

Clarification Of The Relationship Between Self-Reproach And Obsession: A Psychological Study From The Prophetic Tradition's View

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Abstract:

Some people suffer from obsessive-compulsive disorder which may develop into a stage of extreme harm and pain. And since blame takes its course in a similar way to obsessive-compulsive disorder, the researcher has done efforts to studying them and deducing the relationship between them, through the Prophet's Hadiths that highlighted topics of obsessive-compulsive disorder and blaming. The findings of the current research highlight the relationship between obsessive-compulsive disorder and blaming, and provide solutions to approach blame and obsessive-compulsive disorder patients.

Keywords: Obsession, obsessive-compulsive disorder, self-reproach, blaming, the Prophetic Tradition, Sunnah.

Introduction:

Severe mental disorders cause personality disorder and suffering, and it prevents the self from achieving its balance and tranquility. Moreover, obsessive-compulsive disorder is one of the most prominent of those behavioral and psychological disorders that reach the point of tension, as shown in many texts of the Holy Qur'an and the Prophet's Sunnah (Al-Shawkani). Its rulings and conditions are clarified by the scholars and jurists. Several books have been written on this subject, the most important of which is the book "Dispraising the Obsessed" by Ibn Qudamah (Ahmed, 1416AH). By following the hadiths of the Prophet that dealt with the subject of obsessive-compulsive disorder, we find that there is a relationship between it and self-reproach worthy of study, in order to reach important results and useful recommendations that

show the precedence of the Prophetic Sunnah to its knowledge and treatment.

Problem of the study:

The ambiguous relationship between obsession and self-reproach.

Study questions:

Is there a relationship between obsession and self-reproach? If yes, how is this relationship formed? And is obsession one of the results of self-reproach?

Significance of the research:

1. Muslim scholars, may God have mercy on them, pay attention to obsession and blame in explaining hadith and rulings and cases related to them, which is scientifically significant in this regard.

2. There is no previous psychological study dealing with this topic.
3. The psychiatric medical centers and psychological rehabilitation centers need to know about this issue and its reality.

Research objectives:

4. Clarifying the relationship between obsessive-compulsive disorder and self-reproach through the hadiths of the Prophet.
5. Highlighting the Prophet's guidance in treating obsessive-compulsive disorder.
6. Clarifying the Prophet's approach to discipline with self-reproach.

Research limits:

Prophetic hadiths that dealt with the topics of self-reproach and obsession.

Research Methodology:

The current research relies on the "rooting theory" method, by collecting data related to the study after analyzing it and conscious interpretation that reveals its meanings, interdependence and impact, and extracts its roots and results in a systematic procedural manner (Al-Dhaibani).

Research terminology:

What is obsession?

The word obsession, in Arabic *إوسواس* derived from *وسس* (wassa), which denotes faint voice. It describes faint voices like the movement of jewelries (Ibn Faris, 1979).

In this regard, some exegetes interpreted Almighty's saying "From the evil of the retreating whisperer- Who whispers [evil] into the breasts of mankind" that the

whisperer is the devil, whispering into the hearts of people; humans and jinns (Al-Tabari, 2000). Its origin is the devil that always tries to mislead humans, and we know the devil's intention to harm people. Almighty says "Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze". This Noble verse makes it clear that the place of whispering 'obsession' is the human heart.

Ibn Qayyim said: "There is no doubt that Satan is the caller to obsession, since the obsessed people follow Satan, respond to his call, follow his instructions and leave the Prophet's Sunnah, peace be upon him" (Ibn Qayyim, 1432 AH).

What is noteworthy about the Noble verse is that the "Whisperer" is directly followed by the "evil". This ultimately strengthens the hearts of the believers and reassures them that they will be saved from obsession by reciting the Holy Quran ((Ibn Qayyim, 1432 AH). Thus, the concept of obsession emerges as "Frequent hidden thoughts that harm oneself."

