

The Name of the Prophet Muhammad (PBUH) ,A Contextual Study

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Summary is in Arabic

The Name of the Prophet Muhammad (PBUH), a Contextual Study

The Prophet was mentioned by his name Muhammad four times in the Holy Qur'an and in his name (Ahmad) once. The mention of these two noble names was accompanied by a steady and clear speech about jihad, and mujahideen, and the Prophet's invasions, indicating that this religion must have strength to protect it in order for its message to reach as a mercy to both worlds.

In the name of of Allah the Merciful

Introduction:

Praise be to Allah, Lord of the worlds, and prayers and peace be upon the most honorable messenger,

There is no doubt that every word, but every letter in the Holy Qur'an, came in its precise place. I was struck by the noble name of the beloved (Muhammad) and the suras in which it was mentioned, and the contexts in which it came. I found, with the help of Allah, important connotations and won wonderful meanings, which I tried my best to highlight in this research.

Reasons for choosing the position:

1. The noble name Muhammad has appeared in more than one surah of the Holy Qur'an.
2. Major issues and many invasions related to the mention of the noble name (Muhammad)
3. The honor and commendation that beloved Muhammad has received, and a great deal of majesty in the verses of the Holy Qur'an.

Study questions:

- What are the suras and contexts in which this noble name was mentioned?
- What are the implications and lessons learned from these contexts?

Research Methodology : In this search I adhered to:

- Inductive trace approach.
- Analytical approach.

Previous studies: I couldn't find to the best of my knowledge a study of this name (Muhammad) in terms of context and significance, even if I found titles in biographical books, articles, speeches, or lessons that dealt with the subject in terms of preaching and guidance.

Study objectives:

- Highlighting the important meanings and great connotations of the noble name Muhammad.
- Provide a sample of objective studies in terms of context and significance.

Study plan:

First topic: Positions of mentioning the name of Muhammad in the Holy Qur'an, according to the order of the Qur'an

Second topic: An applied study in light of the significance and context

- **First topic:** First position - **Second topic:** Second position
- **Third topic:** Third position - **Fourth topic:** Fourth position
- **Third topic:** Surat Al-Saff uniquely mentions the name of (Ahmad)

* Conclusion, including the key findings and recommendations

First topic: Positions of mentioning the name of Muhammad in the Holy Qur'an, according to the order of the Qur'an

- 1- Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful [Al - Imran 144] .
- 2- (Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing) [Surat Al-Ahzab: 40].
- 3- And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition [Surat Muhammad: 2].
- 4- Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves [Al-Fath: 29].

We draw from these positions the following notes:

First: All of the mentioned positions are in Medinan Surahs.

Second: The name Muhammad came in three of them at the beginning of the verses, except for Surat Muhammad, as it came in the middle of the verse and is not surprising, since the whole surah was named after him.

Third: The name of the beloved Muhammad wherever it was mentioned in the verses, was so because of being a messenger except the position of Surat Muhammad, although it is mentioned implicitly as it will appear with the help of Allah Almighty:

- Muhammad is not but a messenger.
- Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah
- And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad
- Muhammad is the Messenger of Allah

Because it is mentioned by his name, description, and great job, this is a part of honoring and revering him; What job is greater than being a Messenger revealed to him from Allah.

Fourth: Two honorable positions mentioned the name of Muhammad in two successive surahs in one part, which is the twenty-sixth part, namely Surat Muhammad, followed by Surat Al-Fath. How beautiful and wisest the two surahs combined together, as the name of the leader and the name of the great conquest that Allah Almighty performed on his hands.

Fifth: How beautiful and joyful to conclude the conversation about the positions of the name Muhammad with the great conquest and sustained victory

(Muhammad is the Messenger of Allah; and those with him...)

Second topic: An applied study in light of the significance and context

First topic: (Muhammad is not but a messenger. [Other] messengers have passed on before him....) [Al - Imran 144] .

It is important to note here that Surat Al-Imran spoke about the following battles:

- 1- Battle of Badr: This is clearly evident from the Almighty saying: (And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah ; perhaps you

will be grateful)..to the Almighty saying: (That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed [Al - Imran 123-127].

- 2- Battle of Uhud: (And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing - When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely [Al - Imran 121-122]. (So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers [Al - Imran 139-140].

And live scenes from the Battle of Uhud (And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order) [Al - Imran 151]. ([Remember] when you [fled and] climbed [the mountain] without looking aside at anyone....) [Al - Imran 153]. (Then after distress, He sent down upon you security [in the form of] drowsiness...) [Al - Imran 154].

- 3- Battle of Hamra Al Asad: This is in the words of Allah: (Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward (172) Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs." (173) So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty (174) [Al - Imran 172-174].

