

A CONCEPT OF RELATION-BUILDING AND PERSONALITY DEVELOPMENT BASED ON ISLAMIC TEACHINGS

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ABSTRACT:

The research focuses on the role of Islamic teachings for the character building individually and collectively for demonstrating the transparent values, which are helpful for relation building. The basic purpose of Islam is to promote goodness and eradication of evils for relation building in society. Islamic teachings, is a concept of success includes but not limited to worldly or monetary success only. It includes eternal peace and self-fulfillment by way of spiritual practices. Those who follow the commandments are active in the world, take their responsibilities seriously and full them to the best of their abilities. They are always conscious to their duties to Allah, fellow human beings and the whole of the world. They maintain a balance between immediate and ultimate success. The core objective of Islamic teachings is to learn the foundational concepts to get the pleasure of Allah by fulfilling Allah's and human rights and by demonstrating the positive values for relation building around the world. Islamic teachings through the soundness of faith lay down good reflections of the believers for a harmonious society. The present article provides a holistic approach to the impacts of Islamic teachings on the development of a universal peaceful society. This paper will provide the vision to the Muslims to demonstrate peace and tolerance for relation building. They will be able to apply the Golden value "No one of you is a believer until he desires for his brother that which he desires for himself" as the fundamental principle of a higher level of moralities. The methodology of the research is qualitative by relating the relevant verses of the Holy Qur'an, Ahadith and the life examples of the Holy Prophet Muhammad (PBUH). The research paper also clarifies the misunderstandings of the non-believers about Islamic teachings that it promotes terrorism and conservativeness. In short, the study of this research will provide a vision and mission for Muslims and they will be able to determine their goals to be a very successful members of the society.

KEYWORDS: Role, Islamic teachings, relation building, personality, development.

Introduction:

These day human beings are facing excessive problems related to all aspects of life in all over the world. People are much conscious and scared due to their daily life issues with depression and tension. The balanced and congenial environment has become an outstanding objective for all multicultural societies around the proliferation. Islamic teachings in schools, Madrassas, universities and other educational institutions are to emphasize on co-operation for socialization among the members of the society. Islamic teachings give awareness to people about many important areas, i.e. educational dimensions, goals setting, spiritual growth, interpersonal skills, health, employment, rights and responsibilities, relation building, personality development and entertainment etc. Freedom of Islamic views increased awareness of the people and endorsed them

toward maturity.¹ All these areas have greatly altered the customs and usages of the people and their living styles in society. Similarly, Innovation of ideas is another reason to adjust and reform the standards of the way of life. Islamic teachings have become a necessary focal target of the Islamic scholars in promoting the balance, congenial and harmonious environment in the society. Islamic scholars highlight the various aspects of Islamic teachings for the development of relation-building and personality development in multicultural society. Islam demands and requires innovation and calmness in every aspect of religious and worldly life.² The meaning of the word of Islam is peace, stands for universal affection love, harmony, relation building and reciprocal of harmonious environment.³ Islam works for manage peace, graciousness, and benevolence, which is a state of physical, mental, emotional, spiritual and consensus.⁴ Islamic teachings are the central right of everyone in Islamic society, which promotes the consideration of a well-coordinated social criterion and morality.⁵ So that's why Islamic teachings are a real determination of Islamic society.⁶

The basic sources of Islam are two i.e. Qur'an and Hadith, in which Qur'an is revealed and Hadith is the first interpretation of the message of Allah. The Qur'an, Hadith and life example of the Holy Prophet (PBUH) are the model of excellence for believers in each and every sphere of life.⁷

