

The Approach of the Messenger of God (May God Bless Him and Grant Him Peace) in Naming and its Social Implications

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Abstracts

Objectives: The study discusses the most important social changes brought about by the Messenger of God (may God bless him and grant him peace), and among those important changes that the research discussed is the naming of children after the names in pre-Islamic times were random, as most of the names that the Arabs used to name their children were related to the environment surrounding them. And what they interact with and live with and what they suffer from as well. The names were inspired by wars, natural phenomena, or the names of animals and plants.

In Islam, it became radically different according to an organized approach based on the Holy Qur'an and the new doctrine. Therefore, the Messenger of God (may God bless him and grant him peace) emphasized the good choice of names because of the impact this had on the upbringing of the newborn psychologically and socially. He played an important role in refining society's customs regarding naming.

Methods: The study was based on the historical description approach, and based on the principle of investigating historical narratives, the importance of the research was noted, described, and narratives that mimic the core subject of the study were presented.

Results: The results of the research showed Islam's interest in the smallest details of society. Names were an important aspect of the concerns of the Messenger (may God bless him and grant him peace), so he worked to develop an integrated approach in refining and changing them and urging the selection of beautiful names that indicate servitude to God Almighty.

Conclusion: The study recommends a careful reading of the Prophet's biography and an explanation of the social aspects through a careful study of historical narratives to show Islam's interest in the smallest details of society and to refine and change its pre-Islamic customs.

Keywords: naming, name, reprehensible, good, social.

1. Introduction

Praise be to Allah, by whose grace good deeds are accomplished, and by whose grace blessings descend, and prayers and peace be upon our truthful and trustworthy Prophet, and his chosen companions.

Names are of great importance because they are closely linked to the person named, and they are like an identity by which the person is known and famous, whether he is a person, a name or otherwise. Therefore, the Arabs showed great interest in them and gave many names to their gods, individuals or places, but their choice is closer to being a choice of a random nature, as in giving some names to their children, they depend on what they encounter, such as a stone, a plant, an animal, or what they suffer from natural or unnatural phenomena, and therefore they did not show interest in choosing good names for their children.

After the spread of Islam, comprehensive changes were made on all levels to get rid of the complexes of ignorance, trying to change them. Names had a large share of these changes, as the Messenger of God (may God bless him and grant him peace) worked to establish a comprehensive approach to reform the names of individuals, tribes and places. He began to replace ugly names with good ones, and urged the good choice of name for the newborn from the first day of his birth, in addition to urging the naming with names of a devotional nature and the names of the prophets. It was necessary to discuss these names and explain their basic origin and source and how the Messenger of God (peace be upon him) dealt with them, so the title came under the name (The approach of the Messenger of God (peace be upon him) in naming and its social implications), and the research topic required to be divided into an introduction and several axes, the first axis came in explaining the meaning of the name in language and terminology, while the second axis came under the title of the naming method among the Arabs, while the last axis came in explaining the approach of the Messenger of God (peace be upon him) in naming and the implications of this approach on social aspects, in addition to a conclusion, and then a list of the names of the sources and references relied upon in the research. I hope that I have succeeded in reaching part of the historical truth, and success comes from God.

First: The name in language and terminology

The name in the language: comes with the meaning of a mark placed on the intended thing to be known by it. (Ibn Manzur, 1405 AH: 14/401)

It was said that it is derived from samwat because it is a noun, and its nominative and plural are names and its diminutive is sama. (Al-Jawhari, 1407 AH: 6/383, Al-Razi, 1415: 168).

Some went to that its origin is from wasma and wasma is the mark. (Al-Zubaidi, 1414 AH: 19/538)

A name according to grammarians is what indicates a named by indication, and its derivation from the sign means the mark, and the purpose of naming is to distinguish the named from others by the name placed on it so that it can be recognized. (Al-Qalqashandi, 1980 AD: 5/423-424)

As for the terminology: the name is defined as the word that indicates the meaning of the named independently of the abstract from time. (Al-Turahi, 1408 AH: 2/431)

