



May Allāh Have Mercy Upon The One Who Knows His Level

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Bismillāh wa -Alḥamdulillāh wa Ṣalātu wa Salām 'alā Rasūlillāh 'amma ba'd

On Wednesday 30th September 2015, *Muwahhideen* Publications hosted a LIVE tele-link lecture with *Shaykh Ḥāmid Ibn Khamīs al-Junaybī* (May **Allāh** Preserve Him) who is from the well-known *Mashāyikh* of the U.A.E.

This following is notes from the tele-lecture...

All praise belongs to **Allāh**; to Him alone belong all greatness. He is the Glorified, the One Who no one besides Him owns all the Greatness and Power. The dominion belongs to Him and all praise belongs to Him. All of the affairs are in His Hands; everything comes from Him and everything shall return to Him. He is to be praised and He is the All-Great. He is near His servants with His Knowledge and is aware of everything they say do and think; absolutely nothing is a secret from Him. He knows everything that is in their souls and is aware of what they do in private and in public. He is the Only One Who gives and withholds; He is the One Who debases and the One Who raises others. The One Who makes some people noble and lowers others; the One Who gives life and causes death. There is nothing and no one who deserves worship except Him. He - The Exalted - said about Himself:

“To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.”¹

“All praises and thanks be to Allāh, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord. He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another

¹ *Sūrah ash-Shūrā* 42:4



determined term (for you to be resurrected), yet you doubt (in the Resurrection). And He is Allāh (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).”²

Allāh (سبحانه وتعالى) sent His Messenger as one who would give glad tidings and warn the people; he was a shining light who called others to Allāh. He was at the forefront of those who were humble; he was humble to Allāh, the Lord of all that exists. He (صلى الله عليه وسلم) said: “Do not excessively praise me as the Christians excessively praised ‘Īsā Ibn Maryam; I am only a slave, so say the slave of Allāh and His Messenger.”

He (صلى الله عليه وسلم) used to visit the sick, attend funerals and would accept invitations when people invited him. He used to ride a donkey and eat bread made out of barley and he would dip it in old oil when people would invite him. He performed Ḥajj on a very weak animal and was wearing clothing that was not even worth four dirhams and in spite of this he said: “O Allāh make this a Ḥajj in which there will be no showing off.”

When his Companions (رضي الله عنهم) saw him, they loved him more than anyone else and in spite of this they would never stand up for him when he entered because they knew he disliked that. He used to milk his own animal with his hands, fix his shoes with his own hands and he served himself in his house, and he was the one whom the entire Arabian Peninsula was under his control yet he (صلى الله عليه وسلم) said: “Whoever is humble for Allāh, Allāh would raise him.”

The Prophet (صلى الله عليه وسلم) knew that establishing *Tawḥīd* and directing all forms of worship to Allāh is might and whoever does this is the mighty person and has reached the highest rank for the human being; a rank that no one else can reach except by fulfilling *Tawḥīd*. The Prophet (صلى الله عليه وسلم) nurtured his Companions upon this principle and he knew that having arrogance prevents the perfection of *Tawḥīd*. Arrogance and *Tawḥīd* cannot perfectly join in

² Sūrah al-An‘ām 6:1-3





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one soul; it contradicts the perfection of *Tawhīd*. *Tawhīd* necessitates that a servant humbles himself before his Lord and likewise he is humble to the created beings. The humble person who has fulfilled *Tawhīd* does not see himself as being better than anyone else. He knows that the bounty is in the Hand of **Allāh** (سبحانه وتعالى) and he does not see himself as having prestige over anyone else because this prestige comes from none other than **Allāh**.

When a servant completes *Tawhīd* and builds this foundation of *Tawhīd*, he will do so revering and worshipping **Allāh** (سبحانه وتعالى) , having a complete and perfect love for **Allāh** which will cause him not to compete with **Allāh** in His Greatness and Majesty, which is befitting to nothing and no one other than **Allāh**.

