

**QURANIC CONCEPT OF PERSONALITY
DEVELOPMENT; A CRITICAL STUDY WITH
REFERENCE TO FIVE FACTOR MODEL OF
PERSONALITY**

By

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FACULTY OF SOCIAL SCIENCES

**NATIONAL UNIVERSITY OF MODERN LANGUAGES,
ISLAMABAD**

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DEGREE OF**

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FACULTY OF SOCIAL SCIENCES

**NATIONAL UNIVERSITY OF MODERN LANGUAGES,
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A critical study with reference to Five Factor Model of Personality*

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ABSTRACT

**Quranic concept of Personality Development: A critical study
with reference to Five Factor Model of Personality**

“Trait Theory of Personality” is used to study and evaluate human personality. Theorists who study traits are mainly interested in assessing traits that are habitual behavioral tendencies, thoughts, and emotions. Presently, the most firm and well-validated framework of traits of human personality is The “Big Five” framework. The framework comprises of five global dimensions: Openness to Experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism. Five factor model of personality explores relationships between personality and many other behaviour indicators. From an Islamic perspective, the concept of personality is derived from human nature which is expressed as *Nafs* in Quran. Muslim scholars have discussed stages of *Nafs* in Quran as *Nafs-e-Ammârah*, *Nafs lawwâmah*, and *Nafs Mutma’innah*, the final stage of soul. Revolving around these stages of soul, Quran mentions the traits of balanced personality which do not limit personality of a man to only Big 5 dimensions but describes man’s personality in close relation with Creator of universe. The research investigates how Quran demonstrates personality development and its growth in various traits? How “Big Five” model elaborates human personality into traits? How Quranic concept about personality development rationalizes Big 5 personality traits? How Quran depicts balanced personality of man? Thus, analyzing all these research questions in Quranic perspective, balanced personality traits in Quran are formulated. Descriptive and analytical research techniques are applied in this regard. It is concluded that Five Factor Model of Personality does not address to key dimension of personality that function above the level of traits. It is also founded that five dimension of personality lack relationship of man with his Sole Creator. Religion exists nowhere in description of traits of human personality whereas, Quran illustrates a strong connection between the human soul and knowledge of Allah. When man believes in Allah, submits himself completely to Him, only then he adheres balanced personality traits. It is necessary to include religion as a crucial factor in the Five Factor Model of Personality since devotion to a Deity is innate in human.

Keywords: Five Factor Model of Personality, Balanced personality trait, *Nafs*, Religion, Quranic concept of personality

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Hafsah Ayaz

DEDICATION

To my Loving parents

Chapter no 1

Introduction

Introduction to topic

Literature Review

Rationale of the Study

Statement of the problem

Significance of the study

Objectives of the research

Research Questions

Delimitations

Research Method

Chapterization of Research Theme

Concept of Personality in psychology

Concept of Personality in Quran

Chapter No 1

Introduction

1.1 Introduction to the topic

Personality is a combination of behavioral, emotional, motivational, and thought patterns that make each individual unique. In Islāmic teachings, personality should be formulated in the light of Qur'ānic and ḥadīth's principles for carrying out various life activities. Qur'ān puts great emphasis on doing good deeds and forbids from bad practices as good deeds enrich the human personality and bad deeds destroy it. According to Qur'ān, every individual is accountable of his acts. Every individual aims to strive for good and evade bad. Indeed, the human personality is the collective frame of attributes and characteristics both good and bad that differentiate the one individual from other.

Islām is a comprehensive religion and furnishes guidelines to all the systems of human society. Hence, all aspects of life are influenced by it. In this regard, a well-known Muslim scholar, Imām Ḥasan Al-Bannā' (d.1949) says, “*A Muslim should strive to attain a strong body, good character and cultured thought. He should be able to earn a living, have pure belief, and correct worship. He should be able to control his desires, organized in his affairs and beneficial to those around him. These comprise the duties of every Muslim as an individual.*”¹

Qur'ān implies the term *Nafs* as the inner side of human, related to behavioral impulses, attitudes and behavior, all are referred to in the form of *ism* or nouns, namely

¹ Ḥasan Al-Bannā', *Majmū'at Rasā'il* (Egypt: International Islāmic Federation of Student organization, n.d), 14

nafs, *nufūs* and *anfūs*. Qur'ān delineates three levels or characteristics of the *Nafs*. Each of these levels of the *Nafs* represents a phase change within the human being. First stage is *Nafs-e-Ammārah*; a self which is commanded by a host of impulses and desires. Second stage is *Nafs lawwāmah*; this is the level at which an inner struggle is taking place within the self. It reproaches man for his evil deeds and impels him to do mercy and generosity. The third stage is *Nafs Muṭma'innah*; in this stage, man develops the tendency to obey God and to act in perfect harmony with His commandments. The soul finds perfect satisfaction in being governed by the heart, the Divine spark in man.

Numerous personality philosophers had described human personality, including traits, types and individual differences of personalities. The trait perspective of personality theories are centered on identifying, describing, and measuring the specific traits that make up human personality. In trait perspective, The “Five Factor Model of Personality” is the most prevalent model in today's paradigm for analyzing personality features. The five factor model proposed that human personality can be studied along five major dimensions, each of which is distinct and independent from the other. These dimensions include; Openness to Experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism. The purpose of “Big Five” is to define heterogeneity among personalities using a short collection of traits. However, this model was adapted on the feedback of Western cultures and is being used in Eastern cultures as well, without addressing the differences of both cultures. So, it is much needed to study the differences of traits particularly in reference of Islāmic culture.

Qur'ān stressed on a purposeful and goal oriented life style. The very goal of a Muslim is to develop a strong relation with his Creator then with community and his own

self. Qur'ān expresses that the life of this world is inseparable from the hereafter, as the hereafter is eternal life. Therefore, Muslims consider the ultimate goal of the hereafter while doing any act. Here, it is inevitable to clarify, this does not mean that a Muslim ignores and does not think of worldly matters and just focus on life hereafter. Both lives are important as one must go through this world before reaching the hereafter. So, this aspect of Islām is an important essence of a balanced personality in Islām. Qur'ān has explained the importance of this balance in personality as;

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ

اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾¹

“But seek, through that which Allāh has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allāh has done good to you. And desire not corruption in the land. Indeed, Allāh does not like corrupters.”

The balanced personality is built on positive and effective behaviours and emotions, whereas the unreasonable and inappropriate behavior is expressed by unbalanced personality. A balanced Personality is needed to experience a pure existence while feeling secure, contented, and joyful. The concept of personality measurement in Islām essentially measures the level of religiosity of a Muslim.

¹ Al-Qaṣaṣ 28: 77

1.2 Literature Review

A rigorous literature review revealed that many Muslim philosophers and scholars have done work on Islamic personality but presently there is lack of work on this particular topic. Some of the previous literature related to Qur'ān and personality is discussed below;

Imām Ghazzālī (d:1111) in *“Iḥya ‘Ulum-ud-dīn”* delves into the spiritual depths of almost every aspect of Islām. His insights about man's everlasting battle to draw closer to Allāh are presented in a simple framework, giving the reader with step-by-step tested and proven techniques for spiritual development. It is a guide to better one's relationship with both the Creator and the creation.

Jamāl-ud- Din Zarabozo (d: 2010) in his book *“Purification of Soul”* remarked that the notion of soul purification is and will always be vital to Islām's teachings. It was, after all, one of the principal missions of the messengers and prophets. He illuminated the correct path of purification as prescribed by the Qur'ān and Sunnah. Indeed, it is the only way that is fully consistent with the reason humans were created.

Abū Bilāl Muṣṭafa (d:1989) in *“Mysteries of the Soul Expounded”* discusses, very briefly, the human soul's nature, essence, and circumstances. He concluded that Islām has given true answers to man's many questions about the human soul.

Ibn Al-Jawzī (d:1201) in *“Disciplining the Soul”* expresses that all aspects of humanity's disposition are for their advantage - either directly, as with the urge for food, or indirectly, as with the ability for wrath, through averting injury. However, if these natural urges are not controlled, they might cause harm. When rage is out of control, it leads to transgression. The goal should be to attain soul stability, allowing the faithful to approach God without being distracted. He also talks on the traits that a God seeker needs to develop,

such as love, self-discipline, humility, self-criticism, character growth, patience, and truthfulness.

“Selected writings on the purification of soul” is a translation of the book entitled *‘Al-Mustakhlās Fī Tazkiyāt Al-Anfus’* by Sa‘īd Ḥawwa (d.1989) who quoted most of the book from Imām Al-Ghazzālī (d.1111)’s book *‘Ihya ‘Ulum-ud-dīn’*. Purifying the soul, he explained, consists of cleansing, adopting this inner change into one's behaviours, and modeling good deeds, all of which alter one's behaviour toward Allāh and his creation through ritual practice. He believed that purifying the heart and soul could be accomplished by doing acts of worship and other works that, when executed ideally, purge the heart and, as a result, affect the other organs and limbs such as the tongue, sight, and ear. Proper conduct and high morality in relation to Allāh and people are the most visible fruits of the purified spirit.

Ibn Qūdamah Al-Maqdisī (d.1223) in his book “Purification of the Soul” discusses how to purify the soul and remove the rust of desire and heedlessness which encapsulates the heart. He quoted from the Qur’ān, Sunnah, Companions of the Prophet (S.A.W) and stories from the *Salaf*. This potent book awakens the spirit from procrastination and carelessness, leading to a pure and wholesome existence free of sins and lust.

“*Tazkiyah: The Purification of Soul*” by Maūlana Waḥīduddīn Khān (d.2021) expressed that the mind, like a tree, is never still. It is always growing. The process of ‘adding faith to faith’ refers to the growth of consciousness, which is the way to contemplation. Contemplating the Qur’ān and ḥadīth, the prophet's (S.A.W) life, the lives of his companions, numerous human disciplines, the world, the earth, and the heavens.

Through contemplation, new ideas emerge, deeper meanings, new parts of various events and realities are uncovered, and every experience will lead him closer to God.

Stephen Covey (d.2012) claims in “Seven Habits of Highly Effective People” that it is our character that needs to be developed in order to attain long-term success. ‘What we are’ matters rather than ‘what we say.’ These principles, according to Covey, are self-evident and are found in most religious, social, and ethical systems and have universal application.

“The Alchemy of Eternal Bliss” (*Kīmya –i- Sā’dāt*) by Imām Ghazzālī (d.1111) is about the measures for attaining such state of purity and thereby attaining happiness in the form of closer proximity to God. Ghazzālī (d.1111) encourages people to ponder the meaning, origins, and purpose of their existence. Only through self-examination, the relationship and function of the body, soul, heart, and mind, as well as the truth and characteristics of God are comprehended. God is both our beginning and our end. It is natural to express our love for Him via obedience and adoration.

Yasīn Muḥamad's dissertation, titled "The Islāmic idea of human nature with special reference to the formation of an Islāmic psychology," examines the Islāmic understanding of the main aspects of human nature, namely the heart, intellect, will, soul, and psyche. This study embraces the key schools of thoughts within the Islām.

Nuraīnī Othmān, in her article “A preface to the Islāmic personality psychology” expresses that personality psychology is a crucial aspect in comprehending Islāmic psychology. Human being is unquestionably a complicated entity, both physically and spiritually. It is physical in the sense that it entails the study of the human being and his personality, and metaphysical in the sense it studies the unseen aspects of the individual

such as his heart, mind, spirit, and soul. This article examined briefly the notion of personality in Islām, the Islāmic worldview and its link to personality, and ultimately Islāmic personality psychology.

Ghulām Raḍā, ‘Alī Raḍā Rajaei, and Aḥmad Sarvarazemy, in article “Basic Religious Beliefs and Personality Traits” has discussed that Spiritual beliefs can help people to find their purpose of lives while also influencing their feelings, habits, and mental health. Authors investigated the association between fundamental religious beliefs (Human, Existence, and God) and five personality traits; Neuroticism, Extraversion, Openness, Agreeableness, Conscientiousness. They have shown that fundamental religious beliefs have a positive association with beneficial attributes that assist people deal with life's obstacles and identity crises.

From the above mention researches, it is revealed that scholars studied human personality by discussing the nature of soul, its essence and way of its purification which is always vital to Islāmic teachings. It is explored that spiritual depths of almost every aspect of Islām is important to attain state of purity and closer proximity to God. Thus, personality needs to be developed in order to attain long-term success (in this world and hereafter). A single study investigated the association between fundamental religious beliefs (Human, Existence, and God) and five personality traits; Neuroticism, Extraversion, Openness, Agreeableness, Conscientiousness. However, the current research is on critical study of Five Factor model of personality in guidance of Qur’ān.

1.3 Rationale of the study

Since the turn of the millennium, many sectors throughout the world have experienced rapid progress, including study of human personality for the sake of better living. In order to improve the human character and resources in terms of awareness, talents and capabilities, the availability of the appropriate methods for monitoring the progress is essential. Until the moment, there are many prevailing measures of personality traits, among the numerous, “Five Factor model of personality” is the excessively used and tested.

“Five Factor model of personality” offered a framework of personality that reflect the co-variation across personal attributes among individuals. Unfortunately, like other models, it lacks a fundamental feature of generalization; the ability to measure the personal attributes consistently across the globe. The reason behind this issue is most probably the cultural and values dissimilarities.

Being a Muslim, it is important to take guidance from Qur’ān in every aspect as it is the book of Creator and talks about human personality traits, in detail. There are researches done on personality trait theory i-e five factor model of personality but not a single work has been done to critically evaluate the man-made model of human personality traits in Qur’ānic perspective.

Keeping in view the above mentioned research gap, the current study is an attempt to make a valuable contribution in the existing literature, especially from a Qur’ānic perspective.

Qur’ānic view of balanced Personality is an effort to promote the position of Muslims as global mentors. The researcher has attempted to propose traits of balanced personality in the light of Qur’ān. Indeed, Qur’ān being a book of guidance to mankind

deals with the diversity of cultural perspectives and values. The true Qur'ānic values have the ability to create a balanced personality that may be more helpful for the progress of mankind, universally applicable and describe individual's behavior across the cultural boundaries.

For the sake of the research community, it is a foremost need to establish a genuine and accurate model of Balanced Personality. This research provides a simple framework for the balanced Personality model that will encourage future researchers to expand the scope of model by integrating more aspects which may help to explain the inconsistency in the outcomes. It is critical to compare this study to other researches in Islāmic countries in order to gain a better comprehension, provide improved generalization, and generate further, speculating this framework. The newly constructed framework is expected to fill in the gaps left by existing measures of personality models that are inconsistent in assessing the target mechanisms.

1.4 Statement of the Problem

“Five Factor Model of Personality” is commonly applicable model of personality. This model states that personality is consists of five fundamental factors; Openness to experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism. Psychologists use this model to describe the human personality scientifically irrespective of the culture and religion. However, Qur'ān has considered ‘Faith’ a core element of human behavior. This research intends to explore either ‘Five Factor Model of Personality’ is aligned with Qur'ānic education about personality or not. As Qur'ān addresses and guides about the cultivation and development of personality traits.

1.5 Significance of the study

The ‘Five Factor Personality model’ conceptualizes, assesses, and establishes the various domains of personality, whereas skips the major aspect of human personality which is ‘Faith.’ This research discusses the Qur’ānic concept of personality and critically explored Big 5 model in Qur’ānic teachings. Indeed, Qur’ān being the divine book offers a paradigm of personality development by keeping “Faith” as a vital element.

1.6 Objectives of the study

Following are the objectives of research;

- i. To study Qur’ānic concept of human personality and its development
- ii. To elucidate meaning of personality and its determinants
- iii. To explore the “Trait Theory of Personality” mainly the “Five Factor Model of personality”
- iv. To study how Qur’ān argued and assessed the personality traits (Big 5)
- v. To seek Qur’ānic guidance to develop traits of balanced personality

1.7 Research Questions

Following questions are addressed in study;

- i. How Qur’ān demonstrates human personality and its development??
- ii. How psychology defines the term ‘Personality’ and explicates its determinants?
- iii. Why “Five Factor Model of Personality” is taken as a dominant personality model that describes all domains of personality?
- iv. How Qur’ān evaluates the Big 5 personality model?
- v. How balanced personality traits are portrayed by Qur’ān?

1.8 Delimitations of the Study

This research is limited to the study of “Five Factor Model of Personality”

1.9 Research Method

Among the qualitative studies, the content analysis has the highest consistency in researching various issues in the context of Islāmic resources. In this research, content analysis of Qur’ānic ayat presents the identification and disclosure of phenomena and psychological concepts with a different look.

An analytical technique of research is utilized. For the understanding of personality and its development conceptual framework is drawn. Using semantic and hermeneutic methods of inquiry, I clarified the meaning and functions of *Nafs* in developing close relation with Allāh and suggested traits of balanced personality that stem from my own reading of the Qur’ān.

For analysis of ‘Five factor Personality Model’, primary sources; Qur’ān, Tafaseer and aḥādīth are used. The Qur’ānic translation “The Noble Qur’ān”, by “Muḥammad Muḥsin Khān (d.2021) and Muḥammad Taqī-ud-Din al-Hilālī (d.1987)” is used. Empirical definitions of “Big Five” factors and primary facets are taken from “International Personality Item Pool”-“An inventory of descriptive statements relating to each trait.” Individual qualities within each category correspond to more precise features of personality.

Classical and modern books are used for further analysis. Prominent classical books include ‘*Ihya’ Ulum-ud-dīn*’ and ‘*Kīmya-I-Sā’dāt*’ by Imām Ghazzālī (d.1111) ‘*Madārij as-Sālikīn*’ by Ibn Qayyīm (d.1350) and ‘*Tahdhīb al-akhlāq*’ by Ibn Miskawayh (d.1030) and ‘*Al-‘Ubūdiyyah*’ by Ibn Taymīyyah (d.1328). Mostly concerned modern books include;

‘Psychology from Islāmic perspective’ by Aisha Utz (d.2019), ‘The Muslim Psyche: A journey from Wholeness to Holiness’ by Abdel Malek Yamani and ‘Theories of Personality’ by Richard Ryckman (d.2017). Terminologies are defined and explained by consulting Encyclopedias and Dictionaries. Articles in Journals& Dissertations are also consulted. References and research pattern is according to Chicago manual 17th edition.

1.10 Chapterization of Research Theme

The first chapter introduces the topic including literature review, rationale of the study, significance of the study, statement of the problem, objectives of the study, research questions, research method and delimitation of the study.

The second chapter deals with the Qur’ānic concept of *Nafs*. *Nafs* and its derivatives are explained and the work of Muslim Philosopher on *Nafs* is described in detail. The third chapter elaborated the Personality Theories and “Big Five” personality Model, particularly by highlighting the facets of each trait.

The fourth chapter is about the critical analysis of “Five Factor Model of Personality” i-e Qur’ān and Openness to Experience, Qur’ān and Conscientiousness, Qur’ān and Extraversion, Qur’ān and Agreeableness, Qur’ān and Neuroticism. The fifth and last chapter talks about some traits of balanced personality discussed in Qur’ān.

1.11 Concept of personality in Psychology

Personality resulted from interaction among individuals and environment. It includes our conducts, behaviors and physical characteristics of individual varying from person to person.

The term “Personality” is of a Latin origin “Persona” means “Mask”. Mask is generally used to change or hide the appearance. Personality refers to a fusion of individual feelings, behaviors, habits and attitudes.¹

‘Academic dictionary of psychology’ states that ‘persona’ is what role an individual play or assumes in public or society, refers to particular personality distinguish from the inner self.² Personality is a composition of various components of person comes together along with individual particular personality characteristics.

Funder, an American psychologist, defines personality as;

*“Personality refers to an individual's thought, emotion, and behavior, as well as the psychological systems that support or do not support such patterns.”*³

Personality refers to characters in persons that help to determine his behavior. Most prominent psychologist Allport (d.1967) has defined personality as;

*“Personality is a dynamic organization within an individual that develops psychological systems that influence his unique behavior and cognitive patterns.”*⁴

According to Cattell (d.1998), personality determines what a person will do in a particular situation.⁵ Personality is composite of personal and social traits which vary individual to individual. It is an art of person who embraces it by his actions. A distinctive

¹ Duane P.Schultz & Sydney Ellen Schultz *Theories of personality* (USA : Cengage Learning Wadsworth , 2009),8.

² Ramesh Chopra, *Academic Dictionary of Psychology* (India:Isha Books, 2005),266

³ David, C. Funder, *The Personality Puzzle* (New york: Norton, 1997), 85.

⁴ Gordon,W. Allport, *Personality; A psychological Interpretation* (New York :Henry Holt & Company, 1961), 48.

⁵ Raymond, B. Cattell, *Personality; A systematic theoretical and Factual Study*, ed. Clifford T. Morgan (New York: McGraw Hill, 1965), 2.

trait defines the person's personality. Characteristics like; temperament, outlook, gait, emotional level and responses to the various stimuli form personality.

The most common definition of personality is as follows: "Personality is that branch of Psychology that provides a systematic pattern of persons that distinguishes them from others."¹ It refers to individual differences in basic character, tendencies or qualities. Thus, psychological features or attributes can be described by the term "Personality." Values, attitudes, motives, styles, beliefs, goals and desires, and processes within the individual that influence his interaction with others and his adaptations to environment is personality.

i. Determinants of Personality

Personality is formed in a social context and is influenced by a variety of different elements. There are three broad groups of elements that influence personality; Biological factors, Environmental factors and Cultural factors.²

a. Biological Factors

Biological factor plays a serious part in development and growth of human personality. Offsprings are born in a family and inherit many of their parents' traits and characteristics. Along with physical and psychological characteristics of parents genetic characteristics; bravery, fear, intelligence are also transferred.

¹Jerry, S. Wiggins, "A Psychological Taxonomy of Trait Descriptive Terms: The Interpersonal Domain," *Journal of Personality and Social Psychology* 37, (1979):397 <http://dx.doi.org/10.1037/0022-3514.37.3.395>.

² Ronald, E. Mischel, Walter, Mischel & Yuichi, Shoda., *Introduction to personality: Towards an integration* (New York: John Wiley & Sons, 2004), 342.

The physical body, heredity, the endocrine system, the nervous system and other biological components are biogenic in nature. The following is a detailed description of heredity and temperament;

- **Genetic /Heredity**

Individual differences in personality have biological basis. Our genetic inheritance can be thought as seeds of our personality.

The proportion of a group's observable variance that can be explained by genetic variance is referred to as Heritability.¹ Individual characteristics such as height, weight, and personality are examples of varietal phenotype, while it refers to disparities in a person's gene pool.² Heritability is a significant genetic component to many personality traits. This component accounts for at least 20% of variability observed among individual's personality. Man's personality begins in the womb of the mother.³

As Darwin (d.1882) noticed, genes have a strong influence on human personality. The study of genetic influence has only been around for a short time. Galton (d.1911) has highlighted the role of genes in personality.⁴

Heredity has been credited for almost every type of personality. Hereditary qualities are said to be passed down via genes. "Mendel's theory of Dominant and Recessive Genes" states that "Genes, are bearers of hereditary features in the sense that

¹ Randy J. Larsen & David Buss, *Personality psychology; Domains of knowledge about human nature* (New York: McGraw Hill Education, 2002), 105.

² Ibid.

³ Jim McMartin, *Personality psychology: A student-centered approach* (Uk: Sage Publication, 1995), 472.

⁴Michael Rutter, "Nature, Nurture and Development: from Evangelism through science toward policy and practice," *Child development* 73, no. 1(2002):1-21, Doi: 10.1111/1467-8624.00388.

they keep their integrity, unique constitution, and properties from generation to generation.”¹

In some cases, the genes are unaffected by the parents' qualities and talents, However, will be passed down to the offspring exactly as they are. Whichever gene is dominant in a hereditary trait, will be passed down in its current form - to children from their parents. For example; physique, colour, IQ of parents' is inherited by child.

It defines the extent to which genetic differences between people create disparities in personality traits including height, extraversion, and sensation-making. Extraversion and neuroticism are two of the most commonly researched primary personality traits in behaviour genetics. The mind is shaped by genes. “Any objective assessment of the evidence leads to the inevitable conclusion that genetic factors play a considerable role in the origins of all psychological traits, whether normal and abnormal,” Rutter (d.2021) concluded.² In a nutshell, all psychological characteristics are inherited.

- **Temperament**

It refers to those personality traits such as emotionality, activity and sociability that have especially strong biological basis. Temperament differences appear early in life and persist throughout the life span.³

Temperament discusses those personality features that emerge in early childhood and appear to be particularly relevant to an individual's emotional life. Temperament

¹ <https://bioprinciples.biosci.gatech.edu/module-4-genes-and-genomes/4-2-4-mendelian-genetics/>

² Rutter, “*Nature, Nurture and development: from Evangelism,*” 2.

³ Martin, *Personality psychology*, 85.

encompasses three components of behaviour or characteristics that emerge early in life; Activity Level, Emotionality and Sociality.

Activity level is made up of three elements: tempo, vigour, and endurance. It is a major characteristic of extroverts, who socialize more frequently than introverts and also describe themselves as happy individuals.¹ It refers to the amount of energy expended during physical activity.

Emotionality is commonly defined as the proclivity to become physiologically aroused readily, especially to feel frequent and powerful unpleasant emotions like anger, fear, and discomfort.² It lies at the heart of neuroticism. Emotionality is a high arousal, generalized as negative affect in personality.

Socialability expresses the need for interaction with people. It's a desire to socialize.³ The term "sociability" refers to a desire for being among others than being alone. These are three traits on which all people range high, low or in the middle meet the two criteria for temperament traits.⁴ If personality traits were entirely determined by heredity, they would be fixed at birth, and no amount of experience would be able to change them. However, heredity does not totally determine personality traits, environmental factors are also involved.

¹ Martin, *Personality psychology*, 54.

² Walter Mischel, Yuichi Shoda, Ozlem Ayduk, *Introduction to Personality*, 102.

³ Ibid, 327.

⁴ Robert V. Kail and John C. Cavanaugh, *Human development, A life span view* (Canada: Wadsworth Cengage Learning, 2007), 53.

b. Environment Factors

Everything that affects an individual, excluding his genes, is referred to as the environment. An individual's environment is made up of the total amount of stimuli he experiences from his conception in womb of mother till delivery.

Although, the social environment does not effect the structure of genes, but affects their expression, brain, and personality. What people experience and do in stable relationships is heavily influenced by their situation and environment. When circumstances change, the behaviour pattern changes as well.¹ There are a number of environmental factors that must be considered:

i. Home

Home has a significant impact on a person's personality development. The child's personality is influenced by the behaviour and attitude of parents. Parental education and their attention also affect the child's personality.

Mischel (d.2018) discovered in his research that the absence of a father had an impact on a child's socialisation.² Hurlock (d.1988) said, "Despite the fact that children from small and medium-sized homes are often played with sibling rivalry and jealousy, parental overprotection, and suspicion of parental favoritism but they adjust more smoothly in life and are happier and more productive than children from large families."³ Similarly, a child's personality is influenced by his or her family's socioeconomic condition.

¹ Mischel, Shoda & Ayduk, "*Introduction to personality psychology*", 337.

² Walter Mischel, "Father-absence and delay of gratification," *The Journal of Abnormal and Social Psychology* 63, no. 1(1961):122, <https://doi.org/10.1037/h0046877>.

³ Elizabeth B. Hurlock, *Personality Development* (New Delhi: Tata Mc Graw Hill, 2008), 368.

In many circumstances, the family exerts its effect on each member, particularly on young children. It sets the groundwork for close contact in a certain home environment and atmosphere.

ii. School

School is a place where a maximum time is spent by child with his friends. It is the next socialising agent after home. School is the most influential factor on a person's personality after their parents. Child meets his teachers at school, and their personalities have impact on him, and he adopts their way of life, etc. Teacher is taken as a role model by student. Classmates have significant effect in modeling his personality. His best friend or ideal classmate inspires him, and child reflects the attributes of him in his personality. The student's personality is also influenced by the school's climate, discipline, and by other related factors.

iii. Masājid

Masjid has been a dynamic institution capable of adapting to the circumstances of the society in which it has operated. It is regarded as an important centre for Islāmic information, since it is the scene of political, social, cultural and ritual life.¹ It teaches the basics of the *Taūhīd* and *'aqidah* (creed), the acts of worship and the *Sharī'ah* rules in all their types; political, economic, social, judicial and others. Its policy is based on the Qur'an and the Sunnah with the aim of building and educating Islāmic personalities by way of study circles, debates, and conferences.

¹ Zakarīyah Muḥammad Abdul Hadī, *The Masjid: Yesterday and Today* (Qatar: Center for international and Regional studies, 2010), 6

iv. Peer group

Peers are a pervasive aspect of our social life. They entail a broad range of people who surround us in our everyday lives from early childhood until old age. Members of the same classroom, community, and work or sports team constitute important and highly salient peer-group contexts. In addition, we seek and maintain a number of relationships with peers, such as with a close friend, a colleague, a fellow student or a neighbour.¹ Considering the omnipresence of peers in our lives, it is likely that they influence who we are. Peers, or a group of people who have similar interests, age, background, or social status, serve as an important source of information, feedback, and support to individuals as they develop a sense of self. Peers help in socializing an individual by reinforcing or punishing behaviors or interpersonal interactions.

v. Society

Society plays a significant role in shaping an individual's character. Human beings have learned to communicate and understand through the context of their languages, traditions, behaviors, beliefs and values. Their cultural experiences and values have shaped the way they see themselves and what they come to cherish.

When an individual interacts with other members of his or her group, a give-and-take relationship develops, which has an influence on one's character. Socio-emotional factors in personality are held responsible for the development of personality. When an individual has group experience and interacts with others, his or her personality is

¹ Anne K. Reitz, Julia Zimmermann, Roos Hutteman, Jule Specht & Franz J. Neyer, "How Peers Make a Difference: The Role of Peer Groups and Peer Relationships in Personality Development," *European Journal of Personality* 28, no. 3(2014), 281, <https://doi.org/10.1002/per.1965>

influenced by others. This effect might be negative or positive, depending on the associations that he or she maintains.

In a society, for example, younger people are expected to show respect for their elders. Many additional social elements, such as the individual's environment, group life, family and media with which they interact in their everyday lives, shape their personalities. We can argue that anything that comes into contact with a person's social life, have impacts on their personality and helps them to build a good or terrible personality.

c. Cultural Factors

Culture is traditionally thought to be one of the most powerful determinants of one's personality. What a person is and what they will learn are greatly determined by their culture. Culture plays a major role in shaping human behavior. Culture is a collection of shared views, values, and environmental methods that are passed down from generation to generation.

Environmental and genetic factors shape human personality. Each individual possess or develop unique personality system. Individuals learn to communicate in the language of the environment in which they grew up, they develop thoughts, emotions, and behaviors in reaction to others. These ideas are connected to create a meaningful system that is unique to each culture.¹

Culture is defined by Chiu and Hong as “a procedural and declarative network of knowledge. It is created, grown, and reproduced by people who are linked together.”²

¹ Clyde Kluckhohn, Henry Alexander Murray, *Personality in Nature, Society and Culture* (New York: A.A. Knopf, 1948), 254.

² Ying Yi Hong & Chi-yue Chiu, “Multicultural identities,” in *Handbook of Cultural Psychology*, 2nded, ed. Shinobu Kitayama and Dov Cohen,(New York: Guilford Publications, 1973), 327-328.

Tylor (d.1917), on the other hand, believed that it is a complicated system that includes learning, ideology, practice, and any other skills and behavioral patterns that a person acquires as a member of a community.¹

Cultural and personality theorists argue that socialization creates personality patterns. It shapes persons thoughts, emotions, behavior, norms and values to suit and function as productive member of society. Thus, personality and culture examine how society affects individual's personality, differently.

To measure and determine personality type, a "Five Factor Model of Personality" was devised. Psychologists established a relationship between culture, ecology, and personality.²

Markus and Kitayama stated upon relationship between culture and personality; "*There is no personality without culture.*"³ Thus, culture is the atmosphere where personality is shaped, distinguished and given some meaning. As a result comprehensive personality is formed. Psychological studies examine cultural influence on self-processes and social behavior under cultural perspective.

Culture can vary in many ways e.g. some culture are more complex than others like contrast in rural and urban societies. Likewise, culture differs in the degree to which deviation from norms are tolerated. Personality psychology is typology that contrasts

¹ Edward Burnett Tylor, *Primitive Culture: Research into the Development of Mythology, Philosophy, Religion, Art, and Custom* (New York: J. P. Putnam's Sons, 1871),1.

² A. Timothy Church, "Personality measurement in cross-cultural perspective," *Journal of Personality* 69, no.6 (2002), 984, Doi:10.1111/1467-6494.696172.

³ Benet Martinez, "Cross Cultural Personality Research; Conceptual and Methodological Issues" in *Handbook of Research Methods in Personality Psychology*, ed. Richard W. Robins, R. Chris Fraley and Robert F. Krueger (New York: The Guilford press, 2007), 171.

individualism and collectivism as two systems. Individualism refers to the self as a self-contained entity dedicated to personal goals and generally self-sufficient. However, collectivism focuses more on relationships with other to fulfill duties and obligations. There is less focus on self and self-enhancement.¹

A person's personality is formed by his culture, which dictates and limits what is demanded of him. Culture regulates man's lives and influences personality formation, primarily by prescribing and limiting what is essential for his personality. The members of such a culture are expected and trained to act in a way that is acceptable by the group.

Psychologists have developed major approaches to explain and explore the personality across culture; Induced/ Evoked Culture, Culture Learning and Culture Universalism.²

i. Induced/ Evoked Culture

Environment effects human personality and in result of environmental conditions cultural responses vary. Some behaviour, such as collaboration and sharing, can be triggered by the environment. Everyone has the capacity to share and cooperate but people differ on their extent of sharing and co-operating with each other culturally because of different external environmental conditions.

Evoked culture is the aspect of culture produced when shared mental mechanisms operating in different environment evoke different behavioural patterns or attitudes in

¹ Markus & Kitayama, "The Cultural Psychology of Personality," *Journal of Cross Cultural Psychology* 29, no. 1(1998): 68, <https://doi.org/10.1177/0022022198291004>.

² Larsen and Buss, *Personality psychology: Domains of knowledge*, 128.

response to the same environmental contingencies.¹ When evoked culture becomes the norm, it is called transmitted culture. Through interaction with originating sources, transmitted culture encompasses the transmission of concepts, values, actions, and beliefs that originated in one's mind to other people.² In number of domains human learn from other human beings. Consequently, knowledge and behaviour are transmitted in human populations culturally.

Culture is taught since it is founded on arbitrary symbols. Each setting necessitates a new learning of culture. It begins from the time of birth. Unconscious cultural learning occurs as a natural aspect of life for a vast but to unknown percentage of people.³ Culture learning is a human-specific process that includes social learning, behaviour transmission, and the psychological foundation for cultural evolution.

When particular environmental situations elicit universal emotions from people, this is known as evoked culture, whereas transmitted culture is a cultural notion, belief, or practise learned through social transmission or modelling. Due to cultural variances, cultural responses differ from one culture to the other.

ii. Culture Universals

It refers to those features of personality which are present in all human cultures universally.⁴ Donald Brown (d.2021) in his book "Human Universals" defined human

¹ Charles B. Crawford, Dennis L. Krebs and Dennis Krebs, eds., *Handbook of Evolutionary Psychology: Ideas, Issues, and Applications* (London: Lawrence Erlbaum associates, 1998), 172.

² Larsen and Buss, *Personality psychology: Domains of knowledge*, 129.

³ Barbara Milkler, *Cultural Anthropology*, 6th ed (New Delhi: PHI learning private Ltd, 2012), 38.

⁴ James Peoples and Garrick Bailey, *Humanity; An introduction to cultural anthropology*, 9th ed (USA: Thomson learning, 2003), 38.

universals as “Those aspects of culture, society, language, conduct, and psychology that are present in all societies.” He has published a list of hundreds of personality elements that according to him are universal.¹

Techniques of communication, patterns of cooperation, and other necessary resources, as well as methods of teaching children, are examples of universals. Other cultural universals, on the other hand, are not obvious. They don't appear to be vital for an individual's survival. Among these are methods for assigning duties and positions based on age, gender, skills, as well as beliefs and rituals.²

Our lives are combination of behavior and beliefs which are culturally effected. Though, there are various cultural factors which directly or indirectly effect personality construct. There are numerous determinats but a few major determinents are religion, gender, age and race that affect personality.

iii. Religion

Religion is a cultural universal despite the facts that belief and myths can never be proved true or false. Religion consists of three elements: beliefs about the nature of supernatural powers, stories about such powers, historical activities, and cultural heroes, as well as rituals intended to influence them.³

Religion is responsible for establishing and maintaining social control. It accomplishes this by instilling in individuals a set of moral and ethical ideals as well as actual and imagined rewards and punishments. It fosters change while maintaining societal order. Personality and culture have a long-standing relationship. Personality psychology,

¹ Donald E. Brown, *Human Universals* (New York: McGraw Hill, 1991), 39

² People and Bailey, *Humanity; An Introduction to Cultural Anthropology*, 37.

³ *Ibid*, 303.

according to Kirkpatrick (d.2020), is an ideal home to study religion and spirituality since a quest for transcendence is deeply rooted in what it means to be human.¹

‘Theology’ and ‘Personality theory’, Emmons stated, both have much in common and should be natural associates because of having same understanding to meaning of a “human”.² Personality traits and processes are affected by religious and spiritual issues in a variety of ways and vice versa.³

Religiousness differs from person to person depending on personality. Religion, that includes faith, beliefs, customs, rituals, as well as other attitudes, has an impact on one's thinking, sentiments, and emotions.

Religion improves society's general well-being by acting as a social control mechanism, reducing stress and dissatisfaction that might lead to social conflict and strengthening collective cohesion. It provides emotional relief by assisting a person in coping with the stress, anxiety and tragedy.⁴ Religion and spirituality appear to be the most influential cultural aspects in people's lives and personality growth. The religious or spiritual traditions are represented in all religions; Islām, Buddhism, Taoism, Christianity, and Judaism.

Although religion may be the most important cultural component, the concept of ethnicity is far longer and unquestionably the most visible component of culture. Ethnicity

¹ Lee A. Kirkpatrick, “Toward an evolutionary psychology of religion and personality,” *Journal of personality* 67, no. 6 (1999), 932, <https://doi.org/10.1111/1467-6494.00078>.

² Robert A. Emmons, *The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality* (New York: Guilford, 1999), 58.

³ Robert A. Emmons, “Religion in the Psychology of Personality: An Introduction,” *Journal of Personality* 67, no. 6 (1999): 889, <https://doi.org/10.1111/1467-6494.00076>.

⁴ Gary Ferraro and Wadsworth, *Cultural Anthropology: An Applied perspective*, 4th ed (USA: Thomson Learning, 2001), 323.

describes groupings based on shared characteristics such as nationality, culture, or language.

iv. Ethnicity

Ethnicity has become an inextricable component of the human experience. Its obstinacy and intractability are vexing and perplexing at times.¹

Every person is not just a member of the population, but also a member of an ethnic group with a distinct ethnic identity. Their ancestors, cultural traditions, and history are all shared. Origin myths and ethnic border markers are the two most important characteristics of ethnic groups.² Language, religion, physical attributes, and other cultural elements such as clothing, food, and so on can all be used as ethnic boundary indications.

Different cultures or cultural variety within a society is referred to as ethnic diversity. An ethnic group is a group of people who share a culture with others in a country or region. Ethnicity is defined by similarities and variances in culture. Language, religion, history, geography, kinship, and race can all contribute to ethnic division. As a result, ethnicity refers to belonging to and identifying with a particular ethnic group.³

v. Gender

Gender is a common basis for organising group activities and assigning roles to individuals, alongside kinship and age. It counts whether one is a man or a woman anywhere. It has an impact on who you are, how you interact with others, and what you can achieve.⁴

¹ Joshua L. Miller & Ann Marie Garran, "The Web of Institutional Racism," *Smith College Studies in Social Work* 77, no.1 (2007): 45, DOI: 10.1300/J497v77n01_03.

² Peoples and Bailey, *Humanity; An Introduction*, 375.

³ Kottak, *Cultural Anthropology*, 113.

⁴ *Ibid*, 208.

Gender is a cultural phrase that refers to the expected behaviours or patterns of activity from men and women in a certain culture or civilization. It's perhaps most typically applied to male-female disparities, with the underlying notion that sex differences lead to gender differences. However, gender roles are influenced by cultures and civilizations from an early age, therefore apparent sex differences could be cultural gender disparities. Nonetheless, some cultural influences may have a biological basis.

Aggression and valuing relationships are two distinctions between men and women that appear to be quite prevalent throughout cultures and may arise from sex differences. Men are often more aggressive, whereas women appear to place a greater emphasis on interpersonal ties. According to these inclinations, women often defer to men, especially in potentially confrontational situations. It also causes tension between men and women as a result of their inability to communicate.¹

vi. Age

Age is frequently used to segregate people in a culture. At least three age groups are recognized in all societies: child, adult and elder. Childhood is usually separated into two stages: Early childhood and Adolescence. Each group has its own set of rights, obligations, roles, and social standing.²

¹ Cecilia L. Ridgeway and Lynn Smith-Lovin, "The Gender System and Interaction," *Annual Review of Sociology*, 25 (1999):198, <https://pdfs.semanticscholar.org/dad7/74d192dda4dc8f1b115c28a5dbd0e24df556.pdf>.

² Mark Kelland, *Personality theory in cultural context*, 78, <https://cnx.org/contents/lISyy6OT@1.1:YjVRK006@2/Introduction-to-Personality>. May 13, 2018.

Guttman (d.1980) believed that elders have special roles in society, benefiting the extended family and the community, particularly the young.¹ Guttman (d.1980) points out that favouring the ends of the lifespan, such as childhood and old age, over the middle, when reproductive fitness is at its biological high, is a distinctively human trait.

Culture simply refers to a country's or group of people's customs and beliefs, art and way of life. The environment in which a person lives has a significant influence on his personality. Individual attitudes, beliefs, customs, and perceptions are shaped by culture and environment. Individuals develop diverse senses of good and wrong based on their cultures and traditions.

By understanding ones and others behavior, makes it possible to build the theory to understand what is the process or mechanism that underlines the behavior being studied. Therefore it requires the science of personality.²

Study of personality reveals the following;

➤ **Understanding of one's own personality**

Life with its progress shows what one is made of. Likewise, erudition of one's self is one of the candid gifts of growing older. The significance of acquiring the knowledge and analysis of personality is principally helpful in understanding own elementary personality dimensions, and learn to focus and highlight the positive and lessen or diminish the negative aspects of one's personality. As one has the most control over ones behavior thus knowledge of own personality can guide ones behavior.

¹ David Gutmann, *The Human Elder in Nature, Culture, and Society* (USA: Westview Press, 1997), 113.

²Walter Mischel, Yuichi Shoda, Ronald E.Smith, *Introduction to Personality towards an integration*, 7th ed (USA: John Wiley & sons, 2004), 20.

Study of personality recognizes the most salient feature of personality that is construct meaning by reflecting on oneself, ones past and the future.¹ People's beliefs, feelings, deeds and their interaction with other people jointly shape the conditions of their lives.² Knowing ones personality means acknowledge ones abilities which would help in shaping ones personality. This would keep oneself in the right direction.

➤ **Predict others personality**

It is to predict how people behave in certain situations. It helps in understanding the personality of others. In our everyday life, we meet with many people although liked or disliked by us or even have no feelings for them. We may understand others personality through observation, curiosity, and inquisitiveness. Collected information can be used to alter ones own behavior or thoughts. Understanding of others personality might be helpful in assessing their responses in different situation.

Mayer(d.1993) says it is helpful in formulating and enhancing relationship with co-workers.³ *“People who figuring other people effectively hold an advantage,”* He says. *“They comprehend people's necessities to know how to work together, and they detect the troublesome members of the group co-workers and can keep an eye on them.”*⁴

¹ Daniel Cervone & Walter Mischel, *Advances In Personality Science* (NewYork: Guilford, 2002), 5.

² Walter Mischel, “Personality and Cognition: something borrowed, something new?” in *Personality, Cognition and Social Interaction*, edited by Nancy Cantor and John F Kihlstrom (UK: Routledge, 1980), 17.

³John D. Mayer, *Personal intelligence: The power of personality and how it shapes our lives* (NewYork: Farrar, Straus & Giroux, 2014), 26.

⁴ Ibid, 24

➤ **Comprehend Psychological and Biological processes**

Personality focuses not only on psychological processes, but also investigate individual psychological differences such as thinking, learning and motivation that are interconnected with biological genetic procedures, which influence individual's unique patterns of adaptation, lifelong.¹

Psychological healthy and better life is possible only by a friendly environment, as it leads to mental wellness. People grow healthier and happier, and their lives become less stressful, more creative and energetic.²

➤ **Personality and Spiritual matters**

It indicates to what things an individual will be naturally inclined to or not to. By knowing the personality type of individual one can assign task to them accordingly. Spiritual matters are prime concern of personality. Therefore, in Islām it is not only human action that is vital, also the spiritual dimension should be prioritised that activates and drives specific action. The Prophet (S.A.W) said to the effect that:

((...أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ،

وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ))³

“There is a piece of flesh in human body. If it becomes good, the whole body becomes good but if it gets spoiled the whole body get spoiled and that is the heart.”

¹ Mischel, Shoda, Smith, *Introduction to Personality towards an integration*, 4.

² Nuraīnī ‘Usmān, “A comparative study between western and Islāmic perspectives on human development and life friendly environment,” *Online Journal of Research in Islāmic Studies* 1, no. 1(2014):58, Doi: 10.15364/ris14- 0101-01.

³ Muḥammad Bin Ismāīl Al-Bukhārī, *Saḥīḥ Bukhārī* (Beruit: Dār-ul-Fikr, 2007), Book of Belief, Chapter: The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion, Ḥadīth 52.

In another ḥadīth, it is narrated:

((إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ))¹

“Verily, Allāh does not look at your appearance and physical but He looks at your heart and deeds.”

A prestige and high ranking of man does not consist in doing of wonders or in preaching sermons or developing thoughts. It possesses a strong personality. Among the world's great and magnificent wonders is a superb and incredible personality resolves conflicts and opposing views while inspiring admiration that leads to implicit compliance in the long run. It changes thoughts and notions and modernizes the feelings, philosophies and actions of generations.

Many people's life revolve around their spiritual goals, beliefs, and practises, which have a profound impact on their cognition, motivation, and behaviour. A lot of people's lives have a strong spiritual and religious component, therefore to understand people's personalities, it would appear necessary to understand their religion side of life.²

A person's personality is built on the foundations of human nature. Qur'ān argues and highlight that a human being is created for specific purpose. Faith, as well as wisdom and potential, are given to him so that he can realise his mission on earth as Allāh's vicegerent. To have complete faith in Allāh , understanding good or bad, capability of

¹Imām Muslim An-Nisāburī, *Saḥīḥ Muslim* (Rīyāḍ: Dār -us-salām, 2008), The Book of Virtue, Good Manners and joining of the ties of Relationship, Chapter: The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth , Ḥadīth 2564 c

² McAdams, D.P, “What do we know when we know a person?,” *Journal of personality* 63, no.3 (1995), 371, <https://doi.org/10.1111/j.1467-6494.1995.tb00500.x>.

acquiring knowledge, to be responsible, to search and acquire wealth and power and to love Allāh and Humanity are vital and integral in his duties on earth.¹

﴿... يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ...﴾²

“... enjoining *Al-Ma'ruf* (i.e. *Islāmic Monotheism* and all that *Islām* orders one to do)

and forbidding *Al-Munkar*

(*polytheism and disbelief and all that Islām has forbidden*)...”

A model of social bonds is required for the formation of society on Allāh's instruction. Among other things, achieving maximum satisfaction in this world necessitates following the Divine plan.³ *Islām* inclines people and provide platform to know and to meet each other. Thus, this system not only facilitate in grow of spiritual aspiration but also represent a systematic path of putting the *amānah* of existence, intellect, strength, and property to good use.

As psychology is the study of human behaviors, emotions, thoughts and social interactions and the ultimate goal of personality is to understand individual differences in order to live a successful and healthier life. Families, neighbourhoods, and the larger community are all made up of individuals. This is why personal intelligence is important. At both an individual and communal level, understanding personality is a crucial aspect of what really human is. Improving our understanding of personalities may help us on our way to a world that is more peaceful and well-functioning.

¹ Aḥmad M. Raba, *Major personalities in the Qur'ān* (Kuala Lumpur: A. S. Nurdīn, 2001), 54.

² Āl-‘Imrān 3:104

³ Ḥassan Langgulung, *Research in Psychology: Toward Ummatic Paradigm in Toward Islāmization of Disciplines* (Virginia: The International Institute of Islāmīc Thought, 1989), 115-121.

➤ **Understand ones and others preferences**

By understanding personality type of oneself and others help in understanding preferences. It recognizes why or how one is different from other. Personality type is useful in communication, leadership and influencing other, how to cope with stress, collaborate and negotiate at work place. By understanding others personality one may help them in resolving conflicts effectively, help them in decision making, improve their skills. As the wrong fuel destroy the engine of a car. Similarly, don't knowing ones and others personality may cause stress. It will waste time and result in bad performance. Right preference and right personality type lead to satisfaction, success and better relationship.

Conclusion

Personality is a combination of behaviour, thinking and feelings. Human personality is combination of biological and environmental factors. From the most important part of an individual's universe is his social environment, which influences his personality development. Almost every human being lives in a society. A society is a group of individuals who interact with one another, and each society has its own customs and traditions, a body of information, a particular thinking and acting along with its own set of values and beliefs.

People's personalities are formed at a young age and continue to evolve throughout their lives. It is a way to assess people their capabilities and attributes, consider their aim in life and assign goals in life to enhance their potentials.

Chapter no 2

Quranic concept of “Personality”

Quranic concept of *Nafs*

Quranic Term *Nafs* and its interpretations

“*Nafs*” as “Our own Self

“*Nafs*” as “Desires”

Stages of *Nafs*

Nafs-e-Ammārah (Commanding soul)

Nafs-e-Lawwāmāh (Self-accusing soul)

Nafs-e-Muṭmā‘innah (Tranquil Soul)

Islamic World View and Personality Development

Spiritual Development

Character Development

Contribution of Muslim Philosophers in study of Personality

i. Al-Fārābī (d.950): *Nafs* is the Self-philosophical enlightenment

ii. Ibn Sīna (d.1037): *Nafs* is the Spiritual entityiii.

Ibn Bājjah (d.1139): Soul is organized body which is either nutritive, sensitive, or imaginative

iv. Ibn Tufayl (d.1185) : Soul is Immortal

v. Shihāb Al-Dīn Suhrawardī (d.1234): *Nafs* is a luminous matter

vi. Abū Ḥāmid al-Ghazzālī (d.1111): Personality is composed of *Qalb*, *Rūḥ*, *Nafs* and ‘*Aql*

vii. Ibn Miskawayh (d.1030): *Nafs* is metaphysical substance

viii. Ibn ‘Arabī (d.1240): *Nafs* is composed of vegetative, Animal and Rational soul

ix. Ibn Qayyīm (d.1350): *Nafs* has three stages(*Muṭmā‘innah*, *Lawwāmāh*, *Ammārah*)

x. Shāh Walī Ullah (d.1762): *Nafs* is Meta Physical substance

xi. Muḥammad Iqbāl (d.1938): Personality is Physical and Spiritual

Chapter No 2

Qur'ānic Concept of Personality

Generally, Qur'ān uses four terms to describe structure of human personality; *Qalb*, *'Aql*, *Rūḥ* and *Nafs*. *Nafs* means personality; it certainly should enclose all the other structures of personality (i.e *Rūḥ*, *Qalb* and *'Aql*).¹

Keeping in view the definition of the term 'Personality' in psychology by Allport (d.1967) (mentioned on pg.13) researcher has taken the term *Nafs*, closest to meaning of personality to explain Qur'ānic concept of human personality.

Nafs means personality or the whole person including all other personality structures. The soul (*Rūḥ*) is collectively unconscious. The soul works as an inspiration. This creation or source of revelation probably means the truth or energy of life. *'Aql* that is a component of the conscious system and has angelic nature, has a role to know God, Who manifests through human beings and the nature. Besides that, the *'Aql* also works as an intellectual faculty of the *nafs* towards a high cognitive process that includes thinking, knowing, reflecting and understanding. *Qalb* that is the heart of the *nafs* becomes the center of information collection, combination and process and the input from all other structures. Ultimately, it will determine *nafs*' position as good or the opposite. *Qalb* is the core system that is related to other components. All processes of integration amongst the *'Aql*, *Rūḥ* and *qalb* will react to *nafs* and eventually produce good or bad behavior. However, Imām Ghazzālī (d.1111) has stated that these terms are used alternately.²

¹ Hishām Abū-Raiya , "Towards a systematic Qur'ānic theory of personality," *Mental Health, Religion & Culture* 15, 3 (2012): 217-233

²Imām al-Ghazzālī, *Kīmīya-i-Sā' dāt* (Alchemy of Eternal Bliss), trans.Muḥammad 'Āsim Bilāl (Lahore: Kazī publications, 2001), 9.

Arabic language uses, “*Nafs*” and “*Rūḥ*” interchangeably to explain personality. However, “*Ash-Shaksiyah*” is also used to describe human personality.¹

The noun “*Nafs*” and its plural “*Anfus*” and “*Nufūs*” generally refer to soul of living creatures and to self or tribe in particular. Commonly in Qur’ān “*Nafs*” is used as a reflexive particle where “*Nafs*”, “*Anfus*” and “*Nufūs*” appear over 250 times. The term “*Rūḥ*” occurs 21 times in Qur’ān. Each time as a singular substantive means breath and spirit.²

Imām Ghazzālī (d:1111) has also defined “*Rūḥ*” as “An immaterial subtle thing which is called soul and not life.”³ “*Nafs*”, plural “*Nafus*” literally means existence of being and self. It is also used in meaning of “*Rūḥ*”,⁴ that is essence. It can be spiritual and materialistic. Imām Ghazzālī (d:1111) has identified two meanings of “*Nafs*” i-e “Passion or Lower self” and “a Soul.”⁵ Soul or *Rūḥ* is essence of anything, one’s own personality.⁶

Basically, “*Nafs*” is to know oneself. It ties body and spirit to give totality of body and life. Bodily and spiritual self-identification depends on “*Nafs*”. A calculating, reactive, and rational nature characteristic is “*Nafs*.” Cravings and freewill drives the “*Nafs*.”

The “*Nafs*” is made up of the “*Rūḥ*” and its relationship to the body, and the *Rūḥ* is the origin and essence. In some ways, they are the same, yet not in others.

¹ Ibn Manzūr, *Lisān -ul- ‘Arab*(Cairo: Dār -ul-Mā’arif, 1972),4500.

² Jane Dammen McAuliffe, *The Encyclopaedia of Qur’ān* (Netherlands: Brill, 2001), Vol.3, 520.

³ Imām Ghazzālī, *Iḥya ‘Uḥm-ud-dīn* (Revival of religious learning), trans. Faḍal Karem, Book III, (Lahore: Sh. Muḥammad Ashraf Publisher, n.d), 8.

⁴ Balyawī, Abū Faḍal ‘Abdul Ḥafeez, *Misbah-ul-lugāt ma’asafah Lughat Jadīda* (Lahore: Maktabah Qudusia, 1999), 857

⁵ Imām Ghazzālī, *Revival of Religious learning*, 8.

⁶ Ḥasan S. Karmī, *Al Mughnī Al Wasīt (Arabic-English)*(Intl Book Centre,1999), 318.

A Muslim philosopher, Ibn Rushd (d.1198) defined the soul as follows: “*Soul is a driving force, almost an élan vital, which endures life and influence the growth and progress of organic bodies. It is a driving force which derives matters to life.*”¹

The soul is an entity that is viewed as the immortal or spiritual portion of a person and is attributed with the functions of thinking and willing, thereby controlling all conduct, although having no physical or material actuality.

The first Arab Philosopher, Al-Kindī (d.873) said about human soul that the human souls are supposed to have originated from the world soul. It is apparent that human soul is bound up with its body, yet in its spiritual sense it is independent of the body and belongs to the world.²

Thus, the term “*Nafs*” is a soul or inner self refers to the item inside us that interacts with the mind on a continual basis and can easily affect an individual in a favourable or negative way.

﴿وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَنْ زَكَّاهَا.

وَقَدْ حَابَّ مَنْ دَسَّاهَا﴾³

“*And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him; Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered by rejecting the true Faith of Islāmic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).*”

¹ Muḥammad Saīd Shaykh, *Studies in Muslim Philosophy* (Delhi: Adam Publishers & Distributers, 1994), 175-176.

² Saīd, *Studies in Muslim Philosophy*, 60.

³ Ash-Shams 91:7-10

The other term for personality is ‘*Ash-Shaksiya*’ is derived from ‘شخس’ means a human being having height and body.¹ Thus, it means a thing which is best created and is observable.

“*Shaksiyah*” is made up of two parts; “*Aqaliyah*” (Mindfulness) and “*Nafsiyah*” (Behaviour). Despite the fact that every human being has the ability to comprehend, man is responsible for the development of both his mentality and his actions.²

Human characters are the crucial portion of ones personality in shaping his living pattern and change his psychological environment such as learning, motivation and thinking. Study of human personality comprehends human development and adaptation, talents and potentials, emotions and beliefs of knowledge, societal relations and even biological foundations of human potentials.³

A deeper understanding of ourselves and others will help us to be more effective in coping with individuals and situations. Understanding personality gives us an edge in real situations, allowing us to influence, assist and support others, quickly identify and make decision, stimulate and manage others, cope with conflict, and most significantly, recognize and regulate our personal impact on others.

2.1 Qur’ānic concept of “*Nafs*”

The term “*Nafs*” is used to allude human personality or behaviour. Qur’ān explains the concept of individual creation, growth, and development in very simple terms. A human being is both substance and spirit, body and soul.

¹ *Lisān -ul- ‘Arab*, vol.6, 2211

² Shaykh Taqīuddīn An-Nabahān, *The Islāmic Personality* (Cairo: Dār-al-‘Ilm, 2013), 3

³ Walter Mischel, *Introduction to Personality towards an integration*, 6th Ed (New york: Harcourt brace college publishers, 1999), 5.

Qur'ān has used the term *Nafs* frequently for human personality. Generally, the words “*Nafs, Anfus, Nufūs*” appeared over 250 times in Qur'ān, referring to either “Self” or “A part of one’s Self” that is influenced by the inclinations to commit sins.¹

However, according to Fū'ad 'Abd Al-Bāqī (d:1968) in “*Mau'jam al-Mafāhras*”, the term “*Nafs*” and its variants appear 398 times in the Qur'ān.² It can be said that almost one in twenty of all ayat in the Qur'ān are concerned with the “*Nafs*”. As a result, it must be regarded as a key reference point for comprehending Heavenly Truth, The wisdom behind creation of world, as well as man's relation to Almighty Allāh.

In Qur'ān, the word “*Nafs*” primarily, refers to both the spiritual and physical aspects of man. On the psychic plane of the “*Nafs*”, both angelic and satanic elements are manifest. Therefore, “*Nafs*” is neither metaphysical nor physical. “*Nafs*” is the internal force that influences one's thought, behaviour, and interpersonal connections. It refers to a person's entire range of feelings, inclinations, feelings, urges, desires, encounters, and inherited traits. Human personality is fashioned by the “*nafs*” that distinguishes one individual from the other. Now, various meanings of the term *Nafs* in Qur'ān are discussed;

2.2 Qur'ānic term “*Nafs*” and its interpretations

In Qur'ān the word “*Nafs*” is used in two ways; one, to indicate our own-self. And in other way “*Nafs*” refer to a specific component of oneself that has needs and appetite. Some people refer to it as the ego.

¹ McAuliffe, *The Encyclopaedia of Qur'ān*, vol.5, 520

² Fū'ad 'Abd Al-Bāqī, *Al-Mu'jam al-Mufāhras li Qur'ān al-Azīm* (Beruit: Dār ul Ma'rifah, n.d), 350

i. “Nafs” as “Our own Self”

Various aspects of this meaning are mentioned;

a. “Nafs” as “Divine Essence”

﴿...يُلْقَى الرُّوحَ مِنْ أَمْرِهِ...﴾¹

“...He sends the Inspiration by His Command to any of His slaves He wills...”

“*Rūḥ*” refers to divine inspiration or revelation. It is called “*Rūḥ*” because through revelation, heart would be sound.²

b. “Nafs” mean “Man”

﴿...مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ﴾

﴿فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا...﴾³

“...if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind...”

It refers that killing of single man refers killing of whole mankind.⁴ It means *Nafs* refer to human.

¹ Ghāfir 40: 15

² Al-Farrā’ Baghawī, *Tafsīr-e-Baghawī*, trans. Sa’ud Kashmirī and et.al (Pakistan: Idārah Talīfat Ashrafiyah, 1436 H), vol.5, 317

³ Al-Mā’idah 5:32

⁴ Imām Qurtubī, *Tafsīr -e-Qurtubī*, vol.3, 554

c. “Nafs” means “The Original Creation”

﴿...خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ...﴾¹

“...Who created you from a single person (Adam)...”

“Nafs” refers to Adam (A.S).²

d. “Nafs” refers to “Person himself”

﴿...رُوذُنِي عَنْ نَفْسِي...﴾³

“... It was she that sought to seduce me...”

Prophet Yūsuf (A.S) because of his prophetic gentleness, may not have, perhaps, disclosed Zulaykha’s secret. But, when she took the first step and presented a charge sheet of false accusation against him, he was compelled to tell the truth *هي راودتني عن نفسي*⁴

ii. “Nafs” as “Desires”

Soul has anger, passion, lust and desire. Some may even refer to it as the "carnal self". This *Nafs* is part of the physical human being. It can be said that every human has physical parts; body and *Nafs* and then Allāh has put inside ourselves an inner or spiritual part that is *Rūh*. *Nafs* as a Desire has following essentials;

¹ An-Nisā’ 4:1

² *Tafsīr-e-Qurtubī*, vol.3, 26

³ Yūsuf 12:26

⁴ Muftī Muḥammad Shafī’ ‘Usmānī, *Ma’ārif-ul-Qur’ān*, trans. Mulaṅā Aḥmad Khalīl Azīz (Karachī: Maktaba-e-Dār-ul-‘ulum, n.d), vol.5, 66

- a. “*Nafs*” means “The influential inner force of man (The lower desires)”

﴿...نَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾¹

“...restrained himself from impure evil desires, and lusts.”

It is the characteristics of God-fearing person that he forbids his self from evil desires.²

- b. “*Nafs*” means “*Rūḥ* ”

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا...﴾³

“It is Allāh Who takes away the souls at the time of their death...”

It means Allāh takes away the soul from body when its sustenance and time in this world will finish.⁴

2.3 Stages of *Nafs*

When a soul achieves tranquility and able to suppress unlawful desires and satanic temptations, it's called *Nafs Mutmā'innah*, or “Contented soul”. When “*Nafs*” peaceful nature isn't sound, it's referred to as *Nafs lawwāmah*, or self-blaming soul, because it rebukes one for disregarding divine duties. And soul when the soul surrenders to the demon and urge to evils, it is *Nafs-e-Ammārah*.⁵

Three different states of “*Nafs*” are described by Ibn Qayyīm (d:1350) although “*Nafs*” is one entity. It has different levels of perfection, first one is *Nafs-e-Ammārah*, from

¹ An-Nāzi‘āt 79:40

² *Ma‘ārif-ul-Qur‘ān*, Vol.8, 699

³ Az-Zumar 39:42

⁴ *Tafsīr -e-Baghawī*, Vol.5, 297

⁵ Imām Ghazzālī, *Revival of Religious Learning*, Vol.3, 8-9.

it to the *Nafs-e-lawwāmah* and finally to the *Nafs-e-Muṭmā'innah*, ultimate goal of perfection.¹

The one who cannot rest in any condition is *Nafs-e-lawwāmah*. It frequently shifts, recalls and remembers, submits and escapes, loves and despises, cheers and regrets, receives and discards, follows and rebels, and so on.

Nafs of the believer is also *Nafs-e-lawwāmah*. It has been stated that the *Nafs* condemns itself on the Day of Judgement. Because everyone will feel guilty for their actions, whether they were good or bad. It is blamed of shortcomings in good deeds.²

Sa'īd Ḥawwa (d:1989) says concerning the states of “*Nafs*”; It exists in many dimensions, one of which is called *Nafs-e-Muṭmā'innah* i-e when the *nafs* is peaceful due to adherence to Allāh 's commands and the soul resist its desires.³

Allāh says;

﴿يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ. أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً﴾⁴

“(It will be said to the pious): O (you) the one in (complete) rest and satisfaction! Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!”

If, on the other hand, the soul does not achieve peace with itself and is instead open to cravings, it is referred to *Nafs lawwāmah*, because it rebukes its owner on failure to obey Allāh's orders.

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾⁵

¹ Ibn Qayyīm, *Madārij as-Sālikīn Bayynna Manzil Iyyaka Na 'Budu Wa Iyyaka Nasta 'Īn* (Cairo: Al-Hay'ah al-Miṣrīyah al-‘Āmmah lil-Kitāb, 1980), vol. 1, 308.

² Ibid.

³ Sa 'id Ḥawwa, *Tarbīyatun-ar-Rūḥīyah*, (Cairo: Dār -us- Salām, 2009),32.

⁴ Al-Fajr 89:27-28

⁵ Al-Qiyāmah 75:2

“And I swear by the self-reproaching person (a believer).”

Moreover, souls who yield to lusts and allow themselves to be enticed by the Devil are referred to as *Nafs-e-Ammārah*. In the Qur’ān, Allāh narrates the account of wife of (Zulaykha) ﴿...إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ...﴾ (Yūsuf:53) “Verily the human self is inclined to evil.”¹

There are a several states of *Nafs* states described in the Qur’ān;

i. *Nafs-e-Ammārah*

A word describing “soul” is أَمارة, stemming from its أمر. Ibn Zakariyah (d.1004) defines أمر as meaning “commanding someone to action”.² Işfahanī (d. 967) writes that أمر entails “Charging someone to do something”.³ Yūsuf ‘Alī (d.1953), concerning *Nafs* as an adjective, writes that أَمارة means prone, impelling, headstrong, and passionate.”⁴

Jurjānī (d:1078)’s definition of the Commanding Soul is more precise. It states;

"النفس الأَمارة هي التي تميل إلى الطبيعة البدنية و تأمر باللذات و الشهوات الحسية

و تجذب القلب إلى الجهة السفلية فهي مأوى الشرور و منبع الأخلاق الذميمة"⁵

“It is that which inclines towards the physical body and commands for pleasures and sensual lusts attracting the heart to the lower side, the abode of evil deeds and the fountain head of reprehensible morals.”

¹ Ḥawwa, *Tarbīyatun-ar-Ruhīyah*, 35.

² Aḥmad bin Fāris al-Qazwīnī, *Mu’jam Maqayīs Al-Lughā* (Dār ul Kitāb al-‘Ilmīyah, 1999), 245.

³ Ragīb Işfahānī, *Mufrādāt fī ghariab ul Qur’ān* (Beruit: Dār Iḥya al-Turath al-‘Arabī,n.d), 88.

