

SPIRITUAL CORONA – ORATORS WITH DEADLY DISEASES

A call to every sincere Muslim to reflect and decide

بِسْمِ اللَّهِ

Allāh ﷻ says, the meaning of which is,

“Do not mix/contaminate the truth with falsehood” (Sūrah Al-Baqarah: 42)

“Do you believe in a portion of the Book (Qur’ān) and reject a portion?” (Sūrah Al-Baqarah: 85)

Nabi ﷺ said, “Say the truth, even if it is bitter!” (Musnad Ahmad)

In this day and age, Islām and Muslims are the targets of many opponents, on different fronts. Muslims face challenges physically, economically and **most importantly, ideologically**. A Muslim may lose everything, but he cannot compromise teachings of his Dīn!

Unfortunately, the teachings and beliefs of Islām are constantly attacked and questioned, thereby causing doubts in the minds of many Muslims who did not have the opportunity of acquiring the knowledge of Islām through companionship of saintly teachers. Consequently, many Muslims, despite professing īmān, end up with beliefs and ideas that are contrary to the Dīn of Allāh.

These challenges or wars (physical, ideological etc.) are no surprise. Allāh ﷻ tells us in the Qur’ān, “And never will the Jews and the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.” (Sūrah Al-Baqarah: 120)

What is surprising is that Muslim teachers are now starting to succumb to the environment and they are beginning to distort and misrepresent the pure teachings of Islām. In the past few years, there have been a great amount of strange and shocking statements that have been jolting the Ummah. Perhaps we should not be so surprised, as many aḥādīth warn us of the ills that will become prevalent towards the end of time, one of them being great deviation in general and misguided orators and preachers in particular.

We beg Allāh ﷻ to protect one and all from falling into this category. Āmīn.

Despite all the odds against us, we should not despair. Nabī ﷺ promised us that in every generation, there will be upright scholars who will reject the distortions of those who are excessive, the forgery of those who wish to annul (Islāmic teachings) and the interpretations of the ignoramuses. We can also draw inspiration to rise against the odds from the statement of Sayyidunā Abū Bakr ؓ “Will a deficiency come into Dīn whilst I am alive?!” All we need to do is recognise the truth and stand for it, even if it is inconvenient.

Nonetheless, the purpose of this write up is to clear the fog and enlighten those who are interested in the truth as to why the ‘Ulamā’ have been warning against orators who choose not to have a **clear** stance on pertinent issues. This specific write up deals with comments and issues surrounding Mufti Ismail Menk. ***The objective is not his personality, but rather his views and stances.***

This write-up has regrettably become necessary as his statements are available for everyone to hear, on the internet. Hence, we are forced to present them along with a rebuttal of them. The benefit is that those who wish to protect their Dīn can be saved Inshā Allāh.

We have selected those statements which we found problematic or unclear, followed by the concerns that we have regarding them. Most of the statements are quoted verbatim. We can guarantee that, Inshā Allāh, no statement was isolated from its context and misrepresented. **Please be aware that we did not sift through all his talks and hunt for mistakes. Rather, we listened attentively to those statements which sparked debate and controversy;** therefore, the quotations are from the Danish interview¹ and the 2019 Al-Manar Tolerance Convention in Dubai.

¹ We could not find a reason to believe that this was a fake interview as Mufti Menk usually clarifies issues when there is a need for it. However, in this case we did not see any rejection or indication from him that the interview was in any way untrue. Rather, a statement was released on his website which affirmed that what was said in the interview is definitely his view. www.muftimenk.com/statements

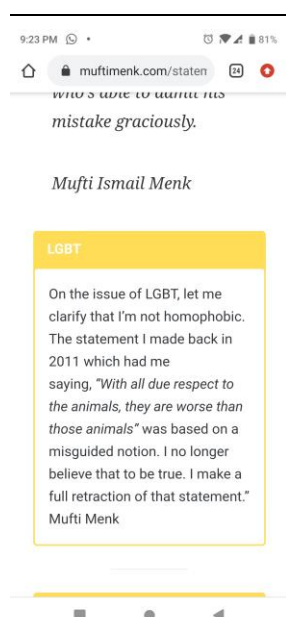
The Interview with Radio24syv – a National Talk Radio in Denmark

To start off with, this is a national radio station and therefore there can be no doubt that Muslims were part of the audience, many of whom might be less educated in Islāmic teachings. Furthermore, the interview was a follow up on a ban placed on religious preachers (hence it obviously centred around religious beliefs, whether a person wishes to interpret it that way or not).² Taking these two factors as well as other factors into consideration, the following statements were problematic:

We present the question of the interviewer, followed by the response of Mufti Menk, the summary of the part that was objectionable and thereafter our concerns.

