



Pride

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Preface

Man by nature has a driving desire to achieve success and happiness in this life. All his efforts and struggles in the day to day life is basically aimed at acquiring these two things. However, inspite of accumulating treasures of wealth and fame, man continues to find himself deprived of true success and happiness in this world. Why is this so? The reason is simple.

Man searches for success and happiness in material gains when it actually can only be found in his own soul. If the soul is contented, it supplies ease and comfort to the mind hence bringing for man true success and happiness.

Just like the physical body, Man's soul too has its own sickness. So long as he is free and secure from the sickness of his soul, he is successful and happy. The moment he falls victim to one of them, his decline begins. He eventually loses both. Pride (Kibr), being one of the major sickness of the soul, is not only an obstacle on Man's path to success and happiness but is also destructive to his nature.

In other words, when Pride develops in Man, there is a risk that he may cross the boundary of his own nature to prove his supremacy. Unless controlled and prevented, he can harm himself as well as cause extensive harm to those around him and to society in general. History is full of such skeletons.

In this booklet, I have humbly attempted to discuss Pride as the cause of grief and not supremacy as many would consider. In the light of the Qur'anic verses and Hadith, I have briefly tried to explain the meaning of Pride, its reason in Man, its consequences and eventually remedies for getting rid of this dangerous sickness. I sincerely hope that it would be of benefit to all especially the youth who are my intended audience.

I also wish to extend my sincere gratitude to all the brothers who have encouraged and extended moral support to me in the undertaking of this task. I am especially indebted to Mulla Mohamed Kassamali, Brother Murtaza A.M. Jaffer and Brother Zaffer Dattoo for their time and support in ensuring the success of this booklet. May Almighty Allah reward them all in both the worlds and accept whatever little we manage to do in His right path. Amin.

Wallahu Waliyyut Tawfeeque.

Mujahidali A.R. Sheriff

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1. What is Kibr

Kibr means pride - considering oneself better and superior than others. It is the source of many evils and is known to be the main cause of hatred and disunity in society. It is also a major sin. Following are the verses from the Holy Qur'an and narrations from Ma'soomeen (a.s.) in which the proud ones have been condemned.

From the Holy Qur'an

1 : "And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud? (Az-Zumar/60)

2 : "It shall be said : Enter the gates of Hell to abide therein; so evil is the abode of the proud." (Az-Zumar/72)

3 : "Thus does Allah set a seal over the heart of every proud, haughty one." (Al-Momin/35) From the Narrations :

Imam Jaffer as Sadiq (a.s.) has said : "Indeed in Hell there is a valley for the proud known as SAQAR. It complained to Almighty Allah of the intense heat within it and sought permission from Him to breath out. (On being granted) it breathed and therefore burnt Hell itself" (Al Kafi)

It is also reported from the same Imam (a.s.) : Indeed the proud (on the day of resurrection) will be turned into accounting (others)." (Al-Kaafi)

2) Pride is for Allah, the Almighty

It should be borne in mind that pride is one of the qualities of Almighty Allah, the Creator and Master of the Universe and He alone deserves the right to be proud. This is so because He, Almighty Allah, is the Highest and Greatest in all respects.

In the Holy Qur'an, Allah (s.w.t.) says : "And He has all pride in the Heavens and the earth." (Al-Jathiyah/37) In one of his sermons, Imam Ali (a.s.) has said : "Praise be to Allah who wore (the dress of) honor and pride and chose them both for Himself giving not to His creatures"

And then Imam continues : "And Allah (s.w.t.) has cursed those of His servants who attempt to quarrel with Him over this quality (honor and pride)"

Elsewhere in the same sermon, mentioning the punishment for the proud, Imam Ali (a.s.) says : "Nay! Almighty Allah cannot give entry into paradise to a man for the same reason (pride), (because of which) he threw out from it an angel."

Iblees, although a jinn was considered as an angel due to his years of worship. He was thrown out of paradise and subjected to an everlasting curse, when he refused to obey the command of Almighty Allah to prostrate before Adam (a.s.)

Imam Ali (a.s.) explains that after years of worship, if an angel could be thrown out of paradise due to arrogance and pride, how can Almighty Allah allow someone else who possess the same attributes to enter Heaven?

