



THE CONCEPT AND MEANING OF PRIDE AND ARROGANCE IN THE LIGHT OF DIVINE TEACHINGS

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THE CONCEPT AND MEANING OF PRIDE AND ARROGANCE IN THE LIGHT OF DIVINE TEACHINGS

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ABSTRACT:

The Holy Qur'an is a book of guidance that calls to goodness and praises good people. Similarly, Burn forbids actions and condemns those who do evil. In this book, along with describing the human qualities and flaws, it is encouraged to adopt good traits and avoid bad traits. One of these bad traits is pride and arrogance. Pride and arrogance are dangerous and bad habits. Due to this bad habit, the individual and collective life of a person is affected. Pride and arrogance are the root cause of all major bad habits like cruelty, disobedience etc. In addition to the Holy Quran, pride and arrogance have been condemned and their harms have been described in other inspired books. In order to understand the meaning and meaning of pride and arrogance, this article has been written under the title "The Concept and Meaning of Pride and Arrogance in the Light of Divine Teachings". In which the meaning of pride and arrogance is explained in the light of inspirational books, as well as its causes, harms and consequences are mentioned. Along with this, the negative effects of pride and arrogance on society have been described and the treatment to get rid of this disease has also been reported.

KEYWORDS: Divine Teachings, pride, arrogance, the negative effects.

The Holy Qur'an is a book of guidance that calls to goodness and praises good people. In a similar way, Burn forbids actions and condemns those

who do evil. In this book, along with describing the human qualities and flaws, it is encouraged to adopt good traits and avoid bad traits. One of these bad traits is pride and arrogance. Pride and arrogance is dangerous and bad habit. Due to this bad habit, the individual and collective life of a person is affected. Pride and arrogance is the root cause of all major bad habits like cruelty, disobedience etc. In addition to the Holy Quran, pride and arrogance have been condemned and their harms have been described in other inspired books. In order to understand the meaning and meaning of pride and arrogance, this article has been written under the title "The Concept and Meaning of Pride and Arrogance in the Light of Divine Teachings". In which the meaning of pride and arrogance is explained in the light of inspirational books, as well as its causes, harms and consequences are mentioned. Along with this, the negative effects of pride and arrogance on society have been described and the treatment to get rid of this disease has also been reported.

The divine religion and their teachings:

Divine teaching refers to moral, spiritual, and religious guidance sent by Allah or a higher power. These teachings are often considered sacred. The specific meaning of inspired teachings can also be used in the religious traditions of Christianity, Islam, Judaism, Hinduism, and Buddhism. But since there is no definite proof of the inspiration of other religions except Islam, Christianity or Judaism, therefore, here the religions of the inspired education: Islam, Christianity and Judaism are meant, and the inspired teachings include the holy books of these religions.

Judaism:

Pride and arrogance is a disease that prevents a person from going to heaven, and one of its causes is pride and arrogance on the race and nation, which is the cause that the Jewish nation has accepted the most. They

think that they are the chosen people of Allah; they will not be punished even if they do any kind of disobedience. The claim that the Holy Qur'an has also told, that is why they suffer from pride in believing in the prophets who came after Moses, peace be upon them, they do not believe even after seeing the miracles of Jesus, peace be upon him, who brought the dead back to life, and the last Even though they knew Prophet Muhammad Mustafa, may God bless him and grant him peace, more than his own children, they did not believe him just because he did not come from their nation.

Christianity:

The people who follow the teachings of Jesus, peace be upon him, have been victims of religious pride and arrogance, like Judaism, who, despite associating with Allah Almighty, suffered punishment for many disobediences, but they were suffering from the assumption that they are loved and beloved by Allah Almighty. As the Holy Quran says:

"وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ"

Translation: The Jews and the Christians said that we are the sons and beloved of Allah.