⁴ Abdullāh Yūsuf ‘Alī, *The Meaning of the Holy Qur’ān* (Amāna Publications; ‘Arab, 2008), 564.

⁵ Jurjānī, *At-Tarīfāt* (Beruit: Dār-ul-Kitāb al ‘Arabī,n.d),Vol. 1, 252

Imām Rāzī (d:1210) reports that betrayal, adultery and pleasures, are part of the commanding soul.¹ *Nafs-e-Ammārah* is soul that has a tendency to evil and, if left unchecked, will lead to destruction. This kind of soul seeks its satisfaction in the lower earthly desires. The word *Nafs-e-Ammārah* or the commanding self, are found in Qur’ān, Allāh says in surah Yūsuf,

﴿... إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ...﴾²

“Verily, the (human) self is inclined to evil...”

Yūsuf (A.S) stated that he does not want to exonerate his *nafs* and portray it as innocent until Divine Mercy protects it; all *nafs* have a tendency towards evil. Otherwise, if the *nafs* is not directed, it will inevitably go astray.³

Aṣ-Ṣabūnī (d:2021) believed that the Prophet Yūsuf’s approach to his *nafs* in this ayah is humble: he wished to nurture his *nafs* in order to purify it and save it from pride.⁴ This section from the Qur’ān on the *Nafs-e-Ammārah* tells us about Prophet Yūsuf (A.S) and describes how he was put to the test when the king’s wife tried to seduce him. The temptation was present, according to Yūsuf (A.S). He was only able to resist due to Allāh’s kindness.

This kind of *Nafs* gives birth to the Hedonism for material goods, miserliness, harshness, jealousy, and the desire for power and dominance. It is the commanding soul, *Nafs-e-Ammārah Bīsu*, as mentioned in Qur’ān.⁵ This element of the self contains all of an

¹ Imām Rāzī, *Maḥāṣin Al-Ghayb* (Beruit: Dār-ul-Fikr, 1981), vol. 9, 125.

² Yūsuf 12:53

³ Imām Rāzī, *Maḥāṣin Al-Ghayb*, vol 9, 125.

⁴ Muḥammad ‘Alī Aṣ-Ṣabūnī, *Safwat at-Tafasīr* (Cairo: Dār Aṣ-Ṣabūnī, 1996), vol.2, 52

⁵ Faridā Shahidullāh, *The inner aspects of faith* (Karachī: Maḥfil-e-Zaūqia, 1986), 55-56

individual's basic attributes, such as physical desires and any proclivity toward evil or unpleasant behaviour. However, despite the fact that these negative traits exist in everyone, many individuals have no difficulty in controlling them. Negative traits, on the other hand, can cause a mental distress when they are triggered.

Man incite to wickedness by the commanding or passionate spirit. The allusion is to the animalistic portion of the soul which due to its earthly origins, is continuously concerned about its existence and yearns for more and more of those things that will assure the physical body's survival and growth while also pleasing the carnal soul.

Qur'ān demonstrates examples of the Commanding Soul's innate evil in five separate ayat;

a. Dark suggestions

Allāh states;

¹ ﴿... نَعْلَمُ مَا تُوسْوِسُ بِهِ نَفْسُهُ...﴾

"...We know what his own self whispers to him..."

It is the same verb which Qur'ān uses to depict Satan's evil temptations.² It also labels the Commanding Soul in meaning of 'dark suggestions'. Human's *Nafs* suggests that man commits both good and evil deeds.³

¹Qaf 50:16

² See: Al-'Arāf 7:17

³ Ibn Kathīr, *Tafsīr Ibn Kathīr*, Abridged by a group of scholars under supervision of Shaykh Safī-ur-Raḥmān al Mubarikpurī (Rīyāḍ: Dār-us-salām Publisher, 2000) Vol .6, 319

b. Source of Man's Evil Desires

The second example is significant in that it designates the Commanding Soul as the source of man's evil desires. Specifically, ayah 40 of Sura An-Nāziyāt apprises that only those who restrain their soul from lower desires, achieve paradise.

﴿...نَهَى النَّفْسَ عَنِ الْهَوَىٰ...﴾¹

“...restrained himself from impure evil desires, and lusts.”

Tafsīr-e-Jalālayn writes that the soul here is the Commanding Soul. Precisely, نهى النفس refers to الإمارة.² Imām Ṭabarī (d.923) explains that Allāh hates the evil desires, therefore, man needs to hinder it. Allāh despises the Commanding Soul's evil desires. As a result, man must suppress it continuously.³

c. Soul innate evil

Qur'ānic account of Yūsuf's (A.S) brothers lying to their father about his youngest son's death.

﴿قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْعِنَا

فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ .

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا...﴾⁴

¹An-Nāzi'āt 79:40

²Jalālud-dīn Maḥallī and Jalālud-dīn Suyūṭī, *Tafsīr Al-Jalālayn*, trans. Feras Ḥamza (Jordan: Royal ahl al-Bayt Institute for Islāmic Thought, 2007), 550.

³ Aṭ-Ṭabarī, *Jāmi 'Al-Bayān 'an tawīl ay al-Qur'ān* (Rīyāḍ: Dār 'Ālim al-Kutub,n.d) Vol. 24, 98.

⁴ Yūsuf 12:17-18

“They said: O our father! We went racing with one another, and left Yūsuf (Yūsuf (A.S)) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth. And they brought his shirt stained with false blood. He said: Nay, but your ownelves have made up a tale...”

In fact, the Arabic text clearly incriminates the brothers’ souls for justifying their lie to Jacob (A.S) about a wolf killing Yūsuf (A.S). This is unkind deception by Yūsuf’s (A.S) brothers is yet another product of the Commanding Soul’s evil.¹

d. Soul lust

In Surah Ṭā-Hā

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي﴾²

“(Samirī) said: I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabrīl) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.”

The text plainly depicts Sāmīrī blaming his soul for suggesting that he throw a small amount of dirt into a cauldron which entices the Israelites into idol worship. Imām Rāzī (d.1210) states that nothing else can permit Sāmīrī idolatrous behavior other than him, simply obeying the soul's lust.³

¹ Iṣfahānī, *Al-Mufrādāt*, Vol. 1, 30.

² Ṭā-Ha 20:96

³ Imām Rāzī, *Maḥāṭib Al-Ghayb*, Vol .11, 97.

e. Proactive nature

Commanding Soul's evil in human history is expressed as

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ...﴾¹

“So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him...”

It teaches that Qābīl's soul causes him to murder his brother Hābīl. Many Muslim commentators advise that the phrase indicts the Commanding Soul's proactive nature in causing human's first homicide, stating that Qabeel's soul did not merely cause Habel's murder, but rather aggressively encourages it.²

Imām Baghawī (d: 1122) states that shaytan is an ally of *Nafs-e-Ammārah Bīsū*. He promises it huge benefits and rewards, but throws in some lies. When it comes to evil, he encourages it and tempts him to do it. He keeps him going with hope after hope, and he deceits soul in a way that it may accept and appreciate.³

Nafs-e-Ammārah is the one who has a sick soul (heart). There will be no change in function of *Nafs* as long as the heart is not healed. The *nafs* become blind and will be sealed. Self, at this stage, believed flawless while others souls as defective. It gained its name from its never-ending demands and repeated urges for gratification of its needs. So, when it obtains one thing, it expects something else, and so on endlessly.

In general, this step is divided into levels; *Nafs al-Ḥaywanīah* and *Nafs al-Iblīssīyya*. *Nafs al-Ḥaywanīah* describes the self, which runs after material possession,

¹ Al-Mā'idah 5:30

² Imām Rāzī, *Mafātih Al-Ghayb*, Vol.6,164.

³ Baghawī, *Tafsīr -e-Baghawī*, vol. 2, 35

sensual desires and animalistic pleasures. *Nafs al-Iblīssīyya*; even below the animal state, in which love for oneself takes the place of Allāh .

Right or wrong, justice or injustice, lawful or illegal are all meaningless to *Nafs al-Nafs al-Haywanīah*. It has been smothered by the pleasures of wealth and adornment. In it, lewdness, immorality, and a lack of humanity are the hallmarks of the soul. Religion is despised and is just concerned with itself. It has no concept of completeness, humility, thankfulness, honour, or good manners. *Nafs al-Iblīssīyya* rivals Allāh in magnificence and dominion. “I am your lord supreme” as Pharaoh declared.

Numerous examples of *Nafs-e-Ammārah* are arrogant behaviour, rigidity of heart, and oppression of creatures, lying, cheating, dishonesty, gossip, jealousy, unjustified self-aggrandizement, resentment, cling to anything owned by others, discontented, frequent grumbling, and a lack of thankfulness.

ii. *Nafs-e-Lawwāmah*

The next level, *Nafs -e-Lawwāmah*, is the degree of conscience and moral concern. It is inherent in the character of all humans, causing them to regret on their actions and oppression. The blame and reprimand of the self-accusing soul are the source of this remorse. Qur’ān states;

﴿...بِالنَّفْسِ اللَّوَّامَةِ﴾¹

“And I do call to witness the self-reproaching spirit: (Eschew evil).”

¹ Al-Qīyāmah 75:2

Jurjānī (d:1078) defines “*Nafs lawwāmah*” as

”النفس اللوامة هي التي تنورت بنور القلب قدر ما تنهت به عن سنة الغفلة كلما صدرت عنها سيئة

بحكم جبلتها الظلمانية أخذت تلوم نفسها وتتوب عنها”¹

“*It is the Nafs that is illuminated by the light of heart. If any evil is committed due to ignorance or by inspiration of shaitan, and when realizes his mistake, he condemn himself and seek forgiveness.*”

Ibn ‘Arabī (d:1240) asserted, *Nafs-e-Lawwāmah* constantly criticises itself and wonders how it was able to commit such heinous acts even if it was aware of the fact that each and every soul earns full compensation for its activities.²

An individual's moral compass or conscience is represented by this entity, which is similar to a Superego. A person's *Nafs-e-Ammārah* rebukes them and makes them feel guilty if they give in to them. It is then up to the individual to decide whether to change their conduct or continue along the disastrous path.

In terms of psycho-spiritual development, *Nafs -e-Lawwāmah* is the first major step to take. For the human being, it acts as a sort of inner compass that steers them in the right direction and alerts them when they wander off course. There are two extremes to it: the negative tendency of *Nafs-e-Ammārah* that turns away from Allāh, and the constructive tendency of “*Rūḥ*” and “*‘Aql*” that pushes towards Allāh . He seeks pardons for sin.

Ibn Kathīr (d:1373), in reference to above ayah, mentioned, Imām Ḥasan al-Baṣrī (d.728) stated regarding above ayah “Verily, by Allāh , we think that every believer blames

¹ Jurjānī , *At-Tarīfāt*, vol.1, 243.

² Ibn-e-‘Arabī, *Tafsīr al Qur’ān al Karīm* (Beruit: Dār al-Kutub Al-‘Ilmiyah, 1981), 357.

himself. He writes (questioning himself), what did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?”¹

Imām Rāzī (d: 1210) further claims that each individual, sinful or obedient will blame his *Nafs* in the life hereafter. Imām Rāzī (d: 1210) has quoted Ḥasan Basrī’s (d.728) opinion that “You see the believer blaming his *Nafs*; however, the uneducated is seen to be happy with his current position”.² Self-accusing soul is a superior blessing of Allāh which desires to keep man on the right Path. Self is born with its primal state (Self-Accusing soul) into the world.

﴿وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾³

“And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him.”

Ibn Kathīr (d.1373) held the different opinion, he says that the sinner is persistent in doing evil and does not feel guilty.⁴ However, about the same ayah, Sa’īd bin Jubayr (d.714) stated, “He criticizes himself in good and bad.” A same view is recorded by Mujahid (d.645); “He is sorry for what he missed (of good deeds) and he blames himself for it”.⁵

Nafs-e-lawwāmah is a spirit that is acutely cognizant of evil and opposes it, seeks Allāh’s forgiveness and favour after repentance and tries to rectify; it hopes to earn salvation.

Maudūdī (d.1979)’s explained that *Nafs-e-lawwāmah* is regretful for acting wrong, conceiving wrong, and desiring evil. He rebukes man for all of these things. “Self-

¹ Ibn Kathīr, *Tafsīr Ibn Kathīr*, Vol.10, 262.

² Imām Rāzī, *Maḥāṭib Al-Ghayb*, vol.30, 215

³ Ash-Shams 91:7-8

⁴ Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol.10, 262.

⁵ Ibid.

reproaching soul” emphasize the fact of Resurrection. Man will be held accountable, on that day, on his actions and will find them good or bad.¹

Maudūdī (d.1979) states that *Nafs-e-lawwāmah* can be regarded as an evidence of life after death. As a result, man aspires reward on good deeds, while avoiding evil and punishment. In the nature of man, this inherent propensity could be regarded as a micro-scale judicial court.

At this level, the conscience is aroused, one's ego accuses oneself of listening to ones own desires. Repentance is the act of asking for forgiveness. If man follow his heart, observe his behaviours, agree with his mind and recognizes his flaws, then he is on the right track to achieve perfection. It has apprehended what the Prophet Muḥammad (S.A.W) said,

² ((كُلُّ بَنِي آدَمَ حَطَّاءٌ, وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ))

“All humans are prone to sin and the best sinners are those who repent.”

Self all times oscillates between obedience and disobedience. It is careless at one time and at the same time, it is conscious and resists. This is the initial level of self-salvation and the initial step toward self-purification and accomplishment.

iii. *Nafs-e-muṭmā‘innah*

Nafs-e-muṭmā‘innah a component of oneself that is a source of peace for the individual. Calmness comes from accepting the world as it is. This component of the self offers satisfaction and a sense of inner tranquilly. *Nafs-e-muṭmā‘innah* is defined as;

¹Sayyīd Abū A’la Mawdūdī, *The meaning of the Qur’ān (Tafhīm ul Qur’ān)*, trans.Ch.Muḥammad Akbar (Lahore: Islāmīc Publications,n.d), Vol.6, 162.

² Muḥammad bin yazīd Mājāh, *Sunan Ibn Mājāh* (Dār ul Ḥaya Al-Kutub,n.d),Book: Zuhd, Chapter: Repentance, Ḥadīth 4251.

"النفس المطمئنة هي التي تنورها بنور القلب حتى انخلعت عن صفاتها الذميمة

و تخلقت بالأخلاق الحميدة" ¹

"Nafs-e- muṭmā'innah is that pure Nafs which is illuminated by the light of heart. It leaves the bad habits and adopts the best character."

"Nafs-e-muṭmā'innah " is enlightened by the divine presence and is related to good behaviours. *"muṭmā'innah "* is the righteous soul. A state of total satisfaction awaits the virtuous when they join their legacy and receive a welcome that suggests liberation from all; suffering and doubts, sadness and disappointment, struggle and passion. In this state the soul reaches a state of complete bliss.

An ayah of surah al-Fajr proclaims *"The Nafs at peace"*.² For Muslims, this is the perfect ego stage. When one is at this level, they are steadfast in their beliefs and leave ill manners behind. The soul is at peace with itself. At this point, one is free of all materialism and earthly concerns and is content with Allāh's will.

Because of Allāh's certitude, *Nafs* feels at peace. Through self-accounting, resisting, struggling, and dedication, "The Secure Self" has accessed the routes, techniques, and means of security and recuperation. These efforts yield truthful results that Allāh is only Creator. He is the source and activator of everything because there is no other god or lord besides Him. And that Allāh is gracious and generous in all of his activities. He understands what is best for self. This certainty breeds trust in Allāh. It inspires trust in His kindness and generosity. A person's self-confidence grows when he realise that things are with Allāh are better and last longer than what he owns or that of others. It achieves entire

¹ Jurjānī , *At-Tarīfāt*, Vol.1, 243

² Al-Fajr 89:27

trust in its Lord in this manner; Only Allāh understands the best way to go about, He is the most proficient of Sustainers and Guardians. As a result, the self feels safe and refuses to be preoccupied with anything other than what it has come to trust in, namely its Lord Allāh.

About *Nafs-e- muṭmā'innah*, Ibn ‘Abbās (R.A), a greatest mufassir said; “*It is the tranquil and believing soul.*” Al-Qatādah (d. 644) said, “*It is the soul of the believer, made calm by what Allāh has promised.*” Its possessor is content with his comprehension of Allāh 's Names and Attributes, as well as what He has spoken about Himself and His Messenger (S.A.W), and what is said concerning the soul after death: the soul's departure, life in the hereafter, and the events of the Day of Qiyāmah. To the point where one can nearly see them with his own eyes. His submission to Allāh is therefore contented, since he is never unhappy or complaining, and his faith in Allāh is unwavering. In spite of his successes, he does not revel in them, nor is he discouraged by afflictions, for he knows that they were predetermined long before he was born...¹

The self has arisen to the highest stage of progress and way finding lights that lead love and serenity for Allāh. It becomes refined via increased devotion, honest and sincere fulfilment of its commitments in all fragments, particularly in human interactions and behavior before worship. Prophet Muḥammad (S.A.W) said;

2((أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا...))

“*The most complete of the believers in faith, is the one with the best character among them...*”

¹ Aṭ-Ṭabarī, *Jāmi Al-Bayān ‘an Taweel ay al-Qur’ān*, Vol. 24 , 398

² Abū ‘Isa At-Tirmizī, *Jāmi’ At-Tirmizī* (Saudi ‘Arabīa: Waḍarat ash-shaun Al-Islāmiyyah wa ad-da’wah wal Irshād, 2000) ,The Book on suckling, Chapter: What has been related about a woman's rights over her husband, Ḥadīth 1162

Two terms "Serenity and Stability" are used to describe this state of affairs in the *Nafs*;

﴿يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ. أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً﴾¹

“(It will be said to the pious): O (you) the one in (complete) rest and satisfaction! Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!”

Regarding the Tranquil soul, Mujahid (d.645) commented, “It is the soul that is satisfied with the decree of Allāh; it knows that what does not befall it was not destined to do so and what does befall it was destined to do so”. Likewise, Ḥasan al-Baṣrī (d.728) elucidates, “If Allāh , the Mighty and Exalted, wishes to seize the *Nafs*, it is contented with Allāh and Allāh is satisfied with it. As such, He commands its soul to be seized, enters it into paradise and makes it of His righteous devotees”. Also, Qatādah (d.644) commented saying, “It is the believer whose soul became assured regarding what Allāh has promised.”²

Regarding above ayat, Muftī Shafī ‘Usmānī (d:1976) remarked that *Nafs-e-muṭmā‘innah* is the soul of believer. As a result of remembering and obeying Allāh, the soul is at peace and content. Ignoring these acts makes him restless.³

By doing spiritual exercises and avoiding evil qualities and poor actions, the soul is purified. His propensity is obedience and remembrance of Allāh. It's as if *Shar‘iah* becomes a part of his nature. He feels pleasure in following legislative commands of Allāh and His Lordship is happy with His servant as well. In this state, the self's potential for repentance extends beyond the attempts and devotions required to achieve it. As soon as it

¹ Al-Fajr 89:27-28

² Imām Rāzī, *Maḥāṭib Al-Ghayb*, Vol. 30, 160-1

³ Muftī Muḥammad Shafī’, *Ma‘ārif-ul-Qur‘ān*, Vol. 8, 788.

feels secure in Allāh’s presence, it begins to occupy itself with other stations, such as hope, fear, and faith in Him. In this state, the Secure Self is constantly thinking about Allāh, both by the tongue and in the heart, as a continual reminder.

﴿...تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾¹

“...whose hearts find rest in the remembrance of Allāh, Verily, in the remembrance of Allāh do hearts find rest”

Self-fulfillment is achieved in this way. The light of consciousness begins to glow in the heart. Strengthening and refining of “The Secure Self” begins to take over as the ego weakens and gives way to a more refined, transparent, and lightened heart. The cravings for immortality and sovereignty are fully obscured and returned to their real owner i-e Allāh .The highest level of *Nafs* that is *Nafs-e- muṭmā‘innah* is manifested in following ways:

- a. *Nafs-e-Mulhāmah* : Inspiration to piety and *Taqwa*
- b. *Nafs-e-Rāḍīyah*: Being appreciative
- c. *Nafs-e-Marḍīyah* : Being appreciated by Allāh
- d. *Nafs Kāmīlah*: Perfection²

Nafs to be flawless and perfect, must have eliminated all negative traits and acquired all positive ones.

a. *Nafs-e-Mulhāmah*

This level comes between *Nafs-e-Lawwāmāh* and *Nafs-e-muṭmā‘innah*. It is the stage of actions a man has to perform. Man listen to his conscience ever more persistently

¹ Ar-R‘ad 13:28

² Idrīs Shāh, *The Sufīs* (London: The Idrīs Shāh foundation, 2015), 445

while being unsundered. Man’s ego motivates them to achieve excellent things once he has identified his limitations and established goals for themselves. When one thinks of anything wonderful, it’s crucial to act on it right away.

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾¹

“Then He showed him what is wrong for him and what is right for him”

At time of man’s creation, Almighty Allāh had injected a divine spark into man. This divine spark is what allows a person to distinguish between good and bad. Allāh gave humans the intellect to recognise Him as their Lord, as well as the physical potency to serve Him. As a result, man is obligated to worship Him alone. He has been given the ability to do well and refrain from sins and also the ability to commit sin. Allāh has taken oath;

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾²

“Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds).”

It is up to the man to ponder and recognize the Great power of Allāh and make efforts to adorn his spirit with healthy habits and cleanse it of evil character.³ Also, at other place,

﴿وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ﴾⁴

¹Ash-Shams 91:8

²Ash-Shams 91:9

³Muftī Muḥammad Ashiq ‘Illahi, *Anwār ul Bayān* (Karachī; Dār-ul-Ishā’t, 2005), trans. Muftī Afḍal Ḥussaīn Iyas, vol. 10, 404.

⁴ An-Nūr 24:52

“And whosoever obeys Allāh and His Messenger (S.A.W), fears Allāh, and keeps his duty (to Him), such are the successful ones”

b. Nafs-e-Rāḍiyyah

By acquiring a sense of satisfaction and acceptance, one might enhance one's spiritual tranquilly. As a result, there is a strong sense of contentment and a complete acceptance of Islām. It is stated on the authority of Haḍrat Ibn ‘Abbās (R.A) that Prophet (S.A.W) said;

¹ ((ذاق طعم الإيمان من رضى بالله ربا و بالإسلام ديناً و بمحمد رسولا))

“The one who is contented with Allāh as his Lord, Islām as his religion and Muḥammad as his prophet has truly tasted the flavor of faith.”

This type of *Rīḍā* is frequently associated with the devotee's faith. Awakening “the Secure Self,” the heart's illumination spreads throughout the body, transforming ego's sensual pleasures into a yearning for Allāh, as described in the Qur’ān and Prophet Muḥammad's (S.A.W) sayings. *Nafs Ar-Rāḍiyyah* desires solely to content with its Lord. At this level, self is patient if tired, thankful if given something, accept if deprived, and if it has been wronged, forgive it. It has now developed into a self with a sound heart. It swings back and forth in all states; among trust, relegation, contentment and finally submit to Allāh. This personality is characterised by a persistent sense of joy, gratitude, and thankfulness, regardless of what happens.

¹ Imām Muslim, *Saḥīḥ Muslim*, Book of Faith, Chapter: Evidence that the one who is content with Allāh as his Lord, *Islām* as his religion and Muḥammad (S.A.W) as his prophet, then he is a believer, even if he commits major sins, Ḥadīth 34.

c. *Nafs al-Marḍiyah*

At this stage, man has found serenity. Individual is kind, patient to others and well mannered. The Creator finds, in the perfect man, the qualities that He has bestowed on him when He created him.

﴿أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً﴾¹

“Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!”

The devout spirit will not only be delighted with what it receives, but it also enjoy the greatest pleasure, achieved when he know that Allāh is pleased with him. At this stage the self is not only content with its Lord but also gratified by Him.

﴿...رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ...﴾²

“...Allāh Well-Pleased with them, and they with Him...”

Heart is completely enlightened at this level. The heart progresses from quality attributes to a heart that is completely in love of Allāh, always oriented toward Him, and saturated with modesty toward Him in all circumstances.

﴿مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ .﴾

﴿أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾³

“Who feared the Most Beneficent (Allāh) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and

¹ Al-Fajr 89:28

² Al-Bayyinah 98:8

³ Qaf 50:33-35

absolutely free from each and every kind of polytheism), Enter you therein in peace and security; this is a Day of eternal life! .There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). ”

d. Nafs As-Ṣafīyyah

At this level, one is following traits of the ideal man, who has entirely submitted to Allāh and is driven by Him. Individual is completely in harmony with Allāh's Will.¹ They are not drawn to this world, nor are they drawn to the next. All they care about is attachment with Allāh, hearing from Him, and being close to Him, because they consider it a punishment to detachment from Allāh even for a second.

Thus, man's self can be categorized depending on his or her current state, beastly or inferior state “*al-nafs al ammārah bīsū*”, a blameworthy self *al-nafs-e-lawwāmah* or peaceful self *al-nafs-e-muṭmā'innah*. These are the developmental stage of human soul, soul evolves and transforms bringing change to the self. The concept of the soul in Islām is a dynamic platform that is integrated with the *qalb* and the '*Aql* and *Rūḥ*, energizing it all.

In fact, a person's personality and spirit must be in good shape in order to tackle any challenge. Religion and faith are deeply embedded in a person of strong personality. He is tolerant in all situations. Because of disappointment, rage, or hurt, a person's soul is rocked and they turn away from religion. Faith, which is realised in the form of religious teachings, is one of the most significant factors that contribute to the growth and development of the human soul. Faith is the ability to regulate one's thoughts, feelings,

¹ Shaykh 'Ādil Al-Ḥaqqānī, *The Path to Spiritual Excellence* (America: Islāmīc Supreme council of America, 2004), 103.

attitudes, and behaviors. Persons would be pushed to do things that could harm them and others, as well as cause them to regret their actions, resulting in a soul-shattering experience.

2.4 Islāmic Worldview and Personality Development

Ismāil Rajī Al-Fārūqī (d:1986) underlined that the epistemology of *Tauḥīd* provides the base for fundamental reforms to create the worldview. He stated:

“Tauḥīd, or the doctrine of absolute unity, transcendence, and ultimacy of Allāh, implies that only He is worthy of worship and of service. The obedient person lives his life under this principle. He seeks to have all his acts to conform to the pattern, to actualize the divine purpose. His life must therefore show the unity of his mind and will, the unique object of his service. His life will not be a series of events put together helter-skelter, but will be related to a single overarching principle, bound by a single frame that integrates them together into a single unity. His life thus has a single style, an integral form in short, Islām.”¹

Islām focuses on diverse dimensions of human personality for its development and growth and Islāmic worldview venerates Allāh as the Only God, the Creator of the universe, and the Supreme Ruler. He is All-Powerful, All-Present, and All-Sustaining of the Universe and Humanity as well. Heaven and Earth were created by Him; He is also the creator of Cosmic Objects, and He is the one who brings rain and life to the barren land. A similar principle can also be found in the primary declaration of faith.

" لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ "

¹ Ismāil Rajī Al Farūqī, *Tauḥīd, Its Implication for Thought and Life* (USA:International Graphics, 1992),10-12

*“There is no Illah but (one) Allāh and Muḥammad (S.A.W)
is the messenger of Allāh .”*

It is only Allāh who has created human and directs him in the right direction. Human, on the other hand, are left to determine between right or wrong, good or evil, and allowed or forbidden. Every thing rests with Allāh. He possesses all authority. Man’s personality is formed early in life, however, might alter with time, but the changes are minimal. Imām Ghazzālī (d.1111) is of the opinion that nature is changeable, if it is unchangeable, then sermons, education and learning would have been useless. The Prophet advices would have been meaningless.¹ Personality can be shaped in the desired direction through training and education.

A Muslim's goal is to develop his own personality, his social surroundings, and the society as a whole. It means the highest level of excellence is accomplished in all human activities that are healthy and helpful. Men cooperate with each other in developing personalities so that they all may see the world of beauty and perfection and strive to attain it consciously and with knowledge.

The significane of personality development in Islām is manifest from mandatory forms of worship, which are created as training and excercises to assist people in acquiring good habits and values.By following the morality man is enabled to live righteously and cling to these virtues till the end.² Personality grows and develops by involvement of several factors like the education man has acquired training, and environment in which he

¹ Imām Ghazzālī, *Revival of Religious Learnings*, Vol .3, 51

² Muḥammad Faḍal-ur-Rahmān Ansāri, *The Qur’ānic foundations & structure of Muslim society* (Karachī: Elite Publishers Ltd, 2008), 462.

lives. These factors help a man to reach at his full potential in both body and soul. Ideologically, Islām has a distinct character that is identified in the teachings of Qur’ān and Sunnah.

Thus, Muslims personality traits and characteristic behavior are practical demonstration of their understanding of spiritual and physical aspect of human envisioned in Islāmic teachings.¹

Muslims believe that a man is born in a condition of pristine purity. But they have the potential to change their natural state into unnatural. Because of mankind's free will, it is possible to do things that are unnatural and destructive to one's own self. Man’s potential for evil must be subdued before he may achieve actualization of *Fiṭrah*. Taking advantage of man's free will, he can use revelation to choose what is right and reawaken his recognition of *Fiṭrah* through the application of his intellect.

The evil emotional and evil biological drives of man should be regulated and managed in accordance with divine rules so that the *nafs* can reach the pinnacle of spiritual attainment.

The development of segments of personality; spiritual and physical are discussed as under;

i. Spiritual Development

Personality is heavily influenced by spirituality. Islām is a practical religion and spirituality in Islām has practical expressions on both individual and communal level. The first step in spiritual development is to pay attentive consideration to all religious rituals.

¹ Nuraīnī ‘Uthmān, “Exploring the Ummatic Personality Inventory Dimensions from the Psycho Spiritual Paradigm,” *International Journal of Psychological Studies* 3, no. 2(2011), 38 . <http://dx.doi.org/10.5539/ijps.v3n2p37>

﴿وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَنْ زَكَّاهَا...﴾¹

“And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion. Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds)...”

The act of worship is very much needed nourishment for human soul. Without the act of worship, no one has ever been able to achieve inner serenity and true contentment. Our bodies are perpetually in a state of worship because they submit to Allāh's will and obey His commands. All of our organs and tissues are designed by Allāh to perform in a precise, predetermined manner. However, Man's soul has the freedom to choose. For example, suppose that our souls take the same path as our appointed bodies' then body and soul will be harmonized, bringing actual satisfaction as a reward. People who are unappreciative, self-centered and unable to worship Allāh on the other side will never find real happiness.

Spiritual element is the center for all deeds. Therefore, to abstain from evil, one has to follow the path set by Allāh. In fact, the spirit recognizes and acknowledges Allāh as the Creator. Al-Ghazzālī (d:1111) referred spiritually to “*al-Laṭīfah al-Rūḥ aniyah*”. It is Spiritual subtlety or the heart of human spirituality that separates men from other living things in terms of their spiritual nature. “*Al-Laṭīfah al-Rūḥ aniyah*”, a created object, is immortal and cannot be quantified in terms of space, time, or quantity.²

¹ Ash-Shams 91:7-10

² Muḥammad Faḍrīl, “*Spiritual Coherence According to Al-Ghazzālī*,”(2018)21-22,<https://www.scribd.com/document/235746977/Spiritual-Coherence-According-to-Al-Ghazzālī-Fazril>

However, once the spirit enters the human body, it will be influenced by all the impurities from the outside world. Consequently, the piety recedes. When a man has a pure heart, all of his acts should be based on what Islām has recommended as Islāmic Spirituality embraces all elements of human existence. The following are the prerequisites that bind and enable one to keep sincerity and purity in his heart;

a. Relationship with Allāh (Divine Love)

The central focus of spirituality is relationship of man with His Creator, Allāh. Divine love is the core of human-Divine relationship.¹ Qur’ān tells that Allāh's prophets and servants were never left alone, Allāh was always with them, as evidenced by stories and declarations. The Prophets, on the other hand constantly aspired to serve Allāh out of love for Him. Prophet Muḥammad (S.A.W) said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ...﴾²

“Say (O Muḥammad S.A.W): Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the ‘Alamīn (mankind, jinns and all that exists). He has no partner...”

In the Islāmic spiritual tradition, the mutual link between the Divine and human beings is recognized as a significant fundamental virtue. The following prophetic utterance provides evidence of this mutuality;

¹ Dr. Khalid Ḥussain, “Spirituality in Islām.” In the book *Essentials of Islāmic Sciences* (New Delhi: Adam Publishers & Distributors, 2020) 469-490.

² Al-An‘ām 6:162-163

((إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَعِنِ اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ))¹

“Allāh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.’”

b. Worship of Allāh

Religious rites are essential to Islāmic spirituality because they allow people to display and sustain their bond with their Lord, Allāh. Furthermore, worships are external manifestation

¹Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: To make the Heart Tender, Chapter: The humility or modesty or lowliness, Ḥadīth 6502

of believer's wish to be close to Allāh, in times of psychological, spiritual, or physical peril.¹ Also the purpose of human is none but to worship Allāh.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾²

*“And I (Allāh) created not the jinns and humans except they should
worship Me (Alone)”*

Relationships with others are also regarded to be an aspect of the divine relationship. Individuals' profound and honest relationship with Allāh can be seen in their love for others, their unconditional positive esteem for others, and their selfless activities.

What follows in the ḥadīth is illustrative of this;

﴿إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي الْيَوْمَ أَظْلُهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي﴾³

*“Verily Allāh would say on the Day of Resurrection: Where are those who have mutual
love for My Glory's sake? Today I shall shelter them in My shadow when there is no
other shadow but the shadow of Mine.”*

‘Ibādat is the ultimate goal of human existence in this world. A person's soul can be purified and maintained by worship, because it allows one to obtain and maintain a high level of iman, and when there is high Iman there should be cleansing of a person's soul. The pure heart is shaped after soul purification.

¹ Dr. Ṭāhira Bashārat, The characteristic features of worship as propounded by Islām (An analytical study). 321-32. http://pu.edu.pk/images/journal/szic/previousissue_pdf/3-Tahira%20Basharat.pdf

² Adh-dhāriyāt 51:56

³ Imām Muslim, *Ṣaḥīḥ Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, chapter;The Virtue Of Love For The Sake Of Allāh, May He Be Exalted, Ḥadīth 2566.

c. Fear of Allāh

The hearts of those who revere the Allāh tend to be content and free of enmity, dishonesty, and greed. Allāh is always with man, no matter where he is or what he is doing.¹

﴿...وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾²

“...And He is with you (by His Knowledge) where so ever you may be.

And Allāh is the All-Seer of what you do.”

It is also narrated in a ḥadīth;

﴿(اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ))﴾³

“Have Taqwa of Allāh wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.”

The above mentioned ayah and saying of prophet Muḥammad (S.A.W) comprehensively obliged one to fear Allāh in all matter. A person must ponder what Allāh has spoken in Qur’ān and follow what is allowed by avoiding what is prohibited.

One gets the internal bliss by avoiding all the immoral behavior. Prophet Muḥammad (S.A.W) was asked whose Islām is best ? He responded;

﴿(...مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ))﴾⁴

“One who avoids harming the Muslims with his tongue and hands.”

¹ Imām Muḥammad Sāliḥ al-‘Uthaymin, The benefits of fearing Allāh(Min Thamarāt ut Taqwa)Trans by Abū Anisa (Dār as-Sunnah Publishers: UK, 2010),22

² Al-Ḥadīd 57:4

³ Imām Tirmizī, *Jāmi’ At- Tirmizī*, Book on Righteousness And Maintaining Good Relations With Relatives, Chapter; What has been related about having amicable relations with people, Ḥadīth 1987.

⁴ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book of Belief, Chapter on whose Islām is the best (Who is the best Muslim)?, Ḥadīth 6484.

Purification of the heart can be achieved through spiritual development. It also suggests that the heart will be free of immoral behaviours if it has a decent disposition.

Islāmic spirituality has a vital role in influencing and molding human conduct in positive ways mentally, physically, and socially. Spirituality in Islām has to do with purification of the heart and soul. It aims to cure any evil acts of the heart. Thus, Islāmic spirituality, unquestionably linked to human behaviour, can be obtained and maintained by a combination of physical and mental training.

ii. Character Development

Character defines who you are as a person. Good conduct is a great virtue. Prophet Muḥammad (S.A.W) was asked about the “Best of believers” he replied,

¹ ((أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا...))

“They are those who have the best character and manners...”

Good character is the greatest gift parents can give to their child. A person's character is a reflection of his or her core personality. It manifests itself in the form of behavior.² Lousy manners and bad behavior is indicative of bad morals. Man's true character can be discovered by watching his actions over a period of time. Allāh is going to judge our character too. Prophet (S.A.W) said;

³ ((إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ))

¹ *Jāmi' At-Tirmizī*, The Book on Suckling, Chapter on What has been related about a woman's rights over her husband, Ḥadīth 1162.

² Dwi Hayantina Sunarni and Tita Rosita, The parents role in early childhood character building (Descriptive study at SPS Dahlia Desa Sundawenang Kecamatan Parungkuda kab.SukAbūmi), *Journal Empowerment* vol.7, No.2(2018), 322-33

³ Imām Muslim, *Saḥīḥ Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter on The Prohibition Of Wronging, Forsaking..., Ḥadīth 2564c.

“Verily Allāh does not look to your faces and your wealth but He looks to your heart and to your deeds.”

The word 'Birr' is used in the Qur'ān to allude faith and deeds, Qur'ān states,

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَأَسَاءَلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْفُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْآلِ
أَسَاءٍ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا...﴾¹

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh , etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh , the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakāt, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles)..”

Birr encompasses all types of goodness, both in words and actions. So, the Prophet (S.A.W) declared that Righteousness (Birr) is a valuable character trait.

((الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ))²

¹ Al-Baqarah 2:177

² Imām Muslim, *Sahih Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the ties of Kinship, Chapter on Meaning of Righteousness and Sin, Ḥadīth 2553a.

“Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it.”

On the Day of Judgment, a person's good character will weigh the most in the scale of righteous acts.

((مَا مِنْ شَيْءٍ يُوَضَّعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ وَإِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ

دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ))¹

“No deed that will be placed on the scale of deeds [on the Day of Judgement] will be heavier than good character. Indeed, a person with good character will attain the rank of those with a good record of voluntary fasts and prayers.”

Mostly those people will enter paradise who owned good character. Prophet (S.A.W) was asked; “Is there anything that allows individuals to enter Paradise the most?” “Piety and good manners,” he said...

((التَّقْوَى وَحُسْنُ الْخُلُقِ ...))²

Piety, compassion, generosity, honesty, tolerance, modesty, justice, moderation, perseverance, endurance, collaboration, forgiveness, ignoring foolish company, reconciliation, honour and dignity, shyness, modesty, integrity, courage, and wisdom are some of the components of a good character. Positive attitudes, optimism, and behaviour are conducive to the development of these attributes of personality. Other examples of positive behaviour include: meeting the needs of others, showing kindness, using good words and deeds, and doing good deeds to wipe away bad ones.

¹ *Jāmi' At-Tirmizī*, Chapters on Righteousness And Maintaining Good Relations With Relatives, Chapter: What Has Been Related About Good Character, Ḥadīth 2003

² Ibn Mājah, *Sunan Ibn Mājah*, Book of Zuhd, Ḥadīth 4246

Body and spirit work together in harmony to make a personality. In spite of this, physical existence is essential to the mind and so to one's self, because the mind can only perceive through what body sees, hears, feels, smells, and taste. Unless the mind has physical senses, it will be unable to interact with the environment around it in any meaningful way. Achieving a balance between the conscious and sub-conscious mind is the goal of Islāmic worldview (Faith and Deeds) so that conflict between diverse components of human personality is resolved.

2.5 Contribution of Muslim Philosophers in Study of Personality

Muslim philosophers have used philosophical notions to explore the theoretical components of their faith since the beginning of Islām as a religious and political movement. The period from the eighth to the fourteenth centuries represents the Islāmic golden ages. It is the period during which a true human collaboration between the East and the West had taken place for the first time ever in human history.¹The exchange of knowledge and ideas between the East and the West could not have happened without the efforts and the perseverance of some of the brilliant scholars of that time. In the following discussion, researcher has analyzed the philosophical writings of numerous Muslim scholars on understanding of soul. Prominent Muslim philosophers are; Ibn Ishāq Al-Kindī (d.873), Al-Fārābī(d.950), Ibn Sīna (d.1037), Abū Ḥāmid Al-Ghazzālī (d. 1111), Ibn Bājja (d. 1139), Ibn Tufayl(d.1185), Shihāb-ud-Din Suhrawardī (d.1234), Fakhr-ud-Din

¹ For detail see ; Amira K. Bennison., *The Great Caliphs: The Golden Age of the Abbasid Empire* (London: Yale University Press, 2009), 1-2

al- Rāzī (d:1210), Ibn ‘Arabī (d.1240), Ibn Qayyīm (d.1350).¹ Other than these are; Shāh Walī Ullah (d. 1762) and Muḥammad Iqbāl (d. 1938).

This research deals with the nature of human personality, particularly. Therefore, contribution of Muslim Scholars in study of human personality has been discussed in detail. They have studied personality and its components along with essentials of personality development.

Al-Fārābī (d:950) and Ibn Sīna (d:1037) popularised the neo-platonic tendencies of Al-Kindī (d.873) and al- Rāzī’s (d: 1210) thought. It is said that Al-Fārābī (d:950) and Ibn Sīna (d:1037) were the first to construct a metaphysical framework.

i. Al-Fārābī (d.950)²: *Nafs* is the Self-philosophical enlightenment

The philosopher Al-Fārābī (d:950), according to Hammond's "*The Philosophy of Al-Fārābī and Its Influence on Medieval Thought*," divides the soul into three faculties; Vegetative, Sensitive and Intellective. Each of these sections has its own set of powers. When it comes to the faculties, the Vegetative Faculty has the Nutritive, Augmentative, and Generative powers, while the Sensitive Faculty has Knowledge Power and Action Power and The Intellectual Faculty has Knowledge Power as well as the Action Power.³

Al-Fārābī (d:950)’s hierarchy of the soul applies to all living beings, from the lowest plant life to animals and humans. It is for humans that the rational soul is reserved.

¹ Duncan Black Macdonald, “The Development of the Idea of Spirit in *Islām*,” *The Muslim World* 22, 2 (1932), 166.

² Abū Nasr Fārābī, born in Fārāb in the sixth century. He authored a vast number of unique works, including, “On the Soul”, “Faculties of Soul”, “One and the Unity”, “Time”, and others. The most detailed presentation of his views on human soul occurs in the “Mabādī arā’ ahl al Madinah al-faḍilah”, where he adopts an Aristolian approach to psychology. K.J.Aḥmad, *Hundred great Muslims* (USA: Library of *Islām*,1987), 264

³ Robert Hammond, *The philosophy of Al- Fārābī and its influence on Medieval thought*, (New York: The Hobson book press,1947):45-46

Human beings possess all faculties of the soul, but it is the rational soul—the faculty of reason and will—that reigns above the rest and is responsible for exercising control over the other, lesser faculties of the soul (appetitive, sensitive, and imaginative).

ii. Ibn Sīna (d.1037): *Nafs* is the Spiritual entity

Ibn Sīna (d.1037) in his book '*Al Shifā*,' discusses a variety of subjects and includes a chapter on human psychology called '*kitab-un-nafs*.'¹ '*Kitab-un-nafs*' is indeed epitomize of '*Al-Shifā*' related with human personality. He has used four terms; Spirit, Soul, Heart and intellect, to signify a spiritual entity.

Ibn Sīna (d.1037) defines soul as maturity of body, also as the principle of life or a set of capacities.² His definition establishes the soul as a separate substance from matter.³

Ibn Sīna (d.1037) regarded soul as a "Single Genus" which may be divided into three species;

- The Vegetable Soul; Reproduce, Grow and Nourish.
- The Animal Soul; Perceives particulars and move by volition.
- The Human Soul; Attribute to the performance of actions occurring by choice based on thinking and deduction through opinion.⁴

¹ S.Y. Tan. Avicenna , "Prince of physicians," *Singapore Med Journal* 43,(2002):445–446. <https://pubmed.ncbi.nlm.nih.gov/12568420/>

² Ahmad Alwishāh, "*Avicenna's Philosophy of Mind: Self-Awareness and Intentionality*" (PhD diss., University of California, 2006), 13.

³ Miān Muḥammad Sharīf, *A History of Muslim Philosophy* (Wiesbaden: Otto Harrassowitz, 1963), Vol. 2, 1377.

⁴ *Classical 'Arabīc Philosophy; An Anthology of Sources*, Trans, Jon McGinnis and David C. Reisman (UK:Hackett Publishing Company, 2007), 179

The soul's creation is credited to celestial powers, and it is preconditioned by a homogeneous blending of the elements, while its spiritual functions are unique from and above the basic composition.¹

iii. Ibn Bājjah (d. 1139) ² : Soul is an organized body which is either nutritive, sensitive, or imaginative

Ibn Bājjah (d.1139), like Aristotle, based psychology on physics. He began his discussion on soul with its definition, stating that bodies; natural or artificial, are composed of matter and form, their form being the permanent acquisition or the entelechy of the body. The form that supplies the entelechy of a natural body is called the soul. The soul is, therefore, defined as the first entelechy in a natural, organized body which is either nutritive, sensitive, or imaginative.³

Ibn Bājjah (d.1139) believed that the human soul developed through three stages corresponding to the lives of plants, animals, and the human mind. The plant stage represents embryonic life. When the soul receives nourishment and grows, it moves on to the animal stage, the stage of sensation, movement and desire. Finally the soul acquires thought, and the capacity for rational speculation. Ibn Bājjah (d.1139) described the essence of human nature as 'Aql, which is either potential or actual. Potential intellect has

¹ Suhaīl. M. 'Afnān, *Avicenna: His life and works* (London: Routledge library editions, 2016), 136

² Abū Bakr Muḥammad ibn Yaḥyā ibn al-Ṣā'igh known as Ibn Bājjah (d.1139). He was the founder of Islāmic metaphysics in Andalusia. Some thirty brief works preserve Ibn Bājjah's philosophy. The most important of these treatises include *Risalat al-ittisal al-'aql al fāl bil-insan* (Essay on the Conjunction of the Intellect with Human Beings) and "On the Soul". Muḥammad Saghīr Ḥasan al-Ma'sumī, "Ibn Bājjah," in *A History of Muslim Philosophy* (Pakistan: Pakistan Philosophical congress,n.d),vol 1, Book 3, 307-308

³Ibid, 311-313

the capacity to acquire its proper object, intelligible forms; actual intellect is completely identified with its object. ¹

iv. **Ibn Tufayl (d.1185) ²: Soul is Immortal**

As a philosopher and novelist, he is famous for writing the first philosophical novel, “Ḥayy ibn Yaqzan.” His philosophical tale gave a unique concept of man as Ḥayy bin Yaqzam (The Living, Son of the Awake), which shows that an individual has enough mystic and philosophical powers, to reach the ultimate truth provided he has the desired aptitude to do so. ³

In his allegory, Ibn Tufayl (d.1185) presented “Ḥayy” as the one who comprehends the finite nature of material existence and the immortality of the soul, which goes on living even after the body dies. According to Ibn-Tufaīl (d.1185) soul in animal and man, centered mainly in the heart, which is the cause of life in man and animal and of their different deeds. The soul is emitted from the heart to the brain through the nerves, and then from the brain to all parts of the body and it is responsible for all bodily actions. ⁴

The human organs performs a certain function, all the deeds are produced by one soul which is the true self, with the organs acting as tools. Since the animate and inanimate entities are physically formed with the image as an additional concept, then the animal soul rests in the heart. It also means its physical actions which is responsible for the odd deeds

¹ Muḥammad Saghir, “Ibn Bājjah,” in *A History of Muslim Philosophy*, 317-318

² Abū Bakar Muḥammad Bin ‘Abdul Mālik Ibn Tufayl, served as a court physician and Qadī to the Almuḥad Caliph Abū Yaqūb Yūsuf. Ibn Tufayl wrote two medical treatises and several works on natural philosophy including treatment of the Soul.

³ Bakhtyar Ḥussain Siddiqī, “Ibn Tufayl,” in *A History of Muslim Philosophy*, 325

⁴ Muḥammad Afsah, Qur’ānic Healing: A clinical psychological study, [https://Qur’ānichealing.net/the-spirit-and-the-soul/the-soul-according-to-ibn-al-tufayl/](https://Qur'ānichealing.net/the-spirit-and-the-soul/the-soul-according-to-ibn-al-tufayl/)

of sensing, perceiving, and moving. This meaning indicates its image which is separate from the rest of the bodies and referred to as the animal soul.

v. Shihāb Al-Dīn Suhrawardī (d.1234)¹: *Nafs* is a luminous matter

Among his works, his monumental book is “*Kitāb al-Ḥikma al-Mutāliyah*” also called “*kitāb al-asfar al Arba’ah*”.² “Light & Darkness” was his term for the thought of existence and its negation. He defined the gradation of beings as the gradation of their mixture according to the strength of perfected light in each creature's mixture. There is just one continuum in the culmination of this gradation of light and self-awareness, which is pure light, The Light of all lights, self-luminosity, self-manifestation and self-awareness, that is Allāh , the True One.³ Suhrawardī (d.1234) adheres to the traditional distinction between the body and the soul. Body for him represents darkness.

*“Know that the ‘I’ (Nafs naṭiqah) is of a divine substance which the powers and engagement of the body withdrew it from its abode. Whenever the soul is strengthened through spiritual virtues and the body is weakened through fasting and not sleeping, the soul is released and unites with the spiritual world”.*⁴

In his “*The language of Termites*”(Lughat-i murān), he identifies the *Nafs* as the enemy that stands between the divine self and the experience of illumination. He states: “*Whatever hinders good is evil and whatever blocks the spiritual path is infidelity. To be content with whatever one’s sensual self (Nafs) presents and to adapt oneself to it is impotence on the*

¹ In the Islāmic East, Shihāb al-Dīn al-Suhrawardī(1154–1191) founded the Illuminationist (Ishraqi) philosophical tradition.

<https://plato.stanford.edu/entries/suhrawardi/>

² Majid Fakhry, *A history of Islāmic Philosophy*, (London: Longman,1983), 304-306

³ Sayyed Ḥussaīn Naṣr, “Shihāb al-Dīn Suhrawardī,” in *A History of Muslim Philosophy*, 187-188

⁴ Mahdī Amīn Riḍvī, *Suhrawardī and the School of Illumination*, (Great Britain: Biddles limited, 1997), 62.

*path of mystical progression. To look with delight upon oneself, even if one has Allāh in mind, is renunciation. Liberation is to turn ones face utterly towards Allāh.”*¹

Suhrawardī (d.1234) relies significantly on Ibn Sīna (d.1037)'s psychology when describing the faculties of the different souls.² In reality, his classification resembles that of his illustrious predecessor Ibn Sīna (d.1037), despite the fact that the intellect or light performs a varied role in governing and enlightening the numerous faculties in each situation.

It is possible to summarise Suhrawardī (d.1234)'s categorization of the soul's faculties as follows:³

a. Vegetative soul “*Al-Nafs Al-Nabātiyyah*”

Feeding “*Ghadhiyyah*”, Growth “*Namiyyah*”, Reproduction “*Muwallidah*”, Attraction “*Jadhibah*”, Retention “*Masikah*”, Digestion “*Hadimah*”, Repulsion “*Dafi’ah*”

b. Animal soul “*Al-Nafs Al-Haywāniyyah*”

Power of motion “*Muḥarrikah*”, Power of desire “*Nuzu’iyyah*”, Power of lust “*Shahwah*”, Power of anger “*Ghaḍb*”.

Hallāj (d.922) was the first sufi who regarded the soul as a part of man's dual nature, a concept that is still widely accepted today. After a long time, Hallāj (d.922) 's concept of

¹ Ridvī, Suhrawardī and the School of Illumination, 69.

² Sayyed Hussaīn Nasr, *The Islāmic Intellectual Tradition in Persia*, ed. Mehdī Amīn Rizvī (Great Britian: TJ press limited, Padstow, 1996), 62.

³ Ibid, 63

soul was equated with neo-platonic philosophy's rational soul, which was finally codified by Al-Ghazzālī (d:1111) and Ibn ‘Arabī (d.1240) as a classical form of thought.¹

vi. Imām Ghazzālī (d. 1111)²: Personality is composed of *Qalb*, ‘*Rūḥ*’, ‘*Nafs*’ and ‘*Aql*’

In this monumental work “*Iḥyā ‘Ulum-ud-dīn*”, Ghazzālī (d. 1111) expounds upon Islām's core beliefs and man's relationship to them. In a chapter titled ‘*Explaining the Wonders of the Heart*’ Ghazzālī (d. 1111) gives theological and philosophical instruction directly and indirectly relating to the *nafs*.³

Ghazzālī (d. 1111) wrote extensively on the heart and its diseases. He in fact dedicated the third full volume, about 450 pages, of his book “*Iḥyā ‘Ulum-ud-dīn*”, to the heart. Ghazzālī (d. 1111) deploys four terms to discuss the concept of the psyche. These are ‘*Qalb*’, ‘*Rūḥ*’, ‘*Nafs*’ and ‘*Aql*’. Imām Ghazzālī (d. 1111) believed that for the soul to reach the level of perfection or *Iḥsān*, it needs to evolve through several stages, which are as follows;

- “Sensuous (like a moth which has no memory)”
- “Imaginative (lower animal)”
- “Instinctive (higher animal)”

¹ Abū Ila ‘Affīfī, *The Mystical Philosophy Of Muḥyīd Dīn Ibn ul ‘Arabī* (Lahore: Sh.Muḥammad Ashraf, 1979), 120.

² He is a prominent jurist, theologian and sufi scholar. He has been described as one of the greatest thinkers in Islāmic history. Born at Tus in khurāsān in 1058. His most important philosophical work is, ‘The Incoherence of the Philosophers’, as well as his most important theological work, ‘Moderation in Belief’.

D.B. MacDonald, “Life of al-Ghazzālī with Special Reference to His Religious Experience,” *Journal of the American Oriental Society* 20, (1899): 73

³ Jon McGinnis and David C. Reisman, eds., *Classical Arabs Philosophy; An Anthology of Sources* (UK: Hackett Publishing Company, 2007), 238

- “Rational (transcends animal stage and can apprehend objects beyond the scope of his senses)”
- “Divine (apprehends the reality of spiritual things)”¹

The noblest honor Allāh bestows upon human compared to the rest of creation encapsulates man’s divine design to know him. Allāh prepares man for this privileged relationship, expecting him to rise above all creations to pursue faith. When man does this, he discovers his beauty, perfection and glory. The precise locus for divine exchange between man and Allāh, Ghazzālī (d. 1111) calls "The heart".

Nafs, Ghazzālī (d. 1111) has taken “heart” as the sole spiritual substance.² Aside from that, the word "heart" has two meanings: Spiritual and Physical. As a component of the ultimate reality of man, heart is a part of *Rūḥ* that realizes and comprehend. To put it another way, the heart is a symbol of man's totality, and it bears full duty towards Allāh.³

Intuition and "Hawa al-nafs" are located in heart and constantly challenging each other. Ghazzālī (d. 1111) emphasizes “*Nafs*”, “*Aql*”, “*Rūḥ*” and “*Qalb*” can be used alternately. Heart, on the other hand, has access to the others. In truth, the heart is either a worshipper of Allāh or a rebel against Allāh.⁴

Every link to Allāh is made through *qalb*, and this relation draws the individual near to Allāh. Ghazzālī (d. 1111) argued that Rage, passion and human intellect are the inner warriors of the heart; nevertheless, five senses such as perception, assessment, skepticism

¹ ‘Ambar Ḥaque, “Psychology from Islāmic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists,” *Journal of Religion and Health* 43, no.4 (2004): 368.

² Martin Whittingham, *Al-Ghazzālī and the Qur’ān; One Book, Many Meanings*, Ed.Lan R. Netton (New York; Routledge, 2007), 64.

³ Ibid.

⁴ Imām al-Ghazzālī, *Kīmya –i- Sā’dāt*, 9.

and memory can be viewed as different dimensions of the heart, or in other words the exterior troops of man.¹ In order to reach Divine understanding, the heart relies on all of its abilities, including the mind.²

Ghazzālī (d.1111), in his writings, explains that there are two sorts of disease: Physical disease and Spiritual diseases. For him, the Spiritual diseases that are born out of ignorance and deviation from Allāh, are more dangerous than the physical ones. Some of spiritual diseases include; Addiction to wealth and fame, Ignorance, Cruelty, Lust, Malice, Calumny, Envy and Deception.³

Imām Ghazzālī (d.1111), consequently, wanted his readers to know their Lord, expands great effort to communicate the heart's components: The spirit, The soul and The intellect.

The Spirit. Ghazzālī (d. 1111) describes the heart's "Black Blood" as the "Spring of the Spirit" meaning, the spirit fuses with the blood, giving man the "lights of life" or the five senses. The spirit's life-giving properties, like a lamp, illuminate man's inner-self, enabling the heart to pump and warm.

The 'Spirit' which Ghazzālī (d. 1111) places within the heart's domain, occurs once in the Qur'ān. Allāh says;

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾⁴

¹Imām Ghazzālī, *Minhāj ul 'Ābidīn*, trans. Maūlāna Muḥammad saīd Aḥmad Naqshbandī(Delhi: Hafeez book depot,1973), 164

² Imām Ghazzālī, *Revival of Religious Learning*, Vol 3, 7.

³Abdul Mālik Yamaniī, *The Muslim Psyche: A journey from Wholeness to Holiness* (San Francisco; California Institute of Integral Studies, 2017), 31-32

⁴ Al-Isrā' 17:85

“And they ask you (O! Muḥammad S.A.W) concerning the *Rūḥ* (the Spirit); Say: The *Rūḥ* (the Spirit): it is one of the things, the knowledge of which is only with my Lord.

And of knowledge, you (mankind) have been given only a little.”

In response to this ayah, Ghazzālī (d. 1111) writes, Allāh’s divine command is remarkable, (nonetheless) most minds are incapable from attaining its essence.¹

The Soul. Ghazzālī (d. 1111) uses the word *nafs* (self) in two different ways, yet they are related. It has two parts: The Evil-Commanding soul and the True Self (*nafs*) which has a dynamical composition that is altered when the evil-commanding soul is challenged (*nafs*).² The evil-commanding soul has a power to inculcate *ghaḍab* (rage) and *shahwah* (lust). Plant and animal spirit is another term for it.³ This *nafs* is essential for survival. However, if man has become the ideal man, he must confront and balance it. Ghazzālī (d. 1111) sums up his thoughts on the first meaning of *nafs* with a quote from the Prophet Muḥammad; “Your greatest enemy is your *nafs*, which lies between your flanks (ribs).”⁴

Nafs also mean “*Qalb*” and “*Rūḥ*”. This *nafs* is transmissible against bodily and *Rūḥ* affections. It has several names, including *al-nafs ammrah*, *al-nafs lawwamah*, and *al-nafs mutmainnah*.⁵ The peaceful soul submits to Allāh’s command and opposes lusts. This is what Ghazzālī (d. 1111) defines as the Tranquil Soul. Ghazzālī (d. 1111) believes that the Tranquil Soul can achieve goodness, resulting with Allāh lead him into *Jannah*.

¹ Imām Ghazzālī, *Revival of Religious Learning*, Vol. 3, 8.

² Ibid, 3.

³ Abū Hamid Muḥammad Ibn Muḥammad al-Ghazzālī, *Mishkat-ul-Ānwār* (The Niche of Lights) , trans. David Buchman (USA: Brigham Young University press, 1998), 46

⁴Imām Ghazzālī, *Revival of Religious Learning*, Vol. 3, 11.

⁵Ibid.

When the soul lacks peace though, and begins battling the lustful soul for Diminishing man’s worship of his Lord. This is what Ghazzālī (d. 1111) names the Blaming Soul. Qur’ān refers to this in ayah ﴿...إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ...﴾.¹ Concerning the soul's third mode Ghazzālī (d. 1111) writes: “If it [the soul] stops opposing and gives in . . . obeying according to the lusts and accusations of Satan, it is named the Commanding Soul to evil...”²

The Intellect. The heart also acquires knowledge. Ghazzālī (d. 1111) names the heart’s command center; the intellect. Through ‘*Aql*, biological and spiritual functions are enhanced. Al-Ghazzālī (d:1111) responds to the question of what ‘*Aql* is?, and what its functions are?, in terms of attaining specific knowledge. In his works, Ghazzālī (d. 1111) specifies two interpretations of ‘*Aql*, both of which are related in some way. The first is the ‘*Aql*, which understands the situation as it is. It's just a knowledge attribute. The second is the ‘*Aql*, which understands 'knowledge' and is extensive than reality. The ultimate limit of ‘*Aql*'s potential can only be envisaged and attained by taking both meanings and potentials into consideration.³

The objective of developing the human soul in this material realm, according to Ghazzālī (d. 1111), is to enable it to gain Divine learning.⁴ As a result, the human spirit requires purification in order to recall its beginnings.⁵ The intellect is referred to as the “Place of Comprehension”, an intangible existence within the heart distinguishing

¹ Imām Ghazzālī, *Revival of Religious Learning*, Vol. 3, 11, 9.

² Ibid.

³ Ibid.

⁴ Imām Ghazzālī, *Kīmya-i- Sā’ dāt (Alchemy of Eternal Bliss)*, 9.

⁵ Binyāmīn Abrahamov, *Divine Love in Islāmic Mysticism: The teachings of Al-Ghazzālī*(UK:Routledge, 2011), 90.

humanity from plant and animal life. Compared to the rest of Allāh’s creation, human are created with intellectual power so that they should know Allāh. Ghazzālī (d. 1111) teaches that the spirit gives life and breath to man’s body. *Nafs* either leads man towards Allāh through its good or away from Him by its evil. By the intellect, humans know and process information.

vii. Ibn Miskawayh (d. 1030)¹: *Nafs* is metaphysical substance

He is well-known for his works on the ethical system, particularly “*Tahārat al-arāq*” (Purity of Dispositions), also known as “*Tahdhīb al-akhlāq*”. In his work “*Al-faūz al-Asgar*”, he discussed proof of Allāh’s existence, prophet hood and soul. ² He blended platonic and Aristotelian principles with a mysticism, and he saw ‘virtue’ as a component that perfected the soul by embodying humanity i-e reason or intellect. He argues that we must regulate our emotions and develop qualities to keep ourselves restrain from making errors. His moral perspective is inextricably linked to the dilemmas of soul.

He pioneered the concept of ‘Self-Reinforcement.’ According to Ibn Miskawayh (d.1030), a Muslim who feels bad about doing something pleasing to his “*Nafs al-ammārah*” should strive to punish himself psychologically, physicaly, or in spiritual ways, such as giving money to the dsetitue, fasting, and so forth.³

“*Improvement of Character Traits*” by Ibn Miskawayh (d.1030) is a continuation of his prior book, “*The Order of Earthly Goods*”. In his writings, he presents several forms

¹ Aḥmad ibn Muḥammad ibn Yaḳūb Miskawayh was born at Rayy in 421. He is well-known for his works on the ethical system, particularly “*Tahārat al-arāq*” (Purity of Dispositions), also known as “*Tahdhīb al-akhlāq*”.

Henry Corbin, *History of Islāmic Philosophy*, trans. Liadain Sherrard with the assistance of Philip Sherrard (London: kegan paul international), 175

² ‘Amber Ḥaque, “*Psychology from Islāmic perspective*,” 365.

³ Ibid

of greater wisdom in order to direct the soul to ultimate happiness. His moral perspective is highly intellectualised. The aim of soul is to become that soul which is liked by Allāh. Selflessness intention is the perfection of action. There are three levels in life: the lowest, the middle, and the highest (The divine). People will be good and joyful when they achieve the above aim.¹

viii. Ibn ‘Arabī (d.1240)²: *Nafs* is composed of vegetative, Animal and Rational soul

According to Ibn ‘Arabī (d.1240), man has three different elements: body, soul, and spirit. He talks about soul's three elements; Vegetative, Animal and Rational. In the heart, the animal soul's primary function is to find nourishment and integrate it into the organism. As a result, the rational soul is a pure spirit that was born free of all faults. Because it is absolute and indestructible.³

In the sphere of command, the rational soul occupies a prestigious place. Almighty Allāh addresses this component of man as the part of the human being who is obligated to perform moral commitments.⁴

¹ Max Horten and V. June Hage, Moral Philosophers In Islām, *Islāmic Studies* 13,no.1 (1974),14-15. URL: <http://www.jstor.org/stable/20846901>

² Abū ‘Abdullāh Muḥammad bin Al ‘Arabī. He is known as “al-Shaykh al-Akbar”. He was born in 1165 in Murcia, Spain. Ibn ‘Arab is credited with the creation of eight hundred and fifty works, seven hundred of which are authentically accredited to him. Books like The Meccan Openings, The Bezels of Wisdom, and The Interpreter of Desires have become the most popular and universally regarded of Ibn ‘Arab's immense body of work.

Muḥammad Sharīf, *A History of Muslim Philosophy*,399

³ ‘Affifī, *The mystical philosophy*,254.

⁴ Ibid, 122-124.

ix. Ibn al-Qayyīm (d.1350)¹: *Nafs* has three stages (*Mutmā'inah*, *Lawāmah*, *Ammārah*)

Ibn al-Qayyīm (d.1350) said that opposition of the Lord corrupts the intellect, for the intellect has light and acts of disobedience extinguish it. When its light extinguish, it becomes weak. For this reason he said; “No one can disobeys Allāh until his intellect is absent, if it was present, it would have prevented him from disobedience. He is grasped by his Lord’s power”.² Ibn al-Qayyīm (d.1350) has categorized human nafs into three kinds which are mentioned by Qur’ān too i-e. *Nafs-e-Mutmā'inah*, *Nafs-e- Ammārah Bīsū* and *Nafs-e-lawwāmah*.³

All these kinds are basically attributes of *Nafs* and named accordingly; “*Nafs-e-Mutmā'inah*” is termed *Mutmā'inah* because it is satisfied in obedience of Allāh. It has trust in Allāh and always seeks Allāh’s pleasure in all matters. This kind of nafs never inclines towards anyone other than Allāh.⁴ “*Nafs-e-Lawwāmah*” is called so because it does not remain in same situation. Some time it become obedient, happy and remembers Allāh while at other time it becomes vise-versa. Some time it does good deeds and sometime bad deeds. The third attribute of nafs is “*Nafs-e-Ammārah*” which always inclines towards evil.⁵

¹ The best of his well-known works are; *Ar Rūḥ*, *Adda wa Addawa* (The illness and the medicine), *Miftāhu As-Sā'dah* (Key to happiness), *Tarīq Al-Hijratāin wa Abū Assa' adatāini* (The road of the two migrations and the door of the two happiness's). Sālahuddīn ‘Alī Abdul Maūjūd, *The Biography of Ibn al-Qayyīm*, trans. ‘Abdul Rafī’ (Rīyāḍ: Dārus-Salām,2006), 5-7

² Zaīn ud Dīn Muḥammad Al-Manawī Al-Qahiri, *Fayd al-Qadir sharah al Jāmi' as-Sagheer*, (Eygpt: Maktabah At-tijarah Al-Kubra, 2010), Vol. 1, 86.

