

LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS JULY 28, 2012

(Week 16 of 1st six monthly syllabus Age Group 10-14)



Extract of Hazur ^{aba}, Friday sermon of July 27, '12 on importance of Ramadhan and Fasting.

The Holy Prophet (peace and blessings of Allah be on him) used to pay alms and give to charity throughout the year on a matchless scale but during Ramadan his charity used to gain the intensity of fierce wind. He used to also take his level of worship of God to an extreme level. He said that it should not be assumed that one would gain without making any effort during Ramadan and he drew our attention to seeking true beneficence. He said that God has no need to keep one starved of food and water, that is, one who tells lies and acts on lies. Indeed, such fasting is pointless. When he drew our attention to the fact that a liar's fasting is not accepted, he drew attention from the smallest of ills to the biggest of sins. When he enjoined a person to give up lying and stay firm on truth and the person obeyed him, all his moral and spiritual weaknesses were removed. Indeed, falsehood has been likened to shirk (associating partners with Allah). The Qur'an states: 'Shun therefore the abomination of idols, and shun all words of untruth,' (22:31)

Explaining the above verse, the Promised Messiah (on whom be peace) said that the impurity of idols and the impurity of falsehood should be avoided. Falsehood is an idol and one who relies on falsehood leaves his or her reliance on God. On one hand a person who fasts claims to do so in obedience to the commandment of God, for God states in the Qur'an: 'O ye who believe! fasting is prescribed for you,' (2:184) but on the other hand by using untruth he or she gives falsehood the same importance as he or she gives to the One on Whose commandment he or she is fasting. This diarchy cannot be. God has stated 'fasting is for Me and I will be its reward.' It is not possible that one does something for the sake of God, to attract His love and God alone is the reward of that act but then untruth is also added to that act.

Age Group 10-11

Hadith in the syllabus and Asmaul Hasna have been covered in previous lectures and on your part it remains that you have started practicing them. One of the Asmaul Husna, we have to learn this week, is *Al Qadeer*.

القَدِيرُ *Al Qadeer*; Powerful, Who does what He wills according to what wisdom requires إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

(Al Nahl 16: 71) Surely, Allah is All-Knowing, Powerful

Etiquette Of Eating

- Wash your hands before taking meals. If a napkin is available, put it on your lap so that your clothes are not spoiled in case of accidental spillage of food.
- Recite the following prayer before starting a meal: بِسْمِ اللَّهِ عَلَى بَرَكَاتِهِ "In the name of Allah and the blessings of Allah", before starting the meal.
- Always eat with your right hand.
- Take small morsels of food. Chew properly and noiselessly. Keep your mouth closed while chewing.
- Do not open your mouth widely when taking a bite.
- While serving yourself, help yourself from the part of the dish which is in front of you. Do not fish around for the best helping.
- Do not attempt to fill your plate in the first helping. If the need arises and there is more food available you can always go for seconds.
- Only serve yourself the amount which you can easily consume. There should be no leftovers on your plate.
- If the quantity of the food is insufficient, be considerate to others and serve yourself a smaller portion.

الْيَمِينُ الْفَا جِرَةٌ تَدْعُ الدِّيَارَ بَلَا قِع

Al-yaminul fajiratu tada'uddi yara balaqi' – False vouch (swear) makes

houses deserted.

٦٤٨ — حَتَّ عِنْدَ اللَّهِ بَيْنَ عَمْرٍ وَبَيْنَ أَحَاصِ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَكْبَاهِيرُ، إِلَّا شَرَاكَ بِاللَّهِ
وَعَقَبَتُ الْوَالِدَيْنِ، وَ قَتْلُ النَّفْسِ وَالْيَمِينُ الْغَمُوسُ - وَ فِي
رِوَايَةٍ لَنَا، أَنَّ أَحَدًا يَبِيًّا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: يَا رَسُولَ اللَّهِ: مَا الْمَكْبَاهِيرُ؟ قَالَ: إِلَّا شَرَاكَ بِاللَّهِ، قَالَ: ثُمَّ
مَاذَا؟ قَالَ: الْيَمِينُ الْغَمُوسُ، تَنْتُ: وَمَا الْيَمِينُ الْغَمُوسُ؟
قَالَ: الَّذِي يَقْتَضِي مَالَ أَمْرِيٍّ مُسْبِمٍ يَعْنِي يَمِينٍ هُوَ نَيْهَا
كَذِبٌ -

(بخاری کتاب زیعات باب اليمين غموس : کتاب استعباد المصرتدين والمعاندین باب)

حضرت عبداللہ بن عمر رضی اللہ عنہما بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا۔ بڑے گناہ یہ ہیں۔ اللہ تعالیٰ کا شریک ٹھہرانا۔ والدین کی نافرمانی کرنا۔ کسی کو تاحق قتل کرنا اور جھوٹی قسم کھانا۔ ایک اور روایت میں ہے کہ ایک دیہاتی آنحضرت صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا اور عرض کیا۔ یا رسول اللہ! بڑے بڑے گناہ کون سے ہیں؟ آپ نے فرمایا۔ اللہ تعالیٰ کا شریک ٹھہرانا۔ اس نے عرض کیا اور کیا؟ آپ نے فرمایا۔ یمین غموس۔ راوی بیان کرتے ہیں کہ اس پر میں نے عرض کیا یمین غموس کیا ہوتی ہے۔ آپ نے فرمایا جھوٹی قسم جس کے ذریعہ انسان کسی مسلمان کا حق مارے۔

Hazrat Abdullah bin Umr^{ra} narrates that Rasoolullah^{saw} said that great sins are; to make partner with Allah^{ta} being disobedient to the parents, to kill someone unduly, and to take the false oath. In another narrative it says that an Arabi visited Rasoolullah^{saw} and asked, O Prophet of Allah! What are the great sins? Rasoolullah^{saw} replied, to make partner with Allah^{ta}, then he questioned what else? Hazoor^{saw} said 'yamine ghamoos', then the narrator says he questioned what is 'yamin e ghamoos'? Hazoor^{saw} replied false oath of a person which ends-up jeopardizing the right of a Muslim.

