

# **Betrayal of Islam**

**The Debacle of Radio Shaitaan**

**The somersault of the Jamiatul  
Ulama Transvaal**

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## **INTRODUCTION**

The Muslim community in general (in South Africa), and in particular in Transvaal, is undergoing a traumatic experience. One of the stalwarts of Haqq for many years, viz., the Jamiatul Ulama of Transvaal, has undergone a satanic metamorphosis. From its position of Haqq, it has turned course, deviated from Seeratul Mustaqeem and betrayed the Sunnah of Rasulullah (Sallallaahu alayhi wasallam) to collude with modernists who purport to be Muslims, but who in reality are kuffaar munaafiqeen and enemies from within. The Jamiatul Ulama of Transvaal of yesterday — under the able and capable direction of the late Mufti Ebrahim Sanjalvi (rahmatullah alayh) and Maulana Mia (rahmatullah alayh) — had always espoused the cause of Haqq and stood unequivocally for the Sunnah. Even while under the direction of their sons, the Jamiat of Transvaal remained on course. But, to the great loss of the Ummah the Jamiatul Ulama of Transvaal is no longer in the control of Ulama-e-Haqq. Liberals who, while having acquired Deeni knowledge at our famous Madaaris in India and Pakistan, have been deprived of the Suhbat of the Auliya. The modernist molvis who happen to be in charge of the affairs of the Jamiat, has taken the Jamiat entirely off course. The Jamiat is moving in diametric opposition to the Sunnah and the Haqq.

The radio station debacle has brought the issue of the Jamiats direction to the fore. There have been rumblings below the scene ever since the departure of the senior Ulama-e-Haqq from the Jamiat. The baatil has now surfaced and can no longer be covered up or interpreted away. It has become imperative to warn the Muslim public. This little booklet is being released precisely for this purpose. The Muslim public has to be on guard and no longer accept the Transvaal Jamiat as a body of Ulama-e-Haqq.

We had warned the Jamiat from the very beginning that the radio station fraught with grave akhlaaqi and Imaani perils. But, the

modernist group Molvis heading the Jamiat adamantly proceeded with a project which is now bringing about the doom of the Jamiat. The pamphlet which we had published prior to the commencement of Radio Shaitaan is reproduced on page 37.

For the guidance of the Muslim community it has become imperative to thoroughly expose the baatil being perpetrated by the Jamiat's Molvis. While it pains us to make this frontal assault on the Jamiat, we have no alternative. The Haqq should not and cannot be concealed. It is our mission to confront and demolish baatil no matter from which source it emanates, even if it emerges from our own home. The Ummah may not be left in misguidance and deviation simply because the dhalaal (deviation) happens to emanate from within our own ranks —the Jamiat of Transvaal is from our own ranks. But, dissociation and exposure have now become imperative. In the past and even at present, we have and are combatting baatil which the modernists are propagating. We shall be failing in our sacred duty if we maintain silence if such baatil emanates from our own ranks. Rasulullah (Sallallaahu alayhi wasallam) said, ***“Proclaim the Haqq even if it is bitter.”***

This is precisely what we are doing in this booklet.

### **THE RADIO FITNAH**

Rasulullah (Sallallaahu alayhi wasallam) said,

***“Soon there will dawn an age over mankind when nothing of Islam will remain but its name; nothing of the Qur’aan will remain but its script. Their Musajjid will be lavish (beautifully adorned structures) while completely devoid of hidaayat (Deeni guidance). Their Ulama will be the worst (of creation) under the canopy of the heaven (and on the surface of the earth). Fitnah (corruption) will emanate from them and rebound on them.”***

***(Baihq in Shu’bul Imaan)***

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The radio project of the Transvaal Jamiat has proven itself to be a great fitnah. This fitnah emanated from the Ulama. It has now rebounded on them. It has overtaken and overwhelmed them. They now know not whether they are coming or going. They stand in a drunken stupor, lying prostrate at the feet of modernists masquerading as Muslims and kuffaar authorities who are imposing the view of the modernist munaafiqeen on the Molvis of the Jamiat of Transvaal.

Along with the radio station came the fitnah of liberalism and diversion from the Sunnah. Hijaab was being increasingly flouted by the radio clique of Molvis. Women were increasingly being exhorted to participate in the radio's activities. The sacred home-role which Islam has ordained for women was being negated by the type of activity the radio Molvis were encouraging women to participate in. Whereas Islam's emphasis for women is on Ikhfaa (concealment in every respect), the Jamiat emphasised on Izhaar (exposure). This was the commencement of the emanation of fitnah spoken of in the Hadith cited above.

This fitnah grew and was taken over by the modernists who demanded that the Jamiat goes the whole way in the destruction of hijaab and in the sacred Islamic role of women. Initially, the Jamiat put up a defiant stand against the modernists. But, then suddenly the very fitnah which it had spawned overtook it. The Jamiat buckled and accepted the modernist view solely to retain the confounded radio station with its concomitant evils. This acceptance by the Jamiat, was the next fitnah in the episode of **FITNAH** which it had spawned with the radio station. The Jamiat somersaulted, made a complete turn-about, betrayed Islam and the Ummah and agreed to allow women to broadcast for a couple of hours.

The next chapter in the saga of fitnah was the demand by the IBA for full female participation. The Jamiat's partial offer of prostitution of the female voice was unacceptable to the modernist munaafiqeen

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and the kuffaar. Presenting the pretext of the country's constitution and the shaitaani principle of the equality of sexes the kuffaar authorities refused to renew the radio licence of the Jamiat.

The IBA now gives the Jamiat a month to wind up its radio station. April 9<sup>th</sup>, 1998 is the death of the radio as announced by the IBA. Not only has the Jamiat been ordered by the modernists and kuffaar to allow full female participation, but now an added demand has been made — the Jamiat must allow the modernist munaafiqeen and even the Shiah's the right to broadcast on the station. In the view of the kuffaar authorities who have no respect for Islam, the Shiah's and the modernist munaafiqeen are also part of the Muslim community. As such, the country's constitution imposes their participation in the radio of the Jamiat. So the IBA reckons. This is their idea of 'freedom of religion'. The freedom of religion clause in the constitution is a big farce. Yes, there is freedom for every kind of kufr, baatil and immorality. Not for Islam and not for the Muslim community following the Sunnah of Rasulullah (Sallallaahu alayhi wasallam). Every shaitaani force is necessarily aligned against the Mu'mineen.

A further instalment of fitnah rebounding on the Jamiat Molvis is the demand of the modernists that when the Jamiat closes down its station, the radio equipment bought by Muslims should be handed over to them. The Jamiat is now in a real dilemma. Fitnah upon fitnah. The kuffaar authorities are on the side of the munaafiqeen. It is also their argument that since the equipment was made available to the Jamiat by the community at large (sic), the Shiah's and the modernists are entitled to take possession thereof. Truly, Rasulullah (Sallallaahu alayhi wasallam) has spoken,

***".....fitnah will emanate from them and rebound on them."***

What face has the Jamiat left now..?



### **THE DESIRE OF THE KUFFAAR**

While the Jamiat has betrayed Islam and the community to satisfy the evil desires of the modernist munaafiqeen, they have failed to gain their objective. They have ignored what Allah Ta'ala says in the following aayat of Surah Baqarah,

***“Never will the yahood and nasaraa be pleased with you as long as you do not follow their religion (or their ways of kufr and immorality).” (Surah Baqarah, Aayat 120)***

Instead of heeding what the Qur'aan says, the Jamiat humiliates itself by capitulating to the demands of the kuffaar only to discover yet another set of demands. The Qur'aan calls the Jamiat to guidance. It says,

***“(O Muhammad !) Say – Verily the hidaayat of Allah is the only hidaayat. -And, if you had to follow their lustful desires after knowledge has come to you, then you will have no friend nor helper from the side of Allah.” (Surah Baqarah, Aayat 120)***

Now, if the Jamiat of Transvaal has any vestige of Haqq left in it, it will do a great deal of soul-searching. There is yet time for the Jamiat to redeem itself by abandoning its baatil path and once again returning to the Sunnah and the Haqq. May Allah Ta'ala guide our errant and deviated brethren.



### **THE JAMIAT'S SOMERSAULT BETRAYAL OF ISLAM**

In the recent history of the Ulama of South Africa, the worst act of betrayal of Islam, hypocritical somersaulting and shaitaani mental gymnastics has been perpetrated by the small clique of ulama-e-soo' who are presently in charge of the Jamiatul Ulama of Transvaal. On the issue of female broadcasters for its miserable radio station, the



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Jamiat of ulama-e-soo' has committed the dastardly act of betraying Allah Ta'ala, betraying Rasulullah (Sallallaahu alayhi wasallam), betraying the Deen and betraying the Ummah of Islam. After having unequivocally proclaimed the hurmat (prohibition) of exhibiting and prostituting the female's voice, the Jamiat has disgracefully buckled under the pressure of kuffaar and modernist enemies of Islam. It has been compelled by the modernist kuffaar masquerading as Muslims to bring to the fore it's (the Jamiat's) own nifaaq (hypocrisy). Now after having maintained rigidly the true stand of the Shariah, viz., that the female's voice cannot be prostituted nor can females be allowed to act as radio broadcasters, the Jamiat makes a complete turn-about and joins the gangs of modernists by accepting the viewpoint of the kuffaar and acceding to their demand of allowing women to be broadcasters over its so-called Radio Islam thereby prostituting the voices of the daughters of Islam under the guise of tableegh (sic !). What else could have been expected from a clique running a radio which has been the appendage of shaitaan from its very inception ! By its decision to allow women to broadcast, the clique has made it now clear that it is truly Radio Shaitaan.

In a dishonest attempt to save the utterly destroyed credibility of the Jamiat, the radio-gang is at pains to convey the impression that the decision of allowing the prostitution of women's voices is the decision of 'Radio Islam', not the decision of the Jamiat. This fallacy is quite apparent from the following statement made by Molvi H.A. Dhorat, member of the Jamiat and station manager of the radio,

*"At the outset, we wish to state unequivocally, that the broadcasting of Radio Islam, by the management of Radio Islam, which is the Jamiatul Ulama of Transvaal, is ...."* (Letter of Radio Islam dated 20 May 1997 to Yield)

Thus, the attempt to dissociate the Jamiat from the kufr and disgusting decision to allow women to broadcast is dishonest and the act of a drowning man — the Jamiat is drowning in the baatil

and fitnah it has spawned — the Jamiat is sealing its own doom by not only trifling with Islam, but by its gross and disgusting betrayal of Islam. While the Jamiat or the little clique controlling it, cannot dissociate from radio shaitaan, it should be observed that many or most Ulama —the silent majority — are not for the haraam move which the Jamiat's clique has made in the name of 'Radio Islam'.

### **ITS SOMERSAULT IS ITS NIFAAQ**

While the Jamiat is desperately endeavouring to convince Muslims that no turn-about and no somersault and no hypocrisy have taken place, the facts belie the claims made by Molvis in the clique representing the confounded radio station. The Jamiat has made a total turn-about. This somersault is adequate evidence for its hypocrisy.

