

## The Goals and Components of Educational Reproach with an Emphasis on the Views of Allamah Ṭabāṭabā'ī in the Tafsir of al-Mīzān

Fatemeh Vojdani  \*

Associate Professor, Department of Islamic  
Thought, Shahid Beheshti University, Tehran, Iran

Alireza Golmohampour  
Lori 

Master of Islamic Education, Shahid Beheshti  
University, Tehran, Iran

### Abstract

In the Holy Quran, God addresses sinners in various ways and speaks to them through clarification of sins, admonition, prohibition, warning, and so on. It seems that sometimes God has reproached sinners: "O you who have believed, why you say what you do not do?" (Quran, 61:2) and "Why do you not spend in the way of Allah while to Allah belongs the heritage of the heavens and the earth?" (Quran, 57:10).

Reproach is a communicative behavior, a speech-action, and a type of purposeful and active performance; when it is done correctly, can have positive individual and social effects. However, when it is unethical and irrational, it will leave destructive effects. Despite its importance, reproach has been neglected in research works and has not been addressed as an educational method in educational books. Some individuals have even focused on the negative aspects of reproach. Therefore, reproach as an educational method is almost unknown. The present study aims to extract the cognitive, emotional, and behavioral components of reproach and its goals in the Holy

\* Corresponding Author: f\_vojdani@sbu.ac.ir

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Quran based on the interpretation of al-Mīzān.

### **Literature Review**

Some researchers have examined the reproachs of Imam Ali (AS) in Nahj al-Balagha. For example, Hashemizadeh and Fahimi Tabar (1393) have studied reproach in Nahj al-Balagha only regarding the people of Kufa. Kiani and Zare (1394) have focused on reproach in Nahj al-Balagha solely from a literary style perspective. Hassani Satehi (1395) has examined reproach only in the hadith of Imam Ali (AS) and found that it has been done in two forms: verbal and behavioral. Naseri Esfandagheh et al. (1401) have analyzed the meanings and examples of reproach in letters 17, 39, and 41 of Nahj al-Balagha. The mentioned researchers have not examined reproach in the Holy Quran nor analyzed its components. Tussoulis and Abdulhaidar (2012) have studied the Sufi (malamatiyya) method of reproach.

Researchers who have focused on examining reproach in the Holy Quran have not specifically examined the components and objectives of reproach, especially from an educational perspective. For example, Sharifi Isfahani (1381) examined the apparent contradiction in God's reproachful addresses to Prophet Muhammad (PBUH) in relation to his impeccability and demonstrated that there is no contradiction between the two. Barati (1389) analyzed God's reproachful addresses to Prophet Muhammad (PBUH) and found that the existence of such reproachful verses is itself strong evidence that the Quran is the word of God. Karbalaei Pazooki and Taheri (1394) investigated the apparent contradiction between verses praising and condemning humans in the Quran and concluded that instances where God reproaches humans are related to situations where they have misused their instincts and talents. On the other hand, both positive and negative instincts and qualities of humans are necessary for their growth, and there is no contradiction between verses praising and reproaching humans. Bint Alameen et al. (2018) discussed reproach based on the Quran; however, this study pertains to reproach from humans towards other humans. The present study aims to examine the

reproach of wrongdoers by God, provide a more detailed analysis of reproach, and analyze its components.

### **Methodology**

The research method employed was descriptive-analytical of Tafsir al-Mīzān. To identify and collect relevant verses, keywords such as "Malāmah," "Itāb," "Dhamm," "Shimātah," "Tawbīkh," and "Tathrīb" were searched in the Quran and its interpretations. Additionally, other verses that seemed to contain reproachful content based on the Tafsir al-Mīzān were identified. A total of 81 verses were extracted and organized into 44 analytical units. The data was then coded, categorized, and organized, and the cognitive, emotional, and behavioral components of reproach, as well as the objectives of God (through reproach), were obtained through analytical study of the Quran based on the Tafsir al-Mīzān.

### **Results**

According to al-Mīzān, in the Holy Quran, when reproaching a wrongdoer, God creates cognitions and emotions in the wrongdoer through words and actions, leading to their remorse for the mistake and encouraging them to repent and reform themselves. Therefore, we find cognitive, emotional, and behavioral components in reproach.

Based on the findings, the cognitive component of reproach includes recognition of: humans, divine attributes, divine blessings, divine traditions, the Quran, the Holy Prophet (PBUH), virtues and vices, and strategies for reforming wrongdoers. Additionally, the emotional components of reproach include: shame towards God, shame towards oneself, feeling of sin, feeling of disgrace, and feeling of remorse.

How exactly does God reproach sinners? Based on the findings, the behavioral components of educational reproach in the Holy Quran are as follows: questioning, gratitude, labeling, belittling, presenting arguments, inciting and drawing attention to speech, expressing disgust and aversion, giving examples, making comparisons, emphatic and decisive repetition, and explanation.

Furthermore, the objectives of reproach (including: reforming thinking patterns, strengthening faith in God, attention to the resurrection, strengthening faith in the Prophet Muhammad (PBUH), respect and obedience to him, understanding the ugliness of one's mistakes, feeling regret and deciding to repent, performing obligations and avoiding prohibitions and mistakes) and the ultimate goal (guidance and true happiness of human beings) were obtained.

### **Conclusion**

Based on the findings, the reproach in the Holy Quran carried out by God is a speech-action in which God creates or reminds a set of cognitions in the wrongdoer and incites feelings in them that lead to remorse for the wrongdoing and ultimately urge them to reform.

In order to guide wrongdoers back on the right path, God deals with them both very seriously and very compassionately. He reminds them of how despite their faults and wrongdoings, they have been and is still under the mercy and grace of God. This intelligent behavior causes the sinner to feel regretful for what they have done, but not to lose hope entirely. On the other hand, the findings show that God's educational reproach is not only emotional but also has a cognitive aspect. During reproach, God creates deep cognitions in the wrongdoer and tries to correct their cognitive errors. He does not want to simply make them feel guilty, but rather wants them to fully understand the situation and consciously decide to abandon the wrongdoing.

**Keywords:** Reproach, Holy Quran, Tafsir al-Mīzān, Allamah Ṭabāṭabā'ī, Education.

## **Introduction**

Today, the importance of ethics and moral education is clearer than ever. In moral education, it is important to stop wrongdoings because they are established with repeating, and make the person's personality. So, it will become very difficult to change it.

In Islamic approach, man builds his moral identity through persistent beliefs, values, attitudes and behaviors; and his eternal true happiness depends on it. Therefore, guiding him and reforming the incorrect beliefs, tendencies and behaviors as quickly as possible, is very important. Educational thinkers suggest different educational methods for this purpose according to the individual differences and different conditions.

