

“CALL YOURSELVES BY GRACEFUL NAMES...”

by

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The transition from Jāhiliyya to Islam was accompanied by considerable changes in the ideas and perceptions of the traditional tribal society of the Arabs. Some concepts of the Jāhiliyya did, however, survive among the Arab tribes who conquered the territories of the Persian and Byzantine empires. The struggle between the new ideas of Islam, often enriched by the adoption of the cultural values of the conquered peoples, with the persistence of concepts of the old Arab tradition left its traces in the prolific literature of the *Ḥadīth*. The hard contest between these diverse ideas and trends is reflected by the conflicting utterances attributed to the Prophet or to his Companions. One of the topics for discussion was the problem of personal names. The contradictory traditions on this theme reflect the divergent attitudes of different groups in Muslim society. Goldziher dealt with some aspects of this problem in his “Gesetzliche Bestimmungen über Kunja-Namen im Islam,”¹ Bräu scrutinized the cultic personal names in his detailed study: “Die altnordarabischen kultischen Personennamen”² and Barbara Stowasser-Freyer touched upon it in her Ph. D. thesis, “Formen des geselligen Umgangs und Eigentümlichkeiten des Sprachgebrauchs in der frühislamischen städtischen Gesellschaft Arabiens” (Nach Ibn Sa’d and Bukhārī).³ The perusal of some additional data about proper names may help us to elucidate certain aspects of this problem.

The Muslim concept of names is defined in an utterance of the Prophet recorded by Abū Dāwūd: ⁴ “You will be called on the Day

1 *ZDMG* 51 (1897), 256–266.

2 *WZKM* 32 (1925), 31–59, 85–115.

3 *Der Islam* 42 (1965), 26–40.

4 *Ṣaḥīḥ sunan al-Muṣṭafā*, Cairo 1348, II, 307; al-Bayhaqī, *al-Sunan al-kubrā*, Hyderabad 1355, IX, 306; al-Mundhirī, *al-Tarḡīb wa-l-tarḥīb*, ed. Muḥammad Muḥyī l-Dīn ‘Abd al-Ḥamīd, Cairo 1381/1962, IV, 139, No. 2890; al-‘Aynī, *‘Umdat al-qārī*, [Istanbul 1308-11] X, 451; Ibn Ḥajar, *Faṭḥ al-bārī*, Cairo 1325, X, 438.

of Resurrection by your names and the names of your fathers, therefore call yourselves by graceful names.” The same emphasis on graceful names is apparent in two other traditions: “When you send to me a messenger, send a man with a pleasant face and a beautiful name,”⁵ and “He whom God granted a pretty face and a graceful name and put him in a place which is not disgraceful, he is the choicest man of God among His creature.”⁶ As is to be expected, tradition credited the Prophet with the changing of ugly and unpleasant names into pleasant ones. “The Prophet, when he heard an odious name, used to change it into a pretty one,”⁷ says a tradition reported on the authority of ‘Urwa.

The collections of *ḥadīth* and the *Ṭabaqāt* compilations record a good deal of the changes of names performed by the Prophet. The first to be changed, as one would expect, were the names indicating worship of idols. ‘Abd al-‘Uzzā was changed by the Prophet to ‘Abd al-Raḥmān⁸ or ‘Abd Rabbihi⁹ or ‘Abdallah¹⁰ or ‘Abd al-‘Azīz.¹¹ ‘Abd

- 5 Ibn Abī Ḥātim, *ʿIlal al-ḥadīth*, Cairo 1343, II, 329, No. 2508; al-Munāwī, *Fayḍ al-qadīr, sharḥ al-jāmiʿ al-ṣaḡhīr*, Cairo 1391/1972, I, 311, No. 511; ‘Alī al-Qārī, *al-Asrār al-marfūʿa fī l-akḥbār al-mauḍūʿa*, ed. Muḥammad al-Ṣabbāgh, Beirut 1391/1971, 437; al-Samarqandī, *Bustān al-ʿarifīn* (on margin of *Tanbīh al-ghāfilīn*), Cairo 1347, 155 inf.; ‘Alī b. Burhān al-Dīn, *Insān al-uyūn* (= *al-Sira al-ḥalabiyya*), Cairo 1351/1932, I, 94; al-Muttaqī l-Hindī, *Kanz al-ʿummāl*, Hyderabad 1377/1958, VI, 22-3, Nos. 196-7; al-Suyūfī, *al-Laʿālī al-maṣnūʿa fī l-aḥādīth al-mauḍūʿa*, Cairo n. d., I, 112-3; al-Nawawī, *Kit. al-adḥkār al-muntakhab min kalām sayyid al-abrār*, Cairo 1323, 127.
- 6 Al-Shaukānī, *al-Fawāʿid al-majmūʿa*, ed. ‘Abd al-Raḥmān al-Muʿallamī al-Yamānī, Cairo 1380/1960, 221; ‘Alī l-Qārī, *op. cit.*, 437; al-Rāghib al-Iṣfahānī, *Muḥāḍarāt al-udabāʾ*, Beirut 1961, III, 336.
- 7 Al-ʿAynī, *op. cit.*, x, 451; al-Munāwī, *op. cit.*, v, 144, No. 6727; al-Mundhiri, *op. cit.*, IV, 140, No. 2895.
- 8 Ibn Saʿd, *Ṭabaqāt*, Beirut 1377/1957, III, 474; al-Balādhurī, *Futūḥ al-buldān*, ed. ‘Abdallah Anīs al-Ṭabbāʿ and ‘Umar al-Ṭabbāʿ, Beirut 1377/1957, 125; al-Fāsī, *al-ʿIqd al-thamīn*, ed. Fuʿād Sayyid, Cairo 1385/1966, v, 371, line 1; Ibn ‘Abd al-Barr, *al-Istiʿāb*, ed. ‘Alī Muḥammad al-Bijāwī, Cairo 1380/1960, p. 832, No. 1408 and 838, No. 1432; Nūr al-Dīn al-Haythamī, *Majmaʿ al-zawāʿid*, Beirut 1967, VIII, 50, 54; Ibn Qudāma al-Maqḍisī, *al-Istiḥṣār fī nasabi l-ṣaḥāba min al-anṣār*, ed. ‘Alī Nuwayhid, Beirut 1392/1972, 319.
- 9 Ibn Ḥajar, *al-Iṣāba*, Cairo 1328, II, 388, No. 5074.

Shams was changed by the Prophet to 'Abdallah.¹² 'Abd Kulāl was changed to 'Abd al-Raḥmān,¹³ 'Abd al-Jānn to 'Abdallah.¹⁴ 'Abd al-Ka'ba to 'Abd al-Raḥmān¹⁵ or 'Abdallah.¹⁶ The Banū 'Abd Manāf were renamed by the Prophet and called Banū 'Abdallah.¹⁷ 'Abd al-Ḥajar (or al-Ḥijr) was altered to 'Abdallah,¹⁸ 'Abd 'Amr into 'Abd al-Raḥmān.¹⁹ The substitution of 'Abdallah for Bujayr²⁰ as recorded

- 10 Abū Nu'aym al-Iṣfahānī, *Ḥilyat al-auliya'*, Beirut 1387/1967 (reprint), I, 365; Ibn 'Abd al-Barr, *op. cit.*, 871, No. 1480; Anonymous, *History of the prophets* (Ar.), Ms.Br.Mus., Or. 1510, fol. 234a; Ibn Ḥajar, *al-Iṣāba*, II, 280, No. 4557.
- 11 Ibn 'Abd al-Barr, *op. cit.*, 1006, No. 1700; Ibn Ḥajar, *al-Iṣāba*, II, 428, Nos. 5240–41.
- 12 Ibn 'Abd al-Barr, *op. cit.*, 884, No. 1496; Ibn Ḥajar, *al-Iṣāba*, II, 292, No. 4602 and 293, No. 4606.
- 13 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 55; Ibn Qutayba, *al-Ma'ārif*, ed. al-Ṣāwī, Cairo 1390/1970 (reprint), 132.
- 14 Al-Zubayr b. Bakkār, *Jamharat nasab quraysh*, Ms. Bodley, Marsh. 384, fol. 106b; Mughulṭāy, *al-Zahr al-bāsim fi sirat Abi l-Qāsim*, Ms. Leiden, Or. 370, fol. 145a; Anonymous, *al-Ta'rikh al-muḥkam fi man intasaba ilā l-nabiyyi ṣallā llāhu 'alayhi wa-sallam*, Ms.Br.Mus., Or. 8653, fols. 115b, ult.–116a sup.; Ibn Ḥajar, *al-Iṣāba*, II, 325, No. 4753; Ibn al-Kalbī, *Jamhara*, Ms.Br.Mus., Add. 23297, fol. 27b inf.
- 15 Ibn 'Abd al-Barr, *op. cit.*, p. 844, Nos. 1446–7 and 824, No. 1394; Anonymous, *al-Ta'rikh al-muḥkam*, Ms., fol. 112b; Muṣ'ab b. 'Abdallah al-Zubayrī, *Nasab Quraysh*, ed. Levi-Provençal, Cairo 1953, 265, line 17 (his name was 'Abd 'Amr); 'Alī b. Burhān al-Dīn, *op. cit.*, I, 312 ('Abd 'Amr, or 'Abd al-Ka'ba, or 'Abd al-Ḥārith).
- 16 Al-Fāsi, *op. cit.*, v, 208; Ibn Qutayba, *al-Ma'ārif*, 73; al-Majlisī, *Bihār al-anwār* (lithogr. ed.) VIII, 272, line 5.
- 17 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 53; comp. Ibn Ḥajar, *al-Iṣāba*, II, 431, No. 5263 ('Abd Manāf changed into 'Abdallah).
- 18 Faḍlullāh l-Jilānī (= al-Jilānī), *Faḍlu llāhi l-ṣamad fi tauḍīḥ al-adab al-mufrad*, Ḥimṣ 1388/1969, II, 283, No. 811; Ibn 'Abd al-Barr, *op. cit.*, 943, No. 1596, and 895, No. 1524.
- 19 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 53; al-Mu'āfā b. Zakariyā, *al-Jalīs al-ṣālīḥ al-ḳāfi wa-l-anīs al-nāsiḥ al-shāfi*, Ms. Ahmet III, No. 2321, fol. 113a; al-Fasawī, *al-Ma'rifā wa-l-ta'rikh*, Ms. Esad Ef. 2391, fol. 134b, sup.; al-Wāqidi, *al-Maghāzī*, ed. Marsden Jones, London 1966, I, 82 (he was however addressed 'Abd al-Ilāh, because the name of Musaylima was al-Raḥmān).
- 20 See Goldziher, *Gesetzliche Bestimmungen*, 257, line 7.