### **THE JAMIAT'S STAND PRIOR TO THE SOMERSAULT**

In defending its earlier stand of not allowing females to broadcast, Molvi Dhorat said:

*"It is mandatory for Radio Islam to serve the Interests of the Islamic community, In particular the mainstream majority, failing which it would not be fulfilling its obligations in terms of the IBA Act, its radio license conditions and the fundamental tenets of Islam. It must do so by broadcasting in a manner that will not be offensive to the religious convictions of its listenership."*

(Radio Islam's letter to Yield, dated 26th May 1997)

In this letter Molvi H.A. Dhorat in fact stated:

- The decision to prohibit women from the radio station is part of the fundamental tenets of Islam.
- Female broadcasters will be offensive to the religious convictions of its listenership.

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Pursuing the argument of the prohibition of the exhibition and prostitution of woman's voice, Molvi Dhorat states in the same letter to Yield, dated 26th May 1997,

*"It is true that there are no female presenters that host any particular programme on Radio Islam. The reason for this is two-fold,*

*i. This is in accordance with the Islamic law based on the Qur'aan and the teachings of the prophet (peace be upon him), as will be fully shown;*

*ii. It is in accordance with the role of woman from an Islamic perspective against intermingling of sexes in preserving the modesty of both men and women."*

In this statement, the station manager of 'Radio Islam' (more appropriately Radio Shaitaan) concedes, in fact strongly argues that,

1) Not allowing women to be broadcasters is in accordance with the Shariah of the Qur'aan and Sunnah.

2) This prohibition is in accordance with the Islamic role of women.

Further pursuing the argument of prohibition, Molvi Dhorat says in the same letter to Yield:

*"About the voice of a woman the following is stated in the Qur'aan, 'and do not speak in soft tones, for then, he in whose heart there is a disease will lust.'" (Surah Ahzaab, Aayat 33)*

Molvi Dhorat ! What has now happened..? What is your position by Allah Ta'ala..? You are now instrumental in the spread of the disease of lust by allowing women to prostitute their voices. You are now responsible for all the multitude of zina the heart cases which your radio shaitaan will generate.

Strongly pursuing the argument of the hurmat of prostituting woman's voice. Molvi Dhorat states in the same letter,

*"Based on the above Qur'aanic aayat as well as other clear indications of the Sunnah and the jurists of Islam it is unanimous that the female voice is also subject to the laws of Intermingling of*

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*sexes and to be concealed. The Jurist book Shaami which is one of the authoritative books of Islamic law states:*

*“And her voice is also satr (to be concealed), in the most authentic view.”*

After having put forward the case of prohibition so strongly how can the Jamiat, its shaitaani radio and Molvi Dhorat in particular now make a somersault and argue the permissibility of the very opposite? Suddenly a clear **HARAAM** has become lawful! And, for this satanic permissibility there is not a stitch of Shar'i daleel?

Continuing with his argument in favour of prohibiting female broadcasters Molvi Dhorat says in his letter to Yield:

*“During the performance of Salaat which forms part of the five daily prayers of all Muslims, men are commanded to recite the holy Qur'aan audibly. Women are specifically, expressly prevented from reciting the Quran audibly during the performance of Salaat. Moreover, women are not permitted to lead congregational prayers at the mosque. The primary reason for this is that the voice of a female is also subject to the Satr.”*

Molvi Dhorat has repeatedly advocated that in terms of the Shariah, the female's voice is Satr. He has cited Shar'i proof for this claim. He now presents arguments in negation of this prohibition view to which he had not so long ago adhered and vociferously propagated. What type of nifaaq is this?. He explicitly states that the “PRIMARY” reason for the concealment of woman's voice is on account of it being part of her Satr. Now he is prepared to expose the Satr of Muslim women by consenting to the prostitution of her voice.

Continuing his argument in favour of the female's voice being Satr hence not permissible for exhibition on the radio station, Molvi Dhorat, the radio station manager, states in his letter to Yield:

*“Preceding each of the five daily prayers the male counterpart is ordered to recite, aloud, the Azaan (prayer call) at the mosques.*

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*Due to the sanctity attached to the female voice they have specifically not been ordered to recite the Azaan aloud, or at all."*

The question of women reciting Athaan appears to be confusing to Molvi Dhorat, hence he says, "or at all" and "not been ordered to recite the Azaan aloud". There is no Athaan for women. The uncertainty which Molvi Dhorat displays in this regard is, to say the least, surprising. Anyhow, he at least stated categorically that women are not allowed to recite the Athaan aloud because of "the sanctity" which Islam attaches to her voice. After having clearly propagated that it is in conflict and negatory of the sanctity of the female's voice to allow her to broadcast over the radio, the very same Molvi now advocates the permissibility of desanctifying her sanctimonious voice. Truly, these Molvis of the Jamiat are unable to distinguish right from left. Like it is stated in Rasmul Mufti, they gather firewood in the dark. They do not know if their hands fall on firewood or on the feces of animals or on poisonous serpents. It is precisely for this reason of jahl-e-murakkab that these Ulama-e-soo' are prostituting the Ahkaam of the Shariah by prostituting the sanctimonious voice of Muslim women.

Citing further proof in substantiation of the hurmat (prohibition) of exhibiting and prostituting the female's voice, Molvi Dhorat says in his letter to Yield:

*"During the compulsory prayer of pilgrimage at Mecca, the male counterpart is ordered to read the Talbia (chanting the founding belief of a Muslim) aloud. Women are specifically prevented from doing so, in the Hadith.*

*There are many such examples and it is not within the scope of this paper to elaborate on those, nor to explain the jurisprudential basis for each of these, save to point out what Islamic law prescribe in relation to the intermingling of sexes and the female voice."*

Thus, it will be seen that the Jamiat in its earlier stand presented the law of the Shariah on the issue of female broadcasters in an unadulterated form. Now suddenly when the kuffaar authorities order the countenancing and prostituting of women's voices on the radio station, the management of Radio Shaitaan, viz. the Transvaal clique in charge of the Jamiat's affairs, buckles like jelly and betrays Islam and the Ummah by taking up a shaitaani stand alongside the modernists and in diametric contradiction with Allah's law which the Jamiat had propagated not so long ago.

### **THE JAMIAT BETRAYING ITS MANDATE**

In its letter to Yield, the Jamiat under the guise of Radio Islam, states,

*"At this meeting Radio Islam raised the issue of its mandate in representing organisations and circulated a letter of mandate which was signed by the head of each organisation (there were 51). The mandate in fact clearly supports Radio Islam's conduct in broadcasting. There is further support in the mandate for Radio Islam broadcasting material in accordance with the constitution of the Jamiatul Ulama, of Transvaal."*

The Jamiat's mandate which it procured from the 51 organizations requires its radio station to prohibit female broadcasters. The Muslim public and the many organizations which had supported the Jamiat had a clear picture of the Jamiat's stand. The Jamiat had made it emphatically clear that women broadcasters would not be allowed. The Jamiat had unequivocally declared that the exhibition of women's voices is not permissible and this would not be allowed on the radio station. It was on the basis of its Islamic stand that the Jamiat had gained its mandate. But, now this mandate has been betrayed. The Jamiat prostituted the confidence of the Muslim public which had reposed its confidence and trust in the Molvis who

have now so miserably sold Islam down the drain to the kuffaar and modernists.

### **BETRAYING ITS OWN CONSTITUTION**

In his letter to Yield, Molvi H.A. Dhorat says:

*“We refer to the application of the temporary radio licence which was applied for by the Jamiatul Ulama, Transvaal and the relevant constitution of the Jamiatul Ulama, Transvaal which was submitted at the IDA hearing for the licence. It is clear from this Constitution that the founding principle of the Jamiatul Ulama, Transvaal is,*

*“The basis of all functions of the Jamiat will strictly be the Quran and Sunnah of the prophet (peace be upon him) according to the interpretation and accepted view of the Ahlus Sunnah wal Jamaa’ah, as expounded by the four recognised teachings of Jurisprudence” (Shafi-ee, Hanafi, Maaleki, Hambali).”*

In its disgusting decision to allow female broadcasters, the Jamiat has betrayed the Qur’aan, the Sunnah and its own constitution. This satanic decision to prostitute the voices of women is in direct conflict with the Qur’aan, Sunnah, Ijma’ and Qiyaas, There is not a single dissenting voice among the Fuqaha on the question of exhibiting the female voice. Any such exhibition is prostitution of her voice which the Qur’aan-e-Hakeem declares haraam. How can Molvis who so flagrantly and blatantly violate and betray Islam ever be trusted with the Deen? Of what worth is their word when they are adept at changing colours like a chameleon? Yesterday the exhibition of the female voice was haraam and for this haraam they presented sound Shar’i arguments. But, suddenly today, exhibition of the female’s voice has become halaal, and that too without even a vestige of Shar’i proof. While the prohibition is evidenced by a mighty load of Shar’i dalaail, the claim for the permissibility of prostituting woman’s voice is substantiated on the grounds of only



kuffaar and modernist behests and personal nafsaniyat of the errant Molvis who have effectively joined the jamaat of Ulama-e-soo'. There is absolutely no Shar'i vindication for this colossal and blatant turn-about and betrayal of Islam committed by the clique of the Transvaal Jamiat.

Molvi Dhorat further refuted Yield's argument by saying,

*"In your letter you allege that we are acting contrary to the spirit of this Country's Constitution 'based on equality of genders' (sic). As stated, we are acting in accordance with the Quran and the teachings of the prophet (peace be upon him)."*

Clearly at that stage, just a few months ago, Molvi Dhorat and his clique of Molvis believed that their stand of not allowing women to broadcast over their radio station was *"in accordance with the Qur'aan and the teachings of the prophet (peace be upon him)"*. Yet today, they are desperately peddling the totally opposite view — a view which comes within the ambit of zina.

### **TRYING TO APPEASE THE MUSLIM PUBLIC WITH ITS BAATIL ARGUMENTS**

The Jamiat of Transvaal is fully aware of the feelings of those Muslims who are conscious of the Deen. The Jamiat knows that its decision to engage female broadcasters is offensive to the religious feelings and beliefs of Muslims, hence is scraping the very bottom of the gutter in its attempts to convince the Muslim public of the 'rectitude' of its move.

In his letter to Yield, Molvi Dhorat conceding, in fact proclaiming strongly, the female broadcasters are offensive to Muslim religious convictions, says:

*"In order for Radio Islam to adhere to your (i.e. Yield's) proposal, as outlined, namely presenting female hosts on Radio Islam, Radio Islam would of necessity be required to act In*

*contravention of the Code of Conduct.....This is so because Radio Islam would broadcast material in a manner which is offensive to the religious convictions and feelings of the overwhelming majority of Muslims who follow the Quran and the teachings of the prophet (peace be upon him)."*

How have "female hosts" become suddenly in accord with the "religious convictions and feelings of the overwhelming majority of Muslims who follows the Quran and the teachings of the prophet (peace be upon him)..? Whom does the Jamiat think it is fooling..? Allah Ta'ala..? The Muslim community, or is it fooling itself..?