Interviewer: The Danish ministry of integration and foreigners has a list of hate-preachers on the website and you were on the list since 28 November 2018. How were you told that you are on the list?

*Mufti Menk: Actually, I never knew of the list, I didn't know that I was on the list. I would have been very surprised if someone told me, because I didn't apply to come to Denmark, I didn't ever dream of coming to Denmark. I've never even thought about it. You are the person who actually sent me an email to tell me that my name is on the list. I thought it was a prank because **actually my work is all about love and integration and peace and I know that over the years we have all developed***



² This is why we find that another preacher who was interviewed by the same station did not mince his words but rather answered explicitly and exactly what he thought was the Islamic position on those matters were. The interviews can be found on the radio stations website.

and we have become more conscious coming together and respecting each other, so I was very shocked and sad, but after you told me that and after the email between you and I, I went on to the link that you sent me and I was just sad and started praying for the lady who put me on the list. **Her name was Inger Stolberg. I actually learnt to say her name properly.** I was praying for her because **I think she is a good woman** but maybe she doesn't understand what she is doing sometimes, because to put someone like me there, I'm full of love, full of kindness, full of reaching out to people who differ from me. I can send you more than one thousand sentences of mine that I've said in the public domain that proves that I actually promote people to respect someone whom you're different from. Every country has their own culture and their own different norms. We respect everyone and their cultures and we don't try to impose what we have on someone else, and I've said this millions of times.

Interviewer: The reason why they see you as a hate preacher is because they see you as a threat to the public order meaning that your preaching undermines the Danish law and the values.

*Mufti Menk: Like I said, I invite my sister and **she is a respected sister**, Sister Inger Stolberg. She can follow me on Facebook or twitter for five days or even just a day. She can browse and go through what I've said in the last two years, because you say that the ban is for two years. She will admit, she'll smile and say that this is a good man and actually I made a mistake, let me remove this name from here.*

- Mufti Menk: My work is all about love and integration and peace. {2:47}.
- Concern: What does this mean? Love between all religions? Yes, Allāh ﷻ commands us to be fair and just to all and He allows us to live in harmony with those who do not fight us on the basis of religion. However, love is something that's not for all and sundry. Allāh ﷻ says:
 - You who believe, do not take My enemies and your enemies as allies, *extending to them affection* while they have disbelieved in what came to you of the truth (Sūrah Al-Mumtahinah)
 - You who believe, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you – then it is those who are the wrongdoers. (Sūrah At-Taubah)
 - You who believe, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allāh ﷻ guides not the wrongdoing people. (Sūrah Al-Mā'idah)

Therefore, Mufti Menk needs to clarify whether he means love between all religions, as is the apparent meaning or is it confined to Muslims, as commanded by Allāh ﷻ?

Integration? To what extent? When there is a conflict between religion and “integration”, what takes precedence?

- Mufti Menk: Inger Stolberg a good woman {3:34}
I invite my sister and she is a respected sister, sister Inger Stolberg
- Concern: Was this statement really intended or are we missing something? Inger is a big enemy of Islām who repeatedly made inflammatory and hateful statements against Muslims. She has a special affinity with the despicable and disgusting cartoons of Nabī ﷺ to the point that she would even keep it as her wallpaper on her phone. Mufti Menk says she is a good woman and praises her. Why would he do that? He could not be ignorant regarding her because he is praising her and pronouncing her name perfectly. Why does he praise such a vile woman?³ Who would call such a person “a good woman”?
On what grounds does Mufti Menk accord ‘respect’ to a woman who hates Islām and Muslims and passionately mocks Rasūlullāh ﷺ?

Interviewer: Actually, you`re not banned from entering Denmark only. When you`re on the list you`re banned from entering any of the Schengen countries, its 26 countries. How do you feel about that?

*Mufti Menk: Actually, I didn`t really plan to go to any of those countries as yet. It is very sad because if you were to ask my followers and even Sister Inger Stolberg was to follow me on twitter for 5 days or 10 days, she will change her mind, and one hundred percent certain that she will see that **I had made a mistake**. Unfortunately, it looks like someone must be on a witch hunt to find someone with a beard, who`s popular or very famous... Maybe they`ll look at one or two things that were said in the past. You know, **We develop over time, we say things differently over time, we change our minds over time**, to say that you`re banned from 20-30 countries without giving me a chance, a hearing, a court case, I don`t mind you can ask me, speak to me, communicate with me. I believe that when someone does bad to you, you don`t need to do bad back to them. You need to continue to be good, someone`s bad behaviour towards you shouldn`t change your good behaviour.*

³ www.rt.com/news/404675-danish-minister-mohammad-cartoon/
www.bbc.com/news/world-europe-44209471
more information on her hatred for Islam can easily be found on other sites as well.

