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MUNAAFIQ SALAFIS – **MUAAZ & MAS'OOD**

SALAFIES OPERATING UNDERCOVER BEWARE!

MUFTI ALI LORGAT

YOU BE THE JUDGE!!!! [copy of original]

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The object behind the writing of this article is merely to inform the public of that which lurks in the dark and in response to those who have been insisting for a brief overview of what is transpiring in Actonville & Lakefield:

- 1) Both Actonville and Lakefield are virtually one community, especially when the two Moulana's concerned viz. Moulana Muaaz Saheb & Mufti Masood Saheb both have links to both localities, directly and indirectly. Moreover, that the Darul Uloom is run in Actonville and both the above persons taught in it until Dec 2005, after which MI Muaaz Saheb took a teaching position in Lakefield whilst Mufti Masood Saheb stayed on.
- 2) Up to 21st July 2005 kitaabs authored by 'Salafis' were being taught in the said Darul Uloom.
- 3) Moulana Muaaz Saheb delivered a speech in Lakefield in 2005 tacitly approving the performance of 8 Rakaats of Taraweeh, which is a bone of contention between the Salafis and Ahlus Sunnat Wal Jamaat.
- 4) In 2005 Moulana Muaaz Saheb practically encouraged females to perform Salaat in the Masjid. This also is sign of Salafism.
- 5) Moulana Muaaz Saheb strongly insisted on non-rendering of duaa after Fardh Salaat. Mufti Masood Saheb sided openly with his brother. Both refused to relent even after over 30 Ulema presented Academic proofs to them to prove that they are holding Salafi views and which they have instilled in their students as well. Salafis reject making this duaa.

6) Both brothers have on numerous occasions advocated that they are adherents of the Hanafi Mazhab but, Moulana Muaaz Saheb, in the month of Ramadhan of 2005, openly advocated the performance of 2 Rakaats of Sunnah Salaat before Maghrib and physically displayed it by rendering it on various occasions. This is also a Salafi standpoint, not Hanafi.

7) Moulana Muaaz Saheb discouraged the Shaafi brothers of Lakefield to perform their Witr separately in the Ramadhan of 2005.

In June 2006, Moulana Muaaz Saheb openly promoted Salafism in a speech. Half hour of this tape is available.

(An independent Mufti's analysis of this tape is also available on request.)

The Darul Uloom (BMJ) - Actonville.

1) In April 2006, Mufti Masood Saheb sent the students of this Darul Uloom to IPCI for a week long course to study comparative religion and subsequently they with a teacher of the Darul Uloom posed for photographs to be published in the IPCI journal. (copies of the journal are in my possession).

2) Remembering that the abovementioned transpired after a leading member of the IPCI was refused the Masjid platforms due to his controversial speech in Lakefield last year. Subsequently adding salt to the wound, Mufti Masood Saheb invites the said person to Benoni, who then rendered a talk in the City Hall and in the classrooms of Moulana Cassim Amajee Saheb.

A Brief Chronology of Events.

1) In June 2006, Moulana Muaaz Saheb delivers a pro-Salafi talk as mentioned above.

2) Mufti Muhammad Bhana Saheb of Actonville and Mufti Bilaal Saber Saheb of Jo'burg engaged Moulana Muaaz Saheb on the issue. The Muftis listened to Moulana Muaaz Saheb's elucidation of Salafism and on confronting him after an hour of patient listening, they were informed by Moulana Muaaz Saheb that he is "strongly inclined towards Salafism" and "does not have full conviction on the beliefs as taught to us by our Akaabireen" (elders). Both these pious Muftis have to testify to the above.

3) Both these Muftis stated that in the Darul Uloom Salafi books are being taught to this Moulana Muaaz Saheb said "you should consult with my brother" although he knew fully well the set up because he taught here till Dec.2005.

4) On approaching Mufti Masood Saheb the two Muftis were surprised to hear him defending his Brother Moulana Muaaz Saheb, he said to them "I know my brother better than you; he does not hold Salafi views." In this meeting Mufti Masood Saheb also said to Mufti Bhana Saheb that "you are not the principal of the madarsa and it is none of your business what is taught here."

5) On 17th July 2006, the Jum'ah roster was released stating that Moulana Muaaz Saheb is scheduled to speak on the 21st July at our Masjid un Noor in Actonville. After making mashwara, Moulana Akoodee Saheb, Moulana A.S.Daya Saheb and I (Ali Lorgat) approached Moulana Qasim Amejee Saheb requesting him not to allow his son-in-law's (Mufti Masood's) Brother Moulana Muaaz Saheb to address the Jamaat because of his beliefs. Moulana Amejee Saheb flatly refused.