However, they were hiding their mistakes and disobedience due to their pride and arrogance, and because of this, despite the presence of the last Prophet Muhammad's tidings and signs in the Bible, they believed because of pride and arrogance. do not bring

As arrogance and pride is an old disease and disobedience of man, there is a lot of material about it in previous heavenly books. Some of the commandments found in the Bible are described below:

When Jesus saw that the guests like the high places, he gave them an example and said that when someone invites you to a wedding, do not sit

in the high place, maybe you have invited someone more than you. Then the one who has invited you both to the wedding, comes to you and says, "Give this person a place, how shamefully you will have to sit in the lowest place."

But whenever you get such invitation, go to the lowest place, and when the host himself comes and tells you to pay, come up and sit down. For he who thinks himself great will be exalted, and he who thinks low will be exalted.

Islam

Pride and arrogance is a social disease that cannot be divided by religious beliefs, because pride is based on wealth, wealth, color, race, gender, children or worldly position and position, in which religion plays a very small role. There is an entry. Arrogance and arrogance can happen in a Jew, Christian or any other religion, so it can also happen in a Muslim, so the Messenger of God, peace and blessings of God be upon him, said:

Translation: Religion is the name of goodness.

In another hadith, there is no entry into Jannah from me per heart.

Translation: Whoever has an iota of pride and arrogance in his heart will not enter Paradise.

Definition of pride:

A few meanings of the word pride come across from the study of Arabic dictionaries and dictionaries. A brief description of which is given below:

In the dictionary, "gharar" is said to be amazed at the beauty of something. "Ghari" is taken from this substance, which means beauty.

Then the name of pride was given to wonder

Allama Isfahani, may God have mercy on him, says:

"Al-ghar" is negligence in decorating and "al-gharar" is negligence along with the ignoramus, and its meaning is "al-ghar", which means: "the effect of the visible." That is, the visible effect of something. As it is said: Gharha kaza gharaa, that is: as if you wrapped it in your influence

Allah Ta'ala said in the Holy Qur'an.

يَا أَيُّهَا الْإِنْسَانُ مَا عَمَّرَكَ بِرَبِّكَ الْكَرِيمِ¹

O man! What has made you heedless of your Lord?

Definition of pride

Scholars and commentators have mentioned some definitions of pride

1. Satisfying the self towards things compatible with desire and inclination of nature towards it
2. Concealing the evil, revealing the good
3. In the definition of pride, Allama Munawi says:
4. Pride is anything that deceives a person. As: Wealth, Status and Satan. Pride has also been interpreted with the world, because it also deceives a person.
5. Allamah Harali says: "He hides al-Khudah in the form of the message." Namely: Disguising fraud as virtue
6. Covering sin with righteous deeds.
7. Sultan Ulama Izzuddin Abdul Aziz bin Abdul Salam al-Salami in his book "Maqasid al-Raa'ya for the rights of Allah" says:

"All kinds of pride are based on ignorance and lack of familiarity. The

¹ Surah Al-Iftar: 6

disbeliever is ignorant of the futility of his worship, and the heretic is ignorant of the worthlessness of innovation, and is ignorant of the temptation of riches, and because of considering wealth as a source of honor." is in fraud. In this way, the ascetic in worship, the ascetic in asceticism, and the ascetic in knowledge sometimes disobeys the Lord of the worlds, thinking that he is close to him.

From different definitions, we came to this conclusion that pride is called: a person relying on his own strength and abilities, relying on unreal forces, namely: wealth, wealth, position, etc.

The word pride is used for different meanings in the Quran

After researching the verses of the Holy Quran, it was found that the word pride has four meanings.

1 Vanity: As Allah Almighty said.

يَعِدُّهُمْ وَيُؤَيِّنِيهِمْ^ط وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا²

(He makes promises to them and gives them hope. And Satan's promises to them are lies)

In this verse, pride means vanity.

