

**Discussion as  
(Self-criticism in Qur'anic models and its impact on their  
construction)**

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## Abstract

Self-criticism is that a person confronts himself with his mistakes in order to reform and develop them for the better, motivate them and inspire hope in them to push them forward and continue to give in this life. The Holy Qur'an teaches us, through the models it cited in its verses, that this is through repentance, a feeling of remorse, and a determination to leave mistakes, and quit disobedience and sins, etc., and all this is done through constructive criticism, and at the same time, one must realize his strengths. , in order to succeed in preserving it and employing it in the right path that pleases God, His Messenger, himself and his society. This has been explained through an introduction, two topics and a conclusion, and God is the guardian of success.

## Introduction

In the Qur'an, there are several verses that have criticized and corrected the behavior of the early Muslims and also criticized the actions of that society; We understand that self-criticism is a true concept that is meant for good, as it comes from the highest absolute good. **My choice of this subject (self-criticism in Qur'anic models and its impact on its construction)** was for reasons such as:

- 1- Introducing the reader to this essential and vital concept, which has clear implications for the interest of the Qur'an and its verses in wonderful Qur'anic models.
- 2- To find out the examples that have criticized themselves and to take the lesson from them to be the way and the role models to achieve this wonderful concept.
- 3- Highlighting an important Qur'anic concept and spreading the individual and societal critical culture because of its worldly and other importance.
4. The concept of self-criticism is systematically absent from the minds of many of us, and contemporary Muslim life is most needed in all its aspects.
5. Remove the illusion that has spread in people's minds from here and there that self-criticism (a Western commodity) is pure, i.e. Islam and Muslims have no precedent and no role in fuelling and rooting it out.

This research includes an introduction, two topics, and a conclusion.

The introduction addressed the reasons for choosing the subject.

The first topic is: (definition of the vocabulary of the title) and there are two demands:

The first requirement: I studied in it (criticism, self) language and terminology.

The second requirement: types of self-criticism.

The second topic: (Qur'anic models of self-criticism) has two demands:

The first requirement: Qur'anic models of self-criticism.

The second requirement: the impact of self-criticism on its construction.

In the conclusion, she outlined her most important findings in this research.

## **The first topic: defining the vocabulary of research as a language and terminology**

### **entrance:**

(Criticism, self) has several definitions in language and terminology, of which I mention what suits the place of research as follows:

**- The first requirement: the definition (criticism, self) of language and terminology**

**- Criticism in language**

Criticism is a language: it is criticism, i.e., "distinguishing dirhams and taking out falsehoods from them"<sup>1</sup>, and "such discrimination as others, such as criticism and criticism, and may criticize them in cash, criticize them, and criticize them, if they distinguish their good from their poorness."<sup>2</sup> "I criticized Flana if I discussed it."<sup>3</sup>

**- Criticism in terminology**

- He was known as: "a manifestation of the self-jihad called the Greater Jihad"<sup>4</sup>.

It was defined as an "investment to reform individual behaviour and revive social rights."<sup>5</sup>

It was also defined as: "Every researcher's way of achieving a better and better choice is able to be treated and evaluated."<sup>6</sup>

It was defined as: "Identifying weaknesses that address them, identifying and benefiting from strengths that develop them."<sup>7</sup>

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<sup>(1)</sup> Llisan al-earabi, by Abu al-Fadl Jamal al-Din Muhammad, known as Ibn Manzur (d. 711 AH), Dar Sader Publishing, Beirut, 3rd edition, 1989 AD., 3/425, Matter (cash).

<sup>(2)</sup> Taj al-earus, by Muhammad bin Muhammad bin Abdul Razzaq Al-Husseini, nicknamed Murtada Al-Zubaidi (d. 1205 AH), investigation: Ali Sherry, Dar Al-Fikr, Beirut, (b-i), 1414 AH - 1994 AD, 5/282, Matter (cash).

<sup>(3)</sup> Llisan al-earabi, 3/425, Matter (criticism).

<sup>(4)</sup> Fan al-naqda, a group of authors, Dar Al-Tawheed, Kuwait, 1st edition, 2005 AD, p. 9.

