

The Irrefutable Proof that Nazim al-Qubrusi Negates Islam

Table of Contents

The Irrefutable Proof that Nazim al-Qubrusi Negates Islam	1
The Irrefutable Proof that Nazim al-Qubrusi Negates Islam	4
CHAPTER 2: NAZIM AL-QUBRUSI'S SECOND STATEMENT:	17
CHAPTER 3: NAZIM AL-QUBRUSI'S THIRD STATEMENT	18
CHAPTER 4: NAZIM AL-QUBRUSI'S FOURTH STATEMENT:	19
CHAPTER 5: NAZIM AL-QUBRUSI'S FIFTH STATEMENT	21
CHAPTER 6: NAZIM AL-QUBRUSI'S SIXTH STATEMENT	22
CHAPTER 7: NAZIM AL-QUBRUSI'S SEVENTH STATEMENT	25
CHAPTER 8: NAZIM AL-QUBRUSI'S EIGHTH STATEMENT	32
CHAPTER 9: NAZIM AL-QUBRUSI'S NINTH STATEMENT.....	34
CHAPTER 10: NAZIM AL-QUBRUSI'S TENTH STATEMENT	35
CHAPTER 11: NAZIM AL-QUBRUSI'S ELEVENTH STATEMENT	36
CHAPTER 12: NAZIM AL-QUBRUSI'S TWELFTH STATEMENT	37
CHAPTER 13: NAZIM AL-QUBRUSI'S THIRTEENTH STATEMENT	38
CHAPTER 14: NAZIM AL-QUBRUSI'S FOURTEENTH STATEMENT	40
CHAPTER 15: AN EPISODE OF THE SESSION OF NAZIM AL-QUBRUSI WITH HIS FOLLOWERS.....	41
FIRST CONCLUSION.....	43
SECOND CONCLUSION.....	45
APPENDIX:.....	45

Praise be to Allah, the Lord of the worlds, the One Who protected the Religion by scholars who implement their knowledge--who are True Sufis--humble and knowledgeable about *Allah*. May *Allah* raise the rank of Prophet *Muhammad*, his kind Al and Companions, and those who genuinely follow them. May *Allah* protect the nation of Prophet *Muhammad* from what he fears for them. Thereafter;

Allah, Ta^ala, said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

(*Al ^Imran*, 31)

which means: <<Say, O *Muhammad*, "If you love *Allah* then follow me to earn the

acceptance of *Allah*.">> From this verse, *al-Junayd al Baghdadiyy* took his saying related by the Sufi, *Abu ^Abdur-Rahman as-Sulamiyy* and the *Hafidh, al-Khatib al-Baghdadiyy*:

الطريق الى الله مسدودة إلا على المتقين آثار رسول الله

which means: "The route that leads to the acceptance and reward from Allah is blocked except from those who follow the footsteps of the Prophet." Hence, the criterion by which a human being is known for his love for Allah is the extent to which he follows the Prophet. Moreover, the criterion by which the deviation of a human being is known is his opposition to the Messenger in creed and practice.

The Messenger of *Allah, sallallahu ^alayhi wa sallam*, warned us against those who deviate from him in *ahadith* related by *al-Bukhariyy* and *Muslim*:

أناس من جلدتنا، يتكلمون بألسنتنا، تعرف منهم و تنكر،
دعاة على أبواب جهنم من أطاعهم قذفوه فيها

which means: <<There are people whose skin is the same color as ours, who speak the same language as we speak, they mix correct matters which you know with bad matters which you denounce [they mix the correct statements with the deviated ones]. They stand by the gates of Hellfire inviting others to enter. If one listens to them, they push him in.>> It is of utmost importance for the Muslim to look thoroughly at the person from whom he acquires knowledge. In the introduction of his book, *Aṣ-Sahih, Imam Muslim* related the saying of the highly esteemed follower of the companions, *Muhammad Ibn Sirin*:

إن هذا العلم دين فانظروا عمن تأخذون دينكم

which means: "This knowledge contains the rules of the Religion, so look thoroughly into the person from whom you acquire the knowledge of your Religion." In light of this important matter, I seek to expose those who deviate from the path of the Prophet.

A little over two years ago, in the winter of 1995, I attended a celebration in Chicago commemorating the birth of the Prophet, *sallallahu ^alayhi wa sallam*, along with some People of Merit. During that celebration, a man named Hisham Kabbani stood at the podium and delivered a speech in which he said, "*Ar-Rahmanis Muhammad*." My body shivered from horror when I heard his words. Not wanting to let his words pass unchallenged, and as my speech was scheduled to be given immediately after his, I decided to forgo my original speech to refute his words. I took the platform and explained that his words contradict the Religion and are blasphemous, may *Allah* protect us. Hisham Kabbani heard my speech and was silenced by the truthfulness of my words based on the proofs from the Qur'an and Sunnah. However, he did not clear himself of his blasphemous saying nor did he show any remorse. I was astonished by his negligence in this issue, so I inquired about him and was

told he was the deputy of Sheikh Nazim al-Qubrusi.

I had the determination to check the background of this man. In my endeavors, I met many People of Truth and Integrity who had met Sheikh Nazim al-Qubrusi in Tripoli, Damascus, London, and the United States. Some of them had even met his sheikh before him. Later on I came across a book authored by his sheikh, ^Abdullah ad-Daghistani, bearing his portrait. I also found some interviews with him published by the Lebanese Al-Anwar newspaper. In 1415 AH (1995 RC) I visited France, where I met a French national who had embraced *Islam*. He told me he had followed al-Qubrusi for some time and for a while--until his misguidance was made apparent to him--had thought he called for guidance. He had stayed in London for a year to learn from al-Qubrusi. From this man, I obtained some of al-Qubrusi's books.

Later, I received a book authored in refutation of the teachings of Nazim al-Qubrusi from another Muslim brother, who was living in London. In his book, he mentioned he had asked al-Qubrusi for an open forum. To this, Nazim Qubrusi did not respond. Rather, he ordered his followers to threaten this man with physical harm if he did not quit his insistence on making known his stand against Nazim al-Qubrusi. Later on, those followers did find our brother alone. They carried out their threat.

From this Muslim brother we listened to some lessons recorded in Nazim's own voice. Later I saw a newsletter issued by Nazim al-Qubrusi's followers in which they attribute Nazim al-Qubrusi with praising Britain, the British people, and their prince. With all this, I found in my hands all I needed to check Nazim al-Qubrusi's background, inclinations, and situation.

Sheikh Nazim claims to follow the honorable route of the True Sufis and to endorse the true masters of the Naqshabandiyy order (*tariqah*). His students say about him: "He is the Sheikh of His Time," "the Imam of His Era," and "the Sultan of the Waliyyis." So, I decided to weigh Nazim al-Qubrusi's sayings by the scale of the Book of *Allah* and the Sunnah of the Prophet in an attempt to preserve the purity of the People of Truth from any sediments. Knowing the route of the True Sufis is linked to the Book of *Allah* and the Sunnah of the Prophet, one judges that whatever sayings comply with them are acceptable and whatever opposes them are not.

I wrote these papers seeking the acceptance from *Allah* and asking for protection from His torture--for the one who keeps silent from telling the truth in refuting misguidance is a mute devil. I organized this work in chapters--each one deals with one of the misguided sayings and convictions of Nazim al-Haqqani (as Nazim al-Qubrusi is also known) and his sheikh, ad-Daghistani--without attempting to enumerate all of his strayings. I weighed each of Nazim al-Qubrusi's sayings by the scale of the Book of *Allah*, the Sunnah of the Prophet, and the sayings of the Imams with whom both Nazim and those who refuted him identify. I did this first by copying Nazim al-Qubrusi's statement, then by recalling what Allah said in the *Qur'an*, the Prophet said in the *hadith*, and/or what the honorable *imams* said or reported. I called this work:

The Irrefutable Proof that Nazim al-Qubrusi Negates Islam

Prior to compiling this work I read five books written by Sheikh Nazim al-Qubrusi, one by his sheikh, ^Abdullah ad-Daghistani, one by his deputy in the United States, Hisham Kabbani, and several issues of the newsletter published by his followers. I listened to a tape recorded in Europe in his deputy, ^Adnan Kabbani's voice, giving instructions to his supporters and followers. I also sat with many of Nazim Qubrusi's students who met him personally and took from him. I did all of that to shed light on the truth. Indeed, my reliance is on *Allah*, the One Who guides to the acceptable deeds and Who gives one the ability to perform those deeds.

Compiled by:

Shaykh Samir Kadi

Ash[^]ariyy in Creed, Shafi[^]iyy in Madhhab, Rifa[^]iyy in Tariqah.

Praise be to *Allah*, the Lord of the worlds, the One Who protected the Religion by scholars who implement their knowledge--who are True Sufis--humble and knowledgeable about *Allah*. May *Allah* raise the rank of Prophet *Muhammad*, his kind *Al* and Companions, and those who genuinely follow them. May *Allah* protect the nation of Prophet *Muhammad* from what he fears for them. Thereafter;

CHAPTER 1: NAZIM AL-QUBRUSI'S FIRST STATEMENT:

"Follow your sheikh and do not object to him--even when he contradicts the Rules of the Religion."

The first chapter shall serve to expose the methodology Of Sheikh al-Qubrusi based on his saying:

"One is not entitled to refute or object to any of the matters of his sheikh even if he contradicts the pure rules of the Religion."

So apparent in the works of Sheikh al-Qubrusi is his methodology based on total acceptance of all the matters of one's sheikh--whether this sheikh is complying with the rules of the Religion or contradicting them.

Firstly: I found Sheikh al-Qubrusi does not in the least value the Knowledge of the Religion nor does he see any merit in acquiring it. Sheikh Nazim says on pages 56-57 in his book titled Mercy Oceans' Endless Horizons:

This Grandshaykh, Abdul Wahhab ash-Shaarani, once said: "When the Last Day is announced, Allah Almighty will call one religious scholar forward and ask him: 'Are you a knowledgeable religious man?' He will answer: 'As You know, Oh my Lord.' 'By virtue of what knowledge are you claiming to be a learned person--what did you know in your life?' 'Oh my Lord, I knew all of the Qur'an by heart.' 'That is your knowledge?' 'Yes.' 'No, you are mistaken, for the Qur'an is My Knowledge, not yours. So now, tell me, what else did you know?' 'I knew thousands of the Holy Traditions by heart.' 'That is My Prophet's knowledge, not yours.' 'Well, I knew so many points of Divine Law and jurisprudential verdicts.' 'That is the knowledge of the Imams of those Schools of Law, not yours.' 'I knew many tales from the lives of the great Sufis.' 'That is also not your knowledge, but theirs. When you quoted Abu Yazid or Salman or Hasan al-Basri or Imam Ghazzali, it was their knowledge, not yours, of which you spoke. But what about you, does any knowledge belong to you?"

