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11 Rabiuth Thaani 1443 – 16 November 2021

## MOTARA OF AZAADVILLE JOINS THE MUDHILLEEN

### QUESTION

*What is the Shar'i status of Shaikh Taha Karan? The question of Shaikh Taha Karan's status was posed to the Darul Ifta of Darul Uloom Azaadvile. The following was Mufti Saeed Motara's response:*

Our response to your query dated (1443/01/27-2021/09/05) is as follows:

This is a book written by *Mufti Taha Karan (Rahimahullah)* and he has presented his view. We do not agree with the contents of the book. Although we do not agree with the contents, we still hold *Marhoom Mufti* in high esteem.

Even if we have to say that social distancing in *Salaah* is not a valid difference of opinion, we should respect the *Ulama* who were of the other view and we should not run them down.

We must be very careful what we say regarding *Ulama* in front of the general masses. It should not be that we are so aggressive in our difference of opinion, that the masses lose trust in the fraternity of *Ulama* altogether. Such a topic should be discussed between *Ulama*, and non-*Ulama* should not get involved.

We recommend that one should read "*Al-'Etidal*" by *Hazrat Sheikh Moulana Zakariyya (Rahimahullah)* and also read "*Boundaries of differences*" by *Mufti Mahmudul Hasan (Rahimahullah)*.

AND ALLAH ﷻ ALONE IN HIS INFINITE KNOWLEDGE KNOWS BEST

#### **ANSWERED BY:**

Usaamah Degia

Islamic Date: ٢٨ محرم ١٤٤٣

English Date: 6 September 2021

#### **CHECKED AND APPROVED BY:**

Mufti Muhammed Saeed Motara Saheb D.B.

Darul Ifta Azaadvile

*(End of 'Mufti' Motara's response)*

## ANSWER

The first comment of Saeed Motara will be better understood by effecting a slight change in its phraseology as follows:

*Although we do not agree with the contents, we still hold Marhoom Mirza Gulam Ahmed of Qaadian in high esteem. ....We should respect the Ulama who were of the other view and we should not run them down.*

Even ordinary Muslims – those who are not molvis – will understand that whoever holds Mirza Gulam Ahmed, Khomeini, Fir'oun, Haamaan, Qaaroon and the myriad of other confirmed kuffaar in high esteem will necessarily also be a kaafir. Now what distinguishes Taha Karaan from Gulam Mirza? Why does Motara maintain without equanimity that the latter is kaafir, not the former? Also, why is Gulam Mirza a kaafir? Like Taha Karan he (Mirza) was born a Muslim. Like Taha Karan, he (Mirza) recited the Kalimah). Despite this common denominator, Motara accepts Mirza is to be a kaafir, not Karaan. On the contrary, he has 'high esteem' for Karaan despite the explicit kufr doggedly propagated by Karaan.

Anyone who doubts the kufr of Karaan is a supporter of such kufr. He too makes his exit from Islam. What is the KUFUR of Karaan? Every Muslim of healthy Imaan and whose brains have not been corrupted by molvi shenanigans of the type disgorged by Motara and the like, require no elucidation to enable them to understand the explicit (*Sareeh*) kufr of Karaan.

Effecting any change to the *Ahkaam* of Islam established by *Nusoos Qat'i* (*Explicit, Absolute Shar'i Evidence such as the Qur'aan, Ahaadith Mutawaatur and Mash-shoor*), cancelling such *Ahkaam*, minimizing their imperative importance, or suspending such *Ahkaam*, are all acts of *Sareeh Kufr* which kicks the shaitaani proponent out of the fold of Islam right into the bowels of Jahannam.

Just as Mirza had tampered with and mutilated the fundamental Aspects of Islam, so too had Karaan indulged explicitly in KUFUR. Taha Karaan, with bloated ego created by hallucinating himself as a 'mujtahid', had vehemently called for the **suspension** of the Fardh Jumuah Salaat, for the banning of the Waajib Jamaat Salaat in the Musaaqid pertaining to the daily Five Fardh Salaat, and for the closure of the Musaaqid in violent conflict with the Command of Allah Ta'ala declared in the Qur'aan Majeed and in total denial of the fundamental importance assigned to the Jamaat Salaat by Rasulullah (Sallallahu alayhi wasallam). The logical conclusion is that he was subtly implicated in the plot to abrogate Islam itself. Minus the Five Daily Fardh and Jumuah Salaat,

there is NO ISLAM. Whether he was ensnared in this satanic trap by only his ego or also by the dollars with which the atheists line the pockets of their Agents prowling in the Ummah all over the world giving effect to the perennial conspiracies to eradicate Islam, is known to him and Allah Ta'ala.