Second: The method of naming among the Arabs

Naming is one of the important social characteristics related to humans since their birth. Accordingly, it is necessary to address the concept of naming among the Arabs before the prophetic mission, as it was one of their social customs to name the newborn upon his birth within various ceremonies and customs, as this naming was related to the environment surrounding them and what they mix with and live near of animals and plants; or wars or natural phenomena or what indicates what they are optimistic about or pessimistic about, (Al-Mayahy, 2017: 46-53), as some of them named their sons with the name of a plant or the name of a bird or the name of a wild animal or a pest and others, such as Thamama, which is A weak tree with palm fronds, and Haitham, which is a young eagle, and Haidara, which is a lion. (Al-Daynuri, (n.d.): 52-53, Ibn Duraid, 1412 AH: 6, Ibn Faris, 1986 AD: 130, Al-Zamakhshari, 1998 AD: 604) Al-Qalqashandi referred to this by saying: “It is common for Arabs to name their sons with disliked names: Kalb, Hanzala, Murrah, Dirar, Harb, and the like; and to name their slaves with beloved names: Falah and Najah, and the like. The meaning of this is what was narrated that it was said to Abu Al-Daqish Al-Kalabi - who is one of the scholars of genealogy and has a hand in the science of language, and historical sources did not mention a complete biography of him except for some references included in the books of genealogy and language -: Why do you name your sons with the worst names such as Kalb and Dhi’b, and your slaves with the best names such as Marzouq and Rabah? He said: We name our sons for our enemies and our slaves for ourselves.” (Al-Qalqashandi, 1922: 1/363 Ibn Manzur, previous reference: 1/358, Al-Damiri, 1424 AH: 2/103, Al-Qalqashandi, previous reference: 22)

Likewise, the author of Al-Mawaahib Al-Laduniyyah mentioned: “An Arab was asked: Why do you name your sons with the worst names, such as Kalb and Dhi’b, and your slaves with the best names, such as Rizq, Marzouq, and Rabah?” He said: We name our sons for our enemies and our slaves for ourselves, meaning that the sons are equipment for the enemies and arrows in their throats, so they chose these names for them.” (Al-Zarqani, 1996: 1/141), in addition to what Ibn Duraid mentioned in his book Al-Ishtiqaq: “Know that the Arabs have methods in naming their sons, some of which they named as a sign of optimism towards their enemies, such as Ghalib, Ghallab, Zalim, and A’rim. And Manazil, Muqatil, Mu’arik, Thabit, and the like. And they named in such a chapter: Mushir, Mu’ariq, Musabih, Munabbiha, and Tariq. And among them are those who were called beasts to intimidate their enemies: such as: Asad, Laith, Farras, Thi’b, Sayyid, Ammlas, Dhirgham, and the like (Ibn Duraid, 1412 AH: 5). Therefore, we find that many of them were named Harb, Marra, Hajar, Hamar, Thawr, Hanzala, Shams, Laith, Usama, Dhirgham, and Kalb (Al-Jahiz, 1424 AH: 1/324-325, Al-Qalqashandi, previous reference: 5/424-425). While the names of their slaves and clients were common, the names Rabah, Najah, and other names that indicate optimism. (Ibn al-Qayyim, (n.d.): 249), and through the texts presented above, it becomes clear to us that the Arabs used to name their sons with these names to frighten and terrorize the enemy, and they used to name their clients and slaves with good names out of optimism about them, as they would stick with them all the time, believing that the name had an effect on its owner. The Arabs had wisdom in choosing names,

in addition to the fact that they believed that each name had a meaning, so they derived these names from what was around them. As an explanation for this, Ibn Faris said: "When one of the Arabs had a male child, he named him according to what he saw or heard that he considered a good omen. If he saw or heard a stone, he interpreted it as strength, solidity, survival, and patience. If he saw a wolf, he interpreted it as cleverness, ignorance, and gain. If he saw a donkey, he interpreted it as longevity and impudence. If he saw a dog, he interpreted it as guarding and a distant voice." (Ibn Faris, 1997: 94), Al-Jahiz, previous reference. As he mentioned when a male child was born to Wa'il ibn Qast, he went out wanting to see something to name his son, and he saw a young goat, so he named him Bakr. With his second child, he also went out to see what to name his son, and he saw a gazelle, so he returned and named him Anz. Also, the Arabs named their sons "with rough and coarse trees, also as a sign of optimism, such as: Talha, Samura, Salamah, Qatada, and Harasa, all of which are trees with thorns and branches" (Ibn Duraid, previous reference: 6). From the texts presented above, it becomes clear that the Arabs named their sons with what they encountered of animals, trees, or natural phenomena. In addition, if the Arabs gave a name to their newborn and he became a great person with prestige and power, they would continue to name him after him until the name was mentioned frequently among them, as a blessing and a sign of optimism for the bearer of that name. Al-Jahiz, previous reference)

