

Guilt by Necessity: A Metaphysical Perspective

الشعور بالذنب الحتمي: منظور ميتافيزيقي

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DEDICATION

To every researcher who gazed into the depths of his soul and found a guilt he never committed,
and every philosopher who asked: Why do we feel guilty even when we are innocent?
To every believer who stood before God and found himself falling short despite his striving.
To every aching heart, every seeking soul, every bewildered mind.

This study was written for them,
and for all who seek to understand the metaphysical structure of the deepest human feeling.

"And were it not for the favor of Allah upon you and His mercy... you would have followed Satan, except for a few."

(Quran, An-Nisa: 116)

EXECUTIVE SUMMARY

This study presents a new metaphysical framework for understanding guilt not merely as a consequence of specific actions, but as an existential necessity inherent to human consciousness itself. The study proposes the concept of "Guilt by Necessity" as a fundamental ontological state, transcending traditional psychological interpretations and partial theological explanations.

The study is based on a comparative analysis of four major intellectual traditions: Augustinian Christianity (Original Sin), Kantian philosophy (Moral Duty), Heideggerian existentialism (Existential Shortcoming), and Islamic thought (Repentance and Divine Decree). From this

comparative analysis, the study builds an entirely new theory: the "Ontological Triangulation of Guilt," a theory founded on three interacting pillars: Consciousness, Shortcoming, and Powerlessness.

The study reaches a revolutionary conclusion: guilt is not a psychological illness to be cured, nor a divine punishment to be escaped, but rather the fundamental structure of moral consciousness itself, and the only path to spiritual and existential transcendence. More than that: necessary guilt is the "ontological bridge" by which man crosses from the annihilation of the self to its subsistence in what transcends it.

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PRELIMINARIES

1. Disclaimer and Methodological Transparency

This study is philosophical and metaphysical in essence, and does not claim to provide final answers or definitive solutions to the ethical question. The methodology employed here is a comparative analytical methodology, combining philosophical deconstruction, phenomenological analysis, and comparative theological reading.

The study acknowledges that any metaphysical approach to guilt carries within it epistemological limits that cannot be transcended, since consciousness itself - which is both the subject and the tool of the study - remains a perplexing mystery. Nevertheless, these very limits are what make the research necessary: for man seeks only what he is unable to fully comprehend.

2. Summary

Man feels guilty even when he has not committed a specific sin. This feeling is not a pathological symptom, but the fundamental structure of moral consciousness. This study presents the concept of "Guilt by Necessity" as an existential necessity, not merely as a consequence of actions, but as a condition for the possibility of moral existence itself.

Through a comparative analysis of four major intellectual traditions, the study builds a new theory based on three pillars:

- ◆ Consciousness: Perception of the gap between the ideal and the real
- ◆ Shortcoming: The constant perception of not reaching the standard
- ◆ Powerlessness: The perception that this shortcoming is essential, not accidental

The study concludes that Guilt by Necessity is not negative, but rather the only path to transcendence. It drives man towards continuous repentance, towards constant striving, towards acknowledging powerlessness before Absolute Perfection. In this very acknowledgment lies salvation.

3. Why Guilt by Necessity Now?

We live in an era of unprecedented ethical paradoxes. On one hand, humanity possesses unprecedented technological capabilities to intervene in nature and life itself. On the other hand, we witness a profound ethical crisis, a collective sense of guilt towards the environment, towards future generations, towards other beings.

At the same time, neuroscience and psychology offer reductionist interpretations of guilt, considering it merely a result of chemical interactions in the brain, or an evolutionary adaptation to ensure social cooperation. These interpretations, despite their value, fail to explain the existential depth of guilt, that feeling which accompanies man even when he is mentally "justified."

This study proposes a metaphysical alternative: guilt is not a disease, but the fundamental structure of moral consciousness. And it is not a choice, but an existential necessity.

PART I HISTORICAL AND PHILOSOPHICAL FOUNDATIONS

Chapter One: Guilt in Philosophical and Religious Thought

1.1 Original Sin: Augustine

In his "Confessions," Augustine presents a profound analysis of guilt not merely as a consequence of specific actions, but as a fundamental existential state. Original Sin is not merely a historical event in which Adam and Eve fell, but an ontological structure inherent to human existence itself.

Augustine sees man as born bearing the burden of this sin, not in the sense that he is personally responsible for it, but in the sense that his very nature has been afflicted with essential corruption. This corruption is not merely moral, but metaphysical: it is the gap between what man ought to be (the image of God) and what he actually is (a deficient being, prone to error).

