

Series of Treatises:

*“Delighting the Eyes of the  
Ones Who Lie in Wait at Every Area”*

First Treatise

*‘So slay the infidels wherever you find them, take hold of them,  
encircle them and lie in wait to ambush them on each and every path’*  
*At-Tawbah: 5*

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## Advice Regarding ‘*Ubūdiyyah*

Written by Shaykh Abū Muhammad Al-Maqdisī  
(may Allāh hasten his release)

Taken from the sixth paper of *Azwrāq Min Daftar Sajīn*

*Written from within prison walls, and sent to some of the beloved brothers,  
as a reminder and support;*

*Explaining some of the words of Imām Ibn al-Qayyim from his books  
Al-Wābil As-Sayyib and Ighāthah Al-Lahfān*

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وَأَمَّا الْكِلْبَاءُ

All praise is due to Allāh, and peace and salutations be sent upon the Messenger of Allāh, and upon his family, and his Companions, and those who are allied with them. *Wa Ba'd*:

I ask Allāh, *Al-'Aliyy Al-Qadīr* (the Highest in Loftiness, All-Powerful) to make you from amongst those whom, when they are bestowed upon, they are thankful; and when they are tested in hardship, they patiently endure; and when they sin, they repent...

For verily, these three matters are the road to the happiness and tranquility of the slave of Allāh, and they are signs of his success in this world, and also in the Hereafter.

The slave of Allāh is continuously in between these three matters:

*Firstly:*

*The gifts from Allāh, which He keeps on bestowing upon his slave.*

And what is binding upon him due to that, is *Shukr* (thankfulness, gratitude, recognition). And that is built upon three pillars:

- 1) Internally appreciating the bounties,
- 2) Speaking about them openly
- 3) Utilizing them to please the One Who owns it, the One Who bestowed it<sup>1</sup>

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<sup>1</sup> **Trans. Note:** The scholars have mentioned that the difference between *Hamd* (praising Allāh), and *Shukr* (thanking Allāh) - is that *Hamd* is done through words, as Allāh mentions,

, *“And say: Al-Hamdu Lillāh (All the praises belong to Allāh), Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walī (helper, protector or supporter). And magnify Him with all the magnificence (Takbīr).”* [Al-Isrā': 111]; while regarding *Shukr*, Allāh has said, , *“Work you, O family of Dāwūd, with Shukr (thanks, gratitude)! But few of My slaves are grateful.”* [Saba': 13]. Thus, utilizing the gifts of Allāh for the Sake of Allāh, that

*Secondly:*

*Hardships by which Allāh tests him.*

And that which is obligatory in this, is *Sabr* (patience, endurance). And this is also built upon three pillars:

- 1) Keeping one's self away from being displeased with that which was decreed.
- 2) Keeping the tongue away from complaining
- 3) Keeping the limbs away from disobedience to Allāh

So when the slaves fulfill these pillars, then the hardship will become something sweet, and the test will change into a blessing, and the disliked will become beloved to him...

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is showing gratitude to the Lord's gifts and bounties. And not using them to please the Lord, and using them in disobedience to the Lord - that is *kufr* (ungratefulness, denial of His Blessings). As Allāh has mentioned,

*, "Then when*

*[Sulaymān] saw it placed before him, he said: This is by the Grace of my Lord to test me whether I am grateful (upon shukr) or ungrateful (upon kufr)! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful (kafara), then certainly! My Lord is Rich (Free of all wants), Bountiful."* [An-Naml: 40]. And Allāh described Ibrāhīm (salutations be upon him), as,

*, "Verily, Ibrāhīm*

*was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allāh, as a Hanīf (worshiping none but Allāh), and he was not from the mushrikūn. (He was) thankful for His Graces."* [An-Nahl: 120-121]. And completing submission and servitude to Allāh is the meaning of *Shukr*, as Allāh says,

*, "Nay! But worship Allāh (Alone and none else), and be among the Shākirīn (grateful)."* [Az-Zumar: 66]. And our Lord has promised,

*, "And (remember) when your Lord proclaimed: "If you show gratitude (shukr), I will give you more (of My Blessings), but if you show ingratitude (kufr), verily! My Punishment is indeed severe."* [Ibrāhīm: 7].

