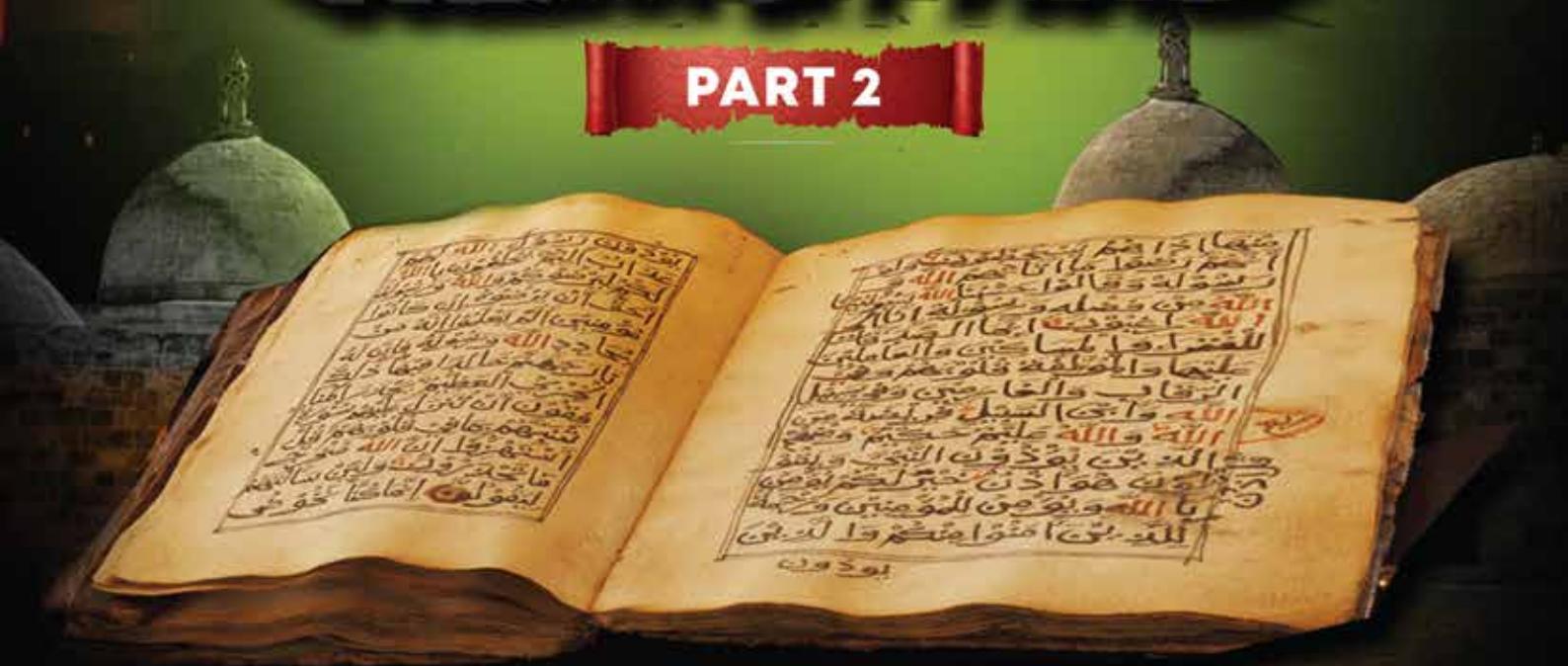


STUDY GUIDE

CHOSEN AHADITH FROM **AL ADAB AL MUFRAD**

PART 2



BY SHAIKH ABU SUHAYB

From the series :- Chosen Ahadith From Al Adab Al Mufrad - Part 2



COURSE TOPICS

1. Benefits learnt from the incident of Juraij
2. Issues learnt from the incident of Juraij
3. Hadith 33: The children who spoke in the cradle
4. Hadith 34: Presenting Islam to a Christian mother
5. Hadith 44: Kindness to parents
6. Hadith 48: Joining the kinship
7. Significance of starting Da'wah with one's family
8. Impermissibility of praying for non-Muslims
9. Hadith 56: Maintaining ties prolongs life
10. Hadith 67: Punishment for cutting off ties of kinship
11. Hadith 68: Not reciprocating the breaking off of ties of kinship
12. Hadith 69: Maintaining ties with an unjust relative

**COURSE
OUTLINE**



COURSE TOPICS

13. Hadith 71: Maintaining ties of kinship with an idolater
14. Hadith 53: Excellence of maintaining ties of kinship
15. Hadith 85: Children – a source of honour and cowardice

