

Expected Paraclete

W E E K L Y F R O M C Y P R U S

No. 130 *Taum al-jumu'a*, 12th of *Rabī'a al-awwal* 1431 / 26th of February 2010 50 Cent

Süleyman Çelebi Mevlid -i şerif Kurtuluş yolu vesilesi

FROM THE FAMOUS MEVLID IN HONOUR OF THE PROPHET MUHAMMAD ﷺ.

Âmine hâtün Muhammed ânesi
Ol sadefden doğdu ol dür dânesi.
Çünkü Abdullâh'dan oldu hâmile
Vakt erişdi hefte vü eyyâm ile.
Hem Muhammed gelmesi oldu yakın
Çok alâmetler belirdi gelmeden
Ol Rebûl evvel âyin niceşi
On ikinci gice isneyn gicesi.
Ol gice kim doğdu ol hayrül beşer
Ânesi anda neler gürdü neler.
Dedi gürdüm ol habîbin ânesi
Bir aceb nür kim, güneş; pervânesi.
Berk urup çıktı evimden nâgehân
Göklere dek nür ile doldu cihân.
Gökler açıldı ve feth oldu zulem
Üç melek gördüm elinde üç alem.
Biri meshrik biri mağribde anın
Biri dâmında dikildi Kâ'be'nin.
İndiler gökden melekler sâf sâf
Ka'be gibi kıldılar evim tavaf.
Geldi hüriler bölük bölük buğur
Yüzleri nûrundan evim doldu nür.
Hem havâ üzre döşendi bir döşek
Âdı sündüs döşeyen âni melek.
Çün göründü bâna bü işler ayân
Hayret içre kalmış idim ben hemân
Yarılıp divâr çıktı nâgehân
Geldi üç hürî banâ oldu ayân.

Bâzılar derler ki ol üç dilberin
Âsiyeydi biri ol meh peykerin.
Biri Meryem hâtun idi âşîkar
Birisi hem hürilerden bir nigâr.
Geldiler lûtf ile ol üç mehcebîn
Verdiler bâna selâm ol dem hemîn.
Çevre yânıma gelip oturdular
Mustafâ'yı birbirine muştular.
Dediler oğlun gibi hiçbir oğul
Yâradılâli cihân gelmiş değil.
Bü senin oğlun gibi kadri cemil
Bir anâyâ vermemiştir ol celil.
Ulû devlet buldun ey dildârsen
Doğiserdir senden ol hulkı hasen.
Bü gelen "ilmi ledün" sultânıdır
Bü gelen tevhid ü irfan kânıdır.
Bü gelen aşkına devreyler felek
Yüzüne muştaktür insü melek.



Ulu Mosque in Bursa.
Photo Ralf Bergmann.

Bü gece ol gecedir kim, ol şerif
Nür ile âlemleri eyler lâtif.
Bü gece dünyâyı ol cennet kılar
Bü gece eşyâya Hak rahmet kılar.
Bü gece şâdân olur erbâbî dil
Bü geceye cân verir eshâbî dil.
Rahmeten lil'âlemindir Mustafâ
Hem şefiul müznibindir Mustafâ
Vasfını bü resme tertib etdiler
Ol mübârek nûru terğib etdiler.
Âmine eder çü vakt oldu temâm
Kim vücûde gele ol hayrül enâm.
Süsâdım gâyet harâretten kati
Sundular dir câm dolusu şerbeti.
Şherbeti karsımda tutdu hüriler
Bünü sâna verdi Allâh dediler.
Kardan âk idi ve hem soğuk idi
Lezzeti dâhi şekere yok idi
İçdim âni oldu cismim nûra gark
İdemezdim kendimi nûrdan fark.
Geldi bir akkuş kanâd ile revân
Arkamı sığadı kuvvetle hemân.
Doğdu ol saatde ol sultâni dîn
Nûra gark oldu semâvât ü zemîn.
Sallü Aleyhi ve Sellimü teslimâ
Hattâ tenâlû cenneten ve na'imâ.
Ger dilersiz, bûlasız oddan necât
Aşk ile derd ile edin essalât.

Follow The Majority (2)

MAULĀNĀ SHEIKH NĀZIM AL-ḤAQ QĀNĪ, Lefke, Cyprus,
Sabbat after 'Ishā, 17th of Muḥarram 1431, 3rd of January 2010

[Continuation:]

After 1200 years are you making him into a new prophet and saying that for twelve centuries mu'mins were on the wrong way and only 'Abdu l-Wahhāb was on the right way? How can this be? It cannot be, and we don't accept you in the ḥaramayn ash-sharīfayn if you say things against Ahlu s-Sunnah wa-l-Jama'ah. We are not going to Ḥajj or visiting the Prophet ﷺ. We are fearing Allah, and we don't want to see your faces or hear such nonsense as the ummah of 1200 years was on the wrong way and 'Abdu l-Wahhāb is on the right way! How many people are going to follow 'Abdu l-Wahhāb? 1 million, 3, 5, 50, 100 million? How many? What about ummatu l-ḥabīb? One and a half billion are following you or the holy books? It is mentioned in Islam and in the holy books, you must look at them and blame yourself. It is more clear if we say, one hundred million are on one way, and ten million people are in another group. The question that some Sahāba (رضي الله عنهم) were asking the Prophet ﷺ is, "Which one must we follow?" And the Prophet ﷺ said:

'alaykum bi s-sawādi l-a'zam

Keep with the majority. (Ibn Majah)

Is this wrong? Say it is wrong! Inshā Al-lāh, you may not live up until the end of this year.

