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AL-TAYYIB AL-ANSARI

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TO BUILD AND SUPPORT
FAITH NO MATTER THE
SITUATION. FOR YOUNG AND OLD

The Structure of This Class

1. Question & Answer
2. Hadith Jibril
3. The Author: Shaykh Muhammad bin 'Abd al-Wahhab (may Allah have mercy on him)
4. The Commentator: Shaykh Muhammad al-Ṭayyib al-Anṣārī (may Allāh have mercy on him)

Jibril, peace be upon him, came to teach you the **essence** of your Dīn (religion).

إِنَّهُ جَبْرِيلُ
أَتَاكُمْ
يُعَلِّمُكُمْ
دِينَكُمْ

The Four Contentions

1. Knowledge
2. Behavior
3. Calling To the Path of Allah
4. Perseverance in Any Hardships Doing So

As for Number One, it is: (a) knowing about Allah, (b) knowing about His Prophet ﷺ, and (c) knowing the religion of Islam with proofs.

“People of the Book! do not go to excess in your deen. Say nothing but the truth about Allah. The Messiah, ‘Isa son of Maryam, was only the Messenger of Allah and His Word, which He cast into Maryam, and a Spirit from Him. So have iman in Allah and His Messengers.” - Sūrah al-Nisā’ #171

المسائل الأربعة

العلم

معرفة الله

معرفة نبيه

ومعرفة دين الإسلام **بالأدلة**

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي
دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا

الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى
ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ۗ

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ

Knowledge

1. Knowledge of Allah
2. Knowledge of His Prophet ﷺ
3. knowledge of the religion of Islam
with proofs

(A) How do we know Allah? (B) How do we know who the Prophet ﷺ was (hint: trick question!)? (C) What is meant by “proofs” and why do we need them?

المسائل الأربع

العلم

معرفة الله

معرفة نبيه

ومعرفة دين الإسلام بالأدلة

Action

1. Knowledge according to Islam, the Qur'an, Allah, His Prophet and in consideration of Judgment Day

This is what is indicated in Sūrah al-'Aṣr, "By time, man is lost, save those who believe and do righteous works"

سورة العصر

إِنَّ وَالْعَصْرِ
الْإِنْسَانَ لَفِي
إِلَّا الَّذِينَ خُسِرَ
آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ

مسألة

فلا بدّ مع

التصديق

والمعرفة من

الإذعان

والانقياد

والطاعة

Action

1. Knowledge according to Islam, the Qur'an, Allah, His Prophet and in consideration of Judgment Day

This is always done with confirmation of faith, knowledge about one's faith especially concerning these three: submission to the truth, compliance with it, and obedience according to it

مسألة

ولذلك نجد من
أسلوب القرآن
أنه لا يذكر
الإيمان إلا
ويقرنه بالعمل
الصالح

Action & Righteousness

1. Submission to the Truth
2. Compliance with the Truth
3. Obedience to the Truth

Such as it is we find that in the style by which the Qur'an speaks, it does not mention faith without linking it to righteous deeds

Action & Righteousness

The path to righteousness is knowledge.
Anyone who attempts righteous deeds not
founded upon correct knowledge will end up
misguided as did the Christians

“The Path of those You have blessed, not path of
those You are angry with, nor the path of the
misguided.”

سورة الفاتحة

صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا

الضَّالِّينَ

Action & Righteousness

Or equally as bad is one who has correct knowledge but then does not act upon it. Such a one becomes the people of Allah's wrath such as the Jews

“The Path of those You have blessed, not the path of those You are angry with, nor the path of the misguided.”

سورة الفاتحة

صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا

الضَّالِّينَ

Action & Righteousness

Doubtless, deeds must be sound but they cannot be sound unless they are in agreement with the Law of Allah the Exalted and purified from associating partners with Him

“When Luqman said to his son, counselling him, ‘My son, do not associate anything with Allah. Associating others with Him is a terrible wrong’.”
- Sūrah Luqman

ولا بدّ أن يكون
العمل صالحاً ولا
يكون صالحاً ما لم
يكن موافقاً
لِشَرعِ الله تعالى
وخالصاً من
الشرك

Securing Faith

How do we secure faith? Is what we believe in secure itself? If your answer is Allah, al-Mu'min (المؤمن) then YES!

“Faith is to deem true/valid and Allah the Exalted is the Absolute Secure in that (only) He makes His worshipers safe and secure from being wronged by Him...Security is the opposite of fear.” – al-Jawhari

الإيمان هو
التصديق والله
تعالى المؤمن لأنه
أمن عباده من
أن
يظلمهم...والأمن
ضدّ الخوف