

Clarification and Elucidation of '*Shajarah al-Emaan*'  
(The Tree of Faith)

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## The Importance of *Knowledge* and the Status of the *People of knowledge*

Allah, the Most High, says:

*...Say: Are those who **know** equal to those who do not know? It is only men of understanding who will remember (take heed). [Az-Zumar 39:9]*

Allah, the Most High, says:

*It is only those who have **knowledge** among His slaves that fear Allah. Verily! Allah is All-Mighty, Oft-Forgiving. [Faatir 35:28]*

Allah, the Most High, says:

*Allah bears witness that none has the right to be worshipped but He, and the angels, and those having **knowledge** (also give this witness)...*

[Al-Imraan 3:18].

Allah, the Most High, says:

*And those whom they invoke instead of Him have no power of intercession . except for those who bear witness to the Truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), **knowingly**.*

[Az-Zukhruf 43:86].

The Prophet ﷺ said:

*Seeking **knowledge** is an obligation upon every Muslim.*

[Ibn Maajah (Hadeeth Hasan)].

The Prophet ﷺ said:

*He who dies **knowing** that there is no god worthy of worship except Allah shall enter Al-Jannah (Paradise). [Saheeh Muslim]*

He ﷺ used to supplicate:

*O Allah! I ask of You beneficial **knowledge**...[Ahmad, Ibn Maajah (Saheeh)]*

He ﷺ also used to supplicate: *O Allah! I seek refuge in You from **knowledge** which has no benefit, and from deeds which are not raised up to you and from a supplication which is not heard. [Saheeh Ibn Hibbaan]*

## The *Madhhab* of Ahlu-s-Sunnah wa-l-Jamaa'ah Concerning *al-Emaan*

The reality of *Emaan*, according to *Ahlu-s-Sunnah wa-l-Jamaa'ah* is:

- A. *Conviction* in the *Heart*,
- B. *Speech* on the *Tongue*, and
- C. *Actions* by the *Limbs* (body parts).

The *Daleel* (proof) for this statement is the saying of the Messenger of Allah:

*Verily, al-Emaan consists of seventy some odd branches; the highest of them is the saying: Laa ilaaha illa Allah (Nothing deserves to be worshipped except Allah); and the lowest branch is the removal of something harmful from the road; and al-Hayaa' (Modesty) is a branch of Emaan.. [al-Bukhaaree & Muslim]*

**The Speech** upon the tongue is the saying: *Laa ilaaha illa Allah.*

**The Action** of the limbs is *removing something harmful from the road.*

**The Action** of the heart is *modesty.*

**The Conviction** in the heart is believing in Allah, His Angels, His Scriptures, His Messengers, the Judgement Day, and the Divine Decree: the good and bad of it.

And this is based upon the saying of the Prophet:

*Al-Emaan is to believe in Allah, His Angels, His Scriptures, His Messengers, the Judgement Day, and to believe in the Divine Decree, the good and bad of it.*

[Saheeh Muslim, from Umar ibn al-Khattaab]

*Ahlu-s-Sunnah wa-l-Jamaa'ah* also hold that *al-Emaan increases* and *decreases*. The Qur'an points to its increase, while *rational necessity* points to the fact that everything which is confirmed to *increase*, must necessarily have the potential to *decrease*.

Allah says in the Qur'an: *And that the believers may increase in Emaan [al-Muddaththir 74:31]*

Allah says: *As for those who believe, it has increased their Emaan. [at-Tawbah 9:124]*

[see also: *Aali 'Imraan* 3:173; *al-Anfaal* 8:2; *al-Ahzaab* 33:22; *al-Fath* 48:4; and the Chapter Heading (33) of Imaam al-Bukhaaree 1/76, no. 44: ***Emaan Increases and Decreases***]

Since, *Emaan* also includes *speech* and *actions*, there is no doubt that the speech of the people differs, from one person to another. The one who says: ***Subhaan Allah*** (Allah is Free from all Imperfections), ***wa al-Hamdu li-llah*** (All Praise belongs to Allah), ***wa Allahu Akbar*** (Allah is the Greatest) *one time* is certainly not like the one who says it *one hundred times*.

Likewise, the *Emaan* which is *conviction in the heart* also differs in *strength* and *weakness* from one person to another. The Prophet Ibraaheem said: *...My Lord! Show me how You give life to the dead. He (Allah) said: Do you not believe? He (Ibraaheem) said: Yes (I believe), but in order that the conviction in my heart will be stronger...* [al-Baqarah 2:260]

No doubt that which is *reported* is not like *witnessing* something with your *own eyes*. Hence, we say: *Emaan* increases and decreases: the righteous *actions* and *speech*, as well as the *conviction* which is in the Heart. And whoever denies this is in *opposition* to the *Sharee'ah* as well as the *reality* which one experiences in life.

### **In Summary:**

*Al-Emaan* consists of *Conviction* in the *Heart*, *Speech* on the *Tongue*, and *Actions* by the *Limbs* (body parts). It *increases* with the increase in good deeds, and *decreases* with the commission of acts of disobedience.

## Biography of the Author - (Rahimahu-Allah)

His is ash-Shaykh al-'Allaamah - Abu Abdillah **Abdur-Rahmaan** ibn **Naasir** ibn Abdullah ibn Naasir **Aali Sa'dee**, from the tribe of **Tameem**. He was born in the city of 'Unaizah, **al-Qaseem**, north-west of Riyaadh, on the 12<sup>th</sup> of Muharram, in the year **1307 AH** [i.e. after the *Hijrah* of the Prophet].

His mother died when he was only four (4) years old. Then, his father died when he was seven (7). Hence, he was raised as an orphan. However, he was raised well, and attracted attention at an early age due to his intelligence and intense desire for knowledge.

He completed the *reading* of al-Qur'an after his father's death, and then memorized it by heart - with proficiency - at the age of eleven (11). Afterwards, he busied himself with seeking knowledge from the scholars of his land and those who visited it. He exerted every effort and applied himself with diligence until he achieved an abundant share in each of the fields of Islamic knowledge.

When he reached the age of twenty-three (23), he began to teach. Hence, he was learning and teaching - spending all of his time with 'knowledge'. This went on until the year **1350 AH**, when he became the main reference for learning in his city, and the object of trust and dependance - in learning - for all of those who sought knowledge.

### Some of his Teachers

He has learned from Shaykh Ibraaheem ibn Hamid ibn Jaasir, who was the first of his teachers. The author used to describe his Shaykh as having memorized the Hadeeth, as well as his piety and love for the poor. He also studied with Shaykh Muhammad ibn Abdul-Kareem ash-Shibl, with whom he studied *Fiqh* (Jurisprudence) and various aspects of Arabic language, etc.

He also studied with **Shaykh Saalih ibn Uthman al-Qadi** [the Qadi of Unaizah], with whom he studied *Tawheed*, *Tafseer*, *Fiqh* - its fundamentals (Usool) and its branches (Furoo') - as well the the fields of Arabic language. Shaykh Saalih was the Shaykh with whom the author has studied the most. In fact, the author accompanied him (i.e. Shaykh Saalih ibn Uthman) full time until he died, rahimahu-Allah.

His other teachers included: Shaykh Abdullah ibn 'Aayid, Shaykh Sa'b at-Tuwaijari, Shaykh Ali as-Sinaani, Shaykh Ali an-Naasir, with whom he studied *Hadeeth*, including, but not limited to, *al-Ummahaat as-Sittah* (the six main books) for which he had been given an *Ijaazah* (i.e. permission to teach them).

His teachers also included Shaykh Muhammad ibn Shaykh Abdul-Aziz Aal Muhammad al-Maani', and Shaykh **Muhammad ash-Shanqeeti** - when the Shaykh visited 'Unaizah for the purpose of teaching - and he studied with him *Tafseer, Hadeeth, Mustalah* (Hadeeth technical terms, etc.), and the various fields of Arabic language, such as *Nahw, Sarf*, etc.

### **The Character/Manners of the Author**

He was characterized as having reached a high degree of noble manners, and was humble with the young and old, rich and poor. He used to spend some of his time in meeting with those who desired his presence,... transforming their ordinary meetings into gatherings of worship and circles of knowledge.

He would address each person with that which was appropriate for him, and discuss with him that which would be of benefit to him in this world and the hereafter. Often he would solve the problems between people with a just agreement that would please both sides.

He was compassionate to the poor and needy, as well as strangers, to whom he would extend a helping hand, within his means, as well as seeking for them the sympathy of the charitable people whom he knew had a love for doing good (to others)....

He was the best of people in his manner of teaching, and the most effective in making the people understand, as well as being very organized in arranging the times for teaching. He would set up debates between his students who had achieved (a level of knowledge), in order to sharpen their minds. He used to offer a prize for whoever would memorize certain *matoon* (text of various Islamic sciences); and everyone who memorized it would be given a prize, no one being denied.

He would consult with his students concerning the selection of the most beneficial books for study, and give preference to that which was desired by the majority, while he himself would make the final decision if they were equal [i.e. if there was no majority preference].