by al-Balādhurī²¹ may have been connected with the odious name of the idol Bājir.²²

It was deemed equally desirable to change the names of persons and tribes in which mention of devils or demons could be found. The name of the Banū Shayṭān was changed to Banū ‘Abdallah;²³ Shayṭān b. Qurṭ was altered to ‘Abdallah b. Qurṭ.²⁴ ‘Umar changed the name of Masrūq b. al-Ajda‘ to Masrūq b. ‘Abd al-Raḥmān; al-Ajda‘, he said, is the name of the Devil.²⁵ Another man was called Ḥubāb; the Prophet changed his name to ‘Abdallah, stating that Ḥubāb is the name of the Devil.²⁶ It apparently denotes an idol, as assumed by Wellhausen.²⁷ A rather humorous story narrates another version by which the name Ḥubāb was changed unintentionally: A man called Ḥubāb negotiated with a bedouin for the purchase of two camels; he succeeded in getting the camels and set off with them. When he was later brought into the presence of the Prophet, the Prophet addressed him as “Surraq,” “the thief.” The man refused to change this name, because it was the Prophet who granted it to him.²⁸ The name of ‘Abd al-Ḥārith

21 *Ansāb al-ashraf*, ed. Muḥammad Ḥamidullah, Cairo 1959, I, 233; al-Ṭabarī, *Dhayl al-mudhayyal*, Cairo 1358/1939, 59.

22 See *L'A*, s. v. *bjr*; and see Ibn al-Kalbī, *al-Aṣnām*, ed. Aḥmad Zakī Pasha, Cairo 1343/1924, 63.

23 Ibn Wahb, *Jāmi'*, ed. J. David-Weill, Cairo 1939, 11, lines 4–6.

24 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 51 sup.; Ibn Ḥajar, *al-Iṣāba*, II, 358, No. 4890.

25 Ibn Ḥanbal, *ʿIlal*, ed. Talat Koçigit and Ismail Cerrahoğlu, Ankara 1963, I, 9, No. 31; Ibn Mājah, *Sunan*, Cairo 1349, II, 405; *L'A*, s. v. *jd'*; Ibn Ḥajar, *al-Iṣāba*, III, 492, No. 8406; Ibn Sa'd, *op. cit.*, V, 76.

26 Al-Balādhurī, *Futūḥ*, 125; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 50; Ibn Wahb, *op. cit.*, 6, lines 12–14; 7, lines 5–7; 9, lines 11–13, 16–19; 10, lines 1–2; al-Fasawī, *op. cit.*, fol. 134b sup.; Ma'mar b. Rāshid, *Jāmi'* (attached to 'Abd al-Razzāq, *al-Muṣannaḥ*, ed. Ḥabibu l-Raḥmān al-A'zamī, Beirut 1392/1972), XI, 40, No. 19849; Anonymous, *History*, Ms.Br.Mus., Or. 1510, fol. 233a; *L'A*, s. v. *ḥbb*; and see al-Suyūṭī, *al-Durr al-manthūr fī l-tafsīr bi-l-ma'thūr*, Cairo 1314, I, 48 (the name of Iblīs at the time when God created Adam was Ḥubāb), 50 (the name of Iblīs was al-Ḥārith; in other traditions his name was 'Azāzīl).

27 J. Wellhausen, *Reste Arabischen Heidentums*, Berlin 1887, 171, n. 2.

28 Ibn 'Abd al-Barr, *op. cit.*, 683, No. 1132; Ibn Ḥajar, *al-Iṣāba*, II, 20, No. 3122.

was changed by the Prophet to 'Abdallah;²⁹ the name of Iblis in Heaven was al-Ḥārith.³⁰ He frightened Ḥawwā' when she became pregnant by telling her that she would give birth to a beast and promised that she would have a normal human baby if she gave it his name; he lied, claiming that his name was 'Abd al-Ḥārith (not al-Ḥārith). The baby born was indeed normal, was named 'Abd al-Ḥārith, but died as a child.³¹ It is of interest that this very name, al-Ḥārith, the name of Iblis and apparently the name of an idol, survived in the period of the Prophet and was even recommended by the Prophet, according to one tradition.³² It subsequently became one of the names with the widest circulation.

It was not only the name of the Devil which was prohibited. His *kunya*, Abū Murra,³³ was also considered disagreeable and was changed by the Prophet to Abū Ḥulwa.³⁴ Murra is the name most disliked by God,³⁵ stated the Prophet. The name of a *jinnī* who embraced Islam,

29 Ibn Ḥajar, *al-Iṣāba*, II, 374, No. 4983; 388, No. 5068; and see *ibid.*, 387–8.

30 Al-Majlisī, *Bihār al-anwār*, Tehran 1390, LXIII, 241, 247; Anonymous, *History*, Ms.Br.Mus., Or. 1510, fol. 4b; al-Shiblī, *Ākām al-marjān fī gharā'ibi l-akḥbār wa-aḥkām al-jānn*, ed. 'Abdallah Muḥammad al-Ṣādiq, Cairo 1376, 156; al-'Iṣāmī, *Simt al-nujūm al-'awālī*, Cairo 1380, I, 35; Bräu, *op. cit.*, 56.

31 Muqātil, *Tafsīr*, Ms. Ahmet III, 741, fol. 140a; and see al-Ḥākim, *al-Mustadrak*, Hyderabad 1342, II, 545; Ibn 'Asākir, *Ta'rikh (Tahdhīb)*, Damascus 1349, VI, 353; al-Suyūṭī, *al-Durr*, III, 151–2 (in one of the reports, 151 ult., the Devil advised Ḥawwā' to name the baby 'Abd Shams); al-Nuwayrī, *Nihāyat al-arab*, Cairo n.d., XIII, 30; al-Shāṭibī, *al-Jumān* Ms. Br.Mus., Or. 1555, fol. 8b (Adam tries in vain to convince Ḥawwā' to name the child 'Abdallah); Ibn Kathīr, *al-Bidāya wa-l-nihāya*, Beirut—al-Riyāḍ 1966, I, 96; al-Ṭabarī, *Tafsīr*, ed. Maḥmūd and Aḥmad Shākir, Cairo 1958, XIII, 306–314, Nos. 15510–15525; Ibn 'Asākir, *op. cit.*, VI, 353; Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilat al-aḥādīth al-ḍa'īfa wa-l-mawḍū'a*, Damascus 1384, No. 342.

32 Ibn Ḥajar, *al-Iṣāba*, II, 288, No. 4588; Ibn Wahb, *op. cit.*, page 6, lines 16–17; al-Munāwī, *op. cit.*, I, 169, No. 207; Abū Dāwūd, *op. cit.*, II, 307; al-Jīlānī, *op. cit.*, II, 286, No. 814 . . . ; etc.

33 See Ibn al-Athīr, *al-Muraṣṣa'* ed. C. F. Seybold, Weimar 1896, 97: . . . *abū murrata huwa ashharu kunā iblis* . . . ; and see al-Majlisī, *op. cit.*, LXIII, 226; al-Zamakhsharī, *Rabī' al-abrār*, Ms.Br.Mus., Or. 6511, fol. 104a, sup.

