Note:

1. *Italicized are my suggestions of addition for clarification of the message that Nouman tries to deliver.*
2. Highlighted in yellow are parts that I have struggled to transcribed. Mostly Arabic. Some English terms that sound jibberish were also highlighted.

Inal hamdulillah… praises and honours with Arabic terms. until the 1st minute

Touches two verses of At-Takathur and begins with a dua from sura Taha which Moses a.s. did.

1:44 begins the speech

First and foremost I’d like to say that its both a pleasure and an honour to be back at the home community after a long time Alhamdulillah and it’s a great joy to see all of you here.

Just to share my expression of joy with you I want to give you a small reminder from the Quran before I get to the Khutba Topic itself.

Allah Azzawajal in Suratul Insaan also called Suratul Dahr, He talks about drinks in Jannah, 3 times. Of the many things we enjoy in Paradise Allah also talks about the kinds of things we get to drink.

The first time he mentions these drinks in Jannah he says (Al-Insaan 76:5)

…..

Before getting into more details about the Ayaah, just Allah AZZAWAJAL mentions –

“Theres no doubt that the righteous they will be drinking out of cups…”

You know you and I, we throw a gathering for eid or aqeeqah or get together you invite some friends over, you know we don’t have/live in expensive housing so what we do is we can’t afford that much (crockery?) for so many guests so we get paper cups and we spread them out on the table and we pour these drinks in and everybody goes and gets themselves a drink. But there’s a BBQ going on in Jannah, and their drinks being spread and people are going in and drinking themselves

*(Repeating the verse)*

A few ayaahs later, the party gets a little better. You know, its one thing to throw a party at your house, but its another to be invited at a catering hall. Or an expensive mansion or something like that. If you’ve ever been to an expensive gathering or an exotic setting, then you don’t just go and drink yourself, the drinks are served to you. And when you get to the table the cups are already there waiting for you.

Allah calls that (Al-Ghasyiyah 88:14) in another place



“Cups are Already Placed”

Right, just like human beings love it now. You go to the exotic invitation, and the cups are already there. And somebody comes in and pours the drink for you, you don’t have to get up and get it. So a few ayaahs later He says: (Al-Insaan 76:17)

…

“They will be given to drink in Cups..”

A few ayaahs before, they were getting the drinks themselves, and now they are being given the drinks, So its gotten a little more exotic.

But then you wonder, -how much better can it get-? I mean, it was pretty good already, they were getting drinks in Jannah and then they were being served its even better. But you wonder how much better can it get?

And so Allah AZZAWAJAL a few ayaahs later He says: (Al-Insaan 76:21)

…

“….Their Master, Their Lord will give them to drink.”

Allah will give them to drink. Subhanallah. So you know, whenever I see muslims, believers that we haven’t met for a long time, and make dua May Allah give us an opportunity to meet each other again, and if we don’t get this opportunity in this Dunya may Allah make us meet in a place where the drinks are amazing. This is the first thing I wanted to share with you.

But really the topic of my Khutba, is the two ayaahs from Sura At-Takathur. Just the first two ayaahs. I recited them and many of you already know them by heart. Allah AZZAWAJAL says: (At-Takathur 102:1-2)



That’s it. That’s all I want to share with you today.

And the reason I want to share just these two ayaahs with you, is that one of the essential purposes of the khutba, is to make it easy for people to remember Allah, even after the khutba is done. So if I tell you tons and tons and tons of things, about places in the Quran and Sunna that you haven’t memorized, that aren’t easy for you to remember, then this reminder will stay you you as long as the khutba lasts. And a few hours later it would start to wither and disappear.

But the idea is InsyaAllahu ta’ala, If you and I can remind ourselves of just some lessons in the Quran, especially of the ayaahs that are either you have already memorized or very easy for you to memorize, then the next time you stand in salaah, you can recite those ayaahs and enjoy something Allah AZZAWAJAL calls Khushoo’, concentration, humility in the prayer. And this is something that is important for all of us. We shouldn’t have reduced the prayer to just cardiovascular exercise, it’s something more.

So the attempt, **InsyaAllahu ta’ala**, is to make it easy for me and for all of you to remember some powerful lessons in these few words. And wallahi these are very few words. But the power in them is incredible.

