



Abu Thanâ' Shihâbuddîn Al-Alûsî's Interpretation of the Self-Harm (zâlim Li Nafsih) Verses

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ABSTRACT

This study explores Abu Thanâ' Shihâbuddîn Al-Alûsî's interpretation of Qur'anic verses addressing self-harm (zâlim li nafsih) and its relevance to the modern phenomenon of self-inflicted harm. Using a qualitative, descriptive-analytical method, the research examines Al-Alûsî's tafsir in Rûh al-Ma'ânî, particularly regarding verses such as Qs. Al-Baqarah: 195, Qs. Ali-Imran: 117, and others. Al-Alûsî interprets zâlim li nafsih as actions violating divine commands, encompassing spiritual, moral, and physical dimensions. He emphasizes that such acts result in self-inflicted harm both in this world and the hereafter. The research draws parallels between zâlim li nafsih and self-harm, illustrating how the latter reflects a crisis of spirituality and morality. Al-Alûsî highlights the importance of repentance, spiritual reflection, and maintaining a strong relationship with Allah SWT to heal spiritual wounds caused by self-harm. His interpretation underscores the Qur'an's guidance for addressing internal struggles through a holistic approach combining spiritual, social, and moral support. The study concludes that Al-Alûsî's insights provide a meaningful framework for understanding and addressing self-harm within an Islamic context, offering hope and a path to redemption for individuals affected by this issue.

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1. INTRODUCTION

The phenomenon of self-harm or actions that harm oneself is a social problem that continues to be of concern in various circles, including scholars and academics (Gilbert et al., 2010; Hay & Meldrum, 2010; Nock, 2008). Self-harm or self-injurious behavior refers to the act of intentionally abusing one's own body as a way to deal with emotional or psychological pain (Persano, 2022). This can involve cutting, burning, or other physical actions that cause injury, even if not intended to cause death (Klonsky et al., 2013). This phenomenon is often invisible to others, and people who self-harm may hide their physical injuries to keep them secret or avoid social stigma.

The phenomenon of self-harm is increasingly relevant in the modern context due to the increasing levels of stress and emotional challenges faced by individuals, especially among teenagers and young adults. In modern society, life pressures that come from work, study, or interpersonal relationships can cause psychological disorders such as depression and anxiety (Spytska, 2024). Without sufficient support,

individuals may turn to self-harm as a way to cope with feelings of uncontrollability or insurmountability. Rapid changes in lifestyle, technological advances, and economic uncertainty also contribute to difficulties in managing stress and emotions. Without healthy coping skills, many individuals feel trapped in their feelings, and self-harm can become a temporary escape from the pain felt (Zulkifli et al., 2024).

In Islam, the body is a trust given by Allah SWT to His people, and damaging or injuring one's own body is considered an act that is not in accordance with religious teachings. Islam teaches to take care of oneself, both physically and spiritually, and suggests finding better solutions to emotional or psychological problems, such as repenting, praying, and seeking support from other people, be they family, friends, or professionals (Hidayat, 2008). In the Islamic context, actions that can be classified as *zālim li nafsih* (self-harm) is often associated with behavior that violates religious teachings and has negative impacts on the perpetrator, both in this world and in the afterlife. The Qur'an, as the main guideline for Muslims, provides many guidelines regarding human attitudes towards themselves, one of which is related to the prohibition against harming oneself physically, mentally and spiritually.

One of the classic commentators who discussed this theme was Abu Thanâ' Shihâbuddîn Al-Alûsî (1802–1854), a great scholar from Baghdad who was famous for his tafsir work, *Rûḥ al-Ma'ânî*. In his work, Al-Alûsî shows deep attention to various dimensions of the verses of the Qur'an, including verses related to the concept *zālim li nafsih*. Through a rich analysis of the context of language, history and religious teachings, Al-Alûsî presents a comprehensive view of how these verses are understood and relevant in human life.

However, in-depth studies regarding Al-Alûsî's interpretation of these verses are still rarely carried out, especially in relation to the phenomenon of self-harm which is increasingly common in the modern era. Therefore, this research aims to examine Abu Thanâ' Shihâbuddîn Al-Alûsî's interpretation of verses relating to *zālim li nafsih*. This research not only seeks to reveal the methodology and interpretive approach used by Al-Alûsî, but also the relevance of his interpretation in responding to contemporary challenges. Thus, it is hoped that this research can contribute to the discourse on the interpretation of the Al-Qur'an as well as offer a new perspective in understanding the verses. *zālim li nafsih*, especially in the context of understanding and handling self-harm problems in modern society.