Then he stupidly presented the silly justification of those who are excused from participating in Jumuah Salaat. The sick, the traveller, the prisoner, etc., are excused from Jumuah Salaat. On this basis all the moron and quack 'muftis', molvis, sheikhs and buzrugs presented their stupid 'daleel' for the KUFIR *suspension* of Jumuah Salaat. Their brains contaminated with the pollution urinated into their ears by Iblees, could not understand the extremely simple and glaring difference between *suspension* of Jumuah Salaat and being *excused* from Jumuah Salaat for a valid reason. The latter does not create the satanism of *suspension*. Jumuah remains in existence and will always remain as such until the Day of Qiyaamah. It can never be cancelled or suspended. It was never suspended during all the plagues which had ravaged the Lands of Islam, including Madinah during the very age of Rasulallah (Sallallahu alayhi wasallam). The Musajid remained open and in fact became overcrowded with greater attendance and longer periods of I'tikaaf. But Motara hold in 'high esteem' a man who aided and abetted the plot of the atheists.

The Shariah has excused certain categories of people from Jumuah Salaat. It did not *suspend* or *cancel* Jumuah Salaat. The *Ahkaam* of Islam are cast in Divine Rock of Noor in Looh-e-Mahfooz. There is not the slightest scope in Islam for suspension, cancellation or abrogation of any of its *Ahkaam*, be it a *Mustahab* act, leave alone the Salaat which is *Imaadud Deen* – the Central Pillar upholding the entire edifice of Islam. Minus Salaat, i.e. Salaat in the manner ordered by Allah Ta'ala, there is no Islam. Mirza of Qadiaan also performed Salaat and Jumuah. He ascribed to the vast majority of Islamic beliefs and practices, and above all, he declared the Kalimah, yet he is branded a kaafir.

Whoever views even a *Mustahab* act with disdain and insignificance (*Istikhfaaf*), loses his Imaan. What conclusion should we draw about a *Mudhil* who propounded the suspension and abrogation of Jumuah Salaat and the Daily Jamaat Salaat in the Musjid? And added to these major acts of kufr, he laboured to change many other Masnoon practices. He implied the 'suspension' of Islam, and it is this Kufr which Motara subtly condones whether unintentionally, and it is such a proponent of satanism, suspension of the Deen and kufr that Motara holds 'high in esteem.' What has happened to the Aql of this mufti of a darul ifta? We can only presume that he comes within the scope of the Qur'aanic stricture:

*"Thus, does Allah cast RIJS (on the brains) of those who lack intelligence."*

The *jahaalat* of Motara, being the chief Mufti of Azaadvill Madrasa's Darul Ifta, is lamentable. Although he concedes that "social distancing", more appropriately Shaitaan-distancing, is "NOT a valid difference", he still stupidly holds the proponent of kufr "in high esteem". We presume that Motara also believes that suspension of Jumuah, closure of the Musajid and other acts of kufr propagated by Karaan are likewise not valid differences. Now when this mutilation of the fundamental *Ahkaam* are conceded not to be valid differences, then what restrains him from *tajheel, tafseeq and takfeer* of Karaan?

From the list of Karaan's kufr, Motara has carefully and conveniently perpetrated chicanery by commenting on the issue of 'social distancing' in his drivel fatwa. He believes that there is scope for manoeuvring on this issue to save the skin of the proponent from the Fatwa of kufr despite the fact that this devil's distancing is also kufr since it totally cancels the Masnoon practice established by *Daleel Qat'i*.