Imam Baghwi, may God have mercy on him, says in the interpretation of this verse:

"فوعده وتبينته ما يوقعه في قلب الانسان من طول العبر، ونيل الدنيا، وقد يكون بالتخويف بالفقر فيبينه من الانفاق وصلة الرحم وبينهم بأن لا بعث ولا جنة ولا نار. وما يعهدهم الشيطان إلا غرورا.³

² Surat al-Nisa: 120

³ Baghwi, Abu Muhammad Hussain bin Masoud al-Fara (died: 516 Hijri), Maalam Al-Tanril, researched by Khalid Abd al-Rahman, Dar al-Marifa Beirut (Vol. 1 / p. 482.)

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2- Stupidity, ignorance and outright delusion:

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ ط إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ⁴

In this sense, the word pride has come within this verse.

Syed Qutb “إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ” It is said in Tafsir that the unbelievers

are in a delusion who think they are in peace and security, although the anger and displeasure of Allah is upon them.

3 The stuff of life:

In this sense, the word pride is mentioned in this verse of the Holy Quran.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط وَإِنَّا تُوفِّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ ط فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ط وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ⁵

Ibn Atiyyah says that pride is the worldly life and what is in it is little pleasure, which deceives a person and makes a person look useless.

Allama Neshapuri, may God have mercy on him, says that pride refers to the world, which in its appearance is a source of happiness and in reality, is anxiety and trouble.

4 Deceit masquerading as goodness.

In this sense, the word pride is used in this verse of the Holy Quran.

"وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينُ الْإِنْسِ وَالْجِنَّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ط وَلَوْ شَاءَ رَبُّكَ مَا فَعَلْنَاهُ فَبَدَّرَهُمْ وَمَا يَفْتَرُونَ".⁶

⁴ Surat al-Mulk: 20

⁵ Surat Al-Imran: 185

⁶ Surat al-An'am: 112

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Allama Wahidi says in the Tafsir of "يُوحى بعضهم الى بعض زخرف القول غرورا" "that: Those from the army of Iblis, Satan whispers to the disbelievers and their movements, then they deceive the believers with their words, which means this. It is that the devil makes the unbelievers do bad things. After which the disbelievers believe themselves to be on the right. In this way, the matter is frozen on them.

Allama Sayyid Qutb writes in Tafsir that Allah has given the devils the power to deceive the disbelievers through deceitful words and incite them to disobedience, misguidance and disobedience.

There is a deep connection between the literal and terminological meanings of pride, which can be observed in the verses of the Holy Quran. Because pride contains every meaning of deceit, negligence and vanity. Deception is sometimes in the form of words such as arrogance in advice and sometimes in the form of actions such as following desires.

Examples and sentences for pride in the Quran:

Every word of the Holy Qur'an has a specific meaning, which cannot be overstated and this is one of the miracles of the Holy Qur'an. Sometimes there are many examples of a word in the Quran, each of which has a specific meaning. In the Holy Quran, this word is used for the following interpretations. Pride, arrogance and wonder. Here is the explanation of these interpretations.

snobbery: Allah Almighty says

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: ”لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ“⁷

Imam Razi, may God have mercy on him, writes in the Tafsir of Mukhtal that "Mukhtal" means a person who has seizures. Who thinks himself above people?

Imam Baghwi writes that "mukhtal" means one who is attracted by the world and wealth. In another place, Allah Ta'ala has said:

وَلَا تَصْعِرْ خَدَّكَ لِلنَّاسِ وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ⁸

Allama Alusi, may God have mercy on him, says in the interpretation of "Mukhtal:"

"Wahwalbakhtar fi al-Mashi Kabira" (Meeting with beautiful people(Allamah Raghīb Esfahani says that "Mukhtal" is derived from Khila, which means to be arrogant, considering one to be better than others⁹.

Wonder:

Allama Zamakhshari says that wonder is the name of arrogance

Allama Jurjani says that wonder means a special form of arrogance, in which a person considers himself above his status without any privilege.

