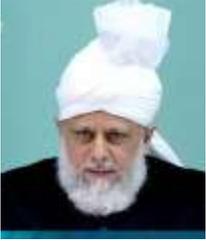


LESSON FOR BLOG TALK RADIO

WAQFE NAU CLASS SEPT. 10, 2011

(Week 23 of 1st six monthly syllabus Age Group 10-14)



Extract from Hazrat's^{aba} Friday sermon delivered on Sept. 9, 2011

Truthfulness is a quality that is not only promoted by those who are religious; rather it is universally endorsed by both the religious and the irreligious. Yet, the due of expressing truth is not fulfilled. Wherever the opportunity arises, falsity is used for personal gain. Thus, from individual to international level, truthfulness is negated with the same intensity with which it is verbally promoted. A large majority of people use falsehood in business. In social as well as political matters, be they national or international, truth is trampled over.

We observe so-called caretakers of religion dismiss truth and promote falsehood. Anti-Islamic powers as well as the opponents of the true and ardent devotee of the Holy Prophet, who are also playing a role against Islam, perpetrate this. They are aware of truth but use falsehood for personal gains. Many read up our Jama'at literature and books of the Promised Messiah (on whom be peace) and use the material in their discourses. Today, there is no other source to silence the enemies of Islam. Only the Promised Messiah (on whom be peace) has written expositions in defense of Islam which cannot be dismissed. However, they deceive the masses, telling them that God forbid, the Promised Messiah (on whom be peace) is a liar. They have copies of Tafseer e Kabere and other volumes in their homes. These are not there to prepare refutations of, rather, they confess that they use material taken from them in their discourses. These people have no interest in proving the superiority of Islam and that is why they do not inform the masses of the truthful ways. They fear losing their pulpits.

Age Group 10-11 & 11-12

QUR'AN E HAKIM

Memorization of Sura e Albaqra verses 16 & 17

Memorization of Sura e Al Kauthar with translation

Age Group 12-13:

The following piece of Friday sermon of Hazrat Khalifatul Masih ur Rabae^{rh} is included for Waqfeen as a part of 'Tarbiyyat', and parents are urged to introduce the love of Holy Prophet^{saw} in the daily life of a Waqfe nau child, as mentioned below, and the Sunnah and Ahadith e Nabwi^{saw} be narrated to him/her as frequently as possible.

Friday Sermon delivered on April 3, 1987 'You were born for a great purpose at a great time
A superior, beautiful and complete teaching of love for the Holy Prophet^{saw}

"A superior, beautiful and complete teaching of love for the Holy Prophet^{saw}: Allah has left such misguided love for this world. For Himself He has chosen the kind of love that continues to promote perfect unity, the circumference of which goes on expanding. That is why Allah the Exalted has exhorted us to love Hadhrat Muhammad^{saw} in this manner. Look at all the other

religions of the world, you will not find the detail, the wisdom and the reciprocal relation that the Holy Quran teaches about love or a similar teaching as beautiful, complete and cohesive. Firstly, there is no command or coercion to love Hadhrat Muhammad^{saw} because he is worthy of love. To support this, Allah says that He loves Hadhrat Muhammad^{saw} and that should suffice you. If someone is very beautiful himself, there is less likelihood of his falling in love with someone less beautiful than him. The more beautiful a person, the higher is his standard of beauty. So this verse contains the greatest proof of the beauty of Hadhrat Muhammad^{saw} that is, he is so beautiful that I (Allah) love him. And I love him so much that if you follow him and love him, I will love you. The attributes of the Holy Prophet^{saw} should be repeatedly mentioned: Thus Hadhrat Muhammad^{saw} has inherent beauty. This beauty should be proclaimed. It should be talked about and it should be the theme of conferences. The young and the old should have a personal familiarity with it. Promised Messiah^{asw} said:

بن دیکھے کس طرح کسی مہ رخ پہ آئے دل کیسے کوئی خیالی صنم سے لگائے دل

How can anyone love exquisite beauty without looking at it?

How can anyone adore an imaginary sweetheart?

The Holy Quran has commanded us to love Hadhrat Muhammad^{saw}. The Holy Quran has done us a favor by telling us about a very dear beloved (of Allah) whose love will create love of Allah in our hearts and as a result of which Allah will begin to love us. It is difficult to fall in love with exquisite beauty without looking at it. Thus, it is necessary to show (the beauty of) Hadhrat Muhammad^{saw}

Last year I gave instructions (to the *Jama'at*) that as we are approaching the next century of the victory of Islam, frequent conferences should be held on the life and *seerat* (character) of Hadhrat Muhammad^{saw}, so that a large number of his devout lovers could be prepared to enter the next century. It should not be (a caravan of) people merely shouting great slogans about the predominance of Islam with empty hearts but people whose hearts are filled with the love of Allah and love of Hadhrat Muhammad Mustafa^{saw} and in whose veins this love runs like their own blood. Without this provision (love of Allah and love of the Holy Prophet^{saw}) you cannot bring about any great change in the lives of the generations of the next century. A great century is awaiting us. Many major achievements will be accomplished during that time. People have to learn from us and they have to advance towards the next century with what they learn from us. Therefore, before that time comes, before we enter the new century, we should endeavor to adorn ourselves with that perfect beauty that becomes apparent and is vouchsafed as a result of loving Allah and the Holy Prophet^{saw}

Age Group 12-13

The chapters of Nabi' e Kareem^{saw} for his Meccan Life, we have covered in previous sessions, and now the following one where we would like to discuss, what were the indications, reasons, and finally the revelations from Allah Ta'ala for the Hijra (emigration) towards Medina. Following are the extracts from the book of Hazrat Muslah e Maoud^{ta}, "Life of Muhammad".

