'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

Lecture No. 14

uestions:

Jesti	ons:
1.	How does Shaykh al-Uthaimeen (رحمه الله) explain the difference between al-Birr and as-Silah?
2.	What is the intended <i>meaning</i> of the expression Silatu-r-Rahim ?
3.	Discuss some of the ways/means with which one may fulfill the rights of Silatu-r-Rahim.
4.	Mention two views as to who are those included in the expression al-Qaraabah (relatives).
5.	Discuss two (2) explanations of: 'He who wishes to have his term of life prolonged'
6.	Explain what is meant by al-Qadaa' al-Mahtoom (al-Mubram).
7.	Explain what is meant by al-Qa<u>d</u>aa al-Mu'allaq .
8.	Explain how these two matters are indicated in the saying of Allaah: "Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book." [13:39]

9. Does a person's desire for an increase in provisions and life-span spoil one's Ikhlaas

(sincerity) in being kind and charitable to one's relatives?

'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

Lecture No. 15

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	ons: What is intended by the expression: Qatee'atu-r-Rahim (<i>severing</i> ties of the womb)? [Mention its two levels/degrees, i.e. the lesser and the greater <i>severing</i> of ties]
2.	What is the Hukm (ruling) concerning Qatee'atu-r-Rahim (severing ties of the womb)?
3.	Mention two (2) of the consequences of <i>cutting</i> the ties of the womb (i.e. blood-relations).
4.	Explain the three (3) descriptions of the relationships that people have with their relatives. (a) al-Qaa-ti' :
5.	(b) al-Mu-kaa-fi':
6.	(c) al-Waa-sil:
	(c) al-Waa-sil: Explain: "The one who severs ties [i.e. of blood relationships] will not enter Paradise."

9. Explain what is meant by the saying: A non-repentant sinner will be Tah-ta Ma-shee-'a-

til-laah (i.e. subjected to the Will of Allaah).

'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

Lecture No. 16

Questions:

ue	esti	ons:
	1.	Mention the 3 things in the Hadeeth of al-Mu-ghee-rah () which Allah prohibited (Harrama); then the 3 things which Allah detests (Kariha).
	2.	Is there any difference in the Hukm (legal ruling) between the 3 things which Allaah prohibited (Harrama) and the 3 things which Allaah hates (Kariha) - as mentioned in this Hadeeth? [Explain].
	3.	Discuss the meaning of 'U-qooq al-Um-ma-haat.
	4.	Mention three (3) reasons why a mother has 3 times the right of a father to kind treatment.
	5.	Mention three (3) reasons why people in Jaahileeyah (Times of Ignorance) killed their children.
	6.	Today, the so-called 'civilized' nations all engage in killing their children for fear of poverty . Explain how this is a result of their Kufr and Soo' adh-Dhann (evil-thought) about Allaah, ta'aalaa.

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	<u>ons:</u> Explain what Man-'an ['holding back'] means in this Hadeeth.
•.	Explain what wan- an [nording back] means in this fladeeth.
2.	Mention some of the <i>categories</i> of people who are denied when one 'holds back'.
3.	Explain what Haat(i) [demanding, from others] means in this Hadeeth.
4.	Give an example of the ways used by some people to 'demand' from others.
5.	Explain what is meant by Qee-la wa Qaal(a) in the Hadeeth under discussion.
6.	Mention one other Hadeeth which supports the general meaning of the <i>prohibition</i> of occupying oneself with – or collection and transmitting – <i>everything</i> that is being said by other people.
7.	Imaam Muhammad Ibn Saalih al-Uthaimeen (Rahimahullaah) said: Whoever speaks little [i.e. when there is a need] and does not speak except to say that which is Khair (good), this one is the

'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

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1.	Mention some of the things included in the prohibition of 'asking many questions'.
2.	Mention the three (3) situations or conditions in which asking others for money is permitted .
3.	Mention two (2) situations in which it is disliked to question the People of Knowledge (Ulamaa').
4.	Mention Shaykh al-Uthaimeen's (Rahimahullaah) definition of Idaa'atul-Maal (wasting wealth).
5.	Mention three (3) cases that fall under the category of Idaa'atul-Maal (wasting wealth).
6.	When is it allowed to spend large amounts of wealth without it being considered Idaa'atul-Maal
7.	Mention three (3) categories that spending can be divided into, including Mubaah (permissible)
8.	Explain the Qaa'idah (principle) mentioned here [2:219] that proves the prohibition of smoking .