Guilt in Augustine is the perception of this gap. It is the inner voice that reminds man of his essential deficiency, of his inability to reach the perfection for which he was created. This feeling is not entirely negative, but a grace: for it drives man towards repentance, towards seeking grace, towards returning to God.

Augustine says in his Confessions: "I had made myself a hell when I departed from You, and I found no peace until I returned to You." This confession reveals the essence of Original Sin: it is not merely a sin committed, but a state of separation from the Source, a state of existential alienation.

1.2 Moral Duty: Kant

Kant presents a radically different approach. For Kant, guilt is not the result of a corrupt nature, but the result of practical reason itself. Man is a rational being, and thus subject to the moral law dictated by pure reason: the Categorical Imperative.

The Categorical Imperative requires man to act only according to that maxim whereby he can at the same time will that it should become a universal law. This standard is extremely rigorous, and cannot be fully achieved in reality. Thus, guilt in Kant is the constant perception of the gap between what reason dictates (duty) and what man actually does (inclination).

Guilt in Kant is not a weakness, but evidence of morality itself. A man who does not feel guilty when violating duty is a man who has lost his moral sense, a man who has descended to the level of non-rational beings. Guilt is the inner voice of practical reason, reminding man of his dignity as a rational being, of his ability to transcend natural inclination towards the moral law.

1.3 Existential Shortcoming: Heidegger

In "Being and Time," Heidegger presents a phenomenological analysis of guilt that transcends both Augustinian and Kantian approaches. For Heidegger, guilt (Gewissen) is neither the result of Original Sin, nor the result of violating moral duty. It is a fundamental existential structure of human being (Dasein) itself.

Human being, by virtue of being thrown into the world, always carries the possibility of being something other than what it is. This constant "possibility" creates an essential gap between what man actually is and what he can be. Guilt is the voice of this possibility, the call that invites man towards authenticity, towards being himself fully.

For Heidegger, guilt does not refer to a specific sin committed, but to the perception of essential shortcoming: man is always falling short, always incomplete, always in a state of "nullity" (Nichtigkeit). This shortcoming is not negative, but a condition for the possibility of authentic existence. A man who does not feel shortcoming is a man living in "fallenness" (Verfallen), immersed in the everyday world, forgetting his existential possibility.

1.4 Repentance and Divine Decree in Islam

Islamic thought presents a unique approach combining the theological and existential dimensions. In Islam, the feeling of guilt is linked to two fundamental concepts: Repentance (Tawbah) and Divine Decree (Qadar).

On one hand, man in Islam is a weak creature, prone to error and forgetfulness. The Quran affirms this: "And man was created weak" (An-Nisa: 28). But this weakness is not Original Sin, but human nature. Man is born pure (Fitrah), but prone to falling into error.

On the other hand, Divine Decree encompasses everything. Man is free in his actions, but this freedom is surrounded by Allah's absolute encompassment. This creates a metaphysical tension: man is responsible for his actions, but at the same time knows that everything is by Allah's decree.

Repentance in Islam is the solution to this tension. Repentance is not merely an apology for a specific sin, but a constant state of returning to Allah, of acknowledging powerlessness, of constant striving towards perfection. The Prophet (peace be upon him) said: "By Allah, I seek forgiveness from Allah and repent to Him more than seventy times a day." This is not because the Prophet commits specific sins, but because Guilt by Necessity is the believer's constant state.

Guilt in Islam is not negative, but a sign of faith. The Prophet (peace be upon him) said: "The believer is one whose heart is more concerned with his bad deeds than his good deeds, and the hypocrite is one whose heart is more concerned with his good deeds than his bad deeds." The constant feeling of shortcoming is what drives the believer towards constant striving, towards continuous repentance, towards closeness to Allah.

1.5 Cosmic Suffering: Buddha and Schopenhauer

Buddhism presents a unique approach to existential suffering (Dukkha). For Buddha, life itself is suffering, and suffering is not the result of sin, but the nature of conditioned existence. The feeling of guilt, in this context, is a manifestation of attachment (Tanha), attachment to self, attachment to the desire for things to be different from what they are.

Schopenhauer, influenced by Buddhism, sees blind will as the source of suffering. Man suffers because he wills, and will is never satisfied. Guilt here is the perception of the futility of will, the perception that every human effort is essentially doomed to failure.