"Thus does *Allah* Almighty strip him bare so he may see that, actually, he had gained no knowledge whatsoever during the course of his life."

Definitely, the one who accepts such saying will be completely unmotivated to acquire any religious knowledge. Consequently he will not endeavor to memorize the *Qur'an*, learn the *hadith*, or revert back to one of the sayings of the reputable scholars--since all of that, according to this false claim, is worthless in the Hereafter. If the case is as Sheikh al-Qubrusi portrays, then what is the beneficial knowledge? If we do not study the meanings of the *Qur'an* and the *hadith* and what is related to them among the genuine sciences to learn about our Religion, then what are we going to study? If we do not follow the *madhhabs* of *Imam ash-Shafi'iy*, *Imam Malik*, *Imam AbuHanifah*, or *Imam Ahmad*, then who shall we follow?

Moreover, one questions the meaning of the saying he attributed to *Allah*: "This is My Knowledge and not yours"--since every knowledge one acquires is known to *Allah*. According to his statement, no matter how hard one endeavors, one would not acquire any knowledge. The mindful person should ask Sheikh Nazim, "Is it possible one learns a knowledge which *Allah* does not know?" Answering: "Yes; it is possible one would learn a knowledge *Allah* does not know," is clear blasphemy. On the other hand, answering "No," is negating Sheikh Nazim's own words and opposes his own saying.

Then, the mindful person would also inquire: "What is the secret behind demotivating one to acquire the religious knowledge?" Usually, the one who encourages others to remain ignorant is either an ignorant person himself trying to hide his own ignorance, or a person seeking to prepare an atmosphere of prevailing ignorance so he can say whatever he wants without anyone catching his flaws and inconsistencies.

How does Sheikh Nazim explain the saying of *Allah*:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِينَ هِيَ أَقْوَمُ﴾

(*Al-Isra'*, 9)

which means: [This *Qur'an* guides to what is best.]? How does he explain the saying of the Prophet, related by *al-Bukhariyy*:

[خيركم من تعلم القرآن و علمه] رواه البخارى

which means: <<The best among you are those who learn the *Qur'an* and teach it to others.>>? How does Sheikh Nazim deal with the saying of the Prophet:

تعاهدوا هذا القرآن فوالذى نفس محمد بيده هو أشد تفكاً من الإبل فى عقابها

which means: <<Maintain studying the *Qur'an* for, by the One who controls the soul of *Muhammad* [*Allah*], one can lose it easier than losing a loose camel.>>?

Moreover, why did the Companions endeavor to memorize the *Qur'an*? Some memorized it all. Some memorized half of it. Some less than that, and others more than that. Likewise is the case of the followers of the Companions and their followers. Why does the entire Muslim nation hold the consensus regarding the merit of memorizing the *Qur'an* and reciting it? Does the mindful person accept that the guidance of the Prophet and his Companions is invalid? Certainly not!

As a case in point, we do see the followers of Sheikh Nazim stay with him for years to learn and memorize his sayings. Sheikh Nazim sees this as a merit for them, while on the other hand, he sees spending their time learning the Book of *Allah*, the *Sunnah* of the Prophet, and the sayings of the *Imams* of the Religion as a waste of their time and ignorance on their part. How can that be acceptable when considering the saying of *al-Junayd al-Baghdadiyy*, who is the head of the Sufis? *Al-Junayd al-Baghdadiyy* said:

إنه ليرد على الوارد فلا أقبله إلا بشاهدى عدل كتاب الله و سنة نبيه

His saying means: "I only accept those special matters which occur to me if they conform to the Book of *Allah* and the *Sunnah* of the Prophet." How would the one who does not study the Book of *Allah* know its meanings? How would the one who does not study the *Sunnah* of the Prophet know its meanings?

Secondly: Sheikh Nazim encourages his followers not to refer back to the scholars for answers to their questions--rather to look down on them. He says in his book, Mercy Oceans, page 117:

"So many Alims are denying this or that hadith while Awliya say that those hadiths are all right. Thus, we take hadiths from those people who have the light of Iman in their hearts showing them the truth."

As he explicitly indicated in his book more than once, what he means by "those people who have the light of Imam in their hearts showing them the truth" are himself and those who are like him--not the People of Knowledge or the Scholars of Hadith.

A few lines later in the same book someone asked him, "So, until we receive that higher vision that the Awliya have, we must accept all hadiths as true?" Sheikh Nazim answered him, "Yes." On that same page, he said:

"Also, if any book has hadiths from the Prophet (peace be upon him), we accept it out of respect for the Prophet. If it is an incorrect hadith, there is no responsibility for us if we accept it. This is a high adab, or good manners. If someone says, 'This is a hadith,' we believe it out of respect to our Prophet (peace be upon him) we must believe it."

I say: These statements of Sheikh Nazim are extremely dangerous because they claim we have to believe anyone who attributes a hadith to the Prophet. Is this not an avenue for every swindler and enemy of Islam to plant whatever he wants, in an attempt to pervert our Religion without anyone detecting him? Is this not a vehicle for anyone who desires to say whatever he wants without having sound criteria to back his statements--besides the claimed "inspiration and illumination"--something anyone can claim for himself?

Does being polite with the Prophet and his hadiths mean to mix the authentic hadith with the weak one, or the straight hadith with the twisted one? Is it not the case that politeness with the Prophet and his hadiths entails being concerned about anyone who is fabricating a hadith and attributing it to the honorable person of the Prophet? Does not being polite with the Prophet and his hadith rather entail protecting the hadiths of the Prophet from lies, perversion, and fabrications of the swindlers and the liars? I say, "Yes!" Had politeness with the Prophet been what Sheikh Nazim mentioned in his book, Mercy Oceans, then why did the Prophet say:

من حدث عني بحديث يرى أنه كذب فهو أحد الكذابين

رواه مسلم و هو حديث متواتر

which means: <<The one who narrates a hadith about me held as a fabricated hadith, then he is among the liars.>> This is a mutawatir hadith narrated by Imam Muslim. Is it not clear that al-Qubrusi wants us to follow the liars whom the Prophet warned us against? If politeness with the Prophet had been what al-Qubrusi mentioned in his book, then why did the scholars of hadith put forth so much effort and endeavor to establish the rules of the Science of Hadith. Why did they author books to discriminate between the authentic hadiths and the fabricated ones? Is it acceptable that the waliyy of Allah, Imam al-Bukhariyy and his student Imam Muslim, as well as at-Tirmidhiyy, Abu Dawud, an-Nasa'iyy, Ibn Majah, al-Hakim, Ibnu Hibban, al-Bayhaqiyy, Ibnus-Salah, Ibn Hajar al-Asqalaniyy, as-Suyutiyy, az-

Zabidiyy, and others among the scholars of this nation are all astray for setting precise conditions for the acceptance and implementation of a hadith? This is the conclusion of the claim of Sheikh al-Qubrusiyy. Moreover, do we take by al-Qubrusi's claim and conclude that Imam al-Bukhariyy and Imam Muslim troubled themselves for no reason or benefit when they authored their books of As-Sahih, or when they authored about the credibility and non-credibility of narrators, or when they authored about accepting certain hadiths and rejecting others? Would even one Muslim accept attributing to the aforementioned scholars and hafidhs of hadith "the lack of politeness" with the Prophet as was defined in al-Qubrusi's book? We do not think that Sheikh al-Qubrusi claims to be more knowledgeable, pious, or God-fearing than those scholars.

Sheikh al-Qubrusi said this very strange statement (in dispraising the scholars and the acquiring of the knowledge of the Religion) which definitely no one among the prominent and reputable Sufis such as al-Junayd, al-Baghdadiyy, Amr Ibn Uthman al-Makkiyy, Abu Uthman al-Maghribiyy, ar-Rifa'iyy, al-Jilaniyy, Shah Naqshaband, ash-Shadhiliyy, or others ever said before. Rather, it was the Ismailiyy faction as well as other groups deviant to Ahl us-Sunnah wal-Jama'ah who made similar statements. However, the one who identifies himself with them and follows them in their falsehood has only himself to blame on the Day of Judgment.

Why did Sheikh al-Qubrusi lower the status of the scholars? Allah, the Exalted, said:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

(Fatir, 28)

which means: [It is the scholars who are the most God-fearing.] Allah said:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

(Az-Zumar, 9)

which means: [Those who are learned are not equal to those who are not learned.] As related by at-Tirmidhiyy, the Messenger of Allah said:

[ففضل العالم على العابد كفضلي على أدناكم] رواه الترمذی

which means: <<The merit of the scholar over that of the true worshipper is similar in vastness to my merit over that of the least among you.>> As related by Abu Dawud, the Messenger of Allah said:

[العلماء ورثة الأنبياء] رواه أبو داود

which means: <<The scholars in knowledge are the heirs of the prophets.>>

Is it not the case that the righteous, God-fearing ones are those who have learned the knowledge *Allah* made obligatory upon them and have implemented it? If the implementing scholars are not among the *waliyy*s, then who are the *waliyy*s according to al-Qubrusi? Know for sure, if there is a *waliyy* who is not a scholar, at the least he must have completed learning the Personal Obligatory Knowledge of the Essentials of Belief and the Rules of Jurisprudence.

In his book, "*Al-Burhanal-Mu'ayyad*," our great *shaykh*, *Imam ar-Rifa'iyy*, shed light on this point when he said:

(قولوا قال الشافعي ؛ قال مالك ؛ قال أحمد ؛ قال نعمان .
صححوا المعاملات البينية و بعدها تفكها بالمقولات الزائدة .
قال الحارث و أبو يزيد لا ينقص و لا يزيد ،
و قال الشافعي و مالك أنجح الطرق و أقرب المسالك ...
أشياخ الطريقة و فرسان ميادين الحقيقة يقولون
لكم خذوا بأذيال العلماء، لا أقول لكم تفلسفوا
و لكن أقول لكم تفقهوا .
من يرد الله به خيرا يفقهه في الدين)

His saying means: "Say, '*Ash-Shafi'iyy* said'; '*Malik* said'; '*Ahmad* said'; '*AbuHanifah* said.' Validate your essential dealings through the basic knowledge, then direct your attention to the extra sayings. To say, '*Al-Harith* said' and '*Abu Yazid* said' does not add to or decrease your merit. Rather, saying '*Ash-Shafi'iyy* said' and '*Malik* said' [to implement that] is the most viable among the avenues and the closest route. The *Shaykhs* of the *Tariqah* and the Knights of Truth tell you, 'Hold on tightly to the scholars.' I do not tell you, 'Become philosophers.' Rather, I tell you, 'Learn the Knowledge of the Religion.' The one whom *Allah* willed for him a lot of goodness, *Allah* makes him knowledgeable in the Religion."

