

KARAAN'S SUBTLE DEFENCE OF THE TARIQ JAMIL DAJJAAL

The *'two broad comments'* proffered by Taha Karaan in vindication of the Dajjaal, Tariq Jamil, cast much light on the desensitization of Karaan's Imaan. Whilst this character will with robust bias criticize those such as *The Majlis*, for criticism against the MJC, NNB, and the cartel of modernists, liberal and zanadaqah, he has no criticism for the Dajjaal who espouses the cause of those who spit venom for the Sahaabah. Leave alone criticism, he in fact offers subtle defence for an evil agent of Iblees who supports the Shiah's whose religion has as a cardinal article of its faith the vilification, abuse and slander of the Sahaabah and in particular, the greatest among the Sahaabah, namely Hadhrat Abu Bakr (Radhiyallahu anhu), Hadhrat Umar (Radhiyallahu anhu), Hadhrat Uthmaan (Radhiyallahu anhu) and Hadhrat Aishah Siddiqah (Radhiyallahu anha).

Not a vestige of his conscience is even ruffled when he hears and reads of the vilest slanders hurled at the Ummuhaatul Mu'nineen (the Mothers of the Ummah – the Noble Wives of Rasulallah – Sallallahu alayhi wasallam). We ask Taha what will be his reaction if someone slanders his own mother with adultery? Will he come out in defence of the villain's friend who supports the slanderer? Now what has happened to the Imaan of this *jaahil* whose 'imaan' tolerates a defence of a Dajjaal who has made it his life's mission to support Shiah's, and in this wicked process he is constrained to demote and even denigrate the illustrious Sahaabah of Rasulallah (Sallallahu alayhi wasallam).

Taha is either genuinely ignorant of the innumerable statements of kufr which denigrate the Sahaabah and of his support for Shiah's overtly and repeatedly stated, or he is deliberately casting a blind brain to the avalanche of kufr effluvium which the rotten mouth of this rotten Dajjaal disgorges perennially. He also pretends to be ignorant of the numerous articles and even books published by senior Ulama of Pakistan to castigate the Dajjaal. Taha has embarked on the defence of the Dajjaal at the peril of effacing his own Imaan. We must remind this miserable MJC character that Rasulallah (Sallallahu alayhi wasallam) equated hatred for his Sahaabah to hatred for himself. It is only hatred for Rasulallah (Sallallahu alayhi wasallam)

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which constrains a devil to disgorge hatred for the Sahaabah.

In his subtle defence of the Dajjaal, Taha Karaan seeking to provide an acceptable rationale for Tariq's support for Shiah and for his call to love these Haters of the Sahaabah, presents the flapdoodle excuse of the '*sunni-shi'i-violence in Pakistan*'. The baboons inhabiting Table Mountain may be so gullible as to swallow this stupid yarn. Muslims and Shiah have been living in relative harmony in the Indian sub-continent for centuries without the current Shiah-Muslim (not Sunni-Shiah) violence. Only morons do not understand the logic nor see the plot underlying the current violence which has resulted in numerous Ulama of Islam being murdered by Shiah.

The Muslim-Shiah violence wracking Pakistan and in which the Muslim community is writhing in agony, is the playout of a political conspiracy of sinister western and Yahood forces. The objective is to destabilize the land, and this is what is transpiring in many countries where the bogey of Muslim 'terrorists' is utilized to give effect to the conspiracy. It takes only a couple of well-paid drug addicts working for the sinister dark forces to place bombs in Musjids of Muslims and in temples of Shiah to stir up the type of chaos prevailing in Pakistan. No amount of public lecturing and appeals to the masses will stem the tide of the plots which are hatched in the West. No amount of love-posturing by Dajjaals of Tariq's ilk will avail. Firstly, it is not the Muslim community which perpetrates the villainous acts of violence against the Shiah. The agents of the sinister forces are the paid devils who commit these vile misdeeds. The Dajjaal's advocacy of love for the Haters of the Sahaabah serves no valid and no beneficial purpose for the simple reason that the audiences he addresses are not guilty of the heinous crimes to which the *jaahil* refers.

