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Islam Attitude of "Blasphemy" Contempt of Religions: A Comparative Study in Light of the Prophet's Biography Al-Sira Al-Nabawiyya

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Abstract

Islam guarantees responsible freedom in all its forms, whether it be freedom of opinion, thought, or belief. By responsible freedom, it means that it is constrained by Sharia regulations and conditions that limit it to respect the rights of others and religious beliefs. The Holy Quran Prophetic biography is filled with vivid historical examples that teach us how the Prophet, peace be upon him, expressed himself responsibly and dealt with those who abused their right to expression. This is achieved through a comprehensive jurisprudence that balances between interests and harms, while also considering the objectives of Sharia to preserve the cohesion of society and promote peaceful coexistence based on mutual respect. This should not compromise the role of Muslims in conveying the message and spreading Islam. The research aims to elucidate the relationship between freedom as a human demand and the respect for religions, which is a human and legal requirement. It explores how the Prophetic biography established a purposive approach to address the phenomenon of blasphemy preventively through a comprehensive system of principles and as a remedy by responsibly dealing with the phenomenon, restraining its impact, and shielding society from its harm.

Keywords: *Jurisprudence, Blasphemy, Objectives, Prophetic Biography, Fiqh.*

1. Introduction

Praise be to Allah, whose authority encompasses everything, and whose mercy extends to all. May peace and blessings be upon the guided mercy, the beacon of life, our master Muhammad, and upon his family and companions.

Now, concerning the matter at hand:

The Islamic religion, with its values and foundations that shape societies, advocates for the acceptance of diversity while emphasizing the principle of coexistence built on respect and the avoidance of disparaging other religions. Although termed heavenly religions, some have been subject to distortion and substitution. They cannot, under any circumstances, be acknowledged as equal to Islam in terms of acceptance, as stated in the Holy Quran: "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (The Holy Quran 3:85). However, this does not prevent granting freedom of belief to those who choose it as an alternative to the true religion, without insulting Islam and its followers.

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The Holy Quran serves as a constitution for the Muslim community, regulating internal relations among Muslim individuals and their interactions with non-Muslims sharing the same land. It also governs external relations with neighboring nations based on civil security, coexistence, equality, mutual respect devoid of racial discrimination, and social disdain.

Research Questions

- ❖ What is the prophetic approach followed in determining freedom, and what are its limits?
- ❖ What is the objective view adopted by the Sharia and the purified biography of the Prophet regarding the relationship between freedom of belief and opinion, and between contempt of religions and trembling, in an attempt to reach an approach and comparison between the legal view and the human view?

Research Importance

The importance of this research is evident as it addresses a sensitive topic that invites discussion and contemplation whenever new events unfold on the global stage. It delves into the phenomenon where Islam and its sacred values are subjected to insult under the guise of international protection and in the name of freedom of expression. This situation allows individuals to say and do as they please, regardless of the consequences of their actions, including disrespect towards others and their sacred beliefs. Such actions have the potential to fuel anger and unrest.

Research Aims

The research aims to:

1. Explaining the means approved by Sharia law to defend the sanctities of Islam, and to respond to the slander and contempt of religions.
2. Identifying the objective view adopted by Sharia law and the purified biography of the Prophet regarding the relationship between freedom of belief and opinion, and between contempt of religions and trembling, in an attempt to reach an approach and comparison between the legal view and the human view.

2. Literature Review

A. Previous Studies

- Contempt of religions between the current position of international law and the position of international Islamic jurisprudence: research published in the Journal of Law and Human Sciences, issue December 16, 2013, Zian Ashour University in Djelfa, researcher Makhlof Dadi. The research aimed to explore the position of international law on the issue of contempt of religions, and also aimed to root the issue scientifically. And legally, through the work of Islamic jurists on legal texts, tracing traces and biographies, and everything related to it. Among the most important results reached by the research:

- The issue of contempt of religions will remain without international treatment because there are no conclusive legal rules in international law that prevent contempt of religions.
- The West's refusal to condemn contempt of religions is not based, as it claims, on protecting the right to opinion and thought, but rather is based on a cumulative legacy and doctrinal reasons.
- International Islamic law has stipulated strict rules and lofty principles that preceded international law, and adopting its principles in this case is sufficient to establish the foundations and principles of respect and peaceful coexistence.

