 Memorize a daleel from the Qur'ān or Sunnah showing the importance of Knowledge. 	
2. List two of the benefits of Emān mentioned by the author, which show the importance of this subject .	
3. Discuss briefly the definition of Emān , mentioned by Imām Ibn al-Uthaimeen (Ra <u>h</u> imahullāh).	
4. Mention the author's (Ra <u>h</u> imahullāh) name , place / date of birth and death .	
5. Mention something about the author's (Ra <u>h</u> imahullāh) <i>early</i> upbringing and acquisition of knowledge .	
6. Mention two (2) of his most important teachers [his first teacher & the one with whom he studied the most].	
7. Discuss briefly the author's (Ra <u>h</u> imahullāh) character & manners with the people.	
8. Mention two (2) of the author's (Ra <u>h</u> imahullāh) most important books .	
9. Discuss briefly the author's (Ra <u>h</u> imahullāh) objective in writing books.	
10. Mention the full title of the book under study in this course [in Arabic or English].	

Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allaamah Abdur-Ra<u>h</u>maan ibn Naa<u>s</u>ir as-Sa'dee (Ra<u>h</u>imahullaah)
(1307 – 1376 AH)

1. Give a brief description - from the author's Muqaddimah - of this essay's primary sources and three main subject areas.	
2. Memorize the Aayaat [14:24, 25] which contain the Mathal (parable) which is the theme of this essay.	
3. Discuss briefly the intended meaning of 'Kalimah <u>T</u>ayyibah' (Good Word) & Shajarah <u>T</u>ayyibah (Good Tree) in this Math e	al
4. Discuss how the author expresses the importance of knowing this tree and its descriptions, foundations and branches.	
5. Summarize the 'Aqeedah of the Murji'ah sect as it relates to the true Emaan and its manifestation in the people today.	
6. Discuss the author's (Ra <u>h</u> imahullaah) definition of al-Emaan .	

At-Tawdeeh wal-Bayaan Li-Shajaratul-Emaan Clarification and Elucidation of The Tree of Faith Ash-Shaykh Al-'Allaamah Abdur-Ra \underline{h} maan ibn Naa \underline{s} ir as-Sa'dee (Ra \underline{h} imahullaah) (1307 – 1376 AH)

1. Discuss which aspect(s) of Tawheed of Allah are mentioned by the author in his first statement related to Usool al-Eman.
2. Discuss which aspect(s) of Tawheed of Allāh are mentioned by the author in his second statement related to Usool al-Emān.
3. Explain what is meant by Tawheed al-'Ilmee [knowledge] and Tawheed al-'Amalee [actions] and what each of them includes.
4. List the Arkān al-Emān as-Sittah (the Six Pillars of Faith).
5. Which of the Arkān al-Emān as-Sittah are specifically mentioned and which are not specifically mentioned in the author's five statements related to Usool al-Emān .
6. Discuss how Emaan in al-Qa<u>d</u>ā' wal-Qadar (the Divine Pre-Decree) is related to having Emān in Allāh .
7. List five benefits which the author mentions as being subject to - or based upon - a person having al-Emān.

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(1307 – 1376 AH)

1. Mention the two (2) descriptions with which Allāh describes those who are <u>S</u> iddeeqoon in Soorah al- <u>H</u> adeed, 57:19.
2. Discuss the author's explanation of how one achieves/realizes this level of being a ' <u>S</u> iddeeq' mentioned in [57:19].
3. Mention the authentic <u>H</u> adeeth of the Prophet مينوسله which confirms lofty dwellings for those who achieve this high station.
4. Explain what has Allāh ordered the believers with in: 'Say: We believe in Allāh and that which has been sent down'[2:136]
5. Discuss the meaning and significance of the words: 'And we are Muslims (in submission) to Him' [2:136].
6. Identify and discuss the conviction in the heart and the compliance of the body parts , in the Āyah: 'The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers [Al-Baqarah 2:285].
7. Memorize the Āyah in Āli Imrān [3:53] concerning the statement of Emān of the followers of Esā (AlaihisSalām).
8. Explain how this Ayah proves the same point as al-Baqarah, 2:285 that Emān is not limited to conviction in the heart.