It is narrated in the optimism of good names, and that they bring joy to the soul, that Halima al-Sa'diya - who is the daughter of Abu Dhu'ayb ibn Abdullah ibn al-Harith from the tribe of Bani Sa'd, and was nicknamed Umm Kabsha, and she was the wet nurse of the Messenger with her son Abdullah, died after the eighth year of the Hijra and was buried in al-Baqi' (see: Ibn Sa'd, (n.d.): 1/73, Ibn Hazm, 1962: 265, Abu al-Fida', (n.d.): 1/143, Ibn Qudamah, 1982: 58-59, Ibn al-Athir, (n.d.): 6/70, Ibn Jama'ah, 1993: 45) - when she stood before Abdul Muttalib, the grandfather of the Prophet, asking him about breastfeeding, he said to her: Who are you? She said: A woman from Bani Sa'd. He said: What is your name? She said: Halima. He said: Good, good, Sa'd and Halim, these are two qualities in which there is contentment for the ages. (Ibn Hisham, 1955: 1/136, Al-Tabari, (n.d.): 1/573, Ibn Kathir, (n.d.): 2/p. 285).

The Arabs also gave their children many names, as they linked them to their gods, such as Abd Manat, Abd al-Uzza, Abd Shams, Abd al-Lat, and other names of their deities and idols. (Ibn al-Kalbi, 2000: 13, Ali, 1413: 6/250, al-Mallah, 1994: 413)

Third: The approach of the Messenger of God (may God bless him and grant him peace) in naming and its social implications

After the Prophet (may God bless him and grant him peace) established the state of Medina, he brought about a comprehensive change in all areas of social, economic and political life. This change was in accordance with the Qur'anic approach and the new faith, so that these changes were reflected in the simplest aspects of life, including the choice of names, which is a distinctive sign that sticks with a person from birth until death. Because of the importance of the name, the Messenger of God (may God bless him and grant him peace) emphasized the good choice of names, as this has an impact on the psychological and social upbringing of the newborn. Therefore, he had an important role in refining the customs of society in naming.

The Prophet (peace be upon him) made naming the newborn on the first day of his birth according to what was mentioned in the books of Sunnah. Some of them said: It is recommended to name the newborn on the first day of his birth (Alwan, 1412: 9/76-77, Al-Mahmoud, 1986: 22, Al-Anani, 2001: 39). Some of them said: It is recommended to name him on the third day of birth (Ibn al-Qayyim, previous reference: 288, Alwan, previous reference: 1/77). Others said: On the seventh day of birth (Ibn al-Qayyim, (2004 AD), p. 272). What is closest to the truth of these conflicting narrations is that the newborn is named on the first day of his birth, and this is from the Sunnah of the Messenger (peace be upon him), based on his saying: "A boy was born to me tonight, so I named him after my father Ibrahim." (Ibn Saad, (no date): 1/91, Al-Bukhari, 1401: 3/1258, Muslim Al-Naysaburi, (no date): 1011, Al-Muttaqi Al-Hindi, 1409: 11/470). Therefore, we find that the Messenger of God (may God bless him and grant him peace) urged parents to choose good names for their children and to name them with nice names that would reflect positively on the lives of their children. The Messenger of God (may God bless him and grant him peace) provided an example of beautiful and good names by choosing good names for his children, confirming this by saying: "You will be called on the Day of Resurrection by your names and the names of your fathers, so make your names good" (Abu Dawud, 1410: 925, Ibn Hibban, 1414: 13/135, Al-Zamakhshari, 1982: 2/452, Ibn al-Qayyim, previous reference: 242, Ibn Hajar, (n.d.): 10/577, Al-Ajlouni, 1988: 1/288). It was also narrated from him (may God bless him and grant him peace) that he said: "Name yourselves with the names of the prophets" (Al-Bukhari, 2001: 64, Abu Dawud, previous reference, Al-Bayhaqi, (n.d.): 9/306, Ibn al-Qayyim, previous reference, al-Abshihi, 2003: 2/68), and his saying also: "It is the right of the son upon his father to give him a good name, teach him how to write, and marry him off when he reaches puberty" (Al-Bayhaqi, 1410: 6/401, Abu Shuja', 1986: 2/131, al-Tabarsi, 2006: 210, al-Manawi, 1994: 3/394). He (peace be upon him) also confirmed this by saying: "The most beloved of your names to Allah, the Almighty, are Abdullah and Abd al-Rahman" (al-Naysaburi, previous reference: 948, Ibn Qani', 1418: 2/162, Ibn al-Qayyim, previous reference: 424, Alwan, previous reference), and it seems that this matter came to erase the pre-Islamic customs of naming their sons, as we mentioned previously, with Abd Manat. And Abd al-Uzza, Abd Shams, and Abd al-Lat after the Noble Qur'an criticized that with the Almighty's saying: {Have you considered al-Lat and al-Uzza, and Manat, the third, the other? Is it for you the male and for Him the female? That then would be an unfair division. They are not but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow not except assumption and what their souls desire, and there has already come to them from their Lord {Guidance}. [An-Najm/ 19-23]