B. Criminalizing Insulting Religions or (Contempt of Religions) from an Islamic Perspective

Research published in the Annals of the University of Algiers (Al-Tayeb, December 28, 2015). The study aimed to reveal the criminalization of insulting religions or (contempt of religions) from an Islamic perspective. The study also spoke about the fact that Islam is the final heavenly message to the earth, and therefore it includes reasons for survival and factors of development, considering that this is a universal Sunnah. This comes from the universal call of Islam and its comprehensive principles of care and care for all human races and followers of different religions.

The study revealed that a devout Muslim, who holds his religion dear, does not accept insults or humiliation directed towards his faith and Prophet. This is because Islam is not just a belief system but a commitment that shapes the daily lives of Muslims, representing a sacred trust in the hearts of its followers. The study concluded by emphasizing that religions, all of which were revealed by the Almighty God for humanity, serve as guidelines to be practiced and passed on to future generations. It advocates learning, respecting, and refraining from any form of disrespect towards them because they are considered sacred by Allah. Hence, the duty of every individual, regardless of their beliefs or inclinations, is not to impose their thoughts, biases, or restrictions on others.

C. International Forum: "Insulting Islamic Sanctities between the Contexts of Freedom of Expression and the Perpetrators of Hatred:"

Held by the National Center for Research in Islamic Sciences and Civilization, Algeria, remotely: December 28/29, 2021, AD,

Under the leadership of Dr. Omrani Belkheir, via remote lecture technology (Zoom), in which more than 150 participants participated.

The aim of the forum is to address the insult to Islamic sanctities, especially to its the Holy Quran Prophet Muhammad, may God bless him and grant him peace, in an attempt to contribute to analyzing these practices, clarifying their repercussions, clarifying the difference between freedom of expression and hate speech, and finding legal and practical ways to address the phenomenon, within the following topics:

The first: Holy things in Islam: their explanation, their ranks, and their sanctity.

The second: Forms of insulting Islamic sanctities (drawings, writing, representation).

The third: The boundaries between scientific criticism, abuse, and freedom of expression.

The fourth: The political, economic, social, and psychological effects of insulting Islamic sanctities.

The fifth: The position of religions and international laws on the issue of insulting the sacred.

The sixth: Ways to combat insults to Islamic sanctities and address hate speech.

The seventh: Examples of individual and collective efforts made to address abuse of sanctities.

The participants concluded the following recommendations:

- Emphasizing the adoption of the Qur'anic approach in dealing with issues related to insulting religions and sanctities in general, and Islamic sanctities in particular, according to a clear vision and an ongoing strategy and not immediate, improvised reactions.
- Work to expose and document Zionist practices that affect Islamic sanctities in Palestine,

and to protect and defend them.

- The necessity of exploiting the media, cinematic production, dramas, cartoons, and social media to correct the image of Islam among others, to introduce the Prophet, may God bless him and grant him peace, and the eminence of Islam, and to confront systematic campaigns of abuse.
- Establishing scientific forums between followers of religions to criminalize insulting religious sanctities and their symbols within the framework of dialogue between followers of religions.
- The necessity of awareness of the real contents - the background - of Western media discourse, dismantling duality, analyzing it, scrutinizing it, and directing it towards constructive thinking instead of consuming concepts and terminology that only serve those who engineer and structure them.
- Using translation as a means of confronting the insult to Islamic sanctities and highlighting the positive role it can play in repelling hate speech, especially if it is among the skilled people with pure hearts and intelligent minds.
- Submitting proposals to countries and international bodies to issue laws criminalizing contempt of religions, activating judicial follow-up against those who committed this, and mobilizing the efforts of official and international civil organizations to come up with similar visions formulated in a code of honor that rejects contempt of religions and sanctities, calls for respect and dialogue, and rejects violence in whatever form it may be. Its sources and justifications.
- Working to find a unified Islamic reference in the West to confront the insult to Islamic sanctities and distorting the image of Muslims, and to begin establishing observatories to document acts of insult to Islamic sanctities in all their forms and sources in order to find the most effective ways to respond to them and dry up their sources.
- Make more efforts in writing books and holding lectures and scientific events that respond to suspicions and correct the image of Islam according to the approach of moderation and moderation, away from extremism, violence and misunderstanding.
- Activating the economic boycott and reducing the diplomatic representation of countries that insult Islamic sanctities.
- The participants appreciate all the efforts of philanthropists, whether collective or individual, Islamic, or non-Islamic, to defend the holy sites and confront hate speech. They also raise the highest meanings of appreciation and respect for the Islamic and Arab peoples who rose to defend their Prophet, may God bless him and grant him peace, and defend the sanctities of Islam and its sanctities.

