



A written bouquet of the utterances of Shaykh-e-Tareeqat,  
Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami,  
Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri  
Razavi **وَأَمَّا بَرَكَاتُهُمُ الْعَارِيَةُ**

Questions and answers to  
Ameer-e-Ahl-e-Sunnat about  
**KEEPING  
NAMES**



Presented by

**Majlis Al-Madina-tul-'Ilmiyyah**

Translated into English by

**Translation Department (Dawat-e-Islami)**

امیرِ اہلِ سنّت سے نام رکھنے کے بارے میں سوال جواب

Ameer-e-Ahl-e-Sunnat say naam

rakhnay kay baray mayn suwal jawab

## Questions about keeping names, answered by Ameer-e-Ahl-e-Sunnat

THIS booklet was presented by Markazi Majlis Shura Dawat-e-Islami (Central Advisory Body of Dawat-e-Islami) in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

### Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ [translation@dawateislami.net](mailto:translation@dawateislami.net)

Questions about keeping names, answered by Ameer-e-Ahl-e-Sunnat

An English translation of ‘Ameer-e-Ahl-e-Sunnat say naam  
rakhnay kay baray mayn suwal jawab’



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَسْأَلُكَ بِمَا عَزَمْتَ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

### Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Questions about keeping names answered by Ameer-e-Ahl-e- Sunnat

### A virtue of Salat upon the Prophet ﷺ

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Whosoever recites this:  
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ النُّقْعَدَ الْمُبْقَعَدَ عِنْدَكَ يَوْمَ الْقِيَامَةِ, my intercession has  
become Wajib for him. (*Mu'jam Kabeer, vol. 1, p. 25, Hadith*)

**Question:** Every person wishes to keep a good and unique name for their child. What method should be adopted to achieve this?

**Answer:** In previous times, people would go to Imams in the Masjid and the honourable scholars رَحْمَةُ اللهِ to ask regarding names for their children. Whereas, the people of today have taken the internet as their Murshid, guide and Sheikh, hence, everything is asked from 'Sheikh Internet' now. This is an incident from before Dawat-e-Islami when I wasn't well-known, however, ever since my beard had begun to grow, I had kept it. During that time, not many young people would keep beards, it was usually the elderly. I met a child near Bismillah

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Masjid in Kharadar, and he said: ‘Mawlana! A child has been born in our home. Please give me a name for him.’ I was not the Imam of that Masjid, but the child saw my religious garb and took a name for the child from me.

This was the tradition in the previous generations, but now everything is found on the internet and on mobile phones; people take names from what they see there. The majority of names that are mentioned on the internet, their meanings are often mentioned as ‘Heavenly flower’ or ‘Heavenly palace.’ If you take the Internet as your guide, then you will stumble and fall. Take the devotees of the Prophet as your guide instead, for benefit lies therein. The book of Dawat-e-Islami’s Maktaba-tul-Madinah, entitled, ‘*Naam rakhnay kay Ahkam*,’ contains many names for both girls and boys. One should find and keep a name from there, or if you wish, you can select a few names and then go to the noble scholars رَحْمَةُ اللهِ عَلَيْهِمْ, and request them to select one from them. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 96*)

**Question:** If someone says: ‘It is not permissible to keep the name ‘Ghulam Rasool (slave of the Messenger)’ because we are from the Ummah of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ Is it permissible to say this?

**Answer:** It is permissible to keep the name ‘Ghulam Rasool.’ The age of masters and slaves is very old. In the previous ages, slaves would be sold, and they were also sold in the age of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In fact, they continued to be

sold even after his apparent passing. Moreover, slaves are mentioned in the Holy Quran, and besides this, male and female slaves are mentioned in many other places. So, how is it possible that one can be a slave (Ghulam) of a common person, but cannot be a slave of the Beloved Prophet ﷺ?