### **DECLARING ITS STAND**

Making an unequivocal declaration of the Jamiat's stand on the issue of female broadcasters, the Jamiat's man, Molvi Dhorat stated in his letter to Yield,

*"Any suggestion to act contrary to the fundamental tenets of Islam will not be acceptable to Radio Islam. Radio Islam is not apologetic about its Islamic principles and will do everything in its power to uphold and further the interests of the overwhelming majority of the Muslim community."*

The Jamiat has uttered a great falsehood in this claim. It has blatantly violated the tenets of Islam by disgracefully licking the toes of the modernists and kuffaar and by begging to retain a miserable kufr licence to enable its aggrandizement crazy Molvis to continue their pursuits of hubb-e-jaah. Instead of "doing everything in its power to uphold" the teachings of Islam and the "interests the overwhelming majority of Muslims", the Transvaal Jamiat has betrayed both Islam and the Muslim community by its repugnant attitude and humiliating capitulation. It is now lying prostrate at the filthy feet of the modernists, begging for mercy with apologies in profusion.

Never in the history of this country has an Ulama group besmirched the name of the Ulama in the shameful and disgraceful way chosen by the Transvaal Jamiat.

In its endeavour to show that it was correct in its stand on the prohibition of female broadcasters, the Jamiat went out of its way and collected thousands of female signatures. But, today it has disgracefully capitulated in utter humiliation bringing dishonour to the name of Islam. How can these legless, spineless Molvis face their female supporters who had fully supported the stand which prohibits female broadcasters..? These Molvis of the Transvaal Jamiat have no skin on their faces. They suffer no pangs of shame for their humiliating antics and capitulation. Instead of shame, they are desperately trying to become audacious in a dismal attempt to present some image of credibility. But, they should thoroughly understand that the Jamiat is left without a shred of credibility. They may now continue their exercise of wooing, fraternizing and sleeping with their bed-fellows, the modernists masquerading as Muslims.

### **THE JAMIAT'S PRETENCE OF DEFIANCE**

The Lenasia Times in its issue of 13<sup>th</sup> December 1997 ran the following screaming headline, **RADIO ISLAM TO DEFY 'WOMEN ON AIR' ORDER**. The report appearing under this banner headline, states,

*"JAMIATUL ULAMA NOT PREPARED TO BETRAY MUSLIMS". In a cryptic statement, the station said it was bound by Islamic principles and under no circumstances was it prepared to betray Islam and the Muslim community.*

*It will not be compelled to violate the Koranic and Islamic hijab laws. Our Position will necessarily mean a sacrifice in upholding the laws of Allah", the station said."*

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What face does the Jamiat have now after its humiliating and haraam capitulation? What has happened to the “*Islamic principles*” the Jamiat had set itself to defend..? What has happened to the “*under no circumstances*” stand? The Jamiat had clearly promised and pledged not to “*betray Islam and the Muslim community*”. Today it is doing exactly that. In fact, it is guilty of an act of betrayal never perpetrated by even the Qabar Pujaaris. In its total abandonment of Islamic principles, the Jamiat has lost its Islamic perception and Imaani bearings. In sheer desperation to retain the radio of shaitaan, the Jamiat is prepared to barter away the Deen and purchase Jahannum. It is now behaving like the Ulama of Bani Israaeel who were adept at selling and betraying the Shariah. The Qur’aanic condemnation of the Ulama-e-Bani Israaeel aptly fits the Molvi clique of the Transvaal Jamiat manipulating the Radio of Shaitaan.

In a pamphlet dated 19<sup>th</sup> Rabiul Awwal 1418 — 25<sup>th</sup> July 1997, the Jamiat Ulama Transvaal stated in response to Yield’s demand that the Jamiat’s radio station hosts female presenters,

*“Moreover, modesty is the essence relating to the prohibition of intermingling of sexes and Hijaab”. The Jamiatul Ulama Transvaal has no authority to effect any variation to these decrees.”*

From whence did the Jamiat today derive the authority to abrogate and change Islam’s laws on Hijaab and its proscriptions regarding the female’s voice and female participation in the public institution of Radio Shaitaan? It is clear that the Jamiat lacks in entirety in principles. Only those devoid of principles especially Islamic principles, will be so audacious and clumsy in the abandonment of what they believed to be part of the “*fundamental tenets of Islam.*”

## **THE SHARIAH AND THE BAATIL STAND OF THE JAMIAT**

There can be no two opinions on the question of woman's voice in the Shariah. The slight difference among the Fuqaha on the issue of woman's voice being Satr or not does not provide any justification or evidence for the Jamiat's somersault and betrayal.

### **FEMALE BROADCASTERS**

Allah Ta'ala declares in the Qur'aan-e-Hakeem,

***"Of you (O women !) fear (Allah), then do not speak in soft alluring tones, for then he in whose heart there is the disease (of lust) will desire."***

This categoric Qur'aanic aayat as well as other Hadith Nusoos emphatically rule out the permissibility of having female broadcasters over the radio. The issue of woman's voice being 'aurah' or not, need not be introduced to secure the prohibition. From a glance at the aurah argument presented for and against female broadcasters, it is abundantly clear that both parties are blissfully ignorant of the significance of the Shariah's ruling in this regard.

Those who present the aurah argument of the female's voice are in a quandary when it comes to answering the stupid objections of the modernist clique of shayaateen masquerading as Muslims. Those who claim that the female's voice is not aurah are too stupid to even understand the application of this ruling. The prohibition of bringing women into the radio shaitaan station to broadcast does not hinge on the issue of her voice being aurah or not.

Of pivotal significance in this prohibition is the aforementioned Qur'aanic aayat coupled to the spirit of Hadith Nusoos on Hijaab. Besides the question of voice, there are other evils attendant to women acting as radio broadcasters.

## **AURAH**

While some Fuqaha are of the opinion that the female's voice is not aurah, they do not at all differ with the Fuqaha who maintain that it is haraam for women to project their voices. Speaking in alluring, passionate, seductive and shaitaani tones is prohibited by the emphatic command cited in the aforementioned Qur'aanic aayat. All Fuqaha are unanimous in the prohibition of the female's voice being exhibited and utilized for allurements as is the case with females broadcasting. Alluring voices, voices to which deception has been added as an incumbent attribute are compulsory ingredients in a female broadcasting. No woman broadcaster will adopt the Qur'aanic command of speaking harshly bordering on 'rudeness' when broadcasting. She will be as seductive and alluring as possible with her voice which will be manipulated by shaitaan. This is only one argument among the factors of prohibition in this regard. But the prohibition is not confined to only the basis stated in the aforementioned Qur'aanic aayat.

The significance of the difference of the Fuqaha on this issue of woman's voice being aurah or not, displays its effect in Salaat. If a woman recites Qira'at audibly in Salaat, then even if she is performing Salaat in total privacy in a corner of her room, her Salaat will not be valid according to those Fuqaha who maintain that her voice is aurah. However, those who aver that her voice is not aurah, rule that her Salaat will be valid in these circumstances. Thus, this aurah argument cannot be cited in justification of having female broadcasters on the basis of the view of a minority of Fuqaha who anyhow do not advocate expression of the female's voice in public, least of all her voice exhibited seductively and alluringly to become a cause for zina of the ears and zina of the mind.

There exists unanimity among all authorities of the Shariah that the female may not adorn her voice, may not speak in soft and alluring tones or seductively when the need arises to speak to men from

even behind a screen. When a woman is constrained to speak or address ghair mahram males, there are two conditions,

1) Necessity (Shar'i Dhuroorah)

2) Harshness or simulated harshness in her voice.

Both these conditions can never and will never be met by the female broadcaster of Radio Shaitaan.

Furthermore, women broadcasters will have to unnecessarily leave their home precincts to present themselves at the radio station to prostitute their voices for all and sundry. This unnecessary emergence is in violation of the Qur'aanic command for women to remain indoors.

When Allah Ta'ala wishes to disgrace a man, He sometimes afflicts the man's mind with imbecility bordering on insanity. In their sheer desperation to find some foothold for their untenable position of capitulation and invited humiliation, the Jamiat Molvis have presented now very belatedly, after having misled the Muslim public with their rumblings of defiance and steadfastness on the principles of the Shariah, several downright stupid arguments which we shall briefly discuss and demolish.

### **(1) *Different situations justify changing of opinions***

Changing situations NEVER abrogate the Nusooos (Explicit Laws) of the Shariah. Changing situations cannot cancel the Qur'aan and Sunnah. Changing situations are accommodated on the basis of principles evolved from the Qur'aan and Sunnah. Just as changing situations cannot legalize pork, liquor, adultery, murder, etc., so too can such conditions never legalize the prohibition of prostituting woman's voice. The Qur'aan and the Sunnah are categoric in their application of strict control on the woman's voice. The Qur'aanic Nass and Sunnah in regard to this issue cannot be scuttled and abrogated on the basis of the imagined changing situations of the Jamiat's Molvis.



The permissibility of eating pork and consuming liquor is brought about by such starvation which will cause death. And, under such dire circumstances the Shar'i principle of the legalization of prohibitions evolved on the basis of the Qur'aan and Sunnah comes into force. The condition of life and death has to apply before the principle of Dhuroorah could be invoked. In so far as Radio Shaitaan is concerned, there is no Dhuroorah. There is no compelling need for the retention or operation of this confounded radio. When there is no need — i.e. need in the technical meaning of the term as far as Fiqh is concerned — it is absolutely Haraam to perpetrate the violation of prostituting woman's voice. In view of there being no compelling need, it is haraam to employ female broadcasters.

**(2)** *It is not permissible to label Muslims kaafir and Ulama-e-soo'.*

While this is no argument for the decision of the Jamiat to employ female broadcasters, it has been presented by the Jamiat's Molvis in anticipation of criticism by the Ulama-e-Haqq. At the back of their minds they know that they are behaving like Ulama-e-soo' (Evil Ulama). In fact, in this dastardly betrayal of Islam these Molvis have demonstrated practically that they have joined the league of Ulama-e-soo'. When Molvis betray Islam, mislead unwary Muslims and constitute a danger to their Akhlaaq and Imaan, then there remains no doubt in their entry into the fold of Ulama-e-soo'.

**(3)** In justification of their turn-about, capitulation and legalization of haraam, the Jamiat's spokesman miserably attempted to draw an analogy between the Jamiat's capitulation and the decision of Rasullullah (Sallallaahu alayhi wasallam) on the occasion of Hudaibiyyah to quit the Umrah. We must lament the ignorance of these Molvis. They have either failed to understand what transpired at Hudaibiyyah or they are deliberately plying baatil to hoodwink stupid and unwary people in a bid to save face. The quitting of the

proposed Umrah on the occasion of Hudaibiyyah was by Divine Command. Allah Ta'ala ordered that the Umrah be discontinued. Rasulallah (Sallallaahu alayhi wasallam) and the Sahaabah took the Oath of Death. They were prepared to fight to death to avenge the rumoured killing of Hadhrat 'Uthmaan (Radhiallahu anhu) and to complete the Umrah in defiance of the kuffaar opposition. But, Allah Ta'ala willed otherwise.

