




## Research Article

# Personality Disorder in Pharaoh: An Analysis of the Story of the Pharaoh in the Quran

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**Abstract.** Pharaoh is a title for the king of Egypt that is often coupled with the story of the Prophet Moses. With the strongest opinion stating that the Pharaoh at the time of the Prophet Moses was Ramesses II. He was the king of Egypt who held the longest power and was very obsessed with power. Various ways were done to realize his wishes, even though it harmed many people. The Quran recorded Pharaoh's actions that were beyond the limits of humanity, including; QS. an-Nazi'at: 24 (claiming to be God), QS. al-Baqarah: 49 (killing sons), QS. Taha: 71 (crucifying the hands of sorcerers), and QS. al-Qasas: 4 (dividing the people of Egypt). All of these atrocities were committed when Pharaoh held power. By using library research method and maudhu'i interpretation method, this article examines Pharaoh's cruel behavior from psychology, namely, personality disorder theory. It can be concluded that the mufasirs describe Pharaoh's personality as arrogant and dictatorial. Because of his personality, Pharaoh committed many cruel behaviors. Based on psychology, Pharaoh's behavior is included in abnormal behavior, he has a personality disorder based on characteristics including: acting violently (QS. al-Baqarah: 49), feeling fear (QS. al-Ghafir: 71), trying to influence individuals by controlling all subconscious desires and ideas (QS. al-Qasas: 4), never feeling guilty and sorry after hurting or harming others, having many requests (QS. al-A'raf: 106 and 134, QS. Taha: 58, QS. al-Qasas: 38), and selfishness.

**Keywords:** Pharaoh, Personality Disorder, Psychology

**Abstrak.** Firaun merupakan gelar bagi raja Mesir yang seringkali digandengkan dengan kisah Nabi Musa. Dengan pendapat terkuat yang menyatakan bahwa Firaun pada masa Nabi Musa adalah Ramesses II. Ia adalah raja Mesir yang memegang kekuasaan terlalu lama serta sangat obsesi dengan kekuasaan. Berbagai cara dilakukan demi mewujudkan keinginannya, meskipun merugikan banyak orang. Alquran merekam tindakan Firaun yang diluar batas kemanusiaan, diantaranya; QS. an-Nazi'at: 24 (mengaku sebagai Tuhan), QS. al-Baqarah: 49 (membunuh anak laki-laki), QS. Taha: 71 (menyalib tangan para tukang sihir), dan QS. al-Qasas: 4 (memecah belah penduduk Mesir). Semua kekejaman tersebut dilakukan kala Firaun memegang kekuasaan. Dengan menggunakan metode penelitian library research dan metode penafsirannya maudhu'i, artikel ini mengkaji perilaku kejam Firaun dari ilmu Psikologi yakni, teori gangguan kepribadian. Hasilnya dapat disimpulkan bahwa para mufasir menggambarkan kepribadian Firaun yang sebagai sosok angkuh dan diktator. Karena kepribadiannya tersebut, Firaun banyak melakukan perilaku kejam. Berdasarkan ilmu psikologi, perilaku Firaun termasuk pada perilaku abnormal, ia mengalami gangguan kepribadian dengan berdasarkan pada ciri-ciri diantaranya: bertindak kasar (QS. al-Baqarah: 49), merasa ketakutan (QS. al-Ghafir: 71), berusaha memengaruhi individu dengan mengendalikan segala keinginan dan gagasan di bawah sadar (QS. al-Qasas: 4), tidak pernah merasa bersalah dan menyesal setelah melukai atau merugikan orang lain, memiliki banyak permintaan (QS. al-A'raf: 106 dan 134, QS. Taha: 58, QS. al-Qasas:38), dan mementingkan diri sendiri.

**Kata Kunci:** Firaun, Gangguan Kepribadian, Psikologi

## INTRODUCTION

There are many stories in the Qur'an that are not just for fun and play. But the story is loaded with learning and advice for those who are sensible (Katsir, 2011). Lessonor advice delivered without variation will not be able to attract attention, and all its contents will not be understood. However, if the advice is conveyed in the form of a story that describes events in real life, the purpose of the story will be realized. People will feel happy listening to it, paying attention to it and being curious and will be influenced by the advice and lessons contained in it (Al-Qattan, 2012), this is in line with QS. Yusuf: 11.

