
Qur'anic Semantics of Arrogance: A Synonymity Study of Istikbar Mukhtalan Fakhur and Marahan

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Abstract

Objective: Explain the synonyms of the words in the Qur'an related to arrogance, especially the words istikbar, anger, mukhtalan, and fakhuran, as well as analyze the semantic relationship between the words. **Theoretical framework:** A semantic study in Arabic linguistics, especially the theory of synonyms (al-tarāduf) in the study of the meaning of words in the Qur'an, as well as a thematic interpretation approach to words that connote arrogance in sacred texts. **Literature review:** A previous study of synonyms in the Qur'an, the use of arrogant words in the context of Qur'anic verses, as well as mufasir's interpretation of the meaning of istikbar, anger, mukhtalan, and fakhuran in various classical and contemporary tafsir books. **Methods:** Qualitative research with a library research approach, using primary data in the form of verses of the Qur'an containing the words istikbar, anger, mukhtalan, and fakhuran, and supported by interpretations as secondary data. **Results:** The results of the study show that istikbar describes a kufr attitude that rejects and degrades Allah, His teachings, and His Messenger. Marah shows the condition of a person who is too late in joy to display arrogance. Mukhtalan comes from the word imaginary, describing a person who is controlled by the illusion of self-superiority and arrogance. Meanwhile, fakhuran refers to the behavior of boasting about outward things such as wealth and social status. These four words have different meanings of arrogance according to their context in the Qur'an. **Implications:** This study enriches the semantic understanding of the Qur'an, especially about the words that reflect arrogance, so that it can be used in the study of interpretation, Islamic moral education, and Islamic linguistic studies. **Novelty:** An in-depth thematic and semantic analysis of the four synonymous words in the Qur'an that connote arrogance, by showing the differentiation in the meaning and context of the use of each word in detail.

Keywords: qur'anic semantics, arrogance, synonymity, arabic, linguistics.

INTRODUCTION

Arrogance is one of the most condemned traits in Islamic teachings, frequently associated with spiritual downfall, moral corruption, and divine punishment. In the Qur'an, the concept of arrogance is not conveyed through a single term but through a variety of lexicons, such as istikbar, mukhtalan, fakhur, and marahan. These words, while often translated similarly in English as "arrogant" or "boastful," carry distinct semantic nuances in the Arabic language. Understanding these differences is essential for grasping the

Qur'anic worldview on arrogance and for applying its ethical guidance in a nuanced and comprehensive way [1]–[3].

The significance of this study lies in its semantic approach to Qur'anic discourse, especially in an era where misinterpretations and generalizations of religious terms often lead to superficial or even misguided understandings. By analyzing the synonymity and subtle distinctions between these four key terms, the study offers a deeper insight into how the Qur'an describes arrogant behavior, its psychological roots, and social implications. This understanding is crucial not only for scholars of Islamic theology and Arabic linguistics but also for educators, preachers, and those involved in character development and Islamic ethics [1]–[3].

The novelty of this research lies in its focused semantic comparison of multiple Qur'anic terms related to arrogance within a single framework. While previous studies have explored *istikbar* or *fakhr* individually, few have attempted a systematic and comparative semantic analysis of all four terms. This study employs a thematic and linguistic lens to map the usage, context, and meaning of each term in the Qur'an, thus offering a richer, multidimensional understanding of arrogance from the Qur'anic perspective. By doing so, it contributes to the broader field of Qur'anic studies and Islamic moral philosophy [4]–[6]. The Qur'an is the greatest miracle that Allah SWT gave to the Prophet Muhammad SAW and is known to this day. Language is one part of the miracle of the Qur'an with its unique language style so that no one can copy it. The relationship between letters is harmonious, the expressions and sentences are beautiful, and the verses are organized and pay attention to the form of words, sentences, situations, and circumstances of various styles [1]–[3].

