

Setting A Fine Example

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Assalāmu ‘alaykum wa RahmatuLlāhi wa Barakātuh.

Innal hmda liLlāhi nahmaduHu wa nastaghfiruH, wa na‘ūdhubiLlāhi min shurūri anfusinā wa min sayyiāti a'mālinā. Man yahdihiLlāhu falā mudillalah wa maan Yudliil falāhādiyalah. Wa ash-hadu an-lā ilāha illaLlāhu wah daHu lā sharīkalah, wa ash-hadu anna Muhammadan ‘abduHu wa rasūluH.

Ammā ba'du, fa inna asdaqal-hadeethi KitābuLlāh wa khayral hadī, hadī Muhammadin SallaLlāhu 'alayhi wa 'alaa ālihi wa sahbihi wa sallam. Wa sharral 'umūri muhdathātuhā, wa kulla muhdathatin bid'ah wa kulla bid'atin dalālah wa kulla dalālatin fin-nār.

Ammā b'ad,

My brothers and sisters, I welcome you, Baarakallahu feekum, to this conference here at Masjid Salafi. Today, which in the western calendar equates to the 24th of December in the year 2018. The theme of the conference relates to the Establishment of an Islamic home and the setting of an example for our youth. Meaning that, in the context of the west in which we live, the fastly developing environment within which our children are growing up, how does a person who wishes to adhere to Islam maintain his religion and maintain his family and raise his children upon the

Kitaab and the Sunnah, not just for the generation within which we are living but rather for generations to come?

And I don't say that there's just a solution, meaning that I don't hold that it is just a matter of leaving here and just leaving it out. Rather, I hold that there are options that Allah subhānahu wa ta'āla has presented to the Muslims in every age and every time to give them the capacity and the ability to practise their religion in any age, any time, and any place. But when things become difficult in certain situations, in times of fitan, then Allah سبحانه و تعالى has provided avenues for the believers.

Today's lecture, I'll be focusing upon that which has been titled as **SETTING AN EXAMPLE AND A ROLE MODEL FOR THE MUSLIM YOUTH.**

There is no doubt, that when we look at the issue of role model (the uswah or the qudwah), the issue of being an example, a model to be emulated; then there's no one better than the Prophet صلى الله عليه وسلم amongst all of mankind from Adam alayhi ssalaam till Yaomal Qiyamah. Allāh سبحانه و تعالى did not place upon the earth a better example and a more virtuous person than him, the embodiment of our messenger, Abul Qaasim Muhammad bn Abdullāh bn Abdul-Muttalib, صلى الله عليه وسلم.

So the Qur'an explains the importance of following that example and in following that example we realize that actually, the following of noble examples and righteous examples is something that Allāh سبحانه و تعالى mentions in the Qur'an often and something

that is often repeated in the Sunnah of Allah's messenger صلى الله عليه وسلم. The importance of being a role model and an example.

So Allah the Exalted, He said:

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجوا الله واليوم الآخر و ذكر الله كثيرا
“Certainly, there is for you in the messenger of Allah صلى الله عليه وسلم, an excellent example to follow for anyone whose hope is in Allah and the Last Day and who remembers Allah often.”.

So this noble verse shows us the best of all examples to follow. “Certainly, there's for you in the messenger of Allah an excellent example to follow.”. So here's the example that is the most exemplary example such that Allāh سبحانه و تعالى has made it an obligation that he be emulated and followed.

أتبعوا ما أنزل إليكم من ربكم

“Follow that which has been revealed to you from your Lord...”, Revealed to who? To Muhammad صلى الله عليه وسلم. Meaning, follow that which has been revealed to him, the Qur'an and the Sunnah. And the Sunnah of course, is an explanation of the Qur'an. The Sunnah explains the Qur'an, it is a guide to the Qur'an as Imam Ahmad ibn Hanbal رحمه الله تعالى said. So, just as the messenger of Allah صلى الله عليه وسلم is a guide by way of his speech, then he is also a guide by way of his actions and his manners and his etiquettes and his conduct and his dealings and his behaviour.

He's the complete example for anyone who wishes to reach Allāh سبحانه و تعالى and hopes in Allah and the last day. His outward conduct had an immense effect upon those around him, his companions. When they saw him, they were humbled by him.

When they saw him, a love entered their hearts due to his character and due to his behaviour and due to his piety and due to his righteousness and his worship, they were in awe of him. They loved to please him and they hated to disappoint him and they would love him more than they loved their fathers and their children and mankind in totality. The Messenger of Allah صلى الله عليه وسلم would do things in front of them and he would command them to follow him.

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray like you have seen me pray.”. So they were duty-bound to follow him in his worship. When he performed the Hajj, he said take your rites of Hajj from me. So then they would watch him and emulate him, such that Allāh تعالى و سبحانه said regarding the Messenger of Allah صلى الله عليه وسلم, addressing him:

و إِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ

“And verily, you (O Muhammad) are upon an exalted standard of character.”. This was Muhammad صلى الله عليه وسلم, so as far as the home is concerned, then we find within the commands of Allah's messenger صلى الله عليه وسلم, pearls of wisdom. Such as for example in the statement of Allāh's messenger صلى الله عليه وسلم:

أَجْعَلُوا مِنْ صَلَاتِكُمْ فِي بَيْوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا

“Offer some of your prayers at home and do not turn your homes into graves.” (The Hadith in Bukhari and Muslim). So when a person looks at this type of Hadith and he ponders over it, then certain intents become apparent.

From them is that here, the messenger of Allāh صلى الله عليه وسلم wants that your home should never be devoid of prayer, that the women are rewarded more plentifully for praying at home than they will be for attending the Masjid. Such that Abu Dawud (رحمه الله) reported from Abdullah ibn Umar (رضي الله عنهما). So, the narration of Abu Dawud (رحمه الله) from Abdullah ibn Umar that the messenger of Allāh صلى الله عليه وسلم stated: “Do not prevent your women folk from the mosques. Don't prevent them, though their homes are better for them.” Meaning, for Salaah. So the best place for the women to pray is in the home. The Prophet, صلى الله عليه وسلم said: “Offer some of your prayers at home.”, meaning, your Nawāfil at home and do not turn your houses into graves. So the first place for prayer for the women is the home. The place for prayer for men, as far as the Sunan is concerned, is the home. Now ponder over the children who are in the house, children who cannot attend the Masjid, what will they see when their parents, when their fathers come home from the Masjid? Here's the need to establish the Sunnah in the house so young children who cannot attend the Masjid emulate their fathers and mothers when they see them praying at home. And the fact that women pray in their homes and men establish the Sunnah prayers at home gives younger children to watch them and learn from their parent.

