

Do not Ridicule Others

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Allah Almighty created human beings and raised some over others. And He made some serve others as a test and to make use of each other's services. Allah Almighty said:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا-الزُّخْرَف 32

Az Zukhruf (43) 32: **It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for**

service. But the mercy of your Lord is better than whatever they accumulate.

And these advantages in worldly matters do not necessitate a high status before Allah Almighty. Rather, people are distinguished before their Lord based on iman (faith) and righteous deeds. Allah said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ-الحجرات 13

Al Hujurat (49) 13: Indeed, the most noble of you in the sight of Allāh is the most conscious of Allah.

For this reason, people should behave with one another with good manners. So the strong should not ridicule the weak. And leaders should not mock their followers. And the rich should not humiliate the poor.

And Allah Almighty has forbidden imitating the ignorant in dealing with one another through ridicule, insults, and mocking.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ
بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ-الحجرات 11

Al Hujurat (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. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

Ridiculing people is a reprehensible behavior which describes the behavior of some of the hypocrites and disbelievers. And Allah has mentioned their

ridiculing the believers and their faulting them and putting them down. The disbelievers from Prophet Noah's, peace be upon him, people ridiculed him and the believers that followed him. Allah said:

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ-هود 38

Hud (11) 38: **And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him.**

And this was the behavior of the disbelievers from every nation. They ridiculed their messengers as Allah Almighty informed:

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ-الزُّخْرَف 7

Az Zukhruf (43) 7: **But there would not come to them a prophet except that they used to ridicule him.**

As for their ridiculing of the believers, Allah Almighty said:

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا-البقرة 212

Al Baqarah (2) 212: **Adorned for those who disbelieve is the life of this world, and they ridicule those who believe.**

As for the hypocrites, they are most in ridiculing the messengers and their followers and what the messengers came with of truth and guidance.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ-البقرة 14

Al Baqarah (2) 14: **And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."**

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And as ridicule is from the behaviors of some of the disbelievers and hypocrites, then it is not befitting for a Muslim to imitate them; such that he ridicules his Muslim brother, or faults them, or calls them names that demean them and put them down. And Allah Almighty has forbidden us from that. And the Prophet ﷺ said:

المسلم أخو المسلم لا يظلمه ولا يخذله ولا يحقره التقوى ها هنا ويشير إلى صدره ثلاث
مرات بحسب امرئ من الشر أن يحقر أخاه المسلم - رواه مسلم

A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he hold him in contempt. Taqwa (consciousness of Allah) is here [and he pointed to his chest three times]. It is evil enough for a man to hold his Muslim brother in contempt. [Muslim 2564a]

That is, it is enough evil, to have contempt for one's Muslim brother.

And ridiculing people stems from arrogance in the heart of the ridiculer. And seeing themselves above the ridiculed. So he does not see that he owes them the rights of consideration and respect. And he rejects their brotherhood, and they are his brothers in religion. And arrogance is one of the major sins. And Ibn Masood, may Allah be pleased with him, said that the Prophet ﷺ said:

لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر

He who has in his heart, arrogance as much as a grain of a mustard seed, will not enter paradise. [Muslim 91a]

The Prophet ﷺ summarized arrogance saying:

بطن الحق وغمط الناس

Arrogance is refusing the truth and disdain and belittling the people. [Jami` at-Tirmidhi 1999]

And this results from viewing oneself as perfect and others as deficient.

The motive for a person's ridicule of his Muslim brother may be his envy of a blessing that he himself does not have. And he sees that his brother does not deserve it. So his envy and the darkness of his heart reaches to the point that he ridicules his brother and disdains and belittles him, to lower his status and position so as to elevate himself. He does so to turn attention to himself. And his action says that I am more deserving than him of the favor that he has.

And ridicule leads to backbiting and it is from the major sins. For perhaps he may not be able to ridicule his brother in front of him. So he mocks him behind his back. Then it becomes both ridiculing and backbiting. And he is like the one who ate the flesh of his dead brother.

And the one who ridicules is necessarily a mocker and a scorner. Mocking directly through words by abusing and faulting people. And scorning by discrediting through actions such as gesturing with the eye, mouth or head while the person is either there or is brought up. And these two blameworthy traits describe behaviors of some of the polytheists with the Prophet ﷺ and his companions, may Allah be pleased with them. For they used to mock and scorn. So Allah Almighty revealed Surah Al Humuzah in their regard:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ-الهمزة 1

Al Humuzah (104) 1: **Woe to every scorner and mocker**

Then Almighty warned them:

نَارُ اللَّهِ الْمَوْقَدَةُ * الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ * إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ * فِي عَمَدٍ مُمَدَّدَةٍ-الهمزة 9-6

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Al Humuzah (104) 6-9: **(6) The fire of Allâh kindled, (7) Which mounts directed at the hearts. (8) Indeed, it [i.e., Hellfire] will be closed down upon them (9) In extended columns.**

So the scorner and mocker of the people is described with the traits of the polytheists. He behaves with the behavior of the people of the fire. And the warning applies to him to the extent of his scorning and mocking. And the scorner takes from some of the characteristics of the devils from which Allah commanded his Prophet to seek refuge in Allah. Allah said:

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ-المؤمنون 97-98

Al Mominoon (23) 97-98: **(97) And say, "My Lord, I seek refuge in You from the incitements of the devils, (98) And I seek refuge in You, my Lord, lest they be present with me.**

And the scorner may strive in malicious gossip and it is from the major sins. And Allah warned His Prophet ﷺ from it. Allah said:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ هَمَّازٍ مَشَاءٍ بِنَمِيمٍ-القلم 10-11

Al Qalam 10-11: **(10) And do not obey every worthless habitual swearer (11) [And] scorner, going about with malicious gossip**

And if ridicule spreads among people they call each other offensive nicknames. And they insult one another. So their hearts will diverge and their ties will dissolve. Then they become hostile and stop talking to one another, turn their backs on each other and harbor hatred. And for this reason, Allah forbid calling one another with offensive nicknames and addressing someone by a defect. Allah said:

وَلَا تَنَابَزُوا بِالْأَلْقَابِ-الحجرات 11

Al Hujurat (49) 11: **And do not call each other by [offensive] nicknames.**

Abu Jubairah Ad Dahaak, may Allah be pleased with him said:

فينا نزلت هذه الآية في بني سلمة

وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ -الحجرات 11

Allah's words were revealed concerning us, Bani Salamah:

Al Hujurat (49) 11: **And do not call each other by [offensive] nicknames.**

Wretched is the name [i.e., mention] of disobedience after [one's] faith.

قدم علينا رسول الله صلى الله عليه وسلم وليس منا رجل إلا وله اسمان أو ثلاثة فجعل النبي صلى الله عليه وسلم يقول "يا فلان،" فيقولون: "مه يا رسول الله، إنه يغضب من هذا الاسم فأنزلت هذه الآية" رواه أبو داود.

When the Messenger of Allah ﷺ came to us, a man among us would have two or three names, and the Prophet ﷺ would say: oh so and so (calling him by one of those names), Then they would say: O Messenger of Allah ﷺ, he gets angry from that name, so this verse was revealed. [Abu Dawood 4962]

And when Aisha, may Allah be pleased with her, spoke behind Safiyah's, may Allah be pleased with her, back, the Prophet ﷺ became angry with her and clarified the enormity of her action. As Aisha, may Allah be pleased with her, narrated:

قلت للنبي صلى الله عليه وسلم "حسبك من صفة كذا وكذا فقال: لقد قلت كلمة لو مزجت بماء البحر لمزجته، قالت عائشة رضي الله عنها: وحكيث له إنسانا فقال: ما أحب أني حكيث إنسانا وأن لي كذا وكذا" رواه أبو داود.

I said to the Prophet ﷺ : "Such and such thing of Safiyyah (May Allah be pleased with her) is sufficient for you." (She meant her short stature). So he said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am paid) in return such and such." [Abu Dawood 4875]

Indeed ridiculing people is door of enormous evil. It opens the doors of scorning, mocking, backbiting and malicious gossip. And it fills the hearts with grudges, hate and enmity. And it is a sufficient deterrent from ridiculing others that it is the characteristic of the inhabitants of hell. So it is incumbent upon every Muslim to guard his tongue. And to be cautious with his words and actions so that he will be among the successful.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

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Our righteous predecessors, may Allah Almighty have mercy on them, used to refrain from faulting, insulting and ridiculing others to safeguard the brotherhood and harmony of the hearts; and out of fear of sin, and wariness of falling into the faults of the people of shortcomings. Ibn Masoud, may Allah be pleased with him, was one of the most strict people in that regard to the point that it was narrated that he said: If I ridiculed a dog, I would fear that I would become a dog. And he, may Allah be pleased with him, said: The affliction is brought upon by what you say (speaking about the affliction of others).

And Al-Kisaa'ey and Al-Yazidi gathered with Al-Rashid, then the time came for a prayer in which the recitation is audible. So Al-Kisaa'ey was put forth to lead the prayer and he fumbled in reciting the Surah "Qul Ya Ayuhaa Al Kafiroon". So when the prayer concluded, Al-Yazidi said, the reciter of the people of Kufa fumbles when reciting "Qul Ya Ayuhaa Al Kafiroon". Then when it became time for a prayer in which the recitation is audible, Al-Yazidi was put forth to lead the prayer and he fumbled while reciting Surah Al Fatiha. So when he concluded the prayer he said: Safeguard your tongue, Do not say, for you will be afflicted by what you say.

Ibrahim al-Nakha'ee, may Allah have mercy on him, used to say: I see something that I hate, but what prevents me from speaking about it is fear that I will be afflicted with the like of it.

Yahya bin Jaber, may Allah have mercy on him, said, No man ever reproaches a man with a fault except that Allah afflicts him with a similar fault.

This is an observed reality, and a person may find it in himself. A person ridicules someone because of one of his traits, or because of an action that he did. Then later he does the same action or exhibits the trait that he previously faulted or laughed about. And that happens sooner or later.

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And if it does not afflict him, then it afflicts his children. And this is a recompense from the same type as the deed. And your Lord does not wrong anyone.

Oh Allah, make us among those who are cautious with our words and treat people with the utmost respect and distance us from the blameworthy traits of ridiculing, mocking and scorning. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُم بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

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

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يُغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلَ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

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Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.