

VARIETY OF EXPRESSIONS OF ARROGANCE IN THE QUR'AN

Muhammad Zaini

Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

email: m.zainimira@gmail.com

ABSTRACT

The problem in this paper is the number of expressions used by the Qur'an to refer to the word arrogant, namely *takabburan*, *marahan*, *'uluwwan*, *'utuwwan*, *ashiru*, *jabbāran*, and *mukhtālan*, which are different expressions in terms of words but have the same meaning, namely arrogance. This raises the question, "What is the difference between these different expressions?" The discussion in this paper employs the *tafsir mawdhu'i* method, with library research, to collect verses of the Qur'an that have the same meaning in the sense that they both discuss one topic of the problem. The data used are verses of the Qur'an, books of Tafsir, the Arabic Dictionary, Mu'jam, and secondary sources in the form of books by several scholars. Furthermore, the author provides information and explanations before concluding. The results of the study of the words are that the six words in question have meanings that are almost the same as one another but with different contexts and purposes. *Takabburan* is the arrogance of man towards Allah by not believing and bowing down to Allah. *'Uluwwan* is the arrogance of man on earth, manifested by committing injustice. *'Marahan* is being arrogant while walking, or walking with pride. The word *mukhtālan* is the same as delusion, the feeling that one has advantages (such as wealth) over others, turning one's face and cheeks away when talking to others. The word *jabbāran* refers to being proud of one's parents and not being devoted to them. The phrase *takabburān* occurs 48 times, the phrase *'uluwwan* occurs 8 times, the phrase *jabbāran* occurs 3 times, the phrase *mukhtālan* occurs 3 times, the phrase *marahan* occurs 2 times, and the phrase *asyiru* occurs 2 times.

Keywords: *Arrogant, Takabburan, Marahan, 'Uluwwan, 'Utuwwan, Ashiru, Jabbāran, Mukhtālan*

ABSTRAK

Permasalahan dalam tulisan ini adalah banyaknya ungkapan yang digunakan Al-Qur'an untuk menyebut kata yang bermakna sombong, yaitu *takabburan*, *marahan*, *'uluwwan*, *'utuwwan*, *asyiru*, *jabbāran*, dan *mukhtālan* yang merupakan ungkapan yang berbeda dari segi kata namun memiliki arti yang sama yaitu sombong. Dari sini menimbulkan pertanyaan, apa perbedaan dari ungkapan-ungkapan yang berbeda tersebut? Pembahasan dalam tulisan ini menggunakan metode tafsir *mawdhu'i* dengan jenis penelitian berupa riset kepustakaan (*library research*), dengan cara mengumpulkan ayat-ayat al-Qur'an yang mempunyai maksud yang sama dalam arti sama-sama membahas satu topik masalah. Data yang digunakan yaitu ayat-ayat al-Qur'an, kitab-kitab tafsir, Kamus Bahasa Arab, mu'jam dan sumber sekundernya berupa buku karya dari beberapa ulama. Selanjutnya penulis memberikan keterangan dan penjelasan serta mengambil kesimpulan. Hasil pengkajian terhadap lafaz-lafaz tersebut bahwa keenam lafaz dimaksud mempunyai makna yang hampir sama satu dengan lainnya namun dengan konteks dan tujuan yang berbeda. Lafaz *takabburan* adalah sombong manusia kepada Allah dengan cara tidak mau beriman dan sujud kepada Allah. *'Uluwwan* yaitu sombongnya manusia di muka bumi dengan melakukan

kezaliman. Lafazh *marahan* adalah sombong saat berjalan atau berjalan dengan penuh kesombongan. Lafaz *mukhtālan*, sama juga dengan khayalan, merasa dirinya memiliki kelebihan (seperti harta) dibandingkan orang lain, yaitu memalingkan muka dan pipi saat berbicara dengan orang lain. Lafaz *jabbāran*, yaitu sombong kepada orang tua dan tidak berbakti kepada orang tuanya. Lafaz *asyir* yaitu pendusta lagi sombong. lafaz *takabburān* terdapat sebanyak 48 kali, lafaz *'uluwwan* terdapat sebanyak 8 kali, lafaz *jabbāran* terdapat sebanyak 3 kali, lafaz *mukhtālan* terdapat sebanyak 3 kali, lafaz *marahan* terdapat sebanyak 2 kali, lafaz *asyiru* terdapat sebanyak 2 kali.

