



Enes Ulusoy



06-09-2023



4 minuten

Heterodoxy of Nazim al-Qubrusi al-Haqqani

There is a lot of false information circulating about the spiritual facet of the Islamic religion, causing an enormous information pollution among the Muslim layman. This is due to the worrying lack of proper Islamic education. There are two extremes in the Muslim world:

1. A group that tries to experience the spiritual facet of Islam without taking into account the other Islamic precepts.
2. A group that completely or partially denies the spiritual facet and denounces all groups associated with it.

Both groups are far from the Qur'anic and prophetic instructions. It is possible to name explicit currents of the first group. These are too many to list one by one, but we will expose an existing instance of them in the course of this study. First, we will sum up the most common innovations in the circles of the first group:

1. Believing in certain elements of pantheism and/or incarnation of souls with God or vice versa (*immanentism*). This is also called *waḥda al-wujūd*¹ and its adherents are called *ḥulūliyya*.
2. Giving far-fetched mystical interpretations to certain Qur'anic verses and Hadith. This sect is also called *bāṭiniyya*.
3. Claiming to be no longer accountable to the Islamic precepts by completing the soul purification.

¹ Some scholars also regard this as *waḥda al-shuhūd*. So this means that God is not in matter, but that matter refers to God and that one is as if seeing God. This view is not a bad thing and belongs precisely to the forms of worship of the Islamic religion, as explained in the hadith Jibriel.



4. Jumping, screaming, damaging body, dancing, playing musical instruments in dhikr gatherings. A person who² enters into a trance because of the love or desire for Allah ﷺ is of course excluded from this.
5. Contacting the opposite sex in the name of collective soul purification or attending mixed gatherings with the opposite sex to perform worship together.
6. Excessive attitudes in piety and worship, such as eating or drinking too little, not eating sweets or meat, not sleeping enough, not participating in the society by completely isolating, not getting married, etc. These are things that go against the lifestyle of the beloved Prophet Muhammad ﷺ.
7. Exaggerated admiration and praise of the pious (dead or living), such as believing that person is infallible, that he can find out the unseen, or that he has intrinsic powers that allow him to benefit or harm people. This is usually also done by calling on these people and by decorating and renovating the graves of these people. Fetishism³ is prohibited in Islamic law and is common in heterodox Sufi circles. In the behavior of the Companions, on the contrary, we see that they always condemn following blindly and tolerating falsehood. Today, the adherents of a pseudo-teacher do not dare to contradict his open falsity, because then they will be immediately excommunicated or threatened with it. A true pious or a true teacher will never grant himself privileges, nor will he allow his disciples and followers to do so. The beloved Prophet ﷺ never let the Companions walk behind him. He ﷺ used to walk with his companions out of humility. The pseudo-teacher even becomes furious if his adherent does not kiss his hand upon meeting.
8. The frequent application and recitation of fabricated traditions. Pay little attention to the study of Islamic sciences, in particular *‘aqīda* and *fiqh*, in fact, depreciate the thorough study of the Islamic sciences.

² A dissociative phenomenon in which someone has a different level of consciousness and where the personal sense of identity may be reduced.

³ Worship of fetishes in which divine qualities or forms of perfection are attributed to persons or objects.



9. Unnecessarily referring to or associating with prominent descendants of the beloved Prophet Muhammad ﷺ. Think of the companion ‘Ali ibn Abi Talib or his two sons Hasen and Husayn or Mahdi al-Muntazar. Some pseudo-teachers even claim to be Mahdi or know who Mahdi is and when he will appear. In addition, they emphasize in every possible way that they belong to the *‘ahl al-bayt* by designating themselves as *sayyid* or *sharīf*.⁴

A very striking and typical example of a wandering Sufi circle is the community of the pseudo-teacher Nazim al-Haqqani al-Qubrusi (d. 2014 AD). Nazim al-Qubrusi is the student of the pseudo-teacher ‘Abdullah al-Daghestani (d. 1973 AD). This man is originally from Northern Caucasus.

Shaykh Jamil Halim al-Husayni narrates from his Shaykh ‘Abdullah al-Harari that Shaykh Muhammed Zahid al-Naqshbandi said about ‘Abdullah al-Daghestani:

*“He is not a Sunni. He has left his area claiming to be Sunni and Naqshbandi. He has no chain (through the real teachers up to the Prophet ﷺ).”*⁵

This pseudo-teacher al-Daghestani has also written a book called al-Wasiyya which is full of misguidance. In it he also writes that a person of this time can reach a higher degree than the Prophets, as Shiites claim about their Imams. It is clear that this statement is an error, for no one can reach the rank of the Prophets and Companions. Moreover, during his stay in Beirut, al-Daghestani gave an interview to the newspaper *al-anwār al-lubnāniyya* in which he claimed that he first died and then his soul was taken by 24,000 prophets to be given a tour of paradise and then he again sent back to the world.⁶

Al-Daghestani's loyal disciple, Nazim al-Qubrusi, also makes similar strange utterances. He himself does not speak the Arabic language and does not show a sound knowledge of Islamic

⁴ Being Muslims, we love the descendants of the beloved Prophet ﷺ, but unfortunately there are people who abuse these feelings of the Muslims by claiming authority and money.

