His messages to you, The miraculous signs to you, so you, can now become committed to guidance. Now become serious. This was step 2.

Step 2 was; Hold onto the Qur'an, and use that as an excuse to create brotherhood. Use as an excuse to create unity. You know what we're seeing here tonight? This is not Nouman Ali Khan, this is Power of Qur'an. This is Quran. It create Unity. You didn't even know each other. But I sense a genuine brotherhood.. You feel it too. This is powerful. This is what Qur'an can do. So you can be committed to, you can feed off from each other's energy, and you can be more and more serious. More and more committed to the direction that Allah want you to go into.

The final step; if we get through this step; and we have a healthy community. And we have brotherhood among each other, then we are ready for the next step. You don't go to the next step until you take care of step 1, and step 2. Eventually we will be at step 3. What's step 3?

''Out of you, a group should rise, they should be made up of people from you. And the job will be to call people to good things. They will always be inviting people to good things. In other words, not everyone of us gonna hit the podium. But there will be a group that will come from us, when the brotherhood is created, counts of talents will be identified and we are going to horn those talents, and the entire community is going to invest in those talents, they are going to rise. And they are going to call people to good. Can you imagine, young people from our community, our own community, one day giving the Khutbas, one day inviting people to good. One day going on talk shows, and responding to people who are hating on islam. Our own kids that are born and raised here. Can you imagine that day? It's an incredible thing. When they're from among you. Calling to good.

Probably one of the most, misunderstood concepts in the entire Quran. Actually I was gonna spend about an hour and a half just on this tonight, but I can't. But I'll summarize what I can for you. The translation says, most of the time, ''They command the good, and forbid the evil'' How many people have heard that before? Command the good, forbid the evil, right? Many would have heard this before right? Very very shallow translation.

Ya'muroon means it’s a spectrum of things. Amr means suggesting something, advising something, trying to convince someone to do something, you know, encouraging someone to do something, and commanding someone to do something. Is there a difference between suggesting and encouraging and commanding? There is right?

It starts with suggestion, and you know there is different situation. Ill give you a real life, really simple example. Or I think its simple right, ''Dinner is ready. I'm going to call my dad to dinner, and I'm going to call my son to dinner. Dad is downstairs, son is upstairs. Im going to say to my son, "DINNER IS READY!!". I'm going to say to my dad, ''Aba, ehh dinner is ready''. I did Amr in both cases. In one case, I used the authority. In the other case, I used respect, request right? Two different things. Two different situations. Amr bin ma'roof depends upon the situation. You don't go commanding people. You don’t take out your haram gun and 'haram..haram..haram…….' Everything's haram!! You cant do that. Don't do that! No! No! No!

We have unfortunately, some of us social constipation in our masajid, in some places, we have it....i know it’s a bad term but..i feel that way..like its almost like you can't be happy in a masjid. And if you smile and say, salam alikum, the guy goes like…'MASJID…NO happiness here'. Oh man masjid's supposed to be a place to be happy. Don’t be judgmental on people, don’t tell people, 'you shouldn't be doing this, that’s haram you know..thats not right you know'. This happened in a masjid recently, this youth came to the masjid in ramadan, last ramadan, and some of these kids have never been in a masjid, like they're muslims, but never been in a masjid. Ever. A kid walks in, he got a couple of earrings, you know, he got tattoos, when some of our incredibly wise members of the community do. 'That's haram' 'What my ears? You wanna pull it off? Then you're gonna say, 'Your salat is not accepted! You're bleeding' 'What you want me to do?'

You can't go around telling people what to do! Your first job, your first job is to instill people in an awareness of Allah. Everything else to fall into place. Remember step 1? So what is Amr bin Ma'roof really mean? It means call people to good, decent behavior. Encourage people to do the right thing. Don't worry about the final details. They will happen. They will take care themselves. Worry about the big things, you can correct someone on how high their pants are, you can try to advice someone to get out of liquor store. Which is a priority? Think about that. You know..you're correcting someone..no no no…. you need to pray all twenty. All tharaweeh. Or don’t come at all.

Seriously, okay..alhamdulillah..situation outside is under control, they're saying. Alright. Alhamdulillah.

Takbeer..Allahu Akbar..

