



A Muslim Sermon Guide

**for Mainstreaming Violence
Against Persons Prohibition
Law into Faith Teachings**



A Guide for Muslim Clerics in Benue State, Nigeria

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Acronyms

FGM	Female Genital Mutilation
HTPs	Harmful Traditional Practices
NIV	New International Version
VAPP	Violence Against Persons Prohibition Act

Acknowledgments

We would like to extend our heartfelt gratitude to all those who contributed to the creation of this Sermon Guide on Violence Against Persons. We recognize that this important resource would not have been possible without the dedication, support, and expertise of many individuals and organizations.

Introduction

In May 2019, the Benue State House of Assembly passed a significant law known as the Violence Against Persons (Prohibition) Law, 2019. Signed into law by the Governor of Benue State, it took effect on May 28, 2019. This legislation represents a vital milestone in the effort to prohibit all forms of violence, whether in public or private life, and to ensure justice for victims. It provides effective remedies for those who have suffered harm while holding offenders accountable for their actions. This law serves to promote peace, justice, and the protection of human dignity, reflecting values that are also deeply rooted in Islamic teachings.

Islam strongly condemns violence and injustice. The Qur'an and the teachings of the Prophet Muhammad (PBUH) place immense emphasis on the sanctity of life, compassion for others, and the protection of the vulnerable. Allah commands Muslims to uphold justice, saying: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives." (Qur'an 4:135). This makes it clear that Muslims must stand against all forms of violence and injustice, and work for the protection and welfare of every individual in our society.

This sermon guide has been crafted specifically for Muslim clergy in Benue State to align their preaching and leadership with the core principles of both the Violence Against Persons (Prohibition) Law, 2019, and the teachings of Islam. As Imams and spiritual leaders, you have a unique responsibility to speak out against violence, support victims, and promote environments of peace, justice, and mercy within your communities. Islam calls all the faithful to be *rahmatan lil 'alameen*—mercy to all the world. This means showing kindness, compassion, and fairness to all people, regardless of their background or status.

The guide explores key Islamic teachings on violence and injustice, reflects on how the faith calls Muslims to respond, and offers practical steps for leading the congregation in standing against all forms of violence. While this guide is crafted for the Muslim leaders of Benue State, its principles are universal, rooted in the timeless values of Islam, and can be applied in any context where violence and oppression occur.

General Note on Delivering Sermon on the Using the Guider

Introduction

- Always begin with a warm welcome and a brief acknowledgment of the congregation's presence and the importance of addressing critical issues in our society through the voice of faith.
- Establish the theme of the sermon: Understanding and addressing key legal issues surrounding violence against persons from a faith perspective.
- Share relevant statistics: Provide statistics on the prevalence of violence against persons locally, nationally, or globally. Highlight the impact of violence on individuals, families, and communities.
- Discuss the responsibility of faith communities in addressing societal issues, including legal matters related to violence. Emphasize the importance of creating a safe and compassionate space within the faith community.

Understanding the Legal Issues

- Study the key legal concepts so that you can provide a basic understanding of legal terms and discuss the importance of legal protections for victims.
- Study how faith and religious teachings intersect with legal principles related to human dignity, justice, and compassion.

Recognizing the Impact

- Share stories or testimonies of individuals who have been affected by violence, either as survivors or advocates. Allow for a moment of reflection on the real-life consequences of violence.
- Discuss the emotional and spiritual toll violence takes on victims and perpetrators. Encourage empathy and understanding within the faith community.

Faith-Based Responses

- Use relevant passages from religious texts that condemn violence and promote love, forgiveness, and reconciliation. Discuss the role of faith in inspiring individuals to work towards justice.
- Encourage the congregation to become actively involved in supporting victims and advocating for legal reforms. Highlight the importance of promoting a culture of reporting and accountability within the faith community.
- Discuss the importance of faith communities collaborating with legal authorities, such as law enforcement, legal aid organizations, and social services. Share examples of successful partnerships.
- Encourage the congregation to engage in advocacy efforts to improve legal responses to violence. Provide resources for contacting legislators, attending community meetings, or participating in awareness campaigns.

Conclusion

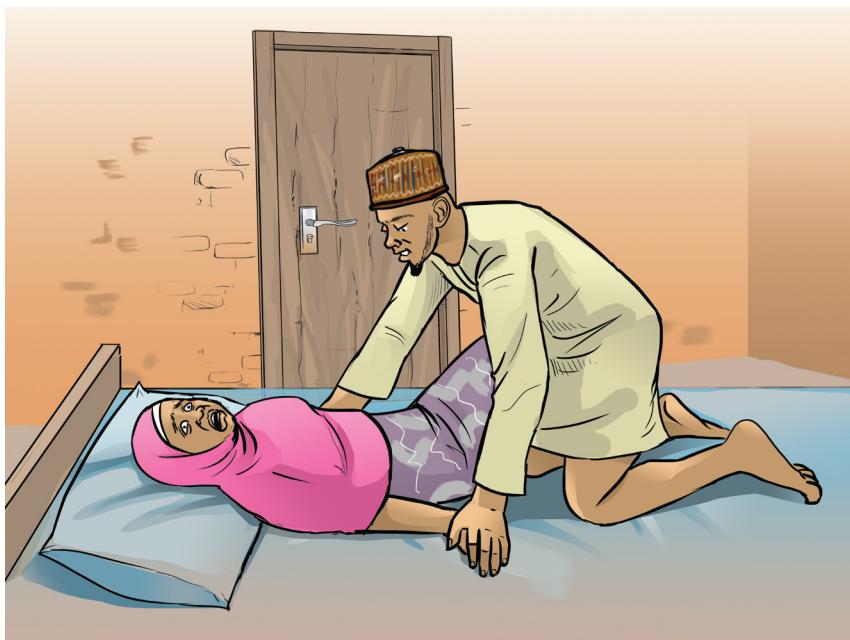
- Summarize the key points of the sermon, emphasizing the importance of faith-based responses to legal issues surrounding violence against persons.
- Offer a prayer for healing, justice, and the strength to make a positive impact.

Invite the congregation to reflect on how they can contribute to creating a safer and more compassionate community.

- Express gratitude for their commitment to addressing these critical issues.

Closing Remarks

- Offer a final word of encouragement and hope, reminding the congregation of the power of faith, compassion, and collaboration in addressing legal issues related to violence.
- Invite congregants to connect with the faith community's resources and support networks.
- Dismiss the congregation with a blessing and a call to action.



Summary of the law

The offense of rape is committed when a person intentionally penetrates the vagina, anus or the mouth of another with any part of his or her body or with anything else and the penetration was made:

- Without consent
- The consent was obtained by use of force, threat, intimidation, misrepresentation, intoxication or impersonation

A person convicted of rape is to be sent to prison for life. A person below the age of 14 convicted of rape is to be sent to jail for a maximum of 14 years. A person above the age of 14 years convicted of rape is to be sent to prison for a minimum of 12 years without an option of a fine. Where a group of people committed rape each person in the group will be sent to a minimum of 20 years in prison without an option of fine. The court will award appropriate compensation to the victim. The Chief Registrar of the High Court will keep a register of convicted sexual offenders.

The Sermon Guide: Upholding Morality, Dignity and Justice Against Rape

Introduction:

Sub-themes

I. The Sanctity of Human Life and Honor

Explain that Islam places immense value on the dignity and sanctity of human life. The protection of one's honor, especially that of women, is a core principle in Islam.

Cite Surah Al-Isra, 17:70:

"And indeed We have honored the children of Adam..."

Explanation:

The holy book reminds believers that every human being is honored and must be treated with dignity. The violation of someone's body through rape is a direct attack on this honor, and such an act is not only a sin against the individual but against Allah (SWT).

II. Islamic Teachings on Consent and Respect for Women

Remind the believers that Islam holds the relationship between men and women in high regard, promoting mutual respect, protection, and the safeguarding of rights. Any form of harm or violation, including rape, is strictly forbidden.

"O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them, unless they commit a clear immorality..."

Explanation:

The verse highlights the importance of consent and forbids any form of compulsion or harm towards women. Imams should explain that Islam mandates respect for women's autonomy and condemns any coercive act, including sexual violence.

III. Condemnation of Oppression and Standing for Justice

Remind believers that rape is an act of extreme oppression. Islam is a religion of justice, and Allah (SWT) condemns all forms of injustice, including sexual violence. Call on them to stand in solidarity against any form of rape.

Cite Quran, Surah Al-Ma'idah, 5:8

" Cite the Quranic verse: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

IV. The Severe Consequences of Rape in Islam

Remind believers that Islam prescribes severe punishments for those who engage in rape or sexual violence. It is a major sin, and those who commit such acts will face both worldly consequences and punishment in the hereafter.

Cite Qur'an ." (Surah Al-Ahzab, 33:58)

And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin. Rape is a grave sin that brings immense harm to the victim, their family, and society. Imams should emphasize that the perpetrator of such acts will face the wrath of Allah (SWT) unless they sincerely repent and face justice

Ending with a Summary

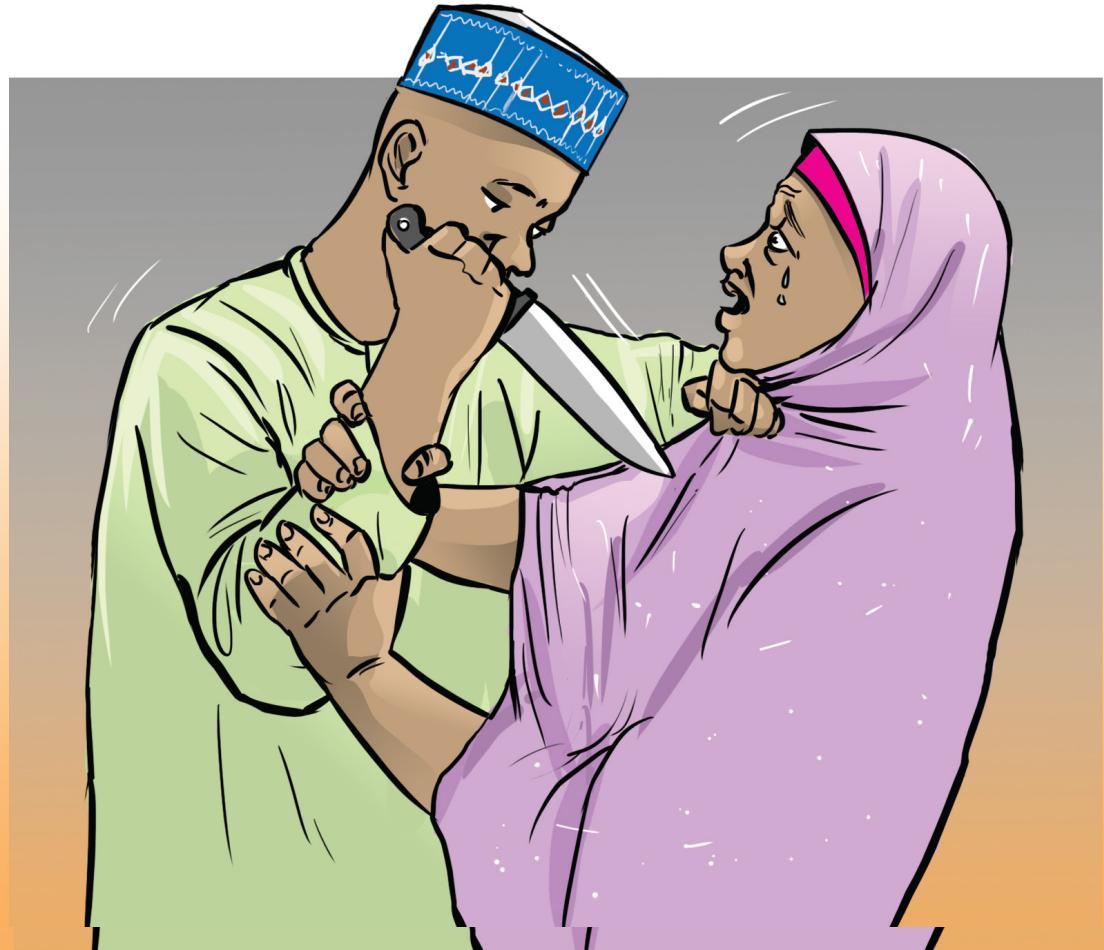
- Encourage the congregation to protect women and girls, standing against rape culture and actively speaking up when injustice occurs.
- Call on believers to remember the importance of providing emotional and spiritual support for victims of rape, ensuring they are treated with dignity and care within the community.
- Stress that rape is a crime punishable by Islamic law, and perpetrators should be held accountable both by the law and in the sight of Allah (SWT).
- Urge families to educate their children about respect, consent, and the importance of upholding Islamic morals.

Du'a:

End the sermon with a du'a for the protection of women, the guidance of the youth, and the courage to stand against all forms of oppression.

“O Allah, protect us from harm and grant us the strength to stand up for justice. Guide us in upholding the rights and dignity of all your creations. O Allah, bring ease to the hearts of those who have suffered injustice and grant them Your infinite mercy and justice.”

Sermon 2: Inflicting Physical Injury



Summary of the law

A person who intentionally causes or inflicts injury on another with a weapon or any other object will be sent to prison for up to 5 years or pay a fine of up to N100,000 or both. A person who attempts to commit the offense, a person that incites, aids, abets or counsels the commission of the offense and a person who receives or assists another whom he knows has committed the offense will be sent to prison for up to 3 years or pay a fine of up to N200,000 or both. The court may award appropriate compensation to the victim.

Muslim Sermon Guide on the Prohibition of Inflicting Physical Injury

Begin with the Islamic affirmation “In the name of Allah, the Most Compassionate, the Most Merciful.

- Remind the congregation that as Muslims, they are guided by the teachings of the Qur'an and the Sunnah of the Prophet Muhammad (PBUH), which emphasize peace, mercy, and justice.
- Remind them that one of the most serious violations of Islamic principles is causing harm to another person, whether through words or actions, including physical injury.
- Explain that today's sermon will reflect on the Islamic prohibition against inflicting physical harm, highlighting key verses from the Qur'an and sayings of the Prophet (PBUH).

Sub-themes

I. The Sanctity of Human Life

Call on the faithful to remember that Allah (SWT) places immense value on the protection of human life.

Explains that inflicting physical harm on others is a violation of this sanctity and remind them that in the Qur'an, Allah reminds us of the importance of preserving life in Surah Al-Ma'idah:

"...if anyone kills a person—unless in retribution for murder or spreading corruption in the land—it is as if he had killed all of humanity. And whoever saves a life, it is as if he had saved all of humanity..."

(Qur'an 5:32)

Explanation:

This verse emphasizes how seriously Islam regards harming another person, comparing the act of killing one person to the destruction of all mankind. Inflicting physical injury is also a form of unjust harm that goes against the sanctity of life.

II. Islam's Message of Mercy and Compassion

Remind the believer that one of the defining characteristics of Islam is mercy. The Prophet Muhammad (PBUH) was sent as a mercy to the world, and as Muslims, we are called to act with kindness and compassion. Allah reminds us in the Qur'an.

Cite: Qur'an 21:107: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."

Explanation:

If the Messenger of Allah (PBUH) was sent as a mercy to all of creation, then it is our duty as his followers to embody this mercy and refrain from any form of harm or violence toward others.

III. The Duty to Avoid Causing Harm

Remind the believers that Muslims are commanded to avoid causing harm to others, whether physical, emotional, or verbal. The Prophet (PBUH) made it clear that part of being a true believer is ensuring that others are safe from harm. He said:

"A Muslim is the one from whose tongue and hands the people are safe."

(Sahih Bukhari, Hadith 10) Narrated 'Abdullah bin 'Amr

Explanation:

This hadith stresses the importance of protecting others from both verbal abuse and physical injury. It highlights that the essence of being a Muslim is to live in a way that ensures the safety and well-being of others.

Cite: Sunan Ibn Majah, Hadith 2341: "Do not harm yourself or others."

Explanation:

This hadith serves as a fundamental principle in Islamic ethics. Harming oneself or others is prohibited, and the believer is called to ensure that their actions bring benefit, not harm, to those around them.

Ending with a Summary

- Reiterate that Islam teaches Muslims to live in peace, showing mercy and compassion to all people.
- Remind congregants that inflicting physical injury is a grave violation of the principles of justice and mercy that form the core of our faith.
- Remind them that as they reflect on the Qur'anic verses and hadiths discussed today, they should remember that Muslims are called to protect others from harm, act with kindness, and seek forgiveness and reconciliation whenever possible.

Remind them of the words of the Prophet Muhammad (PBUH):

"The strong is not the one who overcomes others by strength, but the strong is the one who controls himself while in anger."

(Sahih Bukhari, Hadith 6114)

Pray: May Allah guide us to act with patience, mercy, and restraint, and protect us from harming others. Ameen.