Imam ar-Rifa'iyy, may Allah raise his rank, said in the same book:

(أى سادة، إن نهاية طريق الصوفية نهاية طريق الفقهاء، و نهاية طريق الفقهاء نهاية طريق الصوفية و عقبات التقطع التى ابتلى بها الفقهاء فى الطلب هى العقبات التى ابتلى بها الصوفية فى السلوك . و الطريقة هى الشريعة ، و الشريعة هى الطريقة ، و الفرق بينهما لفظى ، و المادة و المعنى و النتيجة واحدة. و ما أرى الصوفى إذا أنكر حال الفقيه إلا مكوراً، ولا الفقيه إذا أنكر حال الصوفى إلا مبعوداً ...)

which means: "The route of the *Sufis* leads to the same ending as the route of the scholars, and the route of the scholars leads to the same ending as that of the *Sufis*. The hardships the scholars encounter during their endeavors are the same hardships the *Sufis* face on their route. The *Tariqah* (*Sufi* order) is the same as the rules of the Religion and the rules of the Religion are the same as the *Tariqah*. The difference between them is that of terminology--however their content, meaning, and result is the same. I only see the *Sufi* as misguided if he denies the route of the scholar; and the scholar as deprived of much goodness if he denies the route of the *Sufi*."

These words of *Imam ar-Rifa'iyy* judge the words that appeared in the book of al-Qubrusi as deviant and contrary to the methodology of the knowledgeable people; and words of one who is misguided. By consensus, *Imam Ahmad ar-Rifa'iyy* is known as among the greater knowledgeable *Sufis*--even Nazim Qubrusi, in his book, Mercy Oceans, says that about him. *Imam ar-Rifa'iyy*, may *Allah* raise his rank, memorized the *Qur'an*. He memorized the *hadiths* with their chains of narrators. He knew and taught the *Shafi'iyy* jurisprudence. He urged his students to do the same--which is contrary to the methodology mentioned in the book, Mercy Oceans.

Thirdly: Sheikh Nazim plants the deviant belief among his followers that the ignorant person is not accountable. He says on page 57 in his book on the teachings of his sheikh, ad-Daghistani: "We are responsible as our knowledge grows. There is no responsibility for ignorant people." Such teaching undoubtedly encourages his followers to refrain from acquiring the knowledge--in order to escape accountability--as per their claim. Hence, they remain ignorant, unable to discriminate between the lawful and the unlawful, submitting to the claims of just anyone, to turn with him which ever way the wind blows.

Moreover, al-Qubrusi's words include belying the *Qur'an*, the Messenger of *Allah*, and the *Imams* of Guidance. In *Surat al-Hashr*, Verse 7, *Allah*, the Exalted, said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

(*al-Hashr*, 7)

which means: [Accept what the Prophet said and refrain from what he prohibited you from doing.] So, *Allah* ordered us to follow the Prophet in what he ordered and forbade. Yet, the words of al-Qubrusi lead one to believe it is permissible to stay ignorant, and should one neglect doing what the Prophet ordered or commit what he forbade, it is of no consequence--for one will not be accountable in the Hereafter because he was ignorant!!! Certainly such a claim is invalid!!! Had this been the case, then ignorance would have been better than knowledge, because--according to them--ignorance guarantees one safety in the Hereafter, whereas knowledge does not!

Discrediting such a statement is easy, since it belies the saying of *Allah*:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

(*Az-Zumar*, 9)

which means: [Those who are knowledgeable are not equal to those who do not know.] It also belies the *hadith* narrated by *Abu Dawud*:

[و قاض قضى بجهل فهو فى النار]

which means: <<The judge who judged out of ignorance shall be in Hellfire.>> Al-Qubrusi's claim also belies the *hadith* narrated by *Ibn Majah* regarding the injured person who was ill-advised to perform the purificatory *ghusl* and died as a result. The Prophet made a supplication against those who gave that man this wrong advice. He said:

[قتلوه قتلهم الله هلا سألوا إذ جهلوا إنما شفاء العي السؤال]. ورواه ابن ماجه

which means : <<They have killed him, may Allah destroy them. They should have asked when they did not know. The cure of being ignorant of something is to ask about it.>>

At-Tabaraniyy narrated the *hadith* of the Prophet:

[يا أيها الناس تعلموا فإنما العلم بالتعلم والفقہ بالفتقہ

و من یرد الله به خیراً یفقہه فى الدين]

This *hadith* means: <<O people, learn; for knowledge is acquired by learning, and the science of jurisprudence is acquired by learning. The one whom *Allah* willed for him a lot of goodness, Allah makes him knowledgeable in the Religion.>>

Moreover, no one among the *shaykhs* of the *Tariqahs* said the *Tariqah* alone suffices. The words of Sheikh Qubrusi belie the consensus of the entire nation that it is a personal obligation on every Muslim to acquire a certain amount of the Religious Knowledge, and he who neglects acquiring it is sinful.

Our master, *Imam Ahmad ar-Rifa'iyy*, said in his book, *Al-Burhan*,



"*Allah* did not make any ignorant person a *waliyy* (highly righteous Muslim). ...The highly righteous one is not ignorant of the rules of his Religion--neither the summarized knowledge (knowing about what Allah ordered and forbade, i.e., the Personal Obligatory Knowledge), nor the more complete knowledge--which is the Knowledge of Interpretation, the Knowledge of *Hadith*, the Knowledge of *Fiqh*, etc..."

Before him, *Imam ash-Shafi'iyy*, who is by consensus the *Waliyy* of *Allah*, said:

[طلب العلم أفضل من صلاة النافلة]

"Seeking the knowledge is better than the supererogatory prayer." *Imam an-Nawawiyy* narrated these words from *ash-Shafi'iyyin* the beginning of his book, "*Al-Majmu'*." It is sufficient here to mention the words of the head of the *Sufis*, *al-Junayd*, to whom al-Qubrusi attributes his chain of *Sufism*. As narrated by *al-Khatib al-Baghdadiyy*, *al-Junayd* said:

(من لم يحفظ القرآن ولم يكتب الحديث لا يُقتدى به في هذا العلم،

لأن علمنا مقيد بالكتاب والسنة...) إهـ. رواه الخطيب البغداديّ

"The one who does not memorize the Qur'an or learn the *hadith* is not followed in this knowledge, because our knowledge is bound by the book of *Allah* and the *Sunnah* of the Prophet." The meaning of *al-Junayd's* saying is explicit and clear: "The one who does not acquire the Knowledge of the Religion based on the Book of Allah and the *Sunnah* of the Prophet is not fit to be a *shaykh* of a *Tariqah*-- who teaches, guides, and raises others.

Let us point out here that if the followers of Sheikh al-Qubrusi neglect acquiring the knowledge, they will never acquire the scale needed to properly weigh the matters of the Religion. Consequently, they become an easy morsel for the devilish humans who will use them for worldly gains and fame--while deluding them that they have acquired a high status, when in reality they sink them to the lowest status a human being would reach.

Fourthly: Sheikh al-Qubrusi filled his book with many untrue and unfounded sayings. He

said, "There is a soul to the soul!" He even said, "There is a soul to the soul of the soul!!" He said, "Allah created the heavens and earth in seven days" (i.e., instead of six)!!! Then he topped such lies with deviant rulings which revoke the laws of the Religion and demolish it. Some examples include: canceling the obligation of prayers; devaluating the issue of fasting; urging to consume what is unlawful; extensive talk about marriage while perverting its rules and mixing them with fictitious stories--such as telling the people, "When the man first consummates the marriage with his wife, all their sins would be forgiven;" and other bizarre fabrications which render the one who believes them misguided and which abolish even the facade of worship.

Following this route is very dangerous. He who follows such a route denies the rules brought by Prophet *Muhammad* and becomes one who follows the desires of his self, concerned about satisfying his stomach and his genitals. He becomes one who does not avoid the unlawful; one who does not protect against the doubtful matters; one who does not fear the punishment in the Hereafter--especially since Sheikh al-Qubrusi tells him, "*Allah* forgives His slaves for all of their sins every night." He also tells them, "The devil misguides them during the day, and *Allah* forgives them for it at night"!!

I say: If the follower reaches this level of negligence--not memorizing the *Qur'an* and the *Sunnah*, not paying attention to ask the scholars or seek their *fatwas*, believing prayers and fasting have no significance, and believing whatever sins a person commits, Allah forgives him for them at night--then such a person becomes an atheist who turned his back on the Religion of the Messenger of *Allah*. So, how would the case be if such a person, over and above that, believes understanding the religion comes only through his sheikh, Nazim Qubrusi; that the secrets (according to them) of the religion are attained only through Sheikh Nazim; that Sheikh Nazim is the head of the waliyyis and the leader of the God-fearing ones; that whatever he says is the Religion and whatever he utters is the truth; that it is not permissible to object to him; that his deeds are not to be weighed by the scales of the Religion--rather he is above that; that anyone who dares to weigh the deeds of Sheikh Nazim by the scale of the Religion is short-sighted, deprived of goodness, failed the test, and is far from the special visions?? According to such a person, Sheikh Nazim is not to be objected to, and he is correct--even if he defies the orders of *Allah* and the Messenger of *Allah*. To such a person, the Religion is represented by the sayings and doings of his sheikh--not what the Prophet conveyed from *Allah* and ordered to implement.

On page 108 in his book, *Mercy Oceans*, Nazim Qubrusi says,

"Our Grandshaykh says that in our time no one from among the Awliya has been given permission to speak about secret knowledge except him. He may speak Quranic secrets."

Nazim is his vicegerent, translator, and the conveyer of his thoughts. This means Nazim is the only one who carries the true meanings of the Religion. It means the seeker of knowledge has no alternative but to go through him--as repeatedly declared by Sheikh Nazim on different occasions and in different books.

To that I say: This is totally rejected! It is precisely the saying of the *Batiniyyah*, who claim

that the Religion is what their *imam* says, and can only be known through him. How can Sheikh Qubrusi claim the existence of a concealed knowledge in the Religion when the Prophet conveyed from *Allah* all what was revealed to him. In *Surat al-Ma'idah*, Verse 67, *Allah* said:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَاتِهِ﴾

which means: [O Messenger of *Allah*, convey what was revealed to you from your Lord. If you do not then you have failed to convey.]

In his book, "*Al-Fasl Fil-Milal-Wannihal*," *Ibn Hazm* explicitly stated the judgment of blasphemy for he who claims the Prophet conveyed only the literal rules of the Religion, and that the rules have truly another concealed context. How could such a claim be other than blasphemy when *Allah* said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾

(*Al-Ma'idah*, 3)

which means: [Today I have completed your Religion for you and fulfilled My Endowment on you.]

