

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS MARCH 30, 2013,
(Week 25 of 2nd six monthly syllabus Age Group 10-14)



Extract from Hadhur ^{aba} Friday Sermon delivered on March 29, 2013 from Spain- Baitur Raman

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿٥٠﴾

Hazur recited the above verse in the beginning of his sermon;

We declare: ‘O Muhammadan Messiah, true and ardent devotee of the Holy Prophet (peace and blessings of Allah be on him), we have pledged you that we will give precedence to faith over worldly matters and will spread Tawheed (Oneness of God). Building of this mosque will draw the world’s attention to Islam and avenues of Tabligh will open. Fulfilling their requirements and by utilizing all our capacities, our foremost obligation will be to establish Tawheed and to bring the people of the country under the banner of the Holy Prophet (peace and blessings of Allah be on him). O God, O All-Hearing, All-Knowing God, listen to our prayers and enable us to fulfill our obligations. Make this mosque source of attaining those objectives which are the objective of building Your house. You are All-Knowing, You know our weaknesses, accept our prayer and overlook our shortcomings and make us fulfill our objectives.’ Indeed, beauty and scale of a mosque can only avail when we will fulfill our dues. When we will pay dues of worship of God as well as dues of mankind so that a practical example of the teachings of Islam is also evident and people are drawn to it.

We need to pray to God, as the Prophets did, ‘**And show us our ways of worship**’. These ways of worship and sacrifice are understood through God’s guidance. The insight to understand them in-depth is fulfilled by God’s grace. Salat is indeed a form of worship of God. But there are those worshippers about whom God states that their Salat will rebound on them and will be a source of their destruction. One should try and offer Salat that is accepted by God through His grace. In such instance everything which is done for His cause becomes a form of worship, even if it is service to humanity.

Age Group 13-14

Nimaz ba’ Jama’t - Importance of congregational prayers: an all time reminder for this age group; do it yourself, and remind others.

المُقِيتُ

the preserver (of the faculties of His creation) the Powerful

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا

Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and Allah is **Powerful** over everything [4:86]

Preaching Islām to the Tribes of Arabia

A brief note relevant to tribal visits has been mentioned above. Prophets are never disappointed, but at that time, the state of Makkah apparently seemed very disappointing. The Quraish were growing in their enmity and persecution day by day. In the current state of affairs, apparently, there seemed to be no hope of their becoming Muslim. On the other hand, the journey of the Holy

Prophetsa to Ṭā'if, presently, did not spur any anticipation with relevance to this city either. Witnessing such a state, the Holy Prophetsa began to turn his attention further towards the other tribes of Arabia. As such, since the most effective way in which to preach to these tribes was at the occasion of *Hajj* at Makkah and Minā and during the days of the *Ashhur-e-Hurum* at the carnivals of 'Ukāz, Majannah, and Dhul-Majāz, for this reason the Holy Prophetsa began to use these occasions to his advantage, more so than before.

He began to visit other tribes very frequently. At times, Ḥaḍrat Abū Bakrra, Ḥaḍrat 'Alīra or Zaid bin Ḥārithahra would also accompany the Holy Prophetsa, but as mentioned earlier, the Quraish began to create hindrances in this as well. Abū Lahab, who was the paternal uncle of the Holy Prophetsa, made it his routine that wherever the Holy Prophetsa would go, he would follow behind, and when the Holy Prophetsa would begin his address, Abū Lahab would make noise and say, *"Listen to him not! For he has abandoned his religion, and wishes to ruin your faith as well."*¹ When people would see that his own relatives are rejecting him, they would also deny the Holy Prophetsa as well,² and at times would also laugh and mock at him. In addition to Abū Lahab, on many occasions, Abū Jahl would also endeavor to make others suspicious of the Holy Prophetsa. Therefore, one companion narrates that:

*At one instance, when I had not yet become Muslim, Abū Jahl was behind the Holy Prophetsa and would throw filth upon the Holy Prophetsa saying, "O People! Do not be lured into his trickery. He wishes to turn you from the worship of Lātand 'Uzzā"*³