Sermon 3: Coercion



Summary of the law

A person who uses force to make another person do anything that will affect that person's physical or psychological well-being will be sent to prison for 3 years.

The Sermon Guide: Condemning Coercion and Promoting Justice and Compassion in Islam

Suggested Opening Affirm

All praise is due to Allah, the Most Merciful, the Most Compassionate. We bear witness that there is no deity worthy of worship but Allah, and we bear witness that Muhammad (peace be upon him) is His servant and messenger. May Allah's peace and blessings be upon him, his family, and his companions.

Introduction to the topic:

Dear brothers and sisters, today we gather to reflect on an important subject that impacts the dignity, well-being, and freedom of human beings: the evil of coercion. In Islam, coercion in any form—whether it be physical, emotional, or spiritual—violates the principles of justice and compassion. Allah has given humanity the freedom of choice, and as Muslims, we are commanded to uphold justice and treat others with respect and fairness.

Sub-Themes

I. Islam Prohibits Coercion

Remind the believer that Allah emphasizes the importance of free will in many places in the Qur'an. Explain that the concept of compulsion goes against the very core of Islamic values.

Cite Surah Al-Baqarah (2:256), Allah says:

“Let there be no compulsion in religion. Truth stands out clear from error.”

Explanation:

This verse teaches that even in matters of faith, coercion is forbidden. People must be free to make their own choices, as truth is powerful and evident. Islam is a religion of reason and understanding, not force.

II. Justice as a Pillar of Islam

Emphasize that coercion undermines justice, which is a fundamental pillar of Islam.

Explains that Allah commands Muslims to be just in all their affairs, to treat others fairly, and to avoid oppression.

Remind them that the Prophet Muhammad (peace be upon him) warned against any form of injustice, saying: “Beware of oppression, for oppression will be darkness on the Day of Resurrection.” (Sahih Muslim 2578)

Cite: Surah An-Nisa (4:58), Allah commands:

“Indeed, Allah commands you to render trust to whom they are due and when you judge between people to judge with justice.”

Explanation:

Coercion in decision-making, relationships, or behavior contradicts the command to act justly and uphold the rights of others. Muslims must ensure fairness and avoid forcing others into situations against their will.

Narrate that the life of Prophet Muhammad (peace be upon him) is a model of kindness, mercy, and respect for individual choices.

Explain that He never forced anyone to follow Islam and showed great patience even with those who opposed him.

Explain that the Prophet’s wisdom, love, and compassion drew people to the faith, not force or intimidation.

IV. Coercion in Family, Work, and Society

Explain that coercion can occur in different areas of life, including families, workplaces, and communities. Emphasize that Islam encourages mutual respect, consultation (shura), and kind treatment in all interactions.

Cite Surah Ash-Shura (42:38), Allah describes the believers as:

“Those who conduct their affairs by mutual consultation...”

Explain that in families, Islam prohibits the forcing of daughters, sons, or spouses into decisions against their will. Marriage, for example, is a contract that requires the full and free consent of both parties.

Cite Sahih Muslim Hadith 1419

Abu Huraira (Allah be pleased with him) reported Allah's Messenger as having said:

“A woman without a husband (or divorced or a widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought”

Ending with a Summary

- Remind the Muslim brothers and sisters, that coercion is a violation of the principles of Islam. Whether it is in religion, family, society, or any other domain, coercion strips away dignity, justice, and respect for free will.
- Emphasize that Islam calls on Muslims to build a community based on compassion, justice, and respect for each individual’s autonomy.
- Call on them to strive to practice the values in their daily lives and ensure that they treat others as they would wish to be treated—with respect, kindness, and fairness

Closing Dua

O Allah, guide us to be agents of justice and compassion in our lives. Help us treat others with respect, and save us from oppression and coercion. Strengthen our hearts with kindness and patience, and make us true followers of the Prophet's (peace be upon him) example. Ameen.



Summary of the law

A person who uses force to make another person do anything that will affect that person's physical or psychological well-being will be sent to prison for 3 years.

Sermon Guide: Condemning Threats and Promoting Peace

Begin by greeting the congregation:

"As-salamu alaykum wa rahmatullahi wa barakatuh" (Peace and blessings be upon you). Praise Allah, and send blessings upon the Prophet Muhammad (peace be upon him):

"Alhamdulillahi Rabbil 'alamin, was-salatu was-salamu 'Ala Rasoolillah".

(All praise is due to Allah, the Lord of all that exists, and peace and blessings be upon the Messenger of Allah).

- Begin by calling on the Muslim brothers and sisters to reflect upon placing a person in fear of physical injury as a crucial matter that affects the lives of persons in our communities.
- Express empathy and concern for the emotional torture induced by threats issued to them, and emphasize the Islamic values of compassion, mercy, and support.
- Highlight the role of Imams in providing spiritual guidance, fostering understanding, and promoting holistic well-being within the Muslim community

Sub-themes

Quranic Guidance:

- Cite Surah Al-Hujurat (49:11): "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them."

Remind the faithful that this verse teaches us not to mock or threaten others, as we may not fully comprehend their worth or potential.

- Refer to QURAN, 14:42 "And think not that Allah is unaware of what the oppressors do. He only grants them respite until the day the eyes will stare in horror." Explain to the faithful that every action that is committed in this world is being seen by the Almighty. And it is only a matter of time before Allah (SWT) deals with the oppressors accordingly.

- Cite Quran 2:195: "And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."

Explain that this verse reminds us not to engage in destructive behavior, which includes threatening others. Instead, we are encouraged to do good and uphold the principles of kindness and compassion.

- Cite Quran 6:151: "And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative."

Explain that this verse highlights the importance of not intimidating the vulnerable and the weak in our dealings with them. Threatening someone is a grave injustice, and Islam commands us to be just, even in our interactions with close relatives.

Hadith Guidance:

- The Prophet Muhammad (peace be upon him) said: "Beware! Whoever is cruel and hard on a non-Muslim minority or curtails their rights, or burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment." (Ab1 Dawud 3052)

This hadith emphasizes the importance of treating all individuals, regardless of their faith, with respect and fairness, and warns against threatening or oppressing others.

- The Prophet Muhammad (peace be upon him) said: "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih al-Bukhari 6114)

This hadith teaches us the virtue of self-control, especially in situations where anger or threats might arise.

- The Prophet Muhammad (peace be upon him) said: "Whoever believes in Allah and the Last Day should speak what is good or remain silent." (Sahih al-Bukhari)

Explain that this Hadith emphasizes the importance of guarding our tongues and speaking only what is good. Threatening words can cause harm and discord, and it is better to remain silent than to utter harmful threats.

- The Prophet Muhammad (peace be upon him) said: "None of you truly believes until he wishes for his brother what he wishes for himself." (Sahih al-Bukhari)

Explain that threatening others goes against the principle of wishing for them what we wish for ourselves. Instead, we should wish for their safety, security, and well-being.

- Prophet Muhammad (peace be upon him) said: "The Muslim is the one from whose tongue and hands the people are safe, and the believer is the one from whom the people's lives and wealth are safe." (Sahih al-Bukhari)

Explain that a true Muslim is one whose actions and words exalts that teaching of the Islam and true reflection of love and peace which are core values of Islam.

Ending with a Summary

- Recap the key talking points and remind the faithful that they are called upon to bear true witness to Allah.
- Call on the faithful to strive to be ambassadors of peace and understanding, following the teachings of the Quran and the example of our Prophet Muhammad (peace be upon him).
- Remind them that by refraining from threatening others and promoting kindness, they can contribute to a more harmonious and compassionate society

Close the sermon with a supplication:

"O Allah, guide us to the straight path, protect us from extremism, and make us among those who promote peace and justice in the world. Grant us the strength to stand against oppression and violence in all its forms."

End by sending blessings upon the Prophet Muhammad (peace be upon him):

"Allahumma salli 'ala Muhammad wa 'ala aali Muhammad kama sallaita 'ala Ibraheem wa 'ala aali Ibraheem. Innaka hameedun majeed."

(O Allah, send blessings upon Muhammad and the family of Muhammad, just as You sent blessings upon Ibrahim and the family of Ibrahim. Verily, You are Praiseworthy and Glorious).

Ameen.

Sermon 5: Compulsion by Force or Threat



Summary of the law

A Person who compels another by force or threat to do any act sexual or otherwise that affects that person's physical or psychological well-being will be sent to prison for up to 2 years or pay a fine of up to N500,000 or both. A person who attempts to commit the offense and a person who incites, aids, abets, or counsels another to commit the offense will be sent to prison for up to 1 year or pay a fine of up to N300,000 or both. A person who receives or assists another whom he knows has committed the offense will be sent to prison for up to 3 years or pay a fine of up to N500,000 or both.

The Sermon Guide

Begin by reminding the congregation that in Islam, justice, compassion, and respect for human dignity are fundamental principles.

Emphasize that the Quran and Hadiths strictly forbid any form of oppression, including coercion in matters of choices, sex, or property.

Explain that Muslims are called to speak against the demand for sex or property through force, threat, or compulsion, emphasizing that such actions are not only criminal but also contradict Islamic teachings.

Sub-themes

I. Islamic Principles of Justice and Prohibition of Oppression

Start with the Quranic verse that mandates Muslims to continually stand and speak up for justice:

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever acquainted with what you do." (Quran 4:135) / Surah An-Nisa 4:135-135

Explanation:

This verse emphasizes the necessity of upholding justice in all matters, regardless of personal interest. Compelling others by force or threat, particularly in matters as personal and sensitive as sex or property, is an act of grave injustice and oppression, which Islam vehemently forbids.

II. The Sanctity of Consent and Protection of Property

Remind the believers of the Quranic command on protecting one's rights, and choices and seeking consent in matters related to one's property and wealth.

Cite Quran 2:188:

“Do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”

Explanation:

This verse makes it clear that taking someone's property unlawfully is forbidden. The demand for property or wealth through force, manipulation, or threats is considered an act of theft in Islam and is strictly prohibited.

III. The Hadith on respect for wealth and property:

“It is not permissible [to take or use] the property of any individual except with his willing consent.” Narrated by Ahmad (20172); classed as saheeh by al-Albaani in *Saheeh al-Jaami'* (7662).

Abu Dawood (5003) narrated from 'Abdullah ibn as-Saa'ib ibn Yazeed, from his father, from his grandfather, that he heard the Messenger of Allah (blessings and peace of Allah be upon him) say: “No one of you should take his brother’s property in play or in earnest. And whoever has taken his brother’s staff, let him return it.” Classed as hasan by al-Albaani in *Saheeh Abi Dawood*.

Ahmad (27803) narrated from Abu Humayd as-Saa'idi that the Prophet (blessings and peace of Allah be upon him) said: “It is not permissible for a man to take his brother’s staff without his willing consent.” That is because the Messenger of Allah (blessings and peace of Allah be upon him) emphatically forbade the property of one Muslim to another Muslim. Classed as saheeh by al-Albaani in *Silsilah as-Saheehah* (5/280).

As-San'aani said in *Subul as-Salaam* (3/61): The hadiths indicate that it is prohibited to take a Muslim's property, even a small amount, except with his willing consent, and there is scholarly consensus on that.

I. Islamic Principles of Justice and Prohibition of Oppression

Explains that sexual relations in Islam must be based on mutual consent within the boundaries of marriage. Forced sexual relations, even within marriage, are not condoned, and Islam promotes respect for the dignity of individuals.

• Relevant Hadith on the protection of women's dignity

“Fear Allah regarding women, for you have taken them [in marriage] with the trust of Allah, and intercourse with them has been made lawful to you by the words of Allah.” (Sahih Muslim 1218)

Explanation:

The hadith narrated by Jabir ibn Abdullah emphasizes mutual respect and responsibility in marriage, underscoring that women are a trust from Allah and should be treated with care and dignity. In the context of sexual relations, this means that intimacy must be based on mutual consent, love, and respect, without any form of coercion or force. Coercing a wife into sex contradicts the values of compassion, mercy, and kindness that Islam upholds in marriage.

- **Verse from the Quran condemning sexual coercion:**

“And do not compel your slave girls to prostitution, if they desire chastity, to seek the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.” (Surah An-Nur Ayat 33 (24:33 Quran)

Explanation:

If it is forbidden to compel even slaves to engage in sexual acts, how much more so is it prohibited to coerce anyone, whether within or outside of marriage, by force or threat?

V. The Sinfulness of Threats and Force

- **Hadith on the prohibition of causing harm:**

“There should be neither harming nor reciprocating harm.” (Sunan Ibn Majah)

Explanation:

Islam teaches that no one has the right to harm another person, whether physically, emotionally, or financially. Coercion through threats or physical force is a clear violation of this principle. Whether the coercion is for sex or property, it is a grave sin and an act of oppression.

- **The Quran's warning against oppressors:**

“And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.” (Quran 33:58)

Explanation:

The verse speaks directly to those who oppress others, warning that harming or coercing a believer unjustly is not just sinful, but an act of slander and falsehood against that person's dignity.

VI. Compulsion in Matters of Faith and Morality

Remind the faithful that the Prophet Muhammad (PBUH) was sent as a mercy to mankind, and his life is a reflection of compassion, justice, and non-coercion. He invited people to Islam with wisdom, good counsel, and patience. He never forced anyone to accept Islam under duress or threat.

Allah reminds us of the Prophet's gentle approach in the Qur'an:

“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”
(Surah Al-Ghashiyah, 88:21-22)

Explanation:

This verse teaches that our role is to guide and remind, not to control or force others. Compulsion contradicts the very essence of free will that Allah has granted to humanity. Every person must have the freedom to choose their path, and it is only through free choice that one can truly attain closeness to Allah.

Ending with a Summary

- End the sermon by reminding the congregation that Islam is a religion of peace, justice, and mercy.
- Emphasize that coercing others, whether through force or threat, is a serious violation of Islamic principles.
- Encourage everyone to reflect on their actions, seek forgiveness where needed, and strive to uphold justice and compassion in all matters.

Final Dua:

Ask Allah to grant everyone the strength to act justly, to protect them from oppression, and to guide the community toward mutual respect, dignity, and love for one another.

Sermon 6: Prohibition of Female Circumcision or Genital Mutilation



Summary of the law

A person who performs circumcision or genital mutilation on a woman or on a girl will be sent to prison for up to 4 years or pay a fine of up to N200,000 or both. A person who attempts to commit the offence and a person who incites, aids, abets or counsels another to commit the offense will be sent to prison for up to 2 years or pay a fine of up to N100,000 or both.

Sermon Guide: Addressing Female Circumcision/Genital Mutilation (FGM)

Opening Affirmation:

All praise is due to Allah, the Most Merciful, the Most Compassionate. We bear witness that there is no deity worthy of worship but Allah, and we bear witness that Muhammad (peace be upon him) is His servant and messenger. May Allah's peace and blessings be upon him. We send blessings upon our beloved Prophet Muhammad (peace and blessings be upon him), who was sent as a mercy to mankind.

Opening remark

- State that as Muslims, we are commanded to follow the guidance of the Qur'an and Sunnah and to promote justice, kindness, and mercy in our actions.
- Explain that today, you will address an important issue affecting our communities: Female Genital Mutilation (FGM).
- Describe FGM as a harmful practice that has no basis in Islam and that it causes severe physical, emotional, and psychological harm to women and girls, which is against the principles of kindness, mercy, and respect for the human body, as taught in Islam.

Sub-themes

I. The Call to Show Mercy and Kindness in Islam Promotes`

Explain that the core teachings of Islam emphasize mercy, compassion, and kindness to all of Allah's creation. In Surat Al-Anbiya, Allah describes Prophet Muhammad (peace and blessings be upon him) as a mercy to the entire world:

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Qur'an 21:107)

Explain that FGM is a practice that inflicts harm and pain, contradicting the merciful nature of our religion. Islam encourages the faithful to show mercy to themselves and to others, especially the most vulnerable members of society, such as women and children.

II. Protecting the Body is a Trust from Allah

Remind the faithful that in Islam, our bodies are a trust (amanah) from Allah, and we are required to protect them and not cause unnecessary harm. The Prophet Muhammad (peace be upon him) said: "Your body has a right over you." (Sahih Bukhari, Hadith 5199).

Explain that FGM damages the female body, and by engaging in or supporting this practice, we violate the trust Allah has given us to protect the wholeness of our bodies. Inflicting such harm is inconsistent with the teachings of Islam, which encourage the preservation of health and well-being.

- Clarify that there is no basis for FGM in the Qur'an or the authentic Sunnah of the Prophet Muhammad (peace be upon him).
- Explains that while some claim that FGM is a religious requirement, this is a cultural practice that predates Islam and has been wrongly associated with the faith.
- Emphasize that Islamic teachings advocate for the protection of women's rights and well-being, not their harm.
- Remind the congregation that the Prophet Muhammad (peace be upon him) repeatedly emphasized kindness and respect toward women. In his final sermon, he said:

"I command you to treat women well..." (Sahih Muslim)

FGM is a violation of the command to treat women with kindness and care. It is our duty as Muslims to educate our communities that such harmful practices have no place in Islam.

