

## Chapter 50

Allāh, Most High, says,

“Then when He granted them a healthy, upright child, they associated partners with Him in what He had given them. But Allāh is far above what they associate!”<sup>1</sup>

Ibn Ḥazm said, ‘They have agreed that every name indicating servitude to other than Allāh is prohibited such as ‘Abd ‘Amr, ‘Abdu’l-Ka’bah, and the likes, with the exception of ‘Abdu’l-Muṭṭalib.’<sup>2</sup>

Ibn ‘Abbās said about this verse, ‘After Ādam had covered her, she became pregnant and Iblīs came to them saying, “I am your companion who was the cause of your ejection from Paradise. You must obey me or I will give him horns like a stag by which he will pierce your stomach as he comes out! I will do this and this,” frightening them. “You must call him ‘Abdu’l-Ḥārith,” however they refused to obey him. The babe was stillborn. Then she became pregnant again and again he came to them and said the same things. They refused to obey him and the baby was stillborn. Then she became pregnant and he came to them again and reminded them of what he had said. They were overcome with compassion for the baby so they called him, ‘Abdu’l-Ḥārith, and that is the meaning of *“they associated partners with Him in what He had given them.”*’ This was recorded by ibn Abī Ḥātim.<sup>3</sup>

He also records, with a ṣaḥīḥ isnād, that Qatādah said, ‘They associated in obedience of Him, not in worship of Him.’<sup>4</sup>

He also records, with a ṣaḥīḥ isnād, that Mujāhid said about His saying, *“If you grant us a healthy child,”* ‘i.e. they feared that the baby may not be human.’<sup>5</sup> The same meaning is also reported from al-Ḥasan,<sup>6</sup> Sa’īd,<sup>7</sup> and others.<sup>8</sup>

### Issues:

1. The proscription of every name that indicates servitude to others besides Allāh.
2. The exegesis of the verse.
3. This *shirk* occurred in the mere act of naming, the actual meaning of the name was not intended.
4. Allāh granting a healthy daughter to a man is a blessing.
5. The Salaf differentiating *shirk* in obedience from *shirk* in worship.

### Commentary

The author, may Allāh have mercy on him, quoted the following verse:<sup>9</sup>

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Allāh, Most High, says,

“Then when He granted them a healthy, upright child, they associated partners with Him in what He had given them. But Allāh is far above what they associate with Him!”

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Imām Aḥmad, may Allāh have mercy on him, said: ‘Abdu’l-Ṣamad narrated to us, ‘Umar ibn Ibrāhīm narrated to us, Qatādah narrated to us, on the authority of al-Ḥasan, on the authority of Samurah that the Prophet (SAW) said, “Ḥāwwā’ would become pregnant but none of her children would survive. Iblīs visited her and said, ‘No child of yours will survive unless you call him

‘Abdu’l-Hārith.’<sup>10</sup> So, through the insinuation and command of Shayṭān, she called her son that and he lived.”<sup>11</sup>

It was also recorded like this by ibn Jarīr on the authority of Muḥammad ibn Bashshār, Bundār, on the authority of ‘Abdu’l-Ṣamad ibn ‘Abdu’l-Wārith. It is also recorded by Tirmidhī in commentary to this verse on the authority of Muḥammad ibn al-Muthannā, on the authority of ‘Abdu’l-Ṣamad. He said it was ‘ḥasan gharīb, we only know of it through the ḥadīth of ‘Umar ibn Ibrāhīm. Some narrated it from ‘Abdu’l-Ṣamad without raising it to the Prophet (SAW).’ It was also recorded by Ḥākim via ‘Abdu’l-Ṣamad to the Prophet (SAW) and he said that ‘its isnād is ṣaḥīḥ but they did not record it.’ It was also recorded by Imām Abū Muḥammad ibn Abī Ḥātim in his *Tafsīr* on the authority of Abū Zur‘ah al-Rāzī, on the authority of Hilāl ibn Fayyāḍ, on the authority of ‘Umar ibn Ibrāhīm to the Prophet (SAW). [It was similarly recorded by Ḥāfiẓ Abū Bakr ibn Mardawayh in his *Tafsīr* from the ḥadīth of Shādh ibn Fayyāḍ, on the authority of ‘Umar ibn Ibrāhīm to the Prophet (SAW). I say Shādh is his agnomen, his name is Hilāl. The purpose here is to show that this ḥadīth has three defects...]

