

TAHA KARAAN'S RED HERRING DEFENCE OF HIS KUFR ACTS

In a misleading article, captioned '*IF ONLY SOMEONE ELSE SAID IT*', Karaan vainly attempted to draw an analogy between our strident criticism of all kufr of the munaafiq cartel and the manner in which Hadhrat Umar (Radhiyallahu anhu) had acquitted himself in response to Hadhrat Ubaidah (Radhiyallahu anhu) who was in disagreement with Hadhrat Umar (Radhiyallahu anhu) for not visiting the plague-stricken region.

When Hadhrat Umar (Radhiyallahu anhu) had decided to return to Madinah without going to Amawaas where a plague had broken out, the Commander of the Islamic army, Hadhrat Abu Ubaidah who is one of the Ashrah Mubash-sharah, objected. He said: "*Are you fleeing from the Qadr of Allah?*" Hadhrat Umar (Radhiyallahu anhu) responded: "*Would that someone else had said so.*"

With this episode, Karaan seeks to mislead Muslims. Karaan's deception is twofold: (1) He implies that fleeing from a region ravished by a plague is justified by Hadhrat Umar's action. (2) His response to Hadhrat Abu Ubaidah was extremely mild and shorn of acrimony.

With this episode Karaan seeks to divert attention from the core issues we have criticized. This is a red herring attempt in which the people of baatil such as MJC, NNB and bogus uucsa are adept.

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Firstly, Karaan has not presented Hadhrat Umar's decision to return to Madinah with honesty. He has concealed certain facts. In his article, Karaam says: *"Umar called the commanders of his Syrian armies into conference. Along with the senior Sahaabah who had come with him from Madinah, they took their seats on the ground.....Opinions differed. Some felt that the journey should go ahead, while others thought it undesirable that the Muslim leadership should enter a land in which plague was spreading. Umar listened attentively. When the time came to decide, all fell silent. Everyone's eyes were fixed on Ameerul Mu'mineen. "I and those with me will return to Madinah."*

The smattering of imagery and flowery expressions Karaan uses in his article does not add to the truth. With such expressions he seeks to impress morons.

The factual scenario on the occasion was not as flowery as Karaan presents in his red herring. Karaan has conveniently omitted an important aspect of the conference. It was not one conference. There were three conferences attended by different personalities. It is not the way Karaan has deceptively paraphrased the detailed account of the Hadith.

All did "not fall silent" as Karaan alleges. In fact, Hadhrat Umar (Radhiyallahu anhu) ordered the groups of the first two conferences to "get away". "All eyes" were not "fixed on Ameerul Mu'mineen" in the stupid flowery expression of Karaan. The fact is that the groups with opposing views clung to their respective opinions, hence Hadhrat Umar (Radhiyallahu anhu) was unable to formulate a decision on the basis of certitude. He therefore called for a third conference in which none of the participants of the earlier two conferences were called.

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The issue as described in the Hadith kutub was as follows:

“Umar Bin Al-Khattaab (Radhiyallahu anhu) departed for Shaam. At Sargh he met the leaders (commanders) of the armies: Abu Ubaidah Bin Al-Jarraah and his companions. They informed him (Hadhrat Umar) that a plague has broken out in Shaam.”

Hadhrat Umar (Radhiyallahu anhu) was in a quandary. He felt the need to consult others on the issue. Thus, he instructed:

“Call the First of the Muhaajireen.” They were called. Then he consulted with them. He informed them about the plague in Shaam. They differed among themselves. Some said: “You have left (Madinah) for a mission. We do not view (it proper) for you to return.”

Some of them said: “With you are others and the Ashaab of Rasulullah (Sallallahu alayhi wasallam). We do not regard it proper for you proceed with them to this plague.”

The difference of opinion was annoying to Hadhrat Umar (Radhiyallahu anhu). He therefore ordered: “Get away from me!” Then he said: “Call the Ansaar.” The Ansaar were called. They too differed as the Muhaajireen had differed. Umar ordered: “Get away from me!” Then he said: “Call for me from the elders of the Quraishi Muhaajireen who are here.” They were called. Not even two persons among them differed (There was unanimity among them). They said: “Our view is that you should return with the people and do not proceed towards this plague.”

