

In shaa Allahu taala' tonight's topic is something that I feel very personally hurt about. By Allah's permission and His favor I have had the opportunity to travel to about 80 or so communities all over the United States in the last 5 years and I have made about 2 weeks stops in each community alhumdulillah. And I was the youth that was raised in New York and you know when you live in one place for a long time you kind of you don't know what is going on in the world outside of that little bubble of yours you know. So as I travelled a lot outside, in some ways it was a very eye opening experience in some respects it was something that I had never expected on the other side it the end was very positive. But at the other hand at the same time I came to observe that there are certain problems that the Muslim community has that it doesn't matter if they are in California or they are in Boston or they are in Texas or they are in Arkansas, they are the same. And one of those problems that's probably to me atleast the most pressing issue of all of the issues is the problem of how rapidly we are losing our youth. how rapidly we are losing connection with our kids. And in shaa Allahu taala in this talk though I want to start with the importance of this topic from the point of view of Allah's book Himself. I want to share with you the legacy of Ibrahim as just to give us an overview of the importance of this matter and towards the end I will share with you something from my experience and some faqs that I have on this subject I do not claim to have solutions. Honestly I do not claim to say anything that probably hasn't been said before. But my hopes are really in the end you can not hope to even solve the problem until you are aware of the problem. So the first step really is we have to be cautious and aware and accept that there is in fact a problem. And the next step is we have to put our heads together and we have to seek out solutions of course in the light of Allah's book and the sunnah of His Messenger (saw). But then among ourselves the people of share concerned how do we take the next step, how do we take conclusions. But the very first step for you to talk even about medicine is you have to convince the patient that he is sick. He doesn't think he is sick, he doesn't need any medicine that does not make him concerned himself, finding what prescription I should be on you know. So now I began with these few ayat of Surah Al-Baqarah and I want to go with the very quick dars on these ayat, a reminder, by no means an elaborate tafseer of these ayaat. Some brief reminder. Ibrahim (as) went through many many many trials. When ever Hajj season comes close you hear the Khutbah about Ibrahim (as). And many enormous feats he has accomplished. And when he accomplished all those incredible things at the end of all of them, Allah gave him a certificate. And this ayah is about the certificate. Allah says to him tells us **وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ** and When His lord tested Ibrahim (as) especially Ibrahim (as) thoroughly, **ابْتَلَىٰ**, and at the end of all those tests he completed all of them, **فَأَتَمَّهُنَّ**, he completed every last one of those tests **إِمَامًا لِلنَّاسِ**, at the end of passing all those tests, Allah says to Ibrahim (as), There is no doubt I am installing you Imam over people. I am making you a leader over people. I am making you a role model for humanity. This is the certificate, this is the honor, this is the medal of honor that is being given to Ibrahim (as) after he went through some very

difficult tests. We can't even begin to imagine a human being going through the kinds of tests that Ibrahim (as) had to go through. Like we say so easily that he jumped into a fire, we say it so easily that he put knife to his kid's neck. Our child is holding a fork in the hand you say hey put it down it is dangerous, you get nervous. If your child is too close to the stove, what happens to you? And here you have this man putting the knife going at his own son's neck SubhanAllah. It is easy to say it is very difficult to even try to put yourself in that position. Then the fact that he has to leave his family in a middle of a desert certain death, certain death. Our families when we leave them for example you have to pick you family up at the airport, I was telling this to students earlier today. You got late to pick them up from the airport. You get like 20 voicemails and you are worried where are you is everything ok everything alright. They are in air conditioned, well-secured, benched somewhere sitting in the airport facility. You are losing your line and here Ibrahim (as) leaving his wife and child in the middle of the desert where you can see the only thing waiting for them is death. That is the only thing waiting for them. And yet he walked away with tawakkul on Allah(swt). Not an easy thing. So he goes through all of these tests. Allah says you passed, you are now imam over humanity. And you know these tests like we said they are not easy but something we should know about Ibrahim (as) when anything comes to him good or bad who does he remember first? Allah (Az) the first thing comes to his mind is Allah(az). This is what we find the monologue of Ibrahim (as) that some of the students, we went through today in seminar, *الذِي خَلَقَنِي فَهُوَ يَهْدِينِ*, He is the one who created me, Ibrahim (as) says this, He is the One who created me, He is the One who guides me. *وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ*, he is the one who gives me to eat he is the one who lets me drink. *وَإِذَا مَرَّضْتُ فَهُوَ يَشْفِينِ*, whenever I have become sick in the past he is the one who cares me. So everything that happens in his life, who does he remember, Allah(swt). So you would expect when Allah gives him the greatest gift of all, greatest gift of all in life of a man is that Allah says to him he is happy with you. So Allah says to Ibrahim (as) I have made you imam over people. What do you expect Ibrahim (as) to say? You expect him to say “ Alhumduk ya Rabbi” Praise be to you, gratitude be to you. This honor for me. This humble slave of yours. Instead you find the response of Ibrahim (as) , *قال* , he said, *وَمِنْ ذُرِّيَّتِي* , what about my kids? And ذرية is different from *ابناء او اولاد* .