6) In the interim the tape of Moulana Muaaz Saheb was circulated only amongst Ulema who unanimously conceded that this is a pro Salafi talk. (An independent Mufti's analysis of this tape is available on request.)

7) Due to the above a meeting of the Ulema was called on the 20th of July by Moulana Moosa Akoodee Saheb in which executive members of the Lakefield Muslim Jamaat are also invited to resolve the matter.

The meeting (20th July) became disruptive when Mufti Bilaal Saber Saheb requested Mufti Masood Saheb and Moulana Muaaz Saheb to furnish in writing their beliefs, this on the basis of Hadhrat Moulana Thanvi's (R.A) view. Moulana Amajee Saheb interjected emotionally throwing the meeting into chaos and disarray. MI Moosa Saheb, to diffuse the situation in town, for a very long time begged MI Muaaz Saheb to make a public announcement affirming his being a Hanafi and not a Salafi. MI Muaaz Saheb refused. MI Moosa Saheb offered to do this on his behalf, this too was turned down. After the meeting it took Br Aslam Hagee to convince Mf Masood Saheb who in turn spoke to his brother after which MI Muaaz Saheb said to MI Moosa Saheb in his ear that he could make the announcement on his behalf. STRANGE FOR A PERSON TRYING TO CLEAR HIS NAME & SOLVING A PROBLEM!!!

9) After I questioned 2 students of the said Darul Uloom (and subsequently a third) and found that their beliefs about Allah were erroneous, I approached Mufti Masood Saheb in the office (21 July 2006) to remove the students I had placed in his tutorship due to the false beliefs being taught by him to them. He blatantly defended his erroneous beliefs and told me that he could not remove those students because Moulana Ayyoob Kachwee Saheb was absent, out of the country.

10) On the 21st July, Mufti Masood Saheb unilaterally removed the Salafi text books, whereas it was decided the night before (on the 20th) that a 'Syllabus Committee' will first investigate and then remove them if necessary. Why did Mufti Masood Saheb remove the books even before investigation? Does a Syllabus Committee exist? Why did he not wait for Mln Ayyub Saheb??

II) On the 24th July Moulana Ayyoob Kachwee Saheb returns from abroad and calls an Ulema meeting in the Madarsa office, he then in this meeting openly ruled that the Darul Uloom must be shut down. Those present were Moulana Ayyoob Kachwee Saheb, Moulana Moosa Akoodee Saheb, Moulana A.S. Daya Saheb, I (Ali Lorgat), Mufti Masood Saheb, Moulana Yusuf Daya Saheb, Mufti Hashim Bhoja Saheb, Mufti Zakaria Pandor Saheb and Moulana Cassim Amajee Saheb. Mufti Zakaria Pandor Saheb stated that he had studied those Salafi text books over the weekend and fully agrees that the Darul Uloom must be closed. Everybody agreed except Moulana Cassim Amajee Saheb and Mufti Masood Saheb. Moulana Cassim Amejee Saheb pleaded emotionally saying that there will be more harm by closure and that these boys "WILL HAVE A STIGMA ATTACHED TO THEM WHEREVER THEY GO." Moulana Ayyoob Saheb says 'Okay we will see.'

QUESTIONARE TO OUR ULAMA AND THEIR RESPONSE

12) Tuesday 25th of July, I wrote a questionnaire to Darul Uloom Azaadville, Darul Uloom Zakariyyah, Jamiat ul Ulema and Mufti Siraaj Saheb of P.E. This I did seeking guidance in the matter from higher offices.

13) One day later a member of the public out of his accord forwarded the same questionnaire to Moulana A.S.Desai Saheb of Majlis ul Ulama- P.E.

14) All replies are in my possession. Mufti Siraaj Saheb in his reply states in point no 2 and I quote, "the teacher who has shown Salafi inclination should most certainly be removed from the Madarsa itself, his presence in whatever capacity is not healthy."

In point 5 he writes, "as regards following such a person in salaah, it is not permissible (makrooh tahreemi), TO APPOINT a man of this ideology as Imaam of Salaah ..."

15) In the reply of Jamiat Ulama, it is stated, "Any person who subscribes to or promotes such views is a person who is moving away from the Ahlus Sunnat."

16) In the reply of Majlis Ulama, in part (c), Moulana states, "in our opinion it is not permissible to permit the Salafi Ustaad to remain in any department of the Jamaat, his dismissal should be total."