Female Genital Mutilation Alters the Natural State on the Body

Remind the faithful that the Prophet Muhammad (Peace be upon him) is also reported to have said,

"The fitrah (natural state) is five things: circumcision, removing the pubic hair, trimming the mustache, cutting the nails, and plucking the armpit hairs." (Sahih al-Bukhari)

This Hadith is often cited to support the practice of male circumcision (which is different from FGM) but does not endorse or mandate any form of female genital mutilation.

Rejecting harmful traditions and practices.

- Cite Quranic Verse: Surah Al-Baqarah (2:170) "When it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that which we found our fathers doing.' Even though their fathers understood nothing, nor were they guided?"

Remind the faithful that this verse reminds them that blindly following harmful traditions just because they are passed down through generations is against the spirit of Islam. Our loyalty must be to Allah's guidance, not to customs that may cause harm.

Ending with a Summary

- Remind the Muslim brothers and sisters that as Muslims, they must stand against any practice that brings harm to others, especially when it affects the dignity, health, and well-being of women and girls.
- Emphasize that Female Genital Mutilation is not an Islamic practice; it is a harmful cultural practice that must be eradicated.
- Call on them to use their voices to educate the communities about the true teachings of Islam regarding mercy, justice, and the protection of human dignity.

Closing Dua:

May Allah guide us to be agents of justice, mercy, and goodness, and may He protect all our communities from harm. Ameen.

Sermon 7: Frustrating Investigation and Prosecution



Summary of The Law¹

A person that intentionally frustrates the investigation or prosecution of an offense by destroying, altering, or mutilating any book, document, or other item or by omitting or participating in omitting any important thing from any document, book, or other items that will be used in court, will be sent to prison for up to 3 years or pay a fine of up to N200, 000 or both.

The Sermons Guide

Introduction

Start with the opening affirmation: All praise is due to Allah, the All-Knowing, the Just. We seek His guidance, and we ask for His forgiveness. We bear witness that there is no deity worthy of worship but Allah, and we bear witness that Muhammad (PBUH) is His final messenger.

- Explain to the Muslim brothers and sisters, that today's sermon is on the importance of justice and truthfulness in Islam, specifically regarding the role of investigations and legal processes.
- Remind them that as Muslims, they are obligated to stand for justice, even if it is against their interests.
- Emphasize that obstructing investigations or frustrating the prosecution of justice is a grave sin, which harms not only the individual but the society at large.

Sub-themes

I. Justice as a Core Principle of Islam

Explain to the congregants that Justice is one of the primary principles of Islam. Allah commands us to uphold justice, and we must strive to ensure that justice is maintained at every level, including during investigations and trials.

Cite Surah An-Nisa, 4: 58,

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."

Explain that this verse demonstrates the importance of fulfilling our duties and maintaining justice, especially in legal matters.

Refer to Surah Al-Ma'idah, 5:8,

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

Explain that Allah encourages Muslims to uphold justice, even if it is against their own interests.

II. The Importance of Supporting Investigations

Investigations are part of the process of establishing truth and justice. Frustrating investigations or legal processes is equivalent to obstructing the establishment of justice. As believers, it is our duty to facilitate these processes, not hinder them.

Cite Surah Al-Baqarah, 2:42,

"And do not mix the truth with falsehood or conceal the truth while you know [it]."

Explain that Allah warns us against concealing the truth. When we obstruct investigations, we are essentially concealing the truth, which is a direct violation of this command from Allah. Investigations should be conducted fairly and transparently, and we should cooperate fully with them, whether they concern us directly or not.

III. Hadith on Upholding Justice

The Prophet Muhammad (PBUH) also emphasized the importance of justice. In a well-known Hadith, narrated by An-Nu'man ibn Bashir, the Prophet (PBUH) said:

"Indeed, those before you were destroyed because when a noble person among them stole, they would let him go. But if a weak person among them stole, they would establish the prescribed punishment upon him. By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand." (Sahih Bukhari 6787)

Explains that this Hadith emphasizes that no one is above the law and that justice must be applied equally, regardless of the person's status. It serves as a powerful reminder that frustrating investigations or prosecutions based on someone's status or influence goes against the teachings of the Prophet (PBUH).

IV. The Sin of Obstructing Justice

Remind the faith that obstructing justice is not only a sin in Islam but a betrayal of trust. Allah mentions the consequences of betraying the trust of justice in

Cite: Surah Al-Anfal, 8:27:

"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]."

Explain that obstructing investigations, withholding evidence, or frustrating prosecutions are all forms of betrayal. They undermine the trust between individuals, communities, and the state, ultimately weakening the foundation of justice.

V. The Duty to Report and Testify

Islam also places great importance on giving testimony truthfully, which is a crucial part of any investigation or prosecution.

Cite Surah Al-Baqarah Ayat 283 (2:283 Quran)

"And do not conceal testimony, for whoever conceals it—his heart is indeed sinful, and Allah is Knowing of what you do."

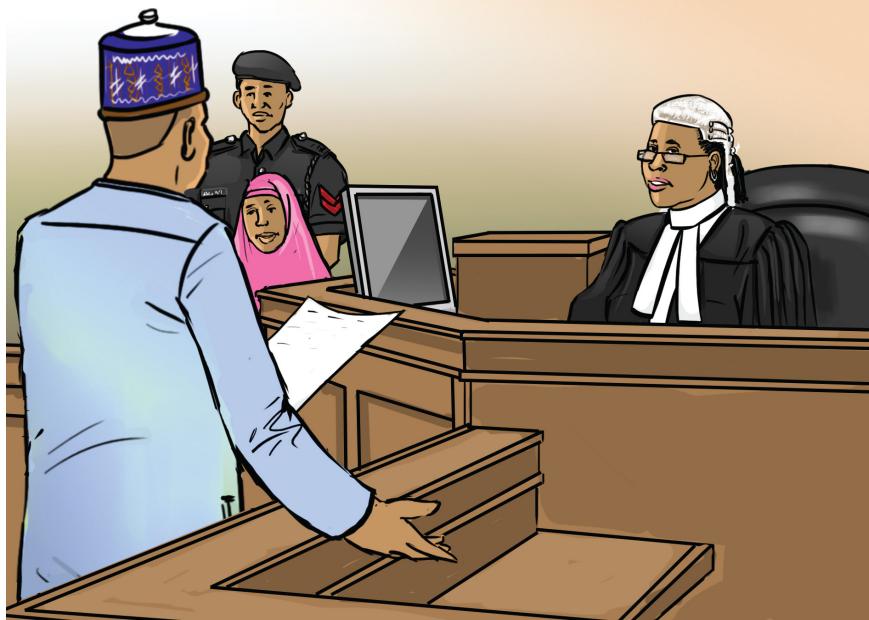
Explain that if one witnesses wrongdoing or has information that could aid in the administration of justice, he/she is obligated to report it. Concealing evidence or refusing to testify is considered a major sin in Islam.

Ending with a Summary

- Call on the Muslim brothers and sisters to be agents of justice in every aspect of life.
- Remind them that upholding justice, cooperating with investigations, and supporting prosecutions are forms of worship, as they help build a society grounded in truth and fairness.
- Charge them to heed the warnings of Allah and His Messenger (PBUH), and commit to fostering a culture of justice in our communities.

Prayer:

May Allah guide us to be among those who stand firm for justice, even against ourselves. May He give us the strength to cooperate with investigations and the courage to speak the truth when needed? Ameen.



Summary of the law

A person who intentionally makes a false statement orally or in writing as part of the judicial process to investigate or prosecute any person for any offense under this law will be sent to prison for up to 12 months or pay a fine of up to N200,000.

The Sermon Guide: The Sin of Making False Statements

Begin with words of affirmation:

Alhamdulillah (All praise is due to Allah), we begin by praising and thanking Allah, the Most Merciful, the Most Compassionate. We seek His help and guidance, and we seek refuge in Him from the evils of our own souls and from our sinful actions. Whomsoever Allah guides, none can mislead, and whomsoever He allows to be led astray, none can guide.

Ashhadu an la ilaha illallah wahdahu la sharika lahu, wa ashhadu anna Muhammadan 'abduhu wa rasuluh (I bear witness that there is no deity worthy of worship but Allah alone, without partner, and I bear witness that Muhammad is His servant and Messenger).

Amma ba'du: O servants of Allah, I remind you and myself to fear Allah as He should be feared and be mindful of your duty to Him in all that you say and do. Today's khutbah (sermon) will focus on the importance of truthfulness in Islam and the grave dangers of making false statements, drawing upon the Quran and the teachings of our beloved Prophet Muhammad (PBUH).

Sub-themes

I. The Obligation of Truthfulness in Islam

Remind the faithful that Allah emphasizes the importance of truthfulness in many verses of the Quran. Speaking the truth is a sign of faith, and Allah commands us to always be truthful.

Cite (Surah At-Tawbah 9:119): "O you who have believed, fear Allah and be with those who are truthful."

Remind the faithful that Allah emphasizes the importance of truthfulness in many verses of the Quran. Speaking the truth is a sign of faith, and Allah commands us to always be truthful.

Cite (Surah At-Tawbah 9:119): "O you who have believed, fear Allah and be with those who are truthful."

Explain that this verse urges believers to associate with truth-tellers and to cultivate truthfulness in their own character.

Cite Surah Al-Baqarah 2:42: "And do not mix the truth with falsehood or conceal the truth while you know [it]."

Explain that in this verse, Allah forbids us from blending truth with lies, reminding us of the sinfulness of deceit.

II. The Consequences of Falsehood

Remind the Muslim brothers and sisters that the Quran repeatedly warns about the consequences of lying and bearing false witness. Falsehood is not only sinful but also leads to the destruction of one's soul and corrupts society.

Cite Surah Al-Isra 17:36 : "And do not pursue that of which you do not know. Indeed, the hearing, the sight, and the heart—about all those [one] will be questioned."

Explain that this verse warns us against making claims without knowledge, as every statement and action will be accountable to Allah.

III. False Witness: A Major Sin

Explain to the faithful that giving false testimony, especially in matters of justice, is condemned in Islam. It is considered a major sin, and the Quran categorizes it as an act of great injustice.

Cite Surah Al-Baqarah 2:283: "And do not conceal testimony, for whoever conceals it—his heart is indeed sinful, and Allah is Knowing of what you do."

Explain that false testimony distorts justice and can cause harm to innocent people, thus violating the very essence of Islamic teachings on fairness and honesty.

Hadith:

The Prophet Muhammad (PBUH) also highlighted the severity of false testimony. In one hadith, he compared it to associating partners with Allah, which is one of the gravest sins in Islam:

"Shall I not inform you of the greatest of the major sins?" The companions said, "Yes, O Messenger of Allah." He said, "Associating others with Allah, disobedience to parents, and false testimony or false speech." (Sahih al-Bukhari 2654, Sahih Muslim 87)

Explain that here, false testimony is ranked among the greatest sins, showing the seriousness of this act.

IV. The Importance of Guarding Our Tongues

The Prophet Muhammad (PBUH) strongly encouraged Muslims to think before speaking, as words can have lasting consequences.

"Whoever believes in Allah and the Last Day should speak a good word or remain silent."

(Sahih al-Bukhari 6136, Sahih Muslim 47)

Explain that this hadith teaches us the importance of controlling our speech and avoiding unnecessary falsehoods.

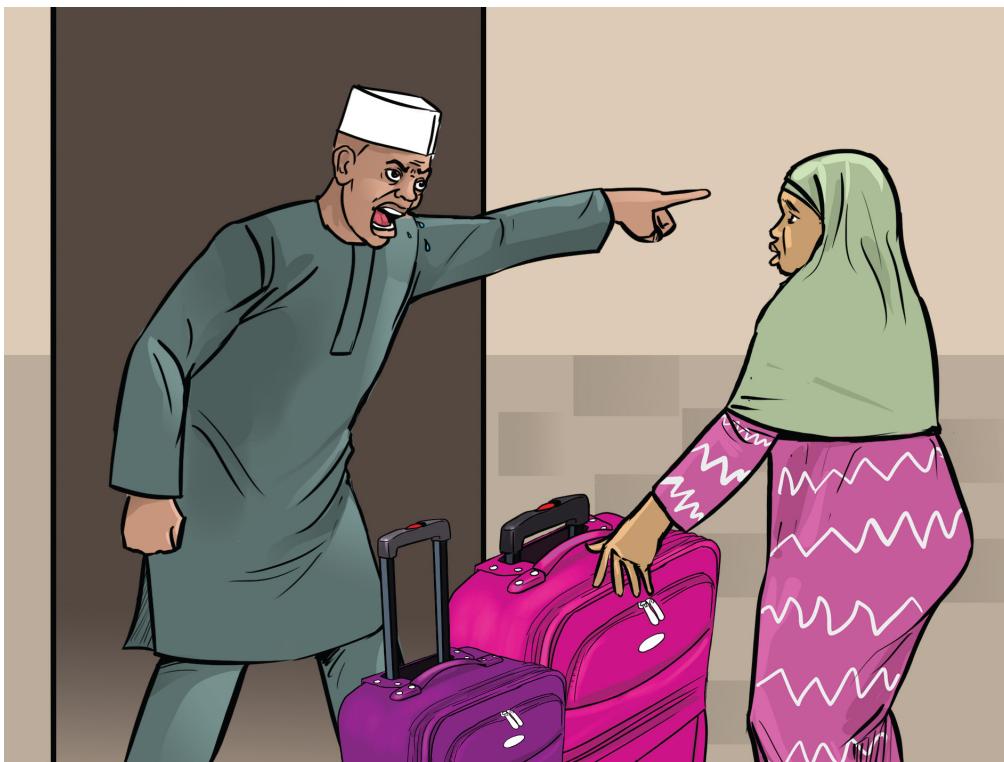
Ending with a Summary

- Remind the faith that truthfulness is a pillar of faith, and lying in any form leads to harm in this life and the Hereafter.
- Explain that the Quran and Hadiths provide clear guidance on the importance of honesty, integrity, and the severe consequences of falsehood and as a Muslims, we must strive to guard our tongues, speak only what is truthful, and seek forgiveness when we fall short.

Closing Dua:

"O Allah, cleanse our hearts from falsehood, our tongues from deceit, and our actions from hypocrisy. Guide us to the path of truthfulness and protect us from the evil of lying. Ameen."

Sermon 9: Eviction of Spouse from Home



Summary Of The Law

A person that intentionally frustrates the investigation or prosecution of an offense by destroying, altering, or mutilating any book, document, or other item or by omitting or participating in omitting any important thing from any document, book, or other items that will be used in court, will be sent to prison for up to 3 years or pay a fine of up to N200, 000 or both.

The Sermon Guide: The Sermon Guide: Dispelling the Darkness of Adversity - Quranic Wisdom Against Forceful Ejection from Home

Introduction:

Explain that the purpose of the sermon is to explore how the teachings of the Quran can guide Muslims in addressing and overcoming injustices of forceful ejection with compassion, and Quranic truth.

Sub-themes

I. Sanctity of Home in Islam

- Begin by discussing the significance of the home in Islam as a place of safety, tranquillity, and refuge.
- Share the following Quranic verse as a foundation for this discussion: "And We made your houses as a place of rest and an assurance for you" (Quran, Surah An-Nahl, 16:80).
- Emphasize that homes are a gift from Allah, a place where families are nurtured, and where individuals find solace and peace.

II. The Injustice of Forceful Ejection

- Share the Quranic verse (Quran, Surah Al-Hashr, 59:9)."And do not evict one another from their homes nor be harsh with them. But if they come to you with aggression, then evict them. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them"
- Cite Surah Al-Baqarah (2:191): "...and do not transgress. Indeed, Allah does not like transgressors."

Explain that this verse is a clear reminder that Allah, the Most Merciful, does not approve of transgressions, especially when it comes to matters related to the sanctity of one's home.

III. Seeking Justice Against Forceful Ejection

- Cite Quran, Surah Al-Nisa, 4:32: "And if you are made to suffer injustice, then defend yourselves, but only against the one who has wronged you. And seek the help of Allah; surely, Allah is ever-observant of what you do."

Explain that when facing forceful ejection or any form of injustice, the Quran teaches us to seek refuge in Allah and to stand up for our rights within the boundaries of justice. We should never resort to violence or oppression in retaliation, but instead, trust in Allah's justice and seek His guidance in our actions.

- Quran, Surah An-Nisa, 4:75: "And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from You, one who will protect; and raise for us from You, one who will help!'"

Explain that in this verse, Allah emphasizes the importance of defending those who are weak and oppressed, particularly those who are being forcefully ejected from their homes. It is our duty as Muslims to stand up against injustice and advocate for the rights and safety of those in need.