The stories in the Qur'an cover the Prophets, their followers and enemies as well as competition and fights between followers and enemies. All of this will broaden the knowledge and views of history which can be used as lessons and as a guide for humanity. In this connection, verses from the Koran can be normative, not only providing information but also giving instructions by looking at the phenomena of the stories in the Koran. Apart from that, the stories in the Koran that are related to history almost all aim to provide a moral or philosophical understanding that is universal in nature (Efeendi, 2018).

Just like the story of Moses and Pharaoh which is expressed repeatedly in several surahs such as al-Baqarah and al-Qasas which is the longest story among the stories in the Qur'an. Pharaoh's story is told 267 times in various chapters in the Qur'an (Imaduddin & Aulia, n.d.). The presence of Pharaoh, who is one of the figures immortalized in the Qur'an, is not just information like a history book, but he is present to explain the messages contained in it. In addition to lessons that can be used as a basis for building individuals (Al-Ghazali, 1999), the wisdom of the Pharaoh's story is the involvement of the relationship between the ruler and his subordinates.

Like the story of Pharaoh in QS. al-Baqarah: 49, according to Ibn Kathir, Pharaoh was a title for every pagan king of Egypt, whether from the Amalik nation or others. Like the title of emperor, it was the title for every king who ruled Rome and Syria in a pagan state. Kisra is the title of the King of Persia. Tubba' was the title for the pagan ruler of Yemen, Najasyi for king Habasyah and Petolemeus was the title for the king of India. It is written in Ibn Kathir's interpretation that the Pharaoh who lived during the time of Prophet Musa was named Walid bin Mush'ab bin Rayyan. There are also those who say, Mush'ab bin Rayyan. He comes from the lineage of Imlik bin Aud bin Iram bin Sam bin Nuh, his nickname is Abu Murrah, originally from Persia, namely 'Asthakhar (Muhammad, 2014).

Pharaoh was a ruler who ran a tyrannical system and had the potential to do more harm than good (Rizkiani, 2017). In fact, Pharaoh had acted arbitrarily on earth both towards Allah by claiming to be God, and also towards humans (Q. Shihab, 2002). Pharaoh also acted arbitrarily by persecuting the Children of Israel and the Egyptian people with various kinds of cruel torture (Suardi, 1997).

Pharaoh even had the heart to kill every newborn boy because he was afraid of the presence of a boy who would be the cause of the downfall and destruction of his kingdom. Not only that, Pharaoh also punished the sorcerers who believed in the God of Moses by cutting off their feet and hands and crucifying them at the base of a date palm tree. According to Ibn Kathir, Pharaoh was the first person to crucify and cut off his arms and legs crosswise (Muhammad, 2014).

The following is the sound of some verses of the Qur'an that perpetuate the cruelty of the Pharaoh;

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

*And (remember) when We saved you from (Pharaoh) and his followers; they inflicted on you the severest torment, they slaughtered your male children and left alive your female children. And in that is a great trial from your Lord. (Kementerian Agama RI, 2019).*

Alquran surat al-A'raf ayat 124:

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لأَصْلَبَنَّكُمْ أَجْمَعِينَ

*I will surely cut off your hands and feet crosswise, then I will surely crucify you all. (Kementerian Agama RI, 2019).*

Alquran surat al-A'raf ayat 127:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرُكَ وَآلِهَتِكَ قَالَ سَتَقْتُلُنَّ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

*The princes of Pharaoh's people said to Pharaoh: 'Will you allow Moses and his people to make mischief in this land (Egypt) and forsake you and your gods?'. Pharaoh replied: 'We will kill their sons and let their women live, and we will have full power over them. (Kementerian Agama RI, 2019).*

It depicts the figure of Pharaoh who has a personality that is far from human values. As long as he held the throne of power, he was always tyrannical, so that as a result of his cruelty and disbelief, Allah made his body intact as a lesson for mankind. Today, the body of Pharaoh during the time of Prophet Moses can be found in the al-Tahrir Museum in Egypt. The rescue of Pharaoh's drowned body is stated in QS. Yunus verse 92.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ

*So this day We have saved your bodies so that you may be a lesson for those who come after you, and indeed most of the people are unaware of the signs of Our power.*

As has been explained, the behavior shown by Pharaoh when examined in psychological studies leads to people suffering from personality disorders. This is also in line with Quraish Shihab's opinion in his commentary on al-Mishbah, he stated that Pharaoh was a destroyer who had ingrained bad traits in his personality. (Q. Shihab, 2002).