COURSE OBJECTIVES

1. Learning the importance of maintaining ties of kinship
2. Way of dealing with non-Muslim parents and other kin

QUESTION & ANSWER BUCKET

ADDITIONAL RESOURCES

TRANSCRIPTS

COURSE
OUTLINE



ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video – 2 hours 20min

Study Guide – 45 min

Assessment – 10 min

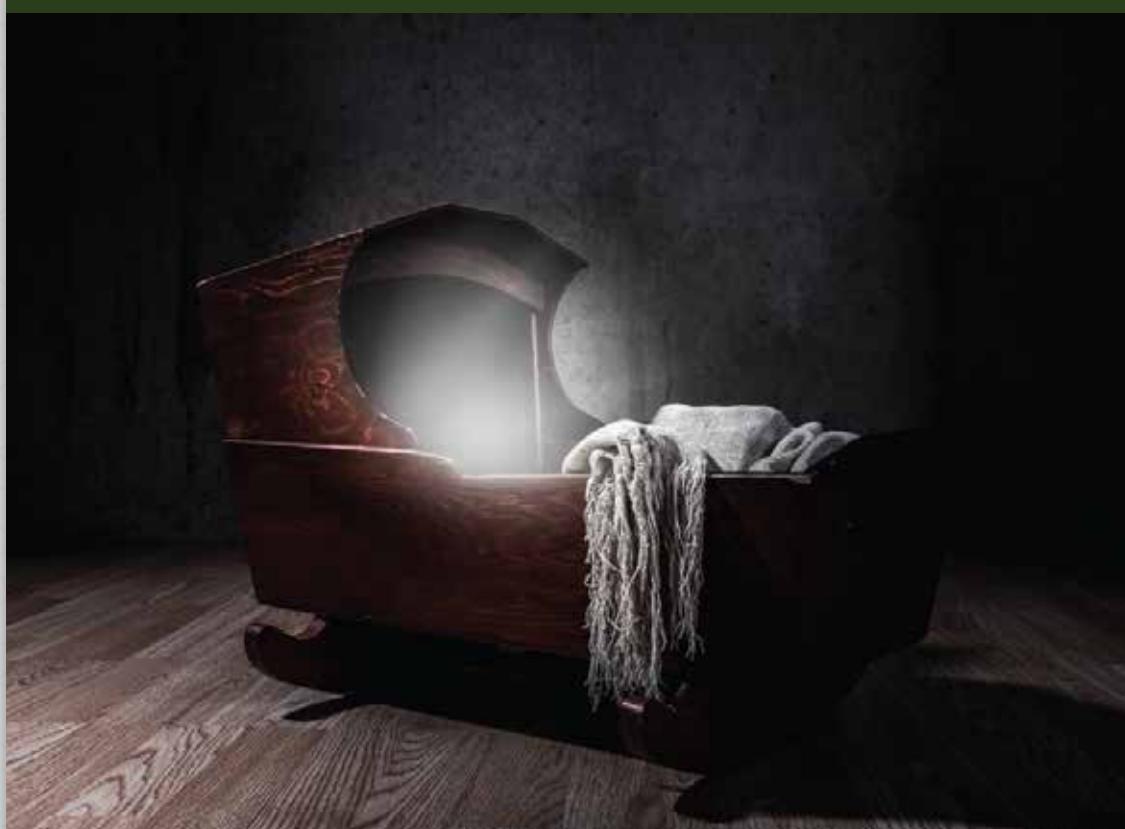
Total Duration – 3 hours 15 mins

COURSE
OUTLINE



Lesson 1

THREE PEOPLE WHO SPOKE IN THE CRADLE - PART 2





1 BENEFITS LEARNT FROM THE INCIDENT OF JURAIJ

Among the benefits that we learn from the incident mentioned in the Hadith about Juraij are:

i Effect of parent's supplications

One must be cautious about their behaviour towards their parents because their supplications for and against you with a due right will be fulfilled by Allah (swt).

An incident from the Sunnah mentions that a Sahaabi (companion) named Awwam ibn Hawshab (ra) visited the cemetery of a place at Asr. While he was looking around, a grave split up and a man's head appearing similar to that of a donkey appeared. He brayed three times and then went back inside his grave and it closed.





Awwam ibn Hawshab (ra) noticed an old woman busy weaving and another woman close by. He asked the woman about what he saw.

The woman explained to him that the old woman was his mother, and one day while he was drinking, she reminded him to fear Allah (swt) and get rid of his bad habit of drinking.



The son annoyed with his mother's words, retorted, "You're braying just like the donkey brays."

And he passed away after Asr that day, and so every time its Asr, this scene repeats itself.