3) Incident of Prophet Yusuf (a.s.)

It has been reported that when Prophet Yusuf (a.s.) became the king of Egypt, his father, Prophet Ya'qoob (a.s.) decided to meet him. When he was still on his way to Egypt, Prophet Yusuf (a.s.) was informed about his father's journey. He therefore mounted his horse and immediately left to receive him.

However, when he reached the place where his father was, Prophet Yusuf (a.s.) did not dismount out of respect for his father but remained seated on his horse. This act although unintentional and of an infallible Prophet, was frowned upon by Allah.

Angel Jibra'el was sent to inform Prophet Yusuf (a.s.) about Allah's displeasure and that as a result of such a mistake, Allah (s.w.t.) would discontinue Prophethood in the offsprings of Prophet Yusuf (a.s.). Here, it is interesting to note that Almighty Allah does not only abhor pride in men, but also dislikes actions which resemble it. To Him whether the action is committed by an infallible Prophet or an ordinary man, it is not tolerable for surely Pride belongs to Him alone.

Imam Muhammad al-Baqir (a.s.) has said : "Pride is the veil of Allah, and the proud quarrels with Allah for His veil"

In other words, pride is a quality of Almighty Allah alone. Whoever is proud other than Him does not deserve and is therefore at war with Allah (s.w.t.)

4) Reason for Kibr in Man

There are many reasons for pride in man, but as a whole, the root cause of it is the feeling of self-humiliation and an inferiority complex in man. Therefore, one can count pride as a reaction, a cover up for a sense of insecurity and inferiority. The argument which Iblees brought up when command to prostrate before Adam (a.s.) was based on this insecurity.

"How could one, who was created from fire, prostrate before someone created from clay ?", asked Iblees. Iblees, who thought himself a superior creation than Adam, refused to recognize the command of his Creator. His response arose as a reaction to his loss of self-esteem. This reaction of Iblees, made him lose the prestige he had been enjoying amongst the angels and he was thereafter banished with an everlasting curse from Allah (s.w.t.)

The following verse of the Holy Qur'an describes what made Iblees become proud. "He said: I am not one to prostrate in obeisance to man (for) You created him of the essence of black mud fashioned in shape." (Al-Hijr/33)

And was therefore commanded as thus : "Said He : Get down hence for it does not befit you to behave proudly therein. Get out; verily you are of the despised ones." (Al-A'raf/13)

The Holy Prophet (s.a.w.) has said : "There is no man who is proud or haughty except with (the feeling of) humiliation which he finds ins inner self."

5) Story of a King

The story of a king is an instructive one. He was in love with a particular perfume because of its strong and wonderful fragrance. It is said that whenever he held court or left his place, the king used to wear only this perfume. Once, as he was applying the perfume on his clothes, a drop fell on the ground. Unable to resist, the king involuntarily touched the fallen drop and wiped it on his clothes only to realize the presence of his minister who was watching him in amazement. Guilty and embarrassed, the king ordered his minister to construct a pool of the same perfume in his palace. The minister smiled and remarked : "Your majesty, what goes away with a drop cannot be replaced by constructing a pool."

The minister was implying that prestige and honor lost for a drop cannot be brought back by constructing a pool. The moral of the story is simple - the king ordered the minister to construct a pool of perfume so as to cover the sense of humiliation he left upon realizing that it does not benefit a king to act in a miserly fashion. His pride could not rake the humiliation. In conclusion, the victims of pride are those who normally suffer from the above mentioned complex. It is immaterial whether they seek recognition by attracting attention to themselves or even to cover up their faults. The problem is of a lack of self-esteem.

6) Types of Kibr

Basically, Kibr is of three types :

- 1. Kibr on Allah (s.w.t.)**
- 2. Kibr on the Holy Prophet (s.a.w.) and the Imams (a.s.)**
- 3. Kibr on people.**

Each of the above has been discussed in the following pages :

1. Kibr on Allah

There are various acts of man which can prove Kibr against Allah (s.w.t.). An ignorant person always considers himself to be powerful enough in managing things his way. He thinks that whatever he does is a result purely of his own efforts and does not stop to consider himself nothing more than a weak creature of Allah (s.w.t.). One would often hear such characters praising themselves and boasting that "I did so and so" or "I will do so and so." Referring to them in the Holy Qur'an, Almighty Allah says : "There is naught in their breasts but (a vain desire) to become great, which they shall attain not" (Al-Mo'min/56)

When Pride develops in man, a stage comes whereby he may also declare himself as God or even mightier than Him. The incidents of Firoun and Namrood are the best examples.