On page 45 in his book, *Mercy Oceans' Pink Pearls*, Nazim Qubrusi recounts a statement oftenly told to him by his shaykh: "Oh Nazim Efendi, don't put my words and actions in a scale and weigh them. Don't say, 'Why is that Sheikh saying such-and-such or doing so-and-so.'" A few lines later, Nazim Qubrusi quotes his Grandshaykh as saying to him, "In order to follow us you must follow without judging or objecting." In that regard he classified himself as *al-Khadir*, peace be upon him, and ranked himself in the same rank as one of the prophets of *Allah*! He even said in the same book, page 47, "As far as the actions of your Sheikh are concerned, don't try to weigh and evaluate them with your mind, even if you be the Prophet Moses!"

I say: These words are not the words of a *waliyy* among the *waliyy*s of *Allah*. Rather, these are the exact words of the Batiniyyah faction, whom our Master, *Ahmad ar-Rifa'iy* and others among the great *Sufis* warned against. The fact is, it is an obligation on the Muslims to warn against such deviations. Doing so entails a reward greater than that of building a mosque because this preserves the Religion, protects the creed of the Muslims, and fulfills the obligation of ordering the lawful and forbidding the unlawful. This also conforms to the saying of the Truthful Prophet of *Allah*, *sallallahu ^alayhi wa sallam*, related by *Abu Dawud*:

[المؤمن مرءاة أخيه [رواه أبو داود.

which means: <<The believer is the mirror of his fellow brother.>>

It is well known that our Master [^]*Umar* used to draw the attention of *Abu Bakr*--who was the best of the Companions, to certain matters which he felt would be correct if done otherwise. Our master [^]*Umar* recognized the right of one woman, who had a lower status than he, to correct his own statement when she reminded him of an *ayah* which showed he was not entitled to enforce a certain issue with regard to the matter of the women's marriage payment (*mahr*). He said:

(أخطأ عمر و أصابت امرأة)

which means: "[^]*Umar* was mistaken and the woman was correct." It was never said by *Abu Bakr* or [^]*Umar*, "I am above being corrected, so do not weigh my sayings and doings in your minds." Neither told the people, "Follow me with your eyes, ears, and mouths shut." Neither claimed to be cognizant of all the details and secrets of the rules of the Religion, as some people claim nowadays. As a matter of fact, when *Abu Bakr* was asked about a verse of the *Qur'an* which he had not learned the meaning of, he said:

(أى أرض تقبلى و أى سماء تظلى إن قلت فى كتاب الله ما لا أعلم)

which means: "Which earth is going to carry me and which sky is going to cover me, if I say about the book of *Allah* that which I do not know." [^]*Umar* used to say:

(نعوذ بالله من معضلة ليس لها أبو حسن)

which means: "We seek refuge with *Allah* from a dilemma which occurs when *Abu Hasan* [*Imam Aliyy*] is not present," (that is, so I can seek his help in dealing with it.) The methodology of the Companions and those who came after them among the scholars and the *waliyy*s, was to quit any mistakes once proven as such by the proofs of the Religion. They never said, "We are the people of the *Batin* (inner secrets) and you are the people of what is apparent." *Shaykh Abdul-Qadir al-Jilaniyy* did not say that. *Imam Ahmad ar-Rifa'iyy* did not say that; nor did *Shah Naqshaband*, nor his vicegerents, nor did any one among the True *Sufis*.

The one who says today, "I am the only one today who knows all the secrets of the Religion," is in fact claiming he has a knowledge which *Abu Bakr* did not claim for himself and which [^]*Umar* did not claim for himself, and as such, is claiming to be more knowledgeable than either one of them!! The one who is blinded to such an extent of arrogance is one with whom you cannot reason. He is, as the poet said:

لقد أسمعتم لو ناديت حياً و لكن لا حياة لمن تُنادى

which means: "If you are calling upon someone alive, he will hear; however, the one you are calling upon has no life."

It is a religious duty to warn against the one who promotes and spreads such misguidance--especially that it involves clearing the True *Sufis* from such filth. The enemies of *Sufism*--who are very active--find in the sayings and doings of such a person an easy avenue to slander the honorable route of True *Sufism*.

The route of the truly religious people is to humble themselves to the Rules of the Religion and the believers, and to leave out unfounded claims. They are not concerned with whether the people aggrandize them or praise them; rather, they are concerned about being accepted by *Allah*. They do not see themselves above receiving advice and are not too arrogant to accept it. They do not consider the follower who advises them as a 'loser' or a 'misguided person', rather they accept his advice if it conforms to the Religion. Should they commit a sinful matter, they leave it out and repent. Arrogance does not lead them to accept remaining sinful; to them, the rules of the Religion stand as the foundation--and not their own statements and sayings--contrary to the teachings of Sheikh al-Qubrusi.

The Honorable Master and Ocean of Merits, the *Waliyy* of *Allah* by consensus, *Shaykh Ahmad ar-Rifa'iyy*, may Allah raise his rank, said:

(سلم للقوم أحوالهم ما لم يخالفوا الشريعة فإذا خالفوا الشريعة فكن مع الشرع)

His statement means: "Submit to the special situations of the People of *Sufism* as long as they do not contradict the Rules of the Religion, for if they do, definitely cling to the Rules of the Religion."

The Bright Falcon and Tall, Vigorous Lion, our Master: *Abdul-Qadir al-Jilaniyy*, may *Allah* raise his rank, said in his book, *Adab al-Murid*:

(إذا رأيتَ من الشيخ خطأ فنبههُ فإن رجع فذلك الأمر وإلا فتركه واتبع الشرع)

which means: "If you see the *shaykh* do something wrong, bring it to his attention. If he quits it then he quits it, or else, abandon him and follow the Rules of the Religion."

After the sayings of these two great imams and their likes, among the lion-like men, those who do not exceed the boundaries *Allah* set forth, who aggrandize the prophets of *Allah*, there is no weight given to any person who opposes them and considers himself above the boundaries of the Religion. One must refrain from "brown-nosing" others who are engaged in such matters, for it does not help at all on the Day of Judgment. *Ibn Hibban* related the Messenger of *Allah* said:

[ليس منا من لم يوقرَ كبيرنا ويرحمَ صغيرنا و يأمرَ

بالمعروف و يَنهَ عن المنكر] رواه ابن حبان .

which means: <<The one who does not respect the elderly among us, show mercy to the youngsters among us, or order the lawful and forbid the unlawful is not following our methodology.>>

The intelligent Muslim is the one who accuses himself of short performance and prepares himself for the life after death. *Allah* is the One Who guides to the valid deeds.

CHAPTER 2: NAZIM AL-QUBRUSI'S SECOND STATEMENT:

"THE ORDERS OF THE SUPREME SHEIKH ARE THE ORDERS OF *ALLAH*."

On page 6 in his book, *MercyOceans*, Nazim al-Qubrusi says, "The orders of the Qutb (supreme sheikh) are the orders of Allah, and his will is equivalent of Allah's will." His Sheikh, ^Abdullah al-Fayiz ad-Daghistani says in the book, "*Al-Wasiyyah*," on page 9: "The other definition of the Tariqah is for the follower to be ready to receive the order from his sheikh just as the Prophet used to wait for the Revelation to come from Allah."

Isay: These words are astonishing and include equating some slaves with *Allah*, the Exalted. Such words contradict the saying of *Allah*:

﴿ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَّىٰ مِنْكُمْ مِنْ أَحَدٍ ﴾

(*An-Nur*, 21)

which means: [Had it not been for the Endowment of *Allah* and His Mercy, none of you would have succeeded.] Such words also contradict *Allah*'s saying:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

(*At Takwir*, 29)

which mean: [You only will that which *Allah* willed for you.] As well, their saying is refuted by the *hadith* of the Prophet related by *at-Tabaraniyy*:

[كل يؤخذ من قوله ويترك غير رسول الله] رواه الطبراني

which means: <<You can find correct and incorrect things in the sayings of any one, save the Messenger of *Allah*.>>

Their saying is also refuted by the practices of *Abu Bakr* and *Umar*. If they disagreed about a certain matter, they would discuss it. *Abu Bakr* never told *Umar*, "My words are like a Revelation," and *Umar* did not have such a conviction about the words of *Abu Bakr*. *Umar's* conviction was clearly manifested in the way he handled himself as soon as the woman reminded him of an *ayah* pertaining to the marriage payment (*mahr*) of the women, as mentioned before.

There are no common denominators between the slave and *Allah*, the Exalted. No matter how high a status any *waliyy* among the followers of the prophets attains, he is not impeccable as the prophets were impeccable, and he remains, in all cases, a slave of *Allah*.

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CHAPTER 3: NAZIM AL-QUBRUSI'S THIRD STATEMENT

"THE QUEEN OF ENGLAND IS LIKE *ALLAH*."

Qubrusi says in his book: *Mercy Oceans*, p.9:

"Allah Almighty called Muhammad (peace be upon him) to His Divine presence, and the Prophet (peace be upon him) went as ordered, just as a dignitary is received by the Queen of England."

I say: These words are very abhorrent! They contain equating the Queen of England to *Allah*

and likening the Creator to the creation. How dare he draw similarities when *Allah*, the Exalted, said:

﴿ فَلَا تُصْرِبُوا لِلَّهِ الْأَمْثَالَ ﴾

(*An-Nahl*, 74)

which means: [Do not claim anything similar to *Allah*.]

I was greatly astonished when I read Nazim al-Qubrusi's words and saw him trying to squeeze the name of the Queen of England into his writings. These words reminded me of *Ghulam Ahmad al-Qadiyani*, and those who activated him, instructed him, and strengthened him in his attempt to deviate the Muslims from the straight path of the Religion. We ask *Allah* to preserve this nation and protect us and end our lives successfully. *Amin*.

CHAPTER 4: NAZIM AL-QUBRUSI'S FOURTH STATEMENT:

"THE CREATION IS ETERNAL WITHOUT A BEGINNING."

Nazim al-Qubrusi al-Haqqani said in his book *Mercy Oceans*, p.13:

He [*Allah*] is a king.

And yet you cannot find a king without a kingdom. Without subjects his kingship has no meaning. Just as there can be no meaning for a prophet without an ummah (nation). Therefore, Allah was ready without beginning, and his servants also were ready without beginning. If there were no people, to whom was He Allah? Was it to Himself? No! A hadith relates: "I was a secret treasure and wanted to be known." His people were part of this treasure."

Note: This *hadith* is not a sahih one--definitely it is fabricated, as determined by the scholars of the hadith. It is obvious to anyone with a sound mind that it is impossible for *Allah* to liken Himself to a treasure, since He attributed to Himself in the *Qur'an* that nothing is like

Him.