The students would not be bored from sitting too long if he prolonged (his teaching), since they used to enjoy immensely sitting with him. For this reason, he had - and still has - a large number of students who achieved high levels of knowledge. May Allah make his life pleasurable and bless him and us in our time, and grant us and him provisions from *al-Baaqiyaat as-Saalihaat* (the righteous deeds which remain)!

### The Author's Status in Knowledge

He was highly proficient in *Fiqh* - its *Usool* (fundamentals) and its *Furoo'* (branches). In the beginning he was sticking to the *Hanbali Madhhab*, following his teachers. Hence, he memorized some of the *mutoon* (texts) from the *Madhhab*. Infact, early on, he authored a work of *Fiqh*, which consisted of about four-hundred (400) lines of poetry, along with a brief explanation. However, he did not desire to publish it, since it was based upon his early views.

Most of his pre-occupation, and most of his benefit (in learning), was from the books of Shaykh al-Islam Ibn Taymiyyah and his student Ibn al-Qayyim. Indeed, he gained a tremendous amount of *Khair* (good) - as a result of these two great scholars - in the sciences of *Usool* (Aqeedah), *Tawheed*, *Tafseer*, *Fiqh* and other beneficial sciences.

As a result of his enlightenment through the books of the two mentioned scholars, [Ibn Taymiyyah and Ibn al-Qayyim] he was no longer confined to the *Hanbali Madhhab*. Rather, he began to give precedence to that which he viewed as having the stronger *daleel shar'ee* (legal evidence). He would not criticize the scholars of the *Madhaahib* [i.e. the 4 Schools of Jurisprudence] as some of the foolish do. May Allah guide us and them to that which is correct and the clear path!

He had attained much (i.e. a high degree of proficiency) in *Tafseer*, having read [thoroughly] a number of books of *Tafseer*, and had excelled in it. He has authored an illustrious book of *Tafseer* - composed of a number of volumns - which he explained spontaneously, without having the time to author a book of *Tafseer* or any other subject.

He was always reading the noble Qur'an - with the students - and he would explain it spontaneously. He would make clear the meanings of the Qur'an and its points of benefit. He would draw out unique points and splendid meanings, such that the listener would hope that he would not stop, due to his the excellence of his language and expressions, and the extensiveness of the evidences and related incidences that he would present.

Whoever met him, studied and researched with him, knew his level of scholarship, just like those who read his books and *fataawaa* (legal rulings).

### Some of the Author's Writing

\*\*The explanation of the Noble Qur'an, entitled '*Tayseer al-Kareem ar-Rahmaan Fee Tafseer Kalaam al-Manaan*', which he completed in the year 1344.

\*\**Haashiyah 'ala al-Fiqh*, written as a supplement for the shortcomings of the books which are relied upon in the Hanbali Madhhab. [Unpublished]

\*\**Irshaad Uli-l-Basaa'ir wa-l-Albaab li-Ma'rifah al-Fiqh bi-Aqrab at-Turuq wa Aysar al-Asbaab*' - written in Question and Answer form. [Published in 1365 AH at the author's expense, and distributed free of charge]

\*\*'*ad-Durrah al-Mukhtasarah Fee Mahaasin al-Islam*' [Published 1366 AH]

\*\*'*al-Khutub al-Asriyyah al-Qayyimah*' [Published with *ad-Durrah al-Mukhtasarah*, at the author's expense and distributed free of charge]

\*\*'*al-Qawaa'id al-Hisaan li-Tafseer al-Qur'an*' [Published 1366 AH and distributed free of charge]

\*\*'*al-Haqq al-Waadih al-Mubeen Fee Sharh Tawheed al-Anbiyaa' wal-Mursaleen*'

\*\*'*Tawdeeh al-Kaafiyyah ash-Shaafiyyah*' , which is an explanation of *an-Nooniyyah* by al-'Allaamah Ibn al-Qayyim.

\*\*'*Wujoob at-Ta'aawun baina-l-Muslimeen*' [These last three books were all published at the expense of the author and distributed free of charge]

\*\*'*al-Qawl as-Sadeed Fee Maqaasid at-Tawheed*' [Published 1367]

\*\*'*Mukhtasar fee Usool al-Fiqh*' [Unpublished]

\*\*'*Tayseer al-Lateef al-Mannaan Fee Khulaasah Tafseer al-Qur'aan*' [Published at the expense of the author and other donors, and distributed free of charge]

He has to his credit many beneficial works and *fataawaa* (legal rulings) concerning questions that came to him from those in his land and others, which he would answer. He also has numerous *Ta'aleeqaat* (explanatory remarks) related to many of the books which he has gone through. Writing was extremely easy for him, and as a result he has produced a large body of *fataawaa* and other writings...

### His Objective in Writing

The intention behind his writing was the spread of '*I/m* (knowledge) and call to the *Haqq* (Truth). It is for this reason that he wrote and published as many works as he was able to produce, while not receiving any transitory, short-lived benefit [e.g. money, etc], nor any worldly gain. Rather, he would distribute his works free of charge, in order that more people benefit from them.

### His Death

After a long life that lasted nearly sixty-nine (69) years in the service of *al-'I/m* (knowledge), he returned to his Lord, in the year 1376 AH, in the city of 'Unaizah, Qaseem.

*Rahimahu-Allah, Rahmatan Waasi'ah!* May Allah shower him with His vast Mercy; and reward him with *Khair* (all good) for what he has contributed towards the spread of Islam and the benefit of Muslims. May Allah grant us success in that which is pleasing to Him.

## The Parable of Shajarah al-Emaan

See they not how Allah sets forth a parable? A **goodly word** as a **goodly tree**, whose **root** is firmly fixed, and its **branches** reach up to the sky (i.e. very high).

Giving its **fruit** at all times, by the permission of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.

Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimoon (polytheists and wrongdoers, etc.), and Allâh does what He wills. [Ibraaheem, 14: 24-27]

# الفصل الأول في حد الإيمان وتفسيره

## Section One: *The Definition and Explanation of al-Emaan*

## الفصل الأول : في حد الإيمان وتفسيره

### Section One : The Definition and Explanation of *Emaan*

The author's definition of *Emaan*:

It is *at-Tasdeeq al-Jaazim* (absolutely certain attestation) and *al-I'tiraaf at-Taam* (complete confession) to everything that Allah and His Messenger have ordered us to believe in; in addition to *al-Inqiyaad* (willing surrender) outwardly and inwardly.

Hence, it is the attestation of the *Qalb* (heart) and its conviction, which is inclusive of *A'maal al-Quloob* (the actions of the hearts) and *A'maal al-Badn* (the actions of the body). And this covers fulfilling the [rights of the] *Deen* (i.e. al-Islam) in totality.

For this reason, the Imaams of the *Salaf* (first generations of the Muslim Ummah) used to say:

'*al-Emaan* is *Qawl al-Qalb wa-l-Lisaan* (*speech of the Heart and the Tongue*), as well as '*Amal al-Qalb wa-l-Lisaan wa-l-Jawaarih* (*actions of the Heart, the Tongue and the limbs of the body*).'

Hence, it is *Qawl* (speech), '*Amal* (action) and *I'tiqaad* (conviction). It *Yazeed* (increases) through *at-Taa'ah* (acts of obedience) and *Yanqus* (decreases) through *al-Ma'siyah* (acts of disobedience).

It includes: '*Aqaa'id al-Emaan* (Tenets of Faith, matters of Creed), *wa Akhlaaqu-hu* (Morals and Manners) *wa A'maalu-hu* (Actions, Deeds, Works).

From the *Usool of al-Emaan* are: .....

And those who believe in Allâh (i.e. with Tawheed) and His Messengers, they are the *Siddiqoon* (i.e. those followers of the Prophets who were first and foremost to believe in them, never doubting the truthfulness of their message)... [al-Hadeed 57:19]

Narrated by Abu Sa'eed al-Khudree

The Prophet said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; due to the superiority of some over others (in rewards)." On that the people said, "O Allah's Messenger! Are these lofty mansions for the prophets, which nobody else can reach? The Prophet replied," No! "By Allah in whose Hands my life is, these are for the men who *believed* in Allah and testified to the *truthfulness* of the Messengers." [Saheeh al-Bukhaaree, Muslim]

Say (O Muslims), We *believe* in Allâh and *that which has been sent down* to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qub (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qub (Jacob)], and *that which has been given* to Musa (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and *to Him we have submitted* (in Islâm). [al-Baqarah 2:136]

The Messenger (Muhammad) *believes* in *what has been sent down* to him from his Lord, and (so do) the believers. Each one *believes* in Allâh, His Angels, His Books, and His Messengers. They say, We make no distinction between one another of His Messengers; and they say, *We hear, and we obey.* (We seek) Your Forgiveness, our Lord, and to You is the return (of all). [Al-Baqarah 2:285]

The believers are *only* those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their *Emaan*; and they put their trust in their Lord (Alone);  
Who perform As-Salât and spend out of that We have provided them.  
It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise). [al-Anfaal 8: 2-4]

Successful indeed are the believers...

Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.

And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).

And those who pay the *Zakât* .

And those who guard their *chastity* (i.e. private parts, from illegal sexual acts)

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;

But whoever seeks beyond that, then those are the transgressors;

Those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their *covenants*;

And those who strictly guard their (five compulsory congregational) *Salawât* (prayers) (at their fixed stated hours).

These are indeed the *inheritors*.

Who shall inherit *al-Firdaws* (the highest place in Paradise).

They shall dwell therein forever. [al-Mu'minoon, 23:1-11]

Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad). Then of them are some who *wrong their ownselves*, and of them are some who follow a *middle course*, and of them are some who are, by Allâh's Leave, *foremost in good deeds*. That (inheritance of the Qur'ân) is indeed a great grace. [Fatir 35:32]

No doubt! Verily, the *Auliya' of Allâh* [i.e. those who believe in the Oneness of Allâh and fear Allâh much, and love Allâh much], no *fear* shall come upon them nor shall they *grieve*. Those who *believe* (in the Tawheed of Allâh), and *fear* Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). [Yunus 10:62-63]

...But Allâh has endeared *al-Emaan* to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger) hateful to you. Such are they who are the *rightly guided*. This is a Grace from Allâh and (His) Favour. And Allâh is All-Knowing, All-Wise. [Hujurat 49:7-8]

#### Narrated by Anas

The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of *al-Emaan*:

1. The one to whom Allah & His Messenger is more beloved than anything else,
  2. Who loves a person and he loves him *only* for Allah's sake,
  3. Who hates to revert to *al-Kufr* (disbelief) just as he hates to be thrown into the fire."
- [Saheeh al-Bukhaaree]

It is narrated on the authority of Abu Hurairah that the Prophet said:

*Al-Emaan* has over seventy branches [or over sixty branches], the highest [most excellent of which] is the **declaration** that nothing deserves to be worshipped except Allah, and the lowest of which is the **removal** of what is injurious from the path: and *al-Hayaa* (modesty, self-respect) is a branch of *Emaan*.

[Saheeh Muslim; al-Bukhaaree has a similar narration]

Narrated Abdullah ibn Umar

Hadeeth Jibreel...What is *al-Emaan*?

It is to believe in Allah, His Angels, His Books, His Messengers and the Last Day and *al-Qadar*.

Narrated by Anas

The Prophet said “None of you will have *Emaan* till he loves me more than his parents, his children and all of mankind.” [Saheeh al-Bukhaaree, Muslim]

Narrated by Anas

The Prophet said, “None of you will have *Emaan* till he loves for his (Muslim) brother what he loves for himself.” [Saheeh al-Bukhaaree]

Narrated by al-Abbas ibn Abdul-Muttalib

Abbas heard the Messenger of Allah as saying: He has tasted the flavor of *Emaan* who became pleased with Allah as Lord, with al-Islam as the *Way of Life* and with Muhammad as the Messenger (of Allah). [Saheeh Muslim, at-Tirmidhee]

Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'aan), and purifying them (from sins by their following him), and instructing them in the Book (al-Qur'aan) and *al-Hikmah* [the wisdom and the *Sunnah*] while before that they had been in manifest error. [Aali Imraan 3:164]

Verily, there has come to you Messenger from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you [to be rightly guided, to repent to Allah...in order that you may enter the Paradise and be saved from the Hell-Fire]; for the believers, he is full of pity, kind and merciful. [at-Tawbah 9:128]

Say (O Muhammad): If you (really) love Allah, then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. [Aali Imraan 3:31]



The Messenger of Allah said: Whoever loves for (the sake of) Allah and hates for (the sake of) Allah, and gives for (the sake of) Allah and withholds for (the sake of) Allah, has indeed perfected *al-Emaan*. [Reported by Abu Daawood. Al-Albaanee declared it *Saheeh* (authentic) in *as-Silsilah as-Saheehah*, no. 380]

Narrated by Abu Hurayrah

Allah's Messenger (peace be upon him) said: *al-Muslim* is one from whose tongue and hand the Muslims are safe; and *al-Mu'min* is one in whom people place their trust in regard to their life and wealth.

[Hadeeth *Saheeh*. Transmitted by an-Nasaa'ee, at-Tirmidhee, Ahmad; al-Haakim and Ibn Hibban declared it to be *Saheeh* (authentic), as well as Al-Albaanee in *Saheeh al-Jaami' as-Sagheer*, no. 6710]

No calamity befalls, but by the Leave (i.e. decision and *Qadar*) of Allâh, and **whosoever believes in Allâh, He guides his heart** [to the true *Emaan* with certainty, i.e. that what has befallen him was already written for him by Allâh from the *Qadar*]. And Allâh is the All-Knower of everything. [Taghabun 64:11]

Verily, those who *believe* (in the Tawheed of Allâh along with the articles of *Emaan*), and do *deeds of righteousness*, their Lord will *guide them* through their *Emaan*... [Yunus 10:9]

...And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was a great (weighty matter, to bear) except for those whom Allâh guided. **And Allâh would never make your *Emaan* [i.e. your prayers offered towards Jerusalem, before the change of the *Qiblah*] to be lost. Truly, Allâh is full of Kindness, the Most Merciful (towards mankind). [Baqarah 2:143]**

Narrated Abu Sa'eed al-Khudree

The Messenger of Allah said: ...Allah will remove from the Fire whoever has in his heart the *Emaan* which is less than the weight of a mustard seed.

[al-Bukhaaree, Muslim]

Narrated by Amr bin Al-'Aas

That he heard Allah's Messenger saying, "If a judge gives a verdict – according to the best of his knowledge – and his verdict is correct (i.e. agrees with Allah and His Messenger's verdict) he will

receive a double reward. And if he gives a verdict – according to the best of his knowledge – and his verdict is wrong, (i.e. against that of Allah and His Messenger) even then he will get *one* reward .” [al-Bukhaaree, Muslim]

Narrated Abu Moosaa

Allah's Messenger said: When a person (i.e. believer) *falls ill* or *travels*, then he will get written on his accounts (the reward) similar to what he used to get for his good deeds practiced when he was *resident* (not traveling) and when in *good health* [as if he were doing them in the journey and in his illness].  
[Saheeh Al-Bukhaaree]

## فصل

### الإيمان يزيد و ينقص

# *Chapter: al-Emaan Increases and Decreases*

## فصل : الإيمان يزيد و ينقص

### Chapter: *al-Emaan* Increases and Decreases

- He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, **that they may grow more in *Emaan* along with their (present) *Emaan***. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.[al-Fath 48:4]
- And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] **and that the believers may increase in *Emaan* (as this Qur'ân is the truth)**, and that no doubts may be left for the people of the Scripture and the believers... [Muddathir 74:31]
- Those (i.e. believers) unto whom the people (hypocrites) said, Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. **But it (only) increased them in *Emaan***, and they said: Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)...[Aali-Imraan 3:173]
- And whenever there comes down a *Surah* (chapter from the Qur'ân), some of them (hypocrites) say: Which of you has had his *Emaan* increased by it? As for those who believe, it has **increased their *Emaan***, and they rejoice. [Taubah 9:124]

- And (remember) when Ibrahim (Abraham) said, ‘My Lord! Show me how You give life to the dead.’ He (Allah) said: ‘Do you not believe?’ He (Ibrahim) said: ‘Yes (I believe), but to be stronger in Faith.’ He said: ‘Take four birds, then cause them to incline towards you [then slaughter them, cut them into pieces], and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise. [al-Baqarah 2:260]
- Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have certainty (of Faith). [al-An’aam 6:75]
- They said: ‘We wish to *eat* thereof and to satisfy our *hearts* (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses. [al-Maa’idah 5:113]

## الفصل الثاني

# في ذكر الأمور التي يستمد منها الإيمان

Section Two:  
*Mention of those things  
from which  
al-Emaan is Derived*

## الفصل الثاني : في ذكر الأمور التي يستمد منها الإيمان

### Section Two: Mention of those things from which *al-Emaan* is Derived

- **Knowing the Beautiful Names of Allah**

Narrated by Abu Hurairah

Allah's Messenger said, "Allah has ninety-nine Names, i.e. one-hundred less one; and whoever *memorized* them all by heart [i.e. *complies* with and *believes* in their meanings and *acts* accordingly] will enter Paradise." To count something [*Ahsaa-haa*] means to know it by heart. [Saheeh al-Bukhaaree]

- **Reflecting on the Qur'an - In General**

The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Emaan; and they put their trust in their Lord (Alone). [al-Anfal 8:2]

Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.[an-Nisaa' 4:82]

Our Lord! Verily, we have heard the call of one (Muhammad) calling to Emaan: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die in the state of righteousness along with Al-Abrâr (the believers of Islamic Monotheism, the pious who fear Allah and avoid evil). [Al-Imraan 3:193]