The Holy Qur'an is the most perfect heavenly text which was sent for nurturing all the people, all over the world, and all the times. God is the first and the main teacher of the human, and all the verses of the Qur'an have valuable implications for guiding and reforming mankind. Although many verses of the Qur'an invite or command or motivate the people for faithfulness and honesty, with a preventive approach, many other verses have corrective and remedial approach, so that wrongdoers return toward Allah and compensate for their mistakes.

In the Holy Qur'an, God talk to wrongdoers in different ways: explaining the sin, preaching, forbidding, warning, etc. It seems that sometimes God "Reproach" wrongdoers. Reproaching is a communicative behavior, a speech-act and a purposeful and an active performance (Simion, 2021). We can consider reproach as the expression of protest or disapproval of the guilty person which has a corrective function (Smith, 2013) because it makes him understand the moral importance of what he did or failed to do, and realize his mistake (cognitive function) and feel regret (emotional function) (Fricker, 2016). In addition, since reproaching corrects the wrongdoer's future behavior and causes him to be more careful in the future; so, it has a social function, too (Simion, 2021). Therefore, if reproach is done correctly, it can have educational effects. On the contrary, it will be destructive when it is immoral and irrational. For example, what we intend to reproach affects the effectiveness of the

reproach. Reproaching can be done out of benevolence and friendly sympathy (Muṣṭafawī, 1989, 8: 22-24), or out of spite and enmity, only to express another's fault and defect (Rāghib Iṣfahānī, 1991, 2: 721 and 347) which it leaves destructive effects in the latter case. So, reproach is a very complex (Simion, 2021) and ambiguous act (Pickard, 2013) and if someone wants to use reproach for reforming another, he should know the subtleties of this act.

On the other hand, reproach is very common behavior in all societies (Lane, 2000). Many teachers and parents, reproach children, intentionally or unintentionally, without paying attention to its specific features, and this makes the reproach destructive instead of educational and corrective.

By reviewing the Holy Qur'an, we see some verses and phrases that imply some types of reproach; such as: *"O you who have faith! Why do you say what you do not do?"* (Qura'n, 61: 2) and *"Why should you not spend in the way of Allah, when to Allah belongs the heritage of the heavens and the earth?"* (Qura'n, 57: 10). Of course, by referring to the Qur'an interpretations, it is clear that the commentators have claimed clearly that some verses are "reproaching". For example, about the verse *"Will you bid others to piety and forget yourselves, while you recite the Book? Do you not exercise your reason?"* (Qura'n, 2: 44), it is said that God "reproach" the Jewish nation for breaking promises and being stubborn against God (Ṭabāṭabā'ī, 1995, 1: 227). Also, about the verse *"O you who have faith! What is the matter with you that when you are told: 'Go forth in the way of Allah,' you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter?"* (Qura'n, 9: 38) it is said that God "reproach" believers for slacking about Jihad because of their interest in the world (Tabatabai, 1995, 9: 37). Also, about the verse *"O man! What has deceived you about your generous Lord"* (Qura'n, 82: 6) it is said that: God asks this question in reproaching manner combined with kindness at the same time (Makarem Shirazi, 1992, 26: 217). Such verses have certain characteristics: they are related to the guilt happened in the past and

they contain sharp condemnation and criticism -protest mode- and reproach.

Some Qur'an commentators say clearly that one of the educational methods in Qur'an is reproaching appropriately and timely (Qara'ati, 2004, 9: 602); and God educates some wrongdoers gradually through these reprimands because not all the people realize their own value (Tabatabai, 1995, 19: 420). On the other hand, we know that none of God actions is unjust or unwise and all the verses of the Qur'an are true and directed towards one reality; and that reality is nothing but human education (Ṭabāṭabā'ī, 1995, 4: 589). So, reproach verses, like other verses, have an educational function. Therefore, if we want to know the characteristics of correct rebuke, it is best to consider how God rebukes sinners.

Despite its importance, reproach with educational approach has been neglected among researches and has not even been considered as an educational method in educational books. In the Islamic education books (Bagheri, 2005; Delshad Tehrani, 2006; Davoudi, Hosseini zadeh, 2010; Qaemi Moqadam, 2012; Hosseini zadeh and Mashayekhi, 2014; Hosseini zadeh, 2021) many different methods are proposed for education, such as teaching wisdom, forgiveness, reverence, tolerance, beneficence, warning, preaching, respect, storytelling and etc.; but "reproach" is not mentioned.

Some others focus on the negative role for reproach, as a harmful action (Hosein Zadeh and Ghasemi Gavarti, 2016). Therefore, an exact study of the "Reproach" components and aims with an educational approach in Holy Qur'an seems to be useful. The purpose of this study is to extract the cognitive, emotional and behavioral components and aims of reproach in the Holy Quran verse emphasizing Allameh Ṭabāṭabā'ī's viewpoints in Tafsir al-Mīzān.

### **Literature Review**

Some researches have been done on "reproach" with an Islamic approach. Some researchers have analyzed the reproach by Imam Ali (AS) in Nahj al-Balaghah. For example, Hashemizadeh and Fahimi Tabar (2015) have examined the reproach in Nahj al-Balaghah and

only about the people of Kufa. Kiani and Zare (2015) have examined reproach in Nahj al-Balaghah only in terms of literary style. Therefore, this research has done with a linguistic approach; not moral-educational. Hasany Satehi (2016) examined the reproach only in the narrations of Imam Ali (AS) and found that the reproach is done in two ways: speech and behavior. Quranic verses are not referred to in this research. Naseri Esfandegheh, et al. (2022) examined the meanings and examples of reproach in letters 17, 39, and 41 of Nahj al-Balaghah and found that Imam Ali (AS) used reminders, metaphors, sermons, calculations, warnings, and teaching examples for reproaching. Therefore, in this research, the three components of reproach in the Holy Quran have not been investigated. These researchers have neither investigated the reproach in the Holy Quran nor have analyzed the reproach into its components.

Toussulis and Abdulhaydar (2012) studied the Sufi “Way of Reproach” (malamatiyya) that addresses the cultural life of Sufism in its entirety. That it is a little-known tradition within larger Sufism that focused on the psychology of egoism and engaged in self-critique. The term referred to those Sufis who shunned Islamic literalism and formalism, thus being worthy of “reproach.” This research did not investigate the components of reproach in the Holy Quran.