This research uses a qualitative research method with a descriptive-analytical approach to examine Abu Thanâ' Shihâbuddîn Al-Alûsî's interpretation of the verses of the Qur'an related to the concept of self-harm (*zālim li nafsih*). The interpretation method used is the Maudhui interpretation method. The focus of the research is to explore Al-Alûsî's interpretation of certain verses of the Qur'an in his work, *Rûḥ al-Ma'ânî*, which is relevant to the theme of self-harm.

The primary data used by the author is the book of *Rûḥ al-Ma'ânî* by Abu Thanâ' Shihâbuddîn Al-Alûsî meanwhile, the secondary data used is related literature that supports the analysis, such as books, articles and journals about the interpretation of the Al-Qur'an, concepts *zālim li nafsih*, and studies of the phenomenon of self-harm. The data collection method used by the author is the library study method, namely the data collection method is carried out by studying the texts of the Al-Qur'an and Al-Alûsî's interpretation of relevant verses, such as the QS. Al-Baqarah: 195, QS. Ali-Imran: 117, QS. An-Nisa: 29, and other verses that discuss *zālim li nafsih*. The author also uses text analysis methods which are used to understand Al-Alûsî's methodology and interpretive style, including the linguistic, historical and theological context of each verse.

2. RESULTS AND DISCUSSION

2.1. Abu Thanâ' Shihâbuddîn Al-Alûsî and Tafsir *Rûḥ al-Ma'ânî*

Abu Thanâ' Shihâbuddîn Al-Alûsî has the full name Shihâbuddîn Mahmud bin Abdullah Al-Alûsî. He was born in 1802 AD (1217 AH) in Baghdad, Iraq, and died in 1854 AD (1270 AH) (Adz-Dzahabi, 2005). Al-Alûsî was a great scholar who was famous as a commentator, fiqh expert, hadith expert and leading Islamic thinker in the 19th century. The name "Al-Alûsî" refers to the city of his family's origin, Alûs, a small region in Iraq (Az-Zamakhsyari & bin Umar, 2009).

Al-Alûsî came from a family of highly respected scholars in Baghdad. His father, Abdullah Al-Alûsî, was a great scholar who was an expert in fiqh and hadith. In this religious and intellectual family environment, Al-Alûsî grew up with a deep religious education from childhood. His father played an important role in shaping Al-Alûsî's character and thinking, especially in instilling scientific, moral and spiritual values. Al-Alûsî received his initial education from his father, then continued to study from various great scholars in Baghdad, which at that time was the intellectual center of the Islamic world.

Al-Alûsî studied various branches of religious knowledge, including tafsir, fiqh, hadith, Arabic, and Sufism. He is known to have a broad interest in Islamic sciences, which is reflected in his multidisciplinary works (Alusi, n.d.). Al-Alûsî mastered Arabic grammar and literature, which greatly influenced his approach to interpreting the Qur'an. He studied tafsir from various scholars and classical sources, such as the works of Ibn Katsir, Al-Baidhawi, and Az-Zamakhsyari. Although better known as a mufasir and faqih, Al-Alûsî also showed interest in Sufism, but his approach remained rational and not extreme.

Al-Alûsî was appointed mufti in Baghdad, a position that gave him the authority to issue fatwas regarding religious, social, and Islamic legal matters (Hamid, 1388). This position confirmed his influence in the religious life of the people of Baghdad. Apart from being a mufti, Al-Alûsî is also known as a highly respected teacher. He taught tafsir, fiqh, hadith and other religious knowledge to students from various regions (Akbar et al., 2020).

Al-Alûsî left a significant intellectual legacy, especially in the field of exegesis. His work reflects a comprehensive and multidisciplinary approach. Book of Interpretation of Rûḥ al-Ma'ânî fî Tafsîr al-Qur'ân al-'Aẓîm wa Sab' al-Mathânî is a monumental work in the form of a complete interpretation of the entire Koran. His other work, Ghayat al-Amani fî Tafsir Kalam Rabb al-'Alamin, is a concise commentary aimed at general readers seeking a basic understanding of the Qur'an. Al-Alûsî also wrote many other works such as Jala' al-'Ainayn fî Muhakamat al-Ahmadayn, works in the form of fiqh fatwas as well as works in the field of Sufism.

Tafsir Rûḥ al-Ma'ânî fî Tafsîr al-Qur'ân al-'Aẓîm wa Sab' al-Mathânî is one of the most important and comprehensive works of Al-Qur'an interpretation written by Abu Thanâ' Shihâbuddîn Al-Alûsî. This tafsir is not only a major contribution to the study of the Qur'an, but also reflects the intellectual and spiritual depth of its author. Al-Alûsî wrote Rûḥ al-Ma'ânî as an effort to answer various questions and intellectual challenges of his time, both originating from within the Muslim community and from outside (Al-Azzawî, 1954). He wants to provide a comprehensive explanation of the Koran by combining traditional and rational approaches. The writing of this tafsir was carried out in a period where the Islamic world faced the challenges of modernization and interaction with Western civilization. Therefore, Al-Alûsî integrates various scientific disciplines to ensure his interpretation remains relevant (HS, 2002).

