



PO Box 3393,
Port Elizabeth,
6056
South Africa

Email: muftis@themajlis.co.za
[The Majlis](http://TheMajlis.com)

4 Zul Qa'dah 1444 – 25 May 2023

“SAY MY RELIGION FORBIDS HOMOSEXUALITY.....” ADVICE FROM THE U.K.

In the vein of Amr Bil Ma'roof Nahyi Anil Munkar, a U.K. Student of the Deen offers the following naseehat:

Nowadays in UK job interviewers are beginning to ask: “What are your views on having to work with a gay colleague?” Muslims think they are being astute by saying that what people do in their private lives has no effect on how they would deal with such a person in the work environment.

Far from being astute, this is implicit acceptance of LGBTQ & evidence of the lack of abhorrence for the sin of homosexual acts. The reason is if a Muslim recites Qur'an and reads Ahadith on the actions of the people of qawm-e-Lut, it is apparent that the severity and categorical condemnation of these acts is such that it leaves a Muslim absolutely no grounds to manoeuvre or squirm.

It is also implicit rejection of the Hadith that when evil deeds predominate in a society, regardless of them being in private, Allah's anger and punishment descends. So how can it be the case that what people do in their private lives is of no concern to us? As vicegerents of Nabi Sallallahu Alayhi Wasallam on this earth we command the good and forbid the evil? How then is it astute or intellectual to then say that what sins people commit privately and then promote openly as normal and equal is of no concern to us?

As university graduates, Muslims have been indoctrinated in the satanic art of zukhruf al-qawl and they think they are being smart with answers on topics such as LGBTQ. We can deceive the people as to how intellectual we are with our word play, but Allah Ta'ala knows that it is the weakness of Imaan in our hearts which has compelled us to answer in a wishy washy manner.

Further, by answering in a roundabout manner in the first place, this opens a can of worms, which eventually leads to questions: “Do you believe gays have equal rights?” Or, “Do you believe that gay marriage is equal to heterosexual marriage?” The Qur’an warns us that they will never be happy until we reject our Deen, meaning one compromising answer will necessitate more compromising stances.

And there is no better evidence of this than the Scottish MP Hamza Yousaf recently who made statements of kufr publicly on the issue of LGBTQ after being pushed by a kafirah interviewer to clarify his stance on gay marriage. “Muslims” then tried to support him saying ikrah (compulsion) was involved without even knowing the Shar’i threshold for compulsion. Then there is the case of “Mufti” Menk who became discombobulated on the issue of homosexuality because his first answer on this issue was to appease the kafirah interviewer. By the end of his answer, he had performed such mental and verbal gymnastics, he had either become a gymnast, kafir or homosexual himself.

If western secularist atheists unashamedly promote immorality, a Muslim should not be ashamed to politely yet categorically outline the haq from the outset, which in the setting of a job interview is a simple statement: “My religion forbids homosexuality, the promotion of it and regarding those who act on it as equals.” This nips the issue in the bud. Nobody can ask you anything further after you have made your stance clear.

To hell with the subsequent labels. Nabi Sallallahu Alayhi Wasallam was labelled far worse by his opponents such that Allah revealed the verses in Surah Al-Qalam taking qasam: “By the pen and what everyone writes! By the grace of your Rabb, you (O Prophet) are not insane. You will certainly have a never ending reward. And you are truly of outstanding character.”

Being labelled a homophobe is a very small emulation of Nabi Sallallahu Alayhi Wasallam, for which we should be proud, and InshaAllah we too will have a never ending reward. In the hereafter we will see “Bi ayyikumul maftoon,” i.e. who is really mad? Whenever a person encounters any consternation or difficulty from the kuffar for proclaiming the haq, they should immediately resort to the Seerah of Nabi Sallallahu Alayhi Wasallam and the Sahabah. This will bring comfort to his soul. Allah Ta’ala says in Qur’an: “And each (story) we relate to you from the news of the messengers is that by which We make your heart firm.” This is the way to obtain steadfastness on such subjects.

I could write much more, but this shall suffice. In conclusion, a Muslim should not even set one foot on the path of compromising their stance with these so-called astute answers. Because once a Muslim puts one foot on that path, they will end up treading that path. No job is worth potential compromise of Imaan. A Muslim should have Tawakkul in Allah & know that his rizq is preordained. Not a grain more or less will reach a person than what Allah Ta’ala has decreed. And his death shall not occur until he has received his full allocation.