

In the name of Allah, the Beneficent, the Merciful.  
**BEING THE FOURTH SERMON FOR THE MONTH OF RABI'UL AKHIR,  
DATED RABI'UL AKHIR 23RD, 1444 AH (18TH NOVEMBER, 2022 CE).  
TITLED: ISLAM BETWEEN PROTECTING THE DEEN AND MANAGING  
WORLDLY AFFAIRS**

### FIRST SERMON

All Praises belong to Allah, the Ultimate Sovereign. He gives authority to whom He wills and takes away authority from whom He wills, and He is the Powerful, the Mighty. I testify that there is no god worthy of worship except Allah alone. He has no partner. And I bear witness that Muhammad is his servant and His Messenger. May the Blessings and Peace of Allah be upon him and his household, companions and those that follow them in goodness the Day of Resurrection.

Thereafter...

O servants of Allah, I enjoin you and myself to fear Allah Almighty, as it is the path of the righteous people and those of understanding. Allah Ta'alah said: (وَاتَّقُوا يَا أُولِي الْأَبْصَارِ) "So fear Me, O men of understanding"

{Al-Baqarah: 197}

Brothers in faith! This is our fourth meeting in this blessed month, the month of Rabe'ul Akhir. The topic of our sermon today focuses on **ISLAM BETWEEN PROTECTING THE DEEN AND MANAGING WORLDLY AFFAIRS**

O servants of Allah! Know that the Khilaafah, that is, the Imaam position, is established for the succession of Prophethood in protecting the religion and worldly politics alongside with it." This confirms the roles of the Khilaafah, that is, the purpose of management and administration (ie government), and it is summarized in two big purposes:

**First:** protecting the religion, and **second:** the politics that go with it.

As for protecting the religion, what is meant by religion here is Islaam. It is the religion that is required to be protected by government, and protecting it means two things: preserving it and implementing its rulings.

Preserving Islaam means perpetuating its fundamental precepts and ramifications, and spreading them among people as the Messenger of Allah (may the Peace and Blessings of Allah be upon him) conveyed them, and his honorable companions treaded on the path and passed them to people after him. And so based on this, distortion and alteration whatsoever are not allowed in these fundamental precepts and their ramifications, because distortion and alteration fall within the limits of blameworthy innovation in the religion of Allah, and it is not permissible to ever hold back from preventing any alteration or distortion under the pretext of an individual's right to express his opinion and freedom of thought and endeavours, because it is not part of the rights of an individual, if he is a Muslim, to change the Religion of Allah. And if he chooses misguidance and corruption of his own faith for himself, then he has no right at all to go out of the system of Islaam and distort its fundamental precepts. Otherwise, he would be in violation of the sacred creed, and with this the Muslim may fall into deviance, confusion or error, as a result of a sick understanding or malicious misguidance. It is then incumbent on the one in charge of affairs - the caliph - or his deputy to work to remove the doubt or confusion, and bring forward what is the correct position with evidence and proof, so that the truth is clear and the proof is established. If however, the one who propagates the falsehood insists on his falsehood and strives to spread it among the people, then he should be prevented from doing that, and what the Sharee'ah obliges should be established on him.

The scholars of Fiqh have indeed pointed out this that we have mentioned, and they said: It is upon the imam to "preserve the religion according to the principles on which the predecessors of the Ummah agreed upon.

So, if someone with a doubt deviates from it, the evidence will be explained to him and the correct position will be made clear to him, and then (if he persists), he will take it with the mandated upon him of punishment, so that the religion will be protected from defects, and the Ummah is prevented from falling into error.”

One of the requirements for preserving the religion is “fortifying the frontiers with preventive measures and defensive force so that the enemies do not appear by surprise, violating what is forbidden thing, and shedding blood of a muslim or violating a covenant.”

The truth is that repelling the enemies from the abode of Islam is necessary for preserving the religion and its survival, because the unbelievers’ takeover of the land of Islam is a loss for Islam and obliteration of its fundamentals, and a great fitnah for the Muslims, and a destabilization of their beliefs, as a result of the rule of the unbelievers, and what they do to convert the Muslims from their true religion with promises and threats, confusion, deceit and misguidance. Rather, we can say that among the necessities and completeness of preserving the religion is its exaltation and prominence over all systems of disbelief, so that falsehood does not have an established rule or a raised banner, and this is what al-Maawardi pointed out as he enumerates the duties of the imaam, saying, “And the sixth (pillar) is the jihad of the one who stubbornly resists Islaam after being invited until he accepts Islaam or enters the covenant (of a Dimmah living within the abode of Islaam), so that the Truth of Allah become established in prevailing over all religions.”

As for implementing the religion - Islam - which is the second aspect of protecting it, it is achieved in a number of matters, including:

The application of its ruling in all the dealings of people and their relations among themselves, and in their relations with the state, and in the relationship of the state – abode of Islam - with other states.

Part of it is urging people to stay within the limits set by Allah and obeying His commands, and encouraging them to do so, and punishing the violators with punishments stipulated by the Sharee’ah.