The Prophet (صلى الله عليه وسلم) said teaching his Companions: “No one will enter Jannah if he has within his heart even a mustard seed of arrogance.” It was said: “O Messenger of **Allāh**, men like to have nice clothing and shoes.” So the Prophet (صلى الله عليه وسلم) responded: “Indeed **Allāh** is Beautiful and He loves beauty. Arrogance is rejecting the truth and disdain the people.”

Likewise, he (صلى الله عليه وسلم) said: “Whoever drags his garment out of arrogance, **Allāh** will not even look at him on the Day of Resurrection.”

He also informed us saying: “The arrogant people will be resurrected on the Day of Resurrection as small as ants and they will be covered with humiliation.”

In another *ḥadīth* the Prophet (صلى الله عليه وسلم) said: “Once a man was walking in a garment he was very impressed with and was combing the front of his hair (he was arrogant about his clothing and hair). **Allāh** caused the earth to swallow him and he will continue to be swallowed until the Day of Resurrection.”

If you know O servant of **Allāh** that you were created from nothing but dirt and will return to dirt, you should not put yourself above your level and give yourself any status you do not deserve. If you know this you would know that this only returns to the affair of *Tawhīd*. That a





person is only as good as he is in actions in worshipping his Lord and the only reason each person was created was to single out his Lord in worship. If you know this, it would cause you to fear giving your weak self any status it does not deserve or any position it has not earned.

Allāh has made signs for the people of *Īmān* and signs for the people of arrogance. Allāh has made punishments for those who are arrogant on the earth without right just as He has made rewards for those who are humble. From the greatest of punishments for those who are arrogant is as Allāh said:

“I shall turn away from My Āyāt (verses of the Qur’ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.”³

The signs that Allāh will turn away from the arrogant people are both the signs in nature, which are evidence to His Oneness and likewise the signs and verses of His Book. He will turn them away such that they will look at the evidence all around them in nature, which point to the fact that the Creator is One and that He alone should be worshipped, they could have the evidence right in front of them in the *Qur’ān* and read it but not understand it. Because of their arrogance Allāh would turn their hearts away from pondering the truth, and this is the greatest of punishments - having a blind heart; having a covering over the heart such that the truth is presented to a person and they cannot even recognize it.

What is befitting for the servant to keep in mind is that he is a slave who has been commanded to make his entire life for the Sake of Allāh. He was created to worship his Lord and he was not

³ *Sūrah al-A’rāf* 7: 146





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created to have arrogance and make himself better than others or try to become the ruler over others and compel others. Whenever someone's soul whispers to him that he is better than others and he has these thoughts of arrogance, he is to remember how great **Allāh** is. That He (**Allāh**) is the Only One Who is worthy of this Greatness, and by doing so the person humbles himself.

Imām Ibn al-Qayyim (رحمه الله) mentions about the people of *Īmān* that when they feel within themselves that they are better than others, they remember how great and exalted their Lord is and that He is the Only One deserving this Greatness. And they should remember how angry He becomes with whoever tries to compete with Him in this Greatness. By doing so the servants humble themselves in their hearts and souls and they get rid of these feelings of arrogance. This is the peak of having humility.

Whenever **Allāh** blesses someone and allows them to gain some understanding of the *Dīn*, allows them to learn some of the legislative rulings or He blesses them to be a devout worshiper or one who remembers **Allāh** often or blesses him to be one who fasts often or stands the night in prayer or any of the other acts of worship and because of that blessing the servant feels that he is better than those who do not perform these acts of worship, he feels that he has a higher status than other people because of this blessing he has been given, he should realize that this is part of having insufficient knowledge of **Allāh** and His Names and Attributes and having a lack of reverence for **Allāh** (سبحانه وتعالى).

Take a minute and ponder with me, O my brother about the story of *Qārūn* and how he was arrogant and thought he was better than everyone else. **Allāh** mentions his story in *Sūrah Qaṣaṣ*:

“Verily, Qārūn (Korah) was of Mūsā’s (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men.



