

# The Concept of Self-Reproach from an Islamic Perspective by Explaining the Companions' Understanding and their Applications of Self-Reproach through the Hadiths of the Prophet and their Sayings Included in Sahih Al-Bukhari and Muslim

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## Abstract

The aim of this research is to demonstrate the practical application of self-blame from an Islamic perspective, by clarifying the understanding of the companions of the Prophet Muhammad, peace and blessings be upon him, and their uses of self-blame through Hs and effects included in the two books of Sahih Al-Bukhari and Muslim. The researcher relied on the objective analysis method to study Hs and effects. The findings of the research showed that the Companions used to blame themselves if they committed a sin or a mistake or acted contrary to what they believed to be obligatory with the presence of individual differences and cultural differences between them in the sense of perfection in the performance of worship. Self-blame was a positive blame, as it was disciplined by following the standards that were mentioned in the legal directives regarding self-blame, which were characterized by softness and facilitation, opening the door to repentance, correction and expiations, and cutting the tributaries of sadness and despair, even if self-blame turned much intense than it was in the era of the Holy Prophet due to the circumstances of changing times and the emergence of strife, Islamic sects and wars. The findings also showed that adherence to Shari'ah science and knowledge of the purposes of Sharia and not being strict is one of the things that made the Companions more moderate in their practical application of self-blame after the death of the Prophet Muhammad, peace be upon him.

**Keywords:** Effects, Companions, Islamic perspective, Prophetic hadiths, Self-blame.

## 1. Introduction

Although the feeling of guilt when making a mistake is a normal emotional feeling, and the lack of guilt and remorse when offending others is diagnosed as a type of psychopath [1,2]. people differ in the extent to which they feel wrong. They also differ in determining the type of guilt that causes them to self-blame. Although the results of a number of scientific studies on guilt

showed a statistically significant relationship between guilt, self-blame, distress, anxiety and depression, [3,4,5], there is still literature that supports the positive impact of guilt and its association with healthy tendencies in strengthening social relationships.

[6,7,8,9,10,11]. Here is an important point that should be noted, which is that most of those who believe that guilt has a positive role affirmed that this type of guilt is the appropriate moderate feeling, but rather it is the constructive feeling that calls for taking responsibility for the error and achieving social consensus. (12,13,14,15,16).

There are certainly other causes of mental illness besides excessive guilt. There are also efforts being made for treatment, including what was indicated by a number of previous studies about the existence of a link between faith and mental health in a number of Jewish, Christian and Islamic divine messages. Religious rituals, even if they differ from one religion to the other, have a function in addressing excessive self-blame and guilt, by opening the door to forgiveness for the offender [17,18,19,20,21,22].

There is a wide range of literature examining the relationship between religion, mild guilt, and mental health. This literature has pointed to a number of areas of positive association between religion and mental health [23,24,25,26]. Guilt is the meeting area of religious therapy and clinical therapy. The feeling of personal guilt is also a point where religion and psychology meet [27]. In this context, psychology deals with guilt as a subjective phenomenon and is concerned with describing behavior, while religions deal with guilt as an ethical behavior based on objective behaviors as it focuses on how humans act [28].

Falling into guilt and sin is a reality of man by virtue of human nature. A person's feeling of guilt drives him/her to self-blame and contempt, as self-blame is psychologically related to guilt. Scientific studies have shown that blaming oneself is an element of guilt [29,30]. And if there are studies that dealt with self-blame and guilt in Judaism [31] and Christianity [32], self-blame and guilt are among the issues that the Islamic religious discourse has paid great attention to, considering that guilt is what veils the worshiper from God [33]. Moreover, acknowledging mistakes in the Islamic religion is one of the things that define a person's relationship with God as one of the components of seeking repentance and forgiveness from Him [34].

Although there is a large number of studies, that dealt with the study of (the blaming self), which is the term used in psychology, meaning self-blame, such as [35,36, 37,38,39,40], we note that such studies focused on the meaning of self-blame (the blaming self) in the Holy Qur'an. Besides, insufficient attention has been given to studying the issue of how the Companions applied the prophetic legal concept of self-blame through the religious dimension as well as the psychological dimension. Therefore, this research is the first study to explain the practical application of the Companions to the Prophetic method of self-blame from an Islamic perspective.

## Research Objectives

This research aims to demonstrate the practical application of self-blame from an Islamic perspective. This is done by explaining the Companions' understanding and their applications of

self-blame through a holistic view of the texts adopted in Islam; in this research, Hs of the Prophet and the Companions'sayings contained in Sahih Al-Bukhari and Muslim.

### Research Questions

- 1- What is the Islamic concept of self-blame that was mentioned by the Prophet,peace and blessings be upon him, in Hs of the Prophet in Sahih Al-Bukhari and Muslim as understood by the Companions?
- 2- How did the Companions apply the legal concept of self-blame as mentioned by the Prophet, peace and blessings be upon him, in Hs of the Prophet in Sahih Al-Bukhari and Muslim?
- 3- Is religion effective in treating self-blame as a type of mental disorder?