These approaches, despite their apparent pessimism, offer profound insight: guilt is not a symptom to be cured, but a perception of the truth of existence. Salvation, in this vision, is not in getting rid of guilt, but in liberation from attachment to self.

1.6 Despair and Anxiety: Kierkegaard

Kierkegaard presents a profound existential analysis of anxiety (Angst) and guilt. For Kierkegaard, anxiety is the "dizziness of freedom," that feeling which overtakes man when he

realizes his infinite possibilities, and when he faces the truth that he is responsible for his choices.

Guilt in Kierkegaard is linked to the concept of "Sin," but it is not a specific moral sin, but an existential state. Man feels guilty because he realizes he has "become" a self, and that he is responsible for this self. This feeling cannot be eliminated except through the "leap of faith," through surrender to God.

Kierkegaard offers a unique vision: guilt is a condition for the possibility of faith. A man who does not feel guilty cannot truly believe, because he does not realize his need for salvation.

Chapter Two: Determinism vs Freedom - The Metaphysical Problem

2.1 Fatalism vs Causality

The central metaphysical problem in the question of guilt is the relationship between determinism and freedom. If everything is determined, governed by strict causal laws, how can man be responsible for his actions? And how can he feel guilty for actions he had no real choice in?

This problem is not new. It has occupied philosophers since antiquity. But modern sciences, especially Newtonian physics, evolutionary biology, and neuroscience, have revived this problem acutely. If the brain is merely a chemical machine, and if decisions are merely the result of neural interactions governed by physical laws, where is freedom? And where is moral responsibility?

2.2 Is Guilt Possible Without Freedom?

The central question here is: Is guilt possible without true freedom? If man is not free, is his feeling of guilt merely an illusion, merely a result of social or evolutionary conditioning?

Three positions can be distinguished:

The First Position: Strict Determinism. No true freedom, and thus no true guilt. Guilt is merely an illusion, a result of social conditioning. This position is adopted by some materialist scientists, but it fails to explain the existential depth of guilt.

The Second Position: Absolute Liberation. Absolute freedom, and thus absolute guilt. This position is adopted by some existentialists, but it fails to explain Divine encompassment and natural laws.

The Third Position: Compatibilism. Freedom and determinism simultaneously. This is the position adopted by this study. Man is free in his choices, but this freedom is surrounded by Divine encompassment and governed by natural laws. Guilt is neither the result of absolute freedom, nor the result of strict determinism. It is the result of the tension between the two.

2.3 Spinoza: God and Necessity

Spinoza presents a unique approach to this problem. For Spinoza, God and Nature are one (Deus sive Natura). Everything in the universe is governed by absolute necessity, with no room for chance or free will in the traditional sense.

But Spinoza does not deny guilt, rather he reinterprets it. Guilt in Spinoza is the perception of powerlessness, the perception that man is part of a greater whole, and that he does not possess absolute control over his actions or their consequences. This perception is not negative, but the beginning of wisdom: when man realizes his powerlessness, he begins striving towards understanding Divine necessity, towards the wise acceptance of the universe as it is.

Guilt in Spinoza is a step towards liberation. When man realizes that his actions are governed by necessity, he begins to free himself from regret and blame, begins the wise acceptance of the universe. This does not mean the absence of moral responsibility, but understanding the limits of this responsibility.

2.4 Nietzsche: Beyond Good and Evil

Nietzsche presents a radically different approach. For Nietzsche, guilt is not a metaphysical truth, but a cultural construct, a result of a history of oppression and repression. In "On the Genealogy of Morality," Nietzsche traces the origin of guilt to the relationship between debtor and creditor, between guilty and judge.

Guilt, in Nietzsche, is the result of repressing natural instincts, of turning internal aggression towards the self. Primitive man used to discharge his aggression outward, but with the emergence of society, this aggression was repressed, so it turned inward, towards the self. This is the origin of guilt.

Nietzsche calls for overcoming guilt, for going "Beyond Good and Evil." The Overman (Übermensch) is one who frees himself from guilt, who accepts his life in its entirety, including its pain and suffering, without regret or blame.

But this Nietzschean approach, despite its radicalism, fails to explain the existential depth of guilt. A man who tries to completely free himself from guilt ends up either in cruelty (accepting pain without empathy) or in despair (losing moral meaning).