I say: These words of his are explicitly claiming both Allah and the slaves are eternal. Not only that, such words claim the slaves are parts of Allah. This conviction is blasphemy by consensus. Allah, the Exalted, said:

﴿ هو الأول ﴾

(*Al-Hadid*, 3)

which means: [He is the only One Who is eternal, without a beginning.] Allah praised Himself in the Qur'an for being "*al-Awwal*" (the Only One who is eternal without a beginning.) Had it been the case that someone else shares this attribute of eternity without a beginning with Allah, He would not have praised Himself with it.

Moreover, Allah made it very clear for us in the Qur'an that it is not permissible for anyone to claim to be a part of Allah. Allah dispraised the blasphemers for such a saying. He said in Surat az-Zukhruf, Verse 15:

﴿ و جعلوا له من عباده جزءا ﴾

which means: [They claimed among the slaves is a part of Allah.] How could the slave, who is in need of rest, drink, and food, and who gets tired, who perspires, and who defecates, be part of Allah, the Almighty and Powerful?

Allah is One--without a partner. He has no beginning and is not a body or a soul. He exists and is not similar to other existing things. He is not an origin for others (others are not parts of Allah), and not offspring from others--just as Allah said:

﴿ لم يلد ولم يولد ولم يكن له كفواً أحد ﴾

(*Al-Ikhlās*, 3-4)

which means: [Allah did not give birth to anyone and was not given birth to. No one is equal to Allah.] Al-Bukhariyy narrated the Prophet said:

[كان الله ولم يكن شيء غيره]. رواه البخارى .

which means: <<Allah existed [eternally] and nothing else was existing.>> Everything other than Allah is a creation of Allah; it was not existing then it came into *existence*. Allah brought it into existence from a state of non existence by His Power, just as Allah said:

﴿ وخلق كل شيء ﴾

(*Al-Furqan*, 2)

which means: [*Allah* is the Creator of everything.] The one who believes that has no share in *Islam*.

On page 82 of the book, Mercy Oceans, it is reported one of Nazim al-Qubrusi's students said to him,

"You gave us a good lesson, Maulana, when you told us that there is no king without a kingdom, no prophet without an ummah, no Creator without creatures. Allah is uncreated, and servants are also uncreated. But when we come to this life, we forget."

"Yes," replied the Shaykh. "It is enough. You cannot go too deep without sinking!"

I say: All of this is an explicit declaration of the creed of unity of the slave with the Creator-undoubtedly NOT the creed of the Muslims. We ask *Allah*, the Exalted, to protect us from such a creed. Amin.

CHAPTER 5: NAZIM AL-QUBRUSI'S FIFTH STATEMENT "THE FOLLOWERS OF SHEIKH AL-QUBRUSI ARE BETTER THAN THE PROPHETS."

The people knowledgeable about the Religion and the lay people alike know the prophets are the best of the creation with no equal to them among the created things, for *Allah* said:

﴿ و كلاً فضلاً على العالمين ﴾

(*Al-An'am*, 86)

which means: [We gave every prophet merit over the rest of the creations.] Yet, I saw in the books of both al-Qubrusi and ad-Daghistani that they raise themselves and their followers above the status of prophets, may *Allah* protect us. On page 13 of his book, Al-Wasiyyah, ^Abdullah al-Fayiz Ad-Daghistani says about the verse of Qur'an:

﴿ءامن الرسول﴾ . . . الآية

"The one who recites this verse once wins a high degree and a great status, achieves security and safety in this life and the Hereafter, enters the circle of safety of *Allah*, receives all the grades and statuses of the esteemed Naqshabandi Tariqah and attains that which the prophets and waliyyis have not attained and wins a status higher than the status of *Abu Yazid Al-Bustamiyy* [a great *waliyy*]."

Ad-Daghistani says in the same book, p. 6: "...the one who shall win in this existing time that which the previous ones did not win in their solitude, spiritual exercises and the smaller and greater jihad, the one who shall win a high degree and a great status that neither the prophets nor the companions have achieved."

I say: We have shown this statement belies the *Qur'an*. It also belies the unanimous agreement of the Muslim nation. The scholars stated the one who favors a *waliyy* over one of the prophets blasphemes for that. So, how would the case be when one favors the entire people of our times over the prestiged prophets--simply for reciting verse 285 of *Surat al-Baqarah*:

﴿ءامن الرسول﴾ . . . الآية

Al-Qurtubiyy, who is a famous Malikiyy scholar and interpretor of the *Qur'an* said:

(النبي أفضل من الولي و هو أمر مقطوع به عقلاً و نقلاً ،
والصائر إلى خلافه كافر لأنه معلوم من الدين بالضرورة)

which means: "That the prophet is better than the *waliyy* is a matter firmly established intellectually and in the texts. The one who opposes that is a blasphemer, for it is a matter of the Religion known to both the knowledgeable one and the lay person." The *hafidh*, *Ibn Hajar*, related this statement in Al-Fath, and agreed with it.

We ask *Allah* for safety and good ending. *Amin*.

CHAPTER 6: NAZIM AL-QUBRUSI'S SIXTH STATEMENT

"THE BLASPHEMERS AND THE BELIEVERS ARE EQUAL"

^Abdullah ad-Daghistani says in his book Al-Wasiyyah, page 12: "If the blasphemer recites the Fatihah even once in his life he will not depart this world until he is granted part of the divine care, because Allah does not differentiate between a blasphemer, an enormous sinner, a believer or a Muslim. Rather all are equal to Allah."

On page 14 of the same book he says: "Know, my children, if a blasphemer or a hypocrite recites this Surat al-Inshirah he will receive the high statuses and merits, because Allah does not differentiate between a blasphemer, a believer, a hypocrite, a waliyy or a prophet, rather the slaves to Allah are equal since they are included in Allah's saying:

﴿ وَ لَقَدْ كَرَّمْنَا بَنِي آدَمَ ﴾

This ayah means: [We have favored the children of Adam.] Nazim al-Qubrusi says in Mercy Oceans, page 15, ". . . all people are equal in His sight."

I say: No one is permitted to equate between the enemies (hidden or apparent) of Allah and those waliyys and messengers beloved to Allah. How can the blasphemer be equal to the believer when Allah, the Exalted, said;

﴿ أَفَجَعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴾

(Al-Qalam, 36)

which means: [Do We make the Muslims equal to the blasphemers! How do you make such a judgment?] Moreover, how can a hypocrite be equal to a believer when Allah, the Exalted, said:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ﴾

(An-Nisa', 145)

which means: [The hypocrites are in the lower levels of Hellfire.] How can the blasphemers be equal to the Muslims when Allah said about the blasphemers:

﴿ أَوْلَئِكَ هُم شَرُّ الْبَرِيَّةِ ﴾

(*Al-Bayyinah*, 6)

which means: [Those are the worst of the entire creatures.]

As to the saying of *Allah*:

﴿ وَ لَقَدْ كَرَّمْنَا بَنِي آدَمَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ ﴾

(*Al-Isra'*, 70)

it means that *Allah* favored the children of Adam with certain kinds of endowments and specified them with traits (such as the mind and the like). By virtue of the other verses of the *Qur'an*, this verse does not mean: "All the children of *Adam* are favored in status to *Allah*." The saying of the Prophet related by *Ibnu Hibban* is enough to make our point. The Prophet said:

[لَا تَحْلِفُوا بِآبَائِكُمُ الَّذِينَ مَاتُوا فِي الْجَاهِلِيَّةِ. فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنْ

الَّذِي يَدُهُدُهُ الْجَعْلُ بِأَنْفِهِ خَيْرٌ مِنْ هَؤُلَاءِ الْمُشْرِكِينَ] . رواه ابن حبان .

which means: <<Do not swear by your forefathers who died in the Era of Ignorance. For, by (*Allah*), the One Who controls the soul of *Muhammad*, that (filth) which the beetle rolls with its nose is better than those who associate partners with *Allah*.>>

The Messenger of *Allah* knows best about the meanings of the Book of *Allah*. Yet, Nazim Al-Haqqani claims the contrary on page 32 of his book, *Mercy Oceans*. He says, "All religions teach people the ways of real obedience to Allah Almighty."

I say: Nazim al-Qubrusi's statement equates the Religion of *Islam* with all invalid religions, and contradicts Allah's saying:

﴿ إِنْ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

(*Al-Imran*, 19)

which means: [The only acceptable Religion to Allah is *Islam*.] *Allah* said:

﴿ أم حسب الذين اجترحوا السيئات أن نجعلهم كالذين آمنوا
و عملوا الصالحات سواء محياهم و مماتهم ساء ما يحكمون ﴾

(*Al-Jathiyah, 21*)

which means: [Did those who committed the evil think We will treat them after death as those who believed and did the good deeds. How bad is their judgment!]

There is no doubt *Allah* is the Truthful One. His saying is what is correct. Everything which opposes it is categorically rejected!

CHAPTER 7: NAZIM AL-QUBRUSI'S SEVENTH STATEMENT "THE WAYS WHICH LEAD TO HELLFIRE ARE ACCEPTED WAYS TO ALLAH."

In his book, *Mercy Oceans*, on page 78, Nazim Qubrusi says:

Buddhists, Christians, Catholics, Communists, Confucians, Brahmans, Negroes; who created them? He created them, all of them, and each one says, 'We are going on a way that leads to the Divine Presence. So many, many ways; you cannot know. Therefore, Allah says, "Allay sa'llahu biya kaymi hajimn.' This means, 'No one may judge for My servants, except Me! I will judge for My servants. Not any one of you will judge, not Iblis, not even prophets! They haven't any authority to judge My servants. I am the judge!' This is the order of our Lord, Allah Almighty."

"Maulana?" asks a disciple, "what about the ways leading to Hell? Do they lead to Allah, also?"

"Yes," replied the Shaykh. "The ways to Hell are going to Him, also, after Hell. Hell is cleaning people, cleaning them from sins and bad characters, and then guiding them to Allah."

"And some stay in Hell always?"

"Yes." The Shaykh paused, and then continued, "Iman is original, kufr is temporary. With all people, faith is the permanent condition. There may be one man to be endlessly in Hell, if He so orders, but everyone is going to His Divine Presence. He is not going to leave His servants to the hands of Satan, and Satan will not be the judge of His servants either! Do you think that Satan will win? Satan will never win! Allah Almighty is

victorious! His Mercy is not leaving any to endless Hell.