Tafsir Rûḥ al-Ma'ânî includes all verses of the Qur'an, starting from Surah Al-Fatihah to Surah An-Nas. Al-Alûsî often quotes the views of various previous scholars of tafsir, such as Ibnu Katsir, Al-Baidhawi, Az-Zamakhsyari, and Fakhrudin Ar-Razi, but still provides his personal analysis and opinion. This interpretation uses a combination method between tafsir bi al-ma'tsur and tafsir bi al-ra'yi (Al-Azzawî, 1954). One of the advantages of this interpretation is its multidisciplinary approach, including a linguistic approach, a historical approach, a theological and philosophical approach, as well as a scientific approach and natural phenomena.

Even though he often quotes the interpretations of other scholars, Al-Alûsî does not hesitate to criticize views he considers inappropriate or irrelevant. In his interpretation, he shows a moderate attitude (*wasathiyah*) in interpreting verses, avoiding extremities in both literal and symbolic approaches. Al-Alûsî also tried to connect the verses of the Qur'an with the social reality and life of Muslims at that time (Al-Aridl, 1994).

Earthḥ al-Ma'ânî is one of the most frequently referenced tafsîr in Islamic studies because of its depth and holistic approach. Al-Alûsî's multidisciplinary approach makes this interpretation relevant to contemporary issues, such as the relationship between religion and science, as well as the moral and social challenges of Muslims. Al-Alûsî's style of interpretation inspired many modern scholars to relate the teachings of the Qur'an to the conditions of the times and the needs of the people. Interpretation of Ruḥ al-Ma'ânî is a monumental work that reflects Abu Thanâ' Shihâbuddîn Al-Alûsî's dedication to the study of the Qur'an. With a multidisciplinary, critical and moderate approach, this tafsir is not only a valuable Islamic intellectual heritage, but also a relevant guide for understanding and applying the teachings of the Qur'an in modern life.

2.2. Understanding *ẓālim li nafsih* in the Qur'an and its relationship with *Self-Harm*

In the Qur'an, the term *ẓālim li nafsih* literally means "to mistreat or wrong oneself." This sentence is used to describe human actions that are contrary to the teachings of Allah SWT, which ultimately harms themselves. This term includes not only physical actions, but also spiritual, moral and social behavior that can bring harm both in this world and in the afterlife.

ẓālim li nafsih is often used in the context of sin, neglect of religious obligations, or actions that violate Allah SWT's commands as in Qs. Al-Baqarah verse 23 and Qs. Luqman verse 13. In these verses, injustice towards

oneself is the result of behavior that ignores the commands of Allah SWT, such as shirk or deviation from religious rules. As for cruelty towards oneself, it can be divided into several dimensions, namely:

1. Spiritual dimensions such as abandoning worship, polytheism, or not acknowledging the greatness of Allah SWT.
2. The Moral Dimension is like committing a sin that damages human relationships with others, such as corruption, betrayal, or violence.
3. Physical dimensions such as injuring one's own body or living a lifestyle that endangers health.
4. Psychological dimensions such as allowing oneself to be trapped in hatred, deep sadness, or guilt without efforts to improve.

Phenomenon self-harm can be understood as one form *zālim li nafsih* because this behavior involves actions that are detrimental to the body, soul and human potential as a noble creation of Allah SWT. Self-harm is an action carried out intentionally to injure one's own body, usually as a response to emotional or psychological pressure (Lubis & Yudhaningrum, 2020). This behavior often arises from frustration, anxiety, or trauma, and aims to relieve emotional pain. As for relationships *self-harm* with *zālim li nafsih* Some of them can be seen from the following points:

1. Injuring the body, in Islam, the body is a trust from Allah SWT that must be protected. Actions that damage the body, such as *self-harm*, considered a form of cruelty to oneself.
2. Neglect of spiritual values, *self-harm* often occurs when someone feels like they have lost direction or hope. From the perspective of the Qur'an, this is a form of injustice because it ignores belief in the mercy and love of Allah SWT.
3. Psychological impact, action *self-harm* can worsen a person's psychological condition, creating a continuous cycle of guilt, shame and self-loathing. This is in line with the concept *zālim li nafsih* involving spiritual and emotional harm.

Draft *zālim li nafsih* in the Qur'an includes various actions that harm oneself, including self-harm. From an Islamic perspective, this behavior not only contradicts religious teachings but also damages human potential as caliphs on earth. The Qur'an provides holistic guidance to prevent and overcome this behavior through a spiritual, moral and social approach that emphasizes the importance of maintaining the body, soul and relationship with Allah SWT.