Firoun claimed to the children of Israel saying : "I am your Lord, the Greatest." (An-Nazi'at/24)

And justified his lordship saying : "Is not the land of Egypt mine and these rivers flowing from my beneath?" (Zukhruf/51)

Firoun, out of sheer arrogance also said : "I have not known for you a Lord other than myself." (Al-Qasas/38)

As for Namrood he claimed to be a giver of life and death when he said : "I give life and cause death." (Al-Baqarah/258)

To prove himself right he ordered two men to be brought before him. He killed one and spared the life of the other.

Disobedience to Allah (s.w.t.) is Kibr

Disobedience to Allah (s.w.t.) i.e. disobeying His commandments or discontinuing His worship is also a kind of Kibr (Pride). However; people who disobey Allah (s.w.t.) fall in one of the following two categories :

(a) those who disobey the commands of Allah (s.w.t.) and do not fulfill their obligation intentionally. Such kind of people are not only proud but also considered as "Kafirs" i.e. disbelievers.

Referring to Iblees who went against the command of Allah (s.w.t.) and did not prostrate before Adam (a.s.), Allah (s.w.t.) says : "He (Shaytan) refused and was proud, and he was one of the Unbelievers" (Al-Baqarah/34)

(b) Those who disobey the commands of Allah (s.w.t.) and do not fulfill their obligation unintentionally.

Such people do not deny or refute the commands of Allah (s.w.t.) but sin against Him, either due to ignorance or are otherwise captives of their desires and lusts. This category cannot be branded as disbelievers but are sinners. Imam Ali Bin Hussein (a.s.) says in his Du'a well known as "Du'a-e-Abi Hamza Thimali" : "O my Lord ! I did not defy You when I disobeyed You wanting to reject Your Lordship. I did neither undermine Your command, and nor disregard Your threats and nor challenge Your punishment. But it was a mistake which occurred accidentally. I let myself be seduced (by shaytan) and my lust overcame me ..."

To avoid Supplication (Du'a) is Kibr

There are people who do not supplicate to Allah (s.w.t.). The reason could be either ignorance about the importance of supplication or a sense of sufficiency with their material benefits and thus finding it unnecessary to supplicate. It should always be that however much a person considers himself to be fulfilled, he still continuously requires the favors of Allah (s.w.t.). When the children of Israel (Bani Israel) were suffering due to a severe drought and parts of the river Nile had dried up, they came to Firoun, who was not only the ruler of Egypt but also claimed to be God.

For sometime, Firoun was confused and acknowledged that despite vast wealth and claim to being god, it was not within his capacity to provide water for Bani Israel. The only alternative for him was to sincerely supplicate and as a result his wish was granted. However, the story does not end here.

Immediately after the heavy rains, Firoun forgot this special favor of Allah and claimed that it was him who had restored the water. Again they were afflicted with the same curse and again Firoun had to pray. This way, it continued thrice until Iblees suggested to Firoun to stop his false claims. It is accepted by all that wealth, fame and power is not everything we require in this world. Those who thought so, led miserable lives and history is full of such examples.

There are other aspects in our lives which can be fulfilled if only Allah (s.w.t.) wishes. For instance our health. In spite of the medical progress, we human beings can not fully have control over our health. Some or the other sickness takes us with surprise in our day to day lives. In order to save ourselves from such sickness and other disasters, we need the help of Allah (S.W.T.) which can only be granted through supplication.

Imam Ali bin Hussein (a.s.) says : If you want Allah to converse with you then recite Qur'an and if you wish to converse with Allah then supplicate.

In another place, addressing Allah (s.w.t.) in one of his supplications, Imam (a.s.) says : "... so you named your du'a a worship and abandoning it, a pride."

Therefore in conclusion, to avoid supplication is also Kibr.

