

The Reproaching Self Contained In The Holy Qur'an And Its Applications On Psychological And Social Peace

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Abstract:

This research seeks to clarify the concept of the reproaching self contained in the Holy Qur'an and its applications on psychological and societal peace. The researcher used the descriptive approach to study the Qur'anic verses that included the concept of the reproaching self and its applications on psychological and social peace. The findings of the research showed that the term reproaching self was mentioned once in the Holy Qur'an in Surat Al-Qiyamah (The Resurrection) in the context of the structure (I do call to witness). The formula (I do call to witness) did not appear in the speech of the Arabs, neither in poetry nor in prose, and was unique to the Holy Qur'an (Nayef, 2004).

Scholars have varied opinions about this linguistic structure, whether it is an oath or a denial of an oath. The results also showed that the commentators differed about the meaning of the reproaching self, and this resulted in the difference in classifying it as a praiseworthy or blameworthy self, or just a characteristic of human nature. The Holy Qur'an did not mention the command to blame oneself as a legitimate practice, and it was not even mentioned in the context of praise, and the practice of blaming was not mentioned in the stories of the prophets as a behavior to be followed after committing a sin. The results also indicated that the Holy Quran did not mention that the practice of self-reproach has positive results, but rather that the feelings associated with blame in the Holy Quran are not positive feelings that motivate action. The Holy Qur'an also judged some practices to fall into the circle of blame, as it mentions blame in the Qur'an as a punishment and it appears from the use of blame in the Qur'an that it is a practice that is nothing more than a human nature that needs to be refined through the immediate repentance and acclamation, otherwise it does not lead the soul to elevate itself.

Keywords: Holy Quran, the reproaching self, psychological peace, social peace.

Introduction:

The inner worlds of man, or what is known as the human self, are characterized by multiplicity, ambiguity and complexity, as they contain positive and negative feelings that overlap in most cases to form a set of contradictory feelings that negatively affect the psyche of the individual and society. The nature of the human self and its

relations with its Creator and the people around it determine the level of psychological and social peace. In this context, theories of psychology have varied and their concepts overlapped, resulting in different visions about the nature of the self. Perhaps the most prominent of these visions was mentioned by Heinz Kohut's theory of self, which sees that the self is a structure formed through the individual's

relationship with people, things, and places around him. This structure is not stable, but rather it is subject to fragmentation through the course of relations with the other (Kohut, 2009).

The self also changes and is affected by the circumstances the person is going through. This change can be observed through the emotional states that differ according to the circumstances and the nature of the relations between the person and society. The person may go through moments in which he lives in a state of blame and self-flagellation as a result of a failed experience or to feel guilty as a result of wronging others or making some wrong decisions (Rosas, 2019). Jannati et al. (2020) views self-blame as a form of intellectual blame and repeated negative thinking with the aim of belittling oneself. Stroebe et al. (2014) has linked self-blame to guilt, meaning that self-blame is a natural consequence of an individual's feeling of guilt. One often wishes they could have done things differently after the death of a loved one. This can make him feel guilty. In this context, the feeling of guilt is one of the main reasons that lead the individual to blame himself (Duncan & Cacciatore, 2015).

The negative consequences of self-blame can destabilize the inner peace of the individual and make him live in a state of emotional chaos, considering that blame is self-flagellation due to guilt. The greater the guilt, the higher the level of depression. DePrince et al. (2014) argues that there is a strong association between self-blame and higher levels of depression.

The religious perspective on the human self and its nature remains the authentic, as Islam is concerned with the concept of the human self, its nature and its components, and the self has been mentioned in several verses of the Holy Qur'an. There are many descriptions of the human self in the Holy Qur'an, and their effects on the psychological health of the individual and

society are numerous. The most prominent of these characteristics are the reproaching self, the reassuring self, and the self that commands evil. In this context, the human self is characterized by a state of instability and its nature varies according to the individual's attitudes and his relationship with his Creator and the people around him. Through this study, the researcher tries to shed light on the concept of the reproaching self as it appeared in the texts of the Holy Qur'an, in addition to showing the negative impact of blame on the inner worlds of the individual and society.

Objectives:

This research seeks to achieve the following objectives:

- 1- To clarify the meaning of the reproaching self as it is mentioned in Surat Al-Qiyamah (The Resurrection).
- 2- To determine the legal limit for the practice of blame contained in the Holy Qur'an.
- 3- To explain the effect of blaming on internal and external peace.

Research questions :

1. What are the views of the righteous predecessors regarding the meaning of (the reproaching self)?
2. What is meant by the structure (I do call to witness) in the context of the Holy verse?
3. How did the Qur'anic texts deal with the practice of blame?
4. What are the feelings associated with blame and its effects through the Qur'anic text?
5. What is the timing of the reproaching practices mentioned in the Holy Qur'an?
6. How did the texts highlight the behavior of the prophets after committing a sin? What are the Quranic directives for dealing with the post-disobedience phase?
7. How can the Quranic approach be used to deal with psychological, educational and security blame?

Problem Statement:

It is common in Islamic culture to praise self-blame and to cite the oath to the reproaching self mentioned in Surat Al-Qiyamah. And looking at the views of the commentators on this term, we find that it has not been studied by looking at the Qur'an's dealing with the practice of blame in general, nor was it considered through the Qur'anic context in which the term reproaching self was mentioned in Surat Al-Qiyamah. Moreover, the Qur'anic view of blame was not linked as a divine approach to dealing with the self and society. Hence, the importance of the current research stems from its clarification of the Qur'anic view of blame and the impact of the practice of blame on inner and outer peace.