1. Mention 3 characteristics related to the heart of the Mu'min mentioned in al-Anfāl 8:2: 'The believers are only those who'.
2. Mention two (2) other <u>S</u> ifāt (Characteristics) of Ahlul-Emān (the People of Emān) mentioned in Soorah al-Anfāl 8:3.
3. Discuss how these Āyāt [al-Anfāl 8:2, 3]support the comprehensive definition of Emān held by Ahlus-Sunnah wal-Jamā'ah.
4. List the <u>S</u> ifāt (Characteristics) of the Mu'minoon mentioned in Soorah al-Mu'minoon [23:1-11] - other than <u>S</u>alāh & Zakāh .
5. Discuss how this sequence of Āyāt supports the comprehensive definition of Emān held by Ahlus-Sunnah wal-Jamā'ah.
6. Explain each of the 3 Darajāt (degrees of excellence/superiority) of the Mu'minoon (i.e. of some of them over others).
7. Memorize the daleel (evidence) [Soorah Fā <u>t</u> ir, 35:32] for this division of Ahlul-Emān into these three (3) groups.

At-Tawdeeh wal-Bayaan Li-Shajaratul-Emaan Clarification and Elucidation of The Tree of Faith Ash-Shaykh Al-'Allaamah Abdur-Ra \underline{h} maan ibn Naa \underline{s} ir as-Sa'dee (Ra \underline{h} imahullaah) (1307 – 1376 AH)

1. Discuss the author's explanation of why the mention of Emān is sometimes followed by al-A'māl a<u>s</u>-<u>S</u>āli<u>h</u>ah, T	aqwa or <u>S</u> abr
2. Give an example - from the Qur'ān - showing the mention of Emān followed by the mention of al-A'māl a<u>s</u>-<u>S</u>āli	<u>1</u> ah. [18:107]
3. Give an example - from the Qur'ān - showing the mention of Emān followed by the mention of Taqwā . [10:62, 63	1
4. Mention the famous Tābi'ee <u>Talq ibn <u>H</u>abeeb's response when he was asked to explain what at-Taqwā is.</u>	
5. Memorize a daleel from the Qur'ān [49:7, 8] which shows that love of Emān must necessarily be accompaniec Kufr (disbelief), Fusooq (wickedness) [the greater sins) and ' I<u>s</u>yān (disobedience) [the lessor sins]	by hatred of
6. Mention the three qualities of one who has tasted <u>Halāwatu-I-Emān (</u> the sweetness of faith). [al-Bukhāree & N	luslim]

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(1307 - 1376 AH)

1. Discuss Imām al-Qurtubee's explanation of the reason for the rarity of those who experience <u>H</u> alāwatu-I-Emān today.
2. How many Shu'bah (branches) does al-Emān have? [According to the <u>H</u> adeeth reported by al-Bukhāree and Muslim]
3. Mention the highest and lowest branchs of Emān . [According to the <u>H</u> adeeth reported by Muslim]
4. Discuss the manner in which this <u>H</u> adeeth proves that al-Emān includes the actions of the Heart , Tongue and Body Parts .
5. Discuss the author's explanation of the significance of the mention of al-<u>H</u>ayā'u (modesty) in this <u>H</u> adeeth.
6. Mention three of the A'māl al-Qalb (actions of the heart) from the branches of Emān - other than the Arkān of Emān.
7. Mention three of the A'māl al-Lisān (actions of the tongue) which are from the branches of Emān.
8. Mention three of the A'māl al-Badn (actions of the body parts) from the branches of Emān - other than the Arkān of Islām

1. Summarize the three (3) main subjects contained in the <u>H</u> adeeth known as the ' <u>H</u> adeeth of Jibreel' (Alaihis-Salām).
2. How can we reconcile the comprehensive definition of Emān with the definition of Emān in the <u>H</u> adeeth of Jibreel (Alaihis Salām).
3. Memorize the <u>H</u> adeeth which indicates that Ma<u>h</u>abbah (love) of the Prophet معتوضة has priority over love of everyone else.
4. What are the three (3) types of Ma<u>h</u>abbah (love) mentioned by al-Qurtubee from the <u>H</u> adeeth: 'None of you will have Emā until I am more beloved to him than his parents'
5. Explain the negation of Emān in the <u>H</u> adeeth: 'None of you will have Emān until he loves for his brother what he loves'
6. Discuss the significance of al-Imām al-Bukhāree's chapter heading for this <u>H</u> adeeth - as it relates to Comprehensive Emān .

Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allāmah Abdur-Rahmān ibn Nāsir as-Sa'dee (Rahimahullāh)
(1307 - 1376 AH)

1. Memorize the <u>Hadeeth which mentions the Three Usool</u> (Fundamentals) which a Muslim must be pleased with .
2. Discuss briefly how al-Qurtubee (Ra <u>h</u> imahullāh) explains what a believer experiences , of 'Halāwatul-Emān' .
3. Mention the two (2) divisions of Ri<u>d</u>ā (as it relates to being pleased with Allāh) - mentioned by al-Qurtubee (Ra <u>h</u> imahullāh).
4. Explain the relationship between the three (3) matters mentioned in this <u>H</u> adeeth & what one will experience at the time of death .
5. List some of the descriptions [3:164, 9:128] of the Prophet (all lie) due to which the believers are pleased with him as Rasool/Nabee.
6. Memorize the Ayah [3:31] which proves that strictly following the Rasool (الملكة) is the sign that one truly loves Allah. [Explain how?]