Ibn Jarīr said: ibn Wakī‘ narrated to us, Suhayl ibn Yūsuf narrated to us, on the authority of ‘Amr, on the authority of al-Ḥasan, “*They associated partners with Him in what He had given them,*” this occurred in some of the latter generations, it do not happen to Ādam.’

Bishr ibn Mu‘adh narrated to us, Yazīd narrated to me, Sa‘īd narrated to us, on the authority of Qatādah who said, ‘al-Ḥasan would say that it refers to the Jews and the Christians, Allāh would provide them with children and they would make them Jews or Christians.’<sup>13</sup> This isnād is ṣaḥīḥ to al-Ḥasan, may Allāh have mercy on him.

al-‘Imād ibn Kathīr said in exegesis to this verse,

Muḥammad ibn Ishāq said, on the authority of Dāwūd ibn al-Ḥuṣayn, on the authority of ‘Ikrimah, on the authority of ibn ‘Abbās who said, ‘Ḥawwā’ would give birth to Ādam’s children and give them names denoting servitude to Allāh such as ‘Abdullāh, ‘Ubaydullāh, and so on, but they would all die. Iblīs came to them and said, “Were you to call him by a different name, he would survive. So when her next baby was born, they called him ‘Abdu’l-Hārith, and it was about this that Allāh revealed, “*It is He who created you from a single self...*”

‘Awfī said, on the authority of ibn ‘Abbās who said, “[*It is He who created you from a single self and made from him his spouse so that he might find repose in her. Then when he covered her she bore a light load and carried it around,*” doubting if she was actually pregnant, “*Then when it became heavy they called on Allāh, their Lord, ‘If You grant us a healthy child, we will be among the thankful!’*”] Shayṭān came to them and said, “Do you know what you are going to give birth to? Or do you know what it will be, animal or human?” He adorned falsehood for them; he is truly a skilled seducer. Beforehand two children had been born to them but both had died. Shayṭān told them, “If you don’t name him after me, he will not come out healthy and well-formed, and he will die as the previous ones have died.” So they called their child ‘Abdu’l-Hārith and this is what is referred to in His saying, “*Then when He granted them a healthy, upright child, they associated partners with Him in what He had given them. But Allāh is far above what they associate with Him!*”

[‘Abdullāh ibn al-Mubārak said, on the authority of Sharīk, on the authority of Khuṣayf, on the authority of Sa‘īd ibn Jubayr, on the authority of ibn ‘Abbās who said about this verse, “*It is He who created you from a single self and made from him his spouse so that he might find repose in her. Then when he*” Ādam “*covered her she bore a light load,*” Iblīs, may Allāh curse him, came to them saying, “I am your companion who was the cause of your ejection from Paradise. You must obey me or I will give him horns like a stag by which he will pierce your stomach as he comes out! I will do this and this,” frightening them. “You must call him ‘Abdu’l-Hārith,” however they refused to obey him. The babe was stillborn. Then she became

pregnant again and again he came to them and said the same things. They refused to obey him and the baby was stillborn. Then she became pregnant and he came to them again and reminded them of what he had said. They were overcome with compassion for the baby so they called him, 'Abdu'l-Ḥārith, and that is the meaning of **“they associated partners with Him in what He had given them.”**” This was recorded by ibn Abī Ḥātim.]

