



Al-Abbas Holy Shrine

Department of Intellectual and Cultural Affairs

Humbleness - The Head Of Goodness & The

Basis Of Worshipping

Approaches Of Humbleness Extensions As

Concept, Jurisprudence and Application

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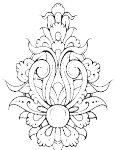
Prelude

Which is appropriate for man - to be humble or arrogant?!

Perhaps the perfect instinct says be humble, but the human's evil self says loudly: "Be arrogant." Although we know by experience that the humble person digs his name and his love in people's hearts, completely opposite the arrogant as we know, who will be despised and neglected among the people.

Once humbleness denotes elevation and ability which is regarded as the best kind, and once it can match with it, and this stands in the middle or it can be vanity, arrogance and superiority and this is the worst kind of humbleness.

So, the desired humbleness mentally and legally is that which signifies elevation and integrity. So, it is necessary for us to direct our efforts in the way of achieving this sublime privilege by inculcating inside the human spirit which makes man give and



never take, and grants and never postpone, yet their giving and their granting will leave some worldly consequences which only the humble person picks its results, which the most important of them is sublimity, dignity and people's love.

To suppress this trend of- superiority in the human, you should inhibit your arrogant instinct, with things which may look tiny and mean but in fact they are great and big in pushing the human spirit forward and thus overcoming the whim of arrogance implanted in it.

The first step in this direction is the issue of initiating the act of greeting anyone you happen to get across. The second step is becoming content in private or public meetings and get together to have your seat at the back and not necessarily in the front.

As a nation, we ought to look forward to a promising future, with regard to the tortured humanity and the vulnerable on account of the skirmishes



arising from self-love, selfishness, vanity, arrogance and bragging.


If we want to survive, we have to draw ourselves to the safe side of the beach where people can enjoy their existence in life with honor, dignity and supremacy by following the path of the brilliant humbleness - the path which has not been tracked by anybody without having got out triumphant and rescued.

As for those who abandoned this path they will undoubtedly perish and fall, that is why we did this humble effort which can be the safest way to achieve the goals of a nation by being helpful with each other within a society - dominated by love, familiarity and humbleness.



Let Us Share Together the Advantages Of Humbleness

Humbleness means that man must be looked upon by others through his good manners, sublime virtues and the merit of not favoring himself above others but to thank Allah for His graces and His gift and to bear in mind that everything is from Allah and that if Allah wills, He will take back all the conferred graces in a twinkling of an eye.



Humbleness initiates with respecting people according to their status, and never looks down on others, though humbleness is considered as the most honorable trait-why not?

Thus it is, as universally acknowledged, a generous mode of behavior and an adorable attribute that captivates people's hearts and wins the admiration and respect of all the people, not to mention His favor when Allah, the Almighty ordered His beloved, the master of His prophets (peace of Allah and His

blessings be upon him and upon his pure progeny)
»And lay down your wings to those who follow you”(1)

Laying down your wings is a commendably exaggerated form of humbleness, love of goodness and paying charity to others. The successful leader is the one who is endowed with a broad breast, civility and care-taking of people, these remarkable qualities run deep into the hearts of the people voluntarily.

As for the relationship of the oppressors and tyrants with their people, whatever adornment official media and outward public appearances try to add to make the state of being look real has turned out to be no more than scattered piles of accumulated foam on sea beaches - once they prevail momentarily they vanish away and get buried in oblivion.”

V. Al-Shu'ara' 215



The message of the Prophet of Allah (Peace of Allah and His blessings be upon him and upon his pure progeny) has contained all the implications of humbleness-of sayings, actions, deteriorative points and reports—free from everything that comes from it such as: feeling of greatness, actions and movements; therefore these prerequisites should become the model guidance for every believer to follow.

Abu-Sa'eed narrates:

»He (peace of Allah and His blessings be upon him and upon his pure progeny) is easy in subsistence, soft in mood, generous in nature, with a cheerful face, ever smiling but not laughing, sad but not cheerless, severe but with no violence, humble but without humiliation, neither extravagant nor close-fisted, merciful to all the relatives, close to Muslim and non-Muslim, soft-hearted and ever bowing down in contemplation.”