A comprehensive and considerable review of Islamic teachings shows that Islam broadly aims for peace establishment and harmony for the benefits of society.⁸ Islamic teachings implacable directions are in the beliefs of an appropriate religion. It may also be exemplified as natural education that pursues religious instructions and standards. Islamic views may be seen as a procedure through which a person learns to coordinate between his beliefs and practices. Islamic views means to learn Islam from the basic sources of Qur'an and Hadith. Islamic views can also be described for such processes introduced to enlist all generations into the attitudes, behaviors, beliefs, and practices according to the religious instructions to promote the dominance of the religion and to bring together the humanity. Islamic views works for peace establishment. Peace reflects the mental calm, freedom of violence and the social trend towards peace talks.⁹ Hence peace is studied as the protected and freedom environment without any fear which develops the cooperation, fraternity and brotherhood among the members of the society. The harmony could be defined as, to live peacefully with others despite differences at the same place or time.¹⁰ Islam has also urged the need for co-existence for charity to all people no matter how different religions and beliefs.¹¹ Islamic teachings prescribed in Holy Qur'an divine book of Allah and the Ahadith of Holy Prophet (PBUH) which is the first interpretation of the Holy Qur'an. The Qur'an, Ahadith and the life examples of the Holy Prophet (PBUH) are included in the basic sources of Shari'a.¹² The Prophet (PBUH) is a model of excellence for all the believers in each and every sphere of life.¹³ Islamic learning refers to the straight and practical path to achieve universal relation building.

Importance of the Islamic teachings in relation-building and personality development:

Islam is a complete code of life for all human beings.¹⁴ The different aspects of human needs including, Ideological, spiritual, legal, social economic, physical and political are totally integrated for each other to apply the instructions of Islam.¹⁵ The crucial doctrine related to peace establishment for relation building which includes harmony through justice, forgiveness, social rights, and responsibilities.¹⁶ The history of human beings clearly indicates the reality that Islamic views has produced central outcomes in relation building for the harmonious society. The five fundamental beliefs of Islam and Pillars of Islam include the (Tawheed, Angels, Books, Prophethood, and day of the Judgement; declaration, prayers, fasting, zakat, hajj) thoughts and spiritual practices guide humans towards relation building and personality development.

This relation building objectives and outcomes are absolutely mentioned in Qur'an and Ahadith. Allah sent Holy prophet for a relation building and harmonious society.¹⁷ As it is mentioned in the Qur'an.

‘Truly, the code of life in the form of religion for Allah is Islam’.¹⁸

In another verse, Allah commanded the believers to practice completely Islam.

‘Those who believe, enter completely in Islam and do not follow the footprints of devils’.¹⁹

The above-mentioned verses clearly show the universal message of the religion of Islam to build up a harmonious society for relation building. Islamic views tie attention significantly on individual inner self-satisfaction.²⁰ Peace requires self-satisfaction and individuals to motivate through this peace towards family and social life. The significance of faith provides inner self-satisfaction because the meaning of Islam is to submit before Allah with internal satisfaction.²¹ Muslim is supposed to demonstrate the positive values without any harm attitude to others.²² Human peace of mind depends on the symmetry state of thoughts and actions and by doing every due thing, it is far away from assumptions absurdity, exaggerations, and oversight. Islamic views considers God Consciousness among the believers and more honorable in the sight of Allah ; Although all human are respectable in dignity and status. The same thing is mentioned in Holy Qur'an clearly

‘No doubt, we have honored the children of Adam’.²³

In another verse of Holy Qur'an it is stated

‘oh mankind, we have created you from a male and a female, made you into tribes and nations so you may know each other and no doubt the most honorable among you in the sight of Allah is that who has God Consciousness and Allah knows and aware of everything’.²⁴

In fact, a number of Ahadiths clearly highlight the message of relation building and harmony for the humanity. For instance, A man inquire from Holy Prophet (PBUH),

‘What kind of deeds are good in Islam’? The Prophet replied,

‘To feed others and say Salam whom you know or not’.²⁵ In another Hadith it is mentioned, ‘Whosoever is pleased that he confers more wealth and his charter of life be lengthen than he should keep his good relations with his relatives’.²⁶

We may also find this statement of the Holy Prophet (PBUH) in Hadith literature

‘Be in this world as an unknown person or traveler’.²⁷

Another Hadith quotation is also very important

‘Wealthy does not mean for having an aggregate amount of property but richness is related to self-contentment’.²⁸

One more commandment of Hadith is

‘Whosoever can guarantee what is between his tongue and what is between his two legs, I guarantee paradise for him’.²⁹

Another commandment of Hadith could be as

‘If you have seen anyone at a person who was made higher ranking to him in property and appearance, he should also look at the one who is inferior to him’.³⁰ Holy Prophet (PBUH) also described the punishment on bad reflections and demonstration in society as the Hadith is ‘The worst people before Allah on the day of the judgment will be the double faced people who appeared in front of some people with one face and to other people with another face’.³¹

In addition, Islamic worships recommend Muslims for personality enhancement, soundness of faith and good deeds.