ذرية means future generations what about my immediate children and their children and their children and their children. What about them? Allah made him imam over mankind, he is worried about his future generations. He is thinking 3, 4 generations 5 generations, 10, 20, 30 generations in advance. This is the mindset of genius. This is the mindset of someone who truly understands their role in this world. You know the muslim is unlike the non-muslim in many ways. And one of the ways which we are different is the way we think about things. We think long term. And I don't mean long term like think about your future and get into a mortgage. That is not the long term I am talking about. Long term we are talking about we are getting in to that house that Allah built for us where you do not need to pay the mortgage, that house. You think that long term. We think generations in advance. We the Muslim, the believer will be like 80 years old ready to die any day now and he is still planting the seed in the

ground that one day that tree will grow and somebody will get its shade. He not gonna live to see that tree but he worried about the future. That's how we are, sadaqa jariya. We are continuously worried about our future, that's how we are suppose to be. But because we are so engulfed in the society that doesn't care about the future like a small example society how the society doesn't care about our future before we go on is the consumption of riba. Some of the wealthiest people in this country are people that become rich through what? Through riba through interest economy and it's easy, I am not gonna give you a lecture on finance but very simply speaking, you have like a Donald Trump, this guy one of the richest people in the world right? If he paid all of his debts right now, if he paid every last of his debts right now. Guess what? Not even zero, minus in the millions. He pays the minimum payment on this property minimum payment on that one, minimum on that one, rents all of them out then refinances, then goes to another property. This guy debt upon debt upon debt upon debt making minimum payments on all of them probably like a three hundred year mortgage before he pays everything is off. Does he gonna die before that he figures I am gonna live it up, but after I die that's somebody else's problem what do I care. This is the mentality of someone who does not believe in the Aakhira. Live it up who cares, I am not worried about them I am worried me. So you know Al Gore is crying about global warming in 50 years, who cares I'm gonna die in 10, I don't care. It's not my problem. National debt our children will be in debt, who cares about our children we got our problems now. So this is a society the hallmark of the human condition كلاب تحبون العاجل, We love to get things quickly. We do not think long term. But Allah conditions us in his book to think long term. So when we come to this country, Muslims they come to this country, a lot of them immigrants, a lot of them indigenous when we think the idea of long term we think where is my child gonna go to school where they are gonna go to college where we are gonna buy a house. This is a long term for us. I am talking about a different long term. How will I make sure that my future generation 3, 4, 5 generations from now, how do I make sure they will be saying La ilaha illallah. And they will be teaching La ilaha illallah to others, how do I do that? That's long term thinking. If your kid graduates from school and get a nice degree and get a great job and get married in rich family and then they lose La ilaha illallah in one generation, have you succeeded or failed think about it. Whose gonna answer for that. Ibrahim (as) understands this. So when Allah said you are the Imam he said that's not enough. I am responsible for my children. And if they do not become good then their children will be worse and their children will be worse and on the Day of Judgement who am I tied to? The whole generation of failures. I don't want to be answerable for them. No matter how many good deeds a person does. Let's just imagine you did millions and millions and millions, mountain of good deeds. If you didn't raise your children properly and they lost this deen. Whether in Aqeedah, in their beliefs or in their practice, they lost this deen. When they get married and have children are they gonna teach the deen. No! and then what about 2, 3 generations from now are they gonna teach the religion. No! So now you gonna have generation after generation being born of disbelievers that started with your irresponsibility. Right? On the Day of Judgement with all of your good deeds can you compete with all those bad deeds put together.

There's no way. There's no way. This is a very heavy burden placed upon a parent. Every parent is an imam. Every father is an imam over people. The innaam that Allah gave to Ibrahim (as) whose imamship was he worried about first? For his own children his own children first. So Allah responds to his dua. قَالَ لَا يَنْتَلِ عَهْدِي الظَّالِمِينَ . He said what about my kids, Allahs aid No! My guarantee does not extend to wrongdoers. Allah told Ibrahim (as) somewhere in the line your kids will be wrongdoers. Not all of them gonna be righteous. And we know the vast majority of Ibrahim (as) are wrongdoers. Arn't the Quraish children of Ibrahim (as)? They are. Weren't they wrondoers? Sure. Sure. And for generations. Now Ibrahim (As) he hears this answer and I am sure it would have hurt him. That Allah said that my guarantee is not extended to wrongdoers, ظَالِمِينَ. What does he do next? Does he give up? No! He comes back to Allah counter dua you see. Now the next thing we read is Ibrahim (as), skipping an ayah because great time in shaa Allah, هَذَا بَلَدًا آمِنًا, he is being assigned to build the house of Allah, as he is approaching the house he makes dua. **O my Lord! Make this a peaceful city.** and **provide its children from all kinds of provision.** Provide its people from all kinds of fruits. So he made 2 part dua so far, he said make sure this city is safe **بَلَدًا آمِنًا**, and the second thing that they get all kinds of fruits. In English literature we call this peace and prosperity, you ever heard about that before? Peace and prosperity. And in political science you learn that for a society to function, the first thing you need is law and orde, i.e. peace. I fyou house is not safe, if your store is not safe, if your office is not safe, if your money is no safe then you can't function in that society. But even if you have peace if there are no jobs, if there are no ways to make money, if there is no way o run your business. Then is that society gonna survive? No! So you need peace and you need what? Prosperity. This is what you learn in political science now. Look at the genius of this man's dua. He says make it a peaceful city and make sure they are provided from all kinds of fruits. But then he adds a little bit of a disclaimer in the end. He (as) says **وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** He says **only provide the children of mine who believe in Allah and the Last Day.** Allah said to him My guarantee does not extend to wrongdoers. He responded Ok make this a great city, make its people enjoy all kinds of provision, make them well-off, But only make the believing ones well of. In other words, the disbelieving, the wrongdoing children, I would rather they starve off and their generation is discontinue because I don't want to answer for them. I only want to answer my believing children. Isn't a genius in the dua? SubhanAllah. **مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** **only the ones who believes in Allah and the Last Day.** Allah responded again **قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا** . Allah said by the way the even the one who disbelieves I will give him a little too, I am gonna let him some enjoyment also. **ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ** **Then I am going to drag him in the punishment of fire** **وَبِئْسَ الْمَصِيرُ** and its turn words from Allah. **What a horrible place to go to.** So now Ibrahim (As) first he asked for his children, Allahs aid not everybody, then he asked only feed my believing children, Allah said No! No!No! I will feed the disbelieving children too and I will drag them to the Hell-Fire. Ibrahim (as)'s dua has been countered twice. Does he give up now? No! Now see this is a concerned father. So we read further. **وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ** and Ibrahim (as) is building