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(1307 - 1376 AH)

1. Memorize the Prophet's (ﷺ) advice to the man who said: '…tell me something about Islām, such that I will have no need to ask…'
2. Discuss the author's (Ra <u>h</u> imahullāh) explanation of the two (2) aspects of this Wa<u>s</u>eeyah Jāmi'ah (comprehensive advice).
3. Mention the Āyah [41:30] which corresponds to the above mentioned advice of the Prophet (مليكمة).
4. Discuss the three (3) aspects of Imām Fakhruddeen Rāzee's explanation of ' al-Istiqāmah' - as it relates to the definition of Emān.
5. Discuss the three (3) aspects of Imām Ibnul-Qayyim's explanation of ' al-Istiqāmah' - as it relates to the definition of Emān.
6. Mention the two objectives of the question/request from Wafd Abdul Qais to 'command us with Amrin Fa<u>s</u>lin (a decisive command)'
7. Memorize the Prophet's (عَيْمَتِيْدُ) explanation of 'al-Emān Bi-llāhi Wa <u>h</u> da-hu' (i.e. Having Emān in Allāh Alone).
8. Explain how the <u>H</u> adeeth of Wafd Abdul Qais is irrefutable proof that outward actions (of obedience) are a part of Emān .

1. Memorize the <u>H</u> adeeth of Abu Umāmah (Ra <u>d</u> iyAllāhu 'anhu), which identifies four actions due to which a person's Emān perfected.
2. Explain how the above <u>H</u> adeeth is a proof that inner actions (of the Heart) as well as outer actions (of the limbs) are a par of Emān .
3. How does the Tafseer of 92:5: 'As for one who gives and observes Taqwā ' clarify 'giving for the Sake of Allāh' in this <u>H</u> adeeth?
4. Complete the <u>H</u> adeeth: 'al- Mu'min is one with whom the people would entrust ' [From Abu Hurairah, at-Tirmidhee, and Nasā'ee]
5. Summerize the author's explanation of what this <u>H</u> adeeth indicates concerning al-Emān a<u>s</u>-<u>Sah</u>ee<u>h</u> (True Faith).
6. Discuss briefly how this <u>H</u> adeeth supports the Comprehensive Definition of Emān held by AhlusSunnah.
7. Mention the statement of al-<u>H</u>asan al-Ba<u>s</u>ree concerning the relationaship between al-Emān and al-'Amal A<u>s</u>-<u>S</u>āli<u>h</u>.
8. Explain how this Athar (statement) from al- <u>H</u> asan al-Ba <u>s</u> ree supports the Comprehensive Definition of Emān held be AhlusSunnah.

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(1307 - 1376 AH)

Questionnaire-Study Guide: Lecture No. 12

1. Summarize the author's explanation of the $\bar{A}yah$: '...and whosoever believes in Allāh, He guides his heart ...'[64:11]

2. 'Verily, those who believe and do good deeds , their Rabb will guide them as a result of their Emān .' [10:9] Guided to what ?
3. 'And Allāh would never make your Emān to be lost…' [2:143] Discuss the meaning of 'Emān' is this $ar{A}$ yah.
4. Explain how has the author used this verse as a daleel (evidence) for naming al-'Amal a<u>s</u>-<u>S</u>āli<u>h</u> (good deeds) Emān.
5. What is the Bishārah Kubrā (major glad tidings) which the author has derived from this Āyah (2:143)?
6. Complete the <u>H</u> adeeth which supports this point: 'Indeed, Allāh will bring out of the Fire whoever has in his heart'.
7. Mention an $ar{A}$ yah [2:286] or a $oxdot{H}$ adeeth which supports the idea of forgiveness of our (unintentional) mistakes.
8. Will a person be rewarded for deeds they intended & made every effort to do, but were prevented by sickness, travel, etc Give a daleel from the Sunnah for your answer.

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1. Discuss the first argument of the author for the increase and decrease of Emān & its strengthening and weakening.
2. Memorize a daleel (evidence) from the Qur'ān for the increase and decrease of Emān [Qur'ān, 48:4; 74:31; 3:173; 9:124].
3. Mention a daleel (evidence) from the Sunnah for the increase and decrease of Emān [not mentioned here in the text].
c. Monton a date of Contained of the first
4. Mention three (3) aspects of Emān wherein there is a clear difference/superiority of some people over others.
5. Give an example of the difference/superiority of some people over others in these three (3) aspects of Emān.
o. o.r.o an example of the difference, superiority of some people over offices in these thines (o) aspects of chain.

Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allāmah Abdur-Rahmān ibn Nāsir as-Sa'dee (Rahimahullāh)
(1307 - 1376 AH)

1. Me	ntion the saying of Mu'ādh ibn Jabal (Ra <u>d</u> iyAllāhu 'anhu) <u>describin</u> g Dhikru-llāh (Remembering/Praising Allāh) as Emār
2. Di	scuss briefly what is intended by the following three (3) terms: Ilm al-Yaqeen, 'Ain al-Yaqeen and <u>Haqq al-Yaqeen.</u>
3. Di	scuss the response of Ibrāheem (AlaihisSalām), when Allāh said to him: 'Do you not believe?'[Qur'ān, 2:260]
4. Si	ımmarize the four primary Asbāb (causes) of Ziyādah (increase) of Emān mentioned by Ibn Taymiyyah (Ra <u>h</u> imahullāh).
5. M	ention the three (3) things to be considered - as it relates to acts of obedience that cause Ziyādatul-Emān .
6. S i	ımmarize the four (4) primary Asbāb (causes) of Naq<u>s</u> (decrease) of Emān mentioned by Ibn Taymiyyah (Ra <u>h</u> imahullāh)
7. M	ention four (4) considerations related to the Naq<u>s</u> (decrease) of Emān due to committing Ma'<u>s</u>eeyah (sinful acts).

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1. Mention three reasons offered by the author which show the great benefit & dire necessity of knowing and giving attention to the things from which Emān is derived.
2. Mention the four elements of what the author describes as the Mujmal (General) Affairs from which Emān is derived.
3. Discuss what the author mentions as the greatest means of achieving & strengthening Emān and what it entails .
4. Memorize the <u>H</u> adeeth which supports the above, i.e. showing the importance of studying the Asmā'ullāh and His <u>S</u>ifāt .
5. Briefly discuss what each of the three (3) divisions/Categories (Anwā'u) of Tawheed represent.
6. Mention the sources for the knowledge of Asmā'ullāh (the Names of Allaah) and His <u>S</u>ifāt (Characteristics/Qualities).
7. Mention the deviations one must avoid in this area of Asmā'ullāh and His <u>S</u>ifāt .

1. Memorize the saying of Alian concerning the absence of any contradiction in the Qur an [an-Nisa 4:82].	
2. Discuss the core meanings of this Ayah [an-Nisaa' 4:82] which serve as a means of strenghtening and increasing one's Emo	ān.
3. Mention Allaah's description of the Raasi <u>kh</u> oon in knowledge [3:7] and what they say (i.e. their view) about the Qur'ān.	
4. Mention some of the virtures of 'Ilm & al-Ulamā' derived from Āli Imrān 3:18: 'Allāh bears witness that Lā ilāha illa Allāh	ı '
5. Why has Allāh rebuked and critised the Kuffār for not reflecting upon or pondering over the Qur'ān?	
6. Mention three (3) of the main things which Emān is derived from, caused by or strengthened through.	

At-Taw<u>d</u>ee<u>h</u> wal-Bayaan Li-Shajaratul-Emaan

Clarification and Elucidation of The Tree of Faith
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(1307 - 1376 AH)

1. How can knowing the Prophet's (عَيْدُوسَِّدُ) life, lofty character and faultless, exemplary qualities be a source of Emān?
2. Discuss the meaning of $\bar{A}yah$ 23:69 'Or is it that they did not recognize their Messenger' - and how it supports this poin
3. Summarize the story of <u>D</u> imād al-Azdee (Ra <u>d</u> iyAllāhu anhu) who offered to perform Ruqyah upon the Prophet (عليه وسلم).
4. Memorize the Āyah of Qur'ān [68:4] which describes the lofty Khuluq (character) of the Prophet (عليهُ وسلم).
5. Memorize \bar{A} ishah's (Ra \underline{d} iyAllāhu 'anha) concise description of the Khuluq (character) of the Prophet ($\frac{d}{2}$ in the Sunnah
6. Discuss the author's explanation of the Āyah: 'O our Rabb! Indeed, we have heard a caller calling to Emān ' [3:193]
7. What was the basis of the acknowledgment of the Prophethood of Muhammad ($\frac{au}{2}$) by the Roman Emperor?

Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allāmah Abdur-Rahmān ibn Nāsir as-Sa'dee (Rahimahullāh)
(1307 - 1376 AH)

1. Mention the three general aspects of Allāh's <u>S</u> ifāt mentioned by the author as being indicated by at-Tafakkur fi-l-Kawn (reflection upon and pondering over what Allāh has created in the Universe).
2. Mention the four (4) things that one is called to by engaging in this pondering over what Allāh has created in the Universe.
3. Mention some of the things necessitated by reflection upon & examining every created being's dire need of their Rabb.
4. Discuss the author's explanation of the relationship between al-Emān and ash-Shukr (thankfulness) [in reflecting upon the the abundance of Allāh's bounties].
5. Discuss the author's explanation of the mutual relationship between Emān & Dhikr (remembrance of Allāh).
6. Mention the statement of Mu <u>t</u> arrif ibn Abdullah ibn Shi <u>khkh</u> eer (Ra <u>h</u> imahull ā h) concerning the importance of Du'ā .
7. List six (6) matters - mentioned by the author - which Emān is derived from, caused by or strengthened through.

Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allāmah Abdur-Rahmān ibn Nāsir as-Sa'dee (Rahimahullāh)
(1307 - 1376 AH)

1. Mention three general areas of Mahāsin ad-Deen (Beautiful aspects of Islām), which point to the excellence of Islām.
2. Memorize the du'ā asking Allāh to beautify us [inwardly & outwardly] with the adornment of Emān. [Nasā'ee & Ibn <u>H</u> ibbān]
3. Mention the two divisions/types of al-I<u>h</u>sān [in terms of who it is directed towards].
4. Mention the Prophet's (علية وسلم definition of al-I<u>h</u>sān - as mentioned in the <u>H</u> adeeth of Jibreel.
5. Mention the two levels of al-I<u>h</u>sān that a worshiper may strive to attain, as understood from this definition.
6. Explain the meaning of: 'al-Jazā'u min Jins al-'Amal', and how it relates to Allāh showing Ihsān to His worshiper.
7. Mention some of the best manifestations of Allāh's I<u>h</u>sān to the worshiper, as a result of the I<u>h</u>sān one extends to others.
8. List eight (8) matters - mentioned by the author - which Emān is derived from, caused by or strengthened through.

1. Discuss the intended meaning of al-Khushoo' in Āyah 23: 2 : 'those who during their prayers are Khāshi'oon' .	
2. From the characteristics of the Mu'min is turning away from al-Laghwu . Discuss what is intended by al-Laghwu in Āyah 23	3:3
3. Discuss the meaning of : 'Charity is a Burhān' - as it relates to Āyah 23:4: 'those who fulfill the obligatory charity'.	
4. Discuss the authors explanation of the saying: 'Ijlis bi-nā Nu'min Sā'at(an)' (Let us sit and engage in actions of Emān).	
5. Mention one of the great characteristics of Emān - related to decency & morals - as it came in Āyah 23: 5 .	
6. Memorize a <u>H</u> adeeth showing the importance of a Mu'min being faithful to and fulfilling the Amānāt (trusts) in Āyah 23: 8 .	
7. Explain what is intended by watering of the Shajarah of Emān and removal of the things which would harm it.	
8. List the eight characteristics of those who are successful - as described in the first nine Āyāt of Soorah al-Mu'minoon (2	3)

1, Explain: "Calling to A <u>s</u> l ad-Deen & calling to Iltizam Shara'i'i-ni through enjoining al-Ma'root & forbidding al-Munkar.
2. Mention the four <u>S</u>ifāt of those who would be saved from loss - as mentioned in Soorah al-'A<u>s</u>r [Qur'ān, 103:3].
3. Discuss briefly the benefit and result of possessing the first two of these four characteristics.
4. Discuss briefly the benefit and result of possessing the last two of these four characteristics.
5. How will Allāh aid those who strive to complete other people [in their Deen], advising them & enjoining the truth upon them
6. Memorize the Āyah [16:99] where Allāh mentions two descriptions of those whom Shay<u>t</u>ān will have no authority over.
7. What are the two important <u>S</u> ifāt which the author says will determine the extent of one's success in Da'wah .
8. List ten (10) matters - mentioned by the author - which Emān is derived from, caused by or strengthened through.

1. List four (4) things mentioned by the author which contradict Emān and must be resisted and struggled against.
2. List three (3) things mentioned by the author necessary to repel the barriers (Mawāni') and obstacles (Awā'iq) to Emān .
3. Which aspect of Emān is harmed by ash-Shubuhāt (doubts, false arguments which are superficially plausible)?
4. The author says: the Irādāt (Will, Intent, Desire) to do good can not be completed/perfected except by [two things]
5. Describe the example of the Garden of Emān of the one who guards against the trials of Shubuhāt & Shahawāt [2:265].
6. Describe the example of the garden of one who falls into the trials of Shubuhāt (doubts) & Shahawāt (desires) [2:266].
7. The Mu'min Muwaffaq (who is given Tawfeeq by Allāh) is constantly striving in two important areas . Discuss them briefly
8. What do the People of Taqwaa do when an evil thought/suggestion (<u>T</u> ā'if) comes to them from Shay<u>t</u>ān [7:201]?

Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allāmah Abdur-Rahmān ibn Nāsir as-Sa'dee (Rahimahullāh)
(1307 - 1376 AH)

1. Discuss the main difference between the second section [i.e., the things from which Emān is derived] and this third section [i.e., the benefits and fruits of Emān] - as it relates to the actions of Allāh and the actions of the 'Ibād (worshipers).
2. What are the two <u>S</u> ifāt (characteristics) of the one who has earned the Walāyah of Allāh.
3. Mention the statement of Shaykh al-Islām Ibn Taymiyyah , quoted here by the author, defining the Wali of Allāh .
4. Memorize the daleel for this definition - from the Qur'ān [Soorah Yoonun, 10:62, 63].
5. Mention something from the Thamarāt (Fruits) of the Wal ā yah Kh ā ssah (Special Guardianship) of Allāh [al-Baqarah, 2:257].
6. Mention four (4) types of <u>Dh</u> ulumāt (Darkness) explained by the author and what type of Noor (light) they are removed by.

Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allāmah Abdur-Raḥmān ibn Nāsir as-Sa'dee (Raḥimahullāh)
(1307 - 1376 AH)

1. Explain the intended meaning of Imān and the intended meaning of Taqwā when the two are mentioned together .
2. Discuss briefly the two (2) levels of Wilāyah Khā<u>ss</u>ah (Special Guardianship) of Allāh understood from <u>H</u> adeeth al-Walee.
3. What is the second of the fruits of Emān mentioned by the author, and why does Allāh describe it as being 'Akbar'? [9:72
4. The author says: 'They secured the pleasure of their <i>Rabb</i> and His Mercy by virture/means of their
5. What does the author mean by al-Emān al-Kāmil (Complete Faith) and what is its magnificent benefit/fruit?
6. Memorize a <u>H</u> adeeth which supports the above mentioned magnificent benefit/fruit of Emān.
7. What does the author mention as a benefit of Emān , even if it is Qaleel (a small amount of Emān)?
8. Memorize a <u>H</u> adeeth which supports the above mentioned benefit of even a small amount of Emān.

1. Discuss the two primary aspects of the author's description of the fourth fruit of Eman as it relates to Ayah 22:38	5.
2. Give some of the specifics - from the author's explanation - of what Allāh's defense of the Mu'mineen entails.	
3. Memorize the Du'ā of Yoonus (Alaihis-Salām) when he called out to his Rabb after he was swallowed by the <u>H</u> oot [21:	87, 88]
4. Discuss the statement of the Prophet (SallAllāhu Alaihi wa Sallam) concerning this Du'ā of Yoonus (Alaihis-Salām).	
5. Mention some of the fruits of Emān & Taqwā from Soorah a <u>t</u> - <u>T</u> alāq [65:2 - 5].	
6. Mention the Qā'idah which explains why these verses [Soorah at-Talāq, 65:1-5] are not limited to the subject of div o	orce.
7. Mention the reward promised by Allāh to those who 'do righteous deeds , while being a Mu'min' in Soorah an-Na <u>h</u> l, 16	5:97.
8. Discuss the author's explanation of al-<u>H</u>ayāt a<u>t</u>-<u>T</u>ayyibah (the Good Life) mentioned in Soorah an-Na <u>h</u> l, 16:97.	

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1. Discuss the author's explanation of: 'And whoever desires the Hereafter and <u>strives</u> for it, with the necessary effort du for it while he is a <u>Mu'min</u> , then such are the ones whose <u>striving</u> shall be <u>appreciated</u> '.[17:19]
2. What will be the end result of al-'Amal (works/deeds) which are not based upon Emān?
3. Discuss the author's definition of the Rooh (core/essence) of Emān in Allāh & His Messenger (SallAllāhu Alaihi wa Sallam).
4. Explain what is intended by 'al-Akhsareen A'mālan' (greatest losers) in respect of deeds on Yawm al-Qiyāmah [18:103-105]
5. Mention the author's comparison between ' ar-Riddah' (apostacy) and 'ad-Dukhool fi-l-Islām' (entering into al-Islām).
6. Mention two (2) types of Hidāyah (guidance) related to a<u>s</u>-<u>S</u>irā<u>t</u> al-Mustaqeem alluded to by the author.
7. Memorize the Āyah : 'No calamity befalls, except by the Permission of Allāh,[at-Taghābun, 64:11].
8. How did 'Alqamah ibn Qais an-Nakh'ee explain: 'and whosoever believes in Allāh, He guides his heart' [64:11]?