And indeed, Allāh does not put His slave into hardship to devastate him – But rather, He puts him into hardship to test his *Sabr* and '*Ubūdiyyah* (servitude, slavehood).

Because indeed, the slave owes Allāh two types of '*Ubūdiyyah* – '*Ubūdiyyah* in times of *Dharrā'* (adversity), and '*Ubūdiyyah* in times of *Sarrā'* (prosperity).

The slave must fulfill his '*Ubūdiyyah* (servitude, slavehood) towards Allāh in affairs which he is displeased with, just as he must fulfill it in affairs he is pleased with.

And most of mankind fulfills the servitude in matters which they are pleased with... but the true factor is in fulfilling the servitude in those things which one is discomforted by.

As *Wudhū'* (ablution) with cold water when it is severely hot (weather) – this is '*Ubūdiyyah*.

And having intimate relations with the beautiful wife – this is '*Ubūdiyyah*.

And spending on her needs is also '*Ubūdiyyah*.

That... And performing *Wudhū'* with cold water when it is extremely cold (weather), that is '*Ubūdiyyah*.

And forsaking a deed – not due to any fear of people - when the desires were seducing his soul towards an impermissible woman, that is '*Ubūdiyyah*.

And spending in charity in times of scarcity and poverty – that is '*Ubūdiyyah*.

But – The difference between the two types of *'Ubūdiyyah* is enormous. And in that, the slaves become distinguished from one another - and according to that, are their statuses in the Eyes of their Lord.

Whosoever is a slave of Allāh in both situations, fulfilling the Rights of Allāh, in discomfort and comfort – then that is the slave which will attain the statement of Allāh,

*“Is not Allāh Sufficient for His slave?”* <sup>2</sup>

And the *absolute sufficiency* comes with the *complete servitude*; and an *incomplete* one will come with a *partial* one.

So whosoever finds good, then let him praise and thank Allāh; and whosoever finds other than that, then let him not blame anyone other than himself.

And these are the slaves of Allāh – those whose enemy does not have any authority over them. Allāh declared (to Satan),

*“Certainly, you shall have no authority over My slaves.”* <sup>3</sup>

And Allāh has guaranteed to assist and give victory to His *Dīn*, His *Hizb* (group), and His *Awliyā'* (allies, friends)- those who stand up to establish His *Dīn*, by both, knowledge and action. As Allāh (Most High) has said,

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<sup>2</sup> Az-Zumar: 36

<sup>3</sup> Al-Hijr: 42

*“And that Our army, they verily would be the victors.”*<sup>4</sup>

And He also said,

*“Allāh has decreed: Verily! It is I and My Messengers who shall be the victorious.”*<sup>5</sup>

And He (Most Exalted) also said,

*“And the (blessed) end is for the Muttaqīn (those who fear and obey Allāh).”*<sup>6</sup>

**But:** The slave will have his portion of that according the level of his *Īmān* (which is speech and action according to *Ahl as-Sunnah wal-Jamā’ah*) and *Taqwā* (fear of Allāh and obedience to Him)<sup>7</sup>. Allāh (High is He) mentioned,

*“And you will be superior (in victory) if you are indeed Mu’minīn (true believers).”*<sup>8</sup>

Thus, the slave has superiority, in proportion to that which he carries from *Īmān*.

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<sup>4</sup> As-Sāffāt: 173

<sup>5</sup> Al-Mujādilah: 21

<sup>6</sup> Al-A’rāf: 128

<sup>7</sup> **Trans. Note:** Allāh (Most Glorious) says, , *“And whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.”* [At-Talāq: 4].