the foundations of the house does he do it alone? Who does he do with? Ismail, Ismail! So you see this part of genius of Ibrahim (as). When you ask Allah for something and this is an advice especially for younger people. You are not praying, you are not remembering Allah, you are not concerned about the obligations to Allah, you are not lowering your gaze. Your final exam is tomorrow and like five minutes before you haven't studied you are like, "Ya Allah"..... "midterms". All of a sudden you remember Allah. Remembering Allah by convenience, my convenience. The best time to ask Allah something is when you do something that makes Allah happy with you. It's the best time to ask. You know the best time to ask is what time? After Salah! You just obeyed Allah now ask dua, one of the best place to ask Allah is the house of Allah. When you go there it's a great act of obedience now it's the best time to ask. The best time to ask the dua is in the last portion of the night because that's when you are showing obedience to Allah in the best possible way. The best time to ask dua is Ramadhan because you are obeying Allah at that time. Ask Allah at that time. So Now Ibrahim (as) is doing one of the greatest acts of obedience to Allah. He is building Allah's house on this earth with his son. This is probably the best time to ask again, right? So he asks again. But he knows what Allah has said no to already so he is gonna keep modifying his dua. Because he is adjusting accordingly. So what dua does he make? Number one dua, رَبَّنَا تَقَبَّلْ مِنَّا, Our lord except from us. You see in the previous dua it was "رَبِّ اجْعَلْ هَذَا", "My lord make this a peaceful city. رَبِّ is my Lord, now he said what? Our Lord! Who does he include? His son, this time I am building Allah's house I am gonna make dua but I am gonna include my son in the dua. So at least guarantee me this boy right here. رَبَّنَا تَقَبَّلْ مِنَّا accept from both of us. إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ No doubt you are the one who hears everything and knows everything, SubhanAllah. So he ensures at least one son. Next ayah is the continuation of the duas which means Allah did not respond with words. Allah response in silence and silence means what? Acceptance. Right? So Allah accepted that dua so he goes further. He doesn't stop. If Allah accepted, keep going. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ Our Lord! Make both of us in complete submission to you, make us Muslim before you. Accept us first in complete submission before you. By the way Allah has already made him imam because of what? Because of his submission. Hasn't he already submitted? SubhanAllah why he asking now this dua, because he is including his son. Make us in complete submission before you. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ And out of our children not all of our children but out of our children. Because the مِنْ here indicates the fraction right? At least some of our children guarantee that they will be a Muslim Ummah, an ummah, a group, a nation that only submits to you, no one else. أُمَّةً مُسْلِمَةً لَكَ. A group that only submits to you. Ok, some of my children will be wrongdoers but at least guarantee me some of them. Don't guarantee me, Ok you didn't guarantee me all of them, guarantee me some of them. أُمَّةً مُسْلِمَةً لَكَ. And those that will be in complete submission to you وَأَرْوَانَا مَنَاسِكَنَا and show us our rituals. We built your house, we don't know how to please you, how to worship you at this house. How do we make tawaf, how do we make Salah. Teach us these things. Show us our rituals. وَأَرْوَانَا مَنَاسِكَنَا وَتُبَّ عَلَيْنَا. And accept our tauba. You know when you ask for tauba? When you do a sin. You ask for tauba when you do something wrong.

Why is he asking for tauba? وَتُبُّ عَلَيْنَا . Has he done anything wrong? He is one of the greatest messengers, أُولِي الْعِزْمِ (as). What tauba is he making? This is a profound lesson. When you do something for the sake of Allah like we just prayed, did we make mistakes in our prayer? Were there any shortcomings in our wudu? Were there shortcomings where our mind wandered? What's for dinner, they said there's gonna be dinner. So when you come up from ruku your belly gets a little stretch and you say 'uhh'. I hope to have rice. That's going on in your head. So now is that the shortcoming coming in the salah? Absolutely. So just because you prayed doesn't mean you performed the best prayer. You should ask Allah, repent to Allah for the shortcomings even the things you do for him. He is building Allah's house see his humility, humility of this man. I am building your house maybe I didn't put the brick where I was suppose to. Maybe I made a mistake, I didn't even know if I made. So if I am making a mistake that I don't even know I made I am still invading my fault وَتُبُّ عَلَيْنَا accept our tauba. SubhanAllah. And this is an attitude we have to learn from Ibrahim (as). We ask people to make istighfaar. Man I didn't do anything wrong man! Why I am making istighfaar? You done plenty wrong. We have done plenty wrong. Whether we know it or not. وَتُبُّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ . So he makes tauba. But then there is no response from Allah, what does that mean again? Acceptance. So he keeps going. He says رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ . He thinks carefully about what Allah has told him. And he calculates his words. And he says to Allah, Our Lord! Appoint from our future generations a messenger who is from among them. Not just a messenger but a messenger who is from among them. This is genius. If you just ask for a messenger and he is from outside then people will say I don't want to listen to you, you foreigner. People don't like listening to foreigners. When those of you who come from Pakistan or India, when your kids are totally American and they go to Pakistan no body listens to them. They make fun how they talk. And when somebody comes from Arab world or Sudan or Indonesia or Malaysia they don't speak any English. They come here and they try to make Dawah, people listen to them or no? They are not listening they are not familiar. They are outsiders. So in any region the outsider is looked at as less relevant. They can't be a leader. They are from the outside. So he makes dua that the messenger should be from among them, from within them. So that when he talks they listen. What's the point of having a messenger when people do not listen. So مَنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ not just a messenger, he will read unto them the miraculous signs. he will read unto them something that will mesmerise them and bring them closer to you. So that they stay in line, they stay Muslim. وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ . And he will teach them the Book and he will teach them wisdom. and he will cleanse them he will purify them. This is a well thought out dua of Ibrahim (as). And we all know we have learnt this in childhood the response of this dua is the advent of Muhammad ur Rasoolullah (saw). So you understand the power of dua? Ibrahim (as) made this dua with what motive what is his motivation? His motivation was my children. My children. When a sincere father makes dua to his Lord, the Lord response. The dua of Ibrahim (as) responded with greatest response humanity has ever seen. It is the advent of Muhammad ur Rasoolullah (saw). So do not underestimate the power of dua. Do not underestimate the power of dua. The