The conference, as evident from the titles of its axes, delves into all aspects related to the subject of insulting religions, especially concerning the Prophet (peace be upon him). Our research intersects with its third: the delineation between scientific criticism, insult, and freedom of expression. However, we were unable to access the conference's research specifically related to this for further examination.

3. Methodology

In this research, the inductive, descriptive, deductive, and analytical approach was used as the most appropriate for the subject of the study, through extrapolating relevant topics and

studying them through interpretation, evaluation, and conclusion. To produce a clear vision of the role of the fragrant Prophet's biography in balancing freedom and responsibility to prevent the phenomenon of contempt for religions, and to invest this in the contemporary reality of Muslims.

Definition of Contempt of Religions

There have been many attempts to define the term contempt of religions, including: "It is every act that would challenge religion, or harm symbols, sanctities, or religious rituals, whether through ridicule, belittlement, or defamation, which necessitates the punishment of its perpetrator" (Al Mazroui, 2016: p.: 25) Among them: "Contempt of religions means despising them and insulting their adherents, or what a person has embraced and believes in." (Dahmash: p. 193)

Contempt of religion is also called blasphemy (some Arab legislation uses this term, including the Omani legislator who stipulated in the first paragraph of Article 209 of the Penal Code that anyone who publicly blasphemes the Divine Glory shall be punished with imprisonment from ten days to three years or a fine from five to five hundred riyals. Or on the great prophets - and the Lebanese legislator also stipulates in Article 473 of the Penal Code that anyone who blasphemes the name of God in public shall be punished with imprisonment from a month to a year. (Dahmash: p. 193.) It may sometimes be called trembling, which is: "causing disturbance in the soul by word or deed." Or something else" (Qasim, 2015: p. 16)

Among the legal definitions, we mention the UAE Anti-Discrimination and Hatred Law's definition of contempt of religions as: "Every act that would insult the divine entity, religions, prophets, messengers, divine books, or places of worship in accordance with the provisions of this decree law." (Article No. 1 of the Anti-Discrimination and Hatred Law) Emirati No. 2 of 2015, Issue No. 582 2015.(

1. The Duality of Freedom of Expression and Belief and Contempt of Religions

The jurists have emphasized the street's longing for freedom. One of the greatest goals of Islamic politics was to stop the cruelty of oppressive, tyrannical nations, and to seek justice from the strong for the weak. Islam has given priority to the factors of freedom over the factors of slavery, combining the spread of freedom and the preservation of world order, by stopping many of the causes of slavery, and limiting it. On the cause of captivity in particular, it abolished voluntary slavery, slavery for the sake of a crime, slavery for debt, slavery during strife and internal wars, and slavery of freed slaves. Islam dealt with existing slavery of all kinds with levers that prevent its harm (Ibn Ashour: 2/131), considering that the origin of people is freedom. Because they are the children of Adam and Eve - peace be upon them - and they were free (Al-Hamwi, 2/341).

Because freedom is the spirit of Islam, and it is one of its greatest objectives, it differs in its meaning from the Western concept of freedom. Its pillars are supported by two great principles: consultation (Shura) and equality. Through consultation, rights are distinguished, and through equality, its components are organized, and its influence is expanded. Each of these two principles elevates Islam and upholds them. (Al-Khadir: p.17)

Moreover, freedom in Islam revolves within its framework and is constrained by its limitations, considering it an integral part of the Muslim's life. Religious conscientiousness appears as a guide to goodness and a deterrent from evil, preventing individual selfishness from prevailing, and ensuring that an individual does not dissolve into the community to the extent that he loses

his identity.

