

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

The Humility of Prophet Shu'iab [peace be upon him] In Dawah

Allaah [The Most High] said in Surah Hud Ayah 88 that Shu'aib [alayhis-salaam] said to his people:

[يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي] – O my people! Tell me, if I have a clear evidence from my Lord]- Meaning: I am upon certainty and tranquillity regarding the correctness of [the Message] I have brought. [وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا] – and He (Allaah) has given me a good sustenance from Himself]- Meaning: Allaah has given me various types of wealth.

[وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَأَكُم عَنْهُ] – I wish not, in contradiction to you, to do that which I forbid you]- Meaning: I do not wish to forbid you from [the evil practice of giving lower in weight and Measure by way of cheating in business transactions], yet I myself do the same and eventually you will charge me for doing so; rather I will not forbid you from an affair except that I will be the first person to hasten to abandon it; [إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ] – I only desire reform so far as I am able, to the best of my power]- Meaning: I do not have any other intentions [goals or aims] other than to rectify your state of affairs and the things that are of benefit to you. And because this statement of Shu'aib contains something which may indicate that he is attributing piety to himself, he repels it with the statement [وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ] – And my guidance cannot come except from Allah]-Meaning: The ability I have to do good and to refrain from evil is a bestowal from Allaah [The Most High] and it is neither due to my strength nor power; [عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ] – in Him I trust and unto Him I repent]- Meaning: I rely on Allaah in all my affairs and suffice myself with Him. I turn to Allaah in all the various acts of worship He has commanded me to draw close to Him by performing good deeds. By way of these two affairs- seeking aid and assistance from Allaah, turning to Him in repentance, complete submission and obedience- a person's state of affairs becomes upright, just as Allaah [The Most High] said in another Aayah: [فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ] – So worship Him (O Muhammad) and put your trust in Him]. (a)

Never Think That You Cannot Benefit From Every Rightly Guided Person- Youth or Elder- Even If You Already Know What They Want to Tell You

Imaam al-Bukhaari [may Allaah have mercy upon him] said, "A man will not become well facilitated [or prepared] until he takes knowledge from one above him, one similar to him and one below him. (1)

Imaam Abdullaah Ibnul Mubaarak [may Allaah have mercy upon him] said, "A man will be from the [students or scholars] of Hadeeth until he writes from someone similar to him, someone above him and someone below him. (2)

Imaam Sufyaan Ibn Uyaynah [may Allaah have mercy upon him] said, "A man will not be from the [students or scholars] of Hadeeth until he takes from someone above him, someone below him and someone similar to him". (3)

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] said:

The entire life of a person is spent in seeking knowledge – from the cradle to the grave. He does not feel proud to acquire truth from a young or older person and he never rejects truth, whether it is stated by a Muslim or unbeliever. Moosaa [peace be upon him] was spoken to directly by Allaah and the Tawraat was revealed to him, which contained Hudaah [i.e. that which guides a person to Eemaan, truth and protects one from misguidance] and Noor [i.e. a guiding light in the midst of the darkness of ignorance, confusion, doubts, beliefs and deeds that appear to be truth but are falsehood in reality and evil desires], but when he knew that another person possessed knowledge of that which he did not possess, (Allaah informed us Moosaa): [لَا أَبْرُحُ حَتَّىٰ أَتَلْعَمَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا] - I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling]. [Surah Al-Kahf. Aayah 60] He went on foot – ;neither had a car nor a riding beast, nor a horse(rather) .he travelled on foot (4)

Al-Allaamah Rabee Bin Haadee al-Madkhalee [may Allaah preserve him] also said:

Once he [Moosaa (alayhis-salaam)] was in one of the gatherings of Banee Israa'eel, so a man asked him, "Is there anyone more knowledgeable than you?" He said, "No." So, Allaah revealed to him, saying: "Certainly, my slave Khidr" [i.e. he is more knowledgeable than you in some affairs]. Allaah narrated this story in the Qur'aan and likewise Allaah's Messenger [i.e. in the Sunnah]. He [i.e. Moosaa (alayhis salaam)] was spoken to directly by Allaah and the Tawraat revealed to him, which contained Hudaah [i.e. that which guides a person to Eemaan, truth and protects one from misguidance] and Noor [i.e. a guiding light in the midst of the darkness of ignorance, confusion, doubts, beliefs and deeds that appear to be truth but are falsehood in reality and evil desires], but when he knew that another person possessed knowledge of that which he does not possess, [Allaah informed us he (Moosaa) said]: [لَا أَبْرِحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا] - I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling]. [Surah Al-Kahf. Aayah 60]

He went on foot ;neither had a car nor a riding beast, nor a horse –(rather)he travelled on foot. Allaah [The Mighty and Majestic] said about him [قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا] – Musa (Moses) said: "That is what we have been seeking." So, they went back retracing their footsteps]. [Surah Al-Kahf. Aayah 64].