The researchers who have studied reproach in the Holy Quran have not identified the components and aims of reproach, especially with educational approach; For example, Sharifi Esfahani (2003) examined the conflict between God's reproach on Prophet Muhammad (PBUH) and his infallibility, and found that there is no conflict between them. Therefore, the problem of that research was something else and the researcher did not seek to understand the reproach exactly and did not identify reproach components. Barati (2010) examined God's rebuke to the Prophet Muhammad (PBUH) and found that such rebuke verses proof that the Qur'an is the word of God. Therefore, he has used the Qur'anic reproaches to prove that the Qur'an is a miracle, and has not sought to discover the structure and purposes of the reproach. Karbalaee Pazoki and Taheri (2015) studied the conflict



between praise and reproach verses on human and found that when God condemned man, it was due to using instincts and talents in the wrong path. On the other hand, the positive and negative instincts and attributes of the human are necessary for his growth, and there is no conflict between the praising and condemning verses. Binti Alimin et al. (2018) in a part of their research on the leadership of others in Islam, have discussed reproach by referring to the Qur'an; But there, there was a discussion about people being reproached by others. They found that according to the Holy Quran, everyone is responsible for their own mistakes and should not reproach others. Therefore, the topic of that article is different from the topic of this research, and in this research, we want to examine the rebuke of sinners by God, and also examine the reproach in detail and break it down into its components. Therefore, this research did not seek to discover the components of reproach, too. So, previous researchers have not analyzed the components of reproach and have not had an educational approach.

### **Methodology**

The research method was a descriptive-analytical study in Tafsir al-Mīzān. Some of the important advantages of al-Mīzān are: paying attention to the role of context, strong scientific content, social orientation, and deep examination of social and moral issues (Vaezi, 2002). Motahhari said about this commentary: "It is the best commentary that has been written between Shia and Sunni since the beginning of Islam until today" (Motahhari, 2007, 25: 429). For identifying and collecting related verses from the Holy Qur'an, the Qur'an and their interpretations were searched with some keywords such as: "*Malāmah*", "*Itāb*", "*Dhamm*", "*Shimātah*" and "*Tathrīb*". In addition, some verses that seemed to contain reproach were identified according to Tafsir al-Mīzān's. In total, 81 verses were extracted and organized into 44 units of analysis (Table 1).

**Table 1: Selected verses of reproach with the context of the verses**

No	Verse	Sura	Verse number	the context of the verses
1	<i>How can you be unfaithful to Allah, [seeing that] you were lifeless and He gave you life, then He will make you die and then bring you to life, and then you will be brought back to Him?</i>	al-Baqarah	28	27-29
2	<i>Will you bid others to piety and forget yourselves, while you recite the Book? Do you not exercise your reason?</i>	Al-Baqarah	44	40-44
3	<i>O People of the Book! Why do you argue concerning Abraham? ... Do you not exercise your reason?... Why do you mix the truth with falsehood, and conceal the truth while you know [it]?</i>	Āli 'Imrān	65-66-70-71	64-74
4	<i>Say, 'I do not say to you that I possess the treasures of Allah, nor do I know the Unseen,... So do you not reflect?'</i>	Āli 'Imrān	50	37-50
5	<i>Say, 'Who provides for you out of the sky and the earth? Who controls [your] hearing and sight, and ... Then where do you stray?'</i>	Yūnus	31-34	31-36
6	<i>Say, 'Is there anyone among your partners who originates the creation and then brings it back?' Say, 'Allah originates the creation, then ...'</i>	Yūnus	34-35	31-36
7	<i>The parable of the two parties is that of one who is blind and deaf and one who sees and hears. Are they equal in comparison? Will you not then take admonition?</i>	Hūd	24	18-24
8	<i>Allah has granted some of you an advantage over others in [respect of]</i>	al-Naḥl	71-72	70-74

No	Verse	Sura	Verse number	the context of the verses
	<i>provision ... What, do they deny the blessing of Allah?...</i>			
9	<i>When distress befalls you at sea, those whom you invoke besides Him are forsaken. But when He delivers you to land, you are disregarding [of Him]. Man is very ungrateful.</i>	al-Isrā'	67	66-72
10	<i>Say, 'Even if you possessed the treasures of my Lord's mercy, you would withhold them for the fear of being spent, and man is very niggardly.'</i>	al-Isrā'	100	95-100
11	<i>They say, 'The All-beneficent has taken a son!''*You have certainly advanced something hideous!</i>	Maryam	88-89	81-96
12	<i>Their hearts set on diversions. The wrongdoers secretly whisper together, [saying], 'Is this [man] not a human being like yourselves? Will you give in to magic with open eyes?' ...</i>	al-Anbīyā'	3-10-13	1-15
13	<i>Fie on you and what you worship besides Allah! Do you not exercise your reason?'</i>	al-Anbīyā'	67	51-67
14	<i>It is He who gave you life then He makes you die, then... man is very ungrateful.</i>	al-Ḥajj	66	58-67
15	<i>They will say, 'To Allah.' Say, 'Will you not then take admonition?'... They will say, '[They belong] to Allah.' Say, 'Will you not then be wary [of Him]?... ' Say, 'Then how are you so deluded?'</i>	al-Mu'minūn	85-87-89	78-91
16	<i>And why did you not, when you heard it ... Indeed, You are immaculate! This is a monstrous calumny!'</i>	al-Nūr	16	11-20

No	Verse	Sura	Verse number	the context of the verses
17	<i>What! Of all people do you come to males,*abandoning your wives your Lord has created for you? Indeed, you are a transgressing lot.'</i>	al-Shu'arā'	165-166	160-168
18	<i>Do you approach men with [sexual] desire instead of women?! Indeed, you are a senseless lot!</i>	al-Naml	55	54-55
19	<i>Say, 'All praise belongs to Allah, and Peace be to the servants whom He has chosen.' Is Allah better, or the partners they ascribe [to Him]?... What! Is there a god besides Allah?...</i>	al-Naml	59-60-61-62-63-64	59-73
20	<i>Say, 'Tell me, if Allah were to make the night perpetual for you until the Day of Resurrection, ... Will you not perceive?'</i>	al-Qaṣaṣ	71-72	66-73
21	<i>When waves cover them like awnings; they invoke Allah, putting exclusive faith in Him. But when... No one will impugn Our signs except an ungrateful traitor.</i>	Luqmān	32	20-33
22	<i>O mankind! Remember Allah's blessing upon you! Is there any creator other than Allah who ... So where do you stray?</i>	Fāṭir	3	2-7
23	<i>Has He preferred daughters to sons?*What is the matter with you? How do you judge?* Will you not then take admonition?</i>	al-Ṣāffāt	153-155	149-173
24	<i>He created you from a single soul, then ... Then where are you being led away?</i>	al-Zumar	6	2-9
25	<i>If, after distress has befallen him, We let him have a taste of Our mercy, he says, 'This is my due! ...</i>	Fuṣṣilat	50-51	40-54