Age Group 13-14

Qur'an e Hakeem Learning the 3rd Quarter of Part 2, with translation

203. For these there shall be a goodly share because of what they have earned. And Allāh is Swift at reckoning.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٣٣﴾

204. And remember Allāh during the appointed number of days,²⁴⁰ but whoso hastens to leave in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him either. This direction is for him who fears Allāh. So fear Allāh²⁴¹ and know that you shall all be brought together before Him.

وَإِذْ كُرُوا لِلَّهِ فِي أَيَّامٍ مَّعْدُودَاتٍ ۗ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۗ
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۗ لِمَنِ اتَّقَىٰ
وَأَتَّقُوا اللَّهَ ۗ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ
تُحْشَرُونَ ﴿٣٤﴾

HADITH E NABWI^{saw}

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ
مُسْلِمٍ - (ابن ماجه باب فضل العلماء والحث على طلب العلم
مسند الامام الاعظم - كتاب العلم ص ٢٤)

حضرت ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا ہر مسلمان کے لیے ضروری ہے کہ وہ علم حاصل کرے۔

Hazrat Abu Hurairah^{ra} narrates that Rasoolullah^{saw} said Acquisition of knowledge is obligatory upon every Muslim.

١٣٢ — عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا
يَا رَسُولَ اللَّهِ! وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ مَجَالِسُ الْعِلْمِ -

(الشرحييب : الترجيب باب الترطيب في مجالسة العلماء ص ٢٤ جرد الطبق في الكبير)

حضرت عبد اللہ بن عباس رضی اللہ عنہ بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا جب تم جنت کے باغوں میں سے گزرو تو خوب چرو۔ صحابہ نے عرض کیا حضور ریاض الجنۃ سے کیا مراد ہے؟ آپ نے فرمایا مجالس علمی یعنی ان مجالس میں بیٹھ کر زیادہ سے زیادہ علم حاصل کرو۔

Hazrat Abdullah bin Abbas^{ra} narrates that Rasoolullah^{saw} said when you pass through the gardens of paradise then eat as much as you can. Sahaba^{ra} questioned “what are the meanings of Riadhul Jannah” (gardens of Paradise). Hazrat^{saw} answered the meetings for learning; means get most of the education from such kind of meetings.

Prayers of Sajdah-e-Tilawat

Wherever sajdah occurs in the verses of the Holy Qur'an prostration should be done. Wudhu is not obligatory nor is facing the Ka'ba. In prostration besides the words of glorification of God, repetition of these prayers is recorded in the traditions.

سَجَّدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَ

قُوَّتِهِ

(Tirmidhi, Kitabud Da'awat)

My face is in prostration for the Being, Who created it and with His special Divine power and strength bestowed upon me the faculty of hearing and seeing.

As I said in my last lecture that I will talk about the Meccan life of Prophet Muhammad^{saw} Here I want to mention the names of those who accepted Islam right in the beginning of the claim of Muhammad^{saw} as the Prophet of Allah.

Life of Muhammad^{saw} (29)

Abu Bakr^{ra} was told that his friend had gone mad and had begun to say that angels brought him messages from God. Abu Bakr^{ra} trusted the Prophet^{sa} completely. He did not doubt for a minute that the Prophet^{sa} must be right—he had known him to be both sane and sincere. He knocked at the Prophet^{sa}'s door and on admission into his company asked him what had happened. The Prophet^{sa}, fearing lest Abu Bakr^{ra} should misunderstand, began a long explanation. Abu Bakr^{ra} stopped the Prophet^{sa} from doing so, and insisted that all he wanted to know was whether an angel had really descended upon him from God and had given him a Message. The Prophet^{sa} wanted to explain again, but Abu Bakr^{ra} said he wanted to hear no explanation. He wanted only an answer to the question whether he had had a Message from God. The Prophet^{sa} said, "Yes" and Abu Bakr^{ra} at once declared his faith.

Having declared his faith, he said, argument would have detracted from the value of his faith. He had known the Prophet^{sa} long and intimately. He could not doubt him, and he wanted no argument to be convinced of his truth. This small group of the Faithful then were the first believers of Islam: a woman full of years, an eleven-year-old boy, a freed slave living among strangers, a young friend and the Prophet^{sa} himself. This was the party which made the silent resolve to spread the light of God all over the world. When the people and their leaders heard of this, they laughed and declared that these men had gone mad. There was nothing to fear and nothing to worry about. But as time went on, the truth began to dawn and as the Prophet Isaiha^{as} (28:13) said long ago, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; began to descend upon the Prophet^{sa}.