<sup>(5)</sup> Al-qiadat fi al'iislami, by Muhammad Al-Rishhari, investigation: Ali Al-Asadi, Dar Al-Hadith, Qom, 1st edition, (B-T), p. 345.

<sup>(6)</sup> Iimkaniaat altafsir wa'iishkaliaatih fi albaht ean almaenaa, by Muhammad Mustafawi, The Civilization Center for the Development of Islamic Thought, Beirut, 1st edition, 2012 AD, p. 120.

<sup>(7)</sup> Al-tariq nahw dhatik walakhrina, by Osama Abdel Azim Abdel Halim, King Fahd Library, Riyadh, 1st edition, 1440 AH, p. 98.

## **Self-definition in language**

The self in the language: "He praised him, as you say: a man of money, i.e. his owner, and I said with his hand, that is, when his hands belonged, as well as saying: He knew him from himself, as if he means his hidden bed." <sup>1</sup>

## **Self-definition in terminology**

- I knew it was "Ego."<sup>2</sup>
- She was known as the "soul, and from him: he came out himself, if he died."<sup>3</sup>
- She was known as "the character who sets her own boundaries through distinct self-profiles."<sup>4</sup>

I am done with all this: self-criticism is the way to know the advantages, disadvantages, lapses and absences of the same person, with the aim of improving the title of the human being, and activating and strengthening the good of them, in moments of reflection and self-disclosure, pushing him to develop himself for the better and perfect.

## **The second requirement: Types of self-criticism**

Self-criticism has many types, methods and forms, but it is in the other in one of the following two types that I mention as follows:

**- Either constructive, practical or objective criticism:** criticism that comes from love, care, sincerity and appreciation of legitimate responsibility by the critic. <sup>5</sup> Whether the criticism is directed at itself or others, these are the criteria for constructive criticism. As God Almighty swears by the self-critical soul, when He says: "And I do not swear by the blameworthy soul." <sup>6</sup> . "The verse tells about the great status that the self-critical soul enjoys to the extent that God Almighty swore by it, otherwise he would not have sworn by it. And it is that which elevates the human being after learning, raising and striving, and at this stage a person may err as a result of the tyranny of instincts, but

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<sup>1)</sup> Al-eayn, by Al-Khalil bin Ahmed Al-Farahidi (d. 175 AH), investigation: Mahdi Al-Makhzoumi and Ibrahim Al-Samarrai, Dar Al-Hijrah, 2nd edition, 1410 AH., 8/207, Matter (with).

<sup>2)</sup> Falsaftina, by Muhammad Baqir al-Sadr (died 1400 AH), The Prince, Qom, 3rd edition, 1425 AH - 2004 AD, p. 124.

<sup>3)</sup> Maejam lughat al-fuqaha'I, by Muhammad Qalaji, Dar Al-Nafaees for Printing, Beirut, 2nd edition, 1988 AD, p.484.

<sup>4)</sup> Susyulujia al-azmat al-mujtamae al-eiraqiu namudhaja, by Mazen Marsool Muhammad, Al Aref Foundation, Beirut, 1st edition, 2008 AD.p. 38.

<sup>5)</sup> Seen: Fan al-naqda: p. 19.

<sup>6)</sup> surat al qiamat , alayati/ 2

soon he regrets and this soul blames him, and is determined to overcome this mistake and make up for it, and washes his heart and soul with the water of repentance."<sup>1</sup> And the soul of that soul is criticizing others after mistakes, when the Almighty said: So some of them came to one another, blaming others.<sup>2</sup>

God's permission (Almighty) for all believers to criticize others whatever, without regard to his political and social position. He said: Believers and believers are each other's guardians, ordering good and abandoning evil, believers and believers, some of them are guardians of each other, ordering good and finishing evil.<sup>3</sup> "This mandate is the legal capacity of constructive criticism, which God almighty has given all believers so that they can fight political, economic, cultural and other evils, and thus build a society in which only the known, the good and the beautiful are known."<sup>4</sup> We understand from the text of the previous verse that the lowest person in the Muslim community has the mandate and ability to openly criticize the highest person who holds an important political and social position, whatever his status, draws his attention to his weaknesses, and orders him to perform his duty properly. In the view of the Emir of the believers, (peace be upon him) constructive criticism is the strength of sharia, saying (peace be upon him): "The rule of sharia commands virtue, prevention of vice and the establishment of borders"<sup>5</sup>: that is, the rulership of Islam in society is held hostage by such criticism.