2. Kibr on the Holy Prophet (s.a.w.) and Imams (a.s.)

Kibr on the Holy Prophet (s.a.w.) and Imams (a.s.) mean to consider oneself equal or better than them and not be prepared to follow their teachings or obey their commands.

There are several verses in the Holy Qur'an which discuss how some arrogant people undermined the Prophets of their time. A few of such verses are quoted below : When Prophet Musa (a.s.), accompanied with his brother Haroon (a.s.) went to the court of Firoun to proclaim his prophethood and invite him to believe in one God, Firoun and his people mocked him by saying : "And they said : what ! shall we believe in two men like our-selves whose people are to us servants" (Al-Mo'minoon/47)

And Firoun also said : "Why have not angels been sent down upon us or (why) do we not see our Lord ? Now certainly they are too proud of themselves and have revolted in great revolt." (Al-Furqan/21)

Prophet Nooh (a.s.) complained to Allah (s.w.t.) saying : "And whenever I have called them that Thy majesty forgive them, they put their garments and persists and are puffed up with pride." (Nooh/7)

In the early days of Islam, the Quraysh also ill-treated the Holy Prophet (s.a.w.) and insulted him. It is mentioned in the Holy Qur'an that the Quraysh used to say : "And they say: Why was not Qur'an revealed to a man of importance in the two towns ?" (Zukhruf/31)

Kibr on the Holy Prophet (s.a.w.) and/or on his successors i.e. the Imams (a.s.) is actually Kibr in Allah (s.w.t.). It is because the power and authority the Holy Prophet and Imams (a.s.) were given over mankind, was directly from Allah (s.w.t.)

In Suratul Hashr, verse 7 of the Holy Qur'an, Allah (s.w.t.) says : "Whatever the Prophet gives you, accept it and whatever he forbids you, stay away from it."

The Infallible Imams (a.s.) being the true successors of the Holy Prophet (s.a.w.) after his death, enjoy the same power as well to continue his mission.

Kibr on Ulema is Kibr on the Holy Prophet (s.a.w.)

During the occultation period of our twelfth Imam, Imam Muhammad bin Hassan al-Askari (a.s.), this power can be exercised by the most learned Faqeeh and religious scholars of our time. There are various traditions from the Holy Prophet (s.a.w.) and the A'im'ah (a.s.) which describe the powerful position and leadership of religious scholars. A few of these narrations are mentioned below :

(a) The Holy Prophet (s.a.w.) has said : "The scholars of my nation are like the Prophets of Bani Israel."

(b) Again, it has also been reported from the Holy Prophet (s.a.w.) that : "The scholars are the inheritors of the Prophets."

(c) Imam Hassan al-Askari (a.s.) has said : "And if there are amongst the scholars, one who :

- safeguards himself,
- protects his religion;
- goes against his (illegitimate) desire;
- is obedient to the command of his Lord;

Then it is the duty of the people to follow him."

The Holy Prophet (s.a.w.) has said : "Nay! Do not refute an Aalim, and do not go against him and do not hate him but instead love him, for surely loving them is sincerity and hating them is hypocrisy. Whoever insults an Aalim is as if he has insulted me, and whoever insults me is as if he has insulted Allah and whoever insults Allah then his path is towards hell. Whoever honours an Aalim is as if he has honoured me and whoever honours me is as if he has honoured Allah and whoever honours Allah, then his path is towards paradise." (Adh-dhunoob al-kabeera)

Many of us today do not honour Aalims and give them the respect which they deserve. It is sad to note that we consider ourselves equal to them. Furthermore, we do not value their guidance and thus consider it sufficient that we know our religious obligations. However much we know the basic requirements of Islam, we still cannot deny the fact that the presence of religious scholars is important and necessary. If not for material benefits, we at least require the religious scholars for our spiritual benefits and to solve our common social problems as and when required. It is for this reason that most of us, in spite of our material gains and power, still seek comfort and mental ease from religious scholars. Therefore, being proud to the scholars is not only a sin but logically an injustice towards them and a hypocrisy.

3. Kibr on People

This is the third kind of Kibr i.e. to consider oneself greater and superior than other fellow human beings. The scholars of 'Ilmul-Akhlaq' (Science of Ethics) describe a proud one as thus : He will consider himself great but will value and honour others less. He will consider himself better in all respect and will never agree to be compared to other human beings.