34 Ibn Wahb, *op. cit.*, 8, line 10.

35 Al-Jīlānī, *op. cit.*, II, 286, No. 814; Ibn Wahb, *op. cit.*, page 6, line 17; 8, line 18; 9, line 1, 4–7.

Samḥaj, (a mare thin in the belly) was changed by the Prophet to 'Abdallah.³⁶ Ḍurays is mentioned as a name of the Devil,³⁷ but this is not recorded in any other source; the name must have been felt to be odious: The Prophet bought a horse named al-Ḍaris and changed its name to al-Sakb.³⁸ The ominous name Ghaylān, which is reminiscent of the demons, was changed to 'Abdallah;³⁹ 'Abd Sharr was changed to 'Abd Khayr,⁴⁰ Ḥarām was altered into Ḥalāl.⁴¹

In the overwhelming majority of the cases quoted above the odious name was changed to 'Abd al-Raḥmān or 'Abdallah. These two names, belonging to the type of *ta'bid* names, in which the word "'*abd*" is attached to one of the names of God, were a clear indication of the new Islamic spirit of obedience and submission to Allah. This trend was given expression in the utterance of the Prophet: "In naming (your children — K.) use the expression '*abd*' (*idhā sammaytum fa-'abbidū*).⁴² Among this group of names 'Abdallah and 'Abd al-Raḥmān were considered the best. "The names most liked by God are 'Abdallah and 'Abd al-Raḥmān," says an utterance of the Prophet.⁴³ This idea brought about changes in the names which served in Islam as attributes of Allah. Jabbār was changed to 'Abd al-Jabbār,⁴⁴ al-Qayyūm to 'Abd al-Qayyūm,⁴⁵ 'Azīz to 'Abd al-'Azīz⁴⁶ and to 'Abd al-Raḥmān.⁴⁷ An

36 Ibn Nāṣir al-Dīn, *Jāmi' al-āthār*, Ms. Cambridge, Or. 913, fol. 358b; al-Damīrī, *Ḥayāt al-ḥayawān*, Cairo 1383/1963, I, 208.

37 *Rijāl al-Kashshī*, Karbalā' n.d., 156 inf.

38 *L'A*, s.v. *ḍrs*.

39 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 54.

40 Ibn Ḥajar, *al-Iṣāba*, II, 388, No. 5072.

41 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 51.

42 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 50.

43 Al-Bayhaqī, *al-Sunan*, IX, 306; Ibn 'Abd al-Barr, *op. cit.*, 834, No. 1419; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 49–50; al-Mundhirī, *op. cit.*, IV, 139, No. 2891; Ibn Wahb, *op. cit.*, 9, line 3–4; al-Munāwī, *op. cit.*, I, 168, No. 206; Ibn Mājah, *op. cit.*, II, 404; Ibn Ḥajar, *al-Iṣāba*, II, 288, No. 4588.

44 Ibn Ḥajar, *al-Iṣāba*, II, 387, No. 5063.

45 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 54.

46 Ibn Ḥajar, *al-Iṣāba*, II, 428, No. 5242.

47 Ibn 'Abd al-Barr, *op. cit.*, 834, No. 1419; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 49–50; Ibn Sa'd, *op. cit.*, VI, 50.

utterance of the Prophet gives explicitly the reason why the name al-Ḥakam and the *kunya* Abū l-Ḥakam are prohibited. "Do not name (your children) al-Ḥakam, nor Abū l-Ḥakam, as God is the *ḥakam*." 48 Consequently, the name of al-Ḥakam b. Sa'īd was changed to 'Abdallah b. Sa'īd; 49 the *kunya* of Hānī', Abū l-Ḥakam, was changed to Abū Shurayḥ. 50

The abhorrence which the pious felt with regard to using names denoting the attributes of Allah gave rise to an early tradition, recorded by Ma'mar b. Rāshid and attributed to the Prophet: "The names most detested by God are Khālid and Mālik." 51 Kingdom and eternal existence are, of course, attributes of God and man is not permitted to apply them in his name. It is of interest that another version of this tradition states: "The most deceiving names are Khālid and Mālik" (*akdhabu l-asmā'i khālidun wa-mālikun*). 52 The *kunya* Abū Mālik is listed among the four *kunyas* prohibited by the Prophet: Abū 'Īsā, Abū l-Ḥakam, Abū Mālik and Abū l-Qāsim; the last one in the case when the child is named Muḥammad. 53

Contrary to the Bedouin custom to call their slaves by nice names and to call their own children by disagreeable names, 54 the Muslims

48 Ma'mar b. Rāshid, *op. cit.*, XI, 42, No. 19859; al-Majlisī, *op. cit.*, LXXVI, 175; al-'Aynī, *op. cit.*, x, 457 inf.

49 Anonymous, *al-Ta'rikh l-muḥkam*, Ms.Br.Mus., Or. 8653, fol. 67b, inf.; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 53; Ibn 'Abd al-Barr, *op. cit.*, 355, No. 523; Ibn al-Kalbī, *Jamhara*, fol. 14a.

50 Al-Jilānī, *op. cit.*, II, 283, No. 811; Ibn al-Athīr, *al-Nihāya*, s.v. *ḥkm*; Ibn 'Abd al-Barr, *op. cit.*, 1688, No. 3031; 'Alī b. Balabān, *al-Iḥsān fī taqrīb ṣaḥīḥ Ibn Ḥibbān*, Ms.Br.Mus., Add. 27519, fol. 117b; Ibn al-Ḥājj, *al-Madkhal*, Beirut 1972, I, 120; Ibn Sa'd, *op. cit.*, VI, 49; al-Nawawī, *op. cit.*, 129 sup.

51 Ma'mar b. Rāshid, *op. cit.*, XI, 42, No. 19860; al-'Aynī, *op. cit.*, x, 457 ult. -8.

52 Ibn Abī Ḥātim, *op. cit.*, No. 2525.

53 Al-'Aynī, *op. cit.*, x, 450; about the use of the *kunya* Abū l-Qāsim see e.g. Ma'mar b. Rāshid, *op. cit.*, XI, 44, No. 19867; Abū Dāwūd, *op. cit.*, II, 309-310; al-'Aynī, *op. cit.*, x, 449; al-Ṭaḥāwī, *Sharḥ ma'ānī l-āthār*, ed. Muḥammad Zuhri l-Najjār, Cairo 1388/1968, IV, 335-341.

54 Al-Rāghib al-Iṣfahānī, *op. cit.*, III, 339; al-Šāliḥī, *Subul al-hudā wa-l-rashād fī sirat khayri l-'ibād* (= *al-Sira al-shāmiyya*), ed. Muṣṭafā 'Abd al-Wāḥid,

were required to give their children graceful names. The Prophet stated that the obligation of a father towards his child is to give him a graceful name and a good education.⁵⁵ The Prophet used to ask about the name of a man whom he met and was glad to hear that his name was a nice one.⁵⁶ One should be careful to select a beautiful name, as an angel and a devil attend the birth of a child; the angel advises to give him a graceful name, the devil recommends a disagreeable one.⁵⁷ The name of the child constitutes a proof for the intelligence of his father.⁵⁸ There is a very close relationship between the meaning of the name and the character of the child who is given it. The name chosen by the father thus has considerable bearing on the fate and life of the child.⁵⁹ A name fits the character of the person named, by decree of God. The Prophet was given names which were precisely fitting: Muḥammad and Aḥmad. The name and the person named, says Ibn Qayyim, were in this case as closely connected to each other as the body is to the soul.⁶⁰ The name Muḥammad, for instance is derived from the name of God as attested by the verse of Ḥassān:

wa-shaqqa lahū min ismihī li-yujillahū :

fa-dhū l-'arshi maḥmūdun wa-hādḥā muḥammadū

And He derived (a name) from His name in order to honour him :
thus the Owner of the Throne is Maḥmūd (Praised) and this one
is Muḥammad.⁶¹

Cairo 1392/1972, I, 326; Ibn Durayd, *al-Ishtiqāq*, ed. 'Abd al-Salām Hārūn, Cairo 1378/1958, 4.

55 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 47.

56 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 47; al-'Aynī, *op. cit.*, x, 197.

57 Al-Rāghib al-Iṣfahānī, *op. cit.*, III, 336.

58 Al-Rāghib al-Iṣfahānī, *op. cit.*, III, 336.

59 Ibn Qayyim al-Jauziyya, *Zād al-ma'ād fī hadyi khayri l-'ibād*, Beirut n.d. II, 5; Majd al-Dīn al-Fayrūzābādī, *Sifr al-sa'āda*, Cairo 1382/1962, 88.

60 Ibn Qayyim, *op. cit.*, II, 5.

61 See A. Fischer, *Muḥammad and Aḥmad, die Namen des arabischen Propheten*, Leipzig 1932, 20; al-Suyūṭī, *al-Khaṣā'is al-kubrā*, ed. Muḥammad Khalīl Harrās, Cairo 1386/1967, I, 194-5; al-Bayhaqī *Dalā'il al-nubuwwa*, ed. 'Abd al-Raḥmān Muḥammad 'Uṭhmān, al-Madīna al-munawwara 1389/1969, I, 93, 122; Ḥassān b. Thābit, *Diwān*, ed. W. N. 'Arafāt, London 1971, I, 306.

