

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 1

1. Mention the **title** of the book under study.

2. Discuss briefly the **topic/subject** of this book.

3. Discuss briefly the **format** used by the author in his explanation of this book.

4. List three (3) of the **explanations** of earlier scholars which the author benefitted from in this work.

5. Mention the author's closing advice to **students of knowledge** [from his introduction to this work].

6. Mention the author's (Hafidhahullāh) **name** and place / date of **birth**.

7. Mention three (3) of the author's (Hafidhahullāh) most famous **teachers**.

8. Mention three (3) of the author's (Hafidhahullāh) most famous **students**.

9. Mention three (3) of the author's (Hafidhahullāh) most important **books**.

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Modified Questionnaire-Study Guide: Lecture No. 2

1. Summarize the main 'topic/subject' of Hadeeth No. 1.
2. Who is the **Rāwee** (narrator) of this Hadeeth?
3. Who is the **Muḥaddith** (scholar of Hadeeth) in whose collection this Hadeeth is found?
4. Mention the two (2) statements attributed to Imām ash-Shāfi'ee, which show the **importance** of this Hadeeth.
5. Imām Aḥmad says: 'The foundations of Islām revolve around three Hadeeth.' What are these three Hadeeth?
6. Mention the two views of the scholars related to the meaning of '**deeds**' in the statement: 'Verily, **al-A'maal** (deeds)...'.

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Questionnaire-Study Guide: Lecture No. 3

1. Discuss briefly the author's explanation of the **difference** between the **first two** sentences of this Hadeeth.
2. Give the **linguistic** meaning of **Hijrah**, and the **two (2) examples** of Hijrah mentioned by the author.
3. What is the intended meaning of: (a) 'Whoever's Hijrah was to **Allāh and His Messenger...**'
(b) '...then his Hijrah is to **Allāh and His Messenger**.'
4. Discuss what **Imām Ibn Rajab** says about the **Qissah** (story) of 'Muhājir Umm Qais'.
5. What is the **Hukm** (Islamic Ruling) concerning **verbally** expressing the **Niyah** (intention) [on the tongue]?
6. Mention three (3) of the **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 4

1. **Summarize** the main 'topic/subject' of Hadeeth No. 2.

2. Who is the **Rāwee** (narrator) of this Hadeeth?

3. Who is the **Muhaddith** (scholar of Hadeeth) in whose collection this Hadeeth is found?

4. What was the **deviation** mentioned in the story of Ibn 'Umar's (RadiyahAllāh 'anhumā) narration of this Hadeeth?

5. Explain the Prophet's (SallAllāhu Alaihi wa Sallam) **ascription** of **Ta'leem** (teaching) - in this Hadeeth - to **Jibreel**.

6. **Memorize** the Prophet's (SallAllāhu Alaihi wa Sallam) **explanation** of **al-Islām** in this Hadeeth.

7. Discuss the **principle** mentioned by the author related to **Islām** and **Emān** being mentioned **together** or **separately**.

8. Summarize the author's **explanation** of **Lā ilāha illAllāh**, including the mention of its **two essential pillars** (Ruknain).

9. List the **five (5) points** mentioned by the author in his explanation of the testimony: **Muhammadur Rasoolullāh**.

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Questionnaire-Study Guide: Lecture No. 5

1. **Memorize** the Prophet's (SallAllāhu Alaihi wa Sallam) **explanation** of **al-Emān** in this **Hadeeth** (no. 2).

2. The author says: **al-Emān Bi-Ilāhi** (True Faith in Allāh) includes having Emān in is.....

3. The **Af'āl** (actions) of **Allāh** relate to **Tawheed**....., while the **Af'āl** of **al-'Ibād** (worshippers) relates to **Tawheed**.....

4. **Summarize** the author's explanation of what we are required to believe concerning **Asmā' of Allāh** and His **Sifāt**.

5. **Memorize** the **daleel** [42:11] which points to the principle of **affirmation** and **negation** as it relates to **His Asmā' & Sifāt**.

6. Mention three (3) points required for proper **Emān** in the **Malā'ikah**, e.g. their descriptions, responsibilities and names.

7. Mention three (3) points required for proper **Emān** in the **Kutub** (Revelations) of Allāh.

8. List the **names** of those **Kutub** (Revelations) of Allāh which are mentioned in the **Qur'ān**.

9. Mention three (3) points required for proper **Emān** in the **Rusul** (Messengers), from the commentary of the author.

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Questionnaire-Study Guide: Lecture No. 6

1. **Emān** in **al-Yawm al-Ākhir** requires affirmation of everything that came in the Qur'ān and Sunnah concerning.....

2. There is **Hayyāh** (life) in two worlds: Dār.....and ad-Dār.....What **distinction** has the author made between them?

3. List in **order** the nine (9) events mentioned by the author as being included in having **Emān** in **al-Yawm al-Ākhir**.

4. **Summarize** the author's explanation of **Emān** in **al-Qadar** (Divine Decree), including the mention its four (4) levels.

5. **Memorize** the Prophet's (SallAllāhu Alaihi wa Sallam) **explanation** of **al-Ihsān** in this **Hadeeth**.

6. **Summarize** the author's explanation of '...that you worship Allāh as though you are seeing Him...'

7. What is the second (lower) level of **al-Ihsān** and the author's explanation of it?

8. Mention an **Āyah** [31:34] which clearly **restricts** the **knowledge** of the Hour (of Judgment) to Allāh, (exclusively).

9. Mention the two (2) **divisions** of the '**Amārāt** (signs) of the Hour (of Judgment), with two (2) **examples** for each division.

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Questionnaire-Study Guide: Lecture No. 7

1. Summarize the main 'topic/subject' of Hadeeth No. 3.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. What is it that the author is referring to when he says: "Ussu al-Usus"?

4. What is required/necessitated by the Shahādah of **Lā ilāha illAllāh** & the Shahādah of **Muḥammadar-Rasoolullāh**?

5. Mention two of the Prophet's (ṢallAllāhu Alaihi wa Sallam) descriptions of **Ṣalāh** which show its high station in Islām.