I say: These words are extremely dangerous! They belie the Religion of *Islam* and are an attempt to disintegrate it. Allah said:

﴿ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا ﴾

(*Al-Ahzab*, 64)

which means: [*Allah* damned the blasphemers and prepared for them Hellfire in which they will dwell forever.] *Allah* said about the blasphemer :

﴿ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴾

(*Taha*, 74)

which means: [He shall not die in it (Hellfire) and shall not have a good living.] The Messenger of *Allah*, *sallallahu ^alayhi wa sallam*, said:

[يَأْتِي بِالْمَوْتِ يَوْمَ الْقِيَامَةِ فِي صُورَةِ كَبْشٍ فَيَذْبَحُ . ثُمَّ يَنَادِي مَنَادٍ يَا أَهْلَ الْجَنَّةِ خَلُودٌ فَلَا مَوْتَ وَيَا أَهْلَ النَّارِ خَلُودٌ فَلَا مَوْتَ] . رواه البخاري .

which means: <<On the Day of Judgment, death will be brought in the shape of a lamb and will be slaughtered. Then a caller will call, "O Occupants of Paradise, now it is everlastingness without death. O Occupants of Hellfire, now it is everlastingness without death.">>

Abu Mansur al-Baghdadiyy and others related the consensus of the nation that Hellfire is everlasting and the blasphemers remain eternally in it. This is a matter of the Religion known to the knowledgeable and the lay person alike, hence the one who belies it blasphemes, may Allah protect us.

Sheikh Nazim al-Haqqani is not satisfied by making his deviant statement on this subject just once or twice. Rather, he makes it repeatedly, using different terms and different expressions, and always in a way such that one does not find any slim chance for a different interpretation of his explicit words. His words conform to the creed of the *Batiniyyah* faction, and not to the creed of the Muslims.

He says in the same book on page 59:

Therefore,
we give
good tidings
and happiness
to people.
. If we say to
unbelievers,
'You will receive
punishment,'
will their love
for their Lord
grow?
Or will good
tidings of their
Lord's endless
mercy for them
as they are
cause their
hearts to

open!
So we
are
giving
good
tidings
to
people
, not
makin
g
them
afraid
or
unhap
py. If
you
were
to tell
people
, for
examp
le,
about
a good
king--
so
much
tolera
nce,
so
much
justice
, so
much
goodn
ess
and
mercy
--
would
n't
they
open
their
hearts

to
him,
and
look
to find
him?
But if
you
tell
about
a bad
king--
so
difficu
lt,
stern,
giving
punish
ment,
all his
prison
s are
filled
up--
will
people
like
him or
hate
him?
Allah
said to
Moses
(peace
be
upon
him),
'O,
Moses
!
Make
My
people
like
Me!'

This is the order of our Lord, not hating--liking! Therefore, we give all good tidings for all people, whether they accept our beliefs or not. It is not important. •

• • • I say: These words explicitly belie the saying of *Allah* :

• • I say: These words explicitly belie the saying of *Allah* :

• • I

say:

These words explicitly belie the saying of *Allah* :

I say:

These words explicitly belie the saying of *Allah* :

I say: These words explicitly belie the saying of *Allah* :

﴿ و لو شئنا لآتينا كل نفس هداها و لكن حق القول
منى لأملأن جهنم من الجنة و الناس أجمعين ﴾

(*As-Sajdah, 13*)

which means: [Had We willed, We would have guided every soul, however, I decreed in eternity I shall fill up Hellfire with both humans and jinns.] His words belie the saying of the Prophet, related by *Abu Dawud*:

[ستفترق أمتي إلى ثلاث و سبعين فرقة كلها في النار إلا واحدة]. رواه أبو داود

which means: <<My nation shall divide into seventy-three (73) factions. All will enter Hellfire--save one.>>

Sheikh Qubrusi is not satisfied by that; rather, he said on pages 65 and 66 of the same book:

"If any of them (the waliyyis) have been given permission for 'shafa'a' (intercession) on the Day of Judgment, they are not going to let even one person go to Hell!"

Shortly after, when one of his followers asks him about Abu Lahab and his wife, saying:

"What about that man in Quran, Abu Lahab, and his wife? Doesn't Allah promise a punishment for them?"

Sheikh Qubrusi's reply is:

That verse (sura Lahab) was sent only as a warning, so that people will not do like Abu Lahab. Allah Almighty will show each servant what he has done with his life on the Judgment Day. But He Almighty is free to give mercy as He likes.

The Ummah, the nation of a prophet, is dearer to that prophet than children are to their parents. . . ." [He continues later] "Therefore, our Prophet (peace be upon him) will stand by the entrance to Paradise. How can he have pleasure in Paradise if his nation is in Hell!! How?! He will stand by the entrance and when Allah Almighty says, 'Enter, O, Muhammad! He will say, 'O my Lord! I cannot enter until my nation enters.' He will then look, 'One, two, three, four, . . .,' and if any are missing, he will say, 'O, my Lord! I cannot enter!!!. . ." [A few sentences later, he replies to a question, saying:] "He Almighty knows. Don't be worried, European people, also are his nation. American people, also; Russian people, also; Chinese people, also, Hindus, also, Negroes, also; all are of his nation! The Prophet (peace be upon him) says, 'If I am given permission, I will not leave one person behind!... too many good tidings for us.

I say: These are Nazim's exact words. They are full of matters clearly contradicting the rules of *Islam*. It does not take a lengthy explanation to refute him--since his words clearly reject the saying of *Allah* :

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى ﴾

(*Al-Ambiyā'*, 28)

which means: [They shall only intercede for the believers]; and his words clearly reject the saying of *Allah*:

﴿ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾

(*Ghafir*, 18)

which means: [On the Day of Judgment the blasphemers will not find one who loves them nor one to intercede for them who would be answered]; and his words clearly reject the saying of *Allah*:

﴿ فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾

(*Al ^Imran*, 32)

which means: [*Allah* does not love the blasphemers]; and his words clearly reject the saying of the Prophet :

[إن الله ليغفر لعبده ما لم يقع الحجاب قبل و ما يقع الحجاب يا
رسول الله قال أن تموت النفس و هي مشركة [رواه ابن حبان

which means: <<*Allah* forgives the slave as long as the veil, or the reason for denying him the forgiveness is not there. They said, "What is that?" The Prophet answered, "For one to die associating partners with *Allah*.">>

The *Malikiyy* scholar, *al-Qurafiyy*, and the *Shafi^iyy* scholar, *Ibn Hajar*, among others, stated the judgment of blasphemy for the one who asks *Allah* to forgive a dead blasphemer. Hence, what could the judgment be --other than blasphemy-- for the one who confirms that all blasphemers in the Hereafter shall be forgiven--such that no one among them will remain in Hellfire? We ask *Allah* for protection. *Amin*.

CHAPTER 8: NAZIM AL-QUBRUSI'S EIGHTH STATEMENT

"Looking to another's unlawful nakedness (*^awrah*) is something good--even obligatory on some."

Knowledgeable and lay people alike know that lowering one's gaze from the *^awrah* (unlawful nakedness) is obligatory. No two Muslims differ about that. Lowering one's gaze from the *^awrah* is a matter *Allah* praised in the *Qur'an*, and the one who implements it is praised. Allah said:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ ﴾

(An-Nur, 30)

which means: [O *Muhammad*, order the believers to lower their gaze.] The Messenger of *Allah* warned us against the dangers of gazing at the unlawful nakedness when he said, as related by *al-Bukhariyy*:

[كل عين زانية و زنا العين النظر] رواه البخاري

which means: <<Most of the eyes look the forbidden look. The adultery of the eye is the forbidden look.>> Although less dangerous than adultery, the Prophet likened gazing at the unlawful nakedness to adultery--to alert us to keep away from it and to be warned against it.

The Prophet warned us from such matters, yet I found in the directives of Sheikh Qubrusi what urges one to gaze at the unlawful nakedness and the claim that doing so is something good--even something obligatory--for some people.

In his book, Mercy Oceans, page 20, he says:

"For every action, you may find three ways, or positions. These are called *wajib*, *sunnah*, and *haram*. We will illustrate these terms with some examples:
The top class of people are the *Awliya*, the Saints. They have, in their eyes, a divine light, a divine power, that burns away badness in those people upon whom they look. Because of this divine quality, they may look everywhere, at men or at women. It has been ordered for them to look. There is no prohibition for them. Therefore, their looking is '*wajib*.'

I say: These words conflict with the religious texts, some of which we have mentioned earlier. The one who holds such a conviction is not far from rendering it lawful for himself to kiss, hug and copulate with women--claiming to purify them by that--since he believes himself to be the Sultan of the *Waliyy*s and his followers believe he is loaded with 'Divine Power.'

One cannot help but notice that Sheikh Qubrusi and his followers do not shy from shaking hands with women and touching their skin openly. I have witnessed this personally and have been told the same by many others. Yet, the story of *al-Fadl Ibnul-[^]Abbas*, the cousin of the Prophet, who was among the best of the Companions, is well known to the one who reads the books of *hadith* or to the one who only studied the book of *al-Bukhariyy*. One day, *al-Fadl* was gazing for a long time at the face of a beautiful woman when she came to ask the Prophet a religious question. Although the face of the woman is not an unlawful nakedness, the Prophet diverted *al-Fadl*'s gaze by turning his cousin's face away from her.

The difference is great between the route of the beloved Prophet, *Muhammad, sallallahu ^alayhi wa sallam*, and the route Sheikh Qubrusi calls for--guised in the name of *Islam*, or *Sufism*, or the *Naqshabandi* Order, (*Tariqah*). Among Qubrusi's astonishing statements is one he said in the same book, *Mercy Oceans*, page 20. He said, "Originally, no action was prohibited. Prohibition came only after that action started leading away from *Allah* Almighty."

I say: According to this statement it is permissible for any one to do whatever he wants and claim that this does not take him away from *Allah*. Hence, no objection to him is due, and he is not accountable. This tallies with the rules of the school of open permissibilities, as in communism, but definitely not with the rules of *Islam*.

CHAPTER 9: NAZIM AL-QUBRUSI'S NINTH STATEMENT

"Do whatever you want. You will not be punished."

It is known that the Christians, or a large number of them, believe that no matter how many sins one of them commits, it is sufficient to confess before a priest so he will forgive him, and one's sins will be erased. It is also well known that the Muslims are very distant from such a concept or anything similar to it. This is why I was extremely astonished by the saying of Nazim al-Qubrusi in his book, *Mercy Oceans*, page 15:

As we said, Allah Almighty looks to this world once a day. The time He looks is from midnight until the adhan of fajr (the morning prayer). What is the reason He looks? It is to see what Iblis, the devil, is up to. Allah sees what dirt Satan has thrown on his servants during the day, and like a mother catching her dirty child after a day of playing, He washes away their dirt. With His endless mercy He washes away their bad deeds. Every night, for the honor of those awake and praying for forgiveness, Allah Almighty gives His mercy generally to all the sleeping ones.

I say: Nazim Qubrusi's statement is similar to the saying of the Christians, contains likening the Creator to the creation, and encourages the people to commit sins. He tells the people, "Do as you like during the day and *Allah* will forgive you for it at night!!!" This belies, among others, the saying of *Allah*:

﴿ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴾

(*Al ^Imran, 11*)

which means: [The torture of *Allah* is severe.] It belies the *hadith* of the Prophet, related by *al-Bukhariyy* and others:

[دخلت امرأة النار في هرة حبستها]

which means: <<A woman earned Hellfire because she kept a cat locked away from food.>>

All of that poses serious questions about the intention of Sheikh Nazim for bringing about such strange opinions--opinions which contradict the Religion, which contradict the methodology of the True Sufis. Questioned is the truth behind his endeavors, his school, and what he conceals behind the garment of Sufism. We ask *Allah* to protect this nation from all those who mean harm for it. *Amin*.