He will always want to be ahead whilst walking with people and choose for himself a special position in the hearts of gathering so as to be easily distinguished. He will always expect others to greet him first and show humility to him. If advised, he will be irritated and refuse to acknowledge the advice and when refuted in a matter, he will not accept it but will instead express his anger.

If anyone else besides him is praised, he will not tolerate it, instead he will always expect people to praise him and make themselves available to serve him at all times. And if he is wealthy, he will avoid association with the poor even at congregational prayers and religious functions.

Kibr on People in Qur'an

"And when it is said to him: guard against (the punishment of Allah, pride carries him off to sins therefore hell is sufficient for him, and certainly it is in an evil resting place" (Al Baqarah/206)

"And do not turn your face away from people in contempt nor go about in the land exulting over much; surely Allah does not love any self-conceited boasters." (Luqman/18)

Kibr on People in Hadith

Imam Jaffer as-Sadiq (a.s.) has said : "Kibr is to belittle the people and give them less than their right." (Al Kafi)

It has also been reported from the same Imam (a.s.) that : "Whoever degrades people and shows his might over them is a tyrant." (Al Kafi)

To show-off Wealth is Kibr

Many wealthy people love to show-off and boast their wealth. Islam considers the rich as trustees and depositories of wealth bestowed upon them by Allah (s.w.t.). Instead of earning unnecessary fame and pomp, they are required to utilize their wealth for betterment of the deprived classes.

In Hadith al-Qudsi, Almighty Allah says : "The rich are my agents and the poor are my family. Therefore whoever act miserly with them I shall put them into a burning fire and will care not about them." (Kalimatullah)

Many scholars of Ilmul-Akhlaq agree that wealth is the prime cause of evils such as pride, egotism, selfness, greed and injustice. It is for this reason that Islam has made it incumbent good ways of giving sadaqah (charity). Had it not made obligatory, the poor would continue to remain deprived. The Holy Qur'an relates the incident of Qaroun as a lesson for the rich and warns them of a similar fate.

Qaroun belonged to the tribe of Prophet Musa (a.s.) and was also his close relative. In the Beginning he was pious but after accumulating wealth and treasures of gold in Tiyah, a desert in the Sinai Peninsula, where he engaged in alchemy and gold, Qaroun became proud and upon the believers. The following verses of Surat-ul Qases (76 to 81) describes Qaroun's wealth, Arrogance and the manner in which he met his fate.

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Many scholars of Ilmul Akhlaq agree that wealth is the prime cause of evils such as pride, egotism selfishness greed and injustice. It is for this reason that Islam has made it incumbent upon Muslims to pay Khums, Zakat, Fitra and recommended good ways of giving sadaqah (charity). Had it not been made obligatory, the poor would continue to remain deprived. The Holy Qur'an relates the incident of Qaroun as a lesson for the rich and warns them of a similar fate.

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"Surely, Qaroun was of the people of Musa, but he rebelled against them and we had given him a treasure, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him :do not exult, surely Allah does not like the exultant. And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you and do not seek to make mischief in the land, surely Allah does not love mischief makers.

He said : I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generation those who were mightier in strength than he and greater assemblage? And

the guilty shall not be asked about their faults. So he went forth to his people in his finery.

Those who desire this world's life said :O would that we had the like of what Qaroun is given: most surely he is possessed of mighty good fortune. And those who were given the knowledge said :Woe to you. Allah's reward is better for him who believes and does good, and none is made to receive this except the patient. Thus we made the earth to swallow up him and his abode : so he had nobody of helpers to assist him against Allah nor was he of those who can defend themselves.

The lesson which one learns from the incident of Qaroun is that his ingratitude and pride led to the punishment of Allah (S.W.T.)

Human beings, irrespective of their colour, language, culture or social position have one or the other praiseworthy quality hidden in them. Just as some shortcomings are common in human beings, in the same way some good qualities are also inherent in them. Moreover, these qualities would differ from person to person. For instance, if one is rich it does not mean he is better and superior than a poor man. Who knows that the poor man would possess qualities superior to the rich man e.g. in knowledge, piety or Courage.