- **Knowing the Ahaadeeth of the Prophet**

It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments, etc.), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: We believe in it; the whole of it (clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding. [Aali-Imraan 3:7]

But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. [Nisaa' 4:162]

Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *Lâ ilâh illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. [Aali Imraan 3:18]

And those who have been bestowed with knowledge and *Emaan* will say: Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not. [ar-Room 30:56]

(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. [Saad 38:29]

Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet) or has there come to them what had not come to their fathers of old? [al-Mu'minoon 23:68]

Nay, they have belied that the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zâlimoon (polytheists and wrong-doers, etc.)! [Yunus 10:39]

- **Knowing the Prophet**

Or is it that they did not recognize their Messenger (Muhammad) so they deny him? [al-Mu'minoon 23:69]

Say (to them O Muhammad): "I exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet) there is no madness in your companion (Muhammad). He is only a warner to you in face of a severe torment. [Saba' 34:46]

*Noon.* By the pen and by what they (the angels) write (in the Records of men). You (O Muhammad) by the Grace of your Lord, are not mad. And verily, for you (O Muhammad) will be an endless reward. And verily, you (O Muhammad) are on an exalted (standard of) character. [al-Qalam 68:1-4]

Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. [Ahzab 33:21]

...And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily Allâh is Severe in punishment. [al-Hashr 59:7]

Our Lord! Verily, we have heard the call of one (Muhammad) calling to *Emaan*: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die in the state of righteousness along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious who fear Allah and avoid evil). [Al-Imraan 3:193]

### **Narrated by Abdullah bin Abbas**

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Messenger had a truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

*'What is his family status amongst you?'*

I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, *'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'*

I replied, 'No.'

*He said, 'Was anybody amongst his ancestors a king?'*

I replied, 'No.'

*Heraclius asked, 'Do the nobles or the poor follow him?'*

I replied, 'It is the poor who follow him.'

*He said, 'Are his followers increasing or decreasing (day by day)?'*

I replied, 'They are increasing.'

*He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'*

I replied, 'No.'

*Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'*

I replied, 'No.'

*Heraclius said, 'Does he break his promises?'*

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

*Heraclius asked, 'Have you ever had a war with him?'*

I replied, 'Yes.'

*Then he said, 'What was the outcome of the battles?'*

I replied, 'Sometimes he was victorious and sometimes we.'

*Heraclius said, 'What does he order you to do?'*

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Messengers have been followed by this very class of people.

Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true *Emaan*, until it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, *and in fact this is (the sign of) true Emaan, when its delight enters the hearts and mixes with them completely.*

I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste.

If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allah's Messenger which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Messenger to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3.64).

[al-Bukhaaree, Muslim]

- **Reflection Upon the Universe [i.e. the greatness of all that Allah has created]**

- **Reflection Upon the abundance of the General and Special Bounties & Favors of Allah**

O you who believe (in the Tawheed of Allâh)! Eat of the lawful things that We have provided you with, and *be grateful* to Allâh, if it is indeed He Whom you worship. [Baqarah 2:172]

- **Increasing the Remembrance of Allah at all Times**

- **Knowing the Beautiful Aspects of the Deen**

...But Allâh has endeared *al-Emaan* to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger) hateful to you. Such are they who are the rightly guided. [al-Hujurat 49:7]

Narrated Ammaar ibn Yaasir

That the Messenger of Allah [in a lengthy narration] said: ...*O Allah! Adorn us with adornment of Emaan, and make us of those who are guides, rightly guided.* [Hadeeth Saheeh, reported by Ahmad and an-Nasaa'ee; al-Haakim declared it to be Saheeh, and adh-Dhababee agreed with him.]

- **Striving to Achieve or Realize the Station of *al-Ihsaan*...**

- **Al-Ihsaan (Being Good, Kind, etc.) to the Creatures, through Speech & Action...**

Narrated by Anas

The Prophet said, "None of you will have Emaan till he loves for his (Muslim) brother what he loves for himself." [Saheeh al-Bukhaaree]

- **The Saying of Allah, the Most High: *Successful indeed are al-Mu'minoon (Believers)...***

*Those who offer their **Salat** with solemnity and full submissiveness.  
And those who turn away from **al-Laghwu** (dirty, false, evil vain talk, falshehood)  
And those who pay the **Zakat**.  
And those who guard their **chastity** (i.e. private parts, from illegal sexual acts)  
Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;  
But whoever seeks beyond that, then those are the transgressors;  
Those who are faithfully true to their **Amanât** (honesty, moral responsibility and trusts etc.) and to their **covenants**;  
And those who strictly guard their (five compulsory congregational) **Salawât** (prayers) (at their fixed stated hours)  
**These are indeed the inheritors.**  
Who shall inherit the **Firdaus** (Paradise). They shall dwell therein forever. [Mu'minoon:1-11]*

...**And Allâh would never make your Emaan (prayers) to be lost** (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of Kindness, the Most Merciful towards mankind. [al-Baqarah 2:143]

...and perform *As-Salât*. Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ'* (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising, etc.) of Allâh is greater indeed. And Allâh knows what you do. [al-Ankaboot 29:45]

Narrated Abu Maalik al-'Ash'aree

The Messenger of Allah said: Cleanliness is half of Emaan and Al-hamdu li-llah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and Al-hamdu li-llah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, **as-Sadaqah (charity) is a Burhaan (proof) [of one's Emaan]**. And *as-Sabr* (patience) is a brightness and the Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves. [Saheeh Muslim]

Narrated by Anas

The Messenger of Allah said:

*The one who does not fulfill trusts (Amaanah) has no Emaan.*

*And the one who does not fulfill covenants ('Ahd) has no Deen.*

[Hadeeth Saheeh, Reported by Ahmad, 3/135; Ibn Hibban no. 47; Sharh as-Sunnah 1/75; from the Hadeth of Anas, Marfoo'an, with a Hasan Chain of narrators; and Shaykh al-Albaanee declared it Saheeh with the addition: '*and whoever does not fulfill covenants (Ahd) has no deen.*' see: Takhreej Emaan of Ibn Abi Shaibah, no. 7]

- ***Ad-Da'wah (Invitation) to Allah and to His Deen (al-Islam)***

Verily! He has no power over those who believe and put their trust only in their Lord (Allâh). [an-Nahl 16:99]

- **To Prepare Oneself To Resist Everything which Nullifies  
*Emaan***

And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their ownelves are sure and certain that Allâh will reward them (for their spending in His Cause), is *the likeness of a garden on a height*; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do. [al-Baqarah 2:265]

Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidences, verses) to you that you may give thought. [al-Baqarah 2:266]

Verily, those who are Al-Muttaqoon (the pious), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright). But (as for) their brothers (the devils), they plunge them deeper into error, and they never stop short. [al-A'raaf 7: 201-202]

## الفصل الثالث

# في فوائد الإيمان وثمراته

Section Three:  
*The Benefits of al-Emaan  
and its Fruits*

## الفصل الثالث : في فوائد الإيمان وثمراته

### Section Three: The Benefits of *al-Emaan* and its Fruits

#### The Joy and Satisfaction of being under the *Wilaayah* (Guardianship) of Allah

No doubt! Verily, the *Auliyaa* (Allies) of Allah [those who have *Emaan* and *Taqwa*] – no fear shall come upon them nor shall they grieve. Those who believe (in *Tawheed*) and fear Allah much (by abstaining from evil deeds and sins, and doing righteous deeds). [Yunus 10:62-63]

Allâh is the *Wali* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghoot* (false deities and false leaders, etc.), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. [al-Baqarah 2:257]

### **Winning the Pleasure of Allah and Home of Honor (i.e. Paradise)**

The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'roof (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from AlMunkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.<sup>72</sup> Allâh has promised to the believers men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.  
[at-Taubah 9:71-72]

### ***al-Emaan al-Kaamil (Perfect Emaan) Prevents One from Entering the Fire***

### **That Allah Defends the Mu'mineen (True Believers)**

*Truly, Allâh defends those who believe.* Verily Allâh likes not any treacherous ingrate to Allâh (those who disobey Allâh but obey Shaitân (Satan)). [al-Hajj 22:38]

And (remember) *Dhun Noon* (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! *But he cried through the darkness (saying): Lâ ilâha illa Anta (none has the right to be worshipped but You (O, Allâh), Glorified (and Exalted) be You (above all that (evil) they associate with You)! Truly, I have been of the wrongdoers. So, We answered his call, and delivered him from the distress. And thus We do deliver al-Mu'mineen (who believe in the Tawheed of Allâh, abstain from evil and work righteousness).*  
[al-Anbiya' 21:87-88]

Narrated by Sa'd

The Messenger of Allah said: *No one who has been afflicted with a calamity has supplicated with the supplication of my brother Yoonus, except that Allah has removed from him his affliction: 'Laa ilaaha illa Anta, subhaanaka Innee kuntu min az-Zaalimeen'* [‘There is nothing worthy of worship besides You – You Are Free of Imperfection. Indeed! I was one of the wrongdoers.’]

