

SALAAM FOR A FAASIQ

Written by Administrator
Monday, 13 May 2019 15:33 -

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RESPONSE TO THE BAATIL FATWA

A Brother from Bangladesh writes:

BismillahirRahmanirRahim

I have come across an article in Majlis Vol 25 No.02 where it is mentioned that Greeting a Faasiq is Haraam. But, in our country, some Ulama have ruled that for Tablighi purpose, Salaam may be given. If Salaam is given to bring a Faasiq close to Deen, then it will not be Makruh.

I had received a mail on 16th December 2015 from Darul Iftaa Mahmudiyya un which Mufti Ebrahim Desai also passed the verdict of permissibility (refer to the trailing mail).So What should we practice ?

The following is the fatwa of Darul Ifta Mahmudiyyah:

Initiate Salaam with a Faasiq?

Question:

1) Is it permissible to initiate salaam with a faasiq (like a clean shaven and/or izaar below ankles)?

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2) Is it permissible to smile at them?

3) As fisq and fujoor is widespread, how should we uphold the Sunnah of Smiling in public?

Answer:

**In the Name of Allah, the Most Gracious, the Most Merciful.
As-salāmu 'alaykumwa-rahmatullāhiwa-barakātuh.**

You enquire how should one deal with a fasiq especially in this era where fisq is common and whether one can make Salaam to a fasiq and smile at them. Your question is relevant to our times.

A fasiq is he who commits a major sin and invokes the wrath and anger of Allah on him . This is a serious issue. If we show complacency to a fasiq and don't care of the sin he commits, it is an expression of disregard to Allah. Such an attitude also makes one deserving of the wrath and anger of Allah. It is for this reason that praising and honouring a fasiq is prohibited.

Rasulullah ﷺ has said in a hadith,

ﷺ : " ﷺ " ﷺ

It is reported from Anas (Radiallahu Anhu) he says, that Rasulallah ﷺ .earth on praised is Fasiq a when angered is waja' Azza' Allah verily ,said ﷺ

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It should also be noted that we have the responsibility to correct and reform people around us. Allah says,

وَاللَّهُ يَهْتَدِي لِقَوْمٍ يُذَكَّرُونَ
وَاللَّهُ يَهْتَدِي لِقَوْمٍ يُذَكَّرُونَ
وَاللَّهُ يَهْتَدِي لِقَوْمٍ يُذَكَّرُونَ
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وَاللَّهُ يَهْتَدِي لِقَوْمٍ يُذَكَّرُونَ
وَاللَّهُ يَهْتَدِي لِقَوْمٍ يُذَكَّرُونَ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. (Surah Aali-Imran, V 110)

If we do not stop evil and wrong, evil and immorality will become widespread and eventually good people will also get caught up in the evil. However correcting and reforming people is a huge challenge. This can only be possible with the help of Allah.

Shariah does not permit us to simply know and stay away from wrong; it is also our responsibility to correct the wrong. The focus of Shariah is the end result, change and reformation. For that, one has to apply his mind carefully and analyse what is the best approach in achieving the change and reformation. This is referred to as Hikmah (wisdom). Allah says,

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
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ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْبُرْهَانِ

Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright. (Surah al-Nahl, verse 125)

Reverting to your query, on whether one should make salaam to a fasiq and smile at him; this depends on what attitude will be most effective on such a person. At times, adopting a harsh attitude may be effective in jolting the sinful person as is the case of a very close family relationship. At other times, it may be better to be loving and diplomatic to such a person as in the case of a distant relationship.

To illustrate the difference between the two, Zaid is the father of Amr. Amr is indulged in some

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inappropriate conduct. In this situation, if the father adopts a negative attitude to Amr and he knows Amr will be deeply affected with such attitude and jolt him to change, then such an attitude will be appropriate and regarded as Hikmah.