ISLAM SPREADS TO MEDINA

The annual Hajj drew near, and from all parts of Arabia pilgrims began to arrive in Mecca. The Prophet^{sa} went wherever he found a group of people, expounded to them the idea of One God and told them to give up excesses of all kinds and prepare for the Kingdom of God. Some listened and became interested. Some wished to listen but were sent away by the Meccans.

Some who had already made up their minds, stopped to ridicule. The Prophet^{sa} was in the valley of Mina when he saw a group of six or seven people. He found that they belonged to the Khazraj tribe, one in alliance with the Jews. He asked them if they would listen to what he had to say. They had heard of him and were interested; so they agreed. The Prophet^{sa} spent some time telling them that the Kingdom of God was at hand, that idols were going to disappear, that the idea of One God was due to triumph, and piety and purity were once again going to rule. Would they not, in Medina, welcome the Message?

The group became much impressed. They accepted the Message and promised, on their return to Medina, to confer with others and report next year whether Medina would be willing to receive Muslim refugees from Mecca. They returned and conferred with their friends and relations. There were, at the time, two Arab and three Jewish tribes at Medina. The Arab tribes were the Aus and the Khazraj and the Jewish tribes the Banu Quraiza, the Banu Nadir, and the Banu Qainuqa'. The Aus and the Khazraj were at war. The Quraiza and the Nadir were in alliance with the Aus and the Qainuqa' with the Khazraj. Tired of unending warfare, they were inclined to peace. At last they agreed to acknowledge the Khazraj Chief, 'Abdullah bin Ubayy bin Salul, as King of Medina. From the Jews, the Aus and the Khazraj had heard of prophecies in the Bible.

They had heard Jewish tales of the lost glory of Israel and of the advent of a Prophet^{sa} "like unto Moses^{as}." This advent was near at hand, the Jews used to say. It was to mark the return to power of Israel and the destruction of their enemies. When the people of Medina heard of the Prophet^{sa}, they became impressed and began to ask if this Meccan Prophet^{sa} was not the Prophet^{sa} they had heard of from the Jews. Many young men readily believed. At the next Hajj twelve men from Medina came to Mecca to join the Prophet^{sa}. Ten of these belonged to the Khazraj and two to the Aus tribe. They met the Prophet^{sa} in the valley of Mina and, holding the Prophet's^{sa} hand, solemnly declared their belief in the Oneness of God and their resolve to abstain from all common evils, from infanticide, and from making false accusations against one another. They also resolved to obey the Prophet^{sa} in all good things. When they returned to Medina, they started telling others of their New Faith. Zeal increased. Idols were taken out of their niches and thrown on the streets. Those who used to bow before images began to hold their heads high. They resolved to bow to none except the One God. The Jews wondered.

Centuries of friendship, exposition and debate had failed to produce the change which this Meccan Teacher had produced in a few days. The people of Medina would go to the few Muslims in their midst and make inquiries about Islam. But the few Muslims could not cope with the large numbers of inquiries, nor did they know enough. They decided, therefore, to address a request to the Prophet^{sa} to send them some one to teach Islam. The Prophet^{sa} agreed to send Mus'abra, one of the Muslims who had been in Abyssinia. Mus'abra was the first missionary of Islam to go out of Mecca. At about this time, the Prophet^{sa} had a grand promise from God. He had a vision in which he saw that he was in Jerusalem and Prophets had joined behind him in congregational worship. Jerusalem only meant Medina, which was going to become the centre of the worship of the One God. Other Prophets congregating behind the Prophet^{sa} of Islam meant that men following different Prophets would join Islam, and Islam would thus become a universal religion.

QASEEDA

For the first six monthly syllabus for this age group, children were suppose to complete the first ten couplets of Qaseedah. Five of them were discussed and the lines from 6-10 are here explained. These are required to be memorized during the next two weeks:

6

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

7

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے 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

7

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

8

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

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

8

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

9

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

O our Full Moon, O Sign of the Gracious God!
O (you who are) the Greatest (spiritual) Guide, the Bravest among the brave.

9

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

10

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

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

10

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

11

اللہ کی عبادت	دل	زیب	ملن (منہ)	گھبراہٹ
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اور میں دیکھتا ہوں کہ گھبراہٹ کی وجہ سے (ان کے) دل طلق تک آگئے ہیں!

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.