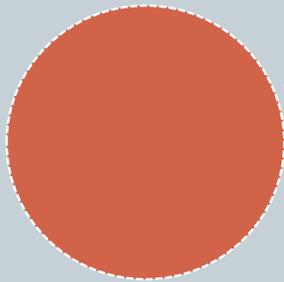


1

*Meet The
People Session*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Say: My Lord would not care for you were it not for your dua, but you have indeed rejected (the truth), soon will come the inevitable [punishment]. *Al Furqaan 25 : 77*

□ *Allah turns in mercy to those who pray to Him or call on Him. So the excellence of a man depends on the degree of sincerity and devotedness in his supplication unto Allah.*

Bismillaahir Rahmaanir Raheem

In the Name of Allah, the Beneficent, the Merciful

Allaahumma bi-haqqi Faatimata

O' Allah, I ask You for the sake of Fatima

wa Abeehaa, wa Ba'lihaa, wa Baneehaa,

and her father, and her husband, and her sons

was-Sirril-mustawda'i-feehaa.

And the secret entrusted in her.

An-tusallii 'Alaa Muhammadin wa aali Muhammad.

That You send blessings upon Muhammad and The family of Muhammad

Wa an-taf- 'ala benaa maa Anta Ahluh,

And do with us what You find appropriate,

walaa taf 'al benaa maa nahnu Ahluh.

And do not do with us what we appropriately (deserve)



حَدِيثُ الْكِسَاءِ

فَقَالَ الْأَمِينُ جِبْرَائِيلُ: ”يَا رَبِّ! وَمَنْ تَحْتَ الْكِسَاءِ؟

“ فَقَالَ عَزَّ وَجَلَّ: ”هُمُ أَهْلُ بَيْتِ النَّبُوَّةِ، وَمَعْدِنُ الرِّسَالَةِ.

هُمُ **فَاطِمَةُ** وَأَبُوهَا وَبِعْلَمُهَا وَبَنُوهَا.“

حَدِيثُ الْكِسَاءِ

Gabriel, the trusted angel, asked :

"Who are under the cloak?"

The Almighty answered : "They are the Household of the Prophet and the assets of Prophet hood.

They are : **Fatimah**, her father, her husband and her sons"

This is the will of Ayatollah Marashi Najafi to his son

In the Qunoot of obligatory prayers, always recite the following:
**Allahuma Inni Asaluka Bi Haqqi Fatimata Wa Abiha Wa Ba'liha
Wa Baniha Wa Sirril Mustaudihi Fiha, An Tusalli Ala
Muhammadin Wa Aali Muhammad, Wa An Taf'al Bi Ma Anta
Ahlu, Wa La Taf'al Bi Ma Ana Ahlu. “**

O Allah, I beseech you in the name of Fatima, her father, her husband, her sons, and the secret she is buried with: shower your blessings upon Muhammad and his Progeny, and do unto me that which is worthy of Your mercy, and not that which is worthy of my actions.”

This supplication was taught to me by both my father as well as my teacher Shaikh Muhammad Hussain Shirazi. He has narrated this authentic narration from Sayyid Murtadha Kashmiri by Ibn Taoos from the Holy Imams (peace be upon them).



A Gift from Az Zahra s. a.

A Gift from
Fatimah, the Prophet's Daughter (p.b.u.h.)

قَالَتْ فَاطِمَةُ الزَّهْرَا (ع) :

خِيَارُكُمْ أَلَيْنَكُمْ مَنَاقِبُهُ وَ أَكْرَمُهُمْ لِنِسَائِهِمْ

دلائل الامامه

B. Fātimat-uz-Zahrā (a.s.) said: " The best of you is the one whose treatment (with people) is the most moderate (and affectionate), and the worthiest of them are those who behave graciously (and honourably) with their wives."

Dala'il-ul-'Imāmah

* * * *

قَالَتْ فَاطِمَةُ الزَّهْرَا (ع) :

رُوحِي لِرُوحِكَ التَّفِذَاءُ وَ نَفْسِي لِنَفْسِكَ لِنِوَقَا يَا أَبَا الْحَسَنِ!

إِنْ كُنْتُ فِي خَيْرٍ كُنْتُ مَعَكَ وَإِنْ كُنْتُ فِي شَرٍّ كُنْتُ مَعَكَ

الكوكب الدرّي ج ١ ص ١٩٦

A. Fātimat-uz-Zahrā (a.s.) addressing Ali (a.s.) said: " May my soul be sacrificed for your soul, and my self be as a shield (against disasters) for your self. O' Hassan's father! if you be in a good condition, I will be with you; and if you be in disasters, I will be with you, too."