## RESEARCH METHOD

This research is a type of qualitative research. It is called qualitative because the approach emphasizes meaning, reasoning, definition of a particular situation (in a

particular context) (Rukin, 2019). This research is also included in normative research which uses the library research method. Therefore, the data sources used in this research come from written materials, in the form of Arabic, English and Indonesian literature which are related to the problems in this research.

Using primary data sources in the form of verses from the Koran which tell the story of Pharaoh's behavior, then studied with several relevant tafsir books, and analyzed with the book "Recognizing Personality Disorders." Meanwhile, secondary sources that are used as complements are related literature, including books *The history of the nation of Israel in the Bible and the Koran*, *Pharaoh Undercover*, and *Saki Book of Psychiatry*.

The data was analyzed using the content analysis method (*contents analysis*), namely the technique of drawing conclusions by identifying the special characteristics of a message subjectively and systematically (Miftahuddin, 2008).

## RESULT AND DISCUSSION

### Personality Psychology

Personality disorders are part of the study of psychology, so we should understand the meaning of psychology and personality itself. In terms of psychology, it comes from the Greek word *psyche* and *logos*. *Psyche* means soul and *logos* means knowledge or knowledge. This psychology is the science of the soul (Walgito, 2002). As Wundt argued, psychology is the science of human consciousness. All elements of human consciousness will be studied in psychology (Walgito, 2002).

While personality comes from English, *personality*. Say *personality* actually comes from the Ancient Greek word *prosopon* nor *person* which means mask. At that time, masks were often used by artists to depict certain figures or characters. Such as portraying a character who is greedy, angry, wanting to win on his own or the opposite character who portrays a good character, likes to help, dares to defend the truth and so on (Prawira, 2013).

Cervone and Pervine stated that in personality there are three main points of discussion, namely, human universality, human differences, and human uniqueness. The enduring qualities that define and differentiate one individual from another are called personality structure (Prawira, 2013).

As for personality disorders (*personality disorder*) is defined as a rigid pattern of behavior or way of relating to other people. This rigidity prevents them from adapting to external demands, resulting in this pattern eventually *self-defeating*. Personality disorders become apparent in adolescence or early adulthood and continue throughout adult life, which is why they become difficult to change (Spencer A & Beverly Greene, 2003).

Quoting from the book *"Recognizing Personality Disorders"*, "The causes of personality disorders consist of several factors such as heredity and life experiences since childhood, family members who have personality disorders, childhood injuries (Kartini, 2019).

## History of the Pharaohs

This article discusses the personality disorders experienced by Pharaoh. In Egyptian terms, Pharaoh does not refer to the title of a king, but rather to the name of his palace or kingdom. Pharaoh comes from the Greek word *Pharaoh* and from Ancient Egyptian "*per-aa*" which means a big house or palace. Used in the era of the Tuayang Kingdom. Then at the time of the New Kingdom (18th dynasty onwards, the term Pharaoh was used as the name of a king (Al-Hafiz, 2012).

There is behavior that shows that Pharaoh suffered from a personality disorder. This can be seen from some of Pharaoh's behavior as told during the time of Prophet Moses. During the Pharaoh's time, the system of absolute government was extreme, all power was under the authority of the Pharaoh. Egyptian government was theocratic, combining religion and political functions. Apart from being King, Pharaoh was also a land and spiritual god. Especially in the 19th dynasty, the figure of Pharaoh was known to oppress the Jews and tried to restore or restore the glory of the Egyptian empire, namely Remesses II (Umar, n.d.).