Islam is a religion that invites people to it but does not force them onto it. There is no benefit in compelling the limbs and the heart to embrace what is rejected, especially with the clarity of evidence and the strength of the arguments that negate the need for coercion. Instead, it is a choice followed by consequences: "Say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.' Indeed, we have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place." (The Holy Quran, Al-Kahf: 29).

As the scholar Al-Tahir ibn Ashur states in his book "Al-Tahrir wa Al-Tanwir": "The negation of coercion is a statement that implies prohibition. What is meant is the negation of the reasons for coercion in the rulings of Islam, meaning do not force anyone to follow Islam forcibly. The negation is mentioned in a general sense, which is a clear indication of the invalidation of coercion in matters of religion in all its forms." (Ibn Ashur: 3/26)

A Muslim has the freedom to think, inquire, and question, but does not have the freedom to abandon the religion. This is not a restriction on intellect but rather a protection against frivolity after recognizing the truth. As for non-Muslims, they have the freedom to think and believe as long as they do not exceed the Sharia boundaries, some of which may have penalties in the Sharia, including the loss of life, as stated.

Islamic law also emphasizes the establishment and affirmation of personal freedom as a legitimate objective that enables individuals to fulfill their role as stewards. It considers personal freedom as a stable foundation and an established right, prohibiting any attack on an individual's life, security, wealth, and dignity, and preventing any transgression beyond that unless justified by Sharia. (Al-Umairi, p. 223)

2. The Prophetic Approach to Dealing with Contempt of Religions

The observer of the Prophet's biography clearly becomes clear to him the purposes of the Law in preserving the religion from mockery of the sacred, as a protection and a cure, as historical evidence combines to confirm the Law's keenness to prevent it, starting with a system of rules and controls that protect the religion from trembling, and cut off the path to it by cutting off its causes, in accordance with the rules of pretexts and means. Considering the consequences of actions and words, including:

4. Legislating Preventive Methods to Protect Religion from Ridicule and Narrow the Circle of Harm

Islam urges respect for others and peaceful coexistence with them, and sets many controls and restrictions on Muslims towards other religions, including:

1. Prohibition of Cursing Infidel Gods

One of the most significant examples that repeatedly come up when studying the principle of blocking the means and its justification is the prohibition from Allah Almighty for Muslims to insult the gods of the polytheists. Even though these are not actual deities, the Quran metaphorically expresses them as such. Allah says: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, we have pleasing to every

community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." (The Holy Quran, Al-An'am: 108).

Allah has forbidden Muslims from insulting the false gods worshiped by the polytheists, even though they are false, so that it does not become a justification for the polytheists to insult the true God, triumphing their false gods and treating Muslims in a similar manner.

Ibn Kathir commented on this by saying: "Allah prohibits His Messenger (peace be upon him) and the believers from insulting the false gods of the polytheists, even though there might be some benefit in doing so. However, the harm resulting from it is greater, as it would lead to the polytheists insulting Allah, the true God, in retaliation. This is a victory for their false gods and mistreatment of the Muslims in response to what they say".

Imam As-Saadi stated: "Allah prohibits the believers from something that was originally permissible, even recommended. It is the act of insulting the gods of the polytheists, which they have taken as partners with Allah. They seek nearness to Allah by demeaning and insulting these gods. However, since such insult may lead to the polytheists insulting the Lord of the worlds, the One who deserves all glorification and purity from any flaw or defect, Allah forbids insulting the gods of the polytheists. This is because they zealously defend their religion, and they have a strong allegiance to it. Every nation believes that its deeds are good, and they reject any criticism. Even to the extent that some Muslims insult the false gods of the polytheists, but the polytheists insult Allah, the Lord of the worlds. Muslims are protected because they insult what the polytheists hold sacred".

2. Belief in all the Prophets

Belief in the prophets of Allah and His messengers is one of the pillars of faith and a fundamental principle. A person's faith is not valid unless they believe in them, along with the conviction that Islam abrogated their laws. Allah says: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear, and we obey. [Grant us] Your forgiveness, our Lord. To You is the final destination.'" (The Holy Quran, Al-Baqarah: 285).