2.3. Abu Thanâ' Shihâbuddîn Al-Alûsî's Interpretation of the Self-harm Verses (Zālim Li Nafsih)

a. Qs. Al-Baqarah Verse 195

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

It means: "Spend in the way of Allah SWT, do not plunge yourself into destruction, and do good. Indeed, Allah SWT loves those who do good."

Al-Alûsî in his interpretation explains the meaning of this verse through linguistic, historical and contextual approaches, and expands its application to various aspects of life. The sentence *وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ* (do not throw yourself into destruction) is understood as prohibition on leaving donations in the way of Allah SWT, especially in the context of jihad. Perdition (*التَّهْلُكَةُ*) in this verse, according to Al-Alûsî, includes behavior that causes harm to oneself, whether physically, morally or spiritually (Alusi, n.d.).

This verse was revealed in relation to the Ansar people who stopped giving in the way of Allah SWT because they felt they had helped Islam enough. Perdition in this context is the act of abandoning *jihad* or religious obligations for worldly interests. Abu Ayyub Al-Ansari explained that destruction is not an act of bravery on the battlefield, but rather abandoning the obligations of jihad and charity in order to prioritize family and wealth. Some traditions refer to destruction as a sin that brings despair to the grace of Allah SWT, which worsens a person's spiritual condition.

Al-Alûsî quotes various opinions of scholars regarding destruction in this verse, such as Al-Jubba'i's opinion which states that destruction is wasteful behavior in charity. This verse emphasizes the importance of moderation between excessive (*ifrath*) and less (*tafrith*) in giving alms. Al-Baihaqi interprets destruction as a stingy trait that can lead to moral destruction while Al-Balkhi interprets destruction as bravery that is not

considered in war, such as acting recklessly that endangers oneself (Al-Baihaqi, T.t). Meanwhile, according to public opinion, perdition can mean a deliberate sin, which causes a person to be far from the mercy of Allah SWT (Ath-Thabari, 1994).

Al-Alûsî emphasized that destruction includes physical damage, such as reckless actions, as well as spiritual damage, such as abandoning religious obligations or committing sins. This verse teaches balance in giving, avoiding extravagance or curmudgeon. The prohibition of destruction is also relevant to avoid unnecessary risky actions, both in jihad and in everyday life. This interpretation warns against despairing of Allah SWT's mercy, because despair is a form of spiritual destruction.

b. Qs. Ali Imran Verse 117

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتَهُمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ

It means: "The parable of the wealth they spend in this worldly life is like a wind that contains very cold air that hits the plants (belonging to) a people who oppress themselves, then (the wind) destroys them. Allah SWT does not oppress them, but those who oppress themselves".

According to Al-Alûsî, ظَلَمُوا أَنفُسَهُمْ refers to sinful actions that a person commits against himself, such as kufr, shirk, or repeated immorality. This tyranny not only causes losses in this world, but also causes the loss of the mercy of Allah SWT and losses in the afterlife. Disbelief is the greatest form of injustice against oneself, as mentioned in Qs. Luqman verse 13. Their cruelty (disbelief) erases the value of their deeds, so that their good deeds in this world are not beneficial for the afterlife. Al-Alûsî highlights various interpretations of tyranny in the context of this verse (Alusi, n.d.):

- Disbelief and Immorality: Unbelievers are considered to have wronged themselves because they chose a path that takes them away from the mercy of Allah SWT.
- Mistakes in Acting, tyranny can also be interpreted as placing something out of place, such as planting plants at the wrong time and place, thereby bringing destruction.
- Losing Blessings, this injustice not only erases the rewards of their deeds, but also takes away the blessings from their lives.

Although this verse directly refers to unbelievers, Al-Alûsî reminds us that this message also applies to Muslims. Tyranny towards oneself in the form of ignoring religious teachings or committing sins will bring great losses, both spiritual and material. This verse is a warning for humans to live their lives carefully, submit to Allah SWT, and not ignore religious obligations.

Al-Alûsî emphasized that Allah SWT does not tyrannize humans, but rather humans tyrannize themselves. The sentence "قَوْمٍ ظَلَمُوا أَنفُسَهُمْ" shows the love of Allah SWT who warns humans not to fall into sin or evil that harms themselves (Alusi, n.d.). This interpretation is also a warning for humans to live their lives responsibly and remain obedient to Allah SWT.

c. Qs. An-Nisa Verse 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

It means: "O you who believe! Do not consume your neighbor's property in a false (untrue) way, except in trade that takes place on the basis of mutual consent between you. And don't kill yourself. Indeed, Allah SWT is Merciful to you."

This verse prohibits physical suicide. Al-Alûsî emphasized that life is a trust from Allah SWT which cannot be ended without His permission (Alusi, n.d.). Killing oneself does not only mean physical, but also includes damaging the soul with major sins, immorality, or kufr, which damage the spirit and distance it from the mercy of Allah SWT.