### Research Problem

The Holy Qur'an urges contemplation of the self and insight into it,as God Almighty said:"And in yourselves.Then will you not see?" (Quran, 51:21). He divided the human soul into three categories:a reassuring soul, a soul that commands evil,and a blameing soul. Almighty said: "And I swear by the blameing soul[to the certainty of resurrection]" (Quran,75:2).

Hence, some questions arise. What is the blameing self? What are the negative effects on the individual and society in case the blameing self is understood and applied incorrectly? Did the Prophet Muhammad, peace be upon him, clarify the concept of the blameing self and develop strategies to deal with it? What did the Companions do in this regard after the death of the Holy Prophet? Did the events and wars that occurred after the death of the Noble Prophet intensify their blame for themselves?

A student of the history of Islamic sects and knowledge of their viewof self-blame will find that among them are sects that became strict and extremist in self-blameing when falling into sin, such as the Khawarij [41,42] and Sufi groups (43,44). There are groups that solved feelings of guilt after committing sins by opening the door of hope in God's mercy, such as the Murji'ah group [45,46]. Here the question that arises is what were the reasons behind the emergence of these explicit violations of the legal approach of these sects in self-blame?

From here stems the need for the current research to demonstrate the practical application of the Islamic concept of self-blame that the Companions percieved,which reflects the behavioral concepts of self-blame that reached their understanding through their living with the Holy Prophet in his sayings and directions,and to mention situations in which some of them fell, and from those situations formed practical practices. This research seeks to study and analyze those practices to highlight the concept of self-blame as understood and applied by the Companions.

### Limits of the Research

The limits of the research are to show the practical application of self-blame from an

Islamic perspective, through the understanding of the Companions and their applications of self-blame as stated in Hs and sayings of the Companions in Sahih Al-Bukhari and Muslim.The study of the practical application of understanding the Companions was limited to Hs and sayings of the Companions that were contained in the two Sahihs, in order to focus on the effort in studying

the research data, which is (215) hadiths and sayings of the Companions. The topic remains open to other efforts dealing with the practical application of understanding the Companions through other books of the Prophetic tradition.

Important Concepts:

Self-blame:

First- Defining (Blame) and (the self) separately.

a) Definition of blame:

1. Defining blame linguistically

blame means shame and admonition [47], reprimand [48].

2. As a legal term: it means the humiliation of a person by others in relation to what is blameworthy, and the humiliation of others by the person in relation to what is blameworthy, and the blaming soul is a soul that blames its owner when he commits any mistake, and the believer always blames himself for his actions that God is worshiped there [49].

So we note:

- The word has a critical and attributional meaning [50,51].

- And that the word blame refers to four parties: the individual's blaming himself, the individual's blaming the self, the individual's blaming the other, and the other's blaming the individual. The procedural meaning of blame in this research is the human reproach for himself.

3. Blame in social and psychological terminology:

[52] mentions that among the meanings of the word blame are cursing, reprimanding, aversion, insulting, expressing disapproval, and it comes with the meaning: attributing the deficiency due to an error or defect, whether the blamed person deserves that blame or not. And in the Stanford Encyclopedia: "A blame is a reaction to something of negative normative significance about a person or their behaviour." [53]. [54] sees that the meaning of blame is: "The act of attributing something that is considered bad or offends a person or entity, so the blame involves at least two people" [55].

Blame has been defined as: "a unique moral judgment, both cognitive and social, that regulates social behavior and depends primarily on social cognition." [56,57]. Therefore, blaming is the practice of criticizing oneself or the other for the occurrence of unacceptable behaviors of the self or the other personal or social behaviours. Criticisms may be positive or negative, depending on the type of error and the degree of blame.

b) Self-definition:

1] -Defining the self linguistically: It means the soul and the person [58].

2] - Defining the self as a term: It means the meaning that exists in itself, which is suitable for knowing and telling about it (59,60).

Self means a person with all his feelings and behavior.

3]-The Self in Psychology: The concept of self in psychology is one of the important topics in psychological studies,as it is one of the important aspects in understanding personality and social adjustment. [61,62;63,64].

[65,66,67,68;69,70, 71, 72,73,74,75]. [76] attempted to define the self-concept as"a person's perceptions of himself, and these perceptions are formed through his experience with his environment" [77].

[78] sees that the self-concept refers to an organized and learned cognitive formation of emotional perceptions and evaluations of the self crystallized by the individual, [79,80]. There are many definitions of self-concept. This is due to the fact that the self-concept is a general,complex,multi-dimensional concept,not a fixed one. [81].It is clear that the definitions confirm that the self is the individual's awareness of himself and this realization is acquired from his interaction with others around him.

The most important theories of the self:

1)- Self Theory:It is a theory developed by [82], which includes that the individual can face his problems and solve them with all his abilities and concepts formed within him towards himself and towards others[83,84].

2)- The theory of self psychology, which was developed by [85].This theory is based on the premise that the self is made up of self-needs and has a relationship with others.But if these needs are not satisfied,the individual will suffer from disorders.[86,87,88;89;90, 91).