Interviewer: I'd like to talk to you regarding some documentation which justifies putting you on the list.

Mufti Menk: Excellent! I don't mind talking about it but they did not send me anything and I hear from you about what the justification might be.

Interviewer: The first one is a tweet from you, which was tweeted in January 2012, and it says that pornography is the reason why we have homosexuals.

*Mufti Menk: Ok, if you could just hold on, it was tweeted in 2012. I started using twitter in 2011. In 2012 I may have had 100-200 followers. The tweet you're talking about, says that pornography leads to, I think it has 7 likes and one retweet, and was posted in 2012. Remember, **I come from Zimbabwe, a third world country, I was brought up in a country where if you talk about homosexuality, if you promote it, up to today it is banned, it is illegal in this country, and many many countries, and we were taught from young, from when we were in school that it is not allowed and so on. As you grow and you travel, you begin to learn and you see. There was a time when I spoke about homosexuals.....***

- Mufti Menk: I made a mistake {4:58}
We develop over time, we say things differently over time, we change our minds over time {5:14}
[In response to the objection regarding his tweet condemning pornography, he says] I come from Zimbabwe I come from a third world country. I was brought up in a country where if you talk about homosexuality, if you promote it up to today it is bad/banned, it is illegal in this country...we are taught from we are young, from the school that it is not allowed, so as you grow, you travel and you begin to learn, you begin to see things differently....
- Concern: Shocking! He made a mistake in the past? What was the mistake? Condemning pornography? Condemning homosexuality and homosexuals? Or did we miss something again? Is it backwards to be uncomfortable with them or condemn them? What about Lut ﷺ condemnation of the actions of his nation (specifically homosexuality) as well as his condemnation of them, as a nation? Were his actions backward? Should he have travelled like Mufti Menk and learnt over time?
Allāh ﷻ says:
And [remember] Lut, when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e. peoples]? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing

people." But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure." So, We saved him and his family, except for his wife; she was of those who remained [with the evildoers]. And We rained upon them a rain [of stones]. Then see how was the end of the criminals. (Sūrah Al-A'rāf)

And [mention] Lut, when he said to his people, "Do you commit immorality while you are seeing? Do you indeed approach men with desire instead of women?

Rather, you are a people who are exhibiting ignorance." (Sūrah Naml)

Next, his condemnation of homosexuality (previously) was based purely on his country of origin? Lastly, what was learnt upon his travels, and how did he grow? Did he learn - in the first world countries - that homosexuality and homosexuals should not be criticised?

*Mufti Menk: In my lecture in 2009, I said that homosexuals are worse than animals, and **after I was corrected by someone, I actually have a retraction on my website, my Facebook and a lot of my pages, saying that what I had said was actually wrong and based on a mis-notion. We cannot say that someone is worse than an animal, we need to understand human beings and understand that they are honourable.** If they ban me for two years and using a tweet that was tweets seven years ago, where is the logic? Go back to two years, to four years and see what I've said in those last few years. But if you're using a tweet that was retweeted once, today nearly all my tweets are retweeted ten thousand times or more and **when you look at pornography, if your country allows it, I didn't know that and I didn't say that you must break the law of the country.** Why someone hold back against me? If someone else wants to do anything, they can drink alcohol e.g. Some people don't drink alcohol, some people eat meat, some people don't. Some people only eat organic food, others say that organic food is bad for you. All of this does not make a person a criminal, but it's their little freedom for as long as they respect the other opinions and they're promoting respecting the difference. If you google my name, 'Mufti Menk respecting the differences' you will find so many lectures I've given to hundreds and thousands of people in stadiums across the globe, telling them to respect the differences that you have with other people.*

- Mufti Menk: [Without being asked about it on air, he took the initiative to state that his lecture in 2009, in which he stated that homosexuals are worse than animals was wrong (7:50-8:03)].

“We cannot say that someone is worse than an animal, you need to understand human beings and understand that they're honourable.” {8:04}

- Concern: Allāh ﷻ says regarding the disbelievers

Then We return him to the lowest of the low (Sūrah At-Tīn)

Those are like animals (livestock); rather, they are more astray. (Sūrah Al-A'rāf)

Indeed they (hypocrites in the time of Nabī ﷺ) are dirt. (Sūrah At-Taubah)

Does he think that these verses are wrong? Further, those who are gay and wish to practise or promote it ‘peacefully’, does he not think they are worse than animals? Animals do not spread this type of abnormal and harmful behaviour amongst humans! What about the movements which vigorously promote LGBTQ (who corrupt innocent people and silence all opposition), are their members also honourable in his eyes?

Interviewer: you don't believe that pornography leads to homosexuality anymore?