Ending with a Summary

- Recap the key points discussed
- Remind the faithful that our homes are sacred spaces, gifts from Allah where we find comfort and security.
- Explain that Islam strictly prohibits forceful ejection from one's home, emphasizing the importance of resolving conflicts with kindness and understanding.
- Call on the faithful to remember the Quranic guidance: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them" (Quran, Surah Al-Hujurat, 49:11).

Sermon 10: Depriving a Person of His/Her Liberty

Summary of the law



A person that deprives another of his or her liberty except by a court order will be sent to prison for up to 2 years or pay a fine of up to N500,000 or both. A person that attempt to commit the offence will be sent to prison for up to 1 year or pay a fine of up to N200,000 or both. A person that incites, aids, abets or counsels another to commit the offence will pay a fine of up to N300,000 or both. A person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 1 year or pay a fine of up to N100,000 or both

The Sermon Guide: Deprivation of Liberty - A Quranic Perspective

Begin with Islamic Affirmations:

Bismillahir Rahmanir Rahim

(In the name of Allah, the Most Gracious, the Most Merciful)

All praise is due to Allah, the Lord of all the worlds, the Most Merciful, the Most Compassionate. We bear witness that there is no deity worthy of worship but Allah alone, who has no partners, and we bear witness that Muhammad (peace and blessings be upon him) is His servant and final messenger.

O Allah, send your peace and blessings upon our beloved Prophet Muhammad, his family, his companions, and all those who follow in his righteous footsteps until the Day of Judgment. We seek refuge in Allah from the evil of our souls and our wrongdoings. Whoever Allah guides, none can misguide, and whoever Allah allows to stray, none can guide.

Welcome the brothers and sisters in Islam, and inform them of the need to discuss a topic of great importance: the deprivation of liberty. Remind them that in our modern world, it is crucial to understand what the Quran says about this matter. Invite them as you explore Quranic verses that shed light on the concept of deprivation of liberty and how they can derive valuable lessons from them.

Sub-themes

I. The Importance of Justice and Liberty in Islam:

Remind the faithful that Islam teaches that every human being, regardless of status, race, or faith, has the right to justice and freedom. Depriving someone of their liberty without a legitimate reason is a form of zulm (oppression), and Allah explicitly forbids oppression:

“O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.” (Sahih Muslim)

Cite Hadith 24, 40 Hadith An-Nawawi. The Prophet Muhammad (peace be upon him) said “O, My servants! I have forbidden (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me, and I shall guide you”.

Explain that this beautiful hadith from the Divine Hadith (Hadith Qudsi) reminds us that Allah Himself has forbidden oppression, and it is our duty as Muslims to refrain from and stand against all forms of unjust deprivation of freedom.

The Right to Freedom of Religion

- Cite Quranic Verse 2:256: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in false deities and believes in Allah has certainly grasped the most trustworthy handhold with no break in it..."

Explain that this verse highlights the fundamental principle of Islam: the freedom to choose one's faith. Deprivation of liberty in matters of religion goes against the core teachings of Islam.

- Cite Surah Al-Kafirun (109:1-6): "Say, 'O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.'" Explain that in these verses, it is made clear that everyone is entitled to their own religious beliefs, and there should be no coercion in matters of faith.

- Reference Surah Al-Isra (17:84): "Say, 'Each works according to his manner, but your Lord is most knowing of who is best guided in way'"

Explain that this verse highlights that individuals may follow different paths in matters of faith, and the ultimate judgment lies with God.

- Cite Surah Al-Ankabut (29:46): "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one, and we are Muslims [in submission] to Him.'" Explain that this verse encourages respectful dialogue and interaction with people of different faiths and acknowledges the common belief in one God.

Liberty as a Divine Right:

- Cite Surah Al-Insan (76:3): "Indeed, We guided him to the way, be he grateful or be he ungrateful. This verse emphasizes that guidance has been offered to humanity, and individuals are free to choose whether to be grateful for it or not.
- Reference Surah Al-Kahf (18:29): "And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.'" This verse highlights the idea that belief and disbelief are choices left to individual will.

- Reference Surah Al-Furqan (25:2): "And We did not send before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.'" This verse underscores the freedom of belief and worship, as messengers were sent to convey the message, but people had the choice to accept or reject it.

- Cite Surah Al-Isra (17:84): "Say, 'Each works according to his manner, but your Lord is most knowing of who is best guided in way'" Emphasize that this verse acknowledges that people have different beliefs and ways of life, but the ultimate guidance comes from God.

- Reference Surah Al-Qasas (28:56): "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided."

Explain that this verse reminds us that guidance ultimately comes from Allah, and it is His prerogative to guide whomever He wills.

Ending with a Summary

- Recap the key points of the sermon
- Remind the faithful that in Islam, the concept of deprivation of liberty is guided by principles of justice, mercy, and human dignity.
- Emphasize that as Muslims, we are called to uphold these principles and ensure that any restrictions on liberty are in line with Islamic values.
- Call on the Muslim brothers and Sisters to strive to be a community that respects the rights and freedoms of all individuals, as instructed by the Quran and the teachings of our beloved Prophet Muhammad (peace be upon him)

Sermon 11: Mischief, Destruction, or Damage to Property



Summary of the law

A person who intentionally destroys or damages the property of another so as to cause disturbance or annoy that person will be sent to prison for up to 2 years or pay a fine of up to N300,000 or both. A person that attempts to commit the offense, a person that incites, aids, abets or counsels another to commit the offense and a person who receives or assists another whom he knows has committed the offense will be sent to prison for up to 1 year or pay a fine of up to N200,000 or both.

The Sermon Guide: Condemning Mischief, Destruction, and Damage to Property in Islam

Begin with Islamic Affirmations:

All praise is due to Allah, the Lord of all worlds. We bear witness that there is no deity worthy of worship except Allah, the One and Only, who has no partner. We bear witness that Prophet Muhammad (peace and blessings be upon him) is His servant and final messenger. May Allah's peace and blessings be upon him, his family, his companions, and all those who follow him until the Day of Judgment.

O servants of Allah, remember that the greatest affirmation of faith is the declaration that Allah is One, and it is our duty as Muslims to live in a manner that reflects His justice and mercy. Allah says in the Quran, "Verily, the most honorable of you in the sight of Allah is the most pious of you." (Quran 49:13) This includes refraining from mischief and upholding the sanctity of others' lives and property.

Sub-themes

I. First Khutbah:

The Prohibition of Mischief and Destruction in Islam

Remind the believers that destruction and damage to property, whether through theft, vandalism, or neglect, are forms of corruption. It is the responsibility of Muslims to safeguard not only their own property but also the belongings and rights of others, as this reflects obedience to Allah and moral integrity.

Cite Quranic Evidence:

Remind them of Allah, the Exalted, commands in the Quran: "...Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption." (Surah Al-Baqarah, 2:60).

Remind them also that Allah also warns us of those who commit mischief:

Cite (Quran 2:11-12): "When it is said to them: 'Make not mischief on the earth,' they say: 'We only want to make peace.' Verily, they are the ones who make mischief, but they realize it not."

Hadith Evidence:

- The Prophet Muhammad (peace be upon him) said: "There is no harming nor reciprocating harm in Islam." (Sunan Ibn Majah 2340)

Explanation:

These verses and sayings of the Prophet (peace be upon him) highlight the severity of causing harm or destruction, whether to people, animals, the environment, or property. Allah condemns mischief and corruption, and those who engage in such acts are acting against the very purpose of Islam, which calls for peace, justice, and righteousness.

II. Second Khutbah: The Sanctity of Property and the Duty to Protect It

Remind the believers that whether it be individual property, public property, or even natural resources, Islam teaches us to preserve and protect them. The Prophet (peace be upon him) constantly encouraged Muslims to remove harm from the road and protect public spaces, showing that even minor forms of mischief are frowned upon.

Inform the congregants that Allah, the Most High, reminds us:

"And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]." (Quran 2:188)

Explains that in the context of property destruction, Quran 2:188 emphasizes the prohibition of unjustly consuming others' wealth, which includes damaging or misusing property through corrupt means. Bribery and deceit often used to gain control of or damage another's possessions, are strictly forbidden in Islam, as they violate the principles of fairness and justice. This verse warns that knowingly engaging in such acts leads to widespread corruption and injustice, undermining social harmony. Islam teaches that wealth and property are sacred, and any form of harm to them is a grave sin, as it disrupts both individual rights and community stability.

Hadith Evidence:

During the Prophet's (peace be upon him) Farewell Sermon, he emphasized the sanctity of property, saying: "Your blood, your property, and your honor are sacred to one another, just as this day, this month, and this city are sacred." (Sahih al-Bukhari 67)

Explanation:

Islam places immense importance on the sanctity of life and property. Property rights are protected, and any damage, theft, or unlawful acquisition of property is condemned. A true Muslim respects the possessions of others and seeks to protect them, understanding that violating the rights of others leads to chaos and injustice.

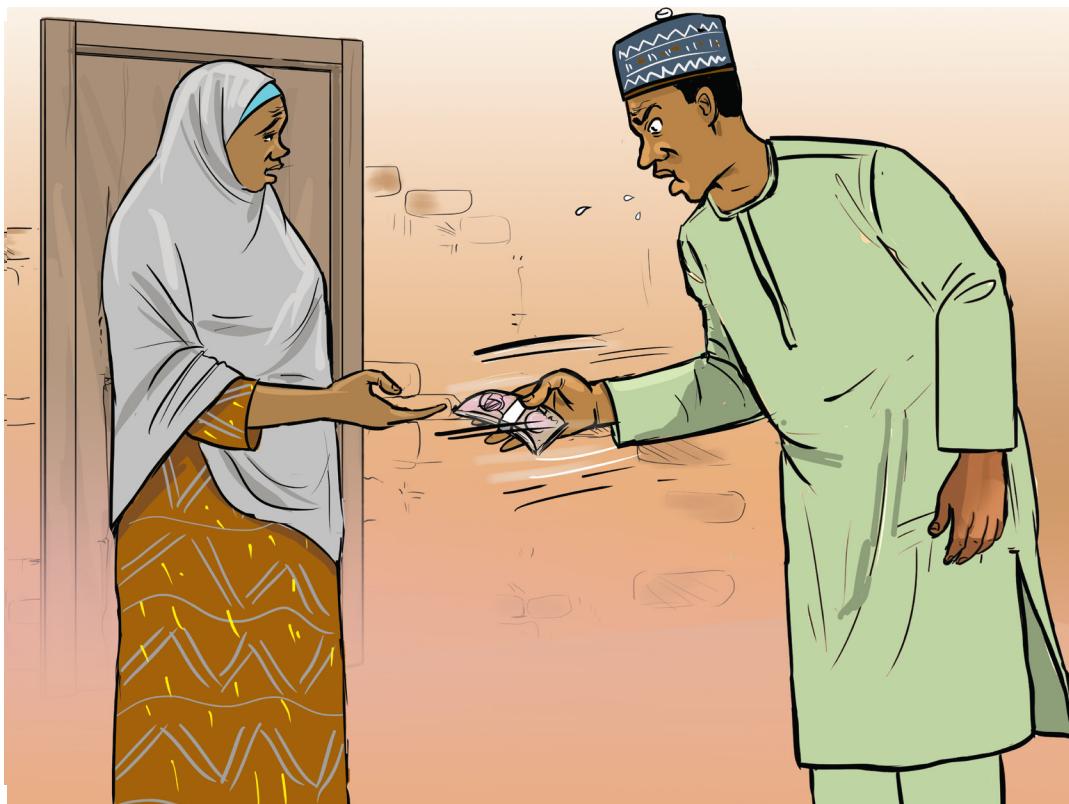
Ending with a Summary

- Mischief, corruption, and damage to property are actions that directly go against Islamic teachings. As Muslims, we must avoid all forms of harm, whether to people or property, and instead strive to be upholders of justice and peace.
- The protection of property, whether our own or that of others, is part of our faith and reflects our adherence to the laws of Allah. As the Prophet Muhammad (peace be upon him) said: "Whoever believes in Allah and the Last Day should do good to his neighbor." (Bukhari)

Closing Dua (Supplication):

O Allah, we seek Your guidance to be among those who uphold righteousness and protect the earth from corruption. Strengthen our hearts to act justly and prevent us from causing harm to others. O Allah, grant us the wisdom and patience to respect the rights of others and to safeguard what You have entrusted us with. Ameen.

Sermon 12: Forced Financial Dependence or Economic Abuse



Summary of the law

A person who caused forced financial dependence or economic abuse of another will be sent to prison for up to 2 years or pay a fine of up to N500,000 or both. A person that attempts to commit the offence and a person that incites, aids, abets or counsels another to commit the offence will be sent to prison for up to 1 year or pay a fine of up to N200,000 or both. A person who receives or assists another whom he knows has committed the offence will be sent to prison for up to 6 months or pay a fine of up to N100,000 or both.

The Sermon Guide: Addressing Forced Financial Dependence and Economic Abuse

Introduction:

Begin with Islamic affirmation.

All praise is due to Allah, Lord of all the worlds. We praise Him, seek His assistance, and ask for His forgiveness. We seek refuge in Allah from the evil of our souls and the consequences of our actions. Whomsoever Allah guides, none can misguide; and whomsoever Allah leaves astray, none can guide.

Ashhadu an la ilaha illallah, wa ashhadu anna Muhammadan abduhu wa rasuluhu. I bear witness that there is no deity worthy of worship except Allah alone, and I bear witness that Prophet Muhammad (peace and blessings be upon him) is His servant and messenger.

Sub-themes

I. Quranic Position on Economic Justice

- Quote Quranic verse Al-Baqarah (2:188): "And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order [that they might aid] [in unlawful

Explain how this verse warns against economic oppression and corruption.

- Quote Quranic verse Al-Hashr (59:7): "And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers authority over whom He wills, and Allah is over all things competent."

Explain that this verse highlights the equitable distribution of wealth during the time of the Prophet Muhammad (peace be upon him) as a model for economic justice.

- Quranic Verse (Quran, 83:1-4): "Woe to those who give less [than due], who, when they take a measure from people, take in full but if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected?"

Explain that this verse presents the importance of fair trade and business ethics in Islam. Emphasize the consequences of dishonesty in financial transactions and the accountability in the Hereafter.

- Quote Quran 11:85: "And, O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption." (Surah Hud, 11:85)

Discuss the negative consequences of economic inequality and injustice in society.

- Cite Quranic Verse (Quran, 2:188): "And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order [that they might aid] you [to] [get] [the] [means] [of] a [portion] of [the wealth] [of] the people in sin, while you know [it is unlawful]."

Remind the congregation that wealth is a trust (amanah) from Allah, and misusing or unjustly acquiring it is a grave sin. Encourage ethical conduct in financial matters.

- Quranic Verse (Quran, 2:110): "And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing."

Explain the significance of Zakat as an obligation for Muslims to help alleviate economic inequality. Encourage the congregation to fulfill this duty with sincerity and generosity.

- Quranic Verse (Quran, 4:8): "And when the relative (orphans) and the needy (poor) are present at the time of division, give them something out of it, and speak to them words of kindness and justice."

Discuss the social consequences of economic inequality, such as the oppression of the vulnerable. Islam calls for kindness and justice in wealth distribution to address these issues.

Ending with a Summary

- Remind the believers that as Muslims, they must ensure justice and fairness in all aspects of life, including financial dealings even within our families.
- Remind them that economic abuse and forced financial dependence are forms of oppression that contradict the teachings of Islam.
- Emphasizes that Muslims must ensure that everyone, particularly women, are treated with dignity, respect, and fairness in financial matters.

Let us remember the words of our beloved Prophet Muhammad (peace be upon him): "The best of you are those who are best to their wives."

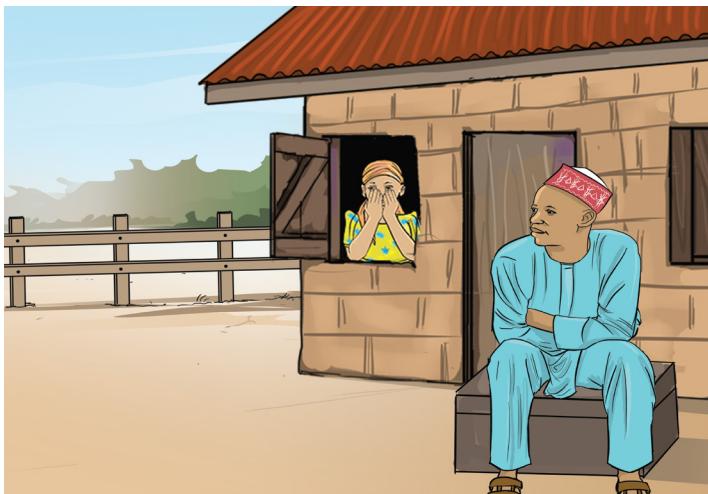
(Sunan al-Tirmidhi)

May Allah guide us to uphold justice in our homes, to protect our families from oppression, and to promote financial independence and empowerment for all. Ameen.