Delimitation of the research:

The limits of this research are represented in clarifying the concept of the reproaching self mentioned in the Holy Qur'an and its applications on psychological and social peace. This is achieved by reviewing the Qur'anic texts in which the concept of self, reproach and reproaching self and its impact on psychological and social peace appear.

Research Terminology:

First: The concept of the self:

A- Defining the (self):

The word nafs (self) in Arabic means the exit of wind from the nose and mouth, and its plural anfas. The self expresses the whole of the human being in both its moral and material terms, as it is everything that indicates the totality of a thing and its reality. The self can be described as blood, soul, eye, character, strength, vigor, greatness and body. It carries the meaning of "the same thing", which means "the same thing and what distinguishes it" (Al-

Qazwini, 1946; Ibn Manzur, 1996). Technically, the self is defined as the subtle substance that carries the life force, sense, and voluntary movement (Al-Jurjani, 1990).

b- Defining the (reproach):

The Arabic word لوم (reproach) consists of three letters, which are lam ل waw و and mim م and it denotes two meanings, one of which is blame and shame, and the other is to slow down. The word essentially carries the meaning of blame and slowness. We can say the two men blamed: Each of them blamed his companion. We can also say he blames him when someone insults and abuses another. And blame can mean terror (Al-Qazwini, 1946; Ibn Manzur, 1996; Al-Jurjani, 1990). Blame is defined idiomatically as humiliating a person for what is defective (Al-Jarjani, 1990).

Second: Defining the reproaching self as a complex term according to the exegetes:

By reviewing what the exegetes wrote about the meaning of the reproaching self, we find a great convergence between their opinions and what they quoted from their predecessors. They may differ slightly in the way information is arranged and weighted on narrow limits, as follows:

1. It is sufficient to mention a specific opinion (Al-Balkhi, 2002).
2. The interpreter transmitted all the opinions he heard from the Companions and the Followers, then chose what he deems to be the most correct of them (Al-Tabari, 2001).
3. The interpreter transmits opinions without choosing one of them.
4. Arranging opinions according to the meaning of the reproaching self (Al-Tabari, 2001).
5. Arranging opinions according to the praise and dispraise of their meanings (Al-Mawardi, 1992).

It is noted that most of the exegetes dealt with the meaning considering that the reproach comes from the self on its owner. Al-Maturidi (2016), Al-Mawardi (1992) and Al-Zamakhshari (2006) indicated that the reproach falls from the self on others, so the self here is an active noun. Al-Tastari, 1971, also indicated that it is synonymous with the self that commands evil. As for the time of this self, there are some exegetes who put it in this world and some of them put it in the hereafter, and some of them hold general and absolute opinions that could be both. In general, the researcher did not find any exegete who took care of weighing the opinions based on the context of the Holy verse and given the presentation of the Holy Qur'an of the reproach, and this is what this study aims to highlight.

In the following, the researcher clarifies the opinions expressed by the exegetes on the meaning of the reproaching self, arranged them into two sections; The first section includes the first opinion which involves the specification of meaning, and the second section which includes the generalization of the meaning.

Section one: Specification of the term reproaching self:

It is divided into two opinions:

The first: This view implies that it is the believer's self and what is similar to it, and for that it is a praiseworthy self.

The second: This opinion implies that it is the self of the disbeliever and the like, and it is a reproaching self.

Below is an elaboration of the opinions:

The first opinion:

It has several opinions:

- 1- The self of the believer, as narrated by Abd bin Hamid and Ibn Abi Al-Dunya in Blaming the Self on the authority of Al-Hassan {And I do call to witness the self-reproaching spirit} He said: The believer

always blames himself. This is the opinion of Al-Hasan and Al-Hawari following him in the interpretation of the Holy Quran (Al-Suyuti, 2015). Some of them interpreted this as punishing of the self (Ibn Ashour, 2000), while some of them referred to it as the conscience (Al-Nasiri, 1985).

- 2- The self of Adam (Al-Wahidi, 2020).
- 3- The pious self that blames selves on the Day of Resurrection for their shortcomings (Al-Zamakhshari, 2006).

The second opinion:

It has several views:

1 - The infidel self (Al-Balkhi, 2002). In this respect, (Al-Maturidi, 2016) added to this meaning: This type of self blames its Lord for narrowing its life, and complains to its Lord about poverty and sufficiency over it, despite His many blessings and kindness. Al-Maturidi believes that what is meant by it is the self of the disbeliever in the Hereafter, as he said: And some of them singled out the disbeliever in the Hereafter by blaming himself, and this is the most prominent opinion. Ibn al-Qayyim also believes that it means the self that blames itself in the Hereafter for the Commands of God it neglected (Al-Jawziyah, 2011).

2 - The self that commands evil, which is the presumption of miserliness and prolonged hope (Al-Tustari, 1971).

3. The ungodly self, as Qatada said (Al-Tabari, 2001) and Ibn Attia quoted it on the authority of Ibn Abbas: It is the greedy debauchery (the reproaching) for its owner for what he missed from the pursuit of the world and wealth, so it is reprehensible, and this interpretation is closer to the belief that the reproaching self in the Holy verse is not the subject of an oath.

4 - The reproaching self, as Ibn Abbas said (Al-Tabari, 2001).