<sup>8</sup> Āl ‘Imrān: 139

And He said,

*“And honour, power and glory belong to Allāh, His Messenger, and to the Mu’minīn.”*<sup>9</sup>

So the slave has *‘Izzah* (honour, power, and glory) in accordance to what he possesses of *Īmān* and its true manifestations (in terms of deeds).

So if *‘Izzah* has escaped him – then that is a result of what he has abandoned of the true manifestations of *Īmān*, in terms of knowledge and action, both, externally and internally.

And likewise, is the defending of (and repelling harm from) the slave – it is in proportion to his *Īmān*. As Allāh said,

*“Truly, Allāh defends those who believe.”*<sup>10</sup>

And likewise also, is the sufficiency, it is proportionate according to the level of *Īmān* of the slave, as Allāh says,

*“O Prophet! Allāh is Sufficient for you and for the Mu’minīn who follow you.”*<sup>11</sup>

*Meaning:* Allāh is enough for you and your followers, He is sufficient for you and them – in proportion to their following of His Messenger, and

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<sup>9</sup> Al-Munāfiqūn: 8

<sup>10</sup> Al-Hajj: 38

<sup>11</sup> Al-Anfāl: 64

their submission to Him, and their obedience to Him. So whosoever abandons this (submission and obedience), then he will lack - accordingly - from what is guaranteed in these verses.

And the *Math'hab* of *Ahl as-Sunnah wal-Jamā'ah* is that *Īmān* increases and decreases. And just like that, the *Walāyah* (Protection and Help) of Allāh for His slave is proportionate to his *Īmān*.

As Allāh (Most High) has mentioned,

*"And Allāh is the Walī (Protector and Helper) of the Mu'minīn."*<sup>12</sup>

And He (Most Exalted) also said,

*"Allāh is the Walī (Protector or Guardian) of those who have Īmān."*<sup>13</sup>

So if the slave's *Īmān* decreases and weakens - then his portion from the Protection of Allāh, and His special *Ma'īyyah* (lit. Allāh's "Being With" His slaves; i.e. through His Divine Assistance) will be according to the level of his *Īmān*.

And likewise, victory and absolute assistance is only for the People of Absolute *Īmān*... As Allāh says,

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<sup>12</sup> Āl 'Imrān: 68 - **Trans. Note:** The meaning of this verse is clarified further in the verse, *"And Allāh is the Walī (Protector or Guardian) of the Muttaqīn."* [Al-Jāthiyah: 19].

<sup>13</sup> Al-Baqarah: 257

*“Verily, We will indeed make victorious Our Messengers and those who have Īmān- in this world’s life and on the Day when the witnesses will stand forth (Day of Resurrection).”*<sup>14</sup>

And He (Glorified is He) also said,

*“So We gave power to those who had Īmān against their enemies, and they became the uppermost.”*<sup>15</sup>

So whosoever declines in his Īmān, his share from victory and assistance will also decline.

And it is because of this, that the slave is afflicted with a calamity in his self, or his wealth, or by the enemy finding out about him – This is only due to his transgressions (against the Commands of Allāh), either because he did not do something which was *Wājib* (obligatory), or because he did something which is *Harām* (prohibited). And this is the decline of Īmān.

And by this, the misunderstanding which many people have regarding the following verse is lifted:

*“And never will Allāh grant to the disbelievers a way (to triumph) over the Mu’minīn.”*<sup>16</sup>

Some people say that Allāh will not give the *kuffār* a way to triumph in the Hereafter; while others say that Allāh will never give them a way to triumph with regards to *Hujjah* (proofs).

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<sup>14</sup> Ghāfir: 51

<sup>15</sup> As-Saff: 14

<sup>16</sup> An-Nisā’:141

But after research and investigation – It becomes clear that this verse is just like the other verses... That the way for the *kuffār* to harm and triumph is cut off from the People of Absolute *Īmān*. And if the *Īmān* becomes weak, then their enemy will gain an upper hand in proportion to what the slaves' have abandoned from *Īmān*; Thus, they are the ones who have opened a way for the enemy, by leaving off a part of obedience to Allāh.