Al-Kaukab-ud-Durri, vol. 1, p. 196

* * * *

C. Imam Hassan Mujtabā (a.s.) saw his mother was uttering invocation for the neighbours, the believers, and other people. He asked her why she did not invoke for herself, and she answered:

كشف الغمّه ج ٢ ص ٢٥

قَالَتْ فَاطِمَةُ الزَّهْرَا (ع) : الْجَارُ ثُمَّ الدَّارُ

" First the neighbours, and then (the members of)
the house."

Kashf-ul-Qummah, vol. 2, p. 25



*Syeda Fatima's (s.a.)
Duaa -for her husband*

دَعَاؤُهَا لِجَعْلِهَا

جَمَعَ اللَّهُ بَيْنِي وَبَيْنَكَ فِي دَارِهِ وَاقْرَبِ جِوَارِهِ۔

D
U
A
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·
O
R
G

May Allah keep us together in His House and in the closeness of His neighborhood



For my beloved husband

الكبر
Arrogance

The Meaning of Arrogance

رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): يَا أَبَا ذَرٍّ، مَنْ مَاتَ وَفِي قَلْبِهِ
مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ إِلَّا أَنْ يَتُوبَ قَبْلَ ذَلِكَ،
فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَيُعْجِبُنِي الْجَمَالُ حَتَّى وَدِدْتُ أَنْ عِلَاقَةَ
سَوَاطِي وَقِبَالَ نَعْلِي حَسَنٌ، فَهَلْ يُرْهَبُ عَلَيَّ ذَلِكَ؟ قَالَ: كَيْفَ
تَجِدُ قَلْبَكَ؟ قَالَ: أَجِدُهُ عَارِفًا لِلْحَقِّ مُطْمَئِنًّا إِلَيْهِ، قَالَ: لَيْسَ ذَلِكَ
بِالْكِبَرِ، وَلَكِنَّ الْكِبَرَ أَنْ تَتْرُكَ الْحَقَّ وَتَتَجَاوَزَهُ إِلَى غَيْرِهِ، وَتَنْظُرَ إِلَى
النَّاسِ وَلَا تَرَى أَنَّ أَحَدًا عَرِضُهُ كَعَرِضِكَ وَلَا دَمُهُ كَدَمِكَ.

The Meaning of Arrogance

The Prophet (AS) said, ‘O Abu Dharr, **whoever dies having an atom’s weight of arrogance in his heart will never smell the scent of Heaven** unless he repents beforehand.’ Abu Dharr asked, ‘O Messenger of Allah, I am fond of beauty so much so that I wished that the handle of my cane and the lace of my sandal be beautiful. So, should I be afraid of this?’ He said, ‘How do you see your heart?’ Abu Dharr said, ‘**I see it knowing the Truth, and certain of Him.**’ He s.a.w said, ‘**That is not arrogance. Rather, arrogance is that you leave the Truth and exceed beyond Him to other than Him. You look at people and you do not see their honour as being like your honour or their blood like yours.**’ [Bihar al-Anwar, v. 77, p. 90, no. 3]

Terminology

The Arabic term **'kibr'** signifies 'megalomania' or regarding of one's own self as greater than what one is.

The word **'takabbur'** means putting into practice or implementation of the attributes of being megalomaniac.

The Arabic word **'istikbar'** also denotes that one is not great in itself but wants to create and prove his grandeur and splendor by whatever means which are usually at his disposal.

Megalomania is the belief that you are more powerful and important than you really are. **Megalomania is sometimes a mental illness.** Collins Dictionary

Purification is prior to teaching.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ
رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن
كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Indeed Allah conferred a favor upon the believers when He raised up among them a messenger of their own selves to recite His verses unto them and **purify them** and **to teach them the Book and the Wisdom**; although earlier they had surely been in manifest error.“ Al Imran 3 Verse 164

الكبر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And do not turn your face away from people (in contempt), nor walk in the earth exultantly; verily Allah does not love any self-conceited boaster." Luqman Chapter 31 Verse 18



Luqman The Wise

Luqmān has referred to the morals in relation with people and himself. At first, he recommends his son to have modesty and good temper. The verse says:

- **And do not turn your face away from people (in contempt), ..."**

Then Luqmān continues saying:

- **"... nor walk in the earth exultantly;**

Luqman The Wise conclude:

- **verily Allah does not love any self-conceited boaster."**

The Arabic word **تُصَعَّرُ** is derived from sa'ar which originally means a kind of sickness (torticollis) that usually paralyses the camel's neck.