Shaykh Uthaymeen (may Allah have mercy on him) said that pride is someone who exalts himself and boasts about the blessings of Allah, such as children, wealth, knowledge, position, physical strength, and the like. What is important is when a person exalts himself because he has many blessings that Allah has given him and boasts about himself in front of others. Nowadays, in society, the word arrogance has become a widely used word. It is not uncommon for someone to speak in a clear *istikbar* or haughty tone when dealing with someone who praises him for the many favors that Allah has given him. *Istikbar* comes from an Arabic word, but the word is already familiar to the public. Due to the depth of the Quran, there are several words other than *Istikbar*, namely *Marahan*, *Mukhtalan*, and *Fakhuran*. Therefore, the reason why these words were chosen as the research topic of this study, the author wants to explore these words more deeply, because these words can only be understood through interpretation without examining the context of the current section. Further research The Arabic dictionary *Lisan al-Arab* found that the words have the same meaning in different contexts. Therefore, we can conclude that the methods are similar and consistent. Therefore, the author wants to examine the mention of them in the Qur'an. Based on the above definitions, it is important to explain this doctrine in more depth [4]–[6].

Moreover, these four words, along with the words *istikbar*, anger, *muhtalan*, and *fakhuran*, are considered arrogant. However, the essence of the Qur'anic verses is different. The difference in terms used is one of the reasons why the items discussed in each section are different. The Dictionary of Religious Terms explains that pride is a form of arrogance in which a person considers himself superior because he has a lot of power, and a person considers others to have more faults than him. This research is library research, namely, prioritizing library studies by taking written data from books, journals, dictionaries, and various literature contained in the library. The approach used in this research is a qualitative descriptive approach that is analytical. The descriptive approach is an approach by describes research data as primary data. The data analysis method used is a descriptive analysis by prioritizing the inductive method. Descriptive means that the data collected is in the form of words, general descriptions, and not numbers. These characteristics make this research filled with data quotes that are used to illustrate the presentation of the report. The inductive method means that the analysis is carried out from the beginning of data collection to the

end to solve the problem at hand. The results of the research and discussion describe the meaning of the words Istikbar Marahan, Mukhtalan, and Fakhuran in the Qur'an, the views of the scholars regarding the existence of synonymity in Ulumul Qur'an and al-Qur'an and the context of the leads of the words Istikbar Marahan, Mukhtalan, Fakhuran in the Qur'an [7]–[9].

LITERATURE REVIEW

In discussing the main theme in this thesis, it is necessary to explain some of the literature that has discussed or alluded to the theme or subject of research in this thesis. It is very rare for literature to discuss the words Istikbar, Marahan, Mukhtalan, and Fakhuran. The author has not found a book or literature that discusses this word in a complete and comprehensive discussion. After searching various references, several discussions have relevance to the theme. Among them are as follows [10]–[12]:

Taufikurrahman in his thesis *Arrogance in the Qur'an According to al-Maragi*. This research uses qualitative methods with library research type of research. In the conclusion of this thesis, the researcher suggests that arrogance is the behavior of rejecting the truth and underestimating humans with the expression that they are greater and higher in degree and rank than others. Meanwhile, Al-Maragi said that arrogance is attributed to the heart, because it is the heart that is arrogant, while the rest of the body only follows what the heart says. The elements that can lead to this arrogance vary both in terms of religious and worldly aspects. Among other things, it is caused by knowledge, worship and pious deeds, descent, beauty, wealth, power and strength, family, and many followers. As a result of pride, he will receive punishment from Allah [13]–[15].

Then the thesis written by Putri Dini Shofaturrahmah with the title *Analysis of the Meaning of Takabbur and Istikbar in the Qur'an*. This thesis concludes that the mufasir interpret lafazh takabbur and istikbar, including takabbur, arrogant people, boasting of something that they don't have or is not true, and istikbar, namely people who turn arrogant because of wealth, power, and of good descent. Meanwhile, according to the language, takabbur is a person in whom there is already pride, so he will remain arrogant even though he has nothing. Meanwhile, istikbar is a person whose arrogance exists when he has wealth, power, and other factors [16].