The difference between precaution and obsession is that precaution means investigation and exaggeration in following the Sunnah and the Tradition of the Messenger, may God's prayers and peace be upon him and his Companions, without exaggeration, transgression or shortcoming. This is the precaution that God and His Messenger are pleased with. As for obsession, it is an invention that was not mentioned in the Prophetic Sunnah, and neither the Messenger, may God bless him and grant him peace, nor did his Companions do it. The obsessive people claim that by this they reach the truth and control it, as if someone takes precautions and washes his organs during ablution more

than three times, and thus uses water excessively. Another example is the one who utters the intention of prayer repeatedly, if only once, or who washes his clothes despite his lack of certainty of its impurity. These are some of the examples that the obsessed took as a religion and claimed that they were a precaution" (Ibn Qayyim, 1432 AH).

As for the Arabic word *لوم*, meaning self-reproach, it denotes blaming, as we can say 'I blamed him,'the man is blamed', etc. (Abu Al-Hussain, 1399 AH). Moreover, a blamer refers to the person who frequently blames. In the same context, the blaming self or reproaching self is the self that blames its owner for doing bad deeds or committing sins. Blaming can also mean criticizing a person regarding a particular limitation (Omar, 1434 AH).

The reproaching self in Almighty's saying "And I do call to witness the self-reproaching spirit: (Eschew Evil)"denotes every self that blames its owner in the Hereafter; if he did a bad deed, it blames him for that, and if he did a good deed, it blames him for doing only a little (Al-Zajjaj, 1988).

Al-Hasan Al-Basri clarifies this point by saying that "The believer always blames himself by saying: I didn't intend to say that, etc., while the disbeliever does never blame himself for doing bad deeds" (Assuyuti). Ibn Othaimin adds that "the reproaching self is one that blames..... In fact, it is a self between two selves that it blames the sinful self when it commits a sin, and blames the self when it does good deeds (Al-Othimin, 1421 AH).Thus, it can be praised or dispraised.

Types of obsession:

By reading the Prophetic Hadiths which deal with obsession, it has been noticed that obsession is mentioned in 35 places in the Holy Quran and Hadith. Moreover, it is of the following types:

1. Questioning monotheism, the origin of faith, and the branches of worship in general, and prayer and ablution in particular.
2. Questioning close relationships such as divorce.
3. Fear of poverty, defeat, failure in charity, jihad and charitable deeds.
4. Seduction to commit sin and to commit evil.
5. Preoccupation with self-worship to reduce reverence.
6. Excessive self-blame and remorse for committing a sin after repentance.
7. If we look closely at these types, we find that they are due to three obsessive reasons, which are "obsessive-compulsive disorder, fear and regret". And God has saved the Prophet Muhammad, may God's prayers and peace be upon him, from obsession, as it was mentioned in the authentic hadith that he said: "Each of you has a companion from the jinn. They said: And you, O Messenger of God?" He said: Yes, except that God helped me against him and he became Muslim, so he does not command me except fine" (Muslim).
8. Examining the common relationship between obsession and blame:

First, the obsession with suspicion:

The obsession with doubt means “the psychological questions that circulate in the mind to question the legal facts and social relations and the like. As evidence of doubting monotheism, we mention the hadith narrated by Muslim in the chapter on the statement of obsession in faith. On the authority of Abu Hurayrah, he said: “People from the companions of the Prophet, may God bless him and grant him peace, came and asked The Prophet (peace and blessings be upon him): We feel within ourselves what we cannot reveal. He said: Have you found it? They said: Yes, he said: That is a clear faith.” (Muslim) In another narration, “The Devil comes to one of you and says: Who created such and such?, until he says to him: Who created your Lord? If that comes, let him seek God’s protection.” (Al-Bukhari) Ibn Hibban narrated, “A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I feel something in my chest that I cannot speak of it. The Messenger of God, may God bless him and grant him peace, said: God is the Greatest, God is the Greatest, praise be to God who turned his affair back to obsession (Ibn Habban, 1414 AH).

