

**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' Part II**  
Questionnaire-Study Guide

Lecture No. 14

Questions:

1. How does Shaykh al-Uthaimen (رحمه الله) explain the difference between **al-Birr** and **as-Silah**?
2. What is the intended *meaning* 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-Qadaa 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?

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Lecture No. 15

Questions:

1. What is intended by the expression: **Qatee'atu-r-Rahim** (*severing ties of the womb*)?  
[Mention its two levels/degrees, i.e. the lesser and the greater *severing* 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 *cutting* the ties of the womb (i.e. blood-relations).

Explain the three (3) **descriptions** of the relationships that people have with their relatives.

4. (a) **al-Qaa-ti'**:
  
5. (b) **al-Mu-kaa-fi'**:
  
6. (c) **al-Waa-sil**:
  
7. Explain: "The one who severs ties [i.e. of blood relationships] **will not enter** Paradise."
  
8. Must *every* **Wa'eed** (threat of punishment) in the Qur'aan or Sunnah be executed by Allaah?  
[Give one proof from the Qur'aan]
  
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).







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Lecture No. 19

Questions:

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 (RadiyahAllaahu 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 (RadiyahAllaahu 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

Questions:

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-'Uthaimen (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?

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Lecture No. 21

Questions:

1. 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

Questions:

1. Mention Shaykh Abdullaah Aali-Bassam'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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Lecture No. 23

Questions:

1. Define the expression '*al-Hajr*' and what is meant by it in this Hadeeth.
2. What must one do to discontinue *al-Hajr* [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.

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Lecture No. 24

Questions:

1. How has Sh. Saalih al-Fawzaan (حفظه الله) defined *al-Ma'roof* in the Hadeeth of Jaabir (رضي الله عنه)?
  
2. How has Shaykh Abullaah Aali Bassaam (رحمه الله) explained *Sadaqah* in the above Hadeeth?
  
3. Mention at least **five acts of worship** that have been classified as *Sadaqah* in authentic Hadeeths.
  
4. What has Shaykh Abdullaah Aali Bassaam (رحمه الله) proposed as a possible explanation of the *Hikmah* (wisdom/objective) behind the diversity of the various types of worship?
  
5. Mention some of our **everyday deeds** that could be classified as *Sadaqah* 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).

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Lecture No. 25

Questions:

1. 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, **Waaajib** (obligatory) and **Mustahabb** (commendable); discuss the situation in which it is **Waaajib**.
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 *should* or *should 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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Lecture No. 27

Questions:

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 (رحمه الله).
  
  
  
  
  
  
  
  
  
  
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?