**Or destructive criticism:** on the surface, this criticism is no different from constructive criticism. The critic here pretends to advise and demand reform. He rejects every personal and factional benefit behind his criticism. On the other hand, its psychological stimuli are so accurate that it wishes to deceive the self-driven. Q: If they are told not to spoil the earth, they say that we are reformers. but they are the spoilers, but you do not feel.<sup>6</sup> It turns the scales, and guilt and sin become part of its nature. He is accustomed to himself and believes that he is mindful and managed, and thus turns his standards, and moves towards duality of personality and pluralism in himself, thereby wasting

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(1) Al-amthal fi tafsir kitab allah almunzil OR(tafsir al-amthal ), by nasir makarim alshiyrazi, dar 'iihya' alturath alaarabii , Beirut, 2nd edition, 1423 AH- 2002AD , 7/ 223.

(2) surat alqalam , alayati/ 30.

(3) surat altawbati, min alayat/71.

(4) Al-qiadat fi al'iislami, p. 357.

(5) Gharr al-hukm wadarar alkalm almufahris min kalam 'amir almuminin eali 'abn 'abi talba(ea), to Nasih al-Din Abi al-Fath (d. 550 AH), investigation: Abd al-Hussein Zahini, Dar al-Hadi, Beirut, 1st edition, 1992 AD, p. 285, No. Al-Hikma (101).

(6) surat al-baqarati, alaytan/ 11-12.

his energies on the path of oscillation, conspiracy and sabotage, and he nevertheless believes in the sanity of his mind."<sup>1</sup> Therefore, destructive criticism either arises from the ignorance of the critic, or by immoral motives imposed <sup>2</sup>:(peace be upon him) <sup>3</sup> by him." Ignorant of what others do not know the motives of what others are doing and do not understand the obstacles and problems of work, they open up their mouths with criticism as soon as the work conflicts with their taste and vision, without taking into account the working conditions, requirements and obstacles."<sup>4</sup> Thus, "destructive criticism criticism is as dangerous as constructive criticism or the command of virtue and the prevention of vice is useful, open and necessary for the Muslim community."<sup>5</sup>

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(1) Seen: tafsir al-amthal: 1/95.

(2) Al-qiadat fi al-aislam, P.364.

(3) Mustadrik nahj albalaghati, by Hadi Kashif al-Gita (d. 1361 AH), Andalus, Beirut, 1st edition • P.186• door (doors Science and thanks Known).

(4) Al-qiadat fi al-aislam,p.361.

(5) Same source,P. 358.

## **The second topic: models of self-criticism in the Qur'anic verses**

### **Entrance:**

Islam calls for self-criticism, because of its great gains, most notably the goodness of the soul, as Imam Ali says: "The fruit of accounting is the goodness of the soul"<sup>1</sup>. Self-criticism has several motivations that drive man towardshim: opportunities for progress and aspiration for the better, and the face of shocks and challenges, and the possibility of error, due to ignorance, lack of knowledge, ignorance, neglect and abandonment of the first, or because of inclinations and whims.... Etc. In the Qur'an, there are several examples that illustrate this, some of which are as follows:

#### **- The first requirement: verses of the Qur'an for models of self-criticism**

##### **First: Self-criticism model to gain opportunities to progress and look for the best**

##### **- The Prophet Moses with the Coptic**

**- He said:** He entered the city while he was unaware of its people, and he found two men in it who were killing him, this is from his Shiites, and this is from his enemy, and he begged him from his Shiites for the one who is his enemy, so he took him away. He said this is the work of Satan. He said, "This is the work of Satan. He is a misguided enemy. It is clear that I have wronged myself, so forgive me and forgive him that he is the merciful forgiveness. "Since I have been blessed, I will not be the back of the criminals," he said<sup>2</sup>.

