

**Translated Sermons' Template**

**Mocking the Religion of Allâh and His Slaves**

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| Sermon's details (in English) | | |
| **Title**  **عنوان المادة** | **الاستهزاء بدين الله وعباده**  Mocking the Religion of Allâh and His Slaves | |
| **Prepared and drafted by** **أعدها وصاغها** | **الفريق العلمي – ملتقى الخطباء-د. صالح الخدري**  Academic team - Al-Khutaba Forum – Dr. Salih Al-Khudri | |
| **ترجمها** | **د. عبد الغني عيسى أويارخوا** | |
| **حكمها** | 1. **د. محمد أنور صاحب بن محمد عمر** 2. **الشيخ: رشيد بن أحمد** | |
| **عناصر الخطبة**  **Basic Elements** | 1/ ما يجب أن يكون عليه الموحد تجاه دينه. 2/ الوقوع في الخطأ بسبب ضعف التوحيد واليقين.3/ الاستهزاء بالله وآياته ورسله ينافي أصل التوحيد. 4/حكم الاستهزاء بشيء من الدين 5/الاستهزاء أثر لما امتلأ به القلب من المنكرات. 6/ بعض صور الاستهزاء.7/ وجوب الحذر من الوقوع في الزلات. 8/ خطورة سقط اللسان.   1. How a believer in Tawhid (Islamic Monotheism) should act towards his religion. 2. Committing sins due to weak faith and certainty. 3. Mocking Allâh, His verses, signs and His messengers contradicts the fundamental basis of Tawhid. 4. The rule regarding mocking anything of the religion (Islam). 5. Mocking is a sign of the evils that have overtaken the heart. 6. Some forms of mocking. 7. The obligatoriness of being cautious of committing sins. 8. Gravity of the slip of the tongue. | |
| **المراجع**  **References** | **خطب مختارة: وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد**  **Sermons selected by:** Ministry of Islamic Affairs, Endowments, Call and Guidance | |
| **التصنيف**  **Category** | **الرئيسي:**  **التوحيد**  **Main category:** Tawhid | **الفرعي:**  **Sub-category:** |

**First Sermon:**

All praise is due and belongs to Allâh. We praise Him, seek His help and forgiveness and repent to Him. We seek refuge with Allâh from the evils of ourselves and from the wickedness of our own deeds. Whomever that Allâh guides, none can mislead him, and whomever He sends astray, none can guide. I bear witness that there is no deity worthy of worship but Allâh alone with no partner, and I bear witness that Muhammad is His slave and Messenger.

**( يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ )**

(O you who believe, fear Allâh as he should be feared and die not unless you are Muslims) [Al-Imran: 102]

**( يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا )**

(O people fear your Lord, who created you from a single soul. From it, He created its spouse, and from both of them scattered many men and women. Fear Allâh, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allâh is ever watching over you). [An-Nisa: 1].

**( يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا \* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا )**

(O you, who believe, fear Allâh and say sound statements. He will mend your deeds for you and forgive your sins. Whosoever obeys Allâh and His Messenger shall win a great victory) [Al-Ahzab: 70-71].

O believers!

It is incumbent upon the believer who knows Allâh and believes in Him, and is contented with Him as his Lord and with Islam as his religion, and Muhammad, (May the blessings and peace of Allâh be upon him), as a prophet and messenger, to venerate Allâh the most Purified, and His Book and His Messenger (May the blessings and peace of Allâh be upon him), and to maintain the respect and regard for his fellow brethren among the believers.

This is because the unification of his Lord the most Purified, his faith in Him, the Almighty, and his acceptance of what He has legislated would lead him to all that which is good, prevent him from all evils, and keep him away from what would offend the religion of Allâh that Allâh has guided him to and honored him with, because Tawhid (Islamic monotheism) does not meet with that which disagrees with and violates it. Perfect Tawhid, which habours no doubt will lead him to submission and surrender to the commandments of Allâh and to venerate what Allâh has glorified. In the absence of this Tawhid, all its necessitations would also be lacking and such is the utmost disgrace.

Man may be guilty of what is not lawful for him to do out of carelessness or ignorance of the seriousness of the matter, or out of his own choice of such conduct because of the religious weakness happening to him which leads him to all that has been mentioned for whatsoever the reason may be. The fundamental basis of the forgoing defects regarding Man's behavior is due to some suspicion in his unification of Allâh or weakness of conviction. All religious texts that came to state the condition of the believers in Islamic monotheism, and to praise them, included attributes that indicate the impact of faith in keeping the slave away from falling into the slips of acts and words. This includes the words of Allâh:

**(**وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ**)**

And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden) [Al-Mu'minoon : 3].