Pharaoh Remesses II ruled for 67 years, including Egypt's longest reign. According to some historians, Pharaoh Remesses II had another name, Thotmosis (Suardi, 1997). However, the strongest opinion regarding Pharaoh during the time of Prophet Moses was Remesses II. From a young age, Pharaoh Remesses II was trained as a soldier and had courage inherited from his father's upbringing.

Pharaoh hated seeing the Israelites, his hatred was not only due to the development of the Israelites in the land of Egypt, but because of the religion that the Israelites followed at that time. as for the religion that Pharaoh's people followed at that time was worshiping various gods. Pharaoh's worst tyranny at the time of Prophet Moses was crowning himself as God Almighty. His cruelty towards the Israelites included making slaves for forced labor, lifting heavy stones, building pyramids, sphinxes, obelisks and so on.

The forced labor is an effort of oppression and destruction carried out by the Pharaoh against the Israelites in Egypt. As a result, thousands of Israeli soldiers died in a very painful way. Even his cruelty continued when he dreamed that his power was overthrown by a son of Bani Israel. For that reason, he gathered fortune tellers to interpret the content of the dream that worried him. The dream was interpreted that at that time a child was born from Bani Israel who would bring down his power. So Pharaoh ordered his soldiers to find and kill all the male children of Israel (Al-Hafiz, 2012).

This story about Pharaoh is also recorded in the Koran. In the Qur'an, Pharaoh is referred to as a tyrannical leader who existed during the time of the Prophet Moses. According to Quraish Shihab's view, Pharaoh was a destroyer, because the ruler of Egypt was arrogant, divided the integrity of society to strengthen his power, weakened and oppressed society, even killed boys and humiliated women and threatened to exterminate women (M. Q. Shihab, 2006). Pharaoh's behavior is recorded in several verses of the Koran, namely: QS. al-Baqarah: 49, QS. al-A'raf: 103, 127 and 134, QS. al-Qassas: 4 and 38, QS. Taha: 71 and QS. an-Nazi'at: 24.

## The Commentator's View in Interpreting the Verses about Pharaoh

### 1. Pharaoh's Cruel Behavior Firaun (QS. al-Baqarah: 49)

The killing of boys by the Pharaoh is one of the cruel behaviors of the Pharaoh that is still famous in the community. His actions were recorded in QS. al-Baqarah: 49, "*They slaughter your sons and let your daughters live*" (Ministry of Religion of the Republic of Indonesia, 2019).

Based on the narration of Ibnu Hamid in *Tafsir at-Tabari*, Pharaoh tortured the Children of Israel by making them slaves who were grouped into farmers and builders, all tasked to serve Pharaoh. If the Children of Israel do not follow his orders, then they must pay tribute (Jarir, 2000). In addition, Pharaoh also killed the sons of the Children of Israel and allowed the daughters to live (Jarir, 2000).

The slaughter of the sons of the Children of Israel was caused by Pharaoh's dream of seeing fire coming from the temple of Maqdis and burning houses in Egypt. Then the dream was interpreted that a son would be born from the Bani Israel who would destroy the Pharaoh's kingdom (Al-Qurtubi, n.d.).

### 2. Denying Allah's Power (QS. al-A'raf: 103)

Pharaoh committed injustice by denying the existence of God's power, this is found in QS. al-A'raf: 103, "*Then We sent Moses with Our proofs to Pharaoh and the leaders of his people, and they denied the proofs*" (Ministry of Religion of the Republic of Indonesia, 2019).

According to Quraish Shihab, the Prophet Musa was sent in this verse with the aim of saving his people, the Children of Israel, from the oppression of Pharaoh and his followers (M. Q. Shihab, 2006). This verse focuses on describing the end of the disobedient. For this reason, only Pharaoh and the leaders of his community are mentioned, not his people as a whole (M. Q. Shihab, 2006).

### 3. The damage done by Pharaoh (QS. al-A'raf: 127 and QS. al-Qasas)

Another injustice committed by Pharaoh was destroying religion and killing people, as mentioned in the QS. al-A'raf: 127, "*we will kill the sons and we will let the daughters live and indeed we have full authority over them*" (Ministry of Religion of the Republic of Indonesia, 2019).