Section two: Generalization of the term reproaching self:

It has several opinions:

1. Every one of the inhabitants of the heavens and the earth will blame himself on the Day of Resurrection, and this is Juwaiber's opinion on the authority of al-Hasan, as mentioned by Ibn Kathir, and followed by al-Fara'.
2. It means every self that blames good and evil. This is the opinion of Saeed bin Jubayr and Ikrimah, as Al-Tabari brought out, and Ibn Al-Qayyim quoted Ibn Taymiyyah's opinion and said: Our sheikh said and it is clear that what is meant by it is the self of man absolutely, for the self of every human being is a curse, as Almighty swore by the kind of the self in his saying (By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right). A person can blame himself or others. Moreover, this blame may be commendable or it may be reprehensible, as the Almighty said: "Then they approached one another, blaming each other. They said, "O woe to us; indeed we were transgressors." And the Almighty said: "They strive in the way of God and do not fear the blame of the blameworthy." This blame is not commendable. And every self is considered a sinner, for the happy self is blamed for doing evil and leaving good, so it hastens to repent, and the unhappy self is the opposite of that.
3. -Every soul regrets what has passed and blames itself. This is the opinion of Mujahid (Al-Tabari, 2001), and the last two opinions are Al-Tabari's choice. Ibn al-Qayyim said: All these sayings are true, and they do not contradict, for the self is described by all of this as it has been called reproaching, but the reproaching self is of two types: reproaching and blamed: it is the unjust, ignorant self that God and His angels blame, and blameless reproa: it is the one who continues to blame its owner for His negligence in obeying God in spite of his effort. The noblest of selves are those who blame themselves in obedience to God and bear the blame of the blamers for His pleasure. This self has been freed from the blame of God. As for the one that is satisfied with its actions and does not blame itself and cannot bear the blame of being blamed, then it is the one that is blamed by God Almighty (Ibn Qayyim al-Jawziyya, 2002).
4. -Every self that is not reassured and does not signify evil is considered a reproaching self because it blames itself for abandoning obedience and blames itself for missing what it desires (Ibn Attia, 1974).
5. The self that blames and fluctuates, and does not remain in one condition. Those with this view took the word blame, indicates hesitation, for it is a lot of fluctuation and coloration, and it is one of the greatest signs of God as it is one of His creatures that fluctuates and changes. That self worships God, neglects, displays, sympathizes, reveals, reprimands, dries up, loves and hates, rejoices, grieves, feels satisfied, gets angry, obeys, pious and explodes (Al-Jawzia, 2002). Al-Saadi (2000)

said: They are all good and immoral selves because they blame themselves, their reluctance in this world and their lack of stability in a situation, and because at death they blame their owners for what they have done.

6. -Every self, whether it is a believer or an unbeliever, is considered a reproaching self because it blames others for taking things that it has used and tested itself with (Al-Maturidi, 2016).
7. The bored self, since man was created bored, so what thing did he seek when he found it. An example is the saying of God: {Indeed, man is created anxious when evil touches him, and if good touches him, he is diversified} (Al-Maturidi, 2016; Al-Razi, 2012).

Third: An investigation of the structure (I do call to witness):

Wherever God swore in the Holy Qur'an, actually mentioning the oath (I swear), it came with "No" before it, and it did not say once: "I swear by this," but rather as it appears "I do call to witness" (Al-Samarrai, 2000). As for not doing an oath, it was not intended except in the Almighty's saying: {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission} [An-Nisa: 64] (Al-Samarrai, 2000). By looking at the statements of the exegetes about this formula, we clearly notice the repetition of the sayings, as it appears that they did not care about mentioning the purpose of the oath, its impact and its relationship to what preceded or followed it. Their methods varied in presenting the issue as follows:

1 - Those who say that the structure (I do call to witness) is an oath or an affirmation of an oath, and they have several opinions:

- (a) Those who say that the lam λ is superfluous, benefiting the assertion.
- (b) Those who say that lam λ is considered to be a negation of a previous or predetermined statement as if it was said in Surat Al-Qiyamah that there is no truth to what you claim that man will not be resurrected after his death, I swear on the Day of Resurrection. It is like the saying of the one who said: No, by God, I did not do such-and-such, as he meant by (no) refuting the words, and by saying: By God, it is considered the beginning of an oath. (Al-Tabari, 2001; Al-Fara', 2016).

- (c) Those who say that the structure (I do not swear) is a negation of the oath, and they have opinions about directing the context:

1 - That the meaning: I do not swear to you by these things, but I ask you without swearing, and the letter of negation was inserted with the intention of exaggerating the sanctity of the oath by it and glorifying it. It is as if at the swearer deserves more than that, so that the speaker is interested in swearing by it and then abandons the oath for fear of perjuring the oath (Al-Zamakhshari, 2006; Bin Ashour, 1984).

2 - That the meaning should be, "I do not swear to you by these things" because the swearer is so clear and great that He does not need to swear by these things to prove it (Al-Razi, 2012).

3 - That the meaning is "I do not swear to you by these things" because a meaning related to the

sworn part differs from one place to another, such as the fact that the listener does not believe the swearer or does not know the truth or its meanness, or other of what has been said from the aspects of linking the pillars of the exiled swearing (such as the meanness of the reproaching self (Al-Razi, 2012; Al-Tabari, 2001).