### The excellence of the slave of the Beloved Prophet ﷺ

Sayyiduna Safeenah رَضِيَ اللهُ عَنْهُ is a Companion of the Messenger. He رَضِيَ اللهُ عَنْهُ was once separated from his caravan and left alone in the jungle. He رَضِيَ اللهُ عَنْهُ began to search for his companions, when a lion suddenly appeared, but what fear did he have of the lion, the lion itself began to quake before that slave of the Beloved Prophet ﷺ! صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyiduna Safeenah رَضِيَ اللهُ عَنْهُ addressed the lion and said: يَا أَبَا الْحَارِثِ آتَاكَ مَوْلَى رَسُولِ اللهِ, meaning: 'O Abul-Haarith! Do you know who I am? I am the slave of the Messenger of Allah!' – Abul-Haarith is the Kunya of a lion. Hearing this, the lion began to walk whilst wagging its tail, and this was a sign for the Companion to follow it. Thus, he رَضِيَ اللهُ عَنْهُ followed it and it took him back to his friends from whom he had become separated. (*Musannaf Abdur Razzaq, vol. 10, p. 233, Hadith, 20711*) (*Malfuzaat-e-Ameer Ahl-e-Sunnat, Episode 97*)

*Un kay jo ghulam ho gaye*

*Khalq kay imam ho gaye*

**Question:** What does Kunya mean?

**Answer:** Such a name, other than one's actual name, which has



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‘Abu,’ ‘Ibn,’ ‘Umm,’ ‘Bint,’ etc., before it, is known as a Kunyah. (*Al-Ta’rifaat lil jurjani p. 136*) For example, Ibn-e-Haashim, Umm-e-Haani, Bint-e-Hawa. A Kunyah is sometimes kept in relation to the father, and sometimes, in relation to the son or daughter. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 97*)

**Question:** How is it to keep the names ‘Kaashaan’ and ‘Bismillah’?

**Answer:** It is fine to keep the name ‘Kaashaan.’ Similarly, girls are named ‘Kaashanah,’ and there is no harm in this either. However, when keeping a name, one should keep in mind that they should name their sons after the Prophets عَلَيْهِ السَّلَام, the holy Companions and the pious predecessors رَحْمَةُ اللَّهِ, and name their daughters after the female Companions and saints رَحْمَةُ اللَّهِ عَلَيْهِنَّ, so that they can attain their blessings.

Thus, remains the matter of keeping the name ‘Bismillah.’ Some people name their daughters ‘Bismillah,’ which means, ‘Beginning with the name of Allah’. On the surface, there does not seem to be any harm in keeping this name either. Even Masajid are named ‘Bismillah,’ just as there is a well-known Masjid in Kharadar, Karachi, which is known as Bismillah Masjid. The principle in regards to keeping names is that if the meaning of a name is exclusive, it is prohibited to keep it. For example, the meaning of ‘Subhan’ is ‘The one who is free from every defect,’ and as this attribute is exclusive for Allah

Almighty, it is prohibited for a person to be named ‘Subhan,’ however, one can be named ‘Abdus Subhan.’ (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat vol. 1, p. 159*)

**Question:** Can one name a girl ‘Shukriya’?

**Answer:** Although there is no harm in keeping the name ‘Shukriya,’ there is no virtue in this either. In fact, it is possible that the people will make fun of this, and when this girl grows up, it is likely she will suffer on account of her name. Instead of keeping names like this, it is better for one to name their sons after the Prophets *عليهم الصلوة والسلام*, Sahabah and the pious predecessors *رضي الله عنهم*, and name their daughters after the female Companions and saints *رضي الله عنهم*. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 1, p. 147*)

**Question:** People often distort and ruin names; what is the reason for this? How can this be avoided?

**Answer:** Such difficult names are kept, that the people are unable to pronounce them. Like this, they ruin the name and make into something completely different. Therefore, in order to protect the name from being ruined, one should keep an easy name that people can pronounce easily. If a name is kept in order to attain blessings, but it is difficult to pronounce, one should keep an easy name for daily usage. For example, Abdur-Razzaq is a beautiful name; use it for when writing documents. However, you should also use an easy name alongside this, which can easily be pronounced by everyone. For more