Table 1. Literature Review

Author(s)	Title	Focus/Scope	Key Findings	Relevance to Current Study
Izutsu, Toshihiko	<i>Ethico-Religious Concepts in the Qur'an</i>	Semantic field theory in the Qur'an	Introduced relational semantics; <i>istikbar</i> connected with moral degradation and kufr	Provides theoretical foundation for semantic analysis
Al-Zamakhshari	<i>Al-Kashshaf</i>	Classical Qur'anic exegesis	Emphasizes moral implication of <i>istikbar</i> about divine punishment	Highlights theological depth of the term <i>istikbar</i>
Raghib al-Isfahani	<i>Al-Mufradat fi Gharib al-Qur'an</i>	Lexical meanings of Qur'anic terms	Defines <i>mukhtal</i> and <i>fakhur</i> with emotional and behavioral arrogance	Offers etymological basis for comparing arrogance-related words
Nasr et al.	<i>The Study Quran</i>	English translation and commentary	Provides contextual interpretations of	Aids in understanding the

			<i>istikbar, fakhur, and marahan</i>	semantic context in modern scholarship
Abdul-Raof, Hussein	<i>Arabic Rhetoric: A Pragmatic Analysis</i>	Linguistic and rhetorical Qur'anic analysis	Discusses how repetition and synonymy enhance Qur'anic moral emphasis	Supports the significance of synonymy analysis in Qur'anic discourse
Yahya, Haron	<i>Basic Tenets of Islam</i>	Islamic morality and personal character	Discusses pride and arrogance as causes of spiritual downfall	Reinforces the ethical impact of arrogance discussed in the Qur'an

METHODOLOGY

This research is library research, namely, prioritizing library studies by taking written data from books, journals, dictionaries, and various literature contained in the library. The approach used in this research is a descriptive qualitative approach which is analytical. A descriptive approach is an approach by describing research data as primary data in the form of interpretation of the term *istikbar*, namely *marahan*, *mukhtalan*, and *fakhuran*. Books, journals, and theses as secondary data. Based on the writing of this paper, the verses of the Qur'an related to the verses in which there are lafaz *Istikbar*, *Marahan*, *Mukhtalan*, and *Fakhuran* become the main object. This research requires data sources that can be used as references. The data sources used in writing this thesis consist of primary data sources and secondary data sources [17]–[19].

The method of data collection used by the author in this study is the thematic method, namely setting themes, collecting data using verses related to the lafaz *Istikbar*, *Marahan*, *Mukhtalan* and *Fakhuran* in the Qur'an to be analyzed through the book *Mu'jam Al-Mufahras Lî Al-Fâz al-Qur'anul Karim* by Muhammad Fuad, Abdul Baqi. Then, identifying the meaning of these passages one by one in Arabic dictionaries such as those found in *Lisan Al-Arabi*, *Mu'jam Mufrodat*, and books of tafsir. Then collect references related to the lafaz *Istikbar*, *Marahan*, *Mukhtalan*, and *Fakhuran*. The last one analyzes the four words in the books of Tafsir. The method of data analysis used is a descriptive analysis by putting forward the inductive method. Descriptive means, the data collected in the form of words, general description, and not numbers. These characteristics make this research filled with data quotes that are used to illustrate the presentation of the report. The inductive method means that the analysis is carried out from the beginning of data collection to the end to solve the problem at hand [20]–[22].

RESULTS AND DISCUSSION

The term synonym comes from ancient Greek, consisting of *kara syn* which means "with", and *anomaly* which means "name". If the two words are linked, they mean "another name for the same thing", whereas Verhan said, a synonym is an expression (usually a word but can also be a phrase or even a sentence) that has more or less the same meaning as another expression. For example, the word "clever" is synonymous with the word "smart". So in short, a synonym is a word that has the same or almost the same meaning as another word. Then, in Arabic it is known as *at-taraduf*: successively, following or piggybacking [23], [24].

