

Reprehensible Psychological Traits Based On The Holy Quran

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ARTICLE INFO ABSTRACT

Most people deal with others based on their good nature, and they couldn't distinguish between the lying, hypocritical, and arrogant person claiming to be an ideal, and the malicious person claiming to give an advice. As for these bad people, some of them find others dealing with people based on their negative nature just as a fertile ground for achieving their goals via playing the role of the good, ideal personality. They are efficient in acting, and it is hardly for the victim to know their truth and uncover their situation until it is too late, and the first character to be characterized by these reprehensible qualities is the Satan as Quran indicated that largely in its verses.

These people want to get control of everything from their own deep inside, they always prefer to take the lead of leadership because it makes them feel that they are the prior one and that's why they attract attention of others. We find them that they always do things that enable them to take the first place in anything to the degree at which they convince that they enjoy a great deal of respect, appreciation and admiration compared with others, even if they are not given such admiration by people surrounding them. Here lies the problem ⁽¹⁾. God Almighty said: "When We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblīs (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

"[Iblīs (Satan)] said: "See this one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few" ²

These people do not feel remorse or empathy, and they consider other people as merely puppets with no value. They can destroy and smash lives of others if they are placed in severe depression, or suffering from illness to the degree at which they might do killings and when we look at social media, we find that they are physically professional killers, but psychologically they are healthy and there is nothing wrong with them, as they are very dangerous and play tricks and games, which makes others hardly avoiding their influence ⁽³⁾. One of these characters whom you do not feel remorse or sympathy about is the character of Pharaoh mentioned in the Holy Qur'an.

As a result of their prowess in acting and their use of false oaths, as well as religion as a cover to cover their heinous acts, makes people believe in them, submit to them, and become subject to them. He may be a husband, wife, son, or other and if it appears annoying things, we have to be patient with them and hope they will change, but this will never happen.

Here, this research came to clarify the matter, highlight its seriousness, and beware of dealing with these people.

Keywords:-fertile, resurrection, offspring, puppets, sympathy, astray

Introduction

By the name of Allah, Most Gracious, Most Merciful, and prayers and peace be upon Our Prophet and upon his good and pure family and companions. Praise be to Allah, who guided us to Islam and made our hearts aware of the Qur'an. O God, teach us what benefits us, and benefit us with what you taught us.

This research tackles reprehensible psychological traits as that indicated in Holy Qur'an. We review the most prominent of these reprehensible traits and show how dangerous the persons are who possess these traits, what are their general characteristics, and whether or not they can be reformed and what are the methods that should be followed when dealing with them?

My methodology in this research was descriptive analytical, based on both theoretical and applied approaches to the interpretation of the Qur'anic verses that deal with this topic to reveal the reason behind the repetition of those with reprehensible characteristics, such as Satan and Pharaoh, as these stories were repeated in most of the surah of the Holy Qur'an. Among the difficulties that I have faced was that I did not find a sufficient and convincing reason to know the reason behind this repetition, so I resorted to science, which searches into the secrets of Characters and their analysis, which is the psychology that shows the seriousness of these characters and the extent of their impact on society. I have found that this repetition was not only for the sake of telling the story, nor just for knowing what is the consequence of the oppressor, rather, this repetition came as a warning of the danger of such individuals and that they exist in societies, in abundance, at every time and place. Hence the importance of this research is evident, as this research discusses the reprehensible characteristics from the religious viewpoint and the psychological side to know the extent of the danger of these traits and danger of those carrying such traits.

The research plan is:

- Preface
- Introduction

The first topic: Reprehensible psychological traits in light of the Holy Qur'an.

The first requirement: Definition of objection with arrogance, arrogance, lying, and hypocrisy in language and terminology.

The second requirement: Is a person free or forced to possess these qualities?

The third requirement: Analyzing these characteristics based on the Holy Qur'an and psychology

The second topic: diagnosing those with reprehensible traits and how to deal with them.