Just the first ayaah is made up of two central words. AL HAKUM and AT TAKATHUR, two words, Fi’il and Fa’il and theres a mafhum biil( SORRY LOST HERE) and that’s it. A verb and a subject.

The word ILHA in Arabic, by the way,rough translation:

“The want of plenty distracted you”

That’s the easy translation. Of ALHAKUMUT TAKATHUR. (*repeat* “The want of plenty distracted you”) But theres a lot more going on here.

The word ILHA in the Arabic Language which I right now translate it as “DISTRACTION”, actually comes from the word LAHU which originally in Arabic means 2 things. It means:

1. An entertainment.
2. Something that pre-occupies you or gets all of your attention and keeps you from doing something that was much more important. It got so much of your attention that nothing else could get your attention while you were engaged in it.

Think for example of the new videogame you just bought (to some of the younger people here), when you’re engrossed in it, doesn’t matter when the sun comes up or the sun goes down, or whether your parents are calling you or the house is on fire it doesn’t matter you haven’t reached the “save point” yet. Or you haven’t beaten that “boss” yet.

The same thing happens when you're watching a movie. When you're watching a movie you can’t pause, it’s like breaking your Khushoo’. So you're engrossed in it and you can’t be disturbed. You are completely distracted from things that are more important. This is ILHA.

But in this ayaah Allah calls the culprit something else. Not a movie, not a videogame, not a song. Something else is the culprit that distracted you, that pre-occupied you, that kept you from doing something or worrying about something far more important.

What is it that distracted, that pre-occupied, that took over the minds and the hearts? Allah AZZAWAJAL calls this culprit AT TAKATHUR. AT TAKATHUR in it has 3 essential things.

1. This word first and foremost means “THE WANT”, the desire to have more. It comes from “Kathra”- plentiness, plentifulness. The desire to have more. In other words, you and I are constantly worried about not what we have, but what we don’t have. You're always worried about getting more.
	1. If you're living in a 1 bedroom, you're always thinking, “how do I get into a 2 bedroom?”
	2. If you got a car that’s 2008 you're always worried “how do I get the 2009?”
	3. If you got yourself furniture you say “how do I get myself even better furniture?”
	4. If you bought yourself clothes it’s the next item of clothing.
	5. It’s always something more. It’s not what you have, it’s only about you don’t have. I need more and more and more.
	6. If you just got your job, immediately you start thinking about promotions, and the bonus. What you don’t have.
	7. It’s always on your mind the desire for more. And the human being is never satiated. He's never full. He or she, you know, it’s very difficult except for the true slave of Allah AZZAWAJAL to be satisfied with what Allah has given them.
	8. Usually the human being’s thirst, it doesn’t let him quench. You know, it’s always there. What more can I have? How more can I accomplish? This is the first meaning of AT TAKATHUR and it pre-occupies us. It takes over our minds.
2. The second meaning of AT TAKATHUR is the “STRUGGLE FOR MORE”. Not just the want. It’s one thing to want it, it’s another to struggle for it. ATTA’AFUL FIHI – “To put effort into it and to exhaust yourself in getting that more”.
	1. So there are people who just want more they don’t do anything about it. They just keep daydreaming
	2. And then there are those who want it and you call them “Go Getters”, they go out there and they exhaust themselves, and they’ll put their 45, 50, 60 hours of work perweek,
		1. to get that Promotion
		2. to get ahead in the world
		3. to save up that money to get that house
	3. Whatever it may be, they exhaust themselves. And when they do so, you can’t talk to them about anything else. They are engrossed in this struggle. They are engrossed to getting to that goal that they’ve been desiring for.
	4. And you know what? When they get to that goal, they’re still not happy cuz there’s something else that just came up. You could see the experiment with your children. Even if not among yourselves, your children will beg you, they will beg you to get them a PS3, or to buy them that new video game that just came out (I think warcraft 2 just came out right?). They’ll beg you to get it for them and they’ll say

“If you just get me this game: -LANA KOONA MINASSHOLIHEEN- WE WILL BECOME FROM THE RIGHTEOUS. If you just get this one video game for us.”