The Prophet of Allah said:

»Whoever humbles to Allah, in return, Allah will raise his status. Beatitude to those who humbled without humiliation, and spent what they collected of money without disobedience, and have been merciful to the humiliated people and the poor and coexisted with the people of logic and wisdom.» (1)

Based on what we stated a little ago, humbleness is defined as giving to people what you love to give, and this sublime behavior should be inculcated as an attribute in the human without pretention, the self should be in fatigue with him and in comfort with others, loving good for others as he loves it for himself, and pushes the harm away from others as he pushes it away from himself, he is to be merited by forgiveness, altruism, consolation, generosity, mercy, and love of obtaining knowledge.



1-(Amali Al-Tosi/V.1 / P. 185)

For a long time humbleness has been a dream enticing the good doers and that of having a deep effect on purifying the self to raise it to perfection level. A humble person steadily strives to see his spirit as being ever afflicted with a setback so that he can prevent it from thinking that it is above others and keeps it binding in word and deed to showing high regard and respect to others. It is said that Allah has inspired Moses(peace be upon him) has said:

“Indeed I accept the prayer of anyone who humbles to My greatness, and not to favor themselves upon My creation, and keeping himself to fearing Me, devoting their whole day time in remembrance of Me and abstaining from lustful desires for My sake.”

Humbling in front of the Almighty of the heavens and the earth is a feature of the Prophets, Messengers, Guardians and Trustees.



Verily, pride is Allah's apparel and no one is worthy to have it, what so ever his status is but Allah, therefore, humbling to Allah's pride and to the greatness of His creation is in fact, honor, dignity, sovereignty, and rightness.

Humbling is for Allah the Almighty, is just like a recharger device for the humble, while he in touch with the people, and not to be haughty upon them, because Allah accepts the humbles works as he is closer to the Allah's sight than being away from Him, incase his deeds such as pride, hypocrisy and bad become defective.



The Best and the Worst Kinds of Humbleness

The biographies of the wise as well as human experience confirm that one who humbles, his status elevates and gets to be popular in his social environment, and everyone will trust the humble person on their property, thus man is to be familiarized and be familiar with the people, good-mannered and high-spirited unlike the arrogant one, so that honorable people would not be infected with his tyranny and misbehavior therefore, Allah's law in the universe raises the humble person's status in continuous glory but, the arrogant one will be in degeneration in Allah's sight.

This is the real secret of the brilliant page of Prophets and Guardians on the one hand and the darkened page of oppressors and tyrants throughout history on the other hand.

The best kind of humbleness is to be endowed with sublimity and strength such as having the power

of forgiveness with capability.

The Prince of the Faithful (peace be upon him) in Nahj el-Balagha said:

»What a great humbleness it would be when the rich humble to the poor, asking from what Allah has. And yet, the poor swagger upon the rich depending on Allah«.

In another part in Nahj el-Balagha the reader can find the definition of the abhorrent and the most hateful kind of humbleness as manifested in the following :

“Whoever comes asking for alms from a rich man and humbles to him, he will lose two-thirds of his religion.” (1)

Nahj el-Balagha, Imam Ali (peace be upon him) speeches, (V. 4P. 95).



It is worth to be mentioned that recommended humbling is that which is characterized with intent and sobriety and which admits neither extravagance which will lead to indignity and loss of personality nor dispersion which may lead to becoming vain and arrogant.

The wise usually take the safe side of the matter by choosing the middle path or as we usually use the term of the “golden mean”, and in this way we can avoid extremes by giving each person what he deserves of self-esteem and appropriate consideration according to his qualifications and stature.

That clearly explains why it is unfavorable to get humble to the selfish and the haughty and make them feel their superiority over others in the view of their being living in luxury and smugness. In this case, such humbleness will lead to humiliation and disgrace, and this , in consequence, will encourage them to be persistent on maintaining their selfishness



and arrogance.

As Al-Mutanabi said:

»If you honor the generous, he will feel he owes you but if you honor the ignoble he will turn rebellious against you.»

