

February 12, 2010

Khutbah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Title: [Faith, Surrender, Trust equals Good Works](#)

DVD title: Qualities Essential for Allah's Protection:  
Surrender, Trust, Faith and Good Works Together

Opening Du'as

*Asalām aleikum.* Allah Most High says in Holy Qur'an in Suratu Luqman, 'āyat 22:

**And whoever surrenders his whole self to Allah while excelling in the doing of good deeds has indeed grasped the unfailing firm hand-hold. And with Allah rests the final outcome of all the orders. (31:22)**

And Allah says in Suratu-l-Layl, 'āyāt 18-21:

**That one who gave his wealth that he might grow in purity. And not for repaying someone for a favor received – but only out of longing for the Face of his Lord Most High. And indeed he shall be satisfied. (92:18-21)**

In light of what we discussed last night [regarding] quantum universe, [there are] two things to keeping mind while I am giving this *khutbah*. One is that for the human being, the giving of good deeds, good actions, good works is a transmission or a consistent transmission from the other side of the barrier, from the unseen world to this world. This is a means that Allah (swt) has given us to be in direct contact with all that is good. As it said in Qur'an, [it is] not as a repayment for anything that one does good deeds, but basically for the goodness itself, from the goodness in one's heart, and the sense of what is good and what is right. Again, when you are giving good deeds, when you are doing

good works, in the language of what I was speaking last night, there is no semantic for that.

You can describe what the good work is, but there really is no word for the urge to do it. This is the transmission or the language from the world of *Alif, Lam, Mim* to this world when we perform good deeds and good acts. Hence, you find the enjoinder in Qur'an to do good and forswear evil. There is the sense of being selfless and overcoming the self for the purpose that one becomes aware of the Divine Presence. This is a constant theme in Qur'an.

When we say, “to be in submission (*taslim*) to the will of Allah (swt),” and we define that as Islam, we are saying that there is no resistance between the transmitter of the Haqq, Who is the Truth, and the receiver of that Truth. There is no personal resistance. We talked last night about seeing the self in the mirror and the awareness of the *nafs*. This urge to do good, this submission to the Will of Allah, has to be thought of in a way that is outside the normal way we think in *dunya* or on this side of the barrier, this side of the line; otherwise, we are limiting the parameters or we are putting boundaries on Allah (swt) in order to fit our semantic or semiotic capabilities. We have no way of accepting the boundlessness of Allah (swt) because we are not perceiving from the other side of that barrier, that line. So keep that in mind. That should be enough.

In Qur'an, Allah (swt) guarantees us security and safety. He guarantees to anyone who comes towards Him, that very same safety and security. Why? Because anyone who is aware of that Divine Presence is in resonance with that Divine Presence. There are those who come in pure faith, doing goodness in their practice (meaning their life), and in honesty in fulfilling their word and doing goodness: **“Surely those who say, ‘Our Lord is Allah’ and remain firm in that faith, on them shall there be no fear nor shall they grieve.”** (46:13) Why? Because they have come to a sense of, maybe not the words that describe it, maybe not the intellectual understanding (*‘āqil*), but they come to a sense of

understanding that the self has transcended the barrier, that life and death are but different perceptions of a greater life.

**Whoever submits his whole self to Allah and is a doer of good has grasped, indeed, the most trustworthy handhold and with Allah rests the end decision in all affairs. (31:22)**

So if we “hear” the Qur’an, we hear that there is no stronger protection in this type of faith. Everything goes back to Allah (swt) because Allah is the beginning and the end, as well as the final goal. No intelligent person, no person of any wisdom, no sane person will ever miss any opportunity once the Truth has been understood. They are willing to put their whole future at risk in the love of Allah or in the affirmation of the Presence of Allah. In these verses we hear that those who have firmness in faith (that does not just mean someone who prays five times a day, or follows every rule, though that might be a sign of someone’s faith), and who wholeheartedly surrenders or trusts in Allah... like we wholeheartedly surrender to gravity. We trust that the air that we breathe will keep us alive. We wholeheartedly surrender to the blood pumping through the heart. We totally believe that certain things keep us alive, and certain things don’t. We wholeheartedly surrender to other laws of the universe.