The first requirement: Diagnostic controls based on the Holy Qur'an and psychology

The second requirement: The external appearance of those with reprehensible characteristics. The third requirement: How to deal with those with these reprehensible characteristics

By the Name of Allah, Most Gracious, Most Merciful

"And of mankind there is he, whose speech may please you (O Muhammad in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents". Surah Al Baqarah : 204

The first topic: Reprehensible psychological traits based on the Holy Qur'an.

The first requirement: Definition of objection with arrogance, arrogance, lying, and hypocrisy in language and terminology.

1. Objection with arrogance: linguistically objected with arrogance ⁽¹⁾

Terminologically it means arrogantly objected. ²

2. Arrogance linguistically means glorifying ³

Terminologically means (A person's superiority over others with contempt) ⁴

Here comes the question: What is the difference between arrogance and objection with contempt?

The answer is (The first is to seek exaltedness without merit, and the second is to seek exaltedness with merit. Therefore, the latter is permissible with merit in the attribute of God, but the other one is not permitted.) ⁵

Accordingly, the normal, rational person is not characterized by the quality of disapproval nor the quality of arrogance, because it is not part of his nature, and therefore he is an abnormal person, according to the Almighty's saying "It is not the eyes that go blind, but it is the hearts, within the chests, that go blind" ⁶

3. Lying: In language, it is telling something other than what it is, whether intentionally or mistakenly ⁷

In terminology: "what the speaker intends to make the listener believe that which is not truthful" ⁸

4. Hypocrisy: In the language it means: the speaker conceals something other than what is apparent, so faith would come out of him or her. ⁹

In terminology: It means to reveal what is hidden ¹⁰

It is to express faith with the tongue and to conceal disbelief in the heart ¹¹

The difference between lying and hypocrisy is: (Inferring the Qur'anic texts in interpreting the verses takes precedence over any inference (Dr. Ali Muhammad Ali Shafiq-p. 43)

Lying is by words. God Almighty says: "And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it" ¹² , And

Allah Almighty says: " We know indeed the grief which their words cause you (O Muhammad SAW): it is not you that they deny, but it is the Verses (the Quran) of Allah that the polytheists and wrong-doers) deny ". ¹³

As for hypocrisy, it is in action and in words as Allah the Almighty says: " Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for prayer , they stand with laziness and to be seen of men, and they do not remember Allah but little."

The second requirement: Is a person free or forced to possess these qualities? Before we start searching for reprehensible psychological traits in light of the Holy Qur'an, we must know whether a person has a choice or is forced to possess these traits? That is, are they free to choose these reprehensible traits? That we mentioned? Is he the one who chooses his actions with full will and awareness, or is he devoid of will?

The answer is in the Holy Qur'an, when God Almighty says (Have We not given him two eyes, (8) {9} a tongue, and two lips, (9) {10} and guided him on the two paths (of good and evil) ¹⁴ meaning We inspired him on the path of good and evil ¹⁵ and in another interpretation We have made clear to him the path of goodness and the path of evil ¹⁶ and Allah Almighty says " Surely We showed him the Right Path, regardless of whether he chooses to be thankful or unthankful " ¹⁷ (to his Lord) meaning (We have made him know the way of good and the way of evil, either to misery or to happiness, whether he is thankful among our friends or disbelieving among our enemies. If he is grateful then with success, and if he disbelieves then with disappointment) ¹⁸ and likewise God Almighty says (And Indeed there is not for man except that [good] for which he strives) ¹⁹

Striving linguistically means running - walking - but it is not strenuous, and every action, whether good or evil, is striving ²⁰

Behavior is nothing but a response to multiple stimuli present in the environment (Asst. Professor Dr. Ghasaq Ghazi Al-Abbasi)

Likewise, God Almighty says (That is for what your hands have put forth and because Allah is not ever unjust to [His] servants. Meaning that , it will be said to him in the Hereafter when he enters Hell: That is the torment for what your hands have put forward of sins and disbelief, and it is expressed by the hand because the hand that does and strikes ²¹

In another interpretation of this verse, God Almighty does not punish anyone without sin and not with the sin of others . He mentioned the word "unjustly" as an exaggerated word due to its association with the plural word, which is slaves. Likewise, God Almighty says (Indeed Allah wrongs none, not even as much as an atom's weight. Whenever a man does good, He multiplies it two-fold, and bestows out of His grace a mighty reward"²²

Atom in Arabic language has no weight ²³

God Almighty is above injustice, and if injustice is measured by weight, then the percentage of injustice is non-existent and has no weight.