Ibn Kathir explained: "The believers believe that Allah is One, Eternal, without any partner. They believe in all the prophets, messengers, and books revealed from the heavens to Allah's servants, the messengers. They do not distinguish between any of them; they believe in all of them without making distinctions. They believe in some of them and disbelieve in others. Rather, they consider all of them to be truthful, righteous, rightly guided, and guiding people to the path of goodness".

Ibn Al-Khatib mentioned in the interpretation of Allah's saying: "Say, 'We have believed in Allah and in what was revealed to us and what was revealed to Ibrahim, Isma'il, Ishaq, Ya'qub, and the Descendants, and in what was given to Musa, Isa, and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him.'" (The Holy Quran, Al-A'raf: 84). "Belief in Allah was mentioned before belief in the prophets because faith in Allah is the foundation of faith in prophethood. Then, in the second position, the mention of belief in what was revealed to the Prophet, as the books of other prophets were distorted and altered. There is no way to know their true conditions except by believing in what was revealed to Muhammad (peace be upon him). It is as if what was revealed to Muhammad (peace be upon him) is the foundation for what was revealed to all other prophets. Therefore,

it is prioritized. In the third position, the mention of some prophets who are recognized by the People of the Book, even though they differ in their prophethood. The Asbat are the descendants of Jacob, whom Allah mentioned in Surah Al-A'raf".

3. Prohibition of Preferring the Prophets to one another

The Prophet Muhammad (peace be upon him) prohibited the preference of himself over other prophets, especially in a context of boasting or diminishing other prophets. Abu Huraira reported that a Jewish man displayed his goods, and someone gave him something he disliked. The man said, "No, by Him who chose Moses over all the people!" Hearing this, a man from the Ansar stood up, approached him, slapped him on the face, and said, "You say: By Him who chose Moses (over all the people), whereas the Prophet (peace be upon him) is among us!" The Jew came to the Prophet (peace be upon him) and complained about the incident. The Prophet's face changed color, and he said, "Do not prefer me over other prophets. On the Day of Resurrection, people will faint, and I will be the first to regain consciousness. I will find Moses taking hold of the Throne. I do not know whether he has fainted before me or has been exempted because of his unconsciousness at the Tur (mountain) incident." The Prophet (peace be upon him) then said, "Do not prefer one prophet over another." (Sahih al-Bukhari, Book 3, Hadith 254)

This hadith emphasizes the humility and equality of all prophets. The Prophet Muhammad (peace be upon him) warned against favoring one prophet over another, stressing that they all have a significant role in the divine plan, and none should be elevated above the rest. The ultimate judgment of their status will be in the Hereafter, and people are advised not to speculate or engage in comparisons that may lead to pride or disrespect.

This prohibition does not contradict other Qur'anic verses, including: "Those are the messengers; We preferred some of them over others" (Al-Baqarah: 253); Because the preference or choice that is forbidden in the previous hadith, as Judge Iyad, may God have mercy on him, says, is out of humility, or as a deterrent from a preference that necessitates a pure quality, or a temptation that leads to fanaticism and ignorant fever, or this was before he knew that he was the son of Adam, and God knows best. (Al-Harawi: 1/483).

Ibn Katheer said that the prohibition may have several forms:

First: This was before he knew about preference, and this consideration.

Second: He said this out of civility and humility.

Third: This prohibits preferring such a situation in which they are judged when quarreling or quarreling.

Fourth: Do not give up just because of feelings and nervousness.

Fifth: It is not a preferential number for the new season. It is up to God Almighty, and you must obey and submit to Him and believe in Him. (Ibn Kathir: 1/571).

