CONTRADICTING COMMUNITY

Alhamdulillah, assalatu wassalamu ala rasulillah summa amma ba’ad. i didn’t share a title because this was not gonna be a lecture, it was gonna be a rant Insha-Allah. And it was gonna be a rant about a frustration I’ve been feeling for a long time that I want to share with you and hopefully I want you to feel it with me, if you don’t already ok? Alhamdulillah summa Alhamdulillah I’ve gotten the chance to get intimately close to good number of communities all over the country and I’ve noticed a serious contradiction. You have a town like Houston and you have Muslims spending , you know, almost three weeks studying Islam day and night in one part of it and not too far from here maybe within a one mile radius you have Muslims doing things I can’t say here. And it’s the majority. You have masajid where people are coming for Jumma’ prayer and they have some serious, serious problems like when I say serious problems I’m not just talking about theological issues that are serious, I’m not just talking about issues of ignorance in terms of knowledge, that’s serious too. I’m talking about serious psychological problems, serious family problems, drug, alcohol, you name it. They’re coming to Friday prayer and the one place that’s supposed to give them solutions, guess what? It’s not. We’re going across the country and SubhanAllah it’s a gift of Allah that we- masajid have now become a part of the American landscape. Masajid are incredible. You’ve got large multi million properties, I mean we’re huge. We’re huge and SubhanAllah how we’ve been able to raise those funds because usually, the masjids and the world landscape they’re government funded projects or they’re public projects. These are privately funded institutions that are being built all over this country and yet these same masjids are not equipped, nor nearly equipped for the most part to deal with some of the most basic problems of the Muslim community. I’m going to share this problem with you at three levels. First I’ll just talk about the youth, just the youth. There’s the you kind of youth, you know what that means? They’re somehow identified as religious, they’re attending religious programs, they’re learning in whatever capacity, they’re attending some sort of a ‘Halaqa’, they have some sort of relationship with an Imam or two, right? They’re watching videos on You-Tube, downloading mp3’s off the internet, reading articles, books, this and that, you know, blogging on like, you know, religious websites, asking fatwah questions, that sort of thing. Religious youth.

On the other end of the spectrum you have the messed up youth. Who are these guys? These guys are Muslim too, which you wouldn’t know. You would not know. And the things which you say Astaghfirullah to, the things that you pass by and say ‘La hawla wala quwwata illa billah’ that’s nothing for them. That’s just the beginning. They are up to some really bad stuff. Really bad. And it’s so bad that if I sit and, we’ve actually done this in Virginia when I was there, sit down with a couple of Imams and you explain to them what the youth are doing, you take a couple of messed up youth that you can talk to, you bring them over and you say, ‘why don’t you, Me. Messed up youth, tell Mr. Imam here, what you guys are up to?’. And the Imam refuses to believe it. ‘No, come on, that’s—no, that’s impossible. Does that even exist?’

Yup! That exists. It’s a scary reality. That is the messed up youth. And then there’s the middle youth. You know who they are? They used to be party animals and they somehow accidentally stumbled upon an MSA? Or accidentally clicked on a You-Tube video? Or they- one of their friends became religious or something? And so they’re kinda, sorta inclined? Maybe they’ll put on hijab sometime. Maybe they’ll let it grow for a couple of days, right? But then they’ll sometimes drift back, then they get pulled here, they’re sort of in the middle. They’re good kids, they’re good kids. They’re not as bad as the messed up youth but they’re in the middle. You got three kinds of youth. You know what my theory is? My theory is most of us were messed up Illa Ma shaa Allah. Most of us were messed up and then slowly we started transitioning and eventually we became what you can call religious youth. A lot of us ok? We became what you-- I’m not saying-- you’re good people, I’m just giving a social term, ok? I don’t know the state of you Iman and you don’t know the state of mine. But we became religious. And when youth become religious you know what happens? The way they speak changes, the thing they like and dislike changes, the friends they keep company with naturally changes, ‘cause how do you make friends? You make friends based on common social activities. So obviously you’re not hitting up the movie theatre. You’re not going to the club anymore; you’re not hanging out with your non-muslim friends who curse and, you know, all the time. So obviously you’ve found new friends at the masjid, you’ve found friends among the students of knowledge etc etc. So your culture changed. Your