

## The Man of Two Gardens

By Nouman Ali Khan

**Link to MP3 Lecture:**

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Transcribed By Muhammad Talha

*(A Uni Student From Pakistan)*

**Note From Transcriber:** *I've tried my best for a word-to-word transcription but still I've put a few phrases from the lecture, that were oblivious to me, in round brackets. For smooth reading of text, I've also put punctuation marks in the whole transcribed lecture below. In fact, I've put my own, very few comments, in round brackets for the same reason.*

*Also note that instead of quoting the actual Arabic of Quran in this text, I've put english transliterations taken from Quran.com. I recommend you to actually read the Arabic from Qur'an wherever a transliteration is mentioned.*

(From 2:26 Onwards) I was very conflicted about what to share in this Khutbah with you today but I decided that I would focus my attention on one particular passage from Surat Al-Kahf and I'd like to start by expressing my appreciation and my uh... just pleasant surprise uh leading this community for the first time. I've been travelling across the country for some time now Alhamdulillah but this is the first time I've been to Wisconsin and obviously this city also. May Allah Azzawajal Bless this community and the efforts that are being made in this community.

So what I wanted to share with you is some reminder for myself and for all of you from Surat Al-Kahf, the surah we are supposed to recite every Friday. And before I start talking about a little bit of these ayat, I want to share with you an

observation that I've been sort of on the side (of) making about our community and communities across the world in general uh sociological fact that there are a lot of lot of families in the world it doesn't even matter if they are Muslim or not but they push their children to be successful. This idea of wanting your children to be successful is very common. Doesn't matter if you are a hindu family or a buddhist family or -you know- your'e a Western european family or an American family or -you know- Arab family it doesn't matter, we want our children to be successful. And we define that success in very specific or very similar ways... for instance in Chinese culture, they are considered successful at the point where your children (have) obtained a high degree in education they've obtained a career they own a property they own some part of real estate -you know- and they've made it and they've paid those things off and now they are considered successful and they work and they work and they work towards those things.

And actually in some aspects of that culture, families compete with each other and the parents, they get together and they share notes on their kids; "well my kid already finished law school" and "my kid is in the middle of med school but he'll finish soon" and "he has already bought this" and "he has already bought that" so actually they compare with each other and when they find out one of the sons in the community has gone further, they all humiliate their own children saying "Why can't you be more like him?" but you know one thing ! I realise; that's not just Chinese culture, that's Muslim culture too now. Across the border and across ethnicities and cultures, we push our children to be successful, we look at other families and their kids and what they've obtained and what schools they went to and what degrees they got and where they bought a house and how leveraged their wedding was and we want ours to be the same or we are in this competition all the time and actually the more you dont look at your child or your success even as a person yourself, you dont, even all the time, look at your own success looking at what's good for you or not, you are always comparing your child to somebody else. You are constantly comparing, "well they did this" and "somebody else did that" and that was put

into many of us by our parents themselves who used to put us and our siblings in competition. They used to tell you when you were little, "why can't you be more like your brother", "he did all of these things and how come you can't do that". So if one of you -you know- if you have a brother who went to med school well your Qadr has been written right so cause if you went to med school your parents are gonna say, "well your brother did it what's wrong with you. why can't you go?" -you know- it doesn't matter what you are created for now you've been created for med school. One of my friends told me, one of the scholars I respect a lot told me, "You know the great minds of western society people like -you know- even in film for example Steven Spielberg, if Steven Spielberg was a muslim he'd probably be a doctor he wouldn't be a producer". Right. So we have certain definitions of success and we push our generations in that direction.

I wanted to share this passage with you because in this passage Allah Azzawajal talks about two muslims, two muslims, that are neighbours to each other. One of them is pretty wealthy and the indication that he's so wealthy is that Allah Azzawajal makes it a point to mention his assets. Now think about that. Allah dedicated ayat of the Quran to describe the assets, the things that this guy owns. That's a pretty big deal that Allah Azzawajal would do that. Then I told you there are two people right, so if you describe the assets of one then you should expect that the assets, the ownership, the property of the other should be described also. But what you, very interestingly find is; Allah Azzawajal dedicates two ayat describing this person's assets (i.e.) the first farmer, gardener, his assets, but the other guy is so negligible in what he owns Allah doesn't even mention it. What he owns isn't even brought up. So he is, it goes without saying, he is not doing that well financially(i.e the second guy). He is, times have hit him tough. And this conversation happens between this very wealthy, I am telling you again, muslim and another muslim. These two muslims are having a conversation. And this conversation is recorded. So let's take a peak inside this dialogue that happens and how I wanted to share with you this , a living conversation. It's not just a conversation that happened many

thousands of years ago and Allah Azzawajal gives us a glimpse of it, this conversation happens everyday between people like you and me.