It is evident from the biography of the Prophet Muhammad (PBUH) always preferred relation building, and negotiation to war. At the time of ‘Hudabia’ pact, it was apparently shown that the Muslim had to surrender before the Quraish but the insight of the Prophet judged that independent and free interaction between the Quriash and the Muslim would bring them closer and help the Quraish to comprehend the traits and thoughts of the Muslim. It is proved by history that the relation building on Prophet’s (PBUH) side helped to conquer Mecca within only two years. Unfortunately, the majority of people regard this event a piece of history rather it is actually a clear demonstration of co-existence between different religions and groups. For Jihad the point of view of Islam is to struggle for the pleasure of Allah and away from bloodshed and violence except Muslims are not allowed to practice according to their faith, when freedom of religion is exposed when people are distressed to enslave; when peoples land is forcefully taken from them. Islam allows in such circumstances a range of responses.³² It was the result of Prophet (PBUH) model of excellence and his efforts for harmony that the ratio of killing people and bloodshed was remained very low in overall Ghazawat.³³ This historical evidence proves that the Muhammad (PBUH) time period was an ideal period and Muslims are advised to construct a society which should be based on Islamic views, guidance and Muhammad (PBUH) was sent a prophet as a mercy for all humanity. In short, we may say that the basic manifesto of Islam is to emphasize and promotes the

oneness of Allah and the permission of 'Jihad' is conditional. Jihad has been allowed to practice only to emphasize the defense and establishment of Islamic culture and civilization.³⁴

The Prophet Muhammad (PBUH) surprised the Quraish by his efforts to promote Islam so they began to break the magic of Islam and its Prophet (PBUH) through criticizing its beliefs and followers. They appointed Uttba' bin Rabiya to negotiate with Hazrat Muhammad (PBUH). Hazrat Muhammad (PBUH) agreed to dialogue with Uttba. He listened Uttba with great patience and did not disturb him. After Uttba's speech, Hazrat Muhammad (PBUH) recited Surah Haa Miem Sajida. After recitation, he (PBUH) asked Uttba', let him do his work. After that, Uttba' said to the Quraish to leave Hazrat Muhammad (PBUH) on his own. The Quraish called Abu Walid a captive of Hazrat Muhammad (PBUH). This event emphasized a few points, which are as follow; Hazrat Muhammad (PBUH) listened to Uttba's speech calmly and attentively and convinced him to express everything freely. Hazrat Muhammad (PBUH) let Uttba complete his speech perfectly. After that, he (PBUH) asked Uttba if he wants to say further, he may speak. He (PBUH) provided Uttba the chance to expose his views and ideas without interruption. After that, Hazrat Muhammad (PBUH) recited the Holy Qur'an showing that there would be no argument about the laws of God.³⁵

The modesty, civility and well-mannerism compelled Uttba for listen to Hazrat Muhammad (PBUH) attentively.³⁶ Allah has bestowed Hazrat Muhammad (PBUH) for all mankind. He has bestowed the responsibility to convey the message of Allah to the whole of humanity. He (PBUH) wrote letters to all the kings of that time around the Peninsula of Arab.³⁷ The great scholar Allama Qalaqshbandi has described letters of the Prophet according to two categories e.g.³⁸ Letters to Muslim tribes and chiefs; and letters to non-Muslim tribes and chiefs; Hazrat Muhammad (PBUH) continued corresponding with chiefs of the Jews, Christians, Majoosis, Pagan of Arabs and conveyed the message of Allah. He did corresponding with Kaiser and Alexander. He also wrote letters to Khusro Parveez.³⁹