The name of Muḥammad was given to the Prophet as a good omen.⁶² The name Uḥud was given to the mountain by God, pointing to the people who believed in the unity of God and to the Prophet who summoned people to this faith.⁶³

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The *fa'l*, the omen, either good or bad, become the leading principle in the choice of names. It had, of course, to be distinguished from *ṭiyara*, which was interdicted by Islam as a practice of the Jāhiliyya. The Prophet is said to have disliked augury, but was pleased by the use of good omens.⁶⁴ “There is no *ṭiyara*, augury, and the best of it is the *fa'l*, the good omen.” The Prophet was asked about the *fa'l* and he defined it as “a good (*ṣāliḥ*) word heard by one of you.”⁶⁵ Ibn Ḥajar devotes a lengthy and detailed discussion to the problem of the relation between *ṭiyara* and *fa'l*, stressing that the meaning of *ṭiyara* is negative and undesirable while that of *fa'l* is acceptable.⁶⁶ “The truest (kind of) augury is the omen,” says the Prophet.⁶⁷ The favourable attitude of the Prophet towards omens of names is mirrored in a tradition about the milking of a camel. Three men volunteered to milk the camel. The Prophet disapproved of the first because of his name Murra, and of the second because of his name Ḥarb; he ordered the third to milk because of his name: Ya‘ish.⁶⁸ Another version of

62 Fischer, *op. cit.*, 18.

63 Majd al-Dīn al-Fayrūzābādī, *al-Maghānim al-muṭāba fī ma‘ālim Ṭāba*, ed. Ḥamad al-Jāsir, al-Riyād 1389/1969, 10.

64 Al-Munāwī, *op. cit.*, v, 231, No. 7101; Ibn Ḥajar, *Fath al-bārī*, x, 167, lines 3–4.

65 Ibn Ḥajar, *Fath*, x, 166–7; al-‘Aynī, *op. cit.*, x, 197.

66 Ibn Ḥajar, *Fath*, x, 167–8; cf. al-Munāwī, *op. cit.*, i, 312, line 10 seq.

67 Ibn Wahb, *op. cit.*, 93, line 16 (*aṣḍaḡu l-ṭiyarati l-fa’lu*); Ma‘mar b. Rāshid, *op. cit.*, x, 406, No. 19512 (the same version); Ibn ‘Abd al-Barr, *op. cit.*, 280, No. 379 (*aṣḍaḡu l-ṭayri l-fa’lu*). This tradition was misread by T. Fahd in *El*², s.v. *fa’l* (*aṣḍaḡa l-ṭayru l-fa’la*) and consequently misinterpreted.

68 Ibn Wahb, *op. cit.*, 96, line 10–14; Ma‘mar b. Rāshid, *op. cit.*, xi, 41, No. 19854; Nūr al-Dīn al-Haythamī, *op. cit.*, viii, 47; ‘Alī b. Burhān al-Dīn, *op. cit.*, i, 94; Ibn Qayyim, *op. cit.*, ii, 5; Majd al-Dīn al-Fayrūzābādī, *Sifr al-sa‘āda*, 88; al-Suyūṭī, *Tanwīr al-ḥawālik, sharḥ ‘alā Muwaṭṭa’ Mālik*, Cairo n.d. iii, 140–1; al-Samarqandī, *op. cit.*, 157; Ibn ‘Abd al-Barr, *op.*

this story reflects the tendency of separation of augury, *ṭiyara*, which should be rejected, from *fa'l*, acting according to the principle of "omen nomen", which should be permitted. Two persons volunteered to milk a she-camel: al-Musāwir and Khaddāsh. Both were disqualified by the Prophet. Then 'Umar asked the Prophet: "Shall I speak or remain silent?" The Prophet said: "Remain silent and I shall tell you what you wanted (to say)" 'Umar said: "Then tell me, O Messenger of God." The Prophet said: "You thought that is was augury." He (i.e. the Prophet — K.) said: "There is no bird except His bird, there is no good except His good; but I like the good omen."⁶⁹ The evident intention of this tradition is to reject augury and to legitimize the practice of *fa'l*. It may be mentioned that the names Ḥarb and Murra mentioned above as a bad *fa'l* are included in the list of the names disliked by the Prophet: Ḥarb, Murra, Jamra, Ḥanzala,⁷⁰ Kalb and Kulayb.⁷¹ In another case the Prophet preferred a man called Nājiya to two other men (evidently with unpleasant names) and let him lead his camel.⁷² The Prophet chose the way of "Marḥab" for reasons of good omen when on his way to attack Khaybar in preference to all other ways proposed to him (al-Ḥazn, Shās, Ḥāṭib).⁷³ When the Prophet went out on his *hijra* to Medina he met Burayda al-Aslamī with a group of seventy riders of the clan of Sahm. The Prophet drew the omens from these names: Burayda — *barada amrunā wa-ṣaluḥa*, firm and just is our affair; *Aslam* — we are safe; *sahm* — our arrow came

cit., 459, No. 694; 1588, No. 2820; Ibn Ḥajar, *al-Iṣāba*, III, 669; cf. Anonymous, *al-Dhakhira wa-kashfu l-tauqī' li-ahli l-baṣira*, Ms.Br.Mus., Or. 3922, fol. 52b: ... *al-asmā'u l-dāllatu 'alā l-nuḥūsi fa-mithlu ḥarbin wa-fahdīn wa-kalbin wa-namirin wa-ḥimārin wa-abī lahabin wa-abī l-ḥārithi wa-abī murrata wa-abī shihābin wa-mā ashbahahā* . . .

69 Ibn Wahb, *op. cit.*, 97, lines 1-7; cf. 'Alī b. Burhān al-Dīn, *op. cit.*, I, 94.

70 Ibn al-Ḥājj, *op. cit.*, I, 122.

71 Al-Munāwī, *op. cit.*, VI, 342, No. 9523.

72 Al-Jilānī, *op. cit.*, II, 284, No. 812; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 47; and see about the name Dhakwān changed into Nājiya: Ibn 'Abd al-Barr, *op. cit.*, IV, 1522, No. 2650; Ibn Ḥajar, *al-Iṣāba*, III, 541, No. 8642.

73 Majd al-Dīn al-Fayrūzābādī, *al-Maghānim*, 376.

out.⁷⁴ When the Prophet entered Medina he heard a man shouting: “Yā Ghānim”; the Prophet drew the following omen from the name: “We have earned without effort.”⁷⁵ When Suhayl came to the Prophet at Ḥudaybiyya to negotiate peace, the Prophet drew from his name the following omen: “Suhayl has come to you, your affair has become easy.”⁷⁶ When the Prophet heard a man in his army addressing someone: “Yā Ḥasan”, he said: “From your mouth we have taken the good omen.”⁷⁷ When the Prophet once went out for some of his needs he was pleased to hear (incidentally) someone addressing another person: “Yā Nājiḥ, yā Rāshid.”⁷⁸

Disagreeable names caused, of course, misfortune and had to be altered. When a man came to ‘Umar and told him that his name was Jamra (= burning coal), the son of Shihāb (= bright blaze), from the tribal group of Ḥurqa (= fire), staying in Ḥarrat al-nār (= the stony tract of fire), in the part of it called Dhāt al-lazā (= that of the fiery

74 Al-Samhūdī, *Wafā'u l-wafā'*, ed. Muḥammad Muḥyi l-Dīn ‘Abd al-Ḥamid, Cairo 1374/1955, I, 243; Ibn ‘Abd al-Barr, *op. cit.*, 185, No. 217; al-Kāzarūnī, *Sīrat al-nabī*, Ms.Br.Mus., Add. 18499, fol. 139a (noteworthy is the formulation of the phrase: *kāna lā yataḥayyaru, wa-kāna yatafā'alu*); al-Zandawaysitī, *Rauḍat al-ulamā'*, Ms.Br.Mus., Add. 7258, fol. 277a.

75 Al-Rāghib al-Iṣfahānī, *op. cit.*, I, 144.

76 Ibn ‘Abd al-Barr, *op. cit.*, 670 No. 1106; al-Rāghib al-Iṣfahānī, *op. cit.*, I, 144; al-Shaukānī, *Nayl al-auḥār, sharḥ muntaqā l-akhbar*, Cairo 1380/1961, VIII 47; cf. al-Ṭabarī, *Dhayl al-mudhayyal*, 17: *nabbilū saḥlan fa-innahu saḥlun*.

77 Ibn Abī l-Dunyā, *al-Ishrāf fī manāzil al-ashrāf*, Ms. Chester Beatty 4427, fol. 74b; al-Rāghib al-Iṣfahānī, *op. cit.*, I, 144; al-Sakhāwī, *al-Maqāsid al-ḥasana*, ed. ‘Abdallah Muḥammad al-Ṣadiq, Cairo 1375/1956, 27, No. 40; al-Munāwī, *op. cit.*, I, 212, No. 290 (see *ibid.*, inf. the additional stories about omens drawn by the Prophet: when he went out against Khaybar he heard ‘Alī exclaiming “yā khuḍra”; he said: “we took the omen from your mouth, let us go out against Khuḍra” [= Khaybar]. No sword was drawn [by the Muslims] in this expedition. And see the opinion of al-Zamakhsharī about the difference between *ṭiyara* and *fa'l*); al-Muttaqī l-Hindī, *op. cit.*, x, 66, No. 511; al-Shaukānī, *Nayl*, VII, 194.

78 Al-Munāwī, *op. cit.*, v, 229, No. 7089; Yūsuf b. Mūsā l-Ḥanafī, *al-Mu'taşar min al-mukhtaşar min mushkil al-āthār*, Cairo 1362, II, 206; and see al-Jilānī, *op. cit.*, II, 285; Ibn al-Jauzī *al-Wafā bi-aḥwālī l-muṣṭafā'*, ed. Muṣṭafā ‘Abd al-Wāḥid, Cairo 1386/1966, II, 465.

blaze), 'Umar ordered him to return to his family because they were caught by fire. It happened as 'Umar foretold.⁷⁹ The Prophet indeed changed the name Shihāb to Hishām.⁸⁰

The rough Jāhili character of names is emphasized in a dubious tradition about the conversion of Abū Şufra to Islam. He came clad in a yellow robe and presented himself as Zālim (= the oppressing) b. Sāriq (= the thief) b. Shihāb (= the blazing fire) . . . the scion of Julandā who used to snatch the passing ships. "I am a king," said Abū Şufra. The Prophet advised him gently to "leave the thief and the oppressor" and named him Abū Şufra (= the man of the yellow suit). Thereupon Abū Şufra decided to name his new born female-baby Şufra.⁸¹ Anti-Muhallabid traditions wholly refute this story, stating that he did not meet the Prophet at all, that he was captured during he ridda, etc.; one of the traditions claims that he was uncircumcised and did not even know the meaning of circumcision.