Du'a:

Oh Allah, grant us the ability to act justly in our families, to protect the rights of those under our care, and to always stand firm for justice. Help us eradicate all forms of oppression, including economic abuse, from our homes and communities. Ameen.

Sermon 13: Forced Isolation or Separation from Family and Friends



Summary of the law

Any person who forcefully isolates or separates another from family and friends without reasonable course commits an offence will be liable to Maximum of 6 months imprisonment or not more than N100,000 in fine or both. Any person who attempts to commit the offence commits an offence is liable to 3 months imprisonment or a maximum of N50,000.00 or both. Any person who incites, aids, abets, or counsels another person to commit the offence receives a penalty of 6 months or to a fine not exceeding N100,000.00 or both.

The Sermon Guide

Against Forced Isolation or Separation from Family and Friends

Islamic Affirmation: Bismillah ar-Rahman ar-Rahim.

In the name of Allah, the Most Gracious, the Most Merciful.

Ashhadu an la ilaha illallah, wa ashhadu anna Muhammadur Rasulullah.

I bear witness that there is no god but Allah, and Muhammad is His Messenger.

Inform the Muslim brothers and sisters in faith, that today we gather to address a pressing issue that affects many within our communities: the forced isolation or separation from family and friends.

Sub-themes

The Sanctity of Family Cohesion

- Emphasize the Quranic view on the importance of family and friendship bonds.
- Share Quranic verses that highlight the significance of maintaining these relationships:

Quote Quran 30:21 - "And among His Signs is that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."

Explanation:

The verse emphasizes the divine purpose of creating spouses and family bonds to foster tranquility, love, and mercy among individuals. This verse highlights that Allah designed relationships to provide support and comfort, making forced separation from family and loved ones contrary to the natural order intended by Him. By reflecting on this sign, we understand that the emotional and spiritual well-being of individuals is deeply tied to their connections with family, underscoring the importance of maintaining these bonds rather than allowing societal pressures or conflicts to disrupt them. Thus, we are reminded to cherish and nurture our family relationships, as they are essential for our collective peace and fulfillment.

Cite Quran 4:36 - "And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful."

Explanation:

The verse emphasizes the duty of doing good to parents and relatives as essential to worshiping Allah. In the context of preaching against forced separation from family, this verse highlights that maintaining strong familial ties is a divine responsibility. It reminds us that nurturing relationships with family and loved ones are crucial for a compassionate society. Therefore, by promoting unity and support within the family, we fulfill our obligations to one another and align ourselves with Allah's guidance, rejecting actions that lead to separation or conflict. Ultimately, strong family bonds are vital for our collective well-being and spiritual fulfillment.

Challenging Forced Isolation:

- Cite Surah Ar-Rum (Chapter 30), Verse 21: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

Explain that this verse speaks to the idea that marriage is divinely made as a source of comfort, affection, and mercy between spouses and should be respected.

- Quote Surah Al-Baqarah (Chapter 2), Verse 187: "They are clothing for you and you are clothing for them."

Discuss this verse as the concept of spouses being like garments for each other, signifying protection, comfort, and therefore forceful isolation of any of the partners is leaves the other open and vulnerable.

- Reference Surah Al-Ahqaf (Chapter 46), Verse 15: "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."

Explain that his verse emphasizes the design of God, in which every member of the family has a role to ensure fullness of life, highlighting the importance of unbroken family relationships.

The Quranic Emphasis on Family and Community:

Cite these verses:

Quran 13:25 - "And those who break the covenant of Allah after its confirmation and cut asunder that which Allah ordered to be joined and make mischief in the land; these it is that are the losers."

Quran 49:13 - "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other)."

Ending with a Summary

- Remind the believers that Allah created family and community ties to promote peace, love, and mercy, emphasizing the importance of maintaining these bonds.
- Reiterate that doing good to family and relatives is a key part of worship, as taught in Quran 4:36, making it an obligation to nurture and protect these connections.
- Reemphasize that forced isolation, or separation goes against Islamic teachings, leading to emotional and spiritual harm by disrupting the divine order.
- Call on believers to strengthen family and community bonds, promoting compassion and support.

Sermon 14: Emotional, Verbal and Psychological Abuse



Summary of the law

A person that subjects another to emotional, verbal or psychological abuse (by repeated insults, ridicule or name-calling, repeated threats, an exhibition of obsessive possessiveness, etc) will be sent to prison for up to 1 year or pay a fine of up to N200,000 or both. A person that attempt to commit the offense, a person that incites, aids, abets or counsels another to commit the offense and a person that receives or assists another whom he knows has committed the offense will be sent to prison for up to 6 months or pay a fine of up to N100,000 or both.

Muslim Sermon Guide Against Emotional, Verbal, and Psychological Abuse

Introduction:

Begin with Islamic affirmation:

All praise is due to Allah, the Most Merciful, the Most Compassionate. We seek His guidance and forgiveness, and we bear witness that there is no god but Allah, and Muhammad (PBUH) is His servant and messenger. May peace and blessings be upon the Prophet Muhammad (PBUH), his family, his companions, and all those who follow his righteous path until the Day of Judgement.

O Allah, grant us the strength to speak and act with kindness, protect our tongues from harm, and our hearts from causing pain to others. Guide us to be sources of comfort and support, not of distress and hardship, to those around us. Ameen.

Sub-themes

I. The Importance of Kindness and Gentleness:

Islam places great emphasis on treating others with gentleness and compassion. Abusing someone emotionally or verbally is a betrayal of these values.

Quranic Verse:

- "...And speak to people good [words]." (Quran 2:83)

This verse reminds us that the way we communicate with others must be filled with goodness. Harsh words can wound just as deeply as physical harm.

Hadith:

The Prophet Muhammad (PBUH) said:

"Whoever believes in Allah and the Last Day, let him speak good or remain silent."

(Hadith number 5: Narrated by Abu Hurairah (RA) and reported by Bukhari and Muslim).

This Hadith encourages Muslims to think before they speak. If one cannot say something kind, it is better to remain silent than to cause harm.

II. Avoiding Hurtful Words and Actions:

Remind the believers that verbal and emotional abuse often stems from anger or frustration. Islam teaches us to control our tongues and actions, particularly in moments of anger, to prevent harm to others.

Cite the Quranic Verse Quran 25:63: "The servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them harshly, they say [words of] peace."

Explanation:

This verse explains that even when faced with harsh treatment, Muslims are encouraged to respond with calmness and peace. Resorting to abusive language or hurtful behavior goes against this principle.

Hadith:

The Prophet (PBUH) said:

"A Muslim is the one from whose tongue and hand people are safe."
(Sunan an-Nasa'i 4995)

This Hadith emphasizes the importance of ensuring that others feel safe and respected physically, emotionally, and psychologically in our presence.

- Quote Surah Al-Baqarah (2:263): "Kind words and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing."

Reference the Hadith: Prophet Muhammad (peace be upon him) said: "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih al-Bukhari)

III. The Consequences of Emotional and Psychological Abuse

Remind the faithful that psychological abuse, such as manipulation, gaslighting, or constant belittling, is destructive to an individual's mental health. Islam teaches us that unjust behavior leads to severe consequences both in this world and the Hereafter.

- Cite the Quranic vers: Quran 49:11

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. Nor let women ridicule [other] women; perhaps they may be better than them."

Explain that mockery and humiliation cause deep emotional scars. This verse prohibits such behavior, recognizing that no one has the right to belittle or emotionally harm another person.

Hadith:

The Prophet (PBUH) said:

"Verily, Allah will torment those who torment people in this world."
(Sahih Muslim 2613)

Explain that this Hadith is a severe warning against all forms of abuse, including emotional and psychological harm. Allah condemns those who inflict torment on others, whether through physical or emotional means.

IV. Upholding the Dignity and Honor of Others:

Explain that Islam teaches us to honor and respect the dignity of every person, regardless of their status or position. Emotional abuse, such as insults, derogatory language, and manipulative behavior, strips individuals of their dignity.

Cite Quranic Verse (Quran 49:11):

"...And do not insult one another and do not call each other by [offensive] nicknames."

Explain that this verse directly addresses the issue of verbal abuse. Name-calling and insults are

Quranic Warning Again Hurting Persons

- Cite Surah Al-Ahzab (33:58): "And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin."

Explain that this verse highlights the importance of avoiding negative assumptions, spying, and backbiting, as these actions can cause emotional harm to others.

Ending with a Summary

- Summarize the key points from the sermon.
- Encourage the congregation to reflect on their own relationships with their neighbours.
- Invite them to pray for unity, strength, and resilience against hurtful words.

Sermon 15: Harmful Traditional Practices on a Widow



Summary of the law

A person that subjects a widow to harmful traditional practices will be sent to prison for up to 2 years or pay a fine of up to N500,000 or both. A person that attempts to commit the offence and a person that incites, aids, abets or counsels another to commit the offence will be sent to prison for up to 1 year or pay a fine of up to N200,000 or both. A person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 6 months or pay a fine of up to N100,000 or both.

The Sermon Guide:

Muslim Sermon Guide Against Harmful Traditional Practices on Widows

Title:

Protecting the Dignity and Rights of Widows in Islam

Begin with Islamic affirmation:

In the name of Allah, the Most Merciful, the Most Compassionate.

- Explain that Islam is a religion that advocates for justice, kindness, and the protection of the vulnerable in society.
- Point out that one of the categories of individuals that require our special attention and protection is widows. Unfortunately, in many cultures, harmful traditional practices have been perpetuated against widows, depriving them of their dignity and rights.
- Explain that these practices, such as denial of inheritance, forced remarriage, or seclusion, are contrary to the principles of Islam.

Explain that in today's sermon, there will be a reflection on the rights of widows in Islam and how Muslims, as a community, should stand against harmful traditional practices that oppress them.

Sub-themes

I. Inheritance Rights of Widows

Explain that many harmful practices deprive widows of their rightful inheritance, leaving them impoverished and marginalized. Islam gives women, including widows, clear rights to inheritance.

Qur'an:

- "For men there is a share of what the parents and close relatives leave, and for women, there is a share of what the parents and close relatives leave, be it little or much—an obligatory share." (Surah An-Nisa 4:7)

Point out that denying a widow her rightful share in inheritance is a violation of Islamic law and is considered a great injustice.

II. The Treatment of Widows in Society

Explain that the Prophet Muhammad (peace be upon him) emphasized the importance of taking care of widows and the vulnerable. He demonstrated compassion and care toward widows throughout his life.

Hadith:

The Prophet (peace be upon him) said, "The one who looks after and works for a widow and for a poor person is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all night." (Sahih Al-Bukhari, Hadith 6006)

Explain that this Hadith clearly shows the immense reward for those who support widows. It calls us to action, to ensure that widows are treated with kindness, provided for, and protected from any harm.

III. Prohibition of Forced Marriage for Widows

Explain that some cultural practices force widows into marriage against their will, which is explicitly forbidden in Islam.

- Cite Qur'an (Surah An-Nisa 4:19):

"O you who have believed, it is not lawful for you to inherit women by compulsion"

Islam upholds the right of widows to make their own choices in matters of marriage. They should never be coerced or forced into unions they do not desire.

IV. Supporting the Livelihood of Widows

- Cite the Hadith: The Prophet Muhammad (peace be upon him) said: "The one who strives to help the widow and the poor is like the one who fights in the way of Allah." He continued, "I will be his neighbor in Paradise."

(Sahih Muslim 2982)

Explain that This Hadith emphasizes the immense reward for those who support widows and the poor. The Prophet elevated the act of caring for a widow to the level of striving in the way of Allah, showing its importance.

V. The Role of the Muslim Community

Remind the believers that as a Muslim community, we have a collective responsibility to stand against harmful traditional practices. We must educate ourselves and others about the rights of widows and ensure that our communities are places of justice and compassion.

- Cite Qur'an (Surah Al-Ma'idah 5:2):

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

Explain that by educating others and advocating for the rights of widows, they fulfill their duty to promote righteousness and prevent oppression.

Ending with a Summary

- Reiterate that Islam emphasizes compassion, justice, and the protection of the vulnerable.
- Explain that harmful traditional practices against widows are not only unjust but are also contrary to the principles of Islam.
- Call on the faithful to uphold the rights of widows in their communities by ensuring their dignity, supporting their livelihoods, and advocating for their rightful inheritance and freedom of choice in marriage.

Dua:

May Allah guide us in standing against injustice and in treating all members of society, including widows, with fairness and kindness. Ameen.



Summary of the law

A person that abandons his wife or her husband, children or other dependants without means of livelihood will be sent to prison for up to 3 years or pay a fine of up to N500, 000 or both. A person that attempts to commit the offence and a person that incites, aids, abets or counsels another to commit the offence will be sent to prison for up to 2 years or pay a fine of up to N200,000 or both. A person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 1 year or pay a fine of up to N100,000 or both.

Muslim Sermon Guide Against Abandonment of Spouse, Children, and Other Dependents Without Sustenance

Title: The Obligation of Care and Responsibility in Family

Introduction:

- Begin by praising Allah (SWT) and sending blessings upon the Prophet Muhammad (peace be upon him).
- Highlight the importance of family as a key institution in Islam, emphasizing that it is both a trust and a source of blessings. Every member of the family, especially the dependents, has rights that must be fulfilled.

Sub-themes

I. The Divine Command to Care for Dependents

Highlight that Islam clearly states that men, in particular, are responsible for the care and protection of their families. This care is not limited to financial support but extends to emotional and spiritual nurturing. The Quran emphasizes that neglecting one's family responsibilities is not only harmful but also a violation of the trust given by Allah (SWT).

Quranic Verse:

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.” (Surah An-Nisa, 4:34)

Explanation:

Allah (SWT) has given men the responsibility of being protectors and maintainers of their families. This is not merely a privilege but an obligation to provide for their dependents. Abandonment of one's spouse and children is a direct violation of this responsibility.

Quranic Verse

“And give the relatives their due, and the needy, and the traveler, and do not spend wastefully.” (Surah Al-Isra, 17:26)

Explanation:

This verse establishes the importance of giving what is due to relatives, including spouses and children. Allah (SWT) has commanded that family members, particularly those who are dependents, be provided for in a just and compassionate manner.

Hadith:

The Prophet (peace be upon him) said: “The best of you are those who are best to their families, and I am the best of you to my family.”
(Sunan Tirmidhi)

Explanation:

The Prophet Muhammad (peace be upon him) was the perfect example of compassion, care, and kindness to his family. He urged believers to follow his example by treating their families well, ensuring their emotional, spiritual, and material needs are met. Abandoning family members is contrary to the Prophet's noble example.

II. The Provision for Children

Explain that children are a blessing from Allah (SWT), and it is a parent's responsibility to ensure they are provided for, physically and emotionally. Regardless of financial status, every parent must strive to offer what they can within their means, as Allah does not burden anyone beyond what they can bear. Abandoning children is a form of betrayal of this trust

Quranic Verse:

“Let the rich man spend according to his means. And let the man whose resources are restricted spend according to what Allah has given him. Allah does not burden a soul beyond what He has given it. After hardship, Allah will bring ease.”
(Surah At-Talaq, 65:7)

Explanation:

This verse clarifies that each person is responsible for providing for their family according to their means. No matter how limited one's financial resources may be, the obligation to sustain and care for dependents remains. Islam encourages spending within one's means, but neglecting family members entirely is inexcusable.

Quranic Verse:

“And upon the father is the mothers’ provision and their clothing according to what is reasonable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child...”

(Surah Al-Baqarah, 2:233)

Explanation:

This verse emphasizes the responsibility of fathers to provide for both the child and the mother. Islam ensures that even in situations of separation or divorce, the welfare of the children and the mother must not be neglected. Fathers are bound to give sustenance, demonstrating the gravity of this responsibility.

III. The Gravity of Neglecting Dependents

Explain that breaking family ties, especially by abandoning one’s spouse or children, leads to societal harm. Islam commands us to maintain and strengthen these ties. Abandonment causes disruption not only within the family but also spreads wider problems in the community. This act is condemned in both the Quran and the Hadith

Quranic Verse:

Those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth, it is those for whom is the curse, and they will have the worst home.”

(Surah Ar-Ra’d, 13:25)

Explanation:

Severing ties of kinship, including abandoning family members, is a grave sin. This verse warns against breaking the ties that Allah has commanded to be upheld. Abandoning dependents without sustenance leads to corruption and instability in families, which negatively affects the broader society.

Hadith:

The Prophet Muhammad (peace be upon him) said: “It is sufficient sin for a man that he neglects those whom he is responsible for providing.”

(Sahih Muslim 996)

Explanation:

This Hadith highlights that neglecting one’s family is considered a serious sin in Islam. The act of providing for one’s family is seen not only as a duty but as an act of charity. Therefore, neglect is both a failure of duty and a denial of charity toward one’s loved ones.