One must fear Allah (swt) regarding enraging or upsetting their parents because if they supplicate against you then Allah (swt) fulfils their supplications.



ii Passion of the parents

The passion and kindness of the father and the mother can be removed if you do something which really annoys them. The mercy and love in their heart would be taken away just like the mother of Juraij, who prayed against her son because she was annoyed that he didn't reply to her.

iii Confidence in the plans of Allah (swt)

Acknowledge and know Allah (swt) in your prosperity, Allah (swt) would help you in the time of your adversity and difficulty. Juraij was confident in the plans Allah (swt) had for him because he was attached to Allah (swt) and so he knew that Allah would help him in his trial and difficulty.





iv Wudhu in different religions

The act of Wudhu was present in the earlier times too, during the times of Prophet Ibrahim (pbuh), Prophet Musa (pbuh), Prophet Isa (pbuh) etc.

Though their prayer and Wudhu might be different from that of Islam, but Wudhu was done before performing prayers in Judaism and Christianity.





2 ISSUES LEARNT FROM THE INCIDENT OF JURAIJ

Among the important issues we learn from the incident of Juraij are:

i Fickleness of the opinion of the Awaam (masses).

The Arabic term Awaam is from the word Al 'Amah (blind), because the general masses are like blind. Atba'u Kulla Naas – every person who calls them, they will go along with them. They do not give much thought to forming opinions and change them as and when they like according to the situations.

When the prostitute accused Juraij of fornication with her, they believed her instead of Juraij, and then straightaway change their opinion completely (believed in Juraij and respected him) when the baby spoke from the cradle.





ii Humbleness and humility of Juraij

Even though they destroyed his place of worship, he didn't ask them for compensation or any extra favours. He just asked them to return it back to its original structure as it was.



iii Fitnah (temptation) of women

The Prophet (pbuh) said:



"The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women."

The harlot, though she was not able to tempt Juraij, but the herdsman fell into her trap though he was worshipping within the Sauma'ah.



3

HADITH 33: THE CHILDREN WHO SPOKE IN THE CRADLE

The Prophet (pbuh) said:

"While a baby was suckling from his mother, a nice looking and well-dressed man passed by. The mother looking at the man wished for her son to grow like him, but the child stopped sucking from his mother's breast, and looking at the man said: 'O, Allah, don't make me like him.' and returns to sucking.

Then, a girl slave passed by who the people were beating and accused her of fornication and theft. While they beat and accused her, she said: 'Hasbiyallahu Wa Ne'mal Wakeel - Allah is to be my suffice, and I put my trust into Him.'



The mother looked at the girl and said, 'O Allah don't make my son like her.'

The child stopped sucking from his mother's breast, and looking at the girl said: 'O, Allah, make me like her.'

The mother turns towards her baby and addresses him about the reason for his words and behaviour.

The baby replied, 'Verily, that man is a tyrant, so I asked Allah (swt) to not be like him, and the girl is not a fornicator, or a thief, and so I asked Allah (swt) to make me like her."

Sahih Muslim



The benefit we derive from this Hadith is that whenever one has been accused of something falsely, they should put their trust in Allah (swt) to help them out of it and recite 'Hasbiyallahu Wa Ne'mal Wakeel - Allah is to be my suffice, and I put my trust into Him.'





4 HADITH 34: PRESENTING ISLAM TO A CHRISTIAN MOTHER

Abu Hurairah [ra] said:



"Neither a Jew nor a Christian has heard me and then not loved me. I wanted my mother to become Muslim, but she refused. I told her about it, and she still refused. I went to the Prophet (pbuh) and said, 'Pray to Allah for me.' He did so and I went to her. She was inside the door of the house and said, 'Abu Hurairah, I have become Muslim.' I told the Prophet (pbuh), and I asked, 'Make supplication to Allah for me and my mother.' He said, 'O Allah, make people love Abu Hurairah and his mother.'"

- Sahih Muslim





There is another Hadith in Al Mustadrak Al Hakim, which narrates that the Prophet (pbuh) supplicated for Abu Hurairah (ra) and his mother,

"O Allah make your slave Abu Hurairah and his mother lovable and dear to the Muslims and make the believers lovable and dear to them."





The benefits we can gain from the above Hadith are:

i Effect of the Prophet's (pbuh) Du'a

Du'a is one of the most important and effective weapons that a believer possesses, and therefore we must pay attention to it and use it wisely. Also, the Du'a of the Prophet (pbuh) is more effective than that of others because he is a prophet of Allah.

ii Virtue of Abu Hurairah (ra) and his mother

Any person who accuses Abu Hurairah (ra) and his mother, abuses them, or does not like them is a "Kaafir (disbeliever) or a 'Munaafiq' (hypocrite), because the Prophet (pbuh) prayed from them to be loved and dear to the believers.