Ibn Kathir, may Allah have mercy on him, stated: "There is no disagreement that the Messengers are superior to the rest of the prophets, and that those with firm determination among them are the most superior. They are the five mentioned explicitly in the verse: 'And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary.' (The Holy Quran, Al-Ahzab: 7). There is no disagreement that Muhammad, peace be upon him, is the most superior among

them, followed by Abraham, and then Moses according to the well-known view. We have elaborated on this with its evidence in other contexts, and Allah is the Guide." (Ibn Kathir, *Tafsir Ibn Kathir*, 5/87-88)

This statement by Ibn Kathir affirms the hierarchy among the prophets, with the Messengers being superior to other prophets, and those with strong determination (*ulul azm*) being the most distinguished among the Messengers. The specific mention of five prophets in the Quranic verse highlights their exceptional status. According to Ibn Kathir, the Prophet Muhammad (peace be upon him) holds the highest rank among all the prophets, followed by Abraham and then Moses. The scholar emphasizes that this understanding is supported by various evidence found in various parts of Islamic teachings.

4. Preventing Means of Contempt as much as Possible

The Sharia, in its wisdom, emphasizes blocking the path for those who mock sacred religious values. Similar to the prohibition on Muslims insulting the deities of polytheists, they are also prohibited from using words that might lead to mocking the Prophet Muhammad (peace be upon him) through ridicule and mockery. This is evident in the Holy Quranic verse: "O you who have believed, do not say [to the Prophet], 'Ra'ina' but say, 'Unzurna' and listen. And for the disbelievers is a painful punishment." (The Holy Quran, Al-Baqarah: 104).

Ibn Zaid commented on this verse, saying: "'Ra'ina' is what some people used to say, meaning, 'We hear and disobey.' 'And listen' – say, 'Unzurna' (look upon us) – they used to look at the Prophet (peace be upon him), speak to him, ask him, and he would respond to them." (Al-Tabari: 2/461).

Al-Wahidi also explained this verse, stating: "The Muslims used to say to the Prophet (peace be upon him), 'Ra'ina,' and this was an ugly term in the Jewish language. When they heard the Muslims using it, they found it amusing and started saying it to the Prophet (peace be upon him) while laughing among themselves. Allah then prohibited the believers from using this term and revealed this verse, instructing them to say instead, 'Unzurna' (look upon us). This means: Look at us so that we may understand what you are saying. 'And listen' means: Obey, and stop using this word, as obedience is achieved through listening." (Al-Wahidi: p. 132).

5. Combating the Air Response to Insults to Religion, Including

Imposing Punishment on the Mocker :The scholars mentioned that the reason for the revelation of the verse: "And if you ask them, they will surely say, 'We were only conversing and playing.' Say, 'Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.'" (The Holy Quran, At-Tawbah: 65-66), was that a hypocritical man said during the Tabuk expedition: "I have not seen any people more avid for food, more lying in speech, and more cowardly in the face of the enemy than your companions," referring to the Prophet Muhammad (peace be upon him) and his companions. Upon hearing this, Awf bin Malik (may Allah be pleased with him) said, "You lie! But you are a hypocrite. I will inform the Messenger of Allah about this." Awf went to inform the Prophet, but he found that the Qur'an had preceded him. When he approached the Prophet, who was preparing to travel, Awf said, "O Messenger of Allah, we were only indulging in play and idle talk on our journey, but this man is spreading false accusations against us." Ibn Umar commented, "It is as if I can see him hanging onto the neck of the Prophet's she-camel,

and the stones were falling on his feet, while he was saying, 'We were only indulging in play and idle talk,' and the Prophet was saying, 'Say, is it Allah and His verses and His Messenger that you were mocking?' He did not turn towards him, and he did not say anything more." (Al-Wahidi, Al-Tafsir Al-Basit: 10/535).

The jurist Qadi Abu Bakr ibn al-Arabi said: "What they said whether serious or in jest, constitutes disbelief. There is no disagreement among the Ummah about it." (Ibn al-Arabi: 2/543)

Insulting the prophets is a forbidden form of disbelief for Muslims and non-Muslims alike, subject to punishment. Muhammad ibn Rushd stated: "As for the one who denies what was revealed to a prophet, such as saying that Allah did not reveal the Torah to Moses or the Gospel to Jesus or denies the prophethood of any of them by claiming that he was not a prophet, then this is explicit disbelief. If he openly declares it, he should be asked to repent. If he repents, it is accepted; otherwise, he should be killed. If he hides it and later reveals it, he should be killed without being given the chance to repent because this is the established ruling. If he is imprisoned until he admits it, and then persists, he is to be killed. This is the consensus of scholars." (Ibn Rushd: 16/416)

