

Name your newborn after the Sahaba

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/Islam/oday

Ibn Hajar's work

Most names of the Sahaba ﷺ presented in this booklet are taken from Hafiz bin Hajar al-Asqalani's *al-Iṣāba fī Tamayīz al-Ṣaḥāba*, which is by far the most comprehensive record of the biographies of the Sahaba ﷺ incorporating two others biographical classics: Ibn 'Abdul Barr's *al-Istī'āb* and Ibn Nu'aym's *Ma'rifat al-Ṣaḥāba*.

Ibn Hajar's method of endorsing a specific individual as a sahabi or otherwise a tabi'i (successor) is to offer no counterargument, which simply means that he agrees with the cited opinion. Ibn Hajar is the final adjudicator in all such differences of opinion.

Correct Pronunciation

It is not easy to incorporate the sounds of characters and words of the Arabic language into English, which is not a semitic language and does not carry the distinct phonological feature of guttural sounds as Arabic. Though I have included the equivalent character in English for each sound, the English speaker may still not be able to pronounce the names properly.

I would say to that: it doesn't really matter.

What does matter is that the intention for naming the newborn, be it a true newborn or born-again (revert to Islam), should be to revive the names of the Sahaba ﷺ and imbuing their distinctive qualities by adopting their names to represent our essence and who we are. That intention is the basis for all change that will come within us. The rest of it is our own hard work and du'a to mold our habits and routines and characteristics and thoughts to the ways of the Sahaba ﷺ.

That doesn't mean that we should completely discount the correct pronunciation, but living in the West, many of us struggle to fulfil the right of any Arabic name with guttural characters. The eventual result is an anglicized version of the actual.

Let us remember that a person born in a non-Muslim home who converted to Islam after speaking, dreaming, and thinking in his native tongue for forty years will struggle to pronounce the ayat of Quran correctly. No matter how much the tongue is trained, they will struggle at some level to pronounce Arabic words properly. Do we think Allah will reject their recitation because of their mispronunciation or will Allah accept his recitation the way we embrace a child who falters and is just learning to walk? We strongly hope and feel that He will accept because Allah looks at our hearts and not at our tongues. This is corroborated by many hadith.

The same rule applies here. We take the name of the Sahaba ﷺ because the Prophet ﷺ said, "Whoever loves them, it is due to their love for me that they love them" (Tirmidhi; *fī man sabba aṣḥābī*). Our intention for adopting the names of the Sahaba ﷺ is because of our attachment to the Prophet of Allah ﷺ. We want to increase that love and attachment through any means possible. Incorrect pronunciation by oneself or others, with such noble intentions, will do no harm.

Note

Some names of the Sahaba ﷺ were as common as the names John and Mike in our time. In such cases, I highlighted the biographical name of only one sahabi, but do point out wherever applicable that there are other Sahaba ﷺ by the same name.

In addition, I have focused on unique names as opposed to the more common names in Muslim society to avoid redundancy.

I have on occasion included some names of would-be Sahaba who could not attain the lofty status due to circumstances, but who accepted Islam despite the odds. One such example is Bādhān.

Many Sahaba ﷺ came with delegations and met the Prophet ﷺ only once. In that case, I only mention their tribe and that they came with a delegation. The year of delegations was the 9th of Hijra.

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PRONUNCIATION KEY

ā-Ā	like short vowel sound in <u>lot</u>
ḍ-Ḍ	ض
ū-Ū	like long vowel sound in <u>boot</u>
ṣ-Ṣ	ص
gh	غ
Th	ث
ī-Ī	like long vowel sound in <u>keep</u>
‘	ع
kh	خ
ẓ-Ẓ	ظ
ḥ-Ḥ	ح
dh	ذ

Aflah- ‘Ayesha رضي الله عنها uncle from riḍa‘ | maula of the Prophet ﷺ

Aqra‘a – the Prophet ﷺ visited him while he was sick and promised he would live long and die in the land of Palestine. He died and was buried in Ramallah during the caliphate of ‘Umar g.