- Among the terms related to self:

-[Nafs]:It is the Islamic terminology corresponding to the concept of self in psychology.The meaning of [Nafs]in the Islamic concept:An inward, unseen,spiritual force that forms with the physical strength of the human being as a whole, and carries the elements of life,sense and movement [92].

The soul (the self) in the procedural definition in this research denotes a spiritual metaphysical being.It is the internal force that affects a person in terms of his feelings,emotions,behavior and his relationship with others.

Defining (Self-Blame) as a Complex Concept

The attempt to define self-blame is confusing, because self-blame is different in its origin and is one of the types of moral emotions [93, 94, 95].Theories differ about the interpretation of its concept [96, 97, 98, 99;100]. There is also an overlap in defining the conceptual differences between the terms causation, responsibility and blameworthiness [101,102].

Thus, [103] described blame as "an elusive concept, and its ubiquity in common language makes it very difficult to measure" [104]. On the other hand, self-blame is a component of self-directed feelings that are closely related to guilt and shame [105,106,107, 108]. There is an analogy between self-blame and guilt.They often happen together when people blame themselves for negative outcomes. Self-blame is often accompanied by shame.Although self-blame,guilt,and

shame are conceptually different, it is difficult to assess and distinguish between these effects [109, 110, 111, 112, 113, 114]. Guilt and shame share self-blame. The feeling of guilt when deviating from social values provokes behavioral self-blame, while the feeling of shame provokes semantic self-blame [115, 116].

Moreover, a number of researchers consider self-blame as "internal attribution, a cognitive process by which the individual attributes the occurrence of a negative event to himself" [117], or it is "a form of holding oneself responsible, a way of expressing the attitude of negative self-reaction after performing the act(s)" [118]. [119] sees blame as a cognitive process, and a common reaction to stressful events as a result of stress. Therefore, blame is an adaptive strategy that an individual uses to cope with stressful or psychologically stressful situations. In this context, [120] argue that at a conceptual level most of the self-blame that has been measured in the past in studies is not really blame at all. By properties it is a self-referral of responsibility [121, 122].

#### The Procedural Definition in this Research of Self-Blame

The researcher defines blame as an emotional reaction or emotional response of the individual towards himself for his mistake or omission in the past, whether the mistake was real or imagined. Feelings of self-blame often accompany feelings of guilt or shame and self-contempt.

Second: Some concepts related to self-blame

#### Feelings of Guilt:

"Psychologists have not reached agreement on the definition of guilt" [123] because there is no conceptual convergence between studies that have dealt with guilt and that it is a problematic social emotion that includes a variety of distinct emotional components [124, 125, 126]

[127, 128, 129] and for disagreement about the components and causes of guilt [130, 131, 132] and methods of measuring guilt, and the difference in the size and type of samples [133, 134]. The difference in approaching self-blame is highlighted by [135, 136].

Therefore, guilt is conceptualized as a "multicomponent construct" [137] of different variables interacting [138]. [139] defined guilt as a "common emotional experience" and "an unpleasant feeling with accompanying beliefs that one should have thought, felt or acted differently". It was also defined as "an emotion characterized by stress and regret for a particular action or inaction" [140]. This shows the relationship between self-blame and guilt: Self-blame is part of feelings of guilt, and the concept of guilt consists of complex concepts that overlap in its indicators with other concepts such as shame and self-blame [141, 142, 143].

#### Feeling Ashamed:

Shame was defined as "an internal experience of the self as an unattractive social factor under pressure to reduce potential danger to oneself by escape or appeasement" [144]. It was also defined as "an emotion characterized by feelings of shrinkage, smallness, and worthlessness" [145]. [146] summarized the knowledge in the literature they reviewed: "Authorities have not agreed on the basic meaning of shame [147].

And "shame and guilt are complex phenomena" [148] and the existence of individual differences in the individual's ability to feel shame, shame and guilt [149]. The researchers' use of a number of definitions, approaches and measurement methods [150] increased the conceptual confusion in distinguishing between feelings of shame, shame and guilt. Although shame and guilt subscale reports have indicated that they often occur together [151], studies have distinguished between guilt and shame [152, 153, 154,155, 156,157, 158]. [159] in his account of the differences between guilt, shame, and shame cites a noteworthy view that "Translating these differences into valid tools is at least complicated,if not impossible,to fit the two structures separately".

Thus,the relationship between self-blame and feelings of shame and guilt are represented in the following:

- Self-blame and feelings of shame are two manifestations of guilt [160,161,162,163, 164].

- The feeling of blame occurs first, and then the feeling of shame occurs,because what is related to self-blame is the demands of the ideal ego.When the failure to achieve these demands, which are the social norms that were determined by the parents and the community,blame occurs as a result of assessing the failure from a sense of shame [165].

Finally, what a researcher can conclude about these moral emotions represented by self-blame, guilt and shame is that they are distinct and convergent feelings that are closely related to each other and that it is difficult to measure them as separate phenomena or that they exist singly and that it is useful to consider them as an integrative structure.