[They did this (i.e. Moosaa and his boy servant went back to find Khidr)] for the sake of knowledge, for indeed none knows virtue except the one given virtue. None knows the virtue of knowledge, except those who are virtuous. If one humbles himself due to knowledge, this is honour. Do not lower yourself – even in the presence of the greatest person- for the sake of the Dunyaa; (rather)humble yourself, be well mannered and lower yourself for the sake of knowledge, because it is the loftiest thing, and by way of it, you will be raised in the sight of the people. If you lower yourself to acquire knowledge, this can never Allaah and ;be humiliation(rather)it is humility, a proof of good manners, truthfulness in the .path of seeking after knowledge and the truth(4.1)

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] also said:

Whenever AbuBakr [may Allaah be pleased with him] was compelled due to a need (for some evidence) and he did not have a textual proof from Allaah [i.e. from the Qur'aan] or what the Messenger [peace and blessings of Allaah be upon him] stated regarding such and such affair, and likewise Umar [may Allaah be pleased with him] used to do the same, he asked someone younger than him and finds a hadeeth related to the affair – from someone younger than him amongst the Sahaabah and from the latter companions, such as Al-Mugheerah Ibn Shu'bah [may Allaah be pleased with him]. The entire life of a person is spent in seeking knowledge – from the cradle to the grave. He does not feel proud to acquire truth from a young or older person, and he never rejects truth, whether it is stated by a Muslim or Unbeliever. His soul seeks after the truth, so if he finds a text from the Book of Allaah and the Sunnah of the Messenger [peace and blessings of Allaah be upon him], then all praises and thanks be to Allaah; but if he does not have it and finds it with someone else, he accepts it. Ibn Hazm [may Allaah have mercy upon him] said, "It may be that a person did memorise an Aayah and a hadeeth, then something occurs, but he forgets the Aayah and the hadeeth and is reminded by someone else. It is not possible for a person to establish or accomplish his religious and worldly affairs except by way of co-operating upon righteousness and piety. He does not become proud when something occurs whilst he has no proof or cannot recall a text he did memorise, or has forgotten, or does not have a statement from the Sahaabah and the Taabi'een; (rather) he asks someone else and does not become haughty. (5)

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] also said: And (with regards to) the person with the proofs, it is obligatory to take his speech (on the grounds) of following Allaah's Legislation and Proofs, and not (due to) the personality of that person. (5.1)

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] also said: The seeker of truth is not diverted from the truth, fairness and justice due to admiration of the big personalities and being amazed by them, for indeed the truth is more worthy to be followed. It is not permissible to drop the proofs for

the sake of this or that great man. The principle of the Muslim – the unbiased one, the seeker of truth – is always: [فُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ] -Say, "Bring forth your proofs if you are truthful". [Surah An-Nahl. Aayah 64] (6)

Be Humble In The Gatherings

Al-A'mash [may Allaah have mercy upon him] said, "I approached Khaythama [may Allaah have mercy upon him] and said, 'Indeed I saw something from Ibraaheem [An-Nakha'ee] the likes of which I have not seen (before)'. He (Khaythama) said, 'What is it?' I said, 'I saw him sitting with strangers and informed him about it', so he said, 'I was sitting close to them and disliked that by leaving them people may see that as a sign of some superiority I have over them, so I sat with them'". (7)

After Knowing Who Imaam Sufyaan Ath-Thawri Is, Then Is There Room Left For Snobish Behaviour

Khalaf Bin Tameem [may Allaah have mercy upon him] said, "I saw Ath-Thawree [may Allaah have mercy upon him] at Makkah and many people came to him; so he said, 'To Allaah do we belong! I fear that Allaah has made this Ummah to be lost when the people are in need of the likes of me'". (8)

Ka'b Al-Ahbaar [may Allaah have mercy upon him] said to a man who came to him seeking after Hadeeth, "If your knowledge filled what is between the heavens and the earth, whilst (you are afflicted with) Self-Amazement, it will not increase you except in lowliness and deficiency". (9)

The Sensible Person Must Sincerely Adhere to Humility

Imaam Ibn Hibbaan [may Allaah have mercy upon him] said: It is obligated on a sensible person that he adheres to humility and avoids pride. Humility is of two types- the first one is praiseworthy and the other is blameworthy. Praiseworthy

humility (necessitates) abandoning insolence and mockery. Blameworthy humility (occurs) when a person humbles himself in the presence of one who possesses the things of the worldly life and desiring what such a person possesses. Therefore, a sensible person maintains his abandonment of blameworthy humility in all circumstances and he does not depart from praiseworthy humility. (10)