2.5 Al-Ghazali: Acquisition and Kasb

Imam Al-Ghazali presents a unique Islamic approach in "Ihya Ulum al-Din" (The Revival of the Religious Sciences). For Al-Ghazali, man is an "acquirer" of his actions, but this acquisition is surrounded by Allah's creating power. Man creates the action with his power, but Allah's power is what creates this very power.

This approach elegantly solves the problem: man is responsible because he acquired the action, but he is not the creator of the action in the absolute sense. Guilt here is the perception of this dual truth: perception of responsibility and perception of powerlessness simultaneously.

Al-Ghazali says: "Know that the servant is between two matters: a matter in which he is an acquirer, and a matter in which he is acquired. The acquisition is his act, and the acquired is Allah's creation." This precise distinction is what makes guilt both possible and reasonable simultaneously.

2.6 Ibn Rushd: The Decisive Treatise

Ibn Rushd presents a rationalist approach in "Fasl al-Maqal" (The Decisive Treatise). For Ibn Rushd, philosophy and Sharia do not contradict, but are two paths to the same truth. Guilt, in this vision, is a truth that can be perceived by reason (philosophy) and by revelation (Sharia) simultaneously.

Ibn Rushd offers a balanced vision: man is free within the framework of natural laws, and these laws themselves are an expression of Divine wisdom. Guilt is the perception of this balance, the perception that man is part of a greater system, and that he is responsible for his place in this system.

PART II THE NEW THEORY: ONTOLOGICAL TRIANGULATION OF GUILT

Chapter Three: The Structure of Guilt by Necessity

3.1 Definition: Guilt as Existential Necessity

In this chapter, we propose an entirely new theory: the "Ontological Triangulation of Guilt." This theory presents a new definition of guilt:

◆ Guilt by Necessity is a fundamental existential structure of human consciousness, resulting from the essential tension between possibility and reality, between the ideal and the real, between what ought to be and what is.

This definition transcends traditional approaches. It does not consider guilt the result of Original Sin (as in Augustine), nor the result of violating moral duty (as in Kant), nor merely a cultural construct (as in Nietzsche). It is a fundamental existential structure, inherent to human consciousness itself.

Guilt by Necessity is not a feeling about a specific sin, but a general feeling of shortcoming, of perceiving the gap between the ideal and the real. It is not a negative feeling to be eliminated, but a condition for the possibility of moral and spiritual existence.

3.2 The Three Pillars: Consciousness, Shortcoming, Powerlessness

We build the theory of Ontological Triangulation on three fundamental pillars, interacting to form the structure of Guilt by Necessity:

◆ The First Pillar: Consciousness

Guilt requires consciousness, consciousness of self, consciousness of the moral or spiritual standard, and consciousness of the gap between the two. A non-conscious being cannot feel guilt. Consciousness is the condition for the possibility of guilt.

But consciousness here is not merely sensory perception, but reflective consciousness, consciousness of self as self, and consciousness of the standard as an ideal. This reflective consciousness is what distinguishes man from other beings, and what makes him capable of feeling guilt.

◆ The Second Pillar: Shortcoming

Guilt requires perception of shortcoming, perception that man has not reached the required standard. This shortcoming is not necessarily shortcoming in a specific action, but can be shortcoming in existence itself: man is always less than what he can be, always incomplete.

Shortcoming here is not moral failure, but an existential truth. Man, by virtue of being limited, cannot reach Absolute Perfection. This perception of shortcoming is what creates Guilt by Necessity.

◆ The Third Pillar: Powerlessness

Guilt by Necessity requires the perception that this shortcoming is essential, not accidental. Man cannot reach perfection completely, not in this life. This powerlessness is not weakness, but an existential truth.

Powerlessness here is not surrender, but perception of limits. A man who realizes his powerlessness is a wise man, because he realizes the truth of his existential situation. This perception of powerlessness is what makes Guilt by Necessity an existential necessity, not merely a psychological symptom.

◆ The Interaction Between the Pillars

The three pillars do not work separately, but interact dynamically:

Consciousness creates the possibility of perception,
Shortcoming creates the object of perception,
Powerlessness creates the permanent character of this perception.

Without consciousness, shortcoming cannot be perceived.
Without shortcoming, consciousness has no object.
Without powerlessness, guilt is temporary, not permanent.

This triangular interaction is what forms the structure of Guilt by Necessity, and what makes it a fundamental structure of human consciousness.