Islam has emphasized choosing good names that contain meanings of praise and servitude to the Almighty Creator, in addition to the names of the prophets, especially the name of the Messenger of Allah Muhammad (may Allah's prayers and peace be upon him).

The Messenger of Allah (may Allah's prayers and peace be upon him) was keen to recommend that parents name their children Ahmad and Muhammad, as these two names contain a part of piety and righteousness towards the Messenger of Allah (may Allah's prayers and peace be upon him), as in his saying: "There is no house in which there is a child named Ahmad or Muhammad except that Allah will expand his provision, so if you name them, do not hit them

or curse them, and whoever has three male children and does not name one of them Ahmad and Muhammad has neglected me" (Al-Zamakhshari, previous reference: 2/452, Al-Manawi, previous reference: 6/233, Al-Dimyati, 1999: 2/526, Al-Qabanji, 2006: 1/599). In another hadith, he said: "Whoever has a child born to him and names him Ahmad, out of love for Me and seeking blessings from My name, he and his child will be in Paradise" (Al-Dhahabi, 1963: 2/185, Al-Zar'i, 1990: 51, Al-Dimashqi, 1403: 91, Ibn Hajar, 1986: 2/162, Al-Dimyati, previous reference: 6/137), and also what Ali ibn Abi Talib narrated on the authority of the Prophet (may God bless him and grant him peace) who said: "If you name a child Muhammad So honor him, and make room for him in the assembly, and do not make his face ugly" (Al-Zamakhshari, previous reference: 2/458, Al-Dimyati, previous reference: 2/26, Al-Qabanji, previous reference)

The Messenger of God (may God bless him and grant him peace) was not satisfied with that, but he took it upon himself to change the ugly and reprehensible names from them to an acceptable and good name that people would be familiar with and be optimistic about, as historical sources mention what happened when a man from Banu Shaqra named Asram came to the Prophet (may God bless him and grant him peace) - Asram comes from Al-Sarm, and Al-Sarm in the language means cutting, so it is said: Sarh Al-Habl, meaning he cut it, (see: Ibn Faris, 1979: 387, Al-Zamakhshari, previous reference: 420) - so he changed it to Zar'ah, (Ibn Sa'd, previous reference: 5/155, Abu Dawud, previous reference: 926, Ibn Al-Qayyim, previous reference: 141, Ibn Hajar, 1984: 2/220), and from the historical evidence also when the Messenger of God (may God bless him and grant him peace) changed the name of a man from Shihab to Hisham, because Shihab is one of the names of Hell (Abu Dawud, previous reference, Al-Hakim Al-Nishaburi, 1406: 4/308), and the Messenger of God (may God bless him and grant him peace) changed the name of Ghurab and Habab, and he named Harb Salam, and he named Al-Mudtaja' Al-Manba'ith, and Bani Al-Zaniyah - although here Zaniyah means the last child in the family and does not mean fornication, and it is said: Bani Malik bin Tha'labah: Bani Al-Zaniyah, and the nisba to them: Zinawi, but he changed their family name to ward off the suspicion of shame in them, so he denied from them what suggests the word fornication (Ibn Abbad, 1994: 2/306, Ibn Manzur, previous reference: 14/359, Al-Zubaidi, previous reference: 1/420) - he called them Banu Rashda and Banu Mughwa: Banu Rashda (Abu Dawud, previous reference: 927, Al-Zamakhshari, previous reference: 2/453, Ibn Al-Qayyim, previous reference: 341-342, Al-Qabanji, previous reference: 1/599). It was also narrated that the Messenger of God (may God bless him and grant him peace) said to a man, "What is your name?" He said: A lever - which is an iron tool like the edge of a wide axe with a wooden base that is used to dig the ground and walls and cut trees (Al-Farahidi, 1409: 600, Ibn Al-Athir, 1364: 3/872, Mustafa, 1327, others: 2/583) - he said: Rather, you are a lever (Abu Zur'ah, 1987: 327, Ibn Al-Athir, op. cit.: 3/872, Ibn Hajar, op. cit.: 3/413-414), as if he hated the lever because of the severity and roughness in it, and he changed the name of a man called Bagheeth to Habib (Ibn Hazm, 1962: 216, Ibn Hajar, op. cit.: 1/464), and a man called Ja'il - which is a small creature that walks on the ground (Ibn Faris, op. cit.: 106, Mustafa, op. cit.: 1/126) - to 'Umar ibn Abdul-Barr, 1412: 1/151, Ibn Hajar, previous reference: 1/392), and through the texts presented above it becomes clear that the Prophet (may God bless him and grant him peace) emphasized the desirability of improving names and choosing those that are beloved to the soul, and rejecting