And in saying:

»A man-humbling in his high-rank, will fall to the gloats in his fall«.

Thus, integrated humbleness is to give the right to the right holder in matters of respect and consideration but with no excess, therefore, the middle state in moral behavior with people would make it possible moderator to pull the rug from under the feet of the utilitarian and those who fish in muddy waters.

In fact, moderation in dealing with people will enable man to be far away from the abnormal behavior of the arrogant and vain characters and man is still picking the delicious fruits of moderation in his social behavior with the people whether he is at work or idle.



Is the (Lecher) included in the domain of humbleness ?!

May a question come into your mind as to how a pious scholar ought to humble to an ignorant lecher, and see this lecher better than him, while his lecherous deeds and ignorance have become well-known to him while the scholar is well aware of his competence in science and piety. How can it be lawful for him to love a lecher or an unbeliever and humble himself to him and not to be hostile to him while in the meantime we know that he is hated by Allah where we in that case obliged to hate him So, gathering between humbleness and hatred is like gathering between two opposites?

The answer is: in fact, humbleness is not to see yourself as possessing advantages better than others, but this does not mean that you are forbidden from enjoying what you possess of the apparent features which characterize you such as: science, worship, generosity, justice and avoidance of having

forbidden money and other things.

The real advantage that can be of benefit to man during his life - time is to achieve a happy ending before exiting from this world but consequences of man's deeds are obscure and ambiguous and no one can exactly decide as to whether his deeds will guide him to Paradise or to Hell.

It is quite possible for a disbeliever or a blasphemes to enter Heaven if he truly gets repentant before he passes away and turns his direction of worship from Satan to Allah, the Almighty. In the meantime he requests Allah for forgiveness and concludes his life with faith and can misguide that pious man who suddenly abandons the path of faith and follows the path of Satan and concludes his life with blasphemy and enter Hell.

It is incumbent upon everyone who sees someone apparently more evil than him-to say to himself or to



others:

He may be rescued and enter Heaven and I get ruined and enter Hell. As man is forgetful and can't gather the details of the things he has done in past nor those in the present and what there is in store for him in the future he can't judge by himself all of that at one go.

For this reason man cannot purify himself. Except Allah, the Almighty. We can conclude on the whole perfection demands man to be near to Allah and that the happiness in the Hereafter depends upon your doing good in your life and abandoning evil—that is to negate showing off and preserve humbleness.

In addition, you should keep in your mind that loving the lecher and being humble to him should be devoted for the conclusion sake before departing from this world and nothing more, and also hating him for what he ever shows, like infidelity and lecherousness.



When man gets angry with someone at some wrong done by him- that anger should be for Allah's sake so as to win His sight, and not for your sake and that your fear should be about yourself for what you have hidden of sins which Allah knows more than being afraid about him with ignorance of what befalls in conclusion.

It is not necessary to be angry for Allah's sake by exercising power over the lecher and be snooty on him for just that you are angry for Allah, the Almighty.

As an example for that-Suppose there is a king who is having a boy and a child . This king authorizes the child to watch and hit the boy whenever he disobeys, but if he keeps busy on something not appropriate for him, the king will be angry with him.

Verily the child was obedient and loving to his guardian and gets angry with him if he disobeys showing submissiveness to the king's order, and still he loves him because he returns to him by birth,



and not to be arrogant with him but humbling to him, though he sees his guardian's position above him, because the boy is of course dearer to the King's heart than the child.

Humbleness is of two parts, they both juxtapose each other- arrogance constitutes one part which represents the detestable extravagance while the other part stands for dispersion which brings about debasement and degradation.



The commendable one lies in between the two parts which is well represented by humbleness that can equally give each part the rights it deserves no more nor less. In other words moderation as a general rule is the best means between two extremes. English people usually speak of this moderation as being—the golden mean.

Some Of Humbling Results

Human nature instinctively disdains arrogance, appeals to humbleness and avoids artificiality in speech especially in crucial situations.

Perhaps, the only attribute that captures peoples' hearts and captivates their minds, is to see a person having the qualifications of vanity and arrogance but favors to be entering the humbling city from its widest gates- so, you see him self-restrained bearing an attractive, familiar and accepted personality - far away from pretention and hypocrisy, usually characterized by goodness truly proved and approved by those who owe him a great deal of favors.


