

ARROGANCE IN THE QUR'ANIC PERSPECTIVE AND THE PROPHET'S HADITHS

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Summary:

Islam calls for the generosity of morality and forbids its evil, for peace is the religion of intimacy, love and mercy, and the el of pride is contrary to all these meanings, as it is one of the deaths, and its removal is an imposition of the imposition of peace, and it does not disappear by mere wishful thinking, but must be addressed, and for this reason I chose this research, which came entitled: (**Arrogance** in the Qur'anic perspective and the Prophet's hadiths), in order to address the phenomenon of arrogance according to the Qur'anic perspective and the hadiths of the Prophet, this study was organized in an introduction, a preface, and two sections: in the preface dealt with arrogance its concept, causes, degrees and types, and dealt with in the first section: arrogance in the Qur'anic perspective, and dealt with in the second section: Arrogance in the Prophet's hadiths, and then a conclusion in which I showed what I had reached, and then fixed it with sources and references.

Preface

Arrogance is its concept, causes, degrees, and types

Arrogance in Language:

Adulthood: by breaking greatness, and so: (pride), (arrogance), (arrogance): (magnification), growing up (**Arrogance**): growing up increasing day by day , magnifying it, forcing it ¹ to commit adultery: an obscene sin, sthe Almighty: }Yi y y r y p (p), and² Growing up: a necessary pentagonal act (grow up, grow up), source: grow up the child: magnify, he was of pride, s a l Almighty:} yim yi r{, wa will grow up source:(arrogant),(),it is said³: the arrogance of a man is his pride, his arrogance⁴, And arrogance: greatness and coercion, like pride, and may grow up⁵ and arrogance and arrogance, arrogance, arrogance, and arrogance, the Almighty said: } Um, if I am a righteous person who **is a bz bam ibn Bi** {, ⁶ and this attribute is not the god of God - the Almighty - especially, and no one can be arrogant, because People are

(1) Consider: Mukhtar al-Sahah, al-Razi, p.:561.

(2) Surah Light:11.

(3) Surah the diviner:13.

(4) Consider: Tongue of the Lord:12/12-15.

(5) See: Painmorning Enlightening For Fayoumi:2/523 and The crown of the bride, for Zubaidi:1/14.

(6) Surah A'ldiviner:146.

equal in rights, for no one has nothing but no other, and God has pride - Glory and Glory - ()⁷

The Arrogance term:

It is "the bones of the human being himself, the approbation of his virtues, the disdain and contempt for people, and the superiority of those to whom humility is to be humbled".⁸

In the books of the term for the Tahnawi: arrogance is "the cost of superiority over others; because he believes in his status."

For himself he does not deserve others, and the arrogant attribute of Allah the Almighty is exaggerated in greatness."⁹

He has warned on the word "you will grow up" in his saying: }Ter tz has been tin ()¹⁰ so arrogance, it is said on two sides:

One of them is: that the effective good deeds are in fact many and superfluous to the beauties of others, and as such Allah the Almighty has described arrogance.

The second is to be grandiose for it, imbued, in the general description of the people towards his Almighty power: } Bam by him Tadj ()¹¹.

Al-Hassai believes that arrogance: it is "the manifestation of arrogance, and the manifestation of it from sins, which is the patriarch of the truth and the immersion of people, and not the beauty of it, but may the wife at the request of her husband and the princes and governors to terrorize the enemy, and is forbidden if it includes the haram of wearing silk and gold for men and beautification for debauchery and hates to wear the clothes of beauty at the time of profession and permissible otherwise, and should pride be on the infidels and the people of the occult? It was said: Yes, and the a is near nothingness, and one of the straight sins is wonder, which is the bones of obedience and the rejoicing in it worship that was a and a science, and it is not hypocrisy that does not invalidate the work because of its delay in it and hypocrisy compares to it and invalidates it."¹²

Arrogance is said to be twofold¹³:

One of them is: A. N. investigates the human being, and asks him to become big, when he should, where he should, when he should, and when he should, and when he should, and when he should, and Mahmoud.

The second: to be satisfied, to appear from himself, not to him, and this is the vilified.

The concept of Arrogance:

Arrogance is one of the most dangerous and deadly diseases of the human being, and he called her to the hatred of people for him, their contempt and aversion to him, and pride is different from wonder and separates from him, for wonder is the course of the bones of the soul considering its vision above others, and wonder is the cause of pride and pride from its consequences, and the first of those who grew up, was Satan when God commanded him to worship Adam - peace be upon him - by saying Almighty: } Yi Aa Akh Aa¹⁴ Aa Bh Ba Ba Bam Bam Bh Ah Y And his non-acceptance of his guidance and advice, and the love of appearing and

(7) See: Refinement of Language, for Al-Azhari:4/390.

(8) Refinement of the creative For Protruding, Y:32.

(9) Scout of Arts and Sciences, Tahani:2/107.

(10) Surah the diviner:133.

(11) Surah Cliques:72.

(12) No.Pole Fiqh on gilded Yes.mammy, feverish coffee ali coffee !Ibrahim Ibrahim No.Soup Known: Son public achievement: sheik muhammad goldfigus, sawing: library Marashi, I:1, 1410, p. 77.