Every single one of us, who has children or grandchildren even, you noticed that when you start praying how quickly they are eager to join you, not because you told them but because they want to follow you and emulate you. They want to mimic your actions in the Salaah. So children are like that, children notice, when their parents start praying they are silent during the prayer. The worshippers do not move around to eat or drink and the

children, they monitor that, they watch that. The children, they noticed that mother doesn't look around and the father doesn't look around. They are in concentration, they pay little attention to their surroundings and the children watch that from a young age. Children pick up upon that and they learn quickly how to pray and behave in the prayer. That's why you see even four years old and three years old, when the mother is praying, the child would go into Rukū' with the mother, go into Sajdah with the father. That when the mother puts on the hijab the four-year-old will find some towel or something, or a table cloth to cover herself with, not because the mother has told her; this is an emulation because children follow whom they love and they follow who they respect. And this is even before the age of seven, so by the time they are ready to attend the Masjid, and that's usually after the age of seven.

Before the age of seven, it is not advisable bring your children to every Salaah because of the disturbances that they cause. But by the age of seven, they've reached the age of tamyīz in most cases. They can discern between right and wrong. So they already know the manners of the Salaah because they kept seeing it in the house. Why? Because the parents are a qudwah; they are an example to the children.

The second issue is that the one who is an example is warned by Allah from acting contrary to what they preach. So it is not from virtue nor from piety that you command your children with something and then you do something else because you're already an example. So therefore, when you do something evil, when you command them to do something and you do something

to the contrary then you've set an example for them. سبحانه و Allāh تعالى has mentioned in the Qur'an:

يَأَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ** كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ
“O you believe! Why do you say that which you do not do? **
Most hateful it is with Allāh that you say that which you do not do.”

Parents! It is upon you to be careful about how you behave with your children, that when you do something that contradicts what you have commanded them with, you have shown the child that it is allowed for him to break the law and break the rules and they know that hypocrisy is something that is accepted in this house. So what does the child think to himself? My father commands me with something or my mother commands me with something, yet they do the opposite themselves.

Ibn Jawzee (رحمه الله تعالى) stated in Talbis Iblīs, he said: “How can a piece of advice to a person by another be correct when he does not take the advice himself?”

It is from the deception of Iblees that you are quick to advise and you are quick to command with good, yet you do not act upon that advice yourself and you do not enjoin it upon yourself. Take the example in this Hadith, the Hadith reported by Abu Dawud from Abdullah ibn ‘Āmir who said: “My mother called me one day when the messenger of Allah صلى الله عليه وسلم was sitting in our home. She said to me 'come here and I will give you something in reward.'. So the messenger of Allāh صلى الله عليه وسلم said to her 'what do you intend to give him? ', she said, 'I intended to give him some dates.'. So the messenger of Allāh صلى الله عليه وسلم said

to her, 'if you were not to give him anything, a lie would have been recorded against you.'."

So in this, my brothers and sisters, is a prohibition from setting a poor example to one's children, that a parent promises something to a child and then she does not give what she has promised, and with that, Allāh سبحانه و تعالى records for that person as if they lied. Why? Because when you start doing things like that, then the child grows up thinking that lying and deception is acceptable. Why? Because my mother used to do it. They used to lie, they used to deceive as you see in the season that we are in now, how the Christians and the non-Muslims lie to their children. "Santa Claus is coming tomorrow morning and he'd leave you a present underneath the Christmas tree, so if you behave well today, Santa Claus will come tomorrow.". Lie! That they raise their children upon lies. "Father, mother what's the significance of the 25th of December? Jesus Christ was born." A lie!. It is not established that Jesus Christ was born عليه السلام, on the 25th of December.

So when you raise your children upon lies on the most important things in life, a person's spirituality, a person's religiosity, a person's adherence to the divine Lord... that you lie to them about Allah and the messengers of Allah, then everything else becomes easier to lie in. Because they lied in the greatest of all matters. So my brothers and sisters, parents, be careful with regards to these types of affairs. Young Muslims should be taught very early and that the messenger of Allāh صلى الله عليه وسلم is the most beautiful of all examples to be followed. Not to say of course that any single one of us has the character in totality of the Messenger of Allāh

صلى الله عليه وسلم, we all fall short. Nevertheless, the fact is that that is the aim.

The aim is Rasulallah صلى الله عليه وسلم; to follow him, to emulate him, to take him as the example to be followed. And when we take him as the example to be followed, that gives us honour and nobility, that raises us in the sight of Allah and in the sight of the people. That is not to say that we teach our children that we are perfect. We have imperfections and we make mistakes and we tell our children that Allah created humans with weaknesses and we are weak. But I'm not telling you that everything that I do, my son, my daughter is going to be perfect. So we try and we rectify ourselves, then we move on, my son my daughter and we avoid repeating mistakes. However, the standard that we teach our children to remain upon and we measure the people by it, and we aim for our ourselves and we aim for our children the character of Allah's messenger صلى الله عليه وسلم.

On an occasion, the messenger of Allah صلى الله عليه وسلم saw a man walking in front of him and his garment was below his ankle. So the messenger of Allah صلى الله عليه وسلم said to him, 'Raise your garment.' The man said, 'I turned around and I couldn't see who it was that was calling upon me.' So he said, 'Then as he came closer, I saw that it was Allah's Messenger صلى الله عليه وسلم.' He said, 'Yah Rasulallah, this garment, I have no care for it, meaning that I just put it on, I don't care if it drags in the dirt.' So then he said, 'Do you not have in Allāh's Messenger صلى الله عليه وسلم, a fine example?' He said, 'I was looking at the face of Allāh's Messenger صلى الله عليه وسلم and then my eyes looked down to his feet and I

saw that his garment was raised above his ankles.'. So he raised his garment above his ankles.

After the messenger of Allāh ﷺ, there are examples that we follow also after him, those who inherited from him. And they are the Sahaabah رضي الله عنهم and the righteous Salaf of this Ummah, the Ulamaa and the great Imams after the sahaabah رضي الله عنهم. The Prophet ﷺ said: "You should follow these two after me: Abubakr and Umar.". So the Prophet ﷺ in Hadith Tirmidhi, the Prophet ﷺ commanded his Ummah to follow these two after him - Abubakr and 'Umar. Why Abubakr and 'Umar? Because they were the ones who were the most resemblant of Allah's messenger ﷺ and the closest to him. So he chose the two that were closest to him, in affection, in following, in behaviour, conduct, in strength. They were the ones who resemble the Prophet ﷺ the most. And then after these two, 'Uthman and 'Ali. As the Sahaabah رضي الله عنهم used to say that in the time of the Prophet ﷺ, when the companions were numerous, we used to regard the best of the Prophet to be Abubakr then Umar, then Uthman and then we used to remain silent.

The Prophet ﷺ used to hear us saying that and he would not criticize us. And if you look at those three, Abubakr, Umar, and Uthman, they were the closest of all the companions to Allah's messenger ﷺ, so they became role models for the rest of the Ummah. Then رضي الله عنه, then the ten that were promised paradise, then those who accompanied the Prophet ﷺ, from the earliest of times in Makkah and they migrated with him, and those that fought at Badr and the

Ansār, and those that gave him the pledge, the bay‘ah, at Hdaybiyah.