³ Ibn al Qayyīm al Jawziyah, *Aeghatha al-Lahfan fi maseed ash-shaitan*, Ed. Muḥammad Ḥammīd Al-Fiḳee (Beruit: Dār ul Mā'rifah,1975), vol 1,76

⁴ Ibn al-Qayyīm, *Kitab ar-Rūḥ*, trans. Maūlana ‘Abdul Majid Siddique, 302

⁵ Ibid, 309-310

He also said for the heart to remain upright, two matters are required;

- i. Precedence of love of Allāh over all loves. Thus a person will act in accordance to that.
- ii. Magnification of Commands and prohibitions¹

Among the modern Muslim philosophers who significantly contributed in interpretation of philosophical terms are Shāh Walī Ullah (d.1762) and Muḥammad Iqbāl (1938).

x. Shāh Walī Ullah (d. 1762)²: *Nafs* is Meta Physical substance

Shāh Walī Ullah (d. 1762) being a sufi gives much emphasis to the soul (*Rūḥ*) and considers it to be the highest source of knowledge. Besides it, he laid much emphasis on the forms of intuitive knowledge.³ Shāh Walī Ullah (d. 1762) being a practicing Sufi emphasizes much on the soul. He is of the view that the essence of man and other things is the soul though it differs in category. He describes different categories of soul; The Animal Soul, The Rational Soul, Universal Soul, Divine Soul, Angelic Soul, Worldly Soul, Heavenly Soul and Perfect Soul

Shāh Walī Ullah (d. 1762) in his famous book '*Hujjatullah-il-Bāligha*', his magnum opus, a unique work on the secrets of religion, writes about soul that it is the fountain of life in living organisms.

¹ Ṣalah ud Dīn 'Alī Abdul Maujūd, *The biography of Imām Ibn al-Qayyīm*, trans. 'Abdul Rāfi' Adewalī Imām (China: Dār -us-salām, 2006), 258.

² The popular name of Kutb al-Dīn Aḥmad Abūl-Fayyad, a revolutionary Indian Thinker, Theologian, pioneer Persian translator of Qur'ān and Traditionalist. Shāh Walī Ullah was a prolific and voluminous writer. As a great scholar and reformer, the Shāh has covered the almost range of Islāmic sciences in his works in Arabic and Persian language. Trans by. G.N.Jalbanī, *Teachings of Shāh Walī Ullah* (Lahore: S.H.Muḥammad Ashraf, 1973),1-5

Soul makes them alive, While flight of soul from body results in death of organism. It is revealed after meditation that there is a very delicate string in human body and this string is the quintessence of the four essential elements. It is crystal clear from experience that the density & softness of string heavily affects the strength of body. If there comes any obstruction in the relationship between string and associated body part. It results in malfunctioning of body. At first it appears to be soul, but by deep studying it becomes visible that this is just a small part of soul and body is like a lit coal. By further contemplation it appears that these acts like a shade for the real and lofty Soul. Although its nexus to corporal body is like a soul e.g if we observe closely a child, his growth, youth, and old age. It becomes visible that this string, with the passage of time, changes due to changes in four basic elements of life. As, at first, he is a small child then he grow up and becomes young sometimes his complexion turns black and at other time Red or Brown. Sometimes he is completely ignorant while at other he becomes acknowledgeable. Along with this a change occurs in his character and attitude despite all these changes his internal self remains the same. He is the same man as he was and this happens not because of the small soul i.e. string but it happens because of the “Real & Lofty” Soul, because remains same under all circumstances and immaculated. So, the relationship of soul with individual remains the same in childhood, youth and old age. Primary relation of soul is with aerial and secondary with corporeal body.¹

¹ Shāh Walī Ullah, *Hujjat -Ullah-il-bāligha*, trans. Aḥmad bin ‘Abdur Rahīm (Beirut: Dār ul Jail,2005), Vol.1,52.

xi. Muḥammad Iqbāl (d. 1938): Personality is Physical and Spiritual

Iqbāl (d.1938) built his unique philosophy of "Self hood" and "Self positivity" by combining features of Islāmic and Western philosophy of life. For this type of philosophy, he coined the term *khūdī* (Ego). In 1910, he had articulated this concept in a stray thought. Personality, he believes, is Man's most significant treasure. As a result, it should be regarded as the sole means of assessing all of his acts. Good is what keeps the personality awake, whereas bad is what suppresses it and tends to destroy it in the end.¹

According to Iqbāl (d.1938), man himself is Self- maker (*Khūd Shikan*) and Self-destroyer (*Khūd Nigar*) a self-critical being.² Man is a historical creature. He was made before creation of world. Vision, insight, criticism and creativity, all are mainly his traits. Supremacy of man over all the elements of nature finds a fine Qur'ānic recognition;

﴿... خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا...﴾³

“...Who created for you all that is on earth...”

Iqbāl (d.1938) founded man a very apostle of desires, wishes and tendencies. His creation and development is most complicated. Man is the man character of this universe.⁴ By the term ‘Ego/Self’ Iqbāl (d. 1938)is referring to ‘*Rūh*’ by quoting the Qur'ānic ayah;

﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ...﴾⁵

“(And We said): If you do good, you do good for your ownelves...”

¹ Masūd Ḥussain Khān and Mirza Khalīl A. Beg, “Iqbāl’s concept of Art; after the formation of his philosophy of Ego or the self”, *Indian Literature* 8, no. 5(1985), 213. <https://www.jstor.org/stable/i23331422>

² Muḥammad Iqbāl, *Payām-i-mashriq*(1948), 97

³ Al-Baqarah 2:29

⁴ Muḥammad Iqbāl, *The Reconstruction of Religious thoughts in Islām* (USA: Standford Press, 2013),72.

⁵ Al-Isrā’ 17:7

This ayah is intended to convey the idea that the soul must be viewed as something unique and distinct, with all the variances in the range, balance, and effectiveness of its unity. This means that one's personality is an act, and one's experience is a collection of acts bound together by the unity of the directive purpose. The individual should not be regarded as a "thing," but rather as a person who deserves to be respected for his or her judgments, attitudes, goals, and aspirations. In support of his view, Iqbāl (d.1938) quoted the following ayah;

﴿وَلَوْ لَمْ نَشَاءَ لَنَذَّهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا﴾¹

*“And if We willed We could surely take away that which We have revealed to you by inspiration (i.e. this Qur’ān). Then you would find no protector for you against Us in that respect.”*²

Iqbāl (d.1938) seen the soul as an identity that can only be grasped via tangible experience, and the individual's unique experience determines his true personality, ego, or soul. This concept of the soul belongs to *Nafs* (Psyche), which is the changing, dynamic psychological part of man, because the Qur’ān never addresses the ego's shifting levels, but it refers to shifting amounts of "*Nafs*".

Human individuality has two components; physical and spiritual, with the latter constituting the majority of the human psyche. The human personality is, indeed, a collection of traits and features. These features or attributes distinguish one person from another. These characteristics might be positive or negative. That is why those two characteristics of human personality (good or evil) are referred to as traits.

¹ Al-Isrā’ 17:86

² Iqbāl, *The Resconstruction of Religious thought*, 104.

Khūdī is, in truth, a fairly simple natural phenomenon for Iqbāl (d.1938). *Khūdī*, in his perspective, is the recognition of oneself, the development of one's personality and conduct, and the purification of the soul. Iqbāl (d.1938) says; “The self resides in you, just as the infinite sky with all its vastness is contained in the pupil of the eye.”¹ Iqbāl (d.1938) has given three levels for training oneself;

***Aṭāt* (Submission).** It is possible to achieve a good level of *Khūdī* through worshipping Allāh and establishing discipline into one's life. Natural principles bind every component of this world, including man and animal, allowing them to function in state of coherent integration.

Discipline and behavioural norms are regulated and controlled through systems. Consequently, Allāh sent legislation to make human's existence “The perfect” in this world and in hereafter. The sun rises and sets every day, the moon appear and shine in phases and the seasons change every year, as do the lengths of days and nights. Regularity, punctuality, attention, and concentration are all lessons that humans acquire from these universal principles. Discipline makes life easier and allows you to achieve your goals. In general, society becomes more compassionate and law-abiding.²

***Dabt-e-Nafs* (Restraint of Self).** Self is a nasty beast that must be tamed. When a person has complete control over himself, fear and greed are no more part of his personality. He just has one fear: Fear of Allāh. Self-restraint is a condition of purity of heart that governs activities and brings the internal and external forces of a person into

¹ Muḥammad Iqbāl, *Bang-e-Darā'* (Delhi: Kutub Khāna Ḥamidiyyah, 1990),18

² Salīna Begum Laskār, *A comparative study of philosophy of dr. Muāammad Iqbāl and Rabindranath Tagore with special reference to Asrār-e-khūdi and Gitanjali* (India: Gauhati University, 2016), 75.

harmony. It ties human to Allāh and lifts the curtain between the earthly and supernatural worlds.

Anger, envy, and any feelings of pride or arrogance must all be controlled. We must continuously compare our behaviours to our intentions. “*Taqwa is a prerequisite for anyone who wishes to live their lives according to certain principles, whether religious or not, and to have a clear path in order to achieve a specific objective. He is doing so to shield himself against transitional desires that are incompatible with his goals and ideals.*”¹ To put it another way, *Taqwa* is the pre-requisite for a man who abide by reason in order to be truly human and adhere to specific norms.²

Vicegerency of Allāh. *Khūdī* has reached at its zenith at this stage. Iqbāl(d.1938) was a true believer in seeking Allāh via the strength of one's spirit, rather than begging. It is not necessary to obliterate oneself in Allāh, but rather to absorb Allāh within one's own self; that is, to create in you as much as possible the attributes of Allāh . If the human ego succeeds in this, it will be worthy of Allāh's vicegerency, implying that *Khūdī* has attained completion in man.³

In Iqbāl (d.1938)'s view, man is physically and spiritually self-sufficient, yet he is not a perfect individual. His identity diminishes as his distance from God increases. The individual who gets the closest to God is complete. His devotion to God isn't complete. However, the true individual is not lost in the world; instead, the world gets lost in him.

¹ Eminent Scholars ,*Iqbāl as Thinker by Eminent Scholars*(Lahore:Sh.Muhammad Ashraf, 1966), 107

²Ibid.

³ Eminent Scholars, *Iqbāl as Thinker* , 76

Unbelievers are lost in the Universe, while Universe is lost in believers. He believed that man should accomplish everything in his power to grow and perfect himself. ¹

Islāmic philosophy places a high value on the human soul and its existence as well as its nature, ultimate goal, and eternity. It is the soul which brings man close to Allāh and far from Him because of evil acts. *Nafs* is the greatest enemy of man or it can be the deep friend depending upon the path it guides towards. Our body acts according to *Nafs* desires or derives. If body, spirit and soul chose one path i-e- right path then one will acquire complete success by submitting oneself to Allāh . There are various attributes of *Nafs* and has different kinds. Each of its kind has own distinct features which differentiate it from others.

The human soul has been designated as Allāh's Khalīfah in this world, according to Islām. He's given it authority and responsibility, and He's given it the best and most suited physical frame to carry out those responsibilities and obligations. The body was formed solely for the purpose of allowing the soul to exercise its authority and accomplish its obligations and responsibilities via it. The body is the soul's workshop or factory, and it is only via this workshop that the soul can grow and develop. Consequently, this world is not a place of punishment for the human soul, but a field where Allāh has set it to labour and fulfil his commitments to Him.

Conclusion

Muslim thinkers delved deep into the subject of knowledge and laid the groundwork for it. Early Muslim scholars wrote extensively about human nature, which they referred to as *Ilm-ul-Nafsiyāt* (Self-Knowledge). Muslim philosophers have referred

¹ Muḥammad Iqbāl, *The Secrets of the Self*, trans. Nicholson, (Lahore, 1955), 19.

to a mixture of reason and revelation that allows people to be more aware of themselves, their mission on this earth and most importantly Allāh Almighty, Who ought to be worshipped at all times. Muslim Philosophers thought is an answer to the Qur'ānic call to seek and discover the truth within the limits of human mental power.

The majority of Muslim intellectuals and Greek philosophers have same thought on the composition of the soul. Soul has two elements; rational and non-rational. The non-rational part is made up of plant and animal souls, while the rational part is made up of practical and theoretical intellects. They believed that the soul's ultimate happiness is determined by its power to extricate itself from bodily wants and focus on understanding eternal qualities of life. Everyone thinks that the non-rational soul is created and ultimately dies. However, philosophers differ about existence of rational soul, some like as Al-Fārābī (d:950), argued that it may live indefinitely. Whereas Ibn-Sīna (d.1037), believed that the soul had no beginning and no end, and yet others, like Ibn Rushd (d.1198), believed that the soul, in all of its parts, came into being and was ultimately annihilated.

Chapter no 3

Personality Theories and “Big Five” Personality Model

Historical evolution of Trait and Type theory of personality

- i. Hippocrates (d.370 BC): Theory of the four humors (Blood, Phlegm, Yellow Bile, Black Bile)
- ii. Galen (d.216AD): Theory of the Four humors
- iii. Carl Jung (d.1961): Theory of Extraversion and Introversion
- iv. Gordon Allport(d.1967): Three-level hierarchy of traits
- v. Raymond Cattell(d.1998): Personality is a set of 16-dimensions
- vi. Hans Jurgen Eysenck(d.1997): Personality is set of three traits Introversion/ Extraversion, Neuroticism/ Emotional Stability and Psychoticism

‘Big Five’ Model of personality

- i. Openness to Experience
- ii. Conscientiousness
- iii. Extraversion
- iv. Agreeableness
- v. Neuroticism

Chapter No 3

Personality Theories and “Big Five” Personality Model

To study human behavior is an interesting topic of research among philosopher since ages. As a result of extensive research numerous theories are developed from which four major perspectives are;

- Psychoanalytic Theory of Personality
- Behavioral or Social Learning Theory of Personality
- Humanistic Theory of Personality
- Trait and Type Theory of Personality

These perspectives enlighten the characteristics of personality and tried to explain individual differences in human behaviors. This study is related to “Big Five Personality Model”, therefore only Trait and Type theory is discussed.

3.1 Historical evolution of Trait and Type theory of personality

This theory is also called dispositional theory. Trait theory tries to explain human personality in terms of traits. It attempts to measure those traits, which exist in all humans, however, the level of these traits varies among human. These traits are important to determine affect, behavior and cognition. ¹ According to trait theorist, these traits become stable with passage of time and are not like a state which is temporary.

Self is important component of trait theory. This theory acknowledges and considers suggestibility of the self. ²

¹ Saul Kassin, *Pearson Education*, 4th ed. (New Gersey, 2003), 605.

² Allport, *Personality; A Psychological Interpretation*, 313.

The term 'Trait' is used in different ways. Firstly, in descriptive way which determine its intended function. Secondly, in explanatory way which helps to infer and predict the future behavior.¹ Gordon Allport (d.1967) identified following characteristics of traits;

- Traits are real and exist in all humans. They are not theoretical constructs to account for or explain behavior.
- Traits determine individuals' behavior. It is a motivational force or capability that causes to behave in response of certain environment.
- Traits can be observed empirically. By studying continuous and same behavior over time, it is understood that trait exist in the cohesiveness and constancy of a response of an individual to the similar / alike stimuli.
- Personality characteristics are related to each other. Each trait has different characteristics but they may overlap each other.
- Personality Traits change according to the situation.²

In Greek period, it was perceived that humans can be classified into various types or characteristics of people. Hippocrates (d.370BC) whose views were later developed by Galen (d.216AD), was a prominent figure in Greek times.

The earliest personality type theory is credited to Hippocrates (d. 370BC) and Galen (d.216AD). Their theories of human personality are widely accepted in middle ages. They believed human personality as the doctrine of four temperaments.

¹ Laura M. Kressel and James S. Uleman, "Personality traits function as causal concepts," *Journal of Experimental Social Psychology* 46, (2010): 213.

http://www.psych.nyu.edu/uleman/Kressel_Uleman_10_JESP.pdf.

² Duane Schultz, *Theories of personality*, 6th ed (USA: Brooks/Cole publishing company, 1998), 235.

a. Hippocrates (d.370 BC)¹: Theory of the four humors (Blood, Phlegm, Yellow Bile, Black Bile)

According to Hippocrates (d. 370BC), human body is composite of four fluids or humors, which are Yellow Bile, Blood, Phlegm, and Black Bile.² These fluids are responsible to cause illness, and to sustain fitness and wellbeings. He further explicates that;

“These constituents of the body are separated, and that none of them has the same name as the others; furthermore, that according to nature their essential forms are separated, phlegm being quite unlike blood, blood being quite unlike bile, bile being quite unlike phlegm. How could they be like one another, when their colours appear not alike to the sight nor does their touch seem alike to the hand? For they are not equally warm, nor cold, nor dry, nor moist.”³

Hippocrates (d. 370 BC) tried to classify all human being into four characteristic groups according to their temperament as: Sanguinic Personality, Phlegmatic Personality, Melancholic Personality, and Choleric Personality.⁴

¹ Hippocrates of Cos was a Greek physician of the 5th and 4th centuries BC. He is famous as “Father of Medicine”. He regarded body as an organism. He is known as the first person who believed diseases are not caused by superstitions or myths but naturally. Thus, separated the discipline of medicine from religion.

Francis Adams, *Genuine works of Hippocrates, translated from the Greek with A preliminary Discourse and Annotations* (New York: William Wood and Company, 1886), 8

² Hippocrates. *The Oath. Ancient Medicine*, trans. Jones, (Great Britain: Harvard University Press, 1995), 11.

³ Hippocrates. *The Oath*, 13-15.

⁴ Konstantinos Kalachanis and Ioannis E. Michailidis, “The Hippocratic View on Humors and Human Temperament,” *European Journal of Social Behaviour* 2, 2(2015): 3. <https://core.ac.uk/download/pdf/144779726.pdf>

Types of Fluids in The Human Body	Personality Types	Characteristics of the Temperament
Blood	Sanguine Personality	Hopeful, Happy, Joyful, Anticipative, Light Hearted and Accommodating.
Phlegm	Phlegmatic Personality	Clam, Cold, Slow, In Different.
Black Bile	Melancholic Personality	Unhappy, Low, Cynical, Sad, Awful and Self contained.
Yellow Bile	Choleric Personality	<i>Irritable, Passionate, Strong, Active, Imaginative</i>

Hippocrates (d. 370BC) intended to classify the human body's fundamental elements. He proposed the presence of four basic humours and four secreting organs. The four humors are very crucial for the body, since their harmonious mix maintains healthy states. He agreed that the ratio of humors in the human body has a significant impact on temperament, resulting in four main categories of personalities. From the core of its foundation, Hippocratic Medicine is not restricted to the diseases of the body, but also makes sure to study human personality, raising Mind-Body issues similarly to modern Science.

Thus, the theory of the four humors tried to explain human personality and was one of the precursors of modern psychology.

b. Galen (d. 216AD)¹: Theory of the four humors

He believed that human health required equilibrium among the four bodily fluids including Black Bile, Phlegm Blood, and Yellow Bile. Moreover, spirit of person is responsible for guiding other body processes. ²

He says on Hippocrates (d. 370BC)'s "*The Nature of Man*"; Sharpness and intelligence are caused by yellow bile in the soul, perseverance and consistency by the melancholic humor, and simplicity and naivety by blood. But the nature of phlegm has no effect on the character of the soul."³ Galen (d. 216AD) did many anatomical researches and later he established connections between human body parts to explain human personality. These connections are as follows;

- The Mind and the Brain
- The Heart, emotions and feelings
- The liver as well as certain appetitive sentiments like hunger or thirst ⁴

¹ He stands as the most important physician after Hippocrates who laid the foundation of rational medicine in the 5th century BC. He was born in 129 BC in Pergamum, now Bergama, Turkey. He was a prolific writer and a universal genius man. He established the principles of anatomy, therapeutics, and physiology.

Nutton Vivian, "The Chronology of Galen's Early Career," *Classical Quarterly* 23 (1), (1973): 159-160. doi:10.1017/S0009838800036600

² Ibid

³ Jacques Jouanna, *Greek Medicine from Hippocrates to Galen; Studies in Ancient Medicine*, ed. John Scarborough, et.al., (Boston: Brill, 2012), 340.

⁴ Carl Jung developed a more recent type of personality typology. Carl Jung founded analytical psychology. His work is beneficial in psychiatry, in study of religion, literature, and related fields.

Nikolas Hachler, "Galen's Observations on Diseases of the Soul and the Mind of Men - Researches on the knowledge of Mental Illness in Antiquity," *Rosetta* 13(2013):60, http://www.rosetta.bham.ac.uk/issue_13/hachler_galen.pdf

In fact, in late antiquity of Greek medicine, several centuries after Galen (d.216AD), the “Theory of the Four Temperaments” (Phlegmatic, Biliious, Sanguine and Melancholic), founded in full expression with both physical and moral characteristics. For Galen (d.216AD), psychological characteristics were expressions of bodily processes and as such they were influenced by the particular blend or balance of the four humors.

Hippocrates (d. 370BC)’s and Galen (d.216AD)’s humoral theory was dominant in Greek, Roman medicine, as well as in Islāmic philosophy for many centuries. Not until the 19th century with the advent of modern medicine, was Hippocrates (d. 370BC)’s and Galen (d.216AD)’s theory substantially challenged, although it continued to be used by some researchers and practitioners in the 20th century. The legacy of Galen (d.216AD)'s theory of humors, however, is a descriptive typology of character that emerged in the eighteenth and nineteenth centuries and that bears a remarkable resemblance to the extraversion and neuroticism dimensions.

Among the modern psychologist who worked on personality trait and type are as follows; Carl Jung (d: 1961), Gordon Allport (d.1967), Raymond Cattell (d.1998), Hans Jurgen Eysenck (d.1997) and Lewis R. Goldberg.

c. Carl Jung (d. 1961): Theory of Extraversion and Introversion

He developed theory of Extraversion and Introversion. These are psychological attitudes and are expressed symbolically as the E–I pair. Extraversion is an attitude where psychic energy flows outwards to the external world on the other hand in introversion

psychic energy flows to the interior world of an individual.¹ Personality grows out of combination of extraversion and introversion along with other variables.

Jung (d:1961) comprehends that personality become extravert or introversion based on the information obtained. All the other cognitive activities like sensation, Thinking, intuiting, and feelings are united with these two attitudes, introversion and extraversion to form other possible courses.²

People can be categorized according to function they cultivate. Some natures one function and approach definitely according to that dominant one. Some develop two functions and very few people who are mature enough to cultivate three functions. Only a highly self realized person has highly developed these four functions. Jung (d:1961) categories people into two classes;

- Introverts: Who like to be alone. They behave as if they are timid and prefer lonely activities. When confronted by stresses in their lives, introverts tend to insert into themselves.
- Extraverts: Someone who is not at all shy and prefers to spend his time with other people instead of unaccompanied. While confronted by stresses they are likely to seek out group to talk things over.³

¹ Douglass J. Wilde, "Jung's Personality Theory Quantified," in *Jung's Personality Theory Quantified* (London: Springer-Verlag London Limited, 2011), 8. DOI: 10.1007/978-0-85729-100-4_2.

² Ibid,10.

³ Charles S. Carver and Michael F. Scheier, *Perspective on Personality* (Boston: Allyn and Bacon, 1996), 3rd ed, 58.

Jung (d.1961) believed that introversion and extroversion are both present in each individual. He speculated that one of the dispositions would be dominant. Thus he felt it appropriate to categorize individuals as primarily introverts or extroverts.¹

Jung (d.1961)'s general psychological types were the general attitude type. According to Jung (d.1961), an attitude is a person's proclivity to behave in a certain way. The two attitudes work as opposing, yet complementary forces. Clearly, it is not a case of one versus the other. Many people carry qualities of both attitudes, considering both subjective and objective information.

There has been a group of psychologists who thought that the best possible way to know and to get the personality is by reviewing the organization of characters existing in an individual. And the most leading trait psychologists are Perhaps; Gordon Allport (d.1967), Hans Jurgen Eysenck (d.1997) and Raymond B. Cattell (d.1998).

d. Gordon Allport (d.1967)²: Three-level hierarchy of traits

Allport (d.1967) expressed that personality traits are the essence of uniqueness of and individual and the key structural component of personality were these traits. The trait is defined;

¹ Seymour Feshbach, Bernard Weiner and Arthur C. Bohart, *Personality* (Canada: DC health and company, 1986), 4th ed, 235.

² He was born in Indiana in 1897 A.D and did his undergraduate and doctoral work form Harvard University. He declared to build a new discipline of study that would focus on the image of man. His greatest contribution is probably the textbook "Personality; A psychological interpretation", which was brought out in 1937 AD. This is considered as first authoritative text on personality. His PhD dissertation "An experimental study of triats of personality" was the first American study on personality traits.

Duane P. Schultz and Sydney Ellen Schultz, *Theories of personality* (United States: Cengage learning, 2017) 11th ed, 38.

“Neuropsychic structure having the capacity to render many stimuli functionally equivalent and to initiate and guide equivalent forms of adaptive and expressive behavior.”¹

He discovered that Traits exist in real, casual entities that counter with unknown neurophysiologic forms. In other words, they aren't just descriptive classifications of behaviors. Trait may account for consistency in behavior across situations.² In Allport (d.1967) theory, traits actually exist. They are the vital realities of psychological existence. Traits determine tendencies or predisposition to respond.

Allport (d.1967) was the first psychologist who proposed two types of traits in personality; Individual trait identifies character of each personality, as it is unique to it. However, there some Common traits which are shared by many individuals. These Common traits may change according to social standards, values and time. These Common traits are influenced by societal, ecological and cultural factors.³

A hypothetical concept is known as a Common trait that allows for the comparison of individuals within a specific cultural context. In any particular culture, Normal individuals dispose to cultivate along similar approaches of adjustment. In a competitive society, most individuals develop a level of assertiveness compared with the level of assertiveness with others.⁴ Thus, individual traits are particular to individual and common traits are subjective to environment, society and culture.

¹ Allport, *Personality; A psychological interpretation*, 347.

² Dan P. Mcadams, *Person; An integrated introduction to personality psychology* (Earl Mcpeck, Harcourt College Publishers, 2000) 3rd ed, 39.

³ Schultz, *Theories of personality*, 234.

⁴ Barbara Engler, *Personality Theories: An introduction* (USA, Houghton Mifflin Company, 2006), 7th ed, 264.

Allport (d.1967) gave a new term to traits that is disposition. He held that most of the aspects of behavior are influenced by these dispositions. He has given three types of traits; “Cardinal Disposition”, “Central Disposition” and “Secondary Disposition”.¹

A “Personal disposition” generally determining characteristic but it is unique to the individual who has it. “Cardinal Disposition” seems to be so prevalent and prominent that it rules over all aspects of life. Due to its influential nature, it dominates behavior. Allport (d.1967) offered as examples Sadism and prejudice.²

Allport (d.1967) believed that people are normally influenced by central traits. Five to ten themes that describe our behavior are referred to as central traits for instance self-pity, aggression, and cynicism.³ Central traits usually form a group that illustrates the individual’s personality fairly complete. They provide the adjective or phrase a person might use in describing the essential characteristics of another individual.

More specific and narrow traits are known as secondary dispositions. These are definite. It may be exhibited very seldom that only a bosom friend could notice. It may include preference for certain food. Secondary traits are less crucial to the personality structure. Allport (d.1967) argued that one’s pattern of personality structure determines one’s behavior. This emphasis on structure rather than environment in his colorful phrase; “*The same fire that melts the butter hardens the egg.*”⁴

Allport (d.1967) was pioneer to talk about the significance of individual differences. Two individuals cannot be similar, in the same way two individuals will

¹ McAdams, *Person; An integrated introduction to personality psychology*, 48.

² Schultz, *Theories of personality*, 234.

³ Ibid, 235.

⁴ Mischel, Shoda and Smith, *Introduction to personality*, 49.

respond to the similar situation differently. The different response is determined by particular trait structure. It was during the second half of the 20th century, two prominent figures; Hans J. Eysenck (d.1997) and Raymond B. Cattell (d.1998) extensively influenced the study of personality and individual differences.

e. Raymond B.Cattell (d.1998): Personality is a set of 16-dimensions

The work of Cattell (d.1998) is among the best known work in factor analysis of personality traits, to determine the nature and organization of traits. He was ambitious to predict behavior; that is how an individual react in reaction to the given stimulus condition. His approach in theory of personality is scientific.

Cattell (d.1998) identified Trait as basic unit of study; it is the “Mental Structure”. It is the essential construct for behavioral regularity or stability.¹ Cattell (d.1998) first examined a list of 4500 trait names and then reduced this list to less than 200 by grouping synonyms or near synonyms. Then, scores were obtained on the degree to which individuals possessed these traits and the result were factor analyzed. This procedure yielded 36 surface characters and a lesser number of source traits.²

Cattell (d.1998) believed that the core of personality is a set of 16-dimensions.

These aspects re-emerged in analyses across the various types of data he was using and Cattell (d.1998) sees them as the key traits in personality. Thus, 16 factors of personality were given name for inventory that measures these factors.³ According to Cattell (d.1998) the trait is a relatively persistent response tendency which is the core structural element

¹ Mischel, Shoda and Smith, *Introduction to personality*,49.

² Seymour Feshbach, Bernard Weiner and Arthur Bohart, *Personality* (USA:D.C, Health and Company, 1996), 237

³ Charles S.Carver, Michael and Scheier, *Perspective on personality* (Canada: Allyn and Bacon, 2004), 65.

of a personality and the common trait is possessed by everyone to some extent. Shared traits include “Intelligence”, “Extraversion”, and “Gregariousness”.¹

Everyone possesses these traits, but some largely than others. Whereas, unique traits are unique features of personality which are common among very few individuals. These traits are predominant and can be seen in an individual’s attitudes and interests.²

The Sixteen Personality Factor Model is developed by Raymond Cattell (d.1998). It is a composite of the several traits. He distinguished between surface traits, which represent clusters of manifest, or apparent variables that appeared to go together, and source traits which indicate the underlying variables that determine the many surface manifestations. To identify the source features, factor analysis must be used, which allows researchers to estimate the variables or factors that are responsible for this surface behavior.

In Cattell (d.1998)'s perspective, source qualities are more essential than surface features because, the source traits promise to be the real structure influences underlying personality, which is necessary for one to deal with in developmental problems, psychosomatics, and problems of dynamic integration.³

The followings are Personality traits which are identified by Cattell (d.1998); Apprehension, Liveliness, Social Boldness, Emotional Stability, Perfectionism, Warmth, Reasoning, Sensitivity, Openness to change, Domination, Rule-Consciousness, Vigilance, Abstractedness, Privatness, Self-Reliance, and Tension. Cattell (d.1998) hold that each person has a cluster combination of these traits. Group of traits describe personality. These

¹ Bernardo J. Carducci, *The psychology of personality* (USA: A John Wiley & Sons Ltd, n.d), 2nd ed, 273

² Schultz, *Theories of personality*, 253

³ Calvin S. Hall and Gardner Lindzey, *Theories of Personality* (New York: John Wiley & Sons Inc, New York, 1970), 387.

traits were analyzed further and discovered Global factors; Openness, Self-Control, Extraversion, Independence and anxiety.¹

**f. Hans Jurgen Eysenck (d.1997)²: Personality is set of three traits
Introversion /Extraversion, Neuroticism/ Emotional Stability and
Psychoticism**

He proclaimed that personality traits are actually determined or reflect differences among individual .These differences are caused due to difference in operation of nervous system. He remarked that personality in determined biologically and is arranged in hierarchy of traits, types and responses; habitual and specific.³

Personality typology covers types, habits, and traits. Types are conceptual; Types and habits are followed by traits. Concepts are grounded on a group of observed inter correlations between various traits, specifically for each type. Every trait work in result of inter correlations among habitual responses and these habitual responses are based on particular responses, which should be observable.⁴ He strongly recommends that there are only three dimensions of personality, which illustrate on it; Introversion / Extraversion, Neuroticism/ Emotional Stability and Psychoticism. ⁵

¹ Richard M.Ryckman, *Theories of Personality* (USA: Thomson Higher Education, 2008), 309.

²He was German psychologist and contributed in the field of personality and intelligence. The excellent experiments on personality measurement are one of his dominant work. He established that personality is a collection of attributes acquired using the factor analytical technique.

³ Schultz, *Theories of personality*, 269

⁴ Ryckman, *Theories of Personality*,344.

⁵ Eysenck, H. J., and Michael W. Eysenck.*Personality and individual differences: a natural science approach* (New York: Plenum Press, 1985),9

a. Extroversion/Introversion

The extroversion aspect of personality involves predispositions to be sociable, energetic, liveliness, activeness and power.¹

When we think of extraversion, we think of outgoing behavior, but it also helps us comprehend a person's inner world. Psychologists suggest that extraverts' behavior is driven by a need for social stimulation. They are able to meet this need by engaging in conversations with strangers or leading groups in work challenges. As a result of such social experiences, extraverts feel to be rewarded.

Extroverts are more at ease in social situations since they are more outgoing. Usually, they tend to be sociable, chatty, and love being the focus of attention even though they get this attention from a crowd of unfamiliar people. They appreciate to interact with strangers and easily and willingly accept change while no one else is willing. Because of their extroverted personality, they will often have a large network of friends and colleagues.

An extroverted individual would be friendly and chatty, lively, energetic, hopeful, sociable and gregarious, on the other hand, an introverted individual would be quiet, passive, unsociable and careful.²

b. Emotional Stability/Neuroticism

Neuroticism is viewed as corresponding to emotional stability, individuals are classified along the dimensions of continuum from stable to unstable. An unstable personality is seen

¹Carver and Scheier, *Perspectives on personality*, 67.

²Sanja Tatalovic Vorkapic, "The Significance of Preschool Teacher's Personality in Early Childhood Education: Analysis of Eysenck's and Big Five Dimensions of Personality," *International Journal of Psychology and Behavioral Sciences* 2, no.2(2012):32. DOI: 10.5923/j.ijpbs.20120202.05.

as calm, moody, touchy, anxious and restless while a stable person is characterized as calm, even tempered and carefree.¹

Eysenck (d.1997) advocates that the trait neuroticism is inherited, on large scale. It is the outcome of genes rather than experiences or learning. This dimension could be seen both biologically and in behavioral characteristics which stated that people at the emotional stability end of the scale differ from those at the other end of the spectrum. In neurotics, the sympathetic nervous system over respond even to slight stress, causing a chronic hypersensitivity. This state leads to a highest level of emotionality in response to almost all crises.²

The other dimension, which is emotional stability, is concerned with the easiness and frequency by which the individual would become upset and distressed, and with higher levels of irritability, anxiety, and depression indicating greater emotional stability.

c. **Psychoticism**

People with Psychoticism are antisocial, unfriendly, hostile and self-centered. They can be harsh, aggressive and unresponsive to others's desires and emotions. They can be highly creative.³ Psychoticism is characterized by feelings of being persecuted, irrational thinking, and an intense desire for physical sensation, lacking in empathy and inhumane cruelty.

When it comes to creativity, Eysenck (d.1997) believed that psychotics are prone to it, but only in the restricted sense that they can come up with fresh answers to varying stimuli.⁴ He revealed that these characteristics and dimensions stay constant all through the

¹ Carver and Scheier, *Perspectives on personality*, 239.

² Schultz, *Theories of personality*, 269.

³ Ibid.

⁴ Eysenck and Eysenck, *Personality and individual differences: A natural science approach*, 14.

life span, from childhood to adulthood, despite the various environmental and social influencing factors to which we are all exposed. Despite the fact that our circumstances may vary, the dimensions do not.

Goldberg launched a series of experiments, which were designed to validate the Five Factor Structure, in the early 1980s. He went back to the lexicon of personality and developed an inventory of 1710 feature and it was in form of descriptive adjectives. A variety of samples and analytic methodologies were used by him to replicate the “Big Five” factor structure, and ultimately he generated numerous abbreviated marker scales for the “Big Five”.¹

By the mid 1960s after well designed analyzed studies it was suggested that personality traits could be grouped into approximately five basic categories. A number of investigators over the years have collected words from the dictionary that represent personality traits and then using a technique called factor analysis scored them into categories. Five factors have frequently appeared.²

Contemporary personality theorists have criticized to the both theories and suggested that Eysenck (d.1997) has narrated limited dimensions while being too simple, on the other hand, Cattell (d.1998) has narrated too many factors as a result its too complex. Only five factors have been found whenever someone has tried to replicate Cattell (d.1998)'s research.³

¹Lewis R. Goldberg, “The Structure of Phenotypic Personality Traits,” *American Psychologist* 48, (1993): 26. DOI: 10.1037/0003-066X.48.1.26

²Feshbach, Weiner & Bohart, *Personality*, 238

³ Lewis R. Goldberg. “An alternative Description of personality: The Big-Five factor structure”. *Journal of Personality and Social Psychology* 59, no.6 (1990): 1220. <https://dx.doi.org/10.1037/0022-3514.59.6.1216>.

Consequently, others theorists have attained a solution by using factor analyses of personality tests and suggested Five factor structure. In a personality test, the subject rates the degree to which a statement about someone rather than simply a single word describes that person. One the most well known examples is the work of McCrae and the Costa who have developed their “NEO- Personality Inventory Revised (NEO-PI-R)” to measure the version of “Big Five”.¹

Different researchers have suggested different names and slightly different conceptualizations for the five factors model. However, majority of them are agree that two factors of this model are extremely similar to the Eysenck (d.1997)’s factor, which he named; Extroversion-Introversion and Neuroticism. While rests of the three factors are Agreeableness, Conscientiousness and Openness to experience according to Costa and McCrae’s well recognized terms.² These rigidly structured “Big Five” factors of personality were identified by “Robert McCrae and Paul Costa”, working at the National Institutes of Health's Gerontology research site in Baltimore, Maryland.³

3.2 Big Five Model of Personality

Goldberg claimed that culturally significant traits are always expressed in the language of that culture in which they are found. According to this premise, the personality trait adjectives would be five-factor structure, which was later called ‘The Big 5’.⁴

¹ Feshbach, Weiner & Bohart, *Personality*, 238

² McAdams, *The person; An integrated introduction to personality psychology*, 268

³ Robert R. McCrae and Paul T. Costa Jr, “Comparison of EPI and psychoticism scales with measures of the five-factor model of personality,” *personality and individual differences* 6, no.5 (1985):589, https://ac.els-cdn.com/019188698590008X/1-s2.0-019188698590008X-main.pdf?_tid=6ca416cb-6c2e-4d53-b1e2-8585d63e3ab0&acdnat=1537332031_19a469df357a79f424543067fea2b86b

⁴ Goldberg, “An alternative description of Personality: The Big-Five factor structure,” 1216,

According to Goldberg key adjective markers of The Big-5 are; “Extraversion, Agreeableness, Conscientiousness, Emotional Stability, Intellect”.¹ The “Five Factors of personality” are:

- i. “Openness to experience”
- ii. “Conscientiousness”
- iii. “Extraversion”
- iv. “Agreeableness”
- v. “Neuroticism”²

The “Big Five” model is primarily descriptive, which concentrate on the taxonomic facets. Contrary to circumplex models, the “Big Five” model covers the entire trait space, while circumplex models only cover a subset, this make the “Big Five” Model superior. Moreover, the five broad aspects have originated throughout the language domains in adjective, as well as, these are in questionnaire style, internally, they evaluated the conceptual associations amongst all traits and, externally, they evaluated the degree to which the characteristics are descriptive. The interpretation of the “Big Five” factors, on the other hand, is far from ambiguous.³

“Five Factor Model of Personality” has become one of the most prominent models in modern psychology. This model integrates five distinct parameters into the theoretical

¹Goldberg, “An alternative description of Personality,” 1217.

²Oliver, P. John & Sanjay Srivastava, “The Big-Five trait taxonomy: dimensions of personality in the natural language and in questionnaires,” in, *Handbook of personality: Theory and research*, ed. Lawrence. A. Pervin & O. P. John (New York: Guilford Press, 1999), 72

³ Willem K. B. Hofstee, Boele de Raad and Lewis R. Goldberg, “Integration of the “Big Five” and Circumplex Approaches to Trait Structure,” *Journal of Personality and Social Psychology* 63, 1(1992):146. https://projects.ori.org/lrg/pdfs_papers/Bigfive-circum-jjsp92.pdf

framework to explain personality. Furthermore, this is the latest model of personality which is designed to describe the personality, and since its inception, it has emerged as one of the most widely used and practical models in personality psychology.¹ People's ideas, feelings, and behaviors are reflected in their personality traits, which include thoughts, feelings, and behaviors. These traits are persistent and stable.

i. Openness to Experience

It consists of characteristics, such as, love for art, appreciation for exploration, creative and love for exposure to first-hand experiences. An individual, high on openness would be creative, innovative, emotional and adventurous. Individuals who were more open to new experiences are also more innovative and self-reliant, as result; they would make plans to experience innovative things even during boring routine.²

High on openness to experience demonstrate creativeness, adventurous, and broadminded.³ Always respond to innovative thoughts, understand emotions and is mindful, and enjoy daring tasks.⁴

Openness to experience refers to an individual's level of intellectual interest, innovation, enthusiasm for aesthetics, emotion, adventures, innovative ideas, curiosity, and variety of experience. It usually refers to an individual's level of autonomy and signifies a

¹ Digman, J. M., "Personality structure: Emergence of the five-factor model", *Annual Review of Psychology* 41, (1990):418.

<https://doi.org/10.1146/annurev.ps.41.020190.002221>.

² Ben Ambridge, *Psy-Q: You know your IQ-Now test your psychological intelligence* (London: profile books LTD, 2014),11

³ Smith, M. A., & Canger, J. M., "Effects of supervisor "“Big Five”" personality on subordinate attitudes." *Journal of Business and Psychology* 18, no.4 (2004): 468. Doi:10.1023/B:JOBU.0000028447.00089.12

⁴ Patrick M. Grehan, Rosemary Flanagan and Robert G. Malgady, "Successful graduate students: The roles of personality traits and emotional intelligence," *Psychology in the Schools* 48, 4 (2011): 321. Doi:10.1002/pits.20556

subjective opinion for a range of activities over a rigid schedule. Likewise, persons who have elevated openness trait are mostly involved in extreme, euphoric life experiences including living abroad, jumping in sky, venture, etc just to seek self-actualization primarily. Those with low scores, on the other hand, have tendency to seek accomplishment via persistence. These people are described as principled and data-driven, but they can also be rigid and closed-minded.

ii. Conscientiousness

Conscientiousness are labeled as socially prescribed individuals, that are gritty, self-determined, incredible planner and dependable. Their activities are purposeful and they ensure uphill battle from preparation to achieving. They are popular being dutiful, stickler, and persevering.¹

Conscientiousness trait is predisposed of disciplined behavior, punctual, goal oriented and devoted. They plan well before time instead of random and strict to it event achieve their goals.² The “Big Five”-trait domain of conscientiousness incorporates a lot more features of human character which focus on the ability of a person being tenacious, well-organized, capable, dependable, devoted, efficient and compassionate.

They approach errands in a methodical and precise design. They investigate issues sensibly. They give brief responses to questions and perform as indicated by demanding

¹ Oliver P. John and Sanjay Srivastava, “The Big Five taxonomy: History, measurement and theoretical perspectives.” in *Handbook of personality: Theory and Research*. ed. L.A. Pervin & O. P. John (New York: Guilford, 2004), 94.

² Howard Friedman, *Personality: Classic Theories and Modern Research* (University of California, Riverside: Pearson, 2016), 54.

guidelines in their work and their play. Self-taught and compelled by a sense of honor, they are solid and dependable in their dealings with other individuals.¹

Conscientious tend to be self-disciplined, act responsibly, and strive for success. Plannedness, organisation, and dependability are additional terms used to describe conscientious behaviour. Consciousness is frequently understood as stubbornness and obsession.

The Principles qualities, which they have, are confinement, assuredness, purposefulness, trustworthiness and desire to achieve accomplishment. In contrast to imprudent, irresponsible, and disorganized, principled people are calm and skilled designers who are steadfast when it comes to matters that must be accomplished.

Hofmann (d.2008) and Jones (d.2005) described in 2005 that conscientious individual exhibit recurrent conduct regularities of the competence, diligence, organized, and stability.² They are persistent, trustworthy, perseverance, achiever and reliable instead of disordered, unsystematic and messy.³

iii. Extraversion

Extraversion is tendency for positive emotions and looking for comradeship. They are social, cheerful, lively, hopeful, enthusiastic, chatty and assertive. This type of individual

¹ Dan P. McAdams, *The Person: An Introduction to the Science of Personality Psychology* (USA: Jay O'Callaghan, 2009), 346.

² David A. Hofmann and Lisa M. Jones, Leadership, "Collective Personality, and Performance," *Journal of Applied Psychology* 90, 3(2005):509, DOI: 10.1037/0021-9010.90.3.509

³ Susan J. T. Branje, Cornelis F. M. Van Lieshout and Marcel A. G. Van Aken, "Relations between Big Five Personality Characteristics and Perceived Support in Adolescents' Families," *Journal of Personality and Social Psychology* 86, 4(2004): 615. DOI: 10.1037/0022-3514.86.4.615.

believes in gatherings, appreciate enthusiasm, and enjoy the life of excitement, energy and zeal.¹

Barrick, Parks, and Mount stated that extraverts enjoy their work and life by socializing. They motivate the people around them and relish their monotonous life with zeal and zest.² Extraverts enjoy crowds and parties. They are assertive so speaks and share their view about certain point of view. They are party birds and enjoy their life instead of being low-slung.

The craving to shine and get rewards has additionally been recognized as an essential inspiration of extraverts. Since rewards (e.g., upgrade, compensation increments) are typically gotten by shining employees with respect to others, extraverts are relied upon to be driven by a wish to stretch out beyond others.³

Extroverts are prominent individual amongst a group and are contrast to nervous, aloof and introverts.⁴ Extraversion characterized by Excitement, hopefulness assertiveness, sociability, and gregariousness. They have a strong need to be stimulated in the presence of others. People with high levels of extraversion are generally viewed as attention-seekers and domineer. View low extraversion results in a restrained and introspective personality that can come as unsociable and self-absorbed.

¹Oliver P. John and Sanjay Srivastava, "The Big-Five Trait Taxonomy: History, Measurement, and Theoretical Perspectives," in *Handbook of Personality (Theory and Research)*(London: The Guilford Press, 1999), 112.

² Murray R. Barrick, Laura Parks and Michael k. Mount, "Self-monitoring as a moderator of the relationships between personality traits and performance," *Personnel Psychology*, 58, 3 (2005): 750.

³ Murray R. Barrick and Greg L. Stewart, "Personality and Job Performance: Test of the Mediating Effects of Motivation among Sales Representatives," *Journal of Applied Psychology* 87, 1(2002): 5.

⁴ Howard S. Friedman and Miriam W. Schustach, *Personality: Classic theories and modern research* (London, Allyn and Bcon, 1999), 262

iv. Agreeableness

The trait domain agreeableness is tendency to be trustworthy, honest, agreeable and humane. An individual high in this attribute would be compassionate, reliable, and advantageous instead of unreliable, egocentric and selfish.¹

Jensen-Campbell and Graziano indicate in their research that agreeable individuals have healthy interpersonal relations no correlation was found between agreeableness and antagonism and social arguments.²

Hofmann (d.2008) and Jones (d.2005) narrate that agreeable individual are cooperative, caring, pleasing, and obliging.³ This individual trusts in others and generally acknowledges the best about anyone he meets. He is surprisingly genuine to life and sincere and understands that it's difficult to control others, yet he tends to put his own needs and perks before others. This individual holds fast in conflicts with others, yet he is similarly prepared to pardon and never think back. He is extremely happy for himself and his accomplishments and perky to accept adulate for them. Appeared differently in relation to others, he is tenacious and extraordinary objected.⁴

¹ Carol Lynn Patrick, "Student evaluations of teaching: effects of the "Big Five" personality traits, grades and the validity hypothesis," *Journal of Assessment & Evaluation in Higher Education* 36, 2 (2011): 242

<https://pdfs.semanticscholar.org/dd51/fc98a56283b23b288650065ccdbf117eaa02.pdf>

² Lauri A. Jensen Campbell and William G. Graziano, "Agreeableness as a moderator of interpersonal conflict," *Journal of personality* 69, 2 (2001): 325.

<https://doi.org/10.1111/1467-6494.00148>

³ David A Hofmann and Lisa Jones-Christensen, "Leadership, Collective Personality, and Performance," *Journal of Applied Psychology* 90, 30 (2005):509. DOI: 10.1037/0021-9010.90.3.509

⁴ Paul T. Costa, Robert R. McCrae, and PAR Staff, "Revised NEO Personality Inventory," 5, https://www.acer.org/files/NEO_PIR_IR_Sample_Report.pdf

An agreeable individual is compassionate, empathetic, kindhearted and accommodating instead of cold, tyrannous, inhuman and hostile. Agreeableness is characterized by a predisposition to be compassionate and caring to others instead of suspicious and hostile. It is also a reflection of one's trustworthiness and helpfulness and whether an individual typically have positive or negative temperament. Agreeableness is widely recognized as gullible or obedient. Low agreeableness Individuals have often been dynamic or challenging, which can be perceived as confrontational or unreliable.

v. Neuroticism

Neuroticism is tendency to be anxious, fuming, angry, depressed and socially unstable.¹ An individual who is high on this trait would be poor in social skills and deals with daily life stress, inadequately. He often evaluate a regular situation as threatening as result a minor event may cause despairing and troublesome enormously. Extensive research is conducted on Neuroticism which highlights this is universal domain and exists in all cultures.²

Neurotic individual is inclined to be isolated, unsatisfied, angry, fearful and restless. He is poor in interpersonal skills and avoid strangers. He has fear to be rejected so just interact with their close ones. Self-control is poor so cannot delay gratification.³

Neuroticism is characterized by propensity to experience upsetting emotions effortlessly, like antagonism, depression, anxiousness, and vulnerableness. It can also be

¹Thomas A. Widiger, *Handbook of individual differences in social behavior*, ed. Mark R. Leary and Rick H. Hoyle (New York: Guilford, 2009), 129.

² Jennifer L. Tackett, Benjamin B. Lahey, *The Oxford handbook of the five factor model*, ed. Thomas A. Widiger (New York: Oxford University Press, 2017), 49.

³ Costa, McCrae, and PAR Staff, "Revised NEO Personality Inventory," 5.
https://www.acer.org/files/NEO_PIR_IR_Sample_Report.pdf

referred to the level of emotional stability and emotional regulation, in other words it can be referred to the low pole of "emotional stability". A strong desire for stability presents itself in a calm and stable attitude, yet it can also be perceived as uninteresting and indifferent. Lack of desire for stability results in an oversensitive and emotional personality, mostly extremely dynamic persons, however they could be interpreted as unpredictable.

Conclusion

In the field of psychology five factor model is incredible addition and its implication is enduring. This model limelight the five independent traits from each other dimensions of human personality which are asset to study individual differences.¹

Five Factor model is applicable in real-world according to applied psychologist that's why it is still inquired and investigated area of research for many subfields of psychology. The following are three major contributions of the "Five Factor Model of Personality" to personality psychology, as described by Thomas:

- i. Five Factor Model incorporates a wide range of personality work, along these lines empowering correspondence among masters of different orientation.
- ii. It is widespread model that provide foundation to inquire systematically relation between personality and other constructs.

¹ Murray R. Barrick and Michael K. Mount, "The Big Five personality dimensions and job performance: A meta-analysis," *Personnel Psychology* 44,no.1(1991):5.http://www.sitesbysarah.com/mbwp/Pubs/1991_Barrick_Mount.pdf

- iii. Five Factor Model is well-organized model, which gives as low as five dimensions of personality globally that was not possible before.¹

In short, Five Factor Model is absolutely essential in the domain of the personality psychology. Any investigation in this field would not be considered comprehensive because this investigation may ignore some important trait.

¹ Robert R. McCrae and Oliver P. John, “*An Introduction to the Five-Factor Model and Its Applications*”, 206. <https://www.scribd.com/document/117241708/An-Introduction-to-the-Five-Factor-Model-and-Its-Applications>

Chapter no 4

Critical Analysis of “Five Factor Model of Personality”

Quran and Openness to Experience

Creativity

Adventurousness

Artistic interests

Feelings

Unconventional

Quran and Conscientiousness

Self-Efficacy

Dutifulness

Achievement-Striving

Cautiousness

Self-Discipline

Quran and Extraversion

Friendliness and Gregariousness

Assertiveness

Sensation Seeking

Cheerfulness

Quran and Agreeableness

Morality

Altruism

Cooperation

Modesty

Sympathy and Compassion

Trust

Quran and Neuroticism

Anger

Anxiety

Depression

Self-consciousness

Immoderation

Chapter No 4

Critical Analysis of “Five Factor Model of Personality”

This is essential to understand man’s *Fiṭrah* from the Qur’ānic perspective to protect man’s inborn potentials. His *Fiṭrah* is the substance, character, and quality that embraces the true directives of Divine order or determine commands of Allāh .

According to Qur’ān, there are two significant aspects of human personality; one is fundamental essence of man and other is his behavior or action. First is a primal attribute passed down from Adam (A.S) such as conduct, attitude, knowledge, ethical attribute and mental ability. His *Fiṭrah* is seen as a standard of comprehensive knowledge and a synthesis of bodily, rational and substantial extents. The second element is represented by virtue, inherent goodness and spiritual aspect i-e profound faith Islām; an internal cognition, intrinsic value and moral perfectionism.

The term 'انسان' is derived from the word 'انس' which means “Intimacy” and “Sociality”, implying man's social extents. His wisdom and intelligence, as well as his conceptual existence and duty in comparison to other animals, elevate him to a dignified rank among all creatures. Creativity and intellectualism in humans strive to develop man's knowledge and awareness of the physical universe, which strengthens his relationship with his Creator and makes him more aware of his responsibilities towards other beings. His intellectual potential requires him to be steadfast in his faith and adhere to the original form (*Fiṭrah*) on which Allāh shaped man.

Man’s *Fiṭrah* is a true faith, which must reflect through man’s physical and spiritual lives. Man has been gifted with potential aspects that can assist him in dealing with this

physical reality via revealing the ultimate truth. Man's knowledge informs him about what is good and bad, right and wrong, and enables him to grasp Divine instruction, as well as endows him with a sense of responsibility for the success and goodness of human life. Man is gifted with power of reasoning through which he knows his Creator and acquires the ability to make his own decisions and gain power through his own efforts.

Personality traits are major aspects of personality that manifest themselves in a variety of social scenarios. These are the attributes in which a person interacts with the outside environment. The "Five Factor Model of Personality" is a set of five broad trait domains, often referred to as the "Big Five." Each trait measures a unique aspect of human personality. This chapter has discussed the "Big Five" factors of human personality in Qur'ānic perspective;

- Qur'ān and Openness to Experience
- Qur'ān and Conscientiousness
- Qur'ān and Extraversion
- Qur'ān and Agreeableness
- Qur'ān and Neuroticism

4.1 Qur'ān and "Openness to Experience"

People with "Openness to experience" personality trait tend to be flexible and adaptable to new situations. They aren't scared to try new things and they don't mind a challenging atmosphere or adversity. They are also more open-minded and willing to try

new things.¹ Individuals with “openness to experience” tend to be intellectually curious, innovative, and creative. Such individuals see the world in a completely different way.

Following facets of openness to experience are discussed in Qur’ānic perspective;

- i. Creativity
- ii. Adventurous
- iii. Artistic interests
- iv. Feelings
- v. Unconventional

i. Creativity

Lisān-ul-‘Arab defines the verb ‘خلق’ as ² *ابتداع الشيء على مثال لم يسبق اليه* “*To bring something into being in a way that was not before.*” Therefore, creativity means creating something that has never existed before or is unrelated to anything else. Likewise, the “American Heritage Dictionary of the English Language” defines “To create” is “to cause to exist, to bring into being, to originate.”³ Thus, the skill or power to create things is referred to as Creativity.

Creativity refers to those capabilities of human by which he creates new ideas to invent new things. In creativity, there are three main elements; Novelty, ability to resolve the issue & ability to achieve appreciable goal. Novelty refers to organize or combine in individual way the traditional or present ideas or things, to give them a new look. Till today,

¹ Ellen Quintelier, “The influence of the big 5 personality traits on young people's political consumer behavior,” *Young Consumers* 15, no.4 (2014):344. <https://doi.org/10.1108/YC-09-2013-00395>

² *Lisān -ul- ‘Arab*, 1243

³ William and Marry Morris, *Morris Dictionary of word and phrase origins* (Harper & Row, 1977), 60.

in every research the new look has been given to the traditional and old things or ideas.¹ Qur'ān itself contains innovative concepts, in a full system of guidance, allowing people to live in line with Qur'ānic foundations. Islām is a creative religion; it introduced new and distinct concepts that challenged the dominant practices of Arab civilization. Qur'ān came to bring about positive change. This was a movement from a system based on sheer imitation of the previous generation to a new and distinct model based on thinking, recognizing, and comprehending the mission of people on earth.

In Qur'ān, the faculty of imagination coupled with reason, reflection, and memory is referred to as creativity. This is closely related to man's ability to create, or creativity.² Imagination or Mental imagery is the main subject of personality and human behavior. Changes in mental imagery cause changes in personality and conduct. All actions, feelings, behaviours and even skills of people are founded on this idea.³

Allāh had given challenges to all of creation, to display creative intellect. Allāh challenges human to produce a few ayat like Qur'ān, which showed that human is creative. He states,

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ...﴾⁴

“and so they assert, Muḥammad himself] has invented this (Qur'ān)! Say [unto them]: Produce, then, ten surahs of similar merit, invented [by yourselves]...”

¹ Muḥammad Mubashir Nazīr, *Apni shakhsiyyat aur kardār kī tamīr kesy ki jay?*, 12-14. <https://kutubistan.blogspot.com/2015/12/apni-shakhsiyat-aur-kirdar-ki-tameer.html>

² Corbin, *Creative Imagination in the Sufism of Ibn 'Arabī*(Princeton: Princeton university press, 1969), 46.

³ Afshari Murtaḍa, “Study of Mental Imagery in the Parable of the Qur'ān with Emphasis on the Function,” *The Turkish Online Journal of Design, Art and Communication*, 2803, DOI NO: 10.7456/1060NVSE/086.

⁴ Hūd 11:13

Owing that, humans and the *jīn* unable to successfully provide ten chapters and failed in creativity. When Allāh asked Human to bring forth something similar to it then it means humans are creative but unable to create any ayah like Qur’ān.

Qur’ān expresses an understanding of a single idea, an innate condition, a spiritual characteristic of a person or an event in a form of parable. Qur’ānic parables make indirect references to mental imagery. It appears that mental imagery in the context of parables is one of the most important means of human guidance and upbringing. This method can not only lead to the creation of views and personalities, but it can also be the cause of events connected to people's mental and behavioural performance. Researcher has discussed parables to derive the creative trait of human personality.

Creating idol is one of the human creations. Nūh's people had worshipped sculptures they called gods, for many centuries. To honour the memory of good people who lived among them, statues of them were erected after their deaths. However, after a while people started to worship these statues. This is how the practice of idol worship arose.¹ Ibn ‘Abbās (R.A) explained;

((...أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ انصُبُوا
إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا، وَسَمُّوْهَا بِأَسْمَائِهِمْ...))²

“... The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names...”

¹Ibn Kathīr, *Stories of Prophets*, trans. Muḥammad Mustafá, (Dār -us-salām , n.d),21

² Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Prophetic Commentary on the Qur’ān (*Tafsīr* of the Prophet (pbuh)), Chapter "Nor shall you leave ...", Ḥadīth 4920.

It is narrated by Ibn Jarīr: “There were righteous people who lived in the period between Adam and Nūḥ and their followers held them as models. After their death, their friends used to emulate them and said: 'If we make statues of them, it will be more pleasing to us in our worship and will remind us of them.' So they built statues of them.”¹ Thus, they created idols.

At other place, Qur’ān mentions the account of Sāmīrī’s golden calf. It was forty days after Mūsa (A.S.) left to see Allāh. Sāmīrī, a man bent to evil, urged the nation of Mūsa to find another guide for them and created a Golden calf. Allāh narrated:

﴿... فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ...﴾²

“... But then, [so they told Mūsa (A.S), the Samaritan] had produced for them [out of the molten gold] the effigy of a calf, which made a lowing sound...”

And the people of Mūsa (A.S) started worshipping him;

﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْيِهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ...﴾³

“And in his absence the people of Mūsa (A.S) took to worshipping the effigy of a calf [made] of their ornaments, which gave forth a lowing sound...”

When Sāmīrī was asked by Mūsa (A.S), he replied;

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ﴾

﴿فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي﴾⁴

¹ Aṭ-Ṭabarī, *Jāmi’ Al-Bayān ‘an Tawīl ay al-Qur’ān*, Vol. 23,303

² Ṭā-Ha 20: 87-88

³ Al-‘Arāf 7:148

⁴ Ṭā-Ha 20:96

“He answered: I have gained insight into something which they were unable to see; and so I took a handful of dust from the trail of the messenger and flung it away; for thus has my mind prompted me to act.”

He was the one who fashioned the calf with jewellery was thrown away by the Israelites. He purposefully designed it such that when the wind passed through the hollow within, it made a sound.¹

Sāmī notices something in the dust of the footsteps of Mūsa (A.S). It is as if there is a trace, a perfume, a presence left behind in the footsteps of those who are close to God.² It is also narrated that Samaritan saw the angel Gabrīl riding on a horse while Pharaoh's people drowned in the sea. He grabbed a handful of the dust that the horse had kicked up and tossed it into the fire that melted the decorations.³

Qur'ān also mentions the story of people of 'Ād and called them people of *Iram*. They were the first who created large buildings on pillars.⁴

﴿إِرَمَ ذَاتِ الْعِمَادِ﴾⁵

“[the people of] Iram the many-pillared”

The word (عماد) means “tall pillars”. Symbolically, this word refers to their outstanding achievements in the realm of architecture. There is no doubt that the 'Ād were masters of stone sculpting. Beautiful pavilions and castles had been sculpted out of the

¹ Sayyīd Quṭb, *In the shades of Qur'ān (Fizilāl-ul-Qur'ān)*, trans. 'Ādil Ṣalāḥī (UK: The Islāmic Foundation, 2009), Vol.11, 351.

² Maūlana Muḥammad Ḥifz Ur Rahmān, *Qaṣaṣ -ul-Qur'ān* (Karachī: Dār-ul-Ishāt, 2002), Vol.1& 2, 371.

³ *The Encyclopaedia of Qur'ān*, vol.1, 273

⁴ Dr. Isrār Aḥmād, *Bayān-ul-Qur'ān* (Peshawar: Anjaman Khūdām ul Qur'ān, 2013), Vol.7, 465.

⁵ Al-Fajr 89:7

mountains by them. Affluents were particularly fond of erecting a monument at every prominent location.¹

After the 'Ād, a brief mention of the Thamud is made. They were descended of the 'Ād and inherited from them a penchant for building and architecture.² They were masters in constructing palaces and homes, out of rocks. They also carved tunnels and homes into the mountains.³

The people of *Thamūd* were the ones who carved the mountains to build their homes.

﴿وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ﴾⁴

“and with [the tribe of] Thamud, who hollowed out rocks in the valley”

And about Pharaoh;

﴿وَفِرْعَوْنَ ذِي الْأَوْتَادِ﴾⁵

“and with Pharaoh of the [many] tent-poles?”

The phrase "Tent-Pegs" used to describe pyramid structures that are built to last, like well-dug pegs buried in the ground.⁶ In order to ensure the security of realm, Pharaoh had established a formal standing army. The tents of this army would continue to monitor various places. To support the government in times of need, he had made it essential for

¹ Amīn Aḥsan Iṣlāhī, *Tadabbur ul Qur'ān* (Lahore: Farān Foundation, 2009), vol.9, 354.

² Ibid, 355.

³ Quṭb, *In the shades of Qur'ān*, vol.18, 150.

⁴ Al-Fajr 89:9

⁵ Al-Fajr 89:10

⁶ Quṭb, *In the shades of Qur'ān*, vol.18,150

his nobles and wealthy citizens to have a specific number of horses, weapons, and chariots. The Pharaoh is known as “He of the pegs” for this distinguishing feature.¹

Al-Mazeidy introduced a new aspect to the definition of creativity and defined it as “the ability of designing new forms that are beneficial for humanity and are in accordance with the Islāmic shari’ah and principles.” Al-Mazeidy underlined in his concept that newly developed items should be beneficial and helpful to humans in their lives.

Qur’ān by telling the invention of Prophets expounds use of their intelligence and make tremendous efforts in comprehending the world around them, human beings are encouraged to invent more useful items. In Surah Hūd;

﴿وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا...﴾²

“build, under Our eyes and according to Our inspiration, the ark [that shall save thee and those who follow thee] ...”

It is narrated by Imām Thaūrī (d.778), Allāh commanded Nūḥ (A.S) to build the ark, polish it with Tar both from inside and outside. And make its front part pointed so that it sail in water.³

The story related to Dhu’l-Qarnayn is the best depiction of above meaning of creativity. When people asked him to build a wall to protect them from *Ya’jūj* and *Ma’jūj*. Dhu’l-Qarnayn was not greedy for money and had no desire for worldly gain, nor would he turn away from doing what was in the best interest of his subjects. Rather his aim was

¹ Islāhī, *Tadabbur-ul-Qur’ān*, vol 9, 355

² Hūd 11:37

³ Ibn Kathīr, *Stories of Prophets*, 90

to do what was right for them. Therefore, he responded to their request and served the interests of these people.¹

He said to them:

﴿آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا

جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا﴾²

“Bring me ingots of iron! Then, after he had [piled up the iron and] filled the gap between the two mountain-sides, he said: [Light a fire and] ply your bellows! At length, when he had made it [glow like] fire, he commanded: Bring me molten copper which I may pour upon it.”

They began gathering iron blocks wherever they could find. He piled all of these blocks together to seal the space between the two barriers, resulting in the two mountain sides, resembling two crusts with a mound of iron goods in the middle.³

Dhu'l-Qarnayn said; Blow with your bellows on the fire, to let it reach the greatest intensity of heat. They used the bellows so that the heat would become greater and melt the copper. When the copper had melted, he poured the molten copper over it and the barrier became extremely solid. Finally, people beyond it were protected by it from the harm of *Ya'jūj* and *Ma'jūj*.⁴

In recent years, this approach has been utilized to reinforce iron by adding a fraction of copper to it. Allāh directed Dhu'l-Qarnayn in this direction, writing the fact in His book

¹ Abdur Raḥmān Nasir As-Sa'di, *Tafsīr -e-Sa'di*, trans. Nasīruddīn al-Khattāb, vol.6 (2018), 36.

² Al-Kahf 18:96

³ Quṭb, *In the shades of Qur'ān*, vol.11, 246.

⁴ As-Sa'di, *Tafsīr -e-Sa'di*, vol. 5, 39.

many centuries before human science could find it. In this way, the breach through which *Ya'jūj* and *Ma'jūj* launched their attacks was entirely closed.¹

Creativity is viewed by Waḥida Yoūsif as “a multi-faceted nature, incorporating physical, mental, spiritual and teleological components.”² It refers to the reasoning called *Ijtihad*.