Al-taraduf in terms of etymology according to Ibn Faris is a word whose roots consist of *ra' dal*, and *fa'* means following something. *Al-Taraduf* is *al-Tatabu* which means "following", and the *mashdar* form of *al-ridfan* is night and day because they both follow each other. Meanwhile, *Al-taraduf* means when something follows something else behind it. Then *al-Mutaradif* is a form of *isim fa'il* which means several words with one meaning,

different from the word musytarak, which is a word that shows the unity of pronunciation with various meanings [25], [26].

Terminologically, scholars have different opinions in defining the word taraduf, because from the start they have disagreed in understanding the nature of taraduf in a language. Meanwhile, al-Taraduf are several words that stand alone, which show one meaning on one side [27].

According to Ubaid Ridlo, as he quoted Taufiqurrahman's opinion, synonyms for al-Taraduf are two or more words that have more or less the same meaning. It is said "more or less" because there are no two different words that have the same meaning. Only the information is the same, while the meaning is not the same. For example, the words corpse, carcass, and dead body, these words are said to be synonymous but these words do not have the same meaning. The proof is that synonymous words are not freely interchangeable. For example, "I saw a dead dog", cannot be exchanged with "I saw a dead dog" [28].

According to al-Jurjani, taraduf is every word that has one meaning and several names, and taraduf is an antonym of mustard. In contrast to al-Suyuti who stated that taraduf are two words that have similar or close meanings. Al-Arabi has an almost different definition. According to him, taraduf is two different words that Arabs usually use to refer to the same name or object with different uses. Meanwhile, Sibawaih is a language expert who explains taraduf by dividing the semantic relationship between words and meaning into three parts. First: two different words with two different meanings. Second: various words to convey the same meaning. Third: the same name for two different words to convey two different meanings [29].

Al-Aṣṣfahani believes that every word that has the same meaning in the Qur'an cannot be completely equated. This is because the arrangement of the words in the Qur'an, apart from having specificity in each meaning, also has a different meaning from the others, besides that the words are consistent in their arrangement. His work entitled Mu'jam Mufradat li Alfaz al-Qur'an is dedicated to explaining several words that are considered similar in meaning to the al-Qur'an [30].

Some argue that Mutaradif is similar to al-Nazair and Musytarak is similar to al-Wujuh, among other things, al-Wujuh can occur in a single pronunciation and can also be the result of a series of words, in contrast to Musytarak which is directed at just one pronunciation. There are also differences between Mutaradif and al-Nazair. Even though the two are similar, the difference lies in the depth of analysis. When someone says insan is similar to the word bastard, just stops there, and does not analyze further what the similarities and differences are, there should be further explanation [31].

As explained above, the author concludes that sincipital or taraduf are words in the Qur'an which are thought to have the same meaning. This is said to be suspected because the words in the Qur'an have their specific meaning [32].

Reasons for the Existence of Synonymy

According to Abdul Chaer, when summarized in the form of causes, it explains that the dissimilarity of synonymous words is caused by various factors. These factors are time, place, formality, social factors, field of activity, and nuances of meaning [33].

First, the influence of borrowed vocabulary (dakhil) from foreign languages, for example, in contemporary Arabic, the word at-tilfizun (التيلفزيون) is known as synonymous with the word al-mar'iyah al-'idza' (المربئية الإذاعة) word (تياترو) word, (الحاسوب) the word with (الكمبيوتر) from Italian is synonymous with the word (مسرح) which means drama. Even though these words are considered synonymous, in some contexts they cannot be called synonyms.

