

Chapter: 8

مُطِيعٌ حَقٌّ

مُطِيعٌ means obedient, submissive. In the same way, the Arabic word **عَبْدٌ** also means obedient, bondman and servant. And the meaning of **حَقٌّ** is real and true. In English it also means **genuine**. And if we want to know the alternative of this English word, a word **honest-to-God** comes up as well. Thus, the combination of **مُطِيعٌ** and **حَقٌّ** reveals the personality of "عبدالله". And the real "Abdullah" is only one, and he is the **Prophet Muhammad** (PBUH).

In Quran, the Almighty God addresses the Noble Prophet and says:

فَادْخُلِي فِي عِبْدِي - وَاَدْخُلِي جَنَّتِي

{Then enter the ranks of My chosen bondmen.
And come in to My Paradise (89:29,30)}

What is "عبدية" (Obedience)? And who is "عبد" (the Real bondman)? To illustrate this, following is an excerpt from chapter-10 of "Tafseer Siddiqui - Its fruits": (Note: This book is available on this website).

Quote

الْعَبْدُ وَمَا مَلَكَتْ يَدَاهُ لِمَوْلَاهُ

{Nothing belongs to man; whatever is there God owns it}

Allah Almighty 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 (عبدية). Obedient (عبد), means the bondman is that person who does not own anything, has

no intentions, his acts are not his own, and has no any desires. "Abdullah", the 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 "عَمَلٌ" (do it). His this stage is 'Annihilation of Acts' (فناءً افعال). When it is disclosed on him that all his attributes and paragons are not his own but are reflections of الأسماء الحسنى (the Good Names of God) ---- 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' (فناءً صفات). And when this thing is revealed to him, that I, myself do not exist by 'my-own', ----Rather, I am like a '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' (فناءً 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 (تقویٰ) 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 (PBUH), he is the Noble Messenger, and he is the beloved of Allah (حبيب الله). What you are ---? What your love, submission and obedience is ---? 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 the Divine Revelation (وحى) on you, and declare yourself even as Prophet (نبي) ---! Remember! The most comprehensive circle is “Muhammad’s Obedience”. First, his Obedience, in the middle, his Obedience, and in the last, his Obedience. -- What is the elevation of “Muhammad’s Obedience”? It is obvious with this Verse of Holy Quran:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

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

Unquote

- ❖ Now we see some examples of the Obedience of Prophet Muhammad (PBUH), in the light of the Quran and Hadith.
- The best attributes of the Holy Prophet are found in the Holy Quran as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

{And indeed you possess an exemplary character (68:04)}

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

{And We did not send you except as a mercy for the entire world (21:107)}

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ

{Indeed your Lord knows that you stand up in prayer, sometimes almost two-third of the night, sometime half the night, and sometimes a third of it, (73:20)}

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ - وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

{Your companion (Muhammad) did not make a mistake, nor did he go astray. And he does not say anything by his own desire (53:02,03)}

فَلَعَلَّكَ بَاجِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِٰذَا الْحَدِيثِ أَسَفًا

{Possibly you may risk your life by grieving for them if they do not believe in this narration (18:06)}

❖ And now we see some features of Prophet Muhammad (PBUH) in the light of Hadiths.

Here are some hadiths from Sahih al-Bukhari:

- 1062 The Prophet used to stand in the prayer till both his feet or legs swelled. When he was asked why you offer such an unbearable prayer, he replied, "Should I not be a thankful slave?" Narrated: Mughira.
- 3316 Allah's Prophet said, "I have been sent in the best of all the generations of Adam's offspring." Narrated: Abu Hurairah.
- 3318 The Prophet never ever used bad language. He used to say "The best amongst you are those who have the best manners and character." Narrated: 'Abdullah bin 'Umer.
- 3319 Whenever Allah's Prophet was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. If it was sinful to do so, he would not approach it. Allah's Prophet never took revenge for his own sake. However, when Allah's Legal Bindings were outraged then he would take revenge for Allah's Sake. Narrated: 'Aisha.
- 5005 The Prophet said, "Give food to the hungry, pay a visit to the sick, and release the one in captivity." Narrated: Abu Musa Ash'ari.

One of the names of the Holy Prophet is "عَادِلٌ" (means Impartial/Fair). How can anyone doubt for his justice? But only a true and great persona can say such a thing as stated in the following hadith:

The Prophet said, "I am only a human being, and you people have disputes. May be someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. So Beware! If anyone thinks that the decision is unjust, do not take it." Narrated: Um Salama.

(Sahih al Bukhari , Hadith 6518)