Many foreign delegations of different religions came to meet Hazrat Muhammad (PBUH), he (PBUH) welcomed them, gave answers of their questions, and very wisely invited them to embrace Islam, which they refused even bitterly. A delegation of Negros, which had Christians stayed at Mosque of Prophet and they performed their prayer faced to Bait-ul-Muqadas but the prophet (PBUH) did not forbid them.⁴⁰ During 9 Hijra, the three chiefs of Banu Saqeef came and Amer bin Tufail harshly behaved but Hazrat Muhammad (PBUH) let him go and ignored them.⁴¹ Moreover, the false Prophet i.e., Museelma Kazaab and his followers were not harmed by the Prophet (PBUH).⁴² Christian scholars of Habsha or Uthopia met Hazrat Muhammad (PBUH) and they embraced Islam after some negotiation.⁴³ Hazrat Muhammad (PBUH) not only met foreign delegation but he also sent his ambassadors to different areas, which proved his

efforts for dialogues with other religions.⁴⁴Jaffar Tayyar (R.A.), Umer Dosi (R.A.),Muasab bin Umaer (R.A.), Umer bin Khitab (R.A.), Muhammad bin Musilma (R.A.) and Hazrat Usman (R.A.) are among the pioneers of Muslim ambassadors. Hazrat Dahiya (R.A.) was sent as an ambassador to Hercules of Rome and conveyed the message of Allah. Hazrat Hatib (R.A.) was sent to Christian Priest Maquqas of Egypt, Hazrat Shujja bin Wahad Asadi was sent to the kind of Gassan, Hazrat Saleem bin Umer (R.A.) was sent to Hoza bin Ali the kind of Yemen, Umer bin Aas was sent to the ruler of Omaan, Hazrat Ala bin Hazrma was sent to the ruler of Bahrain and Taraf bin Abi Ummiya (R.A.) was sent to Haris bin Khalal Al-Hameri of Yemen. This kind of conduct proved that Prophet Muhammad (PBUH) preferred relation building .⁴⁵If the Muslim preached Islam through war, they would make pacts with the Jesus, Christians, Pagans and fire worshipers. To Mdina pact till the pacts during Caliph hood, emphasized the facts that the Muslims wanted to be in a peaceful state with other nations as they, first of all, offered them peace pact if they refused to do so, they were invited to conduct war nor they were betrayed neither they have conspired.⁴⁶ Hazrat Muhammad (PBUH) made pacts with non-Muslim on an equal basis, neither were they did not exploit nor they were let down. Madina pacts, a pact of Hudabiya, Pacts with Ghatfaan and with the Jews of Khyber are the evidence of co-existence on the Muslim side. Complete religious freedom and liberty were provided to the Jews of Khyber and Christian of Negro in their pacts.⁴⁷ These pacts and documents were so influential that nobody revolted against it rather Islam got the chance to flourish in these areas. This thing clearly expressed the fact that Islam advocates peace building and relation building for co existence in the society, not the war. There are some points of Medina pact: i.e, The Jews of Bani Uaff are part of a nation like the Muslim, If anyone will fight against one participant, both participant will fight collectively, This pact is for the coordination harmony, atonement not for destruction and harm. The Jews will equally have right like Muslim, The rights of friends of the Jews will be equal to the Jews, Nobody will break the pact, The poor and the weak will be helped⁴⁸ and during mutual discrimination, Hazrat Muhammad (PBUH) will be the judge. Hazrat Muhammad (PBUH) ordered his companions to practice relation building and peace-building for co-existence and harmony in society. Ghazwah e Khyber was fought in 7th Hijra and the Muslim find the wealth and animals of the Jews which annoyed the Prophet Muhammad (PBUH) as he said, “Allah has not given the right to you to enter the people of divine books or the Jews or Christian, you are not allowed to beat their women and eat their fruit until they will allow you’.⁴⁹

Another interesting event is that a slave of the Jew became Muslim during a war of Khyber, as he became Muslim he was free but Hazrat Muhammad (PBUH) ordered him to go back and return the animals of his master. He did so and after some time, the Jews surrendered. After the defeat of Khyber, the Jews requested the Holy Prophet (PBUH)

not to take away their lands rather they will give half cost of the crop to the Muslim and Prophet (PBUH) agreed.⁵⁰ He (PBUH) got married to Hazrat Safiya who was a Jew; it is the best example of peace building and co-existence.⁵¹ Before the Jews, the Muslims developed coordination and atonement with the Christian of Habsha (Uthopia) and in Surah Al-Maida, Christians are called better than the Jews.⁵²

