

**THE HARAAM RADIO SHAITAAN'S AWARD ZINA FUNCTION**

***DARUL ULOOM AZAADVILLE'S FATWA***

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2 Rajab 1433 – 24 May 2012

IN two separate fatwas, alhamdulillah, Darul Uloom Azaadville stated with clarity the Shariah's position on the participation in the zina function by the molvis of Radio Shaitaan. We reproduce both Fatwas here.

**FATWA NO.1**

Respected Shaikh Ahmed Ebrahim [ah786@gmail.com](mailto:ah786@gmail.com)

We acknowledge receipt of your three email queries with regards to Radio Islam's participation at the MTN awards ceremony and officials of the Radio allowing themselves to be photographed. Our response is as follows,

It does not behove a Muslim to attend such gatherings where open sin is taking place.

The deed perpetrated by the staff and officials of Radio Islam of attending a function such as the MTN awards ceremony (where alcohol was served, music and live entertainment was provided, intermingling of sexes took place and many other evils were also found), was totally impermissible and against the grain of Shari'ah. To further aggravate it, some of the Radio Islam staff posed for photographs with the awards in their hands. Intentionally having one's photograph taken in this manner is totally prohibited.

These actions have to be condemned in the strongest terms possible and those Muslims who attended this function should sincerely make Taubah in the Court of Allah Ta'aala.

May Allah Ta'aala give us all the guidance to abstain from such gatherings where evil acts of the type described are prevalent. Aameen.

**AND ALLAH TA'ALA KNOWS BEST**

Abdul Kaium Khan  
29 Jumadal Ukhra 1433

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20 May 2012

## **FATWA NO.2**

Muhtaram Sameer Muhammed Sameerm722@gmail.com

We received your query dated 25 April 2012 regarding Radio Islaam. Our response is as follows;

Before delving into the answers of your queries it is necessary to understand the following: Shari'ah has made Hijaab a symbol of honour and dignity for women. Hijaab has been ordered by Allaah, not as the western authors would have us to believe to subjugate and oppress women, but rather, to accord our mothers, sisters, daughters and wives the respect and dignity they deserve. What respect, dignity and human rights does the west offer them – allowing them to be openly flaunted in front of any stranger?! Islaam protects them from the evil eyes and designs of men with sinister motives- and grants them an elevated rank dignity and such honour that no one has ever granted them in the history of humanity!

The world today is in a state of moral anarchy and decay. Nowhere is a woman safe in this world that has accorded her so many 'rights'. The world rather than becoming a better place has become cheap and wanton. Rape, indecent assault, illegitimate children, unwanted children, reversal of roles of males and females and identity crisis are all part of the western culture which is becoming rampant as the clock ticks by.

The sad part of the saga is that our very own Muslims are adopting the western and modernists ideologies, whereas Islaam has categorically ordered women to seclude themselves from Ghair Mahram men, in the same way as it has ordered men to seclude themselves from Ghair Mahram women. However, because a man's role since time has been that of a bread winner, which naturally requires him to leave the home, Islaam, out of common sense, has not ordered him to cover himself. Also, man, being the stronger sex, has always found it easier than a woman to defend himself. A woman is physically weaker than a man. Therefore, in order to protect her honour and dignity from the unscrupulous sectors of society, Allaah has ordered her to cover and seclude herself from all Ghair Mahram men.

Women utilising the media for the propagation of Deen:

Firstly a simple principle should be understood; 'the work of Deen should be done in the method of Deen'.

The method of propagation is taught to us by our beloved Nabi (salallaahu alaihi wasallam) and his companions (radiallaahu anhum). The wives of the Nabi and his companions would not go out into the public to deliver lectures, to such an extent Rasulullaah (salallaahu alaihi wasallam) had encouraged them that if they perform their Salaah in the inner most portion of their homes it will be more rewarding for them.

The Noble Quraan mentions regarding the woman's voice;

"And do not speak in alluring tones so that he in whose heart there is a disease (of lust)

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desires." {Al-Quraan 33:32}

Moulana Ashraf Ali Thaanwi Rahimahullah whilst explaining this verse in his Bayaanul Quraan, mentions that it is quite obvious that the wives of Nabi (Sallallahu alaihi wasallam) will never speak in an alluring manner. Therefore, what is meant here, is, that they should not talk in their normal voices, rather they should make their tone rough and stern, so as not to originate desire or enticement. In Madaarikut-Tanzeel the author explains as "qawlan khashinan" meaning that they should speak in a rough and stern tone whereby no attraction is sparked off.