Killing other people is also included in this prohibition, because it destroys the harmony and welfare of the Muslim community, which is likened to one body.

Al-Alûsî in his interpretation of this verse emphasizes that consuming other people's wealth through fraud, usury, or corruption is a form of injustice that is detrimental to individuals and society. This behavior contributes to social disharmony and triggers conflict. Unjust economic actions can lead to moral and social self-destruction. Al-Alûsî also quoted the opinion of other scholars including Al-Hasan and As-Suddi who stated that this prohibition also includes killing other people, which is expressed with the term **أَنْفُسَكُمْ** (self-self) to emphasize the integrity of the Muslim community as one body (Alusi, n.d.).

Allah SWT prohibits actions that can harm humans, whether physically, spiritually or socially, as a form of His love for His servants. This prohibition aims to protect humans from destruction and ensure a harmonious life and the continuity of social order. This verse not only prohibits literal suicide, but also actions that harm oneself or others, whether in a moral, economic or religious context. The main message is preserving life, social harmony, and obedience to Allah SWT as a form of protection for individuals and communities.

d. Qs. Al-Maidah Verse 32

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

It means: "Therefore, We established (a law) for the Children of Israel that whoever kills someone not because (the person killed) has killed another person or because he has done mischief on earth, it is as if he had killed all humans. On the other hand, whoever preserves the life of one human being, it is as if he has preserved the lives of all humans. Indeed, Our messengers have indeed come to them with (bringing) clear information. Then, indeed, many of them after that went beyond the limits of the earth."

This verse provides a warning to the Children of Israel, and all mankind, about the high value of life and the serious consequences of killing (At-Tabari, 2000). Killing one soul without a valid reason is considered equivalent to killing all humanity because this action violates the principle of the sacredness of life which is upheld in Islam. Whoever preserves the life of someone, it is as if he has preserved the lives of all humans. This shows that Islam highly values efforts to protect life. According to Al-Alûsî, Islam only permits killing under two conditions (Alusi, n.d.):

- Qisas is a sharia punishment for murder committed previously in accordance with the rules of Allah SWT.
- Prevention of major damage (*facade*) namely punishment for people who create chaos or great damage on earth, such as crimes that threaten the stability of society.

This verse is addressed to the Children of Israel, who in their history often committed serious violations, including the murder of prophets and innocent people. This prohibition also reminds them that these actions undermine the moral, legal and social principles that protect human life. Al-Alûsî emphasized that in Qs. Al-Maidah: 32 is a strong warning about the sacredness of human life (Alusi, n.d.). Killing a person without rights is equivalent to killing all humanity, because this violation destroys moral and social principles. On the other hand, protecting one life is considered equivalent to protecting all of humanity, showing that Islam highly upholds the value of life and the stability of society.

e. Qs. Al-A'raf Verse 23

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

It means: "Both said, "O our Lord, we have wronged ourselves. If You don't forgive us and don't have mercy on us, surely we will be among the losers."

The sentence *ظَلَمْنَا أَنْفُسَنَا* is a confession that sin is a form of injustice against oneself. According to Al-Alûsî, Adam and Eve realized that their actions had harmed their own souls by violating Allah SWT's commands (Alusi, n.d.). This recognition shows a humble attitude and deep awareness of the importance of Allah SWT's grace. Injustice here means violating the rights of Allah SWT as the only one who has the right to be obeyed. Al-Alûsî emphasized that this injustice can be corrected with sincere repentance.

True repentance begins with awareness of mistakes, confession of sin, and the belief that only the grace of Allah SWT can save. Adam and Eve show that humans, although prone to mistakes, can return to Allah SWT with sincere repentance. Al-Alûsî emphasized that the grace of Allah SWT is the source of salvation for humans, which cannot be achieved with one's own strength (Alusi, n.d.).

Al-Alûsî quotes Ar-Razi's view that the sin of Adam and Eve was a minor sin that occurred before the prophethood of Prophet Adam (Alusi, n.d.). In the view of Ahlussunnah, even a small sin can bring punishment if it is not accompanied by repentance, but the mercy of Allah SWT is always available to those who return to Him. The confession of Adam and Eve shows the importance of spiritual awareness, responsibility for mistakes, and total human dependence on Allah SWT (Ar-Râzî, 1981).

f. Qs. At-Taubah Verse 42

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

It means: "If (what you call to them) is an easy gain and a short journey, they will surely follow you. However, (they refused because) the destination felt very far away for them. They will swear by (the name of) Allah SWT, 'If we were willing, we would go with you.'" They destroy themselves and Allah SWT knows that they are indeed liars."