[Hadeeth Saheeh, reported by Ahmad, 1/170; at-Tirmidhee, no. 3505 [2289]; an-Nasaa'ee in Amal al-Yawm wa-l-Lailah, no. 606; al-Haakim 1/505, he declared it to be *Saheeh*, and adh-Dhahabee agreed with him; and al-Haafidh Ibn Hajar declared it to be *Hasan* in *Amaalee al-Adhkaar...*]

...And *whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).* [at-Talaaq 65:2]

...And *whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.* [at-Talaaq 65:4]

***Emaan and Good Deeds - which is its Branch - Produce the Good Life in this World  
and in the Place of Permanence (i.e. Paradise)***

Whoever works righteousness whether male or female while he (or she) is a true *Mu'min* - verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). [an-Nahl 16:97]

***A Person's Deeds and Words will only be considered Correct and Complete in  
accordance with the Emaan and Ikhlâas that is in the Heart***

So whoever does righteous good deeds while he is a *Mu'min*, his efforts will not be rejected. Verily We record it for him (in his Book of deeds). [al-Anbiya 21:94]

And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of obedience to Allâh) while he is a *Mu'min* then such are the ones whose striving shall be appreciated, [thanked and rewarded (by Allâh)]. [al-Israa' 17:19]

And We shall turn to whatever deeds they (disbelievers, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust. [al-Furqaan 25:23]

Say (O Muhammad): “Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. They are those who deny the Ayât (proofs, evidences, verses) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them. [al-Kahf 18:103-105]

And indeed it has been revealed to you (O Muhammad) as it was to those (Allâh’s Messengers) before you: If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. [az-Zumar 39:65]

This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. [al-An’aam 6:88]

### **Allah Guides the One who has *Emaan* to *as-Siraat al-Mustaqeem***

Verily, those who believe (in the Tawheed of Allâh along with the articles of *Emaan*), and do deeds of righteousness, their Lord will guide them through their *Emaan*; under them will flow rivers in the Gardens of delight (Paradise). [Yunus 10:9]

No calamity befalls, but by the Leave (i.e. decision and Qadar) of Allâh, and whosoever believes in Allâh, *He guides his heart* [to the true *Emaan* with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Pre-Decree)]. And Allâh is the All-Knower of everything. [at-Taghaabun 64:11]

***Al-Emaan Consoles/Comforts & Causes One to Forget  
the Calamities/Afflictions***

And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise. [an-Nisaa' 4:104]

Narrated by Abu Hurayrah

Allah's Messenger (peace be upon him), said, *Get acquainted with Allah (i.e. by frequent supplication) in times of ease, then He will Know you (i.e. answer your needs) in times of difficulty.*

[Hadeeth Saheeh, reported by Ahmad, at-Tirmidhee, no. 2516 (2240) who said it is Hasan Saheeh; see:Checking of *As-Sunnah of Ibn Abi 'Aasim*, no. 316, 318 Al-Albaanee]

**Verily, those who believe and work deeds of righteousness,  
the Most Gracious (Allâh) will bestow love for them  
(in the hearts of the believers). [Maryam 19:96]**

And We made from among them (Children of Israel), *leaders*, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses). [as-Sajdah 32:24]

**Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well Acquainted with what you do. [al-Mujaadilah 58:11]**

**Achieving *al-Bishaarah bi-Karaamati-llah*  
(The Glad Tidings of Paradise)**

...And give glad tidings to *al-Mu'mineen* [as-Saff 61:13]

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). ..[al-Baqarah 2:25]

It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. [al-An'aam 6:82]

And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. [al-An'aam 6:48]

For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. [Yunus 10:64]

Verily those who say: Our Lord is Allâh (Alone), and then they Istaqâmo (stand firm), on them the angels will descend (at the time of their death) (saying): Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allâh), the Oft-Forgiving, Most Merciful. [Fussilat 41:30-32]

O you who believe [in Moosaa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad) He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. [Hadeed 57:28]

On the Day you see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! [Hadeed 57:12]

### **Al-Maghfirah (Forgiveness) is a Result of *Emaan***

### **Achievement of *al-Falaah* (Real Success)**

...They are on (true) guidance from their Lord, and they are the successful. [al-Baqarah 2:5]

**Benefiting from *al-Mawaa'idh*, *at-Tadhkeer* and *al-Aayaat***

And remind (by preaching the Qur'ân) for verily the reminding profits *al-Mu'mineen*. [adh-Dhaariyaat 51:55]

Surely! Therein is indeed a sign (reminder) for *al-Mu'mineen*. [al-Hijr 15:77]

***Al-Emaan* Prompts *al-Mu'min* to be Thankful in times of Prosperity,  
to be Patient in times of Hardship,  
and to earn *al-Khair* (Good) at all Times.**

Narrated by Suhayb ibn Sinaan ar-Roomee

Allah's Messenger (peace be upon him) said: Amazing is the affair of *al-Mu'min*. Indeed! The whole of his affair is *Khair*. If he receives good, he thanks (Allah), thus there is a good for him in it; and if any harm befalls him, he endures it patiently, so that it is good for him. And this is not the case with anyone else except for *al-Mu'min* [Saheeh Muslim]

Narrated by Abu Sa'eed al-Khudree and Abu Hurairah

The Messenger of Allah said: *al-Mu'min* is not afflicted with any *Hamm* (anxiety, distress), nor *Ghamm* (grief, affliction), nor any *Adhaa* (harm) – except that Allah removes from him his sins as a result of it. [al-Bukhaaree, Muslim]

### ***Al-Emaan Removes all Doubts***

Only those are the believers who have *Emaan* in Allâh and His Messenger, and afterward *doubt not*, but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful. [al-Hujuraat 49:15]

Narrated by Abu Hurairah

The Messenger of Allah (peace be upon him) said: People will continue to question one another until *this* is said: *Allah created the (whole) creation; so, who has created Allah?* So, whoever finds himself in this situation must say: ***Aamantu bi-llah!*** (I affirm my *Emaan* in Allah). [al-Bukhaaree, Muslim]

In another narration, it has: ...Who created your *Rabb* (Lord, Creator)? So, if it reaches this point, then one must seek refuge in Allah and distance oneself from such (thought, ideas) [Saheeh al-Bukhaaree & Muslim]

### ***Al-Emaan is the Malja'a (Place of Refuge, Shelter) for al-Mu'mineen***

Those (i.e. believers) unto whom the people (hypocrites) said, Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) *increased them in Emaan*, and they said: Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty. [Aali Imran 3:173-174]

Verily, those who are *Al-Muttaqoon* (the pious), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright). [Al-A'raaf 7:201]

The Messenger of Allah said:

‘The likeness of the *Mu'min* [and the likeness of *Emaan*] is like a horse which is tied to a short rope in the wall; it will move about as much as it can, and then it will return to its place (the point where its rope is tied to the wall) [i.e. the *Mu'min* may distance himself from his Lord, due to the commission of sins. However, the foundation of his *Emaan* is established.]’

[The chain of narrators is ***Da'eef*** (weak). Reported by Ahmad 3/38, 55; Ibn Hibban 616, with a weak chain, containing Abu Sulaiman al-Laithee. Alee ibn al-Madeenee said that he is *Majhool* (a weak narrator, due to his credibility being *unknown*)

### ***al-Emaan as-Saheeh* (Correct Emaan) Prevents the Person from falling into the Destructive Matters**

Narrated by Abu Hurairah

The Prophet said, "When a *Zaane* (adulterer/fornicator) commits illegal sexual intercourse, then he is not a believer *at the time he is doing it*; and when a thief steals, then he is not a believer *at the time of stealing*; and when a drinker of *Khamr* (intoxicating drinks) drinks it, then he is not a believer *at the time of drinking it...*" [al-Bukhaaree, Muslim]

#### **In another narration:**

"And he who robs (takes illegally something by force) while the people are looking at him, is not a believer *at the time he is robbing (taking)*." [Saheeh al-Bukhaaree]

In another Narration: ‘Yet, (the gate of) repentance is open thereafter.’  
[Saheeh al-Bukhaaree]

### Al-Mu'min Benefits himself and Benefits Others

Narrated by Abu Moosaa Al-'Ash'aree

The Prophet said, "The example of *al-Mu'min* (believer) who recites the Qur'an is like that of the *Utrujjah* (citron, a citrus fruit) – its taste is *Tayyib* (good) and its smell is *Tayyib* (good). And the example of the believer who does not recite the Qur'an is like the *Tamrah* (date) which is good in taste but has no smell...

[al-Bukhaaree, Muslim]

#### **In another narration:**

The Prophet said, "The example of a believer *who recites the Qur'an and acts on it*, is like a citron which tastes nice and smells nice. And the example of a believer *who does not recite the Qur'an but acts on it*, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Quran is like a colocynth which tastes bitter and has a bad smell."