Kata Kunci: *Arrogant, Takabburan, Marahan, 'Uluwwan, 'Utuwwan, Ashiru, Jabbāran, Mukhtālan*

A. Introduction

We all know that Allah revealed the Qur'an in Arabic.¹ No other language on earth has anything like the uniqueness that the Arabic language possesses.² The uniqueness of Arabic can be seen in the richness of its vocabulary. The richness of the vocabulary is not only in the mention of gender (male and female), whether it is for the mention of single (*mufrad*), two people (*mutsanna*), or many (*plural*), but also seen in the number of synonyms (*tarāduf*) in the vocabulary used to mention a particular name or term. The abundance of *tarāduf* in the Qur'an is a uniqueness that is also the most important part of the miracle of the Qur'an in terms of language.³

In Arabic language studies, the term *tarāduf* is used to refer to several words that are close in meaning. As quoted from the opinions of scholars, Ibn Jinni defines *tarāduf* as *ta'ādil al-amthilah wa talāqi al-ma'āni* (different phrases, but their meanings have a meeting point). Imam al-Fakhr al-Razi defines *tarāduf* as words that indicate a certain meaning with one expression.

The ulama who recognize the existence of *tarāduf* in the Qur'an include Al-Rahmani, Al-Fakhr Al-Razi, and Al-Ashfihani. Those who deny the existence of *tarāduf* in the Qur'an include Tha'labi, Abu Ali Al-Farisi, Ibn Faris, and Abu Hilal Al-Askari.⁴ One of the *tarāduf* in the Qur'an is the word *takabbur* (arrogant). Arrogance (*takabur*) is a feeling of pride lodged in the heart and a condition of magnifying oneself with a haughty heart, arrogant in words, behavior, or actions.⁵ In addition to the word *takabbur*, there are other words that also mean arrogant. For example, see the following verses of Q.S. Luqmān/31: 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

¹ See Q.S. Yusuf/12: 2, and Q.S. Az-Zukhruf/43: 3

² Words in Arabic generally have a base of three consonants, which can be formed into various forms (tashrif). For details, see M. Quraishy Syhahab, *Miracles of the Qur'an* (Bandung: PT Mizan Pustaka, 2006), p.90.

³ M. Quraishy Syhahab, *Mukjizat Al-Qur'an* (Bandung: Mizan, 2006), pp. 96–97.

⁴ Ahmad Muzakki, *Statistika Al-Quran. Gaya Bahasa Al-Quran Dalam Konteks Komunikasi* (Malang: UIN Malang, 2009), p. 48.

⁵ Ismail Nawawi, *Risalah Pembersih Jiwa* (Surabaya: Karya Agung, 2008), p. 197.

Muhammad Zaini

Variety of Expressions of Arrogance in the Qur'an

In the above verse, two words mean arrogant, namely مُخْتَالٍ and فَخُورٍ. In tafsir al-Misbah it is mentioned that the word مُخْتَالٍ comes from the same root as خيال (*khiyāl*). Hence, this word originally meant a person whose behavior is directed by his imagination, not by the reality that exists in him. Usually, such a person walks proudly and feels that he has an advantage over others. Thus, his arrogance is evident in his daily life. Horses are named خيل (*khail*) because the way they walk suggests arrogance. A mukhtāl boasts about what he has, often boasting about what he does not have. This is the nature of the word فَخُورٍ in the same verse, which is often translated as boasting. Indeed, both words, مُخْتَالٍ and فَخُورٍ mean pride, the former meaning the pride seen in behavior, while the latter is the pride heard in speech.⁶ In addition, there is also another word that means arrogant, namely the word *marahan*. In the interpretation of Ibn Kathir, the verse reads وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا (and do not walk on the earth arrogantly), which is arrogant, arrogant, authoritarian and (being) dissident. Do not do that, and if you do, Allah will surely curse you.

Related to the word arrogance in the Qur'an, Allah says in Q.S. al-Baqarah/2: 34 as follows:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And (mention) when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

The word اسْتَكْبَرَ is taken from the word كَبُرَ with the addition of two letters, *sin* and *ta*. These two letters serve to illustrate how steady and firm arrogance is. Thus, the word *istakbara* indicates great arrogance. In Arabic, when intending to describe arrogance, it always uses the addition of letters like the word form above. The word تَكَبَّرَ *takabbur* also contains two additional letters, *ta'* at the beginning and *ba'* in the middle, which are then combined with the original letter *ba* to become *takabbur*.