Allâh, the Almighty said,

**(** وَإِذَا خَاطَبَهُمُ ٱلۡجَـٰهِلُونَ قَالُواْ سَلَـٰمً۬ا **)**

And when the foolish address them (with bad words) they reply back with mild words of gentleness [Al-Furqan: 63].

Allâh, the Almighty, further said:

**(** وَإِذَا سَمِعُواْ ٱللَّغۡوَ أَعۡرَضُواْ عَنۡهُ وَقَالُواْ لَنَآ أَعۡمَـٰلُنَا وَلَكُمۡ أَعۡمَـٰلُكُمۡ سَلَـٰمٌ عَلَيۡكُمۡ لَا نَبۡتَغِى ٱلۡجَـٰهِلِينَ **)**

And when they hear Al¬Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant [Al-Qasas: 55].

Making jest of Allâh's religion or its adherents is one of the Islamic legal mistakes and violations people commit. It is one of the greatest crimes perpetrated by a person, because by such act he has acted in contrary to the religion of Allâh. One of the evident evidences proving the seriousness of such act, is that Allâh has passed the judgment of Kufr (disbelief) on any one who falls guilty of such offense. Allâh, the most Glorified and Exalted said,

**(** وَلَٮِٕن سَأَلۡتَهُمۡ لَيَقُولُنَّ إِنَّمَا ڪُنَّا نَخُوضُ وَنَلۡعَبُ‌ۚ قُلۡ أَبِٱللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَہۡزِءُونَ (﻿٦٥﻿) لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَـٰنِكُمۡ‌ۚ **)**

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations) and His Messenger that you were mocking?" (65) Make no excuse; you have disbelieved after you had believed [At-Tawbah: 65-66].

After mentioning this verse, Ibn Taymiyyah, May Allâh bestow mercy on him, said, "This is a textual evidence indicating that mocking Allâh, His verses, signs and His Messenger is kufr (disbelief)."

Imam As-Sa'di, May Allâh have mercy on him, said, " Indeed, mocking Allâh and His Messenger is Kufr (disbelief) that takes one out of the pale of Islam; because the fundamental principle of Islam is based on glorifying Allâh, and glorifying His religion and His messengers, and making fun of anything of that is contrary to this fundamental principle, and significantly conflicting with it" (Tafseer Al-Kareem Al-Mannan).

Furthermore, mocking may be by any word or act, whether it is mockery of the Qur'an or the Messenger, (May the blessings and peace of Allâh be upon him), or righteous slaves of Allâh, and in any case, at anytime, anywhere, because the very purpose behind all that is to ridicule and scorn something that Allâh has glorified, placed at high esteem and dignified, which is His true religion, and whatever that is associated with it. Al-Fakhr Ar-Razi, said, "Indeed, mocking the religion (Islam) no matter how it was is Kufr billaah (disbelief in Allâh), because mocking indicates underestimation" (Mafateeh Al-Ghaib).

Besides, mocking is a clear evidence that shows the extent of heart disease, that has taken over the heart of the ridiculer, and the most evident of that is what comes out through his tongue, although what his heart conceals is far worse, as Allâh, the most High said on account of those with similar situation,

**(** قَدۡ بَدَتِ ٱلۡبَغۡضَآءُ مِنۡ أَفۡوَٲهِهِمۡ وَمَا تُخۡفِى صُدُورُهُمۡ أَكۡبَرُ‌ۚ **)**

Hatred has already appeared from their mouths and what their breasts conceal is far worse) [Al-Imran : 118].

Ibn Kathir, May Allâh have mercy on him, said, " Enmity has loomed over the flips of their faces, and bouts of their tongues, in addition to the hatred of Islam and Muslims, which they conceal in their hearts, as is obvious to the sane and sensible ones".

Such evil cannot be uttered by a person except out of the evil that has overtaken his heart, and that which appears on his tongue is just a scoop from the inside, and the impact of what he conceals. As it has been said: "every vessel oozes with its contents".

O believers!