For example, the word (مسرح الجريمة crime drama) cannot be exchanged with تياترو الجريمة for “crime drama” is the chronology of the crime, not the drama or performance of the crime. *Second*, many words from the Arabic dialect moved to the Quraish dialect. Of the many vocabularies, there are quite a few pronunciations that are not according to the wishes of the Quraish dialect. So that it gives rise to similarities in their names, properties, and forms. *Third*, the sources of vocabulary taken by dictionaries come from various tribal dialects (Qais, `Ailân, Tamîm, Asad, Huzail, Quraish, and some Kinanah tribes). The perfection of the dictionaries in terms of their vocabulary does not only come from the Quraysh language but it is found that the majority of their vocabulary comes from this language. *Fourth*, many words written in the dictionary are no longer used in their use and are then replaced by another vocabulary. *Fifth*, many pages in ancient Arabic books written in Arabic script (khat al-Arabi) were not marked or marked. *Sixth*, there is no distinction in placing vocabulary in dictionaries between its true meaning and major meaning and there is a lot of vocabulary that has not been placed in its correct meaning. However, it is mostly used to mean magazine. *Seventh*, the number of words in the form of moving into the meaning of the noun which characterizes it. For example, al-Hindi, al-Husam, calamari, al-'Adb, and al-Qati are the names of al-Saif (sword) which shows that each of these names is a special characteristic of the word al-Saif. The word al-Saif is replaced with these characteristics, which then shows that the characteristics are al-Saif itself. *Eighth* many of the vocabulary words are not the same. However, each of them has special circumstances, then shows the different contexts that each word has so that you can see the difference between one another. Such as the verbs ramaqa, lahaza, hadaja, syafana and rana. Of the many words that show similarities to the verb nazara (to see), they have their characteristics, namely, they have different contexts. Ramaqa refers to seeing using both eyes, lahaza refers to looking from the side of the ear or glancing, Khadija means looking with wide eyes, syafana refers to looking with amazement and Rana means looking with peace or tranquillity [34], [35].

Definition of Arrogant

Takabur comes from the Arabic words takabbara-yatakabbaru which means arrogant or self-proud. In terms of arrogance, it is an attitude of being proud of oneself by thinking that only one is the greatest and most righteous compared to other people. Takabur means ta'azum, namely showing its majesty and greatness. Many things cause people to become arrogant due to arrogance, including knowledge, charity, worship, lineage, beauty, and wealth. Takabur is a despicable trait that must be avoided [36].

In the dictionary of religion, it is explained that arrogance is an attitude of arrogance caused by feeling oneself to be perfect by having many advantages, considering other people to have many shortcomings, and considering other people to be inferior to oneself [37].

Shaykh Utsaimin Rahimahullah said, that arrogance is someone who praises himself and boasts of blessings from Allah, such as the blessing of (having) children, wealth, knowledge, position, physical strength, or something similar. What is important is that the meaning of arrogance is when someone praises himself because he has many blessings that Allah has bestowed on him and brags about himself in front of other people [38]–[40].

Imam al-Ghazali said arrogance is behavior and traits that tend to praise, glorify, magnify, and see oneself as greater than others. He considers other people lowly and of no significance at all, he feels great so he does not rule out the possibility of frequently insulting other people. Arrogance does not appreciate and does not recognize the pleasure that God has given him. Because of his arrogant nature, he thinks that his wealth and possessions are not due to God's grace, but rather his hard work [41].

Arrogance is being complacent about what he has achieved to show to others. An arrogant attitude is nothing more than a form of expressing one's soul to be accepted by

others. Arrogance is a despicable trait. This means that a person sees himself as being above other people, and then a feeling arises in his heart of being greater, stronger, and higher than other people, seeing them as lower, and rising when he gathers with them. Takabbur is an attitude of arrogance because one feels that one has many advantages and sees other people as having many shortcomings [42], [43].

From the definitions above, the essence of arrogance can be understood to include two things, namely: first, seeing yourself as better, greater, and most noble. Second, viewing other people as lower in position and dignity. Based on the definition of takabbur above, the essence is that arrogance can be defined as the nature and behavior of considering oneself to be the best, greatest, and most noble person and considering other people to be lower in position and dignity [44], [45].

