

AL-AQILIYYA SERMONS & PRAYERS

*About*

**SHAYKH  
ABDUL QĀDIR GILANI**

رضي عنه  
اللهم

**The Shaykh of Baghdad**

Excerpts of a talk by

**Shaykh Muhammad Al-Akili**

Given at Zawiya Fellowship

للفقير إلى رحمة ربه

**محمد العقيلي**

*by*

**Shaykh Muhammad Al-Akili**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ

## The Shaykh of Baghdad

### Shaykh Abdul Qādir Gilani رضي الله عنه

Following the Four Caliphs of Islam, Abu Bakr, Omar, Uthman and 'Ali [رضي الله عنهم] may Almighty Allah be forever pleased with them, the Islamic Caliphate became a hierarchy, a kingdom of political entity and a governing body amassing taxes and building personal wealth. Baghdad was then the capital and the center of the Abbasid Caliphate as well as the center of the greater controversy of opposites between the Sultans and the Seljuk family who desired so much to govern throughout the empire.

In the sixth century, the caliphate became vast, the attraction of worldly gains and heedlessness from the Path of Allah's Messenger ﷺ upon whom be peace, became prominent and the hearts of the people became hardened and decadent. During that time, the palace of the Caliph and those of his ministers became the focus of people who were seeking favors and opportunism. People from every corner of the kingdom were heading to the Capital city Baghdad and placing their hopes and aspirations in the promises of others such as palace lobbyists who made it their business to arrange special deals for different interest groups and the governing body, their family and entourage. The common people thought that the Caliph, his ministers and their families had the power to grant them what they wished of wealth and status. Thus in fact, many a people turned away from worshiping Almighty Allah, trusting Him and

asking Him for their needs into the idle worship of the palaces of the government buildings and administrations and altogether raced amongst themselves to please those in authority then and seeking their favors.

At that time, the hands of foreign influences played a major role in the changing the socio-political face of the Muslim society and where pre-Islamic customs of *Jahiliyya* were flushed back into the veins of the society. Inflation was high, taxes were exuberant, and fashions held a controversial stand in social standards, the birth of a governing class which new nothing but corruption, bribery, opportunism, falsehood, hypocrisy, lust for wealth and worship for worldly status and titles. Alongside with these events also born the usual accompanying social phenomena such as alcohol, thefts, murders, social injustices and the thriving of a new middle class that drove after nothing but being equated with the ruling power and the pleasing of the ruling princes and the rich people at the expense of their own faith. The working class, the common people and the farmers quickly followed the new standards of living, finding honor in complying with their innovative system, forgetting about Almighty Allah and instead giving their thanks to the creation for their help. Meanwhile, many poor people lost their patience and contentment. Their hearts were filled with envy, jealousy and hatred towards the remainder of the society and thus, they too, lost their focus on the importance of their religious life. Human dignity was lost; bribes and toadying the influential people for favors became a common practice. Such society created new philosophies, thoughts and concepts so that sins, disobedience and objection to Allah's revealed laws became common and looked upon as an acceptable social behavior and norm. As usual in such circumstances of failure, the society turned towards treating the consequences rather than the illnesses themselves. During such trying times, Greek philosophies found their way back into the Muslim society

and the Bātiniya school of divining mysteries in the hidden text of the Qur'ān, etc. the Muslims were in dire need for a spiritual leader and Imam to carry in words, actions and sincerity the banners of the message of Allah's Messenger ﷺ upon whom be peace. Many theologians stood for controversial issues and different schools of religious thoughts were born and spread all over the land of the Abbasid Caliphate. The religious teachers and theologians who were hired by the palace and by the different departments of government took advantage of their worldly positions and liked the royal company of kings and princes and thus became their immediate entourage and advisors, re-interpreting the laws to suit their fancies and using the Divine Laws (*sharī'a*) to serve their personal interests.