* 1. You get it for them, and they will be engrossed in it for a couple of days, and after a couple of days when they're done beating that game you will find the CD (that you bought for 70-80 bucks) under your feet. And you'll ask your kid “whats this? I just bought this for you?!” and he’ll say “yeah there's more out now, I finished this already. I'm done with this. I don’t need this anymore.”
	2. So you struggle for it, but then as soon as you acquire whatever it was you wanted more. You go on further. This is the second meaning of AT TAKATHUR.
1. The third meaning which is critical. Is it includes YASMI’IL FIHI AT TAFAKHUR you know? FA AN YAKULAHA ULA INNAHNU AKTHAR, there are people who will say “We have more than you.” In other words you have this urge to show off to each other how you have more than they do.
	1. You want to get stuff, not just for you, but just to show people what you have. The car is really important to you not because you like it, because you need to show people, people heads should turn when the car goes by.
	2. You have youth that are obsessed for example with certain kinds of rims or foglights or whatever hook-ups on their car. Which can be fun, but you know when you're driving your car you can’t see those things, (*so*) who is it (*those accessories being shown*) for? You don’t look out your window and go “Hey, it’s still there”. You don’t do that. You know? It’s for other people to see. It’s for others to see.
	3. And this happens in more subtle ways for example your education. You finish your degree and you're talking to someone and they didn’t even ask you but you say “Yeaah I graduated from HAFSTRA?”. They don’t even ask you, you have this urge to show them. You have the urge to tell them that you’ve accomplished something.
	4. And it pre-occupies you “how can I show the world? How can I prove to the world that I am great, I am above, I'm more?”. This can happen with your urge to prove yourself to your parents, to your community, to your co-workers. And this kind of thought overwhelms you. It takes over you.

These three things (*3 definitions encapsulated*) Allah AZZAWAJAL in these two words (*of the first verse*) He says:



These things have invaded your mind. And they have pre-occupied you. And interestingly He use the past tense. And the past tense is used for something final. Meaning, this is definitely the case. And the proof of it is in your life. Look back in your life. You don’t have to look ahead, look back, look back; “were you distracted by this your entire life? Or not?”.

And Allah AZZAWAJAL is pretty definitively saying the answer seems to be yes. You have been distracted for a long time. And then Allah AZZAWAJAL when he makes this categorical statement:



The question that clearly pops up in your mind is, you know how I said the definition of ILHA is to “BE DISTRACTED BY SOMETHING THAT KEEPS YOU FROM SOMETHING MORE IMPORTANT”? Well, Allah didn’t mention what is that more important thing. WALAM YA QUL A’N KA DHA AL HAKUM AN AI SYAI’ . What did he distract you from? The answer lies elsewhere in the Quran. Allah AZZAWAJAL says to us, He warns us, in Suratul Munafiqoon of all places, the Sura dedicated for Hypocrites, He says in that Sura: (Al-Munafiqoon 63:9)

…

“Don’t allow your money, your assets, your wealth, and your children to distract you, to pre-occupy you, to take over your minds and keep you from The Remembrance of Allah”

So that’s one thing that we get distracted from. We’re supposed to remember Allah but we’re remembering how much there's in the bank. We’re remembering how much we don’t have. We’re remembering how much more we need to buy this or that or the other. All of that we remember but remembering Allah is not on our mind. The remembrance hasn’t penetrated our hearts. That’s one problem.

But even beyond that, the fact that he didn’t mention even Zikr here. “Al Hakumuttakathur A’n Zikrillah”, he didn’t say “A’n Zikrillah” here. The fact that he didn’t say, As-Syaukani Rahimahullah says:

“Bal-Aqlaqahu” – He made it absolute.

What that means in simple language is, it distracted you from every good thing. It distracted you from Salah, it distracted you from obeying Allah, it distracted you from raising your children properly, it distracted you from becoming a valuable member to the community. Any good thing that you could have done, you were not able to do, because you were distracted by this Takathur. It took over everything good that you, every good potential that you had.

But then, this is the first ayaah I’ve wanted to share with you. The second, Allah says:



Amazing ayaah. He says, “You were distracted until, -if the language is translated literally- you visited the gravesites”.