⁵ See the book *al-tasharruf bi dhikr ‘ahl al-taṣawwuf* by Shaykh Jamil Halim al-Husayni on pages 149-150.

⁶ *al-tasharruf bi dhikr ‘ahl al-taṣawwuf* by Shaykh Jamil Halim al-Husayni on pages 149-150.



sciences. His false claims and actions are too many to list. He wrote in his English written books about “religions” and about “heavenly religions”, while the only religion to Allah ﷻ is Islam. In his book *Mercy Oceans' Rising Sun* he writes very vaguely about the relations between Muslims and non-Muslims. It is not an innocent tolerance or acceptance of dissenters, but rather a recognition of, for example, Christianity as truth. He claims that all people, regardless of their religious beliefs, are equal in rank before Allah ﷻ. This is a false statement, for Allah ﷻ reveres the Muslims in the Qur'an and abhors the infidels through their ingratitude and denial towards Allah ﷻ. This is a Qur'anic fact and is separate from tolerance. Its implication is that unbelievers cannot enter paradise. According to al-Qubrusi, this is apparently not the case. He then also quotes a quote from his pseudo-teacher al-Daghestani which is as follows: “*I am an advocate for all the Children of Adam on the Last Day.*”⁷ If he had said that he will be the advocate of the Muslims on the Day of Judgment, then that is understandable, but he says all the children of Adam, including the unbelievers. How can you defend an unbeliever after his death on the Day of Resurrection? What scholar or pious can make this statement? This goes directly against the foundations of Islamic beliefs, since the Qur'anic verses explicitly state that a person who has passed away as a non-Muslim can no longer be saved. That is also why both al-Qubrusi and his master al-Daghestani made utterances such as: “If a disbeliever recites sura al-fatiha once, then he dies with a special help, for Allah ﷻ makes no distinction between a disbeliever, a sinner, a believer or a Muslim, but all are equal.”⁸

Nazim al-Qubrusi also writes and says things according to *wahda al-wujūd* which is blasphemy. He uses phrases such as *the presence of the One in the many* and *the total absorption in the Divine Presence*.⁹ He cites the narration in which Allah ﷻ says that He ﷻ was a hidden treasure and loved to be known.¹⁰ Then al-Qubrusi builds on this narration and claims that the humans were also part of this treasure. This logically results in great

⁷Nazim al-Qubrusi, *Mercy Oceans' Rising Sun* (Sebat: Konya, 1986), p. 19-29.

⁸See *kashf dalālat nāzim al-qibriṣi* by Shaykh Samir al-Qadi on page 28 and see also *al-tasharruf bi dhikr 'ahl al-taṣawwuf* by Shaykh Jamil Halim al-Husayni on page 150.

⁹Nazim al-Qubrusi, *Mercy Oceans' Rising Sun*, p. 28 and 108.

¹⁰The scholars of hadith have indicated that this narration is fabricated.



absurdities. He also regularly denigrates the study of Islamic sciences and the study of the books written by the Islamic scholars.¹¹

The works of the pseudo-teacher al-Qubrusi are full of error and blasphemy. He writes in his book *Mercy Oceans* (Book Two) as follows: *“Our Grandsheikh was speaking about Awliya’; «who are saints?» They have attributes of Allah Almighty. When Allah likes and trusts a servant He gives to him from His Divine Power. Once a wali was speaking in front of a crowd saying: «If a Saint says to a mountain ,move’, it moves.» Then the mountain behind him actually began to move until the wali shouted: «No! Stop! I was only giving an example.” It is important for a servant to be trustworthy in the sight of Allah Almighty. First the sheikh will try the mureed for his trustworthiness, then the Prophet will try his Ummah, and then Allah will try His servants. If the sheikh is finding him trustworthy, he gives him from his treasures. If the Prophet finds him trustworthy, he gives him from his treasures. If Allah finds him trustworthy, He gives him from His Divine Attributes and Powers, so that if that servant says for something to be, it is.*”¹² The false claims in this passage are crystal clear and are not even in need of comment.

5

In another passage of the same book al-Qubrusi relates the following of his master al-Daghestani: *“Our Grandsheikh said to me: Oh Nazim Efendi, in the time of the Prophet the rank of Siddiq was only for Abu Bakr from among 124,000 companions . Siddiq is the highest degree for saints. We are now living in the last time. Allah is opening His Mercy Oceans and giant waves are coming on the nation of Muhammad. If a man is putting one wind of turban around his head, he is given the reward of Siddiq. For each wind more, the reward is multiplied.”*¹³ It is very typical for this kind of pseudo-teachers to act on behalf of Allah ﷻ and the Prophet ﷺ to invent instructions and guidelines.