Sufi orders also spread widely and many a people claimed to have reached the state of the ultimate truth (*haqīqa*), being in communion with their Lord and that the Divine laws of *sharī'a* and its precepts (*farā'idh* فرائض) were no longer applicable in their case. Chaos, confusion and inventive ideas spread throughout some of the orders. Refuting their claims, Shaykh Abdul Qādir ؒ stated in one of his discourses:

“Omitting any of the prescribed duties of worship (*farā'idh*) is atheism, and to commit wrong doing is a sin, that is because the Prescribed Laws of worship (*sharī'a*) are never abrogated in anyone person's case or under any circumstances.” (*Al-Fathu Rabbāni, Chapter 11*)

On the other hand, the fifth and the sixth century of Islamic history were also known for their extensive research and studies of religious knowledge and science. Theology, religious laws, Prophetic traditions, Qur'ānic commentaries were some of the major branches of studies at the universities of Baghdad. Some of the renowned master were Imām Al-Ghazālī (d. 505 AH), Ibin

‘Aqīl (d. 513 AH), Qādi ‘Iyadh Al-Māliki (d. 544 AH), Abdul Qādir Girjanī (d. 471 AH), Jār-Allāh Zamakhshari (d. 538 AH), Abu Zakariya Tabrizi (d. 502 AH) and more who became the men of letters and doctors of religious interpretations for generations to come in the Muslim world. As stated earlier, when the essence and true meaning of the Islamic caliphate was lost from the governing body, many a deputy of Allah’s Messenger ﷺ upon whom be peace, and preachers of the truth stood up to renew the call to the people and to remind them of their covenant with Almighty Allah and His Messenger ﷺ upon whom be peace, bringing up the beauty and sweetness of faith in Islam into the hearts of the believers, calling them to devotion, obedience to Allah’s command, spreading the message and struggle to preserve their faith. Amongst these blessed servants of Almighty Allah were Al-Hassan Al-Basri ﷺ, Al-Fadhayl bnu ‘Iyād ﷺ, Ma’arouf Al-Karkhi ﷺ and others, may Almighty Allah ﷻ be pleased with them forever.

Son of Abu Sālih, Mūsa bin Abdullāh Al-Jīlī, son of Yahya Al-Zāhid, son of Dāwūd bin Mūsā, son of Abdullāh bin Mūsā, son of Abdullāh bin Mahdhi, son of Al-Hassan Al-Muthannā, son of Al-Hassan Ibin Alī Bin Abi Tālib ﷺ may Almighty Allah bless them all, Shaykh Muhammad Abdul Qādir Gilani ﷺ was born in the city of Jilān, north western part of Persia, the year 470 AH. In the year 488 AH, guided by the Hand of Providence, he entered the city of Baghdad at the age of eighteen years old to seek knowledge. Incidentally, this was the year in which Imām Al-Ghazālī left Bagdad in his quest for a greater spiritual knowledge. To satisfy his thirst for knowledge, Shaykh Abdul Qādir went to practically every renowned Shaykh of the time in Bagdad including, Shaykh Abul Wafā’ Ibn ‘Aqīl, Shaykh Muhammad Bin Al-Hassan Al-Baqlāni and Abu Zakariya Tabrīzi. He learned the Tariqa at the hands of Shaykh Hammad Bin Muslim Al-Dabbas, then completed his initiation at the hands of Shaykh Qādi Abi

Sa'id Al-Mukhrami (d. 525 H) a renowned Sufi Shaykh who was the headmaster and teacher of the seekers on the path, many of the renowned Shaykhs of Baghdad came and studies under him. Also known as Shaykh Al-Mubarak Sa'id bin Al-Hassan. He was the one who handed down the Order's prayer rug (*Sijjāda*) to Shaykh Abdul Qādir Gilani who was fifty years of age then, and commissioned him to head his then modest zawiya fellowship and school in Baghdad. Shaykh Abi Sa'id once said: "Shaykh Abdul Qādir received the cloak at my hand, but in fact, I also received my cloak at his hand." Later on, the school became known as the Zawiya fellowship of Shaykh Muhyiddeen Abdul Qādir Gilani, also known as the Madrasa. He ﷺ once said:

"At the beginning only two or three people came to hear me, then others heard about me and the place was quickly crowded. After that, I used to sit in the Mosque at Bāb al-Hilba, and again the place was too small to handle the large crowds of people who use to come even at night time, carrying candles and torches to see their way. My chair then was carried to the main street, and then again was carried to the outskirt of the city, and it all became the new Mosque. People use to come on foot, on horses, mules, mares, and camels. You see them standing on foot in a huge circle encompassing about seventy thousand of them at some gatherings."