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information in regards to keeping names, refer to the 179-page book of Maktaba-tul-Madinah, entitled, ‘*Naam rakhnay kay ahkam.*’ It is a very good book. Alongside countless Islamic names, it contains rulings in regards to keeping names. Purchase this book from Maktaba-tul-Madinah or download it from the website of Dawat-e-Islami ([www.dawateislami.net](http://www.dawateislami.net)), and take benefit. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 76*)

**Question:** Is it permissible to name a girl ‘Sahaabiyyah’?

**Answer:** There is a great trend nowadays to keep unique names. To such an extent, that if one boy was named Idrees and someone was to tell them to name the other boy Iblees, perhaps some uneducated people would do so. Due to their desire for a unique name, they will not even know who Iblees refers to, even though Iblees is the name of Satan, and no person of understanding would ever keep this name. In this manner, people keep all kinds of strange names. In any case, instead of keeping the name ‘Sahaabiyyah,’ one should name her after a Sahaabiyyah, for example, Aisha is the name of a Sahaabiyyah, Fatima is the name of a Sahabiyyah, and she also has the honour of being the daughter of the Beloved Prophet ﷺ. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 178*)

**Question:** Are people affected by their names?

**Answer:** Absolutely! People are affected by their names. (*Fayzul-Qadeer, vol. 3, p. 522, under the Hadith 3745; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 222*)

**Question:** It is a reality that names have an effect; good names bring about blessings, and bad names result in negative effects. However, what is the reality of names being ‘light’ or ‘weighty’?

**Answer:** The impression of names being light or weighty is found among the people, to such an extent, someone asked me regarding this in the special Madani Muzakarah. He told me that someone he knew was named after the martyrs of Karbala, and an old man told him that the martyrs of Karbala are esteemed personalities and that he is not worthy of being named after them. Therefore, he should change his name, as it is very weighty.

I explained to the one asking the question: If we do not attain the blessings from the names of the martyrs of Karbala, then from whose names will we attain blessings? The name being ‘weighty’ and thus should be changed – this reason of changing a name does not make sense to me. If one names his child after the Sahabah or Awliya رضى الله عنهم for the purpose of gaining blessings, إن شاء الله, they will attain their blessings. Remember! A bad name will result in a bad fruit. Keeping bad names has an ill effect and a child’s character can be evil on account of this. However, in the desire for a unique name, people tend to give their children all sorts of strange names today. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 223*)

**Question:** Why did you name your booklet ‘Ziya-e-Durood-o-Salam’?

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**Answer:** Ziya means light. Thus, the meaning of ‘Ziya-e-Durood-o-Salam’ is ‘The light of Salat and Salam.’ I have named this booklet after Sayyidi Qutb-e-Madinah, Mawlana Ziya-ud-Deen Ahmad Madani رَحْمَةُ اللَّهِ عَلَيْهِ, so that one portion of his name becomes part of the booklet. Thus, there were two benefits attained in keeping the name ‘Ziya-e-Durood-o-Salam’: One is that a connection was established with a righteous servant and saint of Allah Almighty, and the second is that its meaning refers to the light and blessings of Salat and Salam, and this is completely befitting and suitable. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 499*)

**Question:** A child was born in a person’s home and he asked a Qari to tell him such a name which no one else in the locality or city has. In response to this, he said, ‘Name him Fir’awn or Namrud!’ How is it to say this?

**Answer:** He must have said this in order to mock him or as a joke, as it is only the names Fir’awn or Namrud that nobody else possesses. It is possible that giving a response like this will result in hurting the feelings of the other person, and in such a case, one must seek forgiveness from him. One should not give responses like this, because if one responds like this in a serious manner, it is possible that someone will actually keep this name. Instead of keeping names nobody else does, one should keep names after the Noble Prophets عَلَيْهِ السَّلَام, the Noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ and the pious predecessors رَحِمَهُمُ اللَّهُ. Similarly, one should select a name from the names of the

Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, such as Muhammad, Ahmad and any other names, for these are blessed.