3.3 The Difference Between Guilt, Remorse, and Shame

It is important to distinguish between guilt and similar feelings: remorse and shame.

◆ Remorse

Remorse is a negative feeling about a past event, with a desire to turn back time to change the action. Remorse focuses on the specific action, and on the desire to change it. Guilt by Necessity, on the other hand, does not focus on a specific action, but on the general structure of existence.

Remorse can be resolved through apology, atonement, or compensation. But Guilt by Necessity cannot be resolved by these means, because it is not the result of a specific action, but of the existential structure itself.

◆ Shame

Shame is a social feeling, of embarrassment before others, of perceiving that man has not reached the social standard. Shame focuses on the gaze of others, on social judgment. Guilt by Necessity, on the other hand, is internal, not dependent on the gaze of others.

Shame can be resolved by hiding the guilt, or by changing social standards. But Guilt by Necessity cannot be resolved by these means, because it does not depend on the gaze of others, but on the gaze of self upon self.

◆ The Essential Distinction

Guilt by Necessity transcends remorse and shame. It is not remorse over a specific action, but perception of essential shortcoming. And it is not embarrassment before others, but confrontation with self, with existential truth.

This distinction is very important, because it clarifies that Guilt by Necessity is not a psychological illness that can be treated with cognitive behavioral therapy, nor a social problem that can be solved through social adaptation. It is an existential truth that must be faced, not eliminated.

3.4 The Ontological Equation of Guilt

In this section, we propose a symbolic equation expressing the structure of Guilt by Necessity:

$$◆ G = (C \times S \times P) / E$$

Where:

G = Guilt by Necessity

C = Consciousness

S = Shortcoming

P = Perception

E = Powerlessness

This equation expresses the following idea: Guilt by Necessity is the product of Consciousness times Shortcoming times Perception, divided by Powerlessness.

◆ Interpretation of the Equation

The greater the consciousness, the greater the guilt.
The greater the perception of shortcoming, the greater the guilt.
The greater the perception, the greater the guilt.
The greater the powerlessness, the lesser the guilt (because powerlessness creates submission).

But this equation is symbolic, not mathematical. It expresses the relative relationships between variables, not their absolute values.

◆ The Law of Inverse Proportion

From this equation, we deduce an important law:

- ◆ The greater the consciousness, the greater the guilt.
- ◆ The greater the perceived powerlessness, the lesser the negative guilt, and the greater the positive guilt (submission).

This law explains why prophets and righteous people feel greater guilt than others: because their consciousness is greater, and their perception of shortcoming is deeper.

Chapter Four: The Law of Inverse Proportion

4.1 Formulation of the Law

Based on the previous equation, we propose the "Law of Inverse Proportion Between Consciousness and Guilt":

- ◆ First Law of Inverse Proportion:
Guilt is directly proportional to the level of consciousness.

The higher the level of consciousness, the higher the guilt. A conscious man feels greater guilt than an unconscious man, not because he has erred more, but because he perceives his errors more deeply.

- ◆ Second Law of Inverse Proportion:
Guilt is inversely proportional to the level of submission.

The higher the level of submission (acceptance of powerlessness), the lower the negative guilt, and the higher the positive guilt (humility, acknowledgment, return).

◆ Third Law of Inverse Proportion:

Guilt by Necessity is directly proportional to closeness to Absolute Perfection.

The closer man approaches Absolute Perfection (God, Truth, Absolute Good), the greater the guilt he feels, because he perceives the gap between himself and this Perfection more deeply.

4.2 Symbolic Mathematical Applications

These laws can be applied to different cases:

◆ Case One: The Ordinary Man

Moderate consciousness, moderate shortcoming, moderate submission.

Moderate guilt.

◆ Case Two: The Conscious Man (Philosopher, Sufi)

High consciousness, deeply perceived shortcoming, high submission.

High guilt, but positive guilt (humility, acknowledgment).

◆ Case Three: The Arrogant Man

Low consciousness, unperceived shortcoming, low submission.

Low guilt, but negative guilt (denial, pride).

◆ Case Four: The Prophet, The Saint

Complete consciousness, deeply perceived shortcoming, complete submission.

Very high guilt, but purely positive guilt (servanthood, love, return).

4.3 Guilt as a Function of Consciousness

Guilt can be represented as a function of consciousness:

◆ $G = f(C)$

Where G is guilt, and C is the level of consciousness.

This function is not linear, but exponential: the greater the consciousness, the greater the guilt exponentially.

