

### AḤMAD (UPON HIM BLESSINGS AND PEACE)

The second of the Prophet's two proper names in the Qurʾān and, like "Muḥammad," little used by the Arabs before him, "Aḥmad" is a comparative of superiority—the emphatic *afʿal* form of (i) the participial adjective *ḥāmid*, "praiser," and (ii) the verb *ḥamida*, "he praises/is praiseworthy," aorist *yaḥmadu*, infinitive nouns *ḥamd*, *maḥmada*, and *taḥmīd*—mentioned only once in the 61st sura, Sūrat al-Ṣaff, which is also named after the Disciples (Sūrat al-Ḥawāriyyīn, cf. al-Suyūṭī, *Itqān*, Type 17), as the Prophet ʿĪsā's prophecy that *there would come a Prophet after me whose name is worthier of praise* (Q 61:6 *ismūhu aḥmad*), such a Prophet being more praiseful than all Prophets, all of whom were eminent (*maḥmūdūn*) and intense praisers (*ḥammādūn*)—upon them blessings and peace (al-Baghawī, *Maʿālim* and al-Qurṭubī, *Jāmiʿ*, sub Q 61:6; Rāghib, *Mufradāt*, s.v. *ḥ-m-d*). The verse is usually translated along the following lines: *And when ʿĪsā son of Maryam said: Children of Israel! Behold, I am the Messenger of Allah unto you, confirming whatever is before me of the Torah, and bringing good tidings of a Messenger who shall come after me and whose name is Aḥmad* (Q 61:6). Such a name, like Yaḥyā's (cf. Q 19:7), was never given to any Prophet before (Aḥmad 2:156 § 763, Musnad al-ʿasharat al-mubashsharīn bil-janna, wa-min musnad ʿAlī b. Abī Ṭālib; *ḥasan* according to al-Haythamī, *Majmaʿ*, Ṭahāra, tayammum), so that the prophecy leaves no doubt as to who is meant.

#### The Attribute of Praise

*Ḥamd* is homage (*thanāʾ*) paid for a voluntary gracious act, utter contentment (*riḍā*), and both the offshoot and apex of gratitude (*shukr*)—since, unlike the latter, praise publicizes past favors and can be gratuitous. Hence Ibn ʿAbbās (3 BH-68/619-688) said: "He does not thank Allāh, who does not praise Him" (*Tafsīr*s of Ibn Abī Ḥātim, al-Ṭabarī, and al-Bayḍawī, sub Q 1:2; al-ʿAskarī, *Furūq* p. 39-40; al-Ṭanāḥī, *Min asrār al-luḡha*, s.v. *ḥ-m-d*). The form *aḥmad* can bear, moreover, one or more of the following meanings:

- the first person singular aortive (present and future tense) conjugation of the verb "to praise;"
- a nominal descriptive in the passive sense of an inherent trait, as in *abyaḍ* (white), *akhḍar* (green), etc. to mean "praise-natured;"
- a nominal descriptive in the intensive active sense—similar to the participials *ḥāmid* and *ḥammād*—either comparatively or superlatively to mean "oft-

praising" and "more/most praiseful," and

- the same in the passive—identically with *muḥammad*, *maḥmūd*, and *ḥamīd*—to mean "one who is oft-praised" and "more/most praised" (Ibn Fāris, *Muʿjam al-maqāyīs*, s.v. *ḥ-m-d* and *Asmāʾ Rasūl Allāh* p. 31; Ibn Sīda, *Muḥkam*, s.v. *ḥ-m-d*).

Al-Qurṭubī (sub Q 6:26) cites a verse of poetry he attributes to Abū Ṭālib (d. 3 BH/619), the uncle of the Prophet, in which *aḥmad* is used either as a superlative adjective in genitive construct or as a proper noun followed by three attributes:

*Wa-Allāhu yashhadu anna /Aḥmada muṣṭafan/  
mustaqbalun fil-ṣāliḥīna karīmu*

*Allah bears witness that the most praised [of His] elect/  
comes first among the righteous and is noble*

or

*Allah bears witness that Aḥmad is chosen [by Him], /  
and comes first among the righteous, and is noble*