Why? My brothers and sisters, why? Because they were the ones who emulated the Prophet ﷺ so they became an example for the Ummah. And the Prophet ﷺ said that “Indeed the Prophets leave behind neither Dinar or dirham as an inheritance but rather what they leave behind is knowledge and whosoever takes it has taken a great treasure.” The Prophet ﷺ said in the same Hadith, “Indeed, the Ulamaa, they are the inheritors of the Prophets.”. The Ulamaa, what do they inherit from the Prophets since the Prophet did not leave behind money? They inherit knowledge and character and the manners of the Prophets عليهم الصلاة وسلم. That's what they inherit from them. So they became role models, then the scholars of every generation and their students become role models. Why? Because of their following the example of Allah's messenger ﷺ. Then what about parents in the home. Are they not examples? They likewise are examples so long as they are following the Sunnah of Allah's messenger ﷺ.

The third affair is the effect of the behaviour of parents and teachers for that matter, teachers! Many of you are educators in one form or another. Even parents are educators and teachers. But some of you are formally teachers, employed to teach. And what is the effect of your behaviour on those under your care?

Then the behaviour of parents, educators, scholars, teachers, du‘āt, mashāyikh. Then the behaviour of all of these groups of people has a tremendous effect upon the Tarbiyyah of the youth,

either positive or negative. So, therefore, as educators, parents, students of knowledge, teachers and du'āt; it is mandatory upon them to set examples that positively affect the hearts of young people. Cultivators and home builders are required to be pious, righteous, honest, caring, kind, generous, humble; meaning that you're not boastful.

You don't want your children growing up thinking that they have the right to be arrogant and haughty. So avoid boastful behaviour. That you're seekers of knowledge and that you go out of your way to help others and let your children see you doing that. Because your actions upon your limbs are a greater Madrasah than you just preaching to them. Your actions are the lead. As for you speaking to them, then that's good. But they will not take you seriously until you act. And when they see you act, just like you know how your parents were with you. 'When I was seven years old I remember my father taking me to such and such place. When I was ten years old I remember my mother and father going with them to such and such place. I remember that my mother was like this in the house. And I remember that my father used to behave like this when he used to come home from work.' Every one of us has a story because you remember the activities of your parents. Because actions, as the saying goes speaks louder than words. This conduct is rooted in our worship of Allāh سبحانه و تعالى. Because the worship of Allah, truly, with sincerity rectifies the acts of the limbs. If a person worships Allāh سبحانه و تعالى alone as he is commanded to do and he ponders over the Qur'an, and he makes himself sincere to Allāh سبحانه و تعالى and truthful in his 'Ibādah to Allah, then you will see the effect of that upon his limbs, in his speech, in his surroundings, in his companionship.

The Messenger of Allāh صلى الله عليه وسلم himself, stated in Hadith which is authentic collected by Imam Bukhari in Al Adabul Mufrad, that “Verily I was sent to perfect the noble character.”.

In worship, the Prophet صلى الله عليه وسلم was watched by young people, by the young companions, they would watch him. When ‘Abdullah ibn ‘Abbas رضي الله عنهما was still a boy, he visited his maternal aunt. He said that: “I stayed overnight in the house of my aunt Maymūnah, the wife of the Prophet صلى الله عليه وسلم. He said the Prophet صلى الله عليه وسلم slept for a part of the night and then late in the night, he got up and perform Wudhu from a hanging water skin and it was a light ablution that he made, then he stood up for the prayer. I, meaning ‘Abdullah ibn ‘Abbas was a young boy at that time. He said, so I too got up and I performed ablution in the same manner, then I went to him and I stood on his left-hand side. However, the Prophet صلى الله عليه وسلم took hold of me and he moved me to the right-hand side and then prayed as much as Allah willed. After that, he again laid down and slept till I could hear his breathing. Then, later on, the Mu'adh-dhin came and informed him that it was the time for Fajr prayer. (This Hadith is collected by Bukhāri and Muslim.). ‘Abdullah ibn ‘Abbas, he shared this experience as a young boy in the house of Allah's Messenger صلى الله عليه وسلم.

He loved him, he respected him, he honoured him, he was in awe of him even as a child. He saw the Messenger of Allāh صلى الله عليه وسلم get up and make Wudhu and begin to pray, so what did he do? The same thing that every young person does in imitation of the one he loves, admires and respects. He watched him,

followed him, and joined him. Such that he said that 'I too, following him, performed ablution in the same manner.' The Prophet صلى الله عليه وسلم performed ablution lightly so he performed ablution lightly.

The importance of setting good examples and avoiding being an evil example in the sight of young people should never be underestimated. Don't think to yourself at any stage, it doesn't matter, he is not paying attention. They are paying attention and they are watching you. Alongside this, my brothers and sisters, there's an immense reward for the one who sets a good example that is followed by others. Take this narration of Jarīr bn 'Abdullah رضي الله عنه who said, "While we were with the Messenger of Allāh صلى الله عليه وسلم in the early hours of the morning, some people came along who were barely dressed and they were barefoot with their swords hung around their necks.

Most of them I saw, they belong to the tribe of Mudar. The face of Allaah's messenger صلى الله عليه وسلم changed when he saw them in such abject poverty. So after the prayer, he stood and he addressed the people and he recited the words of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَالتَّنْظُرْ نَفْسَ مَا قَدَمْتُمْ لَغَدًا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe! Fear Allah and keep your duty to Him and let every person look to what he has set forth for tomorrow. And fear Allah, Verily Allah is All-Aware of what you do."

So then, the people started giving in charity, some giving a Dinār, a gold coin. Others a Dirham, a silver coin or a garment or a sa'a of wheat which is two and a half kilo or thereabout of wheat or the

same of date. Until the Messenger of Allah صلى الله عليه وسلم said, 'Even half a date is charity.'. Then a man from amongst the Ansār came with a bag of money, which his hands could barely lift. Then the people started following one another in giving charity until he said that I saw two heaps of food and clothing and I saw the face of the Messenger of Allah صلى الله عليه وسلم shining like gold with joy.

Then the Messenger of Allah صلى الله عليه وسلم said:

من سن في الإسلام سنة حسنة فله أجرها...

“Whosoever sets a good precedent in Islam, he will have the reward for that and the reward of the one who acted in accordance with it.” Meaning, following him in that without that detracting from their reward in the slightest. And then he said, صلى الله عليه وسلم, continuing that, “... and whosoever sets an evil precedent in Islam, among the Muslims, then he will have the burden of the sin for that, and the burden of the people who acted accordance to it without that detracting from their burden of sin in the slightest.”. The Hadith reported by An Nasā'i and Muslim.

So from that my brothers and sisters, it is not just a matter of setting a good example but be expectant of a reward for that good example. Your child that you teach, to be a generous, pious, worshipper, a man of knowledge, a girl of knowledge, recites the Qur'an... every good deed that you taught them, you get a reward for it. And when they have their children, they teach their children, you will still get the reward for it without their reward being reduced in the slightest. And imagine if they grow up and they start teaching others something that you taught them. You're in your grave, with your physical body having rotten and turned to dust, yet your reward is being written for you through the

behaviour and the good conduct of your children. Is that not enough of an incentive in being a good role model to our children?!