Moses entered Egypt, where he found two men fighting and fighting, one of whom was an Israeli follower of his religion, and the other a Coptic enemy. The Israeli asked Moses to support him against his Coptic enemy. Moses pushed him or beat him with the pokes and died, and he was wrongly killed, otherwise he would have been entitled to speak by killing, not by pokes. This is what several interpreters have gone to<sup>3</sup>. After this incident, Moses' criticism

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<sup>(1)</sup> Mustadrik alwasayila, by Hussein al-Nouri al-Tabarsi (d. 1320 AH), investigation: Aal al-Bayt (P) Foundation for the Revival of Heritage, Aal al-Bayt (P) Foundation for the Revival of Heritage, Beirut, 2nd Edition, 12/154, (Bab duty accounting Self ....).

<sup>(2)</sup> surat al qisas, alayat/ 15- 17.

<sup>(3)</sup> seen: Jamie al-bayan ean tawil 'ay al-qurani, by Abu Jaafar Muhammad bin Jarir al-Tabari (d. 310 AH), investigation: Ahmed Muhammad Shaker, Foundation of the Resala, 1st edition, 1420 AH - 2000 AD: 20/55, and, Tafsir maeani al qurani, by Abu Jaafar Ahmed bin Muhammad bin Ismail Al-Nahhas (d. 338 AH), investigation: Muhammad Ali Al-Sabouni, Umm Al-Qura



of himself and his chances of progressing in the work of Rezaullah Almighty began to blame himself for his actions, saying: This is the work of Satan, he is a clear misguided enemy, "a reference to the fighting that took place between them until it led to the death of the Coptic, as he attributed it to the work of Satan. Making mistakes is not attributed to God, because he is guided only by truth and right, and he has ruled that this is attributed to Satan. He did so, even if it was not sinful, because he had made a mistake and that his defense of the Israeli was a payment to an unjust infidel, but Satan, as he signs his human sin and sin, also puts him in any violation of the right that falls into the cost and hardship. This was a kind of mismanagement and a mishandling of the pursuit of severe consequences"<sup>1</sup> Then he went to his Lord to give him the opportunity to make a confession from him to his Lord of his own injustice, as he mentioned it by the resource of danger and threw it in the death by saying: Lord, I have wronged myself, so forgive me, so the opportunity came and the beginning of the humanity of forgiveness, and he was forgiven for being the merciful forgiving. Then he began to look for the best by saying: Lord, since I have been blessed, I will not be the back of the criminals: That is, he gave God a covenant on himself to be a war against criminal tyrants such as Pharaoh and his soldiers, and help for every good believer."<sup>2</sup>

## **Second: Self-criticism models for shocks and challenges**

### **- First: those who were left behind in the invasion of Tabuk**

A painful experience that shook the souls of a few believers, as the holy verse depicted us as repulsing and complacent in something, as He said: And the three who left them even if the earth narrowed down on them with what they welcomed and narrowed themselves down and thought that there was no refuge from God except to him, and then repented to them to repent that God is the merciful repentance.<sup>3</sup>

Most of the interpreters argued that: this verse came down in the three who left Gaza and Tabuk and did not go out with the Prophet, not hypocrisy, but about

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University, Saudi Arabia, 1st edition, 1409 AH: 5/168, and, Al-Tafsir al-Kashif, by Muhammad Jawad Mughniyeh (d. 1400 AH), Dar Al-Ilm for Millions, Beirut, 3rd edition, 1981 AD: 6/54, and, Al-mizan fi tafsir al-quran or (tafsir almizani), by Muhammad Husayn Al-Tabataba'i (d. 1402 AH), Ismailian Institution, 3rd edition, 1974 AD: 16/21.

<sup>(1)</sup> tafsir almizani, 16/21.

<sup>(2)</sup> Al-Tafsir al-Kashif, 6/55.