Also, we gained from this Hadith that the virtues of Abu Hurairah (ra) and his mother and that any person whether he is a Muslim or non-Muslim, if he knows about Abu Hurairah (ra) properly, he should not hate him, he should love him.





iii Importance of Da'wah to relatives

One should never despair from the mercy of Allah (swt) when calling their family or other close relatives towards Islam because he/she would never wish them to be punished for their actions and be put into Jahan-nam (Hellfire).





Lesson 2

KINDNESS TO PARENTS AND MAINTAINING KINSHIP





5 HADITH 34: PRESENTING ISLAM TO A CHRISTIAN MOTHER



Abu Hurairah (ra) saw two men and said to one of them, "Who is this man in relation to you?" "He is my father." He replied. He said, "Do not call him by his own name nor walk in front of him nor sit down before him."

Among the benefits derived from this Hadith are:

i Respect for your parents

It is against the ideals of respect to sit down while they're still standing, and to walk in front of them without any cause or need (like during the night to make sure the road ahead is clear and safe etc.).

Also, one should abstain from calling their parents by name, but it is permissible to title them with a Kuniyyah like Abdullah ibn Umar (ra) used to call his father Umar (ra) as Abu Hafs or as Abtah.





ii Being righteous and obedient towards one's parents

One must obey their parents and be dutiful towards them in whatever they expect of him/her, except if they ask him/her to disobey the Qur'an and the Sunnah.

When Abdullah ibn Umar (ra) got married, his love for his wife preoccupied him from his Ibaadah (worship) and he did not strive in it as he used to before marriage. Noticing this, his father Umar (ra) disliked her and asked him to divorce her.

Abdullah ibn Umar (ra) went to the Prophet (pbuh) for help and informed him about his father's request. The Prophet (pbuh) told him to obey his father, and so he divorced his wife.



The Prophet (pbuh) said that he is cursed who had been unsuitable to his parents. He is cursed the one who had insulted his parents.



Birr (righteousness) towards parents is not only to obey them in things one likes, but also includes being dutiful and obeying in matters that you do not like. Therefore, you must fulfil their requests without any argument as long as it does not include disobedience to Allah (swt).

Honour them, give them what they want, make Du'a for them, seek forgiveness for them and from them, and always consult them in your things.



One must try and abstain from sinning in front of them even though they may give you permission because it goes against the basic aspects of respect for one's parents.



iii Not disturbing their sleep

Some of us make noise without caring about anyone's sleep and their engagements but should take care not to disturb their parents while sleeping.

The Prophet (pbuh) said:

"Three men of a people before you, were on a journey when they were overtaken by a storm and therefore, they took shelter in a cave. A rock slipped down from the mountain and blocked the exit from cave. One of them said: 'The only way for deliverance left is to beseech Allah in the name of some virtuous deed.' Thereupon one of them supplicated, 'O Lord, my parents were very old, and I used to offer them their nightly drink of milk before my children and the other members of the family. One day I went astray far away in search of green trees and could return only after my parent had gone to sleep. When I had milked the animals and brought their nightly drink to them. They were fast asleep, but I did not like to disturb them, nor would give any part of the milk to my children and other members of the family till after my parents had their drink. Thus, with the vessel in hand, I awaited their awakening till the flush of dawn, while the children cried out of hunger at my feet. When they woke up, they had their drink. O Lord, if I did this thing seeking only your pleasure, then do relieve us of the distress wrought upon us by this rock.' Thereupon, the rock moved a little but not enough to let them pass out."





iv Give them preference above everyone else

Never degrade your parents or give others more importance over them. They must be your priority before your wife and children.

Never accompany a person who is not righteous to your parents, if you accompany them even though your parents don't like them then it is an insult to them because you are not paying heed to their words.





6 HADITH 48: JOINING THE KINSHIP



Abu Hurairah (ra) said:

"When the following Ayat was revealed ('Warn your near relatives' [26:214]), the Prophet (pbuh) stood up and called out, saying, 'Banu Ka'b ibn Lu'ayy! Save yourselves from the Fire! Banu 'Abdu Manaf! Save yourselves from the Fire! Banu Hashim! Save yourselves from the Fire! Banu 'Abdu'l-Muttalib! Save yourselves from the Fire! Fatimah, daughter of Muhammad! Save yourselves from the Fire! I do not have anything for you in respect to Allah except for the fact that you have ties of kinship.'"

Silatul Arhaam (maintaining the ties of kinship) means maintaining ties with your parents, siblings, and relatives, talking to them, visiting them, etc.

The above Hadith also explains that the ties of kinship are there in this world only, and on the Day of Judgement, each person shall be worried about themselves. No person would be able to think about anyone other than themselves.



"Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!"

(Al Qur'an 23:101)



But, when you enter Paradise, and if your parents and family were Muslim, Allah (swt) will join them in Jannah again.