Aisha - may God be pleased with her - referred to what happened in the battle of Hamra Al Asad, which is eight miles from Medina. This is because when on Sunday, the second day of the Battle of Uhud, the Messenger called upon the people to go after the polytheists, he said: " Only those who witnessed it yesterday will go out with us. Then two hundred men of the believers joined his. Moreover in Al-Bukhari, he said: Who goes after them? Seventy men were appointed from them, including Abu Bakr and Al Zubayr, until he reached Hamra Al Asad, frightening the enemy. Perhaps they were burdened with wounds, and they might be carried around the necks⁽¹⁾.

While Quraysh decided to return to Medina, in order to root out its people, Mabad Al Khuza'i came to them - Khuza'a was the Prophet's allies- and frightened them by saying:

I left Muhammad and his companions in Hamra Al Assad with a mighty army, and they are motivated to fight you. So, save yourselves!

he said: Abu Sufyan and those with him were discouraged, and Allah threw terror into their hearts, and they returned to Makkah, afraid. The Prophet returned with his companions to Medina victorious. He told that what happened in Hamra Al Asad was a battle⁽²⁾.

Thus, where the noble name Muhammad was mentioned, jihad and conquest for the sake of Allah were mentioned with him. In Surat Al Imran, it mentioned what was previously said about the invasions and fighting for the sake of Allah. This is an indisputable indication that the message conveyed by Muhammad and the religion that Muhammad brought must have strength to protect him, and there must be a strong fence surrounding him so that there is no temptation and the word of Allah is supreme.

Not only that, but mentioning his honorable name included talking about the martyrs and what awaits them in terms of honor, reverence, hospitality and good standing, (And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision), (Rejoicing in what Allah has bestowed upon them of His bounty...).

Among the aspects of honoring are the following:

- (they are alive)
- They are (with their Lord); (with their) serves the goal of closeness⁽³⁾
- (receiving provision); this is a description of their condition. They are in the blessing of Allah's provision⁽⁴⁾
- (Rejoicing in what Allah has bestowed upon them of His bounty); It is the honor of martyrdom, winning eternal life, being close to Allah Almighty, and enjoying the bliss of Heaven⁽⁵⁾
- (and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve)
- (They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost)

Second position: (Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing) [Surat Al-Ahzab: 40].

This surah spoke about two great battles⁽⁶⁾:

- 1- **Battle of Al Khandaq:** (O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing) [Surat Al-Ahzab: 9].
- 2- **Battle of Bani Qurayza⁽⁷⁾:** (And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party (26) And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent (27) [Surat Al-Ahzab: 26-27].

Ibn Atiyah quoted what is meant by Allah's saying: (And He brought down those who supported them among the People of the Scripture from their fortresses) is Bani Qurayza by the consensus of the interpreters⁽⁸⁾.

The Surah's narration about martyrs is crystal clear: (Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration) [Surat Al-Ahzab: 23].

Those described by Ibn Atiyah of fulfilling their vow are a group of the companions of the Messenger who fulfilled the covenants of Islam completely. The martyrs are among them and the ten for whom the Messenger testified of Heaven are among them, until those who did not stipulate it came to this rank.

Ibn Atiyah based his approval on this pleasant meaning that fulfilling vows is not a condition of death. It was reported on the authority of Muawiyah bin Abi Sufyan that he said: I heard the Messenger say: "Talha fulfilled his vows"⁽⁹⁾.

What exceptional praise and what high standing did these Mujahideen attain, for they:

1. (men true to what they promised Allah) That is, they fulfilled their vows, so they spent all they had to please Him, the Glory, and presented themselves for the sake of obedience to Him.⁽¹⁰⁾
2. (Among them is he who has fulfilled his vow) that is, he fulfilled his vow, and this is expressed by the one who died, as they say he has fulfilled his need from the world⁽¹¹⁾; He was either killed for the sake of Allah or died to do his right, and nothing was missing⁽¹²⁾.
3. (and among them is he who awaits) That is, awaiting testimony, who was martyred after that. They continue their vows, which is abiding with the Messenger and striving until death⁽¹³⁾.
4. (And they did not alter [the terms of their commitment] by any alteration) as others changed, but they are still in the covenant, do not twist or change. These are the men in the truth, and other than them are images of men; as for the qualities, it fell short of the qualities of men⁽¹⁴⁾. They are likewise, that is, those honest men who have not changed the covenant or changed it, neither the martyrs nor those who are waiting to become martyrs⁽¹⁵⁾.

Third position: (And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition) [Surat Muhammad: 2].

- Surat Muhammad is the surah of the battle with a new context, as Allah, glory be to Him, guides His servants from among the believers to what they depend on in their wars with the idolaters: (So when you meet those who disbelieve [in battle], strike [their] necks...) That is, if you faced them, then reap them with swords⁽¹⁶⁾.

