

Friday 27<sup>th</sup> October 2006

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا  
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to **الله**.

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness in ourselves and from our own bad deeds. Whom-so-ever God guides to the truth no one will lead astray, and whom-so-ever He leads astray, no one will ever guide.

I testify that there is no God but **الله** to whom there is no partner  
and I testify that Muhammad **ﷺ** is his servant and messenger

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيداً ☆ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ  
لَكُمْ ذُنُوبَكُمْ ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً ﴾ (الأحزاب، 1-70)

*"O you who believe, fear Allah, and say what is the truth. That He may make your conduct whole and sound and forgive your sins. He that obeys Allah and His messenger has attained the great victory" (S33, A70-1)*



Brothers and sisters, ASA.

In the presence of so many children and teenagers today, I felt that the khutbah should focus on you, the young among us. There are two issues that we need to focus on. Firstly, selecting your friends, and secondly, the duty of your parents to you.

As we celebrated Eid earlier this week, we reminded ourselves that with Ramadan finishing, the sheitan is now free to roam again. Hopefully, we have taken plenty provisions of Iman during the holy month to help us on our journey into next year. Listen to what the Quran says:

وَتَرَوْهُوَ فَإِنَّ خَيْرَ الرَّادِ التَّقْوَىٰ

*"And take a provision, for the best of provisions is Taqua" (S2, A197)*

We mentioned that one of the soldiers of sheitan is a bad companion, a bad friend (Jaleessas-sou'). Even though this khutbah is about the young among us, this problem is not restricted to children and we adults have had our fair share of bad friends. Hopefully we have learned from our bad experiences. However, it is necessary to guide our young so that they do not fall into the same pitfalls that we fell into in the past.

Is it therefore relevant to talk about bad companions? The answer is absolutely yes. Allah in the Holy Quran reminds us of that person who comes on the day of judgement, and starts lamenting on how his bad companionships landed him in the fire of hell. Brothers and sisters, and youngsters, before we listen to the aya, I want you to take note of a very important point. Please be aware that when an example is given to us in the Quran, it is Allah<sup>(SWT)</sup> who is warning us. It is in his infinite mercy that He guides us away from the fire of hell. So, let us listen to Allah's warnings, and let us take the necessary precautions:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

*"The Day that the wrong-doer will bite on his hands saying, "I wish I had taken a path with the Messenger" (S25, A27)*

يَدْوَيْلَتِي لِيَتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا

*"What a calamity, I wish I had never taken such a person for a companion" (S25, A28)*

As this unfortunate person is being lead to hell fire, he is regretting the companionships that have landed him in this predicament. We do not have to think as

far ahead as the Day of Judgment because we see this calamity around us on a daily basis. Youngsters getting into crime because of bad associations. The difference is that the sentence for our crimes on this earth is temporary, but the sentence on the Day of Judgment is eternal.

The ayas continue:

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

**"He did lead me astray, away from the remembrance (of Allah) after it had come to me. And sheitan was a traitor to man"** (S25, A29)

Isn't that interesting? The Quran reminds us of the calamity of taking the wrong companion. We must therefore ask ourselves; what is this devastating quality about a bad friend? What should we be looking for? And, if we know this quality, can we also use it to appreciate what a good friend is?

For us Muslims, this quality boils down to one main virtue. A bad friend, as these ayas tell us, is one who leads you away from the remembrance of Allah<sup>(SWT)</sup>.

**"He did lead me astray, away from the remembrance (of Allah) after it had come to me. And sheitan was a traitor to man"**

You want to pray, and your friend tells you, let us just finish this game, and you can pray later. You want to keep your gaze down, but he tells look at that girl. He will bring you indecent books and videos and encourage you to watch with him. He will convince you that you have seen nothing yet, and better is yet to come. He will convince that what harm can come from looking at these indecent images.

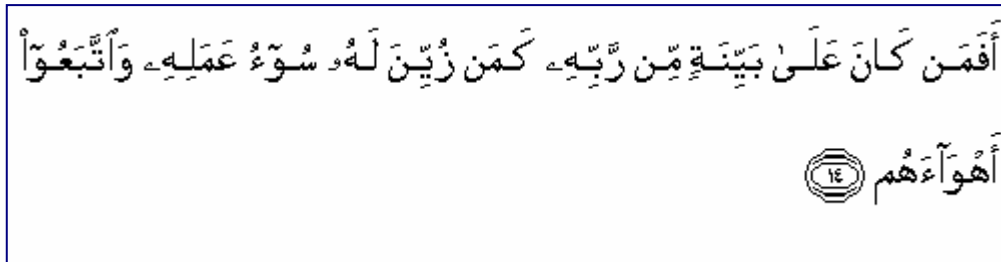
If this is not bad enough, that bad friend may get you to try your first cigarette, your first can of beer, or even worse, your first crack at drugs. Those so called friends are plenty, and they hate to see you getting close to Allah. They want you with them. They want you to forget the remembrance of Allah, just like they did, and just like this aya tells us.