It is ludicrous in the extreme for the Jamiat to base its betrayal of Islam by citing the events of Hudaibiyyah. In the decision taken by Rasulallah (Sallallaahu alayhi wasallam), he did not commit any Shar'i violation. He did not abrogate any Law of the Shariah. In fact he enacted the Law of Ihsaar on Divine instruction. (Ihsaar refers to a situation of the Hujjaaj being prevented from undertaking or completing Hajj or Umrah). Rasulallah's (Sallallaahu alayhi wasallam) act was an enactment of Shar'i law while the humiliating act of the Jamiat was a cancellation of a categoric Qur'aanic and Sunnah Law. The Jamiat transgressed the Shariah and presents its gross transgression as a valid Shar'i proposition. Only stupid people will swallow this drivel and baatil of the Jamiat's errant Molvis.

**(4)** The baseless analogy of the prisoners during the Battle of Badr. It indeed staggers the imagination to observe such a stupid presentation of 'daleel'. There is absolutely no relevance between the issue of prisoners of Badr and the capitulation of Radio Shaitaan. When the Qur'aan points out that the decision taken regarding the prisoners was incorrect, then it has to be accepted as such. A decision was taken on that occasion and the Qur'aan pointed out the error. This decision had no relationship with categoric Qur'aanic rulings. It was a decision which Rasulallah (Sallallaahu alayhi wasallam) had to make purely on the basis of his own discretion. Rasulallah's (Sallallaahu alayhi wasallam) decision did not result in the cancellation of any law of the Shariah. In stark contrast is the

Jamiat's decision to employ women which cancels out the Shar'i prohibition.

**(5)** It is alleged that Radio Islam consulted with many local and overseas Ulama on this issue. At the outset it is necessary to divest the minds of these Molvis of baatil. We are not permitted to act like the Bani Israeel who took their Ulama and Saints for 'gods' besides Allah Ta'ala. If an Aalim's view is in conflict with the Shariah, moreover when such view is simply a personal opinion unsubstantiated by Shar'i proof, then such view shall be compulsorily set aside.

While the argument in favour of the prohibition of female broadcasters is substantiated on solid Shar'i basis for which the proofs are categoric, the Jamiat can only venture some opinions of some Ulama who are favourably inclined to the Jamiat. Most of the Ulama who have presented favourable opinions for the Jamiat's haraam stand have not furnished Shar'i dalaail. Some of these "seniors" are liberals due to their association with worldly men of politics. Some again lack in the understanding of our situation here in South Africa; some again have been misled by the exaggerated arguments of the Jamiat in favour of the retention of the radio station. However, some very senior Ulama of Pakistan and India whom the Jamiat Molvis had consulted, very categorically stated the view of hurmat (prohibition). Among these notable Muftis are Mufti Abdur Raheem Lajpuri, author of Fataawa Raheemiyah, Mufti Yusuf Ludhyanwi of Pakistan and Mufti Ahmad Khaanpuri.

In short, it matters not who the luminary may be. If his view is in conflict with the Shariah, it will not be accepted. Seniority is not sufficient for acceptance of a view. Shar'i proof has to be presented, especially for such a serious issue as legalizing a clear-cut Shar'i prohibition. Dhuroorah has to be proved beyond all shadow of doubt.

(6) The Molvi flabbily making his poor defence of the Jamiat's capitulation and compromise of the Haqq, asked: if they should allow the station to be taken over by people who misinterpret the Qur'aan and Hadith..? In response we say, You are the worst specimens given to misinterpreting the Qur'aan and Hadith. The Qabar Pujaaris misinterpret and distort the Qur'aan and Hadith to justify Qabar puja (grave worship). They therefore do not pose too great a danger to the Imaan of the unwary because most Muslims are naturally averse to idolatry and grave-worship. The Shiahs misinterpret the Qur'aan and Hadith under their label of Shi'ism. Most Muslims are aware that Shi'ism is a different religion. The Qadianis misinterpret the Qur'aan and Hadith on the basis of the teachings of Mirza the Impostor. Their danger is therefore minimal in relation to the Jamiat's misinterpretation of the Qur'aan and Hadith. Until such time that the public's mind has not fully grasped the dhalaal and baatil of the clique controlling the Transvaal Jamiat, this latter organization poses a grave threat to the Imaan of unwary Muslims. Today the Jamiat has humiliatingly capitulated to the demand for female broadcasters to man its shaitaani radio. Tomorrow there will be another demand, then another demand. It is not at all far-fetched to assume that tomorrow the Jamiat will legalize television on the silly notion and pretext of 'tableegh'. For such legalization it will present the same stupid arguments it is today tendering for the need for female broadcasters. Almost all Pakistani Ulama and Muftis view television and appear on television. Even those who may not have openly condoned television have become desensitized by their association with baatil Ulama hence their opposition to this haraam institution of television is extremely weak and flabby. It will be very simple for the Transvaal Jamiat to acquire fatwas of permissibility for television from the Muftis of Pakistan. The Ulama of Pakistan are no longer of the calibre of the Ulama who lived a few years ago. There are hardly any Akaabireen to whom one could refer to in India and Pakistan. The fataawa

emanating from those countries are now suspect. The Muslim community of South Africa is fortunate in that there are still many Ulama-e-Haqq in this country who will defend the Deen and not buckle in the confrontation with baatil.

If the radio has to be taken over by the Shiahs, Bid'atis or any other baatil group, the Ummah will not suffer. In fact, the Ummah will suffer by the Jamiat's control because Muslims hitherto believe that the Jamiat of Transvaal is the same Organization of Haqq which existed some years ago when the respected Mufti Sanjalvi Saheb and Maulana Mia, etc. were in control. The Transvaal Jamiat has today effectively placed itself in the ranks of the Ulama-e-soo'. It is no longer the Jamiatul Ulama Transvaal of yesterday.

(7) In its desperate attempt to stave off criticism for its haraam and baatil decision, the Jamiat Molvi who argued in favour of prostituting woman's voice asked: *Kuffaar are making a laughing stock of Islam — will Muslims also break up and hurt the Deen?* The worst culprits in the perpetration of breaking up and hurting the Deen are the Jamiat's Molvis who have so blatantly compromised the Shariah by their betrayal of Islam. They have flagrantly abandoned the Haqq. They have abdicated their stand of the Haqq. By this abdication they have made a mockery of Islam and of Muslims and of the Ulama. There is therefore a definite need for the Ulama-e-Haqq to dissociate and distance themselves from the baatil group manipulating the Jamiat of Transvaal. These deviate Molvis have made a mockery of the Deen and are continuing with this haraam mockery by making practical effort to prostitute the voices of women and by propelling women out of the home to man Radio Shaitaan. They are the originators of fitnah which will rebound on them. Never in our history in South Africa have the Ulama been subjected to such a mockery as the Jamiat has enacted by its disgusting and humiliating capitulation. Who is making a laughing stock of the Deen..? No one other than the Ulama-e-soo' of the

Transvaal Jamiat. The Jamiat has itself to blame for becoming a laughing stock and for making a mockery of the Deen.

The spokesman for the Jamiat goes on to say that *the radio station cannot be abandoned on account of the mockery which the kuffaar are making, just as Ramadhaan or Eid cannot be abandoned if the kuffaar should make a mockery of our controversies pertaining to the moon, etc.* By what stretch of imagination does the Jamiat draw a parallel between its shaitaani radio station and the Shar'i acts of ibaadat. Furthermore, the issue of kuffaar mockery as a factor of prohibition or a factor for the abandonment of the radio station does not feature anywhere in our armoury of arguments against the radio station. This is purely the figment of errant Molvis who have joined the jamaat of Ulama-e-soo'. Nothing but nafsaaaniyat is the motive force for the mad desire to retain the radio station even at the cost of abandoning the Ahkaam of the Shariah. They have no desire to abandon an institution which has to incorporate haraam by command of the kuffaar. But, to abandon the explicit command of the Qur'aan appears to be a simple matter for the votaries of the radio of baatil.

**(8)** The Jamiat has attempted to fob off the gravity of its transgression by averring that its difference with other Ulama on this issue is merely an 'ikhtilaaf' i.e. a fiqhi difference of opinion based on Shar'i proof. This assumption claim by the Jamiat is utterly baseless. The stand of those who oppose the prostitution of woman's voice over the radio is Mansoos (i.e. it is prohibited by a categoric aayat of the Qur'aan). It is a prohibition on which Ijma' of the Ummah has been enacted. It is an issue which does not admit 'ikhtilaaf, least of all the nafsaaaniyat of the clique controlling the Transvaal Jamiat.

There is absolutely no 'ikhtilaaf' among the authorities of the Shariah on the prohibition of the prostitution of woman's voice. That it is haraam for a woman to speak alluringly, softly, tenderly

and seductively to ghair mahram males, even from behind a screen, there is no doubt. What is haraam could be availed of by way of concession only when there is danger to life or limb. Such Dhuroorah (dire necessity) does not exist to warrant the commission of the haraam act of prostituting woman's voice over the radio station. The argument of the Jamiat is therefore erroneous and misleading.

The spokesman for the Jamiat even ventured the ludicrous suggestion to refrain from an 'ikhtilaaf'. His advice was that the issue should be swept under the carpet and the Jamiat left to its antics of baatil and perpetration of haraam in the name of Islam. Such antics come within the purview of an institution which can be rightly labelled 'Radio Shaitaan'. If the so-called 'ikhtilaaf' should not be discussed, why did the Jamiat squander many thousands of rands to send a delegation to discuss this 'ikhtilaaf' with the Muftis of Pakistan and India..? A view which violates and cancels a Qur'aanic law is not a simple issue of juristic difference (ikhtilaaf). It is baatil and haraam motivated by shaitaan and the nafs. In its desperate attempt to legalize the public prostitution of woman's voice, the Jamiat has not produced a shred of proof. A body of Ulama has necessarily to present solid Shar'i dalaail for its view and at the same time negate the view of its opposition by the presentation of Shar'i dalaail. Epithets and vindictive mumblings unrelated to dalaail do not befit a group which claims to be a Jamaat of Ulama.

### **CLOSING DOWN OF THE RADIO**

In spite of the disgraceful concessions which the Jamiat has made to the kuffaar IBA in its bid to retain the station, the kuffaar are not satisfied. The kuffaar and the modernists wish the Jamiat to renounce Islam and join the ranks of kufr. Hence, despite the lenders agreement to abandon the Qur'aanic prohibition to satisfy the modernists and the kuffaar IBA, these agents of shaitaan have decided to dose down the radio of the Jamiat. The Jamiat had



refused to close down the radio of shaitaan honourably, saving thereby face and credibility. For the sake of the radio, the Jamiat had accepted the humiliation of behaving like a dog with its tail between its legs. For the sake of the radio, the Jamiat had capitulated, abandoned the Shariah and licked the feet of the modernists and kuffaar. It therefore agreed to transgress the Qur'aan by satisfying the modernist kuffaar. It has agreed to employ female broadcasters and prostitute their voices. But this was not sufficient for the modernists and the kuffaar. They demand total abandonment of the Shariah. Since the Jamiats offer of one hour and four hours of prostituting women's voices does not satisfy the desires of the kuffaar, the IBA has turned down the licence of the Jamiat's radio. The Jamiat has now been given a month to wind up its broadcasting affairs. This closure is imposed on the Jamiat by the kuffaar. It is not due to the realisation of their baatil that the Jamiat will close the station. In fact, if the Jamiat can work around the IBA and placate it, it will do so for the sake of retaining the radio. Abstention from sin due to imposed impediments is not a laudable abstention. The Jamiat is still guilty of the heinous sin of having betrayed Islam and the Ummah. Outside obstacles beyond its control are compelling the closure of the radio station. The criticism we have against the Jamiat, therefore, remains valid, viz., the Jamiat of Transvaal has effectively entered the orbit of the Ulama-e-soo'.

