

The Human Personality Development (An Analysis in the light of Quranic Teachings)

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ABSTRACT:

In this paper, the concept of Tameer e Insaniyat (human personality development) is discussed in detail in the light of Quran and Sunnah. It seeks to increase an Islamic perception of the idea of human personality. It includes a short description of the effect of the Prophet of Islam's character on the arena, and the significance of this difficulty in regard to contemporary global activities. Contents of the paper encompass some dialogue on proposed definitions of Islamic character based totally on present literature and conventional notions of personality through the sector of psychology; the concept of moral character as the muse of Islamic character; the importance of Islamic information and traditional notions of Islamic psychology; and some examples from the existence of the Prophet himself because the primary model of Islamic persona. The paper is concluded by way of providing a summary of the proposed introductory concept of Islamic character and its distinguished functions, alongside suggestions for similarly improvement.

Key Words: Personality, Development, Quran, Hadith,

Background of the Study

Virtually! Quran has a wonderful impact on human personality as well as human's development and it also facilitates all the humans regarding co-existence. There are many questions on the outcomes of the Holy Quran which are mentioned below:

- a. What is the relationship between a person connection to the Quran and the fulfillment of his existence?
- b. Does the bond and connection to the Quran have an effect on a person's accomplishment in his lifestyles?
- c. What is the Quran ruling in changing someone's personality and constructing a flourishing person?

It would be said that the greatest effort ever that a person can do is to recite the Quran and to comply with what ALLAH has commanded and to live far away from what ALLAH has forbidden. It is written in a book "A history of the Islamic peoples" that: "When someone examine some books regarding programming neurological languages or studying books regarding handling the time successfully or socializing with others correctly, the writer could let you know; studying this can exchange your lifestyles.

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Which means that something someone reads might have an impact on his conduct and his personality and this is because persona is a result of the people' expertise, his reports and what he reads, hears and sees".¹ It is said in the Holy Quran:

وَهُوَ كَرِهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ²

"And it could be that you dislike a factor which is ideal for you and which you like an aspect which is awful for you. Allah is aware of but you do not know."

Before reading this verse, one become sad due to losing something, experiencing a misfortune, or turn out to be nervous from the destiny predicting that something wrong will arise, or to undergo strain and fear watching for something I need to accomplish and other things that could cause my character to be worried every so often.

Philosophy of Inner self

That's how one's personality become altered and he has become positive and happy and that avoided many troubles that could have come about besides that what ALLAH blessed us with know-how the verse and be capable of exercise it in our lives.

In end, connecting and keeping on to the Quran will have an impact on the human character definitely, boom his immune system reaction, prevents psychological diseases, and help him to acquire success and to pick out the proper picks. The Quran is our manner of feat, Triumph, fulfillment, and happiness.³ It is said in the Holy Quran:

لَمْ يَلِدْ وَلَمْ يُولَدْ⁴ "He neither begets nor is He begotten"

That is also authentic of the human self who, even though infinitely lower than the Divine Self, has greater in common with it than with bodily objects or animals. The self's hobby is creative, now not procreative. It creates values and the values enrich and amplify its nature and raise it inside the scale of existence. While the evolution of nature proceeds under the direct control and supervision of God, man is an energetic player in his personal evolution. Man develops because of his very own loose desire and deliberate voluntary efforts. The evolution of his self, therefore, is ruled by using legal guidelines wonderful from those that acquire for nature. He too can't dispense with divine help and steering, but those are supplied to him in a shape which does no longer impair the integrity of his self, nor imperil his freedom. he's left free to just accept or reject Divine steering. Deen contains the standards of behavior that can lead him to his aim, but they would do so best while they're freely followed and acted upon.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَسَلَهُ مِنَ الْكَلْبِ إِن تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ⁵

"And had We so willed We would have exalted him by means of (knowledge and implementation of) these (Revelations), but he (himself) tracked down to (the lowest levels of the) earthly life and became the follower of his lust. (Now) his example is that of a dog. If you treat him harshly, he will roll out his tongue or if you leave him alone, he will (still) loll out his tongue. This example is of those who deny Our Revelations. So relate these occurrences (to the people) so that they may contemplate."