6. Mention two of the author's descriptions of **Zakāh** which show its high station in Islām.

7. The author describes **Ṣawm** as an 'Ibādah Badaneeyah () and that it is a **Sirr** () between the 'Abd and His Rabb. Explain!

8. **Memorize one** of the two Hadeeth mentioned by the author pointing to the excellence/virtue of Hajj to the House of Allāh.

9. Mention three (3) of the **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 8

1. Summarize the main 'topic/subject' of Hadeeth No. 4.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Mention briefly the **authors** explanation of the narrator's words: 'And He is as-Sādiq al-Maṣḍooq'.

4. Mention the **three** (3) stages (Aṭwār) in the creation of the human being [as mentioned in this Hadeeth]?

5. Mention the **two lives** (Ḥayātān) and **two deaths** (Mawtatān) of the human being & the **Āyah** [40:11] which mentions them.

6. Mention the four (4) possible conditions of people in reference to their **beginnings** (Bidāyāt) and **endings** (Nihāyāt).

7. The author says: The human being is Mukhayyar () and Musayyar () as it relates to **his will** and the **Will of Allāh**. Explain.

8. **Why** does the author say that it is **obligatory** for us to have **fear** and **hope**, whether one is doing **good** or **evil**?

9. Mention **three** (3) of the ten (10) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 9

1. Summarize the main 'topic/subject' of Hadeeth No. 5.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. This Hadeeth is an **Asl** in relation to **outer** actions just as Hadeeth No. 1 is an **Asl** in relation to **inner** actions. Explain.

4. Mention the threatened punishment for someone who **initiates innovation** or **shelters an innovator** in al-Madeenah.

5. **Memorize** the matn (text) of **one** of the two **narrations** of this Hadeeth mentioned by Imām an-Nawawee.

6. The author says: The narration of Imām Muslim is **more general** than the narration in as-Saheehain. Explain.

7. Will a person's deed be **accepted** even if it **contradicts the Sharee'ah**, as long as he has a **good intention**? Give a **Daleel**.

8. Mention **three** (3) of the six (6) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 10

1. Summarize the main 'topic/subject' of Hadeeth No. 6.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Mention the **three (3) divisions** [found in this Hadeeth] which the **Sharee'ah** divides all things into.

4. What could be understood from the reference to **doubtful matters** as: '...that which is **not known to many** of the people.?'

5. What will a person **protect and preserve** by guarding oneself from - and avoiding - the **doubtful matters**?

6. Briefly discuss the **example** made by the Prophet (SallAllāhu Alaihi wa Sallam) of the **sanctuary of the king** (in this Hadeeth).

7. **Memorize** the words of the Prophet (SallAllāhu Alaihi wa Sallam) which clarify the great **importance** of the **heart** in the body.

8. Mention **three (3)** of the eight (8) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 11

1. Summarize the main 'topic/subject' of Hadeeth No. 7.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. The importance of '**an-Naseehah**' is indicated by which statement of the Prophet (ﷺ)? [Explain briefly]

4. **Memorize** those **five** who the Prophet (ﷺ) said are required to be given this **Naseehah**.

5. Mention **three** (3) aspects of an-Naseehah for **Allāh** mentioned by Abu 'Amr Ibn as-Salāh.

6. Mention **three** (3) aspects of an-Naseehah for the **Book of Allāh** mentioned by Abu 'Amr Ibn as-Salāh..

7. Mention **three** (3) aspects of an-Naseehah for the **Messenger of Allāh** (ﷺ) mentioned by Abu 'Amr Ibn as-Salāh.

8. Mention **three** (3) of the five (5) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 12

1. Summarize the main 'topic/subject' of Hadeeth No. 8.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. What is intended by the **Sahābah**'s saying: 'Umirnā' (We have..), as opposed to 'Umirtu', which came in this Hadeeth?

4. Summarize the **affair** over which there was a **dispute** between Abu Bakr & 'Umar at the death of the Prophet (صلى الله عليه وسلم).

5. **Who** are **exempted** from being fought until they enter Islām, and **what** is required of them to receive this exemption?

6. How has Imām Ibn Daqeeq al-'Eid (Raḥimahullāh) **described** the **I'tiqaad** (faith/conviction) required to enter Islām?

7. Summarize the intended meaning of the Messenger of Allāh's (صلى الله عليه وسلم) statement: '...and their **Hisāb** (accounting) is with **Allāh**.'

8. Mention **three** (3) of the seven (7) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 13

1. Summarize the main 'topic/subject' of Hadeeth No. 9.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. What is the **stipulation/qualification** mentioned by the Prophet for **one** of the two matters, i.e., commands & prohibitions?

4. Discuss briefly the **basis** for this stipulation/qualification.

5. What is the **exception** to the general obligation to **abandon everything prohibited**? Give one example.

6. What are the **two** types of **Nahyu** (prohibition) mentioned in the Sharḥ? And which one is permissible to do?

7. Give an **example** of an **obligation** that one may not be able to perform in its perfect **manner** or to its **fullest extent**.

8. Mention the three (3) **fundamental** areas of **research** given most attention by the **Fuqahaa'** of **Ahlul-Hadeeth**.

9. Mention **three** (3) of the six (6) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 14

1. Summarize the main 'topic/subject' of Hadeeth No. 10.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. **Memorize** the first sentence of this Hadeeth, and what it **indicates** about the **Names** of Allāh & His **acceptance** of actions.

4. With **what** has Allāh commanded both the **Messengers** (AlaihimusSalām) and those to whom they are sent?

5. List the four (4) **Asbāb** (reasons/causes) for someone's **Du'ā** (supplication) to be **accepted**, as mentioned in this Hadeeth.

6. List four (4) **Asbāb** (reasons/causes) for someone's **Du'ā** (supplication) **not** to be **accepted**, as mentioned in this Hadeeth.

7. What is the intended **meaning** of the final words of this Hadeeth: '...So, **how** can his supplication be answered?'

8. Mention **three** (3) of the nine (9) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 15

1. Summarize the main 'topic/subject' of Hadeeth No. 11.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Mention the **two (2) honorable descriptions** given to the narrator of this Hadeeth [as it came in the '**Forty Hadeeth**'].