Thus, this type of obsession may affect some people, as it is mentioned “that people asked”, and it seems that its occurrence is temporary. It loses its effect and permanence in the heart by following the Prophet’s instruction, peace be upon him, “seek refuge in God”, and his saying “That’s the true believing”. These medications are undoubtedly effective. First, seeking God's refuge from the accursed Satan, Almighty says “And if there comes to you from Satan an evil suggestion, then seek refuge in Allah . Indeed, He is the Hearing, the

Knowing”. Second, to stop being caged in Satan’s obsessive thoughts and starting doing good things. Third, one’s believe that the true and pure belief in God will save the believer from obsessive thoughts.

The Muslim scholar, Ibn Taymiyyah, said in his comment on the mentioned hadith, that any occurrence of obsession, amidst this hatred of it, indicates true believing is like a mujahid when being attacked by the enemy he defends until he defeats that enemy, and this is the greatest jihad. The pure and true believer is like the pure milk, as he becomes frank after hating those satanic insinuations.

And in another hadith, “People asked the Messenger of God, may God bless him and grant him peace, about the whispering in the chest of one of them, that falling from the Pleiades is dearer to him than to speak of it! The Messenger of God, may God bless him and grant him peace, said: That is the clear belief, that Satan comes to the servant in what is below. That, and if he is protected from it, he falls into what is there.” (Al-Nisaei, 1421 AH).

These hadiths depict for us the pain and heartbreak in the soul of the believer because of what Satan whispers to the extent that no one of them can reveal it due to its ugliness and vileness (Al-Farahidi).

The source of the pain and heartbreak is the feeling of guilt, remorse and self-blame. Moreover, the whisperer causes the believer to doubt about the principles of faith and the doctrine of monotheism! He becomes increasingly resentful and remorseful that this obsessive person has been controlled by the whisperer concerning the most valuable and greatest thing he possesses, which is faith in God. Here, the relationship between obsession and self-reproach is realized.

Judge Aiyadh, may God have mercy on him, said:

“The devil’s whispers and his talk in the soul of the believer express his inability to seduce him and embellish disbelief for him and the infallibility of the believer from him, as Satan deliberately intent to this kind of plot and deceitful harm by talking about everything that the believer hates. Satan does not covet the believer to agree with unbelief because the believer's faith is firm in certainty, while weak believer is manipulated by Satan easily” (Al-Qadhi, 1419 AH).

Ibn Abbas, may God be pleased with him, followed the method of the Messenger of God, may God bless him and grant him peace, in dealing with those who complained of obsession. Abu Zamil narrated: “I asked Ibn Abbas and I said: There is something in my chest. He said what is it? I said: By God, what do I speak of? He said: He said to me: Is it a kind of doubt? Then he laughed and said: No one survived that, until God Almighty revealed: "So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters". He said to me: If you have doubts, say : "He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing."

The common link between obsession in faith, ablution, prayer and the like (by questioning its pillars and validity) is: the inflamed feeling of remorse and warming the whips of self-blame with heartbreak and remorse, because of the thought of negligence or the occurrence of negligence, until he becomes distressed and worship becomes heavy on him and loses

its essence, which is tranquility and reverence. It should be noted that the obsession mentioned in the hadiths are occasional thoughts that are not stable and are not the result of suspicion. Likewise, the term obsession applies, and it is null and has no ruling if it is not established or proven. As for stable thoughts that are necessitated by suspicion, they are not invalidated except by reasoning and looking into their invalidity” (Assuyuti, 1416 AH).

Al-Suyuti, may God have mercy on him, said, explaining the meaning of the hadith narrated by Abu Hurairah, “God has forgiven my people for what they whispered or spoke to themselves in a situation where they did not act or speak of it.” It has the concept of self-talk, whether it settled in the soul and its whispering was long or short, and whether it remained for a long time or a short period, and whether it passed through the soul quickly or stayed in it, everyone is forgiven by God Almighty. He said in another place: “He is not considered an apostate from his religion, and he is not considered a sinner, his worship is not invalidated, and divorce, manumission, or any of the contracts, whatever they are, is not valid.” (Al-Shawkani, 1416). Moreover, the distinction between the stable and the temporary is considered “arbitrary that is neither required by necessity nor based on evidence” (Ibid).