Ibn Taymiyyah stated about the ruling on those who insult the Prophet (peace be upon him): "This is the consensus of the majority of scholars. Ibn al-Mundhir said: 'The common people and the scholars unanimously agreed that the one who insults the Prophet (peace be upon him) should be killed.' Malik, al-Layth, Ahmad, Ishaq, and the Shafi'i school all held this view. However, there is a narration attributed to al-Nu'man that the person who insults the Prophet (peace be upon him) is not to be killed, meaning someone upon whom the obligation of monotheism (Tawhid) is greater, given his state of disbelief. Abu Bakr al-Farisi, a companion of al-Shafi'i, narrated consensus among Muslims on killing and declaring apostasy for those who insult the Prophet (peace be upon him). This consensus is understood to refer to the consensus of the earliest generation of companions and their followers. Alternatively, he may have meant their consensus on the obligation to kill and declare apostasy for anyone insulting the Prophet (peace be upon him), and this is also the view upheld by al-Qadi 'Iyad, who said: 'The Ummah has agreed on killing and declaring apostasy for those who insult the Prophet (peace be upon him).'" (Ibn Taymiyyah, Al-Sarim al-Maslul, p. 3).

The Companions, may God be pleased with them, were very zealous for the religion and its sanctities. They ransomed it with money, honor, and sacrifice, and wore a quintal and a qatmir for it. The examples in the purified biography of the Prophet are too numerous to list. We mention among them what Sheikh Al-Islam Ibn Taymiyyah mentioned in his book Sky Al-Masloul, "The Messenger of God - May God's prayers and peace be upon him - he sent an army that included Abdullah bin Rawahah and Jabir.

When they were in line with the polytheists, a man from among them came cursing the Messenger of God, and a man from the resistance stood up and said: I am so-and-so, the son of so-and-so, and my mother is so-and-so, so he cursed me and my mother, and stopped cursing the Messenger of God - may God's prayers and peace be upon him. And peace be upon him - peace be upon him -, but that only increased his temptation, so he repeated the same, and the man repeated the same, and said on the third time: If you return, I will destroy you with my sword, so he returned, so the man attacked him, and he turned away, so the man followed him until the lines of the polytheists, so he struck him with his sword, and surrounded him. The polytheists killed him, and the Messenger of God, may God bless him and grant him peace, said: "Do you marvel at a man who supported

God and His Messenger?" Then the man was healed of his wounds, and he converted to Islam, so he was called "al-Rahil." (Ibn Taymiyyah: p. 149)

Narrated by Ali (may Allah be pleased with him): "A Jewish woman used to abuse the Prophet (peace be upon him) and harm him. A man strangled her until she died. The Messenger of Allah (peace be upon him) then declared that her blood was not permissible." (Abu Dawood, Sunan, Book of Hudud, Chapter: Judgment regarding the one who insults the Prophet, Hadith: 4362).

Also narrated by Abu Barzah: "A man insulted Abu Bakr, and I said, 'Should I not strike his neck, O Caliph of the Messenger of Allah?' He replied, 'No, this is not permissible for anyone after the Messenger of Allah.'" (Al-Bayhaqi, Sunan, Book of Marriage, Hadith: 13377)

Using Poetry to Respond to Poets

The origins of praising the Prophet (peace be upon him) can be traced back to the historical debate that arose among the poets of the Quraysh. These poets enlisted themselves to defend the Qurayshi leadership against the Islamic call on one side and the Prophet Muhammad (peace be upon him) and his companions on the other. The Prophet was not a poet and did not speak in verse, but the hostile poetic campaigns and his recognition of the influence of poetry and poets in pre-Islamic society allowed Muslim poets to respond to the attacks of their enemies using the same poetic form.

It is known that the Prophet took care of these poets, elevating their status and favoring them in many ways. He acknowledged the importance of their role in refuting the claims of the polytheists of Mecca and their poets. Hassan ibn Thabit, the poet of the Prophet (peace be upon him), played a crucial role in this context, and his poems became an endless source of inspiration for later poets, including those from the generation of followers and their followers. (Al-Halabi: 2/20).