In addition, mockery is of several forms, including the following:

1. To ridicule the religion of Allâh, the Almighty, like saying that the teachings of Islam do not fit with contemporary changing conditions of this life, and that there is need to change a number of topics that are related to the lives of people in general and in particular. This is part of the blindness and delusion which is committed by those Allâh has made to lose the path to the truth; for Allâh, the most Purified, is the Sole Creator, and he knows the legislation that is good for the slaves in every time and place. He will not leave them in vain without the guidance commensurate with their lives. Allâh, the Most High, said,

**(** ألَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُ‌**)**

Surely, His is the Creation and Commandment [Al-A'raf: 54].

Allâh, the most Purified also said,

**(** وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ حُكۡمً۬ا لِّقَوۡمٍ۬ يُوقِنُونَ **)**

And who is better in judgement than Allâh for a people who have firm Faith [Al-Maedah: 50].

1. To ridicule the righteous people, and it is divided into sections including the following:

* Ridicule the people of knowledge, goodness and righteousness and all other believers, because of the good they bear, as it occurred in the Battle of Tabuk when the hypocrites mocked a number of people of the Qur'an, and other righteous people, as Ibn Jarir narrated the words of a man amongst them: " We have not seen people such as these our readers of the Qur'an, who are so gluttonous, lie telling, and coward during confrontation. Thereupon, a man in the council said: You have lied, and you are rather a hypocrite. I shall inform the Messenger of Allâh (May the blessings and peace of Allah be upon him). As that reached to the Messenger of Allâh, (May the blessings and peace of Allâh be upon him), verses of the Quran were revealed. Abdullah bin Umar said, I saw him clung to the nose string of the camel of the Messenger of Allâh, (May the blessings and peace of Allâh be upon him), and the stones plaguing him ,while he was saying: O Messenger of Allâh, but we were only talking idly and joking, and the Messenger of Allâh, (May the blessings and peace of Allâh be upon him), would reply to him:

**(** قُلۡ أَبِٱللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَہۡزِءُونَ (﻿٦٥﻿( لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَـٰنِكُمۡ‌ۚ **)**

Say: "Was it at Allâh, and His Ayâh (proofs, evidences, verses, lessons, signs, revelations) and His Messenger that you were mocking?" (65) Make no excuse; you have disbelieved after you had believed [At-Tawbah: 65-66].

* For a person to mock another person among the Muslims for his natural disposition or conduct, and so on. Such is forbidden, as is understood from the text of the Qur'an, because it is contempt for others, and arrogance and show of self-importance over them, as Allâh, the most High, says,

**(** يَـٰٓأَيُّہَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٌ۬ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرً۬ا مِّنۡہُمۡ وَلَا نِسَآءٌ۬ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرً۬ا مِّنۡہُنَّ‌ۖ **)**

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; Nor let (some) women scoff at other women, it may be that the latter are better than the former, [Al-Hujuraat: 11].

* For a person to mock another person among the Muslims for his religiosity and the truth he bears, while the scoffer knows what he is doing. This is contained in the words of Allâh:

**(** وَلَٮِٕن سَأَلۡتَهُمۡ لَيَقُولُنَّ إِنَّمَا ڪُنَّا نَخُوضُ وَنَلۡعَبُ‌ۚ قُلۡ أَبِٱللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَہۡزِءُونَ **)**

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations) and His Messenger that you were mocking?" [At-Tawbah: 65].

According to the fatwas of the Standing Committee, the learned scholars have said, (insulting the religion of Islam, mocking anything from the Qur'an and Sunnah, and mocking the person that adheres strictly to them such as leaving the beard to grow and observation of Hijab by a Muslim lady, is Kufr, if done by a legally obliged person. It should be explained to him that such act is Kufr. However, if he insists after having the knowledge of this rule, he becomes kafir, (a disbeliever). Allâh, the most High, says,

**(** قُلۡ أَبِٱللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَہۡزِءُونَ **)**

Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations) and His Messenger that you were mocking?" [At-Tawbah: 65].

**(** لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَـٰنِكُمۡ‌ۚ **)**

Make no excuse; you have disbelieved after you had believed [At-Tawbah: 66].