In a similar passage we see al-Qubrusi doing the same: *“On the Judgment Day, Allah will give inspirations to the hearts of all people who did goodness in their lives. Don't be sorrowful about this. The Prophet says that any non-Muslims doing something beneficial for*

¹¹Nazim al-Qubrusi, *Mercy Oceans' Rising Sun* , p. 103-105.

¹² Nazim al-Qubrusi, *Mercy Oceans - II* (Sphor Publishers: Larnaca, 1980), pp. 47-48.

¹³ Nazim al-Qubrusi, *Mercy Oceans - II* , pp. 87-88.



a Muslim must come to real faith in the end. This is the time of Muhammad and his nation, no more nation of Moses or Jesus, finished. All of your ancestors will be rescued from hell or pass right by it because of the fountains of faith coming from you, like oil wells giving wealth to once poor countries. Your ancestors lived in non-Muslim countries and didn't know any better than what was available to them. Perhaps some intrinsic goodness in their hearts led them to do the best that they could do in their surroundings and thus deserve having Muslim descendants. The Prophet says that a good son prays, makes du'â', for his father and ancestors. No one will be punished for what they didn't fully know."¹⁴ Here he decrees on behalf of Allah ﷻ that the disbelieving ancestors of Muslims will be forgiven on the Day of Judgment, while the Qur'anic verses clearly state that a person who has died in disbelief can no longer be saved. Moreover, the Qur'an also forbids praying for dead unbelievers, even if they are your parents. Think of the example of the Prophet Ibrahim and the Prophet Nuh.

In another passage, al-Qubrusi again speaks of his master and gives a very strange definition to the word "unbeliever." He writes the following: *"Our Grandsheikh says whoever is never saying «Allah» is a kafir, unbeliever. Anyone saying «Allah», even in his own language, you must not say to him «Kafir». This is clear, our Grandsheikh is leaving this so wide, so open, not making conditions, all Prophets just came to make people, believing in their Lord, not in themselves. Anyone saying "God" must be considered a believer. Even if a person says, as we do in English, «Oh my God», Allah is catching him. This is gigantic good news. The Prophet, peace be upon him, says if a person says: «Ya Rabb», Allah says to him: I am here, oh my servant, what do you need?» Allah is closer to you than you to yourself.*"¹⁵ It is known even to a beginner of knowledge that mere belief in Allah ﷻ is not enough to be saved from unbelief. This is only the first pillar of faith. There are five more pillars that you must meet in order not to be a disbeliever.

The pseudo-teacher al-Qubrusi also believes in the eternity of creatures. He writes in his book *Mercy Oceans* on page 13 the following: *"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*

¹⁴Nazim al-Qubrusi, *Mercy Oceans - II*, pp. 136-137.

¹⁵Nazim al-Qubrusi, *Mercy Oceans - II*, pp. 157-158.

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."¹⁶

There are countless quotes and claims of al-Qubrusi and his master that are at odds with the foundations of Islam. This al-Qubrusi, a pseudo-teacher who exploits his followers, makes women kiss his hands, organizes¹⁷ or allows gatherings where men and women sit mixed¹⁸ or play musical instruments along with the Names of Allah ﷻ or the Qur'an recitation,¹⁹ regularly makes baseless and false statements about the conversion to Islam of famous people such as Pope Benedict XVI and Prince Charles of the British royal family.²⁰

Nazim al-Qubrusi has also always expressed his support for the self-proclaimed Mahdi Adnan Oktar. This charlatan has been in prison for abusing women and organizing prostitution. He went live every night on his own TV channel with half-naked women. When Oktar's greetings were passed on to al-Qubrusi, he said of Oktar that he should invite not only blonde ladies to his live programs, but black ladies as well.²¹ These diabolical charlatans have been defrauding and misleading their followers for years. These kinds of abuses are more common in Sufi circles, because reason and the study of Islamic sciences are sidelined by the pseudo-teacher. The Muslims must therefore be very vigilant and must eradicate these charlatans root and branch! In addition, a clear distinction must be made between genuine *taṣawwuf* and heterodox Sufi circles.

¹⁶ Nazim al-Qubrusi, *Mercy Oceans - II*, p. 13.

¹⁷ <https://www.youtube.com/watch?v=nwHhxrCMAgl>

¹⁸ https://www.youtube.com/watch?v=C7c_uun4IAE

¹⁹ https://www.youtube.com/watch?v=ljsT_KFGCgM

²⁰ Nazim al-Qubrusi, *Defending Truth* (Zero Productions: London, 1997), p. 68. For Pope Benedict XVI, see: <https://www.youtube.com/watch?v=qQEXa3VjKs> See also the video in which al-Qubrusi visits Pope with his students and asks for du'a: <https://www.youtube.com/watch?v=Owe-ymO3hew>

²¹ <https://www.youtube.com/watch?v=o-j2w3UYrkk>