A group of his colleagues received this narration from ibn 'Abbās such as Mujāhid, 'Ikrimah, and Sa'īd ibn Jubayr. From the second level were Qatādah, Suddī, and many more [of the Salaf], and [a great] many of the later exegetes took this on board. However it seems that the basis of this story is taken from the People of the Book [for ibn 'Abbās narrated it from Ubayy ibn Ka'b, as is recorded by ibn Abī Ḥātim who said: my father narrated to us, Abū'l-Jamāhir narrated to us, Sa'īd – i.e. ibn Bashīr – narrated to us, on the authority of 'Uqbah, on the authority of Qatādah, on the authority of Mujāhid, on the authority of ibn 'Abbās, on the authority of Ubayy ibn Ka'b who said, 'When Ḥawwā' became pregnant, Shayṭān came to her and said, “Will you obey me in order to keep your child safe? Name him 'Abdu'l-Ḥārith.” She did not do so and the baby died after being born. Then she became pregnant again and he said the same thing to her, and again she did not obey him. Then she became pregnant a third time and he came to her saying, “If you obey me, he will remain safe, otherwise he will be born an animal.” In this way he terrified them and they obeyed him.’ These narrations clearly show, and Allāh knows best, that they are taken from the People of the Book.]<sup>14</sup>

I say: this is extremely far-fetched.<sup>15</sup>

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**Ibn Hazm said, ‘They have agreed that every name indicating servitude to other than Allāh is prohibited such as ‘Abd ‘Amr, ‘Abdu'l-Ka'bah, and the likes, with the exception of ‘Abdu'l-Muṭṭalib.’**

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Ibn Ḥazm is the scholar of Andalus, Abū Muḥammad 'Alī ibn Aḥmad ibn Sa'īd ibn Ḥazm al-Qurṭubī al-Zāhirī. He authored numerous works and passed away in the year 456H at the age of seventy two.

'Abdu'l-Muṭṭalib is the grandfather of the Messenger of Allāh (SAW). He is ibn Hāshim ibn 'Abd Manāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghālib ibn Fihr ibn Mālik ibn al-Naḍr ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Muḍr ibn Nazzār ibn Ma'add ibn 'Adnān. The genealogy beyond 'Adnān is differed over but there is no doubt that they are the descendants of Ismā'il ibn Ibrāhīm (AS).

He, may Allāh have mercy on him, narrates that the scholars are agreed that any name indicating servitude to other than Allāh is proscribed since it would be *shirk* in lordship, *rubūbiyyah*, and divinity, *ulūhiyyah*. All creation is the property of Allāh and His servants and He requires them to worship Him alone and single Him out alone for *Tawḥīd* in lordship and divinity. Amongst them are those who single Him out alone for lordship and divinity, and amongst them are those who commit *shirk* in His divinity but acknowledge His lordship and His Names and Attributes, and acknowledge His universal regulations that happen to them. Allāh, Most High, says,

“There is no one in the heavens and earth who will not come to the All-Merciful as a servant.”<sup>16</sup>

This is a reference to servitude in its general sense. As regards servitude in its specific sense, it is particular to those who are obedient and sincere (to Him), in this regard, Allāh, Most High, says,

“Is Allāh not enough for his servants?”<sup>17</sup>

“With exception of ‘Abdu’l-Muṭṭalib,” i.e. he is an exception to the general rule and this is because naming someone with this name contains nothing to beware of since it is a name born of slavery. al-Muṭṭalib was the brother of Hāshim who settled in Madīnah; his nephew was Shaybah who was raised amongst the Banū al-Najjār of the Khazraj. When Shaybah reached the age of discernment, he travelled with his uncle, Muṭṭalib, to Mecca, the land of his father and close kin. He arrived at Mecca riding behind Muṭṭalib and the inhabitants saw him with his skin discoloured and dusty due to hardships of his journey; assuming that he was the Muṭṭalibs’ slave, they called him ‘Abdu’l-Muṭṭalib. This name stuck and eventually it became the only name he was called by, the actual meaning was no longer intended.<sup>18</sup>

The Prophet (SAW) said, “I am the son of ‘Abdu’l-Muttalib.”<sup>19</sup> ‘Abdu’l-Muttalib rose to become someone greatly respected by the Quraysh and the Arabs as a whole. He was the master of the Quraysh and their most honoured chief in the days of *Jāhiliyyah*, he is the one who recovered the well of Zamzam and the duty of giving water to the pilgrims fell to him and his progeny.