4. Mention a **third description of honor** given to the narrator of this Hadeeth by the **Prophet** (ﷺ).
(SallAllāhu Alaihi wa Sallam).

5. Mention another Hadeeth [covered previously] which Hadeeth no. 11 resembles in its meaning.

6. Mention the **meaning** which these two Hadeeths point to [concerning that which is **dubious/unclear** & that which is **Harām**].

7. What did **Ibn Umar** say to those who violate the **obvious Harām** & then profess cautiousness in **fine points** of **Shubuhāt**?

8. Mention **two (2)** of the **Fawā'id** (benefits) which are derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 16

1. Summarize the main 'topic/subject' of Hadeeth No. 12.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Mention the concise Ma'nā (meaning) of this Hadeeth, as expressed by the author (Shaykh Abdul-Muhsin).

4. What is the '**Mafhoom**' of this Hadeeth (i.e., what is **understood** from it), according to the author (Shaykh Abdul-Muhsin)?

5. The **perfection** of a person's **Islām** requires that other Muslims be **safe** from his **tongue** and **hand**. Mention the Hadeeth.

6. The **perfection** of **Islām** requires the abandonment of **what does not concern you**, including

7. Mention **Imām Ibn Rajab's** brief description of the **two (2) stations** of worshiping Allāh upon **Iḥsān**.

8. Mention **three (3)** of the four (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 17

1. Summarize the main 'topic/subject' of Hadeeth No. 13.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. The words: 'No one of you **believes...**' - in this Hadeeth - indicate the negation of

4. Included in what is **understood** from this Hadeeth is that which relates to how you **treat/deal with** other people. **Explain.**

5. '**Loving** for your brother what you love for yourself' comes from one's **heart** being completely **free** of 1....., 2....., & 3.....

6. **Imām Ibn Rajab** says: If the **believer** sees in his Muslim brother a **Naqs** (defect) in his **Deen** he.....[does what?]

7. What is the **intended** meaning of **Akhee-hi** (his brother) in this Hadeeth? Mention a **Daleel** (proof) for this meaning.

8. Mention **three** (3) of the four (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 18

1. Summarize the main 'topic/subject' of Hadeeth No. 14.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. What is the **intended** meaning of 'ath-Thayyib az-Zānee' in this Hadeeth and what is the **punishment** for this person?

4. Explain the meaning of expression '**Qisās**', and mention an **Āyah** in which Allāh prescribes '**Qisās**' for **murder**.

5. What is the **intended** meaning of 'at-Tāriku Li-Deeni-hi'? Mention a **Daleel** from the **Sunnah** for his punishment.

6. Mention five (5) of the ten (10) cases in which a **Muslim** may be **punished by death**, as mentioned by **Imām Ibn Rajab**.

7. Mention **three** (3) of the four (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

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Questionnaire-Study Guide: Lecture No. 19

1. Summarize the main 'topic/subject' of Hadeeth No. 15.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Why has the Prophet (ﷺ) **combined** mention of Emān in **Allāh** & Emān in the **Last Day** in each statement of this Hadeeth?

4. Discuss briefly the **meaning** of this Hadeeth as explained by **Imām ash-Shāfi'ee** (Rahimahullāh).

5. Mention the statement transmitted by **Imām an-Nawawee** (Rahimahullāh) concerning the **paper** of the **recording angels**.

6. Mention the **two** (2) aspects of **Ikrām al-Jār** (honoring the neighbor) summarized by the author.

7. Discuss the **three** (3) categories of **Jeerān** (neighbors) and the **rights** of each of them.

8. What is the difference between **al-Jā'izah** and **ad-Diyāfah** - in reference to **Ikrām ad-Dayf** (honoring guests)?

9. Mention **three** (3) of the **five** (5) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmatih al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RaḥimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muḥsin al-'Abbād Al-Badr (Ḥafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 20

1. Summarize the main 'topic/subject' of Hadeeth No. 16.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Discuss briefly the **meaning** of 'Do not become angry' as explained by **Imām al-Khattābee** (Raḥimahullāh).

4. Discuss briefly how the Prophet's (ﷺ) statement: '**Lā Taghdab**' combines **Khair ad-Dunyā wal-Ākhirah**.

5. Complete the Hadeeth: 'The **strong man** is not one who wrestles well, rather the **strong man** is.....'[al-Bukhāree].

6. Mention **three** (3) things - from the **Sunnah** - which should be done when overcome by **anger**.

7. Mention the **three** (3) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

8. Mention **one** (1) **Fā'idah** (benefit) which **Imām Muḥammad Ibn Sālih al-Uthaimen** has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 21

1. Summarize the main 'topic/subject' of Hadeeth No. 17.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Mention the author's **brief definition** of the two expressions in this Hadeeth: '**al-Iḥsān**' and 'Inna Allāha **Kataba**'.

4. Give an **example** - from this Hadeeth - of observing '**al-Iḥsān**' in the act of executing a **person** or slaughtering an **animal**.

5. What are some of the general areas mentioned by **Imām Ibn Rajab** in which the observance of '**al-Iḥsān**' is **Wājib**?

6. In the **execution** of someone for murder by the **Law of Qiṣās** - why is it **not** required to **avoid causing suffering**?

7. Give one **example** mentioned by the author which supports the above **permission to cause suffering** in **Qiṣās**.

8. How does the punishment of **ar-Rajm** meet the requirement of observing '**al-Iḥsān**' in **everything**.

9. Mention **three** (3) of the **four** (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 22

1. Summarize the main 'topic/subject' of Hadeeth No. 18.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Mention the **statement** in this Hadeeth related to each of the following: Your **Rabb**, your **Nafs** and **other people**.

4. Mention the **linguistic** definition of '**at-Taqwā**' and the **difference** between it and the **Sharee'ah** definition.

5. Mention **four** (4) things listed by the author in his explanation of **how** to **protect** oneself from the **Ghadab** of **Allāh**.

6. Does **every** type of '**Hasanah**' (good deed) remove **every** type of '**Sayyi'ah**' (evil deed)? **Explain** your answer.

7. **Memorize** Allāh's description of the **Khuluq** (character) of the Prophet ﷺ in the Qur'ān [68:4].