culture went through a paradime shift. And this change, you know who started noticing this change in you? Your family. We’ll talk about that a little later. When you- when a lot of you went through this change your family started noticing that you’re going through a change. For a lot of you this is a reality. But then for others, you got cut off from your friends. You slowly got drifted away completely from your friends. Now tell me, if I was to put percentages on this, what percent of the youth do you think are religious? Just throw a number out there. You’re very generous. I’d give a fraction of a percent. I’d give a fraction of a percent to the religious youth. I’d say about 10-20% at most would be the kinda sorta convention youth? Right, those of you? And then I would say probably the vast majority of muslim kids, muslim youth are messed up. They’re entirely messed up. And they have little to no exposure to Islam. But you know the gift of Allah to us? The gift of Allah to us is, even the messed up youth, a good number of them show up to Jumma’ prayer. Even they show up to Jumma’ prayer. Now, you know this event has a tuition? You have to make a sacrifice to come here, you have to take a flight, you have to book a hotel, you have to make arrangements to be here. If there’s a program at the masjid, fliers have to be [assed out, facebook events have to be made, emails have to be sent out. People have to make phone calls, encourage each other to show up. How many fliers are sent out for Jumma’ prayer? Any facebook events for Jumma’ prayer? ‘Coming this Friday!’ Nothing. Who’s the khateeb? I don’t know if I’m coming this week. I don’t know the khateeb. The khateeb could be like the kind of khateeb that makes you wanna bang your head on the wall you still go. Allah creates this institution for which, it’s a national convention of the muslims every week. Allah designed it. So that muslims can stay in touch with their religion. No matter how messed up they get. There’s still something there. So now I want you to appreciate what a strategic role, what a critical role the khutbah plays in the life of a community. I’m giving you a reality. I’m giving you this realistic- personal experience stories. Kid shoots up some drugs in the parking lot of the masjid in his car, sniffs it up then comes to Jumma’ prayer. He comes there. And he’s listening to a khutbah about some technicalities. That were discussed in the 8th century or the 12th century. Or he hears names of 18 scholars that this guy, this young guy who’s a student of knowledge- he’s learned all this knowledge so he’s gotta regurgitate it somewhere. So guess where he finds the opportunity to regurgitate his knowledge? At the mimbar. He’s gotta let people know how much he learned, right? Does anybody in the audience care? Nope! And then you know what else the youth does? The youth brings up- and this- some of you are not gonna like what I’m gonna say but I’m gonna say it anyways cause it hurts my feelings. Only because of that. I’m seriously concerned. There’s a- you know the religious youth are of different ideologies. The religious youth belong to different ideologies. And because we’re youth and before we were youth it was this gang versus that gang, lacres versus nicks or whatever back in the day. Bulls versus whatever spurs, but after Islam, after you became religious guess what it became? This school versus that school. This theological understanding versus that theological understanding. This many taraweeh versus that many taraweeh. This masjid versus that masjid. This Imam versus that Imam etc etc. this speaker versus that speaker. Don’t listen to that guy he’ll send you to hell, don’t listen to that guy he’ll send you to hell. ‘Oh man you listen to that guy? Oh you’re going to hell too? Ok, I don’t wanna talk to you anymore.’ We’ve created this. Not based on knowledge most of it. Most of it is just based on immature, immature- immature garbage. So we, and we brought this where? The tragedy is we brought this immature garbage to the mimbar. We brought it to the mimbar. So in essence, I mean I went to business schools, I’m thinking from a marketing business point of view ok? Here we are, a fraction of a percent, debating and fighting each other over territory over how much of the Muslims? That fraction of that one percent while the rest of them can forget, who cares? Who cares about them? I don’t even care. We have forgotten that they even exist. Our debates, our blogs, our- our discourse is relevant to a small minority. You should be grateful that you’re even having that discussion. A vast majority of the people are gone. They are out there. I gave a, you know, I gave the Divine Speech seminar and its open to muslims and non muslims. So a few non muslims have attended also. The one I gave in Tampa, Florida, this youth came up to me at the end and the first line is just a beauty of Surat ul Fatiha. It’s a little bit technical but most of it is pretty straightforward. He came up to me at the end. He said ‘I haven’t been in the masjid for six months. One of my friends told me to come cause there’s free food tonight.’ He came up to me and he told me. Then he pulled me to the side and he told me the kind- he’s seventeen years old, muslim kid. He’s into martial arts, you know, a well built kinda guy and he’s done things in his life that you wouldn’t even wanna know about. He’s already done them. He said, ‘how do I change myself? I’m addicted already. How do I get rid of this stuff?’ and why is he asking me? I don’t live there. I’m just coming to visit. Who should he be asking this question? Imam of the masjid! The youth group of the masjid. The knowledgeable- the youth. You guys. What’s your job? You’re the ambassadors of Islam. That’s what you are. Now the warning- the warning label I present to you is what you learn at an advanced level like the- even the lecture on Balagha. What you learn at an intermediate advanced level is not there that you regurgitate it to the masses. That’s a mistake. People- the reason that you can’t give that to people: if they were ready for that they would’ve been here. They’re not ready for that. They need something much more basic. You need to water it down. You need to keep the message simple. You know, we- on one hand our religion is so sophisticated and its so intellectual and its so deep and you guys appreciate that. You’ve been studying Deen. But on the other hand if you just start reading Quran and you read what the messengers say to the people. On another level isn’t it so simple? ‘Fataqullaha wa ati’oon’. Have taqwa of Allah, follow me. Simple! They’re keeping it simple. Fear the fire. Nothing complicated. You can get into a discussion about what are the features of the fire, right? And you can write a fifty page thesis on what are the features of hell fire or the features of paradise. But a farmer doesn’t need a thesis. All he needs to hear is ‘man I wanna go to paradise , I don’t wanna go to hell fire.’ You can keep it simple too. What’ve we done? We’ve done this injustice to our own. Number one, we’ve done this injustice to our own. Now here’s a strategic plan of action, brothers and sisters. Please listen to this carefully In shaa Allah. And make up your own strategy these are just some things that are rattling around in my mind. The religious youth, once they become religious, they create a certain kind of language and culture which automatically cuts themselves off from the not so religious youth. And specially cuts themselves off from who? What’s that third category? The messed up youth. Completely cuts themselves off. Who’s supposed to reach them? On the one hand we talk about da’wah to Islam, bringing new muslims in which is an obligation. On the other hand our own are leaving by the flood gates. They’re becoming religious by the trickles and they’re leaving by the fall fast as it opens. It’s gushing out. So it’s counter- productive to not be concerned with the loss of our own. With the loss of our own. Now, how do we do this? First and foremost, don’t expect the people to come to you, you have to go to the people. You have to do that. You have to start thinking like that. And you know where the people are? They’re not in nice places. They’re at the sheesha place. They’re at the pool place. They’re playing at the ball park where guys use foul language all the time. Right? They’re at those places. I’m not saying you become one of them but you know what? Those are the members of this ummah. And when they said La ilaha illallah, at any point in their life they became more beloved to me than what blood makes- the connection that I form with blood. This is thicker than blood. We are concerned about them. We love them for the sake of Allah. We start thinking in terms of Ammar bil ma’roof and nahi anil munkar, we start bashing and you know, cursing the muslims who sell alcohol or who own these- the haram businesses or that do haram things on the internet etc etc. did anybody stop to think maybe I should try and save this person? What if this person was your brother? What if this person was your neighbor? What if it was your best friend? Would you just hate on them just like that? Right? We don’t have love for this ummah. We’re too easy- too quick to pass judgments on them. We have to, you know, find a way to start pulling them in slowly. Pulling- and you can’t do that until you treat people like human beings. You can’t do that. If you treat them like evil doers or just, you know, this label Fasiq or, you know, deviant or whatever else, you know, their aqeedah’s messed up forget them. No, no, no, no, no. these are the assets of this ummah. Allah gave them the blessing if la ilaha illallah cause Allah sees something in them. And Allah gave us- whatever he gave us, whatever concern he gave us because he expects us to do something with it. He expects something out of us. So this is the first thing I want to- at least there should be a discussion in your circles. I can’t give you the answers. I can at least give you the problems. In your own circles there needs to be a discussion. How do we reach out to these youth? How