



PO Box 3393,
Port Elizabeth, 6056
South Africa

Email: muftis@themajlis.co.za
[The Majlis](http://TheMajlis.co.za)

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THE SHAITAANI SAGA OF MOLVI AZMI AND HIS KHALIFAH, AREF

From Mombasa, Kenya, Maulana Imran Admani writes:

“Assalaamu alaikum!

I need advice. People who have been hurt in Kenya and lost family members are confused. They ask me questions like, ‘*How is it possible that a shiekhul hadith after realising his mistake makes zero effort to try and rectify and try and help those whom he had helped to misguide?*’ They say all this time he reassured people to follow Arif and trust him, and now when everything is in the open, instead of being concerned about the wrong he has done, instead of worrying about the people he has hurt, instead of worrying about the people he helped to misguide, instead of worrying about Allah’s punishment, he is more worried about his name, reputation and fame.

This is a senior scholar who teaches the future generation of ulema. What example is he setting to them? He is part of major organisations like Wifaqul Ulama, and they are based on Haq, yet they have done zero investigation into this matter to establish if Moulana Fazlur Rahman has done zulm and openly lied or not.

And if he has committed what he has been alleged, then what pressure they could be put on him to try and rectify the matter?

So the people ask how do we trust ulema now that when it comes to someone in their own circle they apply double standards?

I don't really know what to reply to them. These same questions pop into my mind as well. We had contacted Wifaqul Ulema and people close to Moulana Azmi before we reached out to The Majlis. We got either zero response or we were just brushed aside.

I advised the people that we put our trust in those ulema that we know. Our purpose is Allah and insaan is just creation. We turn to Allah for guidance and help.

Everyone wants their Haq from Moulana Fazlur Rahman. No one cares about his reputation and name. The people want that he should make the same effort to try and save their family members as he did when he helped misguide them with his khalifah. In the eyes of the people he has helped steal children away from families.

Apart from The Majlis and a few others, no one is interested in trying to help the people get their rights. People think my sister was the only victim, there are many many victims. They will not speak in the open for they rely on ulema to do the right thing.

Mufti Sahib, there is a fire burning inside of me. It is not because of only my sister who was killed or the zulm that happened, it's because people use the name of Islam to commit zulm, and when their evil is exposed then only do they realise. Yet they do nothing to rectify it. Where is the fear of Allah gone?

It's so sad that the condition of Muslims has reached a stage that the ones who are shaikul hadith and the like, and accepted as senior scholars, are people who care more about their name and fame. They care very little about right and wrong, and even that in South Africa, a place that is recognised as an Islamic hub in Africa.

May Allah forgive me if i have said anything wrong. Mufti Sahib I need your advice and guidance. What do I say to Kenyan Muslims

who ask me about this? How do i bring back their trust in scholars? Jazakallah Wassalaam

(End of letter)

ANSWER

“Trust in scholars?” Brother, forget about this. Allah Ta’ala grants honour and inflicts disgrace. The scholars have themselves eliminated the trust by means of their haraam shenanigans. If an Aalim is fitting of trust, then Allah Ta’ala creates love and honour for him in the hearts of the people. Hadhrat Ma’roof Karkhi (Rahmatullah alayh) said:

“When an Aalim makes amal on his Ilm, then the hearts of the Mu’mineen gravitate towards him. Then it will be only one in whose heart is a disease who will dislike him (the Aalim).”

You cannot do anything to create trust for the Ulama in the hearts of people. This is the function of Allah Ta’ala, and it relies on the Deeni integrity of the Aalim. If he is a man of the Aakhirat, everyone will have trust in him.

The answer to your queries and concerns are stated in the following Hadith as well as in many other Ahaadith:

“There will dawn a time on people when nothing of Islam will remain, but its name; nothing of the Qur’aan will remain, but its text. The Musajjid will be beautiful ornate structures devoid of hidaayat. The worst of the people under the canopy of the sky will be their ulama. From them will emanate fitnah and the fitnah will rebound on them.”

“Verily, I fear most for my Ummah such aimmah who are mudhilleen.”

Thus, there is no conundrum in the shameless manner in which the ulama are conducting themselves today. They are mercenaries who are pursuing the dunya with the *a’maal* of the Deen, and this is among the Signs of Qiyaamah. In this regard the Hadith states: *“The dunya will be pursued with the amal of the Aakhirah.”* They are using the Deen as a cover for the attainment of their nafsani and worldly objectives.

The Ulama-e-Haqq will constitute a very small *Taa-ifah* (Group) who will remain steadfast on the Haqq until the Day of Qiyaamah. People should therefore not be surprised at the shenanigans of the molvis and

sheikhs of today. They should stay far, very far from molvis and sheikhs who are not firm on the Sunnah and Shariah.

Since Molvi Fazlur Rahman is a man of *baatil*, people should not expect him to make any amends. On the contrary, he will compound his lies and baatil in futile attempts to exonerate himself from the *shaitaaniyat* he has created for himself and others. He is bogged down in the traps of the nafs and shaitaan.

The fact is that even after these *shayaateenul ins* are exposed, they do not realize their error. That is why they compound their lies and baatil in futile efforts to vindicate themselves and to 'prove' that their haraam and kufr shenanigans are valid and permissible. Any Muslim who has even an iota of fear for Allah Ta'ala, for the pangs of Maut, for the torments of the qabar and the terrors of the Aakhirat, will immediately upon realization resort to Taubah and reform himself. But these scoundrel mercenaries of the dunya masquerading as Ulama are all agents of Iblees. It is in them that we see the manifestation and materialization of the predictions of Rasulullah (Sallallahu alayhi wasallam).

The predictions of Rasulullah (Sallallahu alayhi wasallam) and the Signs of Qiyaamah cannot be swept under the carpet. They cannot be argued away with baseless and stupid interpretations which the evil molvis and sheikhs churn up in their self-vindictive attempts. Among the Truths of Nubuwwat is the materialization of future predictions made by the Ambiya (Alayhimus salaam).