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THE TABLIGHI JAMAAT FACTIONS NIZAAMUDDEEN OR RAIWAND?

Question

We've read and heard: Allow Nizaamuddeen jamaats in the Musjid provided they speak only the 6 points.

What do we do when the jamaats speaking the end their bayaans with Tashkeel of 4 months for Nizaamuddeen where ML Saad is? When their Tashkeel is towards gatherings where ML Saad will be speaking, there is the danger of people falling into deviation.

We are therefore confused. On the one hand there is so much caution & awareness coming from the Majlis and Markaz Sahaba about ML Saad. On the other hand the jamaats inviting towards ML Saad do and say as they please.

What do trustees do when the Nizaamuddeen jamaats end their talks as described above? This is the reality on the ground as it's happening. There is a difference between the ideal and a reality.

Please give the ummah clear direction on the matter raised above. Your clear response will be appreciated. Concerned Ummah

ANSWER

The common denominator of both factions of the Tablighi Jamaat is their **GHULU'** – their haraam extremism in violation of Masaa-il of the Shariah. This *ghulu'* is not restricted to Molvi Sa'd of the Nizaamuddeen faction. *Ghulu'* has

always been the salient feature of the Tabligh Jamaat prior to the ugly split with its ugly *shaitaani* and *nafsaani* consequences we are observing today.

The problem is in both Nizaamuddeen and Raiwand. Both these venues are the headquarters of the internecine fighting of the Tablighis, each faction promoting its respective leadership in the hues of the Deen whilst the motivation is pure *nafsaaniyat* and *shaitaaniyat*.

As long as the Tablighi groups restrict their bayaans to the Kalimah and Salaat within the framework of their six points, they should be allowed in the Musaaqid, but with the condition:

***NO TASHKEEL, NEITHER FOR NIZAAMUDDEEN
NOR FOR RAIWAND.***

The platform of the Musaaqid should not be abused to promote the *nafsaaniyat* of the two factions. Furthermore, the naseehat within their six points is not dependent on Raiwand and Nizaamuddeen. It is time to forget about these two venues which have sunk into a state of deep moral degeneration.

It is not a simple issue to ban from the Musaaqid tableegh of the Kalimah and Salaat. But misusing the Musaaqid to promote the *nafsaaniyat* of the leaderships of these two factions is abominable and not permissible. Therefore clarify to the Tablighi groups, whether from Raiwand or Nizaamuddeen, that while they are allowed to engage in tableegh within the framework of their six points, the Musjid should not be used for *tashkeel* purposes. They must adhere to pure Tableegh.