This explains why thinkers, philosophers, and Sufis feel greater guilt than others: because their consciousness is higher, and their perception of shortcoming is deeper.

Chapter Five: Guilt as an Ontological Bridge

5.1 From Gap to Bridge

In previous chapters, we presented guilt as a result of the gap between the ideal and the real. But in this chapter, we propose a new vision: guilt is not merely a result of the gap, but the bridge by which man crosses from the gap to transcendence.

- ◆ The Gap: Consciousness of shortcoming
- ◆ The Bridge: Guilt by Necessity
- ◆ Transcendence: Return to Absolute Perfection

Guilt, in this vision, is not an end, but a beginning. It is not an obstacle, but a path. It is not negative, but positive.

This vision transcends the traditional vision that considers guilt a problem to be solved. It considers guilt a solution in itself: a solution to the problem of existential alienation, a solution to the problem of separation from the Source.

5.2 Transcendence Through Powerlessness

The central idea in this chapter is: transcendence is not achieved through strength, but through powerlessness.

A man who tries to be strong, complete, self-sufficient, necessarily fails. But a man who acknowledges his powerlessness, who acknowledges his shortcoming, who submits to what transcends him, transcends.

This transcendence is not merely philosophical, but spiritual. It is the transcendence spoken of by Sufis, the transcendence achieved through annihilation in God, through absolute submission.

- ◆ Transcendence Through Powerlessness:
 1. Acknowledgment of powerlessness
 2. Submission to what transcends powerlessness
 3. Opening to grace
 4. Transcendence towards Absolute Perfection

5.3 Guilt and Love: A New Reading

In this section, we propose a new reading of the relationship between guilt and love.

True love requires consciousness of the gap between lover and beloved. This consciousness creates a feeling of guilt: guilt of not reaching the standard, guilt of not being worthy.

But this feeling of guilt is not negative, but evidence of love. A man who does not feel guilty before the one he loves is a man who does not truly love.

◆ Love and Guilt:

Love creates consciousness of the gap.

Consciousness of the gap creates guilt.

Guilt creates striving towards transcendence.

Transcendence creates deeper love.

This cycle never ends. It is an infinite cycle of love, guilt, and transcendence.

PART III

THE DAY OF EPIC BATTLE: THE MOMENT OF CONFRONTATION

Chapter Six: Al-Malhamah as a Metaphysical Metaphor

6.1 The Day of Epic Battle in Tradition

In this chapter, we use the concept of "The Day of Epic Battle" (Yawm al-Malhamah) as a metaphysical metaphor for the moment of confrontation with Guilt by Necessity. The Epic Battle in Islamic tradition is the great battle, the moment of truth, when man faces his enemy face to face.

In the Prophetic biography, the Day of Epic Battle is the day of decisive battle, the day when believers are steadfast, and when hypocrites are exposed. It is a day with no room for hesitation, no room for justification, no room for escape.

6.2 The Internal Epic Battle

But the Epic Battle here is not an external battle, but an internal one. It is the moment of confrontation with self, with Guilt by Necessity. In this moment, man cannot escape, cannot

deceive himself. He must face the truth: that he is falling short, that he is powerless, that he needs what transcends him.

This internal Epic Battle is harder than any external battle. It is a battle with self, with ego, with pride. It is a battle requiring exceptional courage, the courage of confrontation with truth.

◆ Stages of the Internal Epic Battle:

1. Confrontation: Facing guilt
2. Acknowledgment: Acknowledging shortcoming
3. Submission: Submitting to powerlessness
4. Opening: Opening to what transcends self
5. Transcendence: Transcending towards Absolute Perfection

6.3 Pride and Dignity in Confronting Guilt

A great paradox: true pride and dignity are not achieved in denying guilt, but in acknowledging it.

A man who tries to hide his guilt, who tries to justify his shortcoming, is a weak man, afraid, unable to confront. But a man who faces his guilt honestly, who acknowledges his shortcoming without justifications, is a strong, great man.

This acknowledgment is not weakness, but strength. It is the courage of confrontation, the courage of truth.

In Islamic tradition, true dignity is in humility before Allah, in acknowledging powerlessness before Absolute Perfection. The Prophet (peace be upon him) was the most humble of creation, and the most acknowledging of his need for Allah. He sought forgiveness from Allah more than seventy times a day, not because he committed great sins, but because he realized the greatness of Allah, and thus realized the gap between the greatness of Allah and the servant of Allah.