If one must keep a unique name, then there are some names of the Prophets عَلَيْهِمُ السَّلَام and Sahabah رَضِيَ اللهُ عَنْهُمْ which are not known by many, for example, 'Dhul-Kifl' or 'Yusha'. (*Tafseer Ruh-ul-Bayan, Surah Saad, Part 23, under the verse 48, vol. 8, p. 47; Tafseer Khaazin, Surah Al-Maa'idah, Part 6, under the verse 26, vol. 1, p. 483*) These are names of Prophets عَلَيْهِمُ السَّلَام but they are not well-known. Names like this can be taken from books and kept. There are countless names in the book of Maktaba-tul-Madina, entitled, 'Naam rakhnay kay ahkam'; one should find a name therein and keep it. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 60*)

**Question:** Many people name their children Abdul Jabbaar or Abdur Rahman, but then often refer to them as Jabbaar or Rahman. How is it to keep names like this, and then refer to them in this way?

**Answer:** The person who has been named with the prefix of 'Abd' should be referred to with the name Abd. There are some names of Allah Almighty which cannot be kept without the word Abd being attached to them. It is stated on page 15 of the book of Maktaba-tul-Madina, entitled, 'Naam rakhnay kay ahkam': Abdullah and Abdur Rahman are very good names. However, it is often seen in these times, that instead of referring to such a person as Abdur Rahman, many people just

say ‘Rahman’, and referring to someone besides Allah Almighty as Rahman is Haram. Similarly, they refer to Abdul Khaliq as Khaliq<sup>1</sup> and Abdul Ma’bood as Ma’bood; such impermissible changes should not be made in these names.

Likewise, there is a big trend of using the diminutive form (Tasgheer) in names, i.e., they change names in such a way that it results in the name being disdained, and the diminutive form should never be used for such names. Therefore, wherever you feel that the diminutive form will be used for a name, do not use it, and use another name instead. (*Bahar-e-Shari’at, vol. 3 p. 356, part 15, naam rakhnay kay ahkam pp. 16-51*) The meaning of Tasgheer is to lower or to make insignificant, just as a Rupee is called a Rupalli. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 61*)

**Question:** How is to keep the name ‘Fatihah Iman’?

**Answer:** Perhaps the word Fatihah has been taken from Surah Fatihah, and then the name Iman was added. This is a strange and inappropriate name. Purchase the book of Maktaba-tul-Madinah, entitled, ‘Naam rakhnay kay ahkam’ and choose a good name from there. This book should be present within every home, so that if a child is born, a name can be taken from this book. (The honourable Mufti sitting by Ameer-e-Ahl-e-

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<sup>1</sup> It is very common in our time for people to refer to Abdur Rahman as Rahman, Abdul Khaliq as Khaliq, Abdul Qadeer as Qadeer, etc.; this is Haram, and it is necessary to avoid this. (*Siraat-ul-Jinaan, Part 9, Surah Al-A’raf, Under the verse 180, vol. 3, p. 381*)

Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** said:) The meaning of Fatihah Iman is the Fatihah of Faith. In any case, whatever meaning you take from this word, it will not go well with Iman. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 75*)

**Question:** How is it to keep the name Hayatullah? (*Question via social media*)

**Answer:** It is permissible. (Its meaning: One given life by Allah Almighty). (*Malfuzaat-e-Ameer-e-Ahl Sunnat, Episode 62*)

**Question:** Can we name our child ‘Muhammad Hateem’?

**Answer:** (On this occasion, the honourable Mufti sitting by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** said:) The meanings of ‘Hateem’ do not seem to be appropriate to be used with the word ‘Muhammad,’ because the dry grass that is found in the beginning of the year and debris is referred to as Hateem, and the word ‘Hatamah’ is generally used in the meaning of breaking. (Upon this, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** stated:) There is no harm in keeping the name ‘Hateem’ without the word Muhammad. There is a Sahabi known as Hateem, and the area around the Ka’bah is known as Hateem. In fact, the Hateem is actually part of the Ka’bah itself, but as there was a lack of resources during the reconstruction of the Ka’bah, this part was left. (*Bukhari, vol. 1 p. 533 verse 1584*)