So Allah Azzawajal says:

(Transliteration of 18:32) "Wadrib lahum mathalanrajulayn...."

Give them the example of, strike the example for them, of the two men...

"...jaAAalna li-ahadihima jannataynimin aAAanab..."

For one of those two men, we gave him two gardens. So one of this guy doesn't even has one property, he has two properties of grapevines "....min aAAanab....".

I used to live in Long Island at some part of my life in New York. And some of the most expensive real estate of Long Island is the vineyards, all the way out east by -you know- by the water almost. And these are some of the most expensive real estate even in the country. Vineyards are not cheap. They're expensive to maintain, they're not like any other crop. You have to take a lot of care of them. They are very delicate plants that can't even stand on their own, you have to put sticks in the ground and they wrap themselves around the sticks, the trellises, they wrap themselves around. So they're not, they don't manage themselves. You know how some plants they grow on their own and they can stand on their own and you don't have to take care of them. These are very delicate plants. They require constant care. And if they require constant care you need a lot of employees, don't you. You can't just go around them and

you can't take care of a massive giant farm all by yourself yourself. You have to hire people to do that.

So the guy that owns two farms, it kind of goes without saying that he probably had a lot of employees. He had manpower behind him and Allah Azzawajal described him as such.

So He says:

"...jannatayninin aAAnab..."

And Allah Azzawajal says, so he has gardens of grapevines and of palm and He goes further to say:

"...wahafafnahuma binakhl..."

(We) fortified his gardens with palm trees.

Now this, very very interesting, I want you to imagine this picture; there's grapevines, these really delicate plants in the middle. A huge field of them. And all around there are palm trees. Like the fence, there's not a wooden fence but it's a fence of trees. And that's important because if the wind blows these plants can get damaged. So here's idea of protecting these plants is to put these gigantic palm trees all around and that's a security system. So when the wind hits, it hits the trees first. It doesn't hit the plants first. So not only does he have a very good investment, he's gotta very good security system too. And obviously the palm trees themselves are producers of wealth for him. So he has

got money on top of money on top of money. "...wahafafnahuma binakhl..."

But you know additionally what you need, you need other kinds of crops too.

"...wajaAAalna baynahuma..."

Actually, before I go there, Allah Azzawajal says:

"...wajaAAalna baynahuma zarAAa..."

In between the two of them, there were also additional farmland.

So this is just two of the things he has that Allah highlights, the more exotic assets, he has even more.

(Transliteration of 18:33) "Kilta aljannatayni atat okulaha..."

You know those of you, well we many of us are not in farming, but those of you that come from backgrounds that you know about farmland and farming, it's a very stressful work. You have to work the entire year and it's -you know- now many of you have jobs (such that) you get a pay check every week. Or you get a pay check every two weeks. In farming you get one pay check a year. You have to work the entire year and at the end (of the year) when the crop comes out, that's when you get paid. And even that pay check is not guaranteed. It's not guaranteed because it could be there is a drought or there are insects that came into your farms, something went wrong. There was overheating. Right. There was a flood. All kinds of problems can happen and your entire year's of work is gone. And this, blink of an eye and it's gone. And you can't recover. That's the life of a farmer. It's very very stressful. It's very difficult. But Allah

Azzawajal describes this farm as:

"...atat okulaha..."

(If) used to get both of these gardens, they used to produce their food. In other words, they were doing - there were at a 100% production. Year after year after year, things were going well. No weather problems, no insect problems everything was taken care of. So if -you know- and in farming if things go well you make a lot of money. You make a lot of money. So he was doing very very very well. And so Allah is still describing the first neighbour. He hasn't even talked about the second neighbour yet, Subhanahu Wa Ta'ala. And he says:

"...walam tathlim minhu shay-an..."