- From an Islamic Perspective: The current research deals with the concept of self-blame among the Companions through the Shria texts contained in Hs of the Prophet.
- The Companions as a Term: The Companion is a terminology of hadith science, meaning the one who met the Prophet,believed in him, and died as a believer [166]. The Companions are the first generation of Muslims who lived in the time of the Prophet Muhammad, may God bless him and grant him peace,accompanied him and passed on the religion to those who came after them.

Prophetic hadiths: The meaning of H in the terminology of specialists in the sciences of hadith: everything that was transmitted from the Noble Prophet of saying, doing, declaring,or describing [167,168]. Hs of the Prophet have a great place among Muslims,as they are the second source of religious rulings after the Qur'an.

- The Companions' sayings: everything that was reported from the Companions in word or deed [169].
- Sahih Al-Bukhari: A book which is considered the most correct book after the Qur'an for Sunni Muslims, [170,171] compiled by Al-Bukhari [172]. He is one of the prominent hadith scholars in Islamic history.
- Sahih Muslim:A book compiled by Muslim bin Al-Hajjaj [173]. His book is considered one of the most authentic books after Sahih Al-Bukhari for Sunni Muslims [174,175].

## 2. Research Procedures

### The Sample

Hs of the Prophet that were transmitted to Muslims age after age by reliable men in terms of memorization, truthfulness and honesty and collected in special books known as Hbooks [176,177] are reliable documentary sources from which Islamic behavioral guidance for Muslims is derived. At the same time, they are primary data for researchers to study, analyze, and understand these behavioral guidelines.

The sample in this research includes two books (Sahih Al-Bukhari) and (Sahih Muslim). The researcher Walid Al-Hamdan collected and merged Hs (Sahih Al-Bukhari and Muslim) with the abbreviation by deleting the duplicate and the chains of transmission in his book, [178], which contains 984 pages. And the number of hadiths in it, after summing and abbreviating it, reached 2,970. This book has also been reviewed and it has been relied upon in this research.

The sample was selected based on what matters most in the researcher's view, which is the validity of Hs and the Companions' sayings that will be studied. Therefore, the sample was represented in the two Sahih books, as they are considered the most correct and most acceptable to the specialized Hscholars. After reading the book Jami' al-Saheehayn al-Hamdan, the initial collection of hadiths related to self-blame reached 232 hadiths. Since there were no hadiths that spoke directly about the subject of the research or explicitly used the term self-blame, it was necessary to ascertain the correctness of the combination. To make sure of this, a procedural definition of self-blame was developed after collecting and editing a number of psychological definitions to be a rule to determine the situations in which the researcher appears to apply the procedural definition to it.

Note: The abbreviations used are letters H&L. (H) for Hadith, and (C) for The Companion saying.

## 3. Research Methodology

This research will use the descriptive approach based on the objective analysis method. It is an approach that focuses on examining themes or patterns of meaning within data [179]. The researcher analyzes the data through a methodology based on presenting the collected data in the form of topics or encodings and then interpreting them analytically to find an answer to the research questions. This approach is based on six stages, as mentioned by [180].

### Data collection

The research sample was selected from the collection of hadiths of the Prophet Muhammad, and the sayings of the companions mentioned in "Sahih Al-Bukhari" and "Sahih Muslim".



## Data analysis

The study sample consisted of [232] hadiths and sayings of the Companions, and represented in the researcher's view the behavioral concepts of self-blame among the Companions, which reached their understanding through their living with the Prophet in his sayings and directions and in situations in which some of them fell during his life and after his death.

During the analysis of the data, the researcher found opposite views on the part of the Companions. In the sense that there were situations that called for the companion to blame himself but did not do, so why? Therefore, the analysis of the data included situations in which the Companions blamed themselves, and situations in which the blame could have occurred, yet the Companion did not blame himself.

It also appeared to the researcher that in order to clarify the understanding of the Companions and their practical application of self-blame, it was necessary to divide the data into two stages:

The first stage: It includes the Companions' attitude towards self-blame in situations that happened to them in the life of the Prophet Muhammad.

The second stage: It includes the Companions' attitude towards self-blame in situations that happened to them after the death of the Prophet Muhammad.

Although in the second stage the practical application of the Companions

appears in self-blame, this stage is in fact the result of a previous stage. In order to create a complete understanding of their practical application, the second stage cannot be dealt with separately without taking into account the ideas and concepts they have about self-blame that arose in the first stage. Therefore, it can be said that the first stage is the stage of the legal conception of the concept of self-blame for the Companions, which calls for studying this stage.

After collecting this data and dividing it into two stages, Hs of each of these stages were tabulated in a separate table, and then these hadiths were read several times to determine the situation that could benefit from each of these hadiths. After that, the researcher made the initial verbal coding for each situation, application or understanding that could represent the subject of the study in the tables. At this stage, it appeared to the researcher that there were data that did not give an answer to the research questions, so it was excluded. Thus, the number of data was [175] After review and verification, the data was analyzed and a list of the main topics for each of the two stages was determined as follows:

The first stage: The number of data on this topic has reached (26) hadiths as it is represented in Table No.[1]. The researcher found several themes, namely:

1. The basic principle is not to blame the self or blame the other, as long as the person's behavior is within the limits of the legal directives.