Also, explain that the Quran warns us against harming others, and this includes our families. Abandoning dependents without sustenance causes great harm and is a major sin in Islam. Failing to fulfill one’s responsibility toward one’s spouse, children, or parents is a grave injustice, and it incurs Allah’s displeasure

Quranic Verse:

“And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.” (Surah Al-Ahzab, 33:58)

Explanation:

Abandoning dependents without sustenance is a form of harm. This verse makes it clear that any harm done to believers, including emotional or financial neglect of one's family, is a manifest sin that incurs serious consequences in this life and the hereafter.

IV. Sadaqah Begins at Home

Explain that charity in Islam begins within the home. Before extending help to the broader community, it is vital to ensure that one's family is taken care of. Islam emphasizes that taking care of family members is not just a duty but a form of charity that brings great reward from Allah (SWT).

Hadith:

The Prophet (peace be upon him) said: "The best of charity is that which is given to your dependents."

(Sahih Bukhari)

Explanation:

This Hadith encourages Muslims to begin their acts of charity within their own households. Providing for one's spouse, children, and other dependents is seen as a form of ongoing charity (sadaqah), which is rewarded by Allah (SWT). Thus, abandoning family members deprives one of this reward and causes harm to the family structure.

Ending with a Summary

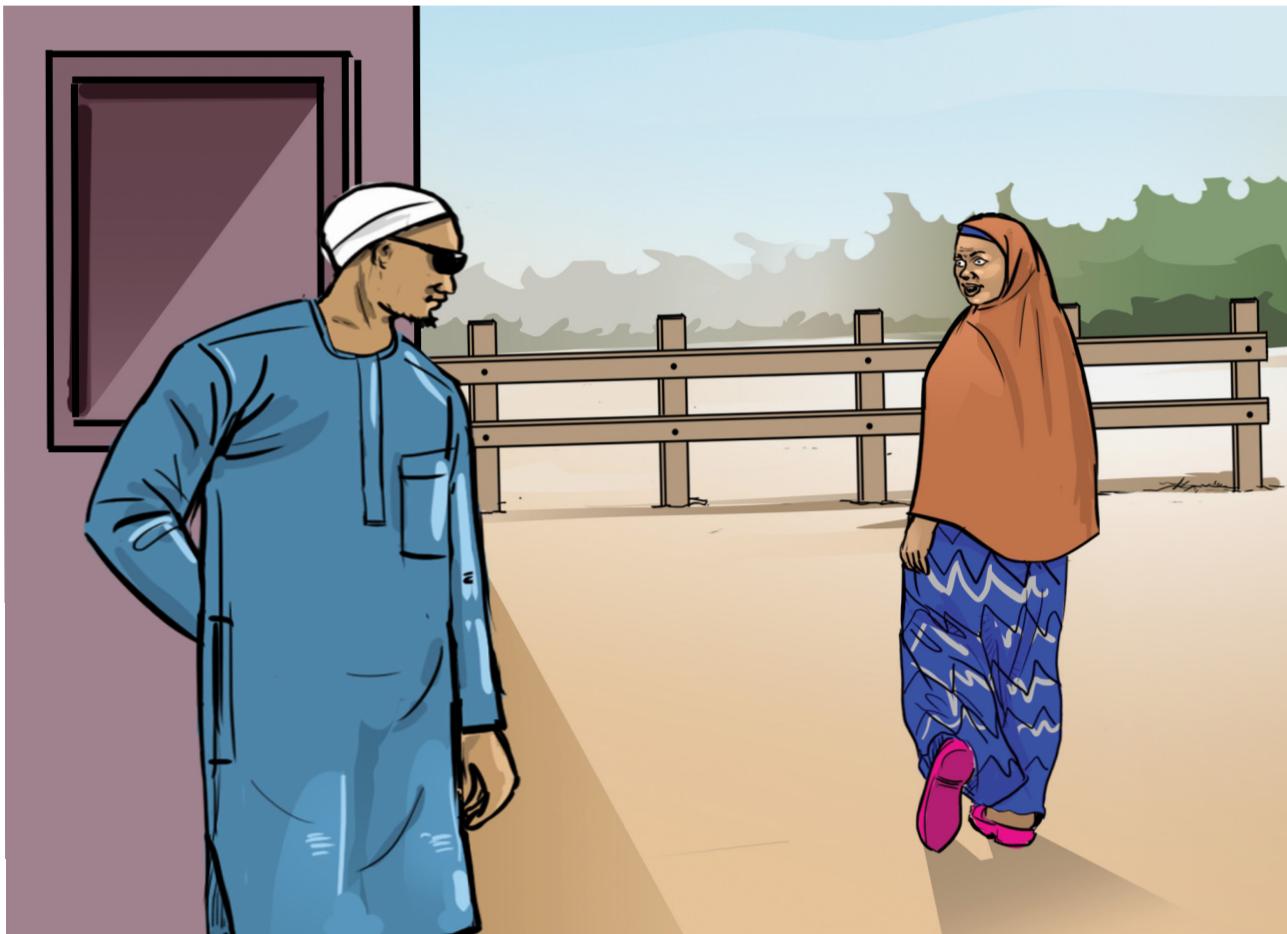
- Reiterate the key message: fulfilling the duty of providing for one's family is an obligation in Islam. It is a moral, social, and religious duty.
- Emphasize the importance of ensuring the well-being of dependents, and how this aligns with pleasing Allah (SWT).
- Call the congregation to reflect on their responsibilities and remind them that Allah is both forgiving and merciful for those who seek to rectify their shortcomings.

Dua:

Close the sermon with a heartfelt dua, asking Allah (SWT) for guidance, wisdom, and compassion in fulfilling the responsibilities toward families:

"O Allah, grant us the strength to care for and sustain our families. Help us uphold justice, compassion, and kindness within our homes. Protect us from neglecting our duties, and make us among those who are successful in this life and the hereafter."

Sermon 17: Stalking



Summary of the law

A person who stalks another (by watching or loitering outside or near residence, place of work, place of business, etc or by following, pursuing or accosting another in a manner that induces fear or anxiety) will be sent to prison for up to 2 years or pay a fine of up to N500,000 or both. A person that attempts to commit the offense and a person that incites, aids, abets or counsels another to commit the offense will be sent to prison for up to 1 year or pay a fine of up to N200,000 or both. A person who receives or assists another whom he knows has committed the offense will be sent to prison for up to 1 year or pay a fine of up to N100,000 or both.

Muslim Sermon Guide Against Stalking

Title:

The Prohibition of Stalking in Islam

Introduction:

Stalking, whether physical or online, is a form of harassment that causes harm, anxiety, and violation of privacy. Islam promotes mutual respect, dignity, and the protection of personal space. It is crucial that we, as Muslims, recognize that stalking violates the principles of Islamic morality and leads to various forms of harm in society.

Opening Verse:

Begin by invoking the name of Allah (SWT), who is Al-Rahman (The Most Merciful) and Al-Raheem (The Especially Merciful).

And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin." — (Quran, 33:58)

This verse highlights that causing harm to others unjustly is a major sin in Islam. Stalking, which often involves following, monitoring, or harassing others without consent, falls under the category of causing harm.

I. Islamic Principle of Privacy and Respect for Others

Highlight that Allah (SWT) commands us to respect the privacy of others and not to spy or intrude into their personal lives.

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful." — (Quran, 49:12)

Explain that stalking often begins with spying and prying into another person's life. Islam condemns this behavior as it breaches the trust and privacy of individuals. The emphasis here is on avoiding suspicion and the harmful behavior that results from it, such as stalking.

II. Islamic Warning Against Engaging the Heart on Wrong Exposure

Quote Hadith (Sunan Abu Dawood): "Beware! There is a piece of flesh in the body; if it becomes good (reformed), the whole body becomes good; but if it becomes corrupt, the whole body becomes corrupt. That piece of flesh is the heart."

Explain that this Hadith emphasizes the importance of not spying or eavesdropping on others, which are actions often associated with stalking.

III. The Golden Rule in Islam

Highlight that Islamic teachings emphasize treating others the way we want to be treated.

"None of you truly believes until he loves for his brother what he loves for himself." — (Sahih Muslim)

Explain that stalkers often disregard the distress and discomfort they cause others. This hadith reminds us to reflect on how we would feel if the same behavior were done to us. True faith in Islam requires us to want for others what we would want for ourselves—peace, dignity, and security.

Ending with a Summary

- Remind the faithful that Islam is a faith of mercy, respect, and dignity. Stalking is a harmful behavior that violates the teachings of the Quran and the Sunnah.
- Remind them to be mindful of the rights and dignity of others, avoid harmful practices, and strive to create an environment where everyone feels safe and respected.

Cite Quran, 4:58: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." —

May Allah (SWT) guide us to be protectors of one another and to uphold the principles of peace, respect, and justice in our daily lives.

Closing Supplication:

We ask Allah (SWT) to protect us from the harm of others and to guide us to act with kindness and respect toward all. May He forgive our shortcomings and help us be sources of peace in our communities.



Summary of the law

A person who intimidates another (by speaking or sending a threat that puts him/her in fear, anxiety, or discomfort) will be sent to prison for up to 1 year or pay a fine of up to N200,000 or both. A person who attempts to commit the offense, a person who incites, aids, abets, or counsels another to commit the offense and a person who receives or assists another whom he knows has committed the offense will be sent to prison for up to 6 months or pay a fine of up to N100,000 or both.

Sermon Guide Against Intimidation

Title:

Islam's Stand Against Intimidation and Bullying

Opening Praise (Khutbah al-Hajah):

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, the Lord of the worlds. We seek His help and His guidance. We seek refuge in Allah from the evil of our souls and the wickedness of our deeds. Whomsoever Allah guides, none can misguide, and whomsoever He misguides, none can guide. I bear witness that there is no deity but Allah alone, and I bear witness that Muhammad is His servant and messenger. May Allah send peace and blessings upon him, his family, and his companions.

Introduction:

- Welcome the Muslim brothers and sisters in Islam, and inform them that today you will address a crucial issue that affects many individuals and communities—intimidation and bullying.
- Explain that these behaviors are harmful, causing pain and suffering, and they are against the core

values of our faith.

- Explain that Islam emphasizes the importance of treating others with compassion, fairness, and justice. As believers, we must stand firmly against all forms of intimidation, be it verbal, emotional, physical, or psychological.

Sub-themes

I. Islamic Perspectives on Intimidation:

- Cite Surah Al-Baqarah (2:286): "Allah does not burden a soul beyond that it can bear..." Explain that this verse reminds us that intimidation goes against the principle of not burdening someone beyond their capacity. Allah does not condone any act that causes undue stress or fear to another individual.
- Cite Surah Al-Baqarah (2:195): "And take provisions, but indeed, the best provision is Taqwa. So fear Me, O you of understanding."

Explain that this verse emphasizes that true strength lies in Taqwa, or God-consciousness, not in intimidating or dominating others. We should fear Allah and not resort to intimidating tactics.

- Cite Surah Al-Hujurat (49:11): "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them..."

Explain that intimidation often involves ridicule and belittling. This verse reminds us not to engage in such behavior and highlights the importance of respecting others, regardless of their status or background.

- Sahih Muslim, Book 32, Hadith 6250: The Prophet Muhammad (peace be upon him) said, "None of you truly believes until he wishes for his brother what he wishes for himself."

Teach that this Hadith highlights the concept of empathy and kindness towards others, which includes not intimidating or causing harm to them

- Cite Sahih al-Bukhari, Book 73, Hadith 159: The Prophet Muhammad (peace be upon him) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands."

Explain that this Hadith emphasizes the importance of refraining from causing harm, including through intimidation or verbal abuse.

II. Islamic Teachings on Respect and Kindness:

The Quran and the teachings of the Prophet Muhammad (peace be upon him) stress the importance of mutual respect and kindness. Allah commands us to uphold justice and avoid any form of oppression or harm towards others. Intimidation, bullying, and abuse go against these principles.

Quranic Verses:

1. Treating Others with Kindness and Respect

Allah says in the Quran: "And speak to people good [words]..." (Surah Al-Baqarah 2:83)

Explain that this verse teaches us that kindness and good speech should be the standard for how we interact with others. Intimidation and bullying contradict this divine command.

The Prophet Muhammad (PBUH) was a paragon of mercy and kindness. His teachings serve as a guide for us to treat everyone with respect and dignity, avoiding any form of intimidation or harm.

Cite Hadith 1: Sahih Muslim

"Whoever does not show mercy to the people, Allah will not show mercy to him."

This Hadith is a reminder that our treatment of others reflects our own fate with Allah. If we seek

Allah's mercy, we must extend mercy and compassion to others. Intimidation stands in direct opposition to this mercy.

Cite Hadith 2: Sahih Bukhari

"A true believer is one with whom others feel secure; one who returns love for hatred."

A believer should never cause fear or discomfort to others. The Prophet (PBUH) emphasizes the importance of creating an environment of peace and security around us.

III. The Prohibition of Oppression and Harm

Highlight that oppression, in any form, is strictly forbidden in Islam. Intimidation is a form of oppression, and Islam teaches us to stand against it.

Cite Hadith 3: Sahih Muslim

"O My servants, I have forbidden oppression for Myself and have made it forbidden among you, so do not oppress one another."

Explain that Allah has explicitly forbidden oppression, and this includes intimidating others. Whether through words, actions, or threats, intimidating someone is a form of injustice that Allah does not permit.

Cite the Hadith: (Sahih Muslim): The Prophet Muhammad (peace be upon him) said:

"Beware of oppression, for oppression will be darkness on the Day of Resurrection..."

Explain that intimidation is a form of oppression. The one who intimidates others will face the consequences in the Hereafter. We should never use our strength or position to harm or scare others.

IV. Responsibility to Support the Oppressed

Emphasize that it is a moral duty in Islam to stand with those who are oppressed or intimidated.

The Qur'an encourages believers to help those in need of protection:

"And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?'" (Qur'an, 4:75)

Explain that this verse calls Muslims to act against oppression and intimidation by offering protection and support to the vulnerable.

Cite the Hadith: The Prophet (peace be upon him) also said:

Help your brother, whether he is an oppressor or is being oppressed." A man asked, "O Messenger of Allah, I will help him if he is being oppressed, but how can I help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others."

(Sahih Bukhari)

Explain that this hadith encourages us to stand against injustice, even if it is our own family or community members. Preventing oppression includes standing against intimidation and bullying.

Ending with a Summary

- Remind the brothers and sisters that Islam is a religion of peace, mercy, and justice, therefore, intimidation and bullying have no place in our faith.
- Call on the faithful to strive to create communities where everyone feels safe, respected, and valued.
- Charge them to be ambassadors of compassion and justice, following the beautiful example of our Prophet Muhammad (peace be upon him).

Closing Supplication (Dua):

O Allah, we ask You for guidance, righteousness, chastity, and self-sufficiency. O Allah, help us to be just in our actions, merciful in our dealings, and kind in our words. Protect us from the evil of oppression and intimidation, and make us from those who stand for justice. O Allah, forgive us and grant us the strength to repent and correct our wrongs. Ameen.

Sermon 19: Spousal Battery



Summary of the law

A person who beats his wife or her husband will be sent to prison for up to 3 years or pay a fine of up to N200,000 or both. A person who attempts to commit the offence, a person that incites, aids, abets or counsels another to commit the offence and a person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 1 year or pay a fine of up to N100,000 or both.

Sermon Guide Against Spousal Battery in Islam

Title:

Compassion and Justice: Islam's Stance Against Spousal Abuse

Islamic Affirmation:

All praise is due to Allah (SWT), the Lord of all the worlds. We praise Him, seek His help and guidance, and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our wrongdoings. Whomsoever Allah guides, none can misguide; and whomsoever Allah allows to go astray, none can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad (PBUH) is His servant and final Messenger.

Start with greeting the faithful - Assalamu Alaikum warahmatullahi wabarakatuh (Peace be upon you and may the mercy of Allah be upon you). Highlight the need to break the silence on a critical issue that plagues society— spousal battery. Remind the faithful that as Muslims, it is their responsibility to guide the communities towards a path of justice, compassion, and respect. Invite them to an exploration of the Quranic verses that emphasize the sanctity of human life, the importance of equitable relationships, and the condemnation of violence in any form.

1. Marriage in Islam: A Sacred Bond Based on Love and Mercy

Highlight that the Quran sets the foundation for a harmonious marriage, where love and mutual respect are the core principles governing the relationship between husband and wife:

Cite the Quran (Surah Ar-Rum 30:21)

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Verily in that are signs for people who reflect."

Explain that this verse highlights that marriage in Islam is a divine blessing meant to bring comfort and serenity. Abuse and violence violate the intended harmony and destroy the affection and mercy Allah has placed between spouses.