Hence, the *Mu'min* is indeed honoured, victorious, assisted, helped, sufficed, defended from harm, wherever he maybe – even if they gather against him from the land, sea, and air... as long as he fulfills the true manifestation and obligations of *Īmān*, internally and externally. Allāh (Most High) said,

*“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed Mu'minīn (true believers).”*<sup>17</sup>

And He (Glory is to Him) said,

*“So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allāh is with you, and will never decrease the reward of your good deeds.”*<sup>18</sup>

So this is the guarantee, and it is only (fulfilled) through their *Īmān* and their righteous deeds – which is in itself an army from amongst the armies of Allāh<sup>19</sup>, by which He guards His slaves<sup>20</sup>, and does not deduct

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<sup>17</sup> Āl 'Imrān: 139

<sup>18</sup> Muhammad: 35

<sup>19</sup> **Trans. Note:** As Allāh (Exalted is He) said, , *“And no one knows the armies of your Lord, except He Himself.”* [Al-Muddath'thir: 31]. And

from it, lest it become useless for them, as the infidels and hypocrites have been amputated from their deeds... *And honour, power and glory belong to Allāh, His Messenger, and to the Mu'minīn.*

And when the enemy of Allāh, *Iblīs* the Cursed One, learned that Allāh will not submit His slaves to him, nor will He grant him any authority over them – *Iblīs* then said,

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He (Exalted is He) says,

*, “And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.”* [At-Talāq: 2-3].

<sup>20</sup> **Trans. Note:** As is also mentioned in the *Hadīth*, “Guard the Rights of Allāh upon you (by obeying Him), Allāh will protect you; Guard the Rights of Allāh upon you, you will find Him in front of you (i.e. He will guide you). When you ask, ask from Allāh; and when you seek assistance, seek it from Allāh. The pen has dried, (after writing) that which is to happen. And if the entire creation wanted to benefit you with something which Allāh did not decree, they will not be capable of doing so; and if they wanted to harm you with something which Allāh did not decree upon you, they will not be able to do so. And know, that in patiently enduring something which you dislike, there is much good – and that *Nasr* (victory) is with *Sabr* (patience), and *Faraj* (comfort) is with *Karb* (pain)- and that verily, with *‘Usr* (hardship), there is *Yusr* (relief).” Graded as *hasan jayyid* by Ibn Rajab in *Jāmi’ al-‘Ulūm wal-Hikam* (1/459). And in a different narration, “... And know, that if the entire world was to gather together to benefit you with something, they would not be able to benefit you with anything whatsoever – except by what Allāh has written for you. And if they were to gather together to harm you, they would not be able to harm you with anything whatsoever – except by what Allāh has written upon you. The pens have dried, and the pages have been lifted.” Refer to *Sahīh At-Tirmithī* (2043), and declared *Sahīh* by Al-Albānī in *Mishkāt al-Masābīh* (5232), Al-Wādi’ī in *Al-Jāmi’ As-Sahīh* (2/458), and *As-Sahīh Al-Musnad* (699), and *Muwāfaqah al-Khabr* by Ibn Hajar (1/328).

*“By Your Might, then I will surely mislead them all, except Your chosen slaves (sincere, faithful, obedient) amongst them.”*<sup>21</sup>

So the sincere slaves of Allāh, none of their enemies have any authority over them, and that is because they are in the refuge of Allāh, under His guard, His protection, and His shelter.

And if the enemy of Allāh sneaks up to one of them – as a thief steals from a heedless man – then this is something which is inescapable. For indeed, the slave will be tested, be heedlessness, desires, and temper. And *Iblīs* will enter onto him from these three doors. And no matter how the slave tries, he will not be able to escape heedlessness, desires, and temper.