17) In the 4 page reply from Darul Bloom Azaadville it is mentioned on the authority of Hadhrat Thanwi (R.A) from Tuhfatul Ulema Vol I P 84/5, "if the action of the teacher proves harmful to others he should be dismissed," further it states "as difficult a task as it may be to dismiss them it is not permissible to lend the ears of our children and the unacquainted public to them " On the 9th August in a visit to Mufti Raza ul Haq Saheb (m.z.) by Moulana Moosa Akoodee Saheb and myself, Mufti Saheb very strongly approved the closure of the Darul Uloom but said that the final decision lies with the local Ulema.

18) Imaam Ghazzali (R.A) is of the same opinion, (reference can be asked from me.)

Respected readers now for your information:

1) Moulana Ayyoob Kachwee Saheb passed his verdict of closure of the Darul Uloom in the presence of various Ulema on the 24th July, 7th August, 21st August, 28th August, 30th August and again in a written letter to the executive of the B.M.J. At each of these occasions Moulana Qasim Amajee Saheb became the hurdle in the way of implementation of the verdict by pleading emotionally "due to fear of a stigma being attached to his son-in-law, wherever he would go."

2) On 15 August 2006, after giving an assurance in a public meeting before the full executive of the LMJ that he was in fact a HANAFI, Mufti Muaaz Saheb subsequently openly propagated Salafism to three people only 2 days later i.e. on the 17th August. One of the above 3 persons has given me an affidavit of his discussion with Moulana Muaaz Saheb.

How then can we trust Moulana Muaaz Saheb's assurances and guarantees?

3) In a meeting of only Ulema and Muftis on the 29th August at the residence of Moulana Moosa Akoodee Saheb (which was called at the insistence of Mufti Masood Saheb and Moulana Qasim Amajee Saheb) Moulana Muaaz could not respond to Mufti Siraaj Saheb when he, Mufti Siraaj Saheb in total disbelief said to him (Moulana Muaaz Saheb) that (and I quote) "Moulana! you believe in 'Nuzul' (descension of Allah), Nuzul is Intiqaal-e-Makaan which is Tajseem which is Kufr.?!?"

Moulana Muaaz Saheb did not reject, deny, contest or rebuff this. In this meeting both Mufti Masood Saheb and Moulana Muaaz Saheb tried to debate and prove their beliefs from Salafi writings to all the visiting Muftis, i.e. to Mufti Saeed Motara Saheb, Mufti Masood Cassim Saheb, Mufti Siraaj Desai Saheb, Mufti Bilaal Saber Saheb and to the locals Mufti Hashim Bhoja Saheb, Mufti Muhammad Bhana Saheb and others. In response to a question from Mufti Masood Qasim Saheb both said that they had only read three books on Aqaaid (Beliefs), Sharah Aqaaid, Aqeedatut Tahawiyiyah (which are both taught as part of the aalim class syllabus worldwide). Mufti Masood Saheb fumbled and could not name or remember the third kitaab he had read on the subject!! Moulana Muaaz Saheb mentioned the third book read by him as "BELIEFS IN ALLAH" which is authored by some person by the name of Umar Ashqar who is a salafi as gathered from the book. YOU BE THE JUDGE!!!!

4) After this meeting of 29/08/2006 which ran till 1:00 am, on the 30th of August Moulana Moosa Akoodee announced to myself and to other Ulema that the meeting had unanimously concluded that the closure of the Darul Uloom will be the best decision but that the final way forward still lies with the BMJ. The BMJ now awaits Mufti Ayyoob Kachwee Saheb's final judgement.

5) On the 5th of September according to information which has reached me, the BMJ unanimously i.e. 10 members out of 10, decided to close the Darul Uloom on the strength of the letter received from Moulana Ayyoob Kachwee Saheb.

STRONG ARM TACTICS IN MATTERS OF DEEN

1) On 01 Sept 2006 Moulana Abbaas Ali Zubair Ali Saheb of Springs delivered a Jumuah talk in Lakefield after which he received a life threatening phone call.

2) On 15th September the executives of the LMJ decide to suspend Moulana Muaaz Saheb for 45 days due to his controversial talk on Sajdah Ta'zeemi which he delivered on 13/09/2006. Mufti Bhoja Saheb demands that his dismissal should be total. On the 16th September Mufti Bhoja Saheb receives a call from Moulana Abdur Raheem Saheb of Jalalabad, who is the father in law of Moulana Muaaz Saheb, pleading for leniency.

Meanwhile, Moulana Muaaz, his father and brother personally visit Mufti Bhoja Saheb on 16/09/2006 pleading not to dismiss Moulana Muaaz Saheb.