The next matter, the fourth. The instinct of children is to follow their parents and elders. My brothers and sisters, their emulation of others is a natural instinct from the innate nature of humans which is something that is from the Fitrah. We are born upon that Fitrah. That were it not to be polluted or corrupted, then we would acknowledge the one Lord and Creator and worship Him alone. And the innate nature, this Fitrah, it rejects idolatry and polytheism. Yet alongside this Fitrah, we are still born ignorant of our environment around us. We can't fend for ourselves, and we don't even know the names of the things around us, never mind what they do. So we are created, such that we learn through seeing and copying, small step by small step.

A baby that is born is like uncultivated soil, that is need of water. So then, you sustain it, you provide for it, you look after it with that which Allah has provided you with. That's why my brothers and sisters, when you look at very young children, even before they are a year old, you see them watching intently at their parents and looking at their parents in mimicking them. It is known by every parent, every child psychologist, every teacher, everyone with experience with children, that the children copy the behaviour of adults. This is their first school of learning. The mother, the father, the older siblings, that's the first school for them. It is seen in a child when he or she first learns to speak, that child repeats what he hears. Regardless of whether he understands the meaning or not. If you say to a child 'cat' he will repeat 'cat'. What's a cat?. He

doesn't know yet. 'Dog', 'Dog' 'House', 'House'. You teach a one-year-old "Where is Allah?" He doesn't understand; she doesn't understand. You point to the sky, she'll point to the sky. Because children, they follow, they emulate. This is seen right at the very beginning of a child's life. The child blindly follows his mother, the father, older brothers and sisters. The baby begins to mimic their movements, signals and speech. You wave, he waves back. The baby waves back. This trait is not restricted to young children. Adults too have an innate mechanism that inclines them to imitate and follow. That's why a leader of a nation will lead his population into genocide. It's happened. And we have seen it. Some of us in our lifetime. Some of us in the previous generation, we read about it. How a leader, that his population, his citizens will follow him to the point that they will slaughter and murder their neighbours. And those that they see as their enemy within. And you see it.

So this issue of imitating and copying and mimicking, it's not restricted to children. Even adults do it. Follow the crowd. And you see Muslims doing it, 'Īd Milādun-nabī as an example. 'What are you doing? They are doing it, I'm doing it with them. "Why are you doing it with them? "But they can't all be wrong." How many times have you heard that? So you're right and all of them are wrong Akhiy. 'No, I think I will stay with them.'. The crowd mentality, that the wave goes in one direction, so why should I go in the other direction?

Ibn Jawzee (رحمه الله تعالى) cautions with regards to this. He said in Talbis Iblees, "The character of a person steals the trait and behaviour from those it mixes with". So this is the nature of the soul, the soul is a thief. It steals the character of the people that it

mixes with. Sometimes a person behaves like those he mixes with, and spends time with, without even realizing. Sometimes you say to a person "Akhiy you have started behaving... " No, I haven't. "But you're behaving like... ". No, I'm not. Because he doesn't realise. Just by being in the company of people, you begin to behave like them. That's why you all know the Hadith of the perfume seller and the blower of the bellows of the blacksmith. There's an effect of mixing with the perfume seller. That at the very least you will benefit from the odour. Or that you will have some of that perfume applied on your body. And when you mix with the person who is burning fire and burning embers and blowing the bellows, then some of that will come upon you. Burn your clothes, cause your nostrils to have a foul smell enter them. And your garment will smell.

That's the effect of companionship. So this is the nature of children and people. It's from their Fitrah that Allah has created them with. They are affected by the example and the behaviour of others more than just reading and hearing. Because actions, when a person sees them, he mimics them. Sometimes you read something and you won't act. But when you see a person that you respect or a group of people that you respect, your peer group, they don't have to be good or evil. Just you being in their company often causes you to follow them. Whereas, if you were to read in the newspaper or the magazine or a book, you may not necessarily act. Because following the behaviour of others physically, has a greater effect upon a person than just reading and then trying to follow. That's why the Prophet صلى الله عليه وسلم would say to his companions, "Pray like you have seen me pray", "Take your rites of Hajj from me". Because they would look at him

and they would follow him. 'Abdullah ibn 'Abbas, the Prophet صلى الله عليه وسلم didn't wake him up when he was a boy. Rather he saw the Prophet صلى الله عليه وسلم and he followed him. Because the effect of physically following someone's actions is easier and closer to that which is inherent or innate upon a person, than following what they say or what they read.

The fifth affair, what are those attributes or some of those attributes that entice people to follow? Then it is essential that we recognize pious characteristics that will attract our children so that they may emulate us and follow us, so that we can establish within us and them, good character. Sincerity to Allah and thus, we become the most excellent or the most virtuous of role models for our children. We are the prime role models for our children.

From those traits; firstly, is Love. People emulate who they love and this is something that you know. The more that you love someone, the more you follow them. That's why you find a lot of children dressing in the manner that footballers dress, wearing the garments of their favourite football player or their sports personality. Or if you go into open society, even Muslims, then you see them dressing like singers or hip hop stars or movie stars (so-called stars that use the term very loosely). That they would emulate them, they would follow them, and dress like them, why? Because a person emulates that which he loves. You never copy by choice anyway, something that you despise.

It's not possible. Not by choice. Unless you're forced, it's different. But if you had a choice and then on top of that you will spend money, then who would spend money to copy something that he

hates? Who would go to the hairdresser every two weeks and have patterns shaved into his head except that he is imitating or emulating something or someone that he loves, whether it be fashion, a personality, or a group of personalities? He does it because he loves it, he doesn't do it because he despises it. He's spending twenty, thirty pounds every two weeks to shave the sides of his head and leave a map on top. For what purpose? Except to emulate someone or something. He dresses a certain way and he would spend hundreds if not thousands of pounds emulating someone. You say to him, "Yā Akhiy, you're emulating such and such people, football players or movies actors or actresses?" And he will say, 'No, I hate them'. Then why are you dressed like them? Why do you spend thousands of pounds imitating them? Because you hate them or because you love them?

The outward emulation and the speech of denial doesn't add up, does it? If you outwardly emulate someone and copy someone and upon your tongue, you say that "I despise them and I hate them.", then it shows in reality that you don't. You're just living in a state of denial or sleeping in a state of denial for that matter. So the more that you love someone, the more you emulate them. Allāh سبحانه و تعالیٰ, He tests the people who claim to love Him. In the Qur'an,

قل إن كنتم تحبون الله فاتبعوني يحببكم الله و يغفر لكم ذنوبكم و الله غفور رحيم

“Say to them, O Prophet! If you truly love Allah, then follow me. Then Allah will love you and He will forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.”

So the one who loves Allah emulates who? Muhammad. That's the test. Means that you behave like him, you are brave like him, you are a husband like him, you are a father like him, you are a companion like him, a friend like him, a worshipper like him, to your ability of course and your capability. And the Messenger of Allah صلى الله عليه وسلم said: "None of you truly believes until I am more beloved to him than his child, his father and all of the people." The Hadith in Sahih Muslim.