do we work with them? Let me give you a couple of stories- interesting stories. There was a youth group, I won’t mention where it was, that, you know, had messed up kids too. Cause they used to play basketball, and they used to go and hang out later on, eat at the restaurant, nothing religious for a while. And the guy running the youth group was very religious. And I told him, just run the group man, just don’t worry about teaching them anything. Just run the- run the thing. Right? And the masjid has a ball gym- a basketball gym. So they come in and they play ball. And they play late at night, they’re using filthy language in the masjid gym. If an uncle sees it, specially a desi uncle, what’s gonna happen? Oh forget about it. Yeah so he’s like get outta here you know and don’t come back ‘hey what kinda- it’s a masjid!’ right? Now tell me this. This guy with tattoos all over his body, rings in places you wouldn’t want, playing basketball, you curse him out, where’s he gonna go? What’s the next step? If he’s not here, he’s at the club. He’s somewhere else. At least he’s here. At least he’ll hear the adhan for Maghrib. Maybe he might even join us for salat one day. In a few weeks. Maybe. But somebody has to treat this person like what first? A person, a human being. Someone worth, you know, saving. Or at least that they should be given the message in decent fashion. That- they deserve that much. Now, give you another example, just what’s going on at the masjid. Ramadan, two years ago. A guy, totally drunk, I mean this guy is drunk. Muslim guy. Walks into the masjid. During taraweeh prayer. Can’t even stand straight. Guess what happens next? They kick him out! Dude, he came to the masjid. Does that tell you something? Does that tell you that he’s trying to seek help? Does that tell you he’s trying to quit? Why would he bring himself in the middle of humiliation? Why would he do that? He needs help. The only help you provided was curse and yell and A’oozubillah and kick him out. This is what we do to muslims. Imagine what we’d do to non-musilms. This is a muslim. Now I’m gonna give you a non-muslim story. You may have heard this one on a video somewhere. True story again. So this guy, he’s a Vietnamese guy,. He’s a muslim and his co-worker is a idol worshipper. You know, Vietnamese have a lot of different idol worship, sort of religious traditions, and he is one of them. I forget which one specifically. But he co-worker, the idolatress co-worker says to his muslim co-worker, ‘hey man, I wanna come with you to your worship on a Friday.’ So the guy keeps putting him off ‘no, no, no. I don’t know. I don’t think you’re ready.’ But he keeps insisting, so he takes him to the masjid. So they go to the masjid. And they go to the masjid and he sees- he looks around and everybody’s making a ruku’ and sujood and qiyam. Everybody’s making Sunnahs before Jumma’ time. He says man where’s the statue? And everybody’s kinda doing this stuff but I don’t see any statue. He says no, no we don’t have a statue. You can’t- you know you can’t put an image to the Master of the worlds, he’s beyond images. That would be putting a limit on him. He says that’s amazing! How do you pray to this God? He says just like these people are praying. So he sees people doing what? Qiyam, ruku, sujood. He says ‘Ah! I get it.’ He went down like that. Guess where he learned that from. From his own religion, right? So this brother sees this from a distance. This brother sees this from a distance. In the spirit of amar bil ma’roof and nahi anil munkar he gets up, he comes over, grabs the guy by the shirt , drags him outside the masjid, throws him out and says ‘until you learn to make salah according to the sunnah, don’t you come back.’ We at the masjid level are not ready to deal with people that need our help. We’re not ready. What if a woman, inappropriately dressed, walks into the masjid, what’s gonna happen? What if a guy that’s covered in tattoos, like some MMA fighter or something walks into the masjid. Elders are gonna say ‘oh my God! Dajjal came so early?’ all hell will break loose. We’re not ready to deal with people. What da’wah are we talking- wha are the da’wah centers? You don’t need to build a da’wah center. They’re already built. What are they? It’s the masjid. And who are the da’ees of the masjid? The students of knowledge, the youth. They are the eyes and the ears of this ummah. They are the faculties of this work. You! So you have to understand, number one, the critical role that you’re in as far as the work of this ummah is concerned. But I wanna bring you closer to home. Remember I said when you turn a religious leaf, who starts noticing you’re changing? Let’s talk about that a little bit. So you’re family starts noticing that you’re uh, not taking that thing off your head. Your family also starts noticing that it’s getting a little fuzzy out here. And your friends have the fuzzy stuff too. Your friends changed. You don’t hang out with those other boys anymore. So your mom gets a little concerned. She says I want you to be muslim, but not muslim muslim. This is not why you came to America. Right? They get concerned. They get concerned. It’s just- the mother says to the daughter, the father says to the- ‘who’s gonna marry you looking like that? We don’t do this in our family. Why don’t you act like the rest of the family? What’s the matter? You’re embarrassing us. We can’t take you to the wedding looking like that. We can’t take you here.’ You’ve faced this. You know people that faced this. In other words what’s happened is, the people that are trying to hold on to any strand of the religion have become the outcasts of this ummah. In their own homes. They have become the outcasts in- you’re the weirdoes. This is the weirdo convention right here. We are the outcasts of our own family. We are the objects of ridicule. You go to the eid gathering, for most of you ‘oh maulana is here. Issue me the fatwa, eh? So is this haram too? Is that haram? Remember last year when you used to be partying with us, what happened now? Religious now? Okay. We get it. We understand.’ You become the object of ridicule. And through u, Islam. And when you hear Islam being made fun of, or halal and haram being toiled around with at the end of a coffee table, what happens to you? Young muslim. Grrr. And when that happens to you what do you do? ‘Astaghfirullah, this is a bida’h. You people- Your aqeedah is messed up. You’re following your culture, not the religion. Slam the door, walk out. And then your parents come back to you and say ‘oh so this is what the religion teaches you, right? Talk to your parents like that?’ they got you good. They got you on lock. Understand this. When you become serious about the religion, be mentally prepared. Some of you are blessed with very good families, Alhamdulillah. But many of you have this trial. You know, one of the worst things in our deen? One of the worst things in our deen is so much as talking back to your parents. Right? Now know this. Know this as a reality. I see a lot of young faces here so I say this. Know this. Your father, for the sons here, knows exactly what to say to get under your skin and make it burn. He knows exactly what to say. And he knows that it burns too. And he says it anyway. You know why? Not cause he hates you. Cause he wants to see what you’re gonna do next. He wants to test your patience. And if you do snap, if you do flip out, he’s gonna say ‘aha! This is what the religion teaches you. This is what that Imam’s been telling you. Or this is what that Ilm summit! That’s what’s gonna happen. You come back, you come back with a B in your math, in your calculus class, guess what’s gonna be blamed? Your religion. Your religion. You lose your job, guess what’s gonna be blamed? Your religion. By who? Not the non-muslims. Your family. This is because of that face of yours. This is because you’re always going to the masjid, that’s why they probably fired you. This is why you failed. In other words all of your successes will be overlooked and all f your failures will be attributed to psychological war inside your home. This is a psychological battle inside your home. And your- if you want all of the good that you’re trying to do, you’re trying to attend classes, go to conferences, sit in the company of Shuyookh, listen to hours and hours of lectures, stay away from music, stay away from bad companies, keep your eyes low, Oh my God there’s so much to do. You wanna wash all of that, multiply that by zero? Talk back to your parents for a second. And we do. We do. If we can’t take it, it gets under our skin, it boils over, and we say ‘Ahhh, how dare you?’ and then we just- that one time you snap, done. There’s a reason why Allah azzawjal puts, you know, the gratefulness to them at such a high regard. And you know, if your blood boils, if they do something wrong- I would think Ibrahim AS’s blood would boil a lot more cause his dad makes idols. Talk about a bad aqeedah, right? He makes them. How does he talk to him? Respect, love. Ya abbati! My beloved father. He’s kicking him outta the house. He says I’ll make dua’ for you. I’ll ask my master to forgive you. And he’s getting kicked outta the house. Not ‘fine! I’m on the sunnah.’ No. it’s not the discourse. It’s a different discourse. We have to learn. We have to learn to grow with thick skin. I’ll tell you a personal story. You’ll enjoy this story. My dad experimented with me. And my mom taught me. She realized what he’s doing and she said, ‘listen, you need to understand to learn how to play the game.’ And then I was like oh I’ve been a dummy for so long, I didn’t know. You know what my dad did? My dad loves to do this. He comes to me and says, ‘I was listening to this shia speaker, he is so good. And he makes a lot of good points.’ And he just goes on and on and on talking about the shia guy and , you know, how they have really good arguments and stuff, and I’m just, I’m cringing, and I’m like, my face is turning colours, and then my mom told me how to play the game. So the next time he came up to me and said that, I said ‘yeah, I heard him he’s awesome. I mean his arguments were unbelievable.’ My dad says ‘don’t listen to him!’ so I ended that argument right there. But the idea is, you know, that your parents will psychologically test you. You think they don’t understand, man they changed your diapers, they understand you. They know what you’re all about. They’ve sized you up. They have. Don’t underestimate them. Don’t go ‘Ahhh, they don’t get it. They don’t understand my concerns about Islam.’ They do, please. They do. Relax. Learn to first develop the family relationship. If you’re studying the deen and you’re destroying family relations at the same time, your priorities are somewhere they shouldn’t be. You need to fix family ties. This is a fundamental of our religion. It’s a fundamental premise of our deen. And now let me tell you, the last thing I wanna share with you about my rant, how there’s this dichotomy. You don’t have to raise your hands. I’m gonna make- I’m gonna stereotype all of you anyway. I’ve already stereotyped all of you as weirdoes in your family. Why would Allah put you in that family anyway? Why wouldn’t he put you in like, Abu Hanifa’s family or, like, Imam Al Shafai’s where all your uncles are Huffadh of Quran and Muhaddisun? Why do you have a sister that’s so nasty? Why do you have a brother that’s ‘oh my God! I don’t believe this guy.’ Why do you have cousins that are just completely on a different planet? If they were not family, you would never even wanna look at them. They’re so different from you. And that’s to me- this is my deviant understanding- is exactly the point. Allah Azzawjal made us family with people, so we could become Islam’s ambassadors to them. Because nobody else was gonna reach them. Who was gonna reach to them? We were. When you’re giving- when I’m giving a speech to you guys, you’re actually here to listen to me. Let me try giving the speech to my cousin. Let me try giving it to my uncle. Let me try giving it to my mother. How’s it gonna go? ‘chup oy!’ that’s in urdu. ‘Be quiet’, right? ‘Get outta here’. It’s just you. Sheikh Yasin- his parents came and I was really honored, he came and he told me that they came to see me. I was like ‘they didn’t come to see you?’ he goes ‘it’s just me’, right? Family is family. So you will get overlooked. You may have a lot of respect, you’re running the Halaqa, you’re the MSA president, you’re the Khateeb, you’re this, you’re that. You’re the Qabeela- the ameer of the Qabeela, you’re, you know, you’re the guy that went to Ilm summit from the community, but you’re nothing in the family. You’re nothing. Get used to that. Make da’ee as a nothing. Make da’waa as a nothing, rather. Learn to take the hits. Learn to take the insults and live with them. Pull people out slowly. Change their behavior towards you. Be the best to your family and that is the da’waa of Islam. They don’t need you speech. They don’t need the notes from this class. They don’t need notes from this- from the entire summit. They don’t- your family doesn’t care for them. They don’t. You know what they need? They need you to go home, without asking, you vacuum the house for your parents. You do the groceries. You buy your mom some flowers. You do stuff without even asking. Your dad always wants you to get better grades; you focus on that one class to show your dad that you got those better grades. Not for the grades but for you father because making your father happy will serve your deen in the end. Think long term. Think long term. Start thinking about the relationship with your family. I’ve noticed too often. Too often-too often young muslims that are serious about religious learning, are overlooking family obligations and this is the bigger problem. And the second tier problem is that they are become self-righteous without realizing it. What does that mean? They see other muslims that are in the right, they see other muslims that are in the haraam, and they assume somehow that they are what? They’re better or at least they’re not doing that. ‘Astaghfirullah! I wouldn’t associate with those people.’ Where were you two years ago? Were you not there? Who pulled you out? Allah Azzawjal mentions this in the Quran. The ayaat of the journey of this ummah ‘ya ayyuhallazina aamanuttaqullaha haqqa tuqatihi wala tamutunna illa wa antum muslimoon.’ Taqwah was the first thing. You developed taqwah inside you that brought you to this concern about not dying unless you are what? Unless you’re muslims. And then what held you on to this taqwah was the next step. Wa’tasimu bih’ablillahi jami’an. But then when you hold on to this rope which is the book of Allah, what is the next instruction? Wala tafarraqu. Don’t divide among yourselves. What- let’s make an easy observation about religious youth. What happens when they get religious, immediately? Division is the first thing that’s associated with them, la tafarraqu. Wazkuru ne’matallahi alaikum. You know what should be our public discourse? Here’s the aayah. Make mention of the favor of Allah upon you. Mention the- be positive. Make the- make mention of the favor of Allah upon you.