You know how you say (my) farm produced 80%. 50%. 70%. "...lam tathlim minhu shay-an..." Not a thing was missing. Not one plant didn't produce. He was getting a 100% out of his farm.

"...wafajjarna khilalahumanahara"

And the only thing missing now in the farm -you know- if you travel in the mid-west especially, you will see farms that are being irrigated by these machines that spray the water. So what if- one in old times you had to have animals that go and deliver the water every place. So Allah Azzawajal says that between the two we had caused the spring to come out. So he's got two gardens -two huge properties- and between them there is a water supply by Allah Azzawajal. And He takes credit for it Himself. And that's the thing I wanna

highlight and go back a little bit.

Allah Azzawajal says: (in 18:32) "...wahafafnahuma binakhl...". He says (in 18:33) "...wafajjarna khilalahumanahara". Every time Allah mentions his assets, He says "We" fortified it with palm trees. Allah Did. "We" made a spring flow from in between. He didn't say the farmer owned it. Allah Says, "I Gave it to him". "I Gave it to him". "I Gave it to him". So through-even before we get to the lessons of the ayat- we are already being taught lessons; this rich man is not rich because he's very intelligent (or) he made some very smart investment decisions. He's rich because Allah made him this way. Allah took credit throughout the ayat even. Even if you are reading these ayat you don't think, "Wow this guy must have been a really good businessman". (instead) You are thinking, "oh Allah really blessed him". Allah doesn't take credit away from Himself as even describing his assets.

Now what happens one day.

(Transliteration of 18:33) "Wakana lahu thamar..."

And the one who used to own a lot of fruit, in other words the guy that had a lot of wealth. The wealthy one. He's one day in a conversation with his buddy next door. The guy next door -you know- he lives in one of those old homes that you think should be demolished and then it should be rebuilt nicely. He lives in one of those properties -you know-. And he's next door. So one day they are just -you know- talking to each other and it just comes out.

"...faqala lisahibihi..." He says to his companion, the guy he sees all time.

"...wahuwa yuhawiruhu.." And in the middle of just kind of conversing with him. *(A Few Arabic Phrases Missing)* He's just talking to him. They are just chit chatting. And in the middle of the conversation, he slipped in something.

"...ana aktharu minka malanwaaAAazzu nafara" You know I'm more than you when it comes to money. And I do have a lot more than you when it comes to manpower, children, sons, helpers, employees. I've got a lot more than you. Well you have to understand this is not how you would imagine; the rich guy came out of his house, went over to his neighbour, knocked on his door, the neighbour opened his door and he (the rich guy) said, "By the way I wanna tell you I'm richer than you, Salam o Alaikum!!!". That's not how it happened. That's not what's being told to us. "...wahuwa yuhawiruhu.." is important because they are talking about other things. And he -kind of- slips it in. He slips it in. He let's him feel like he's poor and the other guy is rich. He doesn't say directly. He inserts it in the conversation. So -you know- for example you have, some of you younger guys go to college. And Alhamdulillah you come from wealthy families. So you drive your BMW in the school. And you have a friend who also goes to the same college but he's -you know- he's barely making tuition. He's living in an apartment with like 8 other guys cause he can't afford it. And he takes the bus there or walks to school and you are like, "Yeah man just got the *(Some Car Name Is Mentioned Here)*. Good deal. It's just 25 thousand. But it is a good deal though. How did you get to school?" -you know- You kind of just slip it in like poke him a little of it. You are not saying directly, "I am wealthier than you are sir, Salam O Alaikum". You are not doing that. But you are making him feel insignificant. Some of you always do this. *(Some phrases missing from [00:15:02] - [00:15:21])*. Poke people. Let people know that you've got more than them. You don't say directly. You see -you know- you attack people and make them feel less by what Allah has given you. And this attitude even you are not saying it directly, you are not saying anything - and if you talk to him (i.e if you talk to

the one who's speaking in condescending tone), "Why do you talk like that?" (He would be like,) "I didn't say anything. I was just talking about my daughters living" (or) "I was just talking about this car, it was really good deal" (or) "I didn't say anything hurtful". You can defend yourself very easily. Even if this farmer was stopped and told, "Why do you talk like(that)?" He goes, "I was just talking man. I am just saying. It's no big deal"

"...wahuwa yuhawiruhu..."