revelation of the Quran that we are reading now to a dua. Its a response, think about it, its a response to a dua. Not hundereds, millions, not billions of people that have said La ilaha illallah since the coming of Muhammad (saw), all over this world, generation after generation is a response to a dua. One day even Allah will cleanse them, he will purify them, he will read the Book unto them. This is a concern of a father who thinks ahead, who thinks ahead. So this is what Allah tells us, so I am gonna conclude this and talk about some practical steps in shaa Allah.

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَى مِلَّةِ آتَمِّ الْبَنِي إِسْرَائِيلَ فَإِنَّ اللَّهَ اصْطَفَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ We have selected him in this world and in the Hereafter truly he is from the righteous (as). So this brief passage I shared with you because its the passage in the Quran about parenthood. About concern for the future generation.

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ إِبْرَاهِيمَ (As) and Yaqub(as) they gave a will, they gave a legacy to their children what was the legacy? يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ My children there is no doubt about it It is Allah who has preferred and given selection of this deen to you. He has preferred it for you. Don't you dare die except you are in complete submission to Allah. Our times, parent turns to the child don't you dare get less than 90 in maths. Don't you dare ever go with your friends, don't you dare do this, don't you dare do that. What's he is saying to his children don't you dare die unless you are in complete submission to Allah. This is a gift Allah has chosen for you. This is Allah's gift for you. This La ilaha illallah. Don't you dare lose it. This is an advise of concerned father. By the way the beauty of the dua he said رَبَّنَا تَقَبَّلْ مِنَّا which son was with him? Ismail (as). But the next prophet mentioned is who? Yaqub (as). Yaqub (as) is the son of who? Ishaq(as), the son who was not there. So Allah didn't only answered the dua for that son and his progeny. He answered the dua of Ishaq (as) and his progeny too. From among them He answered the prayer too. And even they grew up to be concerned fathers. So Yaqub(as) is one of the greatest fathers in history who has been talked about as a role model in our Book. So last one,

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ

Were you around? did you all see? When death came to Yaqyb(as), when death presented itself to Yaqub(as). Now imagine this old man on his death bed. And all of his sons are around him, taking care of him, giving him water, crying and he is worried about them. He is not worried about who are you gonna marry, where you gonna live, where you will give the property, make sure you may your taxes. None of that stuff, nothing, nothing. Make sure you finish college. No concerns. On his death bed he says يَا بَنِيَّ O my children! My sons!

إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ There is no doubt about it, Allah has selected the deen for you.

مَا تَعْبُدُونَ مِن بَعْدِ مَا تَعْبُدُونَ مَا تَعْبُدُونَ what you are gonna worship after I am gone? What are you gonna do after I am gone? What are you going to worship after I am gone? And he didn't even say

مَا تَعْبُدُونَ which illustrates he is quizzing them. What you are gonna do? What form of worship you gonna take. And they responded

نَعْبُدُ إِلَهُكَ وَإِلَهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهُمَا وَإِدْرَاعَ وَنَحْنُ لَهُ مُسْلِمُونَ We will worship your ilah and the ilah of