Direction of Self-improvement

The evolutionary technique, in evidence inside the outer global, takes inside man the form, of self-development. What are the situations underneath which self-improvement proceeds easily without let or obstacle? Some conditions are not unusual for every stage of improvement in widespread, others observe simplest to self-development – the maximum interesting form of improvement. Let us take into account the common ones first. Nothing exists by way of itself in isolation. The entirety is associated with many different things and the relationship between them isn't merely of co-lifestyles, but of co-operation. The improvement, consequently, relies upon at the presence and co-operation of numerous factors. To take a concrete example, a seed is able to developing into a tree. However, for its boom it relies upon on soil, water, minerals, air and daylight. Some of these needs to no longer handiest be gift, but they should also bear right family members to every other and to the seed. If the seed is placed in a single pot, soil in another and water in a third pot, not anything will happen. But if the seed is related to this stuff in one of these manners that they have interaction on every other, the seed will quickly sprout and burgeon. The human body too develops thru intimate interplay with environmental forces and gadgets. All matters in the global are interdependent; they want each other and help every other. This is nevertheless extra actual of the self of man.⁶

Self-Development of a Person

The self can develop simplest in social surroundings, through interplay with other unfastened selves. It needs a society in which there may be internal concord and concord. It burgeons in the context of pleasant family members with kindred beings. Their sympathy and co-operation are vital to its boom. The feel of participation in social sports directed to a noble stop provides a new size to the self. Self-realization is feasible for man only in society, a society that's primarily based on justice and admire for human character, a society which is dedicated to the acquisition of higher values. The society which favors the growth of the self is that during which every man gladly enables others and gratefully gets assist from them. In a society torn by dissension, the demands of the physical self emerge as vital. In this kind of society, every man could be thinking of himself and his personal pastimes. His thoughts might be engrossed with the hassle of shielding his lifestyles, property and children from other men. Biological reasons will dominate the mind and the urge for better lifestyles can be relegated to the history. In a society of this type the pursuit of the good isn't viable. Man needs a society wherein all of the contributors are sure to every other by means of ties of friendship and lively through the spirit of comradeship. belief in these values is the first commitment of perception in God.⁷

The Qur'an exhorts man to accumulate a society in which men are united by means of such an Eiman in God for the purpose of collating a society which isn't wrought-up by internal tensions:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ

عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ⁸

“And hold fast through the cord of God, all of you, and be now not divided; but take into account the favor of God towards you, whilst you were enemies and He united your hearts so that you have become, through His favor, as brothers.” also said in another place:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا⁹

“That is how He has raised an Ummah – network – from among you”.

That is the reason for the Qur'an's emphasis on company life and for its disapproval of monasticism. Goethe once remarked that man or woman is formed no longer in solitude, but inside the hurly-burly of life. The self-shrinks and contracts in solitude, even as it grows and expands through active and continuous participation in organization sports.

The Divine Attributes, severally, represent the very best diploma of every intrinsically treasured exceptional and they together replicate share of the very best order. If we undergo in thoughts that percentage is an important condition of splendor, and a few might move thus far as to say that percentage itself is splendor, it will likely be clear to us why the time period Husnaa is carried out to these attributes. These are stunning because every bears the proper share to others, in an effort to shape a well-balanced complete. Husn, however, have to be taken in a much wider feel. It denotes no longer simplest bodily beauty however ethical splendor as properly. Share is the handiest antidote to the poison of discord and war inside the self as well as in society.¹⁰

There is at least one marked difference within the manner of development of the self from that of the body. The body grows by using taking and assimilating nutrient materials from the surroundings. The greater nourishment it receives, the higher is its increase. Mockingly, the self grows no longer with the aid of receiving however by using giving. Generosity promotes its growth and meanness exams it. The extra the self offers of its riches, the richer it grows. If this fundamental fact is simply perceived, mans will rush to the help of these in want. Satisfaction in possession will give place to joy in munificence. They may think greater of what they can supply than of what they can preserve for themselves. The acquisitive instinct could be weakened and the impulse to provide will gain power. The Qur'an extols mans who positioned the interests of others above their very own:

وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَهْمَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ¹¹.

“They choose others before themselves, although there is indigence among them; and whosoever is preserved from the covetousness of his personal soul, these shall prosper.”

The tendency immediately, against generosity that we were thinking about is covetousness, termed shuh-un-nafs within the Qur'an. Its miles acquisitive, possessive and egoistic. The covetous man desires to appropriate all the good things inside his attain and is callously detached to the wishes of others.

The Qur'an is objective and widespread in its outlook. It seeks the welfare of all humanity and now not handiest of a specific sector community. Consistent with the Qur'an, best that endures which advantages "man" whoever he may be and to something country, state or group he may belong. We would do well to reflect on the verse quoted below:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ
كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ¹².