7 SIGNIFICANCE OF STARTING DA'WAH WITH ONE'S FAMILY

The first command that Allah (swt) gave the Prophet (pbuh) was to warn his relatives first.

Your relatives are a proof of your actions for others, because if you call out to others before them then people would think it to be as something bad or useless because you do not wish to involve your family and relatives in it.

So, a Da'ee should always start with their home before going out and preaching to others.

Make Da'wah to your family before the day arrives when each one shall be for themselves.





"Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!"

(Al Qur'an 23:101)

The Prophet (pbuh) informed his family too that he would not be able to help them on the Day of Judgement if they don't believe in his message of Tawheed.

His uncle Abu Talib, his parents are in the Hellfire because they were astray, and the Prophet (pbuh) could do nothing to help them.

So, the Shafaa'ah (intercession) of the Prophet (pbuh) is only helpful for the believers, and regardless of whether one is a relative or not, until he/she is a believer, it is not going to help them.





Lesson 3

MAINTAINING KINSHIP – PART 1





8 IMPERMISSIBILITY OF PRAYING FOR NON-MUSLIMS

The Prophet's (pbuh) uncle, Abu Talib died as an unbeliever even though he tried to convince him till his last breath. His parents, both died as unbelievers because they strayed away from the path of Prophet Ibraheem (pbuh).



"It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire."

(Al Qur'an 9:113)





Anas (ra) reported:



"Verily a person said: Messenger of Allah (pbuh), where is my father? He said: '(He) is in the Fire.' When he turned away, the Prophet (pbuh) called him and said: 'Verily my father and your father are in the Fire.'"

The Prophet (pbuh) said these words to the Sahaabi (companion) as a consolation when he noticed that he was sad about his father to have him know that there is nothing he can do for his father because his own father is too in Hellfire due to his disbelief.



When the Prophet (pbuh) was on his way for the conquest of Makkah, he stopped by a grave in Al Abwa. He cried profusely and the Sahaabah (companions) cried along with him though they didn't know his reasons.



When Umar (ra) asked the Prophet (pbuh) why he was crying, he said: Verily this grave belongs to my mother, and I asked Allah (swt) if I could seek forgiveness for her, He did not give me permission. And I asked Him for permission to visit her, he gave me the permission.

You can't make Du'a or seek forgiveness for your relative if they were disbelievers, but it is still permissible to visit their graves.





9 HADITH 56: MAINTAINING TIES PROLONGS LIFE



The Prophet (pbuh) said:

"Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship."



Among the interpretations that the scholars have for the explanation of the above Hadith are:

- i** Your will have Barakah (increment) in your provision and as for your age, people will remember you after your death.



ii When the child is in the womb of the mother, the angel comes and writes your provision, age, and lifespan. It would also be mentioned in it that if you join the kinship, your age and provision would be so and so, and if you don't join your kinship, your age and provision would be so and so.

It is important to note that this scroll is not the same as the 'Al Lawh Al Mahfuz – The Preserved Tablet', or 'Ummul Kitab' because the details mentioned in them is not subject to any changes.



iii You will have Barakah in your age. But if you join your kinship, you will feel that you are achieving lots of things that other people can't achieve. Similarly, the Barakah in your provision means that you will be able to do things that other people can't do even though they are richer than you.



- iv** All the diseases and all the harms keep away if you join your kinship, and all the crisis and bankruptcy will go away from your money.



"So he who gives (in charity) and fears (Allah),
And (in all sincerity) testifies to the best, We
will indeed make smooth for him the path to
Bliss. But he who is a greedy miser and thinks
himself self-sufficient, And gives the lie to the
best, We will indeed make smooth for him the
path to Misery."

(Al Qur'an 92: 5-10)



10 HADITH 67: PUNISHMENT FOR CUTTING OFF TIES OF KINSHIP

Abu Bakra (ra) reported that the Prophet (pbuh) said:



"There is no wrong action which Allah is swifter to punish in this world - in addition to the punishment which He has stored up for the wrongdoer in the Next World - than cutting off ties of kinship and injustice."





The above Hadith explains about the punishment for the one who breaks off the ties of kinship. The Prophet (pbuh) said that the punishment for the one who breaks of the ties of kinship will be hastened.

Generally, if one is punished for a deed in this world, it is an expiation for him, and he/she won't be punished for it in the Hereafter. But, in the case of one who breaks the ties of kinship, they will be punished for it in this Duniya (world) and the Hereafter.





11 HADITH 68: NOT RECIPROCATING THE BREAKING OFF OF TIES OF KINSHIP



The Prophet (pbuh) said:

"The one who maintains ties of kinship is not the one who reciprocates. The one who maintains ties of kinship is the one who, when his relatives cut him off, maintains ties of kinship."





