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ISLAM AND HOMOSEXUALITY A Brief Clarification

It is difficult to engage in a brief discussion of the LGBTQ issue. It requires a multi-faceted discussion including religious, socio-political, educational and many other dimensions, which are beyond the ambit of a short fatwa. However, it is hoped that the following seven points can serve as general guidance for the Muslim community.

1. The primary sources of legislation in Islam are the Qur'an, Sunnah and Ijmā' (scholarly consensus). All these sources unequivocally prohibit same-sex actions and, by extension, same-sex marriages. This ruling falls under a category of directives classified as "known to be part of the Islamic faith by necessity".
2. The one who contests the rulings belonging to this category has effectively rejected the categorical law of Allah. They have consequently taken themselves out of the fold of Islam.
3. A person who has desire for the same sex but who does not contest the law of Allah remains Muslim. He or she is in the same category as one who desires to fornicate but who does not contest the Sacred Law. Persons in these categories who protect themselves from that which Allah has prohibited, despite their desires, will be rewarded.
4. It is essential that those who are tested with such desire and who strive to uphold the law of Allah be commended for their struggle. The Muslim community should in no way ostracize them. By contrast, the Muslim community should strive to include them in their gatherings of worship and social activities. This stance of love and tolerance has always been the way of Muslims, especially in the Western Cape.
5. We encourage such persons to turn closely to Allah for strength, especially during these blessed days of Dhū l-Ḥijjah. They should focus on their Lord's love and mercy, increase in worship, and keep company with their Muslim brothers and sisters. They should open their hearts to their Lord, whom they will find Most Merciful, and seek His guidance and healing.

6. Muslims have the right and the duty to teach their children the rulings of Islam. Similarly, we have the right and the duty not to expose them to un-Islamic teachings that are detrimental to their faith. Every parent should be aware of the content of their children's education and be involved in it. They should not remain oblivious. Parents have the highest level of responsibility for their children's religion and will be questioned when they meet Allah about how they discharged this responsibility.
7. Lastly, when engaging with non-Muslims belonging to the LGBTQ community, we should display good conduct. We may clarify the position of Islam if the context is appropriate. However, we must be cautious about taking all available measures to avoid spreading hatred. Our religion teaches us to hate the sin, not the sinner.

O Allah, cause our Iman and the actions flowing from it to be beloved to us. Make disbelief, wrongdoing and sin hated to us. Cause us to be of the righteous and god-fearing and to be amongst your chosen servants.

والله تعالى أعلم

And Allāh knows best



MIn A Khan
Mufti, MJC



MIn S Sied
Qadi, MJC



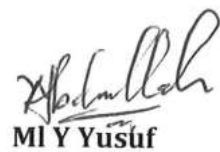
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