(13) Consider: the Qutb al-Fiqh on the doctrine of Mamiya, the Soup, p. 78.

(14) Surah The Cow:34.

advancing on him in forums and roads, and from the aworker, such as the deception in walking, dragging clothes, and the perpetrator sees himself above others, and is intended to despise them in the sense of his arrogance, which is one of the types of arrogance, and may emanate from hatred or envy or hypocrisy, and others¹⁵.

Causes of Arrogance:

And if arrogance is not a wonder of the self, which leads to the contempt of people and superiority over them, its causes that lead to it, and the motives from which it arises are precisely the reasons and motives of the admiration of the soul and arrogance, and if it is neglected and not treated, and it is still in its primitiveness, it is one of the things that arise with the Ahuman being in his youth, the most important of which are:

Lack of a humiliation in the human being, the True Mam (peace be upon him) said: "No man grows up and is forced, except for the humiliation he found in himself."¹⁶

Wonder: Whoever admires himself, his knowledge, his work or anything else will not magnify this in himself and grow up, about Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah - peace be upon him and his family and peace be upon him - said: "While a man walks in a suit, he admires himself, the cauldron of his skull, since Allah has betrayed him, he is transfigured until the day of judgment."¹⁷

Hatred and envy for others is forced and arrogant towards them in an attempt to convince himself that he is better than them, about Haritha ibn Wahhab - may Allah be pleased with him - he said: I heard the Messenger of Allah - peace be upon him and his family and SalM-, saying: "Shall I not tell you about the people of Paradise?¹⁸ I will not tell you about the people of fire: every bug, an arrogant Jawaz¹⁹ ()²⁰.

Hypocrisy and lack of salvation for God Almighty, and if he were to be faithful in his work, he would humiliate God (the Almighty), but because his work is for people, so he is forced and arrogant towards some of them²¹.

Science: When the world senses from them in itself, the perfection of science, it magnifies itself and despises people and ignores them, regardless of whether science is legitimate, material or otherwise.

Arrogance, according to calculation and descent, the one who has an honorable lineage may despise those who do not have a lineage, and if he is higher than him in science or action, and this is what forbade the Sharia, because it is an act of ignorance.

Arrogance, with money, and this happens in many of the rich people who are luxuriant in dress, housing and boat, so that the poor despise and be proud of him.

Arrogance, in office, sees that he is better than without him, despises him and treats him without him as slaves,

(¹⁵) Consider: ethics be populated House Mr Mahdi Chest 61:ص.

(¹⁶) Sol al-Kafi, al-Kalini, the Book of Yaman and the Infidel, Bab al-Kibar: 1/501 and 2/2577.

(¹⁷) Narrated by Steam In true: 10/221, dress book, door of dragging his dress from the horse, Hadith No.: (5476).

(¹⁸) For needle: That is, if he swore an oath in order to covet God's generosity with his righteousness, he would have sworn an oath by doing so. See: Lisan al-Arab: 1/211.

(¹⁹) Al-Jawaz: By opening the gym and tightening the wow and by the lexical za'a, which is the multitude of the fought, and the huge deranged in his gait was said: the short ventricle. See: Lisan al-Arab: 1/167.

(²⁰) Narrated by al-Bukhari in Saheeh: 6/159, book Paradise formula Her bliss: door Adulthood, modern Number: (6071), Muslim in Saheeh: 4/2190, book Paradise formula Her bliss And its people: door fire Enters The mighty And heaven Enters weaklings Hadith No.: (2853).

(²¹) See: The Creative and Etiquette|Salamiya, Abdullah Al-Hashimi, Bab al-Takhbar (its causes), p.:215.

and he does not accept advice, guidance and error, if he makes a mistake and misbehaves.²²

The exaggeration of the human being in valuing himself and appreciating the virtues and advantages that characterize him, and the excessive admiration and pride in them²³.

AT-Stack Drawers:

Arrogance has three degrees, as its degrees and dimensions vary according to its purposes of severity and weakness²⁴:

The first degree: It is the one that is like arrogance, in its owner who treated him with humility, and did not show his symptoms and disadvantages.

The second degree: It is the one in which arrogance grew, and its symptoms were manifested by superiority over people and progress on them in forums, and strutting in walking.

The third degree: which is the one in which arrogance has overwhelmed, and its complications have worsened, and its owner has gone crazy.

With paranoia, and the excessive love of Jah and appearance, he began to rejoice in his beauties and virtues, And the derogation and underestimation of others, and these are the worst degrees of arrogance, and a hardened and stubborn manner.

Anconscious of the Arrogance:

Arrogance, considering its coincidences, is divided into three types²⁵:

1 Arrogance, upon Allah the Almighty, by refraining from believing in Him, and arrogance from obeying and worshipping Him, which is the most obscene type of infidelity, and the ugliest kind of arrogance, as was the case with Pharaoh, Nimrod, and their ilk of the tyrants of infidelity and the titans of the atheists, the Almighty said: ﴿She is ²⁶the one who is **yeh yeh yim** yi Ibrahim about MahmD. Ben Issa, about Younis about Aban about Hakim, he said: "I asked Abba Abdullah (al-Sadiq) (peace be upon him): about Below the atheist, he said, "The elder is below."²⁷

Arrogance over the prophets, by rising above their belief and acquiescence to them, and refraining from obeying them in arrogance, ignorance and stubbornness, as Allah told about the infidels of Mecca, and other A.M., who is below the Ullah and close to Him.