As Allah Ta'ala has said:

”لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ

ضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ“¹⁰

Allama Qattan says in the interpretation of this verse, O believer! In the battle of Hunain, you made a lot of arrogance, because of which Allah

⁷ Surat al-Hadid: 23

⁸ Surah Luqman: 18

⁹ Esfahani, Raghīb, Al-Mufardat fi Gharib al-Qur'an, p. 162

¹⁰ Surat Toba 25

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removed His help from them and it did not help you a lot. And despite the fact that the land was hard on you, it became narrow due to intense fear and panic, and you had no other way but to run away, and you turned your back and ran, leaving the Messenger of God, peace and blessings of God be upon him, behind.

Wonder is the basis of arrogance. And wonder and arrogance are the basis of pride. Arrogance and surprise are used together. The rest of the meaning is different for each one because wonder is created within the self due to its superiority and arrogance is due to position and rank¹¹.

The meaning and meaning of arrogance:

Definition: Arrogance means: the special condition faced by a person in which he likes himself and considers himself superior to others. As Allah Ta'ala said.

سَاخِرُونَ عَنِ الْإِتْقَانِ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ء وَإِنْ يَرَوْا
سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا

الَّذِينَ يَتَكَبَّرُونَ Which means to despise oneself and consider oneself superior,

not to obey a noble, not to accept the advice of a well-wisher, and not to follow a prophet, but to despise everyone.

Allah has said in another place.

وَإِذْ قُلْنَا لِلسَّلَاطَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ط أَبَى وَاسْتَكْبَرَ ؕ وَكَانَ مِنَ الْكَافِرِينَ

"استكبر" It means, he fell down. Then he was restrained by anger and

jealousy from obedience and prostration.

Muluk, -Saluk fi Sisayah al-Hasan Ali bin Habib Mawardi: Darr al-Mawardi, Abu Al ¹¹ research. Fawad Abd al-Munaim, Dar Al-Watan Publishing House, Riyadh, First Edition 1417 A.H. p.60.

Allamah Ibn Jarir al-Tabari says that "Astakbar" means arrogance and arrogance. Satan turned his back on the obedience of Allah Almighty and the prostration of Adam, peace be upon him, due to arrogance.

This verse appears to be about Satan, but in reality, it is a warning to the followers of Iblis who are arrogant and disobedient.

Condemnation of arrogance: Allah does not like arrogance. When an ignorant person makes someone a target of oppression in the intoxication of arrogance, then Allah gets excited, so no matter how powerful the oppressor is, He makes him a lesson in this world before the Hereafter.

Hazrat Abu Musa Ash'ari, may God be pleased with him, narrated that the Prophet, may God bless him and grant him peace, said: Indeed, God gives respite to the wrongdoer, even when He takes him in His grip, then He does not let him go. This is what Sarkar Namdar, may God bless him and grant him peace, should recite this verse of Surah Hud.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٢﴾

(Translation: And thus is the grip of your Lord, when He grips the villages for their oppression, surely His grip is very painful)

Allama Sawi, may God have mercy on him, says that it is necessary for every person who commits injustice to refrain from his injustice and repent from it and stop doing injustice. He who has lost his right should return it, so that he does not enter this great feast, because this verse is not specific to the first nations, but it is for every wrongdoer.

It is better to stay away from arrogant people, because they will sometimes harm your life.

There is no worse habit than arrogance, because an arrogant person does not consider anyone as his own, and whoever speaks to him or questions him, will answer him harshly and rudely.

It is written in 'Alchemical Happiness' that the Companions asked the Messenger of Allah, may God bless him and grant him peace, that such and such a woman fasts during the day and prays at night, but she has a bad habit of hurting people with her tongue and causing them pain. He said: Its place is hell.

The antithesis of arrogance is humility: the quality of modesty and humility creates happiness, service and happiness, because when you ¹²are humble and humble, you will be gentle with everyone and will not treat anyone as inferior and will not behave immorally. This was the method and instruction of all the prophets and messengers. Especially the Holy Prophet (pbuh) who was the most beautiful and virtuous of all the Prophets. Allah Ta'ala has said in their glory.