Table 2. Summary of Results and Discussion

No	Topic	Key Concepts/Definitions	Scholars/Source	Remarks
1	Synonymy (Taraduf)	Derived from Greek: "syn" (with) + "anoma" (name). In Arabic, <i>at-taraduf</i> means words with similar meanings.	Verhan, Ibn Faris, Al-Jurjani	Not all synonyms are fully interchangeable. Context matters.
2	Etymology of Taraduf	<i>Ra'</i> , <i>Dal</i> , <i>Fa'</i> = following. Related to words that follow each other in meaning.	Ibn Faris	Different from <i>musytarak</i> which has one word with multiple meanings.
3	Different Views on Taraduf	Synonymy may imply same information but not identical meaning.	Ubaid Ridlo, Al-Suyuti, Al-Arabi, Sibawaih	Synonyms often vary by context, use, and subtle connotations.
4	Synonymy in the Qur'an	Qur'anic synonyms are never truly identical; each has a specific nuance and placement.	Al-Asfahani	Explored in <i>Mu'jam Mufradat li Alfaz al-Qur'an</i> .
5	Difference: Mutaradif vs Musytarak	<i>Mutaradif</i> : similar meanings, different words; <i>Musytarak</i> : one word, multiple meanings.	Classical linguists	<i>Al-Wujuh</i> and <i>al-Nazhair</i> linked to these terms.
6	Reasons for Synonymy	Influenced by time, dialect, context, and borrowed words.	Abdul Chaer	Examples include dialectal variation, foreign influence, and literary context.
7	Examples of Word Contexts	Different verbs for "to see" in Arabic (e.g., <i>ramaqa</i> , <i>lahaza</i> , <i>syafana</i> , etc.) show subtle differences.	Classical sources	Each word carries a distinct emotional or physical nuance.
8	Definition of Arrogance (Takabbur)	Self-glorification, belittling others. Comes from <i>takabbara-yatakabbaru</i> .	Shaykh Utsaimin, Al-Ghazali, Quraish Shihab	Arrogance includes internal feelings and external expressions.
9	Forms of Arrogance	Includes pride in knowledge, wealth, lineage, worship, and beauty.	Various scholars	Arrogance is condemned in Islamic ethics and theology.
10	Istikbar in the Qur'an	Qur'anic term <i>istikbar</i> (استكبر) emphasizes intense and persistent arrogance.	Quraish Shihab	Often associated with rejecting divine truth and guidance.

Arrogant Vocabulary in the Qur'an

Istikbar in the Qur'an

According to Quraish Shihab, the word (استكبر) istakbara is taken from the word (كبر) Barua with the addition of two letters, namely sin and ta'. These two letters serve to illustrate how steady and steadfast arrogance is. Thus, the word istakbara describes extraordinary arrogance [46].

Likewise, in the context of the Qur'an, arrogance (istikbar) is an indication that an unbeliever denies and belittles Allah, His teachings, and His Messenger. From a glance, arrogance (istikbar) is the opposite of faith, so those who are arrogant will reject faith and not believe in the verses of Allah due to an arrogant attitude. Therefore, the word istikbar is related to the phenomenon of disbelief. This is made clear by verses that show fundamental relationships such as shirk, kufr, and arrogance with very large threatening consequences [47].

Istikbar has various synonyms. One of the synonyms for istikbar is 'ata, namely a person whose arrogance has gone too far by behaving like this is the same as an attitude that is full of disobedience to God's commands. Some people behave in a way that shows disbelief, because of their love for the world and their hatred for the Messenger of Allah and believers. This kind of thing is also called taught with the nominal form and is another synonym of istikbar. There are also things called Astana and Jabbar. Istagna, namely people who fall into this category are people whose arrogance has crossed the line. Meanwhile, Jabbar is a person who usually has an arrogant attitude accompanied by a desire to dominate other people [48].

Apart from the word istikbara in isim fail (المستكبرين) which means arrogant people, they have three characteristics in the Qur'an, first, they are people who do not believe in this world and the afterlife and deny the Oneness of Allah (QS. al-Nahl/16: 5). Second, they are people who do not want to be invited to ask Allah for forgiveness and look away (QS. al-Munafiqun/63: 5). Third, they are people who utter cruel words and turn away from the Qur'an (QS. al-Mu'minun/23: 66-67) [24].

Marakhan in the Qur'an

The word (مرح) consists of the letters mim, ra', and ha' which comes from the root word (مرح) which means rejoice, be happy. The word angry (مرح) and words related to it in the Qur'an are mentioned three times in the Qur'an, namely in the QS. Al-Isra/17: 37, QS. Luqman/31:18 in QS. Ghafir/40:75.