Qubur in arabic is Grave. Maqabir Isim Fardh is gravesites, graveyards if you will. And by using that word Allah AZZAWAJAL illustrates location. He's highlighting not just the grave itself, but a location. And one of the benefits of doing that is, you are pre-occupied with one home, until you end up in the other home. You're moving into another neighbourhood. It’s called a graveyard and you and I have to move there. That is a transfer we have to make. There's no one that will escape that moving.

You know how you hate moving, you have to pack all the furniture and get rid of your assets and sell stuff, and low things -don’t worry about it, it'll be done for you-. This “movement” you won’t have to lift a finger, you will be lifted yourself too. You'll be taken yourself too. This is one thing that’s in this ayaah. There's amazing things here.

Lets just ZOUR TUM, NAD KHAL TUM, or QUBIR TUM… you entered the graves, no. you visit it. And the word ZIYARAH in Arabic is to go somewhere for a little while and then come back. That’s what it means. (*repeat* to go somewhere for a little while and then come back). What we’re learning by Allah using that word is, we’re not going to be in our graves for a very long. Even that is not a permanent home. Even from there you have to come out.

But you know there are people who have been in their graves for centuries. There are people who have been in their graves for thousands of years and even that Allah says that it’s just, “ZIYARAH”.

So compare that to how much time we are spending in this world while we are still alive. When we’re above the ground not underneath it. If that is “ZIYARAH”, if that’s just a visit, if that’s not a long time, then how much shorter is this time? How much little time do we have left here on the earth? Subhanallah. Allah is comparing that time with the time we have now. And imagine then how much time do you have and I have to get our act together, to not be distracted and you know what's amazing? The very next ayaah (*Sura actually*) tells us we don’t have much time: (Sura Al-Asr 103:1)



The very next Sura. Immediately Allah AZZAWAJAL starts talking about how much little time we have left. He swears “By Time that’s dripping away”. So this;



This is the first thing I wanted to share with you. The other thing is Ali Radiyallahu A’nhu used to say, that:

“People are asleep, The People are asleep.” You know? AN-NAS SU NIYA’.

They’re asleep. He says:

“When they die, when they go into their graves, then they wake up.”

They were distracted their whole life, and then they finally woke up and said:

“Oh my God, I've been working for the wrong thing? I've been working for the wrong currency. This currency (*World Fiat Money or Materialistic Gains*) has no value (*in the Aakhirah*)”

You know how they say, “invest in the right, invest in Gold, invest in this because the currency’s gonna go up and their value’s gonna go up.”. Well you and I will invest in something MA’ADULLAH that will have no value, we better get our act together and realize that now. Subhanallah.

But the final thing As-Syaukani Rahimahullah mentions, in Fathul Qadir (*Imam As-Syaukani’s tafseer*) is so amazing. And this is something that, wallahi, it’s scary.

This Takathur, includes one more thing. It includes the urge to show off whatever. Whether it’s

1. Wealth
2. Or it’s Status
3. Or it’s Nation
4. Or it’s Tribe
5. Or it’s Nationality, Ethnicity

It’s to show off your superiority against any other in any way.

1. We’re stronger than you
2. We’re a better nation than you
3. We speak better than you
4. We’re richer than you
5. We’re a better civilization than you
6. Etc3

It may be anything that you show off. And the reason he ties it together with:



He gives and ATHAR from the Sahabah. You see it’s narrated that sometimes among, in the times of the kuffar, they would show off against each other. One tribe would say to the other “We have more than you” the other would say “No, we have more”. And this go off on this like rant about who has more, who’s on top, who’s number one basically.

And then they would take this debate to the graveyard. And they would point at their dead (*ones*), and they would say that “we had this guy on our tribe, that legend warrior. Who do you have in your graveyard?”. In other words, they would even show off in their dead. The one place where you're supposed to wake up and realize “this world is gonna come to an end, I better not be distracted” they even went to that place where even the most GHAFIL person, the person who doesn’t make salah, the person who doesn’t remember Allah, The person who does all kinds of Haram, even when they go visit a funeral at a graveyard, even they wake up, they say “Man, I better get my act together.”

And these people would go even at the graveyard, HATTA HIL LI TA A’AJJUM, they would even go at the graveyard and still, they’re competing and fighting against each other about who has more. Even your distractions didn’t even leave you at the graveyard. Subhanallah. This is the state that these Kuffar had reached.