Part of it is removing corruption and evil from society, as required by Islam, as it is not possible to claim to preserve the religion while leaving the corruptions and evils without repelling or removal, even while

having the ability to do so. The Holy Qur’an pointed out this intent. Allah Ta’alah says: ( الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي

الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ) “Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salat. [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Quran as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).” (Al-Hajj: 22)

As for the worldly politics and its management, may Allah bless you, O servants of Allah, know that the affairs of the world are governed by religion. This means that the affairs of the world is included in the scope of religion, and is governed by it, and is not outside it.

The general statement concerning the affairs of worldly politics with religion is the management of the affairs of the state and the people in a way that achieves the common good and prevents corruption, and this is perfect if the management of the affairs of life is in accordance with the rules, principles and rulings stipulated or deduced from the Sharee’ah in accordance with the rules of sound deductive jurisprudence. This is the Sharee’ah management of worldly affairs with religion. It includes:

**a- Establishing justice among people**

b- Promoting security and stability

c- Organizing for people’s needs

d- Utilizing the country's good

I say this, and I seek forgiveness from Allah for me, for you, and for the rest of the Muslims of every sin, so seek forgiveness from Him, for He is the Oft-Forgiving, the Most-Merciful.

## THE SECOND KHUTBAH

All Praises belong to Allah, we praise Him, we seek His help, and we seek His forgiveness. We also seek refuge in Him from the evils of our souls and the evils of our deeds. He whom Allah guides, none could mislead him, and whom He misleads none can guide. I testify that there is no god worthy of worship except Allah alone. He has no partner. And I bear witness that Muhammad is his servant and His Messenger. May the Blessings and Peace of Allah be upon him and his household, companions and those that follow them in goodness the Day of Resurrection.

Dear Servants of Allah, every nineteenth day of November (11/19/2022) is considered the “**WORLD DAY FOR THE PREVENTION OF CHILD ABUSE**” Since 2000, the annual event has mobilized governments and societies to take action and prevent child abuse.

**Child abuse** is physical, sexual, and/or psychological maltreatment or neglect of a child or children, especially by a parent or a caregiver. Child abuse may include any act or failure to act by a parent or a caregiver that results in actual or potential harm to a child which can occur in a child's home, or in the organizations, schools, or communities the child interacts with.

There are four main categories of child abuse: *neglect, physical abuse, psychological or emotional abuse, and sexual abuse.*

In 2004, about 3 million children were alleged to have been victims of physical, sexual, verbal, and emotional abuse, neglect, abandonment, and death. Almost 80% of the people responsible are the parents themselves.

Child abuse is a global problem with severe lifelong consequences.

**Emotional abuse is one of the most common and harmful forms of child maltreatment** and can have a lifelong impact -- affecting children's ability to feel safe and loved, in the way they relate with others, and their self-esteem. Forms of Emotional abuse include:

- Making fun of a child
- Name calling
- Always finding fault
- Using harsh words to criticize behaviors
- Using fear to control behavior

Islam has forbidden every type of it for children and other people. The Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الاسْمُ (الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

**“O believers! Do not let some ‘men’ ridicule others, they may be better than them, nor let ‘some’ women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the ‘true’ wrongdoers.”** (Al-hujuraat: 11)

And where Islam permitted beatings/ spankings of the children, it sets controls for it, including that it should not be an extreme beating, and that it should be for the purpose of discipline, not to torture. And he, may Allah's prayers and peace be upon him, said: **“No one should be flogged more than ten lashes**

**except in one of Allah's prescribed punishments (Al-huduud)."** Narrated by Al-Bukhari (6456) and Muslim (3222).

Based on this, O fathers, remember what Allah has entrusted on you in raising your children and taking care of them while guiding them in their own interest and in the interest of the entire people and the country. So stand up to your responsibilities and uphold your duties towards your children, for Allah, the Almighty said: **(يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ)** **"O believers! Protect yourselves and your families from a Fire whose fuel is people and stones .."** (At-tahreem: 6)

**Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring ...."** (Bukhari & Muslim)

And know that the righteousness of children is a multi-staged processes. A child may engage in bad disposition today but turn out to be the best of all tomorrow, and many a time we have witnessed such reality. Because the hearts are susceptible to continuous change, and the stages of life are like a mountain that a child climbs until he reaches to settle at its top.

Many are those that their children are like that, ... being good and righteous... because Allah, the Almighty says: **(وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكْدًا كَذَلِكَ نَصْرَفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ)** **"The fertile land produces abundantly by the Will of its Lord, whereas the infertile land hardly produces anything. This is how We vary 'Our' lessons to those who are thankful."** (Suratul A'raaf: 58)

If you know that, then continue to ensure that they are feed from lawful food, ensure they are taught upright manners, ensure they engage in activities of the dawah, and in spreading the meanings of love to him instilled in his heart, whatever you see in his bad character, all these should be channelled in hope of his being guided.

The setbacks in our children's lives are symptoms... which would soon end, then we find them in the best way possible by Allah's will.

May Allah's blessings and peace be upon our master Muhammad, his family and companions, and those who follow them until the Day of Judgment.