



Synopsis of Friday Sermon

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IONA
REPENTANCE
REVITALIZATION OF FAITH
RENEWAL OF COVENANT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

Synopsis of Friday Sermon

Faith in Action — From Conviction to Collective Responsibility

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

“Indeed, those who say, ‘Our Lord is Allah,’ and then remain steadfast — the angels descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised..’” [Fuṣṣilat, 41:30]

Faith at the Level of Conviction and Loving Submission

True Imān (faith) is not mere lip service, nor is it a passive feeling in the heart. Faith, at its highest level, is conviction—a yaqin that penetrates the soul, gives life to the heart, and directs every aspect of our existence toward Allah (SWT).

It is the faith of Ibrāhīm (‘alayhi al-salām, AS) who, when his Lord said to him, “*Submit,*” responded, “*I have submitted myself to the Lord of the Worlds.*” [al-Baqarah, 2:131]

This is the level of *taslīm*—total submission. And from that submission grows *ta‘ah* (obedience), not out of fear alone, but out of *mahabbah*—love for the One who created us, sustains us, and guides us. “*Say (O Prophet), ‘Indeed, my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds’*” [al-An‘ām, 6:162].

But such submission is not passive. True faith compels action. It transforms the self and reshapes society. The Prophet Muhammad (SAW) was the most complete example of this living faith. His heart was fully surrendered to Allah (SWT), and so his mission became to carry the divine message to the whole of humanity.

Faith as Prophetic Action — Dawah and Social Justice

Allah (SWT) says in the Qur’an: “*O mankind, worship (and obey) your Lord, who created you and those before you, that you may be saved*”. [al-Baqarah, 2:21]

This is a call to all of humanity. The Prophet (SAW) was not sent for a tribe or a region, but for the entire world. “*And We have not sent you except as a mercy to all the worlds.*” [al-Anbiyā’, 21:107]

He conveyed this message with patience, wisdom, and love. Allah (SWT) instructed him: “*Call to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best.*” [al-Naḥl, 16:125]

This is faith in action—to rise with the Qur’an in our hearts and carry its light into every dark corner of our society. It means to be a voice of mercy, truth, and justice in a world of oppression, deception, and despair.

But the Prophet (SAW) did not stop at personal morality or private piety. His mission was to build a just society based on divine guidance—a society free from exploitation, oppression, racism, arrogance, and tyranny.

The early Muslims understood that their faith was not complete without struggling for truth in the public sphere. They were called not only to believe, but to make Allah (SWT) Great and Supreme. The Prophet (SAW) was addressed: “*O you wrapped up in thy cloak, arise and warn and make your Lord supreme.*” [al-Mūddaththir, 74:1-3] “*Indeed, Allah commands you to uphold justice and excellence...*” [al-Naḥl, 16:90]

The Muslim ummah was chosen by Allah (SWT) as the last ummah tasked with, aside from personal piety and worship, ordaining what is good (*amr bil mā‘ruf*) and forbidding the wrong (*nahi ‘ān al-Munkar*). “*You are the best community ever raised for humanity—you ordain good, forbid evil, and believe in Allah.*” [Aal ‘Imran, 3:110]

This is the duty upon our shoulders. It is to translate our submission into service, our love into labor, and our conviction into collective action.

Our faith is not complete without striving for the betterment of humanity. In this time of global suffering—war, injustice, poverty, and corruption—we are called to rise as the Prophet (SAW) rose, with conviction, with compassion, and with courage.

Let us begin with ourselves, purify our hearts, strengthen our obedience, and deepen our submission. Then let us carry this light outward—to our families, our neighbors, our societies—conveying the message of Islam with wisdom and mercy, and struggling to establish a world rooted in justice, dignity, and the guidance of Allah (SWT).

There are those who say we believe but don’t act on their faith, faith without action is a lip service. It is, according to the Qur’an, *nifaq*, hypocrisy. “*O you who believe! Why do you say what you do not do? Most hateful it is to Allah that you say what you do not do.*” [al-Ṣaff, 61:2–3]

On the other hand, those who believe and put their faith into action, it is they who are on the right path, the path of righteousness, and the path that leads to the pleasure of Allah (SWT). “*Indeed, those who say, ‘Our Lord is Allah,’ and then remain steadfast — the angels descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.’*” [Fuṣṣilat, 41:30]

Here we see a direct link between, belief “Our Lord is Allah” and action “then remained steadfast.” The ayah begins with the believer’s affirmation of faith (*qālū rabbunā Allāh*) and their steadfast action (*thumma istaqāmū*).

What is *istiqāmah*? Istiqāmah means living out one’s faith consistently — obeying Allah, upholding truth, and standing firm in justice. It is (steadfastness) which includes living with integrity, fulfilling obligations, enduring hardship, and acting with justice. Istiqāmah offers hope, motivation, and a clear connection between conviction and reward. Their reward begins in this life. They receive peace of heart, removal of fear and grief, and the companionship of angels.

The descent of angels is a sign of divine approval, comfort, and recognition of the believer’s consistency and commitment. It is a divine honor. It is a heavenly response to earthly faith and action.

The descent of angels shows that Allah’s support comes not just after death, but also during the struggle to live righteously. This descent is described in the Qur’an at key moments — during death, in battle, during revelation — always as a sign that the believer is not alone.

The ultimate fruit of faith in action is entry into Paradise, where divine approval becomes eternal. The angels tell the believers, “*Receive good tidings of Paradise which you were promised.*” The believer’s internal faith, manifested outwardly in righteous action, is now confirmed by divine grace in the Hereafter.

May Allah (SWT) make us of those who believe, speak the truth, act upon it, and never tire in the path of justice. Ameen.

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