

الحمد لله، الحمد لله الذي أنزل القرآن، وأرسل محمداً رحمةً للعالمين، نحمده ونستعينه ونستغفره، ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، ونشهد أن لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، بيده الخير، وهو على كل شيء قدير، ونشهد أن سيدنا ومولانا محمداً عبده ورسوله، أرسله بشيراً ونذيراً بين يدي الساعة، من يطع الله ورسوله فقد اهتدى، ومن يعصهما فإنه قد ضل، وإنه لا يضر إلا نفسه ولا يضر الله شيئاً. أما بعد! فيا عباد الله اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون. يا أيها الذين ءامنوا اتقوا الله وقولوا قولا سديدا يصلح لكم أعمالكم ويغفر لكم ذنوبكم، ومن يطع الله ورسوله فقد فاز فوزا عظيماً. قال الله تعالى في كتابه الكريم: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Today's khutbah is dedicated to the profound concept of **Futuwwa**. I extend my gratitude to Dr. Ali Azzali for his tireless efforts in studying Futuwwa, which have been a key inspiration for this khutbah.

The term *Futuwwa* comes from the Arabic root "فَتَى" (*fata*), meaning "youth" or "young man," with its plural form, "فِتْيَا" (*fitya*), referring to a group of young men. The use of "youth" here is significant, as it symbolizes qualities often associated with the young: strength, courage, enthusiasm, and even a certain impulsiveness. As the Prophet Muhammad (ﷺ) said, "الشباب "شعبة من الجنون" — "Youth is a branch of madness." This "madness" does not carry a negative connotation; rather, it captures the passion, energy, and fearlessness of youth, a readiness to take risks for something greater.

However, *Futuwwa* is not confined to a person's age; it is a state of heart and mind that transcends the years. It is about maintaining a spirit of vigour, an openness to growth, and a courageous willingness to pursue the seemingly impossible. It is a timeless quality that anyone, regardless of age, can aspire to embody.

Picture the youthful zeal of a believer, channelled in service to Allah—displaying courage, generosity, humility, loyalty, and a willingness to sacrifice for others. This is the essence of *Futuwwa*. Imam Al-Qushayri describes it in his *Risalat al-Qushayriyyah* as "placing others before oneself in every circumstance and striving to do good without expecting anything in return." Such selflessness can only arise from a strong foundation of brotherhood, which is why Allah (SWT) says in the Qur'an:

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ"

"The believers are but brothers." (Al-Hujurat 49:10)

The Prophet (ﷺ) also said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

"None of you truly believes until he loves for his brother what he loves for himself." (Sahih al-Bukhari and Muslim)

This spirit of *Futuwwa* is rooted in bonds of brotherhood, mutual support, and harmony among believers. Consider the Companions of the Cave (*Ashab al-Kahf*), young men who fled persecution to preserve their Eman. Their courage in standing up for the truth, even at the cost of abandoning the comforts of society, exemplifies *Futuwwa*. Allah praises them, saying:

"إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى"

"Indeed, they were young men who believed in their Lord, and We increased them in guidance."

Another powerful example is the Battle of Badr, fought on the 17th of Ramadan in the second year after Hijrah. This was not merely a battle; it was a manifestation of *Futuwwa*, where Eman and courage triumphed against impossible odds. The Prophet (ﷺ) set out with only 313 companions, including both young and old, with only two horses and a handful of swords. The Quraysh, on the other hand, assembled an army of around 1,000 warriors, fully armed and prepared for battle., in other words 1000 swords, 1000 horses, 1000 men armed to the teeth.

Upon reaching Badr, the Muslims found themselves outnumbered and facing a formidable enemy. In this moment of immense pressure, the Prophet (ﷺ) consulted his companions, in this moment Sa'd ibn Mu'adh, speaking for the Ansar, declared:

"O Messenger of Allah, we believe in you and bear witness to the truth of what you have brought. We have pledged to obey you. Proceed wherever you wish, for we are with you. By the One who sent you with the truth, if you were to plunge into the sea, we would plunge into it with you."

The Prophet (ﷺ) then raised his hands in supplication, saying:

"اللَّهُمَّ أَنْجِرْ لِي مَا وَعَدْتَنِي اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ، فَلَا تُعْبُدُ فِي الْأَرْضِ  
"أَبَدًا"

*"O Allah, fulfill what You have promised me. If this group perishes, there will be none left to worship You on earth."*

**"إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّينَ"**

*"Remember when you asked for the help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand angels following one another.'" (Al-Anfal 8:9)*

The Battle of Badr began with single combats, where young Muslim warriors like Ali ibn Abi Talib, Hamza ibn Abdul Muttalib, and Ubaydah ibn al-Harith faced and defeated prominent Qurayshi champions. The Muslims' courage shone as they fought, demonstrating bravery, selflessness, and reliance on divine support. Despite being severely outnumbered, the Muslims achieved a miraculous victory, As Allah (SWT) reminds us:

**"كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ"**

*"How many a small group has overcome a large group by permission of Allah." (2:249)*

Do you see how it happens, how a small group can overcome a larger group, brothers in tawheed affecting each other with their zeal in the face of certain death, moving speeches, unmatched bravery, selflessness, profound duahs, culminating in their Beloved responding with not 1, but a 1000 angels.