Whoever totally surrenders and *trusts* in Allah... if you surrender to gravity, does it mean you trust in gravity? You are not trusting in gravity. You are just surrendered to gravity. You have no choice. Whoever surrenders *and* trusts in Allah... you surrender to Allah, because you have come to the realization that there is only Allah; and you trust in Allah, which is a different kind of process within us; and do good works. Note these things: surrender, trust, and do good works. It is the doing of the good works that keeps that transmission, that awareness, that understanding, that exchange, that dialogue, if you will, between the apparent separateness of Allah, between Allah Who is apparently separate from you and Allah Who is not separate from you, Who is within you, around you,

present and near to you... alive. Surrender, trust and doing good works. That is the means—doing good works.

They (those who surrender and trust in Allah) are considered to be those people who meet or fulfill all the essential requirements that are needed for receiving the security and the protection of Allah. The positive qualities of goodness, the positive qualities of righteousness, mercy and equity have to be observed in our conduct, especially in our relationships to other people. These are the characteristics of the people who are the real followers of Allah, those who could be guided. It is also another way of saying that those are the people who are attuned. The positive qualities of goodness, and righteousness and mercy and equity are observed in our conduct, because that is how we stay aware and in resonance or in phase with Allah.

Hazrat Uman (ra) said, commenting on this verse that I have recited to you today from Qur'an, *“By Allah, the steadfast are those who remain firm and obedient to Allah.”* Sidna Uthman (ra) said, *“It means that he performs his deeds sincerely for the sake of Allah.”* Hazrat Ali (ra) confirmed this by saying, *“He performs his duties enjoined by Allah faithfully and obediently.”* The same thing is explained in another *sūrah*, **“Those people who truthfully accept Allah as their Lord, in fact, confirm their faith verbally in Him. When they stand firmly and steadfastly on their word, they testify to it by their good and righteous deeds.”** This is the sign of the believer. This is the sign of someone who is guided, someone who accepts the laws of the Universe.

If you resist the laws of gravity, you are going to have a hard time. It is very, very difficult to resist the laws of gravity. That is like being in the state of the angels. They don't resist anything. You cannot resist the laws of gravity. So there is an analogy there. But you can resist other laws from the beginning of time. You can resist the Ten Commandments. You can resist them. A person who resists them cannot be guided. Their language is different. Their attitude is different. Their social status is different.

The results of their life are different. They come in conflict with other guidelines and rules that are set up by human beings that are consistent with those Ten Commandments from the Torah. It is the same thing with the Sharī'ah.

There is a context and if you accept that context, other things transpire that allow you to do the goodness and the good deeds. But those things have to be chosen. Often, they have to be chosen against the backdrop of personal difficulty, personal desires, personal urges, personal fears, personal doubts. Those things have to be chosen by the human being, which makes us distinctly different. But it does not change the laws of the universe, just because we have to choose whether to follow them or not. They remain steadfast. If I could say to you, "You can choose whether you are going to abide by the law of gravity or not." You can think, "Well, this is great! I can transport myself right now... peshew. This is great. I don't have to slip and slide on this miserable ice. I can just transform myself. I can get out of the car, float over the ice and float back in here. Then I can turn off the anti-gravity switch, be back on the ground, and I am interfacing with gravity again." We can't do that, yet. So we have to make choices.

Faith, good deeds and standing on our word guarantees the security and protection of Allah because you are in phase with the universal truth, you are in phase with the universal law. You are in resonance with the Haqq of Allah. It may be that you are out of phase with a circumstance in the world, but you are in phase with Allah. You are in phase with the Prophet (als). You are in phase with the *shaykh*. You are in phase with the believers, the *mu'minūn*. That is important, because those who are out of phase distort the Truth, corrupt the Truth. They are limited by *dunya*, but they try to take something from the *ghaib* and apply it to *dunya*. They want to have the power to disrupt *dunya*.