"He sends down water from heaven, and the brooks glide according to their degree, and the flood bears along a swelling foam. And from the metals which they smelt in fireplace searching for solid embellishes and necessities, arises a scum like it. Hence Allah coined the similitude of the authentic and the fake. As to the froth, it is going off as refuse, and as to what is worthwhile to mankind, it stays on the earth. Hence God strikes out parables."

The propositions, "simplest that survives which are for the benefit of all mankind," collectively with its corollary, "bests the ones continue to exist who advantage all mankind" are the fundamental ideas of self-development. The law is not "the survival of the fittest" however "the survival of the maximum munificent" In different words, according to the usual laid down by using the Qur'an, most effective the most munificent is the fittest to live to tell the tale. The ones who've imbibed the actual spirit of the Qur'an, will eschew selfishness and will devote themselves to the provider of humanity. They're the actual Muslims. In the book of "Creative Freedom" it is written by Mr. Mason that: "The peculiar way and conditions of human development necessitate that improvement shall take vicinity now not by means of way of individuals, however with the aid of way of the complete human race; that the grade of improvement of each man or woman is the resultant of that ecumenical development."¹³

The actual pursuits of the man or woman are not indifferent from however are interwoven with those of mankind. They are not antithetical to but are equal with each different. Man, consequently, realizes himself by furthering the interest of mankind. That is the truth which the Qur'an broadcasts. It regards all "mankind as one community.

وَمَا كَانَتِ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً¹⁴

"And the entire mankind was one Umma (in the beginning)."

It does not understand the distinctions of caste, race, creed or color. Mankind is one whole, a single, though complicated, entity for it:

مَا خَلَقْكُمْ وَلَا يُغْنِيكُمْ إِلَّا كَنَفِي وَاحِدَةً¹⁵.

"Your creation and your raising are however as the ones of unmarried self."

The Qur'an speaks of Ka'bah, the centre of the Muslim world, as

قِيَامًا لِلنَّاسِ¹⁶

“An establishment for the entire mankind.”

The Developed Personality of a Human plays a vital role in the development of a good Society

It holds that the wellness of the man or woman relies upon on the nicely-being of the society. Muslims are enjoined to work not for the properly-being of the Muslim network but for that of all mankind. The Qur'an leaves no doubt on this point. Prof. Whitehead is in full settlement with it when he says that:

It is written in a book named “Adventures of Ideas” that: “The perfection of lifestyles is living in pursuits past the individual person in query.”¹⁷

In the book of “Creative Freedom” it is written by Mason that:

“Man, in his person ability, self-develops his personality as he satisfies his dreams, and his self-aware interpretations of his unconscious knowledge of his foundation in natural Spirit may additionally influence his activities. But, racially, man must interact handiest in such sports as have a tendency to extend creative freedom to the utmost through the self-imagination of all personalities to their uttermost limits. One may also turn from this 2nd movement even as conserving to the primary. Man, therefore, can be moral in my view and immoral racially. the best personalities unite the 2 moralities.”¹⁸

The interdependence of man is the routine theme of the Qur'an. The Qur'an programme for a man has a twofold aim the furtherance of the quality hobbies of the individual in addition to of the society. In operating for the coolest of mankind, man achieves his own properly as nicely. This view has been held by means of some tremendous thinkers in the West also. Kant is one of the most influential philosophers in the history asked that: “Act in this type of manner as to deal with thyself and each other human being as of same intrinsic price; behave as a member of a society in which every regards the coolest of the alternative as of identical cost along with his personal, and is so treated by means of the relaxation, in which each is both cease and method, wherein every realizes his very own desirable in selling that of others.”¹⁹ The Qur'an is going a step further and proclaims that

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ²⁰

“The believers choose others to themselves despite the fact that there may be indigence amongst them”.

Julian Huxley, a great scientist who holds no short for religion, writes to the same impact: “I believe that the whole duty of man may be summed up inside the phrases: extra lifestyles to your neighbor as for yourself. And that i believe that man, though no longer without perplexity, attempt and pain, can fulfill this obligation and gradually acquire his destiny. a faith which takes this as its vital center and interprets it with huge vision, both of the opportunities open to man and of the limitations in which he's constrained could be a true faith, because it's far conterminous with existence; it's going to encourage the increase of lifestyles, and could itself develop with that boom. I believe in the religion of lifestyles.”²¹

Julian Huxley does not believe that man wishes the assist of Divine Revelation. He holds rapid to the view that cause by me can allow man to grasp the authentic dating between him and mankind. Right here, he's oversimplifying the trouble. He fails to see that mere intellectual apprehension of a fact isn't always enough, that it does not guarantee that we will always follow the tough course he has cautioned. Motive might also lead us to the lofty height which gives a much wider vision of life, but Revelation gives us the strength to live there and order our life according with that vision.²² It is said in the Holy Quran:

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقِّ الْقَوْلُ عَلَى الْكَافِرِينَ²³

“So that it may warn the one who is alive.”