It is noteworthy that the exegetes did not adhere to one opinion in all the places where this structure was mentioned, but some of them moved between opinions and some others were satisfied with reporting the sayings without selecting a particular opinion. It seems that this swing is incorrect because it is a single structure and it must have a specific meaning, just as they did not care to show the instructions of the verses related to the use of this structure in each place separately by linking it to the verses before and after them in a way that serves and consolidates the meaning (Naif, 2004).

Discussion:

Discussion of the first opinion that views the structure (I do not swear) as an oath:

The followers of this opinion have two directions for the structure, either that the lam ʾ is superfluous or that it negates a predetermined speech.

The first meaning: It is that the statement of the nominative lam ʾ in the Qur'an is a statement based on the view of the grammarians who say that the letter should stop working (so that the affirmation statement bears several opinions, since the nomination in the grammarian's view

means that there is no analytical influence afterwards.

The second meaning: It is to say that the lam ʾ negates a previous or predestined speech, then resumes the oath and its analogy with their saying: No, by God, I did not do such-and-such, and by saying: God is considered a swear beginning. Al-Razi (2012) and Abu Hayyan (1910) made a distinction between what they estimated was omitted in the verse and the example they mention, since deleting the predator in the verse is not permissible because it omitted the noun of (no) and its predicate, and is not an answer. An example is when we say "No" to the one who asks: Is there a man in the house? (Al-Ghannati, 1910). Accordingly, the saying needs an omitted assessment, and the assessment needs evidence, and (no) is considered evidence (Al-Raoush, 2010), as the exegetes differed in linking the negation to what comes after it or what comes before it. Al-Razi added, to differentiate between the two structures, that their saying (No, by God) is considered an oath of negation, in which the swearer was mentioned after the lam ʾ, which cannot negate the oath. Examples include I do not drink, I do not ask, and that is undoubtedly indicates negation.

The evidence for this is that if someone swore not to take an oath, his righteousness would be by abandoning the oath, and breaking his act (Al-Razi, 2012; Al-Samarrai, 2000), in addition to the fact that this meaning does not fit in the negation mentioned in Surat Al-Qiyamah in particular (Al-Razi, 2012). It should be noted that the structure (I do not swear) did not appear in the speech of the Arabs, neither in poetry nor in prose, but rather in the Qur'an, which indicates that it is a special structure (Naif, 2004).

In terms of vocal intonation, an omitted part after the lam ʾ requires a separation between it and the verb, according to the rules of stop and initiation in the Qur'an. This is not found in the the Qur'an, as there

is no indication of a necessary, obligatory or permissible stop, although the meaning needs a gentle stroke to show the strength of the appeal after the lam ِ (Nayef, 2004).

Discussing the second opinion that views the structure (I do not swear) as a negation of the oath: It is more appropriate for the apparent meaning of the Qur'an and the one who says it accepts the addition or the omission, which is a choice (Al-Zamakhshari, 2006; Al-Razi, 2012; Al-Khatib, 1967). The strongest opinions in this regard are those who see the purpose in negating is the oath to highlight the miraculous interconnectedness of the Qur'anic systems so that each letter, word and sentence has its most appropriate place in it, and for each place of negation of the oath there is a purpose, through which the meaning is shown with what precedes and follows it, so that the negation of the oath plays a major role in highlighting the Qur'anic intent. This point may appear to the interpreter, and it may not appear. And its vagueness does not mean its absence in fact. For example, the wisdom in denying the oath in the Almighty's saying: (I do not swear by the positions of the stars) is the necessity that the swearing by it be apparent and within the perception of the addressee, as he does not swear by something unknown.

The negation here draws attention to the fact that in the sworn thing there are aspects that the listener does not know, and this may reveal some of the science in its stages of development. This is reinforced by the Almighty's saying: (And it is a great oath, if you knew), meaning that it is a great oath, if you knew the miraculousness in it, but you do not know the depths and secrets of this oath, so it came in the form of negating the oath (Al-Razi, 2012).

Types of blame mentioned in the Holy Qur'an:

Reproach or blame is mentioned in the Qur'an 14 times, four of which are in the verb form. In this context, its linguistic structures are:

- 1- (you blamed me) Joseph, verse 32
- 2- (do not blame me) Ibrahim, verse 22
- 3- (blame) Ibrahim, verse 22
- 4- (they blame) Al-Qalam, The pen 30
- 5- (blame) Almaedah, the table 54
- 6- (critic) Almaedah, the table 54
- 7- (Reproaching) Resurrection 2
- 8- (Blamed) Al-Dhariyat 54
- 9- (Blamed) Isra 29 and Isra 39
- 10- (Blamed) Al-Muminoon 6 and Al-Ma'arij 30
- 11- (Blameworthy) As-Saffat 142 and Al-Dhariyat 40.

General practice of blaming:

The practice of blaming has been mentioned in the Holy Qur'an within different dimensions. It may be a practice done by a person against himself or from a person against others. It is also used as a practice on those who deserve it, as is the blame on Pharaoh. One may also exercise blame unjustly, such as the blame done by the enemies of the religion to the guardians of God (and they do not fear the blame of the blamer).

Blame time:

The practice of blaming is mentioned in the Qur'an within the events mentioned in it, whether in this world or in the Hereafter.

Reasons to blame:

There are many reasons for blame in the Holy Qur'an, the most prominent of which are the following:

- 1- Miserliness and waste:

The Almighty said: And do not make your hand [as] chained to your neck or extend it

completely and [thereby] become blamed and insolvent. Al-Isra'a (29)

2- Polytheism:

The Almighty said: That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished. Al-Isra'a 39.