other names that indicate bad luck or hatred and the like. (Al-Mahmoud, previous reference: 22, Al-Anani, previous reference: 38-39) It is worth mentioning that the Prophet (peace be upon him) did not neglect the names that indicate polytheism and disobedience (Al-Mahmoud, previous reference, Al-Anani, previous reference) such as Al-Aasi, Shaytan and the names of the gods that they worshipped in the pre-Islamic era. Rather, he considered those names to be among the hated and forbidden names such as Abd Al-Uzza, Abd Hubal, Abd Amr, and Abd Al-Kaaba (Ibn Hazm, (n.d.): 154, Ibn Al-Qayyim, previous reference: 244), and similar names, as he (peace be upon him) changed the name of a man called Al-Aasi and named him Mutee' (Ibn Salam, 1989: 216, Ibn Abi Shaybah, 1988: 6/158, Abu Zur'ah, previous reference: 323, Ibn Qudamah, previous reference: 436, Ibn Al-Qayyim, previous reference: 273). He also changed the name of Abd al-Rahman ibn Awf, as his name in the pre-Islamic era was Abd Amr, and it was said Abd al-Kaaba, so the Prophet (PBUH) named him Abd al-Rahman (al-Mizzi, 1988: 11/322, al-Dhahabi, (n.d.): 3/44, Ibn Hajar, previous reference: 3/358). If we examine the language dictionaries about these names that the Prophet (PBUH) changed, we will find that they are ugly and reprehensible names that disgust the soul and indicate pessimism, disbelief, and disobedience, so the Messenger decided to change them. Changing names was not limited to what we mentioned previously, but the Messenger (may God bless him and grant him peace) also changed names that indicate tyranny, oppression, and arrogance, such as Pharaoh, Haman, and Qarun (Ibn al-Qayyim, previous reference: 254), because these names indicate tyranny, arrogance, and contempt for the servants of God, as the Holy Qur'an described them as such. The same is the case in avoiding naming with the names of God Almighty, so one should not name someone as Al-Ahad, nor Al-Samad, nor Al-Khaliq, nor Al-Razzaq... nor any of the other beautiful names of God (Alwan, previous reference: 1/79, Al-Anani, previous reference: 38). It was narrated that the Messenger of God (may God bless him and grant him peace) changed the name of a man from Banu al-Harith whose name was Akbar, and named him Bashir (Al-Bukhari, 1962: 2/97, Ibn Abd al-Barr, 1412: 1/111, Ibn al-Athir, (n.d.): 1/267, Ibn Hajar, previous reference: 1/240), which is a name It is only befitting of Allah, because Allah is the Great, the Most High. He also changed the name of a man called Qayyum to Abdul Qayyum. (Ibn Abd al-Barr, previous reference: 1/500, Ibn al-Athir, previous reference: 3/340, Ibn Hajar, previous reference: 3/378). Allah the Almighty is the Sustainer of the heavens and the earth, and He is capable of everything. He added the word of servitude to the name to prevent associating partners with Allah the Almighty. He also forbade naming people King of Kings and Sultan of Sultans, as it was reported from the Prophet (peace and blessings of Allah be upon him) that he said: "The most humble and lowly (see: Ibn al-Athir, 1364: 1/418) - the name of a man with Allah - is called King of Kings." (Al-Bukhari, previous reference: 3/1392-1393, Muslim Al-Naysaburi, (no date): 951, Ibn Al-Qayyim, previous reference: 243, Al-Mundhiri, 1417: 3/49, Al-San'ani, 1379: 4/99). In addition to what the Messenger of Allah (peace be upon him) did in changing the names of some of the Companions and giving them good names and clarifying the disliked names, there are those who did not follow the Prophet's (peace be upon him) advice. It was narrated that a young boy was brought to the Messenger of Allah (peace be upon him) and he said: What did you name this? They said: Al-Sa'ib. He said: Do not name him Al-Sa'ib, but Abdullah. He said: So they preferred his name [i.e. they left it as his name], and he did not die until he lost his mind. (Ibn al-Qayyim, previous reference: 261) In addition to what was mentioned by Saeed bin al-Musayyab - who is Abu Muhammad Saeed bin al-