No	Verse	Sura	Verse number	the context of the verses
26	<i>But as for the faithless, [they will be asked,] 'Were not My signs recited to you? But you were disdainful, and...</i>	al-Jāthīya	31-33	24-35
27	<i>Do they not contemplate the Quran, or are there locks on the hearts?</i>	Muḥammad	24	16-32
28	<i>Ah! There you are, being invited to spend in the way of Allah; yet among you there are those who are stingy; and ...</i>	Muḥammad	38	36-38
29	<i>Rather, you thought that the Apostle and the faithful will not ever return to their folks, and ..., and you were a ruined lot.</i>	al-Faṭḥ	12	11-16
30	<i>Indeed those who call you from behind the apartments, most of them do not use their reason.</i>	al-Ḥujurāt	4	1-4
31	<i>Say, 'Will you inform Allah about your faith while Allah knows whatever there is in the heavens and ...</i>	al-Ḥujurāt	16-17	14-17
32	<i>Will you then dispute with him about what he saw?!</i>	al-Najm	12	1-18
33	<i>And Manat, the third one? *Are you to have males and He females?</i>	al-Najm	20-21	18-28
34	<i>Will you then wonder at this discourse, *and laugh and not weep, * while you remain heedless?!</i>	al-Najm	59-61	33-61
35	<i>Is the requital of goodness anything but goodness? *So which of your Lord's bounties will you both deny?</i>	Al-Raḥmān	60-61	31-70
36	<i>We created you. Then why do you not acknowledge it... Have you considered what you sow?...</i>	al-Wāqī'ah	57-62-63-64	57-67
37	<i>Why should you not have faith in Allah when the Apostle invites you to have faith in your Lord, and ...</i>	al-Ḥadīd	8	7-9

No	Verse	Sura	Verse number	the context of the verses
38	<i>Why should you not spend in the way of Allah, when to Allah belongs the heritage of the heavens and the earth?...</i>	Al-Hadid	10	7-10
39	<i>Is it not time yet for those who have faith that their hearts should be humbled for Allah's ...</i>	al-Ḥadīd	16	16-21
40	<i>Have you not regarded those who were forbidden from secret talks but again resumed what they had been forbidden from, and ...</i>	al-Mujādilah	8-13	7-13
41	<i>O you who have faith! Why do you say what you do not do?...</i>	al-Ṣaff	2-3	2-8
42	<i>And he is not miserly concerning the Unseen.* And it is not the speech of an outcast Satan.*So where are you going?</i>	al-Takwīr	24-26	22-28
43	<i>O man! What has deceived you about your generous Lord</i>	al-Infīṭār	6	6-12
44	<i>So what makes you deny the Retribution?* Is not Allah the fairest of all judges?</i>	al-Tīn	7-8	4-8

Then, the data were coded, categorized, and organized; and the cognitive, emotional, and behavioral components of reproach, well as the intentions of God (from reproach) were identified through analytical study on Qura'n, according to Tafsir Al-Mizan. If necessary, other interpretation books were also used such as Tasnim, Nemooneh and Noor).

### Results

During the reproach, God create cognitions and feelings in the wrongdoer through the speech-act that lead to reproached regret for his mistake and to encourage him to repent and reform himself. So,

three components of reproach and its objectives, goals and aims in the Holy Quran especially in Tafsir al-Mīzān were investigated.

### **Reproach components**

Violating the norms, doing an immoral behavior, intellectual deviation (Simion, 2021) or inappropriate attitudes (Scanlon, 2008) can lead to the reproach worthy behavior from others. Of course, people are morally reproach worthy only if they could have avoided the action for which they might be reproached (Pickard, 2013; Simion, 2021). In this situation, through reproach, we let him know that what he did was wrong and that he is responsible for it.

In an educational reproach, in addition to expressing dissatisfaction and protest, reproach tries to make reproached aware of his mistake and makes him decide to put aside bad things. It means that reproach has cognitive function. In other words, since every behavior is based on a cognitive and an emotional bases (Hofmann, 2016: 4), in order to correct the misbehavior, we must correct its cognitive and emotional components. Educational reproach is not just an emotional discharge and complaining, and like many other educational methods, it is done with the intention of making some cognitive changes. Now, we can appreciate the effective reproaching by studying the Qura'n, because "it is guidance<sup>1</sup>" (Ṭabāṭabā'ī, 1995, 18: 244) and "Doing based on it leads to human education<sup>2</sup>" (Qara'ati, 2004, 3: 17).

In this research, cognitive, emotional and behavioral components of reproach were extracted by analyzing each unit of analysis. Some examples of extracted components are shown in Table 2.

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1 "The Quran was sent down as guidance to mankind, with manifest proofs of guidance and the Criterion" (Qura'n, 2: 185)

2 "Follow what has been sent down to you from your Lord" (Qura'n, 7: 3)

**Table 2. Some examples of examining the three components of reproach**

Unit of Analysis	components of reproach		
	cognitive	emotional	behavioral
<p>“... <i>Fie on you and what you worship besides Allah! Do you not exercise your reason?</i>” (Qura'n, 21: 67)</p>	<ul style="list-style-type: none"> <li>- The rationality of monotheism</li> <li>- The irrationality of polytheism and disbelief</li> <li>- Understanding the severity of the ugliness of polytheism and disbelief</li> </ul>	<ul style="list-style-type: none"> <li>- Feeling humiliated (<i>Fie on you</i>)</li> <li>- Self-shame</li> <li>- Feeling guilty</li> </ul>	<ul style="list-style-type: none"> <li>- Expression of disgust and dislike (<i>Fie on you...</i>) (Tabatabai, 1995, 14: 426)</li> <li>- Humiliating questions with a reproach tone (<i>Do you not exercise your reason?</i>)</li> <li>- Humiliating (<i>Fie on you and what you worship besides Allah!</i>) (Qara'ati, 2004, 5: 472)</li> </ul>
<p>“<i>O mankind! Remember Allah's blessing upon you! Is there any creator other than Allah who ...So where do you stray?</i>” (Qura'n, 35: 3)</p>	<ul style="list-style-type: none"> <li>- Reminder of divine blessings</li> <li>- Reminder of the one who gave blessings</li> <li>- Understanding monotheism in creation and lordship</li> <li>- Understanding the ugliness of ingratitude and forgetting and turning away from God</li> </ul>	<ul style="list-style-type: none"> <li>- Shame in front of God</li> <li>- Self-shame</li> <li>- Feel guilty</li> <li>- Feeling regret</li> </ul>	<ul style="list-style-type: none"> <li>- Denial questions with a reproaching tone (<i>Is there any creator other than Allah?</i>)</li> <li>- Reproaching questions (<i>So where do you stray?</i>) (Ṭabāṭabā'ī, 1995, 17: 19)</li> <li>- showing off your favor to someone (<i>Remember Allah's blessing upon you!...</i>)</li> <li>-explaining</li> </ul>