The nature of arrogance encourages disobedience to Allah's commands, just as the devil became arrogant towards Adam, by refusing to submit to the commands of his *Rabb* by bowing down to him.⁷ A person who walks arrogantly is cursed along with Satan. Al-Bukhtara al-'Abid said that the one who walks with such arrogance is a friend of Satan.⁸

At this point, it can be understood that the existence of *tarāduf* in the Qur'an is a uniqueness that is the most important part of the miracle of the Qur'an in terms of language. The nature of arrogance (*takabur*) is one of the meanings that has a lot of vocabulary in its mention. Thus, studying the Qur'anic expression of the word arrogance is something interesting to do.

B. Discussion

Lafazes containing the meaning of arrogance in the Qur'an do not only mean arrogance arising from within a person because of the perfection or advantages he has but

⁶ M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2010).

⁷ Muhammad Utsman Najati, *Psikologi Nabi* (Bandung: Pustaka Hidayah, 2005), p. 133.

⁸ Imam Ibnu Katsīr, *Tafsir Ibnu Katsīr* (Jawa Tengah: Insan Kamil, 2016), p. 298.

have many other verses meanings according to the context of each verse. There will be verses presented from different letters that contain different meanings:

1. *Takabburan*

According to Ibn Manzur, two attributes of Allah are rooted in the word كبر, namely كبير which means the greatest, and متكبر which means Allah is the greatest from any form of mistreatment towards His servants. The word كَبْرٌ means great in physical terms. While the word كَبِيرٌ means old or great in terms of age. The word *takabbur* means considering oneself better than others and feeling oneself to have something that is not available to others. This arrogant nature is only entitled to be owned by Allah Himself and cannot be owned by humans.⁹

Related to the meaning of the word *takabbur* can be seen, among others, in the word of Allah in Q.S. al-Baqarah/2: 34 as follows:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And (mention) when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

According to Jalaluddin ash-Suyuti in the Tafsir Jalalain, the word *وَاسْتَكْبَرَ* means boasting by stating that he (the devil) is nobler than Adam.¹⁰ According to Muhammad 'Ali Ash-Shabuni in Safwat at-Tafasir, *وَاسْتَكْبَرَ* means *takabbur*, haughty and arrogant. The word prostration in the verse "And when we said to the angels" means, "O Muhammad, remind your people when we said to the angels, "bow down to Adam." It means prostration of respect, not prostration of worship.¹¹

In al-Maraghi's interpretation, the word *أَبَىٰ وَاسْتَكْبَرَ* means that the devil refused to bow down. Then he showed his arrogant attitude, opposing the truth with the belief that he was better than the caliph (Adam) and nobler in terms of his creation. So, he (the devil) considers himself more entitled to power than humans.¹² The word *استكبر* is taken from the word *كبر* with the addition of two letters, *sin* and *ta'*. These two letters serve to illustrate how steady and firm arrogance is. Thus, the word *istakbara* indicates great arrogance. The use of the word *كَانَ* in His word *وَكَانَ مِنَ الْكَافِرِينَ* has also been the subject of considerable discussion among scholars. Some understand it to mean that arrogance existed before the revelation of this verse. Some understand that arrogance existed after the command to prostrate to Adam, not in the sense of since before this command, because if so, *kufr* had existed before the existence of humans, whereas at that time no one deserved to be called a *kafir*. Others understand the word *kana* in the sense of making, so the verse means that Iblis' unwillingness to prostrate himself made him one of the disbelievers.¹³

⁹ Ibnu Mandzur, *Lisān Al-'Arab* (Beirut: Dar Shadr, 1967), pp. 125–30.

¹⁰ Imam Jalaluddin al-Mahally, *Tafsir Jalalain*, jilid 1, C (Bandung: Sinar Baru Algensindo, 2003), p. 20.

¹¹ Ali Muhammad al-Ṣabūnī, *Ṣafwat Al-Tafāsīr* (Jakarta: Pustaka al-Kautsar, 2011), p. 69.

¹² Mustafā Ahmad al-Marāgī, *Tafsir Marāgī* (Beirut: Dar al-Fikr, 1986), p. 151.

¹³ Shihab, *Tafsir Al-Mishbah*.