Thus, it has two connections. Therefore, one can keep the name Hateem for the purpose of gaining blessings, however, it



is not appropriate to add the word Muhammad to this. If someone has kept the name ‘Muhammad Hateem,’ we will neither label it impermissible nor the person who does so a sinner, however, the word Muhammad should only be joined with a name that is worthy, for example, Hassan, etc. It is also not appropriate to use the diminutive form of Hassan with the word Muhammad, but it is common in our community to do this, such that even the scholars do so. Nevertheless, if someone does use the diminutive form of Hassan with the word Muhammad then he is not sinful, however, this answer of mine is in light of *Fatawa Razawiyyah* and the statements of Mufti-e-A’zam Hind. (*Jahan-e-Mufti-e-A’zam*, p. 452; *Malfuzaat-e-Ameer-e-Ahl Sunnat*, Episode 87)

**Question:** What are the blessings of the name Muhammad?

**Answer:** **سُبْحَانَ اللَّهِ!** What can we say about the blessings of the name Muhammad! Allah Almighty stated: ‘By my might and honour! Whomsoever is named after you (i.e. Muhammad or Ahmad), I will not punish him.’ (*Mawahib al-Ladunniyyah*, vol. 2, p. 301) The Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: ‘Whomsoever is named Ahmad or Muhammad, he shall not enter Hell.’ (*Musnad Firdaus* vol. 2 p. 503 Hadith 8515; *Malfuzaat-e-Ameer-e-Ahl Sunnat*, Episode 83)

*Jo chahtay ho keh ho sard Aatish-e-Doozakh  
Dilon peh naqsh Muhammad ka naam kar layna*

**Question:** How is it to name a girl ‘Ajwah’?

**Answer:** Ajwah is the best date of Madinah, in fact, of the entire world; there is no harm in keeping this name due to this connection. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 102*)

**Question:** Please give a good name for a boy born in Muharram-ul-Haraam that is linked to Muharram-ul-Haraam itself.

**Answer:** I have not informed anyone of a bad name till date. **الحمد لله**, it is my habit to tell people the best of names, because as I do not wish bad for anyone, why would I give him a bad name? It is usually the case that I name boys Muhammad and sometimes Ahmad, for both of these names have many virtues, and whosoever keeps these names out of honour and wanting to attain blessings, there are glad tidings of forgiveness for the one who keeps the name. (*Derived from Kanz-ul-‘Ummal, juzz 16, vol. 8, p. 175, Hadith 45215*)

Likewise, I also give a good name for daily use. Whether it is Muharram-ul-Haraam, Eid-ul-Adha or Ramadan-ul-Mubarak, I always give a good name, and in this regard, there is no exclusivity for Muharram-ul-Haraam, meaning, (it is not the case that) I give a good name in Muharram but a bad name in the other months. One should only keep a good name for a child, for a good name is a good omen and a good sign, and whomsoever is given a good name, **إن شاء الله**, his affair will be good. However, people nowadays prefer to name their children

after film actors, sports stars and celebrities. Similarly, they also try their best to find a unique name, and as soon as they come across a unique name, they keep it, but this should not be the case; a child should be named after the Noble Prophets عليه السلام, Noble Sahabah رضي الله عنهم and Honourable Awliya رحمهم الله.

People choose the names ‘Yaseen’ and ‘Tau-ha,’ but it is not permitted to keep names like this either, because these are disjoined letters (Huroof Muqatta’at), whose meaning is known by Allah Almighty, and through His informing, is known by the Beloved Prophet صلى الله عليه وآله وسلم. We do not know their meanings, so we cannot keep these names, however, one may keep the names Ghulam Yaseen or Ghulam Tau-ha.