#### A Glorious and Ancient Name

The name Aḥmad thus formally signals that the Prophet combines glory and primacy in his person, the status of one who praises Allah before, more, and better than any other creature, being himself praised by Him more deservedly and abundantly than any other creature, the exclusive possessor of the "Sura of Ḥamd" (the Fātiḥa) among Prophets (al-Nasāʾī, Ifitāḥ, taʾwīl qawl Allāh *wa-laqaḍ ātaynāka sabʿan min al-mathānī*; al-Tirmidhī, Faḍāʾil al-Qurʾān, mā jāʾ fī faḍl Fātiḥat al-Kitāb, *ḥasan ṣaḥīḥ*), "the most magnificent of praisers, the best of those praised, the most abundant in praise, *aḥmad al-maḥmūdīn* and *aḥmad al-ḥāmidīn*; with him is the banner of praise on the Day of Resurrection, so that the perfection of praise shall be accomplished for him and his fame be proclaimed on those plains with the attribute of praise, whereupon Allah Most High shall raise him to an exalted station as He promised him. There, the first and the last shall praise him for his intercession for them" (ʿIyāḍ, *Shifā*, III, fī asmāʾih ʿalayh al-salām), which intercession and praise both encompass the unbelievers (*ahl al-jamʿ kulluhum* cf. al-Bukhārī, *Zakāt*, man saʿala al-nās takaththuran).

The Prophet also said, as narrated from over five Companions:

Truly I was [already], in the sight of Allah, the Seal of Prophets, when Ādam was still kneaded in his clay. I shall inform you of the meaning (*taʾwīl*) [or "beginning" (*awwal*)] of this. It is the supplication of my father Ibrāhīm (Q 2:129) and the glad tidings of my brother ʿĪsā to his people (Q 61:6); and the dream my

mother saw the night I was delivered: she saw a light that lit the palaces of Syro-Palestine so that she could discern them. (Aḥmad, Musnad al-Shāmiyyīn, ḥadīth al-ʿIrbād b. Sāriya—a *ṣaḥīḥ* report according to two different editors of the *Musnad*, Ḥamza al-Zayn [13:282 §17086, 13:285 §17098] and Shuʿayb al-Arnaʿūt [28:382 §17151, 28:395 §17163] among others)

Less established narrations in Ibn Saʿd (d. 230/*ca.* 845) and al-Bayhaqī’s (384-458/994-1066) chapters on pre-Prophethood miracles specify that, at that time, the Prophet’s mother ʿĀmina bt. Wahb was told in a dream to name him Aḥmad (*al-Ṭabaqāt al-kubrā* 1:125-126; *Dalāʾil al-nubuwwa* 1:82).

Thus, in addition to its linguistic emphasis, the use of the name “Aḥmad” in the Qurʾānic verse also reflects its historical and creational primacy over that of “Muḥammad,” the sequences of praise implied by the former, and their next-worldly connotations:

“Aḥmad” was singled out as his name instead of “Muḥammad,” although the latter is the noblest of his names, for the following reasons: (i) he is mentioned in the Evangel (*Injil*) by that name (see below, section “The Preferred Paraclete”); (ii) it is his name in heaven; and (iii) his praise of Allah precedes creatures’ praise of him in the world and on the Day of Resurrection, hence his praise comes before his intercession for his Community while the praise of creation to him follows it. (al-Ṣāwī, *Hāshiya ʿalā al-Jalālayn*, sub Q 61:6; cf. al-Zurqānī, *Sharḥ al-Mawāhib* 3:174-175; both after ʿIyāḍ, *Shifā*, III, fī asmāʾih ʿalayh al-salām)

### Relationship with Prior Dispensations

Every Prophet has foretold his nation about the Final Prophet, but Allah Most High has singled out ʿĪsā with this mention [in the Qurʾān] because he is the last of them in sequence before our Prophet, upon them be blessings and peace. Thus He has made clear that the glad tidings of his coming involved every successive Prophet, until they concluded with ʿĪsā. (al-Qushayrī, *Lataʾif al-ishārāt*, sub Q 61:6)

That “every Prophet has foretold his nation about the Final Prophet” is implied in the taking of the Divine Covenant from all Prophets (Q 3:81) and illustrated by Ibrāhīm’s supplication, *Our Lord, and raise up in their midst a Messenger from among them who shall recite unto them Your revelations, and shall instruct them in the Scripture and in wisdom, and shall make them grow* (Q 2:129), to which the Prophet referred in the above-mentioned ḥadīth of al-ʿIrbād b. Sāriya. Reports of varying strength cite ʿĀdam, Nūḥ, Ibrāhīm, Mūsā, ʿĪsā, and other Prophets or their Scriptures as possessing knowledge of the Last Prophet and his Community—upon him and them blessings and peace—notably the report of Ibn ʿAbbās asking the Successor and former

rabbi Kaʿb al-Aḥbār: “What qualities of the Messenger of Allāh do you find written in the Torah?” He replied:

We find him named Muḥammad b. ʿAbd Allāh. His birthplace is Makka, his place of migration Ṭāba, and his kingdom Syro-Palestine. He is not coarse of speech or boisterous in the market-places. He does not return wrong with wrong but forgives and pardons. His Community are the Oft-Praisers (*al-ḥammādūn*). They praise Allāh on every occasion, happy and sad, and extol Allāh on every height. They cleanse their limbs, wear the loin wrapper, and line up for their prayers just as they do for battle. The sound they make in their places of worship is like that of bees. Their callers [to prayer] can be heard in the air of heaven (al-Dārimī, Muqaddima, ṣifat al-Nabī fil-kutub qabla mabʿathih, through Abū Farwa, a narrator of unknown reliability; see also Ludhianvi, *Asmāʾ* 1:85-86, sub “Aḥmad”).

It has been pointed out that five of the Prophets possess two names each in the Qurʾān: “Aḥmad and Muḥammad—upon him and his House blessings and peace; ʿĪsā and al-Masīḥ (the Messiah); Dhūl-Kifl and Ilyās; Isrāʾīl and Yaʿqūb; Yūnus and Dhūl-Nūn—upon them and all Prophets be peace” (*Ayn* 3:189). The Prophet himself listed “Aḥmad” among his main names in the following list related from ten different Companions: “I have specific names: I am Muḥammad, and I am Aḥmad, and the Gatherer (al-Ḥāshir, i.e. leading Resurrection), and the Eradicator (al-Māḥī, i.e. of unbelief), and the Concluder (al-ʿĀqib, i.e. of Prophets and prophecy)” (al-Bukhārī, Tafsīr, qawluhu taʿālā *min baʿdī ismuḥu Aḥmad*; Muslim, Faḍāʾil, fī asmāʾih; al-Tirmidhī, Adab, mā jāʾ fī asmāʾ al-Nabī; al-Dārimī, Riqāq, asmāʾ al-Nabī; al-Suyūṭī, *Nahja*, introduction p. 29-40), “in the sense,” Qaḍī ʿIyāḍ (471-544/*ca.* 1078-1149) said, “that these names are found in the ancient scriptures and among the learned of previous faith communities; and Allah knows best” (ʿIyāḍ, *Shifā*, III, fī asmāʾih ʿalayh al-salām).

### The Preferred Paraclete

Since the corruption and abrogation of pre-Qurʾānic scriptures have mooted their probative value from the Muslim viewpoint, it is only as a curiosity that some exegetes and heresiologists—among the earliest ones al-Firyābī (d. 301/*ca.* 914) in the 15th chapter of his *Dalāʾil al-nubuwwa*, entitled “On the Prophets’ Glad Tidings of His Prophethood”—have noted an echo of the “Aḥmad” prophecy of Q 61:6 in the Divine envoy identified by the Greek word *paraklētos* (pronounced *para-KL.AYtos*) in several places of the fourth canonical Gospel:

And I will pray the Father, and he shall give you an-

other *paraklētōs*... (Jn 14:16)

But the *paraklētōs*, which is the spirit of holiness, whom the Father will send in my name, he shall teach you all things... (Jn 14:26)

But when the *paraklētōs* is come, whom I will send unto you from the Father, even the spirit of truth, which proceeds from the Father, he shall testify of me (Jn 15:26)

It is better for you that I go away: for if I go not away, the *paraklētōs* will not come unto you... (Jn 16:7)

where the word is variously translated as intercessor, consoler, advocate, counsellor, and comforter. The latter instance is frank in its assertion that the coming of the “other Paraclete” is “preferable” (*aḥmad*) to the lingering of ‘Īsā on Earth. “He shall glorify me” (Jn 16:14) is understood as the resplendent affirmation, on the part of the Prophet Muḥammad, of ‘Īsā’s humanity—upon them both blessings and peace:

... the Evangel contains al-Masīḥ’s supplication—upon him peace—saying, “O Allah, send *al-Bāraqūt* so that people might know that the Son of Man is a human being.” Abū Muḥammad [Ibn Ḥazm] says—Allah be well-pleased with him: This is clear as day to anyone who comprehends that the Masīḥ—upon him peace—knew that his nation would fall into excess and claim that he was Allah and that he was the son of Allah, so he supplicated Allah to send one who would show people clearly that he was not a god or the son of a god but only a human being born of a woman from humankind. And has any Prophet come after him who showed this clearly but Muḥammad—upon him blessings and peace? This could not be clearer to anyone of sound sense and fairness. We ask Allah to grant gratitude to whomever He graces with guidance! (Ibn Ḥazm, *Fiṣal* 1:112)