Humility of Imam Reda a.s.

Someone did not recognize Imam Ridā a.s. in a public bathroom; and he wanted him a.s. to rub his body. Without introducing himself, and with a complete dignity, the Imam accepted his demand. Later, when the man recognized the Imam, he began apologizing him. The Imam (a.s.) comforted him. **Accepting others' suggestions and critics, and sitting in a place lower than the one's position, are among the signs of modesty.** Bihār, Vol. 49, P. 99

Not believing hereafter.

الكِبْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
قُلُوبُهُمْ مُنْكَرَةٌ وَ هُمْ مُسْتَكْبِرُونَ

" Your God is One God. Hence, those who do not believe in the Hereafter, their hearts are repulsive, and they are arrogant. "

An Nahl Chapter 16 verse 22

Proud of Almighty service

الكِبْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord says: Call upon Me, I will answer you; surely **those who are too proud for My service** shall soon enter hell abased. Al Ghafir Chapter 40 Verse 60

three traits of proud and arrogant people

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ
الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ
سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

“ Soon I will turn away from My signs those who are arrogant in the earth unjustly; while (even) if they see any sign, they will not believe in it, and if they see the way of rectitude they do not take it for a way, and if they see the way of perverseness they take it for a way. This is because they belied Our signs and were heedless of them.” Sura Al-'A'raf 7 Verse 146

الكِبْرِ

This verse of the Holy Qur'ān points to **three** traits these **proud and arrogant people** and that how they were dispossessed of the success of the truth. It says:

1st Trait وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا

1. “... while (even) if they see any sign, they will not believe in it, ...”

الكِبَرِ

And, also, if they see the straight path and the right way, they do not choose it as their own way. The verse says:

2nd Trait

وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا

2. “... and if they see the way of rectitude they do not take it for a way, ...”

الكِبْرِ

3rd Trait وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا

3. “if they see the way of perverseness they take it for a way.

الكِبْرِ

After mentioning these three qualities, all of which denote to their arrogance against the truth, the Qur'ān points to the reason of them and says:

Reason ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

“... This is because they belied Our signs and were heedless of them.”

Arrogance Worshipper

Imam Mohammed Baqir (as) says that two persons entered the mosque. One was **pious** and the other a **transgressor**. When they emerged from the mosque after the prayer,

the transgressor was pious and the person with piety had turned a transgressor.

The reason was that the pious person came out of the mosque with pride at his piety and the transgressor was penitent at his past misdeeds.

الكبر

مِن نَهْجِ الْبَلَاغَةِ: قَالَ أَمِيرُ الْمُؤْمِنِينَ
عَلَيْهِ السَّلَامُ **سَيِّئَةٌ تَسُوءُكَ خَيْرٌ** عِنْدَ
اللَّهِ مِنْ حَسَنَةٍ تُعْجِبُكَ

Ameer al-Momineen (a.s) said in Nahjul Balagheh: "A **sin which makes you upset is better for God than a good deed which makes you conceited.**"

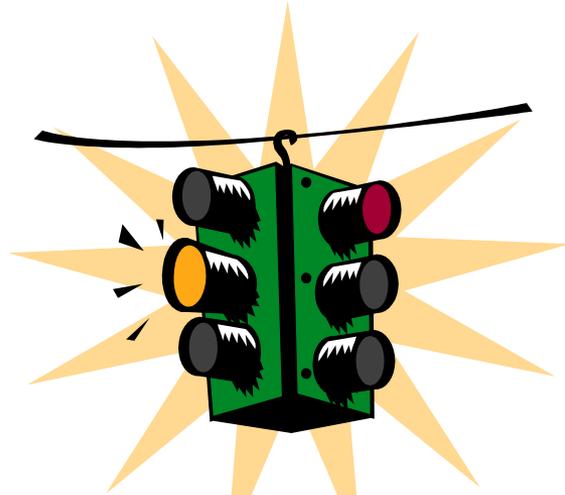
Miishkat Al Anwar Fi Ghurar Al akhnar

الكِبْر

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ):
عَجِبْتُ لِابْنِ آدَمَ ؛ أَوَّلُهُ نُطْفَةٌ وَآخِرُهُ جِيفَةٌ،
وَهُوَ قَائِمٌ بَيْنَهُمَا وَعَاءٌ لِلْغَائِطِ، ثُمَّ يَتَكَبَّرُ!