3- Guarding chastity:

The Almighty said: And those who guard their chastity, Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed (6) Al-Muminoon, The Believers.

4- Haste before God's command:

The Almighty said: Then the fish swallowed him, while he was blameworthy (142) Yunus. (So turn away from them, so you are not to be blamed). Al-Dharyat 54.

5- Rejection of the prophets' call:

The Almighty said: So We took him and his soldiers and cast them into the sea, and he was blameworthy. (40) Al-Dharyat.

Psychological support for the one who blames himself or being blamed:

The Holy Qur'an indicated the legality of providing psychological support to those who blame themselves or being unjustly blamed because of the inability to change the convictions of the lost after exerting effort and energy.

Feelings associated with blame:

It means the feelings that are stated or understood from the meaning in the context of the verse in which the practice of blame was mentioned. By contemplating the verses, we find that the practice of blaming is linked to some feelings, including the fear of the pressing force that accompanies blaming, as in the Almighty's saying (...and do not fear the blame of the blamer...) Al-Ma'idah 54.

Blame also constitutes embarrassment in the same person who is blamed, and it may

push him to take revenge, as the wife of Al-Aziz did when the women presented the situation of meeting Joseph, peace be upon him, and gave each one of them a knife, and then declared after that, declaring her victory over them (...She said: "There before you is the man about whom ye did blame me!...") Yusuf 32.

Blame is also accompanied by feelings of repudiation and lack of responsibility, and this is shown in Satan's repudiation of his aides on the Day of Resurrection. On the other hand, the infidels hold Satan responsible for their misguidance and for not taking responsibility for what was done by them, meaning that each blames the other. The blame is accompanied by feelings of sadness and distress. Therefore, the verses in Surat Al-Dharyat came to comfort the Prophet, may God's prayers and peace be upon him, and ease his sadness, and that is by confirming to him that he is not in the circle of blame because of his people's turning away and his inability to change their beliefs.

Moreover, one of the attributes associated with blame in the Qur'an is that of miserliness, extravagance or miserliness only. Ibn Ashour said that the Almighty's saying: (And do not let your hand be chained...so you will sit blamed and helpless) includes an answer to both prohibitions on distributing in an orderly manner, so the blame goes back to the prohibition of miserliness... and the miser is blamed.

The blame was also linked to expulsion and exclusion. The Almighty says: ... So he will be cast into Hell, blamed and defeated. And blame was also linked to submission to lusts, as in the Almighty's saying: (...except for their wives). Blame was also linked to feelings of regret for haste and neglect of duties, as in the Almighty's saying: So We took him and his soldiers and cast them into the sea, and he was blameworthy. Al-Dharyat 40. Almighty says in the description of Pharos' condition:

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." Yunus, 90.

Consequences of blame in the Holy Qur'an:

In this part, the researcher focuses on the action that followed the practice of blame in the world, and the aim is to classify the reactions into positive and negative. Moreover, looking at the verses in Surat Yusuf, peace be upon him, and the scene of the women's blaming the wife of Al-Aziz, which made her want to take revenge on them, abuse Joseph and insist on committing the sin. As for the blame in Surat Al-Qalam, each party blames the other, and it was preceded by their confession of guilt, and it was also followed by a confession, supplication and repentance.

In Surat al-Ma'idah, we find that not being afraid of blame and the resulting behavior to escape the pressure of blame, so that a person does not live these feelings, makes him one of those who possess a quality that elevates him to the status of love for God Almighty. Thus, the meaning of monotheism is achieved, because the act of blaming and not blaming are only for God. In the story of Pharaoh, this description came to seal the life of Pharaoh, as he could not redeem what he did, despite his declaration of faith in what the descendants of Israel believed in, before his death, when he saw the torment. This description was also mentioned in Surat al-Saffat in the case of the Prophet of God, Yunus, peace be upon him, when the whale caught up with him after the lottery was drawn and the arrow fell on him by throwing himself into the water. Then the Almighty said: (And had he not been of those who exalt Allah) Surat al-Saffat 143. That is, he is saved due

to the earlier time of his frequent worship of his Lord, and glorification in the belly of the whale also, where he said: {There is no god but You, Glory be to You, I was one of the wrongdoers (Al-Anbiya 87). In this verse, deliverance is linked to glorification as an effect and virtue of Yunus' actions before the whale met him and during his stay in the whale's belly. As for the blameworthy one, it is mentioned in five places, one of which is in Al-Dhariyat in the singular form, as well as in Surat Al-Isra in two places. The one who is blamed is the one who is blamed with the tongue (Al-Tabari, 2001).

As for the verse of Al-Dhariyat, it came to deny the blame for the Prophet, may God bless him and grant him peace, and support him to proceed without paying attention. He does not have to blame the infidels for not responding to the truth. If the blame falls on the Prophet, may God bless him and grant him peace, it would have prevented him from proceeding with the reporting in the fullest manner and would stop him suffering from the state of the infidels after his energy and effort had faded of other than what he was charged with. Therefore, the command came from God Almighty by His saying (So leave them, [O Muhammad], for you are not to be blamed.), i.e. leave them and continue on your path and what you have been assigned to do. As for the verses of Al-Isra'a (And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent) and (That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished), one of them referred to the blame in the Hereafter, while the other verse, which was chosen to conduct the current study, referred to the blame incurred as a result and a penalty for miserliness. And the verse expressed the way of sitting, which describes the

condition of the blamed miser who is unable to change his path and practice the praiseworthy in spending, such as the one who cannot stand when he is blamed, (Atfish, 2004; Al Shaarawy, 1997; Shehata, 2000). Moreover, the denial of blame in Surat Al-Muminoon and Al-Ma'arij has placed them in the circle of success, and they deserved to be honored in the Heavens.