A man with the name Ḥazn (= hard, rugged ground) was told by the Prophet to change it to Sahl (plain, easy ground). His answer reflects the Jāhiliyya spirit: "The plain is trodden and despised" (or in another version: "I am not going to change a name given to me by my father").⁸²

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79 Al-Suyūṭī, *Tanwīr al-ḥawālik*, III, 141; Ibn Qayyim, *op. cit.*, II, 5; al-Samarqandī, *op. cit.*, 157; Ibn Ḥajar, *al-Iṣāba*, I, 275; No. 1294; Ma'mar b. Rāshid, *op. cit.*, XI, 43, No. 19864; Ibn Wahb, *op. cit.*, 10, lines 2-5; al-Rāghib al-Iṣfahānī, *op. cit.*, III, 340; Ibn al-Jauzī, *Sīrat 'Umar b. al-Khaṭṭāb*, Cairo 1342/1924, 63; Ibn Abī l-Ḥadīd, *Sharḥ nahj al-balāgha*, ed. Muḥammad Abū l-Faḍl Ibrāhīm, Cairo 1961, XII, 103; al-Nuwayrī, *op. cit.*, III, 144; *al-Manāsik wa-amākin ṭuruqi l-ḥajj*, ed. Ḥamad al-Jāsir, al-Riyāḍ 1389/1969, 518; al-Bakrī, *Mu'jam mā sta'jam*, ed. Muṣṭafā al-Saqā, Cairo 1364/1945, I, 436-7.

80 Abū Dāwūd, *op. cit.*, II, 308; al-Mundhirī, *op. cit.*, IV, 141; al-Jilānī, *op. cit.*, II, 298, No. 825; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 51; Ibn 'Abd al-Barr, *op. cit.*, 1541, No. 2685; al-Bayhaqī, *al-Sunan*, IX, 308.

81 Al-Samarqandī, *op. cit.*, 156; Ibn Ḥajar, *al-Iṣāba*, III, 500, No. 8454, 535, No. 8633; IV, 108, No. 652; Ibn Sa'd, *op. cit.*, ff), 101.

82 Al-Jilānī, *op. cit.*, II, 309, No. 841; Ma'mar b. Rāshid, *op. cit.*, XI, 41, No. 19851; Ibn 'Abd al-Barr, *op. cit.*, 401, No. 560; Ibn Wahb, *op. cit.*, 8, line

Some names changed by the Prophet are connected with the Meccan aristocracy in the period of the Jāhiliyya. The disagreeable name Ḥarb (= war) was changed into Silm.⁸³ 'Alī intended to name his sons Ḥarb; the Prophet himself named them Ḥasan, Ḥusayn, Muḥassin; these names correspond to the names of Aharon's sons: Shubbar, Shubbayr, Mushabbir. As the position of 'Alī in relation to the Prophet corresponds in Shī'a faith to the position of Aharon to Moses, it is plausible to consider this tradition as a Shī'ī one.⁸⁴ According to one tradition the Prophet disapproved of the name Ḥarb and described it as one of the worst names.⁸⁵ As one of the ancestors of the Umayyads was Ḥarb, this tradition might have been rather unpleasant for the ruling dynasty.

One of the Jāhili names changed by the Prophet was al-Walīd. This name was a common one among the Banū Makhzūm and the Prophet remarked that the Banū Makhzūm nearly turned al-Walīd into a deity (*mā kādat banū makhzūmin illā an taj'ala l-walīda rabban*; in another version: *ḥanānan*). The Prophet changed the name of al-Walīd b. abī Umayya to al-Muhājir b. abī Umayya,⁸⁶ the name of al-Walīd b. al-Walīd b. al-Walīd b. al-Mughīra into 'Abdallah b. al-Walīd.⁸⁷ The

10; Abū Dāwūd, *op. cit.*, II, 308; al-'Aynī, *op. cit.*, x, 450, 452; al-Bayhaqī, *al-Sunan*, IX, 307; al-Muttaqī l-Hindī, *op. cit.*, xv, 319, No. 898; Muṣ'ab b. 'Abdallah, *op. cit.*, 345; al-Nawawī, *op. cit.*, 128 inf.; al-Qaṣṣallānī, *Irshād al-sāri*, Cairo 1326, IX, 111; Muḥammad Ḥasan al-Muḥaffar, *Dalā'il al-ṣidq*, n.p., 1373, III, II 29 inf.

83 Al-Bayhaqī, *al-Sunan*, IX, 308; al-Mundhirī, *op. cit.*, IV, 141; al-Sha'rānī, *Lawāqīh al-anwār*, Cairo 1381/1961, 756, line 2.

84 Al-Jilānī, *op. cit.*, II, 296, No. 823; al-Samarqandī, *op. cit.*, 155 inf.; Anonymous, *al-Ta'rīkh al-muḥkam*, fol. 41a sup.; Ibn 'Abd al-Barr, *op. cit.*, 384, No. 555; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 52; al-Munāwī, *op. cit.*, IV, 111, No. 4710; and see Israel Oriental Studies 2 (1972), 223, n. 37.

85 See e.g. al-Bayhaqī, *al-Sunan*, IX, 306; Ibn Wahb, *op. cit.*, 8, line 18-9; ... *wa-sharruhū ḥaribun wa-murra*; al-Jilānī, *op. cit.*, 755.

86 Al-Zubayr b. Bakkār, *op. cit.*, fol. 138b; al-Fāsi, *op. cit.*, VII, 291-2; Ibn Ḥajar, *al-Iṣāba*, III, 465, No. 8253; III, 636, No. 9142; cf. about the name 'Amr changed into Muhājir: Ibn 'Abd al-Barr, *op. cit.*, 1454, No. 2506; Ibn Ḥajar, *al-Iṣāba*, III, 466, No. 8256.

87 Al-Zubayr b. Bakkār, *op. cit.*, fol. 146a; Ibn 'Asākir, *op. cit.*, VI, 230; Ibn

interdiction of the Prophet was often associated with the statement that al-Walīd was a name of one of the tyrannical Pharaohs and with a prophecy that there will come a ruler with the name al-Walīd, who will be worse for the community than Pharaoh.⁸⁸ The question as to which one of the Umayyad rulers was meant by the Prophet and the problem of the character of the Prophet's interdiction to use the name al-Walīd were extensively discussed by scholars of ḥadīth.⁸⁹

The disagreeable name al-'Āṣ (close in association to al-'Āṣī) was changed into al-Muṭī'⁹⁰ and 'Abdallah.⁹¹ 'Āṣiya was changed into Jamīla.⁹² It is noteworthy that the names of al-'Āṣ were common among the 'Abd Shams, the tribal group of the Umayyads; al-'Āṣ, Abū l-'Āṣ, al-'Īṣ, and Abū l-'Īṣ were the sons of Umayya and were called al-A'yāṣ.⁹³ It is sufficient to mention al-Ḥakam b. al-'Āṣ, the stubborn enemy of the Prophet, to understand what the change of the name al-'Āṣ could mean for the ruling descendants of Marwān b. al-Ḥakam b. al-'Āṣ.

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- Ḥajar, *al-Iṣāba*, II, 380, No. 5024; III, 640, No. 9151; Anonymous, *al-Ta'rikh al-muḥkam*, fol. 136a.
- 88 See al-Muttaqī l-Hindī, *op. cit.*, XI, 237, No. 1074; Ma'mar b. Rāshid, *op. cit.*, XI, 43, No. 19861; al-Suyūṭī, *al-La'ālī al-maṣnū'a*, I, 107-111; al-Qasṭallānī, *op. cit.*, IX, 115; Ibn al-Athīr, *al-Nihāya*, s.v. ḥnn.
- 89 See al-'Aynī, *op. cit.*, X, 454; and see al-Ṭabarsī, *I'lām al-warā bi-a'lām al-hudā*, ed. Akbar al-Ghaffārī, Tehran 1389, 45; al-Suyūṭī, *al-La'ālī al-maṣnū'a*, I, 107-110.
- 90 Al-Zubayr b. Bakkār, *op. cit.*, fol. 174b inf.-175a sup.; al-Bayhaqī, *al-Sunan*, IX, 308; al-Jilānī, *op. cit.*, II, 298, No. 826; Ibn Wahb, *op. cit.*, 9, line 15 (and see 8, line 10); al-Fāṣī, *op. cit.*, VII, 224, No. 2473; Ibn Sa'd, *op. cit.*, V, 450; Mu'arrij al-Sadūsī, *Ḥadhī min nasab quraysh*, ed. Ṣalāḥ al-Dīn al-Munajjid, Cairo 1960, 83, line 2.
- 91 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 53; al-Dhahabī, *Siyar a'lām al-nubalā'*, ed. As'ad Ṭalas, Cairo 1962, III, 138; Ibn Ḥajar, *al-Iṣāba*, II, 291, No. 4598.
- 92 Ibn Sa'd, *op. cit.*, III, 266; Ibn Wahb, *op. cit.*, 9, lines 13-14; al-Jilānī, *op. cit.*, II, 294, No. 820; al-Bayhaqī, *al-Sunan*, IX, 307; Ibn 'Abd al-Barr, *op. cit.*, 1803, No. 3277; Ibn Mājah, *op. cit.*, II, 405; al-Mundhirī, *op. cit.*, IV, 140, No. 2896; Ibn 'Asākir, *op. cit.*, VII, 366; Ibn al-Jauzī, *al-Wafā*, II, 465-6; al-Nawawī, *op. cit.*, 128 inf.
- 93 Ibn Durayd, *op. cit.*, 54, 73, 166.