In H(3), the companion swore to provide the minimum practice of worship without an increase, and he did not blame himself for that, and the Holy Prophet agreed to that: "He has succeeded if he is true".

- It appears in H (4) that the Holy Prophet did not blame any of the Companions, just as he did not blame any of the Companions himself or blame the other, rather the fasting person chose to fast and the one who broke the fast as a personal decision consistent with human capacity.

2. The basic principle is that the Holy Prophet directs not to arouse self-blame on the other as long as there is recognition of the mistake and the desire to purify the one who is wrong.

In H [10], we find that the companion who confessed to having intercourse with his wife during the day in Ramadan received guidance from the Prophet to correct this mistake by offering expiation for this act, without any blame accompanying him for the major sin that the man had fallen into, which he expressed by saying (burned).

-We also find that the presence of the Companion Ma'iz and a woman as in H (10) and (11) to the Holy Prophet and their confession of committing adultery indicates the blame of a woman for the feeling of guilt, which prompted them to seek purification. Although they committed this sin, the Prophet did not blame them for the fact that they confessed to the mistake, as in H (7).

-In H (1), the Holy Prophet departs from his method of not blaming, as he blamed Osama in a manner that was characterized by severity and exaggeration in preaching, due to the great sin of Osama by abandoning the precaution in an important issue, which is blood (murder), his failure to confess and his attempt to find a justification for the killing.

3. That the legal directives are the criterion for weighing the correctness and perfection of acts of worship.

In H (2), when the Companions felt that it was difficult to talk about what was in themselves, they came to the Prophet who, may God's prayers and peace be upon him, explained to them that concealing bad thoughts is not evil, but rather is evidence of the sincerity of faith this is a legal warning that there are divine standards that are not human and can only be realized with Sharia knowledge.

H (12) shows that although fasting is one of the major acts of worship, there are divine standards that must be taken for judgment when a person abandons fasting, such as balancing between supererogatory fasting (working for the benefit of oneself) and working for the benefit of the group, meaning that the one who breaks his fast and directs his efforts to benefit others will have a greater reward than performing the supererogatory worship of fasting

#### 4- Self-blame sections.

The data show that there are two types of self-blame:

5-1)-The blame that motivates the recognition of the mistake and guilt that occurred with the desire to correct and purify:

In Table No.[1], the data revealed that a number of the Companions who committed sins and disobedience went to the Prophet directly and asked for penance or a solution for the blame that arose in themselves, as in H (7), (10), (11), (12), (18) and (19).

5-2)- The blame that based on intense self-blaming when error or guilt, or when feeling shortcomings in the performance of worship.

The data shows reasons for this blame:

The first:the aspiration to illusory perfection by strictness on the soul and by assigning it to what it cannot bear unless the legal directives come to it,as in H (6), (14) and (17).

The second:The failure to perform the legal obligation as in H (11) and (25).

#### 5. Sharia directives to block the triggers of negative self-blame.

The data show that in the legal directives contained in these hadiths,there are two types of procedures:

A]- Pre-preventive measures to block the triggers of self-blame:

A-1/- Refer to the source of Sharia knowledge:

-H ((25) reveals a rule in the religious and pre-approach, which is the necessity of adhering to following the Messenger and warning against deviating from the legal directives: “He who abandons my Sunnah does not really follow me” A-2/Balancing between worship and the innate and instinctive needs of man, adopting innate human qualities,and warning against strictness and abandoning followers.

-The saying of the Prophethn H (6): “If I command you to do something, do what you are able” Therefore, the acceptable scale in worship is what the human soul can bear.

A-3/-Closing the door of obsession:

In the hadith (21):

-Interrupting the path of obsession by forbidding self-blame after being keen on the beneficial and seeking God’s help: “Do not say, ‘If I had done such-and-such’ it would have been such-and-such.”

-Education on need by predestination and acceptance of the results of actions, “But say God has decreed and what He wills, He does.”

A-4/-The istikharah supplication:

H (22) is considered a pillar in the preventive approach. When a Muslim encounters any difficult situation in his life that requires him to make a decision that will result in matters in the course of his life, it may cause the Muslim to hesitate and become confused,as well as distracting the mind and time. So, the istikharah prayer began.

A-5/- Staying away from sins and transgressions:

The act of disobedience is one of the major tributaries to evoke the feeling of self-blame, which may be positive or may be negative, and the difference between the two blames is the fruit of each of them and the role of legal science in that as in H (7), (10), (11), (12) and (18).

B]- Post-actions:

B-1/ Knowledge of the legal guidelines for self-blame,which are:

- The obligation to follow the directions of the Prophet:

H (25) is one of the criteria to which it is referred to measure the perfection of worship, which is to follow the Sunnah of the Prophet.

- There are divine, inhuman criteria to which the Prophet was directed and must be referred to, such as knowledge of the vastness of God's mercy and forgiveness and not being held accountable for obsessions and self-talk as in H (2 ) and (26)

H (20) shows that major sins,such as adultery and theft, are subject to divine criteria,which are the possibility of their forgiveness and entry into Paradise. It appears in H (4) read it at night."