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ¹³

(Surely you have great morals)

Another characteristic of humanity is humility and innovation. Arrogance, stubbornness and arrogance are its antithesis and its reprehensibility is obvious. The axis of all evil and sins of the devil was his pride, arrogance and arrogance, due to which he became cursed and cursed forever. If one of the people adopts this trait and habit, he will become accursed in the sight of Allah, His angels and all mankind.

Advice on Pride in the Divine Teachings:

Haughty haughty eyes, lying tongues, and hands that shed innocent blood. A heart that devises evil plans, feet that run toward evil. A lying butcher witness and a man who stirs up strife between brothers.

¹² Al-Qalam: 4

¹³ Al-Qalam: 4

O my son! Keep the commandments of your father and do not leave the command of your mother. Always listen to them on your heart, and tie a knot around the neck.

It will guide you when you walk, watch over you when you sleep, and talk to you when you wake up. The commandment of the shadow is a lamp and the commandment is the light and the understanding of education is the way of life. To save you from a bad wife and the flattery of foreigners. O bears! How long will you love the bear?

How long shall scoffers delight in mocking, And fools scorn knowledge. Turn ye to my rebuke.

Look, I will pour out my spirit on you, I will explain my words to you. Because I called and you refused, I stretched out my hand and no man heeded. But you nullified all my advice and did not want to listen to my rebuke. I will laugh in the days of your distress, and I will mock you when fear comes upon you.

When fear will come upon you like a storm, and your distress will be like a watch, when distress and sorrow will come upon you. Then they will catch me but I will not answer, they will try to find me but they will not find me.

Moses and Aaron came to Pharaoh and said that the Lord, the God of Israel, says, "Let my nation go, so that they may go to the wilderness to celebrate the festival for me." Then Pharaoh said, "Who is the Lord who obeys his command?" Should I leave Israel? I do not know the Lord, nor will I let Israel go.

Those who are proud, haughty and cursed, and who have gone astray from your commandments, are those whom you have touched.

Lord, why do you stand far away?

And why dost thou hide thyself?

The wicked follow the poor in their pride, and fall into their own schemes. For the wicked followeth the desire of his heart, and the covetous man forsaketh the Lord, but curseth him. The evil-doer shows with his proud arrogant face that he does not seek, all his thoughts are, that there is no God.

Our souls are weary of the scorn of those who are at ease, and the contempt of those who are proud and arrogant.

It is true that he mocks the scoffers, but he gives grace to the righteous. When the wise shall inherit glory, but the progress of the foolish shall be shamed.

O blind leader! You take out the bee in the water, but you drown the camel. Woe to you, scholars of Shariat and hypocrites! You wash and clean the outside of your stomach and stomach, but inside it is full of greed and selfishness.

O blind! Wash and clean the inner side of the frasio first, then the outer side will be clean too - Woe to you scholars of Sharia and Frasio, you hypocrites! You are like white tombs that look good on the outside, but inside they are full of dead people's bones and all kinds of filth. is

He knows himself above all those who are called God or gods and opposes them to the extent that he sits in the temple of God and calls himself God. Don't you remember that I used to tell you these things when I was with you? Now you know what power it is that is holding back this great man from appearing at his full time. For the secret power of the devil was already in effect, but now he has a restrainer who will hold him back until he is removed from the path, after which the devil will appear whom the Lord Jesus will kill with the breath of his mouth. And with the brightness of his coming, he will make clear that the coming will be according to the action of Satan, with all his power he will show false miracles and strange

but false works. He will deceive those who perish with all kinds of wickedness. These people will perish because they did not choose the love of the truth that would have saved them.

Adultery, covetousness, wickedness, deceit, cheating, jealousy, boastfulness, pride and stupidity all these evils come from within and destroy a person.