Among the benefits gained from this Hadith is the Prophet (pbuh) defined the one who joins kinship as the one who is complete in his/her manners. It is not just about meeting Ihsaan with Ihsaan but being good to your relatives and joining ties of kinship even though their relatives cut them off. The Prophet (pbuh) described him as Waasil.



When a Sahaabi came to the Prophet (pbuh) and said:



"I have relatives, but even though I am good to them, they're bad to me. I smile to them, but they give me a frown face."

The Prophet (pbuh) said:

"If it is the case, then you are like throwing hot ashes into their eyes, for verily you will be having an angel as a protector."

Lesson 4

MAINTAINING KINSHIP – PART 2





12 HADITH 69: MAINTAINING TIES WITH AN UNJUST RELATIVE

Al-Bara' (ra) said:



"A bedouin came and said, 'Prophet of Allah! Teach me an action which will enable me to enter the Garden.' He said, 'The question is a broad one, even though you have asked it in only a few words. Free someone. Set a slave free.' He said, 'Are they not the same thing?' 'No,' he replied, 'Freeing someone is setting someone free yourself. Setting a slave free is to contribute to the price of setting him free. Lend an animal for milking which has a lot of milk and treat your relatives kindly. If you cannot do that, then command the good and forbid the bad. If you cannot do that, then restrain your tongue from everything except what is good.'"





Among the benefits we derive from the above Hadith are:

i Saving yourself from the Jahannam (Hellfire)

The Sahaabah (ra) were eager to know about what was good and always concerned about what would save them from the punishment of the Hellfire.

ii Encouraging your students and correcting them when making a mistake

A scholar should motivate and encourage their students for their excelling in any field as the Prophet (pbuh) encouraged the Bedouin man for his question saying that it was an important question.

Also, it is the duty of the teacher/scholar to correct their students when they make a mistake or err as the Prophet (pbuh) corrected the Bedouin when he thought that freeing a slave and setting a slave free was the same thing.





iii Providing alternatives and easier options

When the Bedouin asked the Prophet (pbuh) about what would save him from the Hellfire, the Prophet (pbuh) gave him an answer, but also gave him alternatives to do if he could not do one of the things.





HADITH 71: MAINTAINING TIES 13 OF KINSHIP WITH AN IDOLATER

Ibn Umar (ra) said:



"Umar (ra) saw a silk robe for sale and said, 'Messenger of Allah, would you buy this robe and wear it on Jumu'ah and when delegations visit you?' He (pbuh) replied, 'Only a person who has no portion in the Next World could wear this.' Then the Prophet (pbuh) was given some robes made of the same material, and he sent one of the robes to Umar (ra). Umar (ra) exclaimed, 'How can I wear it when you said what you said about it?' The Prophet replied, 'I did not give it to you so that you could wear it. You can sell it or give it to someone.' Umar sent it to one of his half-brothers by his mother who was still an idolater."





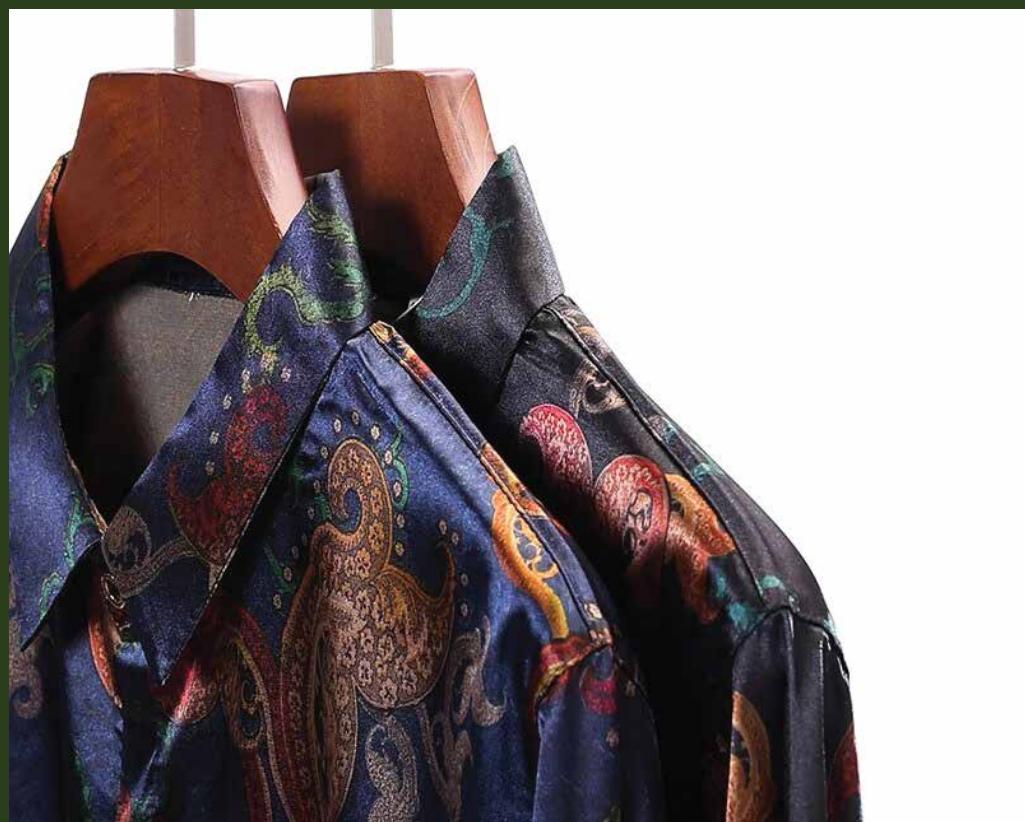
Among the benefits derived for the above Hadith are:

i Muslim men are prohibited from wearing silk

In this Hadith the Prophet (pbuh) has specified that the wearing of silk is prohibited for men, and in another Hadith too he specified it being forbidden for them.

The Prophet (pbuh) took hold of some silk in his right hand and some gold in his left, then he said: 'These two are forbidden for the males of my Ummah.'

They are not permitted to wear it, but they are permitted to trade and deal in it.





ii The non-Muslims are not addressed by the rules of the Shariah

The non-Muslims are not addressed by the rules of the Shariah because it will not be accepted of them, and that is why when the Prophet (pbuh) sent a silk robe that was sent to him to Umar (ra), he gave it away to his half-brother who was still an unbeliever.

The only condition under which silk could be permissible to a Muslim man would be if he has a skin condition which requires him to wear silk because the other material can cause irritation to his skin.





iii Dressing up well for Jumu'ah

It is good to put on the best of clothes for the sake of the Jumu'ah because when Umar (ra) recommended the Prophet (pbuh) to buy robe, he said that he could wear it for the Jumu'ah or when dignitaries visited him.



"O Children of Adam! wear your beautiful apparel at every time and place of prayer."

(Al Qur'an 7:31)





iv Permissibility of a less qualified person to make suggestions

The above Hadith explains the permissibility of a person who is less qualified or less important to make suggestions to the person who is more important because Umar Ibn Al Khattab (ra) gave suggestions to the Prophet (pbuh).



Lesson 5

MAINTAINING KINSHIP – PART 3





HADITH 53: EXCELLENCE OF 14 MAINTAINING TIES OF KINSHIP

'Abdu'r-Rahman ibn 'Awf (ra) heard the Messenger of Allah (pbuh) say:



"Allah, the Almighty and Exalted, said, 'I am the Merciful (Ar Rahmaan). I have created ties of kinship and derive a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off.'"





Among the benefits derived for the above Hadith are:

i Ties of kinship

The different kinds of ties of kinship are:

- a. Ties of kinship through the religion are your Muslim brothers in Islam.
- b. Specific ties of kinship through blood like one's parents, children, and siblings, etc.
- c. Ties of kinship through marriage like your daughter in law, stepmother, etc.
- d. Ties from emancipation, like your slaves and slave girls.





ii Severing ties of kinship is a Major sin

Allah (swt) is Ar Rahmaan (the Merciful), and He created the signs of Ar Rahim (kinship). If anyone maintains the ties of kinship, Allah (swt) maintains a connection with him, and shall cut off anyone who cuts off the ties of kinship.

Further, boycotting and severing your ties of kinship is from the major sins because it entails a punishment in the Hereafter.





iii Spend on your poor before looking out and spending on others

It is important to make sure that one looks after and spends on their close relatives before going out and spending on others. You must be nice towards them, overlook their mistakes, and try to prevent evil from reaching them as best as you can.



iv Boycotting corrupt non-blood kin

If one has non-blood kin who are corrupt and evil, and despite several warnings, Naseehah (advice), and reminders are not ready to rectify their ways, then boycotting them so that they rectify their ways is not considered as cutting of ties of kinship, but rather considered as joining ties of kinship because it is done for the sake of Allah (swt) so that they return to the straight path.



HADITH 85: CHILDREN – 15 A SOURCE OF HONOUR AND COWARDICE



Ibn Abi Nu'm [ra] said:



"I was with Ibn Umar when a man asked him about the blood of gnats. He asked, 'Where are you from?' 'From the people of Iraq,' he replied. He said, 'Look at this man! He asks about the blood of gnats when they murdered the grandson of the Prophet (pbuh)! I heard the Prophet (pbuh) say, 'They are my sweet basil in this world.'"



The meaning of stinginess and cowardness in this context is that parents tend to be stingy regarding everything they want for their children, and they will be scared to do anything that would harm them.