your fathers Ibrahim (as), Ismail (as), Ishaq (as) and we are Muslim completely to Him. Now I am gonna close the Mushaf in shaa Allah and share with practical realities in contrast. Lets compare ourselves to what is just been learnt. This is a story of old times. They are great children. At the end of this passage do you know what Allah says **تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ** that nation, that group earned what they earned. **وَلَكُمْ مَا كَسَبْتُمْ** and you will get what you earned. Don't just think about them, “ohhh those were the good times.” no, no, no. They got what they got. You will have to earn what you earn. You have to earn what you earn. **وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ** you will not be interrogated what they used to do. What you will be interrogated about? What you did. Allah's words at the end are learn a lesson and change yourself. You won't be asked about whether you know the historical names, figures and dates and can you name all the sins of Yaqub(as) or not. What will you be asked? What did you do with your children. What did you do? Now In shaa Allah very briefly I will talk about a couple of things that are plaguing our Ummah today. We have to understand the timing in which we live. If we want to understand the teachings of our deen we have to understand Quran and Sunnah and we also have to have a good understanding of when we are living, where we are living meaning what is around us. What's happening in the society around us. That actually happens to be a statement Ibrahim (as) that we find. That a man must know the age which he lives. There's something we suppose to do. There's something we are aware of our surroundings. The Muslims today, vast majority of them have lost their touch to the religion. And they have become more concerned with the practices of their tradition, of their family than they are with the religion. They are more concerned with the culture than they are with the religion. So when they are young, their son or daughter becomes a little bit religious and says I want to get married and I want the nikah to be in the Masjid the father says are you crazy? We do not do that in our family. We will get a hall. And the son says or the daughter says I want the gathering to be separate. I don't want men and women mixing. No, no, no we don't do that in our culture. This is extreme you are turning into a crazy person. So don't be crazy like that. That's not how we do things in our family. That's not our tradition. Have you heard like that before? That's not our tradition. Ok. That's not your tradition. If you are for example, from indo-pak and or the arab society. Right. that's not your tradition. What about your fathers and their fathers and their fathers and their fathers. If you go back seven or eight generations your great great great great great grand father would have said the same thing that this youth is saying. So who's true to the tradition? Whose upholding the tradition? And who is defying the tradition? These ideas of we don't do things this way, we don't act like this. This is the hypnosis that the colonisers put on the Ummah of Islam. They came and put these clothes on us, they taught us how to eat with fork and spoon. Right? To know that English is a language of dignified and arabic is a language of people who do not really get a good education. Right? They taught us this stuff. And then we got so hypnotised in to thinking this is our way. This is our way. Subhan Allah. We have to have a sense of dignity for who we are. For what our legacy is. Our legacy is not 50 years old. This is the other thing happen to this ummah. This is a part

of our problem today. We think our history, those of you who are from Pakistan, we are a tradition of 50 years ago or 70 years ago or we are a 100 year old country or we are 200. Nooo! We are 1400 year old plus Ummah. Those lines were not drawn by Muslims who were they drawn by? By kuffaar, by the enemies of Islam. Don't think that's our tradition. Our tradition is much bigger than that. Don't limit yourself. Now having said all of that lets come back to United States where we live. In our children. Yes our children are being raised in this society. They are being raised literally as Americans. You like Biryani, Baklawa and whatever you like. They like Pizza. You don't like Pizza. Right? They like cheese burger. You can't stand it. And the things you lugh at they don't laugh at. And the things you eat for sweets they are allergic to that. They have a candy, a chocolate bar or something. Right. Its a different culture. What they like to eat, what they speak, how they entertain themselves they are different from you. The elders are sitting together and they are listening to poetry from old times and they go, "oooo, its good stuff." And the youth, "O, what they are talking about man." They have no idea. They have 50 cent on, you know or different worlds. Two completely different worlds. So now we not only do we have a generation gap between ourselves and our children, we have a continental gap. Right? Our parents are from different continent, a different world. Where things work entirely differently. But what has happened, and this is my assessment, and what has happened is when we come to United States we built these masaajids Alhumdulillah. May Allah reward those who put even a penny in the building of the masaajids. Because if it was not for the building of the masaajid we would not be sitting here today. There would be no dawah of Islam. So we ask Allah to reward the people who spent even a penny for the sake of Allah in building his house. Right? So this is a great contribution to this Ummah. But then what happened this problem too, lets talk about the problem too. Let's not only talk about the good lets talk about the bad too. So we built our masaajids and then right now when you turn on sihnaat (36:06) its America you turn in to Parking lot and you park the car, now we are in Pakistan and when you enter in here it is Cairo or Lahore or Hyderabad in here. We left America. We are in different country here. Right? And we act like that way too. You would never do the things in Masjid bathroom in any other random bathroom. You would never park your car in any other parking lot the way you park it at the Masjid. Because you are in Pakistan when you get in here. Right? Its a mentality of a Muslim. This is an island where we own the nostalgia from back home. Another thing is back home things are a little bit different. The Imam would come, he would give a dars (lecture) in Arabi (Arabic), he would give a lecture in Urdu or in Bengla or Malay or in Thai or like in Turkish right? And you will listen and you would enjoy. Is that gonna work here? Thats not gonna work here. And you know why the biggest proof it doesn't work here. The Shuyookh are here the great scholars are here they are wonderful but when they are talking who is listening? The elders are listening. Where are their kids? Outside in the parking lot. Out in the basket ball court. Its a great court by the way. They arein the court they are not here. They are not here. And masjid after masjid after masjid there is a fight who should be the imam of the masjid? Should he be from this country, should he be from that country, should he be from that madrassa or that madrassa. Should he be from