This word consists of the letters mim, ra', and ha', which means "the attitude of someone who is too happy and drowns in his joy." This state of joy causes a person to feel that he is the most brave and powerful on earth so he walks arrogantly and displays a sense of arrogance [49], [50].

In the context of the discussion of the Qur'an, two meanings are found in this word: *first*, revel in QS. Ghafir/40:75 namely: "This is because you rejoice on earth without paying attention to the truth and because you always rejoice in disobedience." This verse is Allah's warning to people who rejoice and rejoice because of immoral things. This verse explains why Allah gives painful punishments to disbelievers. One of them is the abomination of living in the world and worshipping more than one god, worshipping other gods besides God, or recognizing the existence of creatures other than God, meaning feeling happy when doing something without feeling guilty. He has supernatural powers. Equivalent to his strength. Moreover, they also commit immoral acts and are arrogant, haughty, and cruel towards other people [47].

Second, arrogant and puffing out his chest in QS. Al-Isra / 17:37 namely: “And do not walk on the earth arrogantly because you will not be able to penetrate the earth and will not be able to rise as high as the sky.” Here Allah warns that every time you talk to other people, you should not look away because you feel arrogant and you should not walk arrogantly, also in QS. Al-Luqman/ 3:18 Allah warns again that arrogance and arrogance are not justified [51].

Allah forbids Muslims to walk arrogantly on the face of the earth. Walking arrogantly on the ground is not a natural posture. No matter how hard I pressed my feet against the ground, I couldn't break through, and no matter how high I raised my head, I couldn't reach it. Its height exceeds that of a mountain. From a psychological perspective, people who always act arrogantly have weaknesses in their souls. They have an inferiority complex, act arrogantly to hide their weaknesses, and act to attract the attention of others. Allah SWT emphasized that they would never be able to penetrate the earth and reach the heights of the mountains. This is intended so that Muslims are aware of their weaknesses and can be humble and not arrogant. This is because humans have limited abilities and cannot achieve anything beyond their abilities. This verse also contains criticism of polytheists who like to boast about their wealth, squander it, get drunk, and commit adultery [52].

Mukhtalan in the Qur'an

The word *مختالا* is the file name of the word *اختال/Akhtala*, often interpreted as arrogant. In the Maqayis al-lughah dictionary, the word *اختال / ikhtala* comes from the words *ختل-يختل-ختلا* which means to deceive or deceive. *مختالا* is also interpreted as arrogant and self-aggrandizing [53].

First, the term mukhtal is found in QS. Luqman/ 31:18 namely: “And do not turn your face away from people because you are arrogant and do not walk on the earth arrogantly. Indeed, Allah does not like people who are arrogant and proud of themselves .”

Second, in QS. Al-Nisa/ 4:36 namely: “Indeed, Allah does not like those who are arrogant and proud of themselves.”

Which is the object of research by researchers. The word *مختالا* is arrogance that is visible in behavior. So the word mukhtalan can be translated as arrogant which is taken from the same root word, namely khayal, therefore this word originally meant a person whose behavior was directed by his imagination rather than by the reality that existed within him. Linguistically, the word Mikhail is the masdhar form of the words *خال-يخال-خيلا و خيلة*, khala, yakhalu, khala wa khailah which means conjecture like the word khala *خلى الشيء*, namely 'he suspects something' and also means 'arrogant', in terms of this word according to Muhammad bin Ismail means horse. Meanwhile, according to A. Mudjab Mahalli, arrogance is rejecting the truth and belittling fellow humans accompanied by the assumption that one has greater intelligence and intelligence and feels that one's rank and dignity are higher than other people's [54].

Usually, this kind of person walks arrogantly and feels that they have advantages over other people. Mukhtalan is taken from the same word as khayal. Therefore, the word originally means a person whose behavior is influenced by his imagination, not the reality that exists within him. Usually, people like that walk arrogantly and feel they have advantages over other people. So it can be concluded that mukhtalan is arrogance that is shown by the behavior of someone who feels he has advantages over other people [55].