This is what is meant by wearing the apparel of humbleness without pretention and artificiality. Within this domain we adduce to you an example of a man said to another, "Teach me humbling«

In reply he said: "If you see a man who is older



than you, say: He preceded me to the righteous work, therefore he is better than me ; and if you see one who is younger than you say: "I preceded him in doing sins and bad work; therefore, I am more evil than him«.

If this sense generates inside a person, he will lay down the proper bases of humbleness and so he can build upon it a great building, which enables him to see the defective sides of his work through his general behavior and overall speech.



In this manner he can nominate the qualified and practical person who acts moderately - fully aware of the demanded courtesy to be practiced in meetings and conferences-humbly accepting to have his seat even if it be below his honorable status, preceding others, whom he comes across in greetings ; avoiding flattery even though he is right in the sense of speaking ill of someone's speech to make it appear as defective with the aim of surpassing him

in progress and exceeding him in qualifications and seeks praise from none but Allah for his piety and uprightness and refrains from hypocrisy, lip-service and conceit.

The more the human gets to know himself, his essence, his existence and the origin of his creation, the more he gets involved in showing humbleness and pleading especially to the believers who share him the same faith.

Still the humble person is gaining respect and solemnity among the people and still he is a glittering star in the horizons, as long as he maintains good faith that his humbleness is instinctive by nature and that it underlies no other fringed benefits. The following lines of verse praise the attribute of humbleness.:

Humble to the Lord of the throne, you may elevate
Never despairs the slave of the Lord in any state



Be humble like a star that reaches the beholder
On the pages of water while it is high up—above
the horizon

Don't be like smoke which takes itself up but
humiliated

To atmospheres far-off and beyond—far beyond
reach.

Let's have a look at the results of what we have
already mentioned:

1. Spreading love and friendliness among people.
2. Living among cooperative people, dominated
by the peace and safety.
3. Surrounding the humble with a halo of
appreciation and veneration amongst their relatives
and friends.
4. Showing obedience and gratitude to the -
Great Creator - for His previous graces, favors and
generosities.
5. Spreading virtues and good manners within the
different sectors of society .



Ahlul-Bayt (peace be upon them) as the peak of humbleness

We adduce to you here some of Ahlul-Bayt's (peace be upon them) virtues and their unique and typical example of humbleness.

The Prophet (Peace of Allah and His blessings be upon him and his pure progeny) was the most humbling one at that time, and if he entered a house, he would sit at the end of the assembly and at home he used to perform the required family task such as milking the sheep, patching his clothes, mending his shoe, serving himself, carrying his goods from markets, sitting with the poor and feeding them.

If someone discloses a secret to him, he will never turn away his head until the other one does ; and if someone takes his hand in greeting, the Prophet(Peace of Allah and His blessings be upon him and his pure progeny) won't draw his hand back until the man does and if someone sits beside him,



he (Peace of Allah and His blessings be upon him and his pure progeny) will not stand up until the other person does.

He starts Salam (greeting) whomever he comes across and extends his hand first when shaking hands with his companions, and is never seen stretching his feet among his companions, honors whoever comes to him, perhaps he would stretch his robe for him and lay it down, so he would let the guest share him even the rug that is under him, nicknames his companions as a way of honoring them and addresses them by loveliest names, and never interrupts anyone's conversation.

He used to divide his moments among his companions, he is ever seen smiling and in high spirits when being among his friends and among the people.

Abu -Thar narrates saying: " While the Prophet of

Allah(Peace of Allah and His blessings be upon him and his pure progeny) happens to be sitting among his companions, a stranger supposedly comes in but stays bewildered as who, among the gathering, could be the Prophet to ask about him.

For this reason we recommended to keep a meeting-place recognizable by strangers who come to visit him so we built a mud-shop for him where he used to sit beside him.