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On the basis of the unanimous decision / advice of the senior Quraishi Muhaajireen, did Hadhrat Umar (Radhiyallahu anhu) decide to return and not proceed to Amawaas. Initially, it was not his decision as Karaan deceptively attempts to trade. The unanimous advice of the Quraish elders was bolstered by a Hadith of Rasulullah (Sallallahu alayhi wasallam), which was narrated by Abdur Rahmaan Bin Auf (Radhiyallahu anhu) who was not present during the initial discussions. The Hadith states:

“Verily, I heard Rasulullah (Sallallahu alayhi wasallam) saying: ‘When you hear of a plague in some region, then do not go there. And, if it occurs in a region where you are, then to not flee from there.’”

Thus, Hadhrat Umar (Radhiyallahu anhu) neither fled from the plague nor did he go to the region of the plague because this was the command of Rasulullah (Sallallahu alayhi wasallam) which he had understood even before the confirmation by Hadhrat Abdur Rahmaan Bin Auf (Radhiyallahu anhu). His understanding was the effect of two factors:

(1) The unanimous advice of the senior Muhaajir Quraishi Sahaabah.

(2) Rasulullah (Sallallahu alayhi wasallam) said: *“If a Nabi had to come after me, it would have been Umar.”*

His *firaasat* was such that Wahi would arrive to confirm the correctness of his view, i.e. during the time of Rasulullah (Sallallahu alayhi wasallam).

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In this episode there is not the slightest shred of justification for the load of kufr rubbish and shaitaaniyat disgorged by Karaan, the MJC, the NNB, bogus uucsa and the myriad of munaafiqueen who have gone haywire in their satanic effort to bolster and justify the kufr theories of the atheists pertaining to plagues.

What motivated Karaan to write about this episode which has absolutely no bearing and no relationship with the kufr of:

- Suspending Jumuah Salaat
- Prohibiting the daily Fardh Jamaat Salaat in the Musaaajid
- Closing the Musaaajid
- Pleading with the kuffaar court to retain the ban on the closure of the Musaaajid and on Jamaat Salaat
- Introducing hordes of shayaateen into the Musaaajid with the 'social distancing' measure of the atheists. The satanic wide gaps are filled with devils according to the Hadith.
- Prohibiting musaafahah and muaanaqah (handshaking and embracing)
- Isolating even healthy people
- Donning niqaabs of the Shayaateen (the horrible masks of the atheists).

Underlying Karaan's citation of Hadhrat Umar's episode is the evil motive of hoodwinking the unwary and the ignorant regarding the Islamic stance pertaining to epidemics / plagues. Karaan's attempt is actually to peddle the idea that even Hadhrat Umar (Radhiyallahu) supported the 'contagion' theory of the atheists. But this notion is the furthest from the truth.

There is absolutely no contention regarding avoidance of a region where a plague has broken

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out. The command of the Shariah in this regard is clear and concise. Outsiders may not go to such a place. But those in that region should not flee believing that they will perish in consequence of the plague apprehending them. Anyone who is earmarked by Allah Ta'ala for apprehension by the plague will not escape his fate whether he is inside or outside the plague-ravished area.

Furthermore, we are not interested – Muslims should not be interested – with the rationale for the command not to flee from the plague area and not to go there. As Muslims we have to submit to the Commands without questioning the rationale and wisdom of the instructions of the Shariah. The Deen is not the product of our thinking and understanding. It is the Product of Wahi.

The target of our criticism is the aforementioned list of kufr acts in which Hadhrat Umar (Radhiyallahu anhu) does not feature.

While Mr. Karaan seeks to capitalize on the mild reaction of Hadhrat Umar (Radhiyallahu anhu) to the objection of Hadhrat Abu Ubaidah (Radhiyallahu anhu), and with which he (Karaan) thinks he has scored some points over us on account of the manner of our criticism, he either conveniently overlooks or is blissfully ignorant of the general and permanent attitude of Hadhrat Umar (Radhiyallahu anhu).