Even if the entire Muslim community displays love and friendship for the Sahaabah-Haters, and which is kufr, the violence will continue since it is an essential constituent of the conspiracy of destabilization. Furthermore, Tariq Dajjaal is not so stupid as Karaan. He understands well the

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rationale which goads him to advocate love for the Shiah. Since he is either a staunch Shiah supporter or a hidden Shiah, his mission is to foster Shi'ism – to desensitize the Imaan of Muslims – to win converts for the Satanist Shi'i religion. The 'conciliatory approach' theory by Tariq Dajjaal proffered by Karaan, is a veneer to cover the snare to entrap stupid Muslims – juhala – into the tentacles of Shi'ism. In this exercise, Taha Karaan is on the same wave length as the modernist *zanaadaqah* who had initiated the abortive Shiah-inspired cape baboonic accord.

Further presenting his subtle defence for Shi'ism, Karaan mentions what he imagines to be "*the inflammatory Sunn-Shi'i rhetoric*"

with which the Ulama-e-Haqq acquit themselves in South Africa. We challenge this

jaahil

to present examples of the hallucinated 'inflammatory rhetoric'. It is not at all strange that he does not even hint at the vile inflammatory rhetoric and slanderous kufr beliefs propagated by Shiah. He, like the Tariq Dajjaal, places the blame for the violent upheavals in Pakistan at the door of Muslims, never finding even a blemish to stain the image of the Sahaabah-Haters. It devolves on this

jaahil

to present examples of our imagined "inflammatory rhetoric". Those whose objective is

fitnah

always acquit themselves with ambiguities and conundrums.

The proclamation of the Haqq by the Ulama-e-Haqq in South Africa will not create a situation of violence. Regardless of whether we state the Haqq or seek refuge in a satanic fortress of haraam silence (*Kitmaanul Haqq*), the sinister forces will unravel their conspiracy. It costs them only a few dollars to hire some drug addict or another type of villain to set in motion the plot of violence.

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In his stupid assessment of the situation, the *jaahil* –Taha Karaan – stupidly states:

“In this regard we have to be brutally honest with ourselves: our ulama - with due respect – are ill-equipped, and our training institutions are, by virtue of their disregard for anything beyond the parameters of an antiquated curriculum, ineffective.”

Indeed this miserable character is brutally treacherous to the august Institution of Deoband where he had acquired the Knowledge of the Deen which he is today abusing at the altar of self-aggrandizement. This *jaahil's* brains are brutally antiquated. The logical conclusion of the sewerage effluvium disgorged by him is that the Qur'aan is antique, the Hadith is antique – the entire Shariah which originated in the Antique Ghaar-e-Hira is antique. The Nabi is antique, Islam is antique and everything established on the basis of Wahi is antique. This moronic theorization is kufr, and such kufr from a *jaahil* whose Imaan is desensitized is entirely to be expected. The fundamental kufr of hatred for the Sahaabah, slandering Hadhrat Aishah (Radhiyallahu anha), and the litany of vile kufr beliefs, including the exceptionally evil doctrine of *Bada'* (i.e. the attribution of error to Allah Azza Wa Jal), are conveniently buried and concealed from the masses of Muslims by deviates such as Taha Karaan and Dajjaals such as Tariq Jamil. Hatred for the Sahaabah is meaningless to the one who defends the Dajjaal who promotes Shi'ism.

Instead of forewarning Muslims about the perils of Shi'ism and the satanism of Tariq Dajjaal, the *jaahil* deems it appropriate to make the Madaaris a target of ridicule. This attitude clearly betrays the deficiency of his own knowledge. Only a man who has not understood and appreciated the wonderful *Uloom* for which the Madaaris cater, is able to entertain the corrupt conception which Karaan has disgorged so unjustly to denigrate the lofty status of the Uloom imparted by the Madaaris. In a nutshell, whatever he has vomited about the Madaaris is bunkum.