2. 'Uluwwān

The word *عُلُوِّيّ* means being above the highest degree, for example, the sentence *إِرَادَةُ عُلُوِّيَّة* means the will of Allah or the highest will. Likewise, the word *عُلْيَا* also means the highest, for example, the terms *سُلْطَةُ عُلْيَا* means the highest ruler in a kingdom, or the word *عُلْيَاة* and the word *اعلى* also means the highest or noble.¹⁴

According to Ibn Mandzur, *عُلُو* means high and raised. It is mentioned that there is a custom of the Arabs to say *سفل الدار* which means floor, while the roof is said to be *علو* which can also be used to indicate the meaning of conquering and defeating. The word *علا* and its derivatives are also understood in a specific way, namely arrogance accompanied by committing sinful acts and exceeding limits.¹⁵ The word '*uluwwan* in the Qur'anic dictionary is mentioned as meaning a high place or position, mostly used in place and physical.¹⁶ The word '*ali* or '*uluwwan* is an adjective, meaning high, indicating the innate nature of pride that is always carried, which is ready to appear at any time, and even for a small cause. Sometimes the word '*ali* appears in the nominal form '*uluw* which expresses the same meaning.¹⁷

Related the meaning of the word '*uluwwan* can be seen among others in the word of Allah in Q.S. al-Mukminūn/23: 46 as follows:

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ

To Fir'aun and his establishment, but they were arrogant and were a haughty people.

In al-Maraghi's interpretation, the word *عَالِينَ* means arrogant. It is also explained that Allah sent Musa and his brother, Aaron, to Fir'aun and the leaders of his people from the *Qibti* people, bringing verses and reasonable proofs, as well as definite information, then they were reluctant to follow them and to submit to what was ordered and called upon them, such as believing and not torturing the Children of Israel. However, it is their nature to oppress and persecute people in their arrogance on earth.¹⁸

In the interpretation of Safwat at-Tafasir, it is explained about the arrogance of Fir'aun and the leaders of his people, where Allah sent the two of them (Prophets Musa and Harun) to Fir'aun who had gone too far and to the arrogant leaders of his people. So they were arrogant (proud) to believe in Allah and worship Him, and they were people who were proud, arrogant, and oppressed others injustice.¹⁹

3. 'Utuwwan

The word '*utuwwan* is also contains the meaning of arrogance. An example is the word of Allah in Q.S. al-Mulk/67: 21 as follows:

أَمَّنْ هَذَا الَّذِي يَرزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

¹⁴ Louis Ma'luf, *Al-Munjīd Al-Wasit Fi Al-'Arabiyah Al-Muh Asirah*, Cet 1 (Beirut: Dar al-Masyriq, 2003), pp. 752–752.

¹⁵ Mandzur.

¹⁶ Ar-Raghib Al-Ashfahani, *Al-Mufradat Fi Gharibil Quran* (Jawa Barat: Pustaka Khazanah Fawa'id, 2017), p. 783.

¹⁷ Toshihiko Izutsu, *Konsep-Konsep Etika Religious Dalam Al-Quran* (Yogyakarta, 1993), p. 173.

¹⁸ al-Marāgi.

¹⁹ al-Ṣabūnī.

Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

In Ibn Katsir's interpretation, the word *'utuwwin* found in the sentence *فِي عُتُوٍّ وَنُفُورٍ* means arrogance and distancing oneself, in opposition and arrogance and escape by turning away from the truth, not wanting to hear and follow.²⁰

In Jalalain's interpretation, the word *فِي عُتُوٍّ* means pride and ignorance. The word *وَنُفُورٍ* means distancing oneself from the truth.²¹ In tafsir Maraghi the word *فِي عُتُوٍّ* also has the same meaning which is being in pride and refusing to accept the truth.

In Safwat at-Tafasir, the meaning of the verse above is that their actions are nothing but opposition, arrogance, and rejection of the truth. As for what caused them to be arrogant because they listened to the whispers of the shaitan, so they thought that their gods would benefit them, ward off disaster from them and bring them as close to their Lord as possible.²²

4. *Marahan*

The word *مرح* in the sentence *مرح الشاب* means to feel extreme happiness, to the point of being expressed exaggeratedly. The phrase *مرح شخص* means that one feels extreme happiness. This word is also used to describe the character of people who are often seen to be carefree and relaxed. It is also used to describe an atmosphere of pride, happiness, and enthusiasm. Another meaning of the word *مَرَّاحٍ* is extreme happiness and pride in oneself.²³

According to Ibn Mandzur, the word *المَرَّحُ* means excessive happiness and joy. Some scholars say that the word *المَرَّحُ* means acting proudly or an expression that suggests pride.²⁴ The meaning of the word *marahan* can be seen, among others, in the word of Allah in Q.S. al-Isrā/17: 37 as follows:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

And do not walk upon the earth exultantly. Indeed, you will never tear the earth (apart), and you will never reach the mountains in height.