*Mufti Menk: To be honest with you, pornography can lead to so many things, it can lead to a lack of sleep, it'll waste your internet sometimes, it depends how much you're watching it. If I believe I shouldn't be watching it, my children shouldn't be watching it and if you believe you want to watch it. There are professional studies on the internet which show that pornography can lead to this, and **there is another professional study that shows it cannot lead to this**, so, if there are two or three professional studies then surely, it is the freedom of the human beings. They believe that it can lead. What I'm saying is very peaceful, I'm not creating hate, and to put me on a hate preachers **list because I might believe that pornography is something I shouldn't be doing...** I'm living far away, in one small country, one of the poorest countries in the whole world. I'm so famous now because **if Inger Stolberg knows me, wow, I'm so happy**. It's amazing for me because she's going to make me so famous!*

Interviewer: What are your beliefs today about pornography?

*Mufti Menk: I do not watch it, I will not promote, I still believe that you cannot just sit and watch people having sex, **perhaps it may or may not lead to so many other things**, because a lot of people start with masturbation. **There's a whole discussion with regards to whether masturbation is a good thing or a bad thing.***

- Concern: Pornography is one of the filthiest acts that humans can engage in on the basis of morals, religion as well as intellect. Why did Mufti Menk not make a clear-cut condemnation of it? Why is he making it seem like opposing it is just a personal opinion as opposed to something clearly detestable that all rational and moral people – whether Muslim or non-Muslim – should oppose?

Interviewer: Let's talk about some of your other preaching..... You deleted this tweet which we spoke about before. How come you deleted it?

*Mufti Menk: When you sent me this tweet of 2012, I have a screenshot of it. It has seven likes and one retweet, which is absolutely negligible, very very small. **I thought to myself that If this tweet is going to cause a problem in a country with its people then I am bigger than a problem. I need to delete it so the people of Denmark live in peace so I deleted it to do a favour to Inger Stolberg. That's the reason why I took it out.***

- Mufti Menk: “If this tweet is going to cause a problem in a country with its people then I am bigger than a problem. I need to delete it so the people of Denmark live in peace so I deleted it to do a favour to Inger Stolberg. {11:58}
- Concern: Really? If an Islāmic teaching causes some degree of discomfort to non-Muslims in a distant land, who do not even speak the same language, it should be deleted and referred to as a ‘problem’? Does Islam not strongly condemn acts like homosexuality and immorality (pornography)? Are those who disbelieve in Allāh and promote homosexuality not worse than animals in the light of Qur’ān? How is it that the happiness of the disbelievers is sought, at the expense of the Dīn of Allah? How many more commands and teachings of Dīn will be played down or hidden, when the disbelievers place travel bans or get upset with us?
- Alhamdulillah, by the grace of Allāh, we were elated to hear that he mentioned the correct and undistorted Islamic view on Polygamy. {12:35} Why could the same approach not be adopted for the rest of the questions?

*Interviewer: Do you believe in **equal** rights between women and men?*

*Mufti Menk: **Yes absolutely! I stand for it; I advocate it and I agree with it***

- Concern: Does ‘equal rights’ mean the same according to him, like it means to them i.e. males and females have the **exact same**⁴ rights? Both can issue divorce, they

⁴ You are well aware that Islam is fair and just, but at the same time men and women are different. Hence, there is equality in the sense that each gender is granted the rights that are due to them and similar is the case of responsibilities, but they **do not have the exact same rights!** A simple example is the issue of earning or providing for the family. A wife cannot be asked to become a breadwinner. It's her right to be provided for without spending a single minute in earning an income, but the husband has no option but to slog and bring home a decent income to see to her needs! **Even if a woman has money, it is not her duty to spend it upon the couple's necessities!**

receive the same shares in inheritance etc.? He needs to explain, leaving no room for ambiguity or misinterpretation.

Interviewer: Is it okay to be homosexual?

*Mufti Menk: If a person wants to be, they are free to be homosexual, if they don't want to be, they are free not to be but it's not okay to force anyone's opinion on another person. I personally am not homosexual but I have interacted with so many people who are homosexual and they get along with me just like people who are Jewish and Christians, Hindus, those who don't have a religion and so many other people. Recently, I've had so many more people who have told me that they're homosexual. So it's a secular right, to be or not to be. Like I said, I'm not and if someone else is not, **it doesn't mean they need to promote hatred**, the beating, killing etc of someone who chooses otherwise?*

- Mufti Menk: [Journalist: Is it okay to be homosexual?] If a person wants to be, they are free to be homosexual, if they don't want to be, they are free not to be but it's not okay to force anyone's opinion on another person {16:19}
If I am not and someone else is not, they don't need to promote the beating, killing etc. {17:06}
- Concern: 'It's not okay to force anyone's opinion on another person.' What does this mean? Are we allowed to criticise and condemn the act and the mentality? Can we not condemn the 'pride parade'? He needs to explain so that we can be sure that he is not like those scholars who are leaning closer and closer by the day towards the 'queer' ones.
Further, irrespective of the idea that it's a secular right in some states, how can any sensible person be fine with it? Should people have the right and freedom to commit open lewd acts – in any state or country? Should the people of Lut ﷺ have had the freedom to engage in intercourse with the same sex? Would he be okay with that? Those who, like Lut ﷺ condemn the act and the perpetrators are wrong? Are they forcing their views upon others and spreading hate?