This is regarded as a useful approach for enhancing level of creativity among Muslims. Almighty Allāh has endowed human beings with the ability to create, and has left it up to them as to how they use that ability.³ Individuals are consequently responsible for improving their abilities and capacities that aid in creativity.

Individuals that are highly motivated to learn something new are self-confident, self-reliant and have diverse thinking. E. Paul Torrance (d.2003) describes them as being highly creative individuals and has a high level of interest about something.⁴

Furthermore, the Prophet Muḥammad's (S.A.W) role was also creative. He changed the world from idol worship to one-god worship and from fighting to a strong sense of brotherhood. The Prophet opened the door to an entirely new way of life for human beings. To be sure, the Prophet's initial Islāmic community in Madina was innovative and unique, laying the foundation for the Islāmic civilization that would follow.

The creativity of Muḥammad (S.A.W) in managing political, military, social, educational, economic, and religious affairs is witnessed in the early history of Islāmic

¹ Quṭb, *In the shades of Qur'ān*, vol.11, 247.

² Waḥida Yoūsif, “Creativity in Islāmic Thought: A Comparative Analysis”(Master Thesis., International Islāmic University Malaysia,1999),117.

³ Sweidan, T. M., & Adlouni, M. A. (2002). *Mabādi' Al-Ibda'* [Principles of Creativity] (Kuwait: Sharikat Al-Ibda' Al-Khalijī,2002), 56

⁴ Torrance, E. P, “The Teacher Who Made a Difference.” *Gifted Child Quarterly* 25, no.2 (1981): 56.

civilization. His inventive and analytical thinking may be observed in pre-Islāmic times, when he settled disputes between Arab tribes over the placing of black stones.¹ His innovative thinking and ingenuity are also evident in his leadership, strategic decisions, developing relations with diverse tribes and preaching religious messages to others.²

There are a number of cases where the Prophet (S.A.W) has expressed the elements of creativity and innovation throughout his life. This has not only made his message clear for his followers, but also served as an effective tool in teaching them the rulings and methods of the religion to implement. *Ijtihad* is one of the most significant and fundamental concept of the Prophet's (S.A.W) creative thinking. For example, it is the process of searching for answers to new challenges through critical and legal analysis. As a religious responsibility, it is regarded as essential dynamism.³

Prophet (S.A.W) often used creative measures in an attempt to reflect the understanding of his companions on important religious precept. For example, before sending Mu‘az ibn Jabal (d.639) (R.A) on a religious mission to Yemen, Prophet asked him a question;

((قَالَ : كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ. قَالَ أَقْضِي بِكِتَابِ اللَّهِ. قَالَ فَإِنْ لَمْ يَجِدْ فِي كِتَابِ اللَّهِ. قَالَ: فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ : فَإِنْ لَمْ يَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِي كِتَابِ اللَّهِ قَالَ: أَجْتَهُدُ رَأْيِي وَلَا أَلُو...))⁴

¹ Maūlana Safī Ur Rahmān Mubārakpuri, *Ar- Raḥīq -ul-Makhtum* (Lahore: Maktaba e Salfiyyah, 1998), 93.

² Muhd Azmīr, M. N., Muḥammad Mustaqīm, Z. M., Paimah, A., & Hishām, “Political Creativity among Religious Leaders: The Case of Muḥammad,” *World Applied Sciences Journal* 24, no.2 (2013): 272. doi:10.5829/idosi.wasj.2013.24.02.679/

³ ‘Umar Fārūq ‘Abdullāh. “Innovation and Creativity in Islām”, Retrived on 12 july, 2021. <https://www.theoasisinitiative.org/innovation-creativity-in-Islām>

⁴ Imām Abū Da‘ūd , *Sunan Abī Da‘ūd* , Book:The Office of the Judge(Kitāb Al Aqdiyah ,Chapter: Struggling for an opinion when passing judgements,Ḥadīth 3592

Prophet (S.A.W) asked: *“How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allāh 's Book. He asked: (What will you do) if you do not find any guidance in Allāh 's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allāh .He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allāh and in Allāh 's Book? He replied: I shall do my best to form an opinion and I shall spare no effort...”*

These questions are fundamental in nature as they reflect the principles of deriving the religious rulings on the religious sources. Instead of telling Mu‘az (d.639) what to do, Prophet (S.A.W) has tested his understanding by hypothesizing a potential new scenario or case he may face. Prophet (S.A.W) was excited on response of Mu‘az(d.639). Prophet Muḥammad (S.A.W) has actively encouraged the creative process of *Ijtihad* by promising reward to it. He said that:

((إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ

ثُمَّ أخطأَ فَلَهُ أَجْرٌ))¹

“If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allāh and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allāh and His Apostle) even then he will get a reward.”

From the above examples from Qur’ān and *sīrah*, it can be said that Creative people has some distinct attributes. These individuals give preference to new thinking instead of traditional one. These people are not interested to get appreciation from others. They are

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Holding Fast to the Qur’ān and Sunnah, Chapter: The reward for giving a verdict according to the best of knowledge, Ḥadīth 7352

committed to their work. They are flexible and take interest in their work. They are organized and simple. They like to develop new ideas, re-organize thoughts and feel happy to get the solution.

It is possible to be creative. In human society, this talent is demonstrated, and it is a dominant element in the growth of humanity. Man has an almost limitless imagination. He has the power to conjure images in his thoughts and then manipulate earthly objects to bring those images to life. Imagination sparks innovation and distinguishes the human mind. Human creativity is defined by capability of switching back and forth between the realms of “what is” and “what could be.” The real field of use of man’s creativity in matters of religion is to understand the injunctions of religion, to find new ways to promote religion, and to discover practical ways to deal with the obstacles that come in the way of practicing religion in life.

ii. Adventurous

An adventure is a thrilling experience that is often hazardous and daring. Adventures may include activities that have some risk of harm to oneself. Adventures are frequently conducted to attain a larger aim, such as the pursuit of information that can only be obtained by risky means. Cambridge dictionary defines it as “An unusual, exciting, and possibly dangerous activity, such as a trip or experience, or the excitement produced by such an activity.”¹

¹ Sao Paulo, *Cambridge Dictionary of American English* (Brasil: Martins Fontes, 2005), 13

In Qur'ān, the quest of Mūsa (A.S) for knowledge show his adventurous nature;

﴿وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا﴾¹

“And (remember) when Mūsa (A.S) said to his boy-servant: I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.”

When Allāh informed Prophet Mūsa (A.S) that there is someone on earth is more intelligent than him, he instantly determined to embark on an adventure in search of Divine truth and spiritual direction with great eagerness to pursue goodness and seek knowledge from that individual. He said (*I will not give up until I reach the junction of the two seas*) that is, I will carry on travelling, even if that leads to lengthy hardship or I become exhausted. (*Even if it takes me years to travel such a long distance*). This is indicative of his unwavering resolve.

An adventurous personality is all about pushing the boundaries, taking chances and competing. Aspiring individuals love testing the limits of their abilities and exploring new avenues of exploration.²

Qur'ān has given the example of prophet Ibrāhīm (A.S); who was an iconoclastic Prophet and had highly adventurous life. Ibrāhīm shouted especially against those who used to worship Venus,

﴿...قَالَ هَذَا رَبِّي...﴾³

“This is my Lord.”

¹ Al-Kahf 18:60

² <https://www.multiplenatures.com/insight-posts/adventurous-nature>

³ Al-An‘ām 6:77

The manner he went about it was either brilliant, a positive inquiry with a negative undertone to emphasise the issue, or a prelude to demonstrate their flaws, or simply to reinforce harmony with the opposing side in order to bring them into line.

When the moon split the broad horizon, inspiring the moon-worshippers to commence their worship, he joined them and yelled:

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ

مِنَ الْقَوْمِ الضَّالِّينَ ﴿١﴾

“When he saw the moon rising up, he said: This is my lord. But when it set, he said:

Unless my Lord guides me, I shall surely be among the erring people.”

People who revere the sun continue to pray when the sun broke through night's gloom and radiated its brilliant beams over the mountains and plains. Then, Ibrāhīm said:

﴿فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ

إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٢﴾

“When he saw the sun rising up, he said: This is my lord. This is greater. But when it set, he said: O my people! I am indeed free from all that you join as partners in worship with

Allāh .”

All of these have fallen. They are at the mercy of change and are like puppets in the hands of creation, and they have no sentiments, and their own strength is far too small for them to be considered the creator and administrator of this universe.

¹ Al-An‘ām 6:77

² Al-An‘ām 6:78

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾¹

“Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islāmic Monotheism, i.e. worshipping none but Allāh Alone) and I am not of Al-Mushrīkūn”

Light gleams within his inquisitive heart and extends across his reason and conscience. At this point, Ibrāhīm finds his actual Lord and realises that what he feels in his heart is the exact same thing as what he understood. In his mind, his Lord isn't a gleaming planet, a rising moon, or a scorching sun. In other words, he cannot be seen or touched by the human eye. As a creator of all that can be seen by eyes and senses and recognised by mind, he can be found everywhere in the universe. At this time, Ibrāhīm (A.S) recognized that there can be no reconciliation between him and his people as long as they worship false gods. He clearly dissociates himself from everything they revere, as well as their tactics and ideologies.²

Adventure is connected to knowledge and learning. The aim of adventure is to learn lessons and receive reminders. Some of Adventerous people put their bodies to the test, while others who are more inclined may utilise competition as a means of expanding their limitations. Nevertheless, some people are so self-driven that they don't need someone to compete with and push in order to attain great heights or explore new vistas.

Human by nature love adventure. Mentally or physically, they escape to other places and seek the unknown. Humans have a strong desire to explore new locations, learn new things, and take part in new adventures. Paradoxical psychological propensity to desire

¹ Al-An‘ām 6:79

² Quṭb, *In the shades of Qur’ān*, vol.5, 194.

the opposing conditions of stability and change is called "adventure." Qur'ān describes Dhu'l-Qarnayn in surah *kahf* as an adventurer;

﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا. فَأَتْبَعَ سَبَبًا. حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ

الشَّمْسِ ... حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ...﴾¹

“Surely, We gave him power on Earth and provided for him a way to everything. So he followed a way. [And he marched westwards] till, when he came to the setting of the sun ... [And then he marched eastwards] till, when he came to the rising of the sun...”

It refers to everything that is used to achieve goal. It encompasses material tools and resources, as well as understanding. Allāh endowed the righteous king with nearly everything he needed at the moment in order to preserve his just rule, achieve worldwide peace, and expand his sphere of influence to other states.²

Adventure is a force for unlocking human potential. It can catalyse the development of adaptive behaviors. An adventure involves getting through some conflict or tension and coming out better off. It's a unique experience, but it's also a bold, hazardous endeavour with an unpredictable outcome. Experiencing adventures can cause psychological and physiological arousal, which can be perceived as positive or negative.

iii. Aesthetic interest

The word “aesthetics” derives from the Greek "Aisthetikos", meaning "of sense perception".³ As a philosophy or conception of beauty or art, aesthetics is a particular liking

¹ Al-Kahf 18:84-90

² *Ma'ariful-ul-Qur'an*, vol 5, 654

³ https://www.philosophybasics.com/branch_aesthetics.html

for or an attitude to what is appealing to senses, particularly sight.¹ Thus, Aesthetics is the appreciation of the arts.

Aesthetic interest refers to interest in natural or artificial beauty and beauty is a feature in people or things that appeals to the senses and enriches the spirit.

In Qur'ān, several terms are used to describe beauty, which is more often understood as a moral quality rather than by its own properties. Qur'ān has used various terms related to *jamāl*; "I'jāb", "zīna", "ḥilya", "zukhruf", "Ṭayyib", "alwān", "qurraṭ 'ayn" and "bahīj" indicating moral decisions to be taken or heavenly favour to be provided, while moral concepts; *husn*, *itqan*, *fitna*, *karim*, signal either beauty or the appropriate response to it.²

Qur'ān indicates that all expressions on beauty encompass both rational and sensible beauty. According to Rāghib Iṣfāhānī(d.1108);

"الحسن عبارة عن كل مبهج مرغوب فيه و ذلك ثلاثة أضرب : مستحسن من
جهة العقل و مستحسن من جهة الهوى و مستحسن من جهة الحس
و الحسنه يعبرها عن كل ما يسر من نعمة تنال الانسان
في نفسه و بدنه و أحواله ."³

"Beautiful things are those that make people feel good, cheer them up, and provide them with what they've been hoping and dreaming for. Accordingly, he divides beauty into three categories: Rational beauty, Sensual beauty and Sensible beauty."

¹ <https://www.merriam-webster.com/dictionary/aesthetic>

² *The Encyclopaedia of Qur'ān*, vol.1, 212

³ *Mufridāt -al-Qur'ān*, 235.

To Rāghib (d.1108), rational beauty refers to beauty favoured by the brain or the mind, whereas sensible beauty is a beauty liked by human nature. It's only that sensual beauty is in the human sight.

Ce Mo, Tiansheng Xia, Kaixin Qin, and Lei Mo in article “*Natural Tendency towards Beauty in Humans: Evidence from Binocular Rivalry*” mentioned two kinds of beauty: visual beauty and moral beauty.¹ Thus, Beauty is said to be “An assemblage or graces or properties pleasing to the eye, the ear, the intellect, the aesthetic faculty or to the moral sense.”²

In Qur’ān, *al-ḥusn* (goodness) is used 189 times, yet only a few of them pertain to sensible or artistic beauty,³ which is close to the meaning of artistic interest as a “Big Five” factor trait. Allāh has created man a most beautiful creation on earth. Concerning the arousing aspect of the aesthetic aspect of human nature Allāh says;

4 ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

“*Verily, We created man of the best stature (mould)*”

In this context, it refers to the most beautiful bodily organs. Regarding depiction by God as well as explanation of the prettiest stature, he believes what Allāh said:

5 ﴿...وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ...﴾

“*...and He shaped you and made good your shapes...*”

¹ Ce Mo, Tiansheng Xia, Kaixin Qin, Lei Mo, “Natural Tendency towards Beauty in Humans: Evidence from Binocular Rivalry,” March 2016, DOI:10.1371/journal.pone.0150147

² <http://www.brainydictionary.com/words/be/beauty135417.html>.

³ Hasan Bulkhari Ghahi, “Aesthetic and Concept of Beauty in Qur’ān,” *International Journal of Arts* 7, no.1 (2017): 1. doi:10.5923/j.arts.20170701.01

⁴ At-Tīn 95:4

⁵ At-Taghābun 64:3

The most beautiful stature is a reflection of Allāh 's beauty. This is also the belief of Imām Rāzī (d.1210), who believes that the finest stature is a sign of both sensible and reasonable beauty.¹ Thus, it is innate in human that he loves aesthetic components. It is placed in human nature to love aesthetics and admire for art and beauty. Beautiful things exist in the world because of God's wisdom. According to Qur'ān an appreciation for beauty as a God-given blessing is a manifestation of such wisdom. An ayah in Qur'ān that indicates sensible beauty is;

2 ﴿... وَأَلْوُ أَعَجَبَكَ حُسْنُهُنَّ ...﴾

“...even though their beauty attracts you...”

In aḥādīth, a greater emphasis is placed on sensible beauty. According to Ibn ‘Abbās, "the prettiest stature means the most attractive face, and the upright body is preferable on a bent figure." In addition, Imām Suyūṭī (d.1505)'s book contains a number of stories demonstrating that the fairest person has the most attractive face.³

The Arabic word more often used for beauty is *jamāl*, occurs once in Qur'ān as an aesthetic denotation:

4 ﴿... وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ ...﴾

“and you find beauty in them when you drive them home ...”

¹ Imām Rāzī, *Maḥāṭib Al-Ghayb*, vol. 19, 212.

² Al-Aḥzāb 33:52

³ Jalāl al-Dīn al- Suyūṭī, *Al-Dur Al-Manthūr Fī Tafṣīr Bil-Ma'thūr* (The Scattered Pearls: Intertextual Exegesis)(Iran :Ayatullāh Marashi Najafī Library press, 1983), vol. 6, 367.

⁴ An-Naḥl 16:6

However, the term that most frequently used is *zīna* which is referring more to the tangible forms. Human delight in their children is also referred to aesthetic sense;

﴿زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْفَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ...﴾¹

“Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land...”

Muftī Shafī’ (d.1976) remarked that here the names of things which are source of attraction for human beings are mentioned. Women come first and then children. Then, other forms of wealth and possessions attract people.²

For example; women, children, gold and silver hoards, as well as branded horses, cattle, and tillage have been made appealing for people to appreciate the desired items. It is natural to be attracted by beauty. It is narrated in ḥadīth;

﴿تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا...﴾³

“A woman is married for four things: her wealth, her family status, her beauty and her religion...”

The word *zīna* is used to mean the same favorable quality of life which please the owners of animals.⁴

¹ Āl-‘Imrān 3:14

² Muftī Muḥammad Shafī’ , *Ma‘ārif-ul-Qur’ān*, vol. 3, 35

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Wedlock, Marriage (*Nikaḥ*), Chapter: Husband and Wife should have the same religion, Ḥadīth 5090.

⁴ Muftī Shafī’ , *Ma‘ārif-ul-Qur’ān*, vol.3, 335.

﴿وَالْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً...﴾¹

“And (it is He who creates] horses and mules and asses for you to ride, as well as for [their] beauty...”

﴿بِالْعَشِيِّ الصَّافِئَاتِ الْجِيَادُ...﴾ (...Noble swift-footed steeds)? Refer to fine horses, one of the characteristics is that they can stand on three feet with one foot raised, and they are very beautiful and pleasant to look at, especially for those who need them, such as kings.²

Solomon was observing a parade of his horses when he came across a challenge. The horses' fitness, attractiveness, and stance captivated him to the point that he kept petting and admiring them until he was tired. Human attraction towards physical beauty is expressed in story of Yūsuf (A.S) and Zulaykha. Yūsuf (A.S), was an extraordinarily handsome man, so stunning that the Muḥammad (S.A.W) said;

((... قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ ...))³

“...Yūsuf (peace of Allāh be upon him) who had been given half of (world) beauty...”

Zulaykha grew more enamoured with this gorgeous young man, every day. This man was admired by her when she talked to him. Beauty, like love, has a huge amount of power. Intensely beautiful things can distract people from everything around them, even themselves. When other ladies made disparaging remarks about Zulaykha, she prepared a sumptuous lunch for them and gave each a knife in hand. The story related by Qur’ān is as follows;

¹ An-Nahl 16:8

² As-Sa’dī, *Tafsīr -e-Sa’dī*, vol.8, 249.

³ Imām Muslim, *Saḥīḥ Muslim*, The Book of Faith, Chapter: The night journey on which the messenger of Allāh (S.A.W) was taken up into the heavens and the prayers were enjoined, Ḥadīth 162 a

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتْ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ

هَذَا إِلَّا مَلَكٌ كَرِيمٌ¹ ﴿

*“Thereupon, when she heard of their malicious talk, she sent for them, and prepared for them a sumptuous repast, and handed each of them a knife and said [to Yūsuf (A.S)]:
“Come out and show thyself to them!” And when the women saw him, they were greatly amazed at his beauty, and [so flustered were they that] they cut their hands [with their knives], exclaiming, “God save us! This is no mortal man! This is nought but a noble angel.”*

Because of Prophet Yūsuf’s attractiveness, ladies were forced to call out to God as a result of his beauty, as seen in the above ayah.

Human by nature is attractive towards sensible beauty. Therefore, Qur’ān describes paradise as a beautiful place to abide in. Allāh has portrayed it as an entirely new planet, with a fundamentally different nature and different set of pleasures to be enjoyed by those who live there. Qur’ān tells them about it and reveals its immense blessings. Qur’ān also declares the beauty of paradise to everyone that paradise will be a place where all blessings will be perfected and where people will be offered whatever their souls and hearts desire, as well as a place where people will be free of all want and need. There is excess of beauty and blessings in paradise, and dwellers of paradise will be presented in a way that has never been seen or experienced before. The mention of gorgeous goods, such as gold and silk can occasionally conjure the delights of paradise.

¹Yūsuf 12:31

﴿جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ

فِيهَا حَرِيرٌ﴾¹

“*Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).*”

And couches and rich drinking cups,

﴿عَلَى سُرُرٍ مَّوْضُونَةٍ. مُتَّكِعِينَ عَلَيْهَا مُتَقَابِلِينَ. يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ.

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَّعِينٍ﴾²

“(They will be) on thrones woven with gold and precious stones, Reclining thereon, face to face. They will be served by immortal boys, With cups, and jugs, and a glass from the flowing wine.”

Allāh has put the aspect of beauty in human nature that he wants to do beautiful deeds and in the same way he wishes for beautiful life in this world as well as in the next. For his nature, He has made the beautiful cosmos and the world, and man is attracted towards beautiful things. He is created in a beautiful well-proportioned manner. There's no place like Paradise, as several reports have noted.

¹ Fāṭir 35:33

² Al-Wāqī‘ah 56:15-18

((...فَإِنَّ الْجَنَّةَ لَا حَطَرَ لَهَا هِيَ وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلَأَلُ وَيُجَانَّةٌ تَهْتَرُ وَقَصْرٌ مَشِيدٌ وَنَهْرٌ مُطَرَّدٌ
وَفَاكِهَةٌ كَثِيرَةٌ نَضِيجَةٌ وَرُوحَةٌ حَسَنَاءُ جَمِيلَةٌ وَحُلَلٌ كَثِيرَةٌ فِي مَقَامٍ أَبَدًا فِي حَبْرَةٍ وَنَضْرَةٍ فِي دَارٍ عَالِيَةٍ
سَلِيمَةٍ بَهِيَّةٍ))¹

“For there is nothing like Paradise. By the Lord of the Ka’bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, Abūndant ripe fruit, a beautiful wife and many fine garments, in a palace of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.”

Also in other narration; Saḥabah questioned the Prophet (S.A.W) how are the buildings in Paradise? He said;

((...لَبِنَةٌ مِنْ فِضَّةٍ وَلَبِنَةٌ مِنْ ذَهَبٍ وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ وَحَصْبَاؤُهَا اللَّؤْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا
الرَّعْفَرَانُ مَنْ يَدْخُلُهَا يَنْعَمُ وَلَا يَبْأَسُ وَيُحَلِّدُ وَلَا يَمُوتُ لَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى شَبَابُهُمْ...))²

“Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall live and shall not suffer, and shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.”

People's bodies and brains are highly influenced by what they see and Ghazzālī (d.1111)'s research into the "Nature of Love" includes "Beauty and the Beautiful". According to him,

¹ Sunan Ibn Mājah , Book : Zuhd , Chapter: Description of Paradise, Ḥadīth 4332

² Jāmi' At-Tirmizī , Chapters on the description of Paradise, Chapter: What has been related about the description of paradise, Ḥadīth 2526.

the following statement captures this principle in its essence “Everything whose perception gives pleasure and satisfaction is loved by the one who perceives it”.¹

Ghazzālī (d.1111) deduces from it that everything beautiful will be adored since it brings joy. Even if love has multiple purposes for Ghazzālī (d.1111), only beauty is cherished "for its own sake and not for a benefit." When it comes to our love of nature, it's clear that we're drawn to it for its own reason, just as the Prophetic love of "green meadows and gushing water." As a matter of fact, the universe is essentially beautiful. Even if Ghazzālī (d.1111) considers the ability to perceive beauty to be innate (*Fiṭrah*)...²

Man has a fascination with beauty and an admiration for the lovely things. Everything he does relies on his creative sensibility. During the summer and winter, man wears clothing to shield himself from the heat and the cold. But he also values the colour and stitching of his garments as much as he does the design. His goal is to build a house and live in it. Nevertheless, he is more concerned with the house's aesthetics than with everything else in life. It is important for a man's features that his clothes and his name should be attractive, his handwriting to be attractive, his city and its highways to be attractive, and all spectacles in front of him to be attractive. In other words, he wants his life to be surrounded by beauty.

Creative expressions appeal to every sense of the human body, including the head and the heart, and arouse all of the human emotions. Some senses are more stimulated than others. An individual's aptitudes, objectives, wisdom and interests all play a role in how he perceives a work of art. However, Spirituality is more important than cerebral faculties

¹ Imām Ghazzālī, *Revival of Religious Learning*, vol.4, 248.

² Ibid, 248-250

when it comes to appreciating and interpreting works of art. In a work of art, a person does not see what is imposed on him, rather what is implied. He first sees what he wants to see, and then what he is able to see. Since, Qur'ān is a Divine book aimed to guide mankind toward a life of truthfulness and honesty. Therefore, the concept of beauty is applied more to moral, theological, and spiritual matters than to sensible ones.

iv. Feelings

Feeling is a self-contained phenomenal experience. It is categorized into two categories: Enjoyable and Unpleasant, but they can also have more precise inner-psychological features.¹ Psychology defines “Feeling” as the sense of events within the body, which is closely tied to emotion. “Feeling” is a verbal noun that refers to the action of the verb “to feel”, which is derived from the Middle English word “felen”, “to perceive by touch, by palpation.”²

Consequently, "feeling" refers to the conscious subjective experience of emotion. The term ‘emotion’ and ‘feeling’ are used interchangeably. An emotional or sentimental state of consciousness is often known as feelings. A feeling is an abstract concept that can only be experienced by the individual. Rather to being logical and practical, feeling is a manner of thinking about things and reacting to them that is emotional and unplanned.

What we feel affects how we think and behave. Physically, they have an impact on us just as much as mental and emotional health has an impact on us. Everyone has two primary emotions: Love and Fear. These two emotions are the basis for all other emotions. Our actions stem from either love or fear. Fright is expressed in many different ways such

¹ <https://dictionary.apa.org/feeling>

² <https://www.britannica.com/science/feeling>

as dread of losing one's job or losing one's home. There are many different types of feelings of fear: Anxiety and fury are two of the most common. The sense of love is embodied in emotions such as happiness and contentment.¹

High 'Openness to Experience' is often associated with extensive experience of anxiety and neuroticism.² Therefore; in "Openness to experience" researcher has taken the feeling of love and feeling of fear, in general.

Allāh has created man by giving him feelings and emotions. Feelings are expressed by our attitudes. To love and to hate are the important traits of human personality. He likes and dislikes many things, these feelings raised to love or hatred and then *ishq* and extreme hatred. Man is well, if these feelings remain in natural boundary but if these feelings cross natural boundary then the human personality is destroyed. It is important to keep these feelings in right direction.³

a. Feeling of love

Love is a human being's innate attraction to an object that gives them immense joy. Love is like magnet that pushes individuals towards each other. "*Aḥabba*" is mostly used verb to express the idea of love. In Qur'ān, Love links human to Allāh , human beings to one another and the individual to earthly life and its pleasures.⁴

¹Dipanshu Rawal, "There Are Only Two Emotions; Everything Else is a Derivative", Retrieved on 13th June, 2019.

<https://medium.com/the-ascent/there-are-only-two-emotions-everything-else-is-a-derivative-9890e39d4e44>

² Coan, RW, "Measurable Components of Openness to Experience," *Journal of Consulting and Clinical Psychology* 39, 2 (1972):346.

³ Nasīr, *Apni Shaksiyyat aur kardār*, 26

⁴ *The Encyclopaedia of Qur'ān*, vol.3, 233

Rāghib al-Iṣfāhānī(d.1108) explains: “Love means the desire for what you know or deem to be good, and it has three aspects: Love for pleasure, such as a man’s love for a woman, as in: *‘And they give food, despite [their] love of it to the needy, and the orphan, and the prisoner’* (Al-Insān, 76:8); Love for benefit, such as one’s love for something that benefits one, as in: *‘And, another which you love: help from God and a victory near at hand. And give good tidings to the believers’* (Al-Saff, 61:13); and Love for virtue, such as the love knowledgeable people have for one another because of knowledge itself. Perhaps love may be thought to mean ‘desire’ in such statements of God as: *‘...in it are men who love to purify themselves...’*(Al-Taūbah, 9:108), but this is not the case, because love is more than just desire, as was just stated. Every love is desire, but not every desire is love.”¹

Qur’ān describes three different aspect of love; love towards Allāh, towards other human and love towards worldly life. Love towards Allāh and towards other human beings cannot be disassociated from faith. It's possible to classify the love categories in the following order:

- Love towards Allāh
- Love towards other human
- Love towards worldly life

➤ **Love towards Allāh**

Faqīr Zulfiqār Aḥmad Naqshbandī argues in his treatise that every one was born with Allāh’s love imprinted in his heart, shows everyone is born in their original state, the *Fiṭrah*

¹Iṣfahānī, *Al-Mufridāt*, 112.

of Islām.¹ The fact that humans love Allāh because of the mercy He has shown to them is really a true statement. Qur’ānic ayah mentions the love for Allāh;

﴿... وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ...﴾²

“... those who have attained to faith love God more than all else...”

God's love for true believers outweighs their love for all else in the world. The term "love" is used here in a compassionate and natural way, because relationship between God and faithful believers is one of love and spiritual affection. It is a private and intimate bond that is continually recreated with eternal fondness.³

As a heavenly 'gift', this love cannot be attained without faith and righteous deeds, though it still requires faith and good deeds. Allāh says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ...﴾⁴

“Say (O Muḥammad S.A.W to mankind): If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur’ān and the Sunnah), Allāh will love you...”

﴿... يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ...﴾⁵

“...Allāh will bring a people whom He will love and they will love Him...”

Qur’ān emphasizes the love that is based on faith and has a profound effect on the soul. Loving others for the pleasure of Allāh is regarded as the best action in Islām.

The Prophet (S.A.W) stated;

¹ Naqshbandī, F. Z. Aḥmad, *Love for Allāh* (Chicago: Faqīr Publications, 2001), 1.

² Al-Baqarah 2:165

³ Quṭb, *In the shades of Qur’ān*, vol.1, 181.

⁴ Āl-‘Imrān 3:31

⁵ Al-Mā’idah 5:54

¹ ((أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ))

“The best of the actions is to love for the sake of Allāh and to hate for the sake of Allāh.”

People who love their relatives, neighbors and friends for Allāh, the Almighty will give them the best rewards. Allāh will grant them complete faith (*Imān*). The Prophet (S.A.W) said, as narrated by Abū Umāmah (R.A):

²((مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ))

“If anyone loves for Allāh’s sake, hates for Allāh’s sake, gives for Allāh’s sake and withholds for Allāh’s sake, he will have perfect faith.”

The Messenger of Allāh must be followed in all aspects of his character and acts in order to attain the level of committed and immersed love. If a person follows prophet in his character and his actions he or she will become one of those who truly love Allāh. A real lover has no authority to disobey or oppose the beloved's demands.

³ ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Say (O Muḥammad): Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the ‘Alamīn (mankind, jinns and all that exists).”

The example of those who represented a real and overwhelming love for God and His faith may be seen throughout Islāmic history. Ḥaḍrat Bilāl (R.A), a black slave, was one of those who devoted himself wholeheartedly to Islām. He was tortured by Quraysh pagans in Makkah, who forced him to proclaim his belief in idols and reject Islām. On

¹ *Sunan Abī Da‘ūd*, Book: Model Behavior of the Prophet (Kitāb Al-Sunnah), Chapter: Keeping Away From Heretics And Hating Them, Ḥadīth 4599

² *Sunan Abī Da‘ūd*, Model Behavior of the Prophet (Kitāb Al-Sunnah), Chapter: Proof of Increase and Decrease of Faith, Ḥadīth 4681

³ Al-An‘ām 6:162

burning pebbles they laid him and placed large stone on his chest, torturing him in the blazing heat under the scorching sun. After hearing the cries of Bilāl (R.A), Abū Bakr (R.A), a wealthy companion of the Prophet, approached him and advised him to hide his faith. Bilāl (R.A) did not want to hide his faith. Since, his love for Allāh was ever rebellious and deadly.¹

To sum it all up, the love of Allāh in human beings begins with a feeling, followed by following the Messenger of Allāh through good works, virtue and Allāh's remembrances. As a result, it becomes a part of the believer's own being and soul. The believer then enters Paradise and experiences the "ultimate triumph," and experiences the reality of God's love as a "Divine appointment."

➤ **Love towards other human beings**

Love between human beings is not fully recognized by the Qur'ān unless confirmed by faith. In the following ayah, Allāh summarises this type of love and everything that it encompasses;

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا...﴾²

“Verily, those who attain to faith and do righteous deeds will the Most Gracious endow with love”

It signifies that Allāh provides an environment of friendship and affection for people who are persistent in their faith in Him.³ It is narrated in a ḥadīth;

¹ Ibn al-Athīr, Ḍiyā' al-Dīn Naṣr Ullāh ibn Muḥammad, *Asad al-Ghābah* (Egypt:al-Maṭba'ah al-Wahhabīyah, 1866), vol.1, 415.

² Maryam 19:96

³ Muftī Shafī', *Ma'ārif-ul-Qur'ān*, Vol 6, 71

((إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبْهُ. فَيَحْبِبُهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبُوهُ. فَيَحْبِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ))¹

“When Allāh loves a person, He calls Gabrīl saying, ‘Allāh loves so and-so; O Gabrīl! Love him.’ Gabrīl would love him and make an announcement amongst the inhabitants of the Heaven. ‘Allāh loves so-and-so, therefore you should love him also,’ and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth.”

Prophet Ibrāhīm (A.S) left his family (Hajra and son Ismāil) in the desert surrounded by the barren hill of Makkah in line with Allāh’s mandate and prayed Allāh with the following words:

﴿...فَاجْعَلْ أَفئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ...﴾²

“...so fill some hearts among men with love towards them...”

The prayer was accepted and even after decades, people all over the world still have a strong affection for Makkah and its residents. They come in enormous numbers and not only spend a lot of money, but they also have to undergo a lot of hardships on the way.³

An individual who loves Allāh, Allāh will also love and be kind to him. It is a constant reminder from Ibn ‘Arabī (d.1240) and Rumī (d.1273) that affection for any creature stems from love for Allāh. The only thing that prevents people from seeing Allāh is their ignorance. To illustrate his idea, Rumī (d.1273) uses the following words in his major prose work:

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Beginning of Creation, Chapter: The reference to angels, Ḥadīth 3209

² Ibrāhīm 14:37

³ Muftī Shafī’, *Ma ‘ārif-ul-Qur’ān*, vol 6, 71-72

*“All the hopes, desires, loves, and affections that people have for different things – father, mother, friends, heavens, earth, gardens, palaces, sciences, deeds, food, drink – all these are desires for God, and these things are veils. When people leave this world and see the Eternal King without these veils, then they will know that all these were veils and coverings and that the object of their desire was in reality that One Thing. All their difficulties will be solved, all the questions and perplexities that they had in their hearts will be answered, and they will see all things face to face.”*¹

If one's love and hate were solely for Allāh then it would be impossible not to love His people. Prophet (S.A.W) said;

*((أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ))*²

“The best of the actions is to love for the sake of Allāh and to hate for the sake of Allāh.”

On the necessity of love for people, Qur’ān praised Prophet's household who fasted for three days and gave the little food they had, to a poor person, an orphan, and a captive.

*﴿وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾*³

“And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive”

An ayah exemplifies the love between spouses as one of those mysteries of creation which led to knowledge of Allāh.

¹ Quoted from: William C. Chittick, *Sufism: A Short Introduction* (London: One world Press, 2007), 67.

² Imām Abū Da‘ūd, *Sunan Abī Da‘ūd*, Book: Model Behavior of the Prophet (Kitāb Al-Sunnah), Chapter: Keeping Away From Heretics And Hating Them, Ḥadīth 4599

³ Al-Insān 76:8

﴿... أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ

مَوَدَّةً وَرَحْمَةً...﴾¹

“... He creates for you mates out of your own kind. So that you might incline towards them, and He engenders love and tenderness between you...”

Allāh created human’s partner and filled their hearts with feelings and emotions for each other. They found physical and mental comfort, stability and spiritual fellowship in their relationship.²

➤ Love towards Worldly life

Divine or human love belongs solely to the valuable and precious things. The term *hub* is also used much more, as a terrible love which occupies the human heart first and foremost, for worldly goods.

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾³

“and you love wealth with boundless love!”

It is clear from this Qur’ānic ayah that the majority of people spend their lives either in pursuit of family, children, status and glory, wealth and belongings or else in seek of Allāh’s love and the Hereafter.

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ ..﴾⁴

¹ Ar-Rūm 30:21

² Qutb, *In the shades of Qur’ān*, vol.13, 291

³ Al-Fajr 89:20

⁴ Āl-‘Imrān 3:14

“Alluring unto man is the enjoyment of worldly desires through women, and children, and heaped-up treasures of gold and silver, and horses of high mark, and cattle, and lands. All this may be enjoyed in the life of this world - but the most beautiful of all goals is with God.”

Everyone on earth must make a conscious decision to love God, and to place their faith in Him, in this life and the next one as well. Passions and lusts should not be their focus. There is a strict condemnation on loving this life by putting behind Allāh’s commandments and preferring it over the life to come.

﴿الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ...﴾¹

“awaits those who choose the life of this world as the sole object of their love, preferring it to [all thought of] the life to come...”

﴿ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي

الْقَوْمَ الْكَافِرِينَ...﴾²

“all this, because they hold this world’s life in greater esteem than the life to come, and because God does not bestow His guidance upon people who deny the truth.”

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ...﴾³

“for, verily, to the love of wealth is he most ardently devoted.”

﴿إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا...﴾⁴

¹ Ibrāhīm 14:3

² An-Naḥl 16:107

³ Al-‘Ādiyāt 100:8

⁴ Al-Insān 76:27

*“Behold, they [who are unmindful of God] love this fleeting life, and leave behind them
[all thought of] a grief-laden Day.”*

In its purest form, human love is directed at the beloved (Allāh) because of Allāh’s excellence and deserving of being loved. As humans, we can achieve this love by following the commands of the beloved, rather than ones own will. Therefore, Love of Allāh is the only true love because He is worthy of love to the exclusion of all else.

b. Feeling of Fear

Each and every living thing has a fearful response when faced with a threat. When a human person is faced with the choice of escaping danger or facing harm or destruction, fear gives him the strength he needs to survive.

The Oxford dictionary defines fear as a noun: *an unpleasant emotion caused by the threat of danger, pain, or harm. And as a verb “archaic regard (God) with reverence and awe”*.¹

Qur’ān has used many words for fear; *Khawf, Khashyah, Wajas, Wajl, Rahb, Ru’b, Wajf, and Shafaq*.² Not even the most difficult spiritual stations will make one to fear Allāh. Instead, it is a deeply felt sensation that anyone with an open mind will experience. A serious act of thought on Allāh’s magnificence can help a person to develop a true fear of Allāh. In Qur’ānic perspective, Fear is actually based on love, which leads to a feeling of fear of Allāh’s displeasure.

¹ Ed. Catherine Soanes & Angus Stevenson, *The Oxford Dictionary* (New York, Oxford University Press, 2005), 631

² *The Encyclopaedia of Qur’ān*, vol.2, 194

One's reverence and admiration for Allāh increases as one learns more about Him and His perfect qualities and all-wise activities. Fearful is the one who knows The magnitude of Allāh's greatness

﴿...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ...﴾¹

“It is only those who have knowledge among His slaves that fear Allāh.”

The Prophet's fear of Allāh could be seen clearly in his behavior, throughout his life. This made him acutely aware of Allāh's unceasing watchfulness, and his heart was constantly vigilant in order to be completely obedient. Since his fear and love of Allāh were the centre of all he did, he established the perfect example for humanity in every phase of his life, which his devoted companions have meticulously chronicled. Practically, Prophet Muḥammad (S.A.W) personified the authentic fear of Allāh in all of his activities. In his own words, he proclaimed:

((أَمَّا وَاللَّهِ إِنِّي لَأَتَّقَاكُمْ لِلَّهِ وَأَخْشَاكُمْ لَهُ))²

“By Allāh, I am the most God conscious among you and I fear Him most among you.”

There are many examples of great and righteous people who were remain steadfast in obedience of Allāh yet fearful of Him. Prophet's (S.A.W) companions who are high in position of sincerity and devotion towards Allāh's commandments were also fearful of Allāh; Abū Bakr (R.A), a fortunate companion chosen by Allāh to be the first among adult males to accept Islām. Even heard the good news of paradise from the prophet (S.A.W),

¹ Fāṭir 35:28

² Imām Muslim, *Saḥiḥ Muslim*, The Book of Fasting ,Chapter: Clarifying that Kissing when fasting is not unlawful for the one whose desire is not provoked by that, Ḥadīth 1108

would sit in solitude and cry, “I wish I were a bird....I wish I were the hair of a believer’s body...I wish I were a blade of glass that would be eaten by animal.”¹

Because of fear of Allāh, ‘Umar (R.A) cried so much that his face was etched with tears like a stream's route on a mountainside.²

It is because of their understanding about God that these individuals feared Allāh. When it comes to having a decent moral code, the fear of Allāh is the most powerful force. Having a fear of Allāh keeps a person's spirit free of depravity, turbulence, and chaos. In the absence of terror, one is afflicted by stiffness.

It is the fear of Allāh that stop individual from going in wrong direction and control his whims. Imām Al-Ghazzālī (d:1111) said:

“Fear rips away desires and muddens luxuries so that cherished sins become reprehensible, just as a honey lover is repelled by it when he learns that it has poison in it. This is how fear burns desires; disciplines the organs; subordinates the heart and gives it tranquility. It also enables the heart to rid itself of pride, hatred, and envy; and it leaves it absorbed in it (fear). Hence, the heart becomes preoccupied with its own worries and looks towards its best interest in the long run. It is then engaged in only matters like meditation, self-analysis and struggle. It cherishes its time and moments.”³

Insight and sincerity towards Allāh lead to piety and goodness.

﴿...وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى...﴾⁴

“...but Al-Birr (is the quality of the one) who fears Allāh ...”

¹ Jalāl ud dīn Suyūṭī, *Tarīkh al Khulāfa’*, trans. Iqbāl Dīn Aḥmad (Karachī:Nafīs academy, 1983), 107-108

² Suyūṭī, *Tarīkh al Khulāfa’*, 132

³ Imām Ghazzālī, *Revival of Religious Learning*, vol.4, 122-123.

⁴ Al-Baqarah 2:189

Man out of fear of Allāh remains patient and obedient to Him in hard situations.

He thinks about others and spends in Allāh's cause.

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾¹

“Whose hearts are filled with fear when Allāh is mentioned; who patiently bear whatever may befall them (of calamities); and who perform As-Salat (Iqamat-as-Salat), and who spend (in Allāh's Cause) out of what We have provided them.”

Adnan Oktar describes ‘Fear of Allāh’ signifies ‘a lover who avoids displeasing his beloved for fear of losing their love.’²

Anyone with a deep and intimate love for Allāh realizes that the most crucial nourishment for this love is a profound and deep fear that is infused with respect. Once the wonderful spiritual joy of loving Allāh has been experienced, true lovers fear committing any indiscretion or error that could jeopardise their relationship with Allāh or raise His disapproval or enmity. The fear of Allāh is unlike any other fear; it is profound and filled with awe. Pain and discomfort aren't meant as a result of this form of dread. On the contrary, it reinforces a person's sense of humility and devotion to Allāh. Having this kind of fear allows a person to maintain a very high standard of moral behaviour. To have high spiritual joy, it is necessary to have this emotion.

Feeling of Love for God serves as a positive motivation for the highest ideals of doing well to humanity as well as for one's own betterment. However feeling of Fear of

¹ Al-Hajj 22:35

² Hārūn Yayha and Adnān Oktar, *Fear of Allāh* (Global Publishing,n.d.), 14

God creates the awareness of accountability and divine judgment which in turn fosters conscientiousness sense of responsibility and moral earnestness. ¹

Fear is also an intense, unpleasant emotional reaction to perceived danger.² It is an adaptive emotion that motivates “fight or fly” behavior, ultimately promoting self-protection. Qur’ān mentions “*khawf*” as a prevalent psychological experience caused by a number of events, and is a potential property of the *nafs*. Fear of wild animals, adversaries, damage, drowning, and alike are a natural, praised sort of fear.³

Ayat in the Qur’ān refer to Prophet Mūsa (A.S) as having an intrinsic fear. He says:

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾⁴

“So he escaped from there, looking about in a state of fear. He said: My Lord! Save me from the people who are Zalimūn (polytheists and wrong-doers)!”

﴿قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْعَى﴾⁵

“They said: Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us).”

¹ Nazīr Rīyāḍ, *Individual and society in the Qur’ān* (International institute of Islāmic thought and culture, 1992), 79.

² A. Öhman, “Fear and anxiety: Overlaps and dissociations,” *In Handbook of emotions*, ed. M. Lewis, J. M. Haviland-Jones, & L. F. Barrett (The Guilford Press, n.d.), 710.

³ Gavin Picken, “Tazkiyat al-nafs: The Qur’ānic Paradigm,” *Journal of Qur’ānic Studies* 7, no. 2 (2005): 110.

⁴ Al- Qaşaş 28:21

⁵ Ṭā-Ha 20:45

Allāh also says:

﴿فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى﴾¹

“So Mūsa (A.S) conceived a fear in himself.”

Thus, Fear influences the elements of one’s personality, the way one perceives the world, and how one reacts to certain events. It is a well-ingrained predictor of human behavior. Our daily lives appear to be ruled by our feelings. We make decisions based on how happy, angry, sad, bored, or dissatisfied we are. We select activities and hobbies based on the emotions they elicit. A person’s feelings not only affect his current actions, but they also serve as a key motivational basis for future behaviours, as well. A life without emotion would appear to be unworthy of living, as it would be devoid of depth and variety of human experience. In many attitudes, values, and beliefs about the world and people, feelings serve as the affective basis; thus give them significance. Without feelings, those attitudes, values and beliefs would be meaningless statements.

v. Unconventional

Unconventional, is a person who does not behave in the same way as most other people in their society or being out of the ordinary.² The very best example of unconventional personality trait mentioned in Qur’ān is of Prophet Ibrāhīm (A.S) when his forefathers worship idols, he goes against them by saying these are not my God.

﴿...قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾³

¹ Ṭā-Ha 20:67

²Neufeldt & Guralnik, *Webster’s New World:College Dictionary*,1453

³Al-An‘ām 6:78

“...he said: O my people! I am indeed free from all that you join as partners in worship with Allāh.”

To be effective and successful personally, our principles must be the foundation of everything we do. As long as we remain committed to what we believe in, our good impact on the world expands. It will be better when it becomes the norm for people to talk and walk more publicly about their values.

Ashāb-e-Kahf tells a similar tale, group of young men who went to the cave to get apart from their peers because they believed in Allāh. The adolescents' attitude looks to be simple, open, and straightforward. They are unwavering in their acceptance of the faith, showing no signs of hesitancy. They are depicted to be physically and psychologically powerful, as well as strong in their religion. They rejected their community's way of life. ¹

It was the group of young people who have found the correct path in the midst of a dark, disbelieving atmosphere. In that time, as mentioned in *Tafsīr Mazharī*, these individuals have been identified as monotheists, adherents to the real faith of sayyīdīna ‘Isa (A.S) and pure monotheism. The People of the Gospel had become perplexed, and various anomalies began among them. ²

Their rulers became tyrants, worshipping idols and offering sacrifices to false gods. Decius, the most despotic of their kings, was extremely haughty and went to tremendous lengths in his tyranny. Decius would infiltrate the most innermost chambers of people's homes, bringing corruption and evil. Decius would execute anyone who followed the religion of Prophet Jesus while disobeying Decius. Decius would put them to the test by

¹ Quṭb, *In the shades of Qur’ān*, vol.11,195

² Qaḍī Muḥammad Thanā Ullāh Panī Pattī, *Tafsīr -e-Mazharī*, trans. Sayyīd ‘Abdul Dāi’ m Al Jalālī (Karachī: Dār -ul-Ishāt, n.d.), vol.7,109

offering them the option of being slain or worshipping idols. If someone wanted to live in this world, they would follow Decius and worship idols as he did. But if someone preferred eternal life and refuse to worship idols, Decius would have executed their limbs cut off and hung on the city's gates and walls. ¹

In response to seeing this, the city's young leaders and heirs to aristocracy arose to worship and supplicate to Allāh. However, the attendants of the dictator came upon them and took the youngsters to tyrant Decius. To them, he presented the options: worship idols or die. Youth's spokeup, "We have a God who has filled the Heavens and the Earth with His Sublime Greatness. We will not call upon anyone other than Him. And we will not ever agree to what you have called us to do. So, decide whatever you wish." They were stripped of their honour robes and forced to move away from his presence by Decius. To give the teenagers' time to reflect, Decius left them with their families while he went into Niniveh to attend few official matters, giving them some relief while waiting for him to return. They were told not to disobey him or else they would be treated the same as the rest of the believers. ²

Prophet (S.A.W) lived a solitary existence from childhood to adulthood. It was only natural for the sensitive youth to feel pity and sorrow because of the lawlessness among the Makkans and the immorality and scepticism of the Quraīsh. Social hardship and theological depravity were typical of a depraved era, but they were not unique. After forty years Muḥammad's thoughts were constantly occupied with contemplation and reflection. As he looked out over his wounded nation, torn by wars and terrible dissensions; and his

¹Thana Ullāh Panī Pattī, *Tafsīr -e-Mazharī*, vol.7,109

² Ibid,110

people, enslaved by barbarism, and by superstitions, lawless and cruel. He was confronted with a scene of moral and social desolation, with competing religion and sect tearing each other apart in Hijāz, with their quarrels and anger.¹

Conclusion

In the Five Factor Model, one of the categories used to describe human personality is openness to experience. Qur'ān discusses opening one to art, emotion, adventure and unusual ideas is a sign of openness. They are art-loving and sensitive to beauty and appreciate the arts. They tend to be more creative and conscious of their emotions. Individuals in this group tend to hold unusual views. There is a preference for simplicity, directness, and clarity over complexity, ambiguity, and subtlety.

4.2 Qur'ān and Conscientiousness

Positive correlation is found between conscientiousness and faith, personal religiousness and religious attitude.² Intuition is what makes people watch their own actions. Self-monitoring promotes a psychological inclination to discern between excellent and bad speech, conduct, and cognition. In essence, when people stopped worshipping humans and started worshipping Allāh, they were freed from the shackles of idolatry. Qur'ān states that triumph is the reward of faith while shame and inferiority are associated with disbelief, disobedience and wickedness. Corollary, Qur'ān tells that individual

¹ Mubārakpurī, *Ar- Raḥīq -ul-Makhtūm*,551

² Małgorzata Szcze'śniak ,Blanka Sopi 'nska and Zdzisław Kroplewski, *Big Five Personality Traits and Life Satisfaction: The Mediating Role of Religiosity* (University of Szczecin: Institute of Psychology, 2019), 68.

conscientiousness and an ethical consciousness are developed because of faith, which is later extended to the entire Islāmic society.¹

Conscientiousness is positively linked with religion, according to a 1999 study by Taylor (d. 1966) and MacDonald (d.1965).² There were new comprehensions on the relationship between conscientiousness and religion, and between spirituality and religion.³ The environmental as well as pro-social behavioural activities and conscientiousness were also found to be related.⁴

One of the discernible personality traits in Islām is conscientiousness. Adherence to the Islāmic faith instils awareness and consciousness of Allāh as well as his own self, while pursuing physical realities. This leads to internal harmony and promotes mental and emotional well-being. A recent study by Abdul-Khaliq shows that religiosity among Muslims contributes to their quality of life resulting in internal harmony, which is the cause of mental health and emotional stability.⁵

¹ <http://www.radioIslām.org.za/a/index.php/library/140-friday-khutbahs-sermons/9727-conscientiousness-its-significance-and-merit.html>

² Andrew Taylor, and Douglas A. MacDonald. 1999. "Religion and the Five Factor Model of Personality: An Exploratory Investigation Using a Canadian University Sample." *Personality and Individual Differences* 27, no.6 (1999): 1244. [https://doi.org/10.1016/S0191-8869\(99\)00068-9](https://doi.org/10.1016/S0191-8869(99)00068-9)

³ Zazli Lily Wisker & Vikinta Rosinaite, "The Effect of Religiosity and Personality on Work Ethics: A Case of Muslim Managers," *Science Journal of Business and Management* 4, no.1 (2016): 4. DOI:10.11648/j.sjbm.s.2016040101.11.

⁴ Vassilis Saroglou (2012). "Is religion not prosocial at all? Comment on Galen," *Psychological Bulletin*, 138, no.5 (2012), 908. <https://doi.org/10.1037/a0028927>

⁵ Ahmad. M. 'Abdul-Khaliq, "Religiosity, subjective well-being and neuroticism," *Mental Health, Religion and Culture*, 13, no.1 (2010), 75. <https://doi.org/10.1080/13674670903154167>.

Conscientiousness expresses the requisite for achievement and commitment.¹ Individuals with conscientiousness are regarded as responsible and less likely to commit crimes. True believers are compelled to conduct good activities that improve their hearts and personalities as well as their status in this world and the next. Individual follows the essential principles by which he deals with joys and sorrows of all kinds. He accepts and appreciates favours and delights by using them in decent manner. To accomplish his goal, makes him pleased and hopeful. This state will last for a long time and offer him rewards for his devotion, in addition superfluous happiness and blessings. Allāh says;

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾²

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).”

Conscientiousness includes prohibitive and proactive tendencies which are going to be discussed as follows;

- i. Self-efficacy
- ii. Dutifulness
- iii. Achievement Striving
- iv. Cautiousness

¹ Paul T Costa, Robert McCrae, and David A. Dye, “Facet Scales for Agreeableness and Conscientiousness: A Revision of the NEO Personality Inventory,” *Personality and Individual Differences* 12,no.9(1991):887.[http://doi.org/10.1016/0191-8869\(91\)90177-D](http://doi.org/10.1016/0191-8869(91)90177-D)

² An-Nahl 16:97

i. Self-efficacy

Self-efficacy is based on an individual's set of beliefs that govern how well he or she will do when faced with new challenges and opportunities.¹ Thus, Self-efficacy is a person's belief in his own potential to succeed. It drives an individual's conduct.

From a Qur'ānic perspective, the primary word for self-efficacy is "Belief in oneself." A person can only succeed if he or she believes in their ability.² A person's success or failure hinges on his or her faith in Allāh. It is actually based on the notion that he is capable of doing so. Allāh says;

3 ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ...﴾

“Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned...”

Confidence in one's ability to accomplish things efficiently and successfully will influence one's behaviours and attitude, and the way how one approaches a circumstance and environment is also effected. A person's self-efficacy is linked to his or her knowledge and activities,⁴ which supports Ghazzālī (d.1111)'s notion of purification of soul. This notion consists of three components: The mind is represented by knowledge about Islām,

¹ Albert Bandura, “Self-efficacy: Toward a Unifying Theory of Behavioral Change,” *Psychological Review* 84, no.2 (1977):194. <https://doi.org/10.1037/0033-295X.84.2.191>

² Nūr Najihān Ja'far, et.al, “Self efficacy from the Qur'ānic perspective: The study on teachers of Islāmic education at national secondary school in peninsular Malaysia,” *Australian Journal of Basic and Applied Sciences* 10, no. 11(2016): 186.<http://www.researchgate.net/publication/3233357424>.

³ Al-Baqarah 2:286

⁴ L. M., Larson, et.al. “Development and validation of the Counseling Self-Estimate Inventory,” *Journal of Counseling Psychology*, 39, no.1 (1992): 107. <http://doi.org/10.1037/0022-0167.39.1.105>.

the heart is represented by a person's faith or believe in Allāh, and behaviours are represented by individual actions. An intermediary element is the heart, which is symbolised by faith or belief. Individual behaviour will be governed by the heart, which is guided by common sense or Allāh's understanding.¹

Those who believe that self-efficacy is the belief in oneself are correct in their assessment of the relationship between knowledge and action.² And the best example of this relationship is shown in action of Haḍrat Maryam (A.S).

﴿فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾³

“And in time she returned to her people, carrying the child with her. They said: O

Mary! Thou hast indeed done an amazing thing.”

Haḍrat Maryam (A.S) returned to his people, carrying her newborn with confidence. She was in comfort and believed that the child will answer the questions raised by people.⁴

Individuals who believe in self-efficacy, do not emphasise their flaws incase of failure. They standup and view failure as a lesson that will not be repeated in the future. When they achieve success, they do not claim it, solely due to their own efforts. Instead, they rely on Allāh's assistance. This is because they feel they are capable of achieving success when Allāh desires it. A person should never allow himself to believe that he is not

¹ Imām Ghazzālī, *Revival of Religious Learning*, vol.3, 7-9

² Nūr Najihān Ja'far et al. “The Importance of Self-Efficacy: A Need for Islāmic Teachers as Murabbi,” *Procedia - Social and Behavioral Sciences* 69 (2012):362. DOI:10.1016/j.sbspro.2012.11.421

³ Maryam 19:27

⁴ Dr.Isrār, *Bayān-ul-Qur'ān*, vol.15, 15

incapable of fulfilling his commitments, nor should he lose hope in Allāh's kindness. In order to succeed, one must have confidence, optimism and commitment.

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَاحْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾¹

“Those (i.e. believers) unto whom the people (hypocrites) said, Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) increased them in Faith, and they said: Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”

If the individuals believe in Allāh's promise then an inner conviction will develop. Individual is capable to carryout the task entrusted and overcome the obstacles. It is due to the ability that Allāh has specified to the individual.

Many researches have been undertaken to demonstrate the influence of self-efficacy and prove that it influences the difficulty level of the activity. Individuals having trait of Self-efficacy are interested in the challenging work and regard it as a challenge that can be overcome in the face of threats.² They might face failure, Abuse and loss. Their primary priorities are activities and techniques that will help them to succeed. There is a strong sense that every effort will pay off and they are willing to make any sacrifices in terms of time, energy and money.

Dhu'l-Qarnayn had strong belief in his capabilities to save people from destruction of *Ya'jūj and Ma'jūj*. He only asked for man-power from them.

¹ Āl-'Imrān 3:173

² Charlotte Orpen, “The impact of self-efficacy on the effectiveness of employee training,” *Journal of Workplace Learning* 11, no.4 (1999), 199.
<https://doi.org/10.1108/13665629910276034>

﴿قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا﴾¹

“He said: That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.”

A high level of dedication and a reluctance to quit is demanded by Allāh. Prophet Yūsuf (A.S) was exactly in that state. He had been thrown into prison unjustly. After many years, his innocence was proved. He was brought in front of the king of Egypt. The king was already quite impressed by him for two reasons: for his skills in dream interpretation and for his refusal to come out of prison until his innocence was proven. The king asked and he replied directly to the king without any hesitation.

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ. قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ﴾²

“And the king said: Bring him to me that I may attach him to my person. Then, when he spoke to him, he said: Verily, this day, you are with us high in rank and fully trusted. [Yūsuf (Yūsuf (A.S))] said: Set me over the storehouses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time).”³

¹ Al-Kahf 18:95

² Yūsuf 12:54-55

³ Dr.Shuki Abū Khalīl, *Atlas Al-Qur 'ān*, trans.Ḥafiz Muḥammad Amīn (Lahore: Dār -us-salām, n.d), 185-187.

Individuals who have self-efficacy are firm or consistent in their performance of a specific task. These people establish plans to ensure that a given task is accomplished on schedule and with the best possible quality. As a result, consistent action will be taken in accordance with the work schedule and time frame. These people do not hurry and do not waste time. This is due to the fact that they adhere to the working circumstances that have been planned in line with the acceptable standards and the ability of self and time. These individuals are dedicated to their profession and are resistant to outside influences that could interfere with the smooth operation of their jobs. ¹

The Prophet (S.A.W) was firm in delivering the message of Islām, remain firm with Allāh’s command and not subject to human will. He started preaching to his near ones in Makkah, when commanded to preach outside Makkah. He met chief of *Thaqīf* tribe. Prophet (S.A.W) told them about Islām i-e worship only one God and abandon idolatry. They ignored his message and he was chased out of town by tribe's children, who threw stones at him and drove him away. His ankles started bleeding. He managed to escape and took refuge in an empty orchard. Alone bleeding and rejected, he (S.A.W) prayed to Allāh “To You, my Lord, I complain of my weakness, lack of support, and the humiliation I am made to receive. Most Compassionate and Merciful, You are the Lord of the weak, and You are my Lord. To whom do You leave me? To a distant person who receives me with hostility? Or to an enemy You have given power over me? As long as you are not displeased with me, I do not care what I face. I would, however, be much happier with Your mercy. I seek refuge in the light of Your face by which all darkness is dispelled and both this life and the life to come are put in their right course against incurring your wrath

¹ Nūr Najihān Ja’far, et. al., “*Self Efficacy from the Qur’ānic Perspective*,” 187

or being the subject of your anger. To You I submit, until I earn Your pleasure. Everything is powerless without your support.”¹ Individual was unfazed by adversity. Because of his faith in Allāh , he is able to cope with all of life's ups and downs. Certain jobs which are impossible for others to perform, he is able to. This man isn't like a straw in a big ocean that keeps swaying to and fro in the wind. This man has the strength of arms, the determination to succeed and the confidence in Allāh to swim in the opposite direction of the wind. These individuals are in a unique position to shape the future of the world. According to Islāmic belief system, a person's temporal and spiritual prosperity is determined by his or her own acts and willpower. Qur’ān says:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾²

“And that man can have nothing but what he does (good or bad)”

When it comes to the Islāmic battles, Badr is the most important of them all. For the first time, the new faith's adherents were put to the test. It is possible that the Islāmic faith would have been destroyed if the pagan’s army had won when the Islāmic Forces were just beginning to build their capabilities. At this battle in which the pagan army consisted of 950 fighters and 313 Muslims, Muslims were 1/3rd in number as compared to the infidels. To numerous followers, who were ready to make sacrifices because of their faith in the Messenger, Self-Sacrifices to them was a form of gain, equal to both life and victory in their eyes. The Messenger's clan was the first to be summoned before anybody else to offer the great sacrifice. They used to stand at front line of defence, opening the way

¹ Mubārakpurī, *Ar- Raḥīq -ul-Makhtūm*,551

² An-Najm 53:39

for the army by their thrusts into the enemy's defense line. They had a strong belief in their ability to fight and get victory because the trust in Allāh.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ

مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ﴾¹

“(Remember) when you sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels each behind the other (following one another) in succession.”

Self-efficacy people feel, think, motivate them, and behave in a certain way. They view difficult tasks as challenges to be overcome, rather than as threats to be avoided, and they approach them as such. With this kind of a positive outlook, one is more likely to be deeply engaged in activities. They maintain strong commitment to their goal.²

Mūsa (A.S) wasn't deterred by Pharaoh. He was confident that, since Allāh had given him the responsibility, he definitely had the capabilities to fulfill it. Instead, he made some du'ā, asking for some specific things that would help him overcome his constraints. Mūsa (A.S) prayed to Allāh to grant him fluency of speech;

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي.

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي﴾³

¹ Al-Anfāl 8:9

² Albert Bandura, “Self-Efficacy”. <https://www.uky.edu/~eushe2/Bandura/BanEncy.html>

³ Tā-Hā 19:25-27

“[Mūsa (A.S)] said: O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsa put in his mouth when he was an infant].”

Prophet (S.A.W) said: ((أَيُّهَا الْمُصَلِّي اذْعُ بِحُبِّ))¹ “you who are praying, if you make supplication you will receive an answer.” It means is that when a man call upon Allāh in prayer, he should know in heart that He will answer him. One should not supplicate with an attitude of experimentation or with feelings of doubt and skepticism.

﴿...أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ...﴾²

“I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).”

‘Umar (R.A) used to say: “I am not worried about whether my du’a will be responded to, but rather I am worried about whether I will be able to make du’a or not. So if I have been guided by Allāh to make du‘ā, then (I know) that the response will come with it.”³

Being ignorant, of one’s good qualities, can make one insecure in using them, and one can end up wasting the talents that Allāh gifted us. Being unaware of one’s evil potentials, and one’s limits to doing well, can make one over-confident and arrogant.

¹ Abū ‘Abdullāh At-Tabrāzī, *Mishkāt al-Maṣābiḥ* (Al-Maktab Al-Islāmi, 2006) Book: Prayer, Chapter: Blessing on the Prophet, and its Excellence, Ḥadīth 930. (Ḥasan Ḥadīth)

² Al-Baqarah 2:186

³ Yāsir Qādī, *Du‘ā: The Weapon of the Believer: A treatise on the status and etiquettes of Du‘ā in Islām* (UK:Al-Hidāyah Publishers, 2001),14

Self-knowledge makes a man independent of the opinions of others. By knowing who he is and where he stands for in life? Can help to give a strong sense of self-confidence. Self-efficacy strengthens different abilities in life. It strongly influences the conviction that a man has to face challenges. It's only when one has a deeper grasp of oneself that one may begin to see oneself as a unique individual. This gives man the power to make changes and improve in areas where he excels as well as recognise areas where he needs to do better. In this way, man is empowered to make changes and to build on his strengths while also identifying weaknesses.

ii. Dutifulness

Dutifulness is “doing or showing the willingness to do what is expected or required.”¹

Dutiful behaviour is a sign of a person who has a constant temperament. A man becomes dutiful in any environment he lives in, since it is the value of man himself. The one who neglects the importance of his duties falls from the heights of humanity and inflicts terrible blows on himself and his community naturally.

Qur’ān tells very clearly that humans are Allāh’s trustees on earth. While no other creature accepted this responsibility. Allāh offered the “Trust” to Heavens, the Earth and the Mountains, but they were afraid and therefore refused, but human beings accepted.

¹ Victoria Neufeldt & David B.Guralnik, Webster’s New World :College Dictionary, (USA:Macmillan publishers, 1988),3rd ed,423.

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ

أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ...﴾¹

“Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh’s Torment). But man bore it...”

Human are too audacious and take chances for the sake of success. They put themselves at risk of being punished or of being among those close to Allāh or being dutiful to Allāh. Here, by accepting this responsibility human beings become dutiful and can be the nearest ones to Allāh;

﴿أُولَئِكَ الْمُقَرَّبُونَ﴾²

“These will be those nearest to Allāh.”

Every human being is responsible for a variety of obligations, some of which are incompatible. Individual, familial, social, national, and international relationships are all important. Some are known without being told, while others are known after being told, with the knowledge of these obligations leading to a sense of fulfilling them successfully. Humans are created to be dutiful towards Allāh through worship. Ritual practice is the demonstrative proof of dutifulness to Allāh, and so perfection of ritual practice is the

¹ Al-Aḥzāb 33:72

² Al-Wāqī‘ah 56:11

ultimate objective. Importantly, dutifulness to Allāh is hinged on correct ritual practice. Qur’ān expresses the dutiful nature of man by mentioning the act of prayer.

﴿وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ﴾¹

“And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours).”

Also;

﴿وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ...﴾²

“For [We shall requite] all those who hold fast to the divine writ and are constant in prayer ...”

A ḥadīth describe that man is dutiful towards prayer by performing it with all its requirements met.

((لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوئَهُ ثُمَّ يُصَلِّي الصَّلَاةَ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ

وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا))³

“Not a person is there who performed ablution, and did it well, then offered prayer, but his sins were not pardoned between the prayer that he offered and the next one.”

Qur’ān partakes this attribute specifically to believers. As true obedience stems from a transformed heart. Being dutiful to Allāh means living by the Spirit and walking in His love.