8. **Memorize** Ā'ishah's (RaḍiyAllāhu anḥā) description of the **Khuluq** (character) of the Prophet ﷺ in Saheeh Muslim.

9. Mention **three** (3) of the **five** (5) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 23

1. Summarize the main 'topic/subject' of Hadeeth No. 19.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Briefly explain the **intended meaning** of 'Iḥfadh Allāh', in this Hadeeth of Ibn Abbās (RadyAllāhu an-humā).

4. How does the **third & fourth statement** in this Hadeeth concur with the **5th Āyah** of Soorah al-Fātiḥah? Explain briefly.

5. Mention a Hadeeth which proves our need to **make an effort** (to achieve the goal), in addition to **seeking the Help of Allāh**.

6. The final 3 statements in the **narration of at-Tirmidhee** all point to a **fundamental principle** of our Deen? Explain briefly.

7. How has the author explained: 'Be acquainted with **Allāh in prosperity** and He will be acquainted with you in **adversity**'?

8. Discuss **briefly** the words: 'Know that whatever **passed you by** was not going to **befall you**, and whatever...'

9. Mention **Five (5)** of the **twelve (12) Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RaḥimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muḥsin al-'Abbād Al-Badr (Ḥafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 24

1. Summarize the main 'topic/subject' of Hadeeth No. 20.
2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?
3. What is the intended meaning of 'an-Nuboowah al-Uolā' in the introductory sentence of this Hadeeth?
4. Mention the **first** of the 'Qawlān' (two views) concerning the meaning of: 'If you feel no shame, **do whatever you will**'.
5. Mention the **Tareeqān** (two ways/methods) of explaining the First **Qawl** (view) concerning this Hadeeth.
6. Mention the **second** of the 'Qawlān' (two views) concerning the meaning of: 'If you feel no shame, **do whatever you will**'.
7. Discuss **briefly** the two types of **Hayā'** (shyness, modesty) mentioned by **Imām Ibn Rajab** (Raḥimahullāh).
8. Discuss briefly how **Imām Ibn Rajab** (Raḥimahullāh) says the **acquired Hayā'** (shyness, modesty) is attained.
9. Mention the **three** (3) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 25

1. Summarize the main 'topic/subject' of Hadeeth No. 21.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Mention the two things **necessary** for the answer in this Hadeeth to make the questioner **free of need to ask anyone else**.

4. Mention **two characteristics** of the Prophet's (ﷺ) statement, due to which it is referred to as **Jawāmi' al-Kalim**.

5. **Summarize** what the author says **Emān Bi-Ilāhi** (Faith in Allāh) in this Hadeeth **includes**.

6. Explain the Qā'idah (rule) related to the two expressions '**Emān**' & '**Islām**', when they are mentioned **together** or **separately**.

7. The author mentions **Āyah** (3:102) to point to **that which is required** along with **al-Istiqāmah** (uprightness). Explain.

8. What is the **Thawāb** (reward) for one who has **Emān** (true faith) and **Istiqāmah** (uprightness)? [41:30, 46:13, 14]

9. Mention **three** (3) of the four (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 26

1. Summarize the main 'topic/subject' of Hadeeth No. 22.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. List the **four** matters which were mentioned in this Hadeeth as being necessary for **admittance** into **al-Jannah**.

4. Mention **two** important matters not mentioned in this Hadeeth and the author's explanation of **why** they were not mentioned.

5. What is meant by '**Muqtaṣid**' in the **Āyah** (35:32), and what is its relationship to this Hadeeth?

6. Mention the other **two** (2) categories of **Ibādullāh chosen** (to inherit **al-Kitāb**) as described in the above **Āyah**.

7. Mention **one** of the **benefits** of performing **voluntary** acts of worship **along with** the **obligatory** ones.

8. Mention **three** (3) of the six (6) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmatih al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 27

1. Summarize the main 'topic/subject' of Hadeeth No. 23.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. **Summarize** the author's **two** (2) explanations of **at-Tuḥoor** (purification) in Hadeeth no. 23 under discussion.

4. **Summarize** the author's explanation of the following expressions in this Hadeeth: **al-Meezān**, **at-Tasbeeh**, and **at-Tahmeed**.

5. The **Noor** of **Ṣalāh** includes the **Noor** in the **heart**, the **Noor** in the _____, the **Noor** of _____ and the **Noor** on _____.

6. **as-Sadaqah** (charity) is a **Burhān** (proof) of what? Explain Briefly.

7. List the **three** (3) types of **Ṣabr** (patience) mentioned by the author in explaining: **As-Ṣabr Diyā'** (Patience is Radiance).

8. List the **four** (4) things which the author says **must be fulfilled** for the **Qur'ān** to be a **Hujjah** (proof) **for** you.

9. Mention **six** (6) of the ten (10) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 28

1. Summarize the main 'topic/subject' of Hadeeth No. 24.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. How has the **author** (Shaykh 'Abdul-Muhsin) defined **al-Hadeeth al-Qudsee**?

4. How has the **author** defined **Dhulm**? And its **negation** from **Allāh** is the **affirmation** of what?

5. Mention the two (2) types of **al-Hidāyah** which a Muslim is **commanded** to ask **Allāh** for (in this Hadeeth).

6. Allāh's statement: 'Every one of you is hungry.....and every one of you is naked.....' is a **clarification** of what?

7. What is the **Tareeq as-Salāmah** (Way to Safety & Security) for the **human being** who 'is **sinning** by **day** and by **night**'?

8. Discuss briefly the **intended meaning** of the **example** of the **Mikhyat** (needle) which is **dipped** into the **sea** and taken out.

9. Mention **six** (6) of the **thirteen** (13) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 29

1. Summarize the main 'topic/subject' of Hadeeth No. 25.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Mention the **A'māl Sālihah** (good deeds) which were shared between the poor & wealthy Muslims and those which were not.

4. Mention some of the types of '**Sadaqah**' which even **al-Fuqarā'** (poor) are able to do, even though they are poor.

5. Mention the two **Aqsām** (divisions) of '**Sadaqah**' which **al-Fuqarā'** (poor) were directed to, in terms of **who benefits** from it.