Among the benefits derived from the Hadith are:

i Introducing yourself to another person

Asking the other person about their whereabouts and where they are from is a good way of introducing each other, just as Ibn Umar (ra) asked the person where he was from who asked him about the blood of gnats. It also gives you a background of the person speaking to you so that you can answer him according to his habits, background and understanding making sure not to upset them.

ii Focussing on the important issue, and not every question is worth answering

Ibn Umar (ra) didn't answer the question regarding the blood of gnats, but rather focussed on the more important issue – that is the people of Iraq abandoning the grandson (Hussain (ra)) of the Prophet (pbuh) to die alone when he needed them.



QUESTION AND ANSWER BUCKET





Q1

IS IT OBLIGATORY FOR THE WIFE TO TAKE UP HER HUSBAND'S NAME AFTER MARRIAGE?

ANSWER

The practice of the wife abandoning her family name and taking up her husband's name is a western practice.

According to the Islamic practice, a woman isn't required to take her husband's name after marriage, but rather she can continue with her own family name.

For example, after Aa'ishah (ra) married the Prophet (pbuh), she was still known as Aa'ishah bint Abi Bakr (ra) [Aa'ishah, daughter of Abu Bakr]. She never carried the name of the Prophet (pbuh) as Aa'ishah Muhammad.



Q2

MENTION SOME OF THE TITLE CHAPTERS GIVEN BY IMAM AL BUKHARI IN THE SECTION OF 'TIES OF KINSHIP'.

ANSWER

Some of the chapter titles that Imam Al Bukhari used in his section of 'Ties of kinship' are:

- i** chapter 25 – The duty of maintaining ties of kinship
- ii** chapter 26 – Maintaining ties of kinship,
- iii** chapter 27 – The excellence of maintaining ties of kinship
- iv** chapter 28 – Maintaining ties of kinship will prolong your life
- v** chapter 29 – Allah loves the one who maintains ties of kinship
- vi** chapter 30 – Being dutiful to the closest relative, and then the next closest



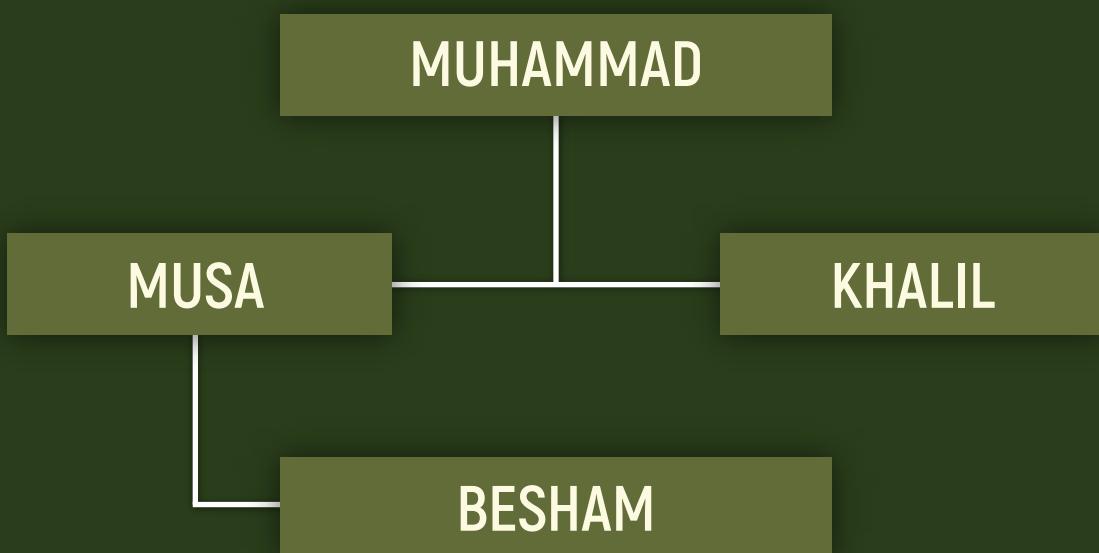
Q3

WHAT IS THE ISLAMIC METHODOLOGY OF NAMING ONE'S CHILDREN?

ANSWER

According to the Islamic methodology of naming one's children, the child should be named with his first name, and then he will take the father, grandfather, great grandfather's names from the father side, and by this way, it is a great way to know who your relatives are.

For example, if a person was named Musa Ibn Khalil ibn Muhammad and the child's name was Behsam Ibn Ali Ibn Khalil, Musa would be considered as the uncle of Besham because he is Khalil's brother. And his children would be Musa's cousins.



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AL HIDAAYAH
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The Guidance for Humanity

Based on the Glorious Qur'an and Authentic Hadith

