

Buloogh al-Maraam Min Adillati-l-Ahkaam
Attainment of the Objective of (Collecting) Evidences for Legal Rulings
Al-Haafidh Ibn Hajar al-'Asqalaanee
(773-852 AH)

'Character and Manners In the Sunnah'

Questionnaire-Study Guide

Lecture No. 2

The Importance of **Good Character**

Two **Types** of Character

Questions:

1. Mention a *Daleel* (proof) showing the importance of '*Good Character*'.

2. Discuss (briefly) **two (2) types** of *Khuluq* ('Character').

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Lecture No. 5

1. Mention one of the rewards for **visiting** a sick Muslim.
2. Mention the reward for following the *Janaazah* until it is prayed over.
3. **Enjoining good & forbidding wrong** with *gentleness & sincerity* comes under which of these six rights of a Muslim?

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Lecture No. 7

1. When is *al-Munaaajaah* (secret conversation) prohibited and when it is allowed in Islam?
2. Mention another prohibited manner of *excluding* the third person from a conversation - without the first two people whispering to one another.
3. Discuss the 'Illah (reason/cause) behind the prohibition of *al-Munaaajaah* (intimate conversation).
4. Discuss briefly the **Qaa'idah** (principle): '*al-Hukm ya-doo-ru ma'a 'il-la-ti-hi Wu-joo-dan wa 'A-da-man*' - as it relates to this Hadeeth (no. 4).
5. What is the ruling concerning an 'important person', for example, taking the seat of an ordinary person who has preceded him to that place? What about a father/mother taking the place of their child who preceded them?
6. What are we supposed to do when someone arrives at a crowded gathering and does not find any space to sit?
7. Is it allowed for someone to **reserve a seat** in the Masjid by placing his book (for example) in that place until he returns for the next Salaah?

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Lecture No. 8

1. Discuss the *Adab* of the Prophet (SallAllaahu Alaihi wa Sallam) concerning washing one's *hand* after eating.
2. Is it true that the purpose of this Islamic *Adab* is to *save water*, since water was scarce in the time of the Prophet (SallAllaahu Alaihi wa Sallam)?
3. Explain the *'Illah* (reason) behind this Islamic *Adab*.
4. In this day and time of 'advanced civilization', etc. - is it better to eat with our fingers or follow the etiquettes of the 'modern society'?
5. Mention one situation in which it would be permissible to use a spoon or fork instead of eating with one's right hand?
6. Mention two other etiquettes from the *Adab* of eating.
7. Mention the *manners* concerning greetings of *Salaam* between the young & old, a person sitting and one passing, one who is walking and a rider, a large group and a small group.
8. What should one do if the other person who is supposed to *initiate* 'Salaams' does not do so? [Explain briefly]
9. Discuss the *objective* behind the legislation of greeting with *Salaam*.

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Lecture No. 9

1. What is the rule concerning a **group** of people initiating 'Salaams' and/or returning it?
2. **Define** [with an *example* related to offering 'Salaams'] - each of the following expressions: (a) 'Sunnah Kifaayah', (b) 'Fard Kifaayah' and (c) 'Fard Ain'?
3. If someone greets a **group** of people, **intending** (by his greeting) the '**leader**' of that group, is it sufficient that **any** member of the group - other than the leader -respond?
4. Who are we referring to when we use the terms 'Christians' and 'Jews'?
5. Mention the two **general descriptions** of 'Christians' and 'Jews' who are referred to as **Ahlu-dh-Dhimmah**.
6. What is the ruling concerning **initiating** 'Salaams' to **Ahlu-l-Kitaab** (Christians & Jews)? Is the same rule applicable to other **Kuffaar** besides Ahlu-l-Kitaab?
7. Is it permissible to **respond** to 'Salaams' from **Ahlu-l-Kitaab** (if they greet you first)? **If** it is permissible to return greetings to them, *what* does one say in reply to them?
8. Explain the hadeeth: '...when you meet them on the road force them to its narrowest side.' [Give an *example* to demonstrate the meaning of this instruction]
9. Is it permissible to force them **against the wall**? [Give support for your answer]
10. Discuss (briefly) the *purpose* or *intent* of this treatment of **Ahlu-dh-Dhimmah**.

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Lecture No. 12

1. Complete the Hadeeth: 'None of you should walk with one shoe. One should either.....'
2. Mention the **two views** of the scholars concerning walking in one shoe.
3. Mention the **Daleel** (evidence) supporting either of the two views.
4. What is the strongest **reason** that explains **why** the Prophet (ﷺ) prohibited walking in one shoe?
5. Define the Arabic expression '**al-Is-baal**'.
6. Discuss the **punishment(s)** for one who wears his garment below the ankles.
7. What advice can we offer to someone who **intentionally** wears his garment below the ankles, but he **claims that he is not doing it due to Khu-ya-laa'** (out of pride or arrogance)?
8. How do we know that **dragging one's garment** is a **Kabeerah** (major sin)?
9. Mention the **three (3) possible conditions** of a man's lower garment (related to the ankles).
10. How does this Hadeeth confirm the characteristic of "**looking**" as a **Sifah** for Allaah?

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Lecture No. 13

Questions:

1. What is the **Hukm** (legal ruling) of eating or drinking **bi-sh-Shimaal** (i.e. the *left hand*)?
2. Explain the **Il-lah** (cause or reasoning) for this **Hukm** (legal ruling)?
3. Mention the **3 advices** given by the Prophet ﷺ to the little boy (Umar ibn Abi Salamah ؓ)?
4. Mention **five** (5) of the matters in which **al-Yameen** (the right) should be given **preference**.
5. Explain [with an example] the **Qaa'idah** (rule): '**al-Waajibu Yas-qu-tu ma'a 'ajz(i)**'.
6. List **ad-Darooreyyaat al-Khams** (The Five Essentials/Necessities) which the **Sharee'ah** calls for the preservation of.
7. Mention the **two things** we have been **warned against** in eating, drinking, clothing, etc.
8. Mention **three ways** in which we are **harmed** when we fall into **Ma-khee-lah** (Khu-ya-laa')
9. Mention **two types** of **Sa-raf/Is-raaf** related to **Food**.
10. Mention **three types** of **Sa-raf/Is-raaf** related to **clothing**.