In sheer desperation, the Jamiat has attempted to placate and satisfy the modernist kuffaar who claim to be Muslims. In the desire to satisfy the demands of kufr, the Jamiat cannot recall the aayat,

***“O people of Imaan ! If you follow the kuffaar, they will turn you on your heels (to abandon Islam). You will then turn (and become) great losers (in both worlds). But (remember) that Allah is your Friend, and HE is the best of helpers.” (Qur'aan)***

## EXHIBITION OF THE FEMALE'S VOICE & THE SHARIAH

### WHAT THE QUR'AAN HAKEEM SAYS

The Qur'aan-e-Hakeem says,

***“Do not make alluring (your) speech. (If you do so) then he in whose heart there is a disease (lust) will desire”***

The female's voice exercises a natural emotional desire or feeling of passion in the man's heart. It is for this reason that the Qur'aan Hakeem prohibits women from speaking in soft, alluring and seductive tones to men when there is a need for them to address males.

In the first instance, the Qur'aan commands that when a need arises for men and women to speak to one another, it should be from behind a screen. But even then, women are prohibited from adorning their voices. The adorned voice of a woman contains the seeds of seduction and immorality. It is a stepping-stone to zina, hence the vehement Qur'aanic prohibition.

The proscription stated in the aforementioned Qur'aanic aayat is a straightforward and emphatic prohibition. In all situations women are not allowed to speak softly and alluringly to ghair mahram males. But, the teaching of the kuffaar is the exact opposite. In fact, women are trained in special classes to adorn their voices when speaking to men in order to seduce them. The liberal shaitaani cult of the west teaches women how to walk seductively, how to manipulate their bodies when approaching and going away from men. In every approach of the female shaitaan is present to destroy the morals of both the women and the men. It is precisely for this reason that Rasulullah (Sallallaahu alayhi wasallam) said,

***“Woman approaches in the form of shaitaan and (when her back is towards you) she walks in the form of shaitaan.”***

These gestures of shaitaan are inculcated to women in special classes of western culture. They are trained to seduce men with their bodies, their eyes and their voices. Allah Ta'ala is The Creator. He is fully aware of the tricks and satanism which human beings employ to seduce others. He knows the attraction the female voice (which He has created) exercises on the heart of the male. He, therefore, has prohibited the adornment of the female's voice when she has to address males out of necessity. When there is no need, then it is completely haraam for her to speak to a ghair mahram even without an adorned voice.

It is abundantly clear from the Qur'aan Hakeem that to give public exposure the voice of a woman is haraam. Public exposure of the adorned female's voice (the broadcasters compulsorily adorn their voices over the air) is exhibition of the voice which Allah Ta'ala has commanded to be concealed. Such exhibition is prostitution of her voice which invites the Wrath and La'nat (Curse) of Allah Ta'ala.

### **A SHAITAANI DECEPTION OF THE LIBERAL AND MODERNIST MUSLIMS WHO HAVE ENSLAVED THEMSELVES TO THE KUFFAAR WEST**

The modernist juhhaal and munaafiqeen who are now being followed by even the Ulama-e-soo', attempt to deceive unwary and ignorant Muslims regarding the prohibition stated in the aforementioned Qur'aanic verse. They deceptively and stupidly argue that the command in the aayat is directed to only the Holy Wives of Rasulullah (Sallallaahu alayhi wasallam). They further display their ignorance by claiming that the reason for the command issued in the aayat is the high rank of the Holy Wives of Nabi (Sallallaahu alayhi wasallam). Since other women, they argue, are not equal in rank to the Holy Wives, the prohibition does not apply to them. Even an ignorant Muslim will understand after reading our explanation that the argument of the modernists is completely baseless and a trick of shaitaan to dupe Muslims.

Firstly, the reason stated in the aayat for the prohibition is not the honour or rank of the Holy Wives. The reason is clearly given,

***“..... for then he in whose heart is a disease will lust (or desire)”***

Then the Qur’aan explaining the reasons for the imposition of Purdah (i.e proper garments, remaining indoors and lowering of voices), says:

***“Verily, Allah intends (by these measures) to eliminate filth (moral filth and corruption) from you. O People of the Bait and He desires to thoroughly purify you (from all vestiges of moral impurity)”***

***(Surah Ahzaab, aayat 33)***

It is thus abundantly clear that the prohibition of adorning voices was occasioned by the requirement of moral purity. It was to save the Holy Wives from becoming instrumental in the moral ruin of the hearts of the men who had to address them out of necessity. In the same way, the prohibition is also to protect the moral integrity of the Holy Wives. While the prohibition stated in the aayat applies in the first instance to the Holy Wives, it applies to the women of the Ummah in greater measure and in higher degree because the danger of the fitnah of the ‘disease’ of lust mentioned in the aayat exists to a greater degree in the hearts of the men and women of the Ummah at large than in the hearts of the Holy Wives and the Sahaabah (Radhiallahu anhum) to whom the verses were directed in the first episode and instance. In terms of the principles of Fiqh (which we shall not discuss here), the law stated in this aayat applies with greater force to Muslims other than the Holy Wives and the Sahaabah.

The acquisition of moral integrity and purity and safeguarding against lust and sexual desire are imperative for all Muslims, not only for the Sahaabah and the Holy Wives. The Qur’aan and the Sunnah command moral reformation, moral purity and spiritual elevation for all Muslims. Islam came for all Muslims, not only for the Holy Wives and the Sahaabah. The argument of the modernist

munaafiqeen and the Ulama-e-soo' are therefore utterly baseless and ludicrous. Muslims should not be beguiled by these evil arguments presented by errant and deviate Molvis and kuffaar modernists. There is no ambiguity in the Shariah regarding prohibition on the exhibition and prostitution of the female voice and the female body.

### **WHAT THE SUNNAH SAYS**

The Sunnah is the tafseer (exegis) or explanation in practical form of the Qur'aan. The principle of the concealment of the voice of the female is stated explicitly in the Qur'aan in aayat 32 of Surah Ahzaab. The practical expression of this principle is given in a variety of forms in the Sunnah. Among these are the following,

- 1) When women have to necessarily speak to ghair mahram males, they have to adopt harsh and dry tones bordering on contempt for the man. Such tones have to be adopted which the kuffaar west will describe as rudeness.
- 2) During Jamaat Salaat, when the Imaam commits an error, men are required to draw the Imaam's attention by exclaiming loudly, 'Subhaanallah'. On the contrary if women happen to be in the Jamaat, they may not make this exclamation. They are ordered to draw the Imaam's attention by clapping once the right hand on the back of the left hand. They should not clap hands like kuffaar. Even in Salaat and even if the Imaam is the woman's husband and there are no ghair mahram males in the Salaat, then too, she may not exclaim 'Subhaanallah'. She has to compulsorily only strike one hand on top of the other in order to draw the Imaam's attention.
- 3) During Hajj, men are required to recite the Talbiyah loudly while women are ordered to recite it inaudibly.
- 4) Women are not permitted to call either the Athaan or the Iqaamah. These acts of ibaadat entail the raising of the voice, hence females are prohibited.

- 5) Females are not allowed to recite the Qira'at audibly in Salaat.
- 6) Jazri narrates in An-Nihaayah - ***“Rasulullah (Sallallaahu alayhi wasallam) prohibited that a man speaks tenderly (alluringly) to any woman other than his wife ...”*** The danger of voice-adornment exists even in the voices of men when they speak in alluring tones to women. To a far greater degree will this fitnah exist in the voice of the woman. From these examples it is quite clear that the emphasis of the Shariah is on the concealment of the female voice. Exhibition of her voice is repugnant to Islam.

### **WHAT THE FUQAHA (JURISTS OF ISLAM) SAY**

Let it be clearly understood at the very outset that the Fuqaha of all Math-hab are unanimous in the prohibition of the exhibition and adornment of the female voice for public consumption. All authorities of Islam aver that it is haraam for women to exhibit, adorn and proclaim their voices for male consumption. Then is no difference on this score. The Fuqaha go to the extent of prohibiting women from saying 'Assalaamu Alaikum' to males and if men greet them, they should not audibly respond to Salaam. They should respond inaudibly. Their voice should not be heard by ghair mahaareem. The many books of Fiqh make the point very clear. No authority of the Shariah has ever permitted the display and adornment of the female voice designed for public consumption.

The majority of the Fuqaha go a step further and decree that the voice of woman is *Satr*, i.e. part of her body which has to be compulsorily concealed at all times. A minority of Fuqaha has a differing view. The minority, while stating the prohibition of the exhibition of the female's voice, say that it is not part of the *Satr*.

### **A COLOSSAL ERROR**

On the basis of this difference, even some sincere Ulama have committed a grave error. They have inferred from the-minority view that woman's voice is not an entity which has to be compulsorily concealed. Firstly, it is improper to accept the minority view when the Jamhoor Fuqaha have upheld the contrary view, viz. the proposition that her voice is Satr. Secondly, this difference of opinion among the Fuqaha has no effect on the prohibition of displaying the female's voice. Even those who say that her voice is not Satr, are unanimous with all the Fuqaha in the prohibition of the exhibition of the female's voice. All Fuqaha say that it is haraam for a woman to adorn her voice, speak softly and alluringly to men. All Fuqaha of all Math-habs propagate the imperative need for concealment of woman's voice from ghair mahram males.

The difference regarding the voice being Satr or not, has a sequel only on Salaat. Those who say that her voice is Satr rule that if she performs Salaat audibly (i.e. recites Qira'at loudly) then her Salaat is invalid even if she performs it alone in the privacy of her home. On the other hand, those Fuqaha who say that her voice is not Satr, while teaching that a woman should recite silently, rule that if she recites her Qira'at audibly in the privacy of her home, then her Salaat will be valid. The issue of the difference is unrelated to public consumption of the woman's voice or when a woman has to address a man out of necessity.

Every unbiased, sincere Mu'min will understand from the proofs of the Qur'aan, Sunnah and the Fuqaha that it can never be permissible for Muslim females to act as radio broadcasters. This profession and practice militate against every aspect of Islamic Hijaab. The concept of Islamic Hijaab is extremely lofty in its aspects of hayaa (modesty) and moral purity. The slightest act which countenances violation of Shar'i hijab is accursed and cannot be tolerated by the Shariah.



Muslims who have not lost their Islamic bearings do not require proofs to understand the evil of prostituting the voice of the female. Only men blinded by the inordinate demands and desires of the nafs will behave like rabid dogs. They have opted for deliberate blindness and shaitaani intransigence which compel them to behave like the rebellious Iblees who refused to listen to even the Naseehat given to him directly by Allah Ta'ala without any intervening medium.

The law of the Qur'aan on the issue of woman's voice stands out as clear as daylight. The Jamiat is playing with fire. It is playing with the Imaan of the Muslims of this country. In the vile attempt to scuttle the Qur'aanic prohibition on the exhibition of woman's voice, the Jamiat or the clique ruling the Jamiat and running Radio Shaitaan is exposing the Imaan of unwary Muslims to the perils of kufr. The Molvis in this category have already bartered away their Akhlaaq (moral character). They are now dabbling with the Imaan of the masses in the same way in which the Ulama-e-soo' of Bani Israaeel had been guilty of.