Further changes of names may be mentioned. Aswad (= black) was changed to Abyaḍ (= white),⁹⁴ Akbar (= the greatest) to Bashīr (= the messenger of good tidings),⁹⁵ Jaththāma (= the sleepy) to Ḥassāna,⁹⁶ Dhū l-shimalayn to Dhū l-yadayn,⁹⁷ Aṣram (= waterless desert) to Zur'a (= seed),⁹⁸ al-Ṣarm to Sa'id,⁹⁹ 'Atala (= clod of earth; or iron rod for lifting stones) to 'Utba,¹⁰⁰ Qirḍāb (= the thief) to Rāshid,¹⁰¹ Ghāfil (= the heedless, the neglectful) to 'Āqil,¹⁰² Zālim to Rāshid,¹⁰³ Qalīl to Kathīr,¹⁰⁴ Ghurāb (= the crow) to Muslim,¹⁰⁵ Dhu'ayb (= the little wolf) to 'Abdallah,¹⁰⁶ Kalāḥ (= a barren year) to Dhu'ayb (= a forelock; he had namely a long forelock),¹⁰⁷ Muhān (= despised) to

94 Ibn 'Abd al-Barr, *op. cit.*, 138, No. 143; Ibn Wahb, *op. cit.*, 11, lines 1–2; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 55.

95 Ibn 'Abd al-Barr, *op. cit.*, 177, No. 209; Goldziher, *Gesetzliche Bestimmungen*, 257.

96 Ibn Nāṣir al-Dīn, *op. cit.*, fol. 266a; Ibn 'Abd al-Barr, *op. cit.*, 1810, No. 3295; al-Jarrāḥī, *Kaṣḥ al-khafā'i wa-muzilu l-ilbās* (reprint, Beirut), I, 360, No. 1146.

97 Ibn 'Abd al-Barr, *op. cit.*, 478; Ibn Rustah, *al-A'lāq al-nafisa*, ed. de Goeje, Leiden 1892, 214; al-Mubarrad, *al-Kāmil*, ed. Abū l-Faḍl Ibrāhīm, Cairo 1376/1956, IV, 101.

98 Abū Dāwūd, *op. cit.*, II, 308; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 54; al-Bayhaqī, *al-Sunan*, IX, 308; Ibn 'Abd al-Barr, *op. cit.*, 519, No. 816 (and see 141, No. 153).

99 Al-Ṣafadī, *Nakt al-himyān*, Cairo 1911, 159–160; al-Jilānī, *op. cit.*, II, 290, No. 822; Ibn 'Abd al-Barr, *op. cit.*, 627, No. 993 (and see 835, No. 1421); Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 52 inf.–53 sup.; Ibn Ḥajar, *al-Iṣāba*, II, 51, No. 3291.

100 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 53; L'A, s.v. 'atī; Ibn Ḥajar, *Iṣāba*, II, 454, No. 5407.

101 Ibn al-Kalbī, *al-Jamhara*, fol. 245b; Ibn Ḥajar, *al-Iṣāba*, I, 495, No. 2516.

102 Al-Mausūlī, *Ghāyat al-wasā'il ilā ma'rifati l-awā'il*, Ms. Cambridge Qq 33(10), fol. 26a; al-Fāsī, *op. cit.*, V, 81, No. 1453; Ibn Ḥajar, *al-Iṣāba*, II, 247, No. 3461; Ibn Rustah, *op. cit.*, 228.

103 Ibn Ḥajar, *al-Iṣāba*, I, 494, No. 2514.

104 Ibn Wahb, *op. cit.*, 9, lines 14–15; Ibn 'Abd al-Barr, *op. cit.*, 296, No. 419; 3308, No. 2176.

105 Al-Fāsī, *op. cit.*, VII, 194, No. 2454; al-Jilānī, *op. cit.*, II, 297, No. 824; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 52 inf.

106 Ibn 'Abd al-Barr, *op. cit.*, 464, No. 707; Ibn Ḥajar, *al-Iṣāba*, I, 493, No. 2506.

107 Ibn 'Abd al-Barr, *op. cit.*, 465, No. 709; Ibn Ḥajar, *al-Iṣāba*, I, 490, No. 2490 (his name: al-Kilābī — an error).

Mukram.¹⁰⁸ Kusayr was changed to Jubayr,¹⁰⁹ Khālifa to Rāshida,¹¹⁰ al-Muḍṭaji' to al-Munba'ith,¹¹¹ Abū Maghwiyya to Abū Rāshid,¹¹² Banū l-Ghawīyy to Banū l-Rashad,¹¹³ Banū Ghayyān to Banū Rash-dān,¹¹⁴ Banū l-Ṣammā' to Banū l-Samī'a,¹¹⁵ Zaḥm to Bashīr,¹¹⁶ and Muqsim to Muslim.¹¹⁷ The Prophet changed the name of al-Sā'ib (= the freely flowing) to 'Abdallah; his people, however, continued to call him al-Sā'ib and he became mad.¹¹⁸ To 'Abdallah were changed the names of the famous Jewish convert al-Ḥuṣayn (= the small fortress) b. Salām¹¹⁹ as well as those of Dīnār¹²⁰ and Nu'm.¹²¹

The Prophet gave some names in connection with certain events and occasions. A Persian slave (of whose name some 21 versions are recorded), on whom the Companions of the Prophet loaded their garments when on a walk on a hot day, was granted the name Safina (= the ship).¹²² A girl, born when Sūrat Maryam was revealed, was

- 108 Al-Muttaqī l-Hindī, *op. cit.*, xv, 264, No. 766; Ibn Ḥajar, *al-Iṣāba*, III, 456, No. 8194.
- 109 Anonymous, *al-Dhakhīra wa-kashf al-tauqī'*, fol. 52a.
- 110 Ibn Wahb, *op. cit.*, 11, lines 4-6.
- 111 Ibn Ḥajar, *al-Iṣāba*, III, 457-8, Nos. 8103-4.
- 112 Ma'mar b. Rāshid, *op. cit.*, xi, 43, No. 19862; al-Muttaqī l-Hindī, *op. cit.*, xv, 290, No. 819.
- 113 Ibn al-Kalbī, *al-Jamhara*, fol. 48b.
- 114 *Ibid.*, fol. 166b.
- 115 Ibn Qudāma al-Maqdisī, *al-Istibṣār*, 326.
- 116 Ibn 'Abd al-Barr, *op. cit.*, 173, No. 196; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 51; al-Jilānī, *op. cit.*, II, 302-3, Nos. 829-30; Ibn Sa'd, *op. cit.*, VI, 50; al-Muttaqī l-Hindī, *op. cit.*, xv, 272, No. 782; Ibn Ḥajar, *al-Iṣāba*, I, 159, No. 704.
- 117 Ibn Ḥajar, *al-Iṣāba*, III, 415, No. 7966; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 54.
- 118 Ibn Wahb, *op. cit.*, 6, lines 5-8; 10, lines 14-17; Ibn Ḥajar, *al-Iṣāba*, II, 385, No. 5047.
- 119 Anonymous, *History of prophets*, Ms.Br.Mus., Or. 1510, fol. 181b; Ibn 'Abd al-Barr, *op. cit.*, 921, No. 1561; Ibn Ḥajar, *al-Iṣāba*, II, 320, No. 4725; al-Fasawī, *op. cit.*, fol. 134a inf.; Ibn 'Asākir, *op. cit.*, VII, 443.
- 120 Ibn Ḥajar, *al-Iṣāba*, II, 370, No. 4957.
- 121 Al-Ḥākim, *Ma'rifaat 'ulūm al-ḥadīth*, ed. Mu'aẓẓam Ḥusayn, Cairo 1937, 101; Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 53.
- 122 Ibn 'Abd al-Barr, *op. cit.*, 685; Ibn Ḥajar, *al-Iṣāba*, II, 58, No. 3335.

named by the Prophet Maryam.¹²³ The slave Faṭḥ was granted the name Sirāj, because he made light in the mosque of the Prophet.¹²⁴ A baby born on the day of a battle fought by the Prophet was called by him Sinān (= spear head).¹²⁵

Scholars of *ḥadīth* discuss vigorously a special group of names given to slaves and servants. The Prophet is said to have forbidden, or intended to forbid, the names of Rabāḥ, Yasār, Najīḥ, Aflaḥ, Nāfi', al-'Alā', Ya'lā and the female names Baraka and Barra.¹²⁶ The reason given for it is that if a person asks about a servant whose name denotes success, good luck or blessing and the servant is not there, he may have a feeling of disappointment and failure.

