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# SULTANIYYA

SHAYKH DR. 'ABDALQADIR AS-SUFI

WITH TWO ADDITIONAL CHAPTERS

by

PROF. MEHMET MAKSUDOGLU  
AND 'UMAR IBRAHIM VADILLO





## CONTENTS

1. DEEN	9
2. DAWLA	37
3. WAQF – BY PROF. MEHMET MAKSUDOGLU	51
4. TIJARA – BY 'UMAR IBRAHIM VADILLO	79
5. AS-SULTAN	105
6. TASAWWUF	125



## DEEN

The first foundational reality necessarily reverts the whole affair to Allah, glory be to Him. All matters concerning governance and rule are clearly established by the Hikam of Allah in His Noble Qur'an and in the actions and judgments of His noble Messenger, may Allah bless him and grant him peace, during his lifetime, the Seal of the Messengers. Then, by the miracle of the city which was renamed Madinah al-Munawwara, the illuminated place of the Deen. It is the Sunna of the Messenger, may Allah bless him and grant him peace, among his people that establishes that the Islamic society is not a future dream postponed until the end of time, but rather that we have a model on which to found new and dynamic versions of that spiritual and social welfare society that he and his Companions achieved.



In the Fatiha, the Oft-repeated Ayats, Allah, glory be to Him, commands the muminnun to this remembrance.

“Praise be to Allah, the Lord of all the worlds,  
the All-Merciful, the Most Merciful,  
the King of the Day of Judgment.  
You alone we worship.  
You alone we ask for help.  
Guide us on the Straight Path,  
the Path of those You have blessed,  
not of those with anger on them,  
nor of the misguided.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ②  
مَلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ  
نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑥ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

The opening declaration of Al-Fatiha tells us from Him, of His most exalted Names and Attributes. Firstly He is Allah, the named One. Thus it is kufr to translate the name since the subjectivity of a name is untranslatable. If we are to say ‘God’ then we have to say, ‘He is Allah, and to Him belong the most

beautiful Names.’ Having named Himself He tells us that He is the Lord of all the worlds. This means that the whole cosmic event of the creation is under His absolute and immeasurable command and Lordship. Immediately following this we are given the essential attributes that manifest in His dealing with His creation. He is Rahman and He is Rahim, that is to say that the whole creational process is an essentially compassionate event, and that in the myriad specific realisations of it from the movement of the planets down to the whirling of the atoms, and taking in the destinies of all the living creatures, there are to be discerned the manifestations of His mercy.

So He is the named One, Allah, and He is Rabb. This quality which we call rububiya indicates both the presence of the Command – ‘kun fa yakun’ – and its in-time reality. For every living organism, by the Command it has received, is sustained throughout its existence by the ongoing reality of its having been brought into being. Thus, the Command is not only the genetic coding that unfolds into existence the lion, but also the whole lifespan of the lion, its play as a cub, its imitating the parents, its using the inherited characteristics, its hunting, its mating, its trekking, and the pride in which it lives – all this is lion-ness, without which the lion has not been commanded into being. This is also true of all the living organisms, and therefore of us.

Rububiya is a richer term even than encompassing the miracle of the creational Command. Rububiya indicates that inter-linked and inter-connected pattern which runs through all the creation. At the natural level, for example, in the virgin jungle there is a kingdom of creatures that live at ground level under the canopy of the mighty trees. There is a second kingdom of

creatures that live at the middle level in the trunks and on the branches and among the growth which is lit from above defining another state of existence. Thirdly there are the creatures that live at the top of the vernal kingdom, the great birds of prey and the developed mammals that can move to the highest branches. Yet all three domains are themselves interactive and interdependent on each other and the foliage of the jungle itself. This is rububiya. Yet this power also covers the existence of the human creatures. They are linked. They are connected. They have habitat. They have family. They have possession. They live and fight and die. The mass suicide of millions of so-called civilised Europeans in World War One was a totally unified demonstration of mutual destruction which indicated an intense relationship which the protagonists themselves did not even begin to understand. While we must answer for our deeds according to His wisdom and bear full responsibility in the Next World for our actions in this, but at the same time it must never be forgotten that when Allah wants to destroy a city, He does so and the agent of that destruction could be the shaken earth or the apparently uncontrollably driven men.

A close-up image of rububiya can be found in two forest creatures. There is a snail which has a most elegant shell into which it can retire for complete protection due to the sophisticated and extreme curve of the protecting case. There also lives in the forest a bird with a beak with an equally excessive curve. Mathematically, the arc of the beak fits the curve of the snail's shell, permitting the bird to go into the centre of its protecting case and remove it for its food. As the bird is dependent on this particular morsel for its survival, if the snail were to die out so too would the bird. It follows from this that the bird, which is a much more complex creature,

could not have lived through a significant span of time in order to acquire the characteristics of a curved beak in order to survive to eat the snail. It is the inescapable synchronicity of these two creatures that most clearly demonstrates the all-commanding nature of the Rabb.

Allah says in the Qur'an in the Surat Al-Ahzab:

“Men and women who are Muslims,  
men and women who are muminun,  
men and women who are obedient,  
men and women who are truthful,  
men and women who are steadfast,  
men and women who are humble,  
men and women who give sadaqa,  
men and women who fast,  
men and women who guard their private parts,  
men and women who remember Allah much:  
Allah has prepared forgiveness for them  
and an immense reward.”

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ  
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ  
وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ  
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