

LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS SEPT.01, 2012

(Week 21 of 1st six monthly syllabus Age Group 10-14)

Extract of Hazur ^{aba}, Friday sermon of August 31, 2012 on instructions/advices for the hosts of UK Jalsa Sa'iana "Hospitality is not a trivial practice. It is mentioned in the Qur'an. A worldly person of good morals is also hospitable, however when one is hospitable purely for the sake of God and not just to look after one's personal guests or relatives, rather most selflessly does it to attain the pleasure of God, certainly such hospitality earns twice as much merit with God. The Holy Qur'an relates incidence about Hazrat Ibrahim ^{عليه السلام} and the excellence of his hospitality that how no sooner had his guests arrived that they were served an elaborate meal. When the Holy Prophet ^{صلى الله عليه وسلم} received his first revelation and was awestruck by the experience, one of the qualities owing to which Hadhrat Khadija ^{رضي الله عنها} spontaneously assured him that God could not be angry with him since he shows hospitality. Thus hospitality is not a trivial practice and is one of the qualities of Prophets of God. It is also a significant task among the tasks given to the Promised Messiah ^{عليه السلام}. God revealed to him that people in their multitudes would come to see him and he should not be weary of them and he should not be tired of meeting them."

Age Group 10-11

Holy Qur'an

1. ^aIn the name of Allāh, the Gracious, the Merciful.
2. Knowest thou not how thy Lord dealt with the Owners of the Elephant?³⁴³⁶
3. Did He not cause ^btheir design to miscarry?
4. And He sent against them swarms of birds,³⁴³⁷
5. Which ate their dead bodies, striking them against stones of clay.³⁴³⁸
6. And *thus* made them like broken straw, eaten up.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
 الْفِيلِ
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ
 وَآرَسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ
 فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِيَ

Date of Revelation and Context

The *Sūrah* was revealed very early at Mecca. Its title is taken from the expression *Ashāb al-Fil* (Owners of the Elephant), occurring in 2nd verse; Abraha's army was so called because there were one or more elephants in it. The *Sūrah* refers to the invasion of Mecca by Abraha Ashram—the viceroy in Yemen of the Christian King of Abyssinia—who came with the intention of destroying the Ka'bah. In order to curry favour with the Negus, the King of Abyssinia, and to break the national unity of the Arabs, or, as tradition goes, to stem the apprehended tide of Arab nationalism under a great Prophet whose appearance was eagerly awaited and was expected to take place very soon, and in order also to divert the attention of the Arabs from the Ka'bah and to preach and disseminate Christianity in Arabia, Abraha built a church at Ṣan'ā', capital of Yemen. When, however, he failed to cajole or coerce the Arabs into accepting the church at Ṣan'ā' in place of the Ka'bah as their central place of worship, he was stung with rage; and being intoxicated with great military power, he marched on Mecca with an army of 20,000 strong, in order to raze the Ka'bah to the ground. Arriving at a place, a few miles from Mecca, he sent for the leaders of the Quraish in order to negotiate with them about the fate of the Ka'bah. The Quraish deputation, led by the venerable 'Abd al-Muṭṭalib grandfather of the Holy Prophet, met Abraha who treated him with great honour. But to

Abraha's great surprise and contempt, 'Abd al-Muttalib, instead of beseeching that the Ka'bah be spared, only requested that his two hundred camels, which Abraha's men had seized, be restored. 'Abd al-Muttalib, on being told by Abraha that he had not expected such a paltry request from him when he had come to destroy their holy House of worship, poured out the anguish of his heart and expressed his firm faith in the invulnerability of the Ka'bah in the words: "I am the master of the camels and the Ka'bah has a Master of its own Who will protect it" (Al-Kāmil, vol. I). Naturally, the negotiations broke down, and finding that they were too weak to offer effective resistance to Abraha, 'Abd al-Muttalib advised his compatriots to repair to the surrounding hills. Before leaving the city, 'Abd al-Muttalib, holding the skirts of the Ka'bah, prayed to God in words, full of extreme pathos, of which the rendering in English is something like this: 'Just as a man protects his house and property from plunder, so do Thou, O Lord, defend Thine own House and suffer not the Cross to triumph over the Ka'bah' (Al-Kāmil & Muir). Abraha's army had hardly moved when Divine scourge overtook them. 'A pestilential distemper,' says Muir, 'had shown itself in the camp of Abraha. It broke out with deadly pustules and blains which was probably an aggravated form of smallpox. In confusion and dismay his army commenced retreat. Abandoned by their guides, they perished among the valleys, and a flood swept multitudes into the sea. Scarcely any one recovered who had once been smitten by it. And Abraha himself, a mass of malignant and putrid sores, died miserably on his return to Ṣan'ā'. It is particularly to this incident that the *Sūrah* refers. The fact that the disease which destroyed Abraha's army was smallpox in a virulently epidemic form is supported by the great historian Ibn Ishāq. He quotes 'Ā'isha, the Holy Prophet's very noble and talented wife, as saying that she saw two blind beggars in Mecca and on enquiring who they were, she was told that they were the drivers of Abraha's elephants (Manthūr).