To be arrogant to the people, by exaggerating himself and despising others, and despising him so that he refuses to obey him or rise above him and refuses to equate him, this and that he was without the a and the guardians; the great sin is also great; because pride and greatness are what suits the powerful, strong and solid king without the helpless and weak slave. .

(22) See: Al-Saadat Mosque, Sheikh Muhammad Mahdi Al-Naraq, Bab al-Kibar, p.:228.

(23) See: A The Creator of Ahl al-Bayt, Mr. Mahdi al-Sadr, Bab al-Ba'ath al-Kibar, p.:65.

(24) Consider: 'creative 'Is the House, Mr. Mahdi Al-Sadr, Degrees of Adulthood, P.S.:67 and Al-Saadat Mosque, Sheikh Mohammed Mahdi Al-Naraq, Separation of Grades of Pride:1/231.

(25) Consider: 'The creator of Ahl al-Bayt, Mr. Mahdi al-Sadr, 'Types of Arrogance, Y:68, Mosque of Saadat, Sheikh Muhammad Mahdi al-Naraq, the chapter of arrogance on God and on people:1/231.

(26) Surah Forgiveness:60.

(27) The Origins of the Adequate, for the Clini, the Book of Yaman and the Infidel, the Door of Arrogance:2/500, Going to Death No:(2561).

Section A and L

Arrogance in the Qur'anic Perspective

The Qur'anic view of the arrogant can be summarized in the following points:

1. In the arrogant exist in every age, as well as they consider themselves the basis of everything, the Almighty: } **Buzz Bam ben Bibi Ter** (0), and the S the Almighty also: } **Neh Nakh Nam ni ni Haj**²⁸, they are the **Yej Yeh Yeh Yim** (0²⁹).

2. To prove their existence they pursue a policy of exterminating the slaves in any way; to show the extent of their power and oppression, the Almighty: } **Bakh Bam Beh Tj Tah Kh was done and then Jah Jim Hajj Ham Khaj Kh Sij Sah Sah Sikh Sam Sah** (0³⁰).

3. A contempt for people, stealing their money and bullying them, the Almighty: } **Pr Buzz Bam Ben BB T T** (0³¹).

4. Strive to subdue the weak souls and show their money, the Almighty: } **Y**³² y

5. The use of force and violence to subjugate people to them, the Almighty: } The use of force and violence³³ to subjugate people to them.

6. Arrogant people with a loyalist seek to buy the minds of the weak souls of people by coveting them, the Almighty: } **Neh Nakh Nam Ni Ni Hg They are the *yah yum yi**

Yi yi (0³⁴).

7. Arrogants work to sow doubt, suspicion and awe in hearts, the Almighty: } **T Tz has been tin t-thur**.

8. The arrogant resort to psychological warfare through their contempt and hatred of others, the Almighty: } **Poison of seh shim shh all** (0³⁶).

The Arrogance in Qur'anic verses:

The Almighty: } In the **Qi qi Ka all the km ki ki ki did not me what mm n n ni ni y yer yem** (0³⁷), the Oval said in his commentary: "Those who have lied to our verses and are arrogant about them, that is: about the faith in them do not open to them the gates of heaven, as they open to the works of believers, and he said: (They do not enter heaven until the camel is engulfed in the poison of the tailor), which is the camel, which is like in the narrowness of the path, which is the hole of the needle and that is what it is not, so it depends on it, and you see the camels, such as lice, and the camels as the repulsion, and that is the reward of Allah the Almighty with the benefactors."³⁸

Almighty Allah said: } **Erase the brain of mm ng nah nakh nh haj they are hõ yij p**, Shirazi said in his

(28) Surah Stories:38.

(29) Surah the diviner:123.

(30) Surah Stories:4.

(31) Surah Decoration:51.

(32) Surah Stories:79.

(33) Surah the diviner:124.

(34) Surah the diviner:113114.

(35) Surah Al Omran:196.

(36) Surah Poets:111.

(37) Surah the diviner:40.

(38) oval interpretation, 'The Downloading Banner and the Secrets of Interpretation, by Imam Nasser al-Din 'B. Saeed Abdullah Bin Omar Bin Mohammed Al-Shirazi.'685: (Investigation: Mohamed Mohieddin Al-Al. 'zero' Mohammed Abdulrahman Al-Marashi, Scientific Books House, Beirut, Lebanon, 2003:1/338.

commentary: ³⁹ "A.M.A. Those who have disbelieved, have my verses not been recited to you, hear the verses of Allah from the Qur'an recited to you, read to him, and then insist on his infidelity, and say: 'You have been arrogant', a.y.: From accepting the truth as if He did not hear it, so he preached it sarcastically with painful and painful torment, and if he knew from our verses from the Qur'an something he took it He made it a substance for his mockery of those who ^{had humiliating torment}⁴⁰.

The conclusion: It is clear from the interpretation of the verse that despite hearing the Qur'an, which is recited to them, that they have continued to be arrogant and do not move a finger, because of the obscurity on their hearts, for here Allah the Almighty has promised them a great promise of perdition and torment to the Lim.