Iz kuntum a’daaun fa allafa baina qulubikum fa asbah’tum be ne’matihi ikhwana. Wakuntum ala shafa hufratim minannar. You all were at the very edge of hell. That’s where you were. Fa anqazakum minha. Then he rescued you from it. Allah rescued you. So Allah is the one who rescued you. So instead of looking down upon the next, find a way to rescue them. You know, last story I’ll give you and then I’m done In shaa Allahu ta’ala. One of my heroes in the country as far as da’wah is concerned and real genuine concern, we should learn something from this. This brother Eddie from The Deen Show. He says corny things sometimes and that’s part of his deal, you know, all good though. Cause if you- if you hang out with this guy, he is a da’wah machine. This guy is incredible. He is absolutely incredible. He doesn’t see ‘Oh man, what’s this guy gonna think? What’s that guy gonna think, I’m gonna tell him about Islam.’ He will talk to everyone. I mean we were, I was walking around, just walking down the street with him and there’s this guy in a wheelchair and we’re just waiting- just standing there waiting to cross the street. He turns over ‘don’t you think we should just worship one God?’ And the guy’s like ‘yeah, of course.’ And goes ‘yeah, that’s what I’m saying, and so people just worry about themselves and not about the One who created them. Don’t you think so?’ he goes ‘yeah I do’ and it’s like a five minute conversation and he says ‘here’s my number. I want you to come over and by the way, this is Islam. This is when you really worship one God.’ Who from us, would have the courage to just start a conversation. We go ‘man this guy’s gonna curse me out, he’s gonna stab me.’ You know, you’re in New York, right? What else might happen? But SubhanAllah. He doesn’t see, you know, what might happen, he sees that he has a message to deliver. Genuine concern. Genuinely concerned. His tenant- he’s in a building and his tenants are some of these guys that are like, uh, like you know, they work out and stuff, and they’re- they do that jitsu? Stuff, right? That, uh, Brazilian? Right? So these non-muslim guys, they’re all non-muslim guys, a lot of them have become muslim too. So, this one guy, he was- I was staying with him at the apartment, and this one guy, one of his tenants, he was about to go into his apartment but his key got stuck. For you know, sometimes you key gets stuck? For a split second. He sees, he goes ‘hey Mike! Come here, I wanna talk to you. Come inside I got something for you.’ And he pulls him into the apartment where I’m- he says ‘you know you asked me- I told you about Islam that other day?’ he goes ‘yeah.’ ‘Well here’s a guy you can ask everything you want.’ He pulled me out this way. You know, this guy, the guy he was talking to, apparently he wanted to be an MNA fighter. Something like this, literally tattoos everywhere. And he wants to know about Islam. Before passing judgment on who he is, just deliver the message. I know brothers that were skinheads. They, you know, they got their tattoos in prison. They went to jail for killing black people- or allegedly killing them or something, you know, violating their rights etc in the most horrendous ways and when they got released and took Islam, now he has an African-American wife. Eight kids! Right? SubhanAllah. Don’t pass judgment. Don’t pass judgment. Don’t pass judgment. This is- this is the number one problem we’re having. Undermine that discourse. Make that discussion about the ideological class, make it irrelevant. There are bigger fish to fry. There are bigger problems. There’s a serious reality outside we have to face. In our family, among the youth of muslims and the talk about the muslims at large. May Allah Azzawjal give us a sense of perspective and concern for the rest of this ummah. May Allah Azzawjal teach us how to use our knowledge wisely and to deliver the words of advice and our naseehah in a place that is appropriate. May Allah Azzawjal put barakah in our words because in the end our words don’t change people, Allah changes people. So may Allah Azzawjal put barakah in our words and reward us for the efforts that we make to serve his deen. Subhanakallahumma wa bi hamdik, nash haduAlla ilaha illa anta nastaghfiruka wanatubu ilaik. Asslamualaikum. Allahu Akbar.