(until, when you have inflicted slaughter upon them) that is you killed many of them (then secure their bonds) that is the captives. If the battle ends, then you are given the choice in their matter. If you wish, then you may release them for free or for money⁽¹⁷⁾.

Then Ibn Katheer commented by saying⁽¹⁸⁾: "It seems that this verse was revealed after the Battle of Badr, for Allah blamed the believers for the abundance of captives that day. The Almighty said: (It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land...) [Al Anfal: 67].

- And the explicit reference to the Great Battle of Badr and the related matter of the captives in His Almighty saying: (So when you meet those who disbelieve [in battle], strike [their] necks...) [Surat Muhammad: 4].

What is also striking is the verse's mentioning the martyrs and what was prepared for them by their Master, Glory be to Him, in the House of Dignity: (...And those who are killed in the cause of Allah - never will He waste their deeds (4) He will guide them and amend their condition (5) And admit them to Paradise, which He has made known to them (6) [Surat Muhammad]

What a great honor here:

- (never will He waste their deeds)
- (He will guide them)
- (and amend their condition)
- (And admit them to Paradise, which He has made known to them)

Fourth position: (Muhammad is the Messenger of Allah ; and those with him...) [Al Fath: 29]

This generous and last position in terms of the mention of Muhammad's name in Surat Al Fath has referred to many battles:

1. (Indeed, We have given you, [O Muhammad], a clear conquest) It means the conquest of Mecca or the Peace of Hdaybiyah⁽¹⁹⁾.
2. (Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah). They are the ones who pledged allegiance to the Messenger to stand up to Quraysh and not flee. It was called Bayat Al-Radwan⁽²⁰⁾.
3. (...and rewarded them with an imminent conquest (18)), (And much war booty which they will take. And ever is Allah Exalted in Might and Wise); that is, he honored them with many war booty that they obtained from Khaybar, the conquest of Mecca, and the conquest of the rest of the country, and what happened to them of glory, empowerment, victory, and the sublime status in this world and the hereafter⁽²¹⁾.

What is striking is the repetition of this great word (conquest):

1. (Indeed, We have given you)
2. (...so He sent down tranquillity upon them and rewarded them with an imminent conquest)
3. (...He knew what you did not know and has arranged before that a conquest near [at hand].)

The generous word booty is also repeated:

1. (And much war booty which they will take. And ever is Allah Exalted in Might and Wise)
2. (Allah has promised you much booty that you will take [in the future] and has hastened for you this....)
3. (And [He promises] other [victories] that you were [so far] unable to [realize].)

The talk about the mujahideen and martyrs and their virtues is very clear:

1. (and those with him...); what a company that spirits redeem
2. (forceful against the disbelievers)
3. (merciful among themselves)
4. bowing and prostrating (You see them bowing and prostrating [in prayer])
5. (seeking bounty from Allah and [His] pleasure.)
6. (Their mark is on their faces from the trace of prostration)
7. (That is their description in the Torah. And their description in the Gospel)
8. A promise of forgiveness and a great reward (Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward)

Third topic: One of the names of the Prophet is Ahmad also

Surat Al-Saff was the only one to mention this name in the words of Allah: (And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic.") [Al Saff: 6].

In the same norm and script of the Qur'an, the verses of jihad and conquest center around the noble name:

1. (Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.) [Al Saff: 4].
2. (O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (10) [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know (11) [Al Saff].

Ibn Ashur excelled in highlighting the role of the surah in talking about jihad from several points of view, the most important of which are (22):

- There is nothing wrong with noting that Surat Al Saff was revealed before Surat AlFath, and it was revealed after the Battle of Uhud.
- On the occasion of its opening, the words of the Almighty: (Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise) are two notes:
 1. That the unbelievers deserve to fight them because they are a stray from all creatures. They did not praise Allah, nor did they describe Him with perfection, but rather associated other gods with Him.
 2. In that, it exposes those who have broken Allah's promise.

This is in addition to what is mentioned in the noble name (Al-Aziz) indicating that the Almighty is the one who overcomes his enemy. You should not have feared his enemy, so they fled from them at the meeting, but he is the Wise, Glory to Him. Allah does not command you to fight the enemy in vain, and they cannot defeat you.

- Also, the words of the Almighty: (O you who have believed, why do you say what you do not do?) (Great is hatred in the sight of Allah that you say what you do not do),

contain a clear indication that warns them not to fall into what they did in the battle of Uhud by way of symbolism, and a metaphor for blaming what they did in the battle of Uhud by way of a warning ⁽²³⁾.