S the Almighty: ﴿ Yin Yi Yi E E Ah Beg Bah Bakh Bam **Bam Bh** Tj T T ⁴¹T ﴾ (the Maurdi said in his interpretation: "To Allah prostrate what is in the heavens and what is in the a land of dabba and angels, so that here there will be a prostration of what is in the heavens, prostration, submission and worship, and a m a prostration of what is in the a land of a dabba, It has two possible faces:

- 1 They do not take pride in worshipping God Almighty.
- 2 They do not take pride in submitting to God's power⁴².

Conclusion: The explanation shows that the angels are the angels, and what is in the earth prostrate in reverence and humiliation to the bari, and that is to worship a and to pray a and submit to his ability.

⁴³ Almighty Allah said: ﴿ **In order to not give me what I** have to do with what we have to do with what we have to do with the unification of God and the decision to enslave Him unjustly, it means: Transgression and disobedience to their Lord, (and they thought that they were insatiable and insatiable to Lena would not return) After their death, they counted a voracious resurgence, no reward, no punishment, they rode their air and did not know that God was on the lookout, and that they had a metaphor for their malign deeds⁴⁴.

S al-Almighty: ﴿ **Im e Bar Buzz Bam ibn Bi** ﴾ ⁴⁵, Tabbarsi is mentioned in the meaning of the verse in several ways:

If he wants to, I will be distracted from attaining and cherishing the dignity of my verses, as the believers in the world and the hereafter and those who are arrogant in the earth unjustly receive, as he said: the people of Jesus and Pharaoh.

Second, I will turn away from the miracles shown by the prophets to confirm the prophecy. Third: I will give liars and arrogant people my verses and miracles and I will single them out to the prophets, so that I will not show them to them, and if I distract from them a summary in them, and both words benefit one meaning, for there is no limit to say: Did he say I will distract from my verses who are arrogant? This is a false statement, and his saying: "They pride themselves in the earth", that is: they see themselves as well as people and a truth that no one else has like him, and this leads them to abandon the followers of the prophets and accept them and say: "Without the truth" the affirmation and statement of arrogance is not a non-truth,

⁽³⁹⁾ Surah Kneeling:31.

⁽⁴⁰⁾ Consider: The Qur'an, Grand Ayatollah Sayyid Muhammad al-Husayni al-Shirazi, Dar al-Uloom, Beirut, Lebanon, I:1, 2003:3/187.

⁽⁴¹⁾ Surah Bees:49.

⁽⁴²⁾ Consider: jokes and eyes (Maordi interpretation), أبو Al-Hassan bin Ali bin Mohammed bin Habib Al-Mawardi Al-Basri(450:ت H), Inquiry: Mr. Abdel Maqsoud Ben Abdel Rahim, Scientific Books House, Beirut, Lebanon, 1993:3/191-192.

⁽⁴³⁾ Surah Stories:39.

⁽⁴⁴⁾ Consider: collector Statement about interpretation Yes. Qur'an (explanation Dsi):19/582.

⁽⁴⁵⁾ Surah Customs:146.

such as saying: "They kill the prophets unjustly."⁴⁶

Conclusion: It is clear from the interpretation that Allah will distract from those who have grown up on people and underestimated and look at themselves with a view of superiority to the poor, God will distract them from all that is in the pleasure of the Qur'an from hearing it and make a cloud on their hearts because of their arrogance.

S the Almighty:} **Khaj Khum Saj Sah Sakh Sikh Sahih Deaf Noise Pump Pump Annex Tah Dham** ((),

⁴⁷Tabatabai says in the interpretation of this verse: "Saying: (I was arrogant a m I was from the highest): Question of rebuke, that is: it was your lack of prostration because you were arrogant am you were one of those who exalted, that is: Their destiny is exalted by their belief in prostration, and it is said: What is meant to be exalted by arrogance, as in His saying Almighty: }**In the Qi Ka K all**((), meaning⁴⁸: I was arrogant when I went through prostration a m I was previously arrogant, and pushed by a It fits the requirement of the maqam and is required to concern the purpose by inquiring about the connection of its arrogance;⁴⁹

And the conclusion: The explanation shows a question and a rebuke to Satan, was this a superiority for you or not to enslave what I created with my own hands, or what were you before arrogant?

Almighty Allah said: } She is yeh yeh **yim**⁵⁰ yi () The ARowJ says in the interpretation of his saying: " What is right for you to be arrogant, and disobey, here is the place of the obedient deceitful, and in it there is a warning that arrogance is not worthy of the people of Paradise , and he says : (Take out the sags of the Sags) The one who grows up is placed by God."⁵¹

Conclusion: The interpretation shows that it was a speech addressed to Satan, where he disobeyed his Lord in prostration and grew up and is not worthy of arrogance, with the people of Paradise among them known to obey God and He is the Creator of it.