The meaning of the sentence they destroy themselves (يُهْلِكُونَ أَنْفُسَهُمْ) refers to the actions of hypocrites who consciously choose not to obey the commands of Allah SWT and His Messenger, especially the obligation of jihad. In his interpretation, Al-Alûsî explained that the false oath they made to justify their absence from jihad was a form of cruelty towards themselves, which led to destruction, both in this world and in the afterlife (Alusi, n.d.).

Hypocrites do not want to carry out jihad because they feel the command is too heavy or too far away, even though jihad is an obligation commanded by Allah SWT. They find excuses to avoid obligations, showing the weakness of their faith and intentions. By not fighting, they lose the opportunity to gain rewards and get closer to Allah SWT. Hypocrisy harms oneself by losing the blessings of life and a sense of security in society. Their attitude of hypocrisy brings them to the severe punishment of Allah SWT, as retribution for their injustice towards themselves. Al-Alûsî emphasized that hypocrisy is the main source of spiritual and moral destruction, which must be avoided by every believer (Alusi, n.d.).

This verse reminds us of the importance of obeying Allah SWT's commands and carrying out religious obligations sincerely. Making false excuses or false oaths not only damages the relationship with Allah SWT but also disrupts social harmony. Believers who strive for jihad sincerely will achieve good luck in this world and the hereafter, while hypocrites will harm themselves. This verse warns humanity to stay away from hypocrisy and always obey Allah SWT with sincerity.

g. Qs. At-Taubah Verse 70

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۗ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَةَ ۗ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

It means: "Has the news not reached them (about) the people before them, (namely) the people of Noah, 'Ad, Samud, the people of Ibrahim, the people of Madyan, and (the people of Lut) whose cities were overturned? Messengers have come to them with clear proofs. Allah SWT will never oppress them, but they are the ones who always oppress themselves."

Allah SWT has never done injustice to humans, such as punishing without reason (العقوبة بلا جرم). The denial of tyranny by Allah SWT is absolute and continuous, affirming that He is All-Wise and does not deserve to do evil. Al-Zamakhsyari's opinion, which is in line with the Mu'tazilah view, emphasizes that tyranny cannot come from Allah SWT because it is contrary to His wisdom (Az-Zamakhsyari & bin Umar, 2009).

The sentence "But they are the ones who wronged themselves" (وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ) shows that humans place themselves in a condition that is ready to receive punishment through disbelief and lies. The combination of the verbs past (كَانُوا) and present/future (يَظْلِمُونَ) shows the continuity and repetition of their sinful actions. Humans are responsible for the harm that befalls them as a logical consequence of their actions. The mention of the object (أَنْفُسَهُمْ) before the verb is intended to pay more attention to the object (human self) and maintain the harmony of the end of the verse (الفاصلة). This emphasis underscores the importance of humans realizing their role in creating destruction for themselves (Alusi, n.d.).

This verse reminds people to stay away from disbelief and lies so as not to repeat the mistakes of the previous people. The evil that befell the previous peoples was the result of their own actions, not the tyranny of Allah SWT. It is important for humans to obey Allah SWT and learn from the history of the destruction of the previous people. This verse provides an important lesson about human responsibility for their actions and the need to obey Allah SWT to avoid destruction in this world and the hereafter.

h. Qs. Yunus Verse 44

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ

Meaning: "Indeed Allah SWT does not wrong people in the slightest, but it is people who wrong themselves."

Humans wrong themselves by not using their five senses and reason to recognize the truth, rejecting Allah SWT's guidance, lying to the Messenger, and avoiding evidence of the truth. This injustice occurs through continuous bad deeds, which ultimately deserve punishment on the Day of Judgment. Humans are responsible for the evil that befalls them because they themselves choose to deviate from the right path.

This verse supports the view that humans have efforts and choices (freedom of will), which are responsible for their actions. All the goodness or lack of human beings depends on their potential and readiness which Allah SWT has determined in His eternal knowledge. This interpretation rejects the views of Jabariyah (humans have no will at all) and Qadariyah (absolute freedom) (Alusi, n.d.).

Humans are reminded to use their senses, intellect, and the grace of Allah SWT in accordance with the purpose of creation. Allah SWT is never unjust, but humans who cause losses through their wrong choices. Cruelty to oneself brings bad consequences in this world and the hereafter, in the form of loss of guidance and the punishment of Allah SWT. Al-Alūsī in his interpretation asserts that Allah SWT is just and never unjust to humans (Alusi, n.d.). Instead, humans are responsible for the evil that befalls them through their own choices. This verse teaches the importance of using human potential correctly and reminds that injustice to oneself will lead to a fitting punishment in the eyes of Allah SWT. This interpretation creates harmony between the perfect justice of Allah SWT and human responsibility for their choices.

i. Qs. An-Nahl Verse 33

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

It means: "What are they (infidels) waiting for other than the arrival of the angels to him or the command of your Lord? This is what the previous people (infidels) did. Allah SWT does not oppress them, it is they who (always) oppress themselves."