<sup>(3)</sup> surat altawbat, alayati/ 118..

the tuan of them, and then regretted (i.e. they began to criticize themselves), so when they came to the Prophet, they came to apologize, he did not talk to them and offered to Muslims not to talk to them, so it was a shock to them, The people abandoned them, even the boys and their families, and their women came to the Messenger of God to retire them, and he said, "No, but they do not bring you closer, so their parents would come to them with food and leave it to them and not talk to them. The city, and I face these challenges and shocks, went out to the heads of the mountains, and some of them said to each other: People have abandoned us and no one talks to us, so may we also migrate, so they dispersed and no two of them met, and proved to be 40 days. It was said that a year was said to pray to Allah and repent to him, so they gained by criticizing themselves in the face of these shocks and challenges by accepting God's repentance, and bringing down this verse. The three were Kaab ibn Malik, Hilal ibn Amaya and Fazra bin Rabia, all of whom were supporters<sup>1</sup>. They look at them if they have been cut off from people, and if they are in abhorrent isolation to themselves, the prison would be easier than them, and after 50 nights in this isolation, remorse has taken from their hearts the strongest outlet that God has revealed his repentance to, and all the believers rejoiced, congratulating these three with God's repentance on them."<sup>2</sup> They were overwhelmed by them : "Any hearts expressed by them are metaphorically expressed because the fact that they have done so, and the meaning of their narrowness is filled with grief as if they did not seek pleasure because of their distress, and in this they rose from the narrowness of the earth to their own distress, and they thought that there was no refuge from God except to him, knowing that there was no refuge from his indignation except to his forgiveness and repentance to him."<sup>3</sup> "If he sees their interruption to him and their prayers in his hands, and his habit has been with the people of his love if they issue what is contrary to their place in their literature with a kind of veil even if they taste the taste of the crime and they are forced to watch and

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<sup>(1)</sup>Al-tibyan fi tafsir alquran, by Abu Jaafar Muhammad ibn al-Hasan al-Tusi (d. 460 AH), investigation: Ahmed Habib al-Amili, House of Revival of Arab Heritage, (b - i - c): 5/ 316 and, Majmae al-bayan fi tafsir al-qurani, by Abu Ali al-Fadl ibn al-Hasan al-Tabarsi (d. 548 AH), investigation: a committee of specialized scholars and investigators, Al-Alamy Publications Institute, Beirut, 1st edition, 1415 AH -1995 AD,5/137, tafsir almizani: 9/407.

<sup>(2)</sup>Al-Tafsir al-Kashif, 4/114.

<sup>(3)</sup> ruh almaeani fi tafsir alquran aleazim walsabe almathani or ( ruh almaeani lilalusi ), by Mahmoud Al-Alusi Abu Al-Fadl (d. 1270 AH), investigation: Ali Abdel-Bari Attia, Dar Al-Kutub Al-Ilmiyya, Beirut, (b-i), 1415 AH • 11/ 42.

they are naked Their world and others contributed to them, and the clouds of generosity rained on them, and the horizons of their secrets shone on the lights of blood, and they were helped after their despair and dominated by their despair, which brings down the rain after they have been suppressed<sup>1</sup>, <sup>2</sup>.

## **Second: The owners of paradise**

Our model speaks to us of children who obeyed themselves and violated their father's order and mocked their middlemen. Then, after failing to achieve what they had planned, they criticized, accused and blamed them for their bad thinking and choosing the wrong path; We are in their color, as the people of Paradise have sworn to make it a mouth, and they are not excluded, and a sect of your Lord has floated on it while they are asleep, so it became like a squeak, so they called for the people to be wiped out, and if you were strict, then they would go and they would be afraid. When they saw it they said we were misguided, but we are deprived. Their middle said, "Didn't I tell you if you didn't swim?" They said, "Glory be to Our Lord, we were unjust", so they accepted each other to be blamed." They said, woe us, that we were tyrants\* May our Lord change us better than her, we are willing to our Lord.<sup>3</sup>

"This paradise was for a sheikh, and he held from it as much as he could, and enough of his family, and believed in the rest. When he died, he said, "We deserve it because of the multitude of our children, and we cannot do as our father did, and they are determined to deprive the poor, so I punished them until God cut them in his book: ﴿they swore﴾: they swore among themselves to insist on them, making it a fruit if they entered in the morning."<sup>4</sup> They are not excluded: "I.e. they leave nothing to the needy. When scrutinizing their decision, it is clear to us that their determination was not a matter of need or destitution, but rather a result of stinginess, weak faith and a shake of confidence in God, because no matter how much he needs it, man can leave the poor something of what God has given him<sup>5</sup>." ﴿﴾ "I mean on this paradise a ﴿sect of your Lord, ﴿ i.e., tarek's ways from God's command, and they are asleep, so paradise is like a black night with no plant in it," he said<sup>6</sup>.