Maryam said, "My heart praises God, and my soul rejoices, because God is my savior. He has looked upon me as one of his humble servants. From now on, all generations will call me the Lord, because the Almighty is great." He has fought, his name is pure, he has mercy on those who fear him from generation to generation.

He has overthrown the Shahs. And he has exalted the lowly. He has filled the hungry with good things, and returned the wealthy empty-handed. He has fulfilled the covenant made with our fathers that He has helped His servant Israel. He took care of Abraham and his children and always had mercy on them.

The arrogance of those who oppress the wicked and the poor

Israel itself was able to grow the flowers of oppression and persecution, but the Sharia had instructed to be kind to the weak.

And the kings were warned not to accumulate much gold and silver and to consider themselves greater than their brothers.

In the process of making himself rich, the arrogant and proud person does not shy away from crushing the poor, whose blood pays for the luxury of the rich. But to hate and look down on the poor is to hate and despise God and His justice.

The arrogant are like the Ladins, the atheists and the idolaters, they hurt whomever they want and they look down on them. Their hearts are ignorant

These people have pride and love for wealth in their hearts and Jesus reminds them that no one can serve two masters.

Arrogant and arrogant

Confident in his own apparent fairness while mocking and mocking other people.

The highest class is the proud and haughty man who rejects all restraints and aspires to be equal to God. He dislikes punishment and chastisement.

A proud and arrogant person sin with great boldness. Laughs at God's servants and promises. God curses the proud and arrogant and binds him in fear, the one whom he afflicts with pride and arrogance. He closes the doors of grace for him And his ways are closed for faith. (John) Becomes blind in his sins (Matt.)Because of this, he is deprived of wisdom and wisdom (Ps. Which invited him to repent and change? (Proverbs)

Whoever keeps company with the proud and arrogant will become like him (Yushua Ibn Sirakh) Blessed is the man who sheds pride and arrogance. Where proud and arrogant people do not know the true God and are in power, there weak people are reduced to the extent of slavery.

As Israel experienced in Egypt, where Pharaoh tried to obstruct the path of freedom given by God, Israel will constantly feel the danger of being enslaved by foreign nations whose proud power has defied the living God. It is this arrogance that is revealed in Alephana's statement of intolerance. "Who is God? It is Nebuchadnezzar". It should be mentioned that the rulership of the nations and the rule of pride and arrogance, Babylon is at the top.

It was a nation ruled by oppression and tyranny, which is called the greatness of the kingdom (Isaiah).

Here is only a matter of collective arrogance, symbolized by the Tower of Babel, which in biblical history is incomplete on the corridor, its builders aspired to make a name for themselves to introduce themselves to the heights of heaven (Taqwain)

Pride and arrogance and its consequences.

“Pride and arrogance is an abomination to Allah and His servants.”

Arrogance is a joke to mankind “that which is dust and rock” is a serious matter. The man is condemned who claims honor and respect, who pretends to be exalted, even in the spiritual ranks (Romans 16:12).

The one who keeps the others.

A proud man, his eyes are full of pride.

The proud and arrogant rich man wants to show off his luxury while his possessions continue to frighten him. A showman does everything to be seen. However, his heart is dirty.

Causes and symptoms of pride and arrogance:

1 Pride and arrogance over wealth and children:

Wealth has two sides: good or bad. The property has several advantages and disadvantages. There are many advantages and disadvantages. Wealth is the cause of good and evil. Wealth is the source of happiness and misery. In the Holy Quran, there are many examples of rich people whose wealth made them suffer from pride and arrogance. One of the proud and arrogant is Qarun whom Allah has mentioned in this verse.

Verily, they heard it from the people of Musa, so he spoke to them, and it came from the Almighty. He said to him, "Do not rejoice, for Allah does not love the joyful".

Allama Baydawi, may God have mercy on him, says in the Tafsir of "Fabaghi Alaihim" that he should consider himself superior to others

and consider others subordinate to him. And he began to be proud of them.