You satirized Muhammad, I responded to him, with God is the reward.

For my father, his father, my offer to protect Muhammad from you.

This type of reciprocating treatment in responding to mistreatment is exemplified in an incident narrated by Aisha (may Allah be pleased with her). A group from the Jews sought permission to visit the Prophet Muhammad (peace be upon him), and when they entered, they greeted him with the words "As-samu 'alaykum" (death be upon you) instead of the customary "As-salamu 'alaykum" (peace be upon you). In response, Aisha said, "Rather, death and curse be upon you".

Upon hearing this, the Prophet (peace be upon him) advised Aisha, saying, "O Aisha! Allah loves gentleness in all matters." Aisha replied, "Did you not hear what they said?" The Prophet (peace be upon him) affirmed, "I have already said, 'And upon you.'" (Muslim, Sahih, Book of Greetings, 4/706, Hadith 2165)

Ignore Method

Ignorance was one of the Muslims' weapons in their psychological war against their enemies. Their slogan was: (Delay falsehood by remaining silent about it). The result of this was that much satirical poetry did not reach us because the Companions ignored it and did not transmit it until it disappeared. On the other hand, they transmitted poems of praise, and history preserved them. Bit by bit.

It is the intended understanding of the Companions in how to deal with crises, and in how to sequence reactions regulated by the jurisprudence of principles, and in it, averting evils is given precedence over bringing about benefits. So, whoever they prevailed over him, and his tremors were confirmed, they killed him, and whatever hair he had, they killed him, and replaced him with fragrant perfume, and it was as narrated by Abu Naim. In “Al-Hilyah” on the authority of Omar, may God be pleased with him, he said: “Indeed, Allah has servants who kill falsehood by abandoning it, and revive the truth by remembrance of it.” (Al-Isfahani, Hilyat Al-Awliya’: 1/55).

Then God Almighty was on the lookout for everyone who mocked the prophets and messengers, as God Almighty said: “And indeed messengers before you were mocked, but those who mocked them were overtaken by that which they used to mock.” (the Holy Quran: Al-An’am: 10), and God Almighty said: “And if you asked them, they would say, ‘It is only We used to go about and play. Say, ‘Is it Allah and His signs and His Messenger that you mock?’” (The Holy Quran Qur’an: At-Tawbah: 65). (The Holy Quran: Al-Hijr: 95).

Imam al-Bukhari narrated in his Sahih from Abdul Aziz bin Suhayb, from Anas, who said: "There was a man who was a Christian, then he embraced Islam, and he recited Al-Baqarah and Al-Imran, and he used to write for the Prophet (peace be upon him). Then he turned back to Christianity and used to say, 'Muhammad does not know what I have written for him.' So, he died, and they buried him, but in the morning, they saw that the earth had thrown his body out. They said, 'This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them.' They again dug the grave deeply for him, but in the morning, they again saw that the earth had thrown his body out. They said, 'This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.' They dug the grave for him as deep as they could, but in the morning, they again saw that the earth had thrown his body out. So, they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground)".

This incident highlights the need for Muslims to adopt a thoughtful and purposeful approach, especially when facing ridicule and mockery directed at their religion. It underscores the importance of not responding in an excessive or unorganized manner to provocations, as such reactions may unintentionally elevate the status of the provocateurs and perpetuate their negative impact. Instead, a measured and strategic response is crucial to safeguard the reputation of faith and prevent the perpetuation of harmful content.

6. Conclusions

Freedom of thought and thinking is absolutely guaranteed, but freedom of desire is restricted. It is unacceptable for minds to rush after desires and instincts. Because human energy is limited, and if it is exhausted in amusement, foolishness, and promiscuity, there is nothing left in it that will push it to the serious path and guide it to the path of truth and goodness (Ibn Hamid, p. 24).

This research concluded a set of results:

1. Islam took care to preserve freedom as well as the rights of God and society, so it restricted freedom with controls and restrictions that protected it from bad exploitation.
2. Dishonesty and contempt of the sacred are forbidden by law and require punishments and reinforcements for those who commit them.

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