Cite Surah Al-Baqarah 2:187:

"...They (your wives) are your garments and you are their garments."

Explain that this metaphor beautifully illustrates the closeness, protection, and mutual support that spouses should provide one another. Just as garments cover, protect, and bring comfort, spouses are meant to offer each other emotional, physical, and spiritual shelter.

This verse emphasizes the partnership and mutual respect in marriage. Spousal abuse shatters the balance that this "garment" analogy portrays, turning a relationship of covering and protection into one of harm and suffering.

II. Prohibition of Harm in Islam

Explain that Islam forbids causing harm to others, especially within the family unit. The Prophet Muhammad (PBUH) reinforced the importance of kindness toward one's spouse.

Cite Surah Al-Ahzab 33:58:

"And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin."

Explain that any form of harm inflicted on another person—especially one's spouse—is a grievous sin in Islam. Spousal abuse is not justified under any circumstances and is considered an act of injustice.

III. The Role of Men as Protectors, Not Abusers

Highlight that Islam appoints men as protectors and maintainers of women, meaning they are to safeguard their well-being, not to oppress.

Cite Surah At-Tahrim 66:6

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

Explain that this verse underlines the duty of men to protect their families, guiding them toward righteousness and safeguarding them from harm.

Cite Surah An-Nisa 4:19:

"...And live with them in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes therein much good."

Explain that this command to live with one's spouse in kindness and patience forbids husbands from treating their wives with cruelty. Even in moments of anger or frustration, Islam requires restraint, compassion, and fairness. Any form of violence betrays this command of living in "kindness."

IV. The Example of the Prophet Muhammad (PBUH)

Highlight that Prophet Muhammad (PBUH) set the perfect example of how a husband should treat his wife. His life was full of instances where he demonstrated patience, kindness, and mercy toward his family, never resorting to abuse.

Cite Tirmidhi, Hadith 1162:

"The most perfect of believers in faith is the one whose character is finest, and the best among you are those who are best to their wives."

Cite Sahih Muslim 2328,

"The Messenger of Allah, peace and blessings be upon him, did not strike a servant or a woman, and he never struck anything with his hand."

Explain that in this hadith, the Prophet (PBUH) prohibited striking women, stressing that violence is not acceptable in any circumstance. He referred to women as "female servants of Allah," reminding men that their wives are Allah's creations who deserve respect and care.

Explain that some misunderstand the verse in Surah An-Nisa as permitting physical abuse. Scholars clarify that any "striking" mentioned in the verse is symbolic, meant to resolve conflict and preserve the marriage, not harm the spouse.

"...But if they return to obedience, seek no means against them. Indeed, Allah is ever Exalted and Grand."

(Surah An-Nisa 4:34)

Explain that the context of the verse aims to establish a peaceful resolution and highlights the importance of reconciliation. Striking should never be physical abuse, and many scholars explain that it must be a gesture without harm or harshness, as the Prophet (PBUH) himself never struck his wives.

V. The Consequences of Oppression

Highlight that the Prophet Muhammad (PBUH) repeatedly warned against any form of oppression, emphasizing that it will lead to darkness on the Day of Judgment.

Cite Sahih Muslim, Hadith 2577:

"Allah says: O My servants, I have prohibited oppression for Myself and have made it prohibited among you, so do not oppress one another."

Explain that the oppressed, including those who suffer domestic violence, have a direct line to Allah (SWT), and their prayers against their oppressors are heard. This is a grave warning for anyone who abuses their spouse, as they will face both worldly consequences and the wrath of Allah.

Ending with a Summary

- Remind the congregants that they must strive to create families that reflect the mercy and compassion that Islam promotes.
- Reiterate that spousal abuse is a grave sin that goes against the principles of justice, love, and mutual respect in marriage.

Dua:

O Allah, You are Peace, and from You comes peace. Bless us with peaceful homes, filled with love, compassion, and mercy. Protect us from harm and oppression, and grant us the wisdom and patience to resolve conflicts with kindness. O Allah, soften the hearts of those who engage in violence, and guide them to righteousness. Strengthen those who are oppressed, and provide them with safety and justice. O Allah, make us among those who uphold the rights of others, especially our spouses, and forgive us for our shortcomings. Ameen

Sermon 20: Harmful Traditional Practices on Other Persons



Summary of the law

A person that carries out any harmful traditional practice on another will be sent to prison for up to 4 years or pay a fine of up to N500,000 or both. A person that attempts to commit the offence and a person that incites, aids, abets or counsels another to commit the offence will be sent to prison for up to 2 years or pay a fine of up to N300,000 or both. A person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 2 years or pay a fine of up to N200,000 or both.

Muslim Sermon Guide: Speaking Against Harmful Traditional Practices

Using The Quran and Hadiths

Start with Islamic Affirmation

Bismillahi Rahmani Rahim

In the name of Allah, the Most Gracious, the Most Merciful. We begin with praise to Allah, who created us and bestowed upon us guidance through the noble Quran and the Sunnah of His Prophet Muhammad (peace be upon him). Allah has sent Islam as a mercy for all of creation, to protect the weak, preserve human dignity, and guide us away from oppression and injustice.

Ash-hadu alla ilaha illallah wa ash-hadu anna Muhammada rasulullah

I bear witness that there is no god but Allah, and I bear witness that Muhammad is His messenger.

Welcome the Muslim brothers and sisters, and inform them that today's khutbah addresses an urgent topic in many societies: Harmful Traditional Practices that undermine the principles of justice, kindness, and mercy that Islam commands.

Explain that they are called to examine these practices in light of the Quran and Sunnah, and understand how Islam calls us to abandon such harmful actions.

Sub-themes

I. The Sanctity of Human Dignity in Islam

Remind the congregants that Allah (SWT) has honored humanity, and this honor must be respected regardless of cultural traditions. The Quran clearly states in Surah Al-Isra (17:70): "We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." (Quran 17:70)

Explain that this verse establishes the dignity that Allah (SWT) grants to all human beings. Any practice that strips a person of their dignity contradicts this divine honor. Cultural practices such as forced marriages, harmful widowhood rites, and female genital mutilation (FGM) violate this principle.

Cite Surah Al-Hujurat (49:13):

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Quran 49:13)

This verse teaches that human worth is determined by righteousness and not by tribal or cultural customs. Islam opposes all forms of discrimination and harmful customs that diminish human dignity.

II. Oppression is Forbidden in Islam

Emphasize that oppression and injustice are unequivocally condemned in Islam. Allah says in Surah An-Nisa (4:135):

Explain that this verse reminds us that justice must be upheld, even when it goes against societal norms or personal inclinations. Harmful traditions like child marriages or domestic violence are forms of oppression, and Islam commands us to stand firmly against them.

Cite Sahih Muslim: Prophet Muhammad (peace be upon him) said in a Hadith Qudsi:

"O My servants, I have forbidden oppression for Myself and have made it forbidden among you, so do not oppress one another."

Explain that this Hadith underlines the importance of eradicating any form of harm or oppression within our societies. Harmful traditional practices are forms of injustice that must be actively resisted.

III. Cultural and Traditional Injustice and Unfair Treatment of Women

Explain that Islam stands for justice and equity, particularly in the treatment of women. Unfortunately, many harmful traditions disproportionately affect women and violate the teachings of Islam. Allah commands men to treat women with kindness.

Cite Surah An-Nisa (4:19):

"O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make it difficulties for them to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness..." (Quran 4:19)

Explain that this verse forbids marriage compulsion and urges men to live with their wives in kindness. Any form of coercion or mistreatment, whether through forced marriages or harmful cultural practices, goes against this command.

Also, add that: the Prophet (peace be upon him) also emphasized:

"The best of you are those who are best to their wives." (Sunan al-Tirmidhi)

Explain that this Hadith highlights that excellence in character is demonstrated through just and kind treatment of women. Harmful practices like domestic violence or the denial of women's rights are in direct opposition to these teachings.

Furthermore, Allah declares in Surah Al-Baqarah (2:231):

"...And do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself." (Quran 2:231)

This verse warns men against abusing their power over women and stresses that any harmful action taken against women is a wrongdoing.

IV. The Misunderstood Practice of Almajiri: A Call for Reform

Explain that Islam places great emphasis on the well-being of children, their education, and the responsibility of guardians to provide them with love, care, and security. One harmful traditional practice that continues to affect children in certain communities is the Almajiri system, where young boys are often sent away from their families to seek Islamic education, but many end up in situations of neglect, forced begging, and exploitation. While the intention of acquiring knowledge is noble, the reality of this practice in some cases conflicts with Islamic teachings regarding the protection and dignity of children.

Cite Surah At-Tahrim (66:6):

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..." (Quran 66:6)

Explain that this verse stresses the duty of parents and guardians to ensure the safety and well-being of their children, both in this life and the hereafter. When children are sent into unsafe environments, where they are exposed to hardship, begging, and deprivation, they are exposed to acts that may defile them out of their weakness and vulnerability. This amounts to a failure in responsibility, which the parents will be answerable to.

Additionally, Cite Surah Al-Baqarah (2:233): Allah commands:

"...Mothers may breastfeed their children for two complete years, for whoever wishes to complete the nursing [period]. Upon the father is their provision and their clothing according to what is acceptable..." (Quran 2:233)

Explain that this verse reminds us of the parental responsibility for the welfare of children, including their physical and emotional needs. Children sent away without proper care or supervision are deprived of these essential rights, contradicting the Islamic responsibility of nurturing and protecting one's offspring.

Also, remind the faithful that Islam places immense value on the protection and upbringing of children. The Prophet Muhammad (peace be upon him) said:

"Each of you is a shepherd, and each of you is responsible for his flock. The ruler is a shepherd and responsible for his subjects; the man is a shepherd over his family and responsible for them; the woman is a shepherd over her husband's house and his children and is responsible for them..." (Sahih al-Bukhari)

Explain that this Hadith emphasizes that parents and guardians are responsible for the protection and proper upbringing of children. Sending children into conditions where they must beg for survival or are subjected to harsh treatment violates this principle.

V. Denying Women Economic Independence: A Violation of Islamic Rights

Explain that in Islam, the right of women to engage in economic activities, own property, and participate in business is clearly established. Denying women opportunities for economic independence contradicts Islamic principles, which uphold the dignity, equality, and autonomy of women in both the domestic and public spheres. Unfortunately, harmful traditional practices in some communities continue to limit women's access to education, employment, and financial resources, reinforcing gender injustice and dependence.

Cite Surah An-Nisa (4:32), Allah (SWT) emphasizes the importance of both men and women earning from their own efforts:

"Do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing." (Quran 4:32)

Explain that this verse affirms the equal right of men and women to benefit from their own labor and to seek sustenance. Denying women this opportunity goes against the Quranic principle of equal opportunity in earnings and blessings. Women are entitled to economic participation, and restricting their freedom to work or engage in business is a form of oppression that Islam does not condone.

Islamic Role Models: Women in Business

Refer to the life of the Prophet Muhammad (peace be upon him) and the example of his first wife, Khadijah (RA), which serves as powerful reminders of women's rightful role in economic activity. Khadijah (RA) was a successful businesswoman, respected for her intellect, business acumen, and independence. The Prophet (peace be upon him) never restricted her from engaging in trade, instead, he supported and respected her business endeavors.

Cite Surah An-Nisa (4:7):

"For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share." (Quran 4:7)

Explain that this verse outlines the right of women to inherit and possess wealth. Women are not just allowed but encouraged to manage their own finances and property independently. This principle of economic independence must be reflected in modern Muslim societies by providing women with equal access to education, employment, and entrepreneurship opportunities.

VI. The Role of the Ummah in Eradicating Harmful Practices

It is our collective duty as Muslims to combat harmful practices in our communities. Islam commands us to enjoin good and forbid evil, as Allah says in Surah Aal-Imran (3:104):

"Let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." (Quran 3:104)

This verse encourages Muslims to actively work toward the betterment of society by standing against injustice. Harmful traditions are an evil that must be eradicated for the well-being of individuals and communities.

The Prophet (peace be upon him) further emphasized this responsibility when he said: “Whoever among you sees an evil action, let him change it with his hand (by action); if he cannot, then with his tongue (by speaking out); if he cannot, then with his heart (by feeling that it is wrong), and that is the weakest of faith.” (Sahih Muslim)

As an Ummah, we must raise awareness, speak out, and take action to ensure harmful traditions are replaced by practices that are in line with Islamic teachings.

Ending with a Summary

- Remind the brothers and sisters that Islam is a religion of justice, mercy, and protection.
- Emphasize that harmful traditional practices, no matter how deeply rooted in culture, must be measured against the principles of Islam.
- Point out that if any practice causes harm, diminishes dignity, or perpetuates oppression, it is the duty of Muslims to abandon it in favor of the teachings of the Quran and Sunnah.

May Allah (SWT) grant us the wisdom to distinguish between beneficial traditions and harmful ones, and the strength to stand for justice and mercy in all our dealings. Ameen.

Sermon 21: Attack with Harmful Liquid



Summary of the law

A person that attacks another with any chemical, biological or any other harmful liquid will be sent to prison for life without option of fine. A person that attempt to commit the offence, a person that incites, aids, abets or counsels another to commit the offence and a person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 25 years without option of fine.

The Sermon Guide: Protecting Human Life and Dignity - Islam's Stance Against Substance Attacks

Begin with Islamic Affirmation (Tawhīd)

In the Name of Allah, the Most Gracious, the Most Merciful.

We begin by affirming the Oneness of Allah (Tawhīd) and bearing witness that there is no god but Allah, and that Muhammad (PBUH) is His final Messenger. We testify that Allah (SWT) is All-Knowing, All-Seeing, and the ultimate Judge. It is Allah alone who gives life and takes it, and He has made it clear in His Divine Revelation that the sanctity of life is paramount in Islam

Introduction

- Remind the congregants that in recent times, the cruel act of attacking people with harmful liquids, such as acid, has been witnessed in various societies.
- Explain that these acts of violence are not only against the laws of the land but also in clear violation of the teachings of Islam.
- Highlight that Islam teaches us to protect life, promote peace, and uphold justice. We must condemn such actions and remind ourselves of the importance of mercy, compassion, and the sanctity of life in Islam

Sub-themes

Understanding Acid Attacks

- Explain what substance attacks are and provide some statistics or examples to illustrate the gravity of the issue.
- Emphasize the physical and psychological harm inflicted on victims.
Stress the importance of empathy and compassion toward victims and survivors.

Islamic Teachings Against Harm

Quote Quran 4:29: "And do not kill the soul which Allah has forbidden, except by right..."

Explain the significance of these verses in promoting peace, justice, and the protection of human life.

Hadith:

- Prophet Muhammad (peace be upon him) said: "None of you has faith until he loves for his brother what he loves for himself." (Sahih al-Bukhari)
- Prophet Muhammad (peace be upon him) said: "Whoever believes in Allah and the Last Day should not harm his neighbor, and whoever believes in Allah and the Last Day should show hospitality to his guest, and whoever believes in Allah and the Last Day should speak good or remain silent." (Sahih Muslim)
- Prophet Muhammad (peace be upon him) said: "Do not cause harm or return harm." (Ibn Majah)

Explain that these verses from the Quran and Hadith emphasize the importance of avoiding harm to others, promoting justice, and treating people with kindness and compassion. Islam encourages believers to be considerate of their neighbors, guests, and fellow human beings and to avoid causing harm or transgressing against them.

Ending with a Summary:

- Summarize the main points of the sermon.
- Call upon the congregation to stand against substance attacks, promote justice, and protect human dignity.
- Encourage individuals to actively work towards preventing such crimes and supporting survivors.
- End with a heartfelt prayer for the victims and a supplication for guidance and unity within the community.

Remember to speak with empathy and compassion throughout the sermon, and encourage your congregation to take action to combat this grave injustice in line with the teachings of Islam.

Sermon 22: Administering Substance with Intent



Summary of the Law

A person who intentionally gives to another or makes someone give to another anything that will make him lose his sense so as to commit sexual activity with the person will be sent to prison for up to 10 years or pay a fine of up to N500,000 or both.

The Sermon Guide: Quranic Verses Against Administering a Substance with Intent

Start with “Assalamu Alaikum wa Rahmatullahi wa Barakatuh”

Invite the congregation to reflect upon a serious matter that is addressed in the Quran – the prohibition of administering a substance with harmful intent. State that this act is not only morally wrong but also against the teachings of Islam.

Sub-themes

I. The Sanctity of Life:

- Cite this Quranic Verse: "Allah has made the sanctity of a believer's blood, wealth, and honor like that of the sanctity of this sacred day of yours, in this sacred month of yours, in this sacred city of yours." (Sahih Bukhari)

Explain that administering a substance with harmful intent is an egregious violation of this sanctity. Such actions not only endanger lives but also breach the trust and ethics that Islam promotes.