The word *مرح* in the verse above according to Qatadah means pride. Meanwhile, according to Raghīb al-Ashfahany, the word *مرح* means excessive happiness and pleasure.²⁵

In the interpretation of Safwat at-Tafasir, it is stated that *مَرَّحًا* means very happy, and what is meant is arrogant and arrogant. Do not walk on the earth arrogantly, do not walk arrogantly on the earth like the gait of one who is arrogant and boasts of himself. For indeed you will not penetrate the earth and you will not reach the height of the mountains. This means that you humans are thin and small, not worthy of arrogance.

How you are proud of the earth when you will not be able to pierce or split it. How can you be proud and arrogant when you will never reach the height of a mountain? You are more despicable than those lifeless things. Then how can you be proud and arrogant, when

²⁰ Shihab, *Tafsir Al-Mishbah*.

²¹ Jalaluddin al-Mahally.

²² al-Marāgi.

²³ Ma'luf.

²⁴ Mandzur.

²⁵ Sayyid Mahmud Al-Alawi al-Baghdadi, *Tafsir Ruhul Ma'ani* (Lebanon: Lidarul Qutub al-'Ilmiyah, 1993), p. 40.

you are weaker than them? This verse is a strong rebuke of arrogant people.²⁶ In the interpretation of Ibn Katsir, the meaning of the above verse is explained, namely with full of arrogance like the way of arrogant people.²⁷

In the interpretation of al-Misbah, do not walk on earth full of joy, namely, a joy that produces arrogance and makes you feel the greatest, it can only be done if you have been able to achieve everything and you can live alone without the help of anyone and anything, whereas not a single creature can be so.

5. *Mukhtālan*

The word *خال* means to suspect, to think, to think about something that is not there. As for the word *مُخْتَال* it comes from *اختال* which means feeling proud and big.²⁸

The word *خال* means to imagine and surmise. It means to describe something before it is seen. Some of its derivatives such as the word *خِيَلَاء* mean arrogant, while the culprit is called *مختال*, which is a person who boasts and always looks down on those around him who do not have advantages. The word *مختال* is also used to refer to a person who thinks he is great and does not listen to what others have to say and is reluctant to express affection to others.²⁹

Similar to the word *فَخْرَ - الفَخْر*, it means to be proud of something external to the person, such as wealth and position. It is also sometimes pronounced using the word *al-fakharu*. It is said (*رَجُلٌ فَخْرٌ*) means a proud man. Whereas *فُخُورٌ* and *فَخِيرٌ* are used to indicate a person who is very outrageous in his arrogance.³⁰ *الفَخَارُ* means a water jug because when it is knocked it makes a loud noise like a person who is acting arrogantly.³¹

Another example can be seen in the word of Allah in Q.S. an-Nisā/4: 36 as follows:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا^ط وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ^ط إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

Allah's words also in Q.S. al-Hadīd/57: 23 as follows:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ^ط وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

In order that you not despair over what has eluded you and not exult (in pride) over what He has given you. And Allah does not like everyone self-deluded and boastful.

²⁶ al-Ṣabūnī.

²⁷ Katsir.

²⁸ Ma'luf.

²⁹ Mandzur.

³⁰ Al-Ashfahani.

³¹ Al-Ashfahani.

6. *Al-Asyir*

The word *أَشْرَ* means to broadcast or spread, while the word *أَشِيرَ* means arrogant and haughty. The word *الأشْر* means pride. Some say that this word is used for extreme pride.³² The word *أَشِيرَ* (very proud) is worse than *البَطْهَرُ* (arrogant). Whereas *البَطْر* (arrogant) is worse than *الْفَرَحُ* (boastful).³³ Because *الْفَرَحُ* (boasting) sometimes arises from the happiness that is following common sense, while *أَشْرُ* (being very proud) is a pleasure that only arises from lust. It is said to be *naqatun mikshirun*, meaning a swift and agile camel, which is likened to *أَشْرُ* or means a dry camel, which is from the Arabic saying *أَشْرُتُلُّ خَشْبَهُ* (I spread the wood).