‘Abdullāh is the Messenger of Allāh’s father and one of the sons of ‘Abdu’l-Muṭṭalib. He died while his father was yet alive. Ḥāfiẓ Ṣalaḥ al-Dīn al-‘Ālā’ī, *al-Durrah al-Saniyyah fī Mawlid Khayr al-Bariyyah*, said, ‘His (SAW) father was approximately eighteen years old when Āminah became pregnant with the Messenger of Allāh (SAW). He then travelled to Madīnah to purchase dates for his family and died there amongst his uncles of the tribe of ‘Adī ibn al-Najjār, before the Prophet (SAW) was born – this according to the correct opinion.’

Ḥāfiẓ al-Dhahabī said, ‘‘Abdullāh, the Prophet’s father, passed away when he was eighteen months old. It is also said that his was age less than that and it is also said: while he was yet a foetus. He passed away in Madīnah where he had gone in order to purchase dates. It is also said that he was passing through on his return journey from Syria. He died at the age of twenty-five and Wāqidī said, “That is the strongest account concerning his age and death.”<sup>20</sup>

‘His mother, Āminah, died at al-Abwā’ while passing through on her return journey from Mecca where she was visiting ‘Abdullāh’s uncles of the tribe of ‘Adī ibn al-Najjār. He (SAW) was six years and one hundred days old at the time. It is also said that he four years old. When his mother died, Umm Ayman took him to his grandfather and he was entrusted to his care. He remained in his care until the age of eight when his grandfather passed away but not before entrusting him to the care of his uncle, Abū Ṭālib.’

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Ibn ‘Abbās said about this verse, ‘After Ādam had covered her, she became pregnant and Iblīs came to them saying...’

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Narrations of similar import have already been mentioned.

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He also records, with a ṣaḥīḥ isnād, that Qatādah said, ‘They associated in obedience of Him, not in worship of Him.’

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Our Shaykh, may Allāh have mercy on him, said, ‘This *shirk* occurred through the mere act of naming for they did not intend the actual meaning (of the name) which was what Iblīs intended. This is a good understanding of the verse since it clarifies that what the parents did of naming their child, ‘Abdu’l-Ḥārith, was nothing beyond an act of naming, they did not mean that he was actually a servant of other than Allāh. This is what was meant by Qatādah when he said, “They associated in obedience of Him, not in worship of Him.”<sup>21</sup>

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<sup>1</sup> *al-A`rāf* (7): 190.

The previous verse reads, “It is He who created you from a single self and made from him his spouse so that he might find repose in her. Then when he covered her she bore a light load and carried it around. Then when it became heavy they called on Allāh, their Lord, ‘If You grant us a healthy child, we will be among the thankful!’”

<sup>2</sup> Ibn Ḥazm, *Marātib al-Ijmā`*, pg. 154

<sup>3</sup> Ibn Abī Ḥātim, vol. 5, pg. 1634, with a ḍa`īf isnād. Suyūṭī, *al-Durr al-Manthūr*, additionally referenced it to Sa`īd ibn Maṣūūr #973 and ibn al-Mundhir. The narration as a whole is, however, ṣaḥīḥ due to other supporting routes. Cf. Nāṣir al-Fahd, *Tanbīḥāt `alā Kutub Takhrīj Kitāb al-Tawḥīd*, pp. 43+

<sup>4</sup> Ibn Abī Ḥātim, vol. 5, pg. 1634, and Suyūṭī, *Durr al-Manthūr*, further referenced it to Ṭabarī, `Abd ibn Ḥumayd, and ibn al-Mundhir.