So they loved him صلى الله عليه وسلم - the Sahaabah - more than they loved themselves because Allah commanded them with that and this caused them to follow him and to emulate him. Because they loved him; and you follow whom you love. So when you see your children not following you,... I'm not talking about dress code because the issue of dress code is actually quite broad especially as it relates to boys. I'm talking about character; truthfulness, 'Ibaadah, adherence to the deen, attending the durūs, learning knowledge, a desire to perform Hajj, a desire to perform 'Umrah, wishing to be around your mother and your father... because the one that you love, you like to spend time with, as many of you newlyweds would know. You fall in love with your wife, so all the time you're around her, especially for the first few months. Why? Because that affection and that love especially if it is deep-rooted causes a man to say 'I want to be home every evening.', causes a wife to yearn for her husband, causes a son to yearn for his mother, causes a father to yearn for his children because that is Mahabbah! That is love! So the love of someone causes you and places inside of your heart, a desire to be close them and to emulate them and to please them. So why doesn't your son or

your daughter emulate you and follow you? Because there is something deficient in the love. Because you did not teach them or that you did not inculcate within them, the love for their parent. So if you follow the Sunnah, teach your children that Sunnah and do acts of kindness towards them, spend upon them, show goodness towards them, show them that you love them in speech and in action. Then they will follow you because their fitrah tells them to emulate the one whom they love.

Second trait: the fact that a person believes in the virtue and the excellence of the one who he is following. Because you're not going to follow someone unless you see them to be virtuous and excellent even better than yourself because normally you follow the one who is better than you, more virtuous than you, more excellent than you. So Muslims follow the Sahaabah رضي الله عنهم because we believe they are noble, excellent, virtuous role models. Allāh سبحانه و تعالى said regarding them,

كنتم خير أمة أخرجت للناس تأمرون بالمعروف و تنهون عن المنكر و تؤمنون بالله

Allāh said with regard to the Sahaabah and those who follow them, “In the way, you're the best nation raised as an example for mankind. You enjoin what is right and forbid what is wrong and you believe in Allāh.”.

So Allah told us, they are the best. And who do people follow except the best? So we follow them because Allah has informed us that they are the best.

Thirdly: that people tend to follow dominant culture and this becomes even more so the case when their own heritage is belittled and marginalized, even mocked. So they replaced their own heritage, their own culture with that which they are convinced is superior to their own. And this is seen in the behavior of many Muslims living in western societies. In western societies, non European culture, customs and behaviors are seen as old and backward, something from the dark ages. Western institutions spread and even enforce western liberal thoughts and laws upon other nations and other communities and heritages. And especially upon the minority communities living in the west. So when we are living in this country, we are taught and it's insidious in reality, that where you have come from and your heritage is not as good as where you are now. What you have now is better, superior, intellectually stronger. It is more rigorous, it is more robust than anything that you have come from or that your parents taught you. And because you're surrounded by that and especially young people, they are convinced by it. It is therefore essential that young Muslims are taught about Islam and Islamic heritage and Islamic history so that they know and understand the dominant of Islam in truth because Islam is dominant. In its belief, its practices and its laws, in fact, Islam is dominant. But in a society where it's not really practiced, and it is marginalized and it is put to the back... and you know this idea of being wealthy and rich and the gathering of wealth and status is seen as the most important thing, then in those type of societies, Islam is not seen as dominant, but actually, in its creed, its belief, its practices, there's nothing more dominant than Islam. That's why when Islam stands up against any other ideology, it demolishes it. It

demolishes every other ideology that stands up against it. So therefore, where is the attack from in Western liberal thought?

Where does it come from and whom are they targeting? It comes from the institutions and they are targeting the youth. They are not concerned about people like me because I'm too old to change. Focusing their efforts and their finances and their economy and their education upon people like me is a waste. It's going to take too long and it's unlikely to work. They need fresh minds, young children. So then you enrol your children into Western academies, schools; primary schools, secondary schools, and you've given them their target audience.

Parents, you cannot expect your children to follow the life of the Prophet صلى الله عليه وسلم and his companions and understand who they were. You can't expect your children to follow them and to understand that unless you expose them to the Seerah of the Prophet صلى الله عليه وسلم. The role of the Seerah and the place of the Seerah, meaning the biography of the Prophet صلى الله عليه وسلم, do not underestimate it my brothers and sisters. Parents, you must take an authentic Seerah work and study it with your children. They must fully comprehend the life of Allah's Messenger صلى الله عليه وسلم from his birth till his death. And I know that majority of Muslims have never taught their children the Seerah. Of course, teaching the Seerah is not as easy as one imagines because the Seerah, the biography of the Prophet and his life, it needs to be simplified for younger children and further elaboration is required for older children. Regardless of the challenges my brothers and sisters, the Seerah is a must. And the lives of the companions who were close to the Prophet صلى الله عليه وسلم

وسلم , it is a must that our children read that or that you study with them rather, it is the role of the mothers and fathers and the teachers at the Masaajid that they teach their children and they teach their students the Seerah of the Prophet صلى الله عليه وسلم. You must, my brothers and sisters teach your children to be proud of Islam, proud of their religion, proud of their faith and practices, walk with their head high as Muslims. Islam is not a religion to be hidden away and swept under the carpet. It's not a religion you only practice when you're in your home or you're in the Mosque. Do not confine Islam as the Christians have confined their religion to the churches. On a Sunday morning between eight and nine am.

This is not our religion, our religion is a religion that covers societies, families, communities, laws, practices, beliefs. There's not an arena or a sphere of life expect that Islam is in that life. Such that Shaykh Rabee' حفظه الله تعالى, he mentioned that a Salafi teacher even if he is teaching mathematics to a group of children, his Salafiyyah will be seen in the lesson that he's teaching. His Islam will be seen because that is Islam! Islam cannot be confined! Islam; its history, its heritage, its intellectual, spiritual and political dominance is a matter of record. The problem is that many parents and educators fail to convey this part of Islam to their children because they themselves are complexed. They have this inferiority complex living in the environment that they live, they're shy to express their Islam even to their own children. Additionally, living in non-Muslim lands and learning history based upon Western interpretations as you find in schools, in colleges and universities that are skilled by prevalent liberal ideas can only lead to turmoil in young Muslim minds and a progressively greater

sense of inadequacy. This in part, explains the recent upsurge in teenage Muslims opting to leave Islam in favor of Atheism. We're beginning to see it. And it's becoming, even though it's still small but it's becoming more and more prevalent. Young people are learning through state schooling, media, film, YouTube and whatever else they find on the internet through government information sites. That they are learning from all of these that Islam is not fit for the times that we live in. Why? Because the Islam that you're practicing, they will tell you, it doesn't embrace feminism, or what is termed today as radical feminism.