CHAPTER 10: NAZIM AL-QUBRUSI'S TENTH STATEMENT "Prayers are not obligatory on the wives; Do not pray."

The knowledgeable and the lay Muslim alike, whether male or female, know *Allah* decreed the five prayers as obligatory. The one who denies its obligation or the obligation of even one *rak'ah* of it is undoubtedly judged as a blasphemer, as was mentioned by *Ibn Hajar al-Haytamiyy* in his book "*Al-I'lam*" and others. *Allah* said:

﴿ وَاقِيمُوا الصَّلَاةَ ﴾

(*Al-Baqarah*, 43)

which means: [Perform the prayers.] *Imam* Ahmad narrated that the Prophet said:

[خمس صلوات كتبهن الله على العباد] رواه أحمد

which means: <<*Allah* made five prayers obligatory on the slaves.>> The nation holds the consensus on that and it is known by young and old alike.

Despite the explicit texts and the consensus of the nation, when one of Nazim Qubrusi's students asked him, "What are our wives' responsibilities?" He answered (page 70-71, Mercy Oceans):

"Three times shahada, every day, and to be clean always. And, for beginners, one sajdah, five times a day, at the time of the regular prayers. At each prayer, only one sajdah. It is enough." [A student questioned:]

"What if they want to do the whole prayer; is it all right?"

[He answers:]

"For beginners, one sajdah is enough. As they are stepping forward, they will ask. This command is from my Grandshaykh. Also, they should love only believers, not unbelievers. They should sit with believers, and not with unbelievers."

I say: This is a misguidance beyond any doubt. How could it be anything else? The Prophet ordered us otherwise in his saying:

[بنى الإسلام على خمس شهادة أن لا إله إلا الله و أن
محمدًا رسول الله وإقام الصلاة ...] رواه البخارى

which means: <<The most important matters of Islam are five: the Testification of Faith, performing prayers, . . . >> Sheikh Qubrusi's words mean the prayers are not obligatory on the wives. This is something unheard of !!

CHAPTER 11: NAZIM AL-QUBRUSI'S ELEVENTH STATEMENT

"Fasting is not a valued matter; Do not fast."

There are no two Muslims who differ about the obligation of fasting *Ramadan*, and that fasting the other days of the year--with the exception of the days the Rules of the Religion prohibit one from fasting (such as the day of the *^Id*)--is recommended for the one who is not harmed by it, and for whom fasting would not prevent him (her) from fulfilling a right due on him (her).

Allah, the Exalted, praised those who fast a lot. The Prophet of *Allah* consistently fasted Mondays and Thursdays as was related by *at-Tirmidhiyy*. When the Prophet was asked about fasting Monday he said:

[ذلك يوم ولدت فيه و يوم بعثت فيه] رواه مسلم

which means: <<This is the day on which I was born and the day on which I was revealed as a prophet.>>

We have an explicit encouragement from the Prophet to fast as many Mondays and Thursdays as we can and to be consistent in that. However, I found instead of encouraging one to fast, Sheikh Nazim Qubrusi devalues the matter of fasting. Following is an excerpt from his book, *Mercy Oceans*, page 74:

[One student asked him:]

"Is it all right to fast on the light days of the week?"

"No," replied the Shaykh, "No need. It is enough."

"But we've been fasting, already. Every Monday and Thursday since Ramadan," a disciple insisted.

"No need," replied the Shaykh. "You may fast from haram looking. You may fast from anger. You may fast from bad words! Not eating or drinking--that fast I don't want. It is too easy to go without eating. I don't want that. No bad speaking, no bad looking, no anger; that is difficult. So many people fasting, yet they are angry seventy times until maghrib! They say, 'We are fasting!' How can you be fasting if you are angry!"

These words are against the sayings of the Prophet and against the Rules of the Religion. We ask *Allah* for guidance and safety. *Amin*.

CHAPTER 12: NAZIM AL-QUBRUSI'S TWELFTH STATEMENT

"Eat unlawful (*haram*) meat."

We all know that the abdomen of the human being is the first part that rots in the grave. The Prophet said:

[كل لحم نبت من سحت فالنار أولى به] رواه البيهقي

which means: << Hellfire is more deserving of every flesh that grew from unlawful consumption.>>

In his book, Mercy Oceans, page 98-99, Nazim Qubrusi says:

"When I first met our Grandshaykh, " Shaykh Nazim replied, "I was also very strict, very particular, about my food. But he told me, 'It is not good manners to be like that. When you are a guest, you must not ask, 'Is this food clean?' No! You must give your host the benefit of the doubt. When you know that the food is pork, don't eat it, but say instead, 'I am a vegetarian,' or something like this. You must have good manners towards everybody. If you are in doubt as to whether meat (assuming that it is not pork) is halal or not, you may say, three times, 'Shahada,' and, seventy times, 'astaghfirullah.' Then, as you eat, and you say, 'Bismillah,' Allah Almighty will make that food clean for you, in the time it takes for you to raise it from your plate and put it in your mouth!

"When you are buying meat and you think that it has come in contact with pork, or utensils that have been used to handle and prepare pork, you may wash it, and repeat the formula we just said. If you can obtain Halal (or Kosher) meat, of course it is best. But, when you are somebody's guest, don't ask! Even if it is known to you that they usually cook with lard, you must assume that, this time, for you, they cleaned their pots and pans and didn't use it. Only if you are certain that pork or pork products were used may you refrain from eating."

I say: There is not even one statement of any one of the scholars to that effect; such meaning is not in the Qur'an; and there is no confirmed *hadith* which gives such a meaning. Rather, what is mentioned in the *Qur'an* and *hadith* and in the statements of the scholars is quite contrary to Sheikh Nazim's saying. So, from where did Sheikh Nazim get his statement!?! How did Sheikh Nazim come up with such a statement, i.e., *haram* meat would transform to halal if one recites the *shahadah* and asks forgiveness? *Allah*, the Exalted, said:

﴿ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴾

(*Al-Baqarah*, 111)

which means: [Bring your proof if you are truthful.] Nazim Qubrusi has no proof for his words. *Allah* is the One Who guides to the acceptable deeds.

CHAPTER 13: NAZIM AL-QUBRUSI'S THIRTEENTH STATEMENT

"Do not follow the judgment of the sound mind; Be like mindless sheep."

It is well known the one who is on the straight path and has self confidence does not fear from the people using their minds in the correct way, because such a person appreciates the endowment of the mind on us. As to the one who has strayed, he wants people to follow him without using their minds and to carry out his orders without asking questions. He wants mindless and senseless people. I found the words of Sheikh Nazim Qubrusi very strange on page 3 in the introduction of his book, Mercy Oceans, when he defined the belief as:

"The heart believes what the mind denies. This must be understood first of all or else there is no Islam. It is useless to base, or balance one's faith on the level of the mind, which doubts anything that it cannot experience through the senses." • • I say: This is a very strange definition of belief and a very strange opinion regarding the endowment of the mind!! No Muslim scholar ever said such a statement before Nazim Qubrusi. It is contrary to the saying of Allah:

I say: This is a very strange definition of belief and a very strange opinion regarding the endowment of the mind!! No Muslim scholar ever said such a statement before Nazim Qubrusi. It is contrary to the saying of Allah:

﴿لَا يَاتِ لَأُولَى الْآبَابِ﴾

(Al-Imran, 190)

which means: [This contains lessons to the people with sound minds] and the saying of Allah:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا﴾

(Al-Hajj, 46)

which means: [Did they not travel on earth and use their minds to understand?] How could Nazim Qubrusi be believable when Allah dispraised the blasphemers for wasting the role of the mind and told us about their situation while in Hellfire in His saying:

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

(Al-Mulk, 10)

which means: [Had we heard and used our minds (during our first life) we would not have been among the people of Hellfire (today).]

Does Nazim Qubrusi want us to be mindless sheep or like the people of the other invalid religions with baseless statements and convictions that do not rely on any proof?!!

CHAPTER 14: NAZIM AL-QUBRUSI'S FOURTEENTH STATEMENT

"Blasphemy is a temporary condition; Simply by reciting the *Fatihah* anyone is guaranteed safety in the Hereafter."

On page 58 of his book, Mercy Oceans, Nazim Qubrusi says:

Allah sent FATIHA first in Mecca. Along with it came endless Rahmah (mercy). Gabrael, bringing FATIHA to Muhammad (peace be upon him), said, 'O, Muhammad! Allah Almighty gives you His salaams and says to you, "Good tidings for FATIHA; if anyone from your ummah (nation) reads FATIHA even once, in his life, it will be enough, and more, for that servant!"

"He who reads FATIHA will take enough Rahma from one reading to last his whole life. Even if he is an unbeliever, one reading will bring him to Iman, perhaps at the last moment of his life. This is because faith is original, inborn with people. Unbelief is a temporary condition added later. FATIHA will bring faith even to a doer of bad things.

I say: This is a fabricated handst and a lie about Prophet *Muhammad*. What we see and observe is enough to prove it is untrue. How many people have in fact recited the *Fatihah* several times and then died as blasphemers? *Al-Bukhariyy* related that a man had memorized *Surat al-Baqarah* and *Surat Al-Imran* and prayed many times behind the Prophet, yet he apostatized, moved outside the Arabian peninsula to live, and died as a blasphemer. When the people buried him, the earth spat him out. Those who witnessed it told about it. The day that man died, the Prophet received a revelation about his situation. This saying of Sheikh Nazim is contrary to the confirmed saying of the Prophet, so beware!

We wish that Sheikh Nazim would tell us who narrated this claimed *hadith* of his? In which book of the scholars did he find it? Who among the *Hafidhs* classified it as *sahih*? My conviction is that it is his own authoring and the product of his own imagination. If it was not, let him name the narrator. I believe no one among the Muslim scholars would accept to soil his book by narrating such nonsense. We ask *Allah* for protection. *Allah* is

the One Who strengthens one to perform obedience, and no one can evade sinning without *Allah's* protection.

CHAPTER 15: AN EPISODE OF THE SESSION OF NAZIM AL-QUBRUSI WITH HIS FOLLOWERS

Following is an excerpt from page 91-92 of Nazim Qubrusi's book, Mercy Oceans:

"Some people, most people, most Alims say that Allah Almighty is angry with us now. Our Granshaykh says that Allah is not angry with us. He is not stopping his mercy for us. Mercy is coming down; all around is mercy. We are swimming in mercy oceans."