If Zaid and Zahid just know each other, they are not family or close relatives. Zahid is indulged in some inappropriate conduct. It is not appropriate for Zaid to adopt a negative attitude to Zahid and ignore him as that will suit Zahid fine. In this case, he would be left free to do as he wishes. It is more wise and suitable for Zaid to be in touch with Zahid to distract him from the sin and use the opportunity to advise him.

While we should not honour a fasiq and we should not be complacent to sin, we have a responsibility to change the situation around with wisdom.

If it will be more effective in not making salaam and smiling, adopt that attitude. If making salaam and smiling will be more effective, adopt that attitude with the intention for changing and reformation.

In brief, which attitude will be most effective depends on the persons insight an careful analysis of the situation. **And Allah knows best,**

Bilal Ishaq (Issak) Student Darullftaa

Leicester, England, UK Checked and Approved by Mufti Ebrahim Desai.

(End of Mufti Ebrahim's fatwa)

OUR RESPONSE

While the Ulama in Bangladesh and Mufti Ebrahim Desai in South Africa have ruled that it is permissible to offer Salaam to a faasiq, Allah and His Rasool ruled otherwise. The Fuqaha of Islam have also submitted to this ruling. They did not adopt the line of reasoning of the ulama who seek to override the Shariah with their opinion which they term 'hikmat'. This type of corrupt 'hikmat' is baatil.

In our article we had even presented the ruling of Hadhrat Masihullah (Rahmatullah alayh) who is well-known for his tenderness and caution.

It is not permissible to make a haraam act halaal for the sake of tabligh. Wine, interest, gambling, zina, etc. are haraam. For the sake of tabligh to bring people close to the Deen it is never permissible to legalize these prohibitions. But the problem with the ulama of this era is that they lack *baseerat*. Making Salaam to a faasiq is haraam just as are the other abovementioned sinful acts. These sinful acts may not be ruled to be halaal for tabligh purposes.

The obligation of the Muslim is to obey Allah Ta'ala, not to undermine the Law of Islam. It is not permissible to utilize personal logic to cancel the prohibitions of the Shariah regardless of how noble the end and purpose may be. When the two Persian delegates came to meet Rasulullah (Sallallahu alayhi wasallam), he turned his Mubaarak face away from them in disgust because they were clean-shaven. Despite them being kuffaar not bound by the laws of Islam, and despite it being the occasion for da'wat and tabligh, Rasulullah (Sallallahu alayhi wasallam)

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adopted a harsh attitude and displayed his disgust. But today's molvis promote fisq and fujoor with their corrupt fatwas and baatil views.

Hidaayat is Allah's prerogative. Only He guides people. We are not able to guide people with our tabligh. We are only required to deliver the Message of the Deen and leave the hidaayat issue to Allah Ta'ala. In the Qur'aan Majeed, Allah Ta'ala informs our Nabi (Sallallahu alayhi wasallam):

"Verily, you (O Muhammad!) cannot guide those whom you love. But Allah guides whomever He wills, and He knows best who are to be guided."

People cannot be brought close to the Deen with haraam. Assuming that they can be brought close to the Deen with haraam activities, then too it is sinful for us to adopt such measures which are sinful and which invite the *la'nat* of Allah Ta'ala. If Allah Ta'ala has ordained Imaan and Taqwa for a person, that person will acquire it. There is no need to adopt haraam measures for this purpose just as it is not permissible to adopt haraam methods for the acquisition of our Rizq.

Our Rizq has been ordained and is fixed. Haraam ways may not be adopted to acquire this predetermined Rizq.

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These molvis are in fact implying that to acquire one's halaal Rizq, haraam measures may be adopted. But they fail to understand that the purpose regardless of its nobility is not the objective if it is to be procured in conflict with Allah's Law and Pleasure.