- Reference this Quranic Verse: "Do not kill the soul which Allah has made sacred, except by right of justice." (Quran, Surah Al-Isra, 17:33)

Explain that administering harmful substances with malicious intent is a grave sin, and Allah warns us of the consequences of wrongdoing. Such actions can lead to severe harm or even loss of life.

II. Penalties for Wicked Actions Like administering Harmful Substances

- Reference Quran, Surah Az-Zalzalah, 99:7-8): "And whoever does an atom's weight of evil will see it."

Explain that if anyone has erred in this matter or any other, it is important to remember that Allah will pay everyone according to his actions.

- Quote Surah Al-Baqarah (2:195)"And do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."

III. The Evil of Betrayal and Deception

Remind the congregants that administering harmful substances without the person's knowledge is an act of betrayal and deception, both of which are serious sins. Islam teaches us to deal with others sincerely and truthfully.

Quranic Verse:

"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]." (Surah Al-Anfal, 8:27)

Explain that Betraying someone's trust by administering harmful substances is a violation of the trust that Allah has commanded us to uphold. It is an act of deception and cowardice.

Ending with a Summary

- Recap the key sermon points
- Emphasize that administering a substance with harmful intent is a grave sin that contradicts the teachings of Islam.
- Call on the believers to always strive to uphold the sanctity of human life, avoid causing harm intentionally, and seek forgiveness for any wrongdoing.

May Allah's peace and blessings be upon us all. Ameen.

Sermon 23: Political Violence



Summary of the law

A person who commits political violence (by acts of thuggery, use of force to disrupt meetings or use of dangerous weapons during political activities) will be sent to prison for up to 4 years or pay a fine of up to N500,000 or both. A person that attempt to commit the offence and a person that incites, aids, abets or counsels another to commit the offence will be sent to prison for up to 2 years or pay a fine of up to N300,000 or both. A person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 2 years or pay a fine of up to N200,000 or both.

The Sermon Guide: Rejecting Political Violence: A Quranic Perspective

- Begin with a warm greeting and praise to Allah.
- Emphasize the importance of maintaining peace and unity within the Muslim community.
- Explain the purpose of the sermon: to address the issue of political violence and provide guidance from the Quran on rejecting it.

Sub-themes

The Quranic Call for Peace:

- Discuss the Quranic teachings that promote peace and non-violence.
- Reference Quran 25:63 "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace."
- Emphasize the importance of resolving disputes through peaceful means and dialogue.

Islamic Stance on Civil Disobedience:

• Reference Surah Al-Hujurat (Chapter 49), Verse 9: "And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make a settlement between them in justice and act justly. Indeed, Allah loves those who act justly." Explain that this verse emphasizes the importance of reconciliation and justice in resolving conflicts among believers. It encourages Muslims to mediate and settle disputes peacefully. However, if one party persists in oppressing the other, then they are allowed to defend themselves until justice is restored.

• Quote Quran 4:59: "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is the best [way] and best in result."

Explain that this verse emphasizes obedience to those in authority among the believers. It encourages resolving disputes through peaceful means and referencing religious guidance (Allah and the Messenger, i.e., the Quran and the Prophet's teachings) rather than resorting to rebellion or political uprisings.

Closing with a Summary

- Summarize the key points of the sermon.
- Reiterate the importance of rejecting political violence and extremism.
- Encourage the congregation to be ambassadors of peace and to promote tolerance and understanding within their communities.
- Conclude with a dua (prayer) for peace and unity, asking Allah for guidance and strength to reject violence and promote peace.

Closing Dua:

- Offer a heartfelt dua for peace, unity, and guidance for all Muslims.
- Pray for an end to political violence and for a world filled with compassion and justice.
- End the sermon with a final reminder of the importance of living by Quranic principles and striving for a peaceful society.

Sermon 24: Violence by State Actor



Summary of the law

A government agent or official that engages in political violence will be sent to prison for up to 4 years or pay a fine of up to N100, 000,000 or both. A government agent or official that attempt to commit the offence will be sent to prison for up to 3 years or pay a fine of up to N700,000 or both. A person that incites, aids, abets or counsels another to commit the offence will be sent to prison for up to 2 years or pay a fine of up to N500,000 or both. A person that receives or assists another whom he knows has committed the offence will be sent to prison for up to 1 year or pay a fine of up to N300,000 or both. Government must pay compensation awarded to victim by the court.

Muslim Sermon Guide Against Violence by State Actors

Topic:

Prohibiting Violence and Injustice by State Actors: A Call to Justice and Accountability

Begin with Islamic Affirmation:

Ashhadu an la ilaha illallah, wa ashhadu anna Muhammadan abduhu wa rasuluh.

“I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.”

We begin this khutbah (sermon) by affirming our faith in Allah (SWT) and His final Messenger, Prophet Muhammad (peace be upon him). As Muslims, we are commanded to follow the path of justice, peace, and righteousness in all aspects of our lives, whether in positions of authority or as members of society.

Welcome congregants and state that today, you will address the responsibility of state actors and government officials, who must uphold justice and avoid violence and oppression.

Sub-themes

I. Condemning Oppression (Zulm) and Violence

Highlight that oppression (zulm) is one of the gravest sins in Islam. State actors who abuse their authority to harm others are guilty of zulm, and their actions lead to societal corruption. Islam strictly prohibits any form of violence that is unjust and harms the innocent.

Cite Sahih Muslim 2577:

"O My servants, I have forbidden oppression (zulm) for Myself, and I have made it forbidden among you, so do not oppress one another."

Explain that in this sacred hadith, Allah clarifies that He has forbidden oppression even for Himself and expects the same from His servants. No government official or state actor has the right to oppress others, whether through physical violence, political repression, or any other form of injustice.

II. Leaders Are Held to a Higher Standard

Highlight that in Islam, leadership is not about privilege but responsibility. Those who are entrusted with authority, such as government officials, must lead with fairness, wisdom, and accountability. Allah will hold them accountable for their actions, and their abuse of power will not go unpunished.

Cite Surah Al-Baqarah, 2:11-12:

"And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.' Unquestionably, they are the corrupters, but they perceive it not."

Explain that this verse refers to those who commit acts of corruption and violence under the pretense of reform. State actors who claim to act for the benefit of society while engaging in political violence or oppression are among those described in this verse. Their actions bring about the destruction of trust and the breakdown of societal order, even though they may claim to have good intentions.

III. The Sanctity of Life in Islam

Highlight that Islam places immense value on the sanctity of life. Any act of violence or injustice that leads to harm or death is considered a grave sin, particularly when it is committed by those in power who are meant to protect the people.

Cite Surah Al-Ma'idah, 5:32:

"Whoever kills a soul unless for a soul or for corruption (done) in the land it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely."

Explain that this verse emphasizes the immense weight of taking an innocent life. A state actor who engages in political violence or uses force against civilians without just cause is committing a crime against humanity as a whole. The verse teaches us the value of life and how protecting it should be the priority of every leader.

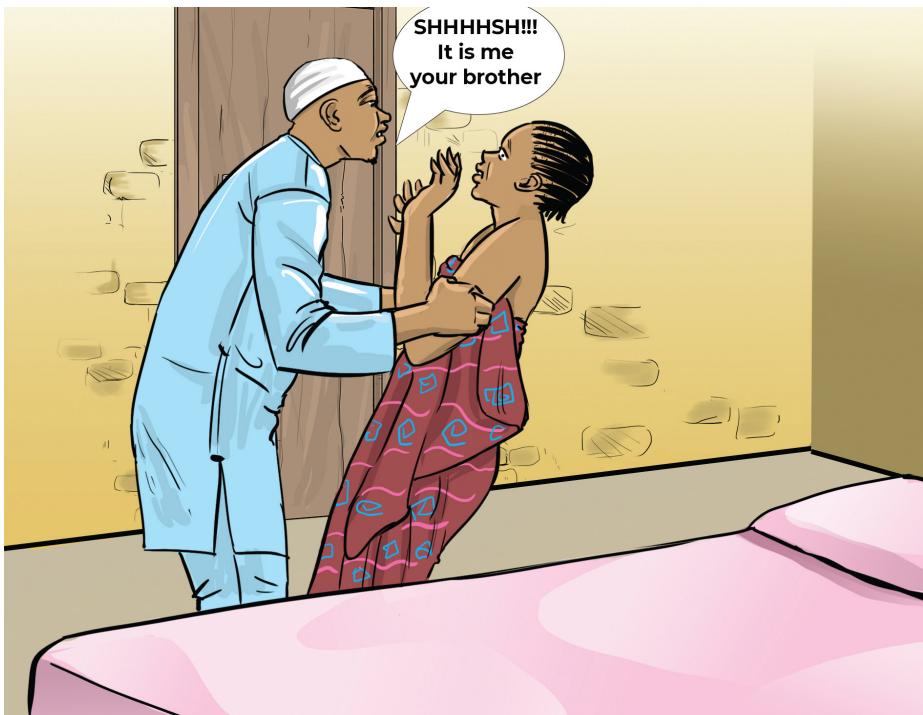
Ending with a Summary

- Reiterate that Islam is a religion of peace, justice, and the protection of human dignity.
- Remind congregants that state actors or government officials who use violence and oppression betray the trust given to them by Allah and the people.
- Explain that as Muslims, we are commanded to stand against injustice and speak truth to power.

Dua (Supplication):

O Allah, we seek Your help in upholding justice and peace. Protect us from all forms of oppression and violence. Grant wisdom and righteousness to our leaders, and help us to stand firm against injustice wherever it may occur. Guide our hearts to truth and fairness, and forgive us for our shortcomings. Ameen.

Sermon 25: Incest



Summary of the law

A person who engages in sexual intercourse with another within the prohibited degrees of consanguinity or affinity with or without consent (except the consent was obtained by fraud or threat) will be sent to prison for a minimum period of 10 years without an option of fine.

The Sermon Guide: Preserving Family Honour and Dignity - Prohibiting Incest in the Light of Quranic Teachings

Introduction:

- Begin with a greeting of peace and blessings upon the congregation.
- Highlight the importance of strong family relationships in Islam. Emphasize the significance of upholding moral values and principles to maintain the sanctity of the family unit.

Sub-themes

Defining Incest:

Explain incest as sexual relations between close-blood relatives, which is generally considered as immoral, unacceptable, and taboo in many societies and is often prohibited by religious texts, including the Quran. Explain that in the Quran, some verses indirectly address the issue of incest by defining the permissible relationships for marriage and outlining the concept of "mahram".

I. Islamic Position on Incest

Explain that the Quran provides a comprehensive list of the close-blood relationships that are forbidden for marriage. They underline the importance of maintaining family boundaries and avoiding incestuous unions.

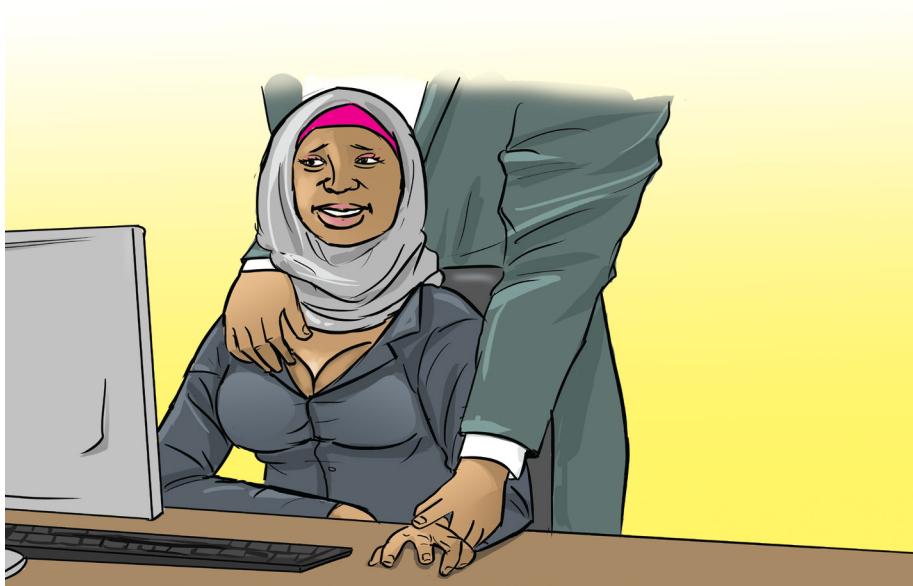
Make reference to Surah Al-Nisa (4:23-24): "Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful."

II. Avoiding Unlawful Sexual Acts

Emphasize the importance of avoiding even the pathways that lead to sin. Incestuous relationships begin with immoral thoughts and inappropriate interactions, ultimately leading to sin. Make reference to Quran 17:32 "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."

Ending with a Summary

- Summarise the key points you made.
- Remind the faithful that the Quran is their guide in all matters of life, and it unequivocally prohibits incestuous relationships.
- Remind them that Allah's wisdom in setting these boundaries is to safeguard the purity, dignity, and well-being of our families.
- Call on them to honor the teachings by maintaining the sanctity of their family relationships, upholding morality, and fostering a strong sense of responsibility toward Muslim families.



Summary of the law

A person that exposes his or her genital organs or a substantial part of the organs to make another see it and be attracted to commit an offense under this law or to make the person touch or massage the genital organs to get sexual pleasure, will be sent to prison for a minimum of 1 year or pay a fine of up to N500,000 or both.

The Sermon Guide: Maintaining Decency and Modesty - A Quranic Perspective on Indecent Exposure

Introduction

- Begin with a warm greeting and praise for Allah.
- Emphasize the importance of modesty and decency in Islam.
- Mention the relevance of this topic in today's society.

Sub-themes

Understanding Modesty (Haya) in Islam

- Define "haya" (modesty) and its significance in Islam.
- Discuss how modesty is not just about clothing but also behavior and character.
- Highlight the idea that modesty is a form of worship and obedience to Allah.
- Reference Quran Verse 7:26 - "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember."

The Islamic Recommendation on Dressing

- Cite Quran 24:31 - "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except

to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed."

- Reference Surah Al-Ahzab (33:59) "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused."
- Reference Surah An-Nur (24:30-31) "Tell the believing men to lower their gaze and be modest. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to lower their gaze and be modest

Explain the following dress codes for Muslims:

For Men:

- Covering the body from the navel to the knee.
- Avoiding tight or transparent clothing.
- Lowering the gaze and maintaining modest behavior.

For Women:

- Wearing modest clothing that covers the body, except for the face and hands.
- Avoiding revealing and tight clothing.
- Lowering the gaze and maintaining modest behavior.

The Importance of Dressing Modestly

- Explain the importance of dressing modestly for both men and women.
- Emphasize that modest clothing reflects one's faith and submission to Allah.
- Mention that it is an act of protecting one's dignity and preventing harm to society.
- Reference Quran 33:59 - "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving

Addressing Indecent Exposure

- Discuss the various forms of indecent exposure that exist today.
- Emphasize that Islam calls for covering the awrah (private parts) and avoiding revealing clothing.
- Remind the congregation of the consequences of indecent exposure in this life and the hereafter.
- Reference Quran 24:30 - "Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them. And Allah is well acquainted with all that they do."

Ending with a Summary

- Reiterate the significance of modesty as a means of pleasing Allah and safeguarding one's faith.
- Encourage the congregation to implement the teachings of Islam regarding modesty in their lives.
- End with a dua (supplication) asking Allah for guidance and strength in maintaining modesty and protecting oneself from indecent exposure

Appreciation

Dear Respected Religious Leaders,

We want to express our heartfelt appreciation and gratitude for your unwavering commitment to the well-being of our faith communities and society at large. Your dedication to addressing the critical issue of violence against persons through the sermon guide we provided is a testament to your profound leadership and compassion.

Your willingness to engage with and use the sermon guide demonstrates your commitment to creating safe and nurturing spaces within our faith communities. By tackling the legal issues surrounding violence against persons from a faith perspective, you are not only providing spiritual guidance but also promoting justice, healing, and positive change.

Through your sermons, you are shedding light on the pressing challenges that many individuals face and inspiring hope for a more compassionate and just world. Your efforts in conveying the importance of faith-based responses, community engagement, and collaboration with legal authorities are making a meaningful impact on the lives of those affected by violence.

As you deliver these sermons, we encourage you to continue fostering open dialogue, empathy, and support within your congregations. Your roles as religious leaders extend beyond the pulpit, and your influence can help bring about lasting change in our communities.

Thank you for being beacons of hope, justice, and healing. Your dedication to addressing these vital legal issues is a powerful testament to the transformative potential of faith.

May your sermons be a source of inspiration and guidance, and may they contribute to a more peaceful and just world for all.

With deep appreciation and blessings,

Ipas Nigeria Health Foundation.

Ipas Nigeria Health Foundation works to empower women and girls to have bodily autonomy and exercise their sexual and reproductive health and rights. As partners for reproductive justice, we build collective action that transforms societies to enable women, girls, and vulnerable persons to manage their fertility and realize their full potential.