Aktham- he resembled ‘Amr bin Luḥayy who first introduced idolatry to Arabia. He asked if his resemblance will hurt him. The Prophet ﷺ said, “No, you are a believer while he was a disbeliever.”

Umayya- an old sahabi whose son, Kilāb, joined Sa‘d’s رضي الله عنه forces against the Persians. Umayya cried and recited poetry lamenting the separation. ‘Umar رضي الله عنه called the son back and told him to never separate from his father again.

Anjasha- he had a beautiful voice and was a *ḥūdi* who drove camels faster on expeditions with his melodious voice. The Prophet ﷺ made du‘a for Allah to send His mercy on him.

Anas- over 15 Sahaba رضي الله عنه by this name. The most famous of them are Anas bin Mālik and his uncle Anas bin Naḍr.

Unays- older brother of eminent sahabi Abu Dharr Ghifari رضي الله عنه; he went on behalf of his brother to Makka to learn more about the Prophet ﷺ in the early Makkan period

Unayf- came with delegation from his tribe of Banu Judham

Uhbān- among the first Sahaba رضي الله عنه who took bay‘a with the Prophet ﷺ in bay‘a

Aus- brother of the poet Ḥassān bin Thābit and father of the sahabi Shaddād bin Aus. Took part in Badr, Uhud and other ghazwāt.

Aufā- from the tribe of Banu Tamīm; little is known about him.

Iyād- maula [servant] of the Prophet ﷺ

Iyās- martyred in Badr. One of four brothers who took part in Badr: ‘Āmir, Khālid, ‘Āqil, and Iyās.

Aysar- was the nickname of the sahabi Abu Layla Al-Ansari رضي الله عنه

Īmā- one of the earlier converts to Islam. He led salat at his tribe of Banu Ghifar.

Azhar- from the clan of Banu Zuhra, the clan of the Prophet’s ﷺ mother.

Ubay- eminent sahabi; a jurist and expert reciter of Quran; Allah told the Prophet ﷺ to recite Quran to Ubay رضي الله عنه.

Abyaḍ (white)- his name was Aswad (black); the Prophet ﷺ changed his name from black to white.

Ajda‘ – was a mukhaḍram (sahabi who saw equal parts Jahiliyya and Islam) and poet. Father of famous jurist, Masrūq who was student of ‘Ayesha رضي الله عنها and Abdullah bin Mas‘ud رضي الله عنه.

Aḥnaf- known for his forbearance; asked how he was so respected in his tribe, he said, “I don’t get involved in things that don’t concern me.” The Prophet a made special du‘a for him.

Arbad- from the tribe of Banu Bajīla

Ad-ham- from the tribe of Banu Bāhila

Udaym- originally a Christian from the tribe of Banu Taghlib

Ajam- he and his two brothers took part in decisive battle of Qadisiya against Persians

Ajlah- a sahabi of great forbearance

Aswad bin Abd Shams- called ‘one of the most generous of his time’; many other Sahaba l of the same name

Usayfi‘- from the tribe of Juhayna

Aṣḥbagh- wanted to kill Mu‘ādh bin Jabal for converting his brother Ḥajar to Islam; himself

converted later.

Ashhab

from the tribe of Sulaym

Aktal- when 'Ali ؑ saw him, he would say, "Whoever wants to see the handsome, talented one, should look at Aktal."

Aktham- uncle of famous sahabi Hanzala bin Rabi' ؑ; he lived for 270 or 190 years

Ausef- he lived in the prophetic era but never met the Prophet ﷺ; arrived in Madina one year later.

Buḥur- came with delegation from tribe; took part in conquest of Egypt

Baḥīr- from the tribe of Banu Anmar in Sham

Badr- from the tribe of Banu Muzayna

Budayl bin Warqa- one of the leaders of Khuza'a and close ally of the Prophet ﷺ

Barīr- he was better known by his kunya Abu Hind al-Dāri ؑ.

