

Investigation of the Pride Truth by Verses Perspective

Shirin Fazeli¹, Maliheh Poursattar Mahadi^{*2}

Department of Theology, Tabriz branch, Islamic Azad University, Tabriz, Iran

*Corresponding Author Email: poursatar@iaut.ac.ir

Received: 10 February 2015

Accepted: 28 May 2015

Published: 06 June 2015

Abstract: The main purpose of the present study was to investigate the pride truth of the arrogance through the verses perspective. It states that the omnipotence and the greatness are only subjected to the essence of the Holy God. The arrogance is one of the most important sins making the background of polytheism and enmity against others. Of course, there have been existed some factors for making the foundation of the related pride. The types and its consequence also represent the same pride. The arrogance or pride has some reasons and instruments that has been applied to eliminate the pride; for the reason, there should be established a recognition for overcoming the pride in all people's lifetime. Then, it should be investigated the effects of the arrogance and arrogant individuals' traits representing the psychological features of the arrogance. Based on the related verses and traditions, the issue of the arrogance is one of the most destructing features of the man that it will lead the same man into the hell finally. Finally, the treatment methods of the arrogance and scientific approaches will be shown in this paper. There have been of course established some treatment approaches for the arrogance by the holy Quran and morality scholars' viewpoints.

Keywords: Pride, Arrogance, Pride, Interest.

Introduction

The issue of the pride is one of the greatest sins having more destructive worldly and resurrection consequences. The arrogance has more destroying consequences for the spirit, body, beliefs and individuals' thoughts in the humanistic community. The pride makes ego and fake self-confidence causing people to restrict his or her knowledge and preventing to reach to the truths and religious lessons. The pride deviates the man from the justice path conducting him towards sin and rebellion and destroying his lifetime. The pride is one of the most important moral and educational damages preventing the man to reach to the happiness. The roots and origins of these mentioned rascality issues are subjected to the arrogance and pride. The first achieved sin is done by the Satan that it did not pray the man. The root of these self- arrogant and egos are subjected to the self-coordination and wars making a government to be destroyed in this case (Dastgheib, 2003). This indecent trait is very effective in the man's lifetime decreasing the same man's establishment. When we look at the moods of jealous, greedy, bad-mouth people, we will see that all these sins' roots is subjected to the existence of the pride and arrogance. An arrogant person is always challenging with mental and spiritual annoyance (Tamimi Amadi, 1987). The pride makes people to get deviated from their own recognitions and beliefs believing other beliefs and this make them to enter into another thinking path. This also makes them to get deviated from the truth path

away. The pride has got some moral and educational important consequences destroying the man terribly. The root of the pride is subjected to feel humiliation and self-ego (Motahari, 2008).

Semantically and terminologically meaning of the pride

- a- Semantically meaning: the pride is subjected to a mood of the man that it considers the most privilege and sophisticated trait of the self. The most worsen pride is subjected to the arrogance towards the holy God; that is, the man prevents praying and worshiping the God (Ragheb Esfahani, Mofradat Alfaz Alquran, 1991). The pride is consisted of these factors: 1- self ego, 2- main section of everything. The arrogance is subjected to the self- ego and being greatest than others (Ibn Manzoor, Lisan Alarab, 1989).
- b- Terminologically meaning: in the morality terminology, the arrogance is subjected to a man that considers himself greatest than others believing that he is superior to other people (Naraghi, 2012). The arrogance is subjected to the self- ego that it is the first phase of getting deviated from the truth destroying the happiness of the life making the most corrupted thoughts (Ehsan Bakhsh, 1993).
- c- Truth of the pride: the truth of the pride is that a person considers him superior to others. The pride is subjected to those traits that some people consider themselves superior to others and for the reason there should be some treatments for curing the related challenge (Ghazali et al., 1951).

The omnipotence and the Great God

The arrogance is the main essence of the Holy God. The arrogance is coming from TAFAAOL semantically in relation to the literary scholars' viewpoints. The same origin has many various meanings. One meaning is subjected to Imposture; for example if it is stated that Imposture, it will mean that someone is getting to achieve his or her actions based on generosity. Another meaning is subjected to the appearance that the same person does not have the real appearance. In other words, a person does not have something but he or she makes a kind of possession to himself in this regard. The omnipotence is only possessed and belonged to the Holy God (Naraghi, 2012). The glory is only and merely belonged to the Holy God. All the creatures are only possessed to the Great God and He is omnipotent over everything on the universe. The Holy God is only arrogant for having all these traits and other cases must be punished for making any possession to themselves. When someone makes arrogance, he or she will be against the God's glory (Makaram Shirazi, 1995).