When his people said to him: ‘Do not be glad (with ungratefulness to Allāh’s Favours). Verily! Allāh likes not those who are glad (with ungratefulness to Allāh’s Favours). But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the Mufsidūn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts). He said: ‘This has been given to me only because of knowledge I possess.’ Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimūn (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allāh knows them well, so they will be punished without account).’ ⁴

“So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.” ⁵

After mentioning this story **Allāh** reminds His servants and gives them a get principle when He said:

*“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the **Muttaqūn.**”* ⁶

Ponder upon this with me, O my bother - may **Allāh** bless you - two great statements in which the Messenger (صلى الله عليه وسلم) clarified to you the virtue of being humble for the Sake of **Allāh**.

The first of them is: “Whoever leaves alone some clothing out of humbleness for the Sake of **Allāh** and he is able to wear that clothing, **Allāh** will call him on the Day of Resurrection in front of all of the creation and give him the choice to wear whichever of the garments of īmān he wishes.” ⁷

⁴ Sūrah al-Qaṣaṣ 28:76-78

⁵ Sūrah al-Qaṣaṣ 28:81

⁶ Sūrah al-Qaṣaṣ 28:83





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What is meant by this *ḥadīth* is whoever is living amongst people who are middle class and they dress in a way that is normal (they do not wear very poor clothing or very fancy clothing) and this person himself is able to wear the clothing of the rich people but so that he fits in with the others and so that their hearts are not hurt when they see him wearing clothing they are not able to wear, he dresses as they do. Whoever does this out of humility for the Sake of **Allāh** will get this great reward. He will be called in front of the creation on the Day of Judgement and will be given the choice to wear whichever of the garments of *īmān* he wishes. However, if a person is living amongst people who wear nice clothing, he should wear the same as they wear because, *“Indeed Allāh is Beautiful and He loves beauty.”*

The second *ḥadīth* that I would like you to ponder with me about is the statement of the Messenger (صلى الله عليه وسلم): *“Shall I not inform you of the people of Jannah?”* His Companions said: *“Please do.”* He said: *“Every weak person (i.e. he is not arrogant); if this person swears in the Name of Allāh then Allāh will make whatever he swears to come true.”* He then said: *“Shall I not inform you of the people of the Hellfire?”* They said: *“Please do.”* He (صلى الله عليه وسلم) said: *“Every person who is rough, harsh and arrogant (in the way that he walks; the one who struts arrogantly when he walks).”*⁸

I would like to conclude - may **Allāh** bless you - by informing you of some of the means to gain this humility, to make ourselves humble for the Sake of **Allāh**. In doing so I will site some of the statements of *Imām Ibn al-Qayyim* in his book *Ar-Rūh* in which he said that humility comes from having knowledge of **Allāh** and knowing His Names and Attributes and the characteristics of Majesty that belong to Him. Likewise, it comes from revering Him, loving Him and giving Him His due respect. This humility also comes from a person knowing himself and knowing the details of his own shortcomings and knowing how very imperfect he is and knowing all of his mistakes and the outcomes of all of his mistakes.

⁷ Reported by *at-Tirmidhī* and authenticated by *Shaykh al-Albānī*

⁸ Reported by *al-Bukhārī*





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As a result of knowing these things a person becomes humble. His heart breaks in front of **Allāh** and he lowers the wing of humility to the servants of **Allāh**. He does not consider himself to be better than anyone else and he does not consider himself to have any rights over anyone else. Rather, he believes that everyone is better than him and that he owes something to everyone else. This state of being humble is something that **Allāh** only gives to those whom He loves and those who are close to Him.

We ask **Allāh** to make us all from those who are humble for the Sake of **Allāh** and who are humble towards the servants of **Allāh**. And we ask **Allāh** to make us from those who love Him and those whom He loves. We ask Him to make us from those who are merciful towards the other servants of **Allāh** and we ask Him to forgive all of our shortcomings and sins and to grant us success in achieving what He loves and is pleased with. And we ask Him to cause us to live upon *Islām*, *Tawhīd* and the *Sunnah* and to die following nothing but *Islām*, *Tawhīd* and the *Sunnah*. And **Allāh** is the Highest and Most Great, and He knows best.

Wa Billāhi Tawfīq

Wa SallAllāhu wa Sallama wa Bārak ‘alā Nabīyyinā Muḥammad wa ‘alā Ālihi wa Ṣaḥbihi wa Sallam