Imaam Ibn Hibbaan [may Allaah have mercy upon him] said: It is obligated on a sensible person to cling to humility and avoid being haughty. And if humility did not contain any (good) trait, except that whenever a person has a lot of humility he is increased in status, then it would have been obligatory upon him not to adorn (himself or herself) with other than it. (11)

Imaam Ibn Hibbaan [may Allaah have mercy upon him] said: Indeed, none is haughty towards another (person) until he becomes amazed with himself and sees himself as having virtue over others. (12)

Imaam Ibn Hibbaan [may Allaah have mercy upon him] The Poet said: Do not walk on the earth except with humility, for how many a people beneath it were of a higher status than you! And if you are in a state of honour, good and strength, then how many people have passed away who were more powerful than you! (13)

Flee From Ahlul Bidah [The Proponents of Religious Innovations]

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] said:

Allaah [The Most High] said: [وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ] -And incline not toward those who do wrong, lest the Fire should touch you]. [Surah Hud: Ayah 113]

The word [ظلم -wrong] in [this ayah] can [mean] disbelief; it can mean bidah and it can be [فسوق i.e. sinful, immoral behaviour], because (ظلم) can be applicable to all [i.e. in different contexts]. Therefore, we refrain from inclining towards the evil doers, the people of bidah, the Kuffaar, the Ilmaaniyyoon and other than them. And we protect ourselves, our Aqeedah, the Eemaan and sound religion

which Allaah has bestowed on us.

It is enough for us to remember that the Salaf fled from Fitan – not mixing, sitting – and debating with the proponents of tribulation. And even amongst them, such as . Sakhtiyaanee and Ibn Seereen-e likes of Ayyoub Asth [may Allaah have mercy on both of them] did not listen to the speech of those (people of bidah). And when . , Ibn Seereen was asked "Why do you not speak; why do you not listen to them" , He said "heart is not in my hands! I am not in control of my heart; I Indeed, my fear for myself that I may be misguided" So the likes of these Imaams feared . trial and deviation for themselves; but you the Miskeen possess that bravery to enable . Many people say !!!...you to challenge ahlul bidah "We sit with ahlul ahwa [i.e. the people of desires] and we take (from them) we distinguish between truth and ; falsehood; we take truth and abandon falsehood" whilst he [i.e. the utterer of , istinguish between truth and this speech] is a Miskeen who can neither d falsehood nor is he in control of his heart. How many a young person has been put to trial through this satanic view and thus degraded, reverts back on his heels (into misguidance) falls prey in the s Aid is sought. He'and depraved, and Allaah arena of the people of tribulation. Therefore, it is obligated on a student of ! knowledge not to (regard) himself safe from the proponents of religious innovations, for indeed he is not more knowledgeable than Ayyoub and Ibn an he reach their station Seereen, nor c (in knowledge, piety etc) and those who . followed them (14)

May Allaah grant us all praiseworthy humility, keep us away from haughtiness, keep us safe from all trial in our religious and worldly affairs, and pardon us our shortcomings Aameen.

[Ref a: An Excerpt from Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan). slightly paraphrased]

Ref 1: Quoted by Shaikh Abdullah Al-Bukhaari in Sharh Umdatul Ahkaam. Lesson 1

Ref 2: Taareekh Baghdaad by Al-Khateeb Al-Baghdaadee 5/68

Ref 3: Al-Jaami Li-Akhlaaq Ar-Raawee 2/218

Ref 4: Marhaban Yaa Taalibal Ilm. 245-248. Slightly paraphrased

Ref 4.1: Marhaban Yaa Taalibal Ilm. Page 248. Slightly paraphrased

Ref 5: Marhaban Yaa Taalibal Ilm' pages 245-247. Slightly paraphrased

[Ref 5.1: Majmoo 9/40) 3rd paragraph]

[Ref 6: Al-Mulakh-khasul Jameel Fee Bayaani Manhaji Ash-Shaikh Rabee Fid-Da'wati Wal-Jarhi Wat-Ta'deel. Page 87]

[Ref 7: التواضع والخمول – pages 113-114]

[Ref 8: Siyar 7/275]

[Ref 9: Hilyatul Awliyaa 5/376]

[Ref 10: An Excerpt from Rawdatul Uqalaa page 58]

[Ref 11: Excerpt from Rawdatul Uqalaa. Page: 58]

[Ref 12: An Excerpt from Rawdatul Uqalaa: page: 61]

[Ref 13: An Excerpt from Rawdatul Uqalaa page 61]

[Ref 14: An Excerpt from (الذريعة إلى بيان مقاصد كتاب الشريعة) Vol 1 pages 193-192. Slightly paraphrased]