The relationship between obsession and self-reproach:

In this case, obsessive-compulsive disorder came before self-reproach, for obsession is the cause of the blame taking place, while blame and regret are a consequence of it. The prophetic remedy for this obsession is to cut off everything that might lead to it. He, peace and blessings of God be upon

him, said: "None of you should urinate in his bath and then take a bath in it, for the most obsessive person becomes obsessed by doing so" (Al-Hakem, 1411 AH). On the authority of Anas bin Malik, may God be pleased with him, he said: "He only disliked urinating in the bath for fear of blame" (Abdurrazzaq). And the blame that Anas mentioned is obsession in particular, and it is part of insanity. Moreover, what is called in the Arabic language as obsession is called in the Greek the term *malicholia*, which is a corruption of thought (Assuyuti, 1406 AH).

Ibn Rajab, may God have mercy on him, stated that "some companions used to reduce prayer and justify this by their fear of Satan's whispers."

Wakee said: Ibn Abi Orobah told us on the authority of Abu Raja' al-Atari who said: I said to al-Zubayr ibn al-Awwam: Why do you, O companions of Muhammad, most of the people reduce prayer? He said: We only avoid obsessions.

Sufyan told us on the authority of Nasir bin Daluq on the authority of Khalid Al-Thawri who said: I heard Ammar bin Yasir say: "Cancel this prayer before the whispering of Satan" (Ibn Rajab, 1441 AH). This mitigation does not contradict the completion of its pillars represented in standing, prostration, bowing and the like, with reverence and tranquility, as Abu Majalz said: "They used to complete and be shortened, and avoid obsession" (Abu Bakr, 1409 AH).

It was mentioned in the Prophetic Tradition to seek refuge with Allah from obsessive thoughts and spit on the left. Othman bin Abi Al-Aas, may God be pleased with him, narrated that he came to the Prophet, may God's prayers and peace be upon him, and said: "The devil has

prevented me from praying and questioning my recitation."

The Messenger of God, may God's prayers and peace be upon him, said: That is a devil called *Khanzab*. If you sense it, seek refuge in God from it, and spit three times to your left. He said, so I did that, and God took it away from me." (Muslim)

And the companion's saying: "So I did that, and God took it away from me" is considered evidence of the resolution of the issue of obsession with these words, its interruption with them, and its lack of stability in the soul. This was a temporary case, not a disease, and this is what I noticed by reading the Prophetic Tradition, as this type of obsession is considered temporary and does not mean obsessive-compulsive disorder. This was confirmed by Ibn Qudamah who said: "So that everyone knows that the Messenger of God and his companions did not have anyone among them suffering from obsessive-compulsive disorder" (Ibn Qudamah, 1407 AH).

Therefore, we find Al-Bukhari, may God have mercy on him, mentioning the obsessive-minded and inferred by analogy with the insane, as in the translation of the book: *Divorce, Chapter/Divorce in Closing, Hatred, Drunk and Insane... and what is not permissible from approving the insane.*

The Prophet, may God bless him and grant him peace, said to the one who confessed to his crime: Are you insane? (Al-Bukhari). And issues of the provisions of obsession appeared in the era of followers. On the authority of Ata', he said: "The guardian of the obsessive person does the divorce and waits for him, so that he may recover" (Al-Sanaani, 1403 AH).

Second: obsessive fear:

Obsessive fear means the dominance of feelings of fear and panic just by thinking about a certain thing, so that it prevents the person from doing it and its likes and everything related to it. Evidence for this is the Almighty's saying: "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing".

Ibn Masoud said in the interpretation of this verse: "Almighty has an effect and the devil has another. The effect of the Almighty means promising a person with good and believing in the truth, while the effect of Satan means promising the person with evil and denying the truth. Whoever senses something from the word of the God, he has to praise God, and whoever feels something from the word of Satan, he has to seek refuge with God." Then He recited this verse "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing."

Ibn al-Qayyim, may God have mercy on him, said: It is the news of the Almighty that the one who calls them to miserliness and stinginess is Satan that promises them poverty and frightens them with it when they tend to spend their money.

