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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهدايا للناس أجمعين. صلاة وسلاماً دائماً إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:



The Wisdom behind the names Muhammad & Ahmad of the Prophet ﷺ

Allah ﷻ has stated in the Holy Qur'an: 'And when Jesus the son of Mary said: O Children of Israel! I am a Messenger of Allah to you, confirming that which came before in the Torah, and giving glad tidings of a Messenger to come after me whose name will be Ahmad...' (As-Saff s61, v6)

The Prophet Muhammad ﷺ's personality was incomparable and his name was also unique. Before the birth of the Prophet ﷺ no person had ever thought of naming their child Muhammad or Ahmad, be they Arab or non Arab. This is due to the fact that Allah ﷻ had already revealed the glad tidings of the final Messenger, the Prophet to mankind in the previous scriptures, and that his name would be Ahmad. It was due to this divine decree and revelation that Allah ﷻ had silenced the tongues and minds of creation from realising the name of Muhammad & Ahmad with which to name their children. It was also a means of safeguarding 'false pretenders' to the claim of being the final Prophet sent to mankind. (Fathul Bari, vol 6, p404)

Prophet Muhammad (Peace be Upon him) is mentioned in the Bible (Song of Solomon 5:16) using the Hebrew word 'Muhammadim' which translates as 'altogether lovely' or 'the praised one' and is the direct meaning of the name Muhammad (Peace be Upon him) in Arabic. (See also Torah, Deut, 18: 15, Matt, 21: 42-43)

Allah (Most High) mentions in the Holy Qur'an: 'Those who follow the Messenger (peace be upon him), the Prophet who can neither read nor write whom they find written in the Torah and Injeel (Gospel)...' (Ch 7, v157)

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (Bible, Isaiah, 29: 12) (And mentions in the Holy Qur'an Ch62, v2, See also Ch2, v129- 151/ Ch3, v164)

The names Muhammad & Ahmad are both the names of the Prophet ﷺ, both of these names are mentioned in the Holy Qur'an and these names were both known to the previous Prophets (Musa ﷺ and Isa ﷺ). Both of these names are mentioned in the Torah together with many praises of the Prophet ﷺ and the excellence of his followers (Ummah). To the extent that Musa ﷺ who himself was a great Prophet of Allah expressed a desire to be part of the nation of Muhammad ﷺ.

The meaning of the name **Muhammad** is that person who is most worthy of being praised in the entire creation of Allah (The Praised One). The name **Ahmad** means, (احمدالحامدين لربه) the most praising of the Creator (Allah ﷻ).

Upon viewing these names in comparison to the entire creation of Allah ﷻ. There is no being whom fulfilled the right of these names but the Prophet Muhammad ﷺ. It is also related in the authentic Ahadith that on the Day of Judgement when no other Prophet will have the ability to intercede to Allah ﷻ. The entire creation will approach the Prophet ﷺ and request for him ﷺ to intercede on behalf of the entire creation. The Prophet ﷺ will state: 'This is only my right.' On this occasion the Prophet ﷺ will fall into prostration and Allah ﷻ will inspire the Prophet ﷺ to glorify and praise Allah ﷻ the like of which no other creation could even imagine. (Sahih Bukhari/ Sahih Muslim)

On the Plain of Resurrection, the intercession of the Prophet ﷺ will initiate the accounting of the creation. Due to this intercession to Allah ﷻ to commence the reckoning being accepted, the entire creation will praise the Prophet ﷺ on the Plain of Resurrection. Firstly, due to the praising of Allah ﷻ by the Prophet ﷺ he is known as Ahmad and due to the praising of creation of him, he is known as Muhammad ﷺ.

Hafiz Sohaili رحمه الله writes: ‘The name of the Prophet Muhammad ﷺ was first Ahmad. Then after receiving Prophethood, the creation started praising him and he became Muhammad. This is the very reason that when Isa عليه السلام was told of the glad tidings of the final Prophet, he referred to the Prophet ﷺ as Ahmad ﷺ. When the greatness of the Ummah of the Prophet ﷺ was related to Musa عليه السلام in the Torah, he requested: ‘اللهم اجعلني من أمة أحمد’ O Allah, make me amongst the Ummah of Ahmad ﷺ.’ (Jamiul Darari, p542/ Zadul Ma’ad vol 1, p20)