There are some other traditions of the Holy Prophet (PBUH) in the form of pray Which are directly related to relation-building and co-existence in the society. For instance, 'I seek refuge to Allah from an evil character, action, and desires'.⁵³ Another tradition is 'I ask guidance from Allah, piety, abstinence, and independence of sources',⁵⁴ one more tradition is 'I ask Allah to set right for me, for my religious commitment, for my affairs, for my hereafter, for my death and get relief from all my worldly evils',⁵⁵ one important point can be found in a tradition in this way 'I seek exile to Allah from the knowledge that is not beneficial, a hear that is not humble, a soul that is not satisfied and a prayer that is not answered.'⁵⁶ additionally, we may see in traditions that 'I seek exile to Allah from imperfectness and acedia form cowardice and from senile old age and I seek exile to Allah from the deformity and mishap of life and death'.⁵⁷

The above discussions show that Islamic learning through basic sources of Islam i.e; Qur'an, Ahadith and biography of Holy Prophet (PBUH) especially refers to a healthy, harmonious and peaceful life individually and collectively.

For instance, if we see the individual's contributions in the family than naturally the unit of the society based on family.⁵⁸ Family word is used to designate a special kind of organization whose rules relates to each other through marital ties.⁵⁹ The family has known the fundamental foundation of the society, in which a higher level of moralities and conducts are placed at the superior level to keep family relationships good and balanced.⁶⁰ Families are based on individuals and nations building and nations reflect on the whole world.⁶¹ The objective of religion of Islam is to promote a peaceful society through family peace in the world. Islamic learning gives awareness about the rights and responsibilities of each family member which consists on parents, children, spouses, brothers, sisters and relatives in re due to preserving the conducive environment, successfulness and welfare through family in all around the society. The respect and dignity of all family members described clearly in Qur'an and Ahadith. Islamic teachings also provide consciousness with relationships including servants, friends, and neighbors etc. Islamic code of conduct appreciates revival of relationships even those who break it.⁶²

For instance, we may see the rights of parents in many verses of the Holy Qur'an i.e. 'And your lord has decided that worship none but him and that you to be responsible towards your parents.

If any of them or both of them attain old age in front of you say not any disrespect word to them, nor shout on them but address them with respect and honor, lower down your

voices in front of them and pray for them the wing of submission and humility through kindness and say: Oh my Allah! bestow them your mercy as they brought me up when I was young.’⁶³

Similarly, the objective of Islam is to promote good dealings with kith and kin and other people: as the following verse directly indicates the rights of relatives. ‘Worship Allah and make no partner with Him, do good with parents, kinsfolk, orphans, poor the neighbors who are a stranger, the wayfarer and those whom your right hand possesses’.⁶⁴ Muhammad (PBUH) prophetic model of excellence highlight a number of examples for the strong foundation of a family.

For instance ‘Allah will ask every individual about his responsibilities about all those whom he was made responsible, he protected or wasted, even if a man will be asked about his family members’.⁶⁵ In another Hadith, it is quoted ‘Whoever does not show kindness to our little ones, and respect our elders he is not among us’.⁶⁶ Islamic learning addresses the mutual rights and responsibilities of husband and wife for a lovely and conducive environment of the family.

For instance, the life examples of Holy Prophet(PBUH) recommends a husband to fulfill his responsibilities of his wife ‘The man is a guardian of his family will be asked for his duties’.⁶⁷ In another Hadith it is mentioned that ‘ the best of you is the one who is best to his wife,’⁶⁸‘I (Prophet Muhammad (PBUH) relates good treatment to wives, their right over you are that you treat them well in clothing and feeding’.⁶⁹‘ Deals women nicely,’⁷⁰ I command you to take care of the women in a good way’⁷¹

In the same way, the way of Prophet (PBUH) recommend a Muslim woman to fulfill her responsibilities towards her husband which could be husband rights. For instance, the Hadith is

‘A women is a guardian of her husband’s house and responsible for her duties’⁷²The good news about attaining the paradise is also included in traditions ‘Any women who dies when her husband is pleased with her will enter the paradise’⁷³

It was inquired from the Prophet (PBUH), which woman is best? He replied:

‘The one who make him happy when he looks at her, obeys him when he orders her, a wife does not go against his wishes with regard to herself nor her wealth’.⁷⁴

This thing indicates that a wife may provide strong foundations for a peaceful and harmonious life by implementing Islamic instructions.