And indeed the Father of Mankind – Ādam, peace be upon him – was from amongst the most enduring of creation, and most intelligent, and firm... and yet, the enemy of Allāh did not stop against him, till he made him stumble into that deed of his. So what do you think about those whose desires are more severe, and those whose intellect – in comparison to the intellect of their Father Ādam – is like a spit in the ocean??

But the enemy of Allāh cannot seduce the Believer, except by sneaking deceptively, while the slave is headless. And if *Iblīs* can make him stumble and fall, then *Iblīs* believes he has attacked him and destroyed him.

But the Favour of Allāh, and His Mercy, and His Pardon, and His Forgiveness is behind all of this; And if Allāh wants good for His slave, then He will open for His slave the doors of repentance, regret, and make his heart broken from humility<sup>22</sup>, and he will realize how much he is in need of Allāh, and he will seek help from Him, and sincerely seek refuge with Him, and will always humbly beg Allāh, and supplicate to Him, and seek any means by which he can gain nearness to Allāh, through righteous deeds... till such that, that sin would actually finally lead to His

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<sup>21</sup> Sād: 82-83

<sup>22</sup> **Trans. Note:** As some of the *Salaf* used to say, “Do not look at the smallness of your disobedience, but rather look at the great majesty of the One you disobeyed.”

Mercy. And perhaps the enemy of Allāh would say, "Woe to me! Had I but left him be, and refrained from making him fall!" And this is the third matter.

*Thirdly:*

*That when he perpetrates a sin, he repents and seeks the Forgiveness of Allāh.*

And this is the meaning of the statement of some of the *Salaf*: "Verily, a slave might commits a sin, by which he will enter the Gardens of Paradise. And he might do a righteous deed, by which he will enter the Blazing Fire."

Some people asked, "*How can that be?*"

They replied, "For that sin, his two eyes do not cease from crying out of fear, worrying in solitude, fearful, regretful, full of humility in front of his Lord, hanging his head between his hands, breaking his heart to Him... So this sin of his, and this condition of his - is better for him than many other acts of worship - by him going through these situations, which bring about the happiness and tranquility of the slave, and his success... till that sin becomes a cause for him to enter the Gardens.

And perhaps he might do a righteous deed, and he will continue to boast by it, and feel pride for his own self, and he will be astonished by seeing it, and he will stretch it. And he says, "I have done such-and-such..." And he will inherit pride, haughtiness, and astonishment at his own self, and he will stretch it - till it becomes a means of his destruction."

So if Allāh intends good for this *Miskīn* (poor fellow), He will test him with such a hardship, that it will break him, and will humiliate his neck, and will lower his self in his own sight. But if Allāh wants other than good for him, He will leave him be as he is, continuing to be amazed at his own self in pride - and this is the abandonment which necessitates his destruction.

And indeed the ‘*Ārifīn* (lit. “those who are aware” - the scholars of asceticism) are at *Ijmā’*, that *Tawfīq* (success) is that Allāh does not entrust you to yourself... And the worst form of abandonment is that He (Most Gracious) puts you in charge of yourself.

So whomsoever Allāh desires good for - He will open the doors of humbleness, and gift him a heart full of humility, one which continuously returns back to His refuge, and begging Him, and always looking at his own shortcomings, his own ignorance and transgressions; and always remembering - and witnessing - the generous bounties of his Lord, and His Kindness, and His Blessings, and His Compassion.<sup>23</sup>

The ‘*Ārif* moves towards Allāh (Most High) between these two wings; and it is not possible to move towards Allāh, except by both of them... And when he loses one of the two - then he becomes like a bird which has lost one of its wings.

*Shaykh al-Islām* Ibn Taymiyyah (may Allāh have mercy upon him) said, “The ‘*Ārif* moves towards Allāh, by observing (and always remembering) the bounties of Allāh, and contemplating over his own disobedience (and shortcomings).”