Imam Ali (AS) said, ‘How man surprises me! **His origin is a sperm and his end is a carcass,** and between these two he is a vessel for excrement, **and he is still arrogant!**’[Bihar al-Anwar, v. 73, p. 234, no. 33]



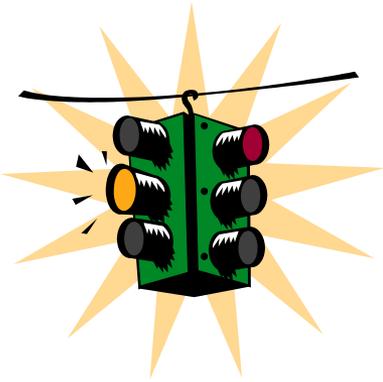


التَّحْذِيرُ مِنَ الْكِبَرِ

التَّحْذِيرُ مِنَ الْكِبْرِ

Deficiency to the intellect

الإمامُ الباقرُ (عَلَيْهِ السَّلَامُ): مَا دَخَلَ قَلْبَ
أَمْرِي شَيْءٌ مِنَ الْكِبْرِ إِلَّا نَقَصَ مِنْ عَقْلِهِ
مِثْلُ مَا دَخَلَهُ مِنْ ذَلِكَ، قَلَّ ذَلِكَ أَوْ كَثُرَ.



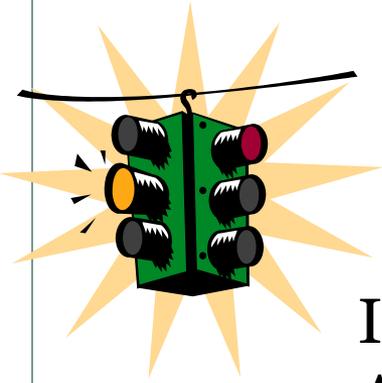
Imam al-Baqir (AS) said, ‘If any amount of arrogance enters the heart of a person, it will only bring **deficiency to the intellect** with the same amount of what entered it, whether it be a little or a lot.’[Bihar al-Anwar, v. 78, p. 186, no. 16]

التَّحْذِيرُ مِنَ الْكِبْرِ

Nullified All good deeds

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): **فَاعْتَبِرُوا** بما كانَ مِنْ فِعْلِ
بِإِبْلِيسَ، إِذْ أَحْبَطَ عَمَلَهُ الطَّوِيلَ وَجَهَدَهُ الْجَهِيدَ ... اللهُ
عَنْ كِبَرِ سَاعَةٍ وَاحِدَةٍ! فَمَنْ ذَا بَعْدَ إِبْلِيسَ يَسْلُمُ عَلَى
بِمِثْلِ مَعْصِيَتِهِ؟! اللهُ

Imam Ali (AS) said, ‘Take lesson from what Allah did to Satan. **He foiled his many deeds and his hardworking efforts.... for being arrogant for an instant!** So, who will be saved from Allah with something like his sin?!’ [Nahj al-Balagha, Saying 192]



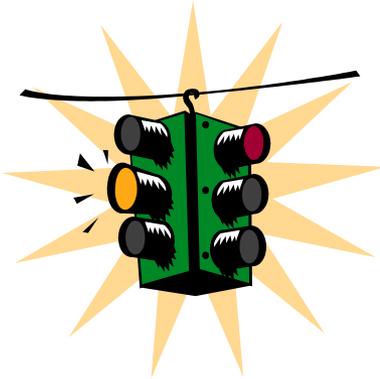
التَّحْذِيرُ مِنَ الْكِبْرِ

Hell The Abode

الإمامُ الصَّادِقُ (عَلَيْهِ السَّلَامُ): الْكِبْرُ رِداءُ اللَّهِ

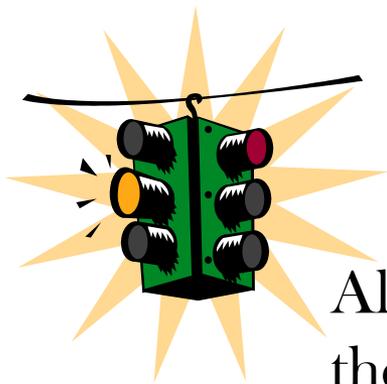
فَمَنْ نازَعَ اللَّهَ شَيْئاً مِنْ ذَلِكَ أَكَبَّهُ اللَّهُ فِي النَّارِ