The factors of appearing and boosting the arrogance

The arrogance tools

One of the most important factors to get trapped into the arrogance is subjected to the smallness and lack of enough capacity to think of the universe. Worthless objects will be intensified in this kind of arrogant person making and trapping the same one into the most terrible challenges (Shebr, 2013). The origin of the arrogance is subjected to the self greatness internal traits and self pride features of the man. But the arrogance over others being appeared in the exterior actions of a person can come from four reasons as following:

Obsession, pride, arrogance and hypocrisy

Some morality scholars such as Feiz Kashani consider the arrogance tools in seven cases: the first is subjected to the religious tools that show someone's science and practice; the materialistic-based tools of the world that the race, aesthetics, power, property and having more friends could be play a key role in this pavement. The Holy God also introduces the ignorance and foolishness as the main tools of the arrogance and this can be subjected to deny the resurrection day; as the Holy God says: what has been made you arrogant against your Lord? (Feiz Kashani, 1996).

Arrogance factors

Fury, jealous, property, ignorance and foolishness, the arrogance along with arrogant people are the main supporters of the arrogance. The holy prophet says: I do not like the foolish old, cruel rich and arrogant poor people and says: most hell people are coming for their own arrogance (Jamee Ahadis). Imam Sadegh says: the ignorance is coming from three things: the arrogance and fury and lack of theology. These people are the real losers in the world (Majlesi, 1960). Imam Zein Alabedin says: I am interesting in these arrogant people that they do not know that they are born of a fetus and they will return to dead corpus tomorrow as soon.

Types of arrogance

The arrogance is categorized into two general types:

- 1- Punished arrogance

2- Praised

The word arrogant is coming from the arrogance meaning two cases semantically as following:

The first one is subjected to the praised case being applied in relation to the Holy God and many other good virtues and the next one is subjected to the punished one that has been applied about the man's superior mood except the Holy God. The first case is appreciated but the second one is blamed or punished in this regard (Ragheb Esfahani, 1991). There have been categorized some types for the punished arrogance as following:

- 1- Arrogance against the Holy God such as the arrogance of the Pharaoh and Nimrod
- 2- Arrogance against the Holy Prophets such as the arrogance of the impious people
- 3- Arrogance against other people

Consequences of the arrogance

This trait or mood has got some worsen and very ugly consequences on the beliefs and thoughts of the humanity in all communities terribly. It can be also stated that no one could be get sheltered of this related sin socially and personally. Some of these sins are as following:

- 1- Infected to the polytheism and blasphemy
- 2- Getting lack of having enough science and knowledge
- 3- The arrogance as the main origin of all other sins
- 4- Arrogance as the main disgust and abhorrence of people
- 5- Arrogance can make people to lose many things and life facilitations
- 6- The arrogance is the main root of all disasters and catastrophic events

The effects of the arrogance and features of the arrogant people

The moral disorders and diseases such as the interior and physical diseases are always coming along with the interior effects like the diseases appearing in the lung making some effects on the skin, face, color of eyes and tongue. Someone getting with a moral disease has an effect in his or her own behavior terribly. These effects can sometimes appear on the same one's face; for example, arrogant people always treat and behave angrily humiliating others. Sometimes these worsen treatments and behaviors can be appeared on the tongue of these arrogant people exaggerating all about their own actions and behaviors. They intervene into others words and statement never let them speak about something; they never also listen to others and expect other to listen to them. They like others to stand and sit for them when they are participating in a ceremony. The self- arrogance is the most worsen calamity that can be also considered as the main root of other sins in the humanity. For example, they will get ignored of the Holy God never appreciate their God making revelry and living in pleasure, humiliating others, mocking other pious people. They never value other people's life affairs and when they get richer, they like to get separated from their community achieving some other ridicules social issues. They always imagine considering themselves separated from others and even making themselves near to the Holy God and this makes them to get scandal in front of others. The Holy God says about these people: the Holy God does not like those people posing themselves to others (Nesaa: 36). This verse shows that the main origin of the polytheism and destroying others rights is subjected to the same arrogance (Tabatabaiee, 1977). The jealous person always poses what achieves as a benevolence (the benevolence is subjected to someone posing his or her own properties out of the real existence of the man). Pride person is established based on actual and the wise man is established based on potential or with all one's power (Javadi Amoli, Tasnim, 2012). There have been given many various verses regarding to the arrogance and arrogant people in the holy Quran such as Lughman: 18-19, Nesaa: 36-38, Esraa: 37-38, 83-84, Baghareh: 34, Eraf: 12-13, 133, 146-147, Forghan: 21, Maaedeh: 82, Nahl: 23, Jaieehe: 8, Ghafer: 23-26, Ehghaf: 20, Aanam: 53, Hashr: 23, Zomar: 72, Noah: 7 and Momenoun: 60. These all verses have carried out and investigated the effects and consequences of the arrogance and the establishment of the arrogant individuals in the holy Quran. They all also consider the arrogance as the obstacle for reaching to the happiness and heaven in the resurrection (Zamakhshari, 2010) (Tabarsi, 1991).