Students who pursue the curriculum of the Madaaris correctly, and develop taqwa along the trajectory of their academic career, are the best equipped to confront and neutralize the avalanches of baatil created by the myriad of juhala and zanaadaqah. There is absolutely no need for refurbishing the sacred curriculum of the Madaaris. Our Akaabir have presented the best curriculum which is permeated by *barakaat*. But morons with their defective Imaan and spiritual bankruptcy generally incline to western-inspired curricula with roots in western satanism. These Madaaris are the bulwark against the evil and kufr spawned by the agents of Iblees, and Taha Karaan is one of them, hence his defence for an epistasis who promotes the creed of the Sahaabah-Haters.

Karaan's averment that the Dajjaal's discourses also contain 'positive aspects', is trash. Kufr and the promotion of kufr can never bring along in its wake 'positive aspects' in terms of the Shariah. In fact, the Dajjaal's advocacy of 'love' and the like is what the Qur'aan terms, *zukhrufu l qawl – satanically adorned disgorgement*.

Taha Karaan should hang his ugly head in shame for criticizing the very Institution from which he had gained whatever status he has to be accepted in his community as an 'aalim' although he does not measure up to the standards of an Aalim in the Qur'aanic conception. He has acquitted himself unfaithfully with his veiled criticism of Darul Uloom Deoband where he had studied and gained whatever qualification he has – a qualification which he is abusing for projection as a 'leader' in the community. He has miserably failed to comprehend the 'parameters' of the so-called 'antiquated' curriculum of Darul Uloom Deoband. That curriculum is sacred and will remain vibrant and the vanguard of the Shariah until the Day of Qiyaamah, Insha-Allah – may be not within the confines of the physical building in Deoband, but elsewhere wherever Allah Ta'ala decides to shift the Seat of Shar'i Uloom.

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Defending the Dajjaal, the *jaahil* avers: “*The negative dimension is more an act of omission than of commission.*” This is crass stupidity which indicates a hidden bias for the promoter of Shi’ism. The propagation of Tariq Dajjaal is not an ‘act of omission’. It is calculated to enhance the cause of the Shiah and to sow the seeds of Sahaabah-hatred in the minds of ignorant Muslims – Muslims whose Imaan dangles on a thread. The Dajjaal’s call is undoubtedly designed for prohibiting criticism of the kufr of the Shi’i religion in order to allow stupid Muslims to become enmeshed in the snares of Iblees.

Contrary to the bunkum of ‘Deobandis turning against their own’ by criticizing Tariq Dajjaal, as averred by Taha Karaan, it must be emphasized that Tariq is NOT a Deobandi. One does not become a Deobandi merely by having studied at a Deobandi Institution. This is a canard to divest from the minds of ignoramuses. Tariq Dajjaal is NOT a Deobandi. He utilized Deoband as a mask to mislead and deceive, and trap ignoramuses into the snare of Shi’ism. A person who does not fully subscribe to the *Maslak* and *Minhaaj* of the Akaabir of Deoband can never be a Deobandi. Even Taha Karaan is not a Deobandi despite having done a stint at that glorious Institution of the Deen. He has betrayed his Asaatizah. He has betrayed the Deen with his heretical views, modernism and jahl. He is like a person who eats from an offered platter of food, then to express his ‘gratitude’ he defecates in the very same plate.

Whilst Tariq Dajjaal and Taha Karaan have criticism for the Ulama-e-Haqq and for Deoband, they are ominously silent, and even defensive, of the baatil of the Shiah Sahaabah-Haters. The vehemence of rejection demanded by the Shariah for the doctrines of kufr of the Shi’i religion, is being nullified by the zanaadaqah in the endeavour to promote Shism whether intentionally or unintentionally. Whatever defence Taha Karaan has disgorged for Tariq Dajjaal is devoid of Shar’i substance. On the contrary, his defence of the Dajjaal is a subtle attempt to undermine the Deen and to dig up the foundations of Islam.

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