The lives of the Companions are replete with illustrations of brotherhood. Take Abu Bakr (RA), who, during the preparation for the Battle of Tabuk, brought all his wealth to support the army. It would be naïve to assume that this sort of selflessness and sacrifice happens in isolation. When the Prophet (ﷺ) asked him what he had left for his family, he replied:

**"أَبَقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ"**

*"I have left for them Allah and His Messenger."*

When Abu Bakr gave away everything he owned, his absence from the mosque stirred concern among the Companions. The Prophet (ﷺ), inquiring about his whereabouts, found that Abu Bakr had given away even the clothes he wore, sharing a single cloth with his wife for Salah. When this was brought to the Prophet's attention, Jibreel appeared before him, wearing a

garment identical to that of Abu Bakr. The Prophet (ﷺ) remarked: "*Jibreel, I have never seen you dressed like this.*" Jibreel responded:

"اليوم يبعث الله سلامه وبركاته على أبي بكر الصديق، الذي رضي عنه ربه"

*"Today, the Most High is sending His blessings and salutations upon Abu Bakr, the loyal servant, whose humble attire is recognized by the Lord of the Worlds."*

Jibreel conveyed to Abu Bakr that Allah was pleased with him, if he was pleased with Allah. Overwhelmed with joy, Abu Bakr declared:

إِنِّي رَاضٍ بِرَبِّي

*"Indeed, I am pleased with my Lord."*

This is the pinnacle—absolute reliance on Allah for Allah..

أقول قولي هذا وأستغفر الله لي ولكم ولسائر المسلمين من كل ذنب فاستغفروه إنه هو الغفور  
الرحيم

الحمد لله الحمد لله رب العالمين، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله، أرسله بشيراً ونذيراً بين يدي الساعة اللهم صلِّ وسلم وبارك عليه وعلى آله وأصحابه أجمعين، ومن تبعهم بإحسان إلى يوم الدين.  
أما بعد !فيا أيها الذين ءامنوا اتقوا الله ما استطعتم واسمعوا وأطيعوا وأنفقوا خيراً لأنفسكم .يا عباد الله أوصيكم وإياي بتقوى الله وطاعته

Throughout history, it was the ethos of Futuwwa that empowered Muslims to face even the most daunting challenges. During the Mongol invasions, it was the spiritual strength drawn from the teachings of Jalaluddin Rumi and the city of Konya that played a key role in the Mongols' eventual conversion to Islam. This inward transformation proved more potent than military might alone, as it reshaped the hearts and minds of Muslims and non-Muslims alike.

Today, we find ourselves in an age where the pursuit of wealth and power reigns supreme, and where the tools we once used to achieve higher aims have become ends in themselves. Societal values are now measured by material success rather than ones relationship with Allah. This condition reflects a deep nihilism—a void of meaning and purpose in life. The concentration of wealth and power within financial oligarchies has led to inequality, widescale social fragmentation, and the erosion of the human quality, which have been replaced by a mindset of utilitarianism and pragmatism, in other words, the worship of people and results.

Futuwwa offers a remedy to this condition. When the young men took refuge in the cave and prayed for mercy and guidance from their Lord, the Qur'an refers to them as "fitya," the plural form of "fatā," meaning noble young men. Shaykh Abdalqadir explains that the term "fitya" signifies a special group of virtuous young men whose collective excellence has the power to uplift humanity. The presence of such a group is essential for the ennoblement of society.

This pattern of fraternity can be seen throughout history, from the noble young men in the cave, to the disciples of Jesus (‘Isa), and the Companions of the Prophet Muhammad (ﷺ), such as the ten promised Paradise. These examples illustrate the timeless importance of forming a devoted group that upholds truth and virtue, serving as a model for others to follow.

May Allah grant us the strength and sincerity to revive the spirit of Futuwwa in our hearts and actions. May He make us among those who live selflessly, serve humbly, and willingly sacrifice for the sake of others and for His pleasure alone.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا .  
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ . وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ  
وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ الَّتِي أَمَرْنَا اللَّهُ فِي سُورَةِ النُّورِ أَنْ نُدَافِعَ عَنْهَا، وَعَنْ سَائِرِ  
الصَّحَابَةِ أَجْمَعِينَ، خُصُوصًا الْأَنْصَارَ مِنْهُمْ وَالْمُهَاجِرِينَ، وَعَنِ التَّابِعِينَ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ  
إِلَى يَوْمِ الدِّينِ .  
اللَّهُمَّ اهْدِ وِلَاةَ أُمُورِ الْمُسْلِمِينَ لِمَا يُرْضِيكَ وَلَا تَتَّبِعِ سُنَّةَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَثَبْتَ أَقْدَامَهُمْ عَلَى  
الصِّرَاطِ الْمُسْتَقِيمِ، وَأَصْلِحْهُمْ يَا رَبَّ الْعَالَمِينَ .  
اللَّهُمَّ بَارِكْ عَلَى شُيُوخِنَا، وَعَلَى رِئِيسِنَا، وَعَلَى أَمِيرِنَا، وَعَلَى جَمِيعِ أَمْرَاءِ وَرُؤَسَاءِ الْمُسْلِمِينَ .  
اللَّهُمَّ بَارِكْ عَلَى الْمُسْلِمِينَ فِي هَذِهِ الْمَدِينَةِ، وَوَقِّفْهُمْ لِمَا تُحِبُّهُ وَتَرْضَاهُ يَا أَكْرَمَ الْأَكْرَمِينَ .  
اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، رَبَّنَا أَتْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .  
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ  
تَذَكَّرُونَ، وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ . وَقُومُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ .

## Imam-Khatib

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