Existence, we have to undergo in mind, is plenty extra than physical life. it is a consistent and continuous progress towards a better stage in social, ethical and intellectual improvement. Man methods this stage by helping his fellow beings to do the same. If man pushes society forward, society in flip pushes him on and so each rise to the favored better degree. Says the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُ الْغُثِّ وَالْخَفِثِ²⁴

“O ye who accept as true with! Respond to God and His apostle, when he calls you to that which gives you existence.”

To sum up, man is organically associated with all mankind. His crucial pastimes are certain up with the hobby of humanity. He can fulfill himself handiest by serving other men and by putting their interest above his personal. He realizes his precise simplest with the aid of operating for the general good. Man is certainly reaping benefits himself by using serving different men. So the question of praise does no longer rise up. As the Qur'an says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ²⁵.

“Is the reward of Ihsaan aught shop Ihsaan.”

Devoted to the carrier of mankind, the believers keep the doors of the Rububiyyah Order open to all. They actually have fun at the progress of others:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَتًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ²⁶

“People that spend their wealth in accordance with the laws of Allah (for the benefit of mankind) and afterwards make no longer reproach and injury to observe that which they have spent: their reward is with their Rabb and there shall no fear stumble upon them neither shall they grieve.”

The Qur'an, but, does not approve of this type of different-worldliness. It treats the frame and the world with the respect due to them. It tells us that there's nothing sinful in owning worldly items and in pleasing bodily needs. It fully recognizes the reality that its miles feasible to have cost revel in via the body:

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْبِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ²⁷.

“(Excessively) attractive has been made, for the people, the love of lusts (that) include women, children, and hoarded treasures of gold and silver, and branded horses and cattle and crops (All) this is the provision of the worldly life and with Allah is the best abode.”

The Qur'an encourages man to experience the good things of the world:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصِلُ
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ²⁸

“Say: Who hath forbidden the adornment of Allah which He hath added forth for His servants, and the great things of His providing?”

Mysticism pleads for the suppression of the egoistic impulse which would go away the sector open to the altruistic impulse. The Qur'an is opposed to this view and asks us to do justice to the physical self in addition to the actual self. How can the hobbies of these two selves be reconciled and the way can man have the satisfactory of each the worlds? This query is discussed in the next chapter.

The suitable Muslim man or woman is wonderful and balanced. The Muslim is the embodiment of the teachings of the Quran and the ‘Sunnah’ (sayings, movements and the approvals of the Prophet Muhammad ﷺ (might also Allah exalt his point out)). He follows the teachings of the eBook of Allah (i.e. Quran) and the instance of the Prophet Muhammad ﷺ (can also Allah exalt his mention) in all affairs, relations, and conditions – starting with his relationship along with his Lord, his personal self, his own family and the human beings around him. In what follows is a brief evaluate of some characteristics of the right Muslim character.

Muslims mindset towards Allah

One of the most distinguishing functions of the (best) Muslim is his deep faith in Allah, The Exalted, and his conviction that something occurs within the universe and something befalls him, simplest happens through the desire and the decree of Allah. The Muslim is carefully linked to Allah, continuously remembers Him, puts his consider in Him and is obedient closer to Him. A Muslim acknowledges the symptoms of the unlimited strength of Allah within the universe, and so his faith in Allah will increase: Allah, The Exalted, Says (what method):

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاختلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ²⁹

“Verily! Inside the creation of the heavens and the earth and (in) the distinction of night time and day are tokens (of His sovereignty) for men of understanding. Such as don't forget Allah, status, sitting, and reclining, and keep in mind the introduction of the heavens and the earth, (and say): Our Lord! You created now not this in vain.

Glory is to you! Hold us from the doom of hearth.”

Muslims mind-set toward his body, thoughts and soul

The Muslim will pay due interest to his frame's bodily, highbrow and spiritual needs. He is taking true care of his body, promoting its suitable fitness and energy. he's active, doesn't devour in extra; however he eats enough to preserve his health and power. He is familiar with that a strong believer is greater loved via Allah than a weak believer. Allah, The Exalted, Says (what manner):

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ³⁰

“Consume and drink; however waste not by way of excess, for Allah loves no longer the wasters.”