'Aqlan wa naqlan, are two ways of transmission in Islam, *'aql* is that which you are accepting, and *naql*, that which you are admitting. Using one of them the Seal of

Prophets ﷺ was addressing people and saying, Oh People! If anything happens, this is information for the ummah, when in the future they may be divided into two parts, where one of them is bigger than the other one. The first one may be a small group and the other one may be a big multitude. If a person is wondering which one to follow, the Prophet said, "*'alaykum bi s-sawādi l-a'zam*, Where the majority of the ummah is, follow them." How many Wahhābi people are there now in the east and the west? Say you have 100 million, 200 million, 300, or maybe even 500 million, but those following the Prophet's way, *summata r-Rasūl, ṣalawātu llābi wa salāmahu 'alayh*, are a billion. You may be a half billion, but you must follow the people who number one billion. If you don't do this, you are going to have a big responsibility for yourself and the people who are following you and being cheated by you.

What is the value of Muhammad ibn 'Abdu l-Wahhāb beside the Seal of the Prophets ﷺ? What did he bring to the ummah? Anything new? Apart from destroying cemeteries and tombs.

I am astonished. If a building on a grave is *munkar, ḥarām*, which was their excuse for destroying everything in Jannat ul-Baqī'ī* and Jannat ul-Mu'allā**, why have they left the Prophet ﷺ under his tomb! If it is *munkar*, why have they left the Prophet to carry this heavy burden on himself? Have

*cemetery of Companions in Madinah

**cemetery of Companions in Meccah

they not destroyed it? If anyone wants to come and bring it down, they may try. Why should a big *munkar* be on the Prophet ﷺ? If the Prophet is saying it is *ḥarām*, why you are leaving the Prophet under a *ḥarām* place? And some of them, who don't visit anyone who is in a tomb, and don't pray there, are going to pray in Madinat al-Munawarrāh. Don't come, don't visit and don't pray there! Allah is watching them and making a weak one like me to speak about them, because *an-nāsu niyām*, people are sleeping, *dunyā* is putting them to sleep, making them say *balāl* is *ḥarām* and *ḥarām* is *balāl*.

May Allah forgive us!

Yā ayyubā lladhīna āmanū ttaqūllāba wa kūnū ma‘a ṣ-ṣādiqīn.

Oh ye who believe! Fear Allah and be with those who are true. [9:119]

“Oh People, be with true ones!” Allah Almighty is saying. I am humbly asking the Salafi ‘ulamā’, did you find any *ṣādiq*, truthful person to follow? Please give me his name, and I will also follow him. If not, then you have lost your way, and are going to be a sinner. I am not asking about someone who passed away some centuries ago. You are always advertising Muḥammad ibn ‘Abdu l-Wahhāb to me; he lived in another time, now I may go to someone who is representing ‘Abdu l-Wahhāb and say, “If you are on the right way, accept us.” Do you think you can find such a person? Perhaps you never hear such questions. But there is someone, the lowest one on that way, and I am asking for true people. You are saying you are on the top positions. Who is on the top positions from *ṣādiqīn*? Show me and I may go to him. I would like to know if I am right or I am wrong. Show me one *ṣādiq*, and if you say there are no more *ṣādiqs*, how can Allah Almighty ask us to follow someone who doesn't exist? I am asking should He

put a statue there and say, “He is a *ṣādiq*, and pray to him”? Nonsense! [laughter]

Allah will ask them, the Prophet will ask them, Sayyidina ‘Isā will ask them, Sayyidinā Mahdī ‘*alayhi s-salām* will ask them, bring your proofs, your evidence, *qul hātū burhānakum* [27:64]! This is from the *ṣādiqīn* in Makkah, in Madinah, *sharafubumu llāb*, or Riyadh, Najd, Shām, Egypt, Libya, or Maghrib. Where do you think the Lord of Heavens is ordering His servants to follow idols? If that *ṣādiq* doesn't exist, how can Allah Almighty give that order, “*kūnū ma‘a ṣ-ṣādiqīn*”. How can He give such an order? Show me! I am going to make a case against you and you make a case against me. May Allah forgive me, forgive them, and give us a good understanding. This is *ḍimu llāb*. No one can play with it; Allah Almighty never accepts that. Therefore, He is going to send someone as *bākamun ‘adil*, to give His last judgement between us and Najdiyūn, the followers of Muḥammad ibn ‘Abdul Wahhāb.