It doesn't embrace equality of sexes, it doesn't accept homosexuality and promiscuity. Islam doesn't accept girlfriend-boyfriend relationships or even boyfriend-boyfriend relationships. Islam that you practice, they tell you, that it doesn't accept gender fluidity or sex change or mass abortions as a means, essentially of contraception. Islam that you people practice, does not believe in evolution as a scientific truth nor does it believe in some of the astronomical findings as they refer to them as, such as the earth orbiting the sun. So it's true, Islam doesn't accept any of these ideas and doctrines and practices. But when you look at these things that I've mentioned, this is the code amongst which we are living today. "Science is good!" Atheism and Godlessness is something that is prevalent and it's being pushed in schools, colleges, universities, media. The fact that they believe that we came from Apes. The fact that they believe that there is no difference between the sexes such that there is gender fluidity; today you're a boy, tomorrow you can decide to be a girl.

Relationships are no longer restricted to between men and women, meaning intimate relationships or sexual relationships but rather they are fluid, men with men, women with women. All of these is prevalent in our times, radical feminism that basically wishes to remove the masculinity of men. Some men are no longer men in reality. All of these is common currency in our times. So understandably, many Muslim youth are confused by these ideas, and I'm sure you've come across it. And the reason is, because they have little understanding. They are uneducated Islamically. That they are convinced by pseudo-science and fables that are propagated as truths. Science that is not really science. It's not observable, it's not repeatable.

It's fables that are written on paper, that are touted as the truth. Science is supposed to be repeatable, it's supposed to be observable. It's supposed to be something that we can prove and show. But to convince the people that a fairy is a reality and is a fact and then propagate it and then you're criminalized almost, for believing in something contrary to that... and that's the dominant thought and the dominant ideology.

Then how does a Muslim child and youth respond to those challenges? So our children need to be systematically equipped with knowledge, knowledge that is rooted in Islam. They also need to be grounded in science and the world around them so they are able to repel the doubts that are thrown at them on daily basis; shubuhaat that are thrown at them.

As parents and educators, we should have a road map ahead of us my brothers and sisters for our families, for our children. Plan out your future for as long as Allah keeps you alive. Look at the

education of your children, their environment, their upbringing, their holidays, their free time and so on. Plan out where you should be and where your children should be in two years from now, five years from now, ten years from now and beyond. Do a risk assessment of the possible dangers of state schooling for their education and even remaining in societies where Islamic culture is not dominant and it is belittled, it is mocked and it is attacked in the media, in societies, in books, in schools.

Realistically, you need to ask, what is the prognosis for young Muslims who are going to live for decades, in fact, decades after decades with these constant ideological attacks upon their religion? So therefore, in your plan, there should be some mention of migration, migration to a Muslim land. And I've spoken about this often so I'm not going to repeat that here and much of that is recorded and available if you want to go back to it. But plan to go to a Muslim country where Islam is dominant and Islamic beliefs are dominant and Islamic culture is dominant and your children are not persecuted because of the fact that they are Muslim, they are not laughed at and they are not brainwashed and indoctrinated by beliefs that are alien to Islam.

Why should someone else have a right to take our children and alter their religion? Why should some one have the right to take our children and indoctrinate them into a foreign culture that is alien to the culture of them and their forefathers who have been Muslims for over a thousand years? Many of them. Even for new Muslims, what right do they have to take your children and take them away from the religion that their parents are upon? Who is the first educator? Who gave birth to that child? Who's the one

who provides for him and looks after him? With the permission of Allah, it is the mother and father! So why should a state take our children and change their religion and change their ideology? When that is the right of the parent; to educate them, to cultivate them and to teach them and to nurture them upon Islam.

The fourth trait is that we should encourage competitiveness for pious deeds amongst our children to earn Allah's reward. Look at the Hadith of Jarīr bn ‘Abdullah that we mentioned previously where the people were vying with each other and competing with each other, hastening to help the needy and the poverty stricken that had come them. Competing for righteous deeds likewise, that is a good trait to inculcate in our children, so they see their parents competing over righteous deeds. Allah سبحانه و تعالی has mentioned in the Qur'an:

و سارعوا إلى مغفرة من ربكم و جنة عرضها السماوات و الأرض أعدت للمتقين ** الذين
ينفقون في السراء و الضراء و الكاظمين الغيظ و العافين عن الناس و الله يحب المحسنين

“And hasten to forgiveness from your Lord,...”, hasten, meaning be quick, and hurry, “... to forgiveness from your Lord and to a paradise as wide as the heavens and the Earth prepared for the righteous.”

Allāh has promised this to whom? Allah has said, "Those who spend in the way of Allah during times of ease and hardship. Those who restrain anger and pardon the people. And Allah loves the doers of good.”

So they are quick to give, quick to be charitable, they restrain their anger, they forgive the people because they know that Allah loves the doers of good, Allah loves the Muhsinīn.

The fifth trait, is that you're to teach them good habits and to follow the Sunnah whilst they are still young because then, they would continue throughout their life upon those good traits and good habits. Parents must be constant role models for their children from childhood into adulthood. But remember my brothers and sisters, the formative years of a child's cultivation are very important. Teach them early and they would hold on to what they learn and they would not let it go, In Shaa Allāh. The Messenger of Allah صلى الله عليه وسلم obligated upon the parents that they command their children with the prayer. At what age? Seven. Command them with the prayer at the age of Seven, the Prophet صلى الله عليه وسلم said. Just think how many things the parent must teach a child so that child can establish the prayer. So that child now, you have to teach them how to pray. Command them with the prayer, so what comes before the prayer? Wudhu. So now you have to teach them the Wudhu. They have to face the Qiblah, you have to show them the Qiblah. They have to cover their Awrah in Salāh. They have to remove impurities from their bodies, Istinjā, and how to wash themselves in the bathroom. They need to learn some verses of the Qur'an otherwise how are they going to pray?

They need to learn some of the adhkaar and some of the supplications in the salāh. They need to learn how to pray in Jamā'ah. "Okay, go and pray." What? 'Pray, pray what?' So they will look at you like you're crazy. 'I don't know how to pray so teach me.'. Pray in Jamā'ah, lining up, shoulder to shoulder, foot to foot, heel to heel, to be quiet whilst they are praying,

submissive before Allah, eyes focused on the place of Sajdah, not talking.... All of these at the age of seven, this cultivation.

Why did the Messenger of Allah ﷺ command with it?, Because it will remain with them till they die, In Shaa Allāh. So this cultivation also extends to learning the Islamic ‘Aqeedah, the belief, the pillars of Islām, Īmān, the Seerah. And I repeat again the importance of the Seerah, the life of the Prophet ﷺ. Our children know more about football players than they do about Muhammad ﷺ. You ask them how many teams are in the premier league and they will name them all. Ask them to name ten companions. Ask them to explain for five minutes, the life of the Prophet ﷺ. Ask them to name four battles that the Prophet ﷺ participated in. Just four out of the dozens and they won't be able to. Yet the father and his son will sit in front of that 42 inches plasma and watch football for two and a half hours. And then you wonder, at the age of fifteen, when I get that phone call, ‘My daughter's ran away with her boyfriend. My son wants to be a homosexual. My other son is an atheist. What did I do wrong?’ Now? Does it even matter what you did wrong? Is that going to bring them back to you? How is it possible that as an educator, a parent, who spends their lives practically upon the upbringing of their children so that they end up like that? Educate them early and build a firm foundation for them for the future. All of these cultivation can be achieved by setting good examples in the Muslim home, through planning and working together as a family and even as a community. So to reiterate, parents must be loving to their children and their children must feel that love in speech and action. Parents must be excellent and virtuous examples. Start while your children are young.