When the school became too small for the crowd, many of the rich people came and bought up the neighboring homes and fenced the entire block to become the new school. Together, the poor and the rich worked hard with their own hands in building it. Officially the school, known as the Madrasa, was inaugurated the year Five Hundred and Twenty Eight (528) A.H. Many times, the Caliph and his ministers would come and sit in the crowd with reverence and great respect for the blessed gatherings. The large number of the regular attending theologians and doctors of

religious knowledge cannot be estimated. Shaykh Muwaffaq Ibn Qadāma said: “I have never seen a man who was respected for his religious devotion more than Shaykh Abdul Qādir ؒ.” His regular meetings assembled more than Four Hundred scribes and writing logs. Shaykh Al-Sha’arāni described his fellowship (*Tarîqa*) as follows: “His method (*tarîqa*) was based on the foundation of Almighty Allah’s Oneness (*tawhîd*) in description, jurisprudence and performance *Sharî’a*.” He used to address his companions: “Follow and do not invent, obey and do not pervert.” (*Futiüh Al-Ghaib, Chapter 1*). “If you find in yourself a failure in complying with an obligatory precept of the *Sharî’a*, then you should realize that satan the devil has played a trick on you and allured you.” (*Al-Tabaqāt Al-Kubrā, page 129*). He also used to say: “Any fact (*haqîqa*) which is not supported by the active testimony of the Divine Laws (*sharî’a*) in practice is preposterous (*fusooq* فسوق) and false.”

Shaykh Abdul Qādir ؒ spoke in thirteen different religious science, including, Qur’ānic commentaries, Prophetic traditions, theology, religious laws, the science of Hadith, Sîra, the leading example and history of the Prophet’s life, Arabic grammar and philology amongst others. In the afternoons, he used to read the Holy Qur’ān in the seven different recitation forms. He also used to deliver legal opinions in religious matters (*fatwa*) and interpretation of the Shāfi’i and Ḥanbali schools of thoughts. He himself adopted the school of Imām Ahmad Ibn Ḥanbal [رحمه الله]. Describing his *Tarîqa*, Ibn Rajab related: “He followed strictly the precepts of the Prophetic Sunnah in any commentaries concerning the Divine Attributes (*Sifāt*), the Providence (*Qadar*) and other related subjects, and he was vehement in responding to those who followed other interpretations.”

At the time when Shaykh Abdul Qādir ؒ entered the city of Baghdad, The Abbasid caliphate was under the ruling of Al-



Mustazhir Billāh (d. 512 AH) In Baghdad, Shaykh Abdul Qādir lived Ninety Three years and was contemporaneous to five caliphs, including, Al-Mustarshid (d. 519 AH), followed by Al-Rāshid, Al-Muqtafi li-Amrillāh and Al-Mustanjid Billāh. He witnessed the calamities which befell the Muslims of divisiveness, rivalry and conflicts. The sixth century was inevitably heading towards the fall of the Abbasid Caliphate and the catastrophic invasion of the land by the merciless Tatars from the East, which calamity took place in the seventh century. His admonitions and teachings touched the hearts of hundreds of thousands of people who all came from all the corners of the land and renewed their faith at his blessed hands. He ❁ once said:

“Almighty Allah wanted to benefit the people at my hands, over Five Thousand Jews and Christians embraced Islam at my hands and an over one Hundred Thousand vagabond and dodgers repented here, and that is a great favor from Almighty Allah.” (*Qalā'idul-Jawāhir*, p. 22)

“I am only offering a sincere advice. I am not asking you for any reward for it! My Lord has already awarded me my final destiny. I am not a seeker of this world. I am not a slave to this world or the hereafter. I worship none besides my Lord. I only worship the Creator, the One and only Divine Lord, the Absolute, and the Eternal Lord Who existed before the beginningless beginning, and I celebrate His praises. I rejoice when you are successful and become distressed at your failure. When I look at the face of a successful one of my sincere and truthful disciples who attained success at my hands, I rejoice, and have no more hunger, thirst or needs. Inwardly, I smile wondering and say to myself: “How could such an attained being have reached such a success at my hands?” (*Al-Fathu Rabbāni*, Ch. 6)