Imam al-Sadiq (AS) said, 'Arrogance is the robe of Allah, and whoever wants to wrest Allah of any of it, Allah will throw him onto his face into the Hellfire.'^[Bihar al-Anwar, v. 73, p. 215, no. 5]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ



Allah is He, than Whom there is no other god;-
the Sovereign, the Holy One, the Source of
Peace (and Perfection), the Guardian of Faith,
the Preserver of Safety, the Exalted in Might,
the Irresistible, **the Supreme**: Glory to Allah!
(High is He) above the partners they attribute
to Him. Al Hasr Chapter 59 Verse 23

المُتَكَبِّرُ

An Arrogant Person

المُتَكَبِّرُ

An Arrogant Person

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَمَقَتُ النَّاسِ الْمُتَكَبِّرُ .

The Prophet s.a.w. said, 'The **most hateful** of people are the arrogant.' [Bihar al-Anwar, v. 73, p. 331, no. 23]

المُتَكَبِّرُ

An Arrogant Person

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِنَّ أْبْعَدَكُمْ يَوْمَ
الْقِيَامَةِ مِنِّي الثَّرَثَارُونَ، وَهُمْ الْمُسْتَكْبِرُونَ .

The Prophet s.a.w said, 'The **most distanced** of you from me on the Day of Judgment will be the braggers, who are the arrogant.'^[Bihar al-Anwar, v. 73, p. 232, no. 25]

ثَمْرَةُ الْكِبْرِ

Fruit of Arrogance

ثَمَرَةُ الْكِبْرِ

Fruit of Arrogance

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ يَسْتَكْبِرُ يَضَعُهُ اللهُ.

The Prophet s.a.w said, 'Whoever is arrogant, Allah **degrades him**.' [Amali al-Saduq, p. 395, no. 1]

ثَمَرَةُ الْكِبْرِ

Fruit of Arrogance

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): الْحِرْصُ وَالْكَبْرُ وَالْحَسَدُ
دَوَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ.

Imam Ali (AS) said, 'Greed, arrogance, and jealousy are all **motives for falling into sins.**' [Nahj al-Balagha, Saying 371]

ثَمَرَةُ الْكِبْرِ

Fruit of Arrogance

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): لَيْسَ لِمُتَكَبِّرٍ صَدِيقٌ.

Imam Ali a.s said, 'An arrogant person has **no friend**.' [Ghurar al-Hikam, no. 7464]

ثَمْرَةُ الْكِبْرِ

Fruit of Arrogance

الإمام الكاظم (عليه السلام): إِنَّ الزَّرْعَ يَنْبُتُ فِي
السَّهْلِ وَلَا يَنْبُتُ فِي الصَّفَا، فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي
قَلْبِ الْمُتَوَاضِعِ وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ ؛ لِأَنَّ اللَّهَ
جَعَلَ التَّوَاضِعَ آلَةَ الْعَقْلِ، وَجَعَلَ التَّكَبُّرَ مِنْ آلَةِ الْجَهْلِ،
أَلَمْ تَعْلَمْ أَنَّ مَنْ شَمَخَ إِلَى السَّقْفِ بِرَأْسِهِ شَجَّهَهُ، وَمَنْ
خَفَضَ رَأْسَهُ اسْتَظَلَّ تَحْتَهُ وَأَكْنَهُ؟! وَكَذَلِكَ مَنْ لَمْ
يَتَوَاضِعْ لِلَّهِ خَفَضَهُ اللَّهُ، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ.

ثَمَرَةُ الْكِبْرِ

Fruit of Arrogance

Imam al-Kazim a.s. said, ‘A plant grows in a plain-leveled land and does not grow in a hard rocky place. **The same goes for wisdom, as it grows in the humble heart and does not grow in the arrogant haughty heart;** for Allah has made humbleness the tool for the intellect, and made arrogance the tool for ignorance. **Do you not know that he who turns his head up towards the ceiling will break it, and he who lowers his head will be shaded and sheltered underneath it?!** Thus, Allah will abase one who is not humble before Him, and Allah will elevate whoever is humble for Him.’ [Tuhaf al-`Uqoul, p. 396]