In the past, Pharaoh also worshiped idols, but at that time he worshiped and was also worshiped (Al-Qurtubi, n.d.). In interpretation *Ibn Katsir*, This verse is Pharaoh's second act, where previously he had committed murder before Musah was born with the aim of ensuring that no one would shake his power. But what Pharaoh hoped for did not come true. So he committed another murder with the aim of humiliating and threatening the Children of Israel. As a response from Allah, Pharaoh and his army were drowned in the ocean (Muhammad, 2014).

Meanwhile in QS. al-Qasas: 4, it is explicitly stated that "*Pharaoh has acted arbitrarily on the earth and made its people divided, he oppressed the group from the Children of Israel, slaughtered their sons and let their daughters live.*" Pharaoh's behavior was due to his authoritarian and tyrannical attitude.

4. Pharaoh wanted to kill Moses (QS. al-Ghafir: 26)

In verse 26 QS. Al-Ghafir tells the story of Pharaoh's intention to kill Prophet Musa, but on the other hand, Pharaoh was worried that his actions were a justification for the preaching brought by Prophet Musa. In the sentence *إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفِرْصَانَ* explained the reason for having to kill Prophet Musa, because the existence of Prophet Musa caused damage to the teachings adhered to by Pharaoh and his people.

Pharaoh was also included in the group of destroyers because of his arrogant behavior, dividing the integrity of Egyptian society, weakening and oppressing society, killing boys and humiliating women (ibn 'Umar, n.d.).

5. The Form of Pharaoh's Threat to Those Who Do Not Believe in Him (QS. Taha: 71)

Pharaoh was angry when he saw that his chosen magicians had believed, so he intended to torture them. *"Did you believe in him (Moses) before I gave you permission? Indeed, he is your leader who teaches you magic. Then indeed, I will cut off your hands and feet crosswise,"*(Ministry of Religion of the Republic of Indonesia, 2019).

According to ar-Razi, this verse reflects Pharaoh's arrogance with his will, dictatorship, torturing people with various kinds of torture, as well as oppressing Moses by insulting him because Prophet Moses could not do torture at all (ibn 'Umar, n.d.). Pharaoh was also the first person to do the act of cutting the hands and feet in a cross (Muhammad, 2014).

6. Pharaoh claimed to be God (QS. an-Nazi'at: 24)

Pharaoh declared himself to be God as recorded in the QS. an-Nazi'at: 24, *"I am your most high God"*(Ministry of Religion of the Republic of Indonesia, 2019). Pharaoh's words can be understood in the sense of self-recognition regarding the existence of maintenance and the existence of parties who manage, direct and even have authority other than himself, but he is the ultimate caretaker and owner. He is the one who overcomes all existing guardians. He also determines according to his own will what other humans can obtain (M. Q. Shihab, 2006).

His recognition as God is also a form of Pharaoh's madness for power. He felt he had become God because he had fertile land and the flowing Nileriver and no other king dared to dispute him (Hamka, 1986). This verse strengthens the character of Pharaoh who was famous for his arrogant attitude. The power he possessed made Pharaoh feel superior and even claimed to be God who owned everything.

### Pharaoh's Personality Disorder in terms of Personality Disorder Theory

1. Feeling Afraid

Feelings of fear are a basic emotion that every human has. However, this becomes something abnormal when there is an excessive and prolonged response. As the definition of abnormal behavior is a person's emotional condition that is not appropriate to their condition (Spencer A & Beverly Greene, 2003). In QS. al-Ghafir: 26, Pharaoh showed an excessive reaction to his fear. He was afraid that the Prophet



Musa would destroy his power and also destroy the religion of his ancestors. Because of this fear, he acted to kill a boy from the Children of Israel.

## 2. Attitudes and Behavior Tend to Harm Others

Reviewing QS. Taha: 71, it can be seen that Pharaoh's arrogant attitude made him do everything he could to fulfill his desires. Like giving torture to people who betrayed him without hesitation. As he did to the sorcerers who believed, following the teachings of the Prophet Moses.