May Allah AZZAWAJAL protect us from that kind of distraction.

So now, the last thing I want to share with you, and leave you **InsyaAllahu ta’ala**, some very basic and important advice.

One of the most important, (by the way, move up, there are a lot of people standing in the back, and it’s cold outside. **InsyaAllah.** I become more sensitive to the cold since I moved to Texas, so, move up as much as you can. **InsyaAllah**)

One of the most essential pieces of advice that I have for you, for your family, you as individuals for your family, there is an exercise, there is a regiment, there is a routine, that we have to have inside the home. That will not be provided to you inside the masjid enough. You have to have it inside your home. And that is the exercise of remembering Allah.

That is the exercise of remembering Allah. And if you don’t have that exercise, in other words you get your children together, you get the spouse together, you sit at the dinner table, you eat together, a lot of you, you don’t eat together with your family, everybody eats at different times so you don’t even see each other. You go home to go to sleep, the kids are already sleeping, you go to sleep and you don’t see each other, you barely see each other on weekends. That has to change. First of all you have to spend time with each other at home.

And second of all when you are spending time with each other at home, you have to use those opportunities to remind yourselves and them. About what life is really about. Because if you don’t do that, that your homes is not a place where Allah is remembered: (Surah Nur 24:36)

…

Fii Buyutin: In homes in which Allah is called, this is the Masajid also the homes of the believers,

AdzinAllahu: Allah is called, that his name be alleviated,

That will not be our homes. And if that’s not our homes, that're our money’s, and our homes and our children, all of that will not be a means to remember Allah, that will become a means to forget Allah Subhanahu wa ta’ala. And nobody can do that for you. No imam, no khateeb, no speaker, nobody is going to come into your home and do that. You have to take that responsibility.

Allah AZZAWAJAL before anything else will ask you about your family, nobody else. He’ll not ask me about how many Khutbas I gave or how many talks or lectures, no! What did I do with my children? What did I do with my spouse? How did I deal with my parents? We have to take care of business at home. We have to make the home a place to remember Allah.

If your homes have become a place, where video games are being played, movies are being watched, music is being blasted, all the worlds entertainment is at home except the remembrance of Allah, then you are doing a disservice to your family, not anybody else. You are harming your family, you're not hurting anyone else.

And if that is to become the case, then you have not been someone who loves their family, actually you’ve become an enemy to your family. Because they became a fitna for you, and you became a fitna for them, allowing all of this to happen.

And understand that when you try to bring remembrance and reminder to your family, its not always taken with warm reception. You know, it’s easy for me to talk to you cuz you don’t know me and I don’t know you that well, we’re not (*immediate*) family. If you were family you would probably already be asleep while I’m speaking. “Oh its just him”. You know? The easiest people to ignore are your own family. So when you try to give reminder to your family, it would take a lot more patience than it does to talk to a stranger. Which is why Allah AZZAWAJAL, He doesn’t even say: (Sura Taha 20:132)

…

(underlined) WASTOBIR not WASBIR. Subhanallah.

“Have extreme perseverance when you tell your family to make prayer…”

Because you are going to be met with a lot of resistance. Its not going to be easy. But you have to be patient. You have to be extremely patient and loving with your family and help them grow. Nobody knows your family better than you do. So nobody knows what kind of advice would benefit them more than you. You know what kinds of words will make them more aggravated and what kinds of words will make them softer. You know that better than anybody else. You are the psycho-therapist of your family members. You know them. They know you and you know them. So you have to use that to your advantage.

Instead of using the remembrance of Allah to become a means of argument and debate inside the home, be smart about it. Be casual about it. Be subtle about it. If they don’t want to hear it from you, put a tape on, put a CD on, put an mp3 on. Maybe they hear it in passing and maybe it doesn’t affect them right away. But 3 weeks later they start making salah because it eventually clicked. Don’t think it has to click right away. Just be patient. And it takes time. Look how much, for many of us, we were completely distracted from the remembrance of Allah, for years and years and years. And then something Allah changed in our hearts, it didn’t happen overnight. It took time. So give your family time. Don’t be frustrated with them, if they're not taking your advice seriously.