They might get you to start gambling or get into crime. It never starts with a big crime, but it always start with little dares. "Come on, let's nick this CD, or whatever, and slow but sure, these dares escalate. How many times do we see these tragedies? We are fortunate to be in this community where we are financially secure and we have good housing and good schools. But not all are as fortunate, and there are many communities in Manchester that are not as fortunate, and the prisons are full of Muslims. Other Muslims are in line waiting their turn to get into crime and prison and many of them are there because of a bad choice of friends.

So now you have a guideline. A good friend is that one who makes you remember Allah, and a bad one is the one that makes you forget Allah. Imagine a friend who steels from you or backbites, would you stay loyal to him and consider him as good

friend. The answer is absolutely not. Well, what about a friend who leads you away from Allah? Who is worse?

One of the difficult problems that our youngsters, and probably even us face, is that you are quickly wise to a friend who is abusive, harsh and aggressive, and you quickly recognize that this is not the friend for you. The devastating thing about a friend who makes you forget Allah, is that he usually comes armed with sheitan's best tricks. You won't even recognize that he is leading you astray, and you may not even know that you are doing something wrong. He will convince you that your bad conduct is not bad, but Allah<sup>(SWT)</sup> has warned us again:



***"Is then the one who is on a clear (Path) from his Lord, like the one to whom the evil of his conduct seems pleasing, and they follow after their own desires?" (S47, A14)***

How many times have we heard it before? "Let's do it; go on; its great fun; what is there to lose; I dare you; and so on". Probably most of us have been there. You may even think that you want to help your bad friend, so rather than you are being able to lead him away from harm, he leads you straight into it.

The Prophet<sup>(SAAWS)</sup>, tells us in a hadeeth; the example of a good companion and a bad companion is like the person carrying musk perfume and the person using bellows to keep the fire going. The person who is carrying the perfume may either gift or sell you some, or at least you will smell of him a beautiful smell. While he who is using the bellows may either burn your cloths, or the least you will get from him is a foul stench.

In this hadeeth, the Prophet<sup>(SAAWS)</sup> likens a good companion to someone who is carrying musk. Whatever interaction you have with him, you will have a good outcome, and even if you do not end up with some musk, at least you have the chance to experience a good smell. On the other hand, the Prophet<sup>(SAAWS)</sup> warns us that nothing good comes from the example of a bad companion. At worst he will burn you, and at the least you will get a whiff of his stench. I understood the example given of a bad smell is akin to the well known expression; guilty by association. Even if you have done nothing wrong, the company you keep will throw a bad smell on you, so be careful.

Brothers and sisters, chose your friends very carefully. There are people around you that dearly want what is good for you, and equally so, there are people around that like nothing more than to see you in trouble. Do not be naïve to think that everyone is good.

So how do we recognise a good friend?

*In another hadeeth, the Prophet<sup>(SAAWS)</sup> tells us that the faithful friend is he who fears and obeys Allah<sup>(AWJ)</sup>.*

He who does not obey Allah<sup>(SWT)</sup> will teach you how to disobey Allah<sup>(SWT)</sup>. So be careful brothers and sisters. It should be possible, over a period of time, to recognize those who do fear Allah<sup>(SWT)</sup>. Hopefully, it is those who **keep** close to Allah<sup>(SWT)</sup>.

There are further examples of the impact of friendship given by the Prophet<sup>(SAAWS)</sup>:

*"The person follows the "Deen" of his companion. So let every one look at their companions".*

In this hadeeth, the Prophet<sup>(SAAWS)</sup> tells us that the impact of a close friend is so great that one can tell your "deen" by knowing who your friend is. This is probably because close companions tend to be similar. Look at your friends. Are they close to Allah? Do they keep Allah close to their hearts and their tongues? If yes, then this reflects well on you. If not, then be warned.

Another beautiful hadeeth that makes this point even clearer: the Prophet<sup>(SAAWS)</sup> said, *the believer is the mirror of the believer*. What a beautiful hadeeth. Just imagine what this is telling about us ISA, the believers. We mirror each other. We advise each other. We guide each other. What we want of ourselves we see it in our friends, and what we want for them they will ISA see it in us.

Allah(SWT) also warns us from those who disbelieve in him. They love nothing more than to prove themselves right by leading you away from Allah:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ  
حَتَّىٰ يُهَاجَرُوا فِي سَبِيلِ اللَّهِ

*"They long that you should disbelieve as they have disbelieved, that you become the same. So do not take friends from them, until they leave in the way of Allah" (S4, A89)*

Brothers and sisters, beware of friendships that lead you away from Allah, and encourage friendships that lead you back to Allah. We are blessed with this masjid. This masjid should be the centre of our community. In this masjid, we teach and encourage our children to love, to worship and to fear Allah. ISA, it is in places like this that we strengthen our friendships, and it is in places like this that we bring our new found friends to also benefit from this blessing.

Another important point that needs mentioning is the internet and chat rooms. In our "good old days", one could not always hide his friends or actions for too long. But nowadays, we have a different problem to manage. We have those invisible friends

and those invisible actions. So much can happen now behind a closed door with a computer on. The challenge for the parent is now even greater. You can lose your child while he or she is in the comfort of your home. It is impossible for me to give an all encompassing advice regarding this phenomenon, and all that I can say is for you, the parent, to be your child's best friend and take the advice of the Prophet<sup>(SAAWS)</sup>; raise your child for 7 years, discipline your child for 7 years and be his companion for 7 years.