### Cognitive component of reproach

Through reproaching, we convey our judgment to the wrongdoer that



what he did was wrong and contrary to values and norms, and therefore, he is responsible for it (Duff, 1986: 70; Simion, 2021) and make him understand the moral importance of what was done or was not be done (Fricker, 2016), as well as understand some duties to compensate for the mistake (Sliwa, 2021). In the Holy Quran based on al-Mīzān, God conveys valuable knowledge to the wrongdoers, which we can organize them in eight axes:

### **Knowledge about the human**

In reproach verses, knowledge about man is given to reproach; because understanding the ratio between man and God is very effective on understanding the ugliness of sin. These knowledge include: Man as a being whose death, life and planning of his life is completely dependent on God, he has a mind, heart and will, he has a monotheistic nature, he is a purposeful being, he has an innate desire for God and has made a covenant with Him, and also, the value of a human being is due to his soul and not to his gender, he has some negative traits (such as avarice, disbelief and stupidity) that he creates them in himself by his voluntary bad actions. Some Qura'nic phrases are: *“And man is very niggardly”* (Qura'n, 17: 100); *“Allah is the All-sufficient, and you are all-needy”* (Qura'n, 47: 38).

### **Knowledge about divine attributes**

Another part of valuable knowledge in the reproach verses is related to knowledge about God: The exclusiveness of divinity in God, the rightness of God, the powerful God (creating, dying and reviving humans), lordship, God's resourcefulness, divine justice, God's ownership, God's supremacy over everything, God's knowledge of all affairs and God's blessing. Some Qur'anic phrases are: *“Allah, your Lord! To Him belongs all sovereignty. There is no god except Him”* (Qura'n, 39: 6).

### **Knowledge about divine blessings**

In some reproach verses, God reminds wrongdoers of His blessings in order to show the ugliness of their ungratefulness to God and to make them feel guilty and shame; Blessings such as: life, the Qur'an,

abundant and generous sustenance, wife and children, and God's love towards all people even wrongdoers. Some Qura'nic phrases are: *"He created you from a single soul, then made from it its mate, and ... Then where are you being led away?"* (Qura'n, 39: 6).

### **Knowledge about divine traditions**

In this verses, valuable knowledge about divine traditions are taught to wrongdoers, such as: the human death and life system, the determining role of human performance in the events of his life, descent of God's mercy through means, the necessity of spiritual readiness to be guided, punishment and reward system, differences in people's economic status (poor and rich), none superiority due to difference in economic status, returning of all to Allah. Some Qura'nic phrases are: *"How can you be unfaithful to Allah, [seeing that] you were lifeless and He gave your life, then He will make you die and then bring you to life, and then you will be brought back to Him?"* (Qura'n, 2: 28).

### **Knowledge about the Qur'an**

Knowledge about the Qur'an is another part of knowledge which is taught to wrongdoers, such as: the revelation of the Quran, the very high value of the Quran, the purposes of the revelation of the Quran, the characteristics of the Quran, the conditions for benefiting from the concepts and noble teachings of the Quran, and the results of contemplation in the Qur'an. Some Qura'nic phrases are: *"Certainly We have sent down to you a Book in which there is an admonition for you. Do you not exercise your reason?"* (Qura'n, 21: 10).

### **Knowledge about the Prophet Muhammad (PBUH)**

Another part of knowledge that is transmitted to wrongdoers is related to the Prophet Muhammad (PBUH) such as: the reasons and signs of the truthfulness of divine prophets and the Prophet Muhammad (PBUH), the sincerity of the prophets, the high value of the Prophet Muhammad (PBUH), the characteristics of him and knowledge about the scope of the authority of the him. Some Qura'nic phrases are:

*“Why should you not have faith in Allah when the Apostle invites you to have faith in your Lord ...?”* (Qura’n, 57: 8).

### **Knowing about good and bad**

One of the most important knowledge that is conveyed when reproaching is the duties that the wrongdoer is responsible for and did not perform properly, such as: sincere faith, conversion belief, servitude to God, humility for God, thoughtfulness in the Qur’an, respect for the Prophet Muhammad (PBUH), being grateful for divine blessings, doing what is known, not obey the immoral work of others, observing norms, values and religious traditions, social responsibility and defending the reputation of Muslims, prohibition of evil.

In this regard, wrongdoings are as: unbelief, polytheism, disbelief, not believing in the Day of Judgment, focusing and looking limited to this world and neglecting the unseen and the hereafter, opposing God who is the best judge, negligence the God, ingratitude, not thinking, obstinacy, defiance and turning away from the truth despite knowing that God is right, misplaced prejudices, hypocrisy, arrogance, its signs, fueling immoral rumors, ideas false, baseless and illogical (such as believing in God having a son, believing in God having a daughter, considering idols to be God's daughters), superstition without any evidence, doubting obvious things, arguing and fighting in topics there is not enough knowledge about on, the inability to understand spiritual pleasures in a stubborn person, persistence in committing mistakes, failure to admit the wrongdoers (to the truth that they realized) and their stubbornness in going astray, disrespecting the Prophet Muhammad (PBUH), the conspiracy of disbelievers' slander against him, preventing others from guiding, injustice, stinginess, abandoning charity, indifference to others, moral deviations.

Sometimes, God explains the reasons for the wrongness of misbehaviors through the same phrase of reproach, such as the reasons for the wrongness and cruelty of disbelief, arrogance, etc. such as: *“O you who have faith! Why do you say what you do not do?”* (Qura’n, 61: 2).

Sometimes, God points out the factors affecting on or the roots of

the sins during the reproach.

For example: associating partners with God due to irrationality, laxity in Jihad and running away from Jihad due to the love of the world, committing sins due to arrogance, abandoning the lawful blessings of God and going towards forbidden things due to ignorance, avoiding spending due to unbelief, committing sins and errors due to long wishes, not understanding the truth of divine verses as a result of committing sins. Some Qura'nic phrases are: *"Say, 'Even if you possessed the treasuries of my Lord's mercy, you would withhold them for the fear of being spent, and man is very niggardly'"* (Qura'n, 17: 100).

And sometimes God reminds them of the consequences of wrongdoing; such as: the destruction of the guilty people, the punishments in the afterlife due to sin, etc. Some Qura'nic phrases are: *"Have you not regarded those who were forbidden from secret talks but again resumed what they had been forbidden from. Let hell suffice them: they shall enter it, and it is an evil destination!"* (Qura'n, 58: 8).