Barā' - both he and his father are Sahaba ؓ; was rejected in Badr, but was recruited for Uhud; was with the Prophet a on 14 expeditions

'Āzīb- father of Barā';

Burma- from the tribe of Banu Asad

Burayda- joined the Prophet ﷺ in 14 expeditions; passed away in Mary, Turkmenistan.

Basbasa/ Busaysa [two narrations]- veteran of Badr; the Prophet a dispatched him to spy on Quraysh before battle of Badr

Bustānī- former Jew who converted after being shown a miracle by the Prophet a

Busr- a child when the Prophet ﷺ passed away; his father invited the Prophet ﷺ for food

Bishr

Bin al-Barā bin al-Ma'rūr- was present in bay'a of 'Aqaba with his father; was killed after consuming poisoned meat in Khayber; other Sahaba l by this name

Başra- his hadith are narrated in the Muwaṭṭa' and the Sunan

Bakr bin Jabala- his birthname was 'Abd 'Amr, the Prophet a changed it to Bakr; other Sahaba ؓ by this name

Bulayl- among the Sahaba ؓ who settled in Kufa; took part in Uhud according to some biographers

Buhayr- took part in Bay'a of 'Aqaba; and according to one opinion, also fought in battle of Uhud

Buhays- "No wealth is halal upon anyone until it is granted with a contented heart," is narrated by him.

Bayḥara- came with a delegation from his tribe to the Prophet ﷺ and narrated only one hadith

Bādhān- of Persian descent and governor of Yemen on behalf of emperor of Persia; accepted Islam when the Prophet ﷺ accurately prophesized death of Khosrow II Parviz; continued rule over Yemen by order of the Prophet ﷺ.

Buḥayna- he was praying two rak'a after Fajr, the Prophet ﷺ advised him, "Separate between the two [i.e. Fajr and nafl salat]."

Talb/Telb- the Prophet ﷺ made istighfar for

him three times

Tammām- one of eight in a delegation from Abyssinia who converted to Islam/ one of the *aḥbār* (rabbis) of Madina

Tamīm- former Christian turned sahabi; the only man to ever come across Dajjal; other Sahaba ﷺ by this name

Thābit bin Qays- his title was 'khatīb al-Ansar' (the orator of the Ansar); many Sahaba ﷺ by this name

Tha'labā bin al-Ḥakam- narrates a hadith in Ibn Maja: the Prophet ﷺ prohibited any goods or wealth that came by highway robbery; other Sahaba ﷺ by this name

Thumāma- chief of Banu Ḥanīfa; was tied to pillar of masjid for three days until Prophet ﷺ ordered Sahaba ﷺ to untie him and let him free; he performed ghusl at a stream, returned and recited the kalima

