



University of Zanjan

The Journal of

Ethical Reflections

Vol.3, Issue 4, No. 12, Winter 2022-2023, pp. 65-86.

Online ISSN: 2717-1159 / Print ISSN: 2676-4810

<http://jer.znu.ac.ir>

Original Article



10.30470/er.2022.551473.1109

The Philosophy of Arrogance and its Effect on the Rightness and Wrongness of Action

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Abstract

Pride and arrogance arising from it, is one of the serious problems in the field of ethics and behavior that causes issues in human social relations. Therefore, it is recommended to avoid it in various ways. However, according to the evidence, some religious propositions not only consider arrogant behavior as good, but also emphasize its necessity. The present study tries to explain the philosophy of arrogance in the position of proof, and to clarify its logical impact on the rightness and wrongness of arrogant behavior. Then, by examining the evidence of the permissibility and impermissibility of arrogance, it is aimed to determine the scope of using arrogance in moral principles. The research method is analytical-documentary and the data indicated that the philosophy of arrogant behavior has a direct effect on its correctness and incorrectness. The relationship between pride and arrogance is not an absolute relationship between the public and the private, but rather the relationship between the public and the private as a continuum.

Keywords: Pride, Arrogance, Philosophy, Rightness, Wrongness.

Received: 07 May 2022 / **Accepted:** 04 Oct. 2022 / **Published:** 26 Dec. 2022

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Introduction

Ethical issues that are examined by the philosophy of ethics can predict the correctness and incorrectness of many events. This means that the moral structure formed around us, as normative ethics leads to a precise understanding of moral action and its angles when passed through the filter of moral philosophy. Therefore, it will help people a lot in making decisions.

Arrogance is one of the serious psychological harms of society; as a result, one of the frequent recommendations in religious propositions is to observe modesty, but on the other hand, practicing some hadiths requires arrogance. The basic question is, what is the philosophy of arrogance for which contradictory rulings have been issued?

Terminology

Pride means greatness and glory (Ibn Manzoor, *Bitā*, vol. 5, p. 126) and arrogance is a vicious and angry behavior in the presence of God (Nasir al-Din Tusi, 1981, p. 176). It turns out that there is a difference between pride and arrogance. Pride is an internal matter and a state of the soul, but arrogance is the result of that internal matter, which appears in the form of behavior and speech (Raghab Isfahani, 1407 AH, vol. 1, p. 299; Ghazali, 1989, vol. 3, p. 718; Majlisi, 1403 AH, vol. 70, p. 193; Naraghi, 1967, vol. 1, p. 380).

The philosophy of wrongness of arrogance

1. Deprivation of divine guidance

All creatures are subject to divine guidance (Quran 20:50), but if one annihilates the foundations of guidance and growth or resists legal guidance, (s)he will be deprived of divine guidance (Quran 35:8). The Holy Quran specifies that one of the factors of turning away from the verses, which leads to deprivation of divine guidance, is arrogance. Quran verses 7:146; 4:173; 46:10; 7:40; 31:7 all refer to the painful truth of the arrogant deprivation of divine guidance.

2. Terrible Fate and Divine Wrath

Numerous verses and narrations assert the terrible fate that awaits the arrogant and God's anger towards them. Among them are "Enter the gates of hell, in a state where you will be destroyed, so bad is the position of the arrogant" (Quran 39:27; 16:29).

3. Suffering from self-delusion and disobedience

One of the existential effects of arrogance is suffering from pride, because an arrogant spirit is accompanied by a feeling of great power. The Holy Quran says: "But the people of 'Ad were rightly arrogant on the earth and said: Who is stronger than us?!..." (Quran 41:15). In another verse, it is said: "When it is said to them: Come so that the Messenger of God may seek

forgiveness for you, they shake their heads out of mockery and pride. And you will see them complaining about your words and being arrogant." (Quran63:5)

4. Humiliation and undermining others

One of the characteristics of the arrogant people is weakening. Weakening in this position means maximum humiliation and abuse. In the 33rd verse of chapter Saba, the relationship between arrogance and weakening is clarified: "He said: Those who were weak and those who were arrogant said." (Quran, 34:33)

Another behavior of the arrogant people is to humiliate others. Humiliation of Adam by Satan by not prostrating to him due to his arrogance is one of these cases (Quran, 7:12). In this regard, Imam Khomeini said: "Satan was arrogant and took his fiery nature as the standard of superiority. This admiration for himself caused him to be selfish and arrogant, so he remembered Adam's earthly nature and humiliated him" (Khomeini, 2009, p. 78).