The term *paraklētōs* is rendered in the pre-Justinian (d. 566 CE) Syriac version of the Gospels as *mnḥmnā* (vowelized *munḥaminnā* and *manḥamannā* by al-Shumunnī and Ibn Dīḥya respectively) to mean more or less the same five things. Both the Greek and the Syriac words are cited in the earliest *Sīras* and listed in the later recensions of the Prophetic names and lexicons of Arabized terms (Ibn Hishām, *Sīra* 1:232-233; al-Tāllawī, *Abda’ al-bayān*, sub Q 61:6; al-Suyūṭī, *Nahja* p. 250-251; al-Khafājī, *Shifā’ al-‘alīl* p. 87; Guthrie, Jones, Watt, *Muslim World* articles).

It has been asserted by some modern Muslim scholars, among them the Bohra translator ‘Abdallah Yūsuf ‘Alī (d. 1953) and the Azharī author Aḥmad Hījāzi Saqqā, that instead of *paraklētōs* the mother manuscript actually had *periklytōs* (pronounced *perikluTOS*)—illustrious, famous—or else both terms side by side. The latter variant was suppressed early on in the manuscript transmission, perhaps because it was mistaken for a diplology. While *periklytōs* seems too

strikingly synonymous with the Prophet’s names to be just an alliterative coincidence, nevertheless *paraklētōs* is itself sufficiently consonant with his status of glorified arch-intercessorship in the verse of the *Praiseworthy Station* (Q 17:79) and description as *but a mercy to the worlds* (Q 21:107) and *grievous to him is your suffering; anxious is he over you, gentle to the believers, compassionate* (Q 9:128). The same source (Jn 14:12-16:15) contains, moreover, an avalanche of correspondences recognizable to Muslims as unmistakable similarities, along with countless others in the Bible (al-Qarāfi, *Ajwiba* p. 165-166; Ali, *Holy Qur’ān*, sub Q 3:81 p. 148 n. 416 and sub Q 61:6 p. 1461 n. 5438; Saqqā, *Hidāya* p. 98 n. 1; Mufassir, “Who is the Paraclete?”).

### Bibliography

- Aḥmad b. Muḥammad b. Ḥanbal. *al-Musnad*. 20 vols. Ed. Aḥmad Shākir and Ḥamza Aḥmad al-Zayn. Cairo: Dār al-Ḥadīth, 1995.
- . *al-Musnad*. 50 vols. Ed. Shu‘ayb al-Arna‘ūt et al. Beirut: Mu‘assasat al-Risāla, 1999-2001.
- ‘Alī, ‘Abdallah Yūsuf. *The Holy Qur’ān: Text, Translation and Commentary*. New Revised Edition. Brentwood, MD: Amana Corporation, 1409/1989.
- al-‘Askarī, Abū Hilāl. *al-Furūq fil-lughā*. 3<sup>rd</sup> ed. Beirut: Dār al-Āfāq al-Jadīda, 1979.
- al-Baghawī, Abū Muḥammad al-Ḥusayn b. Mas‘ūd al-Farrā’. *Tafsīr al-Baghawī al-musammā Ma‘ālim al-tanzīl*. Ed. ‘Abd al-Razzāq al-Mahdī. 5 vols. Beirut: Dār Iḥyā’ al-Ṭurāth al-‘Arabī, 1420/2000.
- al-Bayḍawī, Naṣīr al-Dīn Abū Sa‘īd ‘Abd Allah b. ‘Umar. *Tafsīr al-Bayḍawī al-musammā Anwār al-tanzīl wa-asrār al-ta’wīl*. 3 vols. Ed. Muḥammad Ṣubḥī b. Ḥasan Ḥallāq and Maḥmūd Aḥmad al-Aṭrash. Damascus: Dār al-Rashīd; Beirut: Mu‘assasat al-Īmān, 2000.
- al-Bayhaqī, Abū Bakr Aḥmad b. al-Ḥusayn. *Dalā’il al-nubuwwa wa-ma’rifat aḥwāl Ṣāhib al-Sharī’a*. 7 vols. Ed. ‘Abd al-Mu‘ṭī Amīn Qal‘ajī. Beirut: Dār al-Kutub al-‘Ilmiyya, 1405/1985.
- al-Farāhidī, Abū ‘Abd al-Raḥmān al-Khalīl b. Aḥmad. *Kitāb al-‘Ayn*. 8 vols. Ed. Maḥdī al-Makhzūmī and Ibrāhīm al-Sāmarrā’ī. [Baghdād]: al-Jumhūriyyat al-‘Irāqiyya, Wizārat al-Thaqāfa wal-‘Īlām, Dār al-Rashīd; Tawzī‘ al-Dār al-Waṭaniyya, 1980-1985.
- al-Firyābī, Ja‘far b. Muḥammad b. al-Ḥasan. *Dalā’il al-nubuwwa*. Ed. ‘Amir Ḥasan Ṣabrī. [Cairo?]: Dār al-Ḥirā’, 1986.
- Guthrie, A., and E.F.F. Bishop. “The Paraclete, Almunhanna and Aḥmad.” *The Muslim World* XLI (1951) 251-256.
- al-Haythamī, ‘Alī b. Abī Bakr. *Majma‘ al-zawā’id wa-manba‘ al-fawā’id*. 10 vols. Cairo: Dār al-Rayyān lil-Ṭurāth, 1407/1987.
- Ibn Abī Ḥatīm, ‘Abd al-Raḥmān b. Muḥammad b. Idrīs al-Rāzī. *Tafsīr al-Qur’ān al-‘azīm musnad an Rasūl Allah ṣallā Allāh ‘alayh wa-sallam wal-Ṣāḥāba wal-Ṭabī’in*. 14 vols. Ed. As‘ad Muḥammad al-Ṭayyib. Makka and Riyadh:

- Maktabat Nizār Muṣṭafā al-Bāz, 1417/1997.
- Ibn Fāris, Abū al-Ḥusayn Aḥmad. *Asmā' Rasūl Allāh—ṣallā Allāh 'alayh wa-sallam—wa-ma'ānīhā*. Ed. Mājid al-Dhahabī. Kuwait: Manshūrāt Markaz al-Makhḥūṭāt wal-Turāth wal-Wathā'iq, 1409/1989.
- . *Mu'jam maqāyīs al-lughā*. 6 vols. Ed. 'Abd al-Salām Hārūn. Beirut: al-Dār al-Islāmiyya, 1410/1990.
- Ibn Ḥazm, Abū Muḥammad 'Alī b. Aḥmad al-Zāhirī. *al-Fiṣal fīl-mīlāl wal-ahwā' wal-niḥāl*. With al-Sharastānī's *al-Mīlāl wal-niḥāl*. 4 vols. Cairo: al-Maṭba'at al-Adabiyya, 1317/ca. 1899.
- Ibn Hishām al-Ma'āfirī, Abū Muḥammad 'Abd al-Malik. *al-Sīrat al-Nabawiyya*. 4 vols. in 2. Ed. Muṣṭafā al-Saqqā et al. 2nd ed. Beirut: Dār al-Wifāq, 1375/1955.
- Ibn Sa'd b. Manī' al-Zuhri, Muḥammad. *al-Ṭabaqāt al-kubrā*. 11 vols. Ed. 'Alī Muḥammad 'Umar. Cairo: Maktabat al-Khānjī, 1421/2001.
- Ibn Sīda, 'Alī b. Ismā'il. *al-Muḥkam wal-muḥīṭ al-a'zam fīl-lughā*. 7 vols. Ed. Ḥusayn Naṣṣār et al. Cairo: Ma'had al-Makhḥūṭāt bi-Jāmi'at al-Duwal al-'Arabiyya, 1377/1958.
- 'Iyād b. Mūsā al-Yahṣubī. *al-Shifā bi-ta'rif ḥuqūq al-Muṣṭafā*. Ed. 'Abduh 'Alī Kawshak. Damascus: Maktabat al-Ghazālī; Beirut: Dār al-Fayḥā', 1420/2000.
- al-Khafāji, Shihāb al-Dīn Aḥmad b. 'Umar. *Shifā' al-'atīl fī-mā fī kalām al-'Arab min al-dakhīl*. Ed. Muḥammad Kashshāsh. Beirut: Dār al-Kutub al-'Ilmiyya, 1418/1998.
- Ludhianvi, Abu Anees Muḥammad Barkat Ali. *Asmā' al-Nabī al-Karīm: The Bounteous Names of the Holy Prophet Muhammad ṣallā Allāhu 'alayh wa-sallam*. 3 vols. Faisalabad: Dar-ul-Ehsan, 1417/1997.
- Mufassir, Sulayman Shahid. "Who is the Paraclete?" *Impact International* 3 no. 15 (28 December 1973-10 January 1974) 1-2; (22 February 1974-7 March 1974) 10.
- Jones, L. Bevan. "The Paraclete or Mohammed: The Verdict of an Ancient Manuscript." *The Muslim World* X (1920) 112-125.
- al-Qarāfi, Shihāb al-Dīn Aḥmad b. Idrīs. *al-Ajwibat al-fākhira 'an al-as'ūlat al-fajira*. Beirut: Dār al-Kutub al-'Ilmiyya, 1406/1986.