This is the caller who overcomes people. Hence, if one of them intends to give alms, he finds in his heart a supplication who says to him: If you give in charity with this, you will need it, and you need it after it is paid, and keeping it is better for you, so that you do not remain like the poor. (Ibn Qayyim, 1410 AH)

The Almighty said: "That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers." (Surat Al-Imran: 175). And on the authority of Abi Malik that he said in the explanation of (who frightens [you] of his supporters) meaning that his guardians are glorified in your eyes (so that you may oppose them) (Assuyuti).

And in the Sahih on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said to his uncle: Say: There is no God but God, and I will use it as a testify for you on the Day of Resurrection. He said: Were it not for my fear that the people of Quraish would reproach me with saying that I said it out of fear, I would have confessed it before you, so God revealed: (Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.) (Al-Qasas: 56) (Muslim), and anxiety is the opposite of patience (Al-Azhari, 2001).

And in the Prophetic Tradition we read that Abu Jahl objected to the Messenger of God, may God bless him and grant him peace, at Safa, then he hurt him and insulted him. The Messenger of God, may God bless him and grant him peace, did not speak to him. Hamza got angry and then went out quickly, not speaking to anyone as he used to do. When he entered the mosque, he looked at Abu Jahl and found him sitting among the people. He came towards him until he stood in front of him, then he raised the bow stick and hit him on the head, hitting him hard. Then a group of men from Quraysh, Banu Makhzoom clan, attacked Hamzah to help Abu Jahl, and they said: We see you, Hamza, you have gone astray. Then Hamzah returned to his house, and Satan

came to him and said: You are the master of Quraysh, you followed this young boy and left the religion of your forefathers. Death is better for you than what you did. Hamza said: What did I do? Oh God, if he is right, then put his belief in my heart, and if not, then make a way out for me from what I fell into. Thus, he spent a night the like of which he did not spend before due to the whispers of Satan. He spent his night in this state until morning, so he went to the Messenger of God, may God bless him and grant him peace, and said: O my nephew, I got involved in a matter that I did not know how to get out of. Then the Messenger of God, may God's prayers and peace be upon him, kissed him, reminded him, exhorted him, and gave him good ideas. Then God poured faith in him until he said: "You bear witness that you are truthful..." (Al-Tabari).

By studying these two cases, we find that Abu Talib was whispered to him by Satan by intimidating him from being blamed by others who will insult him, and revile him for abandoning their religion and following the religion of Muhammad, may God's prayers and peace be upon him, and that he did so out of fear of death and not in recognition of the truth. This prevented him from following the Messenger of God, peace be upon him.

We also see the dominance of thoughts that give rise to anxiety and self-reproach in Hamzah, that he entered peace, as he revolted in himself and obsessed, blaming him and fearing the consequences of rushing to make the decision of peace and abandoning the religion of the fathers to a religion that has not yet been clear.

And if the religion of Muhammad, may God's prayers and peace be upon him, is not true, then how can he get out of it before his people and his clan? This

obsession continued throughout the night, disturbing him and removing sleep from his eyes until the morning, and he set out to tell the Prophet, may God bless him and grant him peace. And when he heard from the Messenger of God, may God's prayers and peace be upon him, the reminder of the Generous, the Most Merciful, the admonition by the Qur'an, the good ideas and the fear of a bad fate, he was safe and reassured, and the obsession in his chest was gone.

Here arises an important question about fear related to the afterlife. This requires working with the Prophet's guidance. As for exaggeration by bemoaning, blaming oneself harshly, wishing for death, and constantly crying, they are not parts of the Prophet's instructions.

On the authority of Abu Umama, he said: "We sat with the Messenger of God, may God's prayers and peace be upon him, and he reminded us of God and the Hereafter, and we softened. So Saad bin Abi Waqqas wept, and he cried a lot. He said: I wish I had died. The Prophet, may God bless him and grant him peace, said: O Saad, are you wishing death?, so he repeated that three times. Then he said: O Saad, if you were created for Heaven, the longer you live, and your good deeds, the better for you (Al-Tabari).