Preserving the lust and limiting it to those who are legally permitted is one of the attributes of the believers whose goal and end is to dwell in the Heavens and what is in them of eternal bliss.

The legal procedures that follow sin in the Holy Qur'an:

One of the important issues in the context of studying the concept of the reproaching self is to follow the legal procedures that follow the commission of sin as mentioned in the Holy Qur'an, in order to determine the legitimate Quranic vision towards the optimal human behavior to get out of the circle of guilt and to search for the legitimacy of the practice of blame as a step towards purification.

By looking at what was mentioned in the aftermath of the mistakes and sins committed by the prophets, such as Adam, peace be upon him, eating from the tree, Moses, peace be upon him, killing a Copt, and the emergence of Yunus, peace be upon him, angry with his people, in addition to what followed the mention of the sins or the general instructions guiding human behavior, we find that the Holy Qur'an included several instructions:

1/ Confessing to the guilt and leaving false excuses is the first step in repentance (they said, "Our Lord, we have wronged ourselves" (Al-Baqarah: 23), (Others (there are who) have acknowledged their wrongdoings ...) Repentance 102 (He said this is from the work of Satan) (He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed,

He is the Forgiving, the Merciful) Alqasas 15,16. (Rather, man, against himself, will be a witness, Even if he presents his excuses) Al-Qiyamah 14, 15. Truly, man by his nature is good at judging himself, but he escapes from that with excuses, fallacy and lies.

2/ Hastening to correct the mistake committed, whether against God or against oneself or others (Except for those who repent and correct themselves and make evident [what they concealed]. Those – I will accept their repentance, and I am the Accepting of repentance, the Merciful) (Al-Baqarah 160) So when it became clear to him, he said, "I know that God is powerful over all things." 259 Al Imran.

3/ Repentance: The Almighty said: (The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise) (An-Nisa 17). Repentance means repentance accompanied by righteous deeds (Al-Tabari 2001). (And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance) (Al-Furqan 71) (Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire) (Al-Burouj 10).

4/ Supplication and recitation asking for forgiveness and mercy (And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know) Al Imran 135. (And We did not send any messenger except to be obeyed by permission of Allah . And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would

have found Allah Accepting of repentance and Merciful) (An-Nisa 64). (And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful) (An-Nisa 110).)[Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers." (Hud 47). The same thing is applied to seeking forgiveness with bowing and repentance ([David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah] (24).

5/ Initiative and not persistence (And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins – and who can forgive sins except Allah ? – and [who] do not persist in what they have done while they know.) (Al-Imran 135) (And then repent sooner) (An-Nisa 17).

6/ Seeking refuge with Allah from Satan's temptation and what transgresses the limits from man (And if there comes to you from Satan an evil suggestion, then seek refuge in Allah . Indeed, He is the Hearing, the Knowing) (Fussilat36). (Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers." (Hud 47).

7/ Awareness and remembering the outcome of things and that disobedience is from the temptation of Satan and refuge from it to God is by resorting to him and acting on his command and leaving what he prohibited in order to achieve deliverance from His punishment and win His reward (Indeed, those who fear Allah – when an

impulse touches them from Satan, they remember [Him] and at once they have insight) Al-Araf 201.

8 / crowding out a bad deed with a good deed (Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in Mercy): for Allah is Oft-Forgiving, Most Merciful) Repentance (102).

This includes the saying of the Prophet, may God's prayers and peace be upon him: Fear God wherever you are and do goodness after doing an evil, that will erase it, and deal with people in a good manner.

9) Charity (Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth) (Repentance 103).

10/ Giving thanks for blessings after committing a sin (He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals.") (Al-qasas 17).

11/ Exaltation (And had he not been of those who exalt Allah) (As-Saffat 143).

12/ Purification of the soul (By the Soul, and the proportion and order given to it) The Sun (7).

13/ Sincerity (But the righteous one will avoid it -[He] who gives [from] his wealth to purify himself And not [giving] for anyone who has [done him] a favor to be rewarded) Al-Layl (17-19).

Findings :

The findings related to the answer to the first question: What are the views of the pious predecessors regarding the meaning of (the reproaching self)?

By reviewing the most important views of the predecessors about the reproaching self, it has been found that the righteous predecessors differed in the interpretation

of the meaning of the blameworthy self. This difference has led to its classification as a praised or reprehensible self, or just a characteristic of human nature.

Findings related to the answer to the second question: What is meant by the structure (I don't swear) in the context of the verse?

From the foregoing, it becomes clear that the difference in the sayings of scholars about the formula (I do not swear) in the Holy Qur'an, whether it is an oath or a denial of an oath. Perhaps the most prominent opinion – and God knows best – is a form of denial of the oath. The study also showed that the most prominent opinions are those who see the merit of the in denying the oath. Here, the miraculous interdependence of the Qur'anic systems emerges, so that each letter, word, and sentence has its proper place. Moreover, the denial of the oath has a purpose that befits it and contributes to the coherence of the meaning and the highlighting of the Qur'anic intent.