- Following human nature and its requisites:

The practical application of this procedure appeared in H (18) with Bilal vowing to the Holy Prophet to wake him up for prayer,but Bilal fell asleep. When the Prophet asked Bilal about his failure to fulfill what he promised, Bilal's answer did not reflect that he blameed himself, as he said: "I never slept like this before".

"This is the woman described by Aisha in H (17) as: "A woman who does not sleep,who prays."Despite the enormity of the worship that she performs,it is rejected in the balance of the Shari'a because it is not disciplined by the rule of following human nature concerning the need for sleep.

B-2/Going to the Messenger and asking him the legal ruling for the sin or disobedience that occurred:

There are several hadiths showing that a number of the Companions went to the Prophet and asked him about the ruling on what they had done seeking expiation and purification,as in H (1), (2), (19) and (20).

B-3/Correction and penance instead of self-blame:

This is evident in the Companions who were referred to previously in as in H (7), (10), (11), (12), (18) and (19).

B-4/ Belief in fate and predestination and acceptance of the results of deeds, as in H (21) and (22).

6-Individual differences:

In H(1), the Companion swore to offer the minimum number of acts of worship without an increase, leaving no place for guilt and self-blame, while we noticed that a number of the Companions blameed themselves for what they thought was a shortcoming in worship This is evident in the Companions who were referred to previously

In H (23) it appears:

- Aisha's keenness to clarify the circumstances of her story is one of the reasons for preventing blameing the other who blames the self.

-Not blameing those who leave her, forgetting her; rather, she made excuses for them.

-Aisha accepted the subject of her forgetfulness and the spirit of peace that characterized her feelings, so she did not blame herself for the loss of the contract and what resulted from her forgetting in this place.

The second stage: It is their attitude towards self-blame in situations that occurred to them after the death of the Prophet Muhammad.

The data provided (10) evidence as in Table No.[2]. The following topics are extracted:

First: Adherence to Shariah knowledge:

-Abu Bakr in C (1) fights the apostates with all his might, and Umar argues with Abu Bakr: "How do you fight the people, and the Messenger of God said: "Whoever says there is no god but God, his money and his soul will be protected".

When Ibn Umar saw people pray the Sunnah while traveling, he said: "I accompanied the Messenger of God on a journey, and he did not exceed two Raka'ats of prayer until he died." Likewise, the situations in which the Companions repelled the blame of the culprits were repeated by invoking Islamic knowledge.

Second: Understanding the purposes of Sharia:

In C(3), Ibn Umar asked a man about the reason that prevents him from participating in the fighting between Muslims, citing the saying of the Almighty: "And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah..." (Quran, 49:9). Ibn Umar preferred the verse that forbids killing the believer over the verse of fighting the believer in order to close the door of permitting the killing of a Muslim in the turmoil and wars that occurred after the killing of Uthman, and in C (7) when Uthman permitted the prayer behind the one who creates problems among Muslims and did not blame himself for his knowledge of the legal texts in which the urge to witness the congregation, especially in the time of problems.

Third: Verify the news:

In C (5) when the people of Kufa complained about Sa'd to the Caliph Omar, Omar sent a man to ask and verify what was said about Sa'd before issuing judgments.

Fourth: The Effect of killing among Muslims:

-The companion Ibn Masoud urges in C (6) to be calm, and not to pretend to disagree with the rulers, even if they delay the prayer beyond its time and he does not blame himself for not provoking killing among Muslims, as in C (7).

In C (10) Al-Musayyab praises Al-Baraa, but Al-Baraa is afraid because of the battles that took place: "You do not know what we have done after him"

Seventh: The intensity in blaming the self:

-We find in C (8) a comparison of Khabbab, which provokes self-blame, between his condition and the condition of those who passed away and did not take any of their reward, and the one for

whom the world bore its fruits. He gave an example of Musab, who had nothing to shroud when he died. This comparison also appears when Abd al-Rahman says: "Then we were given a sustenance in this world."

In C (11), it appears that Aisha's extended self-blame even though she freed forty slaves in her vow as an expiation, yet she kept remembering her vow after that.

In C (13) Ibn Masoud narrates two hadiths, the first from himself, in which he mentions the situation of the believer and the immoral with sin. The believer glorifies God Almighty and feels intense and constant fear of his sin, like a man sitting under a mountain afraid that it will fall on him, while the wicked look at his sins lightly as if they were a fly that fell on his nose, so he moved his hand and it flies. Then Ibn Masoud mentioned the legal treatment for this severe fear by cutting the tributaries of extremism by following the prophetic approach in moderation and mediation by mentioning the other Hof the Prophet in explaining the virtue of repentance.

#### 4. Discussion

The aim of this research was to demonstrate the Companions' practical application of the self-blame. The research asked two questions: The first question addressed the knowledge of the Sharia concept of self-blame as provided by the Prophet, peace and blessings be upon him, as stated in Hs of the Prophet contained in Sahih Al-Bukhari and Muslim according to the understanding of the Companions. The findings of the research related to this question indicated the following:

First: The principle in Islam is not to arouse self-blame.