God Almighty is not characterized by characteristics of humans "(there is nothing like Him, and He is the All-Hearing, the All-Seeing) and there is no equal to Him"²⁴.

Meaning he has no equal, and no one to dispute with him? ²⁵

And in the hadith, as narrated on the authority of God, Blessed and Most High, He said, "O my servants, I have forbidden injustice to myself and made it forbidden among you , so do not be unjust. O My servants, all of you are hungry except those whom I have fed. So ask Me for food and I will feed you. O My servants, all of you are naked , so seek clothing from Me and I will clothe you, O My servants. You sin day and night, and I forgive all sins.

So ask forgiveness from Me, and I will forgive you, O My servants. You will not attain to harm Me so as to harm Me, and you will not attain to benefit Me so as to benefit Me, O My servants. If the first of you and the last of you, the humans of you and the jinn of you, were as pious as the most pious heart of any man among you. That does not add anything to my kingdom.

O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were as the most wicked heart of any single man, that would not detract from My kingdom.

O My servants, if the first of you and the last of you, the human of you and the jinn of you, were to stand on one level and ask of Me, and I were to give all human being whose request does not diminish what I have, any more than a needle placed inside the sea. O My servants, it is only your deeds that I count for you and then repay you for them. So whoever finds good, let him praise God, and whoever finds other than that, let him blame no one but himself. ²⁶

Based on the above, the Islamic doctrine clearly shows that man can distinguish between good and evil by nature, and that God Almighty gave man freedom to choose the path he wants with full awareness and will, and did not force him to do so and did not rob him of his will, because if God Almighty forces man and robs him of his will to choose his way, then after that he holds him accountable for his choice. Thus, he has wronged his servant, God Almighty, beyond that. In the Islamic faith, that is not permissible because God,

Blessed and Most High, is far above injustice and from every human characteristic. (There is nothing like Him.) ²⁷ (Indeed, God does not wrong people at all but it is the people who wrong themselves.) ²⁸ Rather, God Almighty burdens man with what man is able to do, so He burdens him within the limits of his ability. God Almighty says, "Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." ²⁹ Therefore, man is responsible for himself and for his choice, and he bears responsibility. The consequence of his action, if it is good, and if it is evil, a person must be very careful in his actions and choices, review himself, and remember what will await him before he chooses the path he wants, because it is not possible to go back to correct mistakes. We are in this world on the path of no return and in the afterlife immortality. The issue of choosing and determining the path should be taken seriously. Therefore, if we make a mistake, we must stop immediately and return to God Almighty quickly and repentant asking for forgiveness before it is too late, because we do not know when our life will be ended.

Third requirement: Analyzing these characteristics based on the Holy Qur'an and psychology

In the previous requirements, we have talked about the main reprehensible qualities that the Holy Qur'an mentioned in some people. We have mentioned the qualities of arrogance, disapproval, lying, and hypocrisy, and the Holy Qur'an mentioned those who possess these qualities because they were not ordinary. Rather, they played a negative and major role in people's lives, and they were not reformers. Rather, they spread corruption on earth and greatly oppressed people. The Holy Qur'an mentioned Satan as the first to be characterized by these reprehensible characteristics, and it mentioned Nimrod, Pharaoh, and Qarun. The question here is why was the story of Satan and Pharaoh repeated so often in The Holy Quran? Is this repetition normal?