### **THE ONLY CHOICE FOR THE JAMIAT**

The Jamiat of Transvaal has only one course to follow should it have any desire to redeem its position, its credibility and its role as a group of Ulama-e-Haqq. It has to repent, dissociate from the baatil of Radio Shaitaan and honour its pledge to the Ummah made in its Constitution, i.e. to act in strict conformity with the Qur'aan and Sunnah as expounded by the Ahlus Sunnah Wal Jama'ah.

The course of redemption for the Transvaal Jamiat — for it to be extricated from the league of Ulama-e-soo' — is for it to follow the Sunnah of our Father, Hadhrat Aadam (alayhis salaam). When Hadhrat Nabi Aadam (alayhis salaam) erred, he fell into Sajdah and profusely repented, exclaiming - ***“Our Rabb! Verily, we have wronged our souls ...”*** This is the path open for the Molvis of the Transvaal Jamiat who have so despicably betrayed the Ummah and

Islam. If they choose to ignore the path and method of Hadhrat Aadam (alayhis salaam) they will be acting in emulation of Iblees who had rebelliously refused to repent when he had transgressed the command of Allah Ta'ala. Repentance will restore the Jamiat to its former position of Haqq. But, if it fails to redeem itself by following the Path of the Ambiya, it will do so at its own peril. May Allah Ta'ala guide us all and save us from the evil lurking in our nafs.

### CLAMOUR FOR A RADIO STATION

*'CLAMOUR FOR A RADIO STATION' IS A PAMPHLET WHICH WE HAD DISTRIBUTED EVEN BEFORE THE INCEPTION OF THE JAMIAT IS RADIO.*

This Ummah of Islam is designated the noblest Ummah by the Qur'aan. It has its own divine pattern of life which it has inherited from the illustrious Sahaabah. It is a Nooraani Tareeqah — a glittering path which does not admit any contamination of alien ways and methods. With the progression of time from the advent of the noble Sahaabah resulted a corresponding retrogression in the purity and glitter of the inherited Tareeqah. Accretions and contaminations have undermined many aspects of the Shariah and the Sunnah. Nevertheless, Allah Ta'ala has blessed this Ummah with an adequate substance of Haqq to always indicate the true path to the Ummah which is always being led astray by men in Deeni garb and guise.

### A SNARE

The latest planned accretion threatening to contaminate the **Nooraani Tareeqah** of Da'wah, Ta'leem and Tableegh is the desire to acquire a radio station for the ostensible purpose of serving the need of Deeni Ta'leem and Tableegh. Without the least hesitation we must state unequivocally that this is a great snare of shaitaan. It is a move which has to be branded Talbees-e-Iblees (Deception of

Iblees). It is astonishing to observe the short-sightedness of the Jamiatul Ulama of Transvaal or of those members of the Jamiat who deemed it, appropriate to embark on such a strange and alien method fraught with dire consequences for the Imaan and Akhlaaq of Muslims. It is further lamentable to observe that Ulama - those who are supposed to be upholders of the Sunnah — veering so sharply from that Nooraani Tareeqah of Da'wah and Tableegh which we have inherited from the noble Ashaab of Muhammadur Rasulullah (Sallallaahu alayhi wasallam). We must add that when Ulama become deflected and are cut asunder from their spiritual and ilmi moorings, they seek support from the ways and styles of the kuffaar. When Ulama become bereft of roohaanniyat, they become easy prey for the tricks and deceptions of shaitaan and the nafs.

### **RADIO AS A MEDIUM**

Leaving aside the issue of the permissibility or impermissibility of listening to even plain news on the radio, it is not difficult to understand that the radio is mainly utilized as a medium of haraam and futility. Essentially, it has been put at the disposal of shaitaan. The little good, in relation to the masses, is far outweighed by the Akhlaaqi destruction wrought by this medium. Considerable time is squandered listening to baatil. Haraam music, female voices, futile talks and haraam plays and stories all form part of the propagations blared over the radio. Much time is wasted even after Isha listening to futility, baatil and haraam.

People tune on the radio for nothing other than nafsaaani pastime. The aim is to appease the nafs. The Ulama who believe that the radio-listening Muslim public will tune off the stations supplying them with nafsaaani gratification to listen to the 'dull' outpourings of Molvis who have sold their souls to the dunya, are labouring under silly delusions. No person addicted to the evil and the filth he views

on the television or hears on the radio, will abandon the nafsani pleasure for the sake of listening to the programmes prepared by the Jamiat. If they believe that people will suddenly abandon their TV and radio programmes to listen to the Islamic talks of the Jamiat, then to say the least, they are extremely short-sighted.

Since it is silly to expect people to give up their nafsani programmes for the sake of listening to the Jamiat's radio programmes, the acquisition of a radio station by the Jamiat is pointless, futile and a waste of huge financial resources of the community. The money could be put to better use. The innumerable Muslims suffering under the yoke of brutal kuffaar repression in different parts of the world could benefit, albeit little, from the 2 million rands which the Jamiat is contemplating to siphon down the drain.

### **DANGERS**

The acquisition of a radio station by the Jamiat is also fraught with grave dangers. As time progresses, the present group of semi-modernist Molvis who will be in charge of the radio station, will give way to a modernist brand which will be worse in kufr and baatil than the Jaahil modernists. We already have a handful of such ultra-modernist 'moulanas' who manipulate their Aalim Faadhil certificates to hoodwink the ignorant masses — to trick unsuspecting Muslims to believe that they are Ulama while in reality they are agents of shaitaan propagating kufr and baatil which they had acquired from kuffaar universities after they had aborted their Deeni studies at the Madaaris. When this danger materializes, then we concede that the 'Islamic' radio station will become an attraction because it will then be gorging out trash, kufr, dhalaal, baatil and nafsaniyat under the guise of Islam.

## **TELEVISION**

Those who possess Imaani vision can also foresee that the Jamiat's move is a stepping-stone for preparing the Muslim masses to accept television. Once the satanic aim of having contaminated the ears has been achieved, it is then only a matter of time to convince the ignorant masses of the 'need' to contaminate their eyes by viewing 'Islamic' programmes on the TV. Only a dull and a dim-witted person will fail to see the connection between the radio and the television. The one will lead to the other. By degrees the opposition to television will be corroded by the acceptability which the Juhala is according to the confounded radio station they are so madly pursuing.

## **PLATFORMS OF THE DEEN**

There is absolutely no need for the Jamiat to turn its eyes in the direction of kuffaar ways and methods. There is a variety of Deeni platforms for propagating the Message of Islam. The Ulama have almost complete control of the Musaajid platforms. The overwhelming majority of the Muslim male public attends the Musaajid at least on Fridays and Eid Days. Besides their weekly talks, the Ulama have the Musjid platform open for every night of the week. If every Aalim who wishes to be involved in Da'wah and Tableegh initiates his own Ta'leem class once or twice a week in a Masjid, the Message of Haqq will be carried extensively.

Then there are the platforms of the Madaaris and Makaatib. The community's next generation is at the call of the Ulama, if only the correct Shar'i Ta'leem is imparted utilizing the methods of the Sunnah. A vibrant Muslim community can be created out of these Maktab kids if only the Deeni personnel understand that the success and victory of Muslims lie in the age-old methods of the Sunnah — in that Nooraani Tareeqah which we have inherited. It is most

despicable and an act of treason for the Jamiat to diverge from the Path and the Method which its members had acquired from the Akaabireen Ulama.

Assuming that 'orthodox' Molvis will be in charge of the matter to be broadcast, they will soon be displaced by the new-type of molvi who suffers from some sort of complex which constrains him to seek the shelter of a kaafir university to bolster his image as a man of learning. In view of the fitnah which the radio station portends, it is highly irresponsible of the Jamiat to embark on this move.

### **A BASELESS ARGUMENT**

Then the argument is presented: *"If we don't make the move to acquire the radio station, the bid'atis will."* This is arrant nonsense. It does not behove Ulama to argue in this fashion. The Ulama-e-Haqq are not in competition with the bid'atis. Let the Ahl-e-Bid'ah acquire the radio station by all means. It is not within our power to prevent anyone front propagating his bid'ah and baatil. Our duty as the Upholders of the Sunnah and the guardians of the Shariah is simply to proclaim the Haqq, loudly, clearly, without fear or favour and without any nafsaniyat. Our duty is confined to this function. If the Ahl-e-Baatil seek to make use of a dubious method to propagate their message, it only befits them to do so. But, it does not befit those who regard themselves as the upholders of the Shariah to degenerate into competition with the people of baatil and acquire ways and means, the benefit of which is minimal while the harms and dangers are great.

The Ulama-e-Haqq have no secret agenda. We are the proclaimers and the callers of Haqq and we follow a glittering path of truth and honesty which precludes all vestiges of dubious strategies. There is no need to seek to pre-empt the Bid'atis if it is their desire to acquire a radio station. Furthermore, if the Jamiat manages to acquire a radio station, what is there to prevent the bid'atis from

acquiring their station? From the method employed by the Jamiat it appears that the only requirements necessary for the procurement of a radio station are a sufficient number of signatures and the cash. We are sure that the Ahl-e-Bid'ah can compete well with the Jamiat in these aspects.

The members of the Jamiat who are so keen on the radio station should reflect and not permit nafsaniyat and haste to embroil them in an institution fraught with fitnah and fasaad. They should ask themselves: "Will any Muslim who is presently watching television or listening to an 'enjoyable' nafsani radio programme or serial tune off simply to listen to the Jamiat's preaching on the radio? If they seek guidance from Allah Ta'ala, we are certain that a light will flicker in their souls to warn them of the danger of this miscalculated move.

### **DANGER AND FUTILITY**

It is not a question of saying that radio is haraam. The objection centres around danger and futility. The very minimal benefit which could emanate from the procurement of a radio station for 'Islamic' programmes does not justify this move in view of the greater fitnah discernable. There is an urgent need for the Jamiat to contemplate this issue seriously. It is not simply a matter of going on the air to broadcast an Islamic programme. Other attendant and future evil accretions should be taken into consideration.

### **THE PEN AND THE SWORD**

Two very effective methods of Da'wah which the Ulama have inherited from the Sahaabah are the Pen and the Sword. The method of the Sword (Jihaad) has long ago been abandoned, hence the Ummah grovels in disgrace at the feet of the kuffaar. Our immediate Akaabireen had adopted the method of the Sword and those who could not avail themselves of the Sword due to

circumstances nevertheless, always spoke of the virtues of this method which was the prime method utilized by the Sahaabah to bring the world of kufr under the sway of Islam.