The Muslim continues faraway from pills and stimulants. He additionally does not forget about to exercise regularly to keep his bodily fitness.

It's far no wonder that the Muslim is involved together with his apparel and appearance. The Muslim does all of this according with the Islamic perfect of moderation, keeping off the extremes of exaggeration and negligence. As for his intellectual care, the Muslim takes care of his mind with the aid of perusing beneficial know-how. he is responsible to are seeking for information whether it's far spiritual or secular, so he may also understand the character and the essence of things. Allah Says (what manner):

قَالَ يَا آدَمُ هَلْ أَذُنُكَ عَلَى شَجَرَةِ الْخُلْدِ³¹

“And say: My Lord! Boom me in understanding.”

The Muslim does no longer forget about that man isn't handiest composed of a body and a thoughts, but that he additionally possesses a soul and a spirit, and feels a longing for better things that make him upward push above this materialistic life and scale the heights of goodness, distinctive feature and mild.

Consequently, the Muslim can pay as an awful lot interest to his non secular development as to his bodily and highbrow development, in a precisely balanced style which does now not deal with one thing to the detriment of others.

Muslims attitude toward people

Together with his mother and father, the Muslim is an instance of sincere filial piety. He treats them with kindness and appreciate, endless compassion, utter politeness and deep gratitude. He acknowledges their fame and knows his duties closer to them. Allah Says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا³²

“And serve Allah. Ascribe nothing as associate unto Him. (Show) kindness unto parents...”

Together with his wife, the Muslim exemplifies correct and type remedy, wise managing, deep information of the character and psychology of girls, and right achievement of

his responsibilities and obligations. The Muslim dating with his brothers and buddies is the nice and purest of relationships, for it is primarily based on love for the sake of Allah. He does love, no longer cold in the direction of them; he's dependable and does not betray them; he is sincere and does now not cheat them; he is mild and never harsh; he's tolerant and forgiving; he's beneficent and he supplicates for them (his brothers and friends).³³

In his social relationships with each person, the Muslim is well-mannered, civil and noble, characterized by the attitudes which Islam encourages.

The Muslim does not envy others. He fulfils his promises. He has the mindset of shyness. He is joyful. He isn't pushy. He is patient. He avoids slandering or uttering obscenities. He does now not unjustly accuse others. He's shy and modest. He does now not interfere in that which does not concern him. He refrains from gossiping, spreading slander and stirring up trouble. He avoids false speech and suspicion. While he is entrusted with a secret, he keeps it. He is modest and by no means conceited. He does now not make amusing of all of us. He respects his elders. He mixes with the exceptional of humans. He strives to reconcile between the Muslims. He calls others to Islam with knowledge and exquisite preaching. He visits the ill and attends funerals. He returns favors and is grateful for them. He courses people to do appropriate. He constantly loves to make matters easy and not tough.³⁴

Conclusion:

With this paper a try has been made to extend a concept and initial expertise of Islamic character by highlighting the origins and nature of personality. An attempt changed into first made to demonstrate the fundamental differences among them and the Islamic belief of personality, as well as essential differences within its discern discipline and psychology. In a try and offer knowledge of the muse of Islamic persona, the item next explored the idea of moral individual and its role inside the forming of personality. bringing up classical and present day scholarly works, the thing then attempted to offer a brief look into the present literature on Islamic notions of psychology, and in particular the Qur'an information of the Self as the fountainhead for all psychological phenomena. In the end, the belief of Islamic concept of personality changed into explored the use of the actual-lifestyles instance of the Prophet of Islam as the ideal version of this sort of character.

The subject of personality from the Islamic angle is a vital region in which Muslim social scientists and educators should delve, particularly as we try to recognize our short-comings as a community, and try to enhance relations and behavior among human beings throughout the world at huge. Personal development, specifically as it pertains to adolescents, must end up a problem of the best precedence. The challenges facing the younger generations are sizeable, regardless as to whether they may be from east or west, rich or poor, or Muslim or non-Muslim backgrounds. A combination of things is hard at work pressing for his or her developmental failure and the perpetuation of social ills, self-destruction and religious decay. For Muslim

children specifically, this truth is even extra severe. Thus, no longer handiest coaching however modeling Islamic personality is critical so as for kids to internalize what it way to stay every element of lifestyles with God-recognition and piety (taqwa). With the intention to engage on this paintings of character improvement, but, we ought to first remember that personality can and ought to be Islamic for Islam to be the muse for achievement of the Muslims.

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