Recommended names were Yazīd, al-Ḥārith and Hammām. These names might be called "neutral ones". In the explanation given for these names the traditions point out that everybody increases (*yazīdu*) in good or bad (deeds), that everybody tills (*yahruthu*) for his affairs in this world and in the next one and that everybody cares (*yahtammū*) for his affairs in this world and in the next one.¹²⁷ Al-Ḥārith and Hammām are called by the Prophet '*aṣḍaḡu l-asmā'*,¹²⁸ "names most truthful." A recommended name was Ḥamza.¹²⁸ The Prophet granted

123 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 55.

124 Ibn 'Abd al-Barr, *op. cit.*, 683, No. 1131; Ibn Ḥajar, *al-Iṣāba*, II, 18, No. 3103.

125 Ibn 'Abd al-Barr, *op. cit.*, 657, No. 1071.

126 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 50; Ibn Mājah, *op. cit.*, I, 405; Abū Dāwūd, *op. cit.*, II, 308; al-Jilānī, *op. cit.*, II, 305, No. 834; al-Bayhaqī, *al-Sunan*, IX, 306 (Umar also intended to forbid, but later refrained); al-Samarqandī, *op. cit.*, 157; al-Munāwī, *op. cit.*, VI, 349, No. 9562; 402, No. 9799; Yūsuf b. Mūsā al-Ḥanafī, *op. cit.*, II, 206; al-Mundhirī, *op. cit.*, IV, 140, No. 2893; al-Sha'rānī, *op. cit.*, 755. On Barra changed into Zaynab or Juwayriya see: Ibn 'Abd al-Barr, *op. cit.*, 1805, No. 3282; 1849, No. 3355; 1855, No. 3361; 1915-6, No. 4099 (changed into Maymūna); Ibn Wahb, *op. cit.*, 8, lines 6-7; al-Jilānī, *op. cit.*, II, 294, No. 821; 303, No. 831; al-Qaṣṭallānī, *op. cit.*, IX, 112; al-'Aynī, *op. cit.*, X, 452; Abū Dāwūd, *op. cit.*, II, 307; al-Bayhaqī, *al-Sunan*, IX, 307; al-Mundhirī, *op. cit.*, IV, 141, Nos. 2897-8; al-Nawawī, *op. cit.*, 127 inf.

127 Ibn Wahb, *op. cit.*, 7, lines 7-9.

128 Al-Munāwī, *op. cit.*, IV, 111, No. 4712; Ibn Wahb, *op. cit.*, 10, lines 9-11.

a baby the name al-Mundhir (= the warner);¹²⁹ a slave was given by him the name 'Āṣim.¹³⁰

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The close relation between Muḥammad and the former prophets, the idea that Muḥammad continued the mission of the preceding messengers found the expression in the domain of names in the utterances attributed to the Prophet: "Call yourselves by the names of the prophets" (*tasammau bi-asmā'i l-anbiyā'i*) and "the names most liked by God are the names of prophets."¹³¹ Ibn al-Ḥājj stresses that names conforming to the prescriptions of Islam (*al-asmā'u l-shar'iyya*) contain the name of Allah, or (are — K.) the names of prophets or Companions; he points out the blessing (*baraka*) which such names impart.¹³² "There is no family, said the Prophet, in which the name of a prophet is carried by one of its members to which God, the Exalted and Blessed, does not send an angel in the morning and in the evening to bless them."¹³³ The Prophet himself gave his child, born from his female-servant Māriya, the name Ibrāhīm.¹³⁴ The same name was given by the Prophet to the child born to Abū Mūsā al-Ash'arī.¹³⁵ The Prophet changed the name of Yasār b. Ṣurad to Sulaymān b. Ṣurad,¹³⁶ and gave the son of 'Abdallah b. Salām the name Yūsuf.¹³⁷ Giving the son of Khallād b. Rāfi' the name Yaḥyā, the Prophet remarked: "I shall

129 Al-Jilānī, *op. cit.*, II, 288, No. 816; al-Bayhaqī, *al-Sunan*, IX, 306; al-Qaṣṭallānī, *op. cit.*, IX, 111.

130 Nūr al-Dīn al-Haythamī, *op. cit.*, VIII, 54.

131 Al-Jilānī, *op. cit.*, II, 286, No. 814; Abū Dāwūd, *op. cit.*, II, 307; Ibn Abī Ḥātim, *op. cit.*, II, 312, No. 2451; al-Qaṣṭallānī, *op. cit.*, IX, 114; al-Nawawī, *op. cit.*, 127.

132 Ibn al-Ḥājj, *op. cit.*, I, 123.

133 Al-Suyūṭī, *al-La'ālī l-maṣnū'a*, I, 100; Ibn al-Ḥājj, *op. cit.*, I, 123.

134 Ibn 'Abd al-Barr, *op. cit.*, 54-61.

135 Al-Jilānī, *op. cit.*, II, 308, No. 840; al-Qaṣṭallānī, *op. cit.*, IX, 114 (see the arguments that Abū Mūsā was his *kunya* before his first-born was named Ibrāhīm); al-'Aynī, *op. cit.*, IX, 711; X, 454.

136 Ibn 'Abd al-Barr, *op. cit.*, 650, No. 1056; al-Ṭabarī, *Dhayl al-mudhayyal*, 26, line 12; 73, line 6.

give him a name, by which none was called after Yahya b. Zakariyā'." 138

There were, however, differences in opinion as to whether it is permissible to use name of angels. In a combined tradition the Prophet recommended to give children the names of prophets, but forbade to give them names of angels (*sammū bi-asmā'i l-anbiyā' wa-lā tusammū bi-asmā'i l-malā'ikati*).¹³⁹ This opinion was not commonly accepted. Mālik disliked naming children by the names of angels,¹⁴⁰ but Ḥammād b. abī Sulaymān¹⁴¹ stated that there is nothing objectionable in naming a person Jibrīl or Mikā'il.¹⁴²

It is most highly recommended indeed to name the child Muḥammad. He who names his child Muḥammad hoping for blessing by this, both he and the one who got the name will gain Paradise, says an utterance attributed to the Prophet.¹⁴³ On the Day of Resurrection the believer bearing the name Aḥmad or Muḥammad will stand up in the Presence of God and God will rebuke him for his sins committed even though he was named by the name of His beloved Muḥammad. The believer will confess his sins and God will order Jibrīl to introduce him to Paradise, as God is ashamed to chastise with the fire of Hell a believer bearing the name Muḥammad.¹⁴⁴ It is highly recommended to name

137 Al-Jilānī, *op. cit.*, II, 307, No. 838; Ibn Ḥajar, *al-Iṣāba*, III, 671, No. 9375; Ibn 'Abd al-Barr, *op. cit.*, 1590, No. 2827 (the Prophet gave him the *kunya* Abū Ya'qūb).

138 Ibn Ḥajar, *al-Iṣāba*, III, 671, No. 9380; Ibn 'Abd al-Barr, *op. cit.*, 1569, No. 2750.

139 Al-Munāwī, *op. cit.*, IV, 113, No. 4717.

140 Al-Qaṣṭallānī, *op. cit.*, IX, 111 sup.; and see Ibn al-Ḥājj, *op. cit.*, I, 122 (... mālik: *lā yanbaghi an yusammā l-raǧulu bi-yāsīn wa-lā jibrīl wa-lā mahdī*).

141 See on him Ibn Ḥajar, *Tahdhīb al-tahdhīb*, II, 16, No. 15.

142 Ma'mar b. Rāshid, *op. cit.*, XI, 40, No. 19850.

143 Al-Šāliḥī, *op. cit.*, I, 509; al-Jarrāḥī, *op. cit.*, II, 284, No. 2644; Ibn Qayyim al-Jauziyya, *al-Manār al-munif fī l-ṣaḥīḥ wa-l-da'if*, ed. 'Abd al-Fattāḥ Ghudda, Ḥalab 1390/1970, 61, No. 94; and see *ibid.*, No. 93.

144 Ibn al-Ḥājj, *op. cit.*, I, 123.

one of the children in the family Muḥammad and to treat the child named by this name with due respect.¹⁴⁵

Goldziher quotes in his article, "*Gesetzliche Bestimmungen...*" a phrase from Ibn Qutayba's *al-Ma'ārif*, according to which 'Umar intended to change the names of all the Muslims to those of prophets. If this were true, it would mean that we have here a continuation and a deepening of the Muslim trend expounded in the saying of the Prophet when he named his child Ibrāhīm: "I named him with the name of my father (i.e. ancestor) Ibrāhīm." The passage referred to (as quoted by Goldziher) runs as follows: *arāda* (i.e. 'Umar) *an yughayyira asmā'a l-muslimīna bi-asmā'i l-anbiyā'i*.¹⁴⁶ The reading of Wüstenfeld was, however, erroneous and Goldziher was misled by this reading. The correct reading is: *arāda an yughayyira asmā'a l-musammayna bi-asmā'i l-anbiyā'i* "He wanted to alter the names of these who were called by the names of prophets."