Ṭabarī and `Abdu`l-Razzāq record that Qatādah said, ‘They committed *shirk* in the naming, they did not commit *shirk* in worship.’

Ṭabarī records that ibn `Abbās said, ‘He committed *shirk* by obeying him, not by worshipping (other than Allāh), he did not commit *shirk* with Allāh, rather he obeyed him.’

<sup>5</sup> Ibn Abī Ḥātim, vol. 5, pg. 1634

<sup>6</sup> Ibn Abī Ḥātim, vol. 5, pg. 1634, and Suyūṭī, *Durr al-Manthūr*, additionally referenced it to `Abdu`l-Razzāq and ibn al-Mundhir.

<sup>7</sup> Ibn Abī Ḥātim, vol. 5, pp. 632-633, Ṭabarī, and Suyūṭī, *Durr al-Manthūr*, additionally referenced it to ibn al-Mundhir and Abū`l-Shaykh.

<sup>8</sup> such as ibn `Abbās, Abū`l-Bakhtarī, and Abū Sāliḥ as recorded by Ṭabarī.

<sup>9</sup> Shaykh Sa`dī, *al-Qawl al-Sadīd*, said, ‘The point of this chapter is to show that whoever is blessed by Allāh with children, and Allāh perfects that blessing by making them healthy and sound of body, and moreover, further perfects it by making them righteous in their religion, they should be grateful to Allāh for His grant of blessings. They should not consider their children servants of others besides Allāh nor should they attribute the blessings to others besides Allāh because this is ingratitude and negates *Tawḥīd*.’

<sup>10</sup> Shaykh Sulaymān, *Taysīr al-`Azīz*, said, ‘Sa`īd ibn Jubayr said, “When amongst the angels, (Iblīs’s) name was al-Ḥārith.’ His wish was that they name their son in this way so that they would be guilty of associating, at least in appearance. This is a trap from the traps of Shayṭān: when he is unable to make a person commit a major sin, he convinces him to commit a minor sin. In addition, they would have obeyed him again just as they had done previously, the first time.”’

<sup>11</sup> Aḥmad #20117 and Tirmidhī #3077

It was ruled ḍa`īf by Qurṭubī and ibn Kathīr, and Albānī, *al-Ḍa`īfah* #342. Dhahabī, *Mīzān*, vol. 4, pg. 99 said it was munkar.

<sup>12</sup> This whole paragraph is a direct quote from ibn Kathīr.

<sup>13</sup> This is a direct quote from ibn Kathīr who continues by saying, ‘The isnāds are ṣaḥīḥ to al-Ḥasan (RA), this is how he explained this verse and it is one of the best explanations given and the most befitting understanding that should be derived from the verse.’

<sup>14</sup> Ibn Kathīr continues: It is authentically related from the Messenger of Allāh (SAW) that he said, “When the People of the Book narrate to you, do not believe them and do not belie them.” Their narratives are of three types: that which we know to be correct because it is proven by an evidence in the Book of Allāh or the Sunnah of His Messenger, that which we know to be false because its opposite has been proven in the Book

and Sunnah, and that which (the Book and Sunnah) remain silent about; it has been allowed to narrate this due to his (SAW) saying, “Narrate from the Children of Israel and there is no harm,” and this is the category which is neither believed nor belied due to his saying, “do not believe them and do not belie them.” This narration falls into the second or the third category. Those Companions or Successors who narrated it, did so thinking it fell into the third category. We, on the other hand, follow the view of al-Ḥasan al-Baṣrī, may Allāh have mercy on him, that this verse does not refer to Ādam and Ḥawwā’, but rather it refers to the polytheists amongst his descendants. It is for this reason that Allāh concludes the verse by saying, **“But Allāh is far above what they associate with Him!”** The mention of Ādam and Ḥawwā’ at the beginning is like a precursor to the subject of their children who were to come after them, as such it is a case of mentioning a specific person to digress to a discussion on the genus or species of that person.