For a woman to go on international radio she is putting her dignity and chasteness into jeopardy by flaunting herself in front of millions of Ghair Mahram men. Even if she leaves the environment of her home with Hijaab but comes on media, then too the female voice, according to Islaam is also regarded to be a Fitnah, which demands that it should be concealed and not revealed. {Ref: Naf'ul Mufti Was-saa'il pg 158, Raddul Muhtaar pg.406 vol.1, Assi'aayah fi kashfi ma fi sharhil wiqaayah pg.33 vol.2, Tahtaawi alal Maraaqi pg.199}

It is not permissible for males to listen to women singing or even reciting the Noble Quraan.

Allaah, the creator, is well aware of the lure for men, which exists in the female voice, hence women in Islaam are not permitted to raise their voices when speaking, neither are they permitted to call out the Adhaan nor recite aloud during Salaah. {Mabsoot of Sarakhsi pg 277 vol.1} When necessity

demands that they have to speak to males then their speech should not be attractive, gentle and alluring like the deliberate 'lure' put in speech by the 'trained' women of the kuffar. {Ref; Tafseer Mazhari pg 338 vol 7} The indulgence in soft alluring speech by women is a cause of raising amorous

hopes in the listener, as speech of women is an important source of sexual excitation. The Psychologists mention that "The tone-colour of a voice and the intonation of a single word –and it may be a word of no special meaning or association in itself- may excite incredible intensity of desire. The

unique and precious significance that a woman's voice can give to 'you' or 'thou' can suffice to overwhelm man's power of endurance and control."

Mufti Muhammad Shafi Rahimahullah writes: 'it is categorically Haraam – and it is Haraam without any difference of opinion - to listen on a gramophone to such a voice, the listening to which is Haraam in the real state. For example - singing of women even without music and singing of men without music.' {Aalate Jadeedah Mufti Shafi pg 71 vol. 4 Idaarah Tahqeeqaat Masaa'il Jadeedah, Islaamiyah Bazaar Deoband}

Islaam has, hence, forbidden its women to speak in a soft, luring sweet tone. Islaam commands the concealment of the female voice and prohibits its display in public, but radio demands the contrary. The radio portrays voices, many of which are unlawful according to Islaam, e.g. the female voice etc.

After understanding the above, the answers to your questions follow:

(1,2,5) It will not be permissible to listen to such things on Radio Islaam which has been

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regarded as unlawful in Shari'ah e.g. for men to listen to the voices of young women, whether it be the recitation of the Noble Quraan, Nazams or any of their talks.

(3) Ayesha (Radiallaahu Anhaa) did narrate Ahadith to some of the companions of Rasulullaah (Salallaahu Alaihi Wasallam) however this was done from the confines of her home. She did not flaunt herself in front of the public, giving lectures, reciting the Noble Quraan, talking to Ghair Mahram Men. For her to impart Ahadith was a need which was necessary at the time, if she had not imparted so many Ahadith to the Companions of Rasulullaah (Salallaahu Alaihi Wasallam) then the Ummat would have been deprived from her knowledge, as she had heard such narrations from Rasulullaah (Salallaahu Alaihi Wasallam) which no other companion had ever heard. In this day and age that necessity is not found, that should compel women to go on air so that millions of men (Muslim & Non Muslim) can listen to their voices, which is impermissible.

(4) The sole purpose of opening up such Radio Stations is so that the talks of Deen may be aired to the masses however if this is not done in the method which has been relayed in the Quraan and transmitted to us by Rasulullaah (Salallaahu Alaihi Wasallam) then how can such so-called 'works of Deen' be condoned, regardless of whether it involves good or not.

(5) Allaah Ta'aala states in the Quran;  
"Good and evil are not equal; repel evil with what is best"

In one Hadeeth, we read about the importance of repelling that which is impermissible: The gist of this Hadeeth is that Rasulullah (Sallallahu Alaihi Wasallam) exhorts us: "Any of you who sees any evil should change it with his hands, if he is not capable of doing so then he should stop it with his tongue, if he is not capable of that he should stop it with his heart (i.e. he should detest that evil with his heart, make Dua that Allah guides that person to the truth and have profound worry and concern for those who are involved in such acts of evil that how can they be taken out from such evils) and that (the latter) is the lowest level of Imaan." {Muslim}

Thus Muslims are commanded to call towards good and forbid evil in the best of ways, not in such ways which will create animosity, Fitnah and strife between the Muslim Ummah. Merely branding the radio as 'Radio Shaitaan' and not doing anything (by way of advice, etc.) to rectify the wrongs is not the way that Islam has taught us to deal with such matters. {Darul Iftaa Archives}

(6) Other impermissible acts besides those which have been mentioned above are: Casual conversations between the male presenter and female caller and vice versa; certain Nasheeds are sometimes aired that are of a questionable nature, etc. An Islamic-based radio station should be used to propagate Deen within the boundaries of Shariah and not to transgress these boundaries.

And Allaah Knows Best

Musayyab Sahib

11 Jumaadal Ukhraa 1433 / 03 May 2012

Checked and Approved by: Mufti Saeed Motara, Mufti Masood Cassim

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