Additionally, it is also described in traditions that do not pray against family members i.e. ‘Do not pray against yourself, your children, your servants and your wealth because all of our prayers will be responded’.⁷⁵

The prophet of Allah never hit anyone with is hand either women, children or servant. He (PBUH) stated that

‘Whosoever believes in Allah and last day, If a personal witness of something, let him speak well otherwise need to keep silent and deal kindly with women’.⁷⁶

The above discussion highlights the beauty of Islamic views in dealing with family life and its connection with social life relation depends on the harmonious environment.

Islam is a complete code of life, which grasps all aspects of life.⁷⁷ Islam is crammed to attitudes, values, behavior, moral, social, economic, political, laws, customs and manners in every part of human life.⁷⁸

First and foremost, Islam aims at generating a distinct culture which based on Islamic beliefs, ideals and values.⁷⁹ Islamic learning establishes the strong foundations of a peaceful and harmonious society where co-existence is possible for all minorities. Islamic teachings provide complete leadership and guidance to establish a peaceful and neutral society. Islam is also a complete assimilation of cultural diversity in society. Islamic faith had achieved aptitude of mind and knowledge ethical absolute dimensions and intellectual peak for productive meaningful reward.⁸⁰ The Holy Qur'an and Hadith literature mainly put the spotlight on the protection of all the members of the society. The teachings of Islam have cherished a society of peace-building clemency and co-existence. The Prophet (PBUH) through His character finally won the hearts of people.

Islam advocates peace in society. The Allah Almighty does not allow making catastrophe on earth as this is in the following verse of the Qur'an

'Eat and drink from which Allah has provided and do not act cruelly,⁸¹ making catastrophe in the earth.'⁸²

Similarly, Allah does not like mischief-making humans.⁸³

The following verse of the Qur'an related to it 'But seek, with that which Allah has given to you, the hereafter life, do not forget your portion of lawful amusement in this life, do good as Allah like not the criminals, oppressors, autocrat, dictators, corrupt and mischief makers'.

In another verse it is mentioned that 'they struggle to make catastrophe on the earth, Allah does not like the catastrophe.'⁸⁴

Moreover, it is also mentioned in Qur'anic commandments that 'make not Allah's name as justification in your disposition against your actions and reflect piously, and maintain peace in society, No doubt Allah is hearer and knower of all things'.⁸⁵

Additionally, Qur'an weight rapprochement on foreign relations in different verses. For instance, 'If they incline toward peace, you also incline to it, have trust in Allah, Verily, He hears and knows everything, so if they eliminate from you, fight against you and offer you peace, then Allah has opened no way for you against them'.⁸⁶

Keeping commitments gratefulness in obligations in mutual dealings enhance the bond of love among humans and maintain it is great piety. Generosity and diversion find a prominent place in Islamic teachings. Salam, greetings, and handshaking is also a symbol of a good relationship. There are some verses of the Holy Qur'an about it, For instance, 'A good pleasant word is also charity'⁸⁷

The Hadith is ‘A believer to another believer is like a building whose all parts enforce each other’ the prophet then clasped his hands with fingers interweave’.⁸⁸

In another Hadith, It is mentioned ‘The best among you are those who have the best manners and characters’⁸⁹

one more Hadith on the importance of socialization is ‘The worst people in front of Allah on the day of reappearance will be those whom people leave for their evils’.⁹⁰ Additionally, Good behavior is appreciated ‘ The best among you are the best in character.’⁹¹

Abusing to Muslim is prohibited in Islam as the following tradition is ‘Abusing a Muslim is an evil doing and killing him in disbelief.’⁹² and ‘who conveys wrong and incorrect information about one to another will not enter paradise.’⁹³

Following is a summary of renowned traditions related to higher level of Moralities.