Age Group 11-12

Revision of the Prayer Prayer on Entering the House

Hadhrat Abu Maalik Ash'ari^{ra} relates on entering the house this prayer should be recited and then greetings offered to the inmates.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ، وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ
وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

(Tirmidhi and Abu Dawud, Kitābul Libas)

O Lord, I seek Your blessings and mercy on entering and leaving the house. We entered the house in Allah's name and leave it in Allah's name. We put our trust in Allah, Who is our Lord.

EARLY LIFE OF RASOOL E KARIM ^{saw}

His Mother's Demise

After a stay of approximately one month, Āminah^{ra} departed on her return journey, but just as for her husband, the death of Āminah^{ra} was also destined in foreign land. She fell ill on the way and passed away at a place known as Abwā' – she was buried there as well.² In the time of his prophethood, once the Holy Prophet^{sa} passed by the same location and honoured the grave of his mother by his presence. Upon seeing the grave of his mother, the Prophet^{'ssa} eyes welled with tears. When the companions of the Holy Prophet^{sa} saw this sight they also began to shed tears. The Holy Prophet^{sa} addressed his companions saying, "God has given me permission to visit the tomb of my mother but He has not permitted me to pray upon it."³ This does not mean that the mother of the Holy Prophet^{sa} shall not be forgiven, because this matter rests in the hands of God and none can draw conclusions regarding it. However, from this instance we find that just as the Holy Prophet^{sa} has elaborated upon other occasions, it is not right to pray for the forgiveness of one who dies in a state of idolatry. Instead the affair of an idolater should be entrusted to God alone. The mother of Muḥammad^{sa} passed away and as a result, he became an orphan without a mother or father. At a young age, being away from home and dear ones, the grief at the loss of one's mother when one's father has already passed away is not a minor one. Hence, these happenings left a deep and ever enduring effect on the heart of the Holy Prophet^{sa}. Undoubtedly, the Prophet^{sa} was sent as

Rahmatullil- 'Ālamīn,⁴ however, due to external causes, occurrences of this nature had a very deep influence on the disposition of Muḥammad_{sa}. To some extent, these initial grievances were the reason behind his immense love for the poor and special sympathy for the less fortunate; thus, his nature became exceptionally distinguished. The Holy Qur'ān

mentions the orphanage of Muḥammad_{sa} in the following words: **أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى فَأَتَمَّ الْيَتِيمَ فَلَا تَقْهَرْ**

Did He not find thee an orphan and give thee shelter?..... So the orphan, oppress not.

Age Group 12-13

Qur'an

Memorize: Ale 'Imran v. 26 to 28 and v. 191 to 195 (this part of syllabus is already completed)

Importance of inculcating high morals in the children:

As far as high morals are concerned, *Waaqifeen* should not only possess all the qualities that should be present in all the members of the *Jama'at* but they should excel in those qualities. In various sermons, have been presenting different programs about morals or high morals. Keep those in mind while training these children. Briefly, every child in the *Waqf-e-Nau* scheme should love truthfulness and hate lying. It should be as if he was nurtured this hatred (for falsehood) in his infancy. As radiation penetrates an object entirely, truthfulness should radiate from the loving arms of the father and penetrate the heart of the child. This means that parents will have to be more truthful than before because parents of all *Waaqifeen-e-nau* might not be at that high level of truthfulness that is required of the true believers (*momeneen*). So, before training these children they will have to attend to their own training. They will have to be more cautious and careful during conversation in their homes and avoid lying even in gossip or jest. They have a sacred *amanat* (*Waqf* child) of Allah in their homes. This trust entails some responsibilities that they have to fulfill. So, from the point of view of truthfulness, the atmosphere in the homes of these children should be immaculately clean and holy.

Age Group 13-14

Hadhrat Dawud^{ra}'s Prayer

Hadhrat Abu Darda relates the Prophet Dawud^{ra} worshipped God more than any one else. He used to recite this prayer for attaining the love of God:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي
يُبَلِّغُنِي حُبَّكَ ، اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي
وَمَالِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ-

(Tirmidhi Kitabud Da'awat)

O Allah, I beg You for Your love and the love of one who loves You. I beg You for the ability to do such good actions, which make me achieve Your love. O Allah pour such love into my heart, which is stronger than my love for myself, my wealth, my family and cold water.