Allah's words in Q.S. al-Qamar/54: 25

أَأَلْقِي الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِيرٌ

Has the message been sent down upon him from among us? Rather, he is an insolent liar."

In the interpretation of Ibn Kathir, *أَشِيرٌ* means exaggerating to the extent of lying.³⁴ In the interpretation of Safwat at-Tafasir it is interpreted, even he lies a lot and is very arrogant, namely in the words *kazzab* and "*ashir*" many lies and very arrogant.³⁵ In Jalalain's interpretation, the word *أَشِيرٌ* means (again arrogant) arrogant.³⁶

In another verse Allah says in Q.S. al-Qamar/54: 26:

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِيرُ

They will know tomorrow who is the insolent liar.

In the commentary of Ibn Kathir, it is stated that this is a strong condemnation and a severe threat.³⁷ *الْكَذَّابُ الْأَشِيرُ* (who is very deceitful and arrogant) him or them? Allah will surely punish those who have denied his Prophet Saleh.³⁸

7. *Jabbāran*

The nature of *الجبار* in its negative connotation means to be arrogant and to feel that others have no rights over them. Some also say *قلب جبار* which means a heart that lacks compassion or a heart that is difficult to accept advice from others.³⁹

The word *الجبار* is the name of Allah, if it is associated with other than Allah then it means arrogance, and it means extreme arrogance and feeling powerful over others.⁴⁰ When the word *الجَبَّارُ* is categorized as a human trait, it is said to a person who is authoritarian towards a weak person. It is only said for reproach, i.e. refusing to accept the truth and believe in it. A person who forces others is also said to be *جَبَّارٌ*.

Some linguists refuted this opinion by saying: No word of the form *فَعَالٌ* is derived from the fi'il *أَفْعَلْتُ* so the word *جَبَّارٌ* is not formed from the word *أَجْبَرْتُ* (I force). The objection

³² Ma'luf.

³³ Al-Ashfahani.

³⁴ Katsir.

³⁵ al-Ṣabūnī.

³⁶ Jalaluddin al-Mahally.

³⁷ Katsir.

³⁸ Jalaluddin al-Mahally.

³⁹ Mandzur.

⁴⁰ Ma'luf.

can be answered with the argument that the word is taken from the word جَبْرٌ which is narrated in a saying of the Prophet SAW لَا جَبْرَ وَلَا تَقْوِيضَ "there is no compulsion and no authority". So it is not taken from the word جَبَّارٌ.⁴¹

As an example of Allah's word in Q.S. Maryam/19: 14 as follows:

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

And dutiful to his parents, and he was not a disobedient tyrant.

When Allah SWT mentioned Prophet Yahya's obedience to his Lord and creating him as a merciful, pure and pious person, He followed it up by mentioning Prophet Yahya's obedience and devotion to his parents and his avoidance of disobeying them, in word and deed, both commands and prohibitions. Therefore, He said. وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا "he was not an arrogant person nor disobedient."⁴²

In the commentary of Jalalain the word وَلَمْ يَكُنْ جَبَّارًا "and he is not a proud person" means arrogant. عَصِيًّا (nor is he a disobedient person) against his Lord.⁴³ In the interpretation of Maraghi, it is explained that جَبَّارًا (arrogant) accepts the truth and submits to it. وَلَمْ يَكُنْ جَبَّارًا means that he does not boast to the people but is meek and humble to them. Allah has commanded His Prophet Muhammad (peace be upon him) to behave in this manner.⁴⁴

In Q.S. Maryam/19: 32 Allah says:

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

In the interpretation of Ibnu Katsir, وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا means that He did not make me proud and arrogant person (reluctant) to worship and obey Him, and reluctant to be devoted to my mother, so that I was harmed by it.

Sufyan ats-Tsauri said: شَقِيًّا means one who kills out of anger. While some of the salaf scholars said: "No one is found disobeying his parents unless he is an arrogant and wretched person."

Then he recited وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (and was dutiful to my mother, and He did not make me an arrogant wretch). No one can be found who has bad manners unless he is a proud and boastful person.⁴⁵

And in another verse Q.S. an-Nisa/4: 36, at the end of the verse Allah says:

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Indeed, Allah does not like those who are self-deluding and boastful.