this ideology or that ideology. No matter who you get guess who doesn't care. Your kids. They don't care. They have become careless. So we are fighting over things that do not make any sense. We have left the legacy of Ibrahim (as). We have left it. His primary concern is who? His children. What we are gonna do in this masjid and every masjid, what are we gonna do in our masajid that turns this a magnet for young people. Turns it into a place where young people herd, they flock to it instead of a place where they run away from. This is the first concern. And by the way just to add a little bit of irony to all of this Ibrahim (as) was building what? When he asked for his future generations. He is building Allah's house. Allah's house has directly something to do with preserving the future generations. If you lose connection with Allah's house you lost everything. You lost everything. The masajid in this country are our refuge. Our refuge. Our youth, now lets talk little bit about our youth and what their problems are. The number one catastrophe of our youth is that they have no one to talk to. This is number one catastrophe of our youth. Your child goes to school, lets say they go to public school thats the majority of Muslims they put their children in public schools because they can't afford Islamic schools or whatever reason. Right? We don't blame them for that's their circumstance. So they put their children in public school. By fifth or sixth grade, your children learn some pretty filthy vocabulary in this country. I don't care which state you are from. Right? They are pretty dirty vocabulary. They learn how to access pretty dirty websites. They learn how to download pretty hideous things in their PSPs and iPod videos, iPod touches or iPhones whatever. So they are pretty advanced at a very early age. Things you would have never learnt in 25 they know when they are 12. That's the reality. That's what's going on today. So, how many parents here know what facebook is? You know what facebook is? Show hands please. Ok Twitter? You know what twitter is? Its not when your eye bugs out. It's something else. So your kids are on social networking sites. Where predators have access to talk to your daughter, or to your son and engage in relationships with them over the internet and eventually they meet up with them and things happen. This is the reality of Muslim youth today. This is happening. We shouldn't close our eyes to it. We need to open our eyes to it and you say to yourself, "Nah! Not my kids". No! Please wake up. Some basic solution before we talk about the bigger picture what we need to do in the masajids, some basic solutions do not have open access internet at home. Especially when you have children under the age of 12. Do not!. That is the horrible idea. Do not give your children a laptop. Do not give them a machine, a phone that has anything but phone numbers. No texting. Don't give them text message phones. Don't give them internet access phones. You are asking for trouble. You are asking for trouble. You will regret what you did later on. You think you got them these things because you love them. You are destroying them. You are destroying them. They are not smart enough to figure it out I shouldn't be doing that or I shouldn't be doing this. Don't assume they will make all the good decesions because you come from a nice family. Please do not fall in to that trap. For Allah's sake take those things away. There are other ways to entertain your children. So this is the first thing. When your children become teenagers by the way, which happens a lot, our children become teenagers. And as I have travelled a lot through the country you know what

happens, lots of parents come to me and they say I have a teenage girl I have a teenage boy I want you to talk to him. This has happened to me hundreds of times. Literally hundreds of times. And you know why they come to me? And I don't judge anyone, I don't judge anyone Wallahi! I don't judge anyone. You know why they come? Because when they are teenagers they become independent. And when they become independent they no longer listen to you. When they no longer listen to you, you have to find somebody that they will listen to, the ship has already sailed. When was your chance? When was your chance? Before they turned in to some adults. That was your chance. Don't lose that opportunity. The thing that we have to learn here is we are in a different world. The way you deal with your children back home is not the way you deal with them here. They are two different things. Back home you can yell at them, slap them do whatever its all good, thats how everybody does it. Over here you yell at them a little, they go and talk, " yeah my dad, he's total loser." They will talk about you like that. They will, among their friends. They will talk. I used to run a sunday school, I was the head of a sunday school and my primary job, my primary job you know what it was? I used to be a spy. That was my primary, it wasn't curriculum or am I teaching aqeedah or what text books to order, no no no no no no, that will come later. Let me go around during recess and spy on the conversations these kids are having. My mom let me buy an NC17 video game and I am only 8. She loves. No she doesn't. I have grand theft out of whatever 85 now. Right? Did you see that movie. It is PG 13. But I am still got to see it. Or its already on, I have seen it. Now I have a DVD at home. This is what the kids are talking about. They are messing your kids up. You think you love them. This is love? This is what Ibrahim (As) approve anything near to this? This is concern for children? Wake up. Really wake up. Exposed our children to things in this society it has gone progressively worse. In media especially. So a movie that was PG 13 10 years ago. Is PG now. Ok the standards have dropped. They are talking about, its not even me, they are talking about it. Right? So and for example homosexuality and these kinds of filthy things have now become norm even in cartoons. It is not Tom and Jerry any more. Things have changed. Things have changed. We have to be aware of what's going on. What our children are watching. The kinds of language they are using. The things they find normal. The things have just become part of life. You know when you come in the masjids and you see people having beards and making salah and you know they are talking in a certain way. Do your children see more of that or do they see the real world more. What the children see more is what the children define normal. So to your kids in their head this isn't normal. That's normal. And that's a problem. That's the real problem. They do not see this is normal. They see the outside world is normal. How do we change that for our children? How do we make this change happen for our children? First be aware of this problem. And then lets talk about how to address this problem. What I said the number one catastrophe for our children is? They have no one to talk to. They have no one to talk to. When your child goes to public school and sees a boy and a girl together or some girl comes up to your boy and says you wana go to the prom or we are getting together at this restaurant do you wana come with me. You kinda cute. This happens to your fifth grader. This happens