And this is the meaning of the statement of the Prophet (peace be upon him), contained within the “*Sayyid al-Istighfār*” (the most superior way of asking for forgiveness):

“... I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins...”<sup>24</sup>

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<sup>23</sup> **Trans. Note:** Allāh (Most High) mentions,

, “Verily, the *Muttaqīn*, will be in the midst of Gardens and Rivers (Paradise). In a seat of truth (Paradise), near the Supreme King.” [Al-Qamar: 55].

<sup>24</sup> **Trans. Note:** The full supplication mentioned in the *Hadīth* is, “The *Sayyid al-Istighfār*, is that he says: O Allāh, you are my Lord. None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to

So it is a combining of witnessing the bounties of Allāh bestowed, and remembering the faults and sins.

Thus, testifying to and remembering His favours bestowed upon him-necessitates love, praise, and gratitude to the Bestower of the Bounties and Blessings.

And remembrance of his sins and the defects of his deeds- necessitates humility, humbleness, and awareness of his constant need of his Lord, and turning in repentance to Him at every moment; and that he never sees himself, except as one who possesses nothing at all... for indeed, the nearest door to Allāh by which a slave can enter, is the door of poverty. So he does not see for himself any situation, nor any status, nor any means (*wasīlah*); Rather, he goes to Allāh through the doors of poverty, and completely meekness... he enters as a submissive beggar whose heart is full of humility – till that humility settles firmly into the deepest parts of his heart, and it engulfs him from all sides, and he witnesses his absolute poverty, and his desperate need of his Lord (the Oft-Forgiving)... and (when) he knows that if he is away from obeying his Lord for even the blinking of an eye, he will be destroyed and will lose such a loss, which can never be restored.

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my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.” The Prophet (peace be upon him) then said regarding this supplication, “Whoever says this during the day, believing in it with certainty, then dies on that day before evening comes, will be one of the people of Paradise, and whoever says it at night, believing in it with certainty, then dies on that night before morning comes, will be one of the people of Paradise.” Refer to Al-Bukhārī (6306), *Sharh As-Sunnah* of Al-Baghawī (3/109), *Majmū’ al-Fatāwā* of Ibn Taymiyyah (8/114, 11/388), and *Sahīh al-Jāmi’* of Al-Albānī (2612, 3674).

There is no path closer to Allāh than ‘*Ubūdiyyah* (servitude/slavehood).<sup>25</sup> And there is no barrier worse than thinking, “I am such-and-such... I have accomplished such-and-such... I was such-and-such...”

Thus, the core of ‘*Ubūdiyyah* is based on two principles, and these two are its foundation: Absolute Love, and Complete Humility.

And these two principles stand on the two pedestals mentioned earlier: Witnessing the bounties and favours of Allāh – and this will inherit the love; And remembering the shortcomings and sins – and this will inherit the humility.

And if the slave establishes his travel to his Lord upon these two principles – then his enemy will not overcome him, except by unexpected deception...

And how quickly will Allāh guide him back and protect him, and rectify him through His Mercy...

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<sup>25</sup> **Trans. Note:** It is authentically narrated in *Hadīth*, “Jibrīl sat with the Prophet (salutations be upon him), and he looked towards the sky, and saw an angel. So Jibrīl - peace be upon him - said to him, “This angel never descended ever since it was created, before today.” So when the angel had descended, he said, “O Muhammad! I have been sent by your Lord (to inquire) whether He should make you a Prophet-King or a Slave-Messenger?” Jibrīl told him, “Humble yourself to your Lord, O Muhammad!” Thus the Messenger of Allāh said, “Nay-Rather, a Slave-Messenger.” Refer to *As-Silsilah As-Sahīhah* (1002), *Musnad* of Imām Ahmad (2/231), and *Sahīh At-Targhīb* by Al-Albānī (3280).