We can go on, insha'Allah. Okay so what was I saying? Something about islam? Yeah Priorities! Priorities! When you're gonna bring up an issue, make sure it’s an issue of priority. There are finer details in our deen. 'Brother they way you're taking wudu is not correct' he may be true. The way he's making wudu is not correct. That's not the way to bring it up though. That's not the way to bring it up. That's not Amr bin Maroof. That's just you trying to show people, you know more than them. That's just you inflating your own ego. Don’t do that! And eventually when we become a community encouraging each other to do good, and I'll tell you what that is, I will give you some practical examples of what you should be encouraging people to do. Tell people how you raising your kids? What you're planning to do with your kids? You know, even muslims who aren't practicing the religion, even their worried about their children right? Even non-muslims are worried about their children. And so when we bring that priority then people actually concern for our children is an actual easy vehicle by which people can start coming closer to the religion too. Becoming more serious about their deen. Ya'maroon bin Ma'roof. Aw yan'houna an munkar. Forbid all the disgusting wild things. Before you talk about, halal and haram issues, which most of you and I are not qualified to talk about it anyway, let's talk about evil things first. Out-right evil things. What are evil things? These are things like, shamelessness in the media, shows that make fun of prophets; and our kids watch them. And they have no problem with it. The kind of munkar that's going on nowadays, I feel, is you know, I don't necessarily come out and say in twitter and facebook and all that stuff is haram because I don't think personally. I don't think its forbidden. But I do see that muslims are, they have no standards, we have no standards in how we talk. When somebody says something, and you wanna put a comment about what they said, most of the time it’s a compliment or an insult. You tell me. Compliment or insult? Insult! Most of the time, you wanna say something, put somebody else down. This is just not how muslim talks. You just don't talk like this. That's not how we're supposed to communicate. This is the kind of Munkar. You're just creating bad feelings among each other. You making a culture out of making fun of each other. Don't let any group make fun of other group. Don’t do that. That’s just not how you should do. Right?

Another Munkar, is just how much more, allowing our standards to drop what we watch on T.V. and what we watch in movies. We allow ourselves to say, 'its only P.G. 13' 'it's only R..but it only got one bad scene. Everything else is fine'. 'Did you see the special effects?' I mean our views going to go on Judgment Day, we're being interrogated about the movie, 'did you see the special effects though? It's amazing'. Nop at that point, it's not worth it. Stop making excuses. Stop making excuses. And one of Shaitaan's jobs is to make bad deeds no big deal. So when somebody says, you know, that's a really bad idea. The first thing Shaitaan would put in your head is, C'mon man, line up. Relax. Everything's haram for you. Live a little. You won't be saying that later on.. You'd be saying that now. This is the essential message of Qur'an.

''And those are the ones, who are truly successful'' The rest of my conversation with you guys will be about this ayat. And how we can create a culture around this ayat. Within the muslim community. Within every single masjid in the country. Within the city of Ewsten, insha'Allah ta'la. And how we can create a part of that? Implementing deen, in these three steps, starting at the masjid. This session I wanna conclude, with the following statement, that will give a rise to the next section. Next conversation I wanna have with you is the result of this.

What I want to share with you, is one of the most important agenda of muslims of this country is to raise a good family. We have no other agenda than that one. To be the best husbands we can be. To be the best wives we can be. To be the best mothers and fathers we can be. To raise the best sons and daughters we can raise. And to be the best sons and daughters we can be. This is our number one agenda. There is no other agenda. The institution of our family is under attack. Its been destroyed. It's caving in from the inside. And we have to protect it.

And now this institution of family, you know what gives its strength? What supports it? Is the masjid!! The masjid, protects the family, that's what supposed to do anyway. The masjid is the place where you're supposed to be involved not as just a man, not just a married couple, not just for the boys, its supposed to be a place for the entire family. Its supposed to be where the family learn their religion. Where they learn to meet other muslims, and create a culture of islam. What's the other place you are going to meet muslims? Regularly? The weekly convention muslims have is the ju'mah prayer. Right? Our family need to be connected to the masajid. Now, the other thing is our masajid, cannot survive until they have involvement from the entire family. When our masajid only have involvement from the men, fights break-out. When our masajid only have involvement from some group from our community, fights break-out. When the masajid, have involvment from the entire family, the priorities stay straight. We do things for kids. We do things for women. We do things for men. We take care every other element of our community. So the community needs the family, and the family needs the community. They both need each other. If you try to raise a family, disconnected from the masjid… When I say community, I actually say masjid. Please understand. When I say community, I mean masjid. When you try to raise a family, that's practically disconnected from the masjid, disconnected from the community, you are asking for trouble. Because over time, it will become easier and easier for you to let go more and more of the religion. Families that moved out to some random, where the dad got a job, and there's no masjid out there and he's raising his kids, by himself, only muslim family, two muslim families in the entire town, after 10-15 years, when their kids are teenagers, their the ones who are writing emails that you can sense the tears when they are writing them. What should I do with my kids? I don't know..I don't know what happened between me and my wife. Coz there was no community. So the family started falling apart. We need each other. You know, the communities in Texas have a huge advantage. We really do! We have huge advantage. I come from New York. We don't have that kind of advantage. I'm telling you. Most communities, don't have that advantage. We have immense advantage here. We have the opportunity, we have all the ingredients, we got to use them though. We have to put them together now. We just getting started. The masajids have been built by the mercy of Allah. Now its time to bring them to life. Now its time to fill them with our families.

So inshaAllah we will talk practical steps about that and some really important considerations that all of us need to have in developing healthy communities insha'Allahu ta'la.

