

خلق التواضع

اللغة الإنجليزية

HUMiLITY

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Muslim World League
The Global Commission for
Introducing The Messenger

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رابطة العالم الإسلامي
الهيئة العالمية للتوعية بالسور ونصرتها

The Prophet (blessing and peace be upon him) mixed with people, and lived with them in all other cases in sorrow and in joy, and in hardship and in relief, he did not feel that he was better than them except by the revelation that has been revealed to him by **Allah** as the Lord of Al-‘Alamin (mankind, jinn and all that exists). He said: “I am only a man like you, whom has been revealed that your god is one God.” [Al-Kahf: 110] He comforted people in small and big matters, he humbled with them, Othman Ibn Affan (may **Allah** be pleased with him) reported: “By God, we companied the Messenger of **Allah** in travel and urban, he visited our patients, followed our funeral rites, invaded with us and comforted to us by little or a lot.”¹

The most sublime aspects of modesty from **The Prophet** Mohamed was his care of the weak who have been marginalized in many communities, no one looked after them, but he took care of them with special interest. Abu Al-Adrada (may God bless him) said: “I heard the Messenger of **Allah** saying:

(1) Reported by Ahmad (506), in his book titled *mujama' az-Zawaid* (7/155) and his men are trustworthy. Al-Arnaot graded it as sound.

'Give me the weak of yours, so you triumph and bless by them.' “²

The Prophet Muhammad's humility with this class of the weak was not to be humble in their treatment but also to fulfill their needs and to solve their problems. Abdu **Allah** ibn Abi Awfa (may **Allah** be pleased with him) reported: “The Messenger of **Allah** increased the invocation of **Allah**, decreased nonsense, lengthen the prayer, shorten the sermon and did not refuse to walk with the widow or the poor man in order to meet his need.”³

Like this it happened with the slaves, the class of the servants in ancient times. Anas ibn Malik (may **Allah** be pleased with him) reported: “The bondmaid of Madina's bondmaids was holding the hand from **The Prophet** and went with wherever she wanted to go.”⁴

From his humility in dealing with people was his modesty with young boys. Anas Ibn Malik reported: “He was passed by young boys and greeted them with peace, and said **The Prophet** do so.”⁵

(2) Reported by Abu Dawud (2594), At-Termidhi (1702), and Al-Albani graded it as sound.

(3) Reported by An-Nasai (1414) and Shu'aib Al-Arnaout said: Its chain of narration is authentic if approved by Muslim.

(4) Reported by Al-Bukhari (60702).

(5) Agreed upon: Reported by Al-Bukhari (6247) and Muslim (2168).

And the humility of **The Prophet** in his dealing with the young was not limited of greeting and exchange the greetings of peace but also humble in talking and playing with them, Anas Ibn Malik (may **Allah** bless him) narrated: “**The Prophet** used to mix with us to the extent that he said to a younger brother of mine: ‘O father of Umar! What do the Nughair (a kind of bird)?’”⁶

Aspects “forms” of The Prophet `s humility:

Many prophetic traditions were mentioned which have declared **The Prophet**`s humbleness and his encouragement to humility, such as what Anas Ibn Malik narrated: “While we were sitting in the mosque, a man ridding a camel entered the mosque, he made the camel kneel down in the mosque then hobbled it. After that he said, ‘Where is Mohammed?’ **The Prophet** leaned among them..., this stranger did not recognize **The Prophet** at the first glance, because he was not better than them in clothing, food or drink, he was like them.”⁷

‘Abdullah Ibn ‘Abbas (may **Allah** be pleased with him) reported: “The Messenger of **Allah** was sitting on the ground, eating on the ground, fettering the ewe and

(6) Reported by Al-Al-Bukhari (6129) and Muslim (2150).

(7) Reported by At-Tabarani (12/67) and Al-Albani graded it as sound.

answered the call of the slave “for” the barely bread”.⁸ This is how **The Prophet** was modest in his social life and he was not like the leaders of Persia and Byzantium in their appearance and vanity during sitting and eating, but milking the ewe is an aspect of great humility aspects, because the great people do not do so and do not answer the call of the slaves and the poor.