'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

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<u>Jesti</u>	<u>ons:</u>
1.	Mention an Aayah (verse) from the Qur'aan that links the rights of parents to the rights of Allaah - in a similar manner as this Hadeeth does.
2.	In the Hadeeth of Abu Bakr (RadiyAllaahu an-hu), what are the two biggest of all major sins?
3.	Mention one daleel (proof) that obedience to parents, and seeking to please them, is not absolute.
4.	Must a son obey his father if commanded to divorce his wife – as 'Umar ibn al-Khattaab (RadiyAllaahu an-hu) commanded his son (Abdullaah ibn 'Umar) to do? [Explain your answer]
5.	Explain the 'Aqeedah of Ahlus-Sunnah concerning the Sifaat (characteristics, descriptions) of Allaah, like being pleased or angry, loving & hating, etc. [Mention a daleel (proof) for this position]
6.	Explain the Qaa'idah (Principle): 'al-Jazaa'u min Jins al-'Amalu' as it applies to this Hadeeth.
7.	Does this Hadeeth require one to be kind to parents who are non-Muslims ? [Give a daleel (proof)]
8.	Give some examples of situations when a Muslim should not obey his parents. [Give a daleel]

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Lecture No. 20

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<u>esti</u>	<u>ons:</u>
1.	What is the intended meaning of the Qasam (oath): 'By Him in Whose Hand is my soul'?
2.	Define al-Jaar (neighbor) and mention the 3 levels (categories) of people included as 'neighbors'.
3.	Imaam Ibn al-'Uthaimeen (Rahimahullaah) explains that the mention, in this Hadeeth, of Emaan being negated, is not just for us to know that Emaan can be negated; but to encourage us to
4.	"A servant (of Allaah) does not believe until he loves for his neighbor [or his brother] what he loves for himself." Does this mean that whoever fails to do so is a Kaafir? [Explain your answer]
5.	Explain the Qaa'idah (Principle) of Ahlus-Sunnah wal-Jamaa'ah: ' Mar-ta-kib al-Ka-bee-rah laa Yu-kaf-far '; rather, we only say about him that his Emaan is decreased or defective.
6.	Explain the difference between the meaning of 'al-Emaan al-Mutlaq' and 'Mutlaq al-Emaan'.
7.	Must we love for another believer everything that we love for ourselves? [Explain with a Daleel]
8.	Mention some of the Huqooq (rights) of one's neighbor.

9. What should a Muslim love for his non-Muslim neighbor, from that which he loves for himself?

'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

Lecture No. 21

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<u> Jesti</u>	ons:
	Mention A'dha-mu adh-Dhu-noob (the most serious sins), according to the Hadeeth of Ibn Mas'ood - in the order of their severity.
2.	Discuss the purpose of the Sahaabah (RadiyAllaah an-hum) asking which sin is most severe or which deed is most beloved to Allaah.
3.	Mention the three (3) areas of Shirk which the people have fallen into.
4.	Discuss the punishment for every person who commits an act of major shirk . What if the person enters Islaam or repents after committing an act of major shirk? [Explain your answer]
5.	Mention the three (3) factors that magnify and increase the severity of the sin of killing one's child out of fear that the child will eat with you (i.e. share your food).
6.	Discuss some of the reasons why the commission of Zinaa with one's neighbor is considered to be so much more detestable & abhorrent than the commission of this filthy act with a total stranger .
7.	Explain how these words of the Hadeeth - "To attribute/ascribe to Allaah a partner (i.e. in worship), though He (Alone) has created you" - bring out the stupidity & foolishness of the Mushrikoon .

8. Mention an Aayah (verse) of the Qur'aan that conveys this same meaning.

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Lecture No. 22

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uestions:		
	. Mention Shaykh Abdullaah Aali-Bassaam's (Rahimahullaah) definition of al-Kabeerah .	
2.	Mention five (5) of the descriptions which the scholars used to identify al-Kabaa'ir (major sins).	
3.	Mention the two (2) divisions of adh-Dhunoob (sins), with a Daleel (proof) for what you say.	
4.	Why did the Sahaabah ask the question: 'Does a man revile/curse his own parents? '	
5.	Give an example of an inappropriate question, which does not deserve to be answered.	
6.	Discuss the Qaa'idah (Principle) Sadd adh-Dharaa'i & the Aayah of Qur'aan which points to it.	
7.	Explain the Qaa'idah (Principle) al-Wasaa'il lahaa Ahkaam al-Maqaasid , as it relates to this Hadeeth.	