In his great person, he stood humbly with the children and the servants and spoke kindly to them. He frequently sat in the company of the poor people and befriended them, stroking their shoulders. He never knocked at the doors of any minister or sultan. Even when the Caliph or his ministers visited him, he used to walk out of the room before their arrival, then re-enter when they have arrived to avoid standing up for them. In his book, *Qalā'idul Jawāhir*, Harāda described him as follows: "I have never seen someone of better character, more magnanimous, more generous, kinder at heart, credulous or as loyal to his promise and friendships besides our Master Shaykh Abdul Qādir. Along with his reverent status, profound knowledge and exalted station, he used to stand and converse with the little people; honor the elders, commence the greetings, sit with the meek and humbles himself to the poor." Imām Al-Hāfiz Abu Abdullāh Al-Birzālī described him as follows: "His prayers were always answered, he was easily inclined to shed tears, he was constantly in contemplation and continuously invoking Allah's remembrance, usually cheerful, generous, magnanimous, possessing vast knowledge, honorable and of good character and signs along with an ever increasing devotion and steadfastness in his studies." The Grand Mufti of Iraq of the time, Shaykh Abu Abdullah Al-Baghdadi described him saying: "He was the furthest person from wrongdoing and the closest to righteousness amongst the people. He was most brave in standing by the truth when it comes to Allah's Rights. He never got angry for himself and never took the side of anyone except his Lord."

Every night, after sunset (*maghrib*) Salat prayers, He ordered that food be served for those fasting to break their fast and those hungry to eat. He used to sit and share food with the little people and bear patience on the demands of the students. No one in his company ever thought that there can be someone other than himself dearer to the Shaykh then. He would ask about a

companion who was absent even for one night. He would inquire about them, reward their kindness with kindness, forgive them their sins, believes one who adjure to him and hides his knowledge about him." (*Qalā'idu-Jawāhir*, p. 9) Shaykh 'Adiyy Bin Musāfir related in his book "*Al-Tabaqāt Al-Kubrā*" p. 127, "The practice of Shaykh Abdul Qādir ﷺ was to lurk under the trails of destiny, consenting to it with his heart and soul."

Shaykh Abdul Qādir ﷺ related: "I carried my struggle against my *nafs* (carnal self, cravings and desires) to abstain from making choices or having any will until I gained victory over it. After that, Allah's providence guided me, His favor helped me, His doing moved me, His jealous love protected me, His Will subjugated me, His antecedent Knowledge (*sābiqa*) carried me and He kept on raising me." (*Al-Fathu Rabbāni*, Chapter 43)

"Once a servant knows his Lord, the entire creation will disappear from his heart. They will fall off him like dry leaves fall from a tree. He remains denuded of the entire creation and becomes in his heart and innermost being, creation-blind and deaf to hearing their words." (*Al-Fathu Rabbāni*, Chapter 56)

"I am only asking for your welfare and benefits as a whole. I truly wish that the gates of hell fire be closed forever and be completely sealed so that not one of Allah's creation ever enter through them. Of course, this wish is made out of the knowledge that Allah's Mercy encompasses everything and His compassion towards His creations. My sitting here with you is intended to help your hearts grow and to teach them the required conduct of our noble religion. I am not here to play with words or to give rhetorical speeches. Do not run away from my words if they sound coarse to you, for I was brought up at the hands of uncompromising

teachers of Allah's religion and their coarse words. Indeed, maybe my words are coarse, and my food is coarse but whosoever runs away from me or people like me will not attain victory in his life." (*Al-Fathu Rabbāni, Chapter 49*)

"People are powerless. They cannot cause you harm or bring you benefit. However, He is the One Who exact His Will over your destiny at their hands. It is His doing that settles your fate and theirs as well. The ink of the Pen of destiny (*Qalam*) has dried out after having written Allah's Decree and Knowledge of what belongs to you and what you owe. The righteous servants who glorify Allah's Oneness are His witnessing proof over the remainder of the creations. Some of them renounce this down world inwardly and outwardly, while others renounce it just inwardly in such a way that Almighty Allah will not find the slightest trace of it in their hearts. The latter ones have the purest of hearts ever. Whosoever can achieve that state will be offered the kingdom to reign over it by the people themselves. Such one will be the true hero and the real champion. The true hero is one who courageously cleanses his own heart from anything other than Almighty Allah, stands at His gate carrying the flag of glorifying Allah's Oneness (*Tawhid*) and holding true with steadfastness to the perfect resoluteness and purity of the Divine Law (*shari'a*). Thus, he allows no species of Allah's creations to ever enter his heart, and unites his heart with the Divine Controller of hearts. The Law of *shari'a* teaches proper conduct to the physical form (*zhahir*) while glorifying Allah's oneness and gnosis teaches proper conduct to the inner being (*batin*)."  
(*Al-Fathu Rabbāni, Chapter 13*)