The Messenger, may God bless him and grant him peace, was the practical example in his guidance to the Companions not to arouse self-blame, and his dealings and directives tended to close the door of blame and dry up its sources as shown in Table No.[1]. We note that the Companions were instructed not to self-blame as long as the person's behavior is within the limits of the legal directives, and that when they fall into disobedience and the emergence of a feeling of regret and desire for reform and purification, they were directed to righteous deeds instead of blame and reprimand, whether from the self or from others. The Companions who aspire to perfection were also educated by increasing their worship of God Almighty through supererogatory actions, that perfection both qualitatively and quantitatively is only achieved by following the Prophet, "Do you not have an example in me?" And that the basic principle is to perform the obligation completely and not by strictness and a lot of supererogatory actions, and that limiting oneself to obligatory duties is not considered a deficiency that deserves to be blamed, as in H(3), (6) and (25) and a warning against taking responsibility for dealing with supererogatory acts as an obligation regardless of the justifications, as in H (6) and (14).

What characterized the approach they received from the Prophet was the importance of making sure and abandoning obsession, as in H (21) and the necessity of differentiating between error in performing worship intentionally and willingly, and error in performing worship due to one of the human nature reasons.

Following the approach of human nature and its requisites such as sleep, forgetfulness, and others, and in accordance with human energy and ability, is an acceptable excuse in Islamic legislation as in H (4), (8), (18), (21), (24) and), (26). Although blameing oneself when a sin or guilt occurred was directed to the positive by seeking correction, this found a mistake or a sin and the perpetrator did not show a feeling of guilt and an admission of sin. The legal directives take another path that bears the form of distress and incitement to self-blame on the subject, as in H(1).

Although blame performs a moral function and regulates social behavior [181,182,183, 184,185,186], unmoderate self-blame, as indicated by clinical and experimental studies, is negative feelings that indicate a lack of adaptation to stress and lead to psychological disorders such as low self-esteem, anxiety and depression [187,188,189,190,191,192,193,].

The findings of revealed that the Sharia directives instruct not to blame the other as long as the person's behavior is within the required limits, or if the admission of error is found in agreement with the results of many studies that showed that blameing the other arouses self-blame, which may be satisfactory negative blame for the possibility of arousing feelings of guilt, shame and disgrace [194,195,196,197,198].

Second-that the legal directives are the criterion for weighing the correctness and perfection of acts of worship.

Self-blame, as indicated by the data, is based on the fact that the rulings of the Shari'ah are the ones that govern human behavior and not the personal judgment of individuals. In this, there is a warning that there are divine, not human, criteria that must be the criteria of self-blame, and they can only be realized with Islamic science, including:

- That major sins such as adultery and theft are subject to divine standards, which controls the blameing of the perpetrator of major sins for himself and makes him turn towards hope and
- Good deeds such as Hajj are considered expiations that destroy sins, as in H (10), (11) and (20).
- Being extremist in worship will not be a reason for earning the great reward and entering Paradise, but rather the reason, according to legal standards, that "none of you will be saved by his deeds." And the one who saves is God's Mercy, H (13).

Third: Sections of self-blame.

The data showed that self-blame is of two types:

- 1- Blameing a subject that is required, according to Sharia, directing it to correction, positivity, and moving towards psychological and human perfection, which was there when a clear sin occurred.
- 2- The blame based on strictness in blaming oneself when making mistakes or falling into guilt or feeling short comings in performing worship or the desire to reach an illusory perfection in quantity and quality without balancing between the obligation and the superfluous with what is beyond one's ability and the ability of the human soul and its innate symptoms, which is a pathological negative self-blame that leads to tension, anxiety, and a feeling of self-loathing and lashing out..

Based on this, it is possible to explain this difference, which was mentioned in the experimental and clinical literature in the role of guilt, is it negative? [199,200,201], or is it positive? [202,203,204,205,206,207].

It seems that this negative guilt is the feeling of excessive and exaggerated guilt that causes pathological negative self-blame, which is indicated by a number of studies that emphasize the positive role of guilt. These studies confirmed that this feeling of guilt is a moderate feeling that is not excessive, but rather a constructive feeling that calls for responsibility and social harmony [208,209,210,211,212].

There are many theoretical explanations for self-blame, as Freud believed that guilt is a major cause of the disorder and that self-blame results as a result of guilt and the subsequent conflict between the id and the superego. Moreover, "Freud" believes that the feeling of guilt is necessary to some extent for social life, as it will make a person more restrained in his aggressive tendencies towards others [213].

Others discussed Freud's view that resulted in a number of studies which have shown a statistically significant relationship between guilt, self-blame, distress, anxiety and depression [214,215,216,217].

Although self-blame is related to mental disorders, [218] sees behavioral blame as a positive psychological mechanism [219]. Janoff classified self-blame into behavioral self-blame and personal self-blame: Behavioral self-blame (BSB) is the causal attribution of an event to specific actions that can be controlled by the individual. The individual blames the actions he has done and represents an adaptive response. Personal self-blame (PSB) is blaming personal traits that are uncontrollable, stable, and an maladaptive response.