- al-Qurtubī, Abū 'Abd Allāh Muḥammad b. Aḥmad. *al-Jāmi' li-ahkām al-Qur'ān wal-mubayyin li-mā taḍammānahu min al-Sunna wa-āy al-Furqān*. 24 vols. Eds. 'Abd Allāh b. 'Abd al-Muḥsin al-Turkī and Muḥammad Riḍwān 'Araqṣūsī. Beirut: Mu'assasat al-Risāla, 1427/2006.
- al-Qushayrī, Zayn al-Islām Abū al-Qāsim 'Abd al-Karīm b. Hawzān b. 'Abd al-Mālik al-Naysābūrī. *Laṭā'if al-ishārāt: Tafṣīr ṣūfī kāmīl lil-Qur'ān*. 6 vols. Ed. Ibrāhīm Bayyūnī. Cairo: al-Hayāat al-Miṣriyya al-'Āmma lil-Ta'lif wal-Nashr, 1390/1971.
- al-Rāghib al-Aṣfahānī, Abū al-Ḥusayn al-Qāsim b. Muḥammad b. al-Mufaḍḍal. *Mufradāt alfāz al-Qur'ān*. Ed. Ṣafwān 'Adnān Dāwūdī. 4th ed. Damascus: Dār al-Qalam, 1430/2009.
- Saqqā, Aḥmad Hījāzī, ed. *Hidāyat al-ḥayārā fī ajwibat al-Yahūd wal-Nasārā li-Ibn al-Qayyim*. 4<sup>th</sup> ed. Cairo: al-Maktabat al-Qayyima, 1407/1987.
- al-Ṣāwī, Aḥmad b. Muḥammad al-Mālikī. *Hāshiyat al-'Allāmat al-Ṣāwī 'alā Tafṣīr al-Jalālayn*. With al-Maḥallī and al-Suyūṭī's *Tafṣīr al-Jalālayn*. 4 vols. Cairo: al-Maktabat al-Kubrā, 1295/1878. Rept. Beirut: Dār al-Jil, n.d.
- al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān. *Al-Itqān fī 'ulūm al-Qur'ān*. 2 vols. Ed. Muṣṭafā Dīb al-Bughā. Damascus and Beirut: Dār Ibn Kathīr, 1414/1993.
- . *al-Nahjat al-sawiyya fīl-asmā' al-Nabawiyya*. Ed. Aḥmad 'Abd Allāh Bājūr. Cairo: al-Dār al-Miṣriyya al-Lubnāniyya, 1421/2001.
- al-Tallawī al-Faqīrī al-'Abbāsī, Muḥammad Badr al-Dīn b. al-Mullā Darwish. *Tafṣīr Abda' al-bayān li-jāmi' āy al-Qur'ān*. Izmir: Dār al-Nīl, 1413/1992.
- al-Ṭanāhī, Maḥmūd Muḥammad. *Min asrār al-lughā fīl-Kitāb wal-Sunna: Mu'jam lughawī thaqāfī*. 2 vols. Makka: al-Maktabat al-Makkiyya; 'Ammān: Dār al-Faṭḥ lil-Dirāsāt wal-Nashr, 1428/2008.
- Watt, W. Montgomery. "His Name is Aḥmad." *The Muslim World* XLIII (1953) 110-117.
- al-Zurqānī, Muḥammad b. 'Abd al-Bāqī. *Sharḥ al-Mawāhib al-lāduniyya*. With Qaṣṭallānī's *al-Mawāhib al-lāduniyya bil-minah al-Muḥammadiyya*. 8 vols. Ed. Ibrāhīm 'Abd al-Ghaffār al-Dusūqī et al. Published by the Khedive of Egypt Ismā'il b. Ibrāhīm b. Muḥammad. Cairo, 1291/1874.

**See also: Disciples of 'Īsā; Injil; 'Īsā; Muḥammad; People of the Book; Torah.**