Musayyab bin Hazn bin Abi Wahb al-Makhzumi, one of the great jurists of Medina, who combined hadith, interpretation, jurisprudence, piety and worship. He died in Medina in the year (94 AH/713 AD). (Dhu: Ibn Sa'd, previous reference: 3/349, Al-Tabari, previous reference: 5/263, Al-Dhahabi, 1997: 1/64) - On the authority of his father, on the authority of his grandfather, he said: "I came to the Messenger of God (may God bless him and grant him peace), and he said: What is your name? I said: Hazn, so he said: You are Sahl, he said: I will not change the name my father gave me, Ibn Al-Musayyab said: And that Haznunah - meaning roughness and severity, and a Hazn man is rough in nature and dealings (Ibn Faris, previous reference: 138, Al-Zamakhshari, previous reference: 142, Ibn Al-Athir, previous reference: 1/286) - remained among us after that" (Ibn Sa'd, previous reference: 3/350, Al-Bukhari, previous reference: 3/1390, Abu Dawud, previous reference: 926, Abu Zur'ah, previous reference: 327, Ibn Abd Al-Barr, previous reference: 1/ 386-387, Al-Zamakhshari, previous reference: 2/450, Al-Yafei, 1970: 1/148, Al-Dhahabi, previous reference: 4/221), and he thus contradicted what the Messenger of Allah (peace be upon him) ordered, and the Holy Quran stipulated the taking of his orders in the Almighty's saying: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.} [Surat Al-Hashr/7] In addition to that, the Messenger (peace be upon him) used to be optimistic about good names and found them pleasing to the soul, as it was narrated on the authority of Malik bin Anas that the Prophet (peace be upon him) called one day for a she-camel, and said: Who will milk this? A man stood up and said: I will. He said: What is your name? The man said: Once. He said to him: Sit down. Then he said: Who will milk this? Another man stood up and said: I am. He said: What is your name? He said: Harb. He said to him: Sit down. Then he said: Who milks this? A man stood up and said: I am. He said: What is your name? He said: Yaish. The Messenger of God (may God bless him and grant him peace) said to him: Milk it. (Ibn Anas, 2003: 2/596, see: Ibn Abd al-Barr, 1387: 24/71, al-Damiri, previous reference: 2/139, al-Zarqani, previous reference: 4/489), as he considered his name a good omen because it signifies life, striving, and livelihood. It was narrated that Buraydah - who is Buraydah ibn al-Husaib ibn Abdullah ibn al-Harith al-Aslami and was nicknamed Abu Sahl and Abu Hasib, one of the companions of the Prophet (peace be upon him). When Basra and Egypt were conquered, he moved to it. He went out to fight in Khurasan and died in Marw during the reign of Yazid ibn Muawiyah in the year (63 AH / 683 AD) (Ibn Salam, 1989: 291, Ibn Saad, previous reference: 3/171, Ibn Hazm, 1962: 240) - rode with seventy riders from his family from Banu Aslam, and met the Prophet (peace be upon him) at night. The Prophet (peace be upon him) said to him: Who are you? He said: I am Buraydah. He turned to Abu Bakr and said: O Abu Bakr, our matter has cooled down and been settled. Then he said: From whom? I said: From Aslam. He said to Abu Bakr: Now we are safe. Then he said: From whom? He said: From a share. He said: Your share came out. (Al-Tirmidhi, 1992: 1/306, Ibn Abd al-Barr, previous reference: 24/73, Ibn al-Athir, previous reference: 1/244, Ibn al-Qayyim, previous reference: 140).