And there were words about new aspects of honoring the mujahideen and martyrs:

1. (He will forgive for you your sins)
2. (and admit you to gardens beneath which rivers flow)
3. (and pleasant dwellings in gardens of perpetual residence)
4. (victory from Allah)
5. (and an imminent conquest)

While Surat Al Fath mentioned the divine promise to spread this religion in the horizons in the words of Allah:

- (It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness) [Al Fath: 28]

Surat Al-Saff also mentioned this in the words of the Almighty:

(They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it) [Al Saff: 8-9].

Conclusion including the key findings and recommendations

First: Findings:

1. The Prophet was mentioned by his name (Muhammad) in the Holy Qur'an four times, and his name (Ahmad) once.
2. When this name was mentioned, the note was clear about jihad, indicating the combination of the method and the means of protecting and preserving it.
3. Praising the status of Muhammad, as it was mentioned, came in conjunction with praising his companions and followers - may God be pleased with them.

Second: Recommendations: notably:

- Designing a statistical educational guide that includes all educational levels, due to the effort and struggle that the Prophet had made to spread his call according to what was mentioned in the Holy Quran. Praise be to Allah, Lord of the worlds

Footnotes:

(1) (2) See / Al-Qurtubi, Muhammad bin Ahmad, died (671 AH) Al-Jami Leahkam Al-Qur'an, 2/1780177 with some adaptation

Edition (1) 1420 AH, Dar Al-Kutub Al-Ilmiyya, Beirut.

(3) Al-Jami Leahkam Al-Qur'an, 2/176.

(4) Tafsir Al Nasaqi, 1/310

(5) Tafsir Al Baydawi, 1/189

(5) Tafsir Abu Hayyan, Muhammad ibn Yusuf, died (745 AH), Al-Bahr Al-Muhit from Al-Tafsir 8/457 AH, 1420 AH, Dar Al-Fikr, Beirut.

See also / Al-Mubarakfoury, Saffi Al-Rahman, Al-Raheeq Al-Khattum, page 301 and after, and 314 onwards, 1414 AH edition, Dar Al-Salam Library, Riyadh

(7) Ibn Atiyah, Muhammad bin Ghaleb, died (546 AH), Al Moharar Al Wajiz fi Tafsir Al Kitab Al Aziz, 4/379 with some adaptation,

Edition (1) 1422 AH, Dar Al-Kutub Al-Ilmiyya, Beirut.

(8) See /Ibid, 4/379.

(9) See /Ibid, 4/378 with some adaptation.

(10) Al-Saadi, Abd Al-Rahman bin Nasser, died (1376 AH), Tayseer Al-Karim Al-Rahman in Tafsir Kalam Al-Manan, page 777, with little adaptation, Edition (1) 1420 AH, Al Resala Foundation.

(11) Al-Ragheb, Al-Hussein Bin Muhammad, died (425 AH), Mofradat Alfath Al Qur'an Page 794 with little adaptation, Edition 3 1423 AH, Dar Al-Qalam, Damascus.

(12) Tayseer Al-Karim Al-Rahman, Ibid, Page 777.

(13) Al-Mansouri, Mustafa Al-Khairy, excerpt from Uyun Al-Tafsir 4/258 Edition 2 1407 AH, Dar Al-Qalam, Damascus.

(14) Tayseer Al-Karim Al-Rahman, Ibid, Page 777.

(15) Al-Zamakhshari, Mahmoud bin Omar, died (538 AH), Al Kashaf An Haqaeq Ghawamed Al Tanzeel 540-3, with little adaptation,

Edition (2), Dar Al Ketab Al Arabi, Beirut.

(16) Ibn Katheer, Ismail bin Omar, died (774 AH), Tafsir Al Qur'an Al Athim by Ibn Katheer 4/1721, Edition (2) 1320 AH - 1999 AD, Dar Taibah.

(17) Ibid, 4/1721.

(18) Ibid, 4/1721.

(19) Excerpt from Uyun Al-Tafsir, Ibid, 5/39 .

(20) Ibid, 5/47.

(21) Tafsir Al Qur'an Al Athim, Ibid 4/1737 with some adaptation.

(22) Ibn Ashour, Muhammad Al-Taher Bin Muhammad, died (1393 AH), Al-Tahrir Wa Al-Tanweer 28/154, 1984 Edition, Dar Al-Tunisyya, Tunisia.

(23) Ibid, 28/156 .

(24) Al-Fakhr Al-Razi, Muhammad bin Omar, died (606 AH), Al Tafsir Al Kabeer Mafateeh Al Ghayeb 10/532, Edition 3 1420 AD, Dar Ihyaa Al Turash Al Arabi, Beirut.

See/ Al-Tibi Al-Hussain bin Abdullah, died (473 AH), Fattouh Al Ghayeb, Haashia Al-Tibi on Al Kashaf 15/394, Edition 3 1420 AH, Dar Ihyaa Al Turash Al Arabi, Beirut.

(25) Ibid, 15/394.