May Allah forgive us for the honour of the most honoured one in His Divine Presence, [Mawlana stands] Sayyidinā Muḥammad ﷺ!

Allāb Allāb, Allāb Allāb, Allāb Allāb, ‘Azīz Allāb

Allāb Allāb, Allāb Allāb, Allāb Allāb, Subḥān Allāb

Allāb Allāb, Allāb Allāb, Allāb Allāb, ‘Azīz Allāb

May Allah forgive us and take us away from false ways. As You have promised when the Last Days are approaching, send someone to make it clear to Your followers who is on the true way and who is on the wrong way. Oh our Lord, forgive us!

Dome, dome, dome, dome

Dome, dome, dome, dome ...

Fātiḥab.

Oh Allah, forgive us! ◆

Who was Süleyman Çelebi?

Ottoman Sultan Tildirim Beyazid completed construction of Ulu Mosque, in the capital city Bursa with 20 domes in 1399 and appointed Suleyman Celebi as its imam.

Who was that long youth? How could a sultan like Tildirim Beyazit, who was mature and knowledgeable, could prefer him among so many imams? People asking this question was many in those days, but time revealed answers automatically.

Suleyman Celebi, the imam of Ulu mosque, gave a masterpiece read and listened to with pleasure for about six hundred years to Turkish literature, just as Yildirim Beyazit constructed that 20-dome Ulu mosque. The name of this masterpiece was *Vesiletü'n-Necāt*, that is, Mevlid. It depicted the deep respect and love for prophet in a vast excitement and clear Turkish. Although we do not have the original and complete text of Mevlid, we understand from the old texts we have that it is about 750 couplets in total.

Mevlid, as known, starts with the couplets:

Allāb ādın zikredelim evvelā
Vāciḅ olur cümle işde her kulā
Allāb ādın her kim ol evvel anā
Her işi āsān ider Allāb anā.

and continues in the form of Mesnevi of four Divan literature within (Failatün Failatün) meter. The couplet in the last chapter of the work:

Hem sekiz yüz on ikide tāribi
Bursa'da oldu tamam bu ey abı
reveals that Mevlid was completed in Bursa in 1410.

Although Mevlid has excited all hearts for centuries and has been read by all Muslim Turks in every occasion such as birthdays of the Prophet, in festivals, religious festivals, death anniversaries, we know only a little and have inadequate knowledge about its pet Suleyman Çelebi. So much that the masterpiece overshadowed its creator and made us forget its writer.

According to the information we obtain from the sources, Suleyman Çelebi was born in Bursa near 1350 during the reign of Orhan Gbazi. It is said that he is originated from Sheik Edebali, the father-in-law of Sultan Osman. It is known that he received systematic education and was thought by skillful scholars, in particular, by Emir Sultan Buhari.

That he drew attention of Yildirim Beyazit with his knowledge and manners is understood from his being immediately appointed as imam to Ulu mosque. „Çelebi“ title is granted to him because of his being scholar, effendi, humble, and mature. Some say that Suleyman Çelebi was a Mevlevi, and so he was granted the title of Suleyman Dede.

Although we do not know his exact year of death, some investigators stress 1422 and accept this date as his date of death. His grave is next to Old hot spring on Çekirge road in Bursa. The grave was reconstructed as a monument in recent years. There are many stories about the reasons of writing Mevlid. One has it that a preacher in Bursa, told that Prophet Mohammed ﷺ was no different from other prophets, and Suleyman Çelebi, being grieved, wrote Mevlid to show that Mohammed ﷺ was the last and superior prophet.

According to another story, Suleyman Çelebi was sorry to see that various religious people told about Prophet Mohammed in different styles and ways and decided to write a book in verse which everyone can easily understand and cannot change, and succeeded. Although hundreds of similar poems were written, none of them could reach the reputation Mevlid gained, and Mevlid persisted as the eternal religious masterpiece of Turkish literature. The language of Mevlid is 15th century Anatolian Turkish. The language is plain, simple and sincere. Therefore, Mevlid remained as Turkish common property and loved for centuries. Although some contributions and annexes to Mevlid was made in time, those brought only little to the book, and did not harm its integrity.

Mevlid was translated into many languages, and English in particular, and was published in many places of the world. Although there are many handwritten Mevlid texts ..., the oldest or one of the oldest of all is the Mevlid copy dated 1510 in Istanbul Saint Sofia Library. The copy of Mevlid written in Suleyman Çelebi's handwriting or when he was alive could not be found yet.

Kaynak: www.ozturkler.com

<http://www.biyografi.net/kisiyrinti.asp?kisiid=574>



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