Then there is the very powerful method of the Pen about which the Qur'aan-e Hakeem speaks glowingly. Says the Qur'aan Majeed:

***“Recite ! And your Rabb is the Noblest. (He) Who has taught (knowledge) with the Pen.” (Surah Alaq)***

***“By the Pen and what they write.” (Surah Qalam)***

The importance of the Pen is such that Allah takes an oath by it. The Pen has formed an integral institution of Deeni Ta'leem from the Khairul Quroon. The Qur'aan in material form is the product of the Pen. Countless Akaabireen have always utilized the sacred method of the Pen to propagate, expound and defend Islam. But, the present-day Ulama are largely abandoning this effective and sacred method. If the Jamiat is sincere in its claim of Da'wah, why can it not commit to writing whatever it wishes to say over the radio? Whatever is desired to be broadcast could be written and published and be assured of wider and more intensive dissemination. Even the radio-listeners will find time to read the message. But, almost all of those who are addicted to television and nafsani radio programmes, will not opt to listen to the Jamiat's preaching over the radio should this clash with their television and radio programmes.

Instead of squandering money and time on this dubious method, the Jamie should publish regular papers and booklets and publish a proper Deeni magazine which will be a regular feature for the guidance of the community. The benefit in the effects of the Pen are pure. There is no fitnah associated with it. It is method in emulation of the Way of the Salf-e-Saaliheen while the radio is in emulation of the ways of the kuffaar. We have not acquired the Pen from the kuffaar. It is part of the heritage of the Salf-e-Saaliheen.



It is most disturbing and lamentable to see those who are supposed to use the Pen abandoning it in the same way as the Sword has already been abandoned. The desire to employ the institution of the radio is indicative of the gross feeling of inadequacy in the ranks of the Jamiat.

### **OUR ADVICE**

Our advice to the Jamiat is to divest themselves of the misguided notion of any benefit which they think exists in the contemplated move of procuring a radio station. The Jamiat should employ its energies and resources constructively, not depart from the **Nooraani Tareeqah** of the Akaabireen. For proclaiming the Haqq the institutions of the Musaaqid, Madaaris, Wa'z, Majaalis and the Pen are ample. The Jamiat should improve on its paper, AR-RASHEED. It should be expanded and attitudes reeking of apologetism and weak-kneed emulation should be abandoned. If the Jamiat cherishes the desire to be a Body of Haqq, it is imperative that it does not allow itself to be swayed by the slight opposition it encounters from the modernist lobby. It should not disgrace itself by wooing political parties and dubious institutions such as the Muslim Personal Law Board. We still wish to believe that the Jamiat is not of the same breed as the motley collection of hybrid modernist elements serving on the Board of Dhalaal.

The Jamiat should understand that it is not in need of the support of anyone to propagate the Haqq. If they believe themselves to be Ulama-e-Haqq, they should be able to stand in their own right as the Upholders of the Shariah. Our Seniors never relied on the support of any organization, government, political party or the masses. The aim of the illustrious Guardians of the Shariah has always been the Pleasure of Allah Ta'ala. It is for this reason that they were forces to contend with. Roohaaniyat was their bastion of power.

## **A WARNING**

At this Juncture it becomes necessary to sound a warning to the Jamiat. If it decides to maintain its present cause of deflection from the Haqq, then it must expect strong opposition from the Haqq. The present officials of the Jamiat must get the message clearly that the Jamiat had gained recognition and respect in the community by virtue of the efforts and stand of the senior Ulama who had established the Jamiat. But, the present Jamiat cannot be allowed to misuse that image of respect and recognition to weaken the Cause of Haqq. The misdirection of the Jamiat will be constantly exposed and the Muslim public will be apprized of the reality. The present Jamiat has departed from the Way of the seniors. It is, therefore, not possible for the community to give its unqualified support to the Jamiat.

The Jamiat has to come back onto course otherwise it will find itself as a purveyor of baatil in conflict with the Haqq. It will then be sent scurrying for support into the ranks of the Ahl-e-Baatil.

Baatil will be vehemently and resolutely opposed no matter from which quarter it emanates. If baatil emerges from the Jamiat, it will be dealt with in the same way as if the baatil is emanating from the Mym or from any of the other host of baatil agents. The past image of reverence and recognition which the Jamiat enjoys will not be allowed to be plundered and misused by such molvi elements who wittingly or unwittingly peddle the wares of the Ahl-e-Baatil.

## **THE ULAMA IN GENERAL**

It is our sacred duty to offer some Naseehat to the Ulama in general. Your first allegiance is to Allah Ta'ala. It is your imperative duty to proclaim the Haqq. You, as members of the Jamiat, should not behave like the members of some political party who offer their allegiance for every evil the party propagates. It is the duty of Ulama

to proclaim their dissociation from any misdirection published under the names of the Jamiat. It does not mean that because you happen to be a member of the Jamiat, you are bound to remain silent even when you are aware of the wrong and the deflection of the Jamiat. It is not an issue of party politics. It is an issue pertaining to Haqq and Baatil. It affects Imaan and Akhlaaq. It is related to the Aakhirah. Rasulullah (Sallallaahu alayhi wasallam) said:

***“Proclaim the Haqq even if it be bitter.”***

The Qur’aan praising the people of Haqq, says:

***“They do not fear the Insults of those who insult.”***

There are two immediate issues of concern:

- 1) The Jamiat’s association with the baatil and modernist Muslim Personal Law Board. *(This board has already been dissolved.)*
- 2) The move to acquire a radio station.

While many members of the Jamiat understand that both these acts of the Jamiat are wrong, they have chosen silence for fear of initiating a controversy. But, Haqq takes controversy in its stride. Rasulullah (Sallallaahu alayhi wasallam) initiated the biggest controversy in history when he proclaimed the Kalimah Shahaadat. It was this Kalimah of Haqq which changed the direction of history. By your silence, the laymen are being misled. Silence is not praiseworthy always. When the silence aids fitnah and dhalaal, then such silence is haraam because it assists the agents of baatil and it weakens the Cause of Haqq. We appeal to all Ulama who are the lovers of the Haqq and the Sunnah, to make themselves heard and to publicly dissociate from the misdirection of the Jamiat.



## ABDICATION OF THE ULAMA

*(Reproduced from The Majlis)*

The responsibility and the sacred duty of imparting Deeni and Roohaani ta'leem and hidaayat to the Ummah rest squarely on the shoulders of the Ulama. However, we cannot help to observe that the Ulama in these times have sadly failed to discharge the demands of the Amaanat which Allah Ta'ala has imposed on them. Allah Ta'ala has appointed the Ulama as the Representatives of Rasulullah (Sallallaahu alayhi wasallam). In this capacity, their prime function is to protect Islam — to provide Deeni hidaayat to the Ummah — to uphold diligently the duty of Amr bil Ma'roof Nahy anil Munkar (Commanding righteousness and prohibiting evil). In this sacred duty they are sadly and lamentably lacking.

The Ulama, themselves, have abandoned Taqwa and Mujahadah against the nafs. What can we then expect of the laity? When the Ulama indulge in the selfsame activities of futility in which ignorant Muslims become involved, we cannot expect the condition of the Ummah to improve. We find Ulama indulging in kuffaar sports, listen to cricket commentaries, attending westernized wedding functions, watching television, indulging in insurance, sending their daughters to kuffaar secular schools, abandoning Hijaab (Purdah) and many more un-Islamic and haraam practices. It is for this reason that they have decided to seal their lips and tacitly condone evil and haraam. As a result of their indulgence in prohibitions and abandonment of Taqwa, they lack the courage for upholding the standard of Amr bil Ma'roof.

Instead of guiding the Ummah along Seeratul Mustaqeem, they keep the minds of Muslims fossilized by diverting their attention with issues which do not assist in the moral and spiritual upliftment of the Ummah. On Big Nights such as Lailatul Qadr, 15<sup>th</sup> Night of Sha'baan, etc., which are nights to be spent in solitude at home remembering Allah Ta'ala by acts of Thikr, Salaat, Dua, Istighfaar,

etc., they gather the people in Musaaqid in contravention of the Sunnah and repeat stories which people have heard from childhood. Thus, everyone is aware of what had transpired on the night of Mi'raaj in the heavens. Yet, year in and year out, in bid'ah gatherings in the Musaaqid, the respected Molvis narrate the same stories while entirely ignoring the spiritual ills and the moral corruption in which Muslims are wallowing.

The community is guilty of perpetrating grave acts of transgression against the Law of Allah Ta'ala. Gambling, alcohol, riba, fornication, severing family ties, injustice to wives, fraternizing with kuffaar, consumption of haraam and doubtful substances, adoption of kuffaar styles, un-Islamic wedding functions, bid'ah, abandonment of Purdah and a multitude of other evils and corruptive acts. Yet, the Ulama who take to the public platform in Musaaqid are largely silent on these issues which contaminate and destroy Imaan.

The Ulama at times even aid and abet in the perpetration of sin. When un-Islamic haraam wedding functions are organized, they attend the so-called 'walimahs' of the wealthy to appease them. In the process, they adopt silence in the face of un-Islamic customs and practices which occur at these evil functions. It is the duty of the Aalim who knows his duty to abstain from even performing the nikah of his wealthy 'friend' when he is aware that a haraam wedding function is to follow the nikah. The Aalim's duty is Naseehat, for Rasulullah (Sallallaahu alayhi wasallam) has said:

***"Deen is Naseehat."***

When the Maulana Saheb refrains from Naseehat, who else will discharge this obligation?

We are not advocating that the nikah be banned from the Musjid if it is to be attended by an un-Islamic wedding function. But, the Aalim should not perform the nikah. Any other mercenary may perform the nikah which is a simple process. The Aalim should not

grace the nikah with his presence and provide veiled sanction for the haraam wedding function which is to follow the nikah.

On funeral occasions, we find women shamelessly congregating at the home of the mayyit. From all over the neighbourhood they brazenly walk the streets and enter the mayyit's home in full view of the males who mill around the entrance. The Aalim Saheb will also enter and by his silence condone the intermingling of men and women. In this way he aids in the breakdown of Islamic morals. Rather than courting the displeasure of the people, he chooses to court the Wrath of Allah Ta'ala by becoming part and parcel of the satanic shows and displays of bid'ah and customs which find neither origin nor sanction in the Sunnah of Rasulullah (Sallallaahu alayhi wasallam).

Instead of concerning themselves with the Aqaa-id and Teachings of Islam, they have assumed on them the role of policing 'halaal certificates' which benefit only the kuffaar business enterprises. In the issuing and annual renewal of 'halaal certificates', they may have initiated a lucrative trade and money-making operation, but in the process they have broken down the inhibitions which the ordinary Muslims once had for consuming haraam foods. Although almost every aspect of the chicken-trade is in conflict with the Shariah, the Ulama have assumed upon themselves the distinction of approving the haraam operations and sanctioning the spiritually contaminated chickens. They thus aid the process of breaking down Imaan.

The Office of the Ulama is not meant to be used so cheaply. In fact, such abuse of the lofty Office is an insult to the Knowledge of Nubuwwat which the Ulama have acquired.

Others who are supposed to be Ulama of the Deen, aspire for positions in kuffaar universities. They submit themselves and their Deeni Knowledge to the ignominy of kufr education. They sit at the feet of kaafir professors as obedient students, swallowing the muck and filth gorged up by their kaafir tutors. Such searchers of the

world — such spineless men pursuing worldly fame and wealth by disguising Deeni Knowledge, are truly speaking, wolves in sheep's clothing or shayaateen in the bodies of human beings. They destroy themselves, the Deen and the ordinary Muslim who comes into contact with them. They present a plethora of baseless and stupid excuses to justify their pursuit of positions in kaafir universities — colleges of kufr and immorality. They are not guides. They cannot be guides of the Ummah. They are mudhilleen. They are deviates who lead unwary Muslims astray.