The people before them, like the previous people, also committed polytheism and lied to the apostles. As a result, they were destroyed by the punishment of Allah SWT, which was retribution for their bad deeds. The punishment given to them is a fair consequence of their actions, not injustice from Allah SWT. By continuing to do bad things, they create destruction for themselves. The sentence أَنْفُسَهُمْ يَظْلِمُونَ was chosen to emphasize that the bad impact of their injustice completely returns to themselves, both the consequences

and the origin of their actions. Mentioning the cause (bad deed) to describe the result (punishment) emphasizes the severity of the punishment they experienced.

The story of the previous people is a lesson that anyone who repeats their mistakes will get a similar response. This verse warns people not to follow the footsteps of the previous people who ended up in destruction. Every human being is responsible for the consequences of his own actions, without any injustice from Allah SWT. Al-Alûsî in his interpretation of Qs. An-Nahl verse 33 affirms the perfect justice of Allah SWT and the responsibility of humans for their actions (Alusi, n.d.). The cruelty that humans do to themselves brings dire consequences that only they bear. This verse is a warning for people to learn from the mistakes of the previous people and avoid the bad things that bring destruction.

j. Qs. Luqman Verse 13

وَأَذَقْنَا لُقْمَانَ لَابِنِهِ وَهُوَ يَعْظُمُهُ يُبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

It means: "(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate partners with Allah SWT! Indeed, associating (Allah SWT) with partners is really a great injustice."

Luqman forbade his son from committing shirk, emphasizing that associating partners with Allah SWT is a serious violation of His rights as the only one entitled to be worshipped. Shirk is called great injustice because it equates Allah SWT with other creatures, which places something that is not worthy in its proper place for Allah SWT. This damages people's spiritual relationship with Allah SWT and creates an imbalance in worship. Luqman continuously advised his son until he accepted the truth. This shows the importance of persistence in conveying religious messages, even when facing resistance. The story about Luqman's use of mustard illustrates how deep and serious the advice he gave his son was (Alusi, n.d.).

Allah SWT has never oppressed people, but they are the ones who choose bad deeds that bring destruction both in this world and in the hereafter. Every punishment inflicted by Allah SWT is a direct result of human choice to reject the truth. The previous people were destroyed because of polytheism and rejection of the command of Allah SWT (Qodratinnisa et al., 2023). Their story serves as a reminder to maintain monotheism and avoid tyranny. Al-Alûsî affirmed that polytheism is a great injustice that destroys the spiritual relationship of man with Allah SWT and brings destruction. Luqman's story provides an example of the importance of religious advice and consistency in conveying the truth (Alusi, n.d.). This verse also reminds that Allah SWT is just, and people are responsible for their own choices. His main message is to maintain the purity of monotheism, avoid polytheism, and learn from the history of the previous people.

k. Qs. Al-Baqarah Verse 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

It means: "Allah SWT does not burden a person, except according to his ability. For him there is something (reward) from the (virtue) he strives for and for him there is (also) something (punishment) for the (evil) he has done. (They pray,) "O our Lord, do not judge us if we forget or we are wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not burden us with what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So, help us in facing the infidels."

Allah SWT does not burden a person beyond his ability, showing His nature as the Most Wise. Taklif brings direct benefits to the perpetrator, because good deeds produce rewards, while bad deeds bring losses. The sentence *لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ* means that every individual benefits from the good things done and suffers the bad consequences of the mistakes made. The choice of the word *كَسَبَتْ* for good shows that good deeds require light effort, while *اِكْتَسَبَتْ* for bad shows that the human soul tends to be more active in bad deeds, requiring greater effort to control them (Alusi, n.d.).

This verse is the basis for prohibiting self-harm physically, mentally or spiritually. Bad deeds harm the soul, while good deeds maintain and increase a person's dignity and happiness. Al-Alûsî's interpretation of Qs. Al-Baqarah verse 286 emphasizes the justice of Allah SWT in providing obligations according to human abilities, responsibility for charity, and the importance of prayer to ask for forgiveness and help (Alusi, n.d.). This verse is a motivation to do good, warns against evil, and teaches the importance of protecting oneself from harmful things.

I. Qs. Az-Zumar Verse 53

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ
الرَّحِيمُ

It means: Say (Prophet Muhammad), "O My servants who transgressed (by oppressing) themselves, do not despair of the mercy of Allah SWT." Indeed, Allah SWT forgives all sins. Verily He is Most Forgiving and Most Merciful."