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<sup>(1)</sup> surat al-shuwraa, min alayati/ 28.

<sup>(2)</sup> ruh almaeani lilalusi · 11/56.

<sup>(3)</sup> surat alqalami, alayat/17- 32.

<sup>(4)</sup> Majmae albayan fi tafsir al-qurani, 10/92· And seen: tafsir al-amthal: 18/540.

<sup>(5)</sup> tafsir al-amthal, 18/540.

<sup>(6)</sup> Majmae albayan fi tafsir al-qurani, 10/92, seen: tafsir al-amthal: 18/546.

"They are calling each other, Flan, if you are a cutter of your fruits. They then went "consulting each other so that no one else could hear."<sup>1</sup> They were shocked by what their paradise was like. By saying that we are deprived of its fruits and preventing the good that was obtaining it. The critic himself and others won the right and right, as their middlemen said, i.e. I am repeating them, did I not tell you in the face of hybridization and criticism for them if you did not swim, i.e. do not be excluded. Then they began to overcome the shock and all the challenges by criticizing their bad selves and confessing badly. That they have been amended through truth, permissible by duty and gone through guidance. They admitted that God did not oppress them and that they wronged themselves in their determination to deprive the poor of their share of the poor with no exception, so they forbidden cutting them and using them, even if we were tyrantsﷻ: we were unjust and we exceeded the limit in it<sup>2</sup>. The result of self-criticism was to overcome that shock and all the challenges by accepting their repentance, because it was pure intention, and compensated them for their paradise with better ones than full of fruit grape trees.<sup>3</sup>

### **Third: self-criticism models of the possibility of error and leaving the first**

#### **- First: Adam and Eve and their exit from paradise**

He said: "The devil removed them from her, so he took them out of what they were in and said, ""Down with each other, an enemy, and you are in the ground stable and enjoyable until ".<sup>4</sup>

This verse came to show us that Satan <sup>1</sup> carried Adam and Eve on the slip, which most of the interpreters went to<sup>2</sup>. She explained that Adam had

<sup>(1)</sup>7. Al-burhan fi tafsir alqurani, by Hashim Al-Bahrani (d. 1107AH), investigation: The Mission Foundation, Qom, (b - i - c), 5/460.

<sup>(2)</sup>Al-tibyan fi tafsir alquran: 10/82, Al-Bayan Complex: 10/94, and, Mdarik altanzil wahaqayiq altaawili, by Abu Al-Barakat Abdullah bin Ahmad Al-Nasfi (710 A.H.), investigation: Marwan Muhammad Al-Shaar, Dar Al-Nafais, Beirut, (b-i), 2005 AD: 4/270.

<sup>(3)</sup> Al-kashf walbayan fi tafsir alqurani, by Abu Ishaq Ahmed bin Muhammad Al-Tha`labi Al-Nisaburi (d. 427 AH), achieved by Abu Muhammad Ashour, Arab Heritage Revival House, Beirut, 1st edition, 1422 AH - 2002 AD: 10/ 18 ,And 11. Tafsir alqurani, by Abu Al-Muzaffar Mansour bin Muhammad Al-Samani Al-Tamimi (d. 489 AH), achieved by Yasser bin Ibrahim and Ghoneim bin Abbas, Dar Al-Watan, Riyadh, 1st edition, 1418 AH - 1997 AD: 6/ 22 And tafsir al'amthal, 18/547.

