

At-Tawdeeh wal-Bayaan Li-Shajaratul-Emaan
Clarification and Elucidation of The Tree of Faith
Ash-Shaykh Al-'Allaamah Abdur-Rahmaan ibn Naasir as-Sa'dee (Rahimahullaah)
(1307 – 1376 AH)

Questionnaire-Study Guide: Lecture No. 1

1. **Memorize** a daleel from the **Qur'aan** 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-Uthaimen** (Rahimahullāh).

4. Mention the author's (Rahimahullāh) **name**, place / date of **birth** and **death**.

5. Mention something about the author's (Rahimahullāh) **early 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 (Rahimahullāh) **character & manners** with the people.

8. Mention two (2) of the author's (Rahimahullāh) most important **books**.

9. Discuss briefly the author's (Rahimahullāh) **objective** in **writing** books.

10. Mention the **full title** of the book under study in this course [in Arabic or English].

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Questionnaire-Study Guide: Lecture No. 4

1. Mention the two (2) descriptions with which Allāh describes those who are **Siddeeqoon** in Soorah al-Hadeed, 57:19.

2. Discuss the author's **explanation** of **how** one **achieves/realizes** this level of being a '**Siddeeq**' mentioned in [57:19].

3. Mention the authentic **Hadeeth** of the Prophet ﷺ 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 Āyah proves the same point as al-Baqarah, 2:285 that **Emān** is not **limited** to conviction in the **heart**.

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Questionnaire-Study Guide: Lecture No. 5

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 **Sifāt** (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 **Sifāt** (Characteristics) of the **Mu'minoon** mentioned in Soorah al-Mu'minoon [23:1-11] - **other than** **Salāh** & **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 Fāṭir, 35:32] for this division of **Ahlul-Emān** into these three (3) groups.

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Questionnaire-Study Guide: Lecture No. 7

1. Discuss Imām al-Qurtubee's explanation of the reason for the **rarity** of those who experience **Halāwatu-l-Emān** today.

2. How many **Shu'bah** (branches) does **al-Emān** have? [According to the **Hadeeth** reported by al-Bukhāree and Muslim]

3. Mention the **highest** and **lowest** branches of **Emān**. [According to the **Hadeeth** reported by Muslim]

4. Discuss the manner in which this **Hadeeth** 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-Hayā'u** (modesty) in this **Hadeeth**.

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.

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Modified Questionnaire-Study Guide: Lecture No. 9

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

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Modified Questionnaire-Study Guide: Lecture No. 10

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 (Rahimahullāh) explanation of the **two (2) aspects** of this **Waṣeeyah Jāmi'ah** (comprehensive advice).

3. Mention the **Āyah** [41:30] which corresponds to the above mentioned **advice** of the Prophet (ﷺ).

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 Faslin** (a decisive command)..'

7. **Memorize** the Prophet's (ﷺ) explanation of '**al-Emān Bi-Ilāhi Waḥda-hu**' (i.e. Having Emān in Allāh Alone).

8. **Explain** how the Hadeeth of Wafd Abdul Qais is **irrefutable proof** that **outward actions** (of obedience) are a part of **Emān**.

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Questionnaire-Study Guide: Lecture No. 12

1. Summarize the author's explanation of the Āyah: '...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 Āyah.

4. Explain how has the author used this verse as a daleel (evidence) for naming al-'**Amal as-Sālih** (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 Hadeeth which supports this point: 'Indeed, Allāh will bring out of the Fire whoever has in his heart... '.

7. Mention an Āyah [2:286] or a Hadeeth 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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Modified Questionnaire-Study Guide: Lecture No. 13

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].
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**.

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Questionnaire-Study Guide: Lecture No. 14

1. Mention the saying of **Mu'ādh ibn Jabal** (RadiyAllāhu 'anhu) describing Dhikru-Ilāh (Remembering/Praising Allāh) as **Emān**.

2. Discuss **briefly** what is intended by the following three (3) terms: **Ilm** al-Yaqeen, **'Ain** al-Yaqeen and **Haqq** al-Yaqeen.

3. Discuss the response of Ibrāheem (AlaihisSalām), when Allāh said to him: 'Do you not believe?...'[Qur'ān, 2:260]

4. **Summarize** the four **primary Asbāb** (causes) of **Ziyādah** (increase) of **Emān** mentioned by Ibn Taymiyyah (Rahimahullāh).

5. Mention the **three (3) things to be considered** - as it relates to **acts of obedience** that cause **Ziyādatul-Emān**.

6. **Summarize** the four (4) **primary Asbāb** (causes) of **Naqs** (decrease) of **Emān** mentioned by Ibn Taymiyyah (Rahimahullāh).

7. Mention **four (4) considerations** related to the **Naqs** (decrease) of **Emān** due to committing **Ma'seeyah** (sinful acts).

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Modified Questionnaire-Study Guide: Lecture No. 15

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 Hadeeth which supports the above, i.e. showing the importance of studying the **Asmā'ullāh** and His Sifāt.
5. **Briefly** discuss what each of the **three** (3) divisions/Categories (Anwā' u) of **Tawḥeed** represent.
6. Mention the **sources** for the **knowledge** of **Asmā'ullāh** (the Names of Allaah) and His Sifāt (Characteristics/Qualities).
7. Mention the **deviations** one must avoid in this area of **Asmā'ullāh** and His Sifāt.

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Questionnaire-Study Guide: Lecture No. 17

1. How can knowing the Prophet's (ﷺ) **life**, lofty **character** and faultless, exemplary **qualities** be a source of Emān?

2. Discuss the **meaning** of **Āyah 23:69** 'Or is it that they did not recognize their Messenger...' - and **how** it supports this point.