S⁵² al-Almighty: } Ah Akh **Im Ah Bj Bah Ba Ba Bam Bh Ah T** If the prophets were not a condition for the entitlement to torment, these words would not have been useful, and then if the angels heard these words from them, they said to them: "It was said to enter the gates of hell immortal in them, and the misery of the resting place of the arrogant will be lost", the Mu'tazila said: If their entry into the fire was for the sake of the word of torment, there is no longer left to say the angels (the resting place of the arrogant) , Rather, this is what should be useful, if we say: "They have grown into the fire;⁵³

And the conclusion: it describes to us the situation of the arrogant on the day of the resurrection and deludes us to them their article and their torment and the blackness of their faces; for they are arrogant and it is not appropriate for arrogance, for man no matter how high he may be.

S the Almighty:} **Yer yiz yiz yi ah h**⁵⁴ He said, "He does not like arrogant," that is, he does not reward

(⁴⁶) Consider: Tafseer of the Al-Bayan Complex in the Interpretation of the Qur'an, Shaykh Abu Ali al-Fadl al-Hasan al-Tabbarsi (548:ت H), Investigation: Hashem Al-Rasouli, Scientific Books House, Beirut, Lebanon, I:1, 1415 AH-1995 AD:4/356-357.

(⁴⁷) Surah 75:ص.

(⁴⁸) Surah Yunis:83.

(⁴⁹) Interpretation of the Libra, Tabatabai:7/225- 226.

(⁵⁰) Surah Customs:13.

(⁵¹) The explanation of Safi, Kashani Flood(1091:ت H), Investigation by the Center for Research and Islamic Studies, Mohammed Hussein Drayti, Mohamed Reza Nemati, Scientific Books House, Beirut, Lebanon, I:1, 1376 AH: 1/362-363.

(⁵²) Surah Cliques:73.

(⁵³) The Great Interpretation, the Razi Pride:9/479.

(⁵⁴) Surah Bees:23.

them or praise them." ⁵⁵

The bottom line is: if arrogance or arrogance is the prayer of debauchery and superiority, the arrogant are deprived of the mercy of Allah the Almighty. And if a person is proud of his brother, everything is inevitably gone.

So the Almighty: ﴿Tah Takh was done and then Jah Jem Hajj Ham Khaj Khaj Khem Sij Sah Sakh﴾ (Al-Tusi said in the interpretation of the verse⁵⁶: "This is a news from Allah the Almighty after a message from a messenger of the prophets after Noah and the destruction of his people, and what he said of a binge they did not believe in him, and a mark imprinted on their hearts a punishment for that he sent a messenger after them Moses, and Aaron, peace be upon them, between the missionaries of Pharaoh and his angels, means: the heads of his people with our verses, that is, with our evidence and arguments, and voracious people who have been arrogant about their obedience to them and the gods. Believing in them, and the public of the community who are the faces of the tribe is taken from the fact that they fill the chests with their prestige when they look, and arrogance asks for a lot of undeservedness, so the mother of the arrogant in a description of Allah the Almighty, he is the manifest he has a mark on the ranks of adulthood, which is a slanderous attribute in Worshippers and praise in the attribute of Allah the Almighty⁵⁷."

So the Almighty: ﴿Yi Aaj Ah Beg Bah Bakh Bam Bam Tj Tah Kh was done and then Jah Jim Hajj Ham Khaj Khm Sij Sah Sh Poison Cough Deaf﴾ ((), Word⁵⁸: (Arrogance) Evidence of the involvement of the people A and a class of people and their symptoms and repelling them from the way of Allah - the Almighty - And their stubbornness and stubbornness towards the prophets and apostles and their opposition to the truth brought by the prophets and the reason is because it is contrary to their whims, the verse addresses the children of Israel and their symptoms to the prophet of God Moses - peace be upon him - and then the prophet of God Jesus - peace be upon him - and other prophets - peace be upon him - and all the prophets call for monotheism and monotheism and the He believes in Allah the Almighty in carrots and intimidation and softness and intensity at other times, so their encounter with those prophets with stubbornness and arrogance, abuse and reluctance to be a sign of the intensity of their stubbornness; because the call of the apostles is contrary to their air, and if it is a people this is their behavior and certainly reflects on their building and A true proof of this is their denial of the call of our Prophet Muhammad - peace be upon him and his family and peace be upon him - arrogance, envy and stubbornness⁵⁹.

It can also be said that arrogance overwhelmed them and shows the problems of the people the effects of arrogance on the signs of Allah - the Almighty - and his prophets and messengers - peace be upon them - on the one hand, and stubbornness and insistence on the falsehood of their messengers and prophets and their persistence in disobedience, and the Quran on the other, as evidenced by the evidence of Almighty Allah said: ﴿Poison is true and deaf screams﴾ (())^{60.61}

So the Almighty: ﴿Qi Ka all how much ki ki ki li me whatmm

⁽⁵⁵⁾ The Collector of the Provisions of the Qur:10/95.

⁽⁵⁶⁾ Surah Joensen:75.

⁽⁵⁷⁾ Illustration in the Interpretation of the Qur'an, Abu Jaafar Muhammad ibn al-Hasan ibn Ali al-Tusi(460:ت H) Achievement: Hamad Habib Caesar Al Ameli, Dar Al-Modesty of Arab Heritage, Beirut, I:1, 1409 AHAM:412-413.

⁽⁵⁸⁾ Surah The Cow:87.

⁽⁵⁹⁾ See: Liberation and Enlightenment, by Ibn Ashour:1/593.

⁽⁶⁰⁾ Surah The Cow:87.