<sup>(4)</sup> surat albaqarati, alayati/ 36.

criticized himself in his eating of his own, eating from the tree and eating the first, as "leaving the first is considered a sin of him and therefore quickly remedied the situation and returned to his Creator."<sup>3</sup> He replaced pride with remorse, and God extended his mercy and dignity in his repentance by realizing God's mercy in those moments.

Adam's sense of remorse is conscious because repentance after criticism of himself, even if it is maha, which "occurred as a result of four things: the first: the burning of his heart at the time of the sin, and the second: his remorse for the past, and the third: his determination to leave in the future, and the fourth: the request for the satisfaction of God and his slavery".<sup>4</sup> This was evident from the words that God received from Adam and the accounts reminded him: "There is<sup>5</sup> no God but you, Praise God, and thank You, I have done bad things and oppressed myself, so I am reminded that you are the merciful twin."

## **Second : The Prophet Younis**

Self-criticism by the prophets is the first and best part of their legacy, not their sin. It ranked high in self-criticism and reform. We believe that in this Qur'anic model, the Prophet Younis was angry at his people for the severity of their complain and their persistence with the length of his call for them, and his departure was an exodus from them, but he was not ordered by Allah Almighty<sup>6</sup>. Describing this event, he said: "If he went angry, he thought we would not be able to do it<sup>7</sup>: he thought that we would not be narrowed down on

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<sup>(1)</sup> Seen: altibyan fi tafsir alquran: 1/161 And, Tafsir jawamie aljamie, by Abi Ali al-Fadl al-Tabarsi (d. 548 AH), investigation: The Islamic Publishing Corporation, 1st edition, 1420 AH: 1/ 95 and, Al-sirat al-mustaqimi, Ali bin Younis Al-Amili Al-Bayadi (d. 877 AH), investigation: Muhammad Al-Baqir Al-Bahboudi, Al-Haidariya Press, Najaf, 1st edition, 1384 AH: 5/ 301 And, Alaa Al-Rahman in the Interpretation of the Qur'an, by Muhammad Jawad Al-Balaghi (d. 1352 AH), Al-Irfan Press, Saida, (b-i), 1352 AH - 1933 AD: 1/ 86.

<sup>(2)</sup> surat albaqarati, alayati/ 37.

<sup>(3)</sup> tafsir alamithl: 1/175.

<sup>(4)</sup> Al-tafsir al-kabir OR( mafatih alghib), by Fakhr Al-Din Muhammad bin Omar Al-Tamimi Al-Razi (d. 606 AH), Dar al-Kutub al-Ilmiyya, Beirut, 1st edition, 1421 AH - 2000 AD, 16/ 203

<sup>(5)</sup> Bihar al-anwar, by muhamad baqir bin muhamad taqi almajlisi (d.1111 AH ), investigation: Abd al-Rahim al-Rabbani al-Shirazi, Arab Heritage Revival House, Beirut, 3rd edition, 1403 AH - 1983 AD, 92/167, door (prayer Adam Noah... Novel Number 22.

<sup>(6)</sup> ruh almaeani: 17/83, al-tafsir alkashif: 5/296 and, Al-tafsir al-wasit lilquran alkarim, by Muhammad Sayed Al-Tantawi, Nahdet Misr for Printing, Cairo, 1st edition, 1997 AD: 9/ 244 .

<sup>(7)</sup> surat al-ianbia'i, min alayati/ 87.

him, as punishment for leaving them without our permission, or he thought that we would not eliminate him with a certain punishment in exchange for leaving his people without our permission."<sup>1</sup> He began to criticize himself for this act, in which the Lord of Pride said, describing that criticism: ﴿ if he had not been from the two swimming pools to broadcast in his stomach until the day they were resurrected<sup>2</sup>, that he had "survived his prison, the C.R. in the bellies of the sea, and had it not been for his sincere refuge in God, his imprisonment would have been eternal until the hour had been established."<sup>3</sup> Thus, the lifting of the the punishment was related to the time of criticism of him and his repentance and his sense of remorse for what he had done, and acceptance by Allah Almighty, so God saved him from the belly of the whale and then God held him responsible for the guidance of his people again, saying: We sent him to 100,000 or more\* so they believed and enjoyed them until <sup>4</sup>.