Allamah Tabari, may God have mercy on him, says in the interpretation of this verse that if the acquisition of wealth was the reason for the honor of man and the pleasure of Allah Almighty, then none of the wealthy would have perished. Because it is impossible that Allah Almighty destroys those whom He is pleased with and punishes only those whom He is displeased with.

Qarun's pride and arrogance is described in this verse .

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ ۖ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ٤٣ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيُكَفِّرُ تَوَابًا اللَّهُ خَيْرٌ لِمَنِ آمَنَ وَعَمِلَ صَالِحًا ۖ وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ٤٤ فَخَسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ ۖ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ ۖ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ٤٥

From the interpretation of the verse, it was understood that there is arrogance in the mind of the rich man. And they compare the hereafter to the world. This article has been explained in other places. As Allah Almighty says. "They said, "We are mostly wealthy and have children, and we are not afflicted".

The gist of this explanation is that the root cause of all forms of pride is the same, which is ignorance. Whether it is the pride of the unbelievers or the scholars, or the sinners or the rich, etc.

2 long expectations:

This is a disease that cannot be cured even by doctors, sages and scholars.

¹⁴ Surah Qasas 79_81

The reason for the long hope is the greed of the world, love and the aversion from the hereafter.

The word that will be spoken to those who hope long on the Day of Resurrection is mentioned in this verse

"يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ ط قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ¹⁵

Allamah Nasfi, may Allah have mercy on him, says about "Waghratkam Al-Amani" that "Tul al-Amal wa Ta'maa fi Uttan al-Imaar" means longing for long hopes and long life.

Hazrat Hasan Basri, may God have mercy on him, says that a person who makes long straights will suffer from sins.

And Bilal Saad, may God have mercy on him, says that remembering your good deeds and forgetting your sins is pride and arrogance.

After understanding these verses, the Sahabah and the righteous Salaf lived their practical lives accordingly and warned others not to fall into the deception of the world. Therefore, direct actions are the cause of delay and laziness in the righteous.

3 Evil Whispers

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ.¹⁶

Allama Tabari, may God have mercy on him, says that al-Gharur means cursed by Satan. The question remains, how does the devil make a person suffer from pride? The answer to this is that the devil makes

¹⁵ Surat Hadid. 14

¹⁶ Surah Fatir: 5

the sin in the heart of man look light and trivial. Due to which man commits sin. The first manifestation of pride was cursed by Iblis, which is mentioned in this verse.

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ¹⁷.

Iblis, the enemy of God Almighty, became jealous of the honor and dignity of Adam, peace be upon him, and said: I am better than Adam, peace be upon him, because I am the product of fire and he is the product of clay. Such arrogance originated from Satan's curse.

Allah Almighty says: "So do not be envious of the life of this world" in this it refers to those of the first level. In another place, Allah the Exalted says "And do not be envious of Allah Al-Ghuror" in this it refers to those of the second level.

Allah Ta'ala did not limit himself to these verses while mentioning Satan, but also mentioned Satan's tricks and deceiving qualities.

Allama Qutbi, may God have mercy on him, says in the interpretation of this verse that Satan warns people against the loss of wealth, position and leadership. And he directs them that the talk of resurrection after death and reckoning are just rumors.

4: Bad friendship:

When Allah intends good for a person, He grants him the company of good people. And protects from the company of the wicked. As Allah Almighty says. Say, ``Look at your partners, those who call upon Allah. It is not a book, so it is on evidence from it.

Surah A'raf: 12¹⁷

)Indeed, the wrongdoers are promised by their means except pride). Imam al-Tabari, may God have mercy on him, in his interpretation, says that what is meant by this is the saying of the polytheists: We worship idols only because they make us close to Allah. They bring them closer to the fire and keep them away from the mercy of Allah.

