

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Khutbah Prophet SAS empowering the disenfranchised

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

<sup>107</sup>We have not sent you (O Muhammad PBUH), except as a mercy to all the worlds. (21:107)

### Introduction

- Today, the world is witnessing how much people are suffering and discriminated against because of their:
  - Physical disability
  - Race and ethnicity
  - Age
  - Gender and (here we are referring to the binary male and female genders)
  - Social status and the list goes on
- In this Khutbah, let us
  - First of all, examine how Rasoolullah SAS empowered the disenfranchised,
  - Secondly, how we can learn from his reforms and help humanity today
- So we would briefly look at:

- those who were disenfranchised and rejected in society at the time of Rasoolullah SAS?
- How did Rasoolullah SAS validate them, gave visibility to them and empowered them?
- Finally, what we need to do to help those who are disenfranchised for whatever reason

### The disenfranchised in the time of Rasoolullah SAS

Those who were disenfranchised in the time of Rasoolullah SAS were several categories of people ranging from:

#### Social status-

- Those who were of lower status such as
  - servants, slaves,
  - labor class
  - orphans
  - Bedouins as opposed to rich and powerful men in the Makkan society – *just like the class systems of today*
  - Who could read and write as opposed to who could not
- All of these were often abused- they were almost always at the lowest strata of society

#### Women and children

- Women and children were presumably not fit to defend the tribe from invaders and as a result
  - they were kept out of any conversations
  - they were not given a space in the public square
- Women were inherited and girl children buried alive
- Allah SWT tells us of the female infanticide prior to Islam

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ (٥٩)

He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision. (16:59)

- Today people are still happy at the news of a son as opposed a daughter
- Once a Companion told Rasoolullah SAS about burying his girl children alive...tears were visible from eyes of Rasoolullah SAS

### **Strangers coming to Makkah**

- Outsiders who came to do business in Makkah were often cheated and deceived with no recourse and no one to defend them

### **The Empowerment process:**

1. The greatest empowerment is in لا إله إلا الله where sovereignty is only for Allah SWT.

- a. Understanding this Kalimah breaks all barriers of particularism, exclusivism and individualism
- b. So, no one should feel superior over another when in the end all have to stand before Allah SWT.
- c. In this way it makes no difference:
  - the weak and the strong,
  - the rich and the poor
  - the black and the white all equal and the only thing that differentiates us is Taqwa which only Allah SWT measures.
- c. At the core of this concept is the idea that only Allah SWT has the ultimate power.

Allah SWT says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

<sup>13</sup>O people! We have created you from a male and a female, and made you into nations and tribes so that you get to know each other. Indeed, the most honorable in the sight of Allah is the one who is the most pious (and God-conscious) among you. Allah is certainly All-Knowing, All-Aware. (49:13)

Rasoolullah SAS made it very clear in the Farewell Pilgrimage when he said:

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجْمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى ، أَلَبَّغْتُ ؟  
( قَالُوا : بَلَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“O people, verily your Lord is One and your father (Adam) is one. Verily there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a red man over a black man, or of a black man over a red man, except in terms of taqwa. Have I conveyed the message?” They said: The Messenger of Allah (blessings and peace of Allah be upon him) has conveyed the message.

2. All the tribal wars ended and came together under the banner of لا إله إلا الله
3. Those who were at the lowest level of society and the most vulnerable were not only freed but rose to high status.
  - a. Bilal (RA)... from being treated as a slave by Umayyah ibn Khalaf to becoming the Mu’azzhin of Rasoolullah SAS
  - b. Abdullah ibn Umm Makhtoom (RA) a blind man –
    - had the responsibility to teach the people of Al-Madinah before the migration of Rasoolullah SAS and the other Companions
    - On several occasion Abdullah Ibn Umm Makhtoom (RA) was left in charge of Madinah such as when Rasoolullah SAS and the Companions left for Badr.
4. Women who were rejected became freed from Jahiliyah and for the first time rights were given to them
  - a. Rights as a mother

b. Rights as a daughter-

c. Rights as a wife with numerous Ahaadith mentions the rights

5. Girl children who used to be buried were empowered by Rasoolullah SAS that Jannah is for the one who takes good care of them- as in the Hadith of Jabir bin Abdullah (RA) that Rasoolullah SAS said:

"Whoever has three daughters whom he gives refuge to, provides for and shows mercy to, Paradise is certainly guaranteed for him." A man asked, "And (for) two, O Messenger of Allah?" He SAS replied: "And also (for the one who has) two (daughters)." [Al-Bukhari in Al-Adab Al-Mufrad]

6. Women who were ignored were now consulted as in the case of Umm Salamah (RA) in the treaty of Hudaibiyyah when the Companions were hesitant to slaughter their animals to get out of Ihram.

This angered Rasoolullah SAS but it was Umm Salamah (RA) who advised him to cut his hair first and get out of Ihram and as he did the others would follow.

7. Women became inheritors when their male relatives passed away and then the laws of inheritance were revealed to Rasoolullah SAS
8. Rasoolullah SAS took care of vulnerable people when they came to do business in Makkah and were cheated in pact called Hilful Fudhool.
9. Orphans who were totally shunned in society were made as means to get to Jannah with Rasoolullah SAS

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَافِلُ الْيَتِيمِ لَهُ أَوْ لِعَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ "

"I and the one who looks after an orphan will be like this in Paradise" showing his middle and index fingers and separating them

10. A labor was given his rights in Islam.

Abdullah bin Umar (RA) narrated that Rasoolullah SAS said:

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرَقُهُ

Give the worker his wages before his sweat dries (Ahmad)

## Conclusion

In conclusion there are several ways we can learn from Rasoolullah SAS

**First:** By promoting social justice and equality: Islam emphasizes justice for all, regardless of race, gender, or socioeconomic status.

As Muslims it is our duty to work to empower the disenfranchised by advocating for fair treatment, fighting against all kinds of discrimination, and ensuring that marginalized individuals have access to equal opportunities in education, employment etc.

**Secondly:** Charity and financial support: Islam encourages giving through Zakaah and Sadaqah. We can empower the disenfranchised by providing financial assistance, supporting community programs, and helping individuals become self-sufficient through our relief initiatives.

**Thirdly:** Creating inclusive communities: Muslims can build supportive communities by fostering inclusivity and solidarity. This includes welcoming marginalized individuals into mosques, schools, and workplaces, and offering mentorship, education, and social services that address their specific needs, helping them regain dignity and agency in society.