American psychology has made it clear that whoever is characterized by these reprehensible traits of rejection, arrogance, self-love, love of control over others, and other reprehensible traits is completely devoid of feelings of guilt and remorse, as he suffers from a type of psychological illness called narcissistic personality disorder, and this psychological illness has a sick person in thinking. ³⁰

Based on this, Satan and Pharaoh were not ordinary people, but rather they were psychologically disturbed personalities. God Almighty says (And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah) ³¹ And God Almighty says (And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay" ³² God Almighty said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones? ³³ And God Almighty said: "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay ³⁴

As for Pharaoh, God Almighty said about him "Thus did We deliver the Children of Israel from the humiliating chastisement (30) from Pharaoh. Indeed, he was high among the transgressors) ³⁵ and God Almighty said: "Ad Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars" ³⁶ And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us, So We took him and his soldiers and cast them into the sea, and he was blameworthy" ³⁷

And God Almighty said: (And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord ³⁸ And God Almighty said: (Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly and were a criminal people" ³⁹ And God Almighty said: (Go, both of you, to Pharaoh, for he has indeed transgressed all bounds" ⁴⁰ . The Almighty said: Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupter" ⁴¹ And God Almighty said: And (We destroyed also) Qarun, Pharaoh and Haman. And indeed (Moses) came to them with clear signs, but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment" ⁴² Allah Almighty said: "And Pharaoh proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then" ⁴³

Allah Almighty Said in Namrud: "Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people" ⁴⁴ and about Qaroun, Allah Almighty Said: "Verily, Qarun was of Moses' people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to Allah's Favors). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favors)" ⁴⁵ . Allah Almighty said: But seek, through that which Allah has given you, the home of the

Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupter" He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power" ⁴⁶

Second topic: diagnosing those with reprehensible traits and how to deal with them

First requirement: Diagnostic controls based on the Holy Qur'an

1. Unreasonably high self-exaltation: God Almighty said (Go, both of you, to Pharaoh. Indeed, he has transgressed, "And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer) Do you have the right to be purified?" (18) And let me guide you to your Lord so you would fear [Him]?" So Then (Moses)) showed him the great sign (miracles) Then he turned his back, striving hard (against Allah) And he gathered [his people] and called out and said, "I am your Lord the Most High" ⁴⁷

This greatest indicates the importance of the self and individuals, exaggeration of achievements and talents, and focus on special problems ⁴⁸. Accordingly, the disturbed personality cannot be reformed, but will not change, no matter what you do, no matter how much evidence and proofs you present. It is a hopeless condition.

2. Feeling that they deserve privileges and special treatment. God Almighty said (And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. (32) Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow. And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men." And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. ⁴⁹ And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return." His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? ⁵⁰

Whoever suffers from this disorder expects that he will always be the preferred person, regardless of the extent of the responsibility placed on him. He is astonished and angry that people do not understand what he desires ⁵¹. In this verse, we find one of the two men being extremely boastful and high. He denied the afterlife and believed that he had a great matter, and he will get better than this Paradise due to the severity of his arrogance.

3. Exaggerating their achievements and talents more than they really are: God Almighty said (And Pharaoh called out to his people, saying, "O my people, is not the kingdom of Egypt mine, and these rivers flow beneath me? Will you not see? ⁵² we find them preoccupied with fantasies of unlimited success, as well as power, beauty, and perfect love ⁵³ Almighty said, "And Pharaoh said, 'O Haman, build for me a tower, that I may reach (36) the paths of the heavens.' Then I looked to the God of Moses, and indeed, I doubted Him A liar. And thus the evil of his deeds appeared to Pharaoh, and he was turned away from the path. And Pharaoh's plan is only in ruins ⁵⁴
4. Criticizing those who are lower in status than them from their point of view: God Almighty said (The arrogant among his people said to those who were oppressed. To those of them who believed, "Do you know that Salih is sent from his Lord?" They said, "Indeed." Because of what He was sent with, we are believers (75) Those who were arrogant said, "Indeed, we disbelieve in Him in whom you have believed." ⁵⁵
5. Acting in an arrogant manner, showing off, and conceit: God Almighty said, "So he went out to his people in his adornment. Those who desire the life of this world. Oh, if only we had the like of what was given to Qarun. Indeed, he is endowed with great fortune.) ⁵⁶ And here we find showing off and the love of appearing to draw attention of others toward him, and for others to admire him in his character.
6. Lacking empathy and inability to understand what others feel, not being able to express the pain experienced by patients or others, as well as indifference, inferiority, shame, and humiliation in responding to criticism, lack of concern for others, and feelings of defeat ⁵⁶