In tafsir Jalalain وَلَمْ يَجْعَلْنِي جَبَّارًا (and he did not make me an arrogant person) who feels high about himself. شَقِيًّا (again wretched) who disobeys his Lord.⁴⁶

⁴¹ Al-Ashfahani.

⁴² Katsir.

⁴³ Jalaluddin al-Mahally.

⁴⁴ al-Marāgi.

⁴⁵ Katsir.

⁴⁶ Jalaluddin al-Mahally.

In the Jalalain tafsir جَبَّارًا The arrogant person does not recognize that anyone has a right over him. As for the verse وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا it means that He did not make me a proud and arrogant person to worship Him, nor a disobedient person by disobeying and not being dutiful to my mother.⁴⁷ At this point, it can be understood that the six phrases mentioned above, although they have the same meaning, namely arrogance, are analyzed more deeply with the approach of tafsir, it can be understood that the six phrases have different meanings.

C. Conclusion

From the description above, it can be concluded that there are several expressions of words in the Qur'an that have the meaning of arrogance, namely *'uluwan*, *marahan*, *takabburan*, *asyirun*, *mukhtalan*, and *jabbaran*. Although these six words have the meaning of arrogance, if discussed in more depth, there will be differences in the meaning of the six words.

Based on the explanations of the *mufasirs*, it is understood that the expression *takabburan* is the arrogance of man towards Allah by not wanting to believe and bow down to Allah, denying the verses of Allah, and arrogantly not wanting to pray and believe. The word *uluwwān* refers to the arrogance of people on earth, committing injustice on earth, being arrogant and committing heinous acts against others, and refusing to believe and being arrogant about what Prophet Moses brought. The word *marahān* refers to being arrogant when walking or walking with pride, pretentious when walking and belittling others, and arrogant displays of power, strength, and defiance. The word *mukhtālan* also refers to delusion, feeling one's superiority over others, turning one's face and cheeks when talking to others. The arrogance that can occur from behavior or speech, is arrogance because of wealth because they think that glory lies in wealth. "*Jabbāran*" means being proud of one's parents and not being dutiful to them, not recognizing that anyone has a right over them. It is disobedience to one's mother. The word *Asyir* means liar and arrogant and will be punished on the Last Day.

Reference

- Al-Alawi al-Baghdadi, Sayyid Mahmud, *Tafsir Ruhul Ma'ani* (Ibabanon: Lidarul Qutub al-'Ilmiyah, 1993)
- Al-Ashfahani, Ar-Raghib, *Al-Mufradat Fi Gharibil Quran* (Jawa Barat: Pustaka Khazanah Fawa'id, 2017)
- al-Marāgi, Mustafā Ahmad, *Tafsir Marāgi* (Beirut: Dar al-Fikr, 1986)
- al-Şabūnī, Ali Muhammad, *Şafwat Al-Tafāsīr* (Jakarta: Pustaka al-Kautsar, 2011)
- Izutsu, Toshihiko, *Konsep-Konsep Etika Religious Dalam Al-Quran* (Yogyakarta, 1993)
- Jalaluddin al-Mahally, Imam, *Tafsir Jalalain*, jilid 1, C (Bandung: Sinar Baru Algensindo, 2003)
- Katsīr, Imam Ibnu, *Tafsir Ibnu Katsīr* (Jawa Tengah: Insan Kamil, 2016)

⁴⁷ Jalaluddin al-Mahally.

Muhammad Zaini

Variety of Expressions of Arrogance in the Qur'an

- Ma'luf, Louis, *Al-Munjīd Al-Wasit Fi Al-'Arabiyah Al-Muh Asirah*, Cet 1 (Beirut: Dar al-Masyriq, 2003)
- Mandzur, Ibnu, *Lisān Al-'Arab* (Beirut: Dar Shadr, 1967)
- Muzakki, Ahmad, *Statistika Al-Quran. Gaya Bahasa Al-Quran Dalam Konteks Komunikasi* (Malang: UIN Malang, 2009)
- Nawawi, Ismail, *Risalah Pembersih Jiwa* (Surabaya: Karya Agung, 2008)
- Shihab, M. Quraish, *Mukjizat Al-Qur'an* (Bandung: Mizan, 2006)
- , *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2010)
- Utsman Najati, Muhammad, *Psikologi Nabi* (Bandung: Pustaka Hidayah, 2005)