

## How is it to Praise a Fasiq Mu'lin (Open Sinner)?

Darulifta Ahlesunnat

(Dawateislami)

### Question

What do the noble scholars and jurists of Islamic law say about the following: Can an open sinner be praised for any good quality or is praising him completely unlawful?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Praising a Fasiq Mu'lin has two cases:

1. Praising the sinful act of the person. For example, telling a film actor, "Your movie is fantastic." Such praise is strictly prohibited in Shari'ah and this is the same kind of praise about which it has been said:

إذا مدح الفاسق غضب الرب تعالى واهتزله العرش

Translation: When a Fasiq(sinner) is praised, Allah Almighty becomes displeased, and His Throne shakes".

(Mishkat Al-Masabih, Vol. 3, p. 1363, Publ. Al-Maktab Al-Islami, Beirut)

2. Praising the Fasiq for a quality or action that is truly praiseworthy. Such as a Fasiq being generous, brave, benevolent, or helping the poor. It is permitted in Sharia'ah to praise him for such attributes and there is no harm.

In places where the honorable Islamic Jurists have declared praising the Fasiq unlawful, they have cited the narrations from *Mishkaat Al-Masabih* and *Shu'b Al-Iman* as evidence. The commentators of the Hadith, while explaining this narration, have clarified that even though the apparent meaning of the narration indicates that all types of praise are displeasing to Allah, this interpretation of the Hadith is farfetched. Therefore, the narration refers to the praise of sinful actions because praising sinful acts implies approval of those actions, which causes divine displeasure. Furthermore, such praise can sometimes lead to Kufr, as praising sinful actions sometimes entails considering them lawful.

Under the narration of “Praising sinners shakes the Throne (of Allah)”, Allamah ‘Abdul-Rauf Munawi رحمه الله تعالى (D. 1032 AH/1621 CE) has written:

ذالك لان فيه رضا بما فيه سخط الله وغضبه بل يكاد يكون كفرا لانه ربما يفضى الى استحلال ما حرم الله

Translation: The warning of shaking the Throne is because praising a sin entails pleasure in those things that displease Allah. Rather, this praise can also be Kufr because such praises lead one to consider the Haram things of Allah as Halal.

(Faid Al-Qadeer, Vol. 1, p. 441, Publ. Dar Al-Ma’rifah, Beirut)

Praising the Fasiq for something good is not included in this warning. Hence, Muhaqiq ‘Ala Al-Itlaq, Shah ‘Abdul Haq, Muhaddith Dehlwi رحمه الله عليه has written:

لو مدح بوجه خاص فيه كالسخاوت والتواضع فجائز

Translation: If the praise is directed at a specific aspect, like generosity or humility, then it is allowed.

(Lam’at Al-Tanqih Fi Sharh Mishkat Al-Masabih, Vol. 8, p. 167, Publ. Dar Al-Nawadir, Syria)

Under the same narration, Abu Sa’eed Muhammad B. Mustafa Khadimi رحمه الله تعالى (D. 1176 AH/ 1762 CE) writes in his book

*Al-Buraiqah Al-Mahmoodiyyah Sharah Al-Tariqah Al-Muhammadiyyah:*

ظاهر الحديث يشمل ما لو مدحه بما فيه كسقاء وشجاعه ولعله غير مراد

Translation: The Blessed Hadith’s apparent interpretation is inclusive to such praise which is done from any aspect. For example, Praising generosity or bravery. However, this meaning of the Hadith is farfetched.

(Al-Buraiqah Al-Mahmoodiyyah Sharah Al-Tariqah Al-Muhammadiyah, Vol. 4, p. 24, Publ. Al-Halbi)

If due to a valid Shar’i reason such as to escape oppression, or to reclaim one’s right, one is forced to praise a Fasiq for a sinful deed, such praise will not be held accountable for. Hence, it is stated in *Al-Buraiqah Al-Mahmoodiya Sharah Al-Tariqah Al-Muhammadiyah:*

انه اذا مَدَحَ للخلاص عن ظلمه او لينال حقه من جهة او من جهة الغير بعانته فلا يضر اذا الضرورة  
مبيحة للمحظورة

Translation: When to escape the oppression of a Fasiq or to reclaim one's right from him or from someone else with the help of this Fasiq, you are compelled to praise that Fasiq, then this will not be a cause of divine punishment because of there being a valid Shar'i excuse and valid Shar'i excuses makes impermissible things permissible.

(Al-Buraiqah Al-Mahmoodiya Sharah Al-Tariqah Al-Muhammadiyah, Vol. 4, p. 24, Pub. Al-Halbi)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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