God Almighty said "The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Musa (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them" ⁵⁷

Fear of them is possible (fear and feelings of distress as a result of the inability to overcome the evaluations of others). (Prof. Dr.Sami Awad Abu Ishaq)

Second requirement: The external appearance of those with reprehensible characteristics in the Holy Qur'an

1. God Almighty says (And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.⁵⁸ This verse was revealed about Al-Akhnas bin Sharif, and he was sweet-talking and beautiful in appearance. He used to come to the Messenger of God. May God's prayers and peace be upon him) and he sits with him, shows his greetings, and tells him that he loves him The Prophet (may God's prayers and peace be upon him, his family, and his companions) was impressed by his words, and he used to say, "By God, I am a believer in you and a lover of you who swears by God and bears witness that he has something in mind . He says that he is a liar, but rather he is very hostile to the Prophet (peace be upon him)⁵⁹

And God Almighty says, "And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded"⁶⁰ . It has been stated in the interpretation of this verse: Ibn Abi was a strong-bodied man, and there were people of hypocrites of the same quality as him, so they used to attend a council of the Messenger (peace upon him) and they rely on him, and they have beautiful appearances and eloquent tongues, so the Prophet (peace be upon him) and those who were present admired their appearance and listened to their words , and thus one of their characteristics is that they care about their external appearance.

2. And God Almighty says (And do not walk in the earth rejoicing, for you will not penetrate the earth, nor will you reach the height of the mountains)⁶¹ meaning, do not walk with great joy due to pride and greatness, for you will not penetrate the earth with your arrogance t.

You will not reach the mountains with your greatness, but you are created as a servant and a humble servant. You are not able to pierce the earth until you reach the end of it, nor can you reach the length of the mountains, so you do not deserve arrogance and extravagance⁶²

3. This indicates another characteristic of them, which is that they walk with arrogance and greatness, clearly displaying a high ability to persuade. God Almighty says (Then Satan whispered to him, saying, "O Adam, shall I direct you to the tree of eternity and a kingdom that does not fade away"⁶³ And so God Almighty said "But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal and he swore to them, "Indeed, I am to you of those who give sincere advice."⁶⁴

That is, He said, "Your Lord has not forbidden you from this tree except that you should be angels or be among the immortals, and you will not die." And he swore about that , so he made them take this oath. When they tasted the tree, their private parts appeared to them, that is, their private parts appeared to them, and they began to cover themselves with veils, and He says, "They began to cover their private parts with the leaves of Paradise," meaning the leaves of the figs that are in Paradise. And their Lord called them, saying, And their Lord said to them, meaning He revealed to them: Did I not forbid you from that tree and say to you, Adam and Eve, that Satan, is a clearly enemy to you , They said, "Our Lord, we have wronged our souls, and if You do not forgive us and have mercy on us and pardon us, we will surely be among the losers."⁶⁵

4. There is no visual or auditory contact with them. They will never look at you and will not listen to you. God Almighty said ("And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride"⁶⁶.

That is, they covered their heads and wrapped their heads with their clothes so that they would not see my image and would not hear my words and my supplications, due to the severity of their hatred for them and for hearing them, and they insisted on what they were upon, and they were extremely arrogant⁶⁷

As a result of this unjustified arrogance, God Almighty has placed a stamp on their hearts, so neither advice nor arguments are of any benefit to them

Logic or reason, God Almighty says (Thus does God impose a seal on every arrogant and tyrannical heart)⁶⁸

That is, He imposed a seal on their hearts to the point that they lied and argued falsely, so He imposed a seal on every heart that is arrogant in relation to His servants, God Almighty.