6. Give an example of a '**Niyah**' due to which a person's marital relationships with a spouse become a '**Qurbah**'.

7. Mention **four** (4) of the eight (8) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 30

1. Summarize the main 'topic/subject' of Hadeeth No. 26.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. What is the number of '**Sadaqah**' (charities) obligatory upon the Muslim every single day? What is this number based upon?

4. Mention the different **angles** from which the various types of '**Sadaqah**' can be viewed (as mentioned by the author).

5. Mention **one single act** of '**Ibādah**' (worship) which will be **sufficient** to cover one's daily obligation of '**Sadaqah**'.

6. Mention **three** (3) of the **examples** of '**Sadaqah**' mentioned by the Prophet (ﷺ) in this Hadeeth.

7. Give **three** (3) of the examples of '**al-Kalimah at-Tayyibah**' mentioned by the author.

8. Mention **five** (5) of the **six** (6) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 31

1. Summarize the main 'topic/subject' of Hadeeth No. 27.

2. Who is the **Rāwee** (narrator) of the **First Hadeeth** and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Who is the **Rāwee** (narrator) of the **Second Hadeeth** and the **Muḥaddith** in whose collection this Hadeeth is found?

4. **Al-Birr** is a **Kalimah Jāmi'ah** (comprehensive word) comprising **two** different types of affairs (**Umoor**). Explain.

5. Explain the meaning of each of the following words: '**al-Birr**' and '**at-Taqwā**' when they are mentioned together.

6. Discuss the two possible **intended meanings** of '**Husnul-Khuluq**' in this Hadeeth, as explained by the author.

7. The author says: some **sin** is that which is '**Wāḍiḥan Jaleeyan**' (crystal clear), and some **sin** is.....[Explain]

8. Who is the Prophet (ﷺ) addressing - and who is he **not** addressing - with the words: '**Consult your heart**'?

9. Mention **four** (4) of the **five** (5) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 32

1. Summarize the main 'topic/subject' of Hadeeth No. 28.
2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?
3. Mention the three (3) characteristics with which the narrator described this **Maw'idhah** of the Prophet (ﷺ).
4. How has the author (Shaykh Abdul Muhsin al-'Abbād) defined '**Taqwā of Allāh**' in his explanation of this Hadeeth?
5. How do we understand the **command to hear and obey** even if an 'abd' is made the ruler, since an 'abd' cannot to the ruler?
6. Which statement in this Hadeeth is from **Dalā'il an-Nuboowah** (the signs/indications of Prophethood)?
7. Which statement in this Hadeeth is a guide to **Tareeq as-Salāmah wan-Najāh** (the path of safety and salvation)?
8. What did the Prophet (ﷺ) say about '**Muḥdathāt al-Umoor**' & what is meant by this expression '**Muḥdathāt al-Umoor**'?
9. Mention the statement of **Ibn 'Umar** (رضي الله عنه ما) concerning people thinking that some **Bid'ah** (innovation) is **Ḥasanah** (good).
10. Mention **four** (4) of the **twelve** (12) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Modified Questionnaire-Study Guide: Lecture No. 33

1. Summarize the main 'topic/subject' of Hadeeth No. 29.
2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?
3. How is this Hadeeth a **proof** of the **falsehood** of the saying: 'We do not worship Allāh out of **desire** for His **Jannah**...?'
4. How can this '**Adheem**' (Major /Important & Difficult Matter) be **easy** [to accomplish] and for **whom**?
5. **Memorize** an **Āyah** [65:4] which indicates what a Muslim should do so that **Allāh** will grant him **Yusr** (ease) in his affairs.
6. What is the **most important thing** with which one attains **nearness to Allāh**, entry into **al-Jannah** & salvation from **an-Nār**?
7. What has the Prophet (ﷺ) described in this Hadeeth as being '**Abwāb al-Khair**' (the Gates of Goodness)?

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 34

1. What has the Prophet (ﷺ) informed as being **Ra's al-Amr** (the Most Important Affair), its '**Amood & Dhirwat Sanāmihi**?

2. Discuss the **significance** of this **description** of an act of worship as the '**Amood of Islām**.

3. What has the Prophet (ﷺ) informed as being the **Milāk** (controlling factor) by which all of the above may be **protected**?

4. Mention the statement of the Prophet (ﷺ) which indicates why this **Milāk** (controlling factor) is **so dangerous**.

5. Mention some of the sins which are included in **Ma'siyah an-Nutqi** (sins committed through what is **spoken**).

6. What is the **apparent** meaning of **Thakilat-ka Ummu-ka**, and what is **intended** by it, according to Imām Ibn Uthaimeen?

7. Mention **seven** (7) of the **fourteen** (14) **Fawā'id** (benefits) which the author has derived from this **Hadeeth**.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 35

1. Summarize the main 'topic/subject' of Hadeeth No. 30.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Discuss the **reason** for the author **detailing** what other scholars said concerning the **authenticity** of this Hadeeth.

4. Summarize the **four** (4) divisions of **Aḥkām Allāh** [The Legal Rulings Legislated by Allāh] mentioned in this Hadeeth.

5. **Neglecting** the **Farā'id** (any one of the obligatory duties) is by leaving it off all together or by.....

6. What are the **two** (2) ways to understand **observing** the **Hudood** (boundaries, limitations) of **Allāh** [in this Hadeeth]?

7. **Memorize** another Hadeeth which uses the word **Nahaytu-kum** (I have **prohibited** you) to indicate that which is **Harām**.

8. 'And He **remained silent** about some things...' **Summarize** Ibn Rajab's explanation of this final statement of the Hadeeth.

9. Mention the **four** (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmatih al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 36

1. Summarize the main 'topic/subject' of Hadeeth No. 31.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. This Hadeeth indicates that one may earn the **Mahabbah** (Love) of **Allāh** by 'means' of.....

4. What is **the best** of what has been said concerning the **clarification** of **how** this is actually done?

5. Mention **three** (3) **other opinions** of the people of '**Irāq** conveyed by Imām Ibn Rajab in his explanation of this Hadeeth?

6. **What** is it that will make people love you, as mentioned in this Hadeeth?