The fact that the magicians believed in what the Prophet Moses said threatened that Pharaoh would lose his followers and even lose his power, requiring Pharaoh to take defensive steps in the form of suppressing people or objects that were seen as threatening his position. According to Sigmund Freud, this process occurs in the subconscious and then emerges as a physical reaction in the form of oppression, slavery, and others (Adhim, 2016).

This can be said to be behavior that is detrimental to other people, because the decision taken only benefits one party and there is no prior agreement.

## 3. Act Rough

Acting aggressively and rudely is one of the characteristics of people who have personality disorders. Because Pharaoh's lack of empathy made him unable or difficult to understand people's situations.

From the verses that have been explained above, Pharaoh's behavior was violent, namely killing boys, abusing women, and even cutting off the hands of sorcerers who followed the teachings of the Prophet Moses. The act of killing the sons of the Bani Israel occurred six times in the operations mentioned in the QS. al-Baqarah: 49, QS. al-A'raf: 127, 141, QS. Ibrahim: 6, QS. al-Qasas:4, and QS. al-Mu'min: 26. This is not only a rude act, but an inhumane act of cruelty.

## 4. Trying to Influence Individuals by Controlling All Subconscious Desires and Ideas

The power he possessed made Pharaoh greedy. Not only the Israelites were the target of the damage done by Pharaoh, but his own people felt the injustice done by him. It divided the people of Egypt, as the story is explained in Q.S al-Qasas verse 4.

## 5. Feel No Guilt and No Regrets

Pharaoh's actions were many that harmed others, but there was no sense of regret even though he had done it. Even Pharaoh also asked Moses to remove the calamity that befell Egypt (QS. al A'raf: 134), not as a form of regret for the cruelty he had committed, but Pharaoh believed in the power of God, Prophet Moses (M. Q. Shihab, 2002).

Pharaoh also expressed regret and repented to Allah as recorded in the QS. Yunus: 90. However, this statement is not as a person surrendering himself to Allah, but as a form of defeat because all his efforts were in vain (Rusli, 2019).

#### 6. Have Many Requests

In the Qur'an there are several verses that tell about Pharaoh's requests both to Prophet Moses and to his officials. Among them, Q.S al-A'raf: 106, Q.S Thaha: 58, Q.S al-A'raf: 134, Q.S al-Qasas: 38.

These requests made by Pharaoh were solely a form of proving that only he had unrivaled power. Not only that, the request made by Pharaoh to Haman as explained above is not something that makes sense. So what Pharaoh requested was not just an ordinary request.

#### 7. Selfish

Whatever Pharaoh decided, he did not pay attention to the opinions or impact on others. He only pays attention to every step he takes to fulfill all his desires and maintain his power. This is evident from the previous verses which discuss every act of cruelty he committed solely to fulfill all his ambitions. He felt himself superior, unrivaled.

### CONCLUSION

Based on the interpretation of the verses about Pharaoh, it can be seen that Pharaoh had an arrogant and dictatorial personality. Because of his personality, he committed quite a few cruel acts, such as killing the sons of the Children of Israel, crucifying the hands and feet of magicians and dividing Egyptian society. Pharaoh's cruel behavior was carried out while he was the ruler of Egypt. For approximately 67 years Pharaoh served as King of Egypt.

Pharaoh's behavior was considered a symptom of personality disorder because his actions were carried out continuously, extreme and compulsively. Analysis using personality disorder theory shows that Pharaoh had 7 characteristics of disorders out of 11 existing characteristics, including:

1. Acting rude (QS. al-Baqarah: 49)
2. Feeling afraid (QS. al-Ghafir: 26)
3. Tendency to harm others (QS. Taha: 71)
4. Trying to influence individuals by controlling their desires (QS al-Qasas: 4)
5. Never feel guilty or regretful
6. Having many requests (QS. al-A'raf: 106, QS. Taha: 58, QS. al-A'raf: 134, and QS. al-Qasas: 38).
7. Selfish

Based on the DSM IV-TR classification, Pharaoh's diagnostic criteria include narcissistic personality disorder

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