And His monotheism⁶⁹ And God Almighty said (And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.⁷⁰

That is, when the arrogant person has God imprinted on his heart, he becomes an atheist who does not believe in God and does not believe in the afterlife, even if he pretends to be religious, and he is very afraid of death. God Almighty said, "And We brought the Children of Israel across the sea, and Pharaoh and his

soldiers pursued them in transgression and enmity, until then drowning overtook him, he said, "I believe that there is no god but the one in whom the children of Israel believed." and I'm from Muslims)⁷¹ And here we find that Pharaoh, even at the moment of death, insisted on his arrogance, saying, "There is no god but Him in whom you have believed".

Israel) and he did not say (there is no god but God) due to his extreme arrogance because he does not acknowledge God

We do not find in his heart the fear of God (and the fear of God is for the sake of the deeds of the hearts upon which the deeds of servants are based in this world and the hereafter). (Dr. Hassan Mahmoud Shukr (Dr. Hassan Mahmoud Shukr) p. 460

Third requirement: How to deal with those with these reprehensible characteristics

At the beginning of this research, we asked a question: Why was the story of Satan and Pharaoh repeated in the Holy Qur'an more than in others? The answer is to warn and not ignore it due to the extreme danger of its owners. God Almighty said (Indeed, Satan is your enemy, so take him as an enemy. He only calls his party so that they will be among the companions of the blazing fire)⁷²

Satan will not change. God Almighty said (He said, "My Lord, then give me wait until the Day when they will be resurrected." (79) He said, "You are indeed one of those who will wait." (80) Until the Day of the Known Time. (81) He said, "So I have been exalted." I will surely mislead them all (82) Except Your sincere servants among them.⁷³ And the likes of Satan and the likes of Pharaoh in every time and a place that exists. God Almighty said, "Today We will save you with your body so that you may be a sign for those who come after you. And indeed, many of the people are heedless of Our signs."⁷⁴ That is why this repetition came. God Almighty said. And indeed, it came to them "What is in it is rebuked"⁷⁵ meaning, a prohibition of an admonition, it is said that it is rebuked, and You rebuke him when you forbid him from doing evil.⁷⁶ The Holy Qur'an mentioned a character who was able to stand before Pharaoh and establish evidence against him, and he was a believer in Pharaoh's family. God Almighty said, "And a believing man from Pharaoh's family who conceals his faith said, 'Will you kill a man because he says, 'My Lord is God?'" He has come to you with clear proofs from your Lord, even if he is a liar. So his lie is upon him, and if he is truthful, part of what he promises you will befall you. Indeed, God does not guide the one who is extravagant and a liar. (28) O my people, yours is the kingdom today victorious in the land. Who will help us from the punishment of God if it comes to us? Pharaoh said, "I show you only what I see, and I guide you only to the path of right guidance. Through this personality, we notice important points that enable us to respond to such psychologically ill personalities, which are sound judgment of matters, being convinced of an opinion before convincing others of it, willingness and commitment to carefully plan all the details and finding alternatives, possessing insight and the ability to negotiate effectively with the other party, listening, having linguistic ability, organized mentality and calm, Integrity, high ambition, good attendance, innovative thinking, emotional and psychological balance, Logic, objectivity, self-confidence.

Looking optimistically means being hopeful of goodness, heading towards bright hope, and staying away from pessimism⁷⁷, as Moses did (peace be upon him) Moses said to his people, "Seek help from God and be patient. Indeed, the earth God gives inheritance to whomever He wills, and the end is for the righteous. They said, " They said, "We have been harmed before you came to us, and after you came to us." He said, "Perhaps your Lord will destroy your enemy and make you a successor in the land." Then he will see how You do⁷⁸ and also the use of inference to new facts⁷⁹ as God Almighty said (Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people"⁸⁰ Here lies the skill in manipulating thoughts with all courage and not being afraid to take risks in thoughts and actions. The one who can do that is an innovative⁸¹ distinguished person like Abraham (peace be upon him) when he was able to establish the argument on his opponent.