7. Discuss briefly **why** people will **love you** [and be pleased with you] if you do the above.

8. Mention **four** (4) of the five **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 37

1. Summarize the main 'topic/subject' of Hadeeth No. 32.

2. What is the full name of the **Rāwee** (narrator) of this Hadeeth [as mentioned by Imām an-Nawawee].

3. Who **collected** this Hadeeth in **Musnad** form (mentioning the **companion** who heard it from the Prophet), and who collected it in **Mursal** form (*not* mentioning the **companion** who heard it from the Prophet)?

4. What is the **distinction** made by the author between **Darar** and **Dirār** - as it relates to **Niyah** (intention).

5. Some scholars hold the view that **Darar** and **Dirār** have the same meaning. How do they explain this **repetition**?

6. Mention the **view preferred** by Imāms **Ibn Abdul-Barr** and **Ibn Salāh** in explaining the difference between **Darar** and **Dirār**.

7. Mention **one other view** transmitted by Imām Ibn Rajab in his explanation of the difference between **Darar** and **Dirār**.

8. Mention the **two (2) Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 38

1. Summarize the main '**topic/subject**' of Hadeeth No. 33.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Which sentence from **al-Bayhaqee's** narration is **not** mentioned in **as-Saheehain**, and **why** is that **not** a problem?

4. Mention the author's definition '**al-Bayyinah**', including an **example** of a **type** of '**Bayyinah**'.

5. Discuss **Imām an-Nawawee's** explanation of why **al-Mudda'ee** (the claimant) is required to bring **proof** for his **claim**.

6. How has **Ibn al-Mundhir** explained the words: 'The **requirement of proof** is upon **al-Mudda'ee** (the claimant)'?

7. How has **Ibn al-Mundhir** explained the words: '**Taking an oath** is upon the one **against whom the claim is made**'?

8. What is the **proof** of the **truthfulness** of one's **claim to love Allāh**? [Mention the reference from **Qur'ān**]

9. Mention **three** (3) of the **four** (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 39

1. Summarize the main 'topic/subject' of Hadeeth No. 34.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Mention the levels of **Inkārah** (rejection) of **Munkar** (evil), as outlined in this Hadeeth.

4. **Who** are the people **obligated** and **responsible** to change the **Munkar** (evil) with their **hands** (using force)?

5. Mention the two (2) **possibilities** of what may be **intended** by **Ru'yah** (seeing) Munkar (evil).

6. Discuss briefly the **author's explanation** of **what** is intended by **changing Munkar** (evil) with the **Qalb** (heart).

7. How has the author explained the **intended meaning** of **Āyah** [5:105]: 'O you who believe, take care of your own selves. No one who has gone astray can harm you as long as you are rightly guided.'

8. Mention the **three** (3) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 40

1. Summarize the main 'topic/subject' of Hadeeth No. 35.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Mention the five (5) evil actions which the Prophet ﷺ **prohibited** Muslims from [in the beginning of this Hadeeth].

4. Does **Hasad** **only** occur in worldly affairs; and does it **only** include **hating** the blessing which Allāh has given someone else?

5. "The Muslim is the brother of another Muslim, therefore, he does not.....him, nor.....him, nor.....him, nor.....him."

6. Give a response to someone committing an **open sin**, and when advised about it, points to his chest saying: '**Taqwā** is **here**'.

7. Mention an evidence - from the **Sunnah** - which directly supports this point.

8. "The whole of a Muslim is **Harām** (sacred) to another Muslim, including his....., his..... and his....."

9. Mention **five** (5) of the ten (10) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 41

1. Summarize the main 'topic/subject' of Hadeeth No. 36.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. "Whoever removes a **Kurbah** (worldly distress) from a believer, Allāh will....."[complete]

4. "Whoever brings **ease/relief** to one in difficulty, Allāh will....."[complete]

5. "Whoever **covers** (the faults of) a Muslim, Allāh will....."[complete]

6. "Allāh will **help/aid** al-'Abd (the worshiper)....."[complete]

7. "Whoever travels a path for **seeking knowledge** (in it), Allāh will....."[complete]

8. List **four** magnificent **benefits** of **gathering** in the **Masājid** to **recite** the **Qur'ān** and **study** it, as mentioned in this Hadeeth.

9. Mention **five** (5) of the nine (9) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 42

1. Summarize the main 'topic/subject' of Hadeeth No. 37.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Mention the two possibilities of what might be **intended** by al-Kitābah (writing) of the Hasanāt and **Sayyi'āt**.

4. What will Allāh **record** for the person who **intends a good deed** but does not do it?

5. What will Allāh **record** for the person who **intends a good deed** and then **does it**?

6. What will Allāh **record** for the person who **intends an evil deed** but does not do it?

7. What will Allāh **record** for the person who **intends an evil deed** and then **does it**?

8. Mention the **three divisions** of those who **intend an evil deed** and then do not do it. What will be **recorded** for them?

9. Mention the **six (6) Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 43

1. Summarize the main 'topic/subject' of Hadeeth No. 38.
2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?
3. How has the author **defined** who the **Awliyā'** of **Allāh** are? What is the **evidence** for this **definition**?
4. How has the author explained the **meaning** and **significance** of the words: '**Ādhantu-hu bil-Harb**'?
5. How is the **Walāyah** (Love, Aid Support) of **Allāh** achieved?
6. How has the author described the **Muqtaṣid**? And how has he described **as-Sābiq Bil-Khairāt**? [See: 35:32]
7. How has the author defined **an-Nawāfil**? What will a person achieve by **continually** doing **an-Nawāfil**?
8. What are some of the magnificent **benefits** received by one who earns the **Mahabbah** (Love) of **Allāh**?
9. Mention **five (5)** of the nine (9) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 44

1. Summarize the main 'topic/subject' of Hadeeth No. 39.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. What are the **two** possible meanings **intended** by 'Ummah'? **Explain** each and **identify** which is intended here in this Hadeeth.

4. Give an **example** from the **Sunnah** of the **meaning** of 'Ummah' that is **not intended** here in this Hadeeth.

5. What are the **three (3) conditions** in which Allāh **pardons** a sin for the people of this **Ummah**?

6. Give a **Daleel** from the **Qur'ān** which supports Allāh's pardoning **Nisyān** and **Khata'** [al-Baqarah, 2:286; al-Ahzāb, 33:5].