"...ana aktharu minka malanwaaAAazzu nafara" I have more authority when it comes to employees, "Yeah just -you know- this year I am downsizing. I only got my 15 employees this year. You work by yourself right?" (the other one would reply,) "Yeah" (he would continue,) "Good luck with that". It's just this kind of condescending behaviour. And there's more before we go on. -you know- in Muslim community (even) in all societies, in all societies, one of the great sources of corruption is wealthy people imposing their lifestyle as a standard on poor people. So poor people feel like they are living a miserable life until they live the life of rich people. So you will find in struggling communities across the world and United States is no exception - in the Muslims the easiest example they give is the wedding, easiest example of all. Your family has a modest income. Maybe you make 50,000 dollars a years. Maybe you make 70,000 dollars a year. Whatever your situation is. You have rent to pay. You have the house to pay for. You have education bills to pay for. But you know what - your cousin who's very wealthy family, their wedding was 200 thousand dollars (or) their wedding was 80 thousand dollars. The mehar was this much. The party was this much. The catering; They had ten parties before they had the nikkah. And now it's your cousin you are like, "We can't do a simple wedding. We have to keep up. What are they gonna say? What is your uncle gonna say? What are people gonna say? What is this one gonna say? What is that one gonna say?" And As a result, what you do is you put yourself in extreme

difficulty. So that you make it look to people for those two days, you make it look to people like you are pretty wealthy too. Even if you have to pay off ribba loans for the next ten years for that one day of wedding. And start that new wedding couple off in financial catastrophe. What a way to start a married life! Even if you have to do that just to make sure people see us as keeping up with everybody else. This pressure can destroy families. It can destroy families. It creates hatred in society too. You know the place where I originate from, in Pakistan, you have sometimes people that are very wealthy living right next to people that are extremely, extremely poor. And when they'll have weddings in their family, they'll -you know- they'll set up tents in the entire block and they'll invite thousands of people to the wedding. And they'll have hundreds of employees. Hundreds upon hundreds of employees just cooking food. Right. And each one of these cooks, each one of these cooks, one of these cooks has four daughters and he can't get one of them married. And he looks at this party for one wedding and he says, "Man in this kind of money we could've gotten our entire village married" -you know- and he looks at that wealthy person and he's working for him but he hates his guts. Because there is a hatred being developed. By people who show off their wealth in this lavish way especially in the face of the poor. Who (knows) what we are being taught.

So This is not just an ayat we pass by ; like a cool story we teach at Sunday School. These are teachings for how to live as a community. How not to be lavished. How to not to impose our wealth on others, to put standards on others. We've convinced ourselves until you buy a house and until it looks like this and this and this. Until it's something that people come to and they park in the driveway and they go, "WoW! That's nice". Until we do that we have failed. Our children are failed. "They still live in an apartment. Astaghfirullah Al Azeem. "How can they live in an apartment!!!" -you know- "Why haven't they bought a house yet". "How can you still have that car!!!". "Why haven't you bought another car again!!!". -you know- And we put those standards on them. We're just like this farmer sometimes.

What does the other farmer say? The other farmer's response. And by the way he (rich farmer) talk's insultingly to this (poor) farmer and we don't hear a response from this (poor) farmer. The other guy, the neighbour (i.e. the poor one) he didn't say anything. -you know- what that suggests; sometimes you are so embarrassed, you don't say anything. He's put in a bad situation so he doesn't say anything. Now the rich guy goes back into his house. He was just visiting his neighbour. Time to go back to his mansion, his great farm.

(Transliteration of 18:35)"Wadakhala jannatahu wahuwa thalimunlinafsihi..."

