

TABLGH JAMAAT THUGGERY

Written by Administrator

Monday, 18 June 2018 14:46 - Last Updated Monday, 18 June 2018 14:50

Lamenting the thuggery and haraam activity nowadays prevalent in the ranks of the Tabligh Jamaat, a concerned senior Tabligh Jamaat worker in the U.K. presents the following complaint which has been reproduced verbatim:

Assalaamu `alaikum,

In our city the tabligh markaz have opted to align themselves with Dewsbury and Nizamuddin/Maulana Saad. This has resulted in a split amongst the senior tablighi ranks and

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the Aalami Shura brothers have moved out of the markaz and established themselves elsewhere. The Aalami Shura informs the markaz of their jamaats intended route in the city so that the markaz do not assign their own jamaats to the same masjid on the date to avoid any potential confrontation, inconvenience or embarrassment to the hosting masjid.

To stall and hamper the Aalami Shura access to masjids with the city, the pro-Nizamuddin ameer has issued directives to influence imams and trustees in their respective masjids - to bar jamaats that have not been sanctioned or routed by their markaz and where they have the upper hand to bypass the trustees and take initiative themselves to do so. This is the case both their own managed masjids and those establishments that are inherently neutral but permit tabligh activities

(i.e. such as Jamaat-e-Islami masaajid).

On occasion their mode of operation spills over into thuggery, harassment and violating the sanctity of the masjid. One such incident transpired recently where the Imam had invited a visiting scholar to deliver a talk. On the basis that we were aligned to `Aalami Shura – a protagonist thug who haphazardly came upon the scene and realising he had been hoodwinked and not consulted; notwithstanding the fact he wasn't part of any trustee panel or an authority went on to announce in a self-important and brash demeanour, "No jamaats allowed (i.e. from aalami shura), why are you causing division in the Ummah". Then proceeded to the office and attempted to rudely interrupt the ulema who were having a private discussion. He was instructed to take a hike by the resident Imam. Thereafter, not having achieved satisfactory result, he returned to me to further attempt provocation. Realising that he had been heavily sedated on the Nizamuddin programme, gleaned from his body language and the fact he did not present any academic reasoning for his position, and not wanting to engage in a futile exchange with such foolish and unreasonable zealot; I responded that "I am fasting". So, he

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took a moment to collate a well thought out response and with further attitude and frustration blurted "Even Badr took place in Ramadhan, (and threat of) we'll see to this after Eid" and thereafter, at relief of all present, rode off into the sunset.

These standards in exemplary conduct are expected when they have the necessary endorsement of Dewsbury and their local markaz head along with a couple of ulema; who not satiated with adopting such restrictions in their own masjids but consider it their religious obligation, under banner of Nahi-'an al-munkar, to administer their Nizamuddin patented brand of justice and peace keeping exploits in all other accessible masjids.

This barring leaves jamaat brothers (aligned to aalami shura) being left suffocated and feeling abandoned and uneasy with attending such masjid due to the threat of harassment and not being able to act out their own tabligh activities, in what would previously have been their local masjid, ostracising those who do not agree with their ideology. Such that those who for years previously eat from the same plate now find it difficult to exchange salaam to one another, becoming a superficial act and an awkward experience. As a consequence, of this direct or indirect coercing, brothers opt to attend other masjid in locality rather than being alienated or under threat of harassment. This psychological, with potential for it to escalate to physical, abuse of fellow Muslims is unethical and clearly haraam.

Most importantly, this debacle is causing avoidable confusion amongst the youth and the laymen who couldn't care less for the arguments of either camp and just want to get on with their own Islaah and seek a peaceful and conducive environment within their masjid. Observing such childish behaviour, from once considered responsible and mature individuals, serves as a catalyst to put off for such innocent bystanders inevitably resulting in them seeking alternative avenues for reformation or going off track altogether.

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What is the Shari` ruling on adopting this cult-like mentality albeit claiming to be sincere in intention and from their perspective akin to saving all from impending mass scale misguidance?

Is there validity and scope for the Dewsbury & Nizamuddin (DN) peace keeping [force, backed by their local ulema, for adopting such concocted narrow-minded view and interpretation and enforcement strategy and negatively influencing and meddling in masjid affairs?

On a side note does such barring disqualify such masjids from conforming with conditions for validity of Jumma salaah i.e. the requirement of it to permit free and open access to all Muslims?

(End of the Brother's letter)

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The haraam shenanigans of the Nizaamuddin faction being perpetrated in the U.K. apply to both factions all over the world. The haraam thuggery tactics employed by the Nizaamuddin/Sa'd faction in the U.K. as explained by the Tablighi Brother, are resorted to here in South Africa by the Alam-e-Shura faction. In Natal and Gauteng, Nizaamuddin's adversaries (Isipingo Mufti Salejee and Musjid Hilaal) have banned the Nizaamuddin jamaatis from having their programmes in all the Musjids under their control and influence. Elsewhere in South Africa, the same shaitani scenario exists, and so is it elsewhere in the world.

Ikhlāas (sincerity) has been eroded and the Tablighis in both camps are no longer engaging in their style of Tabligh for the Pleasure of Allah Ta'ala. What we are now seeing are the consequences of the *ghulu'* (*haraam bigotry*) which the Jamaat has espoused and promoted. The bigotry with which they have acquitted themselves has now hemmed them in. Now havoc reigns in both camps.

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Undoubtedly what the Nizaamuddin faction is perpetrating in the U.K. is haraam, and so is the appalling conduct of the Alam-e-Shura faction in South Africa as well as that of the Nizaamuddin fellows in Cape Town and elsewhere. The satanic splitting of the Jamaat into two mutually hostile factions has ushered in the eventual doom of the Tabligh Jamaat. When *Ikhlās* is eliminated, there will no longer be barkat in the work. The two opposing camps are pitted against each other, the one seeking to surpass the other with numbers.

Whilst formerly Tablighis would embrace even outsiders and deviates for the valid reason of reformation, now they are prepared to cut the throats of their own flesh and blood – of their own Tabligh Jamaat comrades. The lamentable infighting and thuggery are the consequences of bigotry, despising the Ulama and arrogance which percolates from their mouths and attitude. These evil attitudes are now directed at each other.

What credence can the audience now attach to their propagation of ‘*yaqeen*’ which they urge others to inculcate? While they have daggers in their hearts for their adversaries, they speak of ‘*yaqeen*’. If they had understood the meaning of *yaqeen* and if they had even a sparkle of *yaqeen*, they would not have acquitted themselves like thugs. This

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applies to both factions. The faction which has dominance in a region, resorts to even thuggery to oust the other group.

The tactics of both factions are evil and not permissible. Their 'tabligh' is no longer for Allah's Pleasure and for bringing errant Muslims closer to the Deen. They are now competing against one another and this *nafsaaniyat* is being executed in the name of Tabligh.

Jumuah Salaat will be valid in these Musaajid where the factions debar the programmes of their opponents since they are not debarring them from Salaat. As long as everyone has free access for Salaat, Jumuah will be valid. Dua should be made for sanity to prevail in both camps of the Jamaat. May Allah Ta'ala guide them and open the eyes of their blinded hearts to understand the damage they are causing to the Deen with their shaitani infighting.

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