The Incident of Bahlool

Once Haroon al-Rashid, the Abbaside Caliph and Bahlool were going to the Hammam (a public Bath). On the way, Haroon asked Bahlool : "What would my value be if I were a slave?"

Bahlool replied "Fifty diners."

Haroon, in an enraged voice remarked' : "O mad man! How could that be? My own valuable clothes are worth that much or more "

Bahlool reacted to this, saying : "The value I had suggested was for your clothes otherwise you yourself are of no value at all?"

Although Haroon thought that being a caliph, his value would be more if sold as a slave he forgot that in the market of slaves, the purchasers do not see the pre-status of a slave but his present strength and ability to work actively. Haroon's easy and lusty lifestyle would not assist him in being of any use to his master. Therefore, one should never undermine others simply on account of their possessions.

Considering Oneself Pious is Kibr

People who consider themselves to be pious on account of their excessive worship or knowledge are also proud. Allah (s.w.t.) has explicitly condemned in the Holy Qur'an those who consider themselves noble and pure. "Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone." (An Nisa/49)

"Therefore, do not attribute purity to your soul; He knows him best who guards (against evils)." (An Najm/32)

One may consider himself superior in knowledge and claims : "I have a lot of knowledge or I have studied under guidance of so and so scholar, or I have spent so many years in seeking knowledge ..."

Or considers himself better in worship and claims : "I stay awake for whole nights or fast for so many days, or have been to Hajj and Ziyaraat for so many times."

Such people, without realizing it, are entrenched in walls of pride. It was for this reason that Shaykh Abbas al Qummi, one of the great shiite scholars in Iran, when informed of thousands of people awaiting him to lead the prayers in Mashad al-Muaqaddas, avoided going for the purpose and declared to his associates that it was because of pride that over came him. "How can I lead the prayers when they thought of many people saying their prayers behind me had already occurred ?" This was his humble reply.

7) Signs of Pride in Man

The following are the signs evident in a proud person :

1. Whilst discussing a matter with associates, it will be difficult for him to accept the facts presented by them. If he acknowledges the other person's view, it would be in a manner likely to create a feeling of an importance on his part and will never smile or express happiness for the same.
2. He will always avoid being the first to greet, especially those whom he considers below himself.
3. He will not pay attention to needs of the poor who are badly afflicted with poverty and will avoid sitting near them.
4. It will be a sign of disgrace for him to carry with his own hands the basic requirements for himself and his family such as rations of food. (This does not apply in circumstances which forces one to avoid such an action).
5. He will avoid wearing cheap and simple clothes and will always want to wear expensive clothes so as to distinguish himself from the poor. (The too does not apply to those who are compelled due to certain circumstances which threaten their legal status in a society).
6. He will always choose to sit in a gathering with people of high position and social status.
7. He will avoid dining with the poor, servants and those whom he considers below himself.
8. His conversation and other actions will portray his love for domination over others.

8) Treatment for Kibr

It is essential for a person suffering form Kibr to observe the following remedies so as to abstain from this destructive spiritual disease :

i. To remember the origin of his creation and the end of his life in this world

The creation of man is from a drop of semen which is najis (impure) passed from the urinal passage into the womb where it gradually develops and takes the human form.

The Holy Qur'an describes the above in the following manner : "So let man consider of what he is created; he is created of water pouring forth; coming from between the back and the ribs."

He comes into this world weak and unable to care for himself hence burdening others to feed, clothe and bring him up. Then Allah (s.w.t.) bestowed him with strength. 'Allah is He who created you from a state of weakness; then He gave strength after weakness.'" (Rum/54)

Despite this strength, man is still weak in nature as he depends on various things for his well being such as food water, clothing, shelter, sleep and a spouse to fulfil his legitimate sexual desire as well as to ensure the continuation of his generation. Without all these, he cannot survive or live a happy life.

Moreover, there are things which man desires to have but cannot have. Many times he wants to remember things or wants to forget tragic events but cannot. All these prove man's weakness. Furthermore, death is inevitable. Whether one is wealthy or poor, famous or unknown a believer or an atheist he will have to die some day. Life after death is a different subject by itself, what concerns us is the reaction of the body upon death.