Fourth: Sharia directives to block the triggers of negative self-blame.

The researched sample showed that in the Sharia directives contained in this matter there are two types of procedures:

1: Pre-preventive measures.

2: Post-procedures.

Fifth: Individual differences.

The texts of the investigated sample revealed the presence of individual differences.

Regarding the answer to the second question:

How did the companions apply the legal concept of self-blame?

The practical application of the concept of self-blame appeared among the Companions in the second stage. This stage was characterized by the occurrence of a number of calamities and wars after the murder of Uthman. The fighting between Ali and some Muslims, which would open the triggers of excessive negative self-blame on the companions who realized these calamities and the fighting occurred among them. However, the results of this stage, as it emerged from the data



analysis, reveal that there are a number of things that contributed to directing self-blame among the Companions:

- 1) Stick to Sharia knowledge and proper understanding: as in C(1).
- 2) Knowing the purposes of Sharia: as in C (4) and (5).
- 3) Verify the news: as in C (3).
- 4) The effect of fighting among Muslims on distress in blaming the self: as in C (9) and (10).

## 5. Results

The emergence of abuses of religion among Muslim communities, and fighting among Muslims, played a prominent role in the practical application of self-blame by the companions. That self-blame is high among companions, while not beyond the limits of legal directives, as happened with the other sects. Here are the reasons for its high intensity:

- They knew the power of God, so in the Islamic perspective, the more knowledgeable a person is about his God and the more he sees His blessings upon him, the more he feels shortcomings in his right and does not see himself as superior.
- The strife that occurred between them and in their time after the murder of Uthman.

Regarding the third question:

Is religion effective in treating self-blame as a type of psychological disorder?

The results of the researched sample indicated that religion from an Islamic perspective has an effective effect in directing feelings of self-blame when falling into guilt or error towards positivity and taking the path of correction and purification with penance. This result is consistent with the results of a number of studies that supported the impact of religions on mental health [220,221,222,223].

Religious rituals, even if they differ between religions, have a function in treating excessive self-blame and guilt by opening the door to forgiveness for the guilty and treating excessive self-blame [224,225,226,227].

Although religion and its rituals have a function in treatment, there are those who argue that religion has negative effects in terms of amplifying feelings of guilt, which leads to excessive and unmoderate self-blame [228,229,230,231].

Although religions have a positive role in mental health, it does not mean dispensing with clinical treatment. Rather, they are two treatments that complement each other and one of them may need a treatment without the other. And this result in explaining the effect of religion in treatment is consistent with the Freudian view in what he mentioned about the super-ego of religion.

It represents the basic store of the super-ego, which is the controlling force, and the internal authority that monitors the individual, holds him accountable, and punishes feelings of guilt when the individual conducts behavior that violates social ideals. [232,233,

234,235,236,237]. This indicates that the superego is the repository of social standards, religious values, beliefs, and ideals that were formed in the early stages of life and grow with the growth of the individual, influenced by parents and others, and then it is the criterion for the self to judge whether an action is a virtue or a sin, then the choice is made.

## 6. Conclusion

Self-blame and guilt when making a mistake is something that exists in the human psyche. Rather, it is a required and healthy thing. Self-blame in moderation is the live conscience that prevents the individual from attacking himself or others and thus achieving psychological health and peace. Behavioral blame is also a positive psychological mechanism and a coping strategy for traumatic events.

Although blame performs a moral function and regulates social behavior, unmoderate self-blame, as indicated by clinical and experimental studies, is negative feelings that indicate lack of adaptation to stress and stress and lead to psychological disorders and the emergence of negative behaviors such as low self-esteem, anxiety and depression.

In fact, the problem is not in blaming oneself and feeling guilt in moderation, but the problem is in exaggerating this mistake and amplifying this feeling of guilt and self-blame to the point of feeling inferior and anxious, which leads to the emergence of symptoms of mental illness.

This research attempted to shed light on the concept of self-blame from the Islamic perspective by studying the Companions' practical application of self-blame, which was indicated by the results of the sample surveyed:

Blameing oneself when committing guilt or sin is a human behavior and is not a legitimate requirement, as it is not mentioned in the Sharia texts in the Qur'an and Sunnah. However, the Sharia directives revealed by the data were meant to straighten this sentiment towards positivity. That is, the Sharia method that the Companions learned and applied in self-blameing was the tendency of the guilty self towards correction by admitting the guilt and then moving towards purification by doing good deeds and penance and stopping the negative self-blameing by not standing for long at the stage of self-blame. And when strife and wars occurred in their time and between them, self-blame turned to severity without deviating from the approach of moderation that they learned from their first teacher, the Prophet Muhammad. This moderation becomes clear by looking at the state of the Islamic sects that emerged in the time of strife, as it becomes clear to every student of their origin and history that they do not follow the Sharia teachings in self-blame.

Finally, although there are views that argue about the negative effects of religion through the teachings of religions that amplify feelings of guilt and responsibility as a path to purification and salvation from sin, the results of this research confirm that religion from an Islamic perspective is effective in treating self-blame as a type of psychological disorder.

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