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1. Discuss the author's statement concerning the ' <u>H</u> alāwah' (sweetness) of the reward of Emān being a Tasliyah (comfort consolation) at the time of calamities, afflictions or misfortunes.
2. Memorize the daleel (evidence) which the author mentioned to support this point [an-Nisā', 4:104].
3. Mention an example [from the stories of the Prophets] of how strong Emān was a comfort at the time of loss of a loved one .
4. Memorize the <u>H</u> adeeth of Ibn Abbās (Ra <u>d</u> iyAllāhu anhumā): 'Get acquainted with Allāh in times of ease' [A <u>h</u> mad, Tirmidhee]
5. What is the intended meaning of the words: ' Get acquainted with Allāh in times of ease' [from the above <u>H</u> adeeth]?
6. What is the intended meaning of the words: ' and Allāh will know you in times of hardship.' [from the above <u>H</u> adeeth]?
7. Mention seven (7) of the Thamarāt (Fruits) and Fawā'id (Benefits) of Emān listed by the author.

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1. Mention some of the benetits achieved by the one who is loved by Allah and al-Mu'minoon .
2. What has the author defined as the means to Takmeel al-Emān (perfecting one's Emān)?
3. What are the two main factors [after Emān] for achieving al-Imāmah fi-d-Deen (Leadership in Religion)?
4. Memorize the daleel (32:24) for the above two qualities of al-Imāmah fi-d-Deen (Leadership in Religion).
5. What is the Arabic word for the Fruit of Emān mentioned in Soorah al-Mujādilah 58:11; and what is its translation?
6. Memorize the above mentioned Āyah [al-Mujādilah 58:11]
7. Summarize the author's explanation of this Āyah [al-Mujādilah 58:11].
8. Summarize another explanation of this Āyah which looks at it from another angle [Fat <u>h</u> al-Qadeer, Imām ash-Shawkānee

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1. Explain the author's statement: 'From the Fruits of Emān is the achievement of al-Bishārah bi-Karāmatillāh '
2. The author says: 'For them is al-Bishārah al-Mu<u>t</u>laqah and al-Muqayyadah.' Which kind of Bishārah is indicated in this Āyah: 'And give glad tidings to the believers' [61:13]? [Explain]
3. Discuss the author's explanation of the benefit (Indication) of expressing the Bishārah in this manner.
4. And give glad tidings to those who believe and do good deeds that for them are gardens under which rivers flow[2:25]. Discuss the difference between the Bishārah in this Āyah and the Bishārah in Āyah [61:13].
5. 'Those who believe and did not mix their Emān with Dhulm (wrongdoing/shirk), for them is al-Amnu (security) and they ar the rightly guided.' [6:82] Which kind of Amnu is indicated in this Āyah - al-Mu<u>t</u>laq or al-Muqayyad? [Explain]
6. Mention the author's explanation of al-Amnu at-Tāmmu (Complete Security/Safety) in the Dunyā and the Ākhirah.
7. 'O you who believe! Fear Allāh, and believe in His Messenger - He will give you a double portion of His Mercy, and a light b which you may walk straight, and He will forgive you' [al-Hadeed 57:28] What are the Fruits of Emaan in this Āyah?
8. Mention ten (10) of the Thamarāt (Fruits) and Fawā'id (Benefits) of Emān listed by the author [other than in 57:28].

Clarification and Elucidation of The Tree of Faith Ash-Shaykh Al-'Allāmah Abdur-Rahmān ibn Nāsir as-Sa'dee (Rahimahullāh) (1307 - 1376 AH)

1. Discuss briefly the author's description of al-Falā<u>h</u> - which shows the importance of this great Fruit of Emān .
2. Discuss briefly the author's description of al-Hudā - which shows the importance of this great Fruit of Emān.
3. Summarize the six descriptions of those who will receive these two Fruits of Emān - as outlined in Soorah al-Baqarah, 2:3, 4.
4. Complete the author's statement: 'There is no way to achieve al-Hudā and al-Falāh except by having'
5. The author's conclusion is that the most noble means (to achieve good) isand the most perfect objective is
6. List three (3) matters mentioned by the author from which the Mu'min benefits due to his Emān.
7. Memorize the Ā yah in Soorah adh-Dhāriyāt (51:55) which explains the benefit derived from at-Tadhkeer .
8. What is the main point derived from the \bar{A} yah: There is certainly a sign (\bar{A} yah) in that for al-Mu'mineen. [al- \underline{H} ijr, 15:77]
9. The main thing which prevents confirmation of the truthfulness of the Messenger & acceptance of the truth is
10. Mention eleven (11) of the Thamarāt (Fruits) and/or Fawā'id (Benefits) of Emān listed by the author.