It was narrated on the authority of some of the Companions, may God be pleased with them (Ibn Abi Addunia, 1418 AH) that some of them wished if they were not created— if the narrations are true — and this is in the context of recognizing the horror of judgment and torment on the Day of Resurrection and glorifying God, and it was not fear caused by obsession, reluctance to work and despair of God's mercy, for they are the best of people in

faith and the greatest of them in deeds. The Prophet, may God's prayers and peace be upon him, said: "The best of you is my generation, then those who come after them, then those who come after them..." (Al-Bukhari).

Third: obsessive remorse:

The term obsessive remorse refers to a narrative self-reproach for a sin from which a person repents or a previous act he regrets, which he gets used to from time to time until it robs him of his reassurance, comfort and anxiety and may lead him to lose his insight and his mind. Perhaps this obsession is the clearest type of obsessive-compulsive disorder. The evidence for this is the news of Urwa bin Al-Zubayr on the authority of his father, he said: "Abdul bin Al-Azwar, Dirar bin Al-Azwar, and Abu Jandal bin Suhail bin Amr drank, so Abu Ubaidah bin Al-Jarrah came to them. Abu Jandal said: By God, I only drank it according to an interpretation. I heard the Messenger of God say: There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good. (Al-Ma'idah: 93).

Abu Ubaidah wrote to Omar, may God be pleased with him, regarding their case, and Abd bin Al-Azwar said: Our enemy has come to us, so if you see that you delay our punishment until we meet our enemy tomorrow, perhaps God will honor us with martyrdom. Abu Ubaidah, may God be pleased with him, said: I agree. When the battle started, Abd al-Azwar was killed as a martyr, then the reply came—the letter of Umar, may God be pleased with him, that the one who made Abu Jandal commit the sin has prepared for him in it

with the argument, and if this letter of mine comes to you, set their punishment for them. So Abu Ubaidah, may God be pleased with him, called them, and he imposed the punishment on them. Consequently, Abu Jandal used to talk to himself until it was said that he had been insane, so Abu Ubaidah wrote to Omar, may God be pleased with them: "I have executed the punishment on Abu Jandal and that he has spoken to himself and we feared for him that he had perished. So Omar, May God be pleased with him, wrote to Abu Jandal: The one who made you sin has saddened you with repentance. Almighty says (In the name of Allah, The Most Gracious the most Merciful. Ha, Meem. The revelation of the Book is from Allah, the Exalted in Might, the Knowing. The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination). As soon as he read the letter of Omar, he got relieved from obsession (Abu Bakr, 1424 AH).

It is evident from this incident – if true – that Abu Jandal, may God be pleased with him, after his repentance from that sin and the application of the punishment on him, was talking to himself until it was said that he had been mad. Abu Ubaidah said: "We feared for him that he had perished." So the self-reflection, reprimand, regret for the sin that a person like him would not commit, and intense regret over the past sins and their recurrence and repetition almost destroyed him and made him lose his mind. Therefore, the exaggerated blame here was a strong reason compared to the obsession that overwhelmed him, along with the feeling of shame, as his honorable reputation among his people and his clan, and his bequest of glory had an impact on the urgency of the blame on him and the frequency of the deadly obsessions to him,

which made Abu Ubaidah rush to correspond with Omar, may God be pleased with him, and consult him in this matter.

When Umar sent his letter and Abu Jandal, may God be pleased with him, read it, he was freed from obsessive thoughts. And that verse was not hidden from Abu Jandal, may God be pleased with him, nor from Abu Ubaidah ibn al-Jarrah, the trustee of this nation, may God be pleased with him. Perhaps the honoring of Abu Jandal with the specialty of correspondence to him, and carrying the letter in his name from the house of the emirate to the place where he was residing, and the delivery of the message to him from Abu Ubaidah represents a notice of Abu Jandal's position and the greatness of his value among the companions of the Messenger of God, may God bless him and grant him peace, while showing his acceptance and satisfaction with him and strengthening trust in Himself and that his repentance cancels out what came before it and erases what preceded it as if it had not happened. These factors and the good traits Abu Jandal's personality removed what he had gone through, as if he had been released from captivity.