Motara has also contented himself with a brief reference to 'social distancing' to deflect the minds of Muslims from the blatant kufr of abrogating Jumuah Salaat. He is silent on Karaan's proposition of *suspension* of Jumuah. Does Motara and all others of his ilk believe that a man is still a Mu'min after vigorously propounding suspension/abrogation of Jumuah Salaat?

Such difference as there exists with Karaan on the suspension of Jumuah, even Motara will at least ostensibly be constrained to agree that it is beyond the boundary of legitimate difference. Despite the explicit deviation of Karaan on the Jumuah and many other Shar'i masaa-il, Motara's 'high esteem' for him is extremely lamentable. It is evidence for the desensitization of Motara's Imaan, hence he is able to not only accommodate the blatant kufr of Karaan, but to hold him in high esteem. This mufti should hang his head in shame if he still has valid Imaan. It is essential for the Madarasah authorities to dismiss Motara from the Ifta post he occupies, for he constitutes a grave danger to the Deen with his brainwashing his students.

Although the cancellation and active propagation against the Masnoon method of *Sufoof* formation in the Musajid on the basis of the kufr contagion belief dinned into the ears of Karaan by his atheists masters is sufficient cause for *takfeer*, there is a range of *kufriyaat* perpetrated by him. Among these, the worst is the **suspension** of Jumuah Salaat, the **banning** of the daily Waajib Jamaat pertaining to the Five Fard Salaat, and the **closing** of the Musajid. How is it possible for a true Mu'min to hold such a *mudhil, zindeeq and agent of Iblees* in "high esteem"? And, just remember and understand well that death does not

mitigate the villainy of the legacy of kufr left behind in the same way as the kufr of Mirza of Qadian does not mitigate his kufr.

Motara and in general, the molvis of today suffer from the malady of *Takabbur*. Their extremely bloated ego finds it impossible to tolerate any criticism. They dwell in the hallucination of them being a separate species of honourable men who have to be respected and honoured regardless of the Deen being dishonoured and cancelled in the process of lauding respect and honour for them. Thus, it is observed that this type of *mudhil* molvi always lamenting:

“.....*the masses lose trust in the fraternity of Ulama altogether. Such a topic should be discussed between Ulama, and non-Ulama should not get involved.*”

This part of Motara's fatwa is real drivel from which percolates his *kibr*. The masses lose trust in that segment of the fraternity of Ulama who comprises of the ulama-e-soo'. They do not lose trust in the Ulama-e-Haq. Furthermore, cultivation of trust, honour and respect is not possible nor should the Ulama consciously pursue egoistical objectives. These are bounties which Allah Ta'ala bestows to only those who are validly deserving. The ulama-e-soo' bring disgrace upon themselves with their vile shenanigans perpetrated in the name of the Deen. Among these shenanigans is their embrace with the people of *baatil*, and this is due their *nafsaani* cravings and pursuit of secular objectives. That is why Motara is so much concerned with his respect and honour and desire to be trusted regardless of the damage which the *mudhilleen* cause to the Deen and the ruin they bring to the Imaan of the ignorant masses. That is why Motara feels constrained to hold “in high esteem” a character who did not hold the *Ahkaam* of the Deen in high esteem. While the Deen may be buffeted and bent to suit the agenda of the atheists, ‘esteem’ and ‘trust’ must be maintained for the likes of Karaan who deemed himself authorized to act as a ‘nabi’ to suspend and abrogate Deeni *Ahkaam* at whimsical fancy.

Motara's recommendation to read the book, '*Al-Etidal*', is stupid. Tolerating kufr is beyond the confines of *I'tidaal* (*Moderation, fairness*). The response for kufr is *Takfeer* which is fully within the boundary of *I'tidaal*. Abstention from *Takfeer* when it becomes an imperative Shar'i demand is in blatant conflict of *I'tidaal*. Holding the Mudhilleen and Ahl-e-Baatil in high esteem is never *I'tidaal*. It is plain *nafsaaniyat* and *shaitaaniyat*.

Motara and all *maajin* muftis and the entire gamut of molvis who belong to the fraternity of ulama-e-soo' should understand that this Shariah of Allah Azza Wa Jal is immiscible and immitigable. Not even a *Mustahab hukm* will be the subject for dilution, admixture with baatil, suspension or abrogation.