[Saheeh al-Bukhaaree]

Narrated by Abu Hurairah

Allah's Messenger (peace be upon him) said: *al-Mu'min al-Qawee* (The strong believer) is better and more beloved to Allah than *al-Mu'min ad-Da'eef* (the weak believer), and there is good in each of them; be eager in seeking out that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: ***If*** I had done (such and such), such and such would have happened [or not happened]. Instead say: ***Qaddar Allah, wa Ma Shaa'a Fa'ala*** (Allah has decreed it, and whatever He wills He does it). Indeed, "***if***" opens the gate for Satan.

[Saheeh Muslim]

Narrated Ibn Umar

The Messenger of Allah said: *al-Mu'min who mixes with the people, and bears patiently their harms, is better than al-Mu'min who does not mix with the people, and does not bear patiently their harms.*

[Hadeeth Saheeh. Reported by Ahmad 2/43, 5/365; at-Tirmidhee no. 2507; Ibn Maajah no. 4032 with an authentic chain of narrators from Ibn Umar]

## Conclusion

## الخاتمة

It becomes clear from what has preceded:

- That this blessed tree – *Shajarah al-Emaan* – is the most blessed of trees, as well as the most beneficial and consistent,
- That its **roots**, foundations basis are: *al-Emaan*, its sciences and knowledge,
- That its **trunk** [ or stem/stalk] and its **branches** are: the **laws** of Islam, righteous **deeds** and noble **manners**, all supported and accompanied by *al-Ikhlaas* (sincerity) for Allah and *al-Mutaaba'ah* (following of) the Messenger of Allah,
- That its continuous (always available) **fruits** and harvest are: a beautiful mode (of life), righteous guidance, good character, continuous remembrance of Allah, thankfulness and praise of Him; benefiting the servants of Allah according to ones ability: the *benefit* of knowledge and advice, the *benefit* of status/position as well as *benefiting* them physically and financially, and in every way of benefiting.
- That the reality of all of this is: Fulfilling the rights of Allah and the rights of His creation
- And that this tree – in the hearts of *al-Mu'mineen* – differs tremendously, according to how much they possess of, and how much they are described with, these characteristics (of *al-Emaan*); and that their **stations** in the next life are subject to, and in accordance with, all of this.
- That all of this is due to the *Fadl* (Favor) and *Minnah* (Benevolence) of Allah alone.

Allah, the Most High, says: *They regard as a favor to you (O Muhammad) that they have embraced Islam. Say: Count not your Islam as a favor to me. Nay, but Allah has conferred a favor upon you that He has guided you to al-Emaan [the Deen of Allah], if you indeed are true.* [al-Hujuraat 49:17]

The people of paradise – after entering it, and taking their places therein – acknowledging the great favor of their Lord, said: ... *'All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed! the Messengers of our Lord did come with the truth.'* And it will be cried out to them: *'This is the Paradise which you have inherited for what you used to do.'* [al-A'raaf 7:43]

Hence, in this verse, there is the joining together between the news of their *acknowledgement* and their *praise* of Allah, for His bounties and His favor, resulting in their reaching these lofty stations (in paradise) – and between the mention of the *cause* which led them to reach (these lofty stations), through Allah's grace which He bestowed upon them: [the cause being] *al-'Amal as-Saalih* (the Righteous Deed) which is *al-Emaan wa A'maalu-hu* (faith/conviction and its actions).

We ask Allah, the Most High, to confer upon us the favor of *True Emaan*; that He not leave us *dependent upon ourselves* even for a blinking of an eye; that He cause not our hearts to deviate after He has guided us; and that He bestow *mercy* upon us, from Himself. Indeed, He is the One Who Bestows (Freely)!

And May the *Salat* of Allah [His praise of the Prophet in the assembly of the angels] and *Salaam* [being free from harm in this world and the next] be upon Muhammad, his family and companions.

# ملحق

## Supplement

- Some of the Names By which the People of *Haqq* (Truth) are Known
- Those Who Deviated In the Issue of *al-Emaan*
  - *An-Naseehah* (Advice) for the Student

## Some of the Names By which the People of *Haqq* (Truth) are Known

### ***Ahlu-Sunnah wal-Jamaa'ah:***

They are those who hold fast to that which the Prophet and his Companions were upon with regards to '*Aqeedah* (belief), *Manhaj* (methodology) and all matters of the religion.

They are named "***Ahl al-Sunnah***" due to their adherence to, and following of, the *Sunnah* of the Prophet (peace and blessings of Allah be upon him).

They are named the "***Jamaa'ah***" because they are those who have *gathered upon the Truth* and have *not divided into sects* in the religion as did the innovated, misguided sects such as the *Khawaarij*, the *Mu'taazilah*, the *Ash'ariyyah*, the *Soofiyyah* and their likes.

They have gathered around the lawful rulers and have not revolted against them; and they have followed that which the *Salaf* (Early Generations) of this nation have unanimously agreed upon.

### ***Ashaabul-Hadeeth :***

The People of Hadeeth. This is a description of whoever adheres to the *Prophetic Narrations* in accepting and deriving his belief, as opposed to *Ahlu-l-Kalaam* and *Ahl al-Bid'ah* (Innovators) who rely upon other than this.

### ***as-Salaf as-Saalih***

Predecessors (the Pious Predecessors). They are the early Muslims, those of the first three generations specifically: the Companions (*Sahaabah*), the Successors (*Taabi'oon*) and their successors (*Atbaa' at-Taabi'een*), as well as those who are upon their way in belief and methodology, generally.

### ***Ahl al-Ittiba'***

Since they alone, in exclusion to all others, are the *followers* of the *Sunnah* of the Messenger of Allah (peace and blessing of Allah be upon him), *following/adhering* to his path, they are also known as "***Ahl al-Ittiba'***" (those who *follow* strictly).

### ***at-Taa'ifah al-Mansoorah***

They are in this world "The *Victorious* Group" [***at-Taa'ifah al-Mansoorah***] and in the hereafter "The *Saved* Sect" [***al-Firqah an-Naajiyyah***].

## Those Who Deviated In the Issue of *al-Emaan*

### Al-Murji'ah:

The first to call to this falsehood was Gheelaan ibn Abi Gheelaan, the Qadaree, who was executed in 105H.

They deny that **actions** are a part of *al-Emaan*, and they say that *Emaan* is affirmation of the **heart** and statement of the **tongue** only. The extreme from amongst them limit *Emaan* to belief of the **heart** only.

They also deny that *Emaan* increases and decreases. The *Faasiq* (immoral person) is considered by them to be a *Mu'min Kaamil Emaan* (a Believer with *Perfect Emaan*), no matter what sins he commits or what duties he fails to perform.

They are the *opposite* extreme of the *Khawaarij* (who say the one who commits a major sin is a *Kaafir*). They also say that one should declare himself to be a believer without saying: *In Sha Allah*.

The *Murji'ah* are divided into three groups, as Shaikh ul-Islam Ibn Taimiyyah has mentioned:

1. Those who claim that *Emaan* is a condition of the **heart** only,
2. Those who claim that *Emaan* is merely **verbal** affirmation (i.e. the *Karraamiyyah*),
3. Those who claim that *Emaan* is only affirmation with the **heart** and **tongue**, but that **action** is necessary in addition to it.

## *An-Naseehah (Advice) for the Student*

**In order to achieve the greatest benefit from this course, every student is advised to read and act in accordance with the following guidelines.**

1. Be **regular** in **attendance**. A student should only be absent in *unavoidable situations*.
2. Be **punctual** in arriving for classes. It is expected that the student should perform the *Maghrib* Prayer at the *masjid* beside the Center, as the lectures begin immediately after the prayer.
3. Any *questions* that may accompany the lecture should be answered - in writing -before the next lecture.
4. Students are encouraged to prepare for examinations, by reviewing each lecture – one by one – in order to avoid cramming at the time of examinations.
5. Students are expected to take notes during the lectures – by either writing or tape recording.
6. Each student who is absent is *responsible* to collect the missed materials.
7. *Supplementary* reading is encouraged for better understanding of the subject.
8. A **certificate** will be given – *In Sha Allah* – to those who are **regular** in attendance, **punctual** for lectures and *participate* in all course activities.

**May Allah, Subhaanahu wa Ta'aalaa, Grant Us all Success  
in this Life and the Next!**

ISLAMIC CREED TRAINING COURSE IX  
At-Tawdeeh wal-Bayaan Li-Shajarah al-Emaan  
*Ash-Shaykh Al-'Allamah Abdur-Rahman ibn Naasir as-Sa'dee*  
(1307 – 1376 AH)  
*Questionnaire Study-Guide*

Lecture No. 1

Introductory Comments:

The Importance of **Knowledge**

The Importance of *this Subject*

Definition of '**Emaan**'

**Sayings** of the Early Scholars about '*Emaan*'

The Deviation of '**al-Murji'ah**'

Biography of the *Mu'allif* (Author)

**Questions:**

1. Discuss the *importance* of the subject of *al-Emaan*.
2. Explain the *comprehensive* definition of *al-Emaan*.
3. Give a proof that *al-Emaan* includes both *actions* and *speech*.
4. Give examples of the *Emaan* of the *Heart, Tongue* and *Body Parts*.
5. How does *Emaan* increase or decrease?
6. What was the *era* in which the author lived (date of birth/death).
7. Mention something about the author's *early upbringing* and studies.
8. Mention at least one of his *teachers*, and his main area of *study*.
9. Discuss the author's character & manners with the people.
10. List three (3) of the author's *most important* books.