Thaubān- maula of the Prophet ﷺ; served the Prophet ﷺ until his ﷺ passing

Thaur- came with delegation of tribe to Prophet ﷺ

Thuwab- father of the well-known tābi'i Abu Muslim al-Khawlānī

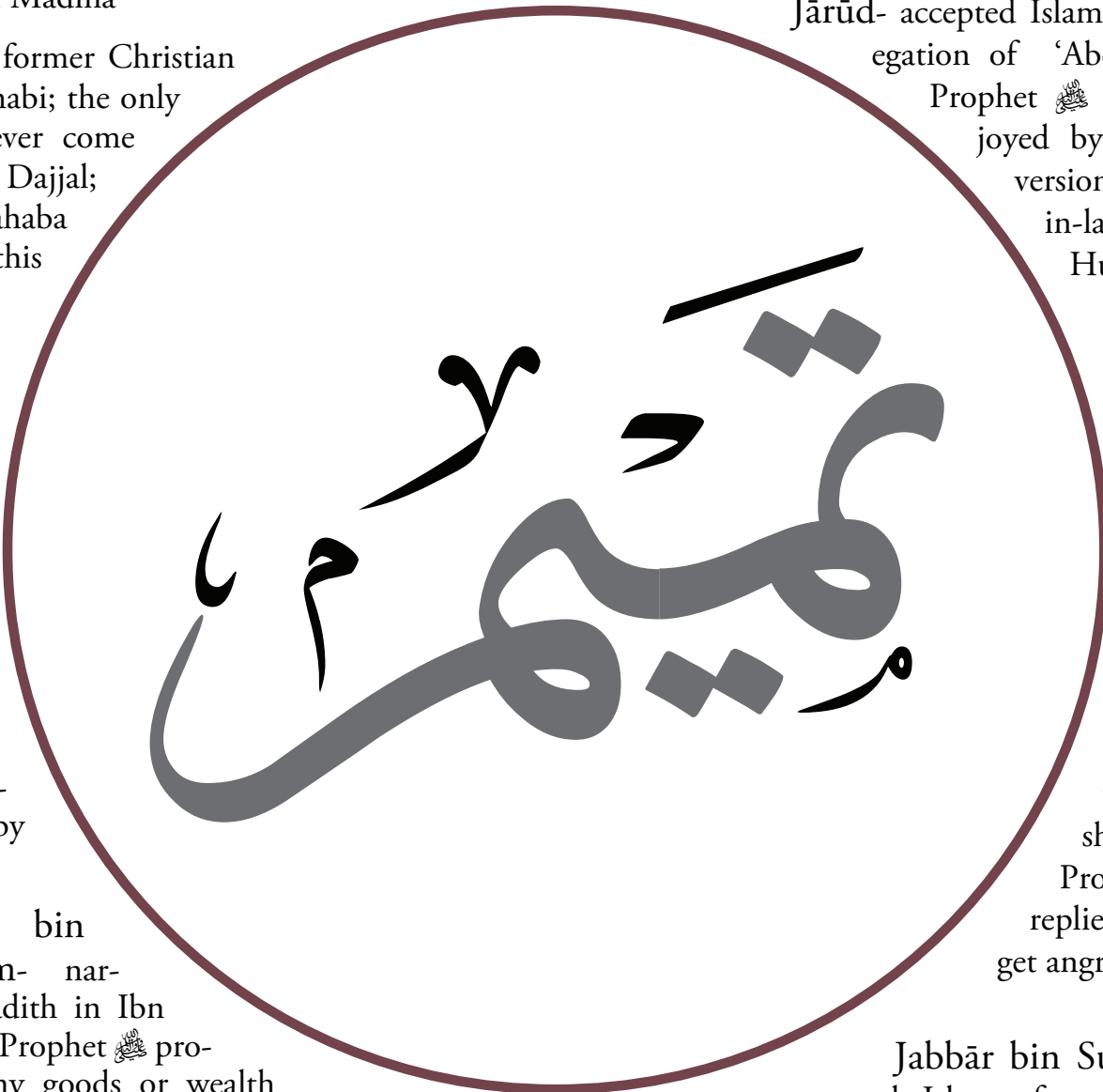
Jābān- narrated one hadith from the Prophet ﷺ

Jārūd- accepted Islam with delegation of 'Abdul Qays; Prophet ﷺ was overjoyed by his conversion; father-in-law of Abu Hurayra g

J ā r i -
ya bin
Qudā-
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asked
the
Prophet
ﷺ
for ad-
vice and
to make it
short. The
Prophet
ﷺ
replied, "never
get angry."