There are several ways mentioned in the Holy Qur'an to deal with this type of personality, including:

1. God Almighty said (He said, "O Iblis, why should you not be with those who prostrate? (32) He said, 'I was not to prostrate to a human being whom You created from clay (33) He said, "Then get out of it, for you are accursed (34) And indeed, the curse is upon you until the Day of Judgment. ⁸² He said to him to establish the argument against him before the creatures outwardly, just as the argument against him was presented in knowledge inwardly (O Satan). I chose this name here because the devil means despair of all goodness, stillness, brokenness, sadness, bewilderment, and cessation of argument and remorse, God Almighty said: What excuses do you have for not being in your heart and mind with those who prostrate to Him when I commanded you to prostrate to Him, and you know of the greatness and majesty that I am in that many of creation do not know? He said (I was not) here he emphasized a demonstration of determination and

persistence with arrogance, so he said (to prostrate to humans) meaning the outside of the body has no ability to form or develop. You created him from clay, dry clay in which there is no benefit. Rather, he answered clay is variable, black, dark . depicted in the image of pottery, prepared for being kneaded, and I am better than him , because you created me from a beneficial fire, and it is impossible whoever wants it ⁸³ then God Almighty punishes him with expulsion (so get out, you are accursed). In this way, the Qur'an teaches us that whoever we find in him the quality of arrogance and disapproval we expel him from our lives and sever that relationship permanently and irrevocably.

No matter how false his words and actions are, he is a professional person in setting traps and playing psychological games without getting tired or bored. It is enough for you to know well that this is his nature. If you are not forced to live with him, then sever your relationship with him completely. Without that, you cannot achieve stability, and some harm will inevitably befall you. As long as there are ways to communicate with him ⁸⁴ and here we realize that the arrogant or narcissistic cannot be treated even if they were placed in a clean environment. If that were the case, Satan would be reconciled, as he was with the angels in an atmosphere of obedience. God mentioned that narcissists are sick and unable to carry out any transformation , unable to be treated by others ⁸⁵ These people with reprehensible traits may have been suffering from domestic violence, which is one of the social problems related to societies and which it is preferable to deal with as part of a broader and more comprehensive phenomenon than the family's boundaries and relationships (Dr. Ahmed Odeh Khalaf Daoud p. 99) (Dr. Ahmed Odeh)

The relationship between parents and children affects their personality from a psychological and mental aspect (Professor Dr. Intisar, p. 190) Prof. Dr. Intisar Kamal Qassem() Kamal Qassem Surah Al-Hijr: Verse (32-35)

Psychoanalysis is the means of healing the narcissist and can only be desired and achieved by those who desire this healing and therefore the change in question ⁸⁶ meaning that healing occurs through the will emanating from within the person himself. We conclude from this that none of the creatures can treat the narcissist unless he begins the treatment on his own.

How much God Almighty said (And whosoever God desires temptation, you will never possess for him anything from God) ⁸⁷

Sincerity in resolve is when the servant exerts his effort to comply with God's command and avoid His prohibitions(Muhammad Aziz Mikhlef Al-Fahdawi (lect. Khalaf Ahmed Khalaf Al-Fahdawi)

2. There should be increased awareness of those with reprehensible traits, as well as of the narcissistic personality. You become fully aware that the fault is not in you, but in the other party, and your awareness increases in effectiveness via manipulations used by people with sick souls as well as narcissists because you learned the goal of these means and learnt how to deal with that.