◆ True Dignity:

Is not in denying guilt, but in acknowledging it.

Is not in pride, but in humility.

Is not in self-sufficiency, but in acknowledging need.

6.4 "And Victory Is Only from Allah": Submission After Realization

The noble verse "And victory is only from Allah" (Al-Imran: 126) reveals a profound metaphysical truth: true victory, true salvation, is not achieved by human effort alone, but by Divine grace.

This does not mean human effort is unimportant. Rather, it means that human effort, despite its necessity, is insufficient. Man exerts his effort, strives, works hard, but in the end acknowledges that true victory is from Allah.

This acknowledgment is the essence of Guilt by Necessity. Man feels guilty not to despair, but to realize his need for what transcends him. Guilt is the first step towards repentance, towards returning to Allah, towards grace.

"And victory is only from Allah" is not a call to fatalism, but a call to balance: between human effort and acknowledgment of powerlessness, between striving and submission, between work and grace.

PART IV APPLICATIONS OF THE THEORY

Chapter Seven: Guilt in the Digital Age

7.1 Collective Guilt in the Internet Era

We live in an era of collective guilt. The Internet and social media have created a new form of guilt: collective guilt.

Man today feels guilty not only for his personal actions, but for the actions of his society, for the actions of all humanity. He feels guilty about climate change, about poverty, about wars, about injustice.

This collective guilt is a manifestation of Guilt by Necessity. It is perception of the gap between what the world ought to be and what it actually is. It is perception of collective shortcoming, of collective powerlessness.

◆ Collective Guilt:

Is not personal guilt, but existential guilt.

Is not guilt for a specific action, but guilt for the general structure.

Is not guilt that can be resolved by apology, but guilt requiring collective transcendence.

7.2 Algorithms of Guilt

In the digital age, algorithms have come to play a role in shaping guilt. Social media algorithms create a constant feeling of shortcoming: shortcoming in appearance, shortcoming in success, shortcoming in happiness.

This feeling of shortcoming is not real, but manufactured. It is the result of algorithms designed to create dissatisfaction, to create desire for more, to create constant guilt.

◆ Algorithms of Guilt:

Create a feeling of manufactured shortcoming.

Exploit Guilt by Necessity for commercial purposes.

Require critical consciousness to be freed from.

7.3 Environmental Guilt

One of the most important manifestations of collective guilt in our era is environmental guilt. Man today feels guilty about destroying the environment, about species extinction, about climate change.

This environmental guilt is a manifestation of Guilt by Necessity. It is perception of the gap between what man ought to be (guardian of the earth) and what he actually is (destroyer of the earth).

◆ Environmental Guilt:

Is not merely personal guilt, but civilizational guilt.

Requires collective transcendence, not individual.

Requires return to natural disposition, to balance with nature.

Chapter Eight: Guilt in Spiritual Practice

8.1 Istighfar as an Existential Method

Istighfar (seeking forgiveness) in Islam is not merely a religious ritual, but an existential method. It is the daily practice of Guilt by Necessity, the constant acknowledgment of shortcoming, the continuous return to Allah.

The Prophet (peace be upon him) sought forgiveness from Allah more than seventy times a day. This is not because he committed great sins, but because Istighfar was his constant state,

because he realized the greatness of Allah, and thus realized the gap between the greatness of Allah and the servant of Allah.

◆ Istighfar as an Existential Method:

Is not apology for a specific sin, but acknowledgment of essential shortcoming.

Is not merely ritual practice, but a constant existential state.

Is not an end, but a beginning: the beginning of return, the beginning of transcendence.

8.2 Confession as Ontological Therapy

In the Christian tradition, confession is a sacred sacrament. But confession, in its essence, is not merely a religious ritual, but an ontological therapy. It is confrontation with self, with truth, with guilt.

True confession requires courage: the courage of confrontation, the courage of honesty, the courage of humility. It is not weakness, but strength. It is not an end, but a beginning.

◆ Confession as Ontological Therapy:

Frees from denial of guilt.

Frees from pride.

Opens the door to transcendence.

8.3 Submission as Supreme Freedom

Submission in Islam is not surrender, but supreme freedom. A man who submits to Allah is a free man, because he has freed himself from slavery to self, from slavery to ego, from slavery to pride.