Hadhrat Umar's whip is famous and he is famed as the 'Man of the Whip'. He walked the streets

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of Madinah with whip in hand ever ready to enforce the Shariah on recalcitrants and villains of the MJC and NNB type. The episodes of his 'harshness' for the sake of the Deen and the Pleasure of Allah Ta'ala are numerous. If Allah Ta'ala grants us the taufeeq, we may compile a book with all such episodes of Umar's 'harshness' for the benefit and intellectual edification of Karaan's brains. His fierce and 'harsh' attitude in defence of the Haqq was such that people would flee from him. Hence, our Nabi (Sallallahu alayhi wasallam) supplicated to Allah Ta'ala:

"O Allah! Have mercy on Umar. The Haqq has not left a single friend for him."

Rasulullah (Sallallahu alayhi wasallam) mentioned that even Iblees was so scared of Hadhrat Umar (Radhiyallahu anhu) that he (Iblees) would not walk in the street in which Hadhrat Umar was walking. The devil would make a wide detour to avoid crossing paths of Ameerul Mu'mineen Sayyiduna Umar Bin Al-Khataab (Radhiyallahu anhu).

Senior Sahaabah were stricken with fear when they realized that Hadhrat Abu Bakr (Radhiyallahu anhu), the First Khalifah, during his final illness, was about to appoint Hadhrat Umar to succeed him as the Khalifah. They were fearful of his 'harshness'.

The true nature and attitude of Hadhrat Umar (Radhiyallahu anhu) is not correctly nor honestly portrayed by the episode which Mr. Karaan highlights for scoring stupid and silly points.

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If Hadhrat Umar (Radhiyallahu anhu) was today present to witness the kufr and shaitaani shenanigans of Karaan, MJC, Reverend Bham, NNB jamiat and all the other bogus and munaafiq entities and characters, his famous *Durrah (Whip)* would have taken adequate care of the cartel of enemies of Allah, and the Friends of the Kuffaar Court – the Fiends of Allah who abhor the Houses of Allah, hence their licking the boots of the atheists to retain the ban on the closure of the Musaaqid.

Now that the government has granted permission for houses of worship to partially open, the munaafiqs are seeking to take credit for this crumb offered by the authorities in terms of their laughable and oppressive levels. The munaafiqeen are now pretending to be pleased with the partial opening of the Musaaqid. Since they have lost considerable support in the Muslim community and have become aware of the disgust of Muslims, they (the munaafiqeen) are seeking to appease Muslims with their belated hollow support for the Musaaqid.

In the episode of Hadhrat Umar (Radhiyallahu anhu) cited by Karaan, there is nothing, absolutely nothing, to bolster the host of haraam and kufr acts of the munaafiqeen (MJC, NNB jamiat, bogus uucsa). Some of the worst munaafiqeen are the medical doctors who have blatantly demonstrated their true kufr colours. They are true kuffaar scoundrels.

Did Hadhrat Umar (Radhiyallahu anhu) order the Musaaqid to be closed during the plague? Did he order suspension of Jumuaah Salaat? Did he prohibit the daily Jamaat Salaat in the Musaaqid? Did he prohibit Tilaawat of the Qur'aan in the Musaaqid? Did he instruct observance of kilometre gaps in the Salaat sufoof thereby inviting droves of shayaateen into the Musaaqid? Did he prohibit musaafahah and muaanaqah? And what was the attitude and the action of the Jamaat of Sahaabah during any plague? Did they don the devil's niqaab during the plague? Did they observe even a single kufr act which the munaafiqeen are propagating at the behest of the

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atheists?

Karaan's motive underlying his deceptive citation of Hadhrat Umar's episode is to create the idea that his departure from the plague-stricken zone or his abstention from visiting the place is justification for the host of kufr acts introduced by the munaafiqeen during this bogus pandemic.

"And, who is a greater oppressor than the one who prevents the thikr of Allah's Name in the Musaaqid, and who strives in the destruction of the Musaaqid?"

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