Findings related to answering the third question: How did the Qur'anic texts deal with the practice of blame?

In the Holy Qur'an, the command to blame oneself was not mentioned as a legitimate practice, and it was not even mentioned in the context of praise, and the practice of blaming was not mentioned in the stories of the prophets as a behavior to be followed after committing a sin. Blame as a practice did not appear within the instructions of the Qur'an to the self, although it is well known that the self goes through a phase of blame and regret, but the lack of reference to it in the Qur'an feels its limitation to the elevation of the self directly after the guilt in the spaces of repentance and acclamation. In this context, it is not mentioned in the Qur'an that the practice of blame has positive consequences. All of the

positives mentioned were in the situations in which the blame was obediently assigned. Almighty says: The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allah]'? They said, "Exalted is our Lord! Indeed, we were wrongdoers". Then they approached one another, blaming each other (Al-Qalam 28,29,30).

The blaming here was preceded by glorification of God and followed by supplication and repentance, and it resembled the accountability that was commanded and mentioned in the Almighty's saying: O you who have believed, fear Allah . And let every soul look to what it has put forth for tomorrow - and fear Allah . Indeed, Allah is Acquainted with what you do (Alhashr 18). The Holy Qur'an has ruled on some practices that the perpetrator falls into the cycle of blame, as it mentions blaming in the Qur'an as a punishment, which is polytheism, failure to guard one's chastity, turning away from the call of the prophets, lack of patience in conveying the call, urgency of God's command, miserliness and extravagance.

It appears from the use of blame in the Holy Qur'an that it is a practice that is nothing more than a human nature which needs to be refined through the immediate repentance and acclamation. On the other hand, it is a practice mentioned within the events of the Hereafter, which is most appropriate for the context of the verses in Surat Al-Qiyamah, by looking at the rule: inserting words into the meanings of what precedes and what follows is more important than deviating from them except with evidence. In this context, the reproaching self was mentioned in Surat Al-Qiyamah, and it was preceded by the mention of the Day of Resurrection, followed by mentioning the doubts of the infidels about the resurrection after death, so that the verses would be a single whole that takes you to the events of the Day of

Resurrection, including the types of psychological torment, one of its manifestations is the practice of blaming the self that denied the resurrection after death which is expressed in an exaggerated form.

Findings related to answering the fourth question: What are the feelings associated with blame and its effects through the Qur’anic text?

By following the Qur’anic texts in which blame is mentioned, it becomes clear that the feelings associated with blame in the Holy Qur’an are not positive feelings that motivate action, but rather negative feelings represented in the fear of the pressure force that accompanies blame, as in the Almighty’s saying (O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing) (Al-Maedah 54), and the feeling of embarrassment in the same person who is blamed for what might motivate him to take revenge, as the wife of Al-Aziz did when the women presented the situation of meeting Joseph, peace be upon him, and gave each one of them a knife, and then declared after that her victory over them (32 Yusuf). Blame may be accompanied by feelings of irresponsibility, such as blaming the infidels with Satan for their misguidance.

Findings related to the answer to the fifth question: What is the time of the blame practices mentioned in the Holy Qur’an?

Quranic texts mentioned the practice of blame within the events of the world and the Hereafter. Perhaps the first is in the

context of the verse in Surat Al-Qiyamah in Almighty's saying, “And I do call to witness the self-reproaching spirit: (Eschew Evil)” that what is meant by blame here is the blame in the Hereafter. The blaming self was mentioned in Surat Al-Qiyamah, and it was preceded by the mention of the Day of Resurrection, followed by the mention of the doubts of the infidels about the resurrection after death, so that the verses would be a single unity that takes you to the events of the Day of Resurrection, including the types of psychological torment that one of its manifestations is the practice of blaming the self that denied the resurrection after death. Exaggeration Therefore, it appears from all of the above – and God knows best – that the blaming self mentioned in Surat Al-Qiyamah is a blameworthy self.

Results related to the answer to the sixth question: How did the Qur’anic texts highlight the behavior of the prophets after committing a sin? What are the Quranic directives for dealing with the post-disobedience phase?

By analyzing blame in the Qur’anic text, it becomes clear that the practice of blaming is not mentioned in the stories of the prophets as a behavior to be followed after committing a sin. Rather, the behavior of the prophets consists in repentance and returning to God and determination not to repeat the sin. Blame as a practice did not appear within the Qur’an’s instructions to the soul, although it is well known that the self goes through a stage of blame and regret, but the lack of reference to it in the Holy Qur’an feels its limitation to the elevation of the self directly after the guilt in the spaces of repentance and acclamation. In this context, we find that the Qur’anic instructions clearly indicate the need to avoid feelings of blame and self-flagellation after committing a sin.

Findings related to the answer to the seventh question: How can the Quranic approach be used to deal with blame at the psychological, educational and security levels?

The Qur'anic approach has clearly defined how to deal with blame at the psychological, educational and security levels. Psychological peace is also one of its priorities and concerns, as the Islamic religion seeks to purify the human self and maintain its security and stability. The Quranic approach stresses the need to replace blame with repentance after committing a sin, and this is the best way to deal with feelings of blame and self-flagellation. The Qur'anic texts specify that self-purification, stability, and psychological peace are achieved through repentance only, and that blaming or feeling remorse is not enough to deal with the phase after committing guilt, but rather affects inner peace and psychological stability.