'Umar tried indeed to carry out his plan. Ibrāhīm b. al-Ḥārith b. Hishām entered the court of 'Umar "at the time when he wanted to alter the names of those who were called by the names of the prophets" and he changed his name to 'Abd al-Raḥmān b. al-Ḥārith.¹⁴⁷ 'Umar changed the name of Mūsā b. Sa'īd to 'Abd al-Raḥmān b. Sa'īd.¹⁴⁸ When 'Umar heard how the son of his nephew, Muḥammad b. 'Abd al-Raḥmān b. Zayd b. al-Khaṭṭāb was slandered by a person, who repeatedly abused his name Muḥammad, he vowed not to have the Prophet Muḥammad being abused through the name of the son of his nephew anymore; he thereupon changed his name to 'Abd al-Raḥmān.¹⁴⁹

The action of 'Umar seems to have been wider in scope than the

145 Al-Munāwī, *op. cit.*, I, 385, Nos. 705-6; VI, 237, No. 9084; and see Ibn Abī Ḥātim, *op. cit.*, II, 299, No. 2410.

146 Goldziher, *Gesetzliche Bestimmungen*, 256.

147 Ibn Sa'd, *op. cit.*, V, 6; Ibn Ḥajar, *al-Iṣāba*, III, 66, No. 6199; see Stowers-Freyer, *op. cit.*, *Der Islam*, 42(1965), 29.

148 Ibn Sa'd, *op. cit.*, V, 51.

149 See Ibn Ḥajar, *al-Iṣāba*, III, 69, No. 6211; Ibn Sa'd, *op. cit.*, V, 50; al-'Aynī, *op. cit.*, VII, 143; Ibn Ḥajar, *Fath al-bārī*, X, 435.

mere changing of some names of persons called by the names of prophets. 'Umar is reported to have written to the people of al-Kūfa and ordered them not to name their children by the names of prophets; he also ordered "a group of people" at Medina to change the names of their children called Muḥammad. They argued that the Prophet permitted them to call their children by this name, and 'Umar let them. Al-'Aynī argues that the reason for 'Umar's action was the case of abusing Muḥammad, the bearer of the name of the Prophet; he states that the consensus of the community has been established, that it is permitted to give children names of prophets.¹⁵⁰ Who was "the group" who were called by the names of prophets, can be gauged from a very short report, recorded by Ibn Ḥajar about the attempt of 'Umar to change names of prophets and the name of Muḥammad as well. He summoned the sons of Ṭalḥa, ordering them to change their names. Muḥammad b. Ṭalḥa, the first born, answered that it was the Prophet who had named him Muḥammad; 'Umar had to admit that he could not do anything against him. Ibn Ḥajar concludes that 'Umar withdrew from his plan.¹⁵¹ The names of the sons of Ṭalḥa bear clear evidence for the tendency to name children by names of prophets in the earliest period of Islam. Ṭalḥa had nine children and he gave them the following names: Muḥammad, 'Imrān, Mūsā, Ya'qūb, Ismā'il, Iṣḥāq, 'Isā, Zakariyyā', Yahyā.¹⁵² It is not surprising to read in a remarkable story how Ṭalḥa in a talk with al-Zubayr prided himself with the names of his sons. "The names of my sons are names of prophets," he said; "the names of your sons are names of martyrs." "I hope that my sons will become martyrs," said al-Zubayr, "while you don't have hopes that your sons will become prophets."¹⁵³ This anecdote points

150 Al-'Aynī, *op. cit.*, VII, 143; X, 449 inf.; cf. Ibn Ḥajar, *Fath al-bārī*, X, 435, 440; al-Qaṣṭallānī, *op. cit.*, IX, 110 inf.-111 sup.

151 Ibn Ḥajar, *Fath al-bārī*, X, 435, lines 21-2.

152 See Muṣ'ab b. 'Abdallah, *op. cit.*, 281 seq.; Ibn Ḥazm, *Jamharat ansāb al-'arab*, ed. Levi-Provençal, Cairo 1948, 129 (and see the list of the sons of Ibrāhīm b. Muḥammad b. Ṭalḥa: Ya'qūb, Ṣāliḥ, Sulaymān, Yūnus, Dāwūd, al-Yasa', Shu'ayb, Hārūn — Muṣ'ab, *op. cit.*, 285; Ibn Ḥazm, *op. cit.*, 129). 153 Ibn Ḥajar, *Fath al-bārī*, X, 440.

clearly to the importance which was attached to the names in early Islam and to the diverging opinions about this subject.

The alleged intervention of 'Umar is justified by 'Umar's care in respecting these names and preventing them from being tarnished. The real reason seems, however, to be quite different. We gain a deeper insight into the motives of 'Umar from a significant passage recorded by Ibn Wahb. A female servant (*muwallada*) came to 'Umar asking for a garment for herself. When asked who her *maulā* was, she said: Abū 'Īsā, the son of 'Umar. 'Umar ordered to bring his son, beat him and said: "Do you know what the names of Arabs are? They are: 'Āmir, 'Uwaymir, Mālik, Şurma, Muwaylik, Sidra and Murra." He repeated this three times and finally said: "Leave 'Īsā! By God, we do not know of 'Īsā having a father."¹⁵⁴ The parallel passage, recorded by Ibn Abī l-Ḥadīd gives the name of 'Umar's son: 'Ubaydullah b. 'Umar. 'Umar counts, beating him, the *kunyas* of the Arabs: Abū Salama, Abū Ḥanzala, Abū 'Urfuṭa and Abū Murra.¹⁵⁵

Needless to recall that the list of names recommended by 'Umar contains names disapproved of by the Prophet, like Murra, Şurma, Ḥanzala and Mālik. It is evident that this story ascribed to 'Umar reflects a reaction against the naming of children by the foreign names of prophets. The story affords an insight into the struggle between the effort of introducing Biblical elements already present in the Qur'ān, and later developed in the *ḥadīth*, into the sphere of name-giving in Muslim society against the opposition of conservative groups among the Arabs, who persevered in their resistance to this new pietistic trend. It is not surprising that this idea is expressed as coming from the mouth of 'Umar, the representative of Arab conservatism, as is evident from his famous saying: *ikhshaushinū wa-tama' dadū*.¹⁵⁶

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154 Ibn Wahb, *op. cit.*, 7, lines 15 — 8, line 5.

155 Ibn Abī l-Ḥadīd, *op. cit.*, XII, 44.

156 Al-Ṭabarī, *Dhayl al-mudhayyal*, 78 (attributed to the Prophet); Ibn Durayd, *op. cit.*, 31 (traced back to 'Umar); al-Sakhāwī, *al-Maqāṣid*, 163, No. 348; Ibn 'Asākir, *op. cit.*, VII, 349; al-Şālihī, *op. cit.*, 1, 346.

The old ways of naming children and the Jāhili names themselves persisted in Bedouin society. The statement of J. J. Hess that names containing the name of Allah and these of specific Islamic nature like Aḥmad, Ṭāhā etc. were almost wholly missing in the material examined by him, is instructive.¹⁵⁷ Unpleasant names were, like in the Jāhiliyya, reserved for children of free Bedouin, while pretty names were given to slaves.¹⁵⁸ It is noteworthy that the explanation for this practice given by the shaykh of the 'Oneze ("The names of our slaves are for us, our names are for our enemies") corresponds exactly to the answer given by al-'Utbī to Abū Ḥātim al-Sijistānī.¹⁵⁹ Accordingly one can find in the list of names supplied by Hess, slaves named Yāqūt, Mabruk, Mubashshir, Sa'īd, and names like Ghurāb, Barghūth, Juway'il, Juraydhī, Jukhaydib, Juḥaysh, Jarbū', Shubaytha, Qurāda, Hijris borne by free Bedouin. The names disliked in Islam, like Murra, Kalb. Mālik and Ḥarb, are recorded in the list of Hess as names of free Bedouin. Names given according to the place, time or conditions of birth of the children¹⁶⁰ are reminiscent of similar cases in the Jāhiliyya.¹⁶¹ As in the Jāhiliyya, children are called Julaymid, Fihrān, Fahra and Ḥajar,¹⁶² and sometimes several children are called by their father by names derived from the same root.¹⁶³

These vestiges of the Jāhiliyya, which can be traced in Bedouin society, clearly underline the considerable changes and developments which took place in Muslim society.

157 J. J. Hess, *Beduinennamen aus Zentralarabien*, Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, Heidelberg 1912 (III, 19), 4.

158 Hess, *op. cit.*, 7 ("6").

159 Hess, *op. cit.*, 7; Ibn Durayd, *op. cit.*, 4 (and see n. 54 above).

160 Hess, *op. cit.*, 6-7.

161 See e.g. Ibn al-Kalbī, *Jamhara*, fol. 95a; Ibn Durayd, *op. cit.*, 6-7.

162 See e.g. Ibn Durayd, *op. cit.*, 5, penult.

163 Hess, *op. cit.*, 7 ("8"); cf. e.g. Ibn al-Kalbī, *Jamhara*, fol. 175b, line 1 (Khushayn, Khashin, Mukhāshin, Khashshān); fol. 154a, (Mu'attib, 'Attāb, 'Itbān); fol. 107b (Hāshim, Hishām, Hushaym, Muhashshim); Ibn Durayd, *op. cit.*, 166 (al-'Āṣ, Abū l-'Āṣ, al-'Īṣ, Abū l-'Īṣ, 'Uwayṣ — the sons of Umayya, called al-A'yās).