The phrase "Exceeding Limits" (أَسْرَفُوا) means committing sins excessively to the point of harming oneself. Meanwhile, the sentence "يٰعِبَادِيَ" (O My servants) shows the love of Allah SWT, even to those who have committed many sins (Al-Raghib, 1999). Violating Allah SWT's commands is a form of injustice against the soul, because it brings spiritual and existential losses. Allah SWT forbids His servants from despairing of His mercy, emphasizing that no sin is too great to be forgiven as long as the servant returns to Him sincerely. Allah SWT's mercy includes forgiveness, so it is impossible for someone to receive mercy without having their sins forgiven.

The word "يٰعِبَادِيَ" is often used in the Qur'an to refer to believers. This verse is addressed to those who sin, giving them hope to return to Allah SWT. Relying on the word "يٰعِبَادِيَ" to Allah SWT shows the closeness and respect of Allah SWT towards His servants, even though they have sinned. Allah SWT forgives sins as a form of His mercy. People who receive the mercy of Allah SWT must have been forgiven of their sins, because mercy cannot be given without forgiveness.

This verse affirms that the mercy of Allah SWT covers all sins, giving hope to sinners not to despair and repent. This call encourages people to return to Allah SWT with full regret and determination to improve themselves. Allah SWT opens the door of His mercy to anyone who is willing to return to Him, regardless of their sins. Al-Alûsî's interpretation of Qs. Az-Zumar verse 53 shows that Allah SWT is Most Forgiving and Most Merciful, who calls His servants not to despair of His mercy. This verse is an invitation to sincerely repent, remembering that the mercy of Allah SWT covers all sins and gives hope to anyone who is willing to return to Him.

2.4. Analysis of the Interpretation of Verses *zālim li nafsih* and his relationship with Self-harm

Al-Alûsî's interpretation of the concept *zālim li nafsih* focuses on spiritual, moral, and social dimensions. Al-Alûsî emphasized that cruelty towards oneself is an action that is detrimental to the soul, both in this world and the afterlife. The relationship of this concept with modern phenomena such as *self-harm* provides a deep understanding of the psychological and spiritual impact of human behavior.

Al-Alûsî discusses *zālim li nafsih* as an act of violating the command of Allah SWT or ignoring human nature that submits to Him. Al-Alûsî interpreted *zālim li nafsih* as a form of violation of the rights of Allah SWT and oneself. This action includes major sins such as shirk, kufr, or deliberate immorality, which not only distances the perpetrator from the mercy of Allah SWT but also destroys the balance of the soul.

Tyranny towards oneself is against the nature created by Allah SWT to achieve goodness. Sin brings *الظلام* (darkness) which distances humans from guidance, creates a spiritual and moral burden that damages the relationship with Allah SWT. Al-Alûsî relates *zālim li nafsih* with social consequences, such as damage to society due to individual behavior that is unjust towards themselves and others.

Al-Alûsî explained that human tendencies towards evil require strong self-control. Inability to control negative emotions or trauma can trigger *self-harm*. This phenomenon shows shape *النفس الأمارة* (a soul that tends to evil), which is mentioned in the Qur'an. Al-Alûsî emphasized that the door to repentance is always

open. Allah SWT's call to His sinful servants in Qs. Az-Zumar verse 53 shows that the grace of Allah SWT can heal spiritual wounds and encourage individuals to improve themselves. Recovery from *self-harm* requires a spiritual approach that includes reflection, prayer, and strengthening the relationship with Allah SWT. Phenomenon *self-harm* can be understood as a modern form of this despotism, reflecting a spiritual and moral crisis. The Islamic approach, through repentance, increased spirituality, and social support, offers comprehensive solutions to help individuals cope *self-harm* and return to Allah SWT.

4. CONCLUSION

Al-Alûsî emphasized that injustice towards oneself includes spiritual, moral, social and physical dimensions, which harm humans both in this world and in the afterlife. Phenomenon *self-harm*, which involves self-harm due to psychological stress, is considered a modern form of *zālim li nafsih* and reflects a spiritual and moral crisis. Al-Alûsî explained that this injustice occurs when humans violate Allah SWT's commands or ignore their nature. Sins such as shirk, kufr, or immorality give rise to spiritual darkness, damage the relationship with Allah SWT, and cause bad consequences both individually and socially. In the context of self-harm, this reflects a soul that tends towards evil (*nafs al-ammarah*) and requires strong self-control. The door to repentance is always open for those who want to return to Allah SWT. Al-Alûsî highlighted the importance of a spiritual approach that includes reflection, prayer, and connection with Allah SWT to heal spiritual wounds resulting from self-harm. Islam's holistic approach offers solutions in the form of increased spirituality, repentance, and social support to help individuals overcome these problems and return to the path of goodness. This interpretation emphasizes the love of Allah SWT and the importance of humans maintaining self-balance to achieve safety in this world and the hereafter.

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