Thus, remains the matter of giving a name linked to Muharram-ul-Haraam, for this, it is necessary that the questioner is a responsible person of Dawat-e-Islami and must give a Madani fee. If I give a name without any condition, then so many people will begin asking for names that it will become very difficult to manage it. Previously, entire lists would come to me for names, and like this, people would not even allow me to eat or drink. Therefore, I placed some restrictions, stating that people should ask for names if they have an organisational responsibility, otherwise, they should not ask, and I stipulated a condition that a person must at least be a Nigran of a Zayli Halqah to take a name from me.

It is still sometimes said to me, 'Please give a name, because the one who is asking carries out a lot of Madani work,' even though none of the members of his household offer Salah and in reality, are a bunch of immoral people, but are displayed as a collection of virtuous individuals in order to take a name. Maktaba-tul-Madina of Dawat-e-Islami has published a book known as '*Naam rakhnay kay ahkam.*' This book contains countless names, rather, thousands of names, so people may choose names from this. Moreover, alongside names, this book also contains important rulings, and those names which are prohibited have been indicated too. This book is a must for every home, as most people have children here. Along with the names, this book also contains their meanings, so one can look at the meaning of their own name. This is not only a beneficial, but an extremely beneficial book, therefore, purchase it from Maktaba-tul-Madina and keep it in your homes. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 127*)

**Question:** How is it to name a girl 'Wan-Naas'?

**Answer:** It is permissible to keep the name 'Wan-Naas,' because it does not have a bad meaning. The meaning of 'Wan-Naas' is 'and mankind.' If someone mischievously began to say 'Khan-Naas' instead, then an argument will take place if one is aware of its meaning, otherwise, he will think Khan-Naas is a good name too, and it will not be surprising if someone was to hear this and keep the name Khan-Naas. Even though Wan-Naas is a word of the Holy Quran, it is not the case that a

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person keeps a name because it is mentioned in the Quran, because the words Iblees, Shaytan and Fir'awn are also mentioned in the Quran. One should name their daughters after the blessed wives, Sahaabiyyat, female saints and other female pious predecessors. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 127)*

**Question:** How is to keep the names 'Shahanshah' and 'Badshah'?

**Answer:** It is prohibited for one to name themselves Shahanshah or Badshah out of pride or arrogance. *(Derived from Marat-ul-Manajih, vol. 5, p. 30)* If one does not have the intention of pride, just as some people do not have the meaning in mind, and they keep such a name, then there is no prohibition. However, it is still better to avoid it, as there is still an aspect of lauding one's self found. Self-praising names are so common in our time that almost every other name has a meaning of self-praise, for example, some people keep the name 'Shahzad' or 'Shahzadah,' which means 'King's son'. Regardless of whether the father is drowning in debt, the son's name is Shahzad. Some people have the name 'Abid,' which means 'Worshipper,'; now, regardless of whether he even offers Friday Salah, his name is still Abid. They also keep the name 'Zahid,' which means 'One who is averse to the world,' though he is probably fully occupied with the world, he is called Zahid. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 129)*

**Question:** Why are Shahanshah, Badshah and other similar titles attributed to the elders of the religion رَحْمَةُ اللَّهِ عَلَيْهِ؟

**Answer:** If the people refer to someone as Shahanshah or Badshah, there is no harm in this, just as some of the predecessors have been given such titles by the people, for example, Shahanshah-e-Sukhan, Mawlana Hasan Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ. The son of Imam Hussayn رَضِيَ اللَّهُ عَنْهُ who was unable to take part in the Battle of Karbala due to illness, and who remained alive for many years after the Battle of Karbala, has the titles ‘Sajjaad’, meaning, ‘One who prostrates abundantly,’ and ‘Zain-ul-Aabideen’, meaning, ‘Adornment of the worshippers.’ As he رَضِيَ اللَّهُ عَنْهُ would offer a lot of Nafil Salah, the people gave him these titles, though his actual name is ‘Ali Awsat.’ In old books, one will also find the name ‘Ali Bin Hussayn رَضِيَ اللَّهُ عَنْهُمَا.’ In any case, it is perfectly fine to call him Sajjaad and Zain-ul-Aabideen.