Children must feel extensive pride for Islam through the studying of the life of the Prophet ﷺ and his companions. They can emulate that and defend their religion based upon knowledge. Parents need to realize that whatever Islam or wherever Islam is maligned, in any society that Islam is maligned through its institutions of that state and it is misinterpreted and misrepresented and given a low position then other cultures will challenge its place in the hearts of the Muslim and especially in the hearts of children and the mind of children. And those children will fall prey to unislamic ideologies and you see it before your eyes. You're seeing that before your eyes but what are you doing about it?

So cultivation by example, is the sixth, na'am. The idea of being a role model that leads by example is powerful because it engenders respect in young people. Being an example by actions is an excellent tool for teaching. For example, practical examples, when you call the adhān and the iqāamah and you lead the family in prayer. You perform Wudhu in front of your children, actions that they can see at a young age and they will emulate you, they will mimic you and they will copy you. When the mother puts on her Hijab in front of her daughters, the father gives charity to the poor, the parents sit down and eat together out of one tray and so on. These are things you can do on a daily basis. The effectiveness of this method of leading by example is proven by the Hadith of Jarīr bn 'Abdullah رضي الله عنهما. He said that Allaah's Messenger ﷺ went out to Makkah in Ramadan in the year of the conquest, in the year of the Fath. He and the people fasted until they came to a place known as Quraa al Ghamīm,

and the people were fasting and he was fasting. Then he called for a cup of water, so he took that cup of water and he raised it up until the people could see it, then he drank from it. So the people followed him and they drank from it. This Hadith reported by Muslim, even though this Hadith is part of a lengthy Hadith. This occurred when the people were uncertain regarding whether they should break their fast or they should keep their fast, even though they were thirsty and they were suffering during the journey. So the Messenger of Allah صلى الله عليه وسلم, what did he do? He led by example. He stood in front of them, he raised the water and then he drank from it. What do you think they did? They followed him and those who did not, he said they are the disobedient ones. So he's showing them, "I'm the example for you to follow.", so they followed him. So likewise with our children, the parents must lead by example.

So you are to make haste with good deeds and be foremost in studying the religion. You don't attend the durūs and you say to your son, "Go to the dars". 'Oh dad, with all seriousness, I don't think I have seen you attending dars in four years and you want me to go?' What example is that? So that requires that you plan and manage the household, that you talk with each other, that you write down your plans (short term, medium term, long term). Have time tables, roles and responsibilities. Plan the future for your children and lead by example. Put to one side tiredness and sleep for the good of the children. That requires that you're healthy in mind and body. Sidelined, my brothers and sisters, the perches of luxuries that are not needed, some money is better spent on the children's Islamic schooling. Send them to Islamic schools, to Salafi schools. If you live in a place where there's not a Salafi

school, then move and come to a place where there is a Salafi school. And there are several in the country now, WaliLlahi-L-Ahamd. Family 'Umrahs; forget that BMW and that Mercedes and that three thousand pounds sofa from DFS. Put that money towards an 'Umrah for the whole family. Get your money together and get your plans together and attend every Salafi conference that takes place in the United Kingdom.

Choose a series of classes that are attended regularly every single week without fail. Build an Islamic library in your home. Choose a part of the day usually after fajr which is the best time, to sit with your kids and read the Qur'an, and read some Hadith and read the Seerah. Maybe break up your day; twenty minutes, twenty minutes, twenty minutes; three times twenty in a day. Even three times fifteen in a day. Where all of you are sitted together, that your working, you're reading, you're pondering, you're reciting the Qur'an, you're reading the Seerah to your children... and throw that 42 inches plasma in the bin where it belongs. Or at least unplug that cable that takes it to the dish, the satellite dish, or the terrestrial channels or the box or whatever they call it. Get rid of them; they are a waste of time. Your children will remember this role model, go out with them. You want some time away? Take your children with you. Go and work in the hills, go camping, go and stay in a cottage for a weekend, with you, your wife and your children.

Do not, my brothers and sisters let go of these precious times that you have with them when they are still young. And remember, bad traits are also duplicated so beware of negligence. Beware of waking up late and over sleeping, late to pray. That you abandon

the Islamic classes, that you eat what is Haraam, you listen to that which is Haraam and you watch that which is Haraam and you earn from that which is Haraam... because you're the example to your children in that Haraam. I touched on this earlier but I'll mention it again. Parents should be leaders in goodness, you should be energetic and dynamic. So that the children can see what you are, how energetic you are and how caring you are and then they will carry that into adulthood. It should never be a case when you say to your child, "Do as I say." and not "as I do.". Lead by example!

"Make sure you get up early."

'You don't get up early in the morning, dad but I should get up at eight?'

"Yes."

'Why?'

" Do as I say and not as I do" .

Lead by example. It will not be right that the parent command their children to pray, yet they are lazy with the prayer and delay it up until they nearly miss it. Or that the father forbids his son from smoking yet he smokes himself. Or that the mother commands her daughter with truthfulness yet she lies. You tell not to watch TV, yet you're sitting there watching telly. You tell them not to waste your time yet they see you doing nothing but wasting time. Or that the parents teach their children to be kind and dutiful to them because "I'm your parent, I'm your father." Then they see how you behave towards their grandparents. So you're a person who gets angry with you father and mother and you expect your children to be nice to you?

"Obey me."

'Why dad?'

"Because you're commanded to be good to your parents."

'But you're not good to your mother and father. I have seen how you behave with grandfather and grandmother.'

No my brothers and sisters, the parents should be beyond reproach as much as possibly they can. Usāmah bn Zayd رضي الله عنه, he said that Allah's Messenger صلى الله عليه وسلم said that a man will be brought on the day of resurrection and thrown into the hell fire so that his intestine will come out and he go round as a donkey goes around the millstone. So the people of hellfire will gather around him and say, "O so and so, what happened to you? You used to order us to do good deeds and forbid us from bad deeds." He will say, "Yes, I used to order you with good deeds but I did not do them myself and I used to forbid you from bad deed yet I used to do them myself." The Hadith in Bukhari.

So in essence, the actions of the parents and their example are real indicators to your children as to what is allowed and tolerated and what is disallowed. You're the litmus test, your behavior. So cultivation through example quite often has a greater impact as I have mentioned earlier than preaching, encouraging and warning. A child seeing someone that he loves, honors and respect behaving in a noble manner, following the Qur'an and the Sunnah, being truthful, avoiding Bid'ah, keeping away from misguidance, keeping away from free-mixing and music. A father and mother who are brave and courageous, truthful and honest and generous. Praying and respected in their community for their

truthfulness. What better example for a child? Allāh سبحانه و تعالى did not send the Prophet صلى الله عليه وسلم to teach and guide the people, up until Allah had already prepared him for the task. The Prophet صلى الله عليه وسلم was already an example for the people before he even received the revelation. Was he not already known for virtuous manners, truthfulness, good character and feeding the needy?