When the Messenger of Allah (peace be upon him) saw Suhayl ibn Amr approaching on the day of the Treaty of Hudaibiyyah, he said: Your matter has been made easy. (Ibn Hisham, previous reference: 3/227, Al-Bukhari, previous reference: 1/622, Al-Suhayli, 4/49, Ibn al-Qayyim, previous reference: 140).

Women had a privilege in changing names, and changing names was not limited to men only, as the name of Zaynab bint Jahsh was Barra - which is derived from barr and is also the exaggerated form of barr, and the abundance of Purification of the soul, and Barra is also: a ring of gold, silver, etc. if it is thin and has two ends bent, which is placed in the flesh of the camel's nose, and the plural is Barra, Bareen, and Bireen. Every ring is Barra, like anklets and bracelets. Barra is the plural of Barra from wheat (Al-Farahidi, previous reference: 2/176, Ibn Duraid, 1987: 1/148, Al-Jawhari, previous reference: 1/38), and it seems that the Messenger of God (may God bless him and grant him peace) wanted to beautify the name to elevate her status since she had become one of his wives - so the Messenger of God (may God bless him and grant him peace) changed it to Zainab (Ibn Majah, (n.d.): 631, Abu Zur'ah, previous reference: 327, Ibn Al-Qayyim, previous reference: 251), and Juwayriyah bint Al-Harith was also called Barra, so the Messenger of God (may God bless him and grant him peace) named her Juwayriyah. (Al-Bukhari, previous reference: 70, Muslim Al-Naysaburi, previous reference: 951, Ibn Khuzaymah, 2003: 1/392, Ibn Qudamah, previous reference: 80, Ibn Hajar, previous reference: 7/63). He also changed the name of a girl from Banu Shaiban called Jahdhamah - Jahdham from Jahm, which means an ugly and repulsive face (Al-Farahidi, previous reference: 162, Ibn Faris, previous reference: 114, Al-Zamakhshari, previous reference: 118), and named her Layla (Ibn Hajar, previous reference: 7/255). There was a woman called Ghayrah, so he named her Masarrah (Muslim Al-Naysaburi, previous reference: 950, Ibn Al-Qayyim, previous reference: 277, Ibn Hajar, previous reference: 7/255), to please people when they heard him, and he changed the name of a woman from Asiya to Jamila. (Al-Bukhari, previous reference: 66, Muslim Al-Naysaburi, previous reference: 950, Abu Zur'ah, previous reference: 6/268, Ibn Abd Al-Barr, previous reference: 2/496, Ibn Al-Qayyim, previous reference: 141). Because the name Asiya is derived from disobedience, which is ominous, so he named her Jamila to show her beauty and delicacy. The role of the Messenger of Allah (peace be upon him) was not limited to changing and giving names to the general public in society, but this was reflected in the names of his sons so that their names would be a model celebrated by Muslims, as he drew organized dimensions for society in naming and refined the ominous and hated names, and we find him applying what he recommended in naming his sons, and this is clear from historical texts, as they mentioned that Lady Khadija gave birth to all of the sons of the Messenger (peace be upon him), males and females, except for Ibrahim, who was born to Lady Maria the Copt. (Ibn Ishaq, 1978: 1/174, Ibn Saad, previous reference: 1/133, Al-Maqdisi, 1903: 5/16, Al-Nuwayri, (d.d.): 18/218, Ibn Kathir, previous reference: 2/294).

The sources agreed on naming the sons and daughters of the Messenger (may God bless him and grant him peace) as Zainab, Ruqayyah, Umm Kulthum, Fatima, Al-Qasim, and Abdullah. (Ibn Ishaq, previous reference: 1/174, Ibn Saad, previous reference: 1/133, Al-Maqdisi, previous reference: 5/16, Al-Nuwayri, previous reference: 18/218, Ibn Kathir, previous reference: 2/294).