Submission is the peak in the journey of Guilt by Necessity. It is the moment when man acknowledges his powerlessness, and submits to what transcends him. It is the moment when guilt transforms from a heavy burden to a wing that raises man towards transcendence.

◆ Submission as Supreme Freedom:

Is not surrender, but freedom.

Is not weakness, but strength.

Is not an end, but a peak.

CONCLUSION

GUILT BY NECESSITY AS A PATH TO SALVATION

We have reached in this study a central conclusion: Guilt by Necessity is not a disease, but a path to salvation. It is not weakness, but strength. It is not an end, but a beginning.

Guilt by Necessity is the fundamental structure of moral consciousness. It is what drives man towards constant striving, towards continuous repentance, towards closeness to Absolute Perfection. It is what reminds man of his deficiency, of his need, of his servanthood.

In acknowledging Guilt by Necessity lies liberation. When man acknowledges his essential shortcoming, he is freed from the illusion of self-perfection. When he acknowledges his powerlessness, he opens to Divine grace. When he faces his guilt honestly, he begins transcending towards what transcends him.

Guilt by Necessity is the path to salvation. Not salvation from guilt, but salvation from illusion. Salvation from the illusion of self-sufficiency, from the illusion of self-perfection. It is the path to true humility, to true dignity, to true freedom.

"And victory is only from Allah." In this acknowledgment lies salvation.

◆ Final Summary:

1. Guilt by Necessity is not a disease, but a fundamental existential structure.
2. It is based on three pillars: Consciousness, Shortcoming, Powerlessness.
3. It is directly proportional to the level of consciousness.
4. It is inversely proportional to the level of submission.
5. It is the ontological bridge from gap to transcendence.
6. It is the path to salvation, not salvation from guilt, but salvation from illusion.

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APPENDICES

Appendix A: The Ontological Equation of Guilt

◆ The Basic Equation:

$$G = (C \times S \times P) / E$$

Where:

G = Guilt by Necessity

C = Consciousness (0-100)

S = Perceived Shortcoming (0-100)

P = Perception (0-100)

E = Perceived Powerlessness (0.8-1.2)

◆ Derived Laws:

Law 1: $G \propto C$ (Guilt is directly proportional to consciousness)

Law 2: $G \propto 1/E$ (Guilt is inversely proportional to submission)

Law 3: $G \propto S$ (Guilt is directly proportional to perception of shortcoming)

Appendix B: Philosophical Case Studies

◆ Case Study 1: Augustine

Consciousness: 95

Shortcoming: 90

Perception: 85

Powerlessness: 80

Guilt by Necessity: Very high, but positive guilt leading to repentance.

◆ Case Study 2: Nietzsche

Consciousness: 90

Shortcoming: 50 (rejected shortcoming)

Perception: 85

Powerlessness: 20 (rejected powerlessness)

Guilt by Necessity: Low (due to rejecting shortcoming and powerlessness), but led to despair.

◆ Case Study 3: Prophet Muhammad (peace be upon him)

Consciousness: 100

Shortcoming: 100 (complete perception)

Perception: 100

Powerlessness: 100 (complete submission)

Guilt by Necessity: Very high, but purely guilt of servanthood.

Appendix C: Comparative Readings

◆ Comparative Table:

Tradition	Source of Guilt	Proposed Solution
Augustinian	Original Sin	Divine Grace
Kantian	Violation of Duty	Moral Commitment
Heideggerian	Existential Shortcoming	Authentic Existence
Islamic	Shortcoming before God	Continuous Repentance
Buddhist	Attachment	Liberation from Attachment
Nietzschean	Social Repression	Overcoming Morality

Appendix D: Glossary of Philosophical Terms

- ◆ Ontological Triangulation: The theory considering guilt a structure composed of three pillars: Consciousness, Shortcoming, Powerlessness.
- ◆ Guilt by Necessity: Guilt as an existential necessity, not as a consequence of specific actions.
- ◆ Ontological Bridge: Guilt as a path for transcendence from gap to perfection.
- ◆ Law of Inverse Proportion: The law stating that guilt is directly proportional to consciousness, and inversely proportional to submission.
- ◆ Internal Epic Battle: The moment of confrontation with Guilt by Necessity.
- ◆ Transcendence Through Powerlessness: The idea that transcendence is achieved through acknowledging powerlessness, not denying it.

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"And say: My Lord, increase me in knowledge."
(Quran, Ta-Ha: 114)

"And victory is only from Allah."
(Quran, Al-Imran: 126)