Mufti Ebrahim's fatwa is a zigzag opinion. It is a fence-sitting attitude. He tries to meander his way to placate opposites. He says: *"If making salaam and smiling will be more effective, adopt that attitude with the intention for changing and reformation."*

This is absolutely baatil. By the same token it could be argued: *If committing zina with a prostitute will be more effective, adopt that attitude (and commit the zina) with the intention for changing and reformation.*

Change, reformation and hidaayat are possible only by following the Laws of Allah Ta'ala, not by acting in conflict as demanded by opinion and corrupt 'hikmat'. Rasulullah's mission was nothing other than Tabligh. There can never be a greater Muballigh than Rasulullah (Sallallahu alayhi wasallam). Once Rasulullah (sallallahu alayhi wasallam) adopted a perfectly permissible method for Tabligh to bring the chiefs of the Quraish close to the Deen. The reasoning of our Nabi (Sallallahu alayhi wasallam) was that if the chiefs accept Islam, then all the tribes will follow suit and enter into Islam.

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The chiefs being people of pride did not prefer people of low social rank to be with them in the same gathering. They had agreed to listen to the da'wat of Rasulullah (Sallallahu alayhi wasallam), and they attended the session. Whilst Rasulullah (Sallallahu alayhi wasallam) was engaging in Tabligh to the chiefs, an old, blind Sahaabi came to ask something. Rasulullah (Sallallahu alayhi wasallam) ignored him. Rasulullah (Sallallahu alayhi wasallam) was engaging with the chiefs and he did not want to miss this opportunity of gaining their allegiance for Islam. His only logical reason was to bring the chiefs close to Islam.

But Allah Ta'ala disapproved of this attitude and sternly reprimanded our Nabi (Sallallahu alayhi wasallam). The first 16 Aayaat of Surah Abasa record the reprimand of Allah Ta'ala. Now when our Nabi (Sallallahu alayhi wasallam) was so sternly reprimanded for a lawful attempt to bring important personalities close to the Deen with his Tabligh, what conclusion should we draw of the explicit haraam which the muftis are halaalizing for what they claim to be Tabligh? Haraam may not be adopted for Tabligh regardless of the perceived benefits, even if the person will be brought close to the Deen with the haraam, and even if the prostitute will accept Islam after the Muslim commits zina with her. It is absolutely satanic to argue that adoption of haraam is permissible for the purpose of Tabligh.

The fatwa of Mufti Ebrahim Desai is zig zag and designed to suffocate the Haqq. The person who asked the questions did not even do so in the context of Tabligh. He was asking in general. Thus the questioner asked:

“As fisq and fujoor is widespread, how should we uphold the Sunnah of Smiling in public?”

Although haraam may not be legalized for even Tabligh, the Mufti ministering to the evil designs of the elite wealthy class who are prominent and notorious for fisq and fujoor, issued his zig zag,

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corrupt fatwa which borders on kufr. Regardless of the widespread prevalence of fisq and fujoor, the *ahkaam* of the Deen may not be altered and abolished. Such tampering with the Shariah cannot be justified with the hallucination presented by the Mufti in his zig zag fatwa.

The Mufti has not presented a single Shar'i *daleel* to bolster his corrupt opinion. He has disgorged purely baseless personal opinion unsubstantiated by any Shar'i

Nass

. He is required to present a precedent from the Sunnah to justify his opinion. The end in view is not a valid

daleel

. If the end objective is to feed the poor and destitute, it does not justify gambling for this purpose.

We can say without fear of being contradicted by the Mufti that he will not say that for Tabligh purposes zina, wine and interest are permissible. Maybe in future some murtad mufti will halaalize even these major sins. But today, the Mufti will not issue a fatwa to halaalize zina, etc. for Tabligh purposes. The reason why these molvis are so brazen to halaalize the haraam act of honouring and respecting a faasiq is that the villainy of this sin has departed from their hearts. Their fraternization and socialization with the wealthy fussiaaq and fujjaar have desensitized their Imaan, hence they have no inhibitions regarding the naked fisq and fujoor of the elite class. This desensitization has induced them to abandon *Amr Bil Ma'roof Nahyi Anil Munkar*. Thus they have opened the Doors for Allah's

Athaab

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