For example, in a news report today was a talk about the Muslims and the scanning devices. The full scanning device reveals everything. I mean everything. So Cair has come out and made the news again today. They bring up the fact that now they

understand that these people (who are suicide bombers) are planning to use bodily implants, and instead of saline solutions, filling them with explosives [in order to get around these scanning devices]. You see this total corruption. We can say it is in the name of religion and all the rest of it. Yes, of course, but it is total and complete corruption of the laws of Allah, of the laws of the religion. Human beings have that capability to corrupt, which is why Allah says that you have to perform good deeds. Good deeds. Not deeds to defend the religion. Not deeds to exalt the name of something. Good deeds for all humanity.

Some of us don't think we need the security and protection of Allah and we overlook what appear to be the most natural and innocent states of the acts that we perform but we do not know what is lurking there to catch us. We need that kind of security. But look what they do in the name of security? Look what they did in Iran yesterday in the name of security for Islam. They are going to destroy it. They are going to destroy Islam and destroy people's lives, because they have no faith. They have no trust. They have no understanding of the real law. They don't have any understanding of what goes between the *ghaib* and the *dunya*. They have no understanding of what the Truth is. They have no understanding of what is right and wrong. None. None. Zero. None. They are totally misguided and cannot be guided.

Being misguided and not being able to be guided, Allah is telling us this in the Qur'an. He is not telling us this outside of the Qur'an. He is telling us within the Qur'an and within the Sunnah. What does that mean? He is telling this to Muslims. He is not telling this to Jews. He is not telling this to Christians. He is telling this to Muslims, people who call themselves Muslims who cannot be guided. Not people who don't call themselves Muslims and don't care whether they are guided or not. Not people who call themselves Jews and don't care about what a "Muslim God" says. He is telling it to Muslims, saying, "You call yourselves Muslims and you will be misguided because you cannot be guided. You will misuse it." How did they become Muslims? They were

either born into it and never made the *shahadah*, or they became Muslims by the hand of people who were misguided in the first place. So they got the name without the reality. That is what Hujwiri said in the ninth century: “*Islam was once a reality without a name and now it is a name without a reality.*”

If you understand that you need the protection of Allah—that is something different. It means you understand that there are rules and guidelines and laws—not just “do this and don’t do this.” There are ways that the Truth moves from the unseen world to your heart and back. ***That is why Sufi ibn Abdullah asked the Messenger of Allah (swt) (sal) to tell him one comprehensive thing about Islam after which he would not have to ask anything else. He said, “Say: I believe in Allah and then remain firm and steadfast in it.”*** What is steadfast? . Stay on that straight path/ *sirāta-l-mustaqīm*. But it really means steadfast. It comes from the root word *istiqama*: steadfastness, to be steadfast. One who is on the straight path remains steadfast.

It signifies firmness in faith in accordance with the Sunnah within the demands of Islam. [It does not just mean] rules and regulations, [but being] in accord with it, in resonance with it, with a sense of its livingness, its everlastingness. It doesn’t say faith and then good works. It always puts it together: steadfastness and faith and good works. Why? Because it would be challenged. The worst thing is that it is challenged by people of the same name. It is different if your neighbor comes up to you and says, “Don’t do something” than if your parent comes up to you and says, “Don’t do something.” It [means one thing] if some stranger comes up to you on the street and says, “Boy, you are one of the most intelligent people I have ever met in my whole life.” And [it means] another thing if your teacher tells you that you are one of the most intelligent students they have ever had. It is different.