It is a widely known fact that a body decays hours after death giving unpleasant and foul smell. Islam, for this reason encourages an early burial. People who delay in burying their dead use artificial method for preserving the body. Imam Ali (a.s.) reminding us about origin of our creation and eventual decayed state after death, says : I am surprised by a proud person who by yesterday was a clot of (unclean) semen and will tomorrow be decayed dead body. Simply put, how can one who was created of an unclean drop of semen and who will decay giving off a foul and unpleasant smell ever be proud or boast over anything?

ii. He should know that Kibr is only Allah's (s.w.t.) quality.

This has been discussed at length earlier. However, the following is the incident which confirms Kibr as the quality of Allah (s.w.t.). Once a man accused Imam Hassan bin Ali (a.s.) saying : "Surely in you is pride."

The Imam (a.s.) reacted by saying : "Never! Pride is for Allah alone bur in me is honour. The Almighty Allah has said :For Allah is the Honour and for His Prophet and for those who have brought faith." (Meezanul Hikmah)

iii. To know that consequences of pride a humiliation in this world and painful chastisement in the hereafter.

Pride does not bring honour; instead it adds to disgrace and invites hatred from people. People abhor associating with one who loves self-praise and undermines their dignity. In addition to disgrace in this world the proud will also be subject to everlasting punishment in the hereafter as already mentioned in the beginning. In order to save oneself from the disgrace in this world and the punishment in the hereafter, one should avoid being proud.

**iv. To practice 'At-Tawadhu' - humility and humbleness
i.e. to consider oneself lower than others.**

Arab poet has said : "Be humble ! you will be like that star which is evident for an onlooker on the surface of the water yet it is high above. And do not be like that smoke which exalts itself to the layers of the atmosphere only to disappear."

Humbleness is one of the qualities which Allah (s.w.t.) adores. There are various verses of the Holy Qur'an narrations which discuss the importance of humbleness. Few of them are mentioned below : "And the servants of the beneficent God are they who walk on the in humility; and when the ignorant address them; they say: Peace." (Al-Furqan/63)

"Do not strain your eyes after what we have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believer." (Al-Hijr/88)

The Holy Prophet (s.a.w.) has said : "Verily, the most beloved and nearest amongst you to be seated near me on the day of judgement is he whose character is best amongst you and is the most humble amongst you. And verily, the furthest from me on the day of judgement is `Thartharoun'-the proud ones." (Biharul-Anwaar)

Imam Jaffer as-Sadiq (a.s.) says : "Verily, in heaven two angles have been appointed for the creatures. Whoever practices humility, they (both) raise him and whoever is proud, they (both) lay him down." (Al KAFI)

In the above hadith, Imam (a.s.) explains that Allah (s.w.t.) raises the status of one who is humble and degrades one who is boastful and proud.

9) Types of 'Tawadhu' :

Tawadhu - (humbleness and humility) is of three kinds :

1. Towards Allah (s.w.t.)
2. Towards the Holy Prophet (s.a.w.) and Imams (a.s.)
3. Towards the people

All these are ways of showing humbleness and humility towards Allah (s.w.t.)

Tawadhu towards the Holy Prophet (s.a.w.) and the Imams (a.s.)

Showing humbleness towards the Holy Prophet (s.a.w.) and; (a s.) is as good as showing humbleness and humility towards Allah (s.w.t.). This is because the Holy Prophet (s.a.w.) and the Imams (a.s.) are the greatest signs of Allah (s.w.t.) and His representatives to us on this earth. We have show humbleness towards them by :

- undermining their status and position amongst us.
- Not touching their respected names without Taharat.
- Mentioning their names with great respect and sending praises and greetings over them whenever we remember them.

It is said that some great people had the habit of mentioning the Holy Prophet (s.a.w.), and the Imams (a.s.) only in the state of Taharat. It is also reported that whenever Imam Jafar as Sadiq (a.s.) used to mention the name of the Holy Prophet (s.a.w.), he used to bow down in respect and send praises and salaams. And amongst the other ways of showing humbleness towards Prophet (s.a.w.) and the Imams (a.s.) is to show humbleness towards the Ulema (religious scholars and authorities) and the sadaat (children of the Holy Prophet's progeny).