Interviewer: Can a woman shake hands with a man?

Mufti Menk: Yes, under certain circumstances, she can. In Islam there's a teaching and in other religions there are teachings. Maybe in Denmark there's a teaching, in Zimbabwe there's a teaching, so whatever your teaching is, you follow it. If you believe yes, then yes. If you believe no, then no. I believe that you're totally free to shake the hand if you want to shake the hand.

Interviewer: What's your teaching?

Mufti Menk : My personal teaching, to be very honest with you, if I have to I will!

Interviewer: When do you have to?

Mufti Menk : Whenever, it's just the circumstance. everyone interprets their circumstance in a different way. Its fine, there are times when I have and there are times when it is avoided. Sometimes people don't want to shake my hands because of my colour. Sometimes, some people don't want to shake my hands because of my beard, but in my heart, I love everyone. Whatever teaching you have, you follow it, that's it! To be honest with you, in the past, I have. Where I have had to then I have.

Interviewer: If I visited you in Zimbabwe, you will shake my hand?

Mufti Menk : Well if you see my big beard and you extend your hand to me, who knows, I may shake it, I don't know. I don't even know if you were come to this country but argumentatively, if you come, it's okay, I'm not going to make you feel awkward and upset. If you look at the Islāmic teachings there is more than one ruling regarding the same thing.

Mufti Menk: Can a woman shake hands with a man: I believe you are totally free to shake the hand if you want to shake the hand.

If I visited you in Zimbabwe, you will shake my hand? ...I may shake it... it's okay, I'm not going to make you feel awkward and upset

- Concern: Can he show us a hadith that allows this? On the other hand, the ahādīth state:

1. I do not shake the hands of women (Nasā'ī)

2. Aaishah i says that Nabī ﷺ never touched the hands of a woman, unless he had possession of her (i.e. his wife or slave girl) (Bukhāri)

Should the way of Rasūlullāh ﷺ be abandoned to please and comfort a strange non-Muslim woman?

Al-Manar International Tolerance Conference, Dubai, UAE⁵ (please see the question in the footnote as well)

- [Mufti Menk](#): When you look at someone you totally disagree with, pause for a moment and tell yourself that my father and this person's father is the same... (Al-Manar 2019) {3:35} [Clip 1]⁶

We as Muslims believe that Allāh created us for his worship but there are others who are entitled to exist... we cannot cross the limits and become intolerant of those who think otherwise, they think differently to us; they are our brothers and sisters... (Al-Manar 2019) {4:38-5:41} [Clip 1]

If you sit and ponder for a moment where you came from and where the person you totally disagree with came from you will realise you are one family. (Al-Manar 2019) {37:15} [Clip 1]

⁵ A religious event convened by the leadership of the UAE! Many would find participation in an event like this to be sufficient grounds to doubt a scholar, especially when the topic (like in this case) plays into the hands of the political agenda of the hosts. It's not easy to disagree with those who doubt such scholars. The UAE is **highly intolerant towards many Muslims** and is guilty of **murdering hundreds**, yet it lectures Muslims on "tolerance" towards non-Muslims.

Is tolerance really the goal, or is it a camouflage to introduce perennialism, or at the very least, to water down the teachings of Islam? This is the question that many are asking, seeing the grave errors of the UAE, like:

1. The upcoming Abrahamic Family House (a mosque, synagogue and church) in one complex.
2. Frequent visits by UAE Royals to Hindu temples.
3. Granting equal prominence to the Qur'ān, a Gothic Bible and a Torah at Louvre Abu Dhabi.⁵ [We wish this had no meaning to it. However, it is obvious to those with intellect that this cannot be the case. No Muslim will intentionally grant an equal standing to an Islamic book alongside the Book of Allāh. Distorted books of the non-Muslims are far out of the question. A Muslim puts his faith before anything else, including art. Even non-Muslims have been celebrating this move by the UAE, as they are not simple minded and they understand the connotations!]
4. The continuous expansion of other faiths in the Arabian Peninsula, which is promoted by the UAE leadership, including temples of Shirk! [Islamic scholars and groups are restricted but the pope and Hindu leaders are invited **to preach kufr and honoured**. What an insult to Muslims!] Some Hindu temples are even inaugurated by royals!