The view presented by ibn Kathīr is also the view that Qurṭubī inclines towards in his *Tafsīr*, the preferred view of Abū Ḥayyān and Rāzī who argues strongly against the alternate view given. He states, ‘Know that this explanation (that it refers to Ādam and Ḥawwā’ naming their son, ‘Abdu’l-Ḥārith) is totally wrong and this can be seen in numerous ways: 1) He, Most High, says, **“But Allāh is far above what they associate with Him!”** which indicates that those who committed this *shirk* were a group, a plural. 2) After this verse, Allāh, Most High, says, *“Do they make things into partner-gods which cannot create anything and are themselves created?”* which shows that the purpose of this verse is to repudiate those who erect idols as partners with Allāh, Most High. The Accursed Iblīs has not even been mentioned in this verse! 3) If the Iblīs was intended, He would have said, *“man lā yakhlūq,”* not, *“mā lā yakhlūq.”* 4) Ādam (AS) was very familiar with Iblīs, more so than anyone else, and he knew all the names as Allāh says, *“He taught Ādam the names of all things,”* so he would know that Iblīs was Ḥārith, add to this the deep-rooted enmity between the two, and it becomes incomprehensible that he would name his son ‘Abdu’l-Ḥārith. 5) If one of us has a child born to him who he hopes will be good and righteous, and someone comes to him asking him to name him with the likes of this, he would strenuously object and spurn the request. Ādam (AS) was a prophet, he had great knowledge, he had experienced the consequences of succumbing to the whisperings of Iblīs, how can he not be aware of this, and how can he not know that this is an objectionable deed which any intelligent person would avoid?!

One can add to these reasons, two more: that the verse starts with an address to mankind, and the statement, **“they associated partners with Him in what He had given them,”** shows that this was done more than once, as the word *shurakā’*, partners, is plural, whereas, if one were to accept this explanation, Ādam would only have done it once. Cf. *Tafsīr* Abū Ḥayyān.

Ibn al-Qayyim, *Rawḍatu’l-Muḥibbīn*, pg. 308, said, ‘The single self and the spouse is a reference to Ādam and Ḥawwā’. Those who associated partners in what He had given them are the polytheists amongst their descendants. Pay no attention to any other opinion voiced, i.e. that the children of Ādam and Ḥawwā’ would not live and so Iblīs came to them saying, “If you want a child of yours to live, call him ‘Abdu’l-Ḥārith,” and they did so. This is because Allāh, Glorious is He, had chosen him and guided him, as such he could not commit *shirk* with Him after that.’

<sup>15</sup> Ṭabarī: the opinion closer to being correct is that what is meant by **“they associated partners with Him in what He had given them,”** is that it refers to their naming, not their worship. The verse refers to Ādam and Ḥawwā’ due to the agreement of the exegetes concerning this. If someone were to ask, ‘If this is the case concerning the explanation of this verse, what do you say about His words, **“But Allāh is far above what they associate with Him!”** is Allāh spurning *shirk* in naming or in worship? If you say in naming, the next verse proves this false, *“Do they make things into partner-gods which cannot create anything and are themselves created?”* If you say in worship, are you then saying that Ādam committed *shirk* in the worship of Allāh?’ The answer is that the meaning of **“But Allāh is far above what they associate with Him!”** is not as you think. The meaning is that Allāh is far above the *shirk* committed by the polytheist Arabs, the idol-worshippers. The narrative concerning Ādam and Ḥawwā’ has ended at **“they associated partners with Him in what He had given them.”** **“But Allāh is far above what they associate with Him!”** is the start of a new sentence.... If someone were to ask, ‘But Ādam and Ḥawwā’ called their son Abdu’l-Ḥārith, he was only one individual, but the verse says, *shurakā’*, partners, in the plural. Why would Allāh state that they had done this multiple times when they had only done it once?’ It is said in response, ‘We have already shown that the Arabs would express a narrative about a single person in the plural when they did not intend to pinpoint that

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individual or name him, such as His saying, “those to whom people said, ‘The people have gathered against you, so fear them,’”\* it was only one person who said this, however it was phrased in the plural since the purpose was not to pinpoint him. This is a style well known in the Arabic language, both in its poetry and its prose.