to you seventh grader. Your girl your boy. This happens to them. Are they gonna come home and talk to you about it? No!. “ Hey dad this girl told me I am cute”. “What????!!!! Is this why we brought you to Amreeca.” **slap slap** you know. The works. This child knows my parents can't handle this information. So he has got to talk someone about I. Guess who he is gonna talk to? He is gonna talk to his friends. And if he is going to a public school. His friends are Muslims or non-Muslims? They are non-Muslim. So when he talks to his non-Muslim friends what kind of an advice he is gonna get? Muslim advice or non-Muslim advice? Non-Muslim advice, “Go for it man.!”. Thats what he is gonna get. And now your children are confiding in their friends and not in you because you are too strict. You don't talk to them. You don;t open that door for them. Bcause you are used to have that authority of your father had on you but that was back home. This is here man this is different. It doesn't work like that. We have to be friend our children. We have to let them open up to us. And this is a problem for me. I am a father of three daughters. Right? And I am a protective father. So when my daughter was in pre-school, in pre school. There was a boy that sat next to her and she came home and said hamza sat next to me today and we coloured together. And I said, “WHAT!!!!” and my wife looked at me and said, “Just leave, i'll talk to her. You leave”. Because if I show anger now then she'll know my dad doesn't like hearing about hamza. So next time hamza does something or said something does she gonna tell me? No! So I have actually chopped off my own foot when I said that. I have to learn how to deal with these things. It takes alittle bit of tactics. It takes a little bit of patience to deal with our children. We put them, its not their fault, we put them here. We put them in that school. We put them in that enviornment. They didn't ask for it. We put in there. So if they are expose to bad things whose fault is it? Ours. We have to take that little bit of responsibility and not just ohhh how dare you say this or how did you learn that word. You put me in that school. You put me in that situation. You let me watch that movie. You didn't ask what friends I have, where they live and who their parents are and what we do when we get together. You didn't ask. That's your problem. So open up the doors of communication for your children. Open those doors. Open up them now before its too late. Really open them now before its too late. Too many of our children have rebelled from their homes. Too many of our daughters have runn away with their boyfriends. Too many. Too many. And I know it is ugly to hear but its a reality. You have to face it. Too many of our sons have illicit relationships. You know. This is a sick reality. We have to deal with this. Ad we can't just cry about it we have to deal with it. So this is the first thing, open up the doors of communication with your children. Second thing for your teenage children. I gave you an example of Yaqub(as) we said he is a wonderful father. Did his sons do something really messed up? They did. What did they do? You remember? They took his son, kidnapped him, dropped himk in a ditch in the middle f the woods and came back with a shirt with false blood on it. Did he know they were lying? OK. So now here's a situation there are some young sons, here's a father. The father knows there is something horribly wrong. Horribly wrong. Does he say you scum, you better go back and get that....You find any of that? What do you find? فَصْبِرْ جَمِيل When I hear tha response I say what kind

of dad is he? Why didn't he yell at them, why didn't he you know. You know why? Because he is a genius father. After who really takes care of parenting knows what is the age to advice your children ad what is the age when they have become independent. No matter what I tell them they are not gonna listen. The father knows. So there is an age where the only thing you can only do is what? فَصْبِرْ جَمِيلٌ There is an age that comes where all that is left is فَصْبِرْ جَمِيلٌ. That's it. That's all you can do. Now the ship has sailed. Now they are on there own. They are on there own. So your job is before they get to that point. Now if they gone to that point if you have teenage kids. Then the best you can do is try to introduce them to better company. First of all give life to the youth groups at the masajid. I don't care what problems they have, still, give them life. And my advice to youth groups in general is keep the boys and girls separate. Have two separate youth groups. Don't combine them because you are asking for trouble. If you are a teenage boy or girl, living in this society then you have been exposed to enough shameless bombardment of media that those ideas are constantly running in your mind. And when you get a bunch of 15, 16, 17 year old Muslim boys and girls together and they are having an Islamic program, please, please. Lets be realistic. That's not a good idea. There is no way a teenage boy can tell me nothing crossed my mind in this whole event. There's no way. There's no way. You know how you were when you were 16 or 17. So don't think your children are any different. So my advice to youth groups is separate the boys and girls. And I don't care what youth group it is Wallahi, I don't care if it is Mass Youth, cresade youth,(50:06) or its YM, or its another youth group you guys started or its MSA whatever it may be support it. Help it out. Instead of telling me what problems they have you have more problems. Don't tell me what problems they have. Tell me how can you make the m better. How can you support them. How can you liven them. Because these are the refuge for your children. Your children your teenage kids are not gonna go listen to a sheikh. They are not. The vast Muslim majority of Muslim teenagers won't even listen to me. You think they are gonna listen to me just because I do not have an accent. No! They are not gonna listen to me. They see this they run. They run. Thats the reality. Who are they gonna talk to? Other kids their age. Youth groups are the life line of Islamic dawah to our youth. They are the life line. If we don't support them we are losing it. Doesn't matter who the imam is, it doesn't matter how big the masjid gets. Doesn't matter what color carpet finally won in the board meeting. None of that matters. None of that matters. The only thing that will matter is do we have a vehicle by which we are bringing the youth back in to Islam. Thy are bringing back in to the masjid. And then the next advice is for the community centres Islmaic centers all over the country and these are my fathers and my uncles these are my elders my respected you know elders that I love fo rthe sake of Allah because the time and the effort they put in to building and maintaining these masaajids but my sincere advice is a bigger problem than getting an Imam for the masjid is getting a youth director for the masjid. A brother youth director for the brothers and a sister youth director for the sisters. This is critical in our time. More than an Imam. You know you get an imam you say he is a Fadil, he is an 'Aalim, or he is Mufti or he is Mujhtah or he's got a degree in fiqh or he is this that or the other. He comes and tells you