When he first received revelation, the Prophet صلى الله عليه وسلم came to his wife Khadijah رضي الله عنها and he said to her, 'Khadeejah, I don't know what's happening and I fear for myself.' What was her response?

'By Allah, Allah will not forsake you, for indeed you tie the bonds of kinship, you speak the truth and you help those in difficulty. So the Messenger of Allah صلى الله عليه وسلم was already prepared by Allāh سبحانه و تعالى so the people could not say anything against his character. So they couldn't say to him, 'What did you receive?', 'I received the revelation, the Qur'an'. 'But you're untruthful!' They couldn't say that because he was already truthful, he was already honest, he was already chaste, he was already a person of piety even before the Qur'an was revealed to him. So your character should be beyond reproach, O parents. Sa'ad bn Hishām bn 'Āmir entered Madīnah and went to 'Āishah رضي الله عنها and he said to her: 'O mother of the believers, will you inform me of the khuluq, the manners of Allah's Messenger صلى الله عليه وسلم? So she said to him, 'O my son, did you not read the Qur'an', he replied, 'Yes'. She said, 'In that case, indeed the manners of the Prophet was the Qur'an; his Khuluq was the Qur'an. Hadith in Sahih Muslim.

In another report, she said, 'O my son, did you not read the the Qur'an where Allah said:

و إنك لعلی خلق عظیم

"Verily, you (O Muhammad) are upon an exalted standard of character."?

She said the conduct of Muhammad was the Qur'an.

Reported by Abu Ya'ala. Ibn Rajab, he said, "meaning that his manners were the manners expressed in the Qur'an. His etiquette was the etiquette expressed in the Qur'an. He was pleased with whatever was praised in the Qur'an and whatever affair was disparaged in the Qur'an, then that affair would anger him. And then in a narration, ibn Rajab said from 'Āishah رضي الله عنها, his character was the Qur'an.. He was pleased with whatever was pleased with Allah in it, he was angered with whatever angered Allah in it.

So my brothers and sisters, a teacher, a parent, a Shaykh, an adviser, a scholar should be righteous and pious example in speech and action. Nothing should be apparent from you as parents except piety, righteous behavior, truthfulness. Just as the Prophet صلى الله عليه وسلم said:

دع ما يريبك إلى ما لا يريبك فإن الصدق طمأنينة و إن الكذب ريبة

"Leave that which makes you doubt for that which does not make you doubt. Indeed the truth brings about tranquility whilst falsehood sows doubt." The Hadith in Tirmidhi.

The final point, which is the conclusion, number seven; which is today's reality. Today's reality my brothers and sisters is that many Muslims in their homes and in their schools and especially in the west. When we look at their reality, it is a cause for the shedding of tears and lamentation. It brings a heaviness to the heart that the homes of many Muslims are filled with sins such as music, free-mixing, absent fathers, careless mothers; girls and their mothers who leave the home uncovered without the hijab, men who pay little attention to their duties as the head of the household. And their sons, you see them that they are left to roam the street in gangs so the school of those boys is the street. As for actual school, then state schools in the west teach them that they can change gender regardless of their sex at birth. So a boy at a young age can identify as a girl; a girl can identify as a boy. Same sex relationships and intimacy are positively encouraged. Recently, I read that a school in Brighton began to teach twelve year old boys and girls that boys can menstruate. They actually started teaching boys that they can menstruate. I started scratching my head, that how is that even possible that you're going to teach biologically that a boy can menstruate. Why? Because some girls started to identify themselves as boys but since they are biologically and physically females, they began to menstruate. So you know, 'Tracy turns to Darin', but Darin is physiologically and biologically a female so Darin is going to menstruate. So they said, therefore, that boys can menstruate. But since the law states that the 'She' is now a 'He', so therefore it follows that 'He' meaning Darin who's really a 'She' has started menstruating, so boys can menstruate. That's the society that we're living in and where our children are going to school. Schools teach children that humans evolved from Apes which is a

belief of Kufr. Any Muslim who believes that humans evolve from Apes is a Kafir, outside the fold of Islam. It is not possible, it is not permissible for a Muslim to believe that humans evolved from Apes.

So therefore, you see all of these in schools. Muslims and Muslim children attend state schools well into adolescence and they don't pray. At school they don't pray, nor do they attend Jumah for months on end. In Ramadan, they are encouraged not to fast. Promiscuity is promoted with the same and with opposing genders. Children are encouraged, which I read in a BBC article, children in schools or in a particular school were encouraged in English writing classes (seven and eight year olds and nine year olds) to write fictitious love letters where a man proposes marriage to another man. So that boy now pretends to be the man who is proposing to his boyfriend to marry him, at the age of seven and eight. Islamic beliefs and practices based upon the teachings of the Qur'an and Sunnah are seen as a threat, backward, outdated, in need of reform. Western liberal Muslims openly call for an Islamic reformation that involves a reinterpretation which in essence means rewriting of the Qur'an. There's a small mob growing community of ex-muslims, who are working hard to recruit weak-willed, sinful, ignorant youngsters to their cause. How are you so duped of course, because some of them are ill-equipped to deal with the doubts and misinterpretations and misrepresentations of Islam that are thrown at them. They are too uneducated, ill-equipped to answer the pseudo-science that propounds the theories of Darwinism of the beginning of the universe. All these and more whilst Muslim parents remain oblivious and some of them deliberately ignorant to

the real challenges facing Muslim communities such that some Muslims living in the UK and in the West, when their lives come to an end, Islam in their family come to an end. It is a one generation muslim family, one generation. Why? Because by the time they have died and their children are alive, their children will not have any Islam. One generation Muslims, deliberately ignorant, oblivious. It is time that Muslim parents made an effort to learn and to offer a counter narrative for their children, counter arguments through developed, reasoned refutations based upon the Qur'an, the Sunnah, correct science and the world around them. Alhamdulillah, our Salafi Shayks and students of knowledge here in the UK, in America and elsewhere, and scholars from the Muslim lands, that they have written much to keep the Muslim heritage and the Islamic heritage safe from those who oppose it.

Our brothers and the students of knowledge have written a lot about the answers to the pseudo-science and to the theories that are unproven but they are touted as being fact. This is why I made the point earlier and through several other lectures about the importance of investing in Muslim heritage countries and finding a way to support the economies of those Muslim countries. That you start building your homes in those Muslim heritage countries with a view to resettling in friendly and more accommodating Muslim societies. Start looking at that, put that into your plan. We ask Allāh سبحانه و تعالى to guide us to that which is best for us and for our children and to grant us success in our endeavors, to safeguard ourselves, our families, our communities and the Muslim Ummah.

WalhamduliLāhi Rabbil 'aalamīn wa sallaLāhu 'alā nabiyyinā
Muhammad wa 'alā ālihi wa sahbihi ajma'īn.

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