Lecture No. 2

The author's *Muqaddimah* (Introduction) to *Shajarah al-Emaan*

The author's definition of *al-Emaan* & its *Usool* (Fundamentals)

Questions:

1. Give a brief description –from the author's *Muqaddimah* - of what this essay consists of.
2. Discuss the author's definition of *al-Emaan*.
3. Mention some of the *Usool of al-Emaan* presented by Shaykh as-Sa'dee.
4. By what *means* can one achieve/realize the level of '*Siddeeq*'? [al-Hadeed 57:19]
5. Mention the authentic *Hadeeth* of the Prophet which confirms this point.
6. With what has Allah **ordered** the believers in the *ayah*: Say (O Muslims), We *believe* in *Allâh* and *that which has been sent down* to us...[2:136]?
7. Identify the **conviction** in the heart and the **compliance** of the body parts, in the *ayah*: 'The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers... [Al-Baqarah 2:285]
8. What are some of the *characteristics* of the *true Mu'min* mentioned in the *ayah*: 'The *believers* are *only* those who, when *Allâh* is mentioned... [al-Anfaal 8: 2-4]

**Questions:**

1. List seven (7) *Sifaat* of *al-Mu'min* from Soorah al-Mu'minoon [23:1-11].
2. Explain how has the author used these verses as a *Shaahid* (witness) to the definition of *al-Emaan* held by *Ahlul-Sunnah wal-Jamaa'ah*.
3. Mention the 3 *Darajaat* (degrees of excellence/superiority) of *al-Mu'minoon*.
4. What is the *daleel* (evidence) for this division of *Ahlul-Emaan* (People of *Emaan*)?
5. What could *explain* Allah's mentioning of *Emaan* & *Amal Saalih* as though they are two separate things, while in fact *Amal Saalih* is a *component part* of *al-Emaan*?
6. Give an *example* which shows the use of the conjunction *Waw* between something mentioned in *general*, and then a *component part* of it being mentioned after it.
7. Mention *Talq ibn Habeeb's* definition of *Taqwa*.
8. Mention an *Ayah* which shows that *love* of *Emaan* must necessarily be accompanied by *hatred* of *Kufr* (disbelief), *Fusooq* (wickedness) and *'Isyaan* (disobedience).
9. Who are the *three* (3) who have tasted *Halaawatu-l-Emaan* (the sweetness of faith)?
10. What has al-Imaan *al-Qurtubee* offered as being the *reason* for the *Qillah* (rarity) of those who experience *Halaawatu-l-Emaan* (the sweetness of Faith) today?

**Questions:**

1. How many *Shu'bah* (branches) does *al-Emaan* have? Mention the *highest* and *lowest* of them.
2. Explain how this Hadeeth is a proof that *al-Emaan* includes of the actions of the *Heart, Tongue* and *Body Parts*.
3. How does this Hadeeth indicate *Tafaawut* (different levels) of the people's *Emaan*?
4. Mention a few of *A'maal al-Qalb* (the actions of the heart).
5. Mention a few of *A'maal al-Lisaan* (the actions of the tongue).
6. Mention a few of *A'maal al-Badn* (the actions of the limbs).
7. How can we *reconcile* the definition of *Emaan* according the *Ahlu-Sunnah wal-Jamaa'ah* with the *Prophet's* definition of *Emaan* in the *Hadeeth of Jibreel*.
8. What is the *Daleel* (evidence) that *Mahabbah* (love) of the Prophet has *priority* over love of everyone else – [even one's self]?
9. What are the three (3) types of *Mahabbah* (love) mentioned by *al-Qurtubee* from the Hadeeth: '*None of you will have Emaan until he loves me more than his parents...*'
10. What is the meaning of: '*None of you will have Emaan until he loves for his brother...*'
11. al-Imaam *al-Bukhaaree* has used this Hadeeth as a proof in *which issue of Emaan*?
12. Mention the two divisions of *Ridaa Bi-llah* (being pleased with Allah) mentioned by Qurtubee

**Questions:**

1. What was the Prophet's **advice** to the man who said: '*tell me something about Islam, such that I will have no need to ask anyone about it after you*' ? [Mention the corresponding **ayah**]
2. How has the author explained the *two aspects* of this **Waseeyah Jaami'ah** (comprehensive advice).
3. Discuss Imam Fakhruddin Razi's explanation of '**al-Istiqamah**'.
4. Mention the **Shaahid** (witness) - for the author's position that **actions are a part of Emaan** – from the Hadeeth of *Wafid Abdul Qais*.
5. Discuss the **Shaahid** - for the author's position that **inner actions** (of the Heart) as well as **outer actions** (of the limbs) **are a part of Emaan** – from the Hadeeth of *Abu Umaamah*.
6. Discuss the Hadeeth: **al-Mu'min** is one in whom *people place their trust* in regard to their life and wealth.
7. Mention the statement of **al-Hasan al-Basree** concerning **al-Emaan** and **al-'Amal As-Saalih**.
8. Explain the **ayah**: '*...and whosoever believes in Allâh, He guides his heart ...*'[64:11]
9. '*And Allâh would never make your Emaan to be lost...*' [ 2:143] How has the author used this verse as a **daleel** (evidence) for naming **al-'Amal as-Saalih** (good deeds) **Emaan**.
10. What is the **Bishaarah** (glad tidings) which the author has derived from this **ayah** (2:143)?

**Questions:**

1. Mention the *first argument* of the author for the **increase** and **decrease** of *Emaan*.
2. Mention a *daleel* (evidence) from the **Qur'an** for the *increase* and *decrease* of *Emaan*.
3. Mention a *daleel* (evidence) from the **Sunnah** for the *increase* and *decrease* of *Emaan*.
4. Mention some of the aspects of *Emaan* where there is a clear *difference/superiority* of some people over others.
5. What was the saying of **Mu'adh ibn Jabal** describing *Dhikru-llah* as *Emaan*.
6. Define *Ilm al-Yaqeen*, '*Ain al-Yaqeen* and *Haqq al-Yaqeen*.
7. What was the *answer of Ibraaheem*, when Allah said to him: 'Do you not believe?'
8. Mention the four *Mujmal* (General/Comprehensive) ways through which *Emaan* is derived.

**Questions:**

1. Discuss the most important *means* of achieving and strengthening *Emaan*.
2. Give a *daleel* (proof) - from the Hadeeth of the Prophet - for the above.
3. How does the knowledge of *Asmaa'ullah* imply the three divisions of Tawheed?
4. Mention the *sources* for the knowledge of *Asmaa'ullah* & the *deviations* one must avoid.
5. Mention the *ayah* used by Imam Bukhaaree as a proof for *Ziyaadah* (increase) al-Emaan.
6. Mention some *aspects* of Qur'an which increase one's *Emaan* upon reflection (*Tadabbur*).
7. Mention an *ayah* of *Qur'an* which shows the its *perfection*, and that it is *from Allah*.
8. Discuss the *ayah*: 'Allâh bears witness that *Lâ ilâha illa Huwa*, and the angels, and those having knowledge ...'[Aali Imraan 3:18]
9. How does Allah use the *Ahlu-Ilm* as *witnesses* in this world and the next?
10. Why has Allah *rebuked* the *Kuffaar* for not reflecting upon or pondering over the Qur'an?

**Questions:**

1. Mention some of those things which *Emaan* is *derived* from, *caused* by or *strengthened* through.
2. How can *knowing* the **Prophet's life history** be a *source of Emaan*.
3. Mention the *ayah* of Qur'an supporting this point.
4. How has the **Khuluq** (character) of the Prophet been described in the *Qur'an* and *Sunnah*?
5. What was the *basis* of the acknowledgment of the *Prophethood* of Muhammad by the Roman Emperor?
6. Mention the *three general aspects* of **Allah's Sifaat** mentioned by the author as being *indicated* by **at-Tafakkur fi-l-Kawn** (pondering over what Allah has created in the Universe).
7. What does this **Tafakkur fi-l-Kawn** *lead* the one who engages in it *to*?
8. Discuss the author's explanation of the relationship between *al-Emaan* and **ash-Shukr** (thankfulness)[in reflecting upon the bounties of Allah].
9. How has the author explained the relationship between *Emaan* & **Dhikr** (remembrance)?
10. Mention some of the general areas of **Mahaasin ad-Deen** (Beautiful aspects of Islam).