WORMING AROUND TRYING TO AVOID DECLARING HIS DEVIANCE

3) On 17 September, Mufti Bhoja Saheb resigns as ombudsman for the LMJ after demanding a declaration in writing from Moulana Muaaz Saheb regarding his beliefs. The declaration did not come forth. Mufti Bhoja Saheb resigns. On this date the LMJ has an emergency meeting under duress from one or maximum two members who were absent the day before wherein a quorum of members had finalized the 45-day suspension which these member(s) did not like. REMEMBER THAT THEY WERE INFORMED OF THE MEETING BUT DUE TO PERSONAL REASONS COULD NOT BE PRESENT! !! CAN YOU THEN HAVE A BINDING DECISION OVERTURNED???

4) On the 19th of September, the chairman of the Lakefield Jamaat reads out a letter of Mufti Siraaj Saheb, in a meeting to which only selected influential and affluent individuals and business persons were invited excluding: the broader community of Lakefield. In this letter to LMJ, MUFTI SIRAJ SAHEB exonerated Moulana Muaaz Saheb of all SALAFI INCLINATIONS AND BELIEFS. Moulana Muaaz Saheb was thus reinstated as Imaam in Lakefield notwithstanding the meeting of 29th August and also notwithstanding the fatwa to me dated 31/07/2006 and also notwithstanding his e-mail to Brother Nazir Loonat dated 13/09/2006 in which he clearly states, "In my discussions that I had with Moulana Muaaz I gathered that he was definitely influenced by Salafi writings." The next day (i.e. 20 Sept 2006) I took the trouble of calling Mufti Siraaj Saheb to whom I spoke for 29 minutes Questioning his drastic turn in his approach. I could not get a satisfactory answer from him except that if Moulana Muaaz Saheb were to "make a mistake AGAIN in the future" then he would have to withdraw his letter to the LMJ!

My question is "What changed in 5 days and whose influence came into play?" HOW STRANGE??!

Without any sarcasm, I think that perhaps another uninformed call from Jalalabad tipped the balance!

THREATS OF THE SALAFIES

5) On 20 Sept 2006 Hafiz Shiraz Sookaria Saheb distributed an informative, factual leaflet regarding the biased and unacceptable situation in Lakefield. On that very same night, his parents were "afforded a visit" by Moulana Muaaz Sahib's father and younger brother. Suffice to say that this "visit" had a very negative impact on the health and well-being of his parents.

6) Moulana Ayyoob Kachwee Saheb has received many phone calls threatening my life and others.

MUHAMMED WADEE??

7) Many ugly anonymous SMS's are floating around. (Ask a tired MI Moosa Akoodee Saheb and many others).

I personally received a phone call from the Saudi Embassy on the 20th September 11:30 am from Muhammad Wadee Saheb stating in no uncertain terms to concentrate on "more important matters facing the ummah." The discussion lasted 6 minutes.

FINALY SHUTTING DOWN THE BAATIL MADAARIS

9) On 21st of September, Mufti Masood Saheb went to the Madarsa office to inquire the final decision of the BMJ regarding the Darul Uloom. MI Moosa Saheb & MI Ayyoob Saheb informed him of immediate closure. Mf Masood Saheb stepped out of the office fuming and physically assaulted MI Tahir Salloo Saheb who was waiting outside to meet MI Ayyoob Saheb for some other work. Mf Masood Saheb hit him while accusing him of meddling in "their" affairs.

* This decision of closure of the Darul Uloom stood on Friday 22nd September, after which it was once more being reconsidered, perhaps again due to emotional pleas from certain quarters (I say perhaps as I was absent from madarsa on that day).

Mf Masood Saheb and MI Muaaz Saheb should take note that in the recent past on different occasions, four teachers were asked to resign from the BMJ staff for reasons that are much smaller than having erroneous beliefs, an imam had to be asked to step down on grounds of misconduct which is also by far an inferior CRIME when compared to entertaining or promoting wrong beliefs!!!

By the Grace of the Almighty, we have pleasure in notifying you that the BMJ has finally closed the Oarul Uloom as of the last day of this Ramadaan. This was communicated to Mufti Saheb on 9/9/27 =2/10/06.

Jazakallahu khairan
Wa As Salaam
Alli A Lorgat
(072 189 6769)

SALAFI LEADERS HERE IN SOUTH AFRICA

1.Muhammed wadee:has links with saudi embessy whenever saudi imaams come he has to show face,spews a whole lot of hogwash regarding ulama e deoband

2.Al kauthar insititute and bilaal ismail:studied in madina university has modernist tendencies heading the al kauthar institute hides his salafi views quite well

Al kauthar :institute aimed at trapping the youth in salafiesm gradually by enamouring them with the arabic language and emotionaly manipulating women to take on to their ideology

3.Ismail kamdar:shallow trophy boy probably paid big bucks to issue fatwas and promote salafiesm

We must do something before the seeds they are sowing sprouts!