



280617 - Al-Qasim and Ibrahim are not mentioned in the hadith about the best names, so why did the Prophet (blessings and peace of Allah be upon him) give these names to two of his sons?

the question

The Prophet (blessings and peace of Allah be upon him) said: "The best names are those that reflect meanings of praise of Allah or servitude to Him." My question is: why did the Prophet (blessings and peace of Allah be upon him) name his two sons Ibrahim and al-Qasim, and not `Abd ar-Rahman or Mahmoud, as he advised us to do?

Detailed answer

Praise be to Allah.

Firstly:

What is mentioned in the question, "The best names are those that reflect meanings of praise of Allah or servitude to Him", has no basis that was narrated from the Prophet (blessings and peace of Allah be upon him).

Rather what is correct is that which was narrated from Ibn `Umar, who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "The most beloved of your names to Allah are `Abdullah and `Abd ar-Rahman." Narrated by Muslim, 2132.

We have discussed this previously in the answer to question no. [72249](#).

Secondly:

The well-known view among scholars of biography and history, on which they are almost agreed, is that the Prophet (blessings and peace of Allah be upon him) had three sons: al-Qasim, `Abdullah



and Ibrahim.

Mus`ab ibn `Abdillah az-Zubayri (may Allah have mercy on him) said:

The children of the Messenger of Allah (blessings and peace of Allah be upon him) were: al-Qasim, who was the oldest of his children, then Zaynab, then `Abdullah, then Um Kulthum, then Fatimah, then Ruqayyah; they were born in this order. Then `Abdullah died, then Mariyah bint Sham`un bore him Ibrahim. She is the Coptic woman whom al-Muqawqis, the ruler of Alexandria, sent as a gift to the Messenger of Allah (blessings and peace of Allah be upon him).

End quote from *Nasab Quraysh* (p.21).

Ibn al-Qayyim (may Allah have mercy on him) said: The first of them was al-Qasim, from whom he took his kunya [Abul-Qasim]; he died in infancy, or it was said that he lived until he learned to ride horses and camels.

Then came Zaynab. It was said that she was older than al-Qasim. Then came Ruqayyah, Umm Kulthum and Fatimah; and it was said regarding each of them that she was older than her two sisters. It was narrated from Ibn `Abbas that Ruqayyah was the oldest of the three and Umm Kulthum was the youngest.

Then `Abdullah was born to him, but was he born before or after his Prophethood began? There is a difference of scholarly opinion regarding that; some of them thought that the correct view is that he was born after prophethood began. Was he at-Tayyib and at-Tahir, or were they other sons? There are two scholarly views; the correct view is that they were nicknames of `Abdullah, and Allah knows best. All of these children were born from Khadijah; he had no child from any of his other wives.

Then Ibrahim was born to him in Madinah from his concubine Mariyah al-Qibtiyyah in 8 AH.

End quote from *Zad al-Ma`ad* (1/100-101).

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said:



All of the children of the Prophet (blessings and peace of Allah be upon him) were born to him by Khadijah, except for Ibrahim, who was the son of his slave woman Mariyah. What is agreed upon regarding his children from Khadijah is that they were: al-Qasim, from whom he took his kunyah [Abul-Qasim], and he died in infancy before or after the Prophet's mission began; his four daughters, Zaynab, then Ruqayyah, then Umm Kulthum, then Fatimah, and it was said that Umm Kulthum was younger than Fatimah; then `Abdullah was born after his mission began – he was also called at-Tahir and at-Tayyib, and it was said that these were two brothers of his. All of his male children died in childhood, according to scholarly consensus.

End quote from *Fat-h al-Bari* (7/137).

Thirdly:

With regard to the names of the male children of the Prophet (blessings and peace of Allah be upon him):

The well-known scholarly view is that al-Qasim was born before his mission began.

As for `Abdullah, his name is in accordance with the hadith quoted above, "The most beloved of your names to Allah are `Abdullah and `Abd ar-Rahman." As for Ibrahim, he was born to the Prophet (blessings and peace of Allah be upon him) towards the end of his life, and he died shortly before the Prophet (blessings and peace of Allah be upon him) died.

It was narrated that Anas ibn Malik (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Last night a boy was born to me, and I have named him after my father Ibrahim." Narrated by Muslim (2315).

This does not contradict the hadith "The most beloved of your names to Allah are `Abdullah and `Abd ar-Rahman," because the fact that it is recommended to call one's sons `Abdullah and `Abd ar-Rahman does not mean that other names are not liked or recommended. Moreover, calling a child by one of the two names mentioned in the hadith is not something that is obligatory or compulsory. Following the Prophet's Sunnah is not based only on his words; rather it is also based



on his actions and what he approved of, as is well known.

Allah, may He be Exalted, says:

{Verily, in the Messenger of Allah you have a good example for those who look with hope to Allah and the Last Day, and remember Allah much}[Al-Ahzab 33:21].

Ibn Kathir (may Allah have mercy on him) said:

This verse emphasizes the importance of taking the Messenger of Allah (blessings and peace of Allah be upon him) as an example in his words and deeds, and in his character and conduct. Hence Allah commanded the people to take the Prophet (blessings and peace of Allah be upon him) as an example on the occasion of the battle of al-Ahzab, in his patience, steadfastness in the face of the enemy, watchfulness, striving and hoping for the help of his Lord, may He be Exalted, and may the blessings and peace of Allah be upon him constantly until the Day of Judgement. Hence Allah, may He be Exalted, said to those who became nervous and restless, and were shaken and confused about what was happening on the day of al-Ahzab: {Verily, in the Messenger of Allah you have a good example} meaning: why do you not follow his example and emulate his characteristics? Hence He said: {for those who look with hope to Allah and the Last Day, and remember Allah much}.

End quote from *Tafsir Ibn Kathir* (6/391).

By giving the name Ibrahim to his son, the Prophet (blessings and peace of Allah be upon him) indicated that it is prescribed to call one's sons by the names of the prophets, and that it is not obligatory to limit names to `Abdullah and `Abd ar-Rahman.

Hence the son of Abu Musa was also called Ibrahim.

It was narrated that Abu Musa said: A son was born to me and I took him to the Prophet (blessings and peace of Allah be upon him). He named him Ibrahim and rubbed his palate with some dates (tahnik) and prayed for blessing for him, then he handed him back to me. Narrated by al-Bukhari (6198) in Chapter: Those who were given the names of prophets. Also narrated by Muslim (2145).



An-Nawawi (may Allah have mercy on him) said, commenting on this hadith:

This indicates that the Prophet's words "The most beloved of your names to Allah are `Abdullah and `Abd ar-Rahman" do not mean that you should not use other names.

End quote from *Sharh Sahih Muslim* (14/125-126).

The son of `Abdullah ibn Salam was also called Yusuf.

It was narrated that Yusuf ibn `Abdillah ibn Salam (may Allah be pleased with him and his father) said: The Prophet (blessings and peace of Allah be upon him) named me Yusuf. He sat me on his lap and patted my head. Narrated by al-Bukhari in *Al-Adab al-Mufrad* (838) under the heading: Names of the Prophets. Classed as authentic by al-Hafiz Ibn Hajar in *Fat-h al-Bari* (10/578); and by al-Albani in *Sahih al-Adab al-Mufrad*.

It is as if the Prophet (blessings and peace of Allah be upon him) wanted to explain to the ummah that there are many good names, and there is nothing wrong with calling your children by any of them.

For more information, please see the answer to question no. [7180](#).

And Allah knows best.