The relationship between obsession and blame:

Blame is compared to obsession as if it carries the same effect, and this explains the saying of the Prophet, may God bless him and grant him peace, "And if something befalls you, do not say: If I had done otherwise, but say: God has decreed and what He wills He did, for the word if opens the work of Satan" (Muslim). This blaming over something that has passed is considered one of the keys to Satan's "the whisperer," which causes distress to the servant and is useless. Rather, the

whispering continues until it leads him to loss.

Treatment of obsessive-compulsive disorder in the Sunnah:

The practical treatment was mentioned in the previous hadiths, and it includes seeking refuge with Allah from the accursed Satan and spitting to the left three times, and no more than three, the advice of scholars and experts, reassurance of the people of stature for the person to restore his self-confidence with the human being with the mercy of God Almighty and its vastness and to keep the person completely away from despondency and despair.

There are Noble Prophetic hadiths that contain decisive cures for obsessive-compulsive disorder for those who read them and adhere to them, and they are:

1. The hadith of Abu Hurairah, may God be pleased with him: "When you go to bed, recite the verse of the chair (God there is no god but He, the Living, the Sustaining) until the end of the verse and you will be under God's protection and no devil will approach you until morning" (Al-Bukhari).
2. The hadith of Abi Umamah Al-Bahili, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Read Surat Al-Baqarah, for reciting it is a blessing and leaving it is a regret..." (51).
3. The hadith of Abu Hurairah, may God be pleased with him: that the Messenger of God, may God bless him and grant him peace, said: "Whoever says there is no god but God alone, He has no partner, His is the kingdom and His is the praise, and He has power over all things, every day a hundred times, it is for him the equivalent of freeing ten slaves and he has a hundred good deeds

written and a hundred bad deeds are erased, and it is a protection for him from Satan...” (Al-Bukhari).

Ibn al-Qayyim, may God have mercy on him, mentioned ten reasons related to what the servant seeks refuge in from Satan and wards off his evil and guards against it, as follows: seeking refuge with God from Satan, reciting the surahs of al-Falaq and The People, reciting ... the conclusion of Surat al-Baqarah, and the beginning of Surat al-Mu'min. Other factors include reciting “There is no god but God alone, He has no partner, His is the kingdom and His is the praise, and He is over all things powerful, frequent remembrance of God, ablution and prayer, and holding back the curiosity of looking, talking, eating, and mixing with people, for the devil dominates over man (Ibn Qayyim).

It is worth noting that some pathological cases may require some kind of medical drugs prescribed by a specialist doctor, so care must be taken to benefit from them.

Findings and Recommendations:

Through this study, it becomes clear that obsession is a bad behavior and a demonic disease that causes painful suffering and deviation from the right path.

- Blaming the self for abstaining from its sin is originally a correct behavior that is required to a moderate extent for reform and correction, but blaming the repentant self, whether from the self or others, leads to obsession and nourishes it, especially if the self has the trait to do so.

- The fear of being blamed by others may prevent a person from making the right

decision and make him more hesitant and confused.

- Obsession with doubt came before reproach, while reproach appeared before obsessive fear and compared to regret.

- Social reinforcement has an effective effect on self-esteem and treatment of obsessive-compulsive disorder.

- Linking obsession to the devil without the blame attributed to the self is considered an indication that all obsessive thoughts are evil and harmful, and as for the blame, it may be good if it does not exceed the limit, and it is blameworthy if it is harmful like obsession.

- That obsession begins with Satan as trivial and then intensifies little by little by replying, narrating, starting and repetition. It begins with the facts “who created the heavens... who created the earth” and ends with suspicions. It attacks the weak points of man to rule over him and question him in his worship.

- There is a necessity to differentiate between temporary obsession from which no one escapes, even the Companions, may God be pleased with them, and pathological obsession, which makes a person doubt his religion and spoils his worship.

- Bringing grief to the heart of the believer is one of Satan's greatest weapons.

- The plot of Satan through obsession weakens and crumbles if a person arms himself with faith in God the Almighty and Sublime and certainty in Him and seeking refuge in God from the accursed Satan.

- The researcher recommends doing deeper studies on self-reproach and formulating a scale for it and applying it to people with obsessive-compulsive disorder in order to

obtain accurate statistics and benefit from them.

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