⁽⁶¹⁾ Consider: liberation and enlightenment, Ibn Ashour:1/594.

Ner Nz Nam Nin Ni Ni Ni Yer(), Almighty said: }⁶²**Bakh Bam Beh Tj Tah Kh was done and then Juh Jim Hajj Ham Khaj Khm Khm Sij**{, the word "Denounce" is mentioned in the Holy Qur'an twice, ⁶³ followed by the word: (Arrogance) in one context, and it is stated in the vocabulary: It is said: I have renounced such, and I have denounced it as a dismissal, and a connection has come: Whoever has retreated the object towards him, and who has stopped, which is the removal of tears from the cheek with a finger.⁶⁴

Apparent from the previous sayings: i.e. reluctance, opposition and contraction, the word "repudiation" is the word "repudiation", with "arrogance" in one context in the two verses above, denoting intolerance and stubbornness, and in the place of slander of the two tufts, as well as the a-n-y-y-y-blessed-y-n-N They are mentioned in the denial of the divinity of the Prophet of Allah (peace be upon him), in refuting the issue of Trinitarianism⁶⁵, and as the word "repudiate" is advanced on the word "arrogance", and in this presentation it is stressed that we should pay attention to something important, a. Objection is arrogance, and abstention with a nose is a tightening of arrogance,⁶⁶ Since arrogance without objection came after it, and arrogance is the demand for arrogance without merit and arrogance, it may be a merit, so it is permissible in the capacity of Allah the Almighty to be arrogant.⁶⁷ It is not permissible for the arrogant, and human beings, no matter how many reasons for arrogance, may not deserve this characteristic; because the reasons and qualifications are not subjective, and the fact that they are acquired and come from the great Creator, therefore it is not permissible to call them arrogance. A on Allah - the Almighty - and the objection indicates a kind of abstention Mixed with contempt, and the objector with his arrogance despises the objector in him⁶⁸.

The second research pain

Arrogance in the hadiths of the Holy Prophet

It is mentioned in Sahih al-Bukhari about A.B. Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Heaven and Fire argued, and Fire said: It has enriched the arrogant and the arrogant, and Paradise said: What I have is that only the weak and fallen people enter me, Allah blessed and exalted said to the Committee: You are my mercy, I have mercy on you from the will of my servants, and he said to the fire: But you are my torment, I torture you from the will of my servants, and each of them has its fullness)), Ibn Hajar said in the commentary on the Hadith: "The arrogant,⁶⁹ the arrogant", it was said They are in the sense of: the arrogant who is growing with what is not in him, and the arrogant who is forbidden and who does not reach him, and it was said: He who does not care about the command (the weak and fallen of people), that is: the despised among them are the fallen from their own eyes, this is for me what is in the most people, and for me what God has they are the greats of the high grades, but for me they are at a point of view of what is in the world. They themselves are very humble to God and their submission to Him in worship and he described them as weak and fallen in this sense is true and what is meant by limitation in

(⁶²) Surah Women:172.

(⁶³) Surah Women:173.

(⁶⁴) Consider: Vocabulary in the strange QuranAM:655.

(⁶⁵) See: Optimal:3/557.

(⁶⁶) Consider: Liberation and Enlightenment:6/59.

(⁶⁷) Consider: Compound Statement:3/27.

(⁶⁸) See: AAIntolerance and stubbornness in the Holy Qur'an, Semantic Study, Wasit University, Faculty of Education, Master's thesis, submitted: Abbas Younis Hamza, p. 115.

(⁶⁹) Narrated by Steam In True:6/138, Bfather Say: (And she says is from more), Hadith No.: (4850).

his saying is paradise: "Except for the weak people who are overcome."⁷⁰

Concerning Umar ibn al-Shaib from A.B. from his grandfather about the Prophet (peace and blessings of Allaah be upon him) and Sal M., he said: "The arrogant are crammed on the Day of Judgment into such images as the atoms, and the people set them on the throne in such pictures as men above them with everything from the little ones, and then they are led to a prison in hell, and he is told: (Paul)

They are topped with fire of evil a fire, watered from the clay of the sheep and the sap of a is the fire)), mentioning the masterpiece of the A⁷¹Houdhi in his commentary: "He said: 'The arrogant are crammed on the Day of Judgment like the images of the atom', and the corn: the little ants, that is: in the small and despicable in (the pictures of men), means: their images are the images of the human beings and A their bodies, like the bodies of the atom in the small, and the meaning: if they are very humiliating and inquisitive, they are trampled upon by the fact that they are crammed with their legs from their humiliation against God, and therefore the arrogant takes on a size in the world or greater than his size, God the Almighty punishes him on the day of judgment by humiliating him or the people and cramming him like an atom."⁷²

Similarly, the Prophet (peace and blessings of Allaah be upon him) said: "Whoever has in his heart the weight of an atom of greatness shall not enter Paradise" A man said: "A man loves to have his garment well and his sole to be good, he said: "God is beautiful and loves beauty, pride is the seed of truth, and people are overwhelmed."⁷³In this hadith, the Prophet (peace and blessings of Allaah be upon him) explains the bad consequence of old age, corrects some of the concepts among people related to good form, and tells that Allah the Almighty does not enter anyone into paradise and in his heart the weight of an atom of greatness, and the atom is the fine dust that appears in the light, or it is the small ant, and it indicates that the least is little. From old age if it is found in the heart it is a reason not to enter paradise, and not to enter paradise here if one is a Muslim means that he does not enter it at first until he is rewarded for this old age⁷⁴.