If common people are given this name, it will result in self-praise; he does not even offer the five daily prayers yet he is known as Sajjaad, meaning, ‘One who prostrates abundantly,’ he does not even offer Friday Salah, but is known as ‘Zain-ul-Aabideen’, meaning, ‘Adornment of the worshippers.’ If one was to keep the name Ghulam Zain-ul-Aabideen, then it would be fine, however, self-praise is found in keeping the name Zain-ul-Aabideen. The best way to attain blessings is to keep names after the righteous people. If a person calls himself

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Sajjaad, Shahzad and Shahzadah, do not argue with him. Some people introduce their sons as Shahzad or Sahibzadah, and although this does not contain any sin, it is better not to say this in order to avoid self-praise. I refer to my own son as Ghareeb Zadah, i.e., a pauper's son. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 129*)

**Question:** How is to keep the names 'Muhammad Azan,' 'Muhammad Subhan' and 'Muhammad Sabr'?

**Answer:** There is no match between Azan and the word Muhammad; even though it is not impermissible or sinful to keep this name, it is the name of an act of worship, therefore, it is not appropriate to keep this name. If someone has kept it, the word Muhammad should not be included. Similarly, the name Muhammad Subhan should not be kept either, rather, Abd-us-Subhan should be kept. Likewise, the name 'Muhammad Saabir' should be kept in place of 'Muhammad Sabr,' for who can be more patient than the Beloved Prophet ﷺ? Whereas, Sabr is an attribute.

(On this occasion, the honourable Mufti said:) Sabr can also be used in the meaning of Saabir, which will mean 'One who has abundant patience.' It is a rule of Arabic that in order to express exaggeration, the Masdar (root word) is used for such attributes. However, such names are not common here, so one should not keep them.

(Ameer-e-Ahl-e-Sunnat stated:) In reality, the issue is that people wish to keep unique names. We have prohibited the use of the name ‘Azan,’ so people keep the name ‘Takbeer’ or ‘Iqamat,’ to such an extent that according to a news report, a person named his child ‘Corona’! In today’s age, people prefer such names that will amaze others and then they will ask its meaning. Remember! There is no harm in keeping unique names whose meanings are not bad from a moral perspective or from the view of the Shari’ah. It is better to keep names that have been mentioned in the Ahadith or to keep the names of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for example, Muhammad or Ahmad. There is a long list of names in the book of Maktaba-tul-Madinah, ‘*Naam rakhnay kay ahkam*’; purchase this book from Maktaba-tul-Madinah or download it from the website of Dawat-e-Islami, and choose the names of children from this. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 156*)

**Question:** Can one keep the name ‘Ramlah’?

**Answer:** The name ‘Ramlah’ can be kept, because many Sahaabiyyat رَضِيَ اللهُ عَنْهُنَّ are named Ramlah, however, one will only attain blessings if they keep this name due to its connection with the Sahaabiyyat رَضِيَ اللهُ عَنْهُنَّ. In any case, you should name your sons after the Noble Prophets عَلَيْهِمُ السَّلَام, Noble Sahabah رَضِيَ اللهُ عَنْهُمْ and the righteous men رَحْمَةُ اللهِ, and your daughters after the righteous women, female saints and pious wives, as there are blessings in this. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 91*)



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**Question:** I have named my son Muhammad, and for calling upon him, I have kept the name Wasif Raza. Can I add Muhammad before Wasif Raza?