¹ Al-Mū’minūn 23:9

² Al-‘Arāf 7:170

³ Imām Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Chapter: The virtue of performing wuḍū’ and ṣalat, Ḥadīth 227c

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَفُولُوا سَمِعْنَا وَأَطَعْنَا
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾¹

“The only response of believers, whenever they are summoned unto God and His Apostle in order that [the divine writ] might judge between them, can be no other than, “We have heard, and we pay heed! - and it is they, they who shall attain to a happy state”

At other place;

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا﴾²

“Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allāh) in the least.

Dutiful nature of human is well portrayed by example of Prophet Ibrāhīm (A.S.). As soon as he awoke, Ibrāhīm (A.S.) instructed his wife Hājrah to get their son and prepare for a lengthy journey. Ibrāhīm (A.S.) and his wife Hājrah (A.S.) and son Ishmael left in a few days. The child had not yet been weaned from nursing.³

¹ An-Nūr 24:51

² Al-Aḥzāb 33:23

³ For detail see; *Jāmi’ at-Tirmizī*, Chapters on Tafsīr, Chapter: Regarding Surat Al-Aḥzāb, Ḥadīth 3200.

His journey took him through cultivated land, desert, and mountains before arriving in the Arabian Peninsula desert where he found himself in an uncultivated valley with no fruit trees, food, or water to drink. Nothing moved in the valley. Ibrāhīm (A.S) left them with barely enough food and water for two days. His back was to her, and he turned and walked away. "Where are you going, leaving us here in this bleak valley?" his wife yelled after him. Her question went unanswered, and Ibrāhīm (A.S.) resumed going. Her words were repeated, but he did not respond. As a result of this, she realised that he wasn't acting on his own. As she pondered this, she concluded that Allāh had directed him to do so. Is this something Allāh commanded you to do?' she inquired. Yes, he answered. As a result, his wife remarked: "We are not going to be lost, since Allāh, Who has commanded you, is with us. Ibrāhīm (A.S) invoked Almighty Allāh thus:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ
عِنْدَ بَيْتِكَ الْمُحَرَّمِ...﴾¹

*“O our Lord! I have made some of my offspring to dwell in an uncultivable valley
by Your Sacred House (the Ka'bah at Makkah)...”*

Because of this, the master's obedience and loyalty to Him are conditional upon the slave not violating any of the Divine injunctions. Man's devotion to Allāh has a lasting effect on the devotee's character. Because of the dread he has gained from bending before Allāh, he must have grasped his own insignificance in comparison to his Creator, and the ramifications of such adoration would be reflected in his behaviour toward others. As a result, the devotee will not prostrate himself in front of other men; nevertheless, he will not

¹ Ibrāhīm 14:37-38

be haughty towards them either. "*Thou art the greatest,*" he will never say to anyone, but he won't try to impress them with his own grandeur either. His prayerful prostrations will instil humility in him.

Similarly, choosing the proper way in prayer will result in a principled behaviour towards others, just as his covenant with Allāh to be His obedient servant will lead him to fulfil his commitments towards his fellow human beings. Prayer instils in the believer humility before Allāh and modesty in everyday interactions with others. Whoever leaves the mosque with a pledge of complete obedience to Allāh will become a model of flawless morality for his fellow men. On his way to Madina, Muḥammad (SAW) was in possession of Quraysh property that had been placed in his care. He handed it over, to ‘Alī (R.A) and instructing him to return the property's owners, and told him to lie down on his bed with Allāh’s protection. He was devoted towards his duty yet they were planning to kill him. In so much intense situation he doesn’t take them with him although money may be required in journey. ‘Alī (R.A) was Prophet Muḥammad's confidante and devoted servant because he was charged with restoring the Makkans' deposits (S.A.W). ‘Alī (R.A)'s unquestioning loyalty to Muḥammad (S.A.W), displayed his courage. Because makkans believed he was Muḥammad (S.A.W), or because they were frustrated when they realised he wasn't, they may have slain him. But even though he was fully aware of the dangers, he felt that he had no choice but to take them in order to save the Apostle of God.¹

Prophet Muḥammad (S.A.W) was dutiful to his affairs even before the prophet hood. Haḍrat Khadījah married prophet Muḥammad (S.A.W) upon seen his full dedication and sincerity towards his job. She was a very successful merchant. It is said that

¹ Mubārakpurī, *Ar- Raḥīq Al-Makhtūm*, 228

Khadijah's caravan was the largest of the Quraysh traders' caravans as they collected to start on their summer trek to Syria or winter journey to Yemen. Khadijah (R.A) did not travel with her commerce caravans; she hired others to do so for a fee. To complete a deal with Syria in 595 A.D., Khadijah was in need of a co-worker to help. She chose Muhammad (S.A.W) for the trade in Syria. Uncle of Muhammad (S.A.W), Abū Tālib ibn Muṭalib, gave him permission to travel to Syria with one of Khadijah 's slaves, which he did. For his role in guiding the caravan, Prophet Muhammad (S.A.W) was given the honorific titles of "Al-Ṣādiq" and "Amīn". He was helped by Maysarah, one of her attendants. Maysarah told Khadijah (R.A.) about Muhammad's respectable business practises. When Maysarah returned, he recounted Muhammad's good business practises, that resulted in has much profit as Khadijah (R.A) had anticipated.¹

Dutifulness is the most important factor in determining a person's success. Devotion is implied by the word "absolute." Doing one's duty is a vital part of life. In order for life to continue in an orderly manner it is necessary to complete necessary jobs, chores, and duties. Better quality of life is associated with a smoother operation of the individual, which allows them to advance in life and earn more promotions or higher raises at work. People who are conscientious have a sense of duty to others. Knowing the impact their words and deeds might have on individuals in everyday settings, they take care not to unintentionally offend or disturb others by their words and actions.

¹ Alfred Guillaume, *The Life of Muhammad (A translation of Ishāq's Sīrat Rasūl Allāh)* (New York:Oxford publications,1998),82.

iii. Achievement-striving

Achievement striving is a significant predictor of desire, effort, and persistence when an individual anticipates that his performance will be judged in reference to some standard of perfection. This type of behaviour is referred to be achievement-oriented.¹

A healthy personality feels that he was not created in vain, that a life without meaning is pointless, and that his life is meaningful. He believes that all people will return to Allāh. He understands the beginning and end of the universe. The goal of man's creation is to achieve the rank of vicegerent of Allāh, which entails the actualization of human traits and those that Allāh approves of. These qualities come to fruition through self-refinement, self-purification, and obedience.

It is in man's nature to crave and strive for the material goods of this world. These have been beautified for man. This relates to the need for protection and security, as well as the desire to be free of deprivation and poverty.²

﴿رُئِنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ

الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا...﴾³

“Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land.

This is the pleasure of the present world's life...”

¹Bluen, S. D., Barling, J., & Burns, W, “ Predicting Sales Performance, Job Satisfaction, and Depression using the Achievement Strivings and Impatience-Irritability Dimensions of Type A Behaviour,” *Journal of Applied Psychology* 75, (1990): 212-216.

² ‘Āisha Utz, *Psychology from Islāmic perspective* (Rīyād: International Islāmic Publication house,2011),144

³ Āl-‘Imrān 3:14

When it comes to transforming the world, people with great aspirations tend to take the lead. A brilliant individual is responsible for every scientific hypothesis, constructive endeavour, or nation-wide transformation. His goal is to attain it, and he will do whatever it takes to get it, even if it means dying.¹ Prophet Muḥammad (SAW) provided an excellent example when he sought assistance from his uncle Abū Talib, who had been persuaded by a Quraīsh commander, said; "Do not disgrace or burden me with anything that is not in my capacity. In his response Prophet Muḥammad (S.A.W) said; "By Allāh if they were to put the sun on my right hand and the moon on my left in order to dissuade me from shouldering this affair, I would never leave it until Allāh proves it success or I die for the sake of it."²

If an individual wishes to be one of those entrusted with change, he must have high inspiration as aspirations are at the forefront of affairs. Whoever has great objectives, sound and true, his work will be fruitful. Qur'ān expresses that the drive to experience the Oneness of Allāh i-e *Ṭauhīd*, is the basic motivational force in human life. Along with this motivation, humans experience two other conflicting drives: one toward stagnation and acceptance of life as it is, and a second toward achievement and perfection related to the spirit of Allāh, whatever motivation prevails is the choice of the individual.

In literal terms, Qur'ān states that people's greatest concern should be worshipping Allāh, among other types of determination and aspiration.³

The issue is not of mere hope, but struggle for it. Human beings exist for the sake of duty, not for the outcome.

¹Mustafa Aṭ-Ṭahān, *Perfect Muslim character in the Modren World*, trans. Al-FAlah Staff member(Egypt:Al-Falah Foundation,1999),35

² Guillaume, *The life of Muḥammad*, 119.

³ Ibn al-Qayyīm , *Madārij al-Sālikīn* (Ranks of the Divine Seekers), Translated by Ovamir Anjum(Netherland: Brill, 2020),vol.1,171.

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾¹

“And that man shall have nothing but what he strives for and that his striving shall soon be seen.”

And;

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا﴾²

“And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allāh’s Obedience) while he is a believer (in the Oneness of Allāh Islāmic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allāh).”

A person must be driven by a strong desire to fulfil his commitments. It is the fundamental responsibility to be good and endeavour to spread well. When there is goodness all around, everyone succeeds. Allāh says;

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا...﴾³

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh’s Religion - Islāmic Monotheism)...”

¹ An-Najm 53:39

² Al-Isrā’ 17:19

³ Al-‘Ankabūt 29:69

فِينَا tells there is no worldly purpose behind Jihād, it is for Allāh 's pleasure only. It also tells they are not alone at the path of love, they are guided by Allāh and they will reach their destination i-e achieve their goal.¹

There is a strong motivation in humans to do great things, master certain elements of life, and set high standards for themselves. It may include a competitive element. Man is urged to compete in the most important parts of life, namely righteousness and good behaviours. This activity is designed to earn Allāh's forgiveness and pleasure, as well as admittance to heaven. Allāh has made reference to it;

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ ...﴾²

“Race one with another in hastening towards Forgiveness from your Lord (Allāh), and towards Paradise...”

When it comes to Allāh's approval, all other goals pale in comparison.

“... وَاللَّهُ خَيْرٌ وَأَبْقَى...” (And Allāh is better [as regards reward in comparison to your reward], and more lasting [as regards punishment in comparison your punishment].) [Ṭā-Ḥā:73]. If Allāh's Pleasure is our ultimate objective, how can we not strive towards it and depart from anything that stands in its way, so we can rely on it for protection and enjoy in it.³

¹ Pir karam 'Alī Shāh, *Ḍia-ul-Qur'ān* (Lahore: Ḍia ul Qur'ān publishers, 1399H), vol 3, 548

² Al-Ḥadīd 57:21

³ 'Aasim 'Abdul Majid, 'Esaam-ud-Deen Darbaalah, Dr. Nājeh Ibrāhīm, *Al-Mīthāq Al-Aml Al-Islāmi*, trans. A. Ibrāhīm Al-'Arabī Bin Razzāq, *In Pursuit of Allāh's pleasure*, (Alfirdous:London,n.d),9.

The forerunners win the race and succeed. They will also precede them in the hereafter and will have a better place to live in paradise.¹ Naturally, action follows desire. Keep in mind that it's more important to make a good effort than it is to get a good result. Because without actual effort, nothing will happen. This is a crucial fact.

Prophet (S.A.W)'s companions also enjoyed a similar lofty position of achievement striving. For example, Umayyah Ibn Khalaf threw Bilāl Habashi, his bondman, in the desert during meridian, in the sweltering heat. Following that, he directed that a massive stone be placed on his chest, saying, "By Allāh, this will remain until you expire or deny Muḥammad." But Bilāl didn't say anything except "*Aḥad, Aḥad*," which means Allāh is One.²

Yāsir's (R.A) family, who were brutalised in the searing desert heat. As a result of this terrible persecution, Yāsir (R.A) and his wife died.³ Everything that has ever been accomplished in the Islāmic world has been done by a great man with high inspiration and strong willpower. Haḍrat Abū Bakr (R.A) said in fight with those who refused to pay Zakāt. When Abū Bakr (R.A) seized Caliphate and the Arabs initiated the movement of apostasy, He stated, "By Allāh, I would battle anyone who discriminates between Zakah and Prayer, when he seized the Caliphate and the Arabs began the apostasy movement." The Prophet (S.A.W) demanded a cord for restraining camels, and if they refuse to give it to me, I will battle them for it.⁴

¹ Utz, *Psychology from Islāmic perspective*, 143-144

² Ibn Athīr, *Asad al-Ghābah*, vol 1, 415.

³ Ibn Ḥajar Asqalānī, *Al-Isanah Fī Tamaeyus as Saḥābah*, Vol 8, 190. <https://al-maktaba.org/book/9767/4104>

⁴ Dr. 'Alī Muḥammad Muḥammad as-Salābī, *The biography of Abū Bakr Siddīq (Seerah AbīBakr As-sadīq)*, trans. Faisal Shafīq (Lahore : Dār -us-Salām, , n.d), 359

Qur'ān says that man's achievement is pleasure of Allāh. Indeed it is described as an ultimate success. Qur'ān says;¹

﴿...رِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾²

"... But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success."

In terms of his demand and goal, a man with lofty aspirations must be associated with Allāh. Ibn al-Qayyīm (d.1350) writes in his book "*Madārij Al-Sālikīn*", "High aspirations are doing your utmost to be close to Allāh and being convinced that nothing can compensate for Him or be an alternative to Him." Whoever has it, not only gains Allāh's companionship and intimacy, but also happiness, delight, and joy with Him for petty issues and worldly rewards. This is a kind of strive is demanded by Qur'ān;

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾³

"Say (O Muḥammad SAW): Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Alamīn (mankind, jinns and all that exists)."

It is narrated in ḥadīth;

((رَجُلٌ يَوْمَ أُحُدٍ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ فَأَيْنَ أَنَا قَالَ " فِي الْجَنَّةِ " .

فَأَلْقَى تَمْرَاتٍ فِي يَدِهِ ثُمَّ قَاتَلَ حَتَّى قُتِلَ))⁴

¹ Utz, *Psychology from Islāmic perspective*, 147

² At-Tawbah 9:72

³ Al-An'ām 6:162

⁴ Abū 'Abdur Raḥmān An-Nasā'i, *Sunan an-Nasā'i*, ed. Ra 'id bin Sabrī (Rīyāḍ: Dār -ul-Khidarah, 2015), The Book of Jihād, Chapter: The Reward Of The One Who Was Killed In The Cause Of Allāh, Ḥadīth 3154.

“A man said on the day of Uhūd: If I am killed in the cause of Allāh, where do you think I will be? He said: In Paradise. He threw down some dates that were in his hand and fought until he was killed.”

In order to feel good about oneself, man has a deep and compelling urge to accomplish something worthwhile. Every one of us is struggling and tirelessly striving to achieve his goal with insight and vision. Achievements are the cornerstones that allow someone to establish a sense of accomplishment in themselves. For the individual, success has meaning and substance when it is comprised of the most important accomplishments.

iv. Cautiousness

Cautiousness means full of caution, careful to avoid danger, circumspect and wary.¹ However, it is a behavior that avoids risk and is well considered.

It's likely that cautious people will take the time to carefully analyse all the information before reaching a final decision. They tend to think thoroughly and weigh the pros and cons before committing to a course of action. Before making a decision, they also tend to evaluate the issue and weigh the advantages and disadvantages.

Cautiousness is defined in behavioral terms and is represented by the individual's adopting of a safe alternative in preference to one which might afford greater ultimate satisfaction to protect himself against an expectancy of failure, punishment or some other noxious experience.²

¹ Bob Duckett, *Webster's New World College Dictionary* (Emerald Group Publishing Limited, 2005), 22.

² Howard Alan Moss, “The Generality of Cautiousness as a Defense Behavior” (PhD diss., The Ohio State University, 1958), 29.

It is duty of believer to guard his self and not to allow him to go astray by committing any disobedience to Allāh 's dictates. Individual responsibility and caution are principles of Qur'ān. Every human being is answerable to Allāh for what he does or not, and also to the actions of others over whom he has power. Qur'ān believes in free will and the extent to which a person is responsible for exercising it within the context of morality. Because of accountability in the hereafter, man must be cautious of every step he takes in life.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾¹

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.”

As per Qur'ān, knowledge of good and wrong is inherent in human nature. Individuals should understand which activities are bad and will cause others to suffer, and which actions are beneficial. These feelings of justice and wrong are referred to as *Fiṭrah*. Man is responsible for all he does in any given scenario because they have the ability to exercise their own will. They must choose between right, follow Allāh's direction, and wrong, following the Devil's temptations.

﴿مَنْ أَهْتَدَىٰ فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَأِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزُرُ

وَأَزْرًا ۖ وَزُرَّ الْآخِرَىٰ...﴾²

¹ Az-Zalzālah 99:7-8

² Al-Isrā' 17:15

“Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden...”

This ayah tells the one who has chosen the right path indeed he is successful and viseversa, one is responsible for ones deeds.¹ Be cautious of your words whoever mocks his brother of a sin, he repented, will not die till he himself commits the same sin.²

Qur’ān says that human is cautious in preaching so that large number of people should listen to him and accept his advice. Prophet Muḥammad (S.A.W) used friendly words to communicate with people.

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ...﴾³

“And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...”

Qur’ān turns the attention of Mūsa (A.S) and Hārūn (A.S) towards the tune of speech.

Qur’ān says;

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾⁴

“And speak to him mildly, perhaps he may accept admonition or fear Allāh .”

Cautious people are problem solver because they have an eye to see what many others miss. They do not like to talk about their feelings. However, they avoid conflict with others. Prophet Muḥammad (S.A.W) had incredible patience. While his fellow Makkans were beating him, torturing him, and in some cases try to kill him over the course of a

¹ Karam ‘Alī Shāh, *Ḍia-ul-Qur’ān*, vol. 2, 646

² Ibn al-Qayyīm , *Madārij as-sālikīn*, vol.1, 177

³ Āl-‘Imrān 3:159

⁴ Ṭā-Ha 20:44

thirteen year period. There were times when animal entrails were thrown at the Prophet (S.A.W.). During *Tāif*, the villagers and their children stoned him till he was bleeding profusely. As he pondered over the ramifications of his actions, angel Jibreel came and said as your Lord has observed how your people have responded to you and what they have said to you, your Lord has sent me with the mountain angel to place it on them at your disposal. According to the angel: "If you like, Muḥammad (S.A.W), may direct me to cause the two mountains of *Tāif* collapse upon them." "There is no way!" declares the Prophet (S.A.W), still bleeding and his blood-stained shoes still wet. I pray that Allāh grant them the blessing of raising their children as Muslims who worship only Him.¹

Cautious individual is usually peaceful and adaptable. Impulsiveness and aggression do not suit him. Instead, he is cautious and avoids risks. He acts tactfully, cleverly and diplomatically. Ibrāhīm (A.S) was one of the most intelligent human being. Prophet Ibrāhīm (A.S) destroyed all idols except the large one with the thought that people should realize that idols can never be their god. Prophet Ibrāhīm, on the other hand, did not tell a falsehood by denying what he did. He merely wanted people to ask their own idols: Who did it?

﴿فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ﴾²

“So he broke them to pieces, (all) except the biggest of them, that they might turn to it.”

Al-Māwardī (d.1058), writes in his book ‘*Adāb al-Dīn wa al-Dunya*’ that “Self-accountability is to visit one’s own day-and-night activities and then decide that I will

¹ Aṭ-Ṭabrānī, *Al-Ma’ujam Al-Kabīr*, Chapter: *Al-Aīn*, Masnad ‘Abdullāh Bin Jaffar, vol.13, 73.

²Al-Anbiyā’ 21:58

continue my good deeds and leave the bad in future, repenting on evil actions”. Imām Ghazzālī (d.1111) elaborates self-accountability with an example: It is to review one’s previous activities as a business man reviews his financial statements after one year and elicits the factors which brought benefit and those which caused loss. In the same way a person, after reviewing his activities, decides to relinquish some bad habits and to continue with the others which could draw him nearer to Allāh and which can be instrumental to win Allāh’s pleasure.

Cautious Behavior is defined as the capability of regulating and altering response in order to prevent unwanted behaviours, promotes favourable ones, and attain long-term goals. Each and every second of a person's existence is counted, according to the Qur’ān, and he's moving forward to the final stage i-e hereafter. If one wants to be successful in the life hereafter, which is the main purpose, then follow the simple instructions of prophet Muḥammad (S.A.W);

((اغْتَنِمِ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فُقْرِكَ وَفَرَاغَكَ

قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ))¹

“Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death.”

The tendency to behave in a specific manner contrary to obtaining maximum satisfaction because of a fear of failure or disapproval. Cautiousness occurs where a number of alternative responses are available and the subject selects the one that offers the

¹ Abū Bakr Aḥmad ibn Ḥussāin Bahiqī, *Sha’ab-ul-Imān*, Chapter: Az-Zuhd, Ḥadīth 9767. (Saḥīḥ Ḥadīth)

least risk of failure. The safest alternative behavior can be represented by stating low goals or giving the most obvious, commonplace response. A construct such as cautiousness enjoys the theoretical advantage of being viewed as a possible characteristic mode of behavior which can vary in its intensity for different individuals. It can also be viewed as a form of behavior which can be elicited by definable situational cues. In other words, an individual may maintain a general expectancy that he is apt to experience failure and thus consistently defend against these anticipated experiences, or this reaction may be temporarily elicited by specific situational cues. In either case the situation has some meaning for the individual and consequently for the way he behaves. ¹

It is important for a man to be cautious and careful at every step of life. Life on earth is full of obstacles and hazards, so taking a move without sufficient deliberation and thought might be perilous. Haste makes waste. However, without appropriate assessment of advantages and chances of failure are greater than possibilities of success.

v. Self-discipline

Self-discipline refers to have a lot of will power, ability to persistent with task, do the unpleasant task and achieve goal. Controlling impulses and desires, sacrificing instant gratification in favour of long-term goals, are all part of it.²

A person's life in this world is a constant battle against adversaries, both apparent and hidden. Consequently, one should always be vigilant and careful. It is true that a person's own soul is his or her most deadly opponent, causing him or her to indulge in

¹ Moss, "*The generality of Cautiousness*," 5-6.

² <https://dictionary.apa.org/self-discipline>

every whim and find joy in every pleasure, even if it is in violation of Allāh’s and His Messenger’s commands.

Qur’ān mentions the story of *Ashāb-e-Kahf* who lived in era of a Roman king called Daqyanoos (Decius) who was idols worshipper. A group of righteous young men believed in the oneness of Allāh, the teachings of ‘Isā (A.S) and shunned pagan worship. They wished to remain steadfast on the straight path. They had thus proclaimed their belief in the oneness of Allāh. Their Lord i-e Allāh is the sole deity worthy of worship, without any partner. Their people, however, were far from the straight path and would not join them in embracing the truth. Therefore, they sought refuge in a cave from misguided folk, who posed a threat to their pure beliefs. This was a testament to the phenomenal strength of their faith. ¹

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾²

“Verily, those who say: Our Lord is (only) Allāh , and thereafter Istaqamu (i.e. stood firm and straight on the Islāmic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve.”

For society to survive and prosper, requires strong men who will not be deterred by obstacles and who will combine self-discipline with knowledge and use it in the course of reform. Qur’ān exhorts that Prophet (S.A.W) was unwavering in his commitments all times and impervious to subversive influences for achieving success.

¹ Muftī Shafī’, *Ma‘ārif-ul-Qur’ān*, vol.5, 583-584.

² Al-Aḥqāf 46:13

﴿فَاسْتَقِمُّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾¹

“So stand (ask Allāh to make) you (Muḥammad S.A.W) firm and straight (on the religion of Islāmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allāh) with you, and transgress not (Allāh’s legal limits). Verily, He is All-Seer of what you do.”

Also,

﴿وَكَايِنٍ مِّن نَّبِيِّ قَاتَلَ مَعَهُ رَبُّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي

سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾²

“And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh’s Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh’s Way, nor did they weaken nor degrade themselves. And Allāh loves As-Ṣābīrīn (the patient ones, etc.).”

Whoever is committed to resist his urges, cravings, and demonic companions, will be able to enhance self-esteem by overcoming and defeating the evils. When learning control is defeated an individual prone to irritation and impatience and he becomes the devil's slave, following him around and fulfilling his desires.

Self-discipline is exercised by displaying patience and perseverance. Self-discipline is one of the most critical needs for completing goals since it offers the ability to adhere to decisions and see them completely without changing mind. An individual with self-discipline may make decisions, persist in his ideas and activities in order to improve

¹Hūd 11:112

² Āl-‘Imrān 3:146

himself and achieve his goals. There is also an inner strength that helps to overcome bad habits, lethargy and a lack of willpower so that one can finish what have start. Narrated by Ibn ‘Abbās;

«أَوَّلَ مَا اتَّخَذَ النَّسَاءُ الْمِنْطِقَ مِنْ قَبْلِ أُمِّ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطِقًا لَتُعْفِي أَثَرَهَا عَلَى سَارَةِ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ، وَبَابِهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ، فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وَسِقَاءٌ فِيهِ مَاءٌ، ثُمَّ قَفَى إِبْرَاهِيمُ مُنْطَلِقًا فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ يَا إِبْرَاهِيمُ أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلَا شَيْءٌ فَقَالَتْ لَهُ ذَلِكَ مِرَارًا، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا فَقَالَتْ لَهُ اللَّهُ الَّذِي أَمَرَكَ بِهَذَا قَالَ نَعَمْ. قَالَتْ إِذَا لَا يُضَيِّعُنَا. ثُمَّ رَجَعَتْ، فَأَنْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ (...))¹

“Ibrāhīm brought Hajira and their son Ismail while she was suckling him, to a place near the Kaba. During those days there was nobody in Makkah, nor was there any water ... he made them sit over there and placed near them a leather bag containing some dates, and a small skin bag containing some water, and set out homeward. Ismail's mother followed him saying, O Ibrāhīm! Where are you going, leaving us in this valley where there is no one... She repeated that to him many times, but he did not look back at her. Then she asked him, 'Has Allāh ordered you to do so?' He said, 'Yes!' She said, 'Then He will not neglect us', and returned ... while Ibrāhīm proceeded onwards.”

In order to gain self-confidence, one must refrain from disobedience, stay away from questionable matters, and refrain from excessive enjoyment of lawful wants in order to enjoy them more in the Hereafter, where they will be in Abundance for him.

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Prophets, Chapter: And Allāh's Statement: "... hastening.", Ḥadīth 3364.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾¹

“But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.”

Conclusion

In Qur’ān, Conscientiousness implies a desire to do a task well and to take obligations of Allāh, seriously. Qur’ānic concept of conscientiousness reflects responsible behavior towards Allāh’s commandments, a goal-directed human who always think about the hereafter.

Man is expressed as a planner and abides by schedules. Man keep their promises, and show up on time. Both nature and nurture affect this personality trait. To be self-disciplined does not mean adopting a strict and confined lifestyle. It's a critical component of success in this world and hereafter. Self-control and the ability to resist temptations and diversions are examples of how perseverance manifests itself. Indeed, it is one of the most fundamental foundations for long-term success. As a result, this skill leads to self-confidence, self-esteem, and inner strength, which in turn leads to happiness and contentment.

4.3 Qur’ān and Extraversion

Extraversion, like conscientiousness, is a strong predictor of leadership quality. A person's level of sociability, as well as their source of energy and excitement, is at stake here. People with this trait enjoy the limelight and usually a hit at parties. Alternatively, they may be thrill-seekers.

¹ An-Nāzi‘āt 79:40

"Extraversion" refers to that trait which incorporates a variety of more specific traits such as friendliness and assertiveness. Friendly, sociable, forceful, and impulsive are all characteristics of an extrovert.¹ Due to the fact that they are outspoken and energetic, they feel more comfortable speaking up about their beliefs (moral identity). Extroverts, on the other, are characterised by a desire for excitement, which is adversely correlated with compassion.²

Extraversion refers to positive emotions³ and is correlated positively with religious attitude.⁴ Likewise, Researchers showed that honesty-humility and extraversion were significant predictors of religious devotion, as well as significant indicators of spiritual views.⁵ There is a favourable link between extraversion and basic religious beliefs (sociable, fun-loving, affectionate, and talkative characteristics). As a result, people's mental health may improve.⁶

¹ Ralph L. Piedmont, *The Revised NEO Personality Inventory: Clinical and research applications* (New York: Plenum, 1998), 25

² Vassilis Saroglou and Antonio Munoz-Garcia, "Individual Differences in Religion and Spirituality: An Issue of Personality Traits and/or Values," *Journal for the scientific study of religion* 47, (2008):95. <https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1468-5906.2008.00393.x>

³ Richard E Lucas, Le Kimdy, and S. Dyrenforth Portia, "Explaining the Extraversion/Positive Affect Relation: Sociability Cannot Account for Extraverts' Greater Happiness," *Journal of Personality* 76, no.3 (2008):388. doi: 10.1111/j.1467-6494.2008.00490.x. Epub 2008 Apr 8.

⁴ Malgortaza Szczecin, Blanka Sopińska and Zdzisław Kroplewski, "Big Five" Personality Traits and Life Satisfaction: The Mediating Role of Religiosity," *Religions* 10, no.7(2019),1. DOI:10.3390/rel10070437

⁵ Joseph R Ferrari, Jordan Reed, and Mayra Guerrero, "Personality as Predictor of Religious Commitment and Spiritual Beliefs: Comparing Catholic Deacons and Men in Formation," *Journal of Spirituality in Mental Health* 19, no.1 (2017): 21. <https://doi.org/10.1080/19349637.2016.1193405>

⁶ Ghulām Raḍā Khoyneshad, 'Alī Raḍā Rajaei, and Aḥmad Sarvarazemy, "Basic Religious Beliefs and Personality Traits," *Iran J Psychiatry* 7, no.2(2012): 83. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3428642/>

In view of above mentioned researches, following facets of extraversion will be discussed in light of Qur'ānic ayat;

- i. Friendliness and Gregariousness
- ii. Assertiveness
- iii. Sensation Seeking
- iv. Cheerfulness

i. Friendliness and Gregariousness

Extraverts make friends quickly. They have easy time to form imitate relationship. They want and develop close relations. Friendliness and gregariousness tend to move together and are correlated.

'Friendly' may be defined as like a friend; kind, helpful, inclined to approve, not hostile or at variance; amicable.¹ It means a friendly person is outgoing, wears a smile, and a kind person who is vulnerable, open, courteous, and thoughtful.

'Friend' indicates someone who exhibits the quality of being 'Friendly'. It can be translated into Arabic word 'ودود'.² *Lisān -ul-'Arab* defines 'Friendliness' as affection.

الودُّ: مصدر المودَّة. لودُّ الحُبُّ يكون في جميع مداخل الحَيْر³

"An affection which constitutes all good"

"*Mawadda*" is a phrase used in the Qur'ān to describe a relationship of trust and affection, similar to what the English word "friendship" means today.

¹Websters dictionary, 85

² *Al-Mua'jam Al wasīt* , 238

³ *Lisān ul 'Arab*, 3793

1 ﴿... لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ...﴾

“...Do not take My enemies - who are your enemies as well for your friends, showing them affection...”

It means affection, love and care are those elements that drive enemy into the circle of friendship.

And yet, Aristotle (d.322) allowed that unequal can be friends: “But there is another kind of friendship, viz. that which involves an inequality between the parties, e.g. that of father to son and in general of elder to younger, that of man to wife and in general that of ruler to subject.”² As Aristotle (d.322) explains, unequals can't offer and receive the same thing from each other, which is why such friendships are so rare. However, Qur'an mentions the friendship spirit i-e love and kindness between spouses;

﴿... أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً...﴾³

“...He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy...”

Humans must work together and rely on one another to survive. Humans are born with the ability to form relationships, and they continue to do so throughout their lives. Friendship is one of these relationships that humans appreciate highly. It is against human nature to cut off from other men and live in isolation.

¹ Al-Mumtaḥanah 60:1

² Aristotle, “*Nicomachean Ethics*,” Retrived on 12th April 2019. <http://classics.mit.edu/Aristotle/nicomachaen.8.viii.html>

³ Ar-Rūm 30:21

Human are made social, to live in society with other human and to pay the rights of them. Friends are a vital and important aspect of life because they have a significant impact on what a person does with his life. One of the most crucial relationships and a common personal experience in people's life is friendship which is described as a basic human need.¹

Unanimously, people are happy when they are surrounded by people they like, but they are sad when they are left alone. Friendship is a relationship between two or more persons characterized by positive attitude towards the other, marked by affection and trust. Friends enjoy a bond and help each other in need of hour.

Almighty Allāh, being a friend of the Prophet (S.A.W) assured him that He would not only help him but also back him together with the Muslim community in his battle against his enemies. Because Allāh instilled unity in the believers, this would assure the formation of a social order based on Islāmic values and principles.²

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ

بِنَصْرِهِ وَبِالْمُؤْمِنِينَ﴾³

“And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He is Who has supported you with His Help and with the believers.”

The standard of friendship in Qur’ān is ‘love and piety’ because man is naturally friendly with those who share same views. Qur’ān portrays believers as gentle, soft-spoken

¹ R. F Baumeister and M. R. Leary, “The need to belong: Desire for interpersonal attachments as a fundamental human motivation,” *Psychological Bulletin*, 117, no.3(1995):498. <https://doi.org/10.1037/0033-2909.117.3.497>

² Khurram Murād, “*Inter Personal Relations, An Islāmic Perspective*,” 12. https://Islāmic_studies.info/literature/Interpersonal_Relations.htm

³ Al-Anfāl 8:62

individuals who avoid conflict, disagreements and approach even the most antagonistic persons with warmth and friendship rather than confrontation with sharp words, loud slogans, and frenzied protests. Qur’ān characterized all the prophets as a warm, gentle and compassionate human. Allāh describes Ibrāhīm (A.S) as ‘tender-hearted and forbearing’.

﴿... إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾¹

“...Surely Ibrāhīm (A.S) was most tender-hearted, God-fearing, forbearing.”

and in another ayah, Muḥammad’s (S.A.W) moral principles are described in this way:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ...﴾²

“And by the Mercy of Allāh , you dealt with them gently...”

Friendliness means showing a friendly spirit to everyone and in all situations, even the difficult ones. People that are extravert do not choose their friends at random. It is Allāh who has given us our family, our friends, and our coworkers. Relationships have a greater level of wisdom to them. There is less insecurity, a closer link, more self-disclosure and better problem-solving in extravert people's friendships.³

Friendship can be one of life's most rewarding experiences, providing enjoyment, emotional safety pleasure, peace, and intellectual stimulation. Disagreements in friendship can help to grow wiser and experiences shared become priceless memories that bring us closer to eachother, strengthening our sense of compassion and forgiving.

¹ At-Tawbah 9:114

² Āl-‘Imrān 3:159

³ Robert E. Wilson, Kelci Harris and Simine Vazire, “Personality and Friendship Satisfaction in Daily Life: Do Everyday Social Interactions Account for Individual Differences in Friendship Satisfaction?,” *European Journal of Personality* 29,no.2(2015),175.DOI:10.1002/per.1996

In the following senses, friendship is a non-exclusive relationship. First, a person can be friends with multiple people at the same time. One can therefore have many friends. In addition, even though friendship differs from other social relationships (such as that between a student and a teacher, an employer and an employee, and a parent and a kid), two people can have both friendship and other social relationships simultaneously.¹ Friendship is a manifestation of communal solidarity;

2 ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ...﴾

“The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another...”

Since, believers' friendship is for Allāh alone. It is always constant and everlasting either open or secret, present or absent. They generate mutual love and friendship. Qur'ān affirms at other place “...هُمُ الرَّحْمَنُ وُدًّا...” (*The Most Gracious endow with love*).³ It indicates that for those who have believed and persistently practised good behaviour, Allāh generate companionship that is firmly rooted in their hearts.⁴

From above ayah, it is evident that those who believe and follow their commitments are on the correct road and dwell under the blessings and mercy of Allāh. The righteous individual who fulfils all the requirements of Islām and follows Allāh's commands and the Sunnah of Prophet Muḥammad (S.A.W) in every part of their life are friends of Muslim.

Similarly, oppressors are friends one of another;

¹Uri D. Leibowitz, “What is Friendship?” *Biblid* 49,(2018):99.
<https://sciendo.com/pdf/10.2478/disp-2018-0008>

² At-Tawbah 9:71

³ Maryam 19:96

⁴ Muftī Shafī', *Ma'ārif-ul-Qur'ān*, vol 4, 427

﴿... وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ...﴾¹

“... for, verily, such evildoers are but friends and protectors of one another...”

Prophet (S.A.W) was the friendliest of all the people, he met people specially his acquaintances and friends with a smile on his face and very warmly shake hands with them. It was his usual habit to greet everyone to whom he met on the way. It is in fact, the gift of Allāh that a man can do and it makes life beautiful and graceful. It adds to the delight and pleasures of one’s company. Therefore, make friends and become friends of others.²

Prophet (S.A.W) said;

((المؤمن مألّف ولا خير فيمن لا يالّف و لا يؤلّف))³

“A believer is friendly (and intimate). And, there is no good in him who is not friendly and is not loved (as a friend by others).”

The deep love and the spirit of friendship and fraternity that were visible in the prophet practice were all the natural consequences of his great love and reverence for Allāh. As Allāh love friendship and fraternity among his people, the prophet naturally developed an immense love for his people and taught people to build their relationships on the basis of love, fraternity and friendship.

Human beings have a predisposition to appreciate other people's company and wish to be associated with them in social situations. There is a sense of belonging when a person is gregarious.⁴

¹ Al-Jāthiyah 45:19

² Qaḍi Sulaymān Mansūrpurī, *Mercy For Mankind (Raḥmatul-lil- 'Alāmeīn)* (New Delhi: Adam publishers & distributors ,2009) Translated by Sharif Ahmad Khan, 75 &196.

³ Baihaqī, *Sh'ab-ul-Imān*, vol.6, 271. Ḥadīth 8121 (Ḥasan Ḥadīth)

⁴ <https://dictionary.apa.org/gregariousness>

Qur'ān places a high value on sociability and friendship. In this way, fellowship is very important in any relationship. Aristotle is of the opinion that "Primarily, man is a social animal by nature." His existence is not possible in the absence of society; he is either an animal or a deity. For his survival and well-being, man must live in society. He feels the need of society in practically every element of his existence. He is forced to live in society, both biologically and emotionally.¹

Humans have a natural desire to feel connected to others and belong to others. People exhibit their need to belong by seeking social interactions and societal acceptability. Friendships, marriages, and families provide social stability, which leads to better health and decrease in level of depression, suicide, and premature mortality.²

According to psychology, being sociable is an element of human nature. One theory is that people have an inbuilt and very deep yearning to belong to something or someone.³ A community founded on brotherhood and love is encouraged by the Qur'ān, and even required by it, according to the book. The writings are full of instances. Humanity naturally strives to achieve brotherhood and love, which is a generic and universal goal. Qur'ān reveals that sociability is built into the fundamental fabric of human existence. In the *Surah al-Hujurat*:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ...﴾⁴

¹ 'Anāyat Hussaīn and Md. Qurbān 'Alī, "Relation between Individual and Society," *Open Journal of Social Sciences* 2,no.8 (2014),132. DOI: 10.4236/jss.2014.28019

² Utz, *Psychology from Islāmic perspective*, 151

³ Sārah DiGiulio, "In good company: Why we need other people to be happy?" January 9, 2018, <https://www.nbcnews.com/better/health/good-company-why-we-need-other-people-be-happy-ncna836106>

⁴ Al-Hujurat 49:13

“O mankind! We have created you from a male and a female, and made you into nations and tribes...”

Allāh has created the divisions of families and tribes so that people can recognize one another.¹ The human race as a whole is a single family. All nations, tribes of varying sizes and ethnicities should be divided into smaller groups in order to better identify one another.² A person's identity is determined by his or her relationship to his or her nation or tribe; it's an integral aspect of social existence. There is a natural reason for people to associate themselves with tribes and organisations.

Qur'ān explains why individuals are bound to each other via birth relationship and marital tie, as underpinning creation's design. People are distinguishable from each other through their relationships. Qur'ān states;

³ ﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا...﴾

“And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage...”

Identifying with family, clan, country or location (or even a favourite band) is simply part of human nature. Human is naturally gregarious, quite simply because it is in our genes. It is well known that, since the beginning of time, man is unable to live in isolation even with all the beauties in Heaven, Hawā (A.S) was made wife of

¹ Amīn Aḥsan Iṣlāhī, *Tadabbur-ul-Qur'ān*, vol.7, 512.

² Muftī Shafī', *Ma'ārif-ul-Qur'ān*, vol. 8, 143

³ Al-Furqān 25:54

Adam (A.S) for the sake of companionship and this marked the formation of the first group on earth.

﴿خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا...﴾¹

“He created you (all) from a single person (Adam); then made from him his wife [Hawā(Eve)]...”

Also;

﴿...الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً...﴾²

“... Who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women...”

There are many diverse spiritual, physical, and intellectual abilities and dispositions that Allāh has created in man. In rare cases, he has given people extraordinary ability or dominance in certain areas. All human beings are now fundamentally dependent on others and driven to socialise. And so the foundations of communal and social life have been laid.

As stated above, social existence is not only a conventional, selective, or obsessive affair, but rather a natural one, according to the above ayah.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ...﴾³

¹ Az-Zumar 39:6

² An-Nisā' 4:1

³ Al-Kahf 18:28

“And keep yourself (O Muḥammad S.A.W) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face...”

While speaking to his companions, Prophet Muḥammad (S.A.W) constantly stressed the importance of good fellowship. He underlined the importance of being surrounded by nice people. What makes a good friend or a good companion is someone who has the same values or beliefs as yourself? However, if the basic value system is not the same, then the friendship is likely to be weak and unreliable because of differences in viewpoint and lifestyles and interests. This fundamental truth binds every believer, past, present, and future, in a single strand of thought. Muḥammad (S.A.W) often referred to this relationship in his teachings.

((مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَ
 ي مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى))¹

“The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.”

As a believer, one has a responsibility to oneself as well as our community as well as to Allāh to find and maintain decent companions. Prophet (S.A.W) was given a mission to establish Islām, but he did not accomplish it alone. Rather, Allāh chose for him

¹ Imām Muslim, *Saḥīḥ Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Mutual Mercy, Compassion And Support Of The Believers, Ḥadīth 2586a.

companions like Haḍrat Abū Bakr (R.A) who accompanied him and who carried the Message until it was complete. Prophet (S.A.W) said;

((لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَأَتَّخِذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنَّهُ أَخِي وَصَاحِبِي))

وَقَدْ اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ صَاحِبَكُمْ خَلِيلًا¹ ((

“If I were to choose a bosom friend I would have definitely chosen Abū Bakr (R.A) as my bosom friend, but he is my brother and my companion and Allāh , the Exalted and Glorious. Has taken your brother and companion (meaning Prophet himself) as a friend.”

Highly revered status of friendship signified in this ayah was something Prophet Muḥammad (S.A.W) reserved for his relationship with Allāh. But if he were to select any of his companions to be his closest friend, it was definitely going to be Abū Bakr (R.A). Gregariousness is a personality attribute characterised by a desire to be a part of social groups as well as a preference for group activities and teamwork. Groups satisfy our need to belong, provide information and understanding through social comparison, help us establish our sense of self and social identity, and allow us to attain goals that we might not have been able to achieve on our own.

Human beings need companionship and association with others at all stages of their lives, from childhood to old age to death. As a result of his social nature, man is compelled to live in communion with others, and it is from this contact that society, culture, and civilization are borne. And most of our life depends on this interaction with others. Among these interactions is an especially important one, friendship.

¹ Imām Muslim, *Saḥīḥ Muslim*, The Book of the Merits of the Companions, Chapter: The Virtues Of Abū Bakr As-Siddīq (R.A), Ḥadīth 2383 a.

In order to exist as a human being, one must be in a relationship. People live in groups because they are social beings. Interaction with others is necessary for the development of all human attributes such as thinking, enquiring, learning, entertaining, and functioning. A person who lives alone and has no contact with others cannot be considered a normal human being.

ii. Assertiveness

To be assertive means to communicate your feelings and needs directly while respecting others.¹ Concise Oxford Dictionary defines assertiveness as: forthright, positive insistence on one's rights.² Thus, Assertiveness is a person's behaviour or attitude when they share their thoughts and genuine expressions without fearing retribution from others. A person with an assertive personality has a self-assured and self-conscious temperament.

Expression of thoughts, sentiments and limits must be done with tact while respecting the rights of others. The expression must also have a good impact on the recipient and take into account any implications of the expression. Positivity as well as negativity is used to achieve personal as well as instrumental purposes.

Assertiveness is the skill of expressing how one feels and asking for what one want without being aggressive. It is an ability to defend ones rights without hurting those of others. In Qur'ān, the dialogue between prophet Ibrāhīm (A.S) and his father, His interactions with his father is an excellent example of giving respect to parents while rejecting their beliefs and guiding him to the right direction. He spoke to him in a gentle

¹ <https://dictionary.apa.org/assertiveness>

² Ed. Judy Pearsall, *The concise oxford dictionary* (New York : Oxford University Press, 1999), 80.

voice, using kind and loving words to address him, and he tried to warn him of the dangers inherent in worshipping idols.

﴿إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا. يَا أَبَتِ إِنَّي قَدْ جَاءَنِي

مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا. يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ

لِلرَّحْمَنِ عَصِيًّا. يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا. قَالَ أَرَأَيْتَ

أَنْتَ عَنِ آلِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا¹﴾

“When he said to his father: O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. O my father! Worship not Shaitan (Satan). Verily! Shaitan (Satan) has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire). He (the father) said: Do you reject my gods, O Ibrāhīm (Ibrāhīm (A.S))? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.”

It is clear from above ayat that Ibrāhīm’s (A.S.) father told him “If you do not stop from your preaching, I will kill you with a rock and this will be an appropriate punishment for anyone who opposes my god. Get out of my house! I do not want to see you anymore.”

Assertive people can be outspoken and analytical in their approach to the information they receive, pointing out aspects of material that lack substance, specifics, or

¹ Maryam 19:42-46

evidence. In assertiveness, man has to speak up to defend their viewpoints, or in response to inaccurate information. Confidence and assertiveness are essential for innovative thinking and effective communication.

Ibrāhīm (A.S) confronts his father with such zeal, attempting to lead him to the goodness God had taught and directed him. His appeal is reflecting his role as a caring son.¹ Ibrāhīm (A.S.) was a wise son and a noble Prophet who never made his father feel silly or disrespected him. Through the Prophet's ethics, he had a conversation with his father. Upon hearing his father's sarcastic remarks and threat of murder, he responded softly:

﴿قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا. وَأَعْتَرُكُمُ وَمَا تَدْعُونَ﴾

﴿مِن دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا﴾²

“Ibrāhīm (Ibrāhīm (A.S)) said: Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allāh . And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord.”

The other example of assertive personality is of Mūsa (A.S). His conversation with Khidr (A.S) who was informed of some hidden knowledge. Khidr (A.S) asked Mūsa (A.S) that he will not be able to tolerate such matters which contradicts to Sacred Law. But Mūsa (A.S) committed not to say anything and they started their journey. A ship passed by them and they spoke to the people in the ship about carrying them. Since the people recognized Khidr (A.S), they carried them for no charge. But when they reached the open

¹ Quṭb, *In the shades of Qur’ān*, vol.11, 280.

² Maryam 19:47-48

sea, Khiḍr (A.S) took an axe and damaged the ship by cutting one or two boards in the hull. Mūsa (A.S) said, have you damaged it to drown its people?’ Khiḍr (A.S) said, “Did I not say that you would not be able to have patience with me?” He said this as a reminder of what he told Mūsa (A.S) when they set out, and as an admonishment for his not keeping the pact that they made. Mūsa (A.S) said, “Do not take me to task because I forgot.” In other words, do not take me to task for my forgetfulness, or for the order that he forgot: that he should not ask about the wisdom of any of Khiḍr’s actions, whose intermediate causes are hidden, before they are explained. “Nor, deal harshly with me” meaning do not afflict me or overburden me “in my affair” i.e. in my following you. Do not be harsh with me in my following you. Rather, make it easy upon me by overlooking and forgiving my mistakes. ¹

Khiḍr (A.S) accepted his apology. And they exited the boat. Then, they set orth until they met a boy. He killed him. Mūsa (A.S) asked, censuring him, “Have you killed a pure soul” free of sin. “You have surely brought an evil thing.” i.e. an abominable act. Khiḍr (A.S) said, “Did I not say to you that you would not be able to have patience with me?” Khiḍr (A.S) added, “to you” this time, to add emphasis and harshly rebuke Mūsa (A.S) for abandoning his order, and for having little steadfastness and patience. Mūsa (A.S) said, “If I ask you about anything hereafter, do not keep my company” even if I ask you to keep my company.²

Mūsa (A.S) approaches the noble sage with great respect. It's the kind of civility, only expected from a prophet. God's servant makes it clear to him that he's looking

¹ Quṭb, *In the Shades of Qur’ān*, vol.11, 232-233.

² Ibid.

for the truth from him. Mūsa's (A.S.) thoughts were stated freely, politely, and strongly, and he did not violate the rights of others or cause harm to others. To express himself honestly, he stood up for himself without fear. These activities may appear to be devoid of any logical justification. They couldn't be comprehended without access to the wisdom that dictated them, which is a component of divine intelligence that humans can't grasp. Thus, personality of Mūsa (A.S) being Assertive created the balance point between passive and aggressive behavior.

Positivity and assertiveness go hand-in-hand, and together they make up a healthy demeanour. The psychological aspects of some of these traits are evident, while others are tied to social abilities, while others are learned qualities.

The assertive person is well-balanced, cool-headed, polite, and considerate. Without injuring or offending others, they can achieve their goals. They care about others as much as they care about themselves, and they go to great lengths to turn a losing situation into a winning one.

Every single one of the above attributes was present in Prophet (S.A.W), who was a confident man. First, he would welcome everyone with a friendly smile and a firm handshake. As soon as someone sat down next to him, he would always offer them his cushion, prioritising the comfort of the other person over his own. Whenever someone spoke to him, he would listen intently, and he would respond to them in a straightforward manner. A repetition would not be an issue for him.

((عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ

وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا))¹

“Narrated Anas (R.A): Whenever the Prophet (S.A.W) spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.”

Not only the prophet Muḥammad (S.A.W), his wife ‘Aī Shāh (R.A)’s character of is best shown in her steady and courageous attitude in facing one of the greatest hardships of her life; the false charge of adultery. She got extremely sad and depressed when confronted with the circumstances, yet she never bowed down. Instead, she held firm in her convictions, relying solely on Allāh until she was acquitted. She was certain that Allāh would prove her innocence. Finally, surah Nūr was revealed, with ayat relating to her narrative and praising her purity, modesty, and piety.² She simply said, “I thank only Allāh!”

((...فَأَنْزَلَ اللَّهُ عُذْرَهَا . قَالَتْ . بِحَمْدِ اللَّهِ لَا بِحَمْدِ أَحَدٍ وَلَا بِحَمْدِكَ))³

The personality of prophet’s companions also constructed this behavior; Umar (R.A) was humble without being weak. He combined two opposing character traits and that made him unique among the men around prophet (S.A.W).

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Knowledge, Chapter: Repeating ones talk thrice in order to make others understand, Ḥadīth 95.

² See: An-Nūr 24: 11-23

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Military Expeditions led by the Prophet (pbuh) (Al-Maghāzī), Chapter: The narration of Al-Ifk, Ḥadīth 4143.

The heart of ‘Umar ibn Al-Khattāb (R.A) was filled with a burning hatred towards Islām, and he was a strong and assertive man. It was Prophet Muḥammad (S.A.W.'s supplications and the exquisite beauty of the Qur’ān that changed him.

((اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هَدَّيْنِ الرَّجُلَيْنِ إِلَيْكَ يَا بِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ

قَالَ وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ))¹

When become Muslim, he dedicated his life to improve the lives of Muslims. To him, it was important to be a part of the community and to declare his membership in this unique nation. He wanted to be a part of the Muslims' joys and sorrows. The weaker members of the Muslim community were subjected to systematic Abuse and persecution, frequently by ‘Umar himself, but his heart now understood their suffering, and he wanted to experience it himself. After becoming Muslim, he promptly alerted the enemies to his new status and announced his conversion.²

Muslims migrated to Madinah in a well-planned and secret way except haḍrat ‘Umar (R.A). He was the sole Muslim who openly declared that he is leaving and challenged that anyone who thought himself strong can come and stop him. ‘Umar slung his sword around his neck and strolled in streets of Makkah, his head up high and his heart glowing with a passionate love for Allāh , His Prophet Muḥammad (S.A.W) and his fellow believers.³

Assertive people are open and honest about their feelings and views in a polite manner. They listen attentively and consider the opinions of others. Individuals with

¹ *Jāmi’ At-Tirmizī*, Chapters on Virtues, Ḥadīth 3681.

² Dr ‘Alī Muḥammad as sallabī, ‘*Umar-Ibn-Al-khattāb (His life and times)*, trans. Nasīr-ud-dīn al-khattāb (New York: Dār -us-Salām, 2010), vol.1, 56-57.

³ *Ibid*, 60

assertiveness don't mind defending their beliefs or aims, or trying to persuade others to understand their point of view. They welcome compliments as well as constructive criticism. As a social skill, it depends on effective communication while also respecting the ideas and intentions of others, which is a difficult balance to strike. Assertive people convey their needs, positions and boundaries to others in a straightforward and courteous manner. What they believe in, is clear, no matter what the subject.

iii. Sensation seeking

Sensation-seeking, also called Thrill-seeking or Excitement-seeking. In other words, sensation-seeking is the inclination to seek out new and varied feelings, sensations, and experiences. There is a tendency for people to seek out new experiences that are challenging or intense. They may also be willing to incur risks in pursuit of these experiences.¹ It is marked by feeling of excitement, anticipation, and general arousal in nature.²

"Sensation seeker" is someone who constantly looks out for new and exciting things to do. Marvin Zuckerman (d.2018), a pioneering psychologist, put it in this way: *“Sensation-seeking is a personality trait defined by the search for experiences and feelings that are varied, novel, complex, and intense, and by the readiness to take physical, social, legal, and financial risks for the sake of such experiences.”*³

Haḍrat ‘Umar (R.A) embraced Islām with profound devotion, and he worked hard to promote it with his full strength. He said to Allāh 's messenger: “O messenger of Allāh

¹ <https://www.psychologytoday.com/us/basics/sensation-seeking>

² <https://dictionary.apa.org/excitement>

³ M. Zuckerman, *Behavioural expressions and Biosocial basis of sensation seeking*(New York:Cambridge universitypress, 1994),27

, are we not following the truth, whether we live or die?” Allāh ’s Messenger replied, “Yes, indeed, By the One in Whose hand is my soul, you are following the truth, whether you die or live.” He remarked; “So why should we hide? By the One who sent you with the truth, you should go out (and preach openly).” Prophet Muḥammad (S.A.W) went out with ‘Umar and Ḥamza (R.A), stirring up dust, until they entered the mosque. Quraysh was distressed, when they saw ‘Umar (R.A) and Ḥamzah (R.A).¹

Sensation seeking has been linked to a disease-prone personality because many of the actions connected with it are potentially hazardous to one's health, while others are related to social issues. Sensation seeking, for example, has been linked to sexual activity, juvenile delinquency, aggression, hostility, and anger, as well as personality disorders, criminal behaviour, and alcohol misuse.²

Qur’ān has mentioned the example of the people of Sodom and Gomorra. They were very immoral and immodest. They committed something deviant that no nation had committed up to that time. The men preferred men instead of women for sexual intercourse. Allāh appointed three angels for the destruction of nation of prophet Lūṭ (A.S), disguised as three handsome young men.³ When Prophet Lūṭ (A.S)’s wife informed his nation about the guests, the news spread quickly. They told one another about the guests. They became very excited. They rushed to prophet Lūṭ (A.S)’s house. They were driven by their desires, running around like a person who has lost control.⁴

¹ Abū Naīm al-Iṣfahānī, *The Beauty of the Righteous and Ranks of the Elite (Ḥilyatul awliya wa tabaqāt al-asfiya)*, trans. Smirna Si (International Islāmīc Publishing House, 2005),44.

² <http://psychology.iresearchnet.com/social-psychology/personality/sensation-seeking/>

³ Qadī Baydawī, *Sharah Tafsiṛ -e-Baydawī*, trans. Muḥammad Riḍwān Raḍā (Lahore: Akbar Book Sellers, n.d) vol.1, 570.

⁴ Quṭb, *In the shades of Qur’ān*, vol.9, 229.

﴿وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ﴾¹

“And the inhabitants of the city came rejoicing (at the news of the young men's arrival).”

Self-addiction to worldly pleasures, develops the power in man that motivates him to act. Accordingly, he rushes to those activities that give immediate pleasure.

It is the self's intrinsic and natural tendency to seduce man towards pleasures and enjoyments by instilling cravings and lust in him. Now, if a man lets him enjoy the pleasures that his self offers, he lowers himself to the level of animals and ceases to be called “The man.”²

iv. Cheerfulness

Cheerfulness is characterised by the ability to laugh and have fun, as well as the ability to look on the bright side of life and not take things too seriously. Cheerfulness adds to quality of life or general well-being by allowing individuals to experience positive emotions and preserving them in the face of adversity.³

Cheerful is one who spreads happiness, humour, or good spirits. Cheerfulness isn't just something that one feels on one's own. It involves expressing positive feelings to those around us. By focusing on what you're passionate about and learning to share this passion with others, one can become more cheerful.

The smile on his face is actually a reflection of his innermost feelings. It was evident that he was ecstatic. Qur'an has stated on the action of the Prophet Sulīman (A.S). Soldiers were ordered to adjust their marching patterns in order to spare ants from being killed by

¹ Al-Ḥijr 15:67

² Muftī Muḥammad Taqī 'Usmānī, *Discourses on Islāmic way of life*(Karachī: Dār -ul-Ishat,n.d), vol.2, 242

³ https://link.springer.com/referenceworkentry/10.1007%2F978-94-007-0753-5_311

Prophet Sulīman (A.S.). Thanking Allāh, he expressed his gratitude for the Lord's blessing. Her remarks made him happy. He smiled at her like an adult does to a youngster who is trying to elude him, fearful that the adult is going to punish him when he has no intention of doing so. Also, he was gratified that Allāh has given him the opportunity to listen and understood the language of ants.

﴿... قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا

يَشْعُرُونَ. فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا...﴾¹

“... one of the ants said: O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts crush you, while they perceive not. So he [Sulaiman (Solomon)] smiled, amused at her speech ...”

Qur’ān also narrated the story of wife of Ibrāhīm (A.S), Sarah. It made her happy to learn that the angels were not sent to chastise her people, but rather to punish the people of Lūṭ (A.S). She was also informed that she will give birth to Isaac. She was ecstatic about it.

﴿وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾²

“And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lout (Lūṭ). But We gave her glad tidings of Ishaq (Isaac), and after him, of Ya'qūb (Jacob).”

Also, incident of *Al-Ifk* that was narrated in ḥadīth that the When the Qur’ān addressed his wife, the prophet (S.A.W) smiled. He was overjoyed and relieved to receive the surah from

¹ An-Naml 27:17-19

² Hūd 11:71

the Qur’ān that exonerated ‘Aaīsha (R.A). A happy smile flashed on the prophet's (S.A.W) face as he thanked Allāh for His benevolence and blessings on his family. Indeed, the prophet (S.A.W) was overjoyed at Allāh’s blessing on his wife.¹

The blessings of Allāh made His slave rejoiced;

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى

الْوَدْقَ يُخْرَجُ مِنْ خِلَلِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾²

“Allāh is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!”

Allāh delivers the winds, rains, and provides life to the land when it has died, as well as resurrecting the dead. Rain, in effect, affects their mood from one of despair to one of optimism and joy.³

Prophet (S.A.W) was always cheerful. His noble form was decorated with a lofty character that embodied beauty and was distinguished by a pleasant countenance.

‘Abdullāh Ibn al-Harith (R.A) narrates:

((ما رايت احدا اكثر تبسما من رسول الله صلى الله عليه و سلم))⁴

¹ For detail: Imām Bukhārī, *Saḥiḥ Bukhārī*, Book of Tafsīr, Surah Nur, "Verily, those who like that (the crime of) illegal sexual intercourse should be propagated about those who believe... (up to) ... and that Allāh is full of kindness, Most Merciful." (V.24:19,20) "And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the poor)... (up to) ... And Allāh is Oft-Forgiving, Most Merciful." (V.24:22), Ḥadīth 4757.

² Ar-Rūm 30:48

³ Iṣlāhī, *Tadabbur-i-Qur’ān*, vol. 6, 108

⁴ Imām Tirmizī, *Jāmi’ At-Tirmizī*, Book on virtues, Ḥadīth 3641

“I have never seen anyone who is more smiling other than the apostle of Allāh .”

Messenger of Allāh (S.A.W) was gentle of character, generous of nature, pleasant of company; without laughing or frowning, he had a happy face; he was modest without being self-effacing, giving without being extravagant; his heart was kind, and he was compassionate and generous. About cheerful mood of companions of Prophet (S.A.W) it is narrated;

¹ ((...فَيَضْحَكُونَ وَيَتَبَسَّمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))

“...They laughed (on their unreasonable and ridiculous acts). Allāh 's Messenger smiled only.”

Moreover, ‘Abdullāh bin K‘ab (R.A) reported that;

((...رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبْرِقُ وَجْهُهُ مِنَ السُّرُورِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ.))²

“I heard Ka`b bin Mālik talking after his failure to join (the Ghazwa of) TAbūk. He said, "When I greeted Allāh 's Messenger (S.A.W) whose face was glittering with happiness, for whenever Allāh 's Messenger (S.A.W) was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face.”

In the Qur’ān, man is encouraged to be joyful and lovely since it reflects amiability and socialisation. Meeting others in a cheerful mood was a commendable deed for the Prophet (S.A.W), as he said:

¹ Imām Muslim, *Saḥiḥ Muslim*, The Book of Virtues, Chapter: His smile and Easy going attitude, Ḥadīth 2322

² Imām Bukhārī, *Saḥiḥ Bukhārī*, Book :Virtues and Merits of the Prophet (pbuh) and his Companions ,Chapter: The description of the Prophet (S.A.W), Ḥadīth 3556

1 ((لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجه طليق))

“Every good deed is a charity and it is a good act to meet your Muslim brother with a cheerful face.”

As, *Mazāḥ* (مزاح) is a verbal noun meaning 'to be cheerful,' 'joking,' *Mazāḥ* is to have a good disposition. Cheerful is a person or thing that offers joy, humour or good spirits. A bright room that makes people feels joyful; someone who is "the life of the party" is an example of cheerful. A who is more fit to this meaning than prophet (S.A.W). Sayyīdīna Anas said that the Prophet called, "O you, the possessor of two ears!" The prophet's words to Anas were not only a light hearted remark but also words of admiration in that he was wise and an attentive listener.

2 ((يا ذالاذنين))

Cheerfulness is the greatest lubricant of the wheels of life. It diminishes pain, mitigates misfortunes, lightens burdens and eases one's life. They brighten up a room, motivate others to attain their goals, and spread a sense of joy and well-being wherever they go. When one is cheerful, one is certain that everything will work out for the best in the end.

Conclusion

Qur'ān expresses that extraversion consists of affective, social, and reward responsiveness components, with extraverts experiencing more pleasant affect, engaging in social contact to a greater degree, and displaying higher levels of reward responsiveness.

¹ Imām Muslim, *Saḥīḥ Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship , Chapter: It Is Recommend To Show A Cheerful Countenance When Meeting Others, Ḥadīth 2626

² Imām Tirmizī, *Jāmi' At-Tirmizī*, Chapters on Righteousness And Maintaining Good Relations With Relatives, Ḥadīth 1992

Extroverts are generally characterised as having a lot of life, energy, and cheerfulness. Those with friends are happier since they are able to communicate with one other. That's why it's important to be honest with each other and express affection. These connections, as well as the thankfulness they inspire, lead to a sense of contentment.

Extraversion has more positive feelings. Qur'ānic teachings do not hinder a man to have friends nor have friendly relations with others. Instead, it describe that Allāh has made Muslims friends of each other. They help and cooperate with each other in good deeds. People with extroversion may struggle with keeping their emotions in check.

4.4 Qur'ān and Agreeableness

Agreeableness tends to be empathetic and cooperative rather than being sceptical or aggressive towards others. It is also a measure of someone's trustworthiness and helpfulness, as well as their general temperament.

Religious ideals and spirituality have a strong correlation with agreeableness.¹ High levels of agreeableness have been seen in people who strongly believe in spirituality and religion.² Individuals with Agreeableness personality traits, practice fundamental religious values and beliefs. Because of their emotional inclination toward others, people with an agreeableness personality have also been characterised as people-oriented and active in

¹ Nāsir Aghā Babaei , “Between you and *Allāh*, where is the general factor of personality? Exploring personality-religion relationships in a Muslim context,” *Personality and Individual Differences* 55, no. 2(2013), 197. <https://doi.org/10.1016/j.paid.2013.02.021>.

² Nāsir Aghā Babaei, et.al., “Honesty-humility and the HEXACO structure of religiosity and wellbeing,” *Current Psychology* 35, no.3(2015), 423. DOI:10.1007/s12144-015-9310-5

social connections. There is no evidence that they are incompatible with a wide range of religious beliefs.¹

The ability to be agreeable has also been studied in relation to Islāmic personality. Qur'ānic teachings seem align with the attributes of agreeableness. As an example, the Qur'ān encourages the practice of consultation in all things, both secular and religious. Allāh says;

﴿... وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ...﴾²

“...and who (conduct) their affairs by mutual consultation...”

Mashwarah refers to consultation (agreeableness). It implies to refrain from talking in an unproductive manner (opposite of extraversion).³ Extroversion and agreeableness are positively correlated when it comes to core religious ideas (sociable, fun-loving, affectionate and talkative).

The positive aspects of these traits are that they can help people form productive relationships with others, which can lead to greater mental health in the long run.⁴ Following attributes of agreeable being are discussed in Qur'ān;

¹ Mastura AbdulWahāb, “Investigating the nexus between personality traits and Islāmic work ethics,” *Asian Academy of Management Journal* 22, no.1(2017):184
<https://doi.org/10.21315/aamj2017.22.1.8>

² Ash-Shūrā 42:38

³ ‘Abdul Kādir ‘Uthmān, Muḥammad Askandar Ḥamzah and Nurhazirah Hāshim, “Conceptualizing the Islāmic personality model,” *Procedia-Social and Behavioral Sciences* 130, (2014):116. <https://doi.org/10.1016/j.sbspro.2014.04.014>

⁴ Khoyneshad, Rajaei, and Sarvarazemy, “Basic Religious Beliefs and Personality Traits,” 84.

- i. Morality
- ii. Altruism
- iii. Co-operation
- iv. Modesty
- v. Sympathy and Compassion
- vi. Trust

i.Morality

The term "Morality" is derived from the Latin word "Moralitas," which means "Manner, Character, and Proper Behavior."¹ Morality, in general, refers to a code of conduct that an individual, organisation, or society regards as authoritative in determining what is right and wrong.²

Renowned thinker, C.S. Lewis (d.1963) states that morality is (a) to assure fair play and peace between individuals, and (b) help us to become decent people in order to have a good society, and (c) maintain a good relationship with the power that made us.³ This definition makes it obvious that the Qur’ān is essential to human morality.