7. Give a **Daleel** from the **Qur'ān** which supports Allāh's pardoning sins done under compulsion [**Ikrāh**] [an-Nahl, 16:106].

8. Mention the two **(2) Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 45

1. Summarize the main 'topic/subject' of Hadeeth No. 40.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. What was the **purpose** of the Prophet (ﷺ) taking 'Abdullāh ibn 'Umar (RādiyAllāhu 'anhumā) by the **shoulder**?

4. How has the author explained the meaning of '**Ghareeb**'?

5. How has the author explained the meaning of '**Ābiru Sabeel**'?

6. **Summarize** what is **intended** by the Prophet's (ﷺ) description of being '**Ghareeb**' or '**Ābiru Sabeel**' in this Hadeeth.

7. Complete the Prophet's (ﷺ) **description of himself** - in relation to this **Dunyā** - as being a '**rider**' who.....

8. **Summarize** the author's explanation of: 'If you reach the evening, then do not expect to live until morning,.....

9. **Summarize** the author's explanation of: '.....Take from your **health** for your **sickness** and from your **life** for your **death**.

10. Mention three (3) of the five (5) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 46

1. Summarize the main 'topic/subject' of Hadeeth No. 41.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **name** of the **Book** from which Imām Nawawee narrates this Hadeeth?

3. How has the author **described** the **Book** from which Imām Nawawee narrates this Hadeeth?

4. Mention one scholar of Hadeeth who considered this Hadeeth to be **Da'eef**, and two scholars who held it to be **reliable**.

5. How has the author explained the meaning of '**negation of Emān**' in the statement: 'No one of you truly **believe** until...'?

6. **Memorize** the **Āyah** [33:36] mentioned by the author as having the **same meaning** as contained in this Hadeeth.

7. What is the **primary usage** of the word '**al-Hawā'** as it is used in the Qur'ān [for example: 38:26; 79:40, 41]?

8. How has the author explained the **meaning** of the word '**al-Hawā'** as it is used in this Hadeeth?

9. Mention the two (2) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

10. Mention the one (1) **Fā'idah** (benefit) **related** to the above, as mentioned by Imām Ibn Uthaimen.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmatih al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 47

1. Summarize the main 'topic/subject' of Hadeeth No. 42.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. How has the author explained what is meant by - included in - **Maghfirah adh-Dhunoob** (forgiveness of sins)?

4. What is the **first Sabab** (cause or means) of **Maghfirah adh-Dhunoob** (forgiveness of sins) mentioned in this Hadeeth?

5. What is the **second Sabab** (cause or means) of **Maghfirah adh-Dhunoob** (forgiveness of sins) mentioned in this Hadeeth?

6. What are the **three** (3) **essential** elements of **at-Tawbah** (repentance) mentioned by the author?

7. Mention an **additional** element of **Tawbah**, if the sin involves the **rights of Allāh**, or the **rights of people**.

8. How has the author explained the statement: Every sin which is less than **Shirk** is '**Taḥta Mashee'at Allāh**'?

9. What is the **third Sabab** (cause or means) of **Maghfirah adh-Dhunoob** (forgiveness of sins) mentioned in this Hadeeth?

10. Mention three (3) of the **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 48 (Modified)

1. Summarize the main 'topic/subject' of Hadeeth No. 43.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. Discuss the different **expressions** used by Imāms an-Nawawee and Ibn Rajab to point to the **sources** of Hadeeth.

4. What is meant by '**al-Farā'id**' in the **statement**: "Give '**al-Farā'id**' to those who are entitled to receive them"?

5. List '**al-Farā'id**' / '**al-Furood**' (shares) which are specifically mentioned in the Qur'ān.

6. Where can one find the **foundations** of the **Islamic rules** of **al-Mawaareeth** (inheritance) besides this Hadeeth?

7. What is the **benefit** of mentioning the word **Dhakar** (male) after the word **Rajul** (man) in this Hadeeth?

Extra Questions:

8. Mention three (3) Huqooq (rights) connected to what is left behind by the deceased, **before** distribution of the inheritance.

9. Mention the three (3) reasons due to which a person is **entitled** to inherit.

10. Mention the three (3) reasons due to which a person is **not** entitled to inherit.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 49

1. **Memorize** Hadeeth No. 43 [the first of eight Hadeeth added by **Imām Ibn Rajab**].

2. List the people mentioned in the **Qur'ān** as having **specific/fixed 'Shares'** of inheritance [**al-Irth Bil-Fard**].

3. What is intended by the scholars when they use the expression '**al-Irth Bit-Ta'seeb**'?

4. What is the **Daleel** (evidence) from the **Sunnah** which supports '**al-Irth Bit-Ta'seeb**'?

5. List some of the **people** who are entitled to receive **inheritance** by what is called '**al-Irth Bit-Ta'seeb**'.

6. What are the **three** (3) considerations looked at in determining **who** is the 'nearest male relative' entitled to **what remains**?

7. Give one **example** of each of these **three** (3) considerations looked at in determining **who** is the 'nearest male relative'.

8. Discuss why the **knowledge** of '**al-Mawāreeth**' or '**al-Farā'id**' (Inheritance) is so **important**.

9. Mention two (2) of the three (3) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 50

1. Summarize the main 'topic/subject' of Hadeeth No. 44.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Besides the **woman** who **suckled** the child, who else is mentioned in the **Qur'ān** as being **prohibited** by **Radā'ah** (suckling)?

4. Mention 5 **blood relatives** of the **suckling mother** who become **suckling relatives** of the child she suckles, from this Hadeeth.

5. The **ruling** of **Tahreem** (prohibition) due to suckling is **established** by **how many** 'suckings' according to **Imām ash-Shāfi'ee**?

6. Mention the other **condition** necessary for this **ruling** of **Tahreem** (prohibition) - due to suckling - to be **established**.