* Mocking the righteous people for the efforts they make in charitable causes whose benefit is extensive, showing contempt for their acts of worship, and trying to devalue the good they offer for the interest of the public or private. All that is motivated by malice that has filled their hearts, and the evil that took root in them and has overcome them, while its ugly effects have appeared on their tongues. Allâh, the most High says,

**(** ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِى ٱلصَّدَقَـٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡہُمۡ‌ۙ سَخِرَ ٱللَّهُ مِنۡہُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ **)**

Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them, so they mock at them (believers), Allâh will throw back their mockery on them, and they shall have a painful torment [At-Tawbah: 69].

May Allâh bless me and you in the Glorious Qur'an, and benefit me and you with the verses and wise reminder it includes.

I say what you hear and I ask Allâh, the Almighty, to forgive me and you. So, seek for His forgiveness, for He is the Oft-Forgiving, the Most Merciful.

**Second sermon:**

All praise is due and belongs to Allâh alone. May the blessings and peace of Allâh be upon the last Prophet.

O believers! A Muslim has to strive to maintain his religion and prevent it from being corrupted by things including complacency in letting the tongue to release words that have been prohibited by Islam, and which serve no other purpose than to cause imminent and future damage, if he hopes for Allâh and the Last Day. He should realize that a word jokingly uttered by one may earn him the wrath of his Lord, and he may by it go out of his religion. Another word may be a reason for Allâh to elevate someone to the degrees of pleasure, because he watched the word before letting it out of his mouth. Indeed, our Prophet Muhammad, (May the blessings and peace of Allâh be upon him), has elaborated this by saying, "One of you may speak a word that pleases Allâh, and not know how far it reaches, but Allâh will record for him as pleasure, until the Day of Resurrection due to that word. And one of you may speak a word that angers Allâh, and not know how far it reaches, but Allâh will record against him His anger, until the Day he meets Him due to that word "(Ibn Majah).

Abu Hurairah, may Allâh be pleased with him, said, I heard the Messenger of Allâh, (May the blessings and peace of Allâh be upon him), say, "Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire". (At-Tirmidhi).

In the hadith of Mu'adh, May Allâh be pleased with him, he said, "I said: O Messenger of Allâh! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'adh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought? (At-Tirmidhi(.

Dear believers, due to the seriousness of this matter, it was stated in the Qur'an that disbelief can be by a word, as in the foregoing speech about the hypocrites who mocked Allâh, His Messenger and His verses and signs, and like the words of Allâh, the Almighty about them:

**(** وَلَقَدۡ قَالُواْ كَلِمَةَ ٱلۡكُفۡرِ وَڪَفَرُواْ بَعۡدَ إِسۡلَـٰمِهِمۡ **)**

But really they said the word of disbelief, and they disbelieved after accepting Islâm [At-Tawbah: 74].

These texts indicate that disbelief is not incurred by actions only, but it may be incurred by a word, just as entering Islam is by professing a word. This is an evidence of the importance of what a human being utters with regards to good or evil, and all will be taken to account for the fruitage of his tongue, as Allâh, the most High, said,

**(** مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٌ۬ **)**

Not a word does he (or she) utter, but there is a watcher by him ready (to record it) [Qaf: 18].

And for the same justifications, Islam has prohibited sitting with the people of infidelity and hypocrisy, and ordered to depart from them, owing to the false and reprehensible words they use which contradict Allâh's command, necessitate His wrath and bring about His indignation. Therefore, He ordered to abandon them and boycott them, as long as they are engaged in what is not permissible, so that the Muslim that sits with them does not partake in their evils, out of the slip of the tongue, or keep up with the idle talk they may plunge into. Allâh, the most High, says,

**(** وَقَدۡ نَزَّلَ عَلَيۡڪُمۡ فِى ٱلۡكِتَـٰبِ أَنۡ إِذَا سَمِعۡتُمۡ ءَايَـٰتِ ٱللَّهِ يُكۡفَرُ بِہَا وَيُسۡتَہۡزَأُ بِہَا فَلَا تَقۡعُدُواْ مَعَهُمۡ حَتَّىٰ يَخُوضُواْ فِى حَدِيثٍ غَيۡرِهِۦۤ‌ۚ إِنَّكُمۡ إِذً۬ا مِّثۡلُهُمۡ‌ۗ **)**

And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely [An-Nisa: 140].

Invoke prayers and blessings of Allâh upon the one Allâh, the Most Exalted and Glorified, has commanded you to do so when He said,

**( إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا )**

Allâh sends His Salah (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salah on (ask Allâh to bless) him (Muhammad), and (you should) greet him with the Islamic way of greeting [Al-Ahzab: 56].