One of the companions, may Allah be pleased with them, thought that beautifying clothes and appearance was part of the arrogance that the Prophet (peace and blessings of Allaah be upon him) warns against, so the man asked the Prophet (peace and blessings of Allaah be upon him): Is it considered that the love of man should be of a good appearance and appearance than old age? The Prophet - peace be upon him and Allah :((peace and blessings of Allaah be upon him) (Allah is beautiful and loves beauty), i.e., He loves the good of things; He showed that the good form of cleanliness and beauty that Allah loves and does not hate as long as He does not inherit in the heart a transcendence over people, but it is from the statement of the grace of Allah upon Him, and then the Prophet (peace and blessings of Allaah be upon him) explained that the meaning of the intended arrogance, He is the "seed of truth", that is: rejecting the truth and turning away from it in order to be lifted up and coerced, and to make what God has truly made of his monotheism and worship void, and it was said: He is to be forced at the truth, not to see it as truth, and not to accept it, "to overwhelm people", that is: to despise and despise them, whoever has in his heart a weight of an atom of this, obliges him to deny

⁽⁷⁰⁾ Consider: Alpari open, ¹Hamad Ali Bin Hajar(852:٢ H), Inquiry: 'Abd al-Qadir Shaybah al-Hamad al-Askalani Abu al-Fadl Shihab al-Din, Beirut, Lebanon, 1421 AH, 2001 AD:13/597.

⁽⁷¹⁾ Narrated by Al , Tirmidhi In his age:3/244, Investigation and correction of Abd al-Wahab Abd al-Latif, Dar al-Fikr, Beirut, Lebanon, 1402 AH, 1913 AD, i/2-Hadith No.:(2493).

⁽⁷²⁾ Consider: The masterpiece of¹Hawdhi Sharh Jama al-Tirmidhi, Muhammad ibn 'Abd al-Rahman ibn 'Abd al-Rahim al-Mubarakfouzni (1353:٢ H), Investigation of Abdel Rahman Mohamed Othman, Scientific Books House, Beirut, Lebanon, 2008: 7/162.

⁽⁷³⁾ Narrated by Muslim In true:1/93, book Faith, door Outlaw largeness and his statement, Hadith No.:(91).

⁽⁷⁴⁾ See: Commentary on the Origins of Al-Kafi, Mawla Muhammad Saleh al-Mazandarani, p. 238.

the truth that he must acknowledge, and to despise people, so that he is unjust to them, an aggressor against them; he was not one of the people of Paradise. Those who enter it in the first place, but are among the people of promise, who deserve to suffer for old age⁷⁵.

We conclude from the hadith the following⁷⁶:

Forbidding arrogance, rejecting the truth and turning away from it.

The legality of beauty by wearing beautiful clothes and beautiful slippers.

Prove the name of the "beautiful" to God praise him, and that it is one of his good names.

And also, in the Sunan of A.B. David, replied about A.B. Hurayrah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Allah has gone away from you the defect of ignorance and its pride in the fathers, a pure believer, a naughty fajer, you are the sons of Adam, and Adam is from dust, to let the men of their pride be stronger. M, but they are coal from the coal of hell, or to be inferior to God than the two who push with their stinking nose)),), ⁷⁷whatis meant by the defect of ignorance: its pride, pride and brilliance, and (pure believer and naughty fajer), Al-Khatabi said: "It means that people are two pure men who are believers, who are the virtuous good, and if they are not counted in their people, He is a naughty fajer, he and he were anoble (high) family, and it was said that his meaning was: "The proud and arrogant a pure believer, so that he should not be arrogant to the extent that he is a naughty fajer, he is humiliated by God, And the spaniel is not worth being arrogant, for arrogance, exiled in any case to a binge of the sons of Adam and a blood from dust, that is: it is not worthy of those who have a connection to the earth as his pride and pride, (to be called) an open blame in the answer of an appreciative oath of opinion, and God to leave as it was said: (they), that is: a strength, (and to be) by including the first noon the returning active conscience. E men, which is F the plural omitted from Leconn to become (a hune), i.e.: a humiliation (on God), that is: he has (from the calf) by breaking the gym and the stillness of the eye collected by joining and opening a black dweep we turn to a steam with her nose that pushes her stinky nose i.e. the virgin⁷⁸."

It is mentioned in the origins of al-Kafi about al-Kibar : about Muhammad ibn Yahya, about aHamad ibn Muhammad ibn Isa, about Ali ibn al-Hakam about Saif ibn Omairah, 'Aben 'Abd al-'A'ala ibn 'A'in, he said: Abu 'Abd Allaah al-Sadiq (peace be upon him) said, 'The Messenger of Allah (peace be upon him) said: 'The Prophet of Allah (peace be upon him) said : 'The greatness of the great is the dip of creation and the sword of truth.' He said, "I said, 'What is the dip of creation and its true absurdity?' He said, "He is ignorant of the truth and challenges hisfamily?" Whoever did so has disputed Allah the Almighty: His robe)), in explaining the hadith⁷⁹: "The greatness of the greatness, the dip of creation and the absurdity of truth") I have known that the greatness is a special greatness, a psychological body that arises from the perception of the Divine Being. Forget that he is higher than others and this body, after its consolidation, has been completed and intensified until it has shown its owner to demean creation by seeing nothing and ignorance of the right not to accept it

(⁷⁵) See: Al-Sa'adat Mosque, Shaykh Muhammad Mahdi al-Nawaqi, p. 230.