3. **Summarize** the story of **Dimād al-Azdee** (RāḍiyAllāhu anhu) who offered to perform **Ruqyah** upon the Prophet (ﷺ).

4. **Memorize** the **Āyah** of **Qur'ān [68:4]** which describes the lofty **Khuluq** (character) of the Prophet (ﷺ).

5. **Memorize** **Ā'ishah's** (RāḍiyAllāhu 'anha) **concise description** of the **Khuluq** (character) of the Prophet (ﷺ) 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** (ﷺ) by the **Roman Emperor**?

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Questionnaire-Study Guide: Lecture No. 20

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. 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 Hadeeth 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 (23).

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Questionnaire-Study Guide: Lecture No. 21

1. Explain: "Calling to **Aṣl ad-Deen** & calling to **Iltizām Sharā'i'i-hi** through enjoining **al-Ma'roof** & forbidding **al-Munkar**.
2. Mention the **four Sifāt** of those who would be **saved from loss** - as mentioned in **Soorah al-'Asr** [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 **Shayṭān** will have no **authority** over.
7. What are the **two** important **Sifāt** 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.

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Questionnaire-Study Guide: Lecture No. 22

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 (Tā'if)** comes to them from **Shaytān** [7:201]?

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Modified Questionnaire-Study Guide: Lecture No. 23

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** (worshippers).
2. What are the **two** Sifāt (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 **Walāyah Khāssah** (Special Guardianship) of Allāh [al-Baqarah, 2:257].
6. Mention four (4) types of **Dhulumāt** (Darkness) explained by the author and what type of **Noor** (light) they are removed by.

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Modified Questionnaire-Study Guide: Lecture No. 24

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 Khāssah** (Special Guardianship) of Allāh understood from **Hadeeth 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 **Rabb** 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 **Hadeeth** 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 **Hadeeth** which supports the above mentioned benefit of **even a small amount** of Emān.

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Questionnaire-Study Guide: Lecture No. 25

1. Discuss the **two primary aspects** of the **author's** description of the **fourth fruit** of **Emān** as it relates to **Āyah 22:38**.

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 **Hoot** [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 at-Talāq [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 **divorce**.

7. Mention the **reward** promised by Allāh to those who 'do **righteous deeds**, while being a **Mu'min**' in Soorah an-Nahl, 16:97.

8. Discuss the author's explanation of **al-Hayāt at-Tayyibah** (the Good Life) mentioned in Soorah an-Nahl, 16:97.

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Questionnaire-Study Guide: Lecture No. 26

1. **Discuss** the author's explanation of: 'And whoever desires the **Hereafter** and **strives** for it, with the necessary effort due for it while he is a **Mu'min**, then such are the ones whose **striving** shall be **appreciated**'. [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** (ṢallAllāhu 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 **as-Sirāt 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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Modified Questionnaire-Study Guide: Lecture No. 27

1. Discuss the author's **statement** concerning the '**Halāwah**' (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 **Hadeeth** of Ibn Abbās (RāḍiyAllāhu anhumā): 'Get acquainted with Allāh in times of ease....' [Aḥmad, Tirmidhee]

5. What is the **intended meaning** of the words: '**Get acquainted with Allāh** in times of ease....' [from the above **Hadeeth**]?

6. What is the **intended meaning** of the words: '.... and **Allāh will know you** in times of hardship.' [from the above **Hadeeth**]?

7. Mention **seven** (7) of the **Thamarāt** (Fruits) and **Fawā'id** (Benefits) of **Emān** listed by the author.

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Ash-Shaykh Al-'Allāmah Abdur-Rahmān ibn Nāsir as-Sa'dee (Rahimahullāh)
(1307 - 1376 AH)

Questionnaire-Study Guide: Lecture No. 29

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-Muṭlaqah** 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 are the rightly guided.' [6:82] Which kind of **Amnu** is indicated in this Āyah - **al-Muṭlaq** 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 by 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].

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Questionnaire-Study Guide: Lecture No. 30

1. Discuss briefly the author's description of **al-Falāh** - 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) is.....and 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 **Āyah** in Soorah adh-Dhāriyāt (51:55) which explains the **benefit** derived from **at-Tadhkeer**.

8. What is the main point derived from the **Āyah**: There is certainly a sign (**Āyah**) in that for al-Mu'mineen. [al-Hijr, 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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Modified Questionnaire-Study Guide: Lecture No. 31

1. What is it about the **Mu'min** that causes "the **whole** of his affair to be **Khair** (good)"?

2. Discuss Imām al-Uthaimen's explanation of: 'if any **harm** befalls him, he endures it **patiently**'.

3. Discuss Imām al-Uthaimen's explanation of: 'If he receives **good**, he is **thankful** (to Allāh)...'.

4. Memorize the above mentioned Hadeeth reported by Imām Muslim in his Saheeh.

5. Outline what the **Author** mentions as the **Ni'matān** (2 blessings) which the **Mu'min** enjoys at the time of **Sarrā'u** (good/ease).

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.

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Questionnaire-Study Guide: Lecture No. 34

1. "The example of the **believer** is that of a **horse** tied to its **Aakhiyyah**..." [Complete the Hadeeth]

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 as-Sādiq as-Saheeh** (correct, true faith).

6. How has Imām an-Nawawee explained the **negation** of **Emān** in the above Hadeeth?

7. Mention some of the other possible interpretations of this Hadeeth.

8. Mention some of the eighteen (18) **Thamarāt** (Fruits) and/or **Fawā'id** (Benefits) of **Emān** listed by the author.

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Questionnaire-Study Guide: Lecture No. 36

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) Fuṣool** (Chapters) 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.