‘The worst person before on the day of judgment will be the double-faced who appears to some people with one face⁹⁴ and to another with another face;⁹⁵ beware of conjecture, for skepticism is the worst of false tales; do not look others on their blunders, do not spy, do not be jealous, do not cut relations with other, do not hate with each other and all worshiper of Allah be brothers; the strong is not the one who overcomes the people by his strength but the strong is one who controls himself at the time of anger;’⁹⁶

A person asked to advise from Holy Prophet Muhammad (PBUH) so the Holy Prophet replied ‘do not become angry and offended;’⁹⁷ the examples of believers are like a tree, the stake of which do not decrease;⁹⁸ also make things easy for the people, do not make things difficult for them; make them calm and do not confront them;⁹⁹ It is not lawful for a Muslim to desolate his brother more than three days; while meeting, both turn their faces to other sides; the better of the two is the one who says good words of greetings to other;¹⁰⁰ do not hold secrets admonition when you are sitting together excluding the other persons until you are with some other people too, for that would feel regret for them.¹⁰¹

Whosoever believes on Allah and the last day shall not harm his neighbors rather¹⁰² captivate his guests freely, A Muslim should talk whatever is good otherwise keep silent;

The Prophet said three-time ‘ by Allah, he is not believer whose neighbor does not feel safe from his neighbor’¹⁰³ etc.

Islam teachings present overall principles to face and solve the problems of modern sociology for every era and age. Predominantly, Islamic views promotes the higher level of moralities including; respect, cooperation, equality, excellence, forgiveness, God consciousness, hope, hospitality, humbleness, keeping commitments, sacrifice, services, unity, and patience etc.

At the same time, Islamic views gives the message to its followers to forbid bad negative demonstration of values including; approbation, breaking commitments, dishonesty,

disputes, flattery, false disposition, deception, illegal jokes, hypocrisy, lie, leak out of secrets, prides, and name-calling etc.

To understand the difference between positive and negative values and putting them into practice for personality development, we may have a society free from animosity, hatred, wrong will, conceit, greed, tension, ostentation and envy, and numerous others social evils.¹⁰⁴

Conclusion:

The summary of this research is to explore the key concepts of Islamic views i.e; Soundness of Faith, Spiritual worships and personality development for onculcate the Higher level of Moralities. Islamic views promotes relation building, harmony, and successful life not only in this world but also in the world hereafter. This research paper also provides an overall mission about the Islamic teachings with the specification of promoting relation-building and personality development in the society. The methodology of the research paper is qualitative by relating the relevant verses of the Holy Qur'an, Ahadith and life examples of the Holy Prophet Muhammad (PBUH). The summary of this study reveals that Islamic views primarily plays a key role in the training of the individual, family members and then social relationships based on peace-building for co-existence. It also helps in promoting positive values i.e. patience, sacrifice, cooperation, humbleness, integrity, justice, equality, brotherhood, God consciousness and fairness in society. At the same time, Islamic views gives the message to its follower to forbid bad negative demonstration of values including; approbation, breaking commitments, dishonesty, disputes, flatter y, false disposition, deception, illegal jokes, hypocrisy, lie, leak out of secrets, prides, and name-calling etc.

The conclusion highlights that individual personality development for relation building leads to family peace that leads to social peace and harmony; Similarly, individual restlessness eventually leads to family towards disorder that leads to social disorder and negative reflections.

Moreover, Islamic teachings generally and evidently preserve and protect the responsibilities and rights of humans and particularly the Muslims objectives for social relation building and co-existence harmony in the society. Islamic teachings through the soundness of faith and spiritual worships lay down good reflections of the believers for a harmonious and peaceful society. This research provides a holistic approach to the impacts of Islamic views by demonstrating the transparent values on the development of personality for a universal harmonious society, which is based on relation -building and harmony.

Recommendations:

- Islamic teachings should be given as a piece of foundational knowledge in homes, to develop relation-building and personality enhancement from childhood to onwards stages of life. Islamic values should be encouraged at every level in order to establish a

strong relationship among family and society members. Muslims should demonstrate the best core values to develop the relation building, fraternity, and co-existence in the society.

- It is an utmost need of the time that the universal ideas of Islam must be introduced to the other nations so that misunderstandings between the Muslims and the Non-Muslims must be reduced. It is also essential for the Ummah to build such an organization, which constructs a system based upon religious harmony and relation-building without prejudices, hatred, and conservativeness. Religious festivals among communities could be the best source of promoting fraternity and brotherhood, which are beneficial for developing the co-existence and peace-building for the whole of humanity.
- Islamic Studies departments of the Universities and Madrassas should emphasize on the importance of relation building / character building of the students to harmony in the society.

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