Steadfastness, faith and good works. Community service, if you like. It demands that the works be good, righteous and for the welfare of other human beings. There is no doubt

that steadfastness signifies obedience to Allah in everything that you do and in all acts of goodness to human kind. It is also clear that faith and good works go together. You cannot separate the two. Any faith that is not accompanied by good work in our daily life is not reliable. Any good works that is done without a deep faithful belief in that good work is not full. In fact, it probably cannot be done. Why would you do good work unless you had faith that it would be useful, or had a kind of faith that would say that it would be beneficial. It does not mean that a disbeliever cannot go down to Haiti and help the people, but they have to have faith in something—faith in their ability, faith in the Truth that people’s lives could be saved by some drug, faith that their skill as a surgeon can help, faith that their truck will get through with the food. A person who just prays and prays and prays and talks about Allah to people is not necessarily the most faithful.

*Amanat* comes from the word *iman*/faith. The Truth is a belief, and in this case a belief that a capability is transmitted by Allah to human beings by that “**kun fa yakun, be and it became,**” by that moment of transmission, that *tajalli*, the irradiation that passes through that barrier, through that quantum tunnel, if you will, that is always there. The sun is always there, but there are no clouds to keep it from passing through. [One needs to] believe in the message and to fulfill the trust. A person who does not practice what he believes is not a true believer. Of course, we do not always practice what we believe because of our ignorance, our fears, our doubts or distractions, but it does not mean that we don’t intend to or that we don’t want to. A person who purposefully and consciously does not practice is a hypocrite, of course. But Allah forgives you.

[It is important] to strengthen the good works, the practical aspect of our relationship to each other, to Allah, to our brothers and sisters, to our community. The Qur’an always qualifies belief with good works. When you walk out of here today, and you think faith, you think good works. You think belief, you think good works. The practical affect of faith is magnified with the word *istiqama*. It establishes that faith in good works. Not only are they related and complimentary, they are essential—essential. To make a

Muslim a true Muslim, there must be good works. It does not mean that you go out on the street and beat people, and then go home and do a nice thing for your wife or children. There is no Islam in that. Faith and good works are always together. When they are not together, you have to notice it and say, “*Astaghfiru-Llāh*,” and Allah is forgiving; although, there are certain things that the word *astaghfiru-Llāh* will not forgive.

Real success in life then is dependent on faith and good actions. Even the small acts of charity, the lifting of a stone from the path, the acts for social welfare, for social good are elevated through a selfless attitude of a believer and become very spiritualized because it is the natural law. As you surrender, the natural law takes over. Just think what it would be like if you had to think about the blood going through your veins. Just think what it would be like if you had to think about breathing. Just think: if you had to command your blood to go through your veins, the whole system would have to have been different. Allah would have had to create a system that says that once an hour you have to tell your blood to go through your veins and all the oxygen. It can sit there for an hour, but in an hour and three seconds you begin to die. The whole system would have to change. It could not exist in this system. In this system, it has to be part of the autonomic nervous system. It has to be automatic. If it was something that you had to think about, it would have to be manual. The whole system would have to change.

It is not the way it is. You have to surrender to the system, and Allah (swt) is a system. You surrender to compassion and you surrender to mercy and you surrender to love, and as you surrender to it, the good works have to be there, to follow. In fact one could make a very good case that by doing good works, one’s surrender becomes more easy.

*Alhamdulillah-Llāh*, we have to remember that the real purpose and aim of action or form in Islam, if you have belief in what is formless, is good works. The real active part is good works. We cannot repeat it too many times. All forms of worship are prescribed to

believers, because the aim of all *ibāda* is that *taqwa* (that consciousness and piety), and the ability to do good works. We should not forget, and on a moment to moment basis we should get to the point where we accept that as a law as much as we accept gravity as a law or the blood going through our body. If we accept the fact that this blood is coursing through our body without our will, but only by the will of Allah, then we can accept the fact that there are other ancillary realities that go along with that. We don't have to choose good works. We have to choose trust in Allah and submission.

Closing du'ās.