Fakhur in the Qur'an

In the Mu'jam Maqayis al-Lughah, the word فخورا/ fakhuran comes from فخر / fakhara which means someone who likes to show off or boast, there is also a word that is synonymous with this word, namely the word خيل which means horse because the way it walks gives the impression of arrogance. Al-Raghib al-Ashfahani interprets the word fakhar as boasting about something outside of oneself in the form of wealth and rank [56].

Apart from these words, it is explained that the word فخالر is a noun formed from the words فخر-يفخر-فخرا rooted in the letters fa', kha' and ra' meaning pride or greatness. From this basic meaning, it develops into, among other things, being big-hearted/proud because someone is so proud or magnifying himself, arrogant, and haughty because he feels he is the greatest [51].

The word father is mentioned four times in the Qur'an, namely in the QS. al-Nisa/4:36, QS. Hud/11:10, QS. Luqman/31:18 and QS. Al-Hadid/57:23. The word tafakhur is mentioned once, namely in the QS. Al-Hadid/ 57:20. The word fakhkhar is also mentioned in the QS. Al-Rahman/55:14.

QS. al-Nisa/4:36 relates to obligations towards Allah, parents, and fellow humans. They are miserable people who do not want to do good as Allah has commanded. They do not want to assist for the benefit of fellow humans who have wealth, energy, and thoughts. Apart from being stingy, they make other people stingy so that other people do not spend their wealth to help the poor. Greed and possessiveness still exist in their hearts. They are letting others live in poverty and misery until they can live happily and proudly. They hide the gifts that God gave them. They pretend to be people who always have problems and problems. Those are the people who are not grateful to Allah, those are the people who do not believe in Allah's blessings. For unbelievers, Allah is preparing a humiliating punishment both in this world and in the afterlife [57], [58].

QS. Hud/11:10 relates to the prohibition on the characteristics of unbelievers, QS. Lukman/ 31:18 relating to Lukman's advice to his children, including the prohibition of being arrogant and boasting, QS. Al-Hadid/57:23 relates to Allah's warning to the Prophet PBUH. And don't be too happy about His blessings which can lead to arrogance and pride. Allah does not like people who are arrogant and boast about themselves. However, the word fakhuran often means pride and you [59].

CONCLUSION

Synonymy This means that the word has the same word, or almost the same meaning, as another word. Later it became known in Arabic as "at-tarâduf": following, following, or carrying. In the Qur'an itself, there are lafadz which are similar in terms of meaning. Like the meaning of arrogant which has several pronunciations with different terms. Arrogance is being complacent about what he has achieved to show to others. And here are some lafadz which means arrogant, the words Istikbar Marahan, Mukhtalan, and Fakhuran in the Qur'an. Istikbar: Likewise, in the context of the Qur'an, arrogance (istikbar) is an indication that an unbeliever denies and belittles Allah, His teachings, and His Messenger. From a glance, arrogance (istikbar) is the opposite of faith, so those who are arrogant will reject faith and not believe in the verses of Allah due to an arrogant attitude. This is an arrogant word of the highest level because it is used to oppose Allah and His Messenger. Marakhan: in this context, marakhan means arrogant in behavior when walking with his head held high. But actually, it is a form of covering up a person's weaknesses and his lack of ability to surpass someone. Mukhtalan: this word means arrogant in behavior where he thinks that he is better than other people. Even though people who have this characteristic only exist in their imaginary world, they tend to always be proud of what they have. Fakhur: is the

meaning of arrogance in a statement that means one is proud of one's descendants and possessions just by one's words. Because this characteristic appears when you don't get love in return, you pride yourself. Studies on the synonyms of the Qur'an are still relatively small. There are still many words in the Qur'an that seem synonymous and have not been researched. So it does not rule out the possibility for reviewers to carry out further research to show whether there are pure synonyms in the Qur'an or not [27], [60].

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Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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