### **Strategies for correcting wrongdoing**

Since God's purpose in reprimanding is education, during reproaching the wrongdoer, He not only informs him about the duties he has assumed and abandoned, but also suggests strategies to correct and compensate for the sin. Strategies that can be extracted from the Quranic verses in this field are: paying attention to Allah with all his attributes, paying attention to divine blessings, thinking correctly, knowing one's ratio to God, knowing exactly what God expects from man, understanding the relationship between this world and the hereafter and the smallness of this world compared to the hereafter, thinking about the end, paying attention to the position of believers as well as criminals on the Day of Judgment, understanding that there is no escape and salvation for sinners from divine punishment. Some Qura'nic phrases are: *"Is He who originates the creation, then He will bring it back, and who provides for you from the sky and the earth...? What! Is there a god besides Allah? ..."* (Qura'n, 27: 64).

The mentioned extracted verses showed that God's reproach is very informative; and God makes wrongdoer aware of his sins and know the reason for their ugliness. These verses propose solutions for repenting and making amends for sins, too.

### **The emotional component of reproach**

Knowledge enlightens our mind, but it does not have sufficient motivational effect by itself. There are non-cognitive components in speech which are stimulating and motivating.

Emotions motivate people to respond appropriately, and are necessary for controlling and directing behaviors (Ekman, 1992; Izard, 1992). Reproach contains both cognitive and emotional components. It's not explaining wrong things, only. Other people's judgment is important for us; so, we usually cannot ignore others' judgments about ourselves, easily (Sliwa, 2021). Specially, negative judgment of others is annoying for us. But the sting reproaching has, increases the emotional effect of the words (Haironimi, 2004). It is said that guilt and regret caused by reproach, even though are negative feelings, necessary for changing and reforming a person (Duff, 1986: 70; Simion, 2021). That is, negative emotions are not necessarily destructive; rather, some and sometimes negative emotions are helpful. By analyzing the reproaching verses of the Holy Quran, it becomes clear that these verses are expressed in such a way that they clearly arouse some feelings in reproach, which can ultimately make him change and correct his mistakes. Based on the findings, these emotions can be summarized in five axes.

### **Feeling self-shame**

When we feel bad as a person, we actually experience shame (Kaufman, 1989). Shame indicates a low sense of control over one's own behaviors, along with feeling bad (Shiota and Kalat, 2007: 239). In the Islamic approach there are three types of shame: self-shame, shame in front of others, shame in front of God. Self-shame arises when a person evaluates his actions internally and in front of his conscience, and realizes that what he did outside the framework of

norms is inappropriate in his opinion. Self-shame is an internal force that helps a person to manage himself (Pasandideh, 2004: 11). Imam Ali (AS) says: "The best shame is self-shame" (al-Amidi, 1989, 1: 200). Self-shame is aroused more in some situations; for example, when a person realizes that he has been very ungrateful to God, contrary to his natural understanding and moral judgment or when he realizes that he has broken a promise despite the promise he made, or when he realizes that he has done something wrong despite the knowledge he had, or he knowingly committed a sin. God, while rebuking wrongdoers, sometimes evokes such a feeling in the wrongdoer.

Some Qura'nic phrases are: *"Is the requital of goodness anything but goodness?\*so which of your Lord's bounties will you both deny?"* (Qura'n, 55: 60-61).

### **Feeling shame in front of God**

Shame in front of God is another type of shame. The same gratitude in the verses makes a person feel ashamed not only in front of himself, but also in front of God because of his disobedience. Some Qur'anic phrases are: *"Allah made for you mates from your own selves and appointed for you children and ... do they believe in falsehood while they deny the blessing of Allah?"* (Qura'n, 16: 72).

According to Imam Ali (AS): "Shame in front of God erases many mistakes and sins" (Al-Amidi, 1989, vol. 1: 83) because it leads to the feeling of regret and repentance of the sinner. While anyone who has little shame in front of God, his heart dies, he continues his bad behavior and finally goes to hell (Nahj al-Balaghah, word. 349).

### **Feeling inferiority**

Feeling inferiority is created when a person's position in the eyes of another is lowered (Elshout, 2017). Sometimes the humiliating behavior of others leads to the arousal of this emotional reaction (Klein, 1991: 94; Walker and Knauer, 2011). When a person is faced with his inferiority, he feels inferior. This can be helpful in some situations. Tehrani believes that when reproaching the self, one should

first point out its faults and shortcomings in order to clearly understand what a lowly being it is; then he reminded him how ignorant and unwise it is to leave God's servitude (Tehrani, 2016, 1: 155). God, as the creator, who knows the obvious and hidden aspects of a person's existence better than he himself, sometimes finds it necessary to make a rebellious and arrogant person familiar with the reality of his existence and his arrogance that hinders him. Therefore, sometimes during the reproach, God exposes the guilty person's humiliation and baseness -which is caused by committing sins. In many cases, God creates such a feeling with the label toward the wrongdoer. For example, when He attributes stupidity, ignorance, blindness and dumbness to a person, he realizes how much lower he is than what he should and could be. Some Qura'nic phrases are: "*The parable of the two parties is that of one who is blind and deaf and one who sees and hears. Are they equal in comparison? Will you not then take admonition?*" (Qura'n, 11: 24).

### **Feeling guilty**

Guilty is an internal and personal feeling caused by issuing a wrong or unconscionable act, not fulfilling one's duties and harming others (Shiota and Kalat, 2007: 228). Guilty is caused by doing something that goes against religious orders or society's norms. Feeling guilty after failing to do a moral act or to do an immoral act is a sign of inner values in a person, and therefore, it indicates the moral and mental healthiness (Salarifar et al., 2008, 283). God, while reproaching the sinners, causes them to realize the abnormality of their actions and to feel guilty due to the abandoned duties and disobeying the divine orders. Some Qura'nic phrases are: "*Will you bid others to piety and forget yourselves, while you recite the Book? Do you not exercise your reason?*" (Qura'n, 2: 44).

### **Feeling regret**

Regret is a negative feeling toward a missed opportunity or situation, and generally occurs when the wrongdoing is done (and finished) (Zellenberg et al. 2000). The feeling of regret for one's thoughts,

actions and moral violations in the past is created when a person realizes that what he did was wrong and he wished it had been done differently (Salarifar et al. 2013, 280). Therefore, it is a negative but helpful feeling. God, while reprimanding the sinners, make the wrongdoers realize the wrongness of their behaviors and He stimulates a state of regret and remorse in them. This negative feeling after committing a sin makes a person not willing to repeat that bad behavior. Some Qura'nic phrases are: *“And why did you not, when you heard it, say, ‘It is not for us to say such a thing. [O Allah!] You are immaculate! This is a monstrous calumny!’”* (Qura'n, 24: 16).