Brothers and sisters, when we pray for our children, we ask Allah<sup>(SWT)</sup> to keep them healthy, we ask Allah<sup>(SWT)</sup> to make them successful, we ask Allah<sup>(SWT)</sup> to guide them onto the straight path, we ask Allah<sup>(SWT)</sup> to keep them safe so let us not forget to ask Allah<sup>(SWT)</sup> to gift them good friends. Friends that will help them achieve all the above. Let us keep reminding our children of the virtues of a good friend.

## أقول قولي هذا وأستغفر الله لي ولكم

2<sup>nd</sup> Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ . الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أَمَا بَعْدُ :

For the second khutbah, I remind myself and you of the wise prophet Luekman<sup>(AS)</sup>. In surat Luekman, he gives advice to his son. This advice has been documented for us in the Holy Quran as guidance for us.

What do you think the first piece of advice, the wise Luekman<sup>(AS)</sup> gave to his son. Think for yourselves for a moment. Was it to do with worship, education, conduct, health, sport or what?

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ  
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

**Behold, Luekman said to his son as he advised him: My son! Do not associate in worship partners with Allah: To associate partners with Allah is indeed the highest wrong-doing."**(S31, A13)

The first virtue, we as parents are asked to instill in our children, is not to associate with Allah any partner. Everything else in this life falls in place when we understand this concept. However, this is probably one of the most difficult concepts to teach. If

we as parents are not clear on this matter, it will be impossible for us to teach our children. So, as a first lesson, if we want to instill the message of the Oneness of Allah in our children, we need to understand it ourselves. You may ask yourself, I am not very knowledgeable in Islam, so how do I know what to say, and how can I find out.

Praise be to Allah, for the answer is always with you. It is there in the name of our religion, Islam. The religion of total submission. Our starting point in understanding the Oneness of Allah comes from the name of our religion "Islam, submission". If you are ever having trouble explaining this concept, remember the word Islam. When we submit totally to Allah, in our worship, in our work, in our needs, in our fears, in our thoughts, and in everything else, we apply this concept, the Oneness of Allah. For Islam means total submission to the will of Allah.

As we read more about the advice of the wise Luekman<sup>(AS)</sup> in the following ayas, we read how the son of Luekman should take on this advice, and this is aimed at the youngsters: For the youngsters here, there is no doubt that as you grow and establish your personalities, there will be conflicts between you and your parents. This is part and parcel of growing up and becoming your own self, and there is nothing fundamentally wrong in that. The problem lies in how we deal with these inevitable conflicts. So how should you deal with them? Praise be to Allah for the next two ayas.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي  
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ  
تَشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا  
وَآتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Allah<sup>(SWT)</sup> tells us:

***"And We have enjoined on the person (to be good) to his parents", and***

***"Show gratitude to Me and to your parents: to Me is (your final) Goal"***. Allah in this aya links showing gratitude to Him with showing gratitude to our parents for the efforts they have put into getting us to where we are now. That is how high the status of parenthood is in the eyes of Allah. It is in this context that the children should conduct their affairs with their parents. Gratitude to our parents is linked to gratitude to Allah. There is, however, one exception:

***"But if they strive to make you associate partners with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth of all that ye did."***

For the youngsters and teenagers here, listen to the words of Allah. Allah<sup>(SWT)</sup> has entrusted you with your parents. Allah<sup>(SWT)</sup> has asked you to show them gratitude. The only time you are asked not to obey them is when they strive to lead you into associating partners with Allah. And even then you are asked to keep their company justly and lovingly.

Next, Luekman testifies to the power of Allah. Luekman<sup>(AS)</sup> in a simple sentence, testifies to the glory of Allah. If he expects his son to believe in Allah, he gives him a good reason for that.

يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

***“If it was as small as a mustard seed, present in a rock, or in the skies or the earth, Allah brings it forth, for He is Gentle and All-Knowing.”***

Now that we have established the background to this relationship, the rest of the advice is more or less what we are accustomed to.

If we quickly recap; Luekman<sup>(AS)</sup> started by giving advice to his son, because it is his duty to do so. This advice is given within the context of total submission to Allah, and the first part is to believe in Allah the One. Then, the rules of advising were given. As a child, you have a duty towards your parents as decreed by Allah, and being grateful to them is linked to being grateful to Allah. You are not to obey them in the disobedience of Allah, but you remain their good and loving companion. And finally, be fully aware that Allah is the all powerful and all-knowing.

Now that we have this background, the next aya starts with issues to do with worship, conduct and so on.

يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

***“My son, establish regular prayers, enjoin what is good, and forbid what is wrong, and have patience on what befalls you, for this is firmness of purpose”***

We can go through the rest of the advice in a later khutbah. But, I sincerely advise you all to go back to the Quran, to open surat Luekman and to read it and to understand it. We have a duty towards our children, and part of this duty is to advise them wisely, and who is wiser than Luekman<sup>(AS)</sup>.