Ibn Kathir described the admonitions of Shaykh Abdul Qādir ﷺ saying: “He enjoined upon the people to do what is good and to abstain from what is evil. His admonitions addressed the Caliphs, the ministers, the people in authority, the judges, the close ones and the masses of people. He reprimanded them in the presence of witnesses, standing in the pulpits of the mosques as well as during his public discourses. He disavowed the appointment of any unjust person and chose Allah’s blessings over anyone else’s wrath and was not affected by any reproach the world hurled at him.” In *Qalā’idul Jawāhir*, it is related: “When the Caliph Al-Muqtadî li-Amrillāh, Amîrul Mu’uminîn, appointed Judge Abil-Wafâ’ Yahyâ Bin Sa’id Al-Muzaffar who was known as an unjust person to fill the position of Chief Justice, Shaykh Abdul Qādir stood on the pulpit of the mosque during his Friday sermon **Khutba** and addressed the Caliph saying:

*“You have appointed the worst of the unjust ones to judge over the Muslims! What will be your answer tomorrow before the Lord of the universes, the Most Merciful of the merciful ones?”* The Caliph shook in fear at hearing that, he cried and immediately dismissed the aforementioned judge appointment.” [p. 8]

Addressing the theologians who worked at the palace and in the services of the government then, he said:

“I only tell you the truth. I do not fear you or beseech you for anything. You and the entire inhabitants of this earth are equal in my eyes to bugs or specs of dust. This is because I recognize that harm and benefit come only from Almighty Allah not from you! Thus, subjects and kings are equal in my eyes.” (*Al-Fathu Rabbāni*, Ch. 52)

“Where do you stand from that state? (*i.e., those endowed with knowledge of the hereafter.*) O ye traitors of

knowledge and good deeds? O ye enemies of Almighty Allah and His Messenger ﷺ upon whom be peace! O ye highway robbers and impediment to the seekers on the road of Allah's path! Surly you are immersed in manifest error. You carry injustices towards your own selves and embody clear hypocrisy! How far do you intend to carry this hypocrisy? O so called theologians and ascetics! How many times do you deceive the rulers and governors through your opportunism, lauding their celebrities to earn yourselves the crumbs of this world, its lust and pleasures? In fact, you and the majority of kings today are unjust and betrayers of Allah's trust, wealth and creation. O Lord! I implore You to break the thorn of the hypocrites and to humiliate them, otherwise, inspire them to repent and accept their repentance. Lord! Curb the evil of the tyrant ones and purify the earth from them or correct and guide them. Amen." (*Al-Fathu Rabbāni, Chapter 51*)

"Do you not shy that your covetousness has carried you to serve the unjust ones and to eat what is unlawful? How far do you want to go on serving them to earn their favors? Those kings whom you serve, their kingdom will vanish soon, so why don't you rise to serve you Lord whose wealth is everlasting!" (*Al-Fathu Rabbāni, Chapter 51*)

Shaykh Abdul Qādir Gilani ﷺ was the Shaykh of Baghdad, the capital of the Caliphate then. He witnessed the degenerating moral behavior of the society and his heart was burning in distress from seeing that and as a result of his intense love and jealousy for Allah's religion and the path of His Messenger ﷺ upon whom be peace. He fought in every way to vanquish hypocrisy and wickedness and called upon the people to return to the judgment of the Book and the leading example of the Prophet ﷺ upon

whom be peace. He was an Imam who was able to bond the Muslim society back together and help it to cleanse itself from evil. In fact, it was Almighty Allah's Design, Work, Mercy and Compassion that made it all possible, for what comes from Allah's will remain and what comes from anyone else will vanish. As the teachings of Shaykh Abdul Qādir spread over the land, he taught and appointed many deputies to carry the work from the East to the West. He re-opened the door for the renewal of one's covenant with Almighty Allah, and Muslims came forward in crowds to repent, agreeing not to associate partners with Almighty Allah, not to deny Allah's favors, not to reject the faith, not to create divisiveness, not to invent new ways of life, not to introduce new ideas into Allah's perfect religion, not to be unjust, not to neglect what Almighty Allah enjoined upon them, not to sacrifice their lives for the sake of the down world and not to forget the hereafter. His students included the poor and the rich, the ruler and the subject, and after their repentance and renewing of their faith, they followed his teachings with great love, sincerity, devotion and thus they regained their dignity and integrity as human beings again. For over half a century, Shaykh Abdul Qādir ؒ was able by Allah's leave to revive an entire generation, the repercussion of such a work are still alive to date. He called upon the people to correct themselves, to clean their hearts, to dispel the love of the world from their heart and instead fill them with the love of Almighty Allah, to follow the Messenger ﷺ upon whom be peace, to abstain from ostentatiousness, to dispel arrogance, hatred, jealousy, envy, perfidiousness, hypocrisy and falsehood. He called them to break up their attachments to the world and dependence on its patrons, and instead, to turn to Almighty Allah for all their needs for He is the Sustainer and Cherisher of the universes. Shaykh Abdul Qādir ؒ stated once in one of his talks:

“The walls of the religion of Muhammad, upon whom be peace, are falling and its foundation is

cracking, lets come together, O people of the earth, and rebuild what was ruined, re-establish what fell! This is not acceptable! O Sun! O Moon! O Day! All of you come! O ye people! Islam is crying for help, holding its hands over its head in distress from these profligate and insolent ones, from those inventors, perverts and heedless ones, the unjust ones, the tyrants, those who wear forged garments of theologians and claim the property of knowledge which they do not possess!" — "(O Man!) How hardened is your heart! Even a dog serves his master! He guards him, accompany him in the fields and hunts for him, guards his herd and looks up to him when he sees him coming with loyalty and hope, so that his master perhaps may give him a couple of pieces of food from his dinner or put something aside for him. Ponder on that and compare it with you fattening yourself on Allah's favors and fully satisfying your desires in them but never pay back what He asks you for! You do not pay Him what you owe Him; you repel His orders and do not guard the limits which He ordained for you to observe!" (*Al-Fathu Rabbāni*, p. 661)

The deities of the pre-Islamic period were mere status made of carved stones and wood. The idols the Jahiliyya people pretended to worship were a fabrication from polytheism, which idols the ignorant ones associated with Almighty Allah ﷻ pretending that they will bring them closer to Allah! Islam came and was able to destroy them, but the new deities which are money, wealth, status, power, high positions, presiding over the people, trickeries, cheating, deception, personal interests, racism and prejudice, are the new idols people worship and must be exposed:

“Who do you think fed you when you were a fetus in the womb of your mother? Instead of trusting



Him for all your needs, you go on depending and trusting your “self,” your pennies, Dinars, buying and selling power, people as well as the governor of your town. Anything you depend on is your deity! Anyone you fear and plead with for worldly favors is your deity! If you do not realize that Almighty Allah ﷻ is the One Who is exacting His Will at the hands of His creations, else, anyone you place in the position of having the power to bring you benefits or harm is your Lord!” (*Al-Fathu Rabbāni, Ch. 20*)

“O you dead at heart! O ye polytheists who attribute power to worldly objects! O idol worshipers! O worshipers of deities whose will and strength, sustenance and capital, kings and different destiny are all under the veil of separation from Almighty Allah ﷻ. Whoever thinks that harm and benefit come from other than Almighty Allah ﷻ is not His worshiper, he is rather a slave of that idol which he sought and attributed power to!” (*Al-Fathu Rabbāni, Ch. 23*)

Shaykh Abdul Qādir ؒ objected strongly to people who did not care to work to earn their livelihood, who lived dependent on donations from others, and he encouraged people to earn their livelihood with their own sweat.

“Worship Almighty Allah ﷻ alone and use the help of permissible earnings in support of your endeavors. Almighty Allah ﷻ loves a believing servant, an obedient one who eats only from lawful earnings. He loves someone who eats from his own sweat and hates someone who fills his stomach without working to earn that food. He loves someone who labors to earn his livelihood, and hates someone who earns his income from hypocrisy and dependence on people. Almighty

Allah ﷻ loves the monotheist and hates the polytheist. He loves someone who submits to Him and hates the antagonist." (*Al-Fathu Rabbāni*, Ch. 46)

In his book "Zail Tabaqāt Al-Hanābila", Ibn Rajab quoted Shaykh Muwaffaq Al-Deen, author of the book "*Al-Maghni*" saying: " I have never heard of someone having as many noble deeds and miraculous blessings (*karāmāt*) as those denoted to Shaykh Abdul Qādir ؒ."

Al-faqir ila Rahmati Rabbihi  
Shaykh Muhammad Al-Akili

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