

Chapter – 10

Obedience

(عبدیت)

❖ فَادْخُلِي فِي عِبَادِي -

❖ وَادْخُلِي جَنَّتِي -

*So enter among My (righteous) servants. (89:29)**And enter My Paradise. (89:30)*

What is Obedience? And who is Obedient? Listen to the answers---!

الْعَبْدُ وَمَا مَلَكَتْ يَدَاهُ لِمَوْلَاهُ

(Nothing belongs to man; whatever is there God owns it)

Allah ﷻ in Persona and His acts and attributes all are its-own (بالذات). And the personality of a human being, and his acts and attributes are all dependent (بالعرض). This ‘dependency’ of human being, in other words, is called Obedience (عبدیت). Obedient (عبد) is that person who does not own anything, has no intentions, his acts are not his own, and has no any desires. Abdullah, Obedient of God, loses both his own-self and own-attributes.

When an Obedient Person gets this point clear in his mind that I cannot do any act on my own, and my acts cannot appear until God would give order with his “تَكُنْ” (do it). His this stage is ‘Annihilation of Acts’ (فناء أفعال). When it is disclosed on him that all his attributes and paragons are not his own but are reflections of the Good Names of God, الأَسْمَاءُ الْحُسْنَى. ---- The Moon shines with full intensity yet it is totally a dark body. The glow in moon is actually the light of Sun. ---- His this stage is ‘Annihilation of Attributes’ (فناء صفات). And when this

thing is revealed to him, that I, myself do not exist by ‘my-own’, ---- Rather, I am entirely ‘nonexistent’.---- For example, ‘Brass’, which is a combination of copper and zinc, it loudly says that I am exhibiting two elements but personally I am nowhere. This is ‘Self-Annihilation’ (فنائے ذات). This stage is “fatality” (موت) rather ‘intense fatality’ (ابوالموت). No place on earth, No indication on the sky.

نہ ہستی میں ہوں ، نہ ہستی میں ہوں

بے نشانی ہے ، نشانی میری

(I am neither non-existent nor I am existent
No sign is my indication)

In Obedience, submission, obeying orders, exploring to self-non-existence and its proper understanding, all are really great things. This is the main spirit of Faith. This is the essence of Belief. Obedience (عبدیت) starts from Belief. On this way God-consciousness (نقوی) and God’s Friendship (ولایت) come across. And some “Specials”, also get Prophethood (نبوت) and Apostleship (رسالت). But, it will be a big foolishness if anybody compares his Obedience with the Obedience of Prophets. Would there be any parity between ‘a dark sand-grain’ and ‘highly glowing Sun’----?

Look! Islamic scholars and Sufis consider that the ‘Genuine Obedient’ of God and the “Real Abdullah (عبداللہ)” is ‘one’ and ‘only one’. He is Muhammad صلی اللہ علیہ وسلم, he is the Noble Messenger, and he is the beloved of Allah (حبیب اللہ). ---- What you are ---? What your love, submission and obedience are ---? You do not have the ability to even become ‘Servant of Muhammad’. You are miles away from obeying the orders of the Noble Messenger, and yet claiming to become “Abdullah” ---! Not limited to this, you also dare to say for Divine Revelation (وحی) and declare yourself even as Prophet (نبی) ---!

Remember! The most comprehensive circle of Obedience is of “Muhammad’s Obedience”. --- First, his Obedience, in the middle, his Obedience, and in the last, his Obedience. -- What is the best moment of “Obedience of Muhammad صلی اللہ علیہ وسلم”? It is obvious with this:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

{Purity is to Him who took His bondman. (17:01)}

What status “Muhammad’s Obedience” has? ---- This aspect is evident with his-own sayings:

لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعُنِي فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ

(There is a point for me that, anyone or any of His Messengers, who has any proximity with God, they cannot come to my level)

What fascination “Muhammad’s Obedience” has? ---- This feature is obvious with the following Hadith:

أَنَا مِنْ نُورِ اللَّهِ وَكُلُّهُمْ مِنْ نُورِي

(I am from the light of God and all are from my light)

The word عبد is used in three places. (1) To Create. This is speciality for God. (2) Bondman, (3) Obedient.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ

{Proclaim (O Dear Prophet)

O my slaves ---! Who have accepted faith! Fear your Lord}

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

{Proclaim (O Dear Prophet) “O my slaves! Who have wronged themselves, do not lose hope in Allah’s mercy”}

Look! Here “يَا” may be God or His Prophet. “عِبَاد” means Obedient or Slave. Since Prophet is a ‘Representative of God’, therefore he has perhaps been directed to use the words ‘يَا عِبَادِي’ (O my slaves!).

O People! Omer Al-Farooq رضى الله عنه says in his first official address: “كُنْتُ عَبْدَهُ وَخَادِمَهُ”. He is admitting that I am Muhammad’s Slave.

Ali Murtaza رضى الله عنه replies to a Jew: “وَيَحْكُ أَنا عَبْدٌ مِّنْ عِبِيدِ مُحَمَّدٍ”. “Very sad on you, I am a slave among Muhammad’s Slaves”.

Look! According to the direction of God we are Muhammad’s bondmen, and we feel an honor to be his Obedient and Slave. But few ignorant people express to this as شرك and كفر, whereas we consider it as an order of God, as well as a follow up of Omer Al-Farooq and Ali Murtaza (رضى الله عنهم). ---- Everybody thinks according to their abilities.