And he enters his garden and he's wronging himself. By the way what's beautiful is, in the previous ayah he had wronged his neighbour. He was mean to his neighbour, wasn't he. *(Some arabic phrases are missing here from [00:20:06] - [00:20:14])*. He wronged himself. He was only harming himself by these kind of words. He was blinding himself from reality. He forgot that the one who made him rich, in the beginning of these ayat as Allah describes, wasn't him; it was Allah. Allah had made him rich. It wasn't him. And he goes inside and he says something of very interesting confusion that many muslims suffer from. And it's not just muslims, many christians suffer from it. But we too; it's surprising that muslims suffer from it and we're people of Qur'an. We're people of teachings of Muhammadur-rasool Allah S.A.W. He (the rich neighbour) says:

"...ma athunnu an tabeedahathihi abada"

"I don't think this stuff is ever going away", "I think my business plan is pretty solid", "I've made some very smart investments", "I've put the security system

in place", "The employees are just where they need to be", "The financial projections are made for the next 10 years", "This isn't going anywhere! I've got a stable situation", "I don't think this is going anywhere". And then he adds, this is from what he can see - he doesn't think it's going anywhere, but then he adds:

(Transliteration of 18:36)"Wama athunnu assaAAataqa-ima..."

And yeah "Day of Judgement"!!! "I don't know". "I don't even know it's really gonna happen. "Allah probably said those things to scare us". "He doesn't really mean it". -you know- parents sometime tell their children, "If you...(didn't do this or that)...I'm gonna kill you!". (Children would think,) "Well he's not really gonna kill us!" (*A Phrase Missing Here*) It's okay! It's not gonna be that bad". You know what happens when you get used to a life of luxury you don't wanna even think about the aakhira cause the aakhira is a difficult thing to think about. When the homes are taken away and the earth is flattened and everybody is standing on equal footing and you're being interrogated and you have nothing of this dunya left. Well you get so attached to dunya, it's hard to let go. It's so hard to let go that this guy doesn't even wanna think about the aakhira. And somebody even brings up hellfire, paradise, judgement day - somebody even brings these things (you are like,) "No bro don't talk to me about that stuff. I don't wanna hear it. Can you talk - can you just talk about that later. We all believe that, Okay Thank You". So even if by his tongue he believes, practically he doesn't even wanna enter that thought into his heart. He doesn't want to do it. And he has an interesting rationale that shaytaan has taught him. A way of thinking that shaytaan has taught him. This rationalization -very interesting- he says:

"...wala-in rudidtu ila rabbee laajidannakhayran minha munqalaba"

"Even if I was taken back to my master, even if I did die, If Allah has given me so much here that must mean that Allah loves me. Cause Allah obviously loves me more than my neighbour; my neighbour (just) look at him! He is in debt. He barely has a farm. He has no helpers. He's getting old. But look at me (and see) Allah has given me this, this, this. Allah has hooked me up so much here, that must mean Allah likes me so much that when I go- if He gave me this much in dunya, He's got way better for me in the aakhirah. He's gonna give me just jannah on top of jannah in aakhirah if this is what I'm getting in dunya. In other words, he assumes that the life he enjoys here must be some kind of a glimpse for the life he's going to enjoy in the next life. By the way this is a modern (*A word missing here*) idea. It is a modern Christian idea too. In many churches, you are taught: "go get a promotion- get a better job- take out a second mortgage -you know- work, work and work and get the nice car cause Jesus wants you to get it. That's a sign that the Lord loves you; The more you have, the more you acquire".

In our deen, we do not condemn the acquisition of wealth. We do not look down upon those who are wealthy. And we don't look down upon those who are poor because wealth and poverty are both tests from Allah. Neither of them are good or evil. There is no (the idea that) some wealthy people are evil or poor people are righteous. There is no such thing. Some of the greatest Sahaba (were) extremely wealthy and some of the greatest Sahaba (were) extremely poor. We don't have that standard. We don't judge it by that. But when you start thinking how Allah thinks of you is based on what you enjoy in this life, then you are in the depths of confusion.

"...wala-in rudidtu ila rabbee laajidannakhayran minha munqalaba"

"I will definitely find better than this over there. That's my - that's a stock process." Now finally when his religious ideas are getting confused, at this point his neighbour feels like he should say something. See this neighbour, his righteousness has been shown in that, when he was insulted, he didn't say anything. But when the guy (rich neighbour) started having wrong ideas about Allah, then he felt compelled to speak. And he answered him. And he says:

(Tranliteration of 18:37) "Qala lahu sahibuhu wahuwa yuhawiruh..."