None of the above is a top secret or something that is unknown. It is all over the internet and reported by UAE news outlets as well. 'Guilty by association' is not something that can be used at every given opportunity, but it cannot be completely disregarded as well. Nabī ﷺ himself said, 'When you see a scholar mixing a lot with the ruler, then know that he is a thief' (Musnad al-Firdous). Further, if for example, Hamas calls one of the 'peace' and 'tolerance' scholars to speak on the importance of defending one's land, who will attend? Will **Mufti Menk** attend such a function? If not, why not?

Nonetheless, we are apolitical and discussing politics is not our objective. We have only discussed it here as it is directly and strongly related to the discussion.

⁶ This clip can be viewed on <https://youtu.be/V3NbT2YLMOM> published April 2019
Alternatively, the audio can be downloaded and heard.

- Concern: Yes, we cannot just kill or hurt those who disagree with us, but to establish brotherhood between Muslims and disbelievers is a teaching contrary to Islāmic teachings. Nabī ﷺ said, “A Muslim is a brother of **another Muslim.**” In Islām, we strongly believe that religion either brings people together or separates them. A stranger (biologically) becomes our brother because of his beliefs whereas, a brother (biologically) will in some laws be treated like a stranger if he has different beliefs. From which verse/hadith does Mufti Menk wish to establish brotherhood between Muslims and kuffar? Being the same specie (human) does not make us brothers in light of Qur’ān and Sunnah

- Mufti Menk: Yes, we believe that we are right, guess what, they believe they are right too... (Al-Manar 2019) {7:37} [Clip 1]
- Concern: So what? What’s the point of telling this to a Muslim audience? Is it *in any way* equating the two? It is an integral belief of ours that they are **wrong, misguided and astray** for believing that way!

- Mufti Menk: You cannot impose guidance - which *you believe (emphasised)*⁷ is guidance - upon everyone. You will continue to discuss (Al-Manar 2019) {8:33} [Clip 1]
- Concern: Is this with regards to fellow Muslims or does it include non-Muslims, like the major part of the talk? This was vague in the talk; hence we are asking. If it is with regards to non-Muslims, what was the need to emphasise that it is only our belief? Is our belief (Islam) not the **only** truth?
What’s meant by imposing here? Yes, we may not force them to adopt our beliefs, but we definitely do not need to *discuss* anything. Rather we need to invite and call (without overstepping the boundaries of Shariāh) others to Islam and invite them to *abandon all else*. We are upon the truth and we need everyone to accept these beliefs, for their own salvation. If they do not accept, they will be doomed.

- Mufti Menk: [There is no mention of non-Muslims beliefs being definitely wrong and a disturbing amount of indications that we should only think that they might be wrong. One of these are:]
Keep on educating yourself. I know one might say that as a Muslim, I believe that I am 100% correct. Yes, I do. I actually do as well but you know what, do you realise that people of other faiths and even those who don’t have a faith, they too would perhaps believe or they have the right to believe that they are 100% correct and I

⁷ Emphasis not ours!

have the right to believe that *perhaps* (emphasis ours) they are wrong... (Al-Manar 2019) {26:50} [Clip 1]

- **Concern: Perhaps** they are wrong? Is that not a very dangerous statement? Portraying doubt regarding whether kufr is wrong? They are definitely wrong and we firmly believe that if a person dies upon any religion besides the Dīn of Muhammad ﷺ, he is doomed to hell. Mufti Menk needs to affirm this and retract his statement above. Further, what should Muslims educate themselves about? How other religions could also be fine? Another point to note here is that the nature of disbelief and the disbelievers is that they are full of doubts and uncertainty. Even if they pretend to be a hundred percent sure of themselves, deep down they are not free of doubt, as explained in different places in the Qur’ān.
- **Mufti Menk:** This is a difficulty, especially when we become religious or close to **scripture in any religion** or ideologically when we believe we are intelligent and believe that we have the right way, we tend to forget that others are more intelligent or equally intelligent and their intellect might lead them to something else...I will engage them in discussion and who knows, they might prove to me that they are right and I am wrong (Al-Manar 2019) {11:34} [Clip 1]
- **Concern:** Subhanallāh! This one sends shockwaves down our spine. Becoming religious or close to scripture in any religion (Islām) is a difficulty? Who will prove to you that they are right and you are wrong? Fellow Muslims or non-Muslims? This speech is too vague and definitely problematic!
- **Mufti Menk:** If Allāh willed, he could have destroyed those who we differed with (Al-Manar 2019) {9:14} [Clip 1]
The Almighty said, I sent you on earth to worship me. He did not say, I sent on Earth to kill those who you differ with...to fight those who you disagree with (Al-Manar 2019). {32:38} [Clip 1]
- **Concern:** Firstly, does worship exclude Jihād and Da’wah – inviting others to abandon their religion and accept Islām? What about the verse, ‘Invite to the way of your Lord with wisdom and good counsel and debate with them in a way that is best’ (Sūrah An-Nahl)? Secondly, is this an implication that there can never be religious wars (Jihād)? Allāh destroyed many disbelievers at the hands of Muslim soldiers. Were these soldiers and armies wrong in what they did, even if they upheld all the etiquette and guidelines of Islāmic warfare? If this is not an implication, then how do we explain these statements that he made (below).