First of all give them counsel, take counsel yourself and then give them counsel and when they don’t take your counsel, learn to be patient. Learn to persevere. Because this is what your family needs.

The last bit of advice I want to share with you and I know you went all over the place in this khutba but really the 2 things I wanted you to remember:



This is what I wanted you to remember.

But the last thing I want to share with you just on this matter of not becoming, not letting the home become the center of distraction, making the home the center of remembrance. On that issue I want to share with you famous ayaah from Suratut Tahreem, that are quoted all the time. You’ve probably heard them tons of times: (Sura At-Tahreem 66:6)

….

“Save yourselves (Allah says to the believers) and your families from Fire…”

First of all, Allah didn’t talk to “ALLADZI NA KAFARU” He talked to “ALLADZI NA AMANU”, those who believe. And this ayaah in itself is conclusive proof that just because you are a believer, you're not safe from fire. Because Allah says, “Believers, get yourselves free, save yourselves from Fire”

If you were safe from it he wouldn’t have to tell you to watch yourself. So just because you're believers its not a free ticket. Number 1. And just because your family’s muslims that’s not free ticket either, you gotta go and try to save them. And you know what happens, is that there's this journey inside this ayaah you try to give your family a reminder, they don’t listen to you. You come back to this ayaah:

……

“…It’s fuel, are people and stones, people and stones are being melted together in this Fire…”

You hear this severe reminder in the Quran, you say; “I don’t want my family in there”, you go back and you remind them again. And they don’t listen to you. And you get frustrated and you come back to the same ayaah, He says:

……

“…Upon this Guardians of this Hellfire are Angels that are tough, severe and they are very harsh…”

And you say, “Man, I really don’t want my family in there.”

You go back to your family again. Then you say maybe the Angels will be a little loose on them, maybe they’ll let it slide a little.

….

Over and over again in this ayaah, 5-6 descriptions of hellfire. So you never lose sight of the fact, “I don’t want my family there. I don’t want them there”

You know when you leave your family somewhere uncomfortable, if they're in a bad neighbourhood and you forgot to pick them up? Right? Even in a nice place, if you left them at the airport, even though New York’s airport aren’t that nice, but if you left them at the airport, and you're stuck in traffic, how many calls you get? You get worried or not if their cellphone died?

“Man where are they, are they sitting, are they getting cold? Did they get their luggage? Are they getting a hard time? Are they getting lost?”

All of these questions pop in your mind, because you say, “I don’t want them by themselves in the airport, or at the mall” or they were left by themselves at this person’s house or whatever. You get worried.

Now imagine having to leave your family in the hellfire. How much more worried should we be? What kind of change of attitude would that have? So Allah says:

....

“..Save yourselves and your family from hellfire..”

And make the home a place to do so. Until the home becomes a place to do so, wallahi, wallahi the Islamic School, the Masjid, the School, the Halaqa, none of this will benefit until the home changes. We have to change our homes.

May Allah AZZAWAJAL make our homes where Allah is remembered.

May Allah AZZAWAJAL make our homes a place where we can raise children that are carriers of this Deen. And our torchbearers, our means by which the light of this Deen is not only spread among the muslims but among the non-muslims of this land as well.

May Allah AZZAWAJAL forgive our shortcomings, in regards to our own obligations to Allah, and responsibilities we owe to our families.

May Allah AZZAWAJAL unite all of the muslims despite whatever petty differences they may have on this one agenda of saving themselves and their families from the hellfire.

Because I’m assured that, that concern should overwhelm all the other concerns.

May Allah AZZAWAJAL put unity in our hearts, and protect us from all the Fitan that’s around us.

Especially may Allah protect our youth, our young men and women that are losing their Deen in practice and in belief every single day.

May Allah protect them against the storm, and make them strong and hold onto this Deen with All of their might.

27:57 Barakallahu. Closure terminologies. Prayers until the end.

Transcribed by azlanza93@gmail.com. Feel free to share my email among transcriptors so that I can join whichever project that I am able (though as you can see, limited strictly to English and few Arabics). Any suggestions for enhancement of my method of transcription are most welcome.

May we succeed in our endeavours. Assalamualaikum