Sureh Ibn Kalib asks Imam Bagher about the arrogance and he says: the holy God says: you will see in the resurrection day that those people rely on God as lie, they will have black faces getting into the hell only for arrogant people? He replied: there is a place in the hell called SAGHAR where the God complains for its temperature letting all these arrogant people there asking them to breathe into the hottest place because they pose against people and never pray their God. Imam Sadegh says: the arrogant people will be considered truly as ants and other people will recoil and kick on them (Feiz Kashani, 1996).

Conclusion

According to the stated verses of the Holy Quran and the prophets' statement, it can be concluded that the arrogance is subjected to someone's feeling superiority to others. In all religious narrations, the arrogance is considered as the main origin of all other sins preventing the man's happiness. These narrations show that this punished trait of the arrogance is very effective in the destiny of all pious people and believers. This trait is the first punished trait that can cause to commit crime on the earth; according to some scholars, the arrogance is the main mother of all sins making people to go towards the miserable affairs at lifetime. The arrogance and polytheism are the main roots of moral disasters. For the reason, many verses and religious narrations have carried out the related punished trait regarding to the man's behaviors. The related trait prevents the man going to worship and pray the Holy God. Self- greatness and self- obstinate are related to those concepts that come from the arrogance. The arrogance is a social norm being affected by many various internal factors such as the self- obstinate and self- arrogance influencing on the social interaction and behavior of people. If the self- obstinate and self- arrogance are the main internal factors in the appearance of the arrogance temperament of people, the exterior factors particularly the social factors are considered as the main important factors for surviving the same norm into a community sustainably.

References

- Dastgheib SA, 2003. The Greatest Sins. Tehran: Islamic advertisement office Publication.
- Ehsanbakhsh S, 1993. Asar Alsadeghin, public relation of the praying institution.
- Feiz Kashani Molla M, 1996. Almohajeh Albayza Fi Tahzib Alahya, Tehran: Islamic institution Publication.
- Falsafi Mohammad T, 2008. Makarm Alakhlagh. Tehran: Islamic Culture Publication.
- Ghazali M, 1954. The Alchemist of Happiness, Tehran: Central Library Publication.
- Holy Quran
- Javadi Amoli J, 2012. Tasnim. Tehran: Esraa Publication.
- Ragheb Isfahani HIM, 1991. Mofradat Fi Gharib Qurab. Tehran: Dar Alelm Aldar Aleshamieh.
- Majlesi MB, 1980, Bahar Alanvar. Tehran: Dar Alahya Alras Alarabi Publication.
- Makaram Shirazi N, 1999. Interpretation of Nomouneh, Qom: Dar Alketab Eslamieh Publication.
- Motahari M, 2008. Morality in Quran. Qom: Sadra Publication.
- Naraghi Molla Ahmad, 2012. Meraj Alsaadeh. Qom: Bahar Delha Publication.
- Shebr SA, 2013. Morality. Qom: Al Ali Publication.
- Tamimi Amadi A, 1987. Tasnif Ghorar Alhekam va Dorar Alkalam. Tehran: Islamic Advertisement Office.
- Tabatabaiee SMH, 1996, Tafsir Almizan. Qom: Dar Alketab Aleslamieh.
- Tabarsi AAIA, 2001, Interpretation of Majma Albayan, Tehran: Farahani Publication.
- Zamakhshari MIOIM, 2010. Representation of the Kashaf, Tehran: Ghoghnoos Publication.