\* *Āli ʿImrān* (3): 173

<sup>16</sup> *Maryam* (19): 93

<sup>17</sup> *al-Zumar* (39): 36

<sup>18</sup> Shaykh Sulaymān, *Taysīr al-ʿAzīz*, said, ‘Ibn al-Qayyim said (summarised), “It is not permissible to be called ʿAbd ʿAlī, or ʿAbduʿl-Muḥsin, or ʿAbduʿl-Kaʿbah. Ibn Abī Shaybah records on the authority of Hānīʿ ibn Shurayḥ who said, ‘A people came to the Prophet (SAW) and he heard them calling a man, ʿAbduʿl-Ḥajar. He asked him what his name was and he replied, “ʿAbduʿl-Ḥajar.” The Messenger of Allāh (SAW) said, “Rather you are ʿAbdullāh.”’ If it is asked, ‘But how could they agree to the prohibition of any name that indicates servitude to another besides Allāh when it is authentically reported that he (SAW) said, “Perish the worshipper of the dīnār, *ʿabd al-dīnār*,”\*\* and “I am the Prophet, and I lie not. I am the son of ʿAbduʿl-Muṭṭalib.”’ The answer is that with regards to, ‘perish the servant of the dīnār!’ the term was not intended as a name, rather what was intended was the description and the supplication against anyone who had his heart worship the dīnār and the dirham, accepting worship of them rather than the worship of Allāh, Blessed and Most High. With regards his saying, “I am the son of ʿAbduʿl-Muṭṭalib,” he did not initiate the usage of this name; rather he was merely informing us of the name of a person that was used to specify that person. Referring to someone by such names with the purpose of informing and specifying is not prohibited. Moreover, this was not specific to the father of the Prophet (SAW), his Companions would call the sons of ʿAbd Shams and the sons of ʿAbd al-Dār by their names without the Prophet (SAW) objecting. Giving information is more flexible than initiating a name and what is permissible in the former may not be permissible in the latter.”‡ This is a good response, however a confusion still remains which is that the name of one of the Companions was ʿAbduʿl-Muṭṭalib ibn Rabīʿah ibn al-Ḥārith ibn ʿAbduʿl-Muṭṭalib. The response to this is that the Prophet (SAW) changed the name of anyone called ʿAbd Shams to ʿAbdullāh. They have mentioned this in the biographies of those people. As regards ʿAbduʿl-Muṭṭalib ibn Rabīʿah, ibn ʿAbduʿl-Barr mentioned, “He was alive at the time of the Messenger of Allāh (SAW), yet he did not change his name as far as I know.”‡‡ Ḥafīz [ibn Ḥajr] said, “What he said is problematic. Zubayr is one of the most knowledgeable genealogists of the Quraysh and he mentioned that his name was Muṭṭalib, (not ʿAbduʿl-Muṭṭalib). ʿAskarī mentioned that the genealogists state that his name was Muṭṭalib. As for the Ahluʿl-Ḥadīth, some said his name was Muṭṭalib and others said that his name was ʿAbduʿl-Muṭṭalib.”<sup>b</sup>

\* Ibn Abī Shaybah #25901 and Bukhārī, *Adab al-Mufrad* #811 with a ḥasan isnād

\*\* Bukhārī #2882 on the authority of Abū Hurayrah.