Jabbār bin Sulmā- accepted Islam after witnessing body of 'Āmir bin Fuhayra, maula of Abu Bakr g being lifted up into the heaven in massacre of Bi'r Ma'ūna; other Sahaba l by this name

Jabala bin Ḥāritha- older brother of Zayd bin Ḥāritha, foster son of the Prophet ﷺ; accepted Islam later and said, "My brother's word was better than mine." [Zayd had said, "I will not choose anyone over the Prophet ﷺ (Tirmidhi)]; other Sahaba l by this name



Jubayr bin Muṭ‘im- one of the leaders of Quraysh and authority in Arab genealogy; the Prophet a said to him about captives of Badr, “If your father was alive, I would have freed them for his sake.”; he said that iman entered his heart after he heard the Prophet a reciting Sura Ṭūr

Jaththāma- a sahabi who was sent during the caliphate of ‘Umar ؓ to Heraclius

Judra- he took part in the conquest of Egypt

Jarhad- from the Aṣḥāb Suffa (People of the Ledge who stayed in the masjid)

Jarīr- handsome and tall sahabi; leader of Banu Bajīla; the Prophet a always smiled at him and always granted him a meeting with him upon request

Jariyy- sahabi from Banu Ḥanīfa

Ju‘āl- from tribe of Tha‘laba, Ghifār, or Ḍamra

Ju‘ayl- the Prophet ؓ said, “He is better than a thousand of them” [i.e. a nobleman whom the the Sahaba ؓ claimed was noblest of the nobles]

Julaybīb- “But you are not a loser in the eyes of Allah,” the Prophet ؓ said to him.

Jumāna- from tribe of Banu Bāhila

Jamra- leader of tribe of Banu ‘Udhra; came with zakat of tribe to give to the Prophet a in Madina Munawwar; Prophet a allotted Ḥuḍr Farasa (tract of land) in Hijaz to him.

Jumhān- blind sahabi; the Prophet ؓ told Umm Salama ؓ to cover from him when he came [*Kanz al-Ummāl*, 5/329]

Jamūḥ- narrated one hadith; from tribe of Banu Ghifār/ also: Ansari sahabi who tied the carcass of a dog to an idol and threw it over a filthy well to bring his tribe to their senses about the reality of their idol.

جَامُوحٌ
IYĀD

Junāda- from tribe of Azd in Yemen; narrated from the Prophet ﷺ, “Whoever leads a congregation in salat but they do not like him, his salat will not surpass his collarbone” (*Ibn Abi Shayba*, 1/407); a few Sahaba رضي الله عنهم by this name

Junbudh-his kunya was Abu Jumu‘a; in his own words, “I fought against the Prophet ﷺ in a disbeliever in the morning and fought by his side that very evening a believer” (*Musnad Abu Ya‘la*, 3/129)

Jundub bin Abdullah-known as *qātil al-sāhir* (killer of the magician); he killed a magician who came to entertain the governor of Kufa, Walīd bin ‘Uqba, quoting the Prophet ﷺ who said, “The ruling for a magician is the sword.”

Junaydib- name of eminent sahabi Abu Dharr al-Ghifārī رضي الله عنه

Jandal- he had a jinn companion who recited a poem [*yā ayyuha al-rākib al-muzjī maṭiyya-tahū naḥw al-rasūl laqad wuffiqta li al-rushdi*] praising the Prophet ﷺ; he then came to Madina and accepted Islam.

Jahjāh- was a guest of the Prophet ﷺ and drank seven times more milk than he did after accepting Islam. Umm Aymen رضي الله عنها asked, “Prophet of Allah,

is this the same guest?” He replied, “A disbeliever drinks from seven intestines while a believer from one.”

Jahm/Jehm bin Sa‘d- among the scribes of the Prophet ﷺ; he and Zubayr recorded the zakat accounts for the Prophet ﷺ

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Juhaysh- came with delegation from tribe of Nakh‘a [same tribe as eminent tabi‘i Ibrahim Nakh‘ai; grand-teacher of Imam Abu Hanifa]

Juhaym- from Quraysh; clan of Muttalib, brother of Hāshim who was the great-grandfather of the Prophet a; he accepted Islam after conquest of Makka; some say in Khayber

Juwayn- from tribe of Banu Ghaniyy

Ja‘da- son of Umm Hani’ رضي الله عنها, sister of ‘Ali رضي الله عنه
Hābis- narrates from the Prophet a that the evil eye is haqq;