And he didn't even just give him a lecture. He, you know, maybe invited him a second time. Now they are just chit chatting and talking. And in the middle of the conversation, he slips some advice in. So just like he had slipped insult (to) him, his neighbour (the poor one) is now slipping an advice in the middle of conversation. And he says:

"...akafarta billathee khalaqaka min turabinthumma min nutfatin thumma sawwaka rajulan"

"Are you completely in denying of the one who made you from dirt!!!" - "Then he made you into a droplet - a filthy droplet" - "Then he turned you into a man". In other words, you were nothing. You talk about your farm being only thing - you yourself were nothing, you were dirt. Allah put you in this position himself. "Are you forgetting who put you here!!!" . Well how could that happen to you.

(Tranliteration of 18:38) "Lakinna huwa Allahu rabbee..."

"No that - that's Allah, my master."

It's beautiful, right, so when he's giving "naseehah" - he's giving advice he doesn't say "Lakinna huwa Allahu rab**buk**" (i.e) "He's your master". No. He said "rab**bi**". I'm not even talking about you, oh see. *Nafsi Awalan*. I'm advising myself. I'm just saying He's my master.

"...walaoshriku birabbee ahada"

"And I've decided not to do shirk with Allah". He doesn't say to him "Latushrik bi rabbik" (i.e) "Don't do shirk". He doesn't talk to him that way. He still talks about himself - well that's part of his humility. You know, he's just showing by example. "I, I can't do shirk". "I can't say that whatever I have is because of - my aakhirah is guaranteed. I can't (just say) shirk. I would never do shirk. I'm not saying you are doing it but I just can't do it". He points it to himself:

"...laoshriku birabbee ahada"

And then he said:

(Transliteration of 18:39) "Walawla ith dakhalta jannatakaqulta ma shaa Allahu la quwwata illabillahi in tarani ana aqalla minka malanwawalada"

"What was so wrong with you just entered your garden - as you walked into your amazing property - if you just looked around and said *MashaAllah* -

## *Whatever Allah Wills"*

And we usually say mashaAllah without even realizing what we are saying. Usually we see a nice guy (we say) *Well MashaAllah*. *(Some examples missing)*. Well *mashaAllah* also means something else; Allah decided that he will give me this rizq. Allah decided my neighbor will have less dunya. He'll have less rizq in this world. That's all according to Allah's plan. I know that Allah makes his plans. That's not up to me, that's up to Allah Azzawajal. I can't take credit for what's going on here. This is by the will of Allah. This is what Allah - whatever Allah - wants. And when you say "Whatever Allah Wants", you recognize that nothing here is permanent if Allah doesn't want it to be. You cannot make guarantees. (Transliteration of 18:35) "...an tabeedahathihi abada" (i.e) "This will never go away" (You cannot say like that) Cause it's not up to you, it's up to the will of Allah. Why couldn't you talk like that!!! Why couldn't you humble yourself!!!

(Transliteration of 18:39 Again) "...qulta ma shaa Allahu la quwwata illabillah..."

"There is no force - there is no power at all except in Allah's hands - in the possession of Allah."

*(Some arabic is missing here)*

"If in fact you did see that I'm worst - and I am, I am not saying that I am not - I have worse than you, I agree - (I have worse worse manpower than you - I know it doesn't sound like you do) I don't have any support - I don't deny that but I am saying if you saw that you should have said 'That's what Allah wills' "

Some people, He gives sons - some people He doesn't give sons - (To some)

People He Gives wealth - (To) Other people, He doesn't give wealth - How many people in our audience today subhanAllah they are unemployed. They are looking for work. And they have good resumes. They have experience - they have good qualifications and they are applying and maybe barely even getting a call for an interview. And they can't find a job. And then there are people who (don't) even have the qualifications you have. But Allah decided they are gonna find a job and they are gonna get paid 3 times the salary you are looking for. It's up to Allah Azzawajal. We make the effort, but the power belongs in Allah's hands. He (means any person) can't forget that.

That's the very essence of materialism. Materialism means we put our trust in things. We put our trust in things like our resume. Or the money in the bank, the property. *(A word or two is missing here)* Our real trust has to be with Allah Azzawajal. Our imaan is not just something we say with our tongues. It's a state of mind. It's a way to think. That's what we are being (taught) here in these ayat.

And so as I reach my conclusion, I wanna share with you - he gave an advice and said "You better watch it . It might be just to teach you a lesson"

(Transliteration of 18:40) "FaAAasa rabbee an yu/tiyani khayranmin jannatika..."