At one occasion the Holy Prophetsa went to the encampment of 'Āmir bin Ṣa'sah. Luckily, at that time there was no one of the Quraish with the Holy Prophetsa. The Holy Prophetsa preached the message of unity to him and invited him to assist in the cause of Islām. When the Holy Prophetsa had completed his address, a man named Baḥīrah bin Farās said, *"By God, if I could get a hand on this man, I can defeat the whole of Arabia."* Then he addressed the Holy Prophetsa and said, *"Alright, tell me, if we assist you and you become victorious over your opposition, then after you, what share will there be for us in your rule?"* The Holy Prophetsa said, *"The issue of rule is in the hands of Allāh the Exalted, he bestows it as He wishes."* He responded, *"Charming indeed! We put ourselves before the whole of Arabia and its consequent rule is taken by someone else? Be gone, we do not need you."*⁴ Therefore, the Holy Prophetsa visited various tribes and invited the Banū 'Āmir bin Ṣa'sah, the Banū Maḥārib, Fazārah, Ghassān, Murrah, Ḥanīfah, Sulaim, 'Abs, Kindah, Kalb, Ḥārith, 'Udhrah and Ḥuḍārimah, etc., tribes to Islām, but they all refused.⁵ The Banū Ḥanīfah were the most vehement in their refusal, who were the residents of Yamāmah.⁶ The chieftain of this tribe was Musailimah Kadhdhāb,

Qaseeda by Hazrat Masihe Maoud^{asw} in the praise of Muhammad Mustafa Rasoolullah^{saw}

وَأَرَى الْغُرُوبَ تَسِيلَهَا الْعَيْنَانِ

اور میں دیکھتا ہوں کہ (غم کی وجہ سے ان کی) آنکھیں آنسو بہاتی ہیں!

وَأَرَى الْقُلُوبَ لَدَى الْحَنَاجِرِ كَرْبَةً

اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل معلق لگتے ہیں!

I see that (their) hearts (are beating) in (such) anxiety (as if they) have reached their throats,
And I see that (their grieving) eyes shed tears

كَالْتَّيْرَيْنِ وَتَوَّرَ الْمَلَوَانَ

آویں اور اہانتاب کی مانند ہیں (جس طرح) دو تیرے (میں) تیرے) اور (میں) تیرے) رات اور دن

يَا مَنْ غَدَا فِي نُورِهِ وَضِيَائِهِ

اے وہ جو اپنے نور اور اپنی روشنی سے

6

7

O you whose Divine Light and luminescence has rendered him like
The twin luminaries --- the Sun and the Moon --- lighting up day as well as night

يَا بَدْرَنَا يَا آيَةَ الرَّحْمَنِ 8
 اے ہمارے چاند! اے خدا کے رحمن کے نشان!
 اے ہمارے چاند اور اے خدا کے رحمن کے نشان!

O our Full Moon, O Sign of the Gracious God!

O (you who are) the Greatest (spiritual) Guide, the Bravest among the brave

إِنِّي أَرَى فِي وَجْهِكَ الْمَتَهَلِّلِ 9
 مجھے شک ہے آپ کے چہرے پر جو ایسی شان دکھاتا ہے
 جو تمام انسانی شامیں وخصائل پر فوقیت رکھتی ہے

I certainly see such glory in your sparkling face,
Which transcends all (known) human attributes.

وَقَدْ اِقْتَفَاكَ اَوْلُو النَّهْيِ وَبِصَدْقِهِمْ 10
 اور تعالیٰ نے آپ کو چن لیا اور انہوں نے اپنے صدق سے
 اپنے ہیائے وطنوں کی یادگاروں کی یاد بھی ترک کر دی

The wise, no doubt, selected you (to submit themselves) and it was due to their true sincerity that
They effaced even the memory of whatever reminded (them) of their homelands.

قَدْ اَشْرَكُوا وَفَارَقُوا اَحْبَابَهُمْ 11
 جہانگاہوں کو چھوڑ کر اور اپنے دوستوں سے
 اور وہ اپنے بھائیوں کے حلقے سے دور ہو گئے

11. Indeed they preferred you (O Holy Prophet) over everyone else, and gave up their (cherished) friends
And they distanced themselves from their circle of fraternity.

قَدْ وَدَعُوا اَهْوَاءَهُمْ وَنَفْسَهُمْ 12
 جہانگاہوں کو چھوڑ کر اور اپنے نفسوں سے
 اور ہر قسم کے فانی مال (دولت) سے بیزار ہو گئے

12. No doubt, they abandoned their worldly desires and their self-indulgence
And they became averse to all transitory material wealth.

ظَهَرَتْ عَلَيْهِمْ بَيِّنَاتُ رَسُوْلِهِمْ 13
 ان پر ہونے والی واضح اور ثابت دلائل (دستاویزات) ان پر ظاہر ہو گئے

13. The clear arguments (and signs) from their (Holy) Prophet became manifest for them
So, the idols of their selfish desires were (completely) smashed