something about his opinion in Fiqh and guess what what most of the community does I don't like his opinions. I am gonna find another opinion on google. Why have you hired him with great resume when you are not gonna listen to that guy. Right? Its demented how we have become. We are not facing reality. Youth directors are far more important. Young brthers young sisters in your own community Houstons Masha Allah hot bed of like energetic really really great potential youth. So you take a bunch of youth you take a bunch of sisters that are studying Islam, a bunch brothers you say one or two of them we will pay your college tuition. We will take care of your college tuition. You become the youth director full time for our masjid. You make sure a program is being done every week. You make sure that you take the kids outside for some basket ball or ice cream or trip to a beach whatever or overnight whatever. Every week something is going on every two weeks something is going on. You take care of that we will take care of you. Because you are taking care of the children of our community. We have to think like this. We have to invest in people now. We have to invest in people. And there is no shortage of remarkable youth in Houston..Wallahi! There are short in other communitites. I look around Masjid I do not see any young people, here Masha Allah, why? This is a great potential in the youth. Among the brothers and the sisters. So capitalize on it. Get over your fiqh debates whether it is 8 taraweeh or 20 taraweeh, your children do not care. That's a bigger problem. We can worry about those problems when times are good. These aren't good times. So whether eid is Mon, Tue, Wed, Thu or Fri. It doesn't matter our children are more important. They are more important. Whether the guy is Hanafi, Shafee, Maliki or whatever you think he is. That's less important right now. Our children are more important right now. Let's prioritize. Let's really really have the right priorities. If we don't take care of our children, these debates will die with us and the next debates that are coming, if we don't take care of our children. Has anybody heard of Irshad Manjhi. Right? There is a hundred thousand Irshad Manjhis brewing. Right? When we do not take care of the Islam of our next generation that's what happens. That's what's next. They are not just gonna be on CNN they are gonna be board memebers at masajids. IF do not take care of the business now. Think ahead. Think ahead. I was telling you in the Khutbah of the churches of New York city that didn't think ahead and what are they turned in to now? They are night clubs. Churches turned in to night clubs. In the heart of New York city. Oldest catholic community is in the country and still, that's what's happening with them. So on the other hand you have the Masaajid, I met this brother, Wallahi when I met him I went to the corner and I cried I just cried. I met him in Las Vegas. And I was in Las Vegas for the Quran conference, don't get any ideas OK? So few years ago I was at the Quran conference, and there is this elderly fellow he is about 80 some years old he and his wife you know a white couple blonde you know blue eyes really nice, they are sitting next to each other at the Quran conference and I am sitting there and I was curious where they came from. I went over and you know I said Assalamualaikum, Walaikum assalam. So I was really surprised "Muslims" Masha Allah. So I started talking to them. They said yeah well what happened was he told his name and it was Russian or some kind of Islamic descent. But his great grandfather was actually a Muslim and their family came to the

United States some 150 years ago. And in two generations they lost Islam. Right? And then they were raised as just another Christian family. And he was doing research on his family tree. So he dug up some stuff in his attic (55:35) and found out that his great grand father was actually a scholar of Islam. And then he started looking in to Islam and he found truth in it and he took the Shahadah reviving his great grand father's tradition and his wife came to Islam too and then they lived in Massachusetts some where. So they decide they will buy a Humvee and they will travel the entire country stopping at every masjid they find. Subhan Allah. And they were in Vegas at that point. SubhanAllah but you know Allah guided these people Allah had written that for them. But you know that Aalim that came who came to the US do you think he intended that his children will lose Islam one day? He didn't . And he didn't think that was a problem maybe. Just we think, you are making a big deal out of nothing. If you could just see 50 years in advance if you could just see 50 years in advance. The last thing I will share with you in shaa Allah and we'll open up to some discussion we can have together bi iznillah. This is a social statistic. This social statistics was conducted by a sociologist about the Orthodox Jewish community in the East coast of United States. You know in New York and like in Massachusetts the Jewish community the Orthodox community is very strong. Right? Some parts of Brooklyn you feel like you are driving in Tel Aviv. Right? That's how it feels. So that sociological announces was in 60 years there will be no haseedic jews in New York. In 60 years. That's not a long time. And they are far more organized than we are. And they afar more infra structured and the Sheba institute, I used to live in forest hills, and 12 13 block street there are like 6 synagogues. They are very organized. They have infra structure. Right? And the claim is they are losing their youth. And its 60 years that won't be any left. They are gonna lose their Orthodoxy, their traditional Judaism, they are gonna lose in this country. That's the claim that is being made, Subhan Allah. And that is a community much older than we are and much more organize than we are and much better funded than we are because Riba is not a problem. Right? But on our side Subhan Allah we are much less in resources. We have only Tawakkal in Allah again I started with it and end with it. Don't underestimate the power of dua. Do not underestimate the power of dua. We have to now start thinking bigger. We have to start thinking how do we solve this problem. How do we connect to our children. How do we open the doors of masaajid to make it for the children a better place. The people who are going to watch this on video in shaa Allah if your masjid does not have a basketball court get a basketball court. A professional one. Raise the funds for that first before the chandelier. The chandelier can wait. It will be off most of the time anyway because you gonna whine that it costs too much electricity bills. So don't worry about the chandelier worry more about the basketball court. Worry more about the soccer field. Worry more about the sports facilities that the kids can come and hangout with. Even if they don't come and pray, they are just here is better than being at the club. So let's be realistic. Right? And for the girls have lounges, places where girls can hangout at the masjid. Where they can just be by themselves. And they can just do their homework there. Talk to other Muslim girls there. So that they are not at the mall. They are not hanging out with non-Muslim girls. They have a safe refuge at the masjid.

We have to start thinking like this because this America, we need refuge. This is not Pakistan, because in Pakistan you would never think of somewhere to play at the masjid Astaghfirullah! How can that be. But here we have to draw them in. We have to. If we don't where they gonna go? Where they gonna go? So we have to start thinking in shaa Allahu ta'ala among these lines. May Allah (az) make all of sincere in our efforts. May Allah (az) reward us for whatever little we have done. May Allah protect us and especially our youth and our future generations that they may become the ambassadors of this deen in this land and make this a permanent fixture and make this land a land of Islam when the time comes in shaa Allahu ta'aala.