After our break, I will give you guys, is it 10mins break, is that the, official verdict? 10mins? I'll take 15! Go make some long distance phone calls..go..I'll talk to you in 15mins. Salam alikum wa rahmathulla..

I don't wanna sit down and talk coz I can't see you. And if you can't see me, you will start talking to each other. And that's also problematic. Okay. So I want to dedicate this last session, or section to…im sorry it’s the last section. Nohhh!!!!

 Very passionate people. Okay..i want to dedicate the last conversation to something that I find very relevant, and I think very important and it should be brought to the awareness of as many communities as possible. Ive talked about it multiple occasions before, and I don't know whether it made its way up, onto youtube or not. But will share it with you anyway. And what I want to talk to you about is the fundamentals differences between a cult and a community. The fundamentals differences between a cult and a community. So there's two words here now, cult and community. In a cult, everybody is supposed to look the same. They're supposed to talk the same. They're supposed to walk the same. They're supposed to dress the same. They're supposed to say the same thing. They're supposed to acknowledge the validity from the same source. Its just like create zombies. Right? That's what a cult is. Nobody can think for themselves. Nobody can disagree from the opinion that everybody else has. If you disagree even a little bit, you're hypocrite. You're a sell-out. You're a kafir. You're a munafik. You're a fasik. Every name you can find in the book. It's you.

In a community, differences are welcome. You can be different from others. Your language can be different. The way you dress is different. Maybe even your understanding be different. Your teachers can be different. Maybe other people teaches, in religion, you can have different teachers. A community is diverse. A cult is cut-off; is one thing.

A cult says, we are the only right way. And anybody who says a little bit different from us, is off the straight path. So if you want to save yourself, don't listen to them. Don't listen to anybody but us. We will save you. A cult does this.

A community says, this is what we have come to understand. We know there are other people who disagree with what we have to say. We welcome a conversation. We are willing to understand what others have to say. We are willing to exchange ideas in a healthy way, within muslims, and even with non-muslims. So this is not just differentiation between muslims. But even if non-muslims have something to disagree with us within, instead of calling them kafir, and don't listen to them, we can invite them, and we can have a healthy conversation in a respectful fashion. That's what a community does.

In a cult, when somebody does a mistake, when somebody gets out of line, they are cut-off. You're no good. You're a munafik now. You're a hypocrite now. You didn't do what was expected of you.

In a community, when somebody makes a mistake, the point of a community is to pick them back up and brush the dust off from their clothes and say c'mon everybody makes mistakes. It's okay. We are here to help you. There's a big difference. That's what a community does. A cult, passes judgment on people. It establishes that the leader is superior to the followers. And all the followers are basically have really low self-esteem. They put all of their confidence in a leader. They themselves have no regard. They have no respect. Really. And they have low self esteem even for themselves. You find in a cult, members in a cult, they will never speak for themselves, they will say, 'Our cult leader said…'. I'm not going to replace cult-leader with what they use, but they will use somebody who always said. They can never ever speak on their behalf. They can't think for themselves. It's impossible. And they will attribute this with absolute authority to their cult leader. In a community, there is an open conversation between leadership and the people. And people can even criticize leadership. 'Hey I don't think what you're doing is right!' or 'I'd like you to explain why you're doing this. Because I think there is a better way doing this'. And that's not taken as offensive. As long as that's not presented in an offensive way. So the community understands how to disagree in a respectful way, and leaderships understand how to take those disagreements and respond to them in a respectful way. And there's this open channel communication.

On of the most important differences, when somebody joins a cult; they become distant from their family. And when somebody joins the cult, the cult says, family is a way of fitnah. You should stay away from them. They take you away from deen. Your family is dunya. It's wordly. Don't worry about your family. Worry about deen. A community says no, your family is part of your deen. Making your family better, taking care of your family, spending time with your family, is part of your religion. You have to do it. You have to be a good dad, and a good husband, and a good father. And all this stuff. And a good mother. You know, where a community makes a family stronger, a cult can destroy families. A cult can take them away from families. Father no longer act like fathers. Husbands no longer act like husbands. They don't fulfill their roles. A lot of masjids across America are cults. And very very few masjids across America are communities. We have to make the effort of making all the masajid across the country into communities. You know the last comment I made, in my last session? You can't have masjid operate properly without having what involved? A family! When you have family involved it wont become a cult. It won't become a cult. It can't. when your families uninvolved, when just some people involved, when 1 or 2 personalities dominate, and then it starts becoming a cult, and it just gets hijacked and some personalities take over the show. And that's what ends up happening. And everybody means well in the beginning. But it just not how to the world operates. We have to make an extra effort to create communities. It's a big priority. A huge priority. For us in this country. So I want to start the conversation from that. And I want to take you to some practical components of Amr bin al-Mahroof wa \_\_\_\_\_\_ munkar. The last thing we talked about, and then move onto the next ayat, we have time, alhamdulillah.