"Very possible for my master to give (me) a garden like yours. Allah could make me wealthy too"

"...wayursila AAalayha husbananmina assama-i fatusbiha saAAeedanzalaqa"

"Or it could be (that there comes some kind of timely destruction from the sky)

and He will completely eliminate your garden - there'll be nothing left."

(Transliteration of 18:41) "Aw yusbiha maohaghawran falan tastateeAAa lahu talaba"

"Or the water up, it is gonna sink in". Remember we had a river going in between. It could be the river that sinks in, and you won't be able to dig it and find it. You won't know where it went. That could happen too. Watch out. Don't mess with Allah Azzawajal. Be grateful for what you have. And what happens in the very next ayah – you know when Allah hears the word(s) of a believer, especially the dua of the mazloom. It's not even a dua it's (*word missing here*) – it might happen. But Allah Azzawajal hears it and he says:

(Transliteration of 18:42) "Waoheeta bithamarihi "

"And his entire farm was surrounded" meaning surrounded by the punishment of Allah. His fruit was surrounded. you know.

"...faasbahayuqallibu kaffayhi AAala ma anfaqa feeha"

He was just left standing there, turning his hands like this, looking at his investment "Oh my God! What's happened here!!!" He's just standing outside going crazy. He doesn't even know what to do. His hands are just - you ever see people that are really stressed out, they don't know what to do with their

hands -you know- and their hands are like this - they are putting it behind their back. "...yuqallibu kaffayhi AAala ma anfaqa feeha..."

One of the most incredible thing(s):

"...wahiya khawiyatun AAala AAurooshiha..."

Well "auroosh" in the Arabic language are the - remember I told you the delicate sticks you put in the ground to keep the plants up - Allah says the garden was turned over on it's sticks. In other words those palm trees that are supposed to protect those plants - Allah made those palm trees fall on the very things that they are supposed to protect. His security system was his destruction system. That's what Allah's plan was. "...wahiya khawiyatun AAala AAurooshiha..." And all of this scene - like a terrible thing had happened. Right. But the ending of the story is beautiful. Because in this dunya if you make tauba, it's a good thing. If you have to lose all of your wealth but you gain Allah, that's a good gain. That's a good gain. You didn't lose. At the end of it all, he says:

"...ya laytanee lam oshrik birabbee ahada"

"Oh if only I hadn't done shirk - if only I hadn't associated with Allah my confidence in this material wealth - if only I hadn't become a materialist" In other words, he regrets his shirk. In other words, he comes back to the right way. And that is a gift from Allah. What am I trying to say to you; the muslim world today, and all of us - Allah Azzawajal has given us many blessings and He

has taken many things from us too. The muslims enjoyed in their history as a whole (summed up like) time's of glory. Time's of glory. (And it seems like we've been robbed of them) Maybe so we can just turn around and say: "ya laytanee lam oshrik birabbee ahada" Maybe we can make tauba and go back to Allah Azzawajal too. And before Allah Azzawajal teaches us a lesson in a hard way. We had better read these warnings and know these are not just stories; this is a formula with which Allah Azzawajal teaches lessons. So we better make our tauba and return back to Allah before it's too late. May Allah Azzawajal make us people that don't put their reliance in material goods. May Allah Azzawajal make us people that don't become arrogant and show off their wealth and make other people feel bad on account of what they own. May Allah Azzawajal make us a people of giving, of sadaqah of *(word missing)*- of brotherhood - of -you know- of *(word missing)* - of making hearts come together not hearts being pulled apart. May Allah Azzawajal helps us become those that keep family ties together and not allow them to separate at any cost. May Allah Azzawajal make us of those who look at the past as the past. And join hands with their brothers and their sisters in this deen. And understand that their bond of "la ilaha illallah" is stronger than any quarrel, any disagreement, any problem they have had in the past. This study about these words are stronger than any of our disagreements. May Allah Azzawajal make us one ummah once again.

Barakallahu wa lakum fee Qur'an il-Hakeem, wa nafa'na wa iyyakum bi ayaati wa dhikri al-Hakeem.

[Lecture Ends Here at 33:22]

*P.S: If you find this lecture and this work of transcription useful, please pray to Allah Azzawajal for Nouman Ali Khan, Me, My Family and All of the NAKCollection Team. Jazak Allah.*