**Questions:**

1. Mention some of those things from which *Emaan* is derived or strengthened.
2. Mention the two **divisions** of *al-Ihsaan* [in terms of who it is directed towards].
3. Mention the Prophet's definition of *al-Ihsaan* in the Hadeeth of *Jibreel*.
4. Mention the two **levels** of *al-Ihsaan* understood from this definition.
5. Mention some of the *characteristics* with which the *successful believers* are described.
6. What is the meaning of : '*as-Sadaqah is a Burhaan*'?
7. Mention a *Hadeeth* showing the importance of being faithful to *Amaanaat* (trusts).
8. Mention the two matters required for the *Shajarah al-Emaan* to grow and blossom.
9. Mention the four *characteristics* of the *successful person* from *Soorah al-'Asr*.
10. Discuss the *Qaa'idah* (rule) mentioned by the author in his explanation *Soorah al-'Asr*.

**Questions:**

1. Mention some of those things from which *Emaan* is derived or strengthened.
2. What does the author mean by *Tawteen an-Nafs*?
3. Discuss the main *difference* between the second section – the things from which Emaan is derived from and this section – the benefits and fruits of Emaan.
4. What are the two characteristics of the one who has earned the *Wilaayah* of Allah.
5. Mention the statement of Shaykh al-Islam, quoted here by the author, defining the *Wali*.
6. Mention a *daleel* for this definition from the Qur'an.
7. Mention some of the *benefits* that the *Walee* of Allah will receive.
8. What is the meaning of: '...But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.' [at-Taubah 9:71-72]

**Questions:**

1. Discuss: 'al-Emaan al-Kaamil' prevents one from **entering** the Fire & even a little Emaan....'
2. How has the author defined 'al-Emaan al-Kaamil' which prevents one from entering the Fire?
3. Mention the Hadeeth of Bukharee which proves that even the *least amount of Emaan* benefits.
4. Discuss the author's *explanation* of Allah's **Mudaafa'ah** (defence) of the *Mu'mineen*.
5. Mention the *Du'aa of Yoonus* & and the Hadeeth concerning it.
6. Mention some of the **fruits** of *Emaan* & **Taqwa** from Soorah at-Talaaq [65:2, 4, 5].
7. Mention **al-Qaa'idah** which explains *why* these verses are not *limited* to the subject of *Talaaq*.
8. Discuss the author's *tafseer* (explanation) of **al-Hayaat at-Tayyibah** (the Good Life).
9. Mention the other *tafseer* (explanation) – the minority opinion – of *al-Hayaat at-Tayyibah*.
10. Discuss: '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]

**Questions:**

1. What will be the **fruit** (result) of *al-'Amal* (works/deeds) which are not based upon **Emaan**?
2. How has the author defined the **Rooh** (core/essence) of **Emaan** in Allah & His Messenger?
3. Explain '*al-Akhsareen A'maalan*' (greatest losers) in respect of deeds *Yawm al-Qiyaamah*.
4. Mention the *comparison* which the author has made between '*ar-Riddah*' (apostacy) and '*ad-Dukhool fi-l-Islam*' (entering into al-Islam).
5. Mention 2 types of **Hidaayah** (guidance) to *as-Sirat al-Mustaqeem* alluded to by the author.
6. Explain: '*No calamity befalls, but by the Leave of Allâh, ...*[at-Taghaabun 64:11]
7. Explain: '*...and whosoever believes in Allâh, He guides his heart...*' [64:11]
8. Discuss the *general explanation* for the above verse – offered by the author is his **Tafseer**.

At-Tawdeeh wal-Bayaan Li-Shajarah al-Emaan  
*Ash-Shaykh Al-'Allaamah Abdur-Rahman ibn Naasir as-Sa'dee*  
(1307 – 1376 AH)

*Questionnaire Study-Guide*

**Lecture No. 13**

**Questions:**

1. What is the *Qaa'idah* (rule) mentioned by the author concerning *Emaan* being a *Tasleeyah* (consolation, comfort) at the time of calamities, afflictions or misfortunes.
2. Mention the *daleel* (evidence) which the author has given to support this point.
3. Mention an example of how *strong Emaan* was a *comfort* at the time of loss of a loved one.
4. Discuss: 'Get acquainted with Allah in times of ease, then He will Know you in times of difficulty.'
5. What are the three (3) things mentioned by **Haafidh Ibn Rajab** that would earn Allah's care at the time of *death* and the questioning in the *grave*?
6. Mention some of the benefits achieved by the one who is **loved** by *Allah* and *al-Mu'minoon*.
7. What has the authored defined as the way to *Takmeel al-Emaan* (perfection of Emaan)?
8. What are the two main factors for achieving *al-Imaamah fi-d-Deen* (Leadership in Religion)?
9. Discuss the author's *Tafseer* of the above two factors for achieving *al-Imaamah fi-d-Deen*.
10. Discuss the *fruit of Emaan* mentioned in *al-Mujaadilah* 58:11: 'Allâh will exalt in degree those of you who believe, and those who have been granted knowledge...'

**Lecture No. 14**

**Questions:**

1. Discuss the author's statement: 'For them is **al-Bishaarah** *al-Mutlaqah* and *al-Muqayyidah*'
2. Discuss: 'So whosoever believes (**Aamana**) and does righteous good deeds (**Aslaha**), upon such shall come no fear (**Khawf**), nor shall they grieve (**Huzn**). [al-An'aam 6:48]
3. How has the author defined **al-Amnu at-Taamu** (Complete Security/Safety)?
4. Discuss **al-Bishaarah al-Kaamilah** (*ash-Shaamilah*) mentioned in 10:64 & 41:30-32.
5. Explain: 'O you who believe! Fear Allâh, and believe in His Messenger - He will give you a double portion of His Mercy (**Kiflaini min Rahmati-hi**)...' [al-Hadeed 57:28]
6. Discuss: 'On the **Day** you see the believers (men and women): their light running forward before them and by their right hands. *Glad tidings* for you this Day! ...'[al-Hadeed 57:12]
7. From the *Fruits of Emaan* is **al-Maghfirah**: 'And whoever's sins are forgiven will....'
8. From the *Fruits of Emaan* is achieving **al-Falaah** and **al-Hudaa**. [Discuss these two terms].
9. Mention some of the reasons why the **Mu'min** benefits from the **Reminders** [*al-Mawaa'idh, at-Tadhkeer and al-Aayaat*].

**Questions:**

1. What is it about the *Mu'min* that causes “the whole of his affair [to be] *Khair* (good)”?
2. How has Shaykh *al-Uthaimen* explained: ‘if any harm befalls him, he endures it *patiently*’?
3. Discuss Shaykh *al-Uthaimen*’s explanation of: ‘If he receives *good*, he *thanks* (Allah)...’.
4. Discuss the condition of *al-Kaafir* when *Sarraa’u* (good) or *Darraa’u* (harm) comes to him.
5. Mention the *Ni’mataan* (2 blessings) which the *Mu'min* enjoys when at the time of *Sarraa’u*.
6. Mention the 3 *Ni’am* (blessings) which the *Mu'min* enjoys at the time of *Darraa’u* (hardship).
7. Where do the *Shukook* (doubts) – which harm one’s *Emaan* – come from?
8. Discuss the *Dawaa’* (medicine) prescribed by the Prophet for the *Daa’* (disease) of doubt.
9. Mention the *Qaa'idah* from: ‘So, after the Truth, what else can there be except error’. [10:32]
10. In what way is *al-Emaan* a *Malja’a* (place of refuge, shelter) for *al-Mu'mineen*?

**Questions:**

1. What is the **Benefit** of *Emaan* – mentioned by the author - from the Hadeeth: ‘When a **Zaane**e commits illegal sexual intercourse, then he is not a believer *at the time he is doing it...*’ ?
2. What has the author mentioned as the **causes** of a Muslim falling into such sins as **Zinaa**...?
3. What has the author mentioned as **Mukammilaat al-Emaan** [things which complete and perfect Emaan] which accompany *al-Emaan as-Saadiq as-Saheeh* (correct, true faith)?
4. How has **Imaam an-Nawawee** explained the **negation** of *Emaan* in the above Hadeeth?
5. Mention some of the other *possible interpretations* of this Hadeeth.
6. Mention the *false* position of **al-Khawaarij** based upon this Hadeeth [mentioned by Ibn Hajar].
7. What are the *four* types of **people** mentioned by the author, based on the Hadeeth: "The example of a believer *who recites the Qur'an*, is like a citron which tastes nice and smells nice. And the example of a believer *who does not recite the Qur'an*, is like a date which tastes good but has no smell..."
8. What are the *two* divisions of the **believers** based upon the Hadeeth: **al-Mu'min al-Qawee** (The strong believer) is better and more beloved to Allah than **al-Mu'min ad-Da'eef** (the weak believer)...
9. Discuss the Hadeeth: *al-Mu'min who mixes with the people, and bears patiently their harms, is better than al-Mu'min who does not mix with the people, and does not bear patiently their harms.*