Conclusion:

This research focuses on the meaning of the reproaching self mentioned in Surat Al-Qiyamah (the second verse in the Almighty's saying: And I do call to witness the self-reproaching spirit: (Eschew Evil (2)). To answer the research question: What is meant by the reproaching self in the Holy Qur'an?, the researcher expanded the research sample to include the second verse of Surat Al-Qiyamah, as well as thirteen places in which blame was mentioned in the Qur'an, in order to understand the Qur'anic view of the practice of blame in general and the self described as exaggerating blame in particular. The study included looking at the entirety of the verses that followed the sins mentioned in the Qur'an in order to search for the legitimacy of the practice of blaming after the sin. After analyzing the data, the researcher found the following:

- The term reproaching self is mentioned once in the Qur'an in Surat Al-Qiyamah in the context of the structure (I do call to witness), meaning I do not swear.
- The structure (I do not swear) did not appear in the Arabic texts, neither in poetry nor in prose, and the Qur'an is unique in this, and this uniqueness must be of logic and purpose (Naif, 2004).
- The scholars differed in this structure, whether it denotes an oath or a denial of an oath?
- Scholars have differed about the structure (I do not swear). Perhaps the most likely and most appropriate for the apparent meaning of the Qur'an is that it is a denial of the oath. The strongest opinion in this context is the logic in denying the oath, which indicates the miraculous interdependence of the Qur'anic systems so that the denial of the oath in its place plays a major role in highlighting the Qur'anic intent.
- The exegetes had different views regarding the meaning of the reproaching self, and this resulted in a difference in classifying it as a praiseworthy or blameworthy self, or merely an attribute of human nature. The researcher looked for the verses of blame in the Qur'an to reveal the following:
- The command to blame oneself is not mentioned in the Qur'an as a legal practice, and it was not even mentioned in the context of praise, nor is the practice of blaming mentioned in the stories of the prophets as a behavior to be followed after committing a sin. Blame as a practice did not appear within the Qur'an's instructions for the self, although it is well-known that the self goes through a stage of

blame and regret, but the lack of reference to it in the Qur'an indicates its shortness to elevate the self directly after the sin in the spaces of repentance and acclamation.

- It was not mentioned in the Holy Qur'an that blaming entails positive consequences, and all the positives mentioned were in the situations in which the blame was permitted by obedience, as God Almighty said: (The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allah]?' "They said, "Exalted is our Lord! Indeed, we were wrongdoers. "Then they approached one another, blaming each other. They said, "O woe to us; indeed we were transgressors. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous) (Al-Qalam 28, 29, 30, 31, 32). The act of blaming here preceded by praise and followed by prayer and repentance. The Almighty said: (O you who have believed, fear Allah . And let every soul look to what it has put forth for tomorrow - and fear Allah . Indeed, Allah is Acquainted with what you do) (Al-Hashr 18).
- The feelings associated with blame in the Qur'an were not positive feelings that motivate work. Among those feelings is the fear of the force that accompanies blame, as in the Almighty's saying (O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah

and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing) (Al-Ma'idah 54). The blame may constitute embarrassment in the same person who is blamed, and it may push him to take revenge, as the wife of Al-Aziz did when the women presented the situation of meeting Joseph, peace be upon him, and gave each one of them a knife, then announced her victory over them (She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!.... and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"). (Yusuf 32). Blame is also accompanied by feelings of repudiation and lack of responsibility, and this appears in Satan's repudiation of his supporters on the Day of Resurrection, and in return the infidels blame Satan for their misguidance, and their failure to bear responsibility for what was issued by them. The Holy Qur'an also refers to the severity of the psychological impact that falls on the same person who is blamed, as it establishes the legitimacy of providing psychological support to those who blame themselves or being blamed unjustly, in the Almighty's saying: (So leave them, [O Muhammad], for you are not to be blamed) (Al-Dhariyat 54).

- The Holy Qur'an categorizes some practices as types of blame, as the blame in the Qur'an takes the form of a punishment for polytheism, failure to preserve chastity, turning

away from the call of the prophets, lack of patience in conveying the call and hastening the command of God, and miserliness and extravagance.

- Blame is mentioned in the Qur'an as a practice that is nothing more than a human nature that needs to be refined through the immediate repentance. On the other hand, it is a practice mentioned within the events of the Hereafter, which is the most appropriate for the context of the verses in Surat Al-Qiyamah, by looking at the rule: inserting words into the meanings of what is before and after it is more important than deviating from them except with evidence. It is followed by mentioning the doubts of the infidels about the resurrection after death so that the verses would be a single whole that takes you to the events of the Day of Resurrection, including the types of psychological torment, one of its manifestations is the practice of blaming the self that denied the resurrection after death and expressed in an exaggerated form.

Therefore, it appears from the above discussion – and God knows best – that the reproaching self mentioned in Surat Al-Qiyamah is a blameworthy self, and it is the self of the disbeliever whom it will blame on the Day of Resurrection for what he neglects and blame others who are believed to be the cause of its misguidance. Therefore, it is a kind of psychological torment for the people of Hell, which appears in many verses, such as the Almighty's saying: And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you

responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment (Ibrahim 22). As for the relationship of this meaning to the form of negating the oath – and God knows best – the negation is for the purpose of disparaging the sworn thing, with **reference** to the horror that it contains (Al-Mawardi, 1992; Nayef, 2004).

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