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1. What is it about the Mu'min that causes "the whole of his affair to be Khair (good)"?	
2. Discuss Imām al-Uthaimeen's explaination of: 'if any harm befalls him, he endures it patiently'.	
3. Discuss Imām al-Uthaimeen's explanation of: 'If he receives good , he is thankful (to Allāh)'.	
4. Memorize the above mentioned <u>H</u> adeeth reported by Imām Muslim in his <u>S</u> a <u>h</u> ee <u>h</u> .	
5. Outline what the Author mentions as the Ni'matān (2 blessings) which the Mu'min enjoys at the time of Sarrā'u (good/eas	e).
6. Outline what the Author mentions as 3 Ni'am (blessings) which the Mu'min enjoys at the time of Darrā'u (harm/adversity)	
7. Mention twelve (12) of the Thamarāt (Fruits) and/or Fawā'id (Benefits) of Emān listed by the author.	

At-Taw<u>d</u>ee<u>h</u> wal-Bayaan Li-Shajaratul-Emaan

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1. Where do the Shukook (doubts/uncertainties) - which harm one's Emān - come from?
2. The author said: 'There is no Dawā' (medicine) for these destructive diseases (doubts/uncertainties) except
3. In the <u>H</u> adeeth, the Prophet ما لله detailed the beneficial Dawā' (medicine) for the disease of doubts in 3 parts. <u>Explain</u> .
4. Mention the Qā'idah (rule, principle) derived from: 'So, after the Truth , what else can there be except error' . [10:32]
5. Give a few examples (mentioned by the author) of situations in which the Mu'min must seek refuge/guidance in their Emān .
6. What does Emān guide the Mu'min to at times of joy and the acquisition of that which he desires/loves?
7. Mention some of the sixteen (16) Thamarāt (Fruits) and/or Fawā'id (Benefits) of Emān listed by the author.

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1.	What does Emān guide the Mu'min to at times of fear [as mentioned in Soorah Āli Imrān, 3:173]?
2.	. What does Emān guide the Mu'min to when one is enjoying the condition of al-Amnu (safety & security)?
3.	. What does Emān guide the Mu'min to when one is success in being obedient (to Allāh) and doing righteous deeds :
4.	. What does Emān guide the Mu'min to when one is tested/tried with having fallen into disobedience (to Allāh)?
5.	. Mention some of the eighteen (18) Thamarāt (Fruits) and/or Fawā'id (Benefits) of Emān listed by the author.

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1. "The example of the believer is that of a horse tied to its Aakhiyyah " [Complete the <u>H</u> adeeth]
2. Summarize the author's explanation of what is intended by this parable .
3. What is the Benefit of Emān - mentioned by the author - from the Hadeeth: 'When a Zānee commits illegal sexual intercourse, then he is not a believer at the time he is doing it'?
4. What has the author mentioned as three (3) causes of a Muslim falling into such transgressions/sins as Zinā ?
5. List five (5) things mentioned by the author as Mukammilāt al-Emān i.e., things which accompany al-Emān a <u>s-S</u> ādiq a <u>s-Saheeh</u> (correct, true faith).
6. How has Imām an-Nawawee explained the negation of Emān in the above <u>H</u> adeeth?
7. Mention some of the other possible interpretations of this <u>H</u> adeeth.
8. Mention some of the eighteen (18) Thamarāt (Fruits) and/or Fawā'id (Benefits) of Emān listed by the author.

1. Complete the <u>H</u> adeeth: "The example of al-Mu'min (believer) who recites the Qur'an , is like a citron which
2. Which of the two types of believers mentioned in this <u>H</u> adeeth is superior and why?
3. Complete the <u>H</u> adeeth: "al-Mu'min al- Qawee (the strong believer) is better"
4. Discuss the intended meaning of the description of al-Mu'min (believer) as being 'strong' or 'weak' .
5. Complete the <u>H</u> adeeth: " al-Mu'min (believer) who mixes with the people, and bears patiently their harms"
6. What does the author say is the 'mafhoom' from all of these A <u>h</u> ādeeth - in terms of having or not having Emān?
7. Mention some of the eighteen (18) Thamarāt (Fruits) and/or Fawā'id (Benefits) of Emān listed by the author.

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1. Mention the Arabic or English title of this book & the author's name.
2. Mention the source of the title and subject matter of this book.
3. Mention the three (3) Fu<u>s</u>ool (<i>C</i> hapters) which the book is divided into.
4. Mention at least one of the definitions of Emān offered by the author.
5. Summarize some of the eleven (11) matters from which Emān is derived , or increased and strengthened by.
6. Summarize some of the eighteen (18) Thamarāt (Fruits) and/or Fawā'id (Benefits) of Emān mentioned in this book.