7. Discuss **briefly** the story of **Sālim Mawlā Abi Hudhaifah** reported by **Imām Muslim** (no. 1453).

8. Mention the two (2) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 51

1. Summarize the main 'topic/subject' of Hadeeth No. 45.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. **When** did the narrator say he heard this Hadeeth from the Prophet (ﷺ) and **where** was he at when he heard it?

4. **What** evil thing does the expression '**Umm al-Khabā'ith**' refer to, and **why** was it given this name?

5. What is '**al-Maytah**'? And what is the **exception** to the **Tahreem** (prohibition), in this Hadeeth, as it relates to it?

6. Mention the **Qā'idah** (principle) which states that 'Every animal that is **prohibited to eat**, then.....'

7. **Why** is it permissible to benefit from the **Asnām** (idols) **after** they have been **smashed** and **broken** into pieces?

8. Discuss briefly the two opinions of the scholars concerning the Prophet's (ﷺ) statement: 'No, **it** is **Harām**'.

9. Mention **four (4)** of the six (6) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 52

1. Summarize the main 'topic/subject' of Hadeeth No. 46.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. **What** are the **two Nabeedh** (drinks) which the companion asked the Prophet (ﷺ) about from the drinks present in **Yemen**?

4. **Memorize** the three (3) words of the Prophet (ﷺ) which make up the comprehensive **Qā'idah** (principle) in this Hadeeth.

5. **What** is the **one thing** upon which the **Tahreem** (prohibition) in this Hadeeth is **dependant** (or conditional)?

6. Give some of the **author's examples** of various things **included** in the statement: '**Everything** that **intoxicates** is **Harām**'.

7. Mention the **author's definition** of '**al-Khamr**'.

8. Mention another Hadeeth which contains a comprehensive **Qā'idah** (principle) in this matter of **intoxicants**.

9. Mention the three (3) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 53

1. Summarize the main 'topic/subject' of Hadeeth No. 47.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. **Memorize** the **first** statement of the Prophet (ﷺ) in this Hadeeth, which is a clear **warning** against **uncontrolled eating**.

4. List the **two** major **harms** mentioned by the author as resulting from **filling the stomach** or **overeating**.

5. Mention the **second** statement of the Prophet (ﷺ) in this Hadeeth, which is a clear **advice** to **control one's eating**.

6. What does the **author** say this **second** statement of the Prophet (ﷺ) **encourages** the believer to do?

7. Mention the **third** statement of the Prophet (ﷺ) in this Hadeeth, for someone who **just must eat more**.

8. How has the author explained the **benefit** of **not** completely **filling the stomach** with food and drink?

9. Mention three (3) of the four (4) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 54

1. Summarize the main 'topic/subject' of Hadeeth No. 48.
2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?
3. List the **four** (4) characteristics/qualities of a '**Munāfiq**' as mentioned in this Hadeeth.
4. What is the **intended meaning** of '**Munāfiq**' in the first statement of the Prophet (ﷺ) in this Hadeeth?
5. Mention briefly how the **author** explained the **First Quality** of **Nifāq** mentioned in this Hadeeth.
6. Mention the **harm/wrong** committed against the **one who tells the lie**, and the **one to whom the lie is told**.
7. What is the **exception** - in which case a person is **excused** - for **failing to keep a promise**?
8. Mention the **brief** definition of **Fujoor**, offered by al-Hāfidh Ibn Hajar al-'Asqalānee, when one **quarrels** or **disputes**.
9. What does al-Hāfidh Ibn Rajab al-Hanbalee say about **al-Ghadr** (betraying) of **al-'Ahd** (a covenant/agreement)?
10. Mention **four** (4) of the six (6) **Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 55

1. Summarize the main 'topic/subject' of Hadeeth No. 49.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muhaddith** in whose collection this Hadeeth is found?

3. Mention the **second** element that must **accompany** Tawakkul (Dependence) upon Allāh [in order for it be correct].

4. Mention the **adjective** used by the author to describe this **second element** and its **significance**.

5. Mention **another Hadeeth** in which the Prophet (ﷺ) points to the **combination** of these two elements related to Tawakkul.

6. What is it in this Hadeeth of 'Umar (RādiyAllāhu anhu) which points to the **second element** which must **accompany** Tawakkul?

7. Briefly discuss the **relationship** between our **Emān** in **al-Qadar** and the need to **utilize the means** to achieve a goal.

8. Mention the **three (3) aspects** of what **Imām Ibn Rajab** describes as the **Haqeeqah** (Reality) of **at-Tawakkul**.

9. Mention the **two (2) Fawā'id** (benefits) which the author has derived from this Hadeeth.

Fath al-Qawee al-Mateen Fee Sharh al-Arba'een wa Tatimmat al-Khamseen
Explanation of Fifty Hadeeth [of an-Nawawee & Ibn Rajab (RahimahumAllāh)]
Ash-Shaykh Al-'Allāmah 'Abdul-Muhsin al-'Abbād Al-Badr (Hafidhahullāh)
(b. 1353 AH/1932 CE)

Questionnaire-Study Guide: Lecture No. 56

1. Summarize the main 'topic/subject' of Hadeeth No. 50.

2. Who is the **Rāwee** (narrator) of this Hadeeth and the **Muḥaddith** in whose collection this Hadeeth is found?

3. What does the author say is **indicated** by the **many examples** of the **Sahābah** asking questions about the **Deen**?

4. What is **intended** by **Sharā'i al-Islām** (Islamic Legislations) when the questioner says **they have become too many...?**

5. What was the Prophet's (ﷺ) **answer** (i.e., advice) to the **request** for something **comprehensive** in this Hadeeth?

6. Mention 3 **examples** of '**remembrance**' that could **only** be considered a part of **adh-Dhikr al-'Amm** (General Remembrance).

7. Mention 3 **examples** of '**remembrance**' that are considered a part of **adh-Dhikr al-Khāss** (Special Remembrance).

8. What is the **final** Hadeeth in **Saḥeeh al-Bukhāree**, which shows the **greatness** of the **reward** for this **easy** act of worship?

9. Mention the **three** (3) **descriptions** of the **Kalimatāni** ('Two Words') mentioned in the above Hadeeth.

10. Mention the **two** (2) **Fawā'id** (benefits) which the author has derived from this Hadeeth.