The Ulama are supposed to be the brains and the heart of the community. If these vital organs become deranged or ill, the entire community will become deranged and ill, morally and spiritually. This is precisely the situation prevailing throughout the world today. The Ulama are sick, hence the Ummah is sick. A morally and spiritually sick people can never be a vibrant Ummah whose sacred duty it is to raise the Word of Allah and carry aloft the Banner of Jihaad. We find Ulama who have spent years at the Madaaris acquiring the Knowledge of the Deen and the ways of the Sunnah returning home to compromise with bid'ah and baatil, justifying their capitulation by the presentation of dubious expediencies. They dub their policy of dubious diplomacy as 'hikmat'. But, their compromise with bid'ah and baatil is never hikmat. Their ways and attitudes are tantamount to trading the Haqq of Islam for a miserable price. Consider the one example of Dua-Bis-Sir (or to make dua after the Fardh Salaat silently). While this act may appear to be small and insignificant, it has far reaching effects in our context. While they are fully aware that Dua-Bis-Sir is the original Sunnah practice unanimously upheld in all four Math-habs, the Ulama return to South Africa after years of study at the Madaaris to perpetuate the bid'ah practice of Jahri Dua (loud dua). This they do inspite of the fact that in all their years at the Madrassah, whether in Deoband, Jalalabad, Saharanpur or elsewhere, they and all the Asaatizah and all the Ulama always, without fail, adhered to Sirri

Dua. But, when they return to South Africa, they suddenly find a case to justify their departure from the Sunnah in favour of a bid'ah. Instead of educating their flocks and propagating the Sunnah, they follow the ignoramuses and the jaahil trustees of Musaaqid.

There are many such acts of somersault and deviation of which the Ulama are guilty, hence they miserably fail to direct their flock along the Path of Haqq. In the process of this devious path, even their own following loses confidence in them.

The need is imperative for the Ulama to meditate and do much soul-searching. They must have mercy on the pitiable and lamentable condition of the Ummah. They must rise to uphold the Haqq and repose their trust in only Allah Azza Wa Jal. Allah is an adequate Refuge.

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## THE INSTITUTION OF THE ULAMA

*(Reproduced from The Majlis)*

***'We have revealed the Thikr (Qur'aan) and verily, We are its Protectors.' (Qur'aan)***

Regardless of the numerous and intensive onslaughts which the diverse elements of bid'ah, kufr and modernism direct against the Shariah of Islam, the pristine and beautiful purity of this Deen will never be effaced because Allah Ta'ala, Himself has undertaken the responsibility of protecting Islam as the above mentioned Qur'aanic aayat declares. Further, the Qur'aan Majeed proclaims:

***"They (the elements of bid'ah, kufr and modernism) desire to extinguish the Noor of Allah (i.e. Islam/the Sunnah) with their mouths, and Allah will complete His Noor even though the kaafiroon detest it"***



## ULAMA AND HUFFAAZ

The worldly agency which Allah Ta'ala has created for the protection of the Qur'aanic text is the institution of the Huffaaz. By means of this institution the sacred text will remain pure and unadulterated until the Day of Qiyaamah. The worldly agency which Allah Ta'ala has created for the protection of the meaning of the sacred text, viz., the Shariah and the Sunnah, is the institution of the Ulama-e-Haqq. Placing the seal of his authority on this Institution, Rasulullah (Sallallaahu alayhi wasallam) declared:

***“The Ulama are the Heirs (or the Representatives) of the Ambiya.”***

## ULAMA’S FUNCTION

The prime function of the Ulama is to safe-guard the Shariah. The originality of the Deen and the preservation of the Sunnah are the sacred duties which have to be discharged by the Office of the Ulama. But, alas! In the present age most learned men known as Ulama are either ignorant of their sacred duties or they have been deflected from their true course by worldly motives and thus have entered into the ranks of the ulama-e-soo' (the evil ulama) who follow the ways of the ulama-e-soo' of Bani Israaeel whom the Qur'aan Majeed castigates in this aayat:

***“Why do their Auliya and Ulama not prevent them (Bani Israaeel) from their sinful statements and their eating of haraam?” Indeed evil is it which they perpetrated” (Surah Maaidah, aayat 144)***

Generally the Ulama of Bani Israaeel were influenced in their interpretations and fataawa by mundane motives. Wealth and worldly glory were their main motives for concealing the Haqq of the Shariah. They betrayed their sacred Office for the sake of the miserable gains of this ephemeral life. This lamentable state of corruption has afflicted numerous of the Ulama of Islam in this age. Kitmaanul Haqq (Concealing the Truth) is practised widely by many

Ulama. They deceive themselves with a variety of seemingly holy but baseless arguments to bolster their suppression of the Truth — their abandonment of the Shariah.

### **ADVICE FOR THE ULAMA**

It does not behove the Ulama to employ fiqhi or juristic technicalities for worldly considerations. Even if there is fiqhi scope for an act which can lead to future corruption either for themselves or for the Ummah, they should exercise caution, adopt Taqwa and be motivated by only Divine Pleasure.

The disease of accommodation — accommodation of baatil — is having disastrous consequences on the Akhlāq (moral character) and Imaan of Muslims. When Ulama fall prey to western and libertine influences, they seek justification for all the moral corruption and ills which the kufr cultures have spawned. They then search for the flimsiest juristic technicality to legalize the ways and the cults of the kuffaar to satisfy their own nafs as well as those who follow them.

### **SOME SPECIFIC EXAMPLES**

Some specific examples of the malpractice of Ulama will be cited by way of Naseehat. Perhaps they will reflect, heed the Naseehat and seek the Pleasure of Allah Ta'ala by honouring the role which Allah Ta'ala has ordained for the Ulama.

- Their participation in haraam wedding functions. Some learned men even attend the hall where un-Islamic activities take place on wedding occasions. They sit in that haraam place and devour the contaminated food on which the curse of Allah has settled. The practice of the Ulama-e-Haqq and the Mashaaikh has always been to refuse to eat the food of such a wedding feast (walimah) which has been corrupted by haraam activities.

When an Aalim is aware of the haraam activities which will be executed after the Nikah, it is not proper for him to perform the nikah. He is under Shar'i obligation to decline. He should register his disgust by rejecting the invitation to attend the walimah and by refusing to perform the nikah. The Hadith commanding '**Hatred for the sake of Allah**' and '**disgust for transgression**' demands that the Ulama boycott all functions which transgress the Law of Allah Ta'ala. The argument of severing family ties is utterly baseless and is nothing but a classical example of talbees-e-iblees or deception of shaitaan who whispers such stupid arguments into the hearts of those ulama who incline towards nafsaniyat. Severance of family ties for the sake of Allah Ta'ala is an obligatory duty and an ibaadat of high merit.

- Their kitmaanul haqq or concealment of the truth. In order to avoid any controversy or be saved from criticism or to curry the favour of the rich or to be in the good books of western 'intellectuals' and fussaqa political leaders, some ulama conceal the truth of the Shar'i requirements. Not only do they conceal it, but they actively suppress it in collusion with baatil elements. They even attempt to use their positions of authority to brow-beat laymen who in their simplicity and sincerity raise queries or objections when they (the Ulama) deviate from the Straight Path. Just recently it has been reported to us that when a brother placed on the Musjid board a pamphlet exposing the baatil and evil of a recent conference of juhala, the Maulana in charge or in authority removed the pamphlet and concealed it in a cupboard. This is a grave act of kitmaanul haqq. The conference was one of total baatil. Shiahs and modernist women with several concomitant un-Islamic factors accompanied this conference. Yet the Maulana deemed it appropriate to passively advocate the feasibility of Muslims attending such a vile gathering. Exposing the Imaan of laymen to kufr was tolerable to this Maulana, but dissemination of the Haqq was not tolerable.

This is not an isolated incident. The general trend in learned circles today is to conceal the truth of the Sunnah; to speak against the Sunnah and to suppress the Shariah to appease the demands and requirements of western modernity.

- Their opposition to those Ulama who proclaim the Haqq. Not only do they miserably fail in the execution of their sacred duty of Amr bil Ma'roof Nahy anil munkar (Commanding righteousness and prohibiting evil), they go a step further by opposing other Ulama who by the Fadhl of Allah Ta'ala endeavour to proclaim the Haqq. When they see their own inertia and failings, they become consumed by hasad (envy) for those who maintain aloft the Standard of Islam. The hasad destroys their mental equilibrium and then they recklessly strive to cast impediments in the path of the Ulama-e-Haqq. They will slander the Ulama-e-Haqq, cast aspersions on their integrity, join the ranks of the juhala by branding the Ulama-e-Haqq fanatical, etc. In this approach and attitude they invoke the curse of Allah Ta'ala on themselves.

- Their violations of Hijaab. In spite of being Ulama, they either speak out against the strict restrictions of the Shariah in the matter of Hijaab or find some weak and baatil explanation to interpret away the applicability of the Hijaab regulations in this age. They search for and conjecture up such arguments which will appeal to the public and be palatable to their nafsani tastes. They present arguments with a superficial Deeni façade to bamboozle laymen into accepting their un-Islamic practices.

In this regard it is seen that Ulama in charge or teaching at some Madrassahs associating freely with female teachers (Apas). They also impart lessons to female teachers with no intervening Hijaab screen. They freely strike up telephone relationships with female teachers and female pupils ostensibly to discuss Deeni masaail when the actual purpose is to discuss nafsani 'masaail' or the politics of

the bestial nafs. While they engage in these un-Islamic relationships presenting a Deeni façade as a subterfuge for their nafsaniyat, they know deep down in their hearts of the tricks and stunts they are up to. The Qur’aan Majeed calls them to attention:

***“But, in fact, man has insight into his nafs even though he puts forth excuses? (Surah Bayyinah)***

While the Ulama are aware that all our senior Ulama-e-Haqq and Mashaaikh and Fuqaha are unanimous in the prohibition of women attending the Musjid, they have fallen victim to liberal and fisq influence by calling out women from the homes to attend not only the Musjid, but lectures in public halls and even thikr sessions in public places. Much of the decadence of the Ummah is squarely the fault of the Ulama who have by far and large abandoned their sacred role, albeit clinging to the Office of Ilm simply because of the honour and authority the divine institution of the Ulama enjoys in the Ummah. They hanker so much for the worldly honour that even such persons who had acquired their Deeni education at the Madaaris and qualified as Aalims but who later became murtadds by subscribing to the kufr which they subsequently accepted in their ‘postgraduate’ university careers running after the stupid degrees doled out by the kuffaar universities, clinging to the title ‘Maulana’. They do not wish to relinquish such Deeni titles because they crave for recognition. The Muslim public does not recognize as Islamic leaders those who lack in Islamic Knowledge. Those who are not Ulama can never enjoy any platform of prominence and authority in the Ummah. It is this prominence which they pursue. In such pursuit they destroy their Aakhirah.

About the ulama-e-soo’ Rasulullah (Sallallaahu alayhi wasallam) said that they will be the ***“worst of creation under the sky and above the surface of the earths.”***