On the 7th day after the birth of the Prophet ﷺ, his grandfather Abdul Muttalib performed his ‘Aqeeqah’ and invited all his tribesmen for a feast. In the presence of all the guests the name of Prophet ﷺ was kept as **Muhammad**. The Quraysh asked: ‘O Abdul Muttalib! Why have you chosen such a name that was never used or known up to this day?’ Abdul Muttalib replied: ‘I have kept this name, as Allah in the skies and the creation on the Earth will praise him.’ (Zurqani/ Sunan Baihaqi)

Ibn Abbas رضي الله عنه related: that Abdul Muttalib (the Prophet’s ﷺ grandfather) saw a dream prior to the birth of the Prophet ﷺ, which the people of knowledge of the time interpreted in the following words: ‘In your progeny there will be born a boy, whom people from the East to the West will follow and those in the skies and those on the Earth will praise him.’ (Rowdul Anf, vol 1, p105/ Zurqani vol 4, p27)

Also ‘The Mother of the Prophet ﷺ saw a dream prior to the birth of the Prophet ﷺ. In which she was informed that the baby she was carrying was to be the last and final Prophet to mankind, the leader of all the Prophets عليهم السلام. And when he was born, he was to be named Ahmad and Muhammad.’ (Al Bidaya Wal Niyah/ Uyoun vol 1, p30)

Ka’ab bin Ahbar رضي الله عنه (who before accepting Islam was a great scholar of the Jews) states: ‘I have seen in the Torah that Allah ﷻ revealed the time of the coming of the Prophet Muhammad ﷺ to Musa عليه السلام (Moses).’ Musa عليه السلام told his nation of those signs preceding the coming of Muhammad ﷺ, due to these signs being known to them, a few years and months prior to the birth of the Prophet ﷺ the Jewish scholars were unanimous that the coming of the final Prophet was almost imminent. (Jamiul Darari, p540)

Jubair bin Muth’im رضي الله عنه relates: The Prophet ﷺ said: ‘I have five names, I am محمد (Muhammad), I am احمد (Ahmad), I am ماحي (Mahi) The One to remove disbelief, I am حاشر (Hashir) The Imam of creation on the plain of Hashr, I am عاقب (Aaqib) انا العاقب الذي ليس بعدى نبى the One who comes after all Prophets and after Whom there is no Prophet to come’. (Sahih Bukhari/ Sahih Muslim)

Imam Malik and Sufyan Thawri رحمه الله stated: ‘عاقب (Aaqib) means, The One on Whom Allah ended the chain of Prophets.’ (Zurqani vol 4, p272)

There are many other names known to be associated with the Prophet ﷺ. However, in the Sahihain books of Ahadith there are five that have been specifically mentioned. These are the very names that have been mentioned in the previous scriptures. (Seeratul Mustafa, v 1, p66)

Allamah Nawawi رحمه الله states: ‘The first two names of محمد (Muhammad) and احمد (Ahmad), are the names of the Prophet ﷺ. The other names that are known are descriptions of the characteristics of the Prophet ﷺ. (Awjazul Masaalik, vol 6, p505)

Many of the Prophet’s ﷺ characteristics are found in the Holy Qur’an (i.e. المزمّل المدثر), in the previous scriptures, some have been mentioned by the previous Prophets عليهم السلام and some have been mentioned in the Ahadith. However, there is no sound narration which relates the exact number of names attributed to the Prophet ﷺ. Some scholars after enumerating the well known names stipulate a figure of 99. Qazi Abu Bakr ibn Arabi رحمه الله, who was a well known Maliki scholar states: ‘Allah ﷻ has a thousand attributes and the beloved of Allah, the Prophet ﷺ, has been granted a thousand characteristics and attributes.’ (Mazahirul Haq, vol 5, p335)

Abu Musa Ashari رضي الله عنه related: ‘The Prophet ﷺ would tell us (The Companions) the blessed names that have been granted to him ﷺ. He ﷺ told us many names, one day The Prophet ﷺ said: ‘I am محمد, احمد, I am مَقْفَى (Mukaffi) the last One to come in the line of Prophets. I am نبي الرحمة and حاشر (Nabi-ur-Rahmah) The Prophet of Mercy ﷺ. (Sahih Muslim)

محمد يوسف

(عفي الله عنه)

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