It is said that he (Peace of Allah and His blessings be upon him and his pure progeny) was on travel and he ordered his companions to slay a goat. Just then one said: "I will slaughter it", and another one rose and said: "I will flay it", and still another one said:

"I will cook it", then the Prophet said: "I will gather the wood", but they said: "O, the Prophet of Allah, we are enough to accomplish the task for you", then he said: "I know that you enough for me but I hate to favor myself upon you because Allah hates to see his



slave favored above his friends.”, so he gathered the wood.

It is also narrated that the Prophet of Allah(Peace of Allah and His blessings be upon him and his pure progeny) was going out to the well to wash, so Huthaifa-the son of-Yaman took a dress to cover the Prophet(Peace of Allah and His blessings be upon him and his pure progeny), so, he covered him until he washed, then the turn of Huthaifa came to have a wash and the Prophet of Allah(Peace of Allah and His blessings be upon him and his pure progeny)took the dress to cover him, Huthaifa didn't accept and said:

“My father and my mother be sacrificed for you, O, Prophet of Allah, don't do that, so the Prophet of Allah refused to listen to his murmur and continued covering him with the dress until he washed.

Then the Prophet said: “When two companions go out, Allah loves the gentler one to his companion.”
(1)

Look to Safeenat Al-Bihar V.1 \ P. 415-416

Man had better not favor himself above others as it is a beautiful feature that gives its advantage speedily among people, and may only the great who occupy the people's hearts, can be characterized with such a blessed feature. We are not wrong, of course wrong if we remark that all prophets and guardians are simultaneously merited with such noble manners.

It is no exaggeration at all is we proclaim that the greatest messenger (Peace of Allah and His blessings be upon him and his pure progeny) stand at the top list of the humble and-even the holy Quran refers to his manners, saying:


{And by the Mercy of Allah, you (Muhammad) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) forgiveness for them; and consult them in their affairs, then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).} (1)

Al-Aumran: P.159



Obviously, those who completely linked with Allah, definitely are the typical example of humbleness in matters of offers. None of mankind can reach the sublimity, good reputation and loveliness among people, until they get to be nearer to Allah, the Almighty, to win His sight and divine consent.

Undoubtedly, what is for Allah will grow up and what is not mat witness a seasonal growth, but eventually the wind shall puff it away and the sun shall corrupt it.



The Prince of the Faithful (peace be upon him) has been endowed with high manners among which humbleness stands in the van.

Dharar, in his description of the Imam (peace be upon him) said: “He was among us, like one of us, bringing us closer if we came to him, answering us, if we asked him, visiting us, if we invited him, telling us, if we asked him ; by Allah, owing to drawing us closer to him and his being close to us, we rarely dare to speak to him for his prestige.

If he smiles, he looks like a precious pearl-glorifies men of religion, draws the poor closer to him, he doesn't let the strong go on their falsehood nor let the weak be disappointed from his justice."

Imam Al-Sadiq (peace be upon him) said: "The Prince of Faithful (peace be upon him) went out to his companions, so they walked behind him, suddenly he turned to them and said: "Do you need anything? " They replied: No, O Prince of the Faithful, but we loved to walk with you." Then he said:

"Go away, because walking with the rider is a corruption for the rider and humiliation for the walker."
(1)



This is how narrators relate to us such an enjoyable part of the humbleness of the well-guided Imams (peace be upon them) and of their noble manners, for example, the humbleness of Imam Hussain (peace be upon him) is that he once he passed by a number of poor men while they were eating something, he greeted them, so they invited him to their food, and he sat with them and said: “ If this isn’t of alms, I would gladly eat with you. Then he said: Get up and accompany me to my house, and there he fed them, offered them some clothes and had them paid some money”. (1)

As for Imam Al- Ridha's humbleness (peace be upon him) the narrator said:


"I was with Imam Al-Ridha (peace be upon him) in a travel to Al-Khurasan. One day he invited me to have a meal with him-so he gathered his followers from Sudan and others to this table, then I said: "My lord,(May I be sacrificed for you) why don't allocate a separate table for them to which he replied: "Don'tsay that: "Allah- the Exalted and the Blessed is but One the God, the mother is one, the father is one and recompense is according to man's deeds."(1)

This is only a few out of many, from such stories of Ahlul Bayt's humbleness (peace be upon them), and what we adduced so far of examples is enough for the sake of avoiding prolongation.