The philosophy of correctness of arrogance

1. Preservation of human dignity

In Quran, human dignity is one of the principles of creation (Quran, 17:70). The word dignity means firm and impenetrable (Ragheb Esfahani, 2008, vol.1, p 332). A person with dignity is uncompromising and impervious to temptations and sins. Therefore, in addition to being impenetrable and firm against falsehood and sin; he maintains his dignity in relation to other people; therefore, he refuses to be friend with the enemies of the Merciful God and rejects their request for friendship (Quran, 9:23; 92:140; 113:80, 57; 60:1). At the same time, they do not need to be satisfied and respect the servants. Imam Ali said: "The glory of a believer is in not needing and not coveting the wealth and life of others" (Majlesi, 1982, vol. 72, p. 109).

2. Protection

Arrogance of a woman in front of the unmarried. This behavior protects women from strangers, because it turns them into an impregnable fortress and it is a factor to preserve chastity and stay safe from impure eyes and treacherous hearts. Another example of arrogance is to protect, keep family secrets and protect the privacy of the wife and family.

3. Education

Arrogance in front of an arrogant person. Humility in front of arrogant people will stabilize their false mentality of self-superiority; for this reason, it is ordered to act like them in front of the arrogant, so that they realize the ugliness of arrogant behavior (Ibn Abi al-Hadid, 1983, vol. 20, p. 298).

4. Preservation of Islamic glory

Muslims need to show themselves strong in front of the enemy so that the enemy does not think of encroaching on them and if they are fighting, fear prevents them from advancing. "Taqiyya" which is used in connection with protecting oneself or the society is also used in such situations (Yeganeh et. al, 2021, p. 1321). In the battle of Uhud, when the Prophet (PBUH) was visiting the Islamic Army, Abu Dujana walked in front of the enemy with a special and arrogant gesture. Hazrat said: This kind of walking is condemned in Islam except on the war front (Kuliyni, 1986, vol. 5, p. 8).

Analysis

According to the philosophy of arrogance, incorrect application of arrogant behavior in absolute terms can be seriously undermined; and it cannot be approved.

A) The reasons of those who believe that arrogance is absolutely wrong are mostly related to arrogance; in the verses and hadiths, either the word pride and arrogance are explicitly used and condemned, or arrogance which is based on self-superiority is prohibited.

B) There is a real difference between pride and arrogance. Pride is the queen of the soul and the inner state of a person, and arrogance is a type of behavior that may be based on pride or a strategic behavior for certain situations.

C) Another issue in the wrongness of arrogant behavior is the importance of humility and the dependence of salvation on its observance. Since purposeful arrogance does not conflict with humility, there is no possibility of suffering from arrogance. None of the reasons that indicate the correctness of arrogant behavior allow arrogance to be contradicted; because arrogance in these cases is not associated with pride, but is used as a temporary strategy in certain circumstances.

Results

The philosophy of the emergence of arrogance has a direct impact on its correctness or incorrectness. Pride is a carnal state and one of the major sins that causes deviation from the right path and deprivation of divine mercy. But arrogance is a behavior that, if it comes from pride, is wrong; and it is appropriate if it is a purposeful behavior based on the protection of human and Islamic dignity in certain situations. Arrogance provides the ground for disobeying God's commands; therefore, it leads to disbelief. Conditional arrogance that returns to the state of humility with the deterioration of the condition in order to obey God's order is not only outside the category of disbelief, but also deserves a good reward. This type of arrogance can be combined with humility.

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