And from this what ‘Abdullah Ibn ‘Amr Ibn Al-Aas (may **Allah** bless him) narrated: “**The Prophet** never recline while he was eating, nor walking with two men at his heels, ⁹ **The Prophet** teaches us here that when the human eats of the grace of God, he ought to be humble in order to be thankful for God for His grace “blessing”.”

The Prophet did not allowed people to walk behind him, this is from his great humility, if he allowed the companions (may **Allah** bless them) to follow him, most of them walked behind him because of respect and exaltation, but they did not to do so because they knew that he disliked this.

Anas Ibn Malik narrated: “When the man was meeting **The Prophet** and shaking his hand, **The Prophet** did not pull out his hand until the man pulled out his hand, he

(8) Reported by Abu Dawud (486) and Al-Albani graded it as sound.

(9) Reported by Abu Dawud (37770) and Al-Albani graded it as sound.

did not distract his face until the man did distract his face and he did not extend his knees in front of any one sitting with him.”¹⁰

In his dealing with his family:

Perhaps the man be modest with his friends, severe with his wife and children, but the modesty of **The Prophet** with his family was clear, he lived in his house with his family as the life of the humbles, Ashia, mother of the Believers, (may **Allah** be pleased with her) shows his life in his house, Al-Aswad narrates: “I asked Aisha about what was **The Prophet** doing in her house?” She said: “He used to help the wife but when prayer comes, he goes to prayer.”¹¹ More clearly, Aisha (may **Allah** be pleased with her) said: “He was like the rest of human beings, repair his cloth, milk his sheep, and serve himself.”¹²

Humility at “in” work:

At modesty in work **The Prophet** did not disdain to hold any job of the jobs that his nation held.

Jabir Ibn Abdu **Allah** narrated: “We were with **Allah**’s Messenger picking the fruits of the Arak

(10) Reported by At-Termidhi (2490) and he said: It is a sound tradition.

(11) Reported by Al-Bukhari (676).

(12) Reported by Ahmad (25660) and Al-Albani graded it as sound.

trees, and **Allah**'s Apostle said: 'Pick the black fruit, for it is the best.' The companions asked: 'Were you a shepherd?' He replied: 'There was no prophet who was not a shepherd.'"¹³

The Prophet did not restrict to give the orders to his companions, he was able to do so but he was living with them and participating with them, from the first work what he did. When he came to Medina he build the mosque with his companions, he participated with them in building the mosque. And in the battle of the trench when Quraish invaded him, he carried the dirt while digging the trench and transported it with his companions without fatigue or scorn.

His order of humanity and his prohibition from over –praise:

The Prophet has ordered us to be humble and has warned us of arrogance, Aiad Ibn Hemar (may **Allah** be pleased with him) narrated:"The Messenger of **Allah** has said that '**Allah** has revealed to me: Be humble, no one prides on any one, no one attack against any one.'¹⁴ And by warning of the heart disease,

(13) Agreed upon: Al-Bukhari (3406) and Muslim (2050).

(14) Reported by Muslim (2865).

especially arrogance, he said: ‘One who has in his heart a whit of arrogance does not enter Paradise.’”¹⁵

As he prohibited his companions from glorifying him as the kings or standing up for him, he said: “One who likes people to stand up for him, assume his place in hell.”¹⁶ Anas said: “The most beloved person to us is the Messenger of Allah, when they see him they do not stand up for him as he disliked this.”¹⁷ And he warned his companions of praising him to the extent of exceeding the limit as what some Christians do, Umar (may Allah be pleased with him) reported, Allah’s Messenger said: “Do not over-praise me as the Christians over-praised the son of Mary, I am His slave, so say Allah’s Messenger and slave.”¹⁸

When one of his companions praised him in a way that favours him to other Prophets, he disapproved that. Anas (may Allah be pleased with him) reported that a man came to him and said to him: “O Prophet, you are the best that Allah ever created.” He disapproved that and said: “This should be for Prophet Abraham not me.”¹⁹



(15) Reported by Muslim (91).

(16) Reported by Abu Dawud (5229), At-Termidhi (2755) and Al-Albani graded it as sound.

(17) Reported by At-Termidhi (2755) and Al-Albani graded it as sound.

(18) Reported by Al-Bukhari (3445).

(19) Reported by Muslim (2369).