It was not limited to that only, as the Messenger of God (may God bless him and grant him peace) changed the hated names of cities, lands, and wells. He abolished the old name of the city of Yathrib and gave it new names: Tayyiba, Tabah, and Madinah. It is worth noting that there are many names for it, as it was reported on the authority of Zayd ibn Aslam on the authority of the Messenger of God (may God bless him and grant him peace): "The city has ten

names: Madinah, Tayyiba, Tabah, Maskinah, Jabbar, Majburah, Yandud, and Yathrib.” Ibn al-Najjar al-Baghdadi mentioned eleven names (Ibn al-Najjar al-Baghdadi, (n.d.): 25), and for more details see the following sources: (D: Muslim al-Naysaburi, previous reference: 970, Ibn Shabbah al-Numayri, 1410: 1/163, al-Askari, 1402: 1/219, al-Jundi, 1407: 26, al-Samhudi, 1998: 1/16-17, Ibn al-Qayyim, 2004: 273 -. He mentions that he passed by a village called Afra and changed its name to Khadra, and he also changed Shi'b al-Dalalah to Shi'b al-Huda. (Ibn al-Athir, previous reference: 3/261). We agree with the opinion that the change of name carries many connotations, as it is a complete break from the previous stage, and the beginning of a completely different new stage, and perhaps the most important change that the city witnessed was its new name. It is changing values and concepts and the new construction of the individual's personality and the personality of society. (Badr, 1993: 1/144). Based on the above, we find the Messenger of Allah (peace be upon him) changing the names of cities and villages to names that comfort the soul and inspire optimism, and he excludes names that indicate the opposite, and we find the credibility of our statement in what was narrated about him in his lack of optimism with the strange names that (peace be upon him) when he went out to Badr, he passed by two mountains, and asked about their names and was told: One of them is slaughterhouse and the other is shameful, and he asked about their people, and was told: Banu al-Nar and Banu Harraq [and they are two clans of Banu Ghaffar] and he hated to pass between them. (Ibn Hisham, previous reference: 2/ , Al-Tabari, previous reference: 2/140, Ibn Kathir, previous reference: 3/261, Ibn Al-Qayyim, previous reference: 273).

Therefore, changing names, whether they are names of notables, cities, villages, and other names, is a noble goal and a great aim that the Messenger of God (peace be upon him) wanted to achieve in order to purify society and get rid of everything related to ignorance, in addition to that, he places the names of cities, villages, and others in a place of optimism and joy.

2. Conclusion:

At the end of the research, we can summarize the most important results that I reached in the following points:

1. That the name has great importance for the person named, because the name is placed as an identity for the named, such as if that named person is a person, city, place, etc., so the name is given to him to identify him and is closely associated with him.
2. Arabs before the prophetic mission cared about naming, as they paid great attention to it and it became one of their prominent social characteristics. They used to name the newborn in the first days of his birth, and the name was chosen within the various customs they were accustomed to.
3. Most of the names that Arabs used to name their children were related to the environment surrounding them, what they interacted with and lived, and what they also suffered from. The names were inspired by wars or natural phenomena or the names of animals and plants.
4. Arabs before the mission used to give their children names that were mostly characterized by cruelty and pessimism, believing that they would affect the character of the children in the

future, as they would be characterized by severity, cruelty, and courage. As for the names that indicated comfort and optimism, they used to give them to their slaves and servants, believing that they would give their bearer the qualities of the name. 5. After the advent of Islam, it brought about changes in all aspects of religious, political, economic and social life. It was truly a comprehensive change, and names had a share of those changes, as the Messenger of Allah (may Allah's prayers and peace be upon him) sought to change ugly names and replace them with acceptable and good names.

6. The Messenger of Allah (may Allah's prayers and peace be upon him) urged the choice of good names and naming the newborn from the first day of his birth. He also urged naming with names that are predominantly characterized by praise and servitude to Allah Almighty, in addition to naming with the names of the prophets.

7. The change that occurred was not limited to the names of individuals, men and women only, but also included tribes, cities, villages, some places and wells.

8. Everything that the Messenger of Allah (may Allah's prayers and peace be upon him) sought to change was in accordance with a general reformist approach aimed at bringing society out of the clutches of ignorance into the light of Islam, and elevating it far from the paths of ignorance and its pollutants.

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