¹ Mirela Beatris Munteanu , “The Values of Morality from the Scientific Perspective,” *International Journal of Multidisciplinary Research*3(1), (2018): 44. Retrieved from <http://www.scientiamoralitas.com/index.php/sm/article/view/25>

² <https://plato.stanford.edu/entries/morality-definition/#NormDefiMora>

³ C.S.Lewis, *Mere Christianity* (London:Geoffrey Bles, 2015),55-56.

In Qur'ān, numerous phrases are employed to describe the principles of morality, including “*Khayr*” (Goodness), “*Maslaha*” (public approval), “*Nahī ‘anil munkar*”, and “*Taqwa*” (piety).¹

By keeping in view the meaning of “Morality” researcher will discuss facet of morality in terms of straightforwardness and sincerity.

Morality is the trait of being honest and straightforward in one's communication with others. Man must make his point in a respectful and reasonable manner by providing arguments based on rationale and logic, as Allāh condemns misconduct and the use of harsh language toward others. Allāh and the Prophet (S.A.W) find it offensive to make fun of others and Abuse them. Human are morally responsible. They are not corrupt by nature.

﴿... وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ

الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ...﴾²

“... but Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger S.A.W) hateful to you...”

The other ayah tells that naturally human is inclined towards good;

¹ Md. Shāhid ul Ḥāque and Jamīlah Aḥmad, “Islāmic Ethics in Public Relations,” 32 https://www.researchgate.net/publication/303520702_Islamic_Ethics_in_Public_Relation

² Al-Ḥujurāt 49:7

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ

لِحُلُقِ اللَّهِ...¹

“And so, set thy face steadfastly towards the [one ever-true] faith, turning away from all that is false, in accordance with the natural disposition which Allāh has instilled into man: [for,] not to allow any change to corrupt what Allāh has thus created...”

“Allāh is the only Lord” has been imprinted in human nature. One should be steadfast on this nature. If one adopts the attitude of independence one will be following a way opposite to our nature.²

Man has committed himself primordially to obedience of Allāh and so to morality. The key to morality is a solid relationship with Allāh, Who observes everything at all times and from all places. He knows what's going on inside people. He understands what they're thinking. Hence, Qur'ān encourages moral behaviour in all circumstances; it is possible to deceive the world, but not the Creator. The love of Allāh and the constant awareness of the Day of Judgment enable man to be moral in his behaviour and sincere in his goals, with devotion and dedication.

Integrity means the quality of being honest and upright. A person with integrity always acts honestly and in accordance with strong moral ideals and principles. “*Al-Mawrid*” stated that the Arabic words for Integrity include “*Salamah*” (Far from shame and disease), “*Kamāl*” (Perfection), “*Istiqāmah*” (Firmness) “*Amānah*” (Sincerity) and

¹ Ar-Rūm 30:30

² Mawdūdī, *The Meaning of the Qur'ān*, vol. 3, 714

“*Al-Tamāmiyyah*” (Perfection).¹ If we look at the characteristics of Qur’ānic trustworthiness and integrity we can see how they are related to noble manners, powerful belief systems and character. According to Allāh, piety is the highest level of moral character.

Morality as being quality of Prophet (S.A.W) is praised in Qur’ān. He never spoke with bitter expressions on his face, nor used harsh and unpleasant phrases.

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا

مِّن حَوْلِكَ...² ﴿

“And it was by Allāh 's grace that thou [O Prophet] didst deal gently with thy followers: for if thou hadst been harsh and hard of heart, they would indeed have broken...”

Qur’ān seeks to broaden and amplify every human being's moral sense, as well as to beautify the individual's character with the noblest values. Morality is to be sincere in promoting social harmony and peace and to protect society from social evils like hatred, jealousy etc.

﴿... أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا...﴾³

“... That you should worship Allāh (Alone), be dutiful to Him, and obey me...”

¹ Rūhī Ba'Albakī, *Al-Mawrid* (Arabic-English Dictionary) (Dār al Ilm Lilmalayin, 2009), 48

² Āl-‘Imrān 3:159

³ Nūḥ 71:2-4

Nūḥ (A.S) delivered to his people; “All worship must be directed solely to Allāh, with no partners. Fear of Allāh should be a trait that is evident in one's feelings and behavior. Obeying Allāh s Messenger is the approach that makes His directives the foundation of life and decides their standards of behaviour.”¹

Also, prophet Sāliḥ (A.S) preached his nation with sincerity but they refused and assaulted by Allāh’s punishment.

﴿... لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَّا تُحِبُّونَ النَّاصِحِينَ﴾²

“... I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.”

As a result of prophet Sāliḥ (A.S)’s sincerity and honesty in presenting his message and giving excellent advice to his followers, he's simply looking for believers. His explanation of their difficulty made it clear that they brought it on themselves by refusing to accept God's message. In worship and religious works, our intentions must be pure, i.e. each act should be for Allāh alone and dedicate our deeds to no one else, not via idolatry, hypocrisy, or ostentation.³

Sincerity is not only a recommended attribute, it is a requirement for the acceptance of any good conduct. Allāh said,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ...﴾⁴

¹ Quṭb, *In the shades of Qur’ān*, vol.15-17, 277

² Al-‘Arāf 7:79

³ Aḥmad ibn ‘Abd al-Raḥmān ibn Qudāmāh. *Mukhtasār Minhāj al-Qāsīdīn*. (Dimashq: Maktabat Dār al-Bayān, 1978), vol.1,365.

⁴ Al-Bayyinah 98:5

“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners) ...”

While delivering heavenly revelations to their people, all the prophets were sincere with Allāh and their people. By following prophets, a man tries to attain the highest ideals of inner and outer virtue.

﴿وَادْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ﴾

﴿إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ. وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ﴾¹

“And remember Our slaves, Ibrāhīm (Ibrāhīm (A.S)), Ishaq (Isaac), and Ya'qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter]. And they are with Us, verily, of the chosen and the best!”

All prophets, such as Adam, Nūḥ, Ibrahim, Mūsa, ‘Isa and Muḥammad (S.A.W), (peace be upon them all) are sincere servants of Allāh. Allāh recognizes their sincerity and confirms it. All prophets were blessed individuals who were deeply committed to Allāh and experienced sincerity at its most fundamental level.

Prophet Hūd (A.S) showed sincerity when his nation met him with hatred, curses and accusations, but he tolerated all of it with calm. Many people of his nation said:

¹ Ṣad 38:45-47

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ﴾

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ. أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ

نَاصِحٌ أَمِينٌ¹ ﴿

“The leaders of those who disbelieved among his people said: Verily, we see you in foolishness, and verily, we think you are one of the liars. (Hūd) said: O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamīn (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you”.

Fairness and straightforwardness of conduct are also component of morality. As Qur'ān expresses sincerity in actions;

﴿... وَالْقَانِتِينَ ...﴾²

“...those who are true (in Faith, words, and deeds)...”

To shield oneself from bad spiritual influences, one must have sincerity in one's heart.

Prophet Muḥammad (S.A.W) said in ḥadīth:

((... ثلاث لا يُعَلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَمُنَاصِحَةٌ

أُمَّةِ الْمُسْلِمِينَ وَلُزُومُ جَمَاعَتِهِمْ...))³

¹ Al-‘Arāf 7:66-68

² Āl-‘Imrān 3:17

³ Imām Tirmizī, *Jāmi’ At-Tirmizī*, Chapters on Knowledge, Chapter: What Has Been Related About The Encouragement To Convey What Is Heard, Ḥadīth 2658.

“...There are three with which the heart of a Muslim shall not be deceived. Sincerity in deeds for Allāh, giving Nasihah to the A`immah of Muslims, and sticking to the Jama`ah...”

He also said: “The person who devotes himself sincerely to God for forty days, streams of wisdom will flow from his heart to his tongue.”¹ Its man quality to be sincere in his deeds and sayings;

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾²

“Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least.”

One should be sincere in his actions towards others. Prophet (S.A.W) narrated;

¹ Al-Suyūfī, *ad-Dur al-Manthūr*, trans. Peer Muḥammad Karam ‘Alī Shāh (Lahore: Dīa ul-Qur’ān Publications, 2006), vol.2, 237,

² Al-Aḥzāb 33:23

((إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ
الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَفْعَنُ فِيهَا، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا، فَأَنَا آخِذٌ بِحُجْرِكُمْ
عَنِ النَّارِ، وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا))¹

*“My example and the example of the people is that of a man who made a fire, and when it
lighted what was around it, Moths and other insects started falling into the fire. The man
tried (his best) to prevent them, (from falling in the fire) but they overpowered him and
rushed into the fire. The Prophet added: Now, similarly, I take hold of the knots at your
waist to prevent you from falling into the Fire, but you insist on falling into it.”*

Prophet (S.A.W) invited people of Quraīsh, for their benefit, towards worship of Allāh alone in a kind and direct way. He repeatedly warned his close relatives not to deviate from Allāh’s path because of his relationship with them. They should realize that he has no control over the situation and that he cannot do them any good or spare them from any harm in contravention of the Divine law. As far as his contemporaries were concerned, Prophet stood courageously because he bravely stood up against odds while suffering severe injuries and fought to overcome. He was kind to stone-hearted ignorant ‘Arabīan unbelievers.

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: To make the Heart Tender (Ar-Riqāq), Chapter: To give up sinful deeds, Ḥadīth 6483.

((يَا مَعْشَرَ قُرَيْشٍ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا))

وَلَا نَفْعًا يَا مَعْشَرَ بَنِي عَبْدِ مَنَاةٍ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي

لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا يَا مَعْشَرَ بَنِي قُصَيِّ أَنْتَقِدُوا أَنْفُسَكُمْ

مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا يَا مَعْشَرَ بَنِي عَبْدِ الْمُطَّلِبِ أَنْتَقِدُوا

أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا يَا فَاطِمَةُ بِنْتُ

مُحَمَّدٍ أَنْتَقِدِي نَفْسَكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لِكَ ضَرًّا وَلَا نَفْعًا

إِنَّ لَكَ رَحْمًا سَأُبْلُغُهَا بِبِلَالِهَا))¹

“When (the following) was revealed: ‘And warn your tribe of near kindred (26:214)’ the Messenger of Allāh (S.A.W) gathered the families of the Quraysh (calling them) one and all, he said: ‘O people of the Quraīsh! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banū ‘Abd Manaf! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banū Qusayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banū‘Abdul-Muttalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fatimah bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! All you have is the womb, and the kind relations that shall come of it.”

¹ Imām Tirmizī, *Jāmi’ At-Tirmizī*, Chapters on Tafsīr, Chapter: Regarding Surat An-Naml, Ḥadīth 3185

A person's efforts on the path to truth will be in naught if they are not honest with themselves and with others. They will have to account for dishonesty.

((أَيُّمَا أَمْرٍ قَالَ لِأَخِيهِ يَا كَافِرٌ . فَقَدْ بَاءَ بِهَا أَحَدُهُمَا إِنْ كَانَ كَمَا

قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ))¹

“ Unbeliever (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of man was confirmed but if it was not true), then it returned to him (to the man who labeled it on his brother Muslim).”

As a gratitude for receiving the knowledge of Allāh, an act must be straightforward from the start, keep it honest throughout the journey, and remain straightforward at the end of the route as a sign of gratitude.

By penetrating into Qur’ān several examples are describing morality trait; Prophet Mūsa (A.S) dialogue with Khiḍr showed that he was although straightforward in expressing his feelings but yet in a polite way. As a result, Khiḍr instructed Mūsa (A.S.) to refrain from asking him about anything until he had told him about it first. While travelling with Khiḍr, Khiḍr destroyed the ship they were on. Mūsa said: "Have you scuttled it in order to drown its people? Verily, you have done *Imra* - a *Munkar* thing." Khiḍr said: “Did I not tell you, that you would not be able to have patience with me?” Mūsa said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." Then they both went on, till they came across a boy, and Khiḍr murdered him. When asked, "Have you slain an innocent person who had committed no crime?" Verily, you have done *Nukra*

¹ Imām Muslim, *Saḥiḥ Muslim*, The Book of Faith, Chapter: Clarifying the condition of faith for one who says to his Muslim brother: "O Kāfir (Disbeliever).", Ḥadīth 60b

a terrific *Munkar* thing!’ Khiḍr said: “Did I not tell you that you can not be tolerant?” Prophet Mūsa (A.S) replied: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

They both persisted till they came upon some people in a village who offered them food but they refused to accept them as guests. They came across a wall about to collapse, Khiḍr mended it. Mūsa (A.S) said: "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Then they parted.

The questioning by Mūsa (A.S) from Khiḍr (A.S) in an honest and a direct way reflect his straightforwardness. Yet, he was reminded by Khiḍr again and again about their commitment. But Mūsa (A.S) cannot stop himself when see the rule of shariah is broken and asked in polite way.

Also, Prophet Shuaīb (A.S) after listening to the story of prophet Mūsa (A.S) become aware of his character so he wanted to wed his daughter to him.¹

﴿قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حِجَجٍ

فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ سَنَجِدُنِي

إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢﴾

¹Karam ‘Alī Shāh, *Dia-ul-Qur’ān*, vol.3, 487

²Al- Qaṣaṣ 28:27

“He said: I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allāh will, you will find me one of the righteous.”

Mankind's ultimate moral ideal comes from Qur’ān. There are many ways to begin and continue the path of moral evolution using this basic and effective moral code. It is possible to employ Qur’ānic morality to fulfil one's fullest potential as a person. One will be cleansed of egotism, tyranny and willful disobedience. It creates god-fearing man, driven by his values of piety, abstinence, and self-discipline. He is not willing to compromise with anything that is wrong. Moral responsibility and self-control are fostered as a result of it.

ii. Altruism

Altruism is a willingness to act in a way that benefits others, no matter how much of it is inconvenient to oneself.¹ Altruism is the act of prioritising someone else's wants and wellbeing over one's own, depending on circumstances.

An arabic term used for it is altruism is إيثار which means a doctrine aimed at favoring the good of others over personal goodness. In psychology, the tendency of man’s interest and love inclinations towards others, whether this is out of instinct or out of acquisition is called altruism.²

"لإيثار أن يقدم غيره على نفسه في النفع له والدفع عنه وهو
النهاية في الأخوة"³

¹ Neufeldt & Guralnik, *Webster's New World: College Dictionary*, 41

² Ibrāhīm Mustafa, Aḥmad Azyat, Ḥamid ‘Abdul Qadir, Muḥammad Najār, *Al-Mu’jam Al wasit* (Cairo: Dār -ul-Da’wah,n.d),5

³ Jurjānī , *At-Tarīfat*, vol.1, 59

"Altruism is to give preference to other over oneself in giving benefit to him and removing harm from; that is outcome of brotherhood."

According to Ibn al-Qayyīm (d.1350) there are three major levels of charity in mundane matters, ¹

- a. To give precedence and preference to others over yourself in things that are not prohibited, so that one may do good and not waste time that could be spent on more significant and crucial deeds that will bring you closer to Allāh (S.W.T).
- b. To give priority only to actions that bring Allāh's pleasure, no matter what the circumstances may be. Thus, one will have to go high and through difficult path to seek Allāh's pleasure, which is the ultimate goal of every devout Muslim.
- c. It is Allāh Who should be credited whenever one give preference and priority to someone, and not oneself because Allāh created us, guided us, commanded us to do good deeds, and promised Abūndant reward if one carried out those good deeds properly and with good intentions.

Most people love the company of others. They trust, care, and respect others because of their nature. One becomes helpful and cooperative, if not altruistic. Allāh design humans in a way that he must be in one or the other way connected to eachother in order to fulfil their needs and desires. In other words, it's the desire to aid others without giving regard to one's own interests. Assisting others out of care for their well-being is a form of selfless service.

¹ Ibn al-Qayyīm Al-Jawziyyah, “*Ṭārīq Al-Hijratīn, Wa Bab As-Sa’ādātīn*”(Beirut: Dār - ul-kutub al- ‘ilmiyyah,n.d),301

Prioritizing others over oneself in terms of wealth and fortunes in this mundane life is a Qur'ānic principle. This is attributed to profound faith in Allāh, as well as love for other people, and man's tenacity in the face of hardships.

Altruism is considered one of the virtues of morals, as it is a high level of sacrifice and has great value, so Allāh praised altruism of the Madinan people. Their altruistic feared *muhajirs* that they would be left with no grace.

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ

حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ...¹ ﴿

“And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banī An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that...”

Ansar scaled high in giving preference to others when other is in need. One does not find example of this behavior anywhere else in the human history. They gives away money, love, emotions, effort and indeed gives their lives when necessary.² This is the true description of altruism.

Other than *Ansār* and *Muhājirīn*, Qur'ān has explicitly mentioned the altruistic behavior of human by mentioning altruist behavior of Khidr (A.S). Prophet Mūsa (A.S) and Khidr (A.S) were hungry, yet they found themselves in a town with extremely

¹ Al-Hashr 59:9

² Quṭb, *In the shades of Qur'ān*, vol.15-17, 59.

unreceptive people. They don't entertain visitors and do not feed the hungry. Despite this, Khidr (A.S) discovered a wall that is about to collapse, he rebuild it for no reason.¹

﴿...فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ...﴾²

“...Then they found therein a wall about to collapse and he (Khidr) set it up straight...”

Humans evolved into social beings out of necessity. Our ability to survive in hard environmental conditions was boosted by our interdependence and cooperation with one another.

﴿...قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ

نَحْنُ أَنْصَارُ اللَّهِ...﴾³

“...said 'Iesa (Jesus), son of Maryam (Mary), to Al-Hawariun (the disciples): Who are my helpers (in the Cause) of Allāh ? Al-Hawarieen (the disciples) said: We are Allāh 's helpers (i.e. we will strive in His Cause!)...”

By taking the very first definition of altruism in concern; story of Mūsa (A.S); He killed an Egyptian, out of intention, to help Israeli although he knew that killing an Egyptian will result in death.⁴Allāh the Exalted recounted:

﴿وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يُفْتِنَانِ هَذَا مِنْ شِيعَتِهِ

وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ...﴾⁵

¹ Quṭb, *In the shades of Qur'ān*, vol.11, 233.

² Al-Kahf 18:77

³ Aṣ-Ṣaff 61:14

⁴ Karam 'Alī Shāh, *Dia-ul-Qur'ān*, vol. 3, 481

⁵ Al- Qaṣaṣ 51:15

“And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsa struck him with his fist and killed him...”

Pharaoh of Egypt took Mūsa (A.S) as his rival. Despite of knowing that pharaoh will not pardon his any mistake, he helped the oppressed one who was an Israelite.¹

Prophet Mūsa (A.S) had a courteous behaviour and inspiring conduct. He aided two sisters by providing water for their sheep to drink. Almighty Allāh described this event:

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْتَأْذِنُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ

قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ. فَسَقَى لَهُمَا...﴾²

“And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: What is the matter with you? They said: We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man. So he watered (their flocks) for them...”

When an Egyptian was mistakenly killed by Mūsa (A.S), he stealthily leaves the city. He travelled to Madyan, where he saw many herders. In order to take water, shepherds brought their herds of cattle and sheep. Upon his arrival, he saw two women quietly waiting for their turn. He inquired of them. They briefed him about their predicament.³ He watered

¹ Karam ‘Alī Shāh, *Dia-ul-Qur’ān*, vol.3, 481.

² Al- Qaṣaṣ 51:23-24

³ Quṭb, *In the shades of Qur’ān*, vol.13, 172.

their flock, as a decent man. He didn't think about his own condition as he runaway from his country and come at a place where he didnot know anyone and has no company. Nothing, however, can stop him from behaving like the virtuous man, as he is.¹

Also;

﴿وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا

وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا﴾²

“And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive. (Saying): We feed you seeking Allāh 's Countenance only.

We wish for no reward, nor thanks from you.”

It is a great virtue to feed the needy, but it is no less virtuous to provide for the other requirements of an indigent person only by uttering the above words of ayah.

The use of tongue has been specifically stated so that the person being helped eats with full satisfaction and peace of mind, a person being helped knows there is no obligation to reciprocate.³The servants of Allāh despite of their own need of food, give needy people. This picture suggests the social environment in Makkah upon the advent of Islām. Believers were like an oasis and barren desert. They give food out of sincerity, dedicating their action to Allāh .⁴ To build a society founded on socio-economic fairness and humanitarianism, the Qur’ān exalts this great virtue and requires its adherents to practice

¹ Karam ‘Alī Shāh, *Ḍia-ul-Qur’ān*, vol.3, 485

² Al-Insān 76:8-9

³ Mawdūdī ,*The meaning of the Qur’ān*, vol.5,177

⁴ Quṭb, *In the shades of Qur’ān*, vol. 15-17, 410-411.

it voluntarily. In the following gratifying words, the Qur’ān mentions those who practice altruism;

﴿... حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ ﴿١﴾

“...and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful”

This is again a bright and true picture showing the *Ansar*’s main distinctive features.

Aside from advising individuals to practice generosity in their daily lives, the Prophet (S.A.W) presented himself as the embodiment of selflessness. Haḍrat ‘Aaisha (R.A), said:

((مَا شَبِعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُبْزِ بُرِّ مَأْدُومٍ ثَلَاثَةَ أَيَّامٍ

حَتَّىٰ لَحِقَ بِاللَّهِ))²

“The family of the prophet Muḥammad (S.A.W) never felt filled from the bread of wheat two consecutive days until he died.”

This ḥadīth, however, reveals that the Prophet was unable to obtain even barley bread for two days, consecutively, at any time during his lifetime. It is reported by Abū Hurairah (R.A.) that Prophet Muḥammad said:

¹ Al-Ḥashr 59:9

² Imām Bukhārī, *Saḥīḥ Bukhārī*, Book; Oaths and Vows. Chapter: If someone takes an oath that he will not eat Udm, Ḥadīth 6687

((... أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ فَمَنْ تُوِّبِي وَعَلَيْهِ دَيْنٌ فَعَلَيْ قَضَائِهِ
وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ))¹

“...I am nearer to the believers than themselves, so if anyone dies leaving a debt, its payment is my responsibility, and if anyone leaves a property, it goes to his heirs.”

Altruism, selflessness and charity abound in the life of Prophet (S.A.W), who takes it as a duty to pay off a deceased person's debts, yet removes himself from the deceased's fortune.

Aside from the prophet (S.A.W), his companions also played exemplary altruism.

Ḥaḍrat Abū Jahm Bin Ḥuzaifah (R.A) tells:

((انْطَلَقْتُ يَوْمَ الْيَرْمُوكِ أَطْلُبُ ابْنَ عَمِّي، وَمَعِيَ شَنَّةٌ مِنْ مَاءٍ، أَوْ إِنَاءً،
فَقُلْتُ : إِنْ كَانَ بِهِ رَمَقٌ سَقَيْتُهُ مِنَ الْمَاءِ، وَمَسَحْتُ بِهِ وَجْهَهُ، فَإِذَا أَنَا بِهِ
يَنْشَعُ، فَقُلْتُ : أَسْقِيكَ؟ فَأَشَارَ : أَيُّ نَعَمْ، فَإِذَا رَجُلٌ يَقُولُ : آهٍ، فَأَشَارَ ابْنُ عَمِّي أَنْ أَنْطَلِقَ بِهِ
إِلَيْهِ، فَإِذَا هُوَ هِشَامُ بْنُ الْعَاصِ أَحُو عَمْرٍو، فَأَتَيْتُهُ فَقُلْتُ : أَسْقِيكَ؟ فَسَمِعَ آخَرَ
فَقَالَ : آهٍ، فَأَشَارَ هِشَامٌ : أَنْ أَنْطَلِقَ بِهِ إِلَيْهِ، فَجِئْتُهُ فَإِذَا هُوَ قَدْ مَاتَ، فَرَجَعْتُ إِلَى هِشَامٍ
فَإِذَا هُوَ قَدْ مَاتَ، فَرَجَعْتُ إِلَى ابْنِ عَمِّي فَإِذَا هُوَ قَدْ مَاتَ))²

“I went out hunting for my cousin who was fighting in the battle of Yarmuk. Some water was in my backpack. When I found him, he was in the final stages of dying. I approached him with the water I had in my possession. A wounded soldier's groan echoed behind him. "Take the water over to him," my cousin said, as he turned to me and motioned for me to do so." Hishaam bin Abil Aas was identified as the soldier. As soon as I reached him, Hishaam gestured me in the direction of the other individual who had groaned. He had already passed away by the time I arrived to him. Then I walked back to

¹ Imām Muslim, *Saḥīḥ Muslim*, Book : Rules of Inheritance, Chapter: Whoever Leaves Behind Wealth, It Is For His Heirs, Ḥaḍīth 1619 a.

² Al-Bayhaqī , *Shu‘ab al-Imān*, Chapter on reports about altruism. Ḥaḍīth 3483, 260

Hishaam and found that he had joined the other two as well. ” Truly these three paragons of self-sacrifice and altruism.

Haḍrat Abū Bakr (R.A) presented all of his wealth to prophet (S.A.W) to give in charity in the cause of Allāh. ‘Umar (R.A) narrated;

((أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ عِنْدِي مَالًا فَقُلْتُ الْيَوْمَ
أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" مَا أَبْقَيْتَ لِأَهْلِكَ " . قُلْتُ مِثْلَهُ وَآتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ
" يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ " . قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ قُلْتُ وَاللَّهِ
لَأَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا))¹

“We were told by Allāh 's Messenger (S.A.W) to contribute in charity, and this happened in a period when I had some money. As I stated, today I will beat Abū Bakr , if ever I beat him. So I brought half of my wealth, and Allāh 's Messenger (S.A.W) stated; What did you leave for your family? I replied: The like of it. And Abū Bakr arrived with everything he possessed, so he declared: O Abū Bakr! What did you leave for your family? He said: I left Allāh and His Messenger for them. [By Allāh], I'll never be able to beat him in anything,' I declared.”

In a narration, may be familiar to every sincere Muslim, the Prophet Muḥammad (S.A.W) remarked;

((لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ))²

¹ Imām Tirmizī, *Jāmi' At-Tirmizī*, Book 49, Chapters on Virtues , Ḥadīth 4038

² Muḥammad bin Yazīd Ibn Mājah, *Sunan Ibn Mājah* (Rīyāḍ: Dār -us-Salām Publishers,1999), The Book of the Sunnah, Chapter: Regarding Faith, Ḥadīth 66

“None of you truly believes until he loves for his brother.”

Altruism becomes a condition of sincere faith in Allāh at that very moment. In the history of Islām, from Muḥammad's commission as a prophet to the present time, this act of trust has been demonstrated countless times. Altruism refers to a care for the well-being of others that is not self-serving. In other words, it means to put others before one's own interests. There can be no doubt in it. To build a society founded on socio-economic fairness and humanitarianism, Qur'ān demands that its adherents to adopt this beautiful virtue on believers own volition.

Qur'ān describes the true believer in terms of true altruism. He has neither malicious intentions nor feelings of pride. He spends money voluntarily, with no expectation of repayment and thanks by anyone.¹ His sole goal is the pleasure of his Lord;

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى . وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى . إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى﴾²

“He who spends his wealth for increase in self-purification. And have in his mind no favour from anyone for which a reward is expected in return, except only the desire to seek the Countenance of his Lord, the Most High.”

Altruism is considered to be a very positive and likeable characteristic. An altruistic individual is disinterested and shows a selfless concern for the well-being of others. Altruism is the highest level of charity and munificence. Despite having own persistent demands and necessities, an altruistic individual makes a sacrifice by prioritising others before himself. Altruism is a soft quality that elevates man and helps to refine his personality, sobriety, and self-sacrifice for the purpose of what is right and good.

¹ Quṭb, *In the shades of Qur'ān*, vol.18, 179

² Al-Layl 92:17-18

iii. Co-operation and Compliance

Co-operation and Compliance tends to be associated with agreeableness. The concept of co-operation is a significant social ideal. It puts a great deal of emphasis on inter-personal relationships. It is man's duty to promote brotherhood, mutual love, respect, cooperation and avoids things that create cleavage, tension, hatred and enmity so that a healthy, harmonious and civilized social mandate comes into existence for the welfare of human society.

In *Mukhtār As-Sahāh* ; التعاون (cooperation) is a word derived from (العَوْن, المَعْوَنُ) (الإعانة); So it is said that a man is a معوَانٌ (helper), he cooperated with the people, that is, they helped each other.¹Co-operation is defined as term for actions that results in fitness gains for both participants.² It is a process whereby two or more individuals work together toward the attainment of a mutual goal or complementary goals.³

The concept of cooperation is one of the oldest concepts in the world. The need for cooperation arose with the beginning of human existence. When man found himself in the face of nature and circumstances, he resorted to his fellow man in an attempt to stand up in the severe conditions. It is impossible for people to survive if they don't cooperate with one another.

In Qur'ān, the phrase "collaboration" is comparable to "cooperation," and it is described as one of man's excellent deeds to work with one another in regard to good activities and achieving Allāh's satisfaction. Some other Qur'ānic themes imply

¹ Zaīn -ud-dīn Abū 'Abdullāh Ar-Rāzī, *Mukhtar Aṣ-ṣāhāh* (Beruit:Al-Maktabah Al-Asariyyah, 1999) , 56

² *The Oxford dictionary*,381

³ <https://dictionary.apa.org/cooperation>

collaboration, such as binding to pledge, mosque, worshipping with a group of people together, Friday prayers, alms, giving donation, charity, interest-free loan, devotion, Jihād, encouraging good acts, counselling and sacrifice, and discouraging bad acts. All of these notions are referred to as relationships in the Qur’ān.¹

Every prophet proclaimed his message and called people towards *Tauḥīd* with cooperation of his companions. For example, Jihād's consequences are extremely evident as are the caring for the poor orphans, and taking care of widows and the elderly.² There were many prophets who united by vast numbers of fighters and faced every adversity and suffering. They never gave up or gave in to the stress. Those who realize the importance of fighting for their values are characterised by this kind of persistence.

﴿وَكَايِنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِثِيُونَ كَثِيرٌ...﴾³

“And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh’s Cause) and along with him (fought) large bands of religious learned men...”

In Saḥīḥ Muslim, the Messenger of Allāh (S.A.W) said:

((مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِثُونَ))

¹ ‘Alī Raza Irajpūr, Fereshtah Ghaljaei, Mūsa Alavi, “Concept of Collaboration from the Islāmic Perspective: The View Points for Health Providers,” *Journal of Religion and Health* 54, no.5(2014):5. DOI:10.1007/s10943-014-9942-z,

² Muḥammad bin Sāliḥ, “Ruling on cooperation among Muslims, and different aspects of that, and how to achieve that,” 2. <http://www.Islāmqa.com>

³ Āl-‘Imrān 3:146

1 وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ...))

“Never a Prophet had been sent before me by Allāh towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command...”

One needs one another in both worldly and religious matters, therefore collaboration is made on religious grounds as well as on worldly matters. If cooperation is achieved a man will be a strong and as a single body integrated structure. All of that confirms that cooperation and mutual support is essential. Cooperation comprises various aspects, which are summed up in the phrases *Birr* and *Taqwa*. As Allāh states;

2 ﴿...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ...﴾

“...Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression...”

For cooperating in doing good righteous deeds and forbidding others from committing acts of injustices, Allāh tells

3 ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ...﴾

“You [true believers in Islāmic Monotheism, and real followers of Prophet Muḥammad S.A.W and his Sunnah (legal ways, etc.)] are the best of peoples ever raised

¹ Imām Muslim, *Saḥiḥ Muslim*, The Book of Faith, Chapter: Clarifying that forbidding evil is part of faith, faith increases and decreases; Enjoying what is good and forbidding what is evil are obligatory, Ḥadīth 50

² Al-Mā'idah 5:2

³ Āl-'Imrān 3:110

up for mankind.; you enjoin Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islām has forbidden) ...”

As recounted by Abū Saīd al-Khūdri, Prophet (S.A.W) said:

((من رأى منكم منكراً فليغيره بيده ، فإن لم يستطع فبلسانه، فإن لم

¹ يستطع فبقلبه...))

“Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart...”

Qur’ān also clarifies that cooperation amongst human is neither based on any bias or neither prejudice nor it is unconditional. It demands that cooperation amongst must be for attainment of high moral objectives and for betterment of the mankind.

Cooperation is ubiquitous. Many creatures need to cooperate. But humans cooperate, not just because we need to, but also because we love to.² To live a happy and comfortable life, everyone requires the help of others. It is impossible to achieve happiness by isolating oneself from other people. It is a reality that human society advances when people work together and do good things.

Prophet Mūsa (A.S) asked Allāh for cooperation of his brother Haḍrat Hārūn (A.S). So that He can deliver the message of Allāh efficiently as Harūn (A.S) was a good speaker.³

¹ Imām Muslim, *Sahih Muslim*, The Book of Faith Chapter: Clarifying that forbidding evil is part of faith, faith increases and decreases; Enjoying what is good and forbidding what is evil are obligatory, Ḥadīth 49a.

²<https://www.socialsciences.manchester.ac.uk/philosophy/research/projects/cooperation-and-equality/>

³ Karam ‘Alī Shāh, *Ḍia-ul-Qur’ān*, vol.3, 490

﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ...﴾¹

“And my brother Aaron - he is far better in speech than I am. Send him, therefore, as a helper...”

A fundamental human value, cooperation is essential to the well-being of society and its continuation. It encourages cooperation between individuals and nations to ensure a decent life for all by cooperating in good and providing assistance to those who need it.

Cooperation is the mutual deed, putting forth assistance to the other. This is from the best of ways to be, from the most praiseworthy of attributes and is from the character of the Prophets and Messengers, one of the traits of those who are righteous and noble. By way of example, let us look to the Prophet Ibrāhīm (A.S) and when Allāh ordered him to build the Sacred House. He went straight to his son Ismāīl (A.S) and said to him:

﴿...إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ. قَالَ فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ. قَالَ وَتُعِينُنِي قَالَ وَأُعِينُكَ

... قَالَ فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ، وَإِبْرَاهِيمُ يَبْنِي،...﴾²

“Ibrāhīm (A.S) said, 'O Ishmael! Allāh has given me an order. Ishmael said, 'Do what your Lord has ordered you to do.' Ibrāhīm (A.S) asked, 'Will you help me? Ishmael said, 'I will help you.' Ibrāhīm (A.S) said, Allāh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.”

¹ Al- Qaṣaṣ 28:34

² Imām Bukhārī, *Saḥīḥ Bukhārī*, Book on Prophets, Chapter: And Allāh's Statement: "... hastening.", Ḥadīth 3364

In this manner, Allāh has mentioned in the Surah al-Kahf the best of examples of mutual cooperation in the story of Dhu'l-Qarnaīn. He arrived at a people, they did not know him nor did he know them. Yet when they asked for his aid and his cooperation to bring about the good and to repel evil they found him forthright, as Allāh says:

﴿قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ

خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا¹﴾

“They said: O Dhu’l-Qarnaīn! Verily! Ya’jūj and Ma’jūj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?”

So, he responded to them, and they mutually invested their energies, where he encouraged them to cooperate in achieving and building.

﴿قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا. آتُونِي زُبَرَ

الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا²﴾

“He said: That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron, then, when he had filled up the gap between the two mountain-cliffs, he said: Blow, till when he had made it (red as) fire, he

¹ Al-Kahf 18:94

² Al-Kahf 18:95-97

said: Bring me molten copper to pour over it. So they [Ya'jūj and Ma'jūj] were made powerless to scale it or dig through it."

Dhu'l Qarnaīn, a just ruler endowed with enormous wealth, authority, and power, provided his generous help to a hardworking people in order to rescue their lives and property from the oppressive intrusions of *Ya'jūj* and *Ma'jūj*. His cooperation ensured the community's calm, competent, and hardworking job. In other words, his compassionate assistance in constructing the barrier saved the people from future destitution and enslavement.

The value of cooperation in Qur'ān also stems from the principle of *Zakāt*, which is based on the establishment of a state of social solidarity that ensures balance among the members of the same group. The rich must help the poor, and the strong must support the weak. Most of the site of the Qur'ān, as stated in Sūrah al-Nūr:

¹ ﴿... وَأَتُوا الزَّكَاةَ...﴾

"... and give Zakāt..."

The necessity of cooperation has been underlined multiple times in the Qur'ān and Sunnah, particularly in the context of good deeds:

² ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ...﴾

"And [as for] the believers, both men and women they are close unto one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong..."

The value of mutual support and cooperation among believers is stressed as;

¹ An-Nūr 24:56

² At-Tawbah 9:71

((الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا . ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ . وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا إِذْ جَاءَ رَجُلٌ يَسْأَلُ أَوْ طَالِبٌ حَاجَةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ اشْفَعُوا فَلْتُوَجَّرُوا، ...))¹

“A believer to another believer is like a structure whose many portions reinforce each other. The Prophet then clasped his hands together, fingers intertwined. The Prophet was sitting at the time when a guy approached and requested for something. The Prophet turned to face us and said, "Help and you will receive the reward for it..."”

This ḥadīth emphasises the significance of actively and truly aiding one another in times of distress. It also entails showing satisfaction and pleasure when assisting one another, viewing it as an honour to be able to meet someone else's need.

Thus, relationships between individuals are bolstered. Although one may not personally know the person we are helping, he or she will naturally feel a sense of gratitude for our assistance and make du'a for us. Achieving unity is not limited. And in a simple way, believers can be considered as bricks that come together to form a structure. Cooperation allows grasping and envisioning how much good may come from simply supporting one another and being mindful of one another's circumstances.

A person helps another person only by providing comfort and bringing peace to him. Believers, for example, contribute to improve living conditions, to spread joy and happiness, to soothe worries, and to develop faith along other things. *Muhajeer*, who had fled from persecution in Makkah, formed a fraternity with their Madinan hosts (the Ansār). In dire need of all necessities of life, the Ansar made sacrifices for their brother's *muhajareen*. Their actions reinforced and consolidated the connections of brotherhood in

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book; Good Manners and Form (Al-Adāb), Chapter: The co-operation between the believers, Ḥadīth 6026

the new Madinan community, never witnessed before or since. Arabs were paired with non-Arabs, free men with former slaves, Qurayshi (a member of the Prophet's tribe) with non-Qurayshi, and so on.

Ansār welcomed *Muhājirīn* in Madinah and offered their full services to them and cooperated with all means. Ansāri Abdur Rahman bin ‘Awf and Ansari Sa'd b. Al-Rabī provided an incredible example of altruism, manifesting in their own lives. "When we arrived in Medina," Abdur Rahman recalls, "the Messenger of Allāh created brotherhood between me and Sa'd b. al-Rabī." Sa'd said:

((إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا فَأَقْسِمُ مَا لِي نِصْفَيْنِ، وَبِ امْرَأَتَانِ، فَأَنْظُرُ أَعْجَبَهُمَا إِلَيْكَ

فَسَمِّهَا لِي أُطَلِّقَهَا، فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا...))¹

"I am the richest of all the Ansar, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period of divorce, then marry her..."

Similarly, the Messenger of Allāh (S.A.W) encouraged such cooperation stating:

((...وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ))²

"... Allāh helps His slave as long as he helps his brother."

Haḍrat Abū Bakr (R.A) cooperated with prophet (S.A.W) in every thick and thin.

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Merits of the Helpers in Madīna (Ansaar), Chapter: Brotherhood between the Ansar and the Muhajirun, Ḥadīth 3780

² Imām Muslim, *Saḥīḥ Muslim*, The Book Pertaining to the Remembrance of Allāh, Supplication, Repentance and Seeking Forgiveness, Chapter: The Virtue Of Gathering To Read Qur'ān And To Remember Allāh, Ḥadīth 2699a

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ...﴾¹

“If you help him (Muhammad S.A.W) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out...”

Abū Bakr (R.A) feared for the Prophet's life more than his own. At one point, the pursuers were so near to them that he whispered to the Prophet, “Should any one of them look down where he is standing, he would surely see us.” The Prophet, on the other hand, had all the tranquillity given upon him by God, soothed his Companion by saying: “Abū Bakr (R.A), what do you think of two men who have God on their side?”²

Believers urge not merely to do good things but also to be honest in doing them. Cooperation among believers is based on these two principles; urge to do good and honesty, which are regarded as valuable in the hereafter. True compassion necessitates this level of cooperation.

Prophet Muḥammad's (SAW) life is replete with examples of cooperation. For the Prophet (S.A.W) constantly help his companions, assisting them in their labor and the building of structures, always helping them in whatsoever need they may have had. Sayyīdīnā ‘Uthmān ibn ‘Affān (R.A) narrates:

((إِنَّا وَاللَّهِ قَدْ صَحَبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ وَالْحَضَرِ وَكَانَ

يَعُودُ مَرْضَانَا وَيَتَّبِعُ جَنَائِرَنَا وَيَعُزُّو مَعَنَا وَيُؤَاسِينَا بِالْقَلِيلِ وَالكَثِيرِ ...))³

¹ At-Tawbah 9:40

² Quṭb, *In the shades of Qur’ān*, vol.8, 130.

³ Aḥmad bin Ḥanbal, *Musnad Aḥmad* (Damascus: Dār -ul-Qalam,2013) Musnad ‘Uthmān ibn ‘Affān, Ḥadīth 504

“By Allāh, I accompanied the Messenger of Allāh whilst travelling and not traveling He used to visit our ill, attend our funerals, campaign alongside us, and console us with whatever means he could...”

Indeed, Qur’ān aimed to combine our efforts, unite our visions, and integrate all of our energies and potentials, such that all human become one family, each member helping the other. This is what the Prophet (S.A.W) said:

((مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ
عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى.))¹

“When it comes to mutual love, affection, and comradeship, believers are like a single body; when one leg hurts, the whole body hurts, due to restlessness and illness.”

Individuals with pleasant attitudes toward others or who are willing to comply with laws and regulations are more likely to engage in cooperative activity. Man has been structured in such a way that he is incapable to run his life alone. Man is in need of other human beings at every opportunity. For everything of human life is not the work of a single human being but a group of human beings and in a result something useful comes out. People who cooperate may not even know each other, but they do support each other anyway. Cooperation between people is a matter imposed by the nature of their lives, because cooperation means the exchange of help and assistance between people, it leads to strengthening the bond of brotherhood among them.

¹Imām Muslim, *Sahih Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Mutual Mercy, Compassion And Support Of The Believers, Ḥadīth 2586 a

iv. Modesty

There are humble and self-effacing features associated with modesty, but not necessarily low self-esteem or confidence.¹ Modesty is a tendency to be humble.² Modesty is also called as "humility" in the Revised NEO Personality Inventory, similar to the Honesty-Humility element of the HEXACO Mode.³

As a virtue, modesty is one of the most laudable and difficult to cultivate. In other words, it's the quality of not mentioning accomplishments to others or striving to make others aware of ones abilities.

The Encyclopaedia of Qur'ān mentions that term 'Ḥawn' means modesty or humility.⁴ The literal meaning of word "humility" is "self-effacement". "Tawāḍu" literally means "self-lowering" or *tadhallul*.⁵

As far as the Qur'ānic use of "khushū" (خشوع) and "ḍarā'a" (ضراعت) are concerned, Rāghib Iṣfahānī (d.1108) states that in most cases, the former is used to indicate formal, external demonstrations of humility (*khushū' al-jawāriḥ*), whilst in the Qur'ān, the latter is used largely to allude to interior humility or humility of the heart.⁶

In Qur'ān, Modesty is one of the most important aspects of servant hood. Man is humble in accordance with the favors and blessings of Allāh conferred upon him. The real

¹ Sylvia Xiaohua Chen ,et.al., "Behavioral Manifestations of Modesty," *Journal of Cross-Cultural Psychology* 40, no. 4(2009):604.DOI: 10.1177/00220221083309,

² Paul Costa and Robert McCrae, "Facet scales for agreeableness and conscientiousness: A revision of the NEO personality inventory," *Personality and Individual Differences* 12, no.9 (1991): 888. doi:10.1016/0191-8869(91)90177-D

³ Michael C Ashton and Kibeom Lee , "Honesty-Humility, the Big Five, and the Five-Factor Model" (PDF). *Journal of Personality*. 73, no.5 (2005): 1330. Doi:10.1111/j.1467-6494.2005.00351.

⁴ *The Encyclopaedia of Qur'ān*, vol 3,403

⁵ *Lisān ul- 'Arab*, 3792

⁶ *Mufridāt*, 283

modesty makes the servant confess his nothingness and non-existence before the Divine Majesty and ask His forgiveness.

﴿الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾¹

“Those who are patient in adversity, and true to their word, and truly devout, and who spend [in God's way], and pray for forgiveness from their innermost hearts.”

And it indicates that when it comes to truth, the servants of Allāh will not be intimidated by losses or adversity. Their setback do not demoralise them, and temptations do not sway them off the correct path. When there appears to be little hope of success, they stick to the truth.² Also;

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾³

“Those who say, O our Sustainer! Behold, we believe [in Thee]; forgive us, then, our sins, and keep us safe from suffering through the fire”

These people's prayers show that they are devoted to God. They first declare themselves to be believers before pleading with Allāh on the basis of religion to forgive them of their sins and protect them from fire.⁴

The significance of modesty as a human characteristic can be judged by the fact that Allāh has commanded His Messenger to practice modesty;

﴿وَاحْفَظْ جَنَاحَكَ لِلْمُؤْمِنِينَ...﴾⁵

¹ Āl-‘Imrān 3:17

² Mawdūdī, *The Meaning of the Qur’ān*, vol.1, 230

³ Āl-‘Imrān 3:16

⁴ Quṭb, *In the shades of Qur’ān*, vol.2, 33.

⁵ Al-Ḥijr 15:88

“...And lower your wings for the believers (be courteous to the fellow-believers).”

Modesty is also described as one of the quality of prophets.

﴿... وَكَانُوا لَنَا خَاشِعِينَ﴾¹

“... and used to humble themselves before Us.”

All of the prophets pleaded and prayed to Allāh alone to meet their necessities and desires.² Messenger (S.A.W) never thought of himself as superior to anyone else. It's no wonder that he dressed and lived like the poorest of the poor, and ate and drank with slaves and servants. The fact that he was modest raised him to the highest level but he still saw himself as a simple servant of Allāh . According to reports, the prophet (S.A.W) was questioned by his companions.

((سَدِّدُوا وَقَارِبُوا، وَأَبْشُرُوا، فَإِنَّهُ لَا يَدْخُلُ أَحَدًا الْجَنَّةَ عَمَلُهُ . قَالُوا وَلَا، أَنْتَ

يَا رَسُولَ اللَّهِ قَالَ وَلَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ بِمَغْفِرَةٍ وَرَحْمَةٍ))³

“Do good deeds correctly, truly, and moderately, and you will receive good news, because good deeds alone will not get you enter Paradise. They inquired, even you, O Allāh ’s Messenger? He replied, Even I, until or unless Allāh bestows His forgiveness and Mercy on me.”

¹ Al-Anbiyā’21:90

² Mawdūdī , *The Meaning of the Qur’ān*, vol.3, 172.

³ Imām Bukhārī, *Sahih Bukhārī*, Book; To make the Heart Tender (Ar-Riqāq), Chapter: The adoption of a middle course, and the regularity of deeds, Ḥadīth 6467

In another tradition; Prophet (S.A.W) said;

((إن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد على أحد،

ولا يبغي أحد على أحد))¹

“Allāh has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another.”

Modesty is the true symbol which indicates human nature. It gives an idea of a man’s faith, etiquettes and morals. Allāh has praised His servants who have this quality, in the following words;

﴿...وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شَحْحَ نَفْسِهِ

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾²

“...and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.”

Thus, his love of doing good for others and altruistic behaviour will bring success to him, to his children and family.

¹Imām Abū Da‘ūd, *Sunan Abū Da‘ūd*, Book of general Behaviour, Chapter regarding humility, Ḥadīth 4895

² Al-Ḥashr 59:9

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ

الْجَاهِلُونَ قَالُوا سَلَامًا﴾¹

“And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.”

It does not mean walking like a feeble or sick person, nor does it imply the movement of a hypocrite who parades around. To show respect and admiration for Allāh , they walk in peaceful, thoughtful, and good manner.² When an arrogant person talk to them, they do not respond in the same way and do not dispute with them rather they say *Salām*.³ Also;

﴿... يَا تِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ...﴾⁴

“...Allāh will bring a people whom He will love and they will love Him; humble towards the believers...”

With dignity, humble people pass by frivolous ones.

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾⁵

“And [know that true servants of God are only] those who never bear witness to what is false, and [who], whenever they pass by [people engaged in] frivolity, pass on with dignity;”

¹ Al-Furqān 25:63

² Mawdūdī , *The Meaning of the Qur’ān*, vol. 3, 436

³ Karam ‘Alī Shāh, *Dia-ul-Qur’ān*, vol.3, 374

⁴ Al-Mā’idah 5:54

⁵ Al-Furqān 25:72

They do not sit in immoderate gatherings. If by chance they pass by such gatherings, they pay no attention to it as if it was a heap of filth.¹

﴿...إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ...﴾²

“Verily, those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, ...”

Modesty in all aspects of life; thus becoming a mean to attain Allāh’s love and pleasure. Modesty is a mean to receive Divine rewards. It is stated in the following ayah:

﴿...وَبَشِّرِ الْمُخْبِتِينَ﴾³

“...And (O Muḥammad S.A.W) give glad tidings to the Mukhbitin [those who obey Allāh with humility and are humble from among the true believers of Islāmic Monotheism].”

(المُخْبِتِينَ) has no English equivalent. People who are humble before Allāh and give up their pride, arrogance, and arrogance.⁴ Modest person realizes that his knowledge, abilities and skills are all gifts from Allāh and this belief always keeps him grateful to Allāh. Modesty gives him the courage to accomplish what he believes right without putting others down. Prophet Nūḥ (A.S) replied in a modest way to his rigid and disobedient people.

¹ Mawdūdī, *The Meaning of the Qur’ān*, vol. 3, 442

² Hūd 11:23

³ Al-Ḥajj 22:34

⁴ Mawdūdī, *The Meaning of the Qur’ān*, vol, 3, 205,

﴿فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا

الَّذِينَ هُمْ أَرَادُوا بِادِّئِ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ...

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا

بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا يَجْهَلُونَ ﴿١﴾

“The chiefs of the disbelievers among his people said: We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars...And O my people! I ask of you no wealth for it, my reward is from none but Allāh . I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.”

Modesty is innate in the child, so it should be developed and nurtured in an early age. Modesty is considering and always remembering the Mighty and Glory of Allāh and recalling the torture of hell.²

In a nutshell, humility is a feature of human nature that appeals to everyone. Prophet Muḥammad (S.A.W) was the epitome of modesty and humility. When he spoke, he was always polite and respectful. He often smiled as he walked by folks in the market. Out of respect for the people, he did not speak when he heard something unusual in a gathering, but the shade of his face conveyed his feelings and the Companions were cautious of it. In fact, his statements were genuine to his character. Prophet Muḥammad lived modestly

¹ Hūd 11:27-29

²Abū Usāma Saleem, *Kitāb-o-Sunnat-Kī-Roshnī-Main-Ḥaya-Ka-Maqām*, trans. Muḥammad Aslam Ḥanif (Rahim yar Khān: Al Farooq publishers, n.d),5

because he was the protector of the poor in the early days of Islām. Simple bricks, palm leaves and tree trunks made his home. As far as food is concerned, he ate barley bread and rode his mules on date skin saddles. When Prophet gathered with his companions, he mingled with them like one of them, to the point where he did not want to sit in a position of dignity. The Prophet would take up seat in any vacant space. He was so unrecognisable amongst the people that a newcomer would have to inquire, "Which one of you is the Prophet?"¹

Numerous examples of the Prophet's humility with his Companions can be seen throughout history. For example: in the battle of the ditch, he implemented Salmān Fārsī's (R.A) plan to dig a trench, who was one of the Muslim soldier and incharge of the army. In the battle of the ditch, he implemented Salmān Fārsī's (R.A) plan to dig a trench, which was one of the Muslim soldiers' advice, when he was in charge of the army.²

Companions of prophet (S.A.W) also possess modesty and they were never become rude or arrogant towards others; Haḍrat Abū Bakr (R.A) was very humble. Prior to becoming the *Khalīfah*, he used to squeeze milk of goats of women. After the people swore their loyalty to him in the Prophet's Masjid, one of his district's females said, "From now on, he will never again milk our goats for us." When Abū Bakr (R.A) heard her comments, he said, "I will indeed milk them for you. And I certainly hope that my new job will not

¹ Imām Abī 'Isa Muḥammad At-Tirmizī, *Characterstics of Prophet (Shamā'il-e-Muḥammadiyyah)*, trans. Baha-ud-dīn Ibrahim Aḥmad Shalabī, ed. Salma Cook (Egypt: Dār al-Manārah,2003), 342-343

² Naumanī and Nadwī, *Seerat-Un-Nabī*, vol. 1,241

change me..." Abū Bakr (R.A) then milked their goats for the six months he stayed at As-Sunh. He then shifted to another place in the heart of Al-Madinah.¹

Abū Bakr (R.A) was the most respected member of society, and the head of an entire nation. But, despite his new status, he did not allow his new job to influence the way he behaved with people. He continued to assist others, although it consumed his precious time of other prime things.

‘Umar Ibn Khattāb (R.A) was renowned for his modesty, as evidenced by various incidents from his life. According to Ḥasan Basrī (d.728), "‘Umar went out on a sweltering day, keeping his cloak over his head." When a young man on a donkey went by, he remarked: Allow me to accompany you, young man. The young man alighted from the donkey and said, "Ride, O! Commander of the Faithful." He replied, "No, you ride, and I'll ride behind you." Want me to ride in the front seat, which is more comfortable, while you ride in the back seat, which is less pleasant? When the young guy entered Madinah, ‘Umar (R.A.) rode behind him as the people watched them.²

Reported by ‘Urwah ibn al-Zubāir (RA), "I saw ‘Umar carrying a water vessel over his shoulder, I remarked, "O! Commander of the faithful, you ought not to have to do this." He stated, "When the delegates came to me, they listened and obeyed." I was a little pleased of myself, and I wanted to put a stop to it.³

The truly modest person is the truly blessed person. Every time he remembers Allāh, the All-Powerful and All-Great, he humbles himself and surrender to Allāh .When

¹ Ibn Sa'ad, *Ṭabaqāt Ibn Sa'ad*, trans by. ‘Abdullāh Al ‘Amadī(Karachī:Nafees Academy,n.d), vol.3,186

² Ṣallabī, *‘Umar ibn Khattāb*, 241

³ Ibid,242

one submits to Allāh 's will, a total sense of humility overcomes him. Humility is when an individual does not regard himself as better to or superior to others for petty reasons such as social standing, education, citizenship, or even colour. Allāh says:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً...﴾¹

“Invoke your Lord with humility and in secret...”

There is intrinsic value in every human existence. Our souls are no more valuable or important than the person sitting next to us. Because a modest individual understands that the world does not revolve around him. Due to religious beliefs, believing person is superior to other. Prophet (S.A.W) said;

((مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ))²

“No one humbles himself for the sake of Allāh except that Allāh raises his status.”

Modesty is one quality that all human must have, as it is commanded by Allāh and His Messenger. In addition to understanding Allāh and His greatness, venerating Him, loving and awe-inspiring Him, modesty also comes from knowing oneself and being aware of one's shortcomings, inadequacies, and weaknesses. It is a gift from Allāh to those who aspire to be closer to Him via devotion and morality. In order to be modest, a person must not think of himself as superior to others, believe that others are superior to him, and be pleased with his state. Modesty is crucial to the development of a person's soul and his ascent to greater levels of spirituality.

¹ Al-‘Arāf 7:55

² Imām Muslim, *Saḥīḥ Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: It Is Recommended To Forgive And Be Humble , Ḥadīth 2588

v. Sympathy and Compassion

Sympathy is an expression of understanding and care for someone else's suffering.¹ Sympathy has two aspects: first, heightened awareness of the other person's emotions, and secondly a strong desire to perform whatever steps is necessary in order to alleviate his suffering. In other words, sympathy is the enhanced awareness of another person's suffering as something that has to be relieved.

A care for the well-being of others has also been termed as sympathy.² It could lead to pity or sympathy for the other person.³ To aid the other person, one must not adopt a 'self-centered' mindset.

Compassion is instilled by Creator in man to keep him safe from envious thoughts and actions. It is a wonderful trait in human nature to feel the afflictions of others and work tirelessly to alleviate them.⁴

Sympathy is near to *Ihsān* but does not convey its full meaning. It means that one must seek good for fellow human beings and behave or deal in such a way that benefits the concerned persons or the humanity. *Ihsān* can be practiced in many ways, for example, to

¹ Neufeldt & Guralnik, *Webster's New World: College Dictionary*, 1356

² Jean Decety, Chia-Yan Yang Yawei Cheng, "Physicians downregulate their pain empathy response: an event-related brain potential study," *Neuroimage* 50 no.4(2010): 1677. doi: 10.1016/j.neuroimage.2010.01.025.

³ Anna Smajdor, Andrea Stöckl and Charlotte Salter. "The limits of empathy: problems in medical education and practice," *Journal of Medical Ethics* 36,no.6(2011): 381. doi: 10.1136/jme.2010.039628.

⁴ Luṭfullāh Saqib and Muḥammad Amjad, "Positive Human Nature –Echoes of *Qurān* from the Mouths of Shakespearean Dramatis Personae:(A Comparative Study)," *FWU Journal of Social Sciences* 11, no.2(2017):22
http://sbbwu.edu.pk/journal/Winter_2017_Vol_11_No_2/2.%20Positive%20Human%20Nature%20Echoes%20of%20Qur'an.pdf

financially help the needy and the relatives. To deliver a person out of miseries, to pay more than the due or being generous.¹

According to Rāghib Iṣḥānī (d.1108), *Iḥsān* is of two types, i.e., to do favour to someone and restore beauty and balance in him or to create balance in one's own self through good conduct. He also says; that ‘*adl* means to give others what is their due, but *Iḥsān* means to give more than that. In popular usage *Iḥsān* means doing good to others.²

Qur’ān also enjoins the same thing by repeating- ﴿إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ i.e. “*verily Allāh loves those who do good to others benevolently.*”

A person should not only aim at contending himself with just and fair dealings but also act benevolently towards others. This alone can help him to reach a higher stage of spiritual development. In the words of Al-Ghazzālī (d.1111), benevolence is defined as an act that benefits those other than those from whom it is performed without any obligation.³

Benevolence is the key for the success and realization of man's ultimate aims. It alone helps one to reach higher stage of personality development. By performing various kinds of benevolent acts a man can attain a higher position in worldly affairs as well as the Hereafter. Allāh says;

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا﴾

﴿إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾⁴

¹ Rafi' Abadi, 258

² *Mufridāt fī Gharā'ib-ul-Qur'ān*, “حسن”, 236

³ Imām Ghazzālī, *Revival Of Religious Learning*, vol. II, 72

⁴ Al-Baqarah 2:195

“And spend in the Cause of Allāh (i.e. Jihād of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves Al-Muhsininun (the good-doers).”

This entails spending money in any beneficial purpose associated with Allāh. It includes offering alms to the needy and family, and investing in the cause of Jihād, such as physical training, strengthening Muslims, and institutionalising Allāh's faith in the face of polytheism and polytheists.

Spending in Allāh's cause is a sort of *al-Ihsān* and Allāh commands all types of *Ihsān*, as stated in the above ayah, because Allāh likes those who do good. This final statement is a fitting end to a passage about struggling for God's cause and donating in His way. It inspires believers to strive for the highest level of religious excellence, known as *Ihsān*.¹

It is through compassion and empathy that pure soul and spirit are born. The man's soul and spirit remain pure and excellent through being kind, practicing noble activities, staying away from evil and avoiding corruption.²

﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾³

“Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.”

And acting according to messenger's saying;

¹ Quṭb, *In the shades of Qur'ān*, vol.1, 234.

² Abū Bakr Jābir Al-Jaza'iry, *Minhāj al Muslim*, ed. Muḥammad Bin Al-Fayarabī(Rīyād: Dār -us-Salām, 2001), vol.1, 315

³ Al-Balad 90:17

((لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ))¹

“Allāh will not be merciful to those who are not merciful to mankind.”

Sympathy is feeling pity for someone, typically accompanied by the desire for them to be happier or better off. No one has ever exemplified the essence of sympathy better than Allāh's Messenger (S.A.W). Allāh Himself says in Qur’ān that His prophet is merciful and he worries about his *Ummah*.

Qur’ān asserts,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾²

“And We have sent you (O Muhamma. S.A.W) not but as a mercy for the 'Alamīn (mankind, jinns and all that exists).”

Also;

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ بِالْمُؤْمِنِينَ ﴾
رُؤُوفٌ رَّحِيمٌ³

“Verily, there has come unto you a Messenger (Muḥammad S.A.W) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad S.A.W) is anxious over you (to be rightly guided, to repent to Allāh , and beg Him to pardon and forgive your sins, in order that you may enter

¹ Imām Bukhārī, *Saḥiḥ Bukhārī*, Oneness, Uniqueness of Allāh , Chapter: “Say: Invoke Allāh or invoke the Most Gracious, by whatever name you invoke Him, for to Him belong the Best Names.”, Ḥadīth 7376

² Al-Anbiyā’ 21:107

³ At-Tawbah 9:128

Paradise and be saved from the punishment of the Hell-fire), for the believers (he S.A.W is) full of pity, kind, and merciful.”

The Prophet (S.A.W) himself encouraged people to show sympathy for one another, as he was quoted as saying:

((مثل المؤمنین فی توادهم وتراحمهم وتعاطفهم، مثل الجسد إذا اشتكى منه عضو
تداعى له سائر الجسد بالسهر والحمى))¹

“The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”

The meaning of mutual friendliness, compassion, and sympathy appear to be similar, yet there is a tiny variation. It signifies that Muslims should be kind to one another due of their shared faith, and not for any other reason. Compassion comes via communication, such as paying visits and giving gifts. Compassion is the act of supporting one another, much as the body is clothed in clothing to protect it.²

According to the Qur’ān, believers are people who exercise compassion, a type of empathy that motivates one to serve others.

﴿أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ. يَتِيمًا ذَا مَقْرَبَةٍ. أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book of Literature, Chapter on Mercy of People and Beasts, Ḥadīth 6011.

²Ibn Ḥajar Asqalānī, *Fath-ul-Bārī bi Sharah Saḥīḥ Al-Bukhārī*(Rīyāḍ: Dār -us-Salām,2009 ,vol.10, 439.

...وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١﴾

“Or giving food in a day of hunger (famine). To an orphan near of kin. Or to a Miskin (poor) afflicted with misery... and (also) recommended one another to pity and compassion.”

The account of Prophet Ibrāhīm (A.S) is recounted in the Qur’ān while giving *da’wah* of *Taūhid* to his father, he is very respectful to him. His methodology of preaching full of love and respect for father. His father asked him to go away in harsh manner. Still Ibrāhīm (A.S) in a very soft and respected tune told him that he will keep asking from Allāh for his forgiveness.²

﴿وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا. إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا. يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا. يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا. يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا. قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمَ لَئِن لَّمْ تَنْتَهَ لِأَرْحَمَنَّكَ وَاهْجُرْنِي مَلِيًّا. قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي ... ﴿٣﴾

“And mention in the Book (the Qur’ān) Ibrāhīm (Ibrāhīm (A.S)). Verily! He was a man of truth, a Prophet. When he said to his father: O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?. O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. O my father! Worship not Shaitan (Satan). Verily! Shaitan (Satan) has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtake you, so that you become a companion

¹Al-Balad 90:14-17

²Karam ‘Alī Shāh, *Dia-ul-Qur’ān*, vol. 3,86

³Maryam 19:41-47

of Shaitan (Satan) (in the Hell-fire). He (the father) said: Do you reject my gods, O Ibrāhīm (Ibrāhīm (A.S))? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you. Ibrāhīm (Ibrāhīm (A.S)) said: Peace be on you! I will ask Forgiveness of my Lord for you....”

Qur’ān witnesses the beautiful and compassionate dialogue of Ibrāhīm (A.S) with tenderness and good mood of Ibrāhīm (A.S) advises his father and invited him to obedience of Allāh .¹ Kindness is not seen in anything until it adds to its beauty, and it is not withheld from anything unless it defaces it.

((إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ حُلُقًا وَأَلَطُهُمْ بِأَهْلِهِ))²

“Indeed among the believers with the most complete faith is the one who is the best in conduct, and the most kind to his family.”

Prophet (S.A.W) would shorten his congregational prayer when he hears the wails of child, just because a lengthy one would distress the mother. The Prophet (S.A.W) said,

((إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَاسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَجْجُوزُ فِي صَلَاتِي))

كِرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ))³

“When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child’s mother.”

Sympathy is feeling sorrowful or pity for a hardship or a difficulty faced by someone else. Seerah of the Prophet (S.A.W) also has numerous genuine narrations on his

¹ Ma’sūd Bawan Pūrī, et.al., “Compliance factors, and human triumph in the Qur’ānic stories ,” 174. <https://www.iasj.net/iasj/download/03471081cdf946e0>

² Imām Tirmizī, *Jāmi’ At-Tirmizī*, The Book on Faith , Chapter: Regarding The Completion Of Faith, Its Increasing And Decreasing, Ḥadīth 2612

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Call to Prayers, Chapter: Whoever cuts short As-Salat (the prayer) on hearing the cries of a child, Ḥadīth 707

sympathetic personality. Generally, compassion involves expressing one's understanding of others sadness or suffering, especially when it's related to grief.¹ Prophet (S.A.W) puts himself in the others position and feels his pain. A sympathetic behavior is what he gave to others at that moment, they needed most desperately.

It's crucial to have empathy and compassion, because its absence can lead to all kinds of evil things. Sympathy must be extended to all those with whom the individual comes into contact - spouses and children as well as other family members, pets, the environment, and the community at large.²

Also, Prophet (S.A.W) had compassion and empathy for animals. He saw a camel with nothing but skin and bones. When camel saw the Prophet, he began to cry, and the Prophet (S.A.W) calmed him by placing his hand on his head. He told the owner of the camel,

((أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا، فَإِنَّهُ شَكَى
إِلَىٰ أَنَّا كُجِيعُهُ وَتُدْئِبُهُ))³

“Don’t you fear Allāh about this beast that Allāh has given in your possession? It has complained to me that you keep it hungry and load it heavily which fatigues it.”

Sympathy is not only an internal act of good will without exterior results. Compassion and kindness of the heart lead to forgiving and beneficent behaviour. Rather

¹ <https://psychology.wikia.org/wiki/Sympathy>

² Utz, *Psychology from Islāmic perspective*, 101

³ Imām Abū Da‘ūd, *Sunan Abī Da‘ūd*, Book of Jihād , Chapter: What Has Been Commanded Regarding Proper Care For Riding Beasts And Cattle, Ḥadīth 2549

Kindness and empathy are more important than anything else when it comes to achieving observable outcomes. Forgiveness, pardoning those who err, supports the weak, feeding the hungry, clothing the naked, ministering to the ill and consoling the bereaved are some of the exterior components of kindness.¹

During the Battle of Badr, Islām's most prominent opponent, Abū Jahal, was killed. His son Ikrimah ibn Abū Jahal is distressed when he heard that his father was killed in combat by Muslims. He wished to meet the Prophet of Allāh (S.A.W) at Makkah. Prophet of Allāh (S.A.W) warns Muslims not to refer to Ikrimah as the son of Abū Jahal, as that would affect him.