At the bottom of this holy verse, Abu Saud, may God have mercy on him, writes that when Allah rejected every possible argument of the disbelievers and polytheists, then He mentioned the thing that was leading the polytheists to disbelief. This is what is indicated in this verse. That is, the former disbelievers deceiving the latter and the chiefs misleading the followers.

5 Being attracted to the world

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ¹⁸ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا^ط
إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا^{١٨} وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ^{١٨}

Allamah Samarqandi, may God have mercy on him, writes in the Tafsir of Al-Haywat Al-Dunia that means the world and what is in it.

The Holy Prophet, may God bless him and grant him peace, says: The world is a prison for a believer and a paradise for an unbeliever.

Hazrat Ali, may God be pleased with him, was asked what is the definition of the world? He said: What is the definition of such a house, the beginning of which is labor and the end is destruction. Which is considered halal? And the one who is forbidden and the one who

¹⁸ Surah Luqman: 33

refrains from it is in trial, and the one who is in need of it is in grief.

So the world is the stuff of deception for the one who is greedy for it. But whoever is concerned about the hereafter, this world is a source of good and blessings for him. As Hazrat Saeed bin Jubayr, may God be pleased with him, says, "The goods of fraud are those who ignore the Hereafter, and those who do not ignore the Hereafter are the cause of goodness¹⁹."

6 Dominance of expectations:

The word رجاء is used for hope. Rajaa means to be happy with the grace and generosity of Allah Ta'ala and to take comfort in seeing the grace of Allah Ta'ala. Some have defined Raja' as "Al-Thaqa in God". That is: trusting in the grace of Allah.

But hope, struggle and beauty are done after trust, that's why scholars agree that hope is not true without hard work.

There are three types of hope.

1. Obedience to Allah and expecting reward after doing righteous deeds.

2. Repenting of sin and hoping for forgiveness.

These two types are desirable and desirable.

3. Exceeding the limit in sins and transgressions of Allah and hoping for the mercy of the righteous without doing good deeds. This kind of hope is the cause of pride.

Allah Ta'ala has said

¹⁹ Baghdadi Zain al-Din Abu Faraj Abd al-Rahman bin Shahab al-Din al-Baghdadi. (1/295(

أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ²⁰

The summary of the matter is that hope is done after choosing the means of salvation and having good faith in Allah Ta'ala is a good deed in itself. Because good faith in Allah the Exalted is what prompts righteous actions, and good faith is a weakness for one who follows desires. As the Holy Prophet, may God bless him and grant him peace, said.

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لَهَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَتَبَنَّى عَلَى اللَّهِ²¹

7 Disbelief:

Since disbelief is the cause of sin, disbelief is also included in the causes of pride. As Allah Ta'ala has said:

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ احْمَدُوا رَبَّكُمْ رُسُلُكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّهِمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ²²

Allama Ibn Ashoor, may God have mercy on him, says that "Gharatham al-Hayyah Al-Dunya" is based on "Shahdna Ali Nafzam". In other words, the disbelievers are witnesses on their own selves and they acknowledge that worldly life led them astray and they are disbelievers²³.

²⁰ Surah Iftar: 6

²¹ Al-Tirmidhi, Abu Isa, Muhammad bin Isa al-Salami: Sunan al-Tirmidhi (Al-Jama'i al-Saheeh), Research: Ahmad Muhammad Shakir et al., Dar Ahyaya al-Turath al-Arabi, Beirut. 2000 AD, Hadith. (2459). (4/638)

Surat Inam: 130²²

²³ Ibn Ashur (5/135)

Conclusion:

In conclusion, the examination of conceit and haughtiness within the framework of heavenly precepts illuminates the negative consequences they have on people as well as society. These characteristics are the basis for many other bad behaviours and are forbade in a number of spiritual writings, including the Holy Qur'an. We can better combat them if we are aware of their causes and effects. The path to individual and group development provided by these teachings is to embrace humility and empathy. These teachings must be followed in order to combat the darkness of pride and arrogance by promoting a culture of love and understanding.



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