According to the emotional component in the reproach verses of the Qur'an, at least five types of unpleasant feelings are aroused in the wrongdoer, so that he does not like to continue it and even decides to reduce the annoying of those negative feelings by returning and compensating for it. It is possible to consider the regret as the main feeling among these five feelings, because it is necessary for repentance, returning and compensate for the mistake; and other unpleasant feelings help a person regret his mistake and repent.

### **Behavioral component of reproach**

Some western thinkers believe that the reproach may reproacher the wrongdoer with behaviors such as: punishing, condemning, attacking, humiliating, ignoring, rejecting and criticizing. It may lead to the creation of feelings such as resentment, annoyance, frustration, and humiliation in the reproached person (Pickard, 2013) and even motivate him to perform a negative and retaliatory reaction (Simion, 2021). But we know that God's purpose in reproaching wrongdoers is to warn wrongdoers and make them repent and return toward God. He never seeks to harm human dignity. So, know an important question is, how exactly God, as the wise teacher of mankind, reproach sinners? Based on the findings, the behavioral components of educational reproach in the Quran were obtained as follows:

**Reproaching questions**, such as: *“Why do you mix the truth with falsehood, and conceal the truth while you know [it]?”* (Qura'n, 3:



71).

**An exclamatory questions with a reproaching tone**, such as: “*What is the matter with you? How do you judge?...*” (Qura’n, 37: 154).

**Denial questions with a reproaching tone**, such as: “*The parable of the two parties is that of one who is blind and deaf and one who sees and hears. Are they equal in comparison? Will you not then take admonition?*” (Qura’n, 11: 24).

**Denial and exclamation questions with a reproaching tone**, such as: “*Will you bid others to piety and forget yourselves, while you recite the Book? Do you not exercise your reason?*” (Qura’n, 2: 44)

**Confession questions with a reproaching tone**, such as: “*Were not My signs recited to you...?*” (Qura’n, 45: 31)

**Humiliating questions with a reproach tone**, such as: “*Do you not exercise your reason?*” (Qura’n, 21: 67); “*Will you not perceive?*” (Qura’n, 28: 72).

**Showing off your favor to someone**, such as: “*How can you be unfaithful to Allah ... He gave you life ... It is He who created for you all that is in the earth, then He turned to the heaven and fashioned it into seven heavens*” (Qura’n, 2: 28-29).

**Labeling**, such as: “*An ungrateful traitor*” (Qura’n, 31: 32); “*you are a senseless lot!*” (Qura’n, 27: 55).

**To humiliate**, such as: “*Fie on you and what you worship besides Allah!*” (Qura’n, 21: 67); “*A ruined lot*” (Qura’n, 48: 12).

**Rational justification**, such as: “*Say, ‘Who provides for you out of the sky and the earth? Who controls [your] hearing and sight, and who brings forth the living from the dead and brings forth the dead from the living, and who directs the command?’ They will say, ‘Allah.’ Say, ‘Will you not then be wary [of Him]?’*” (Qura’n, 10: 31).

**Arousing and drawing attention to speech**, such as: *“Ah! There you are...”* (Qura'n, 47: 38)

**Expressing disgust**, such as: *“Fie on you and what you worship besides Allah! Do you not exercise your reason?”* (Qura'n, 21: 67).

**Giving an example**, such as: *“The parable of the two parties is that of one who is blind and deaf”* (Qura'n, 11: 24).

**Comparing**, such as: *“Those of you who... are not equal [to others] ...”* (Qura'n, 57: 10).

**Repeating**, such as: *“Allah is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you”* (Qura'n, 47: 38).

**Explaining** including: Describing the inappropriate behavior that was performed, such as: *“When distress befalls you at sea, those whom you invoke besides Him are forsaken. But when He delivers you to land, you are disregarding [of Him]”* (Qura'n, 17: 67).

Describing the characteristics of wrongdoers, such as: *“You would withhold them for the fear of being spent, and man is very niggardly”* (Qura'n, 17: 100).

Explanation of the cause of deviation and violation, such as: *“Rather, you thought that the Apostle and the faithful will not ever return to their folks, and that was made to seem decorous to your hearts; you entertained evil thoughts”* (Qura'n, 48: 12).

All reproach verses contain some kind of explanation. It is impossible for God to scold or make wrongdoer feel unpleasant without enlightening his mind about the mistake. Therefore, it seems that the explanation is an inseparable part of the reproach. In other words, every reproach contains an explanation (plus some other components), but not vice versa.

### **The purposes of reproach in the Qur'an**

All God's words are wise and full of meaning. By analyzing reproach

verses, God's goals when reproaching wrongdoers were extracted, coded and categorized. In the table 3 some examples are mentioned.

**Table 3. Some examples of objectives extracted from the reproach verses**

the Verses	Objectives
<i>“O People of the Book! Why do you argue concerning Abraham? Neither the Torah nor the Evangel was sent down until [long] after him. Do you not exercise your reason?”</i> (Qura'n, 3: 65)	Motivating to reason
<i>“Is He who answers the call of the distressed [person]... Is He who guides you ... Is He who originates the creation...? What! Is there a god besides Allah?...”</i> (Qura'n, 27: 62-64)	Improving the way of thinking and reasoning
<i>“Say, ‘Even if you possessed the treasures of my Lord’s mercy, you would withhold them for the fear of being spent, and man is very niggardly”</i> (Qura'n, 17: 100)	Self-Knowledge

After the initial extraction of objectives, and their classification into more general categories, finally, objectives, goals and aims are obtained (table 4).