Humbleness is the Attribute of the Great and the Function of the Prophets.

Since, what exalts the human is humbling, and that Allah immediately will push that person's love unto the people hearts, you see the great who abstain from the temptation of this temporal life are the humble indeed , in whose hearts humbleness is well-pasted inside themselves, that is why they are characterized in this feature.



These spirits still deeply smell the breath of humbleness far away from the storms of hypocrisy, bravado, show off and deception, and from this aspect you see the people gathering around the humble and from their deep hearts they trust it because it is unchallengeable and stands at the head of all good manners without dispute.

This feature is reliable and no one can get it unless, his heart should pass the exam of Allah the Almighty in faith and must have patience in hardships and

sufferance, which is inside mankind such arrogance, show off and pompousness, In other words only the omnipotent can carry enough of chastity and devoutness and eventually can defeat his desires and follow the right path whatever he suffers from weariness and fatigue.

When humbleness becomes an instinct in the human, he will get to be able to handle its correlated items with all the sectors of the society altogether and his only aim is Allah, the Almighty's satisfaction and the fulfillment of His orders which undoubtedly add a special aura and sanctity which can't be felt even in monarchs and kings. In fact such a feature is specified to those who are chosen by Allah, the Almighty from the honorable slaves.

When Salman-the Persian was chosen to be a ruler on Al-Mada'n, he rode his donkey towards Al-Mada'n alone, Once the people of Al-Mada'n knew that he was coming, they rushed out the city for



welcoming him. He covered a distance despite his being old and riding a donkey, he eventually met -the people of Al-Mada'n- face to face, then they asked him: "O, old man, did you see our prince?

He replied: "Who is your prince?

They said: "He is Salman-the Persian and he is one of the companions of the Messenger of Allah (Peace of Allah and His blessings be upon him and his pure progeny) He replied: "I am Salman-the Persian but I am no prince«

Then they came-down from horses to do him due homage and honor, so they presented him an original horse to mount.

He said: "Mounting on a a donkey suits me and is good for me«.

When he arrived in the city, he tried to take him to the palace house.

He said: "I will not go to the palace house, because I am not a prince«.

So, he hired a shop in the market for the sake of



running religious and secular affaires, and all that he owned were the following: a pillow, vessel of water and a stick.

Those Who Walk on the Ground in Humbleness

With stable and integrated steps free from swaggering and haughtiness and vain attitude, you can see him walking and hastening the steps without causing harm to anybody ; he is easy and soft in his walking, his attitude and his behavior ; therefore why not he be like that, and he is the one who took his manners from the Merciful - then he became one of the honored and the trustful slaves in word and deed. Thus, Allah the Almighty would not accept the slaves' worships without bearing the title of humbleness.

Allah the Almighty said: "And the (faithful) slaves of the Most Gracious (Allah) are those who walk on



the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.” (1)

Yes, humbleness is the farm of submission, devotion and shyness, so these features can't be established unless from it and in it, besides, perfect honor doesn't keep safe except by the humble, and it still stands for the brothers' rights and performs them in the best way, and communicates with everyone and tightens their morale, completes their needs and make their things easy and eventually doing that without harm, hypocrisy or ingratitude.

But verily it is a tree implanted inside the self, watered and bred with his faith and commitment to the divine orders, till it becomes ripe enough to avail himself of it and be of avail to the far-off and the near-by people, so they can graze and feed but everyone according to his capacity and his power of carrying containers.

1-(Surah Al-Furqan V.63)

Eventually, the wanted complementation and commendable humbling is what is identified by our master Imam Kadhum (peace be upon him) who said: "Humbleness : is to give to others what you wish them to give you."

He was then asked about the limit of humbleness, that: if any slave did it , would then be regarded as humble to which he replied: "Humbleness is measured by degrees some of it, is that man should know himself (in person), so he ought to place it in its proper position as in having it bear a pure heart, loving not to come to anybody unless to come likewise to him." and if he saw a sin, he would replace it with charity, hiding rage, people forgiver and Allah loves the good doers." (1)



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