((يأتىكم عكرمة بن أبي جهل مؤمنا مهاجرا ، فلا تسبوا أباه، فإن

سب الميت يؤذي الحي، ولا يبلغ الميت ...))²

This is Rasūlullāh's sympathy (S.A.W). Abū Jahal, despite his hatred for Islām, was nonetheless a father to his son, Ikrima.

Qur'ān emphasises its concern for the weaker members of society, such as orphans, widows, destitute and exploited people, and others who are politically or socially or economically oppressed. Different strategies to aid them are highlighted. It has been made mandatory for all Muslims to pay zakah, the poor-due, in order to support those who are less fortunate. Thus, Qur'ān says;

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ

¹ Al-Jaza'iry, *Minhāj-al-Muslim*, vol.1. 316

² Al Ḥakim Nisāpurī, *Al-Mustadrak 'Ala As-Sahīhaen*, trans. Muḥammad Shāfi'q-ur-Raḥmān Al-Qādri ar-Rizvī (Lahore: Ishtiyāq A. Mushtāq printers, 2012), vol 4. Ḥadīth 5055

وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ ...¹

“As-Sadāqāt (here it means Zakāt) are only for the Fuqara' (poor), and Al-Masākin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh 's Cause (i.e. for Mujāhidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh ...”

Sympathy being an emotional response enables to empathise with others and be moved by their pain or delight. It is a form of moral & emotional support that gives the receiver an acknowledgement. It is an extremely strong tool that makes human interaction more profitable, as well as adding richness and ethical beauty to social interactions in general. There has a positive impact on relationships, and it helps to become a more kind, caring and helpful person.

Sympathy is a feature that may be developed over time, and the more one develops it, the more it will enhance one's life overall. To sympathize does not imply that one puts the needs of others above one's own. Sympathy and compassion draw people towards each other. It strengthens networks, cements friendships and creates more meaningful relationships.

vi. Trust

Trust is a person's tendency to assume that other people participating in a particular action will cooperate for his gain and will not take advantage of him if the situation arises. The idea of trust implies that the action have the potential for a loss by the trustee; it does

¹ At-Tawbah 9:60

not require, but is consistent with a prospective gain and/or loss by the trustee. Trust ranges from full suspicion to complete or 'blind' trust.¹

There are two Qur'ānic concepts typically translated by the English word "Trust". The first is *Tawakkul* and the second Qur'ānic concept is *Āmānah*. The root of *Tawakkul* is 'w-k-l', which, according to Ibn Fāris (d.1004), has the root meaning 'Relying on someone else for your affairs'.² The lexical meaning of the verb *wakala* is, 'leaving something to someone', that 'someone' is taking responsibility for the 'something'.³

The word "*Āmānah*", derived from the root '‘-m-n’ and ordinarily used to refer to something given "in trust" with the expectations to be cared for diligently and faithfully by the trustee⁴ means "to trust anyone at any circumstance." You trust someone with your money, your secrets, or whatever else you trust them with in the belief that they will keep that trust honest and fulfil it fully when called upon to.⁵

As a verbal noun, the term *Āmānah* has both an abstract and a concrete meaning, and according to Rāghib Iṣfahānī (d.1108), it denotes sometimes the state of a person and sometimes whatever has been entrusted to him.⁶ It is one of the most basic buildings in interacting with Allāh, human, environment and self.⁷

¹ Avner Ben-Ner and Freyr Halldorsson, "Trusting and trustworthiness: What are they, how to measure them, and what affects them," *Journal of Economic Psychology* 31,no.1(2010):56, DOI:10.1016/j.joep.2009.10.001

² Abū'l-Ḥussain Aḥmad b. Fāris b. Zakariyā, *Mu'jam maqāyīs al-lughā*, ed. 'Abd al-Salām Muḥammad Harūn (Dār al-Fikr lil-Ṭibā'a wa'l-Nashr wa'l-Tawzī', 1979), vol. 6, 136.

³ Al-Iṣfahānī, *Mufridāt*, 882.

⁴ *Lisān ul 'Arab*, 140

⁵ 'Usmānī, *Discourses on Islāmic way of life*, Vol 3,177-178.

⁶ Al-Iṣfahānī, *Mufridāt* ,90

⁷ Sahri, "Interpretation of al-Qur'ān verses of Trusts," *Journal of Madaniyah* 8, 1(2018):125.

When it comes to the practical implications of trust, they are found in the social activity that it underpins. Behaviorally, 'to trust' means to act as if the uncertain future behaviours of others are truly certain in contexts, when failure to meet these expectations has severe implications for individuals involved.¹ The cognitive and emotional dimensions of trust are intimately linked to its behavioural substance. Luhmann informs out that the cognitive platform of trust is created by behavioural displays of trust suggesting acts.²

Behavioural substance of trust is embarking on a potentially dangerous course of action with the confidence that all parties engaged in the course of action will act properly and responsibly. Others' actions that imply trust in us make us more inclined to respond by trusting them even more. Conversely, we begin to distrust individuals whose acts make us believe that they have violated our trust or mistrust us. Emotionally, trust-inducing activities help to develop or reinforce trust, since pleasant affect circulates among those who exhibit trust behaviorally, just as negative affect circulates among those who betray or act distrustfully toward each other.³

Qur'ān mentions the story of prophet Ya'qūb (A.S) who trusted his sons in case of prophet Yūsuf (A.S) but was betrayed. They are determined to deceive their father and carry out their evil plan against Yūsuf (A.S).

¹ Bernard Barber, *The Logic and Limits of Trust*, (Rutgers University Press, 1983), 125.

² Niklas Luhmann, *Trust and Power*, ed. Christian Morgner (UK: Cambridge Polity Press, 2017), 47-48.

³ J. David Lewis & Andrew Weigert, "Trust as A Social Reality," *Social Forces* 63,4 (June 1985):971

Downloaded from <https://academic.oup.com/sf/articleabstract/63/4/967/2232120> by Fatima Jinnah Women University user on 04 December 2019.

﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ. قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ. قَالُوا لَئِنْ

أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ ﴿١﴾

“They said: O our father! Why do you not trust us with Yūsuf (A.S), - when we are indeed his well-wishers? Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him. He (Jacob) said: Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him. They said: If a wolf devours him, while we are 'Usbah (a strong group) (to guard him), then surely, we are the losers.”

Trusting, both trusting Allāh and trusting man, as a type of implicit or explicit decision, the Qur’ānic account is based on an understanding of the trustee, whether that understanding is innate in human nature, inherited from the era of the primal covenant, or obtained through revelation or experience. Even those people who have a natural disposition towards trusting, are guided to put their trust in Allāh before anyone else. The believer trusts Allāh because He is ‘The Absolute trustworthy being’. When it comes to social ethics, the normative claim on the human being is reversed. Whereas, trusting Allāh is an absolute moral claim, placing one’s trust in human beings is conditioned by circumstantial factors.

One of the most significant traits of a believer is that he maintains a positive mindset regardless of the circumstances. Prophet Adam (A.S) was asked not to come near a particular tree in paradise. Satan whispered to him saying;

¹ Yūsuf 12:11-14

﴿... قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى﴾¹

“... saying: O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?”

Being positive, Adam (A.S) thought that it is way to live in paradise forever. Adam (A.S) lacked experience. There were weaknesses in him, such as the desire to survive and to feel powerful.² Although, one is obligated to be trustworthy to others and to fulfil one’s obligations, Qur’ān does not appear to promote naive or blind trust. Man is not asked to trust anyone other than Allāh unconditionally.as the above incidents tells.

Qur’ān encourages man to forgive other, overlook the flaws and see good in others which is a simple yet effective method to feel healthier and happier. Beside it he becomes more kind and productive in the world. Overlooking a flaw is not an easy thing to do for a person when have been betrayed. If someone wronged another, the wrong must be made right with the person who was hurt or forgiveness must be sought before seeking forgiveness from Allāh . Qur’ān encourages humans to be forgiving, and if someone honestly asks for forgiveness, the person who has been wronged should forgive him. Prophet (S.A.W) said:

((مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ مِنْ جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ

دَرَجَةً أَوْ حَطَّ عَنْهُ بِهِ خَطِيئَةً))³

¹ Ṭā-Ha 20:120

² Quṭb, *In the Shades of Qur’ān*, vol.11, 363.

³ *Sunan Ibn Mājah*, The Chapters on Blood Money, Chapter: Pardoning In Cases of Retaliation, Ḥadīth 2693

“There is no man who suffers some (injury) on his body and forgives (the perpetrator), but Allāh (SWT) will raise him one degree in status thereby, or erase from him one sin.

My own ears heard it and my heart memorized it.”

Qur’ān tells that Prophet Yūsuf’s brothers came and were embarrassed when they recognised their brother. Prophet Yūsuf’s found them ashamed; he told them to give it up and reminded them of Allāh , Who is Most Merciful and Will Forgive. Yūsuf (A.S) served them meals and looked after them. Despite the fact that he was subjected to such harsh treatment, he was able to maintain his behavior. Haḍrat Yūsuf (A.S) said,

﴿قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ. قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ﴾

قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ

أَجْرَ الْمُحْسِنِينَ. قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ. قَالَ لَا تَثْرِبَ

عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ¹ ﴿

“He said: Do you know what you did with Yūsuf (Yūsuf (A.S)) and his brother, when you were ignorant? They said: Are you indeed Yūsuf (Yūsuf (A.S))? He said: I am Yūsuf (Yūsuf (A.S)), and this is my brother (Benjamin). Allāh has indeed been gracious to us.

Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the Muhsinun to be lost. They said: By Allāh ! Indeed Allāh has preferred you above us, and we certainly have been sinners. He said: No reproach on

¹ Yūsuf 12:89-93

you this day, may Allāh forgive you, and He is the Most Merciful of those who show mercy?"

His brothers were told by Prophet Yūsuf (A.S.), not to be embarrassed of themselves. Because of you, I've made it this far. Without your intervention, I would have travelled from Egypt in pursuit of a small amount of wheat, just like you. Thank you for saving my life! It's solely because of you that I'm Egypt's Aziz today!" This was Prophet Yūsuf's (A.S.) attitude towards his brothers.

The second component of Yūsuf (A.S.)'s attitude as described in the Qur'ān, was displayed when he went to receive his parents. He made his parents sit on a throne with full respect, and he treated his brothers with the same regard.

﴿فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ

﴿۱﴾ ¹ *إِنْ شَاءَ اللَّهُ آمِنِينَ*

"Then, when they entered unto Yūsuf (Yūsuf (A.S)), he betook his parents to himself and said: Enter Egypt, if Allāh wills, in security."

Prophet Yūsuf (A.S) told his brothers that their coming to Egypt had honoured him, and that they were welcome to dwell in peace and comfort in Egypt. He overlooked their flaws and compensated them for their wrongdoings with good. Prophet Yūsuf (A.S.) exemplifies the Qur'ān's teaching of forgiveness and turning a blind eye to the errors of others.

Forgiving others is one of the key attributes of Allāh 's beloved servants.

¹ Yūsuf 12:99

﴿وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ...﴾¹

“... and who pardon men; verily, Allāh loves Al-Muhsinun (the good-doers).”

And;

﴿...وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ...﴾²

“... Let them pardon and forgive. Do you not love that Allāh should forgive you?...”

It is human nature that he can forgive even to the one who has killed his beloved or relative. Qur’ān strongly encourages to forgive. Allāh grants a convicted murderer the right to be forgiven by his victim's kin, sparing him the death penalty, and the kin who chooses to forgive is promised great rewards, such as a high and honourable position in Allāh 's sight.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ

وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

فَاتَّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ...﴾³

“O you who have attained to faith! Just retribution is ordained for you in cases of killing: the free for the free, and the slave for the slave, and the woman for the woman. And if something [of his guilt] is remitted to a guilty person by his brother, this [remission] shall be adhered to with fairness, and restitution to his fellow-man shall be made in a goodly manner...”

¹ Āl-‘Imrān 3:134

² An-Nūr 24:22

³ Al-Baqarah 2:178

Except for a few people who were sentenced to death for their misdeeds, the Prophet (S.A.W) forgave the Arab populace of Makkah after the conquest. Prophet Muḥammad marched to Makkah with a contingent of 12,000 troops in 8 A.H. and conquered the city without spilling a drop of blood. “Tell me!” Prophet exclaimed. “How should I approach you?” “O Prophet of Allāh !” exclaimed Abū Sufian, Hinda, and others. You are free to punish us in whatever way you see fit! You are free to kill and dismember us!” Here, he added, "Let the past be what it is." Each one of you has been pardoned! "May Allāh also forgive you!" The Prophet (S.A.W) went so far as to declare Abū Sufian's house to be a safe haven for anyone seeking safety there.¹

Trust is the belief that things will end out good. It's the belief that wonderful things will happen to us and that we have the power to direct our own destiny. Prophet Yūsuf (A.S) interpreted the dream of fellow prisoners and asks them to tell king about it with a hope that he might be freed.

﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ...﴾²

“And he said to the one whom he knew to be saved: Mention me to your lord (i.e. your king, so as to get me out of the prison). But Shaitan (Satan) made him forget to mention it to his Lord ...”

Muḥammad (S.A.W) was optimistic about the future of Tai'f's people. From among the descendants of people of Tai'f, he hoped that Allāh would produce those who would worship only Allāh. In Ṭā'if, he met with the chiefs of the largest tribe. He (S.A.W) told

¹ For detail see: Mubārak Purī, *Ar- Raḥīq -ul-Makhtūm*,551.

² Yūsuf 12:42

them about Islām, which consists of worshipping only one God and abandoning idolatry. They dismissed his message. As if that wasn't enough, they sent their children to throw stones at him and chase him out of their town. So, as opposed to pursuing revenge, he said to Angel Gabreil:

¹ ((...بل أرجو أن يخرج من أصلابهم من يعبد الله وحده لا يشرك به شيئاً))

“I rather hope that Allāh will raise from among their descendants people who will worship Allāh the One, and will not ascribe partners to Him.”

This is the trust in Allāh for the good to come. Prophet (S.A.W) was commanded;

² ﴿...فَاصْفَحِ الصَّفْحَ الْجَمِيلَ﴾

“...so overlook (O! Muḥammad S.A.W), their faults with gracious forgiveness.”

It is unethical to abandon someone because of one or two shortcomings especially if he is of good character. As we all know, perfection is unattainable for any of us. Humans are naturally formed to be different from each other in terms of their emotional, physical, and intellectual makeup. Thus, the ability to forgive varies. Forgiving others is a process that takes time and effort. Overlooking the mistakes empowers others to do good next time because they don't have to deal with the guilt that comes from being “exposed” to others in weaknesses. Ignoring and overlooking mistakes is a quality of strength not weakness, forbearance not inability, and perseverance not defeat. This is because paying attention to everything that the ear hears or that the eye sees will most certainly spoil relationships,

¹ Imām Bukhārī, *Saḥiḥ Bukhārī*, Book: Beginning of Creation, Chapter: If anyone says Amīn [during the Salat (prayer) at the end of the recitation of Surat Al-Fatiha], Ḥadīth 3231

² Al-Ḥijr 15:85

divide society, and sow negative thoughts in people's hearts towards others, amidst storms of suspicion, hatred, and hostility.

Conclusion

The Qur'ānic way of life encompasses more than just creed, worship, and the actions of limbs and relation with Creator. It is also commanded to treat Allāh 's creation with respect, and be compassionate to all creatures, maintaining good relations with them. Qur'ān requires us to be kind and treat others with respect, taking into account their sentiments and emotions in accordance with divine norms and instructions. This refers to individual duties and rights in terms of etiquette, morals, and social connections.

4.5 Qur'ān and Neuroticism

As a personality trait in psychology and development, neuroticism refers to a person's perception of how upsetting, frightening, and unsafe the world is. ¹

Stress and discontent are linked to neuroticism in humans. It's common for neurotic people to be unsatisfied with their lives. There is a higher likelihood that they may report minor health issues and feel overall discomfort in a wide range of scenarios.

Neurotic people are more prone to unpleasant feelings such as anxiety, depression, anger, and guilt than non-neurotics.²

When Divine law is violated, it leads to neurosis. If it is a minor sin, it is unlikely to result in significant depression, whereas a large sin (e.g., adultery) would result in serious psychological ramifications. Neurotic individuals have following facets:

¹Weed, Nathan &kwon, Sangil, "Neuroticism," 2007.
https://www.researchgate.net/publication/317170729_Neuroticism/link/5928cc37a6fdcc444355240c/download

² Ibid.

- i. Anxiety
- ii. Anger
- iii. Depression
- iv. Self-Consciousness
- v. Immoderation

According to the statements of Qur'ān, man has an unstable, variable, weak, ambitious and grumpy nature.

﴿وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ

يَدْعُو إِلَيْهِ مِنْ قَبْلُ...﴾¹

“And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before...”

When man is afflicted, his true character is revealed. Human nature looks exclusively to its Lord at time of disappointment, knowing that only He is capable of relieving affliction. Erroneous assertions on God having partners are acknowledged. People tend to overburden their minds with false influences when they are no longer afflicted by an illness and are enjoying an Abundance of God's blessings. Over time, he forgets that he has to pray God, ignoring the fact that God is one and only He has the power to alleviate his suffering.² Also;

¹ Az-Zumar 39:8

² Quṭb, *In the shades of Qur'ān*, vol.4, 328.

﴿حُلِقَ الْإِنْسَانُ ضَعِيفًا...﴾¹

“...and man was created weak”

The above ayah expresses man’s weakness in all aspects, physical weakness, weakness of will and resolve, weakness of faith and lack of patience.²

i. Anger

Anger is one of the most potent and vital emotions in humans. It can be an essential tool for survival, but it can also cause serious problems in the long run by continuously pounding the mind connected with thinking, feeling, behaviour, and relationships. It is an emotion characterised by a severe, uncomfortable, and awkward reaction to a perceived provocation, harm, or risk.

Cambridge dictionary define anger “as a strong feeling that makes you want to hurt someone or be unpleasant because of something unfair or unkind that has happened.”³

The word غضب Anger appears in Qur’ān in twenty-three places, with different derivations.⁴

قَدْ تَكَرَّرَ ذِكْرُ (الْعَضَبِ) فِي الْحَدِيثِ مِنَ اللَّهِ تَعَالَى وَمِنَ النَّاسِ ... وَأَمَّا مِنَ الْمَخْلُوقِينَ

فَمِنْهُ مَحْمُودٌ وَمَذْمُومٌ، فَالْمَحْمُودُ مَا كَانَ فِي جَانِبِ الدِّينِ وَالْحَقِّ، وَالْمَذْمُومُ مَا كَانَ فِي خِلَافِهِ.⁵

¹ An-Nisā’4:28

² As-Sadī, *Tafsīr -e-Sadī*, vol.2, 166-167.

³ *Cambridge dictionary*,28

⁴ Muḥammad Fa’ud ‘Abdul Bāqī, *Al-Ma’ujam al-Mufahāras li alfāz alQur’ān alKarim*(Egypt:Dār-ul-Ḥadīth, 2007)

⁵ Ibn Athīr al-Jazarī, Majd al-Dīn, *An nihāyah fi gharib al Ḥadīth al athār li abī as sa’dāt*(Risālah Publishers, Beirut, 2013),1359

“Definitely ‘Ghaḍab’ has been narrated as an attribute of Allāh and of humans. And from among creatures some are praiseworthy and some are blameworthy. Praiseworthy are those who are inclined towards religion and Truth and those who are opposed to it are blameworthy”

الغضب occurs repeatedly in Qur’ān, in reference of Allāh and His creatures too. In case of His creatures; anger is praiseworthy and blameworthy. It is praiseworthy when there is a matter of religion and the truth, and it is blameworthy other than these matters.

Anyone who is angry will want revenge and will strike out at the individual who has angered him or her. As a result of anger, we do actions that cause harm. Anger is the polar opposite of mercy, compassion, self-control, and kindness in a person's emotions. It is the feeling one has toward something or someone that hurts, opposes, offends, or annoys, strong displeasure.

Anger, according to modern psychologists, has a functional motive for survival and is a basic, natural, and complete emotion experienced by nearly all individuals, and it can have a detrimental impact on personal or social well-being at any time.¹

Anger is a characteristic of man's inner essence. It begins in the heart of man and manifests itself in the actions of the hands and feet, as well as the mouth on occasion. Many inner evils and vices are rooted in wrath, which also leads to a variety of crimes and internal maladies. Allāh placed rage in man so that he might defend his life, honour, and possessions and above all his faith. On the right circumstances, expressing and using anger is a virtue.²

¹ Kemp S, Strongman KT, “Anger theory and management: A historical Analysis,” *American Journal of Psychology* 108,3(1995):397. <https://doi.org/10.2307/1422897>

² ‘Usmānī, *Discourses on Islāmic way of life*, Vol 3, 86-87.

Humans have a proclivity towards hostility, especially when triggered or in self-defense. The story of creation of Adam (A.S) provides evidence of this tendency in humans.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ

فِيهَا وَيَسْفِكُ الدِّمَاءَ...﴾¹

“And (remember) when your Lord said to the angels: Verily, I am going to place (mankind) generations after generations on earth. They said: Will You place therein those who will make mischief therein and shed blood...”

It is true that man will do wrong and shed blood. This ayah highlights human hatred toward one another, which can result in tension, violent behaviour, property damage, and even homicide.² First human hostility happened early in human history with Adam's sons when Qabīl killed Habīl out of jealousy, which suggests that aggression can also be motivated by bad impulses as well.

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾³

“So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.”

¹ Al-Baqarah 2:30

² Utz, *Psychology from Islāmic perspective*, 148.

³ Al-Mā'idah 5:30

This anecdote exemplifies the nature of evil and completely unwarranted aggression. Qabīl's evil soul was able to overcome all obstacles and make him less averse to the notion of killing. As a result, he murdered his own brother Habīl.¹

In Qur'ān, anger is attributed to believers, Muḥammad's (S.A.W) enemies and prophets.²With respect to anger as a human emotion, Mūsa's (A.S.) indignation at his people for worshipping a gold calf is described in Qur'ān.

﴿وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ﴾

﴿وَأَلْقَى الْأَلْوَابِحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ...﴾³

“And when Mūsa (A.S) returned to his people, angry and grieved, he said: What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)? And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him...”

His anger may be shown in his words and actions, especially when he grabbed his brother by the head and dragged him. *“... Seizing his brother by the head, he pulled him to himself”* (Al-‘Arāf: 150). God's law was written on those tablets. Mūsa (A.S) set the tablet down. He would not set the tablet down unless he was in a fit of rage that forced him to give up his control...⁴

Also;

¹ Quṭb, *In the Shades of Qur'ān*, vol.4, 73

² *The Encyclopaedia of Qur'ān*, vol.1,93

³ Al-‘Arāf 7:150

⁴ Quṭb, *In the Shades of Qur'ān*, vol.6, 191-192

﴿وَلَمَّا سَكَتَ عَن مُّوسَى الْعِغَابُ...﴾¹

“And when the anger of Mūsa was appeased...”

﴿فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمْ

الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي﴾²

“Then Mūsa returned to his people in a state of anger and sorrow. He said: O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e. disbelieving in Allāh and worshipping the calf)?”

Mūsa (A.S) nature was emotional and the crime of nation was grave.³ Abū Darda narrates that أَسِفًا mean intense anger.⁴ Anger is a natural feeling experienced by every person caused due to displeasure and annoyance.

In the beginning, Prophet Younas (A.S.) was enraged at his nation, but he later recognised his mistake and was saved.

﴿وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا...﴾⁵

“And (remember) Dhan-Nun (Jonah), when he went off in anger...”

¹ Al- ‘Arāf 7:54

² Tā-Ha 20:86

³ Aḥmad, *Bayān-ul-Qur’ān*, vol 3, 168-9.

⁴ Imām Baghawī, *Tafsīr-e-Baghawī*, vol 2, 301

⁵ Al-Anbiyā’ 21:87

Prophet Yunas (A.S) preached his nation for a long time but they never accepted. He left his nation in extreme anger and it is natural that a true man when leave no leaf unturned become disappointed.¹ Yunas (A.S.) lacked the patience and determination to withstand the challenges of preaching Allāh 's word. He rapidly felt upset and enraged, leaving his people and moved on.²

Anger is a shallow argument. It is the most divisive feeling among friends; it impairs judgement, leads to melancholy, instability, and behavior. It is either an abrupt stimulus or an unanticipated event that causes annoyance and anger.

We all experience anger at some point in our lives and it isn't necessarily a bad thing. It is praiseworthy to be outraged about something that has been done against Allāh, faith, truth, or justice, as it might lead to positive outcomes. Thus, a natural feeling is recognised in the Qur'ān, which prevents a clash between man's religion and nature.³

When someone enraged, he becomes blind and deaf, and he loses his ability to discriminate between good and wrong, as well as truth and untrue. The one who is angry tries his utmost to vent his anger fully upon the one who whom he is angry. But moderate anger has nothing like this.

There is a well-known incident of Haḍrat 'Alī (R.A). A Jew said some disrespectful words about the Prophet (S.A.W). How Haḍrat 'Alī was capable of enduring such a circumstance? He instantly sat on the Jew's chest and lowered him to the ground. Upon realising him helplessness, the Jew spat in Haḍrat 'Alī's face (R.A). Haḍrat 'Alī (R.A) freed the Jew. When questioned about this unusual behaviour. Haḍrat 'Alī (R.A) said, First,

¹ Iṣlāhī, *Tadabūr-ul-Qur'ān*, vol 5, 180

² Quṭb, *In the Shades of Qur'ān*, vol.12, 53

³ Ibid, vol.15-17,192

I chastised him because he was disrespectful to the Prophet (S.A.W). At that moment, my rage was directed on defending the honour of the prophet (S.A.W). When he spat on me, rage arose in my heart for my own self, inspiring me to seek vengeance against the Jew for my own self, but it came to me that seeking vengeance for my own self is not a good thing. This incident exemplifies patience in rage. Anger was justifiable in first situation, it arose and was expressed appropriately. However, in the second situation, no action was taken in response.¹

Anger is furious. Outwardly, it causes one to hit others, swear them, and speak harshly to them, and inwardly it creates malice, jealousy, evil thoughts, happiness on the downfall of others, a desire to expose the faults of others, and to destroy their respect, and sadness when the other is happy. Every single one of these qualities is destructive.²

Anger, as an emotion in the human psyche, has a valuable goal for man and can be a counterbalance to fear if used correctly. Man should be enraged when he sees an evil activity or corruption in society. He should be angered for the sake of the right, for Allāh alone, and for the sake of righteousness. However, if he becomes upset for meaningless reasons and can not control himself, allowing his fury to dominate his will, he might bring harm to himself and others, and even turn wicked. Anger then drives man to exploit others and commit violence, consequently its uncontrollable use led to blatant disobedience to Allāh.

Qur'ān dealt with anger as an innate nature in the human being. It is one of the most dangerous psychological emotions that emanate from a person, and it is not an exaggeration

¹ 'Usmānī, *Discourses on Islāmic way of life*, vol 3, 87-88

² Imām Ghazzālī, *Forty foundations of religion*, 82.

if we call it the devil of emotions, because anger when it occurs overwhelms the rest of the feelings, and it may reach its intensity and it removes a person's insight and mind, and he does not know what is coming from him in words and deeds.

ii. Anxiety

Anxiety was originally a philosophical term before being adopted by psychiatry and psychology. Kierkegaard (d.1855), a Danish philosopher, maintained that anxiety is a natural aspect of human nature. Anxiety occurs when possibility and reality collide, and the present collides with the future. Anxiety is a result of having the ability to make decisions and behave, and in doing so, commit to one's identity, methods of being in the world, and position in relation to other people. Anxiety, according to Kierkegaard (d.1855), might be a way to stand in relation to God. As a result, he stated, "Whoever has learnt to be anxious in the proper way, has learned the Ultimate."¹

Anxiety is defined as an unwarranted feeling of dread, fear, or apprehension. It is characterised by feelings of tension and anxious thoughts.² A notion included in most personality types, it describes to an individual's generally steady tendency to view a wide range of external situations as potentially dangerous.

Qur'ān has mentioned that human nature is hasty and was created with an impatient (impetuous) nature.

³ ﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾

¹<https://www.psychologytoday.com/us/blog/philosophy-stirred-not-shaken/201703/anxiety-is-part-human-nature>

²<https://www.apa.org/topics/anxiety#:~:text=Anxiety%20is%20an%20emotion%20characterized,certain%20situations%20out%20of%20worry.>

³ Al-Ma'ārij 17:19

“Verily, man (disbeliever) was created very impatient”

Also;

﴿حُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ...﴾¹

“Man is created of haste...”

Impatience in and of itself is not a sin. As a whole, impatience isn't a bad thing. Its expression in an imbalanced manner or at unsuitable occasions is a crime. Indeed, it is a universal human emotion, like human has array of positive and negative emotions, closely allied with appropriate fear and often serving psychologically adaptive purposes. Nature and nurture work together to generate it. Anxiety may be considered as a normal human response.² Mindset marked by intense anxiety or worry about something that might happen in the future. Qur'ān mention the state of Mūsa (A.S) when he killed a man from Banī Israel.

﴿فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ﴾

﴿قَالَ لَهُ مُوسَى إِنَّكَ لَعَوِيٌّ مُبِينٌ﴾³

“So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mūsa said to him: Verily, you are a plain misleader!”

¹ Al-Anbiyā' 21:37

²<https://oxfordmedicine.com/view/10.1093/9780195173642.001.0001/med-9780195173642-chapter-10>

³ Al- Qaṣaṣ 28:18

Unending quarrels seemed to be the norm, which led to an increase in animosity among the Children of Israel, who were powerless to defend themselves or stage a full-scale revolution. Such hatred could hardly lead to anything good. Nonetheless, Mūsa (A.S) was enraged by the Egyptian and felt compelled to attack him. This reveals his emotional and abrupt attitude once more, as well as how deeply he was affected by the injustice endured by the Israelites and how eager he was to do anything he could to fight violence.¹ And when he is notified by a man that men of the monarch are seeking for him, he is terrified, and personally appeals to Allāh for assistance and protection.²

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾³

“So he escaped from there, looking about in a state of fear. He said: My Lord! Save me from the people who are Zalimun (polytheists and wrong-doers)!”

Qur’ān mentions that Lut (A.S) become anxious on his handsome guest that his nation might cause evil to them. He feared for his guests because he was aware of his people’s perversion and knew he couldn’t assist them. He felt worried by their presence at such a moment.

﴿وَلَمَّا أَن جَاءتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا...﴾⁴

“And when Our Messengers came to Lout (Lūṭ), he was grieved because of them, and felt straitened on their account...”

¹ Quṭb, *In the shades of Qur’ān*, vol.13, 169

² Ibid, 172

³ Al- Qaṣaṣ 28:21

⁴ Al-‘Ankabūt 29:33

Qur'ān also describes that anxiety results from personal discomfort.¹ Mūsa (A.S) began lisping in his tongue when he was a small child. His biggest fear was that he wouldn't be able to express his message to the Pharaoh fluently. Harūn, his brother, was a smooth and fluent speaker. With the help of his brother, he was able to communicate to the Pharaoh effortlessly. Furthermore, as two people, they could more easily meet the Pharaoh's reaction. Then he bowed down and began to pray:

﴿وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي . هَارُونَ أَخِي . اشْدُدْ بِهِ أَزْرِي . وَأَشْرِكْهُ فِي أَمْرِي ﴾²

“And appoint for me a helper from my family. Harūn (Aaron), my brother; And let him share my task (of conveying Allāh 's Message and Prophethood), Increase my strength with him”

Anxiety is frequently described as an uncomfortable emotion that we all have, such as being constantly tense, worried, or angry. It can have an impact on how we think and conduct since excessive concern might prevent from accomplishing what we really need and will to do. When prophet Mūsa (A.S) met Khidr. He said to Mūsa (A.S):

((... قَالَ يَا مُوسَى إِنِّي عَلَىٰ عِلْمٍ مِّنْ عِلْمِ اللَّهِ، عَلَّمَنِيهِ اللَّهُ لَا تَعْلَمُهُ
وَأَنْتَ عَلَىٰ عِلْمٍ مِّنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لَا أَعْلَمُهُ. قَالَ هَلْ أَتَّبِعُكَ
قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ
خُبْرًا إِلَىٰ قَوْلِهِ {إِمْرًا} ... قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، سَأُنَبِّئُكَ
بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا...))³

¹ Gavin Picken, “Tazkiyat al-nafs: The Qur’ānic Paradigm,” *Journal of Qur’ānic Studies* 7, no. 2 (2005):103.

https://www.academia.edu/6785518/_Tazkiyat_alnafis_the_Qur_%C4%81nic_paradigm_Journal_of_Qur_anic_Studies_7_2_October_2005_pp_101-127

² Ṭā-Ḥa 20:29-32

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book on Prophets, Chapter: The story of Al-Khidr with Mūsa (Moses) alayhis-salām, Ḥadīth 3401

“...O Mūsa (A.S), he stated. I have some of Allāh 's Knowledge that Allāh has taught me that you do not have, and you have some of Allāh 's Knowledge that Allāh has taught you that I do not have... May I follow you? Mūsa (A.S) inquired. But you won't be able to be patient with me because how can you be patient about something you don't understand?he continued... Khiḍr answered, This is the parting between you and me; I'll tell you the reason for those things on which you couldn't wait.”

But it's normal to worry or feel anxious about something in life. In fact, it can often be helpful.¹ Prophet Mūsa (A.S) although get anxious about matters but he attained knowledge too.

Anxiety contributes to negative thoughts. Feeling uneasy or worried about something is a generalised and unfocused overreaction to something that is only perceived as menacing by the individual. Human has a fear of a bad reckoning and having one's good deeds rendered invalid.

Whoever believes in Allāh 's majesty, as stated in the Qur'ān, and meditates on His qualities honestly will feel the inner awe that is due to Allāh 's Majesty and dominance. Allāh 's grandeur, breadth, and limitless power would inspire awe and surprise in the believer. Believers, who are cognizant of Allāh 's Majesty, have a natural terror. As a person's faith and ability for reflection increase, so does the intensity of this horror." This form of terror is referred to in the Qur'ān as "*khashya*" (fear combined with awe).²

¹ <https://www.sakoon.co.uk/blog/self-help-Islām-anxiety/>

² Yahya and Oktar, *Fear of Allāh* , 24.

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾¹

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).”

A believer's fear of their Lord is constant, as is their faith in and reliance on His revelations and signs, as well as their willingness and ability to fulfil all of God's requirements. This is a manifestation of their belief that they fall short of what they should be doing. They have done their best, but they believe it far from sufficient.²

It was narrated that ‘‘Aāīsha (R.A) said Prophet (S.A.W) told; I asked the Messenger of Allāh (S.A.W) about this Ayah: *And those who give that which they give with their hearts full of fear...* (23:60) ‘Aāīsha (R.A) Said; Are they those who drink Khamr and steal?

((وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ) قَالَتْ عَائِشَةُ أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ

وَيَسْرِقُونَ قَالَ : لَا يَا بِنْتَ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ

وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنَّ لَا يُقْبَلُ مِنْهُمْ (...))³

" He replied: No, O daughter of As-Siddiq. They are those who fast, perform Salat, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good deeds, and they are the foremost of them (23:61)."

¹ Al-Mū'minūn 23:60

² Quṭb, *In the Shades of Qur'ān*, vol.12, 179-180

³ Imām Tirmizī, *Jāmi' At-Tirmizī*, Chapters on Tafsīr, Chapter: Regarding Surat An-Nūr, Ḥadīth 3175.

It is referred again when fear of a terrible accounting on the Day of Resurrection is mentioned, along with maintaining familial ties and aiding the poor and needy. They fear their lord;

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾¹

“Those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained).”

They performed the acts of obedience and struggled in them and they were afraid that their deeds will be rejected. Despite this, the feelings of fear in these people did not turn into constant anxiety that prevents one from striving or makes one hopeless.

Prophet (S.A.W)’s companions who were given glad tidings of dwellers of paradise have anxiety of Allāh’s forgiveness. With all of these virtues and benefits, Abū Bakr (R.A) used to say, *“I wish I were a tree that could be chopped down and destroyed.”* Occasionally, he would say; *“I wish I were a blade of grass, whose life ended with the grazing by some beast.”* He also stated: *“I wish I were a hair on the body of a Mo’min.”* He once walked in garden and heard a bird singing. He sighed profoundly and exclaimed, *“O!bird How fortunate you are! You eat, drink, and fly in the shade of the trees, and you have no fear of the Day of Judgment. I hope I could be like you.”*²

¹ Ar-Ra’d 13:21

² Muḥammad Zakariyya Kāndhlawī, “Fear of Allāh,” In *Faḍail-e-Amāl* (Lahore:Kutub Khāna Faizī,n.d), 39

Consider Allāh 's fear in Haḍrat Abū Bakr (R.A). He is so eager to settle his accounts in this life that he hasn't even addressed a mildly harsh term a person, than he regrets it and requests him to say that word back to him in retaliation.

Everyone feels anxiety at some point in their lives. Anxiety serves as an early warning system, alerting us to potentially dangerous situations. They also help us assess potential threats and respond properly by accelerating our reflexes or focusing our attention.

Furthermore, anxious people may experience maladaptive ideas such as “I feel that I am no longer able to cope,” “Life is too difficult for me,” or “No one is there for me.” Reminding those who are suffering that Allāh is always there and can help those who put their trust in Him might be beneficial. For example, Mūsa's mother, (A.S)...

﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۚ إِنَّ كَادَتْ لِتُبَدِّي بِهِ لَوْلَا أَنَّ رَبَّنَا عَلَيٰ

قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١﴾

“And the heart of the mother of Mūsa became empty [from every thought, except the thought of Mūsa]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.”

It depicts the troubled heart of an impoverished mother. It is a "hollow one" by which she is unable to think or act. *“She would indeed have disclosed his identity,”* She was exposing her own secret. We might see her being compelled to give everything away in a moment of despair: *“Had We not strengthened her heart,”* giving her

¹ Al- Qaṣaṣ 28:10

extra strength to deal with this really challenging situation. “*So that she could continue to have faith.*” She needed to have trust in God's promise, be patient in the midst of difficulty, and continue to follow His counsel.¹

In response to stress, our bodies naturally produce anxiety. It is apprehension or fear of what is to come. "Fight or flight" mode is activated when we feel anxious. It can be a source of inspiration for tackling challenging tasks. Anxiety helps us to perform better, act more creatively, and be more productive. If someone thinks about death and the repercussions of dying, they can acquire a mixture of fear, awe, and reverence for death. It is for the good of humans that anxiety is induced in them so that they may avoid or repent of their misdeeds and return to Allāh .

iii. Depression

Depression is defined as “A mood or emotional state that is marked by feelings of low self-worth or guilt and a reduced ability to enjoy life.”²

Depression has, for centuries, been recognized as both a trait (inborn) and characteristic (learned/influenced by environment).³ There's more to it than melancholy. There may be severe weight loss or growth, sleeplessness or excessive sleeping, a lack of energy, difficulty in concentrating, feelings of worthlessness or excessive guilt and thoughts of death or suicide.⁴

¹ Quṭb, *In the shades of Qur'ān*, vol.13, 165

² Bernard JER, “Depression: a review of its definition,” *MOJ Addiction Medicine and Therapy* 5,1 (2018): 7. DOI: 10.15406/mojamt.2018.05.00082

³<https://www.psychologytoday.com/us/blog/andrunning/202101/depression-or-depressive-personality>

⁴ <https://www.apa.org/topics/depression>

It is a mental illness marked by extreme negative emotions like as sadness, pessimism, or despondency to a point that it interferes with how one goes about their day. Many people face sadness or sorrow in life. Depression is influenced by life’s difficulties, trials, and internal conflict. Trouble is unavoidable in this life; Allāh has decreed it and He has created it a place of trials and tests. Even His best creations, the Prophets, were not protected from feelings of sorrow or periods in which they experienced intense emotions drawing parallels with what modern psychology associates with depression.

For example, Prophet Ya’qūb (A.S) experienced intense sadness on losing his son that his crying and grief cost him loss of eyesight.¹ Everyone experiences loss and sorrow as a result of a difficult moment in their lives.

Depression deteriorates the cognition resulting in lowering the confidence and self-esteem of a person. The person gradually starts losing his cognitive ability i.e his thinking process gets altered. His concentration power lowers; span of attention gets decreased and so gets his functional ability as well. This is reflected as follows;

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾²

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

This ayah encourages grieving man to move forward and face the challenges in life. Here, Allāh tells them that it is not appropriate or befitting for them to lose heart and feel grief when they will overcome by virtue of their faith and hope of the support and reward of Allāh . Grief in the heart and physical weakness will only make the calamity worse for you

¹ Iṣlāhī, *Tadabbur-ul-Qur’ān*, vol.4, 284

² Āl-‘Imrān 3:139

and give your enemy an advantage over you. Rather you should be of good courage and be steadfast, ward off grief and strengthen your resolve to fight your enemy.¹

Everyone experiences loss and sorrow as a result of a difficult moment in their lives. Being melancholy about situations and happenings is very normal. Unbelievers' suffering, their rejection of Prophet Muḥammad's message, and their refusal to become Muslim, made even Prophet Muḥammad (S.A.W) depressed. And Allāh reminded him of this,

﴿يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ...﴾²

“O Messenger (Muḥammad S.A.W)! Let not those who hurry to fall into disbelief grieve you...”

A depressed person typically exhibits multiple of the following symptoms: sadness or hopelessness, a decrease in energy and vitality, a slowing of intellect or activity, a loss of appetite, and disturbed sleep. Prophet Yunas (A.S) when get hopeless after preaching for a long time to his nation. He become depressed and left the city.³

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ

أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾⁴

¹ As-Sa'dī, *Tafsīr-e-Sa'dī*, vol 2, 61

² Al-Mā'idah 5:41

³ Abū Khalīl, *Atlas al-Qur'ān*, 186

⁴ Al-Anbiyā' 21:87-88

“And (remember) Dhan-Nūn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You].

Truly, I have been of the wrong-doers.”

This suffering of Prophet Yunas (A.S) is felt as he was surrounded by multiple layers of darkness: the blackness of the whale's intestines, the darkness of the deep blue sea, and the darkness of the night. At this point, he yelled: *“There is no deity other than You! Limitless are You in Your glory! I have done wrong indeed.”* God acknowledged his prayer and delivered him from his situation. ¹

Feelings of loss of the beloved son are expressed in the case of Prophet Yūsuf's. His father Prophet Ya'qūb (A.S) lost his eyesight. He believes that his misfortune is entirely his fault. No one around him understands his anguish or feels his suffering. As a consequence, He leaves to grieve the death of his beloved son, Yūsuf (A.S), whom he has never forgotten, after so many years His eyes become blind as his deep pain and sadness are suppressed:

﴿وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَإِبْصِرَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾²

“And he turned away from them and said: Alas, my grief for Yūsuf (Yūsuf (A.S))! And he lost his sight because of the sorrow that he was suppressing.”

Prophet Muḥammad (S.A.W) experienced grief at many points in his life, often at the loss of loved ones. The year when Prophet Muḥammad's (S.A.W) beloved wife Khadijah and

¹ Quṭub, *In the shades of Qur'ān*, vol.12, 53

² Yūsuf 12:84

uncle Abū Ṭālīb passed away was known as The Year of Sorrow. These two traumatic incidents occurred within a short period of time and added immensely to his sadness and suffering.¹ During these encounters, he taught us that mourning is a natural feeling and that Allāh does not hold us liable for expressing sadness and anguish in a proper way.

Allāh 's Messenger said on death of his son Ibrāhīm;

((...إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ
يَا إِبْرَاهِيمَ لَمَحْزُونُونَ))²

"...The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrāhīm ! Indeed we are grieved by your separation."

Behavioural Abuse from others hurts the individual's feelings and he become depressed as in this ayah Allāh consoles Prophet (S.A.W) by saying;

﴿فَلَا يَحْزِنُكَ قَوْلُهُمْ...﴾³

"So let not their speech, then, grieve you (O Muḥammad S.A.W) ..."

The reference here is the demonization campaign waged by the chiefs of Makkah's disbelievers against him. They understood and admitted in private that the charges they levelled against him were entirely baseless. They dubbed him a poet, sorcerer, magician, maniac, and so on in order to instil suspicions in the minds of the people. But their consciences knew and they also admitted to one another, that whatever they were saying is fake. They were fabricating it just to frustrate him. That is why Allāh instructs His Prophet:

¹ MubārakPurī, *Ar- Raḥīq Al Makhtūm*, 167

² Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Funerals (Al-Janā'iz) , Chapter: The saying of the Prophet (pbuh): " Indeed we are grieved by your separation.", Ḥadīth 1303

³ Yā-Sin 36:76

"Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the Truth with falsehood shall ultimately meet with failure in this world and see their evil end in the Hereafter too."¹ Also;

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ﴾²

"Indeed, We know that your breast is straitened at what they say."

Allāh say to Prophet (S.A.W) that He know you are distressed by what they say to you and ridicule you.³ Allāh urges Prophet Muḥammad not to grieve if he received bad words or behavior from his enemies.

﴿... وَضَاقَ بِهِ صَدْرُكَ أَنْ يَقُولُوا...﴾⁴

"... and that your breast feels straitened for it because they say..."

Mushriks of Makkah placed absurd demands before the Prophet (S.A.W) showing their disbelief and stubborn attitude towards the prophet teachings. He became very sad. This ayah was revealed to comfort him⁵ and said it is not befitting for one such as you to let what they say affect you and turn you away from your mission, so that you omit some of that which is revealed to you and feel distressed by their stubbornness and their saying. Guilt is also one of the cause of depression, mentioned in following ayah;

¹ Maūlana Mawdūdī , *Towards Understanding the Qur'ān*, trans.Zafar Ishāq Ansari (The Islāmic Foundation, n.d), 5.

² Al-Ḥijr 15:97

³ As-Sa'dī, *Tafsīr-e-Sa'dī*, vol. 5, 178.

⁴ Hūd 11:12

⁵ Muftī Shafī', *Ma'ārif-ul-Qur'ān*, vol 4, 608-610

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ
 وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ...﴾¹

“And (He did forgive also) the three [who did not join the TABūk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allāh 's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allāh , and no refuge but with Him...”

The three *Ansāri* who disobeyed Allāh by not going to Jihād felt guilty consequently great grief in them. It depicts the entire earth getting too tight for the three. Its outer borders are pushed too close together, causing it to become exceedingly tight and close in on them. It's as though their souls have become akin to a container that has gotten too small and constrained. They can't breathe as it tightens around them.²As a result, they deserted their people and went up a hill in the outskirts to repent.

When someone is depressed, they are experiencing feelings of hopelessness, self-doubt, loneliness, and melancholy without being able to pinpoint the root cause of their misery. Crying and laughing are human-only emotions. He wants us to think about the reality of life. Depression is a condition that depresses a person and makes him feel as if his life is no longer worthwhile. It gradually infiltrates man's system and transforms him into a person who is no longer excited about life.

¹ At-Tawbah 9:118

² Quṭb, *In the Shades of Qur'ān*, vol.8, 236.

iv. Self-Consciousness

Self-consciousness means one is aware of themselves. A person's awareness extends beyond their surroundings to include their own activities, bodies and mental life.

Individuals that are self-conscious tend to reflect on or think about themselves. It is an extreme sensitivity about one's behavior, appearance, or other attributes and excessive concern about the impression one makes on others, which may lead to awkwardness in the presence of others.¹ It is uncomfortably conscious of oneself as an individual or an object under observation of others.

A lack of pride or poor self-esteem can result from self-consciousness, which is often associated with shyness or humiliation. It is possible for self-consciousness person to have a positive impact on the development of identity when used constructively because people are most aware of themselves when they are self-conscious. While self-awareness affects people in different ways, some are more self-aware while others are utterly unaware of their own existence.²

Human beings are created weak by Allāh ; they require guidance and are prone to making mistakes and committing faults. Some do so because they are unaware of Allāh 's rules, while others although being blessed with knowledge, are lured to sins due to their wants, emotions, or the circumstances surrounding them. When a person commits sin and recognises he has done something wrong, he is overtaken with remorse and an overpowering feeling of shame.If he is not properly dealt with, these feelings of guilt can

¹ <https://dictionary.apa.org/self-consciousness>

² Nathaniel Branden, *The Psychology of Self-Esteem* (Nash Publishing Corp, 1969),42.

have a negative impact on one's self-esteem, drag him down, and cause him to lose confidence in doing good things.

For those who trust in Allāh 's kindness, remorse or embarrassment can be a tremendous motivator to return to the One whose doors of repentance are wide open. Allāh said;

﴿...تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ

عَنكُمْ سَيِّئَاتِكُمْ...﴾¹

“... Turn to Allāh with sincere repentance! It may be that your Lord will remit from you your sins ...”

Heartfelt repentance sets the heart on a straight path that allows no deceit. This entails real repentance for past transgressions and a determination to do what is right and necessary. Such repentance is certain to cleanse a person's heart of any residue of sin and encourage only what is good.²

Self-conscious personality apologizes for mistakes and takes responsibility.³ Prophets and Messengers were so upright, they always admitted their mistakes and turned to Allāh in repentance. Prophet Adam (A.S.) and his wife admitted their error and stated:

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾⁴

¹ At-Tahrīm 66:8

² Qutb, *In the shades of Qur'ān*, vol.15-17, 114

³ <https://www.healthline.com/health/self-conscious-emotions#symptoms>

⁴ Al- ‘Arāf 7:23

“They said: Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

To open the doors leading to the Lord, one must first recognise his error, repentant, ask forgiveness, experience his own frailty, and seek God's help and mercy. As a result, he's convinced that his own strength is worthless without God's help or mercy. He'll be lost if he doesn't.¹ Similarly Prophet Mūsa (A.S) said:

﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي...﴾²

“He said: My Lord! Verily, I have wronged myself, so forgive me...”

Mūsa (A.S.) had no intention of killing the Egyptian. Indeed, when he saw him dead, he regretted his actions, attributing them to Satan's temptation. His behaviour was motivated by rage, and rage is a devil or part of what Satan manipulates: *“He said: This is of Satan’s doing! Indeed, he is an open foe, seeking to lead man astray.”* (28:15) He then expresses genuine regret for the consequences of his rage, admitting that by doing so, he had harmed himself and saddled himself with consequences. He pleaded God to pardon him.³ Prophet Muḥammad (S.A.W) said:

﴿ إِنَّهُ لَيُعَانُ عَلَى قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ ﴾⁴

“There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allāh a hundred times a day.”

¹ Quṭb, *In the shades of Qur’ān*, vol.6, 43

² Al- Qaṣaṣ 28:16

³ Quṭb, *In the shades of Qur’ān*, vol.13, 168.

⁴ Imām Muslim, *Saḥīḥ Muslim*, The Book Pertaining to the Remembrance of Allāh, Supplication, Repentance and Seeking Forgiveness, Chapter: It is recommend to pray for forgiveness a great deal, Ḥadīth 2702a.

Feeling guilty makes someone keeps blaming oneself. If it happens all the time, then the feeling will grow in their heart and turn into depression. As soon as one realize ones mistake, one must feel sorry and ask forgiveness. They have done this to him and his brother in ignorance. Yūsuf (A.S) concluded that God was generous to him and his brother. It was all the outcome of fearing God, being patient in terrible times, and God's celestial justice. It was still fresh in their minds what they did to Yūsuf. Even when they acknowledged his kindness and compassion in the wake of their inhumane act. By doing so, they acknowledge the divergence between their two points of view, stating; ¹

﴿قَالُوا تَاللّٰهِ لَقَدْ آتٰرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ﴾²

“They said: By Allāh ! Indeed Allāh has preferred you above us, and we certainly have been sinners.”

Self-consciousness means being overly mindful or concerned about one's look or manner, which can be problematic, sometimes. Unlike self-awareness, self-consciousness is frequently connected with an unpleasant mood.

﴿وَدَا النُّونِ اِذْ ذَهَبَ مُغَاظِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمٰتِ ...﴾³

“And (remember) Dhan-Nūn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness...”

¹ Qutb, *In the shade of Qur'ān*, vol.10, 106.

² Yūsuf 12:91

³ Al-Anbiyā' 21:87

He was sent to a specific city and urged its people to believe in Allāh , but both he and his message were denied. In reaction to their obstinacy, he stormed off in rage. Because of their rejection, he exhibited little desire to stick with them. He assumed that Allāh would not confine him to one location and that he would be ordered to travel somewhere else. He considered his situation to be quite precarious. But Allāh subjected him to a much tighter and more difficult suffering (whale devoured him). He felt surrounded by numerous levels of darkness. Yunas (A.S) repented before his Lord and recognised that he had wronged himself by fleeing the place of duty.¹

Self-consciousness is one of the self-related and self-evaluating emotions that are unique to human development. It is the ability to perceive oneself through the eyes of another and to speak to oneself in the manner of others. Humans have social contact as a key habit. Self-consciousness is a sense that occurs at various stages of life and determines human moral behaviour.

It is a feeling that occurs when societal expectations are not satisfied and when the perception of our behaviour influences our sense of belonging and acceptability. Because self-awareness allows us to see ourselves as unique and independent individuals, it's crucial to be self-aware. As a result, one has the power to make changes, build on one's strengths, and identify areas where one would like to improve. Self-awareness means being aware of one's strengths and weaknesses. Admitting ignorance and taking responsibility for mistakes are all part of this.

¹ Qutb, *In the shades of Qur'ān*, vol.12, 53

v. Immoderation

Extremely immoderate individuals experience tremendous craving/urges that are difficult for them to resist. Aside from that, individuals tend to be more preoccupied with short-term pleasure and reward than with long-term implications.¹ Immoderation is a propensity for extremes in one's actions, beliefs, or habits.

Qur'ān has mentioned many examples of immoderation; Man is ungrateful to his Lord, and he is imprudent in his love of earthly good.

﴿وَأِنَّهُ حُبِّ الْحَيْرِ لَشَدِيدٌ﴾²

“And verily, he is violent in the love of wealth”

It's not a secret that man is infatuated with himself. In the end, he just values what he feels would benefit him, which is mostly money, power and worldly pleasures. Qarun was over indulged in collection of wealth. Qur'ān mentions that Qarun lived in the time of Mūsa (A.S) and was so rich that only a group of powerful men could carry the keys to his treasures.

﴿...وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ...﴾³

“...and We gave him of the treasures, that of which the keys would have been a burden to a body of strong men...”

Allāh tells us love of Qārūn for this short pleasure; He appeared before his people one day in his splendid regalia, wearing his exquisite robes and escorted by his fine horses

¹<https://www.txopps.com/single-post/2018/11/30/neuroticism-a-call-to-change-our-multidimensionalperfectionistmindset#:~:text=Immoderation%2D%2DAn%20individual%20that,rather%20than%20long%2Dterm%20consequences.>

² Al-‘Ādiyāt 100:8

³ Al- Qaṣaṣ 28:76

and servants. When others with worldly ambitions and inclinations saw his adornments and brilliance, they hoped they could have the same as he had been given, and stated he is very fortunate to have a large share in this world.’¹

﴿فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا

أُوْتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ﴾²

“So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: Ah, would that we had the like of what Qārūn (Korah) has been given?

Verily! He is the owner of a great fortune.”

It is narrated in a ḥadīth;

((لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ،

وَلَنْ يَمَلَأَ فَاهُ إِلَّا التُّرَابُ...))³

“If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust...”

¹ Ibn Kathīr, *Tafsīr Ibn kathīr*, vol.7,442.

² Al- Qaṣaṣ 28:79

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: To make the Heart Tender (Ar-Rīqāq), Chapter: The Fitnah of wealth should be warded of, Ḥadīth 6439.

Banī Israel was tempted to those activities which were forbidden.

﴿وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ

حَيْثَانَهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ

كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١﴾

“And ask them (O Muḥammad S.A.W) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath.

Thus We made a trial of them for they used to rebel.”

The urge was too strong for the city's residents who faced the sea. A group of them found the temptation too strong to resist, and their willpower crumbled. They neglected their promise and try to devise cunning ways to fishing on the Sabbāth.²

Other example of immoderate behavior of Banī Israel is when they were asked to scarify a cow;

﴿... قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ. قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا...﴾³

¹ Al-‘Arāf 7:163

² Quṭb, *In the shades of Qur’ān*, vol.6, 205

³ Al-Baqarah 2:67-71

“...They said, Do you make fun of us? He said, I take Allāh 's Refuge from being among Al-Jahilun (the ignorants or the foolish). They said, Call upon your Lord for us that He may make plain to us what it is! He said, He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded. They said, Call upon your Lord for us to make plain to us its colour. He said, He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.' They said, Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allāh wills, we will be guided. He Mūsa said, He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow...”

Their inquiry about the type of cow to be sacrificed demonstrates their complete lack of interest and proclivity to mock. Once they realized that Mūsa (A.S) was not joking, in order to avoid following the commandment, they began to pretend to be ignorant of the type of cow being demanded for slaughter. Even though they could have slaughtered any cow in the land at that time, they chose a rare type of cow that was nearly impossible to find. All of this was result of their excessive questioning on Allāh 's commands. For this reason the Prophet (S.A.W) said,

¹ ((... فَأَمَّا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاجْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ))

“...Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings.”

¹ Imām Muslim, *Sahih Muslim*, The Book of Virtues, Chapter: Respecting Him And Not Asking Him Unnecessary Questions, Ḥadīth 1337 b.

Banī Isreal by way of expressing boredom with the blessings of Allāh and scorning them. Their behaviour was the greatest evidence of their lack of patience and their scorning the commands and blessings of Allāh,¹

﴿وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا

تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا ...﴾²

“And (remember) when you said, O Mūsa (A.S)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum (wheat or garlic), its lentils and its onions. He said, Would you exchange that which is better for that which is lower? ...”

Immoderate behavior of nation of Nūh and his wife resulted in destruction;

﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا

ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا﴾³

“And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.”

The nation of Nūh were blessed with large number of blessings but they remain Adamant, unwilling to hear and, putting their fingers in ears and covering its head and face.⁴ Humans have certain wants and desires that they want to have satisfied at the very

¹ As-Sa'dī, *Tafsīr-e-Sa'dī*, vol.1, 88

² Al-Baqarah 2:61

³ Nūh 71:7

⁴ Quṭb, *In the shades of Qur'ān*, vol.15- 17, 280.

moment, the instant gratification. When this occurs, he lost the ability to enjoy for most and fall to the level of greed. An immoderate behavior is when human act quickly with no thought to the consequences, that way can lead to problems and regret. When a person is faced with a choice between a tiny but immediate benefit and a large but delayed reward, he picks the smaller one. It's because they can't wait to get what they want. Consequently, immoderate acts often result in unintended consequences because they are poorly thought out, hastily stated and unsafe, or improper for the situation.

Conclusion

When Allāh created humans, He imbued them with a multitude of emotions and wants, which we refer to as human instincts. This encompasses good traits indeed negative characteristics such as hatred and anger, which lead to violence and depression. Angels on the time of creation of Adam (A.S), who were aware of negative qualities, questioned upon creation of this new being, whom angels predicted would cause havoc. People with neuroticism can have negative effects on behavior. Individuals with neuroticism trait are often become easily aroused when stimulated or have a reduced ability to calm themselves down when upset or worried.

Chapter no 5

Quranic view of Balanced Personality

Worship of Allah

Deep Insight

Truthfulness

Optimistic

Pleased and content with Allah's decree

Goal Oriented

Epitome of ethics

Chapter No 5

Proposed Characteristics of Balanced personality

Aside from man's solely biological nature, desired personality shows how important it is to take into account the psychosocial and spiritual components of human life. Qur'ān provides desired personality traits in the form of a true believer's personality, having a distinct personality characteristics. In relation to his distinct personality qualities, he seeks Allāh's direction in all aspects of life and works to grow and develop noble and virtuous features. Qur'ān mentions the quality of Prophet (S.A.W)'s Saḥabah in these words;

﴿وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾¹

“And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.”

This ayah explains the moral and spiritual moderation of the Muslims. A balanced approach to every issue, spiritual or secular, is the distinguishing feature of the way of Allāh given to mankind through prophet Muḥammad (S.A.W). It is the way of moderation and proportion in every field of life and in every department of human activity. It avoids all excesses and extremes in ideology and thought, as well as in practice, and recommends a straight and moderate way of life for human development and growth, materially and spiritually.

Allāh sent the balanced way with Prophet (S.A.W) (57:25). This ayah tells that prophet (S.A.W) and the book Qur'ān were sent to create moderation and balance.²

¹ Al-‘Arāf 7:181

² Mawdūdī, *The meaning of the Qur'ān*, v.5, 341

Qur'ān not only identifies the behavior that is important but its spiritual aspect too that triggers a particular behavior of man.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ

لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ...﴾¹

“and so, set thy face steadfastly towards the [one ever-true] faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man: [for,] not to allow any change to corrupt what God has thus created-this is the [purpose of the one] ever-true faith....”

Pre-requisite for any personality to be a healthy personality is belief in Allāh . Sayid Quṭb (d.1966) writes in his tafseer “*Fizlāl-ul-Qur’ān*” that to believe in Allāh means to be liberated from servitude and subjection to all sorts of powers, forces, or desires, instead committing one's life to Allāh alone. The transformation of disorder into order, of indifference into purpose, and of disintegration into union. In God's sight, it is a fundamental ingredient that gives life direction, coherence, and balance.²

Thus, a desired personality in Qur’ān, is the one which has coincidence attributes with the nature. Amīn Aḥsan Iṣlāhī (d.1997) interprets *fiṭrah* in the above ayah in relation to the preceding words of ayah فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا means “Islām” itself. Thus, Islām is considered to be *Dīn al-fiṭrah*, i.e. the religion harmonious with human nature.³ This is further supported by a Prophetic narration;

¹ Ar-Rūm 30:30

² Quṭb, *In the shades of Qur’ān*, vol.1, 187.

³ Iṣlāhī, *Tadabbur-ul-Qur’ān*, vol.6, 92-5.

((مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ... :فِطْرَةَ اللَّهِ الَّتِي

فَطَّرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَائِمُ))¹

“No child is born except on Al-Fiṭrah (Islām) and then his parents make him Jewish, Christian or Magian... Allāh 's nature is with which He created humanity. Let there be no alteration in Allāh 's creation, this is the true religion.”

"The godly man," as described by Imām Al-Ghazzālī (d:1111) is expressed by Prof. Umaruddin (d.1964) epitomizes the concept of a balanced personality;

“The godly man is wise, courageous and temperate in the noblest sense of the words, and in the highest degree. He engages in worship, prayers, fasting, alms-giving, and similar acts, but his duties to God do not exclude his duties to family, relatives, friends, neighbors, slaves, subjects and society as a whole. He must earn his livelihood by strictly honest means. He must cultivate the best manners for all occasions, namely, he should know how to carry himself best at the table, in society, while traveling, and at the gathering of godly people and avoid causing the slightest pain to his fellowmen on any account. The Prophet should be his ideal and his inspiration all through his life. Lastly, his duty is not only to reform and perfect all the aspects of his life but to reform his fellowmen as well. And the motive force behind a perfect life is nothing other than the love and fear of God.”²

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book; Prophetic Commentary on the Qur’ān, Ḥadīth 4775.

² ‘Umar-ud-dīn, M. *The ethical philosophy of Al-Ghazzālī*. (Sh. Muḥammad Ashraf Publishers: Lahore, 1991), 182.

Dr. Andrābī stated that Islāmic teachings about personality development, its preservation, and perfection are founded on the notion of creating a balance between body and spirit, spiritual and secular aspects. It also creates a balance between sociological, metaphysical, and philosophical aspects of life. So, according to Qur'ān, The desirable existence is one that promotes balance and tolerance in proportion to many components of human personality, because proportional tolerance promotes harmony.¹

In Qur'ān, personality not only refers to man's traits but also to the balance of forces, passions, and principles within the self that facilitates cultivation and development of such attributes. One of the goals of Qur'ānic personality development is to achieve a condition of harmony within the self. Allāh's guidance, obedience to His commands, and incorporation of the Prophet's (S.A.W) practises into our daily lives are the only ways to achieve this goal! In the following remarks, Allāh clarified the standard of character of the Prophet (S.A.W.):

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾²

“for, behold, thou keepest indeed to a sublime way of life.”

Believing people differ from other people in their style of thinking and acting in the world. On top of that, they adhere to Allāh 's instructions in every element of their lives and strive for moral qualities.³

¹ Dr. Abrū Amān Andrābī, “The growth of the human personality from the Islāmic perspective,” 5. https://www.researchgate.net/profile/Dr_Abroo_Aman/contributions

² Al-Qalam 68:4

³ Utz, *Psychology from Islāmic perspective*, 99-100.

By taking into consideration desired personality traits in Qur'ān, researcher has taken following aspects focusing on man's relation with Allāh , man's relation with himself and Man's relations with others;

- Worship of Allāh
- Deep Insight
- Truthfulness
- Optimistic
- Pleased and content with Allāh 's decree
- Goal Oriented
- Epitome of ethics

5.1 Worship of Allāh

Humans are meant to spend their lives according to their natural divine destiny, not their personal preferences or mental conditioning, which is to worship Allāh . Human always show allegiance towards the Supreme Being who is no one other than Allāh . In literal terms, Qur'ān states that human's greatest concern should be worshiping Allāh .

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾¹

“And I have neither created jinn nor humans, except for My worship.”

Sayid Quṭb (d.1966) is of the opinion that this short ayah embodies one of the greatest universal truth. The task which binds human and jinn to the law of universe i-e worship or servitude to Allāh. Thus, there will be a worshipping servant and The worshipped Lord.²

¹ Adh-dhāriyāt 51:56

² Quṭb, *In the shades of Qur'ān*, vol 15-17,167.

Since the dawn of human history, worship has played a fundamental part in the development of an individual's psyche. Allāh specified this system of worship not only to satisfy the human nature, but also to address the core cause for mankind's existence.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ...﴾¹

“So set you your face towards the straight religion, the nature (framed by) Allāh with which He has created humankind...”

Worship is “*Ibādat*” in arabic means "to enslave oneself". Ibn Taymīyyah (d.1328) explained the term *Ibādah* as follows²

"هى اسم جامع لكل ما يحبه الله و يرضاه"

“*Al-'Ibādah a comprehensive term for everything that Allāh love and please Him*”

According to Imām al-Qurtubī (d.1273), the term "worship" refers to recognising Allāh 's unity and adhering to the laws of His Deen. The root of *Ibādah* signifies absement and humility. *Ibādah* also means obedience, devotion and religious practices.”³ Understanding a person's personality requires an understanding of body, mind, and soul as a whole and in accordance to these components worship refers obedience, submission and humility to Allāh. Thus, different duties imposed on humanity are referred to as *'ibadaat* if done with humility and submissiveness to Allāh. Qur’ān says Allāh is to be worshipped alone;

¹ Ar-Rūm 30:30

² Ibn Taymīyah, *Majmu' al-Fatāwa* (Kingdom of Saudi ‘Arabia: King Fahad publishers, 2004), vol.10,149.