Tawadhu to the People

It is important to note that man is the best of all creatures. After his creation, Allah (s.w.t.) gave him the honour and respect which He did not give to any other creature. And in order to preserve and secure man's dignity, Allah (s.w.t.) sent His Sharia (the divine law) to which He bound the entire mankind.

People who deviated from these laws lost their honour and dignity. The following verse discusses the honour and dignity bestowed upon man : "And surely we have honoured the children of Adam, And We carry them in land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over the most of those whom We have created." (Bani Israel/70)

Once Imam Jaffer as-Sadiq (a.s.) along with his companions was performing a mustahab Tawaf of the Holy Kaaba when an outsider came and called for one of the companions. Since they were all in Tawaf, the companion who had been called ignored the caller and continued with Tawaf. Imam (a.s.) had observed the situation, and he went and asked his companion why he was ignoring the caller?

The companion asked : "Should I break my Tawaf and respond to him."

The Imam (a.s.) said : "Yes ! Verily, the respect of a believer is more dear to Allah than the sanctity of the Kaaba."

Therefore, man who is so much exalted and bestowed with such great honour and dignity deserves to be respected and not to be disregarded or considered inferior. Imam Muhammad al Baqir (a.s.) once came near the Holy Kaaba and said : "By Allah, the sanctity of a believer is greater yours."

There are various narration through which the experts in the science to ethics "Iimul Akhlaq" prove that pride is a kind oppression "Dhulm ". The proud one is a snatcher of rights from others as he demands their humiliation before himself.

10) People who do not deserve to be shown Humility

Humility cannot be shown to all the people. Here are some categories of people who do not deserve to be shown humility. Most of us fail to distinguish these people and many a time we honour them while on the other hand forget the deserving ones.

This category of people are the following :

i. Non Believers and Sinners

There is no doubt that a believer irrespective of his colour, caste or status is better than a disbeliever or a sinful person.

Allah (s.w.t.) says : "Is he then who is a believer like him who is a transgressor? They are not equal." (Sajdah/18) In another place the Almighty Allah says : "And do not marry the idolatrous until they believe, and certainly a believing maid is better than an idolatrous woman even though she may allure you." (Al-Baqarah/221)

So one cannot compare a believer with any disbeliever or even with a transgressor. A believer has an exceptional dignity bestowed upon him by Allah (s.w.t.). He achieved this dignity because of his belief in Allah (s.w.t.) and therefore showing humbleness and humility to a disbeliever is belittling Imaan (Belief) before Kufr (Disbelief) thus disgracing the Imaan.

ii. The Rich for their Wealth

The Holy Qur'an and the narration have both strongly protested against showing humility towards rich people their wealth. Almighty Allah says : "And do not stretch your eyes after that with which we have provided different classes of them (of) the splendour of this world's life that we may therefore try them." (Taha/131)

Imam Ali (a.s.) has said : "Whoever comes to a rich person and expresses humility for his wealth, Allah snatches two thirds of his religion."

Ayatullah Dasti Ghayb explains the above hadith beautifully in his book 'Adh-DhunooH al Kabeera' (The major Sins). He writes that Imaam is made up of three things.

- a) Conviction at heart;
- b) Admission by tongue: and
- c) Action by parts of the body.

Since showing humility to the rich for their wealth is expressed by the first two i.e. the heart and tongue, therefore two thirds of one's faith goes away.

iii. To the Proud Ones

Avoid showing humility and being humble before the proud ones. This is because showing humility to such kind of people firstly, brings self-humiliation and disgrace and secondly, it will encourage the proud ones to continue with pride and disregard the rights of others. Moreover, by not showing humility to a proud one, there are chances that he might acknowledge his grave mistake.

The Holy Prophet (s.a.w.) has said : "If you notice the humble ones in my nation, then show humility towards them and if you see the proud ones, then show (your) pride over them for verily for them in that is humiliation and lowliness." (Jami'us saadaat)

Finally, we pray to the Almighty Allah (s.w.t.) to guide us and save us from Kibr of all kinds.

Aamina Rabbal 'Aalameen.

Walahu Waliyyut Tawfeeque.

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