- [Mufti Menk](#): Those who kill in the name of religion have perhaps never considered that the Almighty calls Himself the most Merciful, the most Beneficent ... (Al-Manar 2019) {22:17} [Clip 1]
- Concern: What about these verses, are they not His speech and commands?
Fight in the way of Allāh those who fight you but do not transgress. Indeed, Allāh does not like transgressors. (Sūrah al-Baqarah)
Fight them until there is no [more] fitnah [polytheism] and [until] religion is [acknowledged to be] for Allāh. But if they cease, then there is to be no aggression [i.e. assault] except against the oppressors. (Sūrah al-Baqarah)
O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous. (Sūrah At-Taubah)
There are many more verses on this subject. We cannot reproduce or explain all here. Nonetheless, Mufti Menks statements contradict all these verses!
Also, what about those who were killed in Badr, Uhud, Hunayn, Banū Qurayzah, Ka'b bin Ashraf etc.
Did Nabī ﷺ not ever consider that Allāh calls Himself the Most Beneficent?
Once again, reckless killing and killing innocent civilians is a heinous crime, but a broad and general statement like this one is really worrisome.
- [Mufti Menk](#): You are killing in the name of the giver of life...if he wanted, he could have taken away that life Himself. You are killing in the name of the most Merciful, where is the mercy? (Al-Manar 2019) {23:12} [Clip 1]
- Concern: Those who do not allow the Dīn of Allāh to be established are a hindrance to the guidance of millions of people. Being misguided is a cause of eternal doom. Hence, waging war against them is undoubtedly a cause of mercy. That is the answer to his shallow question. Now, what will he say about Allāh ﷻ, who took the life of nations for disbelieving and disobeying Him? What will he say about Nabī Muhammad ﷺ, who fought and killed in the way of Allāh? What will he say about Abū Bakr ؓ, who is hailed for his wars against the apostates? What will he say about Umar ibn al-Khattab ؓ and Uthman ibn Affān ؓ, who sent armies in the path of Allah to conquer lands, for the **establishment of guidance - Islām - and unparalleled justice**? What will he say about Alī ibn Abī Talib ؓ, who also fought and waged war in the path of Allāh i.e. purely on religious grounds? ***In short, according to his statements, all of these are wrong!!!***

- Mufti Menk: Why are there different races, ethnicities, tribes, sizes and **understandings** (emphasis ours)? Lita' ārafū {24:02} [Clip 1]
- Concern: What is meant by 'understandings' here? Which Tafsīr includes 'understandings'? This is stated whilst talking about killing in the name of religion!

- Mufti Menk: One of the first stories we come up with is the story of Abu Lahab. When the Prophet Muhammad - peace be upon him - in Makkah, called the people of Quraysh, his own people, upon a mountain known as mount Safa and he tells them, 'O people, if I were to tell you there's an army behind this mountain coming to attack you, would you actually believe?' They said, 'Obviously we would believe immediately. We've known you as a truthful person. You've never lied to us, why would you.' He says, "Well, I'm warning you of a severe punishment that will come in your direction if you do not quit your bad ways and habits." What were their bad ways and habits? **It's important for us to know the context** and to know what exactly was happening. They were engaged in every sin in the book. Every sin there was to commit. They stole wealth, they treated their women so badly as objects. They bought and sold people. They actually bought and sold women. Women were treated as 'property' and this is why if this is still happening today, it has nothing to do with Islām. Individuals are to blame, not the religion. Sometimes certain cultures happen to be very backward in their treatment of women and yet Islām is being blamed as a religion when Islam gave honour to a woman and dignity such. Do you know the rules of covering modestly in Islam are closely connected to not being judged by your looks. {15:33 onwards}⁸
- Concern: Once again, shockwaves were sent down our spines. Our fears of perennialism/secularism being given some support in these talks are strengthened greatly by the above statements.
 1. Firstly, where did he find the hadīth in the words that he have quoted above? Which version has the part, 'if you do not quit **your bad ways and habits**'. Nabī ﷺ said, 'Whoever falsely attributes anything to me, he should prepare his abode in the Fire.'
 2. Secondly, whether its a basic perusal or an in-depth study of the ahādīth, both will reveal that the core of Nabī's ﷺ call in Makkah was that of Tauhīd (worshipping and obeying Allāh alone) and Risālah (accepting Nabī ﷺ as the messenger of Allāh! Everything else was secondary. Abū Lahab would tail Nabī ﷺ and belie him, when the only call he would sound to the people was, "Say Lā ilāha