It is necessary to invent a method that increases awareness of how to access the information we need because innovation deals with the applied aspect. A new idea is a creative idea until it is applied and life becomes innovative ⁸⁸ . The person who bears this responsibility believes that those who are close to him and need him and his help but cannot solve their problems without direct intervention on his part, this belief will push him to be more effective in his sympathy for them and he will bear more responsibility in directing the counseling sessions and this method is called direct guidance ⁸⁹ and the person must have sufficient information and the ability to clarify that information, even it is difficult and his style is good so that he can share his information with others if they ask him to do so ⁸⁹ .The goal of the guidance is to make clear to the recipient that talking to himself is the primary source of his emotional disturbance and to help him straighten his thinking so that talking to himself becomes more logical ⁹⁰

3. If the father is the one who has these reprehensible qualities, then you should not change him, because the father was certainly exposed to wrong upbringing, and his personality is the result of that upbringing, and here we do not say that he has the right to manipulate life of the son and ruining his life, but this person remains a father and we are trying to calm people down and learn how to deal with him. We cannot change the father, and how can we change a person who has lived his whole life with this same personality? ⁹¹

The best solution is to deal with this situation as our master Abraham, peace be upon him, did (and mention in the Book Abraham. Indeed, he was a truthful prophet (41) when he said to his father, "O my father, why do you worship that which does not hear or refuse?" Be patient and it will be of no use to you (42) O my father, I have Knowledge has come to me that has not come to you, so follow me and I will guide you to a straight path. (43) my father, do not worship Satan. Indeed, Satan is a disobedient to the Most Merciful. (44) O my father, I fear that a torment will overtake you from the Most Gracious, so you will be a guardian of Satan. (45) He said, "You are more distant from my gods, O Abraham. If you do not desist I will stone you and abandon me for a

long time. (46) He said, "Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He was very keen on me." ⁹²

4. Do not take his words personally: This is one of the biggest mistakes people make when they deal with people with troubled personalities. They get angry because of the words directed at them by these personalities and take the words personally, so they must be ignored. It may be difficult, but with time it becomes the easiest and best way to do it. That is to treat the other party as if he were a five-year-old child. ⁹³ God Almighty says (And neither good nor evil are equal. Repel with that which is better. Then, the one between whom there is enmity is as if he were a close friend.) ⁹⁴ That is, good and bad are not equal. It means patience, anger, clemency, and ignorance and pardon and wrongdoing, repel with what is better, just as repelling anger with patience, and repelling wrongdoing with forgiveness, then the one between whom and you there is enmity is as if he were a close friend. That is, if you do that and repel the bad with what is better, then what is between you and him will become enmity is like a close friend ⁹⁵

5. Giving Priority for self-compassion: After going through a difficult childhood that lacked empathy, now is the time to give this compassion to yourself and calm yourself down. To overcome this abusive relationship between parents and children, learn how to calm yourself and give yourself all the compassion that your parents cannot give you, and this is not an easy process. It takes time, so be patient and forgive yourself, and there is nothing wrong with putting your needs first. ⁹⁶

Patience is the servant's refuge. Through it, the servant approaches his Lord, attains the highest positions, protects man, and relieves his anxiety and sadness.) (Yasmine Dhiban Abbas) (Yasmine Dhiban Abbas) p. 359

Conclusion

The researcher preferred to choose this topic about reprehensible psychological traits based on the Holy Qur'an, because of its great importance at the present time, in which it has become difficult for people to distinguish between people and know their true nature. I have tried as much as possible to analyze these Personalities in order to remove them from people's lives. Recommendations were made, the most prominent of which are:

Expelled everyone permanently and irrevocably for:

1. People using expressions that indicate arrogance, conceit, and belittlement others.
2. People who overreact.
3. People who refuse to be rejected and do not accept it
4. People who avoid eye contact while talking to them or give a quick glance and fast, as well as people who refuse to listen.
5. The most powerful weapon that can destroy them is to ignore them and not give them any reaction or value.

Finally, I ask the Almighty to make me firm on my message and teach me what will benefit me and benefit me with what He taught me so that we may benefit with this knowledge. I hope that this type of research will be studied in even universities and institutes to produce intellectually strong people whose minds cannot be manipulated and their lives destroyed because they are the leaders of the future " Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance" ANahl 125.

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