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NAMING AND EXPOSING THE REVERENDS, SWAMIS AND PUNDITS – A DEMAND OF THE DEEN

Hadhrat Hasan Basri (Rahmatullah alayh) said:

“Your naming a man who publicly sins and does not conceal it, is a virtue recorded for you.”

A Hadith narrated by Imaam Muslim (Rahmatullah alayh) states:

“Everyone of my Ummah is forgiven except the *mujaahiroon*”. The *mujaahiroon* are those who advertise their sins thereby exposing what Allah has concealed for them. They make this lawful for no valid reason.

The miserable reverends, pundits and swamis masquerading as Muslims are worse than the *mujaahiroon*.

The majority of the Ulama say that it is permissible to say to a faasiq: ‘O faasiq!, or O so and so! (i.e. whatever epithets befit him) on condition that the intention is *naseehat* for him or for others or for warning against his evil deeds, not with the intention of slandering. Thus, a valid intention is necessary for this permissibility.

It is permissible in the state of anger for the Sake of Allah Ta’ala on the basis of the statement of Hadhrat Umar (Radhiyallahu anhu) in the episode of Haatib,

“Leave me to strike the neck of this munaafiq.”, and the statement of Usaid for Sa’d: “Verily, you are a munaafiq disputing on behalf of the munaafiqeen.”

Nabi (Sallallahu alayhi wasallam) did not object to this name-calling statements which were made in his presence. Noteworthy is the fact that the Sahaabi Haatib (Radhiyallahu anhu) branded a ‘munaafiq’ by Hadhrat Umar (Radhiyallahu anhu) was a Badri. He had participated in the Battle of Badr, but this did not inhibit Hadhrat Umar (Radhiyallahu anhu) from labelling him a ‘munaafiq’.

Imaam Shaafi’ (Rahmatullah alayh) said:

“He who is given cause for anger, but displays no anger is a donkey. He who is appeased, but is not pleased is a shaitaan.”

When there exists valid Shar’i cause for anger –*Bughdh fillaah* – but a person finds no anger in his heart, he is, at the minimum, a donkey. A heart bereft of *Bughd fillah* is affected with the malady of extreme Imaani deficiency. If someone says to such a person: “Your mother is a prostitute.”, he will undoubtedly flare into a rage. But when the reverends, pundits and swamis prostitute the Ahkaam of the Shariah and the Aqaaid of Islam, then this person stupidly vindicates the villains with stupid advice of displaying ‘good’ moral character. He merely advertises either lack of Imaan or extreme deficiency of Imaan.

It is incumbent to expose and criticize the vile reverends, pundits and swamis who lurk in the community professing to be Muslims and ulama when in reality they are the agents of Iblees.

Short-sighted and dim-witted people look at the epithets, not at the vile crimes of these reverends, pundits and swamis. These people, deficient in Imaan, find the acts of shirk, fisq and fujoor perpetrated by the reverends, pundits and swamis tolerable, but not so the justified epithets which are stated for the guidance of Muslims – to alert them of the danger of the Munaafiq scoundrels parading as ulama.

The reverends, pundits and swamis are among the vilest robbers who pillage and plunder the Imaan of the ignorant masses. Their motives are pecuniary, mercenary and nafsaani. They satanically manipulate the Deen for the acquisition of money and some cheap name and fame. They are among the signs of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) said that among the signs of Qiyaam is that the dunya will be searched for with the *amal* of the Deen.