⁸ This clip can be accessed at <https://youtu.be/0QdEO2KqrbA> Published April 2019

illa llāh so that you can be successful.” Thus, we were flabbergasted when he went on to explain the reason for a punishment coming down and he explained the context to be everything else, whilst omitting Tauhid! It’s as if the evil of shirk was downplayed whilst that which is considered evil in the modern world was given preference. Where did he get this from (we hope that he did not concoct it from his own side)? Why was Tauhid omitted?

3. “They bought and sold people. They actually bought and sold women.” Is he referring to slavery? What else could this be a reference to? Was slavery a reason for the punishment of Allāh? **Is slavery wrong? Is it wrong to have female slaves and enjoy intimacy with them? If this is really what he meant,** then we have no option but to say that **he has criticised Nabī ﷺ**, the Sahābah رضي الله عنهم and many generations of pious Muslims. Further, he lied against Allāh! Whilst Islām greatly exhorts Muslims to free slaves and treat them in a beautiful, dignified and equal manner, it nonetheless allows it and supports it.⁹ Today, slavery in its original form may have been abolished but we all know that those who have abolished it are the very same people who have made people slaves in many different ways. A lot has been written to prove that slavery, with the etiquette of Islām is far better than what we are witnessing today.

- ❖ Since the Dubai conference was titled “Tolerance Conference” and Mufti Menk spoke extensively about having tolerance and respect for those who you completely differ with, as perhaps they could be correct and teach you a thing or two, whilst you could be the one who is incorrect, we thought that this would be his approach and personal practice. Lo and behold! This is not the case. We present to you his comments with those who he *perhaps* doesn’t completely disagree with and is supposed to share many beliefs with.

With the lockdown in most countries being almost over and some scientists’ disapproval thereof, we can say for sure that even amongst non-Muslims the idea of lockdown was not one which could only accommodate one view. Naturally, there were Muslims and scholars whose īmān and their love and passion for the Masājid forced them to see through the incoherence of lockdown and rally for the non-closure of Masājid. Mufti Menk did not display the tolerance he spoke about when dealing with these Muslims, who were in fact scholars!

⁹ See the warnings in ahādīth for a slave who runs away from his master. Also see Fiqh rulings regarding slaves. That is besides the general laws, even in Qur’ān, regarding slaves and slavery.

This is one of the voice clips he sent out:

*Assalāmu Alaykum, the date today is the 23rd March, Monday. The time right now is two o'clock. I just saw a certain group of 'Ulamā' calling, saying or arguing about the Masājid and it. I really believe that it is unprecedented. I want to tell you guys people are positive, they are dying, they are battling for their lives **but you don't know**,¹⁰ and most of them are our people, guys be responsible, **don't be stupid please (with a raised voice)**! Allāhu Akbar, May Allāh forgive all of us. We have failed our Ummah.*

Subhānallāh, this is the level of respect and tolerance for the views of other 'Ulamā', many of whom are elder, more qualified and far more knowledgeable than him! The gradual end of lockdown despite the increase of cases is clear evidence that they were not the ones 'being stupid'! Do Jews, Christians and Hindus deserve more respect than 'Ulamā' who follow the Nabawī and Islamic approach?¹¹

Lastly, questions have been raised about Mufti Menk being a Wahhabī/Salafī/Sūfī years ago. He has never come out openly in the public to clear his stance, even though he wrote and presented a talk on behalf of the Saudis on how to spread their version of 'Salafism'. Why? What is being hidden? Can someone be neutral after writing a book about promoting one specific view? Or is it a modus operandi to just leave certain issues vague so that he can always appeal to whoever is in front of him and get away?

We conclude by beseeching Allāh to grant us sincerity in all our actions, to guide us, Mufti Menk and the entire Ummah and to protect us from distorting Dīn as well as every other fitnah.

اللهم انا نعوذ بك من الفتن ما ظهر منها و ما بطن
ربنا لا ترغ قلوبنا بعد اذ هديتنا و هب لنا من لدنك رحمة انك انت الوهاب
سبحان ربك رب العزة عما يصفون و سلم على المرسلين والحمد لله رب العلمين

¹⁰ Beautiful condescending speech addressed to people of knowledge!

¹¹ www.reliablefatwas.com/2020/03/29/the-pandemic-of-the-year-449-hijri/

Disclaimer: The above article sheds light upon the Nabawī/Islāmic approach hence it has been referenced. Any other objections that one may have regarding this article are not relevant to our discussion.