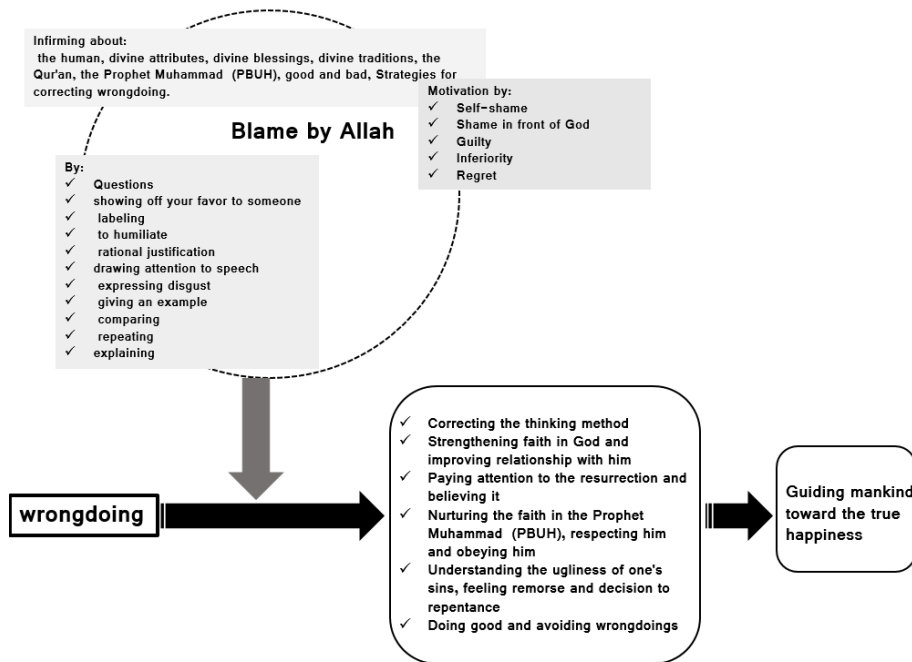
**Table 4. The purposes of wrongdoers reproaching in the Qur'an especially in Tafsir Al-Mizan**

Objectives	Goals	Ultimate aim
<ul style="list-style-type: none"> <li>- Awakening the conscience and monotheistic nature</li> <li>- Reminding God</li> <li>- Encouragement and reinforce reasoning, thinking and contemplation</li> <li>- Correcting the false and superstitious thoughts and beliefs</li> </ul>	Correcting the thinking method	
<ul style="list-style-type: none"> <li>- Rational and intuitive understanding of Allah</li> <li>- Nurturing faith and sincerity</li> <li>- Nurturing the humility for Allah</li> <li>- Avoiding the controversy about Allah, arrogance and stubbornness with truth</li> <li>- Avoiding disbelief, denial of religion and hide the truth</li> <li>- Understanding and accepting the</li> </ul>	Strengthening faith in God and improving relationship with him	

Objectives	Goals	Ultimate aim
legitimacy of the Qur'an - Understanding divine traditions - To hope and tackle Allah in hardships - Worship of God and his servitude - Motivating to think in the wise creation of God and his blessings - To recognize and thank Allah who has been pleased with us - Encouragement to obey divine commands and avoid rebellion		Guiding mankind toward the true happiness
- Pay attention to the resurrection and accepting it - Nurturing the faith in divine promises - Changing superstitious thoughts and misconceptions (e.g. about intercession) to correct thoughts	Paying attention to the resurrection and believing it	
- Nurturing the faith in the prophecy of Prophet Muhammad (PBUH) and his words legitimacy - To obey his commands - Nurturing politeness and respect Holy Prophet - Avoiding conspiracy	Nurturing the faith in Holy Prophet, respecting him and obeying him	
- Complete awareness of your wrongdoings in front of the Lord - Leaving the excuse - Creating a sense of shame, guilt and regret - Arousing a sense of responsibility in front of God	Understanding the ugliness of one's sins, feeling remorse and decision to repentance	
- To put aside loving the world - To increase patience - To participate in jihad - To Help others, charity - Loyalty to the covenant - Observing justice (such as gender justice) - To avoid rebellion - To avoid transmitting immoral rumors	Doing good and avoiding wrongdoings	

According to this table, it is clear that God does not want to express His displeasure and humiliation and show strength, authority and gratitude with expressions of reproach; rather, He has educational aim in these verses, like other verses of the Holy Quran. An educational function of reproach is shown in figur1.

**Figure1. An educational function of reproach in Tafsir al-Mīzān**



Therefore, reproach which is done by God is a complex communicative behavior, a purposeful speech-act during which God creates or reminds a set of awareness in the wrongdoer and also evokes some feelings in him that leads to regret for doing wrong. But correcting the misbehavior by the wrongdoer depends on that person himself.

### Conclusion

God is the first and main teacher of mankind, and the Qur'an is the most complete book of guidance for mankind, and all its verses have an educational approach; even the verses in which God reproaches the

sinners.


The method of God's lordship and the way He deals with wrongdoers is specific. On the one hand, His Lordship is authoritative and dignified: "*Clear is your Lord, the Lord of Might, of whatever they allege [concerning Him]*" (Qur'an, 37: 180), and on the other hand, it is combined with mercy and grace: "*The All-beneficent, the Lord of the heavens and the earth and whatever is between them*" (Qur'an, 78: 37). This feature can be seen regarding reproach. In order to making wrongdoers get out the wrong path, God deals with him both very seriously, and very merciful; It reminds him that in spite of his defects and evils, how much he is under God's care and grace. This smart behavior makes the reproach regret what he did; but don't be disappointed and disillusioned. It means God wants to maintain His emotional relationship with His servant. But if He speaks only from the position of mercy, this reprimand may not have a sufficient deterrent effect (to prevent the repetition of mistakes and sins).

The findings showed that God's educational reproach does not only have an emotional aspect, but also has a cognitive component. During reproaching, God informs the wrongdoer deeply and tries to correct his cognitive deviations. He doesn't want to make him regret only by making him feel guilty and remorse. Rather, He wants him to fully understand the situation and consciously decide to get aside bad things. Also, it was found that informing and motivating are done in different ways: explaining, questioning, arguing, giving examples, comparing, repeating carefully, reminding grace and blessings, and even sometimes expressing disgust. Therefore, if we want to reproach the wrongdoer to be effective, we must do it in the right way and according to the wrongdoer and his conditions.


Another important point is that in this research we identified and explained how God reproaches sinners. This way of reproaching is specific to God, who is the real owner, master and teacher of man. But we -humans- may not be allowed to act exactly like God. For example, as human beings, we have no right to humiliate the others; because we don't have complete knowledge about others, and we don't

know people's intentions, etc. God, as the expert, the wise and the powerful owner, when He is in the position of an educator, He warns the erring human being that: you are nothing in front of me! But mankind in no position can say this sentence to another person and claim superiority and arrogance. In addition, God reminds His blessings in many cases; such as in Surah Al-Rahman. But should we -as mankind- remind our kindness to others, even if we have given blessings to others? Have we ourselves been the real owners of those blessings? Could we have achieved such a success by ourselves? Certainly, No! Therefore, all of us are human beings and creatures of God, His servants, and absolute poverty. So, maybe if we want to remind others of our goodness, we should not do it very much. Therefore, another research is needed that examines the differences between reproaching by God and reproaching by humans in a more detailed way, so that we can use the findings of this research in the right way in our educational environment.

**ORCID**

Fatemeh Vojdani  <https://orcid.org/0000-0002-0041-5199>

Alireza

Golmohampour  <https://orcid.org/0009-0003-2762-6046>

Lori

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