Someone asked, "But wasn't Allah angry with the people of Israel, for instance, when they worshipped the golden calf? Wasn't Moses (peace be upon him) angry?"

"Is Moses (peace be upon him) Allah? said the Shaykh.

"Allah is angry by mouth, not by heart! One of the brothers joked. There was general laughter.

Then Maulana said, "Allah's anger is not like our anger. If we are angry with a person, we are cutting all things from him. But, Allah Almighty is sending mercy. How can He be angry? If He were angry, He would withhold His Rahmah, His mercy; but He is giving so much! Allah Almighty is angry toward those people who are judging His servants, yet He still sends His mercy."

"What about all those He destroyed in the time of Noah?"

Maulana answered, "He destroyed their bodies, not their spirits. His Divine anger destroyed those bodies which were committing sins. When the body is destroyed, then the spirit is free and pure--going into mercy oceans and swimming."

But, Shaykh Nazim, won't they still have their bodies on the Judgment Day?" [a confused murid asks]

"These will be new bodies," answered the Shaykh, "not bodies that made sins in this world."

[Now, more confused] A murid said, "But which bodies will go to Hell to be cleaned?"

[Having no answer, Nazim tries to escape by saying:] "He almighty knows well which are going to Hell!"

"Do they suffer in the graves?"

"Yes," replied the Shaykh, "it is like a man who falls from a second story window and breaks his head, his legs, and his neck; he may stay in the hospital one year, or six months, till he has recovered; then he comes out. He who makes himself wounded in this life with the spear of Satan will stay, for recovery, in graves and in Hell. When he is all right, he will go on to Paradise. What do you think about all those people in hospitals? Are they in mercy, or in punishment?"

Quickly, one murid said, "Mercy!"

While another said, "Punishment!" Again, we all laughed.

"Yes, agreed Shaykh Nazim. "From one side they are in punishment, and from the other side they are in mercy. Their imprisonment is not as if they were in jail. It is mercy for them, as if they were in hospitals. You understand? Clear? This is from all religions, and all Holy books."

A brother made this observation: "When you make a point, it seems clear until we ask questions. Then, as the answer unfolds, I realize that the point I thought I understood is so subtle that I don't get it."

Maulana answered him, "Yes these are all like grains, like seeds. With faith in your heart, they will grow up. Then, you will see their flowers, and, after that, you will see their fruits, and then, at last, you will eat! Now, those are all seeds. Don't be afraid."

I say: What nonsense!

FIRST CONCLUSION

Let it be known, what I have mentioned here are only some of the sayings of Nazim al-Haqqani al-Qubrusi, his sheikh, ^Abdullah al-Faizi ad-Daghistani, and his student, Hisham Kabbani. Mentioned here are only a handful of the deviations contained in two books of the teachings of Qubrusi and one of the teachings of his sheikh, and these were mentioned to warn the people from them--as stated in the introduction. I chose to expose only a few of his deviant sayings, yet even these few show the sayings of Sheikh Nazim Qubrusi, his sheikh, and his student, contain many matters contradictory to the Rules of the Religion and that his way is contradictory to the path of the honorable masters of the *Naqshabandi* order (*Tariqah*) and the rest of the genuine *Sufi* orders. I did not intend to write down all the matters in which he contradicted the Religion. The one who goes back to his magazine called An-Nasihah, their pamphlets, tapes, and press interviews would find other very strange deviations/strayings such as:

- * Everything the blasphemmer does is unlawful !!
- * Claiming the torture of the Muslim is more severe than the torture of the blasphemmer!!
- * Claiming *Abu Yazid Al-Bustamiyy*, may *Allah* raise his rank, had asked *Allah* to magnify his body to become the same size of the entire Hell and to admit him alone to it such that there will remain no place for anyone else, and this way he alone gets the torture and the entire humanity will be admitted to Paradise!!
- * Claiming our prophet knew he was the Prophet of Allah since his childhood--prior to receiving the Revelation!!
- * Claiming Nazim Qubrusi is the assistant of the expected *Mahdiyy*, and that when the *Mahdiyy* appears, seven or eight nations will follow him, including the British nation!!

He said many other sayings--none of which rely on what Allah has revealed--so take ample warning!

Similar to the sayings of Nazim Qubrusi are the sayings of *Bawa Muhyiddin* (from Sirilanka) in his book, Ashsheikh wal Murid, and other writings. Some such sayings are:

- * *Allah* enters the bodies of humans!!

- * Calling *Allah* "the father" and calling the slave "the son of the Lord"!!
- * Claiming the difference in religions are of no importance!!
- * Claiming Paradise and its rivers are in one's heart!!
- * Claiming Hell to be the bad traits the heart acquires!!
- * Claiming the person is a Godly man whereby he acquires the attributes of *Allah* and part of *Allah* resides in him!!!

Allah is clear from all of that!

The followers of the *Tijani Tariqah*, such as *Sheikh Ahmad at-Tijani* from Nigeria, currently living in the United States of America, have also pursued the route of exceeding the acceptable bounds of the Religion. He said with his own tongue in Chicago before a large audience, "The Prophet is closer to the slave than *Allah*" (meaning the Prophet fulfills his needs faster than Allah!!! This is an explicit belying of the Religion. I personally heard his words and openly--in the same session--denounced him for it, as did others in the same session.

It is known that the *Tijani* books like Bughiat Al-Murid are full of such blasphemous sayings as:

- * All the sins of the one who takes their tariqah would be forgiven immediately and he would become better than the head of the *waliyy*s (*qutb*)--among others!!
- * Saying the Fatih Prayer which they recite (claiming to praise the Prophet) is equivalent to reciting the entire *Qur'an* six thousand times!!

We seek refuge with *Allah* from such claims. There are other strange matters being spread falsely in the name of *Sufism*. All of that makes it incumbent upon us to warn against such people who contradict the Religion--out of protecting the Religion, defending the Book of *Allah*, and preserving the Religion and the methodology of Prophet *Muhammad*. It is not permissible to be negligent in this matter, for the huge fire results from the tiny sparks, and one drop joins with another and another to form an eroding flood. The Muslim scholars and the sincere ones are neither negligent nor loose. They are not cowards, powerlessly leaving the ferocious wolves to eat the sons and daughters of the Muslims. Allah is the One Who guides to the acceptable deeds. On Him we rely and from Him we seek the reward.

SECOND CONCLUSION

These are the statements of Nazim Qubrusi, his sheikh, ad-Daghistani, and his student, Hisham Qabbani, which I chose to bring to your attention and to comment on briefly--in accordance with the Rules of the Religion. No Muslim would feel comfortable with the deviant teachings of these men. I see their teachings the result of a school dangerous to the Religion and dangerous to the nation of Muslims. It is too far-fetched to believe these statements are fabricated and planted in the books of Qubrusi. These books are distributed under his supervision and the supervision of his vicegerent, Hisham Kabbani. Moreover, they have been taped, and trustworthy Muslims who have met Sheikh Nazim have quoted him as saying these statements. Whatever the case, these books contain many perversions dangerous to the Religion and its rules, and the one who accepts them and believes in them becomes among the atheist Batiniyys--even if he identifies himself as a religious *Sufi*.

It is a must to take warning and warn the Muslims at large from their contents. It is incumbent upon the one who makes such statements to retract them and repent to *Allah*. If Sheikh Nazim says these statements are fabricated and planted in his books, it is incumbent upon him to announce as such and to bring to the attention of the people the lies contained in his books. If he says these are his statements, it is an obligation on him to repent in the proper way and to warn the people from them. Ordering the lawful and forbidding the unlawful is obligatory and it is the course of the People of Sincerity.

Allah is the One upon Whom we rely. We seek the reward from *Allah* alone.

Philadelphia - *Jumada-l-'ula* 1417H.

APPENDIX:

What Actually Happened Between Our Master *Muṣa* and *al-Khadir*, (peace be upon them)

Know, Brother Muslim, the Messenger of *Allah* does not have two Religions--one apparent and the other concealed. Rather, his Religion is *Islam*, with the rules which

Allah revealed to him and which he conveyed to his nation. This is why the great *Sufis*, like our Master *al-Jilaniyy* and our Master *ar-Rifa'iyy* and others, said:

(كل باطن يعارض الشريعة فهو زندقة)

which means: "Every matter claimed to be a secret matter of the Religion which, in fact, contradicts *al-Islam* is truly atheism."

Nazim Qubrusi tried to use what happened between *Musa*, the Prophet of *Allah*, and *al-Khadir*, another prophet of *Allah*, to claim that the Religion has a concealed part to it which contradicts its apparent rules. This endeavor of his is invalid, because what happened between *Musa* and *al-Khadir* conforms to the rules of the Religion inside and out. At first, and prior to *al-Khadir* explaining what he did was in conformity to the rules of the Religion, one might think there was a contradiction. However, if there had been a contradiction, then Prophet *Musa* surely would not have remained silent. Rather, Prophet *Musa* kept silent after *al-Khadir* showed what he did was not contradicting the rules of the Religion.

Moreover, both *Musa* and *al-Khadir* were prophets. *Allah* told us that *al-Khadir* said:

﴿ و ما فعلتة عن أمرى ﴾

(*Al-Kahf*, 82)

which means: [I did not do that from my own (meaning it was revealed to me).] Moreover, had *al-Khadir* not been a prophet, *Allah* would not have ordered *Musa* to follow him. It is because he was a Prophet that *Allah* ordered *Musa* to benefit from him in something pertaining to the Religion.

The one who takes what happened between *Musa* and *al-Khadir* to back a claim that the Religion has a concealed part that contradicts the apparent part is a blasphemer--just as the two masters judged him.

Al-Khadir's actions were in fact, in conformity to the rules of the Religion. The one who contradicts that falls under the saying of the Prophet:

[من عمل عملا ليس عليه أمرنا فهو رد]

which means: <<The one who does something contrary to our methodology is rejected.>> This is what some *Sufi*-Claimers (fake *Sufis*) do, i.e., they do matters that truly contradict the Religion--without any possible acceptable meaning to them. They render lawful that which the Muslims fourteen centuries ago unanimously agreed to be unlawful--such as shaking hands with women--which the Prophet named "the adultery of the hand." The *Sufis*, the *Waliyy*s of *Allah*, agreed the truth is the fruit borne by

implementing the rules of the Religion. The one who does not apply the rules of the Religion, rather, who leaves them behind his back and tells the people: "You shall not be harmed if you do not apply, because the concealed part of the Religion contradicts the apparent part," is in fact leading the people to blasphemy. The human being does not reach the truth if he does not apply the rules of the Religion to himself and his followers. This is the path of the God-fearing ones, the People of the Truthful Guidance, from the time of the Companions until our days. This is the route of success and winning!! *Allah* is the One from Whom we seek help and upon Whom we rely.