8. Does this Hadeeth allow you to revile the father of someone who reviles your parents? [Explain]

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1.	Define the expression 'al-Hajr' and what is meant by it in this Hadeeth.
2.	What must one do to discontinue <i>al-Hajr</i> [according to the majority of scholars]?
3.	What have we been advised to do in order to develop love & affection between the Muslims?
4.	Mention some of the Huqooq (rights) of Muslims over one another.
5.	Mention an Aayah which is a proof of the prohibition of boycotting a Muslim more than three days based upon the explanation of Imaam Muhammad Ibn Saalih al-Uthaimeen (Rahimahullaah).
6.	Mention the situation which is an exception to this general prohibition of boycotting a Muslim.
7.	What is the Qaa'idah (Rule) mentioned by Imaam Muhammad ibn Saalih al-Uthaimeen (Rahimahullaah) concerning when to boycott and when not to boycott a sinful or corrupt Muslim.
8.	What is the maximum length of time that a sinful or corrupt Muslim can be boycotted?
9.	Explain why the one who initiates the 'Salaams' (greetings) is the 'best of the two' Muslims who are boycotting one another.

'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

Lecture No. 24

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	How has Sh. Saalih al-Fawzaan (حفظه الله) defined <i>al-Ma'roof</i> in the Hadeeth of Jaabir (رضي الله عنه)
2.	How has Shaykh Abullaah Aali Bassaam (حمه الله) explained <i>Sadagah</i> in the above Hadeeth?
3.	Mention at least five acts of worship that have been classified as <i>Sadagah</i> in authentic Hadeeths.
4.	What has Shaykh Abdullaah Aali Bassaam (حصه الله) proposed as a possible explanation of the <i>Hikmah</i> (wisdom/objective) behind the diversity of the various types of worship?
5.	Mention some of our everyday deeds that could be classified as <i>Sadaqah</i> under this Hadeeth.
6.	Is there ever a situation in which it would be permissible to meet another Muslim with a frown?
7.	Mention the Prophet's (صلى الله عليه وسلم) Waseeyah (advice/instruction) towards Jeeraan (neighbors).

8. Discuss the expression: "Ta-'aa-had Jee-raa-na-ka" (i.e. keep your neighbors in mind).

'Character and Manners In the Sunnah' Part II Questionnaire-Study Guide

Lecture No. 25

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	ions: Mention some of the meanings of Kurbah in the Hadeeth of Abu Hurairah (رضي الله عنه).
2.	Mention the three (3) main points from the Hadeeth: 'Allaah Helps (His) servant just as the servant helps his brother.'
3.	Mention the general Qaa'idah (Rule/Principle) derived from this Hadeeth.
4.	Mention two ways in which one may relieve the burden from of the Mu'-sir (destitute person).
5.	At-Tayseer (relieving the burden) of someone Mu'-sir (destitute) is divided into two divisions, Waajib (obligatory) and Mustahabb (commendable); discuss the situation in which it is Waajib.
6.	Encouragement to cover (the faults of) a Muslim is not Mutlaq (absolute & unconditional). Explain!
7.	Mention briefly the two categories of sinners – in terms of those whose faults/sins <i>should</i> or <i>should</i> not be covered.

8. Mention the type of affair in which Allaah will not Help a Muslim who helps his brother in it?

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<u>uesti</u>	ons:
	Mention the 2 characteristics of those whom Allaah would make Imaams/Guides for al-Muttageen.
2.	From the best of good deeds, whose benefit also reaches others, is the knowledge of what Allaah has legislated , and this can be divided into three areas: Usool , Furoo' and[Explain]
3.	Mention a hadeeth that shows the greatness of guiding even one person to Islaam .
4.	Mention the 2 types (naw-'aan) of Dalaalah (guiding/leading), with an example for each type.
5.	Mention the 2 divisions (qis-maan) of Dalaalah (guiding/leading), with an example for each.
6.	Explain the statement: al-Asbaab La-haa Ahkaam al-Maqaasid (as it relates to this hadeeth).
7.	Explain how this hadeeth contains an indication that the one who directs to good will have a reward similar to the one who actually does the good, without diminishing the reward of the good-doer.

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1.	Explain why one must grant protection to someone who seeks your protection in Allaah's Name?
2.	Is there any exception in this matter? [Explain]
3.	"And fear Allaah through Whom you demand (your mutual rights)" [Qur'aan, 4:1] How does Shaykh Salih al-Fawzaan (حفظه الله) explain this Aayah as it relates to the Hadeeth under discussion?
4.	Discuss the Qaa'idah (Rule/Principle) governing a Qur'anic or Prophetic Text which can possibly be understood in two ways, neither of which contradicts the other.
5.	Mention the two possible meanings of: "Whoever asks you for something in Allaah's Name, then give him (what he asks for)" - as explained by Imaam Muhammad ibn Saalih al-Uthaimeen (حصه الله المحمد).
6.	Mention the case – according to each meaning – when someone should not be given what he asks.
7.	Mention a Qur'anic Aayah which supports the principle of returning good done for you with good.
8.	When is a Muslim excused from repaying the good (Ma'-roof) done for him with good?
9.	Which Du'aa can be said when someone is unable to return the good done for him by another?