### **Demand II: The impact of self-criticism on its construction**

Cash is a gift and I know how to reward or give it to others. Self-criticism has a great impact on the building and progress of that self, and God has divided it by saying in the court of his book, "I do not swear by the blaming self"<sup>5</sup>, and the same believer who blames him in this world for committing sin and motivates him to repair what appeared to be him<sup>6</sup>. "Sheblames herself for what what she blames others for. Theblame here is in the sense of <sup>7</sup> blame, which is a characteristic of praise; Self signals alert her to a mistake and guide her to the right. God has madethis characteristic, such as the presence of spiritual immunity in the human body against diseases, and if this organ penetrates the germs of sins and sins, his life will be in danger, that spirit will lose its immunity, fall easy prey to diseases and that self will be reduced to the lowest levels.

<sup>(1)</sup> Al-tafsir al-wasit, 9/244 and tafsir almizan, 14/314.

<sup>(2)</sup> surat alsaafaati, min alayati/ 146.

<sup>(3)</sup> tafsir alkashif, 6/356.

<sup>(4)</sup> surat alsaafaati, alaytan/ 147-148..

<sup>(5)</sup> surat alqiamati, alayati/ 2.

<sup>(6)</sup> Tafsir al-Qummi, by Ali bin Ibrahim al-Qummi (d. 329 AH), achieved by: Tayyib al-Musawi al-Jaza'iri, Dar al-Kitab for printing, Qom, 3rd edition, 1404 AH.:2/396 And altibyan liltuwsii :10/189 And, Al-iitqan fi eulum alqurani, by eabd alrahman jalal aldiyn alsuyutii (d. 911AH), investigation: Saeed al-Mandoub, Dar al-Fikr, Lebanon, 1st edition, 1416 AH - 1996 AD: 2/ 95.

<sup>(7)</sup> Al-Jamie li'ahkam al-qurani, by Abi Abdullah Muhammad bin Ahmed Al-Qurtubi (d. 671 AH), House of Revival of Arab Heritage, Beirut, 2nd edition, 1405 AH - 1985 AD, 19/93.

Self-criticism builds today's so-called moral conscience, and this conscience is described as a <sup>1</sup>court that needs only one judge, which establishes the court, diagnoses the criminal, and delivers judgment relentlessly, without any complacency. Because they are self-facing, we are used to fleeing the self, or giving what looks like sanctification to oneself. We can say that what we are looking at here is not the development of this kind of experience to become a practical exercise for us, his birth, we miss this. Rather, its existence is already unscientific, and non-mental, in the sense that it depends on personal impulses, and is based on suspicion."<sup>2</sup> Do we have scientific criticism, my mind that elevates us from animal to humanity?

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<sup>(1)</sup> Seen: Al-aqşam fi al-quran al-karim, by Nasser Makarim Al-Shirazi, House of Revival of Arab Heritage, Beirut, 2nd Edition, 1423 AH - 2002 AD, p. 122.

<sup>(2)</sup> Fi al-naqd al-dhaati, by Khalis Chalabi, 1st edition, Riyadh, 1430 AH, p.5.

## **Conclusion**

Thank God for the blessing of success that God loved me with, I pray to the end with his death, reconciliation and payment. Thank God, God of the worlds, has arrived upon Muhammad, his family, his good men and his companions, and after. At the end of my research, I reached the conclusions:

1. The concept of "self-criticism" is one of the most authentic Qur'anic concepts that must be focused on and revived in the soul and is the basis for the advancement and integration of society.
2. The models (self-criticism) mentioned in the Qur'an were not limited to ordinary people, but even included prophets and apostles.
3. The Qur'an praised this concept and urged it in its generous verses, because of its great importance and its importance through its individual and societal returns.
4. The concept of self-criticism is an example of freedom of expression and freedom of thought. When man moves away from him, the individual and society will be in a state of self-esteem and self-esteem, and he does not accept any criticism of the sense of greatness and superiority and these factors of failure and collapse.
- 5- Building a strong and advanced society is based on self-criticism and identifying the minor mistakes before the big ones.



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