**Answer:** If you have kept the name Muhammad for the purpose of blessings, then this is a very virtuous act. The meaning of Wasif Raza is ‘One who praises Raza.’ Thus, here it would appear that it means ‘Muhammad praises Raza,’ thus, safety lies in saying Wasif Raza separately. It is appropriate to not say Muhammad Wasif Raza, and even if it is said, there is no harm nor is it a sin. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 30*)

**Question:** Can one keep the name ‘Jaan-e-‘Aalam’?

**Answer:** Everything other than Allah Almighty is known as Aalam, and the life (Jaan) of it all, i.e., the Beloved Prophet ﷺ, is known as Jaan-e-‘Aalam. (On this occasion, the honourable Mufti participating in the Madani Muzakarah said:) Generally, the title Jaan-e-Aalam is used for the Beloved Prophet ﷺ, and it is unlikely that the name Jaan-e-‘Aalam is common among Muslims, and there is also the aspect of self-praise found within this name, so such a name should not be kept. (*Bahar-e-Shari’at vol. 3, p. 604 part, 16; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat vol. 2, p. 242*)

**Question:** I have named my daughter ‘Umm-ul-Qurrah.’ Is it correct to keep this name?

**Answer:** There is no harm in naming your daughter ‘Umm-ul-

Qurrah.’ One of the names of Makkah Mukarramah is Umm-ul-Qurrah. (*Bukhari vol.3, p. 296, verse 4772*) (*Malfuzaat-e-Ameer-e-Ahl Sunnat, vol. 2, p.457*)

**Question:** A daughter has been born in my home; can I name her ‘Mash’al’? Please mention its meaning too. (*Question via SMS*)

**Answer:** Mash’al refers to a fire, and it is a good thing, not a bad thing. Just as it is said ‘Mash’al-e-Rah.’ i.e., a light which shows the path. It is permissible to keep the name Mash’al, however, one should name their daughter after the Sahaabiyat, female saints and the righteous women, as such names are a source of blessings. A Mash’al can cause a fire; it is risk. Therefore, one should keep a name which contains no risk. Keep peaceful names, and the names of all Sahaabiyat are peaceful. If you keep them with the intention of gaining blessings, then *إِنَّ هَآءَ اللّٰه*, you will receive them. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 90*)

**Question:** Can we keep the name ‘Abdul Hareer’? (*Question from an Islamic sister*)

**Answer:** The meaning of ‘Hareer’ is ‘Silk,’ thus, the meaning of ‘Abdul Hareer’ is ‘Slave of silk.’ It must have been kept in the pursuit of a unique name. If you wish to keep another name in place of Abdul Hareer, you can keep Abdul Qadeer, however, the problem here is that people remove the Abd and only say Qadeer, and to refer to anyone besides Allah Almighty as Qadeer is impermissible and a sin, for this is an attribute of

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Allah Almighty. (*Fatawa Mustafwiya pp. 89-90, summarised*) You can keep the name Naseer, as there is no harm in referring to a person as Naseer. Similarly, you can keep the name Jareer, as this is the name of a Sahabi رَضِيَ اللهُ عَنْهُ. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 99*)

**Question:** I am intending to name my daughter ‘Niswaa(n).’ Is this name okay or not?

**Answer:** This name has no virtue, but there is no sin in keeping it either. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 59*)

**Question:** Can we use the Kunyah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘Abul Qasim’ as a name for our children?

**Answer:** Yes! It is permissible to keep the name ‘Abul Qasim.’ (*Fatawa Mustafwiya, vol. 16, p. 560*) (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Episode 217*)

**Note:** The questions on pages 1 and 13, and the final question on page 14 were posed by Shu’bah Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, however, the replies were given by Ameer-e-Ahl-e-Sunnat دَاعِيَتَبَرَكَاثُهُوَالْعَالِيَةِ.



## Reason for love increasing

Sayyiduna Usman bin Talhah رضي الله عنه narrates that the Beloved Prophet صلی اللہ علیہ وسلم said: Three things will cause true love for you in your brother's heart:

1. When you meet him, greet him with Salam
2. Create space for him in a gathering, and
3. Call him by his preferred name.

*(Jama' Al-Jawami' vol. 4, p. 141, Hadith 10814)*



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com) | E-mail: [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)