(⁷⁶) See: Ibid., p. 230, and The Ethics of the People of the House, Sayyid Mahdi al-Sadr, p. 69.

(⁷⁷) Narrated by A.B. David In Sunnah:2/5116, the book of Dab, Bab Al-Tafkhar Genealogy, Beirut Printing & Publishing, Saida-Beirut, I:1, 1431 AH - 2001 AD.

(⁷⁸) Aoun the Idol, the Great Abadi(Pronounced like t:1329 H), Investigation: Shaykh Abu 'Ubaydah Mashhour ibn Hasan آل Salman (Publishing House), Beirut, Lebanon, i:3, 1415 AH:14/16.

(⁷⁹) The Origins of the Kafi, the Clinical, the Book of Yaman and the Infidel, Bab al-Kibar:2/500 Going to Death No:(2569) , Fatah al-Bari Explanation Sahih al-Bukhari, Book of Bear, Bab Al Kibar:10/505, Hadith No.:(548).

from the heart and to challenge those before him who really saw him got another kind of greatness greater than the first, which is the said body, renewed from the said contempt and ignorance mentioned, and from it shows the truth of his saying: (The greatest of the great is the dip of creation and the absurdity of truth).⁸⁰

There are many prophetic hadiths that I did not mention for fear of the Tala, and about the Mam Ali (peace be upon him), he said: "If Allah had licensed the greatness of any of His servants, He would have licensed Him to be especially His prophets and Hisguardians, but His Almighty hated them for their arrogance and satisfied them with humility..."⁸¹.

After presenting the Qur'anic verses, we draw conclusions about the word arrogance, and its derivations according to the indexer of the Qur'anic pronunciation: (fifty-eight verses), as well as according to the indexer of the A.A. hadiths of the Holy Prophet: (nine hundred and twenty-three hadiths), gathered on the slander of arrogance; for a.n. pride and absolute power in existence, He is Allah - Almighty - and Allah the Almighty is unique in pride and referred to this by saying Almighty: } **Bah Bakh Bam Beh Beh Tj Tah Kh was done and then Jah Jim Hajj HamKhaj Kh Khm Sij Sah Sakh Sam Sam** ()⁸².

Conclusion

All the Qur'anic verses and hadiths of the Prophet stipulate the prohibition of arrogance, imagination and wonder, and therefore the believer must be very careful not to admire himself and be proud of his brothers, because man is in danger of being afflicted by this disease, so he must strive himself so that he does not fall into his heart arrogance on his brothers and peers, and wonder himself perishes, as people perished before him; and for this reason Allah the Almighty warned us against arrogance by saying: } God does not love **every proud deranged** {}, and His Almighty saying in the story of Qarun: }⁸³**When His people told Him not to rejoice that God does not love the joyful**{, i.e.⁸⁴, the joy of imagination and arrogance.

It is the duty of the believer to be aware and insightful in his matter, because he is weak, so what is the reason for him to be arrogant? God created him from weakness, and he is weak, so how can he be arrogant to others or detract from their destiny, he must strive himself in humility and not arrogance, because the slave is in constant danger, he may be tempted by himself, he may be tempted by hisworldliness, his job and others have tempted him, and wherever he mentions arrogance, humility mentions its opposite, its exploits and beauties, the synonymous praise and slander of arrogance, and its disadvantages and sins from the signs of reason and transmission.

Man must tame himself to humility and morality with the morals of the humble; to alleviate the intensity of arrogance in himself and to submit to the truth if he appears on his pretext avoiding the impulses of arrogance and stubbornness, and to mingle with the poor and the poor and start them with peace, and to eat them at the table, answer their call, and avoid competing with others

(⁸⁰) Consider: Explanation of the origins of al-Kafi, Mawla Muhammad Saleh al-Mazandarani(1081:ت H), Investigation: Mr. Ali Ashour, Beirut, Lebanon· 1421, 1:ط AH-2000 AD:9/237.

(⁸¹) Rhetorical approach, theMam Ali Ben P , Taleb- Peace be upon them- Fri: Sharif Radhi, Commentary: Grand Ayatollah Sayyid Muhammad al-Husseini Shirazi, counter: Abd al-Hassan Dehini, Dar al-Uloom, Beirut, Lebanon, 1435 AH, i/5, Khattab al-Qasa'a, p.:397.

(⁸²) Surah Entanglement:23.

(⁸³) Luqman, 18.

(⁸⁴) Stories, 76.

in the forefront to enter forums and lead in councils; so that he is not overcome by arrogance and imagination from where he does not know, let each of us be careful to be humble in his treatment of people and not to be arrogant to anyone no matter how much Reaching his position, money or ignorance, humility is from the morals of the honorable and the pride is from the morals of harmony.

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