مَثْوَى الْمُتَكَبِّرِينَ

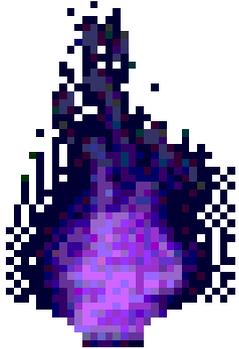
The Abode of the Arrogant

مَثْوَى الْمُتَكَبِّرِينَ

The Abode of the Arrogant

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ



Therefore, enter through the gates of Hell, to abide therein. Thus, indeed, evil is the abode of the arrogant. “ An

An Nahl Chapter 16 Verse 29

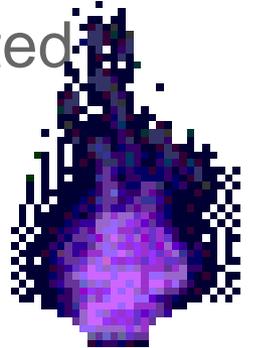
مَثْوَى الْمُتَكَبِّرِينَ

The Abode of the Arrogant

الإمام الصادق (عليه السلام): إن في جهنم لوادياً للمتكبرين يقال له سقر، شكا إلى الله عز وجل شدة حره وسأله أن يأذن له أن يتنفس، فتنفس فأحرق جهنم.

Imam al-Sadiq (AS) said, **'In Hell there is a valley by the name of Saqar** reserved for the arrogant, and it complained to Allah about the extremity of its heat and asked Him to be permitted to breathe. So it breathed and ignited Hell.'

[al-Kafi, v. 2, p. 310, no. 10]







المصائب والشدائد والبلايا

الإمام عليّ (عَلَيْهِ السَّلَامُ): لَكِنَّ اللَّهَ يَخْتَبِرُ عِبَادَهُ بِأَنْوَاعِ الشَّدَائِدِ، وَيَتَعَبَّدُهُمْ بِأَنْوَاعِ الْمَجَاهِدِ، وَيَبْتَلِيهِمْ بِضُرُوبِ الْمَكَارِهِ، إِخْرَاجاً لِلتَّكْبَرِ مِنْ قُلُوبِهِمْ، وَإِسْكَاناً لِلتَّنَدُّلِ فِي نُفُوسِهِمْ، وَلِيَجْعَلَ ذَلِكَ أَبْوَاباً فَتْحاً إِلَى فَضْلِهِ .

Imam Ali a.s. said, ‘...But Allah tests His worshippers with **many different hardships**, He makes them engage in **different struggles**, and He makes them undergo multiple misfortunes. **All this in order to extract arrogance from their hearts, to establish humbleness in their selves, and to make them open the doors to His Grace.**’ [Nahj al-Balagha, Sermon 192]



التواضع

الإمامُ الحسنُ (عَلَيْهِ السَّلَامُ): لا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَازِمَ، فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ عَظَمَةَ اللَّهِ أَنْ **يَتَوَاضِعُوا**، وَ (عِزًّا) الَّذِينَ يَعْرِفُونَ مَا جَلالُ اللَّهِ أَنْ **يَتَذَلَّلُوا** (لَهُ).

Imam Hasan a.s. said, 'It is not appropriate for he who knows the magnitude of Allah to be haughty, for the glory of those who know the magnitude of Allah is that they become **humble**, and the honour of those who know the Majesty of Allah is that they **humiliate** themselves to Him.' [Bihar al-Anwar, v. 78, p. 104, no. 3]



التواضع

وقال عليه السلام أوحى الله تبارك وتعالى إلى موسى:
يا موسى بن عمران، هل تدري لم خصصتك بوحىي
وكلامي من بين خلقي؟ قال: لا أعلمه يا ربّ، قال: يا
موسى، إنني اطلعتُ إلى خلقي اطلاعةً لم أرَ في خلقي
أشدّ تواضعاً منك لي؛ فمن ثمّ خصصتك بوحىي
وكلامي، قال: فكان موسى إذا صَلَّى لم يَنْفِثْ حَتَّى
يَضَعَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ وَخَدَّهُ الْأَيْسَرَ بِالْأَرْضِ.

MISHKAT UL-ANWAR
FI GHURAR AL-AKHBAR



التواضع

Imam Sadiq (a.s) said: "God the Almighty revealed to Moses: "O' Moses, the son of Imran! Do you know why I chose you from among my servants to send revelations to and to talk to?" Moses said: "O' Lord! I do not know." God the Almighty said: "O' Moses! I looked upon my servants, and found no one humbler than you to Me. That is why I appointed you to reveal to and talk to." **Imam Sadiq (a.s) added: "Moses never got up from praying before rubbing his right and left cheeks to the ground."**

كاش