

## THE BASELESS SLANDER OF SALAFI MORONS

Written by Administrator  
Saturday, 28 June 2014 11:34 -

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**Question: Salafis are accusing Hadhrat Haaji Imdaadullah Muhaajir Makki (rahmatullah alayh) of shirk. They say that Haaji Imdaadullah advised his mureeds of a ‘recipe to become Allah’ – *Nauthubillah*. Levelling their accusation, they say:**

***“And what these (deobandis) interested in? To make Allah!!! He, Imdaadullah says: And after this he should be engrossed in Dhikr “Hoo Hoo” so much so that the one doing Dhikr becomes the Mazkooor i.e. Allah himself.” (End of verbatim translation of the Salafi atrocity of stupidity).***

**Please explain this conundrum.**

**Answer:** Let us momentarily forget what Hadhrat Haaji Imdaadullah (rahmatullah alayh) wrote in his kitaab, *Haft-e-Mas’alah*. Let us see what Rasulullah (sallallahu alayhi wasallam) himself said about the *Thaakir* (the one who makes thikr) and *Mathkooor* (the One whose thikr is made, i.e. Allah Azza Wa Jal).

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The concept of the *Thaakir* 'becoming *Mathkoor*', is fully within the confines of the Qur'aan and Sunnah. It is endorsed in the following Hadith-e-Qudsi. Rasulullah (sallallahu alayhi wasallam), reporting a Hadith Qudsi, said that Allah Ta'ala said:

*"Whoever bears animosity for My Wali, verily, I issue to him an ultimatum of war. There is nothing more beloved to Me for a servant gaining My proximity than that which I have made obligatory on him. The servant incrementally gains My proximity with Nawaafil until I love him. Then when I love him, I become his ears with which he hears; his eyes with which he sees; his hands with which he touches, and his feet with which he walks."* (Bukhaari)

In another narration, reported by Abdul Waahid, it also appears: *"And (I become) his heart with which he thinks and his tongue with which he speaks."*

Another Hadith also affirming the correctness of the Sufiya's concept is the following Hadith:

Rasulullah (sallallahu alayhi wasallam) said: *"Verily, on the Day of Qiyaamah Allah Ta'ala will say to a man: 'O son of Aadam! I was sick, but you did not visit Me.' The man will say: 'O my Rabb! How could I visit you whilst you are Rabbul Aalameen?' Allah Ta'ala will say: 'Don't you know that My certain friend was sick and you did not visit him? Don't you know that if you had visited him, you would have found Me by him?'"*

*'O son of Aadam! I asked food from you, but you did not feed Me.' The man will say: 'O my Rabb! How can I feed You whilst You are Rabbul Aalameen?' Allah Ta'ala will say: 'Did you not know that a certain friend of Mine had asked you for food, but you did not feed him? Did you not know that if you had fed him, you would have found Me by him?'"*

*'O son of Aadam! I had asked you for water to drink, but you did not give it to Me.' The man will say: 'O my Rabb! How can I give You water to drink when You are Rabbul Aalameen?' Allah Ta'ala will say: 'A certain friend of Mine asked you for water, but you did not give it to him. If you had given him water to drink, you would have found that by Me.'" (Muslim)*

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Similarly, as Hadhrat Thaanvi has elucidated, in the second Hadith (above) Allah Ta'ala explicitly states that He becomes the ears, eyes, heart, hands and feet of His devotee, and that it is He who is doing all the actions emanating from His devotee. Despite this unification expressed in the Hadith, there is no real or actual unification or

*hulool*

of Allah Ta'ala into the person or into any of His creation. The extreme and lofty level of Divine Proximity which the devotee is bestowed with by virtue of his love and obedience for Allah Ta'ala, is in fact the meaning of Hajji Imdaadullah's statement which the moron Salafis fail to understand due to their spiritual barrenness and moral depravity.

It means nothing else other than to signify obliviousness of self and permeation with Allah's Remembrance. The true thaakir becomes an embodiment of Divine Remembrance, and that is all what Haaji Imdaadullah's statement means, but which morons and deviates distort and kick up a lot of stinking dust. It does not refer to the kufr concept of

*hulool*

or incarnation or of Allah's pervasion in insaan or in any aspect of His creation.

Likewise, in the third Hadith, Allah Ta'ala attributes the devotee's sickness to Himself, saying that He was sick, and He was hungry and He was thirsty. Any Muslim in possession of some brains not deranged by stupidity and Salafi deviation, will understand that these are metaphorical expressions denoting the lofty state of Divine Proximity (*Qurb-e-Ilaahi*) and Divine Acceptance

(*Maqbooliyat*)

which the devotee enjoys. It is this metaphorical 'unity' which is termed

*Wahdatul Wujood*

of the Sufiya-e-Kiraam,

which the spiritually barren baboons of crass materialism have interpreted to mean

*divine hulool/incarnation/pervasion*

, but such conception of kufr did not dawn in the pure Souls of the Auliya of Allah Azza Wa Jal.

It is a technical term having a methaphorical connotation. Never did the Sufiya intend thereby *h*

( i.e. the pervasion/incarnation of Allah Ta'ala physically into the being of the devotee)

*Nauthubillaah!*

Now the deviate moron Salafis are free to accuse Rasulullah (sallallahu alayhi wasallam) of having uttered 'shirk' since he 'equated' Allah Ta'ala with created man. He said that Allah Ta'ala becomes the heart, mind, eyes, ears and limbs of created man. In otherwords, man has become Allah – *Nauthubillaah!* But in terms of Salafi moronic logic, this is the logical conclusion

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of applying literal connotations to figurative expressions.

The *thaakir* becoming *Mathkooor* is a figurative expression to convey total absorption in Divine Remembrance resulting in the state of self-obliviousness. It means nothing else.

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