‡ Ibn al-Qayyim, *Tuḥfah al-Wadūd*, pp. 113-114

‡‡ Ibn ʿAbduʿl-Barr, *al-Isfīʿāb*, vol. 3, pg. 1007

ᵇ Ibn Ḥajr, *al-Iṣābah*, vol. 4, pg. 380

Shaykh Sulaymān later continued by saying, ‘Therefore it is clear that there was no Companion whose name indicated servitude to another besides Allāh except that the Prophet (SAW) changed it. There are some cases that are claimed to be examples of names indicating servitude to others besides Allāh, but the narration is not authentic, or the narration is authentic but it is not proven that the person in question was a Companion. Therefore, in light of the preceding discussion, it is not permissible to call someone ʿAbduʿl-Muṭṭalib or any name that indicates servitude to another besides Allāh. How can this name be permissible when the scholars are unanimously agreed that it is proscribed to call someone ʿAbduʿl-Nabī, ʿAbduʿl-Rasūl, ʿAbduʿl-Masīḥ, ʿAbd ʿAlī, ʿAbduʿl-Ḥusayn, or ʿAbduʿl-Kaʿbah?! All of these examples would be more likely to be allowable were the name ʿAbduʿl-Muṭṭalib allowed.’

<sup>19</sup> Bukhārī #2864 and Muslim #1776 on the authority of al-Barāʿah ibn ʿĀzib.

<sup>20</sup> The majority of the scholars hold the opinion that the father of our Prophet, Muḥammad (SAW) died while he was still in his mothers womb. From amongst the scholars who determined that this position was the strongest were: ibn al-Qayyim, ibn Kathīr, adh-Dhahabī, ibn Ḥajr, and ibn al-Jawzī.

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Ḥākīm, vol. 2, pg. 605 records from Qays bin Mukhrimah; from his father; from his grandfather that, ‘The father of the Messenger of Allāh (SAW) died while his mother was still pregnant with him.’

Ḥākīm said that it was ṣāḥīḥ, meeting the criteria of Muslim and Dhahabī agreed.

cf. Ibn Kathīr, *al-Bidāyah wa’l-Nihāyah*, vol. 2, pp. 322-323; Dhahabī, *Sīrah*, pg. 50; ibn Ḥajr, vol. 7, pg. 163; ibn al-Jawzī, *al-Wafā bi Aḥwāl al-Muṣṭafā*, vol. 1, pg. 153.

<sup>21</sup> Shaykh Sulaymān, *Taysīr al-`Azīz*, said in explanation to the words of Qatādah, ‘i.e. because they obeyed him and called their son `Abdu’l-Ḥārith, not that they actually worshipped him. This then constitutes evidence that *shirk* in obedience is different from *shirk* in worship.... Some of our contemporaries found this difficult to comprehend since they explained worship, *‘ibādah*, to mean obedience, *ṭā`ah*; as such, in their view, the words of Qatādah would end up meaning that they committed *shirk* in worship. The answer to this confusion is that the explanation given is by way of explaining the word, worship, by its implications and consequences: the consequence of worship is that the servant obeys the one he worships. It is also possible to assert that this explanation shows that the two are inseparable, and the intent is to show the consequences of worship, i.e. obedience is inseparable from worship and worship leads to obedience, as such worship can only come about by obedience, and hence it is possible to explain it as obedience. This is the more correct response, and in either case there is no confusion, and all praise is due to Allāh. If you were to ask, ‘‘But the Prophet (SAW) called obedience to the monks and rabbis in disobedience to Allāh, worship of them?’’ I say in response, ‘‘Refer back to the explanation of the ḥadīth of `Adī and the answer will become plain to you.’’

Shaykh ibn `Uthaymīn, *al-Qawl al-Mufīd*, said, ‘We must explain the distinction between obedience and worship. Obedience, when connected to Allāh, is worship and there is no distinction between the two, for to worship Allāh is to obey Him. When obedience is connected to another besides Allāh, there is a difference: we obey the Messenger (SAW) but we do not worship him. A man could well obey a king in this world yet hate him at the same time. The meaning, then, of *shirk* in obedience, is that the person obeyed him, not out of love, veneration, and humility as he does for Allāh, but out of mere obedience. This is the difference. Hence, building upon the story mentioned here, Ādam and Ḥawā’ would have obeyed Shayṭān, but they would not have worshipped him, this is assuming the story is authentic.’