³ Imām Abū Bakr Qurtubī, *Tafsīr al-Qurtubī*, trans. Aisha Bewley (Diwan press Ltd, 2018), 120-21

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...﴾¹

“And worship God [alone], and do not ascribe divinity, in any way, to aught beside Him.”

Qur’ān advised the Prophet Muḥammad (S.A.W), a submissive Muslim commits himself totally to Allāh:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ...﴾²

“Say (O Muḥammad) my prayer, my sacrifice, my life and my death belong to Allāh; He has no partner....”

Perfect faith leads to acts of worship directed at Allāh, the One and Only Creator of the Universe, has no equal in His divinity, and man is His slave.³ Qur’ān defines worship as a broad notion that encompasses all of an individual's constructive behaviours. This is in keeping with Islām's all-encompassing nature as a way of life. It governs a believer's life on every level: individual, social, economic, political, and spiritual. All actions are considered acts of worship by Allāh if they are carried out in line with His commands. This should motivate us to seek Allāh’s pleasure in our acts and to strive to execute them in the finest possible way, because there is always a perpetual supervisor, Allāh, who knows, hears, and sees everything. Hence, *‘Ibādah* means obeying Allāh by following His commands and abstaining from His prohibitions and this is the core of Islām.⁴ The natural effect of a person's surrender to Allāh is that all of his or her actions are in accordance with

¹ An-Nisā’4:36

² Al-An‘ām 6:162-163

³ Muftī Shafī’ , *Ma‘ārif-ul-Qur’ān* , vol. 3, 530

⁴ Ibn Kathīr, *Tafsīr ibn Kathīr*, vol 7, 402.

Allāh’s directives. One's life, from morning to evening, from birth to death is changed into worship. When one spends his life fulfilling those components which Allāh has ordered and leaving those which Allāh has forbidden and each of his deeds according to Allāh’s Will then one will be rewarded. Upon reaching this level, one is in harmony with nature and returns to his natural condition of being.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَاوَاتِ

وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَمَنْ فِي الْأَرْضِ

وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ...﴾¹

“Art thou not aware that before God prostrate themselves all [things and beings] that are in the heavens and all that are on earth the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts? And many human beings [submit to God consciously], whereas many [others, having defied Him,] ...”

Obedience, love, and affection for Allāh should guide our worship. Unless an act of obedience is tied to feelings of love, esteem, and adoration for the One, the deed is being performed that is Allāh, then it cannot be deemed worship. *Ibadah* is not just obedience, but also love of Allāh. After every Ṣalāh, the Prophet (S.A.W) is said to have recited the following supplication.

﴿...اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ﴾²

“O Allāh, help me in remembering You, in giving You thanks, and worshipping You well”

¹Al-Ḥajj 22:18

²Imām Abū Da‘ūd, *Sunan Abī Da‘ūd*, Book: Prayer:Detailed Injunctions about Witr, Chapter; About Seeking Forgiveness, Ḥadīth 1522

The fundamental message of Qur'ān is the need for humankind to worship Allāh alone. In Qur'ān, acts that express obedience and submission to Allāh, are those duties required in form of five pillars of Islām. If we penetrate into Qur'ān, we find various forms of worship which are ritual and non-ritual too.

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ...﴾¹

“And withal, they were not enjoined aught but that they should worship God, sincere in their faith in Him alone, turning away from all that is false; and that they should be constant in prayer; and that they should spend in charity...”

When one achieves this state, one is in harmony with the rest of creation and returns to their original state, just like all other creatures of Allāh. The ritual worships which all believers must perform include, compulsory Ṣalāh and Zakāt. Prayer occupies the key position as it renews the covenant of man with Allāh and seeks His guidance again and again. Believers are humble in their prayers;

﴿... الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾²

“Successful indeed are the Believers, those who humble themselves in their prayers.”

As believers stand up to address Allāh, believers experience the reverence associated with prayer and their soul is then awe-filled, which is mirrored in their expressions and gestures. Their spirits are filled with Allāh's greatness when they realise that they are standing before him. As a result, all of their worries and temptations vanish.

¹ Al-Bayyinah 98:5

² Al-Mū'minūn 23:1-2

They are totally focused on their conversation with Him entirely focused on their conversation with Him. They are unconcerned with happenings around him since they love His magnificent presence. They only see and feel His majesty.¹

It is well-documented that worship and prayer have a good influence on both the individual who prays and worships and the person who is prayed for. In addition to strengthening the roots of faith, prayers prepare one for living a life of virtue and obedience to Allāh. It also re-energize the faith from which emerge courage and sincerity as well as a clear mind, a pure heart, and a higher level of morality.²In the Qur’ān, prayer is the best means of self-improvement and avoiding immorality and evil.

﴿...إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ...﴾³

“...prayer restrains [man] from loathsome deeds and from all that runs counter to reason...”

By praying, a person gains control over his or her soul. He will not be caught by satanic whispers and bad cravings. He will seek help through patience and prayers:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾⁴

“And seek aid in steadfast patience and prayer...”

¹ Quṭb, *In the shades of Qur’ān*, vol.12, 149

² Ibn al-Qayyīm Al-Jawziyyah, *Inner dimensions of the prayer; Comparison of Differing experience between performing Salah and Listening to Music* (‘*Asrār al-Salah wa’l-Farq wa’l Mawazanah bayna dawq al-Slah wa’l Sama*) trans. Ayman Ibn khalid (Birmingham: Dār as-Sunnah Publishers, 2016), 17-19.

³ Al-‘Ankabūt 29:45

⁴ Al-Baqarah 2:45

Thus, prayer is the mainstay of belief, the chief of good works and the best act of obedience.¹ After Ṣalāh, Zakāt is the next rite that recognizes Allāh as the Only Owner of everything in the universe, what man holds as a trust is a trust that Allāh wants him to discharge.

﴿... وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ...﴾²

“... and that they should be constant in prayer; and that they should spend in charity...”

It cleans the spirit of rich from materialism and the spirit of poor from jealousy and hatred toward society. It shuts the pathways that lead to class animosity and allows brotherhood and unity to spring forth. Such stability is not based solely on the rich's thoughts and feelings; it is founded on a well-established right.³

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾⁴

“He that spends his possessions [on others] so that he might grow in purity.”

Also;

﴿... وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ...﴾⁵

“... And spend in charity for the good of your own selves...”

¹ Imām Ghazzālī, *Inner dimensions of Islāmic worship*, trans. Muhtar Holland (UK: The Islāmic foundation, 1983),19.

² Al-Bayyinah 98:5

³ Muḥammad Zākir Hussaīn, “Zakāt in Islām: A Powerful Poverty Alleviating Instrument for Islāmic Countries,” *International Journal of Economic Development Research and Investment* 3, no. 1(2012), 3

https://www.researchgate.net/publication/282603198_Zakāt_in_Islām_A_Powerful_Pove_rty_Alleviating_Instrument_For_Islāmic_Countries

⁴ Al-Layl 92:18

⁵ At-Taghābun 64:16

Then, fasting during the month of Ramaḍan pure human from “within”. By such purity, one promotes the good and avoids the bad. Qur’ān verifies it;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ... لَعَلَّكُمْ تَتَّقُونَ﴾¹

“O you who have attained to faith! Fasting is ordained for you ... so that you might remain conscious of God.”

Believers are distinguished by their unique attribute of having faith in Allāh .To gain Allāh's blessings and recompense, a person must learn to rise above his physical demands and resist temptation.²

Fasting helps in gaining *Taqwa* as Allāh legislated fasting for gaining *Taqwa*. Fasting activates one's conscience and reminds one of hungry people, instilling pity and kindness toward them. The basic goal of fasting is to develop resilience in the human body and mind against uncontrollable wild passions. Fasting aids in the pursuit of “*Iḥsān*” (Righteousness and Sincerity) and the avoidance of “*Riyā’* ” (showing off). It helps in acquiring patience and strong will. In short, Fasting helps in the attainment of perfection in all aspects of our daily lives.³ It is not only the relationship between man and Allāh that is reinforced by prayer and fasting; it is the development of one's body, soul and wisdom that is also enhanced by these practises. Lastly, Ḥajj is a momentous ritual that manifests a unique unity, banishing all kinds of boundaries. *Iḥsān* is a tough self-discipline exercise in

¹ Al-Baqarah 2:183

² Quṭb, *In the shades of Qur’ān*, vol.1, 199-200.

³ Muḥammad Zākir Ḥussain, “Fasting in Islām: Its Excellence, Benefits and Use for Sustainable Development of the Society,” *Journal of Emerging Trends in Economics and Management Sciences (JETEMS)* 3(3): 186

https://www.researchgate.net/publication/282603275_Fasting_in_Islām_Its_Excellence_Benefits_and_Use_for_Sustainable_Development_of_the_Society

which not only religious items are revered, but also the lives of plants and birds must be protected so that everything might live in peace.

There is a lasting effect on a Muslim's personality as *Iḥsān* leads to spiritual transformation. *Iḥsān* transforms individuals by helping them to attain God-consciousness, sincerity, piety, humility, obedience, control, and sacrifice, thus, building an international and patient personality.¹ Individual views and behaviours are directed into social behaviours as a result of *Iḥsān*, which improves tolerance and peaceful dispositions, as well as better attitudes toward one another.

Moral and spiritual elevation occurs when ritual worship is performed in the real spirit. This allows the individual to carry out all elements of his life in accordance with Allāh 's directions. In short, the five acts of worship discussed above are the most essential because they result in spiritual purification, Allāh consciousness, abstinence from committing sins, nearness to Allāh , etc., which further motivate a believer to perform other obligatory and non-obligatory forms of worship with sincerity. Also, when these qualities become a part of a believer's personality, then all his intentions, actions, speech, thoughts, emotions, and behavior are observed in accordance with Allāh's commandments.

According to Dr. Qaraḏāwī (d.2022) in his work "*Worship in Islām*,"; "These great rituals and these basic tenets in the Islāmic edifice –with all their status and importance– are but a part of worship and not the wholesome worship that Allāh seeks from His bondmen. As a matter of fact, the circle of worship for which Allāh created mankind and

¹ Ṭala't Makhmūr, *The virtues of Ḥajj and its impact on the broader Muslim community*,4 https://www.researchgate.net/publication/319263631_The_virtues_of_Hajj_and_its_impact_on_the_broader_Muslim_community. DOI: 10.13140/RG.2.2.31955.48164

made it as their prime purpose and mission on earth, is such a vast circle; it encompasses all the affairs of man and his whole life at large.”¹

Worship is defined as everything a man says or does in order to please. This encompasses rituals, beliefs, social activities, and personal contributions to the well-being of one's fellow humans. The ayah states that righteousness is a result of all feelings, attitudes, considering patterns of behaviour that develop an individual's conscience as well as the collective mind set,² as follows;

﴿... وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾³

“... but truly pious is he who believes in God, and the Last Day; and the angels, and revelation, and the prophets; and spends his substance - however much he himself may cherish - it - upon his near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the freeing of human beings from bondage; and is constant in prayer, and renders the purifying dues; and [truly pious are] they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they, they who are conscious of God”

¹ Dr. Yūsuf Qarḍāwī, *Al-Ibadah fī al-Islām* (Cairo: Maktabah Wahabah, n.d.), 52-53.

² Quṭb, *In the shades of Qur’ān*, vol.1, 187.

³ Al-Baqarah 2:177

Worship, as the above ayah tells, is a discipline that brings immediate and lasting benefits to the individual and to society as a whole.¹

Ten varieties of ‘*ibadah* are outlined by Imām Al-Ghazzālī (d:1111) in his book, “*Al-Arba ‘īn fī Usūluddīn*” covering five articles of Islām; Prayers, Prescribed Alms-giving, Fasting, Iḥsān, Reciting Qur’ān, Allāh 's remembrance in all circumstances, Earning a living in conformity with Shariah regulations, Meeting one's commitments to one's partners and neighbours, Persuading individuals to do what is right and discouraging them from doing what is wrong and to adhere to the Sunnah, or the Prophet's practice (S.A.W)²

Ibn Taymīyyah (d.1328) (R.A) has taken all activities of believer as worship that Allāh likes and approves of, based on the apparent and hidden sayings and deeds of believers. He said; “Worship includes *Aṣ-Ṣalaat*; *Az-Zakāt*; *As-Ṣiyaam* ; *Al-Iḥsān*; truthfulness in speech; trustworthiness; kindness to parents ;maintaining kind relationship with relatives; fulfilling pledges; enjoining the good and forbidding the evil; striving against *Al-Kuffaar* and the hypocrites; beneficence to the neighbor, the orphan, the poor, the wayfarer, and the owned beings whether human or animal; *Ad-Du'aa*; *Adh-Dthikr* ; *Al-Qira’ah* ; and the like are all part of *Al-'Ibādah*. Likewise, loving Allāh and His Messenger, apprehension before Allāh and returning repentantly to Him, sincerity in *Ad-Deen* for Him, patience with His Ordainment, thankfulness for His Bounties, contentment with His Decree, dependence on Him, hope for His Mercy, fear of His Punishment and the like are also part of *Al-'Ibādah* due to Allāh .”³

¹ Quṭb, *In the shades of Qur’ān*, vol.1, 187.

² Imām Ghazzālī, *Forty Foundations of religion (Al-Arba‘īn fī usūl ud dīn)* trans. Maulāna Mūsa Kajī (2015),8-62.

³ Ibn Taymīyyah, *Al-'Ubūdiyyah*(Being a true slave of *Allāh*) trans. ‘Abdallāh M. Makkawi (Ṭā Ḥa publishers, 1999),13.

However, in Qur’ān the word ‘Non-ritual worship’ encompasses various kinds of worship. Few of them are as follows; The virtue of being dutiful to your parents comes after the virtue of having faith in Allāh. Allāh decreed, which can be interpreted as:

﴿... وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾¹

“... And do good unto [thy] parents...”

This ayah represents society's collective morality and served as the moral system's foundation.² It is narrated from ‘Abdullāh Ibn Ma’sūd (R.A);

((أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيُّ؟))

قَالَ: ثُمَّ بُرِّ الْوَالِدَيْنِ (...))³

“I questioned the Prophet of Allāh (S.A.W): Which activity is more precious to Allāh ?

He said, ‘Perform As-Salat at the earliest possible time.’ I said, “What's next (in goodness)? He (S.A.W) said, ‘Kindness towards parents’...”

Family ties are one of the noblest good deeds that can bring one closer to Allāh. Allāh has commanded us to be kind to our families.

﴿... وَبِذِي الْقُرْبَىٰ...﴾⁴

“And do good unto your ... near of kin...”

¹Al-Isrā’ 17:23

²Abūl A’la Mawdūdī, *Towards Understanding the Qur’ān*(UK:The Islamic Foundation, 1988), edited by Zafar Ishaq Ansari, vol.6, 220

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Good Manners and Form , Chapter: Al-Birr and As-Sila, Ḥadīth 5970

⁴ An-Nisā’ 4:36

In a report attributed to Abū Huraira (R.A), Prophet (S.A.W) said;

1((... وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحْمَتَهُ...))

“...and whoever believes in Allāh and the Last Day, should unite the bond of kinship (i.e. keep good relation with his kith and kin)...”

Fulfilling trusts, Observing trusts and keeping promises is a sign of truthful believer.

Allāh says;

2﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

“And who are faithful to their trusts and to their pledges”

"Trusts" refers to both those that Allāh has entrusted to men and those that one man entrusts to another out of faith and confidence. A believer must be able to maintain and satisfy both types of trust.

Other than these, there are so many non-ritual worships mentioned in Qur’ān, so that man loves his Creator above all else and develops an uncompromising will and spirit to wipe out all evil within himself. A deep sense of tranquilly is attained when individuals accomplish their ultimate goal, which is to worship Allāh, who is the only one deserving of adoration as we all know.

Believers, by nature, are preoccupied with doing good and acquiring morals. They never tyre of trying to improve themselves, and they struggle till the end of their life. The path of moderation and the path of purification of soul lead the believer to fulfill the natural inclination to Worship Allāh.³

¹ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book; Good Manners and Form, Chapter: To honour guest and to serve him, Ḥadīth 6138

²Al-Ma‘ārij 70:32

³ Utz, *Psychology from Islāmic perspective*, 100

By worshiping Allāh our lives become meaningful and our goal of life is constantly refurbished. In good times, one is grateful for Allāh’s bounty, and in bad times, one trusts that Allāh will take care of us. Our relationship with the Creator is strengthened as a result of worship.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾¹

“Thee alone do we worship; and unto Thee alone do we turn for aid”

Worshipping Allāh encourages the spiritual side of human beings. The worship of Allāh is a catalyst for change on a global scale. Because the society will be upright if the individuals are spiritually and morally righteous. By worshipping Allāh, a person is liberated from enslavement beside Allāh and is prevented from submitting to false gods. Real freedom is characterised by a sense of safety and satisfaction. Allāh's submission is a true source of strength.

Allāh says:

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا...﴾²

“He who desires might and glory [ought to know that] all might and glory belong to God [alone]...”

Worship disciplines and grooms the man’s self. They inculcate good habits in humans by eradicating the bad ones. The time that man spends in praying and worship, he

¹ Al-Fātiḥa 1:5

² Fāṭir 35:10

restrains from worldly desires, purifies or clarifies his brain and soul and concentrates towards his Creator alone.¹

When believer submit his soul to Allāh and direct himself to the straight path, he attempts to engage in virtuous behavior. Over time it become a habit and become a part of his personality. He develops and enhances his feelings until, in most cases he become aware and conscious that Allāh is watching him and never deviates from right path.

5.2 Deep Insight

Humans have an inherent tendency towards introspection or deep insight. In order to move minds away from the restrictive confines of the ego, and towards what is true and good, a guide is required. As a portal to the depths of reflection, the Qur'ān is magnificent.

It is endless treasure of inspiration by which divine wisdoms become manifest to human. Insight is what shapes a man's personality. His capacity to discern between good and evil, as well as his thorough understanding of the correct phrases, make his personality praiseworthy.

In Qur'ān, Deep insight refers to *At-Tafakkur* (التفكر) *wa at-Tadabbur* (التدبر). *Tafakkur* is an abstract concept derived from the word '*Fakar*,' but it is an intentional and systematic process of reflection.² It's the ability to derive a lesson from any given thing or experience and focus on it, in order to achieve a deeper knowledge.³

“*Tafakkur*” is a means of thinking profoundly until the wisdom and the rational comes out. Al-Munajjid, in his article titled “*Al-Tafakkur*” says *Tafakkur* denotes

¹ Muḥammad ‘Abdul Hamīd , *Falsafa-i-Ibādaat-e-Islāmi* (Lahore: Idārah Pakistan Shināsi,2010),14

² Jamāl Badi and Mustapha Tajdin, *Creative Thinking: an Islāmic Perspective* (International Islāmic University: Malaysia, 2005), 2.

³ ‘Usman Nūrī Topbas, *Contemplation in Islām* (Erkam publications: Turkey, 2017) 2.

“observation and management of the heart in embracing and grasping the meaning behind the occurrence”.¹ So, “*Tafakkur*” is a sensible idea, a practise of seeing the wisdom underlying an event in order to develop faith and accomplish the actuality of anything. When doing tafakkur, the rational mind, emotion, and spirit must be brought together.

“*Tafakkur*”, an Islāmic form of worship, is a cognitive spiritual activity that requires the rational intellect, emotion, and spirit to work together.² However, “*At-Tadabbur*” derives from the Arabic word ‘*ad-dubur*’ which is the end of something.³ It is to ponder the potential consequences of a specific occurrence.⁴ It is the consideration, understanding, and thinking about the consequences.⁵

Qur’ān refers “*Tafakkur*” in several verses and asks believers to investigate the universe, examine their own souls, think on creation and revelation, and be alert, aware, and mindful.

﴿...كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾⁶

“...thus clearly do We spell out these messages unto people who think!”

Pure heart and spirit can only be attained via careful thought, high morals and good deeds, allowing one to have access to the truth about divine secrets. Any thought that a person adopts is one that has been carefully considered. Although seeking Allāh by His signs and creatures, he muses in his thoughts.

¹ Al-Munajjid, *Al-Tafakkur* (Majmu`ah Zād: Saudi ‘Arabia, 2009), 7.

² Mālik Badrī , *Contemplation: An Islāmic Psychospiritual Study*, trans. ‘abdul-wahid lu’lu’a (the international institute of Islāmic thought: UK, 2000),14

³ *Lisān al-‘Arab* , 1317

⁴ Topbas, *Contemplation in Islām*, 21.

⁵ Jurjānī , *At-Ta’rifāt*,76

⁶ Yūnus 10:24

﴿إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ

وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ﴾¹

“For, verily, in the alternating of night and day, and in all that God has created in the heavens and on earth there are messages indeed for people who are conscious of Him!”

Believer think in the creation of earths and sky and their knowledge about Allāh ’s Majesty enhanced. Ibn Qayyīm (d.1350) asserts that *fikr* and *zīkr* are seeds of knowledge.²

Believers are drawn closer to Allāh when they reflect in nature, witnessing His greatness and power in producing such breathtaking beauty. This strengthens their love and thanks for Allāh 's countless blessings. It also make them conscious of their complete reliance on the Creator and eliminate any tendency toward hubris.³

Qur’ānic ayat with the intention to awaken integrity of the self and inspire an individual to the splendour of the peak gives pathway of *Tafakkur*. Personality of a believer puts his deep insight on the realities and facts of life. He contemplates over various aspects of life, purpose of earth, heavens and man’s creation. They contemplate in the universe and understands the glory of Allāh .

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ﴾⁴

“(All this have We expounded in this) blessed divine writ which We have revealed unto thee, [O Muḥammad,] so that men may ponder over its messages, and that those who are endowed with insight may take them to heart.”

¹ Yūnus 10:6

² Ibn al-Qayyīm *Al-Jawziyyah, Miftāḥ dār al-sa’ādah wa manshūr wilāyah ahl al-‘ilm wa al-irādah* (Beirut: Dār ibn Ḥazm, 2010), vol. 1, 520.

³ Utz, *Psychology from the Islāmic Perspective*, 320.

⁴ Ṣad 38:29

The term 'albāb' is derived from the phrase 'lubb kull shay,' which implies something deep; soul and reality. ¹

Imām Suyūfī (d.1505) says 'اولوالالباب' are the ones who owns 'Aql.² Muftī Muḥammad Shafī' (d.1976) mentioned that 'اولوالالباب' is from لب means central theme. Human intellect is also called لب, because it is main stream of all thoughts and actions. Thus, this term mean "Intellectual".³

Believer concentrates and contemplates on the Divine power of Allāh and the Divine signs as clouds, rain, snow, air, sun, moon, plant, vast seas, water, and underlying wisdom of Allāh in this kingdom. Through his deep analysis in the signs of heavens and earth he came to know how these splendored of world tells and show the divine reality that the Allāh is the Only creator of universe.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَبْصَارِ﴾⁴

“Art thou not aware that it is God who sends down water from the skies, and then causes it to travel through the earth in the shape of springs? And then He brings forth thereby herbage of various hues; and then it withers, and thou canst see it turn yellow; and in the end He causes it to crumble to dust. Verily, in (all) this there is indeed a reminder to those who are endowed with insight.”

¹ Lisān al- 'Arab, 3979

² Maḥallī and Suyūfī, Tafsīr-e- Jalalayn, 548.

³ Muftī Muḥammad Shafī' , Kitāb At-Tarīfāt (India: Idārah Ifādiyyat Ashrafīyyah,n.d.), 92.

⁴ Az-Zumar 39:21

Imām Ghazzālī (d.1111) says: “The way to apprehend Allāh is to glorify Him in His creation, to contemplate His wonderful works, to understand the wisdom in His various inventions. It is the means to strengthen certainty and happiness, and in this course is seen the difference in the levels of the pious. The Almighty created the minds and perfected them with revelation, ordering men with such minds to think of His creatures, to contemplate and learn a lesson from what wonders He has entrusted in His creation.”¹

Consequently, when a believer sees the universe working perfectly and recognizes that all occurrences in this huge universe lead to a meaningful conclusion, he realises that man's life must also have a meaningful conclusion. This causes him to exclaim;

² ﴿... رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا...﴾

“... O our Sustainer! Thou hast not created [aught of] this without meaning and purpose...”

The system itself speaks clearly of the tremendous knowledge that underpins it, hence the All-Wise Creator must have had a specific purpose in creating Man.³ Human personality is an indisputable witness to the existence of Creator. His own body inspires him for contemplation. He thinks and rethinks the magnificent subtleties of creation, meditate on the formation of bones that how is that they have been made so hard and resilient by the Almighty, concentrate on the limbs , the structure of the ears, the benefit of the nose, the

¹ Imām Ghazzālī, *Al-Hikmah fī maḥlūqāt Allāh* (Beruit: Dār ul Aḥya al ‘Ulūm, 1978) 14-15.

² Āl-‘Imrān 3:191

³ Mawdūdī , *Towards Understanding the Qur’ān*, vol 2, 75.

function of the tongue, the face and fingerprints.¹ His cognition distinguishes him from the level of animals to the best creation of Allāh i-e “*Insān*”.

Believer thinks and re-thinks on the objective of his life, strives toward becoming a worthy servant of the Allāh, makes the each of moment through deeds of his worship and goodness and prepares for the eternal life in the best possible way.

Contemplating on the creations of Allāh leads us to recognize Creator. If a man recognizes Him, he will obey Him. Psychologists believe that altering one's thoughts might lead to a shift in conduct. The same is true for behavioural changes, which in turn might affect one's cognitions and thoughts.²

In the opinion of Mālik Badrī (d.2021), a renowned Islāmic philosopher and professor of psychology, contemplation and the remembrance of Allāh affect the meditator's cognition, psychology, emotions, and spirituality, influencing his behaviour.³

Ibn Taymīyyah (d.1328) asserts that human bodily activities are a reflection of mental understanding. Contemplation is a process in which information originates and leads to the production of either verbal or physical acts.⁴

Through the process of thinking and reflection, humans can transform physical experiences into spiritual truths “*Tafakkur*” and “*Tadabūr*”. Qur’ān mentions;

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِذَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَبْصَارِ﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ

¹ Al-Mū’minūn 23:12-14

² <https://opentextbc.ca/socialpsychology/chapter/changing-attitudes-by-changing-behavior/>

³ Badrī, *Contemplation: An Islāmic Psychospiritual Study*,27

⁴ Ibn Taymīyyah, *Majmū’ al-Fatāwa*, vol. 10, 98.

وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١﴾

“In the creation of the heavens and the earth, and in the alternation of night and day, there are many signs for the people of good sense, who standing and sitting and lying down remember Allāh and reflect upon the (wonders) of the structure of the earth and the heavens. (Then they cry out spontaneously,) Our Lord, Thou, hast not created all this in vain, 'for Thou art free from doing such a thing. So save us from the torment of the Hell-fire”

There are virtues such as repentance, patience, gratitude, hope, fear, divine unity and trust that are gradually realised through *Tafakkur* and *Tadabbur*. The most important of these virtues, however, is love of Allāh , which is the highest virtue for attaining happiness in the worldly life.

The contemplator's heart is changed when he or she gains knowledge through contemplation. *Tafakkur*, then, is neither a purely conceptual process without any reference to emotional features, nor simply a mood of wonder or even ecstasy .It is an act of profound spiritual realisation that has a transformative force for the human person.

Al-Ghazzālī (d.1111) believes and emphasizes that *tafakkur* is one of the traits of the believer because they are capable of acquiring knowledge that will secure their faith in Allāh , to live a Shari'ah-compliant life, and to avoid doing things that are displeasing to Allāh .² According to Imām Suyūṭī (d.1505), the practise of *Tafakkur* also serves as a

¹ Āl-‘Imrān 3:190-191

² Al-Ghazzālī, *Mukāshfat al-Qulūb*, trans. ‘Abdul Mustafa Muḥammad Ashraf Naqshbandī (Lahore:Maktabah Islāmiya, 2012) 131

gesture to remind humans of Allāh 's favours and to remind humanity that it merely complains and seeks help from Allāh .¹

In Qur'ān, people are encouraged to reflect on a variety of events and items that plainly demonstrate Allāh 's presence and uniqueness, as well as His characteristics.

﴿... إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ. وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ. وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ. وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ. أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾²

“...there is a message for people who (are willing to) take it to heart! And He it is who has made the sea subservient [to His laws], so that you might eat fresh meat from it, and take from it gems which you may wear. And on that [very sea] one sees ships ploughing through the waves, so that you might [be able to] go forth in quest of some of His bounty, and thus have cause to be grateful [to Him]. And he has placed firm mountains on earth, lest it sway with you, and rivers and paths, so that you might find your way, as well as [various other] means of orientation: for [it is] by the stars that men find their way. Is, then, he who creates comparable to any [being] that cannot create? Will you not, then, bethink yourselves?”

Their sole attention was on contemplation in order to understand Qur'ān, and they read it with a view to putting it into practise while meditating on Allāh 's message.

¹ Maḥallī and Suyūṭī, *Tafsīr-e-Jalālayn*, 82.

² An-Naḥl 16:14-17

Ḥaḍrat ‘Umar (R.A) said; “I completed chapter al-Baqarah in twelve years and scarified a camel in gratitude.”¹ Ḥaḍrat ‘Abdullāh Ibn ‘Abbās (R.A) is said to have spent eight years studying chapter al-Baqarah in order to put its commandments into reality.

((أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، مَكَثَ عَلَى سُورَةِ الْبَقَرَةِ ثَمَانِي سِنِينَ يَتَعَلَّمُهَا))²

Their method of contemplation in ayat brought their thought and action at one platform i.e devotion to Supreme Being ‘Allāh’.

Ibn al-Qayyīm (d.1350) summarizes his thesis on the relationship between thought and behaviour as follows: “*Fikr is the beginning and the key to all that is good (...)Fikr is what takes a person from the death and slumber of distraction to being awake and alive. From what he hates to what he loves, from worldly dependency to worldly independence, from the prison of this world to the freedom of the next, from the constraints of ignorance to the expansion of knowledge, from the disease of desire to the cure of turning to Allāh , from blindness, deafness, and dumbness to the blessings of sight, hearing, and the profound understanding of Allāh , from the disease of doubts to the relief of certainty*”³

Tafakkur does not imply silence. *Tafakkur* is a mental activity that involves serious thought. A person's personality is transformed from the visible to the invisible, from darkness to light, from disorder to conviction, from limitation to limitlessness, and from word to meaning. In short, from the human world, a person can access the divine world.

Prophet (S.A.W) loved silence and *tafakkur*. In the times just prior to his prophet hood, He had grown even a more intense desire to retreat. He would remain for days on

¹ Imām Qurtubī, *Tafsīr-e-Qurtubī*, vol.1,40

² Imām Mālik ibn Anas, *Al-Mūwaṭṭa*, trans. Gehan Abdel Raouf Hibah (Beruit: Dār Al-Kutub Al-‘Ilmiyah,2012), Ḥadīth 11(Ḥasan Ḥadīth)

³ Imām Ghazzālī, *Mukāshafah al-Qulūb, al-Muqarrab ila `Allam al-Ghayūb* , 526-527

end in the cave of *Hira*. His worship in these days of retreat was compromised of contemplation, gazing at *kabah* and reflecting on the treasures of heavens and earth in the footsteps of his great ancestor Ibrāhīm (A.S). Through this manner, the Almighty was preparing him for his sacred mission.¹

Tafakkur in Allāh 's Majesty and perfection leads a personality developing Allāh - love and refined feelings of satisfaction, serenity, and tranquility. An ideal being improves his personality by learning to regulate his heart so that it can acquire spiritual instruction and serve as a guide to reason; the heart directs thinking, while thinking directs willpower.²

Thus, *Tafakkur* and *Tadabbur* are more than just a rational exercise; they combine knowledge, meditation, and imagination. These are most significant impulse in man who maintains a healthy religious personality, for the reason that it directs him in the path of betterment and personal growth. There is knowledge of alternative behaviours, and the decisions taken are a representation of self-determination, rather than a mechanistic activity. To enhance the human personality contemplation effect on human positively and leads him to a righteous direction.

One of Allāh 's greatest blessings to humanity is the ability to think, ponder, and comprehend. By appropriately employing this power, one can readily realise Allāh 's oneness and uniqueness, and as a result desires to worship Him. This concept liberates people from Satan's pitfalls and the pursuit of mindless and futile activities. They are motivated to create plans for the afterlife and to focus on the important aspects of life, resulting in internal consistency, satisfaction, and total well-being.

¹ Mubārakpurī, *Ar-Raḥīq al-Makhtūm*, 96

² Badrī, *Contemplation: An Islāmic Psychospiritual Study*, 20

5.3 Truthfulness

Qur'ān presents the human personality as a set of characteristics, among which truthfulness is one that brings a positive and visible change in personality and make it sound and healthy.

Truthfulness (*Sadaqa, Sidq, Sādiq, Siddiq*) appears ninety-seven times in Qur'ān as a virtue that believer acquires because God Himself is truthful. A person's soul and disposition need to be implanted with truthfulness so that it is mirrored throughout the person's character.

Truthfulness is the part of faith and it is one of the noble trait of man's personality. A believer always speaks truth; He values truth and adheres to it both externally as well as internally, in words as well as deeds.¹ Allāh has revealed;

﴿بِأَيِّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾²

“O you who believe, you shall reverence God, and be among the truthful.”

If one's inner state matches his or her exterior state, or if one's hidden traits match their outward characteristics, then that person is honest in intention, true in word, and true in practice.³ In other words, there's no distinction between his open, obvious profile and his hidden, secret condition.

The people who speak the truth even in the most difficult situations becomes an ideal and role model for others. They never tell lie or deceive others. In order to be truthful, one must act in accordance with their intentions, speak in accordance with their beliefs, and practise in accordance with their teachings.

¹ Al-Jaz ‘iry, *Minhāj Al-Muslim*, 328.

² At-Tawbah 9:119

³ Muftī Shāfi’, *Mā‘arif-ul-Qur’ān*, Vol 4, 491.

He does not regard truthfulness to be only a noble virtue that must be adopted, but rather he takes it a step farther. Truthfulness, he believes, is a vital component of his faith and the fulfilment of Islām.¹ Obeying Allāh 's law implies being honest with oneself. Truthfulness means saying the truth and keep your word in all situations, whether it's a trade or business agreement or a purchase or education or learning or communication.

The most distinguishing characteristic of a healthy personality is that he truly obey Allāh and does not bear witness to falsehood. Being truthful to Allāh by sincerely worshipping Him; being truthful to one's soul by ensuring that it complies to Allāh 's Laws.

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ...﴾²

“And the servants of the Merciful are those: who do not bear witness to falsehood”

Truth in speech is the most recognizable and obvious type of truth, because any statement that contradicts reality is obviously a lie.

﴿...وَالصَّادِقِينَ وَالصَّادِقَاتِ ...﴾³

“...and all men and women who are true to their word...”

This pertains to the speech, because truthfulness is a desirable quality. It is a sign of faith in the same way that lying is a show of hypocrisy.⁴ In the healthy personality, truthfulness can be seen not only in tongue but also in his actions as he is true in his faith and true in his obedience to Allāh .

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ ...﴾⁵

¹ Al-Jaz ‘iry, *Minhāj al-Muslim*, 328

² Al-Furqān 25:72

³ Al-Aḥzāb 33:35

⁴ Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol.7, 687

⁵ Al-Ḥadīd 57:19

“And (as for) those who believe in Allāh and His apostles, these it is that are the truthful ...”

To sum up, *Sidq* is not only true in it, but is also held to be true by the speaker who makes it such.

Truthfulness is the backbone of any peaceful and sincere society. Qur’ān has, therefore, emphasized truthfulness as a moral value. Being true to others in one's words and in one's promises, in one's transactions such that there should be no deception, cheating, falsification, or hiding of information.

The foundation of Prophethood is truthfulness. They never said a falsehood or deceived anyone, either explicitly or implicitly. They were truthful with themselves and with others. In the Book of Qur’ān, Ibrāhīm (A.S) is declared:

¹ ﴿... إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

“...Surely he was a most truthful Prophet”

Mentioned Ismāil(A.S);

² ﴿... إِنَّهُ كَانَ صَادِقَ الْوَعْدِ﴾

“..surely, he was a man of his word...”

and Idrīs (A.S) as;

³ ﴿... إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

“...surely he was a most truthful Prophet”

and remarked on Prophet Muḥammad (S.A.W),

¹ Maryam 19:41

² Maryam 19:54

³ Maryam 19:56

1 ﴿...وَصَدَقَ اللَّهُ وَرَسُولُهُ...﴾

“...and Allāh and His Messenger spoke the truth...”

In fact, truthfulness has been a defining characteristic of every Prophet. Undoubtedly, the Messengers of Allāh set the standard for truthfulness and honesty. His example showed that he was the most honest and truthful person of his time. Each and every one was taken aback by his sincerity and honesty. Before his prophet hood, people of Makkah named the Prophet (S.A.W) as the honest (*Amīn*) and truthful (*Sādiq*).²

On Mount Safā’, the Prophet Muḥammad (S.A.W) gathered all of the Quraysh and asked them,

﴿...أَرَأَيْتُمْ لَوْ أَحْبَبْتُكُمْ أَنْ حَيَلًا بِالْوَادِي تُرِيدُ

أَنْ تُغَيِّرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِي...﴾³

“Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?” They said, “Yes, for we have not found you telling anything other than the truth...”

The companions of Allāh 's Messenger, the "Believers" referenced innumerable times in the Qur’ān, were also among the truthful.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ...أُولَئِكَ هُمُ الصَّادِقُونَ﴾⁴

¹ Al-Aḥzāb 33:22

² Mubārakpurī, *Ar Raḥīq al-Makhtūm*, 115.

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book: Prophetic Commentary on the Qur’ān (Tafsīr of the Prophet (pbuh)), Chapter: "And warn your tribe (O Muḥammad pbuh) of near kindred. And be kind and humble to the believers who follow you..." (V.26:214-215), Ḥadīth 4770.

⁴ Al-Ḥujurāt 49:15

“*[Know that true] believers are only those who have attained to faith in God and His Apostle ... it is they who are true to their word!*”

When a person continuously telling the truth and lives a life of honesty, he is recorded in Allāh 's books as a *Siddiq*. Lying must be avoided since it leads to evil, which leads to the fire. A person is classified as a liar if he continues to lie and engages in deception. Prophet (S.A.W) said;

((إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا، وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا))¹

“*Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fujūr (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allāh , a liar.*”

Imām Nawawī (d.1277) (R.A.) in his interpretation on this ḥadīth, says,

"قال العلماء معناه ان الصدق بهدى الى العمل الصالح الخالص من كل مذموم و البر اسم جامع للخير كله و قبل البر الجنة و يجوز أن تناول العمل الصالح و الجنة و أما الكذب فيوصل الى الفجور و هو الميل عن الاستقامة و قيل الانبعاث في المعاصر"²

¹ Imām Muslim, *Saḥīḥ al-Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Abhorrence of Lying, and the goodness and Virtue of Honesty, Ḥadīth 2607a.

² Imām Nawawī, *Saḥīḥ Muslim Bisharah An Nawawī*, (Egypt: Idārah Muḥammad Muḥammad ‘Abdul Latīf, 1930),vol. 6, 160

“Scholars said, It means that truthfulness leads to good deeds that are pure from anything dispraised. Others said that birr means Paradise. So, it may mean both: the good deed and Paradise. As for falsehood or lying, it leads to wickedness. It is to deviate from the straight path.”¹

This signifies that the Messenger (S.A.W) is asking us to be genuine and to stay on the right track. He also warns against believing lies and dismissing them. Because whoever takes lying lightly will lie a lot, and he will be labelled as a liar. If somebody makes lying a habit, he will be marked as a liar in the eyes of Allāh . If, on the other hand, he made truthfulness a habit, Allāh will record him as a true.

Prophet (S.A.W) said:

((...إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّىٰ يَكُونَ صِدِّيقًا،... وَإِنَّ الرَّجُلَ لَيَكْذِبُ،

حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا))²

“...And a man keeps on telling the truth until he becomes a truthful person ...and a man may keep on telling lies till he is written before Allāh , a liar.”

Prophet (S.A.W) is also reported to have said;

((...فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ وَإِنَّ الْكَذِبَ رَيْبَةٌ))³

“...The truth brings tranquility while falsehood sows doubt.”

¹ Iqbāl, *Tafhīm Muslim*, trans. Maulāna Muḥammad Zikriyyah (Karachī: Dār -ul-Ishāt,n.d.)Vol 3, 860.

² Imām Bukhārī, *Saḥīḥ Bukhārī*. Book: Good Manners and Form (Al-Adāb), Chapter: "O you who believe! Be afraid of Allāh, and be with those who are true",6094

³ Imām Tirmizī, *Jāmi'at Tirmizī*, Book: The book on marriage, Chapters on the description of the Day of Judgment, *Ar-Riqāq, and Al-Wara'*, Ḥadīth 2518.

Many people believe that lying saves them in certain situations and that telling the truth would doom them. In truth, this is a skewed perspective of the situation. All scenarios based on lying end with the liar regretting his actions. Living a true life has long been seen as one of the most desirable human traits. Truth plays a significant role in inter-human and communal relationships.

Imām Ghazzālī (d.1111) has listed truthfulness among mystical virtues. He enumerates six aspects of truthfulness namely; ¹

- Truthfulness in speech
- Truthfulness in intention
- Truthfulness in resolution
- Truthfulness in executing a resolution
- Truthfulness in action
- Truthfulness in accomplishing all spiritual stations

However, Al-Jaz ‘airy (d.2018) manifested Truthfulness in several ways; ²

- Prevent cheating and forgery in their dealings and transactions.
(Truthfulness in transactions)
- Keeping one's word means fulfilling promises (Truthful in actions)
- Always speaks the truth.(Truthful in words)

Generally, Qur’ān has expressed truthfulness as an attribute of human in terms of speech and deeds.

¹ Imām Ghazzālī, *Forty Foundations of religion*, 184-186

² Al-Jaz ‘iry, *Minhāj al-Muslim*, vol.1, 330-331.

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ... وَالَّذِي جَاءَ بِالصِّدْقِ
وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ﴾¹

“Who is then more unjust than he who utters a lie against Allāh and (he who) gives the lie to the truth when it comes to him; ... And he who brings the truth and (he who) accepts it as the truth... these are they that guard (against evil).”

Truthfulness is a sign of a dignified persona, manliness, insight, and generous nature, among other things. Nobody would lie unless they were wicked, had a wicked self, and were weak in character. When a person is honest, he improves himself, and his life becomes more upright and thus elevated to height of praiseworthy and raised in sight of Allāh as well as people.

﴿... يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ...﴾²

“...Today, their truthfulness shall benefit all who have been true to their word...”

An untruthful person will impair the correct development of the human personality on all levels. So, if there is no truth, respect for human dignity, social life, and religion would be an illusion. As a result, it is important to promote truth and honesty in order to maintain healthy interpersonal and social relationships. Since time immemorial, mankind has valued contributions to the advancement of truth from any source.³

¹ Az-Zumar 39:32-33

² Al-Mā'idah 5:119

³ Paul.B.Badey, “Truthfulness and religious culture as a universal value,” *Nigerian Journal of Research and production*, 55.

https://www.researchgate.net/publication/280626155_

A person's *fiṭrah* has been designed by Allāh so that it cannot tolerate lying for an indefinite period of time and cannot tolerate being deceived for an indefinite period of time.

To return to Allāh 's *fiṭrah* is inborn in every human being;

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ

عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ...﴾¹

“And so, set thy face steadfastly towards the [one ever-true] faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man: [for,] not to allow any change to corrupt what God has thus created...”

Fiṭrah that Allāh has commanded and made with His hand cannot tolerate untruth or deception, nor can it endure long-term deceit or deception.”² The truthfulness attained by the truthful brings about serenity and calmness of the soul. Prophet (S.A.W) said,

³ ((...الصدق طمأنينة...))

“Truthfulness brings peace of mind.”

So, evil is not capable of going along with the human *fiṭrah*, and it is not capable of spreading its roots into the human heart. It does not have any roots in the depths of the human *fiṭrah*. It stays temporarily, and then quickly disappears.

Truth presents itself in form of truthfulness in thought, speech, deed, as well as appreciation of truth. Adherence to 'Truth in mind' provides a realistic approach to life and

¹ Ar-Rūm 30:30

²Imām ‘Abdullāh ‘Azzam, *Being True With Allāh*, 5.
<https://kalamullah.com/Books/Sidq.pdf>

³Imām Tirmizī, *Jāmi’ at Tirmizī*, Book: The book on marriage, Chapters on the description of the Day of Judgment, *Ar-Riqāq, and Al-Wara’*, Ḥadīth 2518

honesty over hypocrisy. Adherence to ‘truth in word’ ensures veracity and integrity, whereas ‘truth in deed’ introduces honesty and effort for efficiency in one’s life.

5.4 Optimism

One of the positive attribute among other attributes of a healthy personality is optimistic attitude which leads toward the righteousness and everlasting success. Optimism is a mental state marked by confidence and courage in one's own success and a bright future. The Oxford Dictionary defines the term “Optimism” as follows: “Hopefulness and confidence about the future or the success of something”¹ and the desire or expectation of attaining what is desired is referred to as hope. Twenty-six times, the word "hope" is represented in the Qur’ān by the following roots: "*r-j-w*," "*t-m'*," and "*'-m-l*" (Two times).² "*r-j-w*" conveys the human heart's yearning longing for Allāh 's mercy in the fullest way possible and support in time of trial.³

An optimist is someone who generally expects the best in everything, such as seeing a glass of water is "half full" instead of "half empty." As well as having a favourable outlook on the present, optimism also includes the expectation of positive outcomes in the future.⁴

Rajā', *Amal* and *Tamannā* are some of the Qur’ānic terms that describe hope. *Rajā'* refers to an aspiration that is both sincere and earnest. There are two ways in which the Qur’ān uses the word "*Rajā'*" in the Qur’ān: to hope for the afterlife and to enjoy Allāh 's

¹ *Pocket Oxford American Dictionary and Thesaurus*, 551

² *The Encyclopaedia of Qur’ān*, vol.2,448

³ *Ibid*

⁴ *Utz, Psychology from Islāmic perspective*, 161

benevolence. The core of both faith and moral action is embodied in the Qur'ānic concept of hope.¹

Ibn Qayyīm (d.1350)says; “Heart is like the earth, that belief is like the seeds and that acts of obedience are like ploughing up the soil...No seed other than the seed of belief can grow...”² Qur'ān says;

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾³

“Be not, then, faint of heart, and grieve not: for you are bound to rise high if you are [truly] believers.”

Man must not lose heart nor should grieve overtake. It doesn't matter what happens to him, because of his confidence in Allāh , he will win.

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ

رَحْمَتَ اللَّهِ...﴾⁴

“Verily, they who have attained to faith, and they who have forsaken the domain of evil and are striving hard in Allāh 's cause - these it is who look forward may to Allāh 's grace...”

¹ Sayyīd M.H. Shirwānī , “Raising Hope in Qur'ān and psychology,” *HTS Theological Studies* 74, no. 1(2018):2. <http://dx.doi.org/10.4102/hts.v74i1.4828>, 2

² Aḥmad Farīd, *The purification of Soul(compiled from the works of Ibn Rajab al-Hanbalī, Ibn al-Qayyīm and al-Ghazzālī)* (London: Al-Firdous Ltd,1996), 121-122

³ Āl-'Imrān 3:139

⁴ Al-Baqarah 2:218

This implies that they are yearning for Allāh 's mercy. Those are the only ones he believes have actual grounds for hope, and he calls them out for it. Someone whose hope leads him to obey Allāh and prevents him from rebelling against Him has real hope.¹

This ayah tells man that he must exhibit the strength of his faith by not losing heart and refraining from grief. The rules established by Allāh allow a man to win or lose, but the eventual result, after undergoing the test and fighting hard for Allāh 's cause, will be in his favour.²

Monotheism allows people to consider Allāh and His grace all the time, rather than being perplexed by different aspects of life or miserly waiting for them. In life, we frequently face challenges that none of us can overcome without Allāh 's help and security, regardless of our resources of fortitude, perseverance, and strength.

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ...﴾³

“Those who believe, and whose hearts find their rest in the remembrance of Allāh”

Only Allāh 's remembrance can offer relief to souls. Whoever has accepted the message and done good acts is blessed. Qur’ān is a big proponent of optimism; it urges those who follows the correct path is encouraged to have a positive view on life and to hope for Allāh 's help and the best outcome.

Optimism is a part of Islām and a requirement for having a strong and steadfast faith. Man remains strong in the face of adversity, knowing that no adversity lasts forever, and also realises that there is no problem without a remedy, as Allāh says;

¹ Farīd, *The purification of soul*, 122-123

² Quṭb, *In the shades of Qur’ān*, vol.2,188.

³ Ar-Ra’d 13:28

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾¹

“And, behold, with every hardship comes ease: verily, with every hardship comes ease!”

Adversity is never permanent, because ease is always present. When our burden grew too big for us to bear, Allāh lighten our hearts and relieved us. This is underlined further by a precise repetition of the statement: *“verily, with every hardship comes ease.”*²

Moreover, nobody is overburdened above his or her capabilities; Allāh assures that each of His servants has the capacity to bear whatever comes their way:

﴿وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا...﴾³

“And We charge no soul except [what is within] its capacity...”

As a result, man remains patient and confident about the future in difficult times, rather than being overpowered by the circumstances and unable to function. It is narrated in a ḥadīth;

﴿إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ﴾⁴

“Indeed, having good thoughts concerning Allāh is from the perfection of the worship of Allāh .”

Man keeps himself aware of sins. He should be mindful about his good deeds and hopes for Allāh 's forgiveness and His mercy. Man has unwavering faith in Allāh 's

¹ Ash-Sharḥ 94:06

² Quṭb, *In the shades of Qur'ān*, vol.18, 188

³ Al-Mū'minūn 23:62

⁴ Imām At-Tirmizī, *Jāmi` At-Tirmizī*, Book: Chapters on Supplication, Chapter: "Indeed, having good thoughts concerning Allāh is from the perfection of the worship of Allāh", Ḥadīth 3604f

goodness, generosity, and benefits. He maintains his optimism and never loses faith in Allāh 's goodness.

﴿...لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا...﴾¹

“...Grieve not: verily, Allāh is with us...”

When a person continues to do good activities, he has the opportunity to foster hope in Allāh 's goodness and generosity. It is his hope that Allāh will forgive his misdeeds and allow him to correct a flaw in himself. He prays to Allāh for forgiveness. He wishes to become closer to Allāh as a result of his good deeds. Prophet (S.A.W) said;

((يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي...))²

“Allāh says: ‘I am just as My slave thinks I am.’”

Therefore, a person's journey towards Allāh must be steadfast and filled with hope. This is especially true during times of challenges and afflictions. In a ḥadīth it is narrated;

((مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَأَخْلَفَ لِي خَيْرًا مِنْهَا . إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا...))³

“We belong to Allāh and to Him shall we return; O Allāh , reward me for my affliction and give me something better than it in exchange for it, Allāh will give him something better than it in exchange.”

According to a ḥadīth *Qudsī*,

¹ At-Tawbah 9:40

²Imām Bukhārī, *Saḥiḥ Bukhārī*, Oneness, Uniqueness of Allāh (Ṭawhīd),Chapter: “...And Allāh warns you against Himself...”, Ḥadīth 7405

³ Imām Muslim, *Saḥiḥ Muslim*, The Book of Prayer – Funerals, Chapter: What should be said at times of calamity?, Ḥadīth 918 a

((قال الله تعالى: يا ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي...))¹

“O son of adam! I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed.”

Because of fear and hope, man's connection with God is defined by both deterrence from sin and disobedience, as well as a motivation to do good.

﴿...وَادْعُوهُ خَوْفًا وَطَمَعًا...﴾²

“...And call unto Him with fear and longing...”

Fearing His wrath and hope for His mercy, pray to Him with knowledge that Allāh 's mercy is near to the good and the faithful.³ Our hearts should be filled with both fear and hope at the same time in equal measure. Since all events in a person's life are viewed positively by virtue of their optimism, as the Prophet (S.A.W) says:

((عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ

فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ))⁴

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (Allāh), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.”

¹ Abū Zakarīya Yahya Ibn Sharaf An Nawawī , *Rīyāḍ as-Sālihīn* (Dār Ibn-Jawzī, 2009), The Book of Miscellany, Chapter: Excellence of Good Hopes, Ḥadīth 442

² At-Tawbah 9:40

³ Maḥallī and Suyūṭī, *Tafsīr-e-Jalālayn*,199.

⁴ Imām Muslim, *Saḥīḥ Muslim*, The Book of Zuhd and Softening of Hearts, Chapter: The Believer's Affair Is All Good, Ḥadīth 2999.

Hope is a means of perseverance. It is the opposite of pessimism. It is a sin to give up Allāh's mercy and feel desperate. Prophet Ya'qoob (A.S) advised his sons:

﴿...وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾¹

“...and do not lose hope of Allāh's life-giving mercy: verily, none but people who deny the truth can ever lose hope of Allāh's life-giving mercy”

To find his son Yūsuf, Prophet Ya'qoob (A.S.) instructed his children to return to where they had come from, to the area where they had left their brothers behind, in the hope that they would find him. He told them not to lose faith in Allāh 's mercy or give up hope; perhaps Allāh would ease his anguish at losing Yūsuf and his brother; *“And despair not of relief from Allāh .”* He never lost hope that Allāh would send them back to him and that he would see them again, because; *“No one despairs of relief from Allāh except the disbelieving people.”*²

The man of true faith never gives up his hope in Allāh. Believers are always in contact with Allāh, experiencing His grace, and are unaffected by distress or adversity, even when the conditions are extremely difficult. Indeed, a believer finds a blessing in his faith, which gives him comfort under the most difficult conditions and under enormous pressure. It is also said in Qur'ān;

﴿...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُ...﴾³

“...and for everyone who places his trust in Allāh He [alone] is enough...”

¹ Yūsuf 12:87

² Aṭ-Ṭabarī, *Jāmi' al-Bayān*, vol 7, 284.

³ Aṭ-Ṭalāq 65:3

This is a counsel for those who profess faith in Allāh and the Last Day, if people are truly afraid of God, He will provide for them in ways they cannot imagine. Those who put their trust in Allāh will be provided for in Abundance by Allāh because He always accomplishes what He sets out to do.¹ It is narrated in a ḥadīth;

((يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ أَحْفَظِ اللَّهَ يَحْفَظَكَ أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَّمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَّمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ...))²

“I was behind the Prophet (S.A.W) one day when he said: ‘O boy! I will teach you a statement: Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask Allāh, and when you seek aid, seek Allāh's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allāh had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allāh had written for you...”

People with hope are those who have been constant in their obedience and have lived up to their faith's responsibilities. God forbid he be led astray from the correct pathway; he prays for God to reward him for good efforts. This is a person who has made every effort and then prayed for Allāh's mercy.

¹ Amīn Aḥsan Iṣlāhī, *Tadabbur-e-Qur'ān: Pondering over the Qur'ān* (Kuala Lumpur: Islāmic Book Trust, 2007), vol.2,379

²Imām At-Tirmizī, *Jāmi' At-Tirmizī*, Chapters on the description of the Day of Judgement, Ar-Riqāq, and Al-Wara', vol. 4, Ḥadīth 2516

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا

مِن رَّحْمَةِ اللَّهِ...﴾¹

“Say: [Thus speaks Allāh]: ‘O you servants of Mine who have transgressed against your own selves! Despair not of Allāh ’s mercy...”

Alternatively, someone who regularly commits immoral deeds, disobeys Allāh , and does not restrain his pleasures and lusts, and then hopes for Allāh 's pardon and mercy, is deceiving himself.

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي...﴾²

“And [thus it is:] they who are bent on denying the truth of Allāh ’s messages and of their [ultimate] meeting with Him - it is they who abandon all hope of My grace and mercy...”

In addition, Allāh Himself has told several stories in the Qur’ān in order to rekindle hope in mankind. For example, when Muslims lost hope and became despondent after viewing the enemy forces and being influenced by demonic temptation at the fight of UHūd, Allāh told them of the battle of Badr and His impact in that arena in order to restore hope to their spirits.³

Allāh reminds believers that hopelessness would never enter the human soul as long as one’s hope is meant at one’s Creator;

¹ Az-Zumar 39:53

² Al- ‘Ankabūt 29:23

³ Āl-‘Imrān 3:123-127

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾¹

“Be not, then, faint of heart, and grieve not: for you are bound to rise high if you are [truly] believers”

Qur’ān also tells the account of two farmers, one of them was immensely wealthy and ungrateful, and the other was destitute yet aware of Allāh . In response to the former's sarcastic remarks about the latter's lack of riches, the impoverished farmer simply replied:

﴿فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ...﴾²

“It may be that my Lord will give me [something] better than your garden...”

This is the kind of mentality that Allāh appreciates and commends. Hope isn't restricted to matters of the afterlife; it also relates to everyday life. Some people believe that Allāh would bless them with money and children, a spouse, a job, a cure from disease, or locating anything that they may have misplaced in the process.

A person who completely hopes in Allāh, on Allāh his heart is centred; he is not dependent on mere humans. But if his hope in Allāh wanes, his heart will become attached and dependent on human creatures, in the expectation that they will meet his worldly demands. Except for those whom Allāh protects and guards, most individuals have this underlying doubt.³

¹ Āl-‘Imrān 3:139

² Al-Kahf 18:40

³ Ibn Taimiyyah, *Majmū’ Al-Fatāwa*, vol. 1, 94.

In the Prophet's life, optimism played a major role in his prophetic mission. With little success but with the hope that things might become better in the future, he preached Allāh's word to others for years. To those in Taif who stoned him and harmed him for his message, the prophet expressed the hope that their next generation would adopt faith.¹

The *Muhājirin* and *Ansār* were divided and he travelled to Madinah in the goal of unifying them into a single nation. Hoped the hypocrites would finally wake up and realise the truth, or else they'd cease harming the people. As a consequence of his faith in Allāh, together with his earnest aim and huge efforts, he was able to become the world's greatest and ideal health personality.²

It has been said by Ibn Qayyīm (d.1350): *“The more you have good expectations of your Lord and hope in Him, the more you will rely on and trust in Him (...). In reality, having good expectations of Him leads to relying on and trusting in Him, as it is unthinkable that one can trust in someone that he has bad expectations of or no hope in...”*³

Believer's personality is viewed as distinctive and special, which makes him stand out from other people. Hopeful attitude is a distinguishing quality of a believer. Allāh says;

4 ﴿... وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...﴾

“...Whosoever puts his trust in Allāh , then He will suffice him...”

People with a moderate personality should always endeavour to evaluate the numerous options and prepare for the future to the best of their abilities. It's important to remember that Allāh has predetermined certain things for us that will happen regardless of how well

¹ Mubarākpurī, *Ar Raḥīq al-Makhtūm*,183

² Ibid, 254-263

³ Ibn al-Qayyīm, *Madārij as-Sālikīn*, vol.2, 258.

⁴ Aṭ-Ṭalāq 65:03

we prepare. Also, if God has meant that we will be disappointed, then we should use it as an opportunity to learn and grow as better individual. Whatever occurs, it's for our own good.

5.5 Content and Pleased with the Decree of Allāh (*Riḍā' bi'l-qaḍā'*)

Faithfulness is one of the most distinctive characteristics of an adherent to Islām, as it is based on a real belief that all things happen for a reason in this universe, and all things happen to human beings because of Allāh 's Will. Everything that happens to someone was unavoidable, and nothing that never happens to someone could have been forced to happen. Everyone in this world must strive for the correct path and do good deeds, relying solely on Allāh and accepting His will, and thinking that they are always in need of Allāh 's help and support.

Ibn Fāris (d.1004) narrated “قَنَاعَةٌ” means ‘content’ because he is satisfied. In arabic, *Riḍa* is also used for ‘Contentment’. Literally, it means “the fact of being pleased or contented.” In Qur’ān, the root “ر-ض-ى” and its derivatives commonly occur in the broad sense of “to be content”.¹ “*Riḍha* is for the heart to be content and tranquil in wake of command and orders.”² *Riḍha* mean that the person should not object to any condition which overcomes him, inwardly or outwardly, verbally or in the heart.³

The word *Riḍa* is mentioned in the Qur’ān in a number of places and within diverse context. The term is used both for Allāh and human being. In Qur’ānic expression there is

¹https://referenceworks.brillonline.com/entries/encyclopaedia-of-Islām-2/rida-COM_0920?s.num=9

² Jurjānī, *At-Tarifāt*, 102

³ Imām Ghazzālī, *The Forty Principles of Religion*, 208

a reciprocal relationship between Allāh and His best creation - mankind when it is mentioned;

﴿...رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ...﴾¹

“...well-pleased is God with them, and well-pleased are they with Him...”

True contentment, according to the Qur’ān, is attained through developing a relationship with Allāh and keeping Him in mind at all times. Saḥabah have great knowledge of Allāh’s attribute and love of Allāh. So, it’s likely that they enjoy whatever ailment they’ve been given because it came from their beloved.² Imām Ghazzālī (d.1111) is of the opinion that it is possible to exhibit pleasure in difficulties and to be pleased with whatever goes against ones temperament. Seeing one’s beloved and an excess of love causes ones to be unmindful of pain.³ Qur’ān states;

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾⁴

“Those who believe, and whose hearts find their rest in the remembrance of God - for, verily, in the remembrance of God [men's] hearts do find their rest”

This is an image of trusting hearts that are surrounded by a welcoming aura of certainty, joy, and tranquility.⁵ They find solace in the knowledge that their connection with Allāh is true, and that they are near to Him, secure in His protection. They also find comfort in knowing that they are safe from assault, harm, or evil, unless Allāh wills

¹ Al-Mā'idah 5:119

² Farīd, *The Purification of soul*, 117

³ Imām Ghazzālī, *The Forty Principles of Religion*, 201

⁴ Ar-Ra'd 13:28

⁵ Quṭb, *In the shades of Qur'ān*, vol.10, 157.

otherwise. A resigned acceptance of whatever test Allāh decides to put them through goes along with it. Their faith is strengthened by the knowledge that Allāh would continually shower His favour on them and provide them with wisdom, prosperity, and safety in this life and the next. ¹

According to this ayah, People who realise Allāh 's unity accept His qualities and His prophetic mission (S.A.W) and welcome whatsoever He has revealed to them, and their minds are set at ease by Allāh 's remembrance of them. It is Allāh who will calm their troubled hearts with His benefits and rewards, for Allāh 's pledge is definitive.

Riḍa, is to submit what Allāh has ordered and forbade, be pleased with what Allāh is pleased for, to not show discontent on Allāh 's predestination, and submit to Allāh in all matters.

Contentment, according to the Oxford Dictionary, is "a condition of enjoyment and contentment." ² In the opinion of Ibn Taymīyyah (d.1328), contentment is a source of peace for the worshipper and heaven on earth for the believer. ³ It is clear from the definitions that contentment is a sign of happiness, wealth, and peace of mind.

It means that contentment in life is the key to happiness, bringing us both internal and eternal serenity. A calm mind is free of disturbance. It is an investment that provides you with inner serenity, love, harmony, and connection to Allāh , which money cannot buy. This promotes positive thinking. Contentment is a tool for shaping ones life. Without satisfaction, all of life's luxuries are meaningless.

¹ Quṭb, *In the shades of Qur'ān*, vol.10, 158.

² *The Oxford Dictionary*, 329

³ Ibn al-Qayyīm , *Madārij al-Sālikīn*, vol 2, 536

“Contentment is the calmness of the heart in what God has eternally chosen for the servant as being the best possible choice, and so he is pleased with it.”¹

Being content means accepting the divine will and not worrying about when suffering will end, even if it is happening. True believers are content with their lives. Whenever a person suffers adversity, he or she displays patience and does not complain.

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾²

“Say to them, nothing (good or bad) can befall us except that which Allāh has destined for us: Allāh is our Guardian and the Believers should put their trust in Him alone.”

A real believer does his or her best, without regard for the consequences, because he thinks that whatever good or evil he encounters is linked to Allāh 's will, and that Allāh will support him and provide him prosperity.³ Not even a leaf can move without his permission. No matter how troublesome the circumstances are or how dark the situation is, they remain under the Will of Allāh :

﴿...وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ...﴾⁴

“... For, God always prevails in whatever be His purpose...”

Allāh 's will is always carried out. Nothing can obstruct or stop it. He has complete command of the entire cosmos.⁵ Sa‘īd bin Jubair (d.714) said while commenting on this

¹ Ibn al-Qayyīm , *Madārij al-Sālikīn*, vol 2, 528

² At-Tawbah 9:51

³ Quṭb, *In the shades of Qur’ān*, vol.8, 148.

⁴ Yūsuf 12:21

⁵ Aḥmad, *Bayān ul Qur’ān*, vol 4, 112

ayah “*He does whatever He wills.*” Human do not have any knowledge of Allāh ’s wisdom with regards to His creation, compassion and doing what He wills.¹

Riḍā’bi’l-qaḍā’ is not a matter of accepting the unavoidable out of sheer helplessness. It is rather a matter of voluntarily submitting oneself to the Will of Allāh , and even cherishing it as an act of faith. It is indeed a matter of hoping reward from Allāh in lieu of willingly submitting to His Will, and of anticipating the enormous pleasure that will ensue from that reward.²

Contentment does not imply that one is immune to the trials and tribulations of life. They're there, but don't whine about them. Because they know that He is always right, the people of contentment recognise the Wisdom and Beauty of the One Who Tests. Satisfaction is a form of heart worship. The Prophet (S.A.W) said,

((ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا))³

“He has found the taste of faith who is content with Allāh as his Lord, with Islām as his religion and with Muḥammad (S.A.W) as his Prophet.”

Believer who believes that one of the pillars of faith is faith in Allāh 's will and decree. Allāh has decreed whatever calamity befalls him in life. Allāh will reward him much for accepting the divine will and decree, and he will be counted among the victorious obedient believers.

¹ Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol 4, 152.

² Khurram Murād, *Dying and living for Allāh(The last will of khurram Murad)*, trans. Sayyīd Abū Aḥmad Ākif (Uk: The Islāmic foundation, 2003),19

³ Imām Muslim, *Saḥīḥ Muslim*, Book: The Book of Faith, Chapter: Evidence that the one who is content with *Allāh* as his Lord, Islām as his religion and Muḥammad (S.A.W) as his prophet, then he is a believer, even if he commits major sins, Ḥadīth 58.

In Qur'ān;

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ...﴾¹

“No calamity can ever befall [man] unless it be by God’s leave: hence, whoever believes in God guides his [own] heart [towards this truth]...”

Non-acceptance of life circumstances and occurrences that are beyond one's control, may result in sorrow and suffering. It is a major impediment to inner peace. The *riḍā bil Qada*, means expressing no rancour or revolt against adversity, and accepting all expressions of Destiny without murmur, even calmly.²

Riḍā is the act of prioritising Allāh 's wants over one's own. A person who accepts God's (will) should never dispute what God has determined for him.³ Recognizing that Allāh 's intentions and actions are good, and accepting Allāh 's decree without complaint. A believer is always content to accept the will and decree of Allāh . In a ḥadīth of Prophet (S.A.W):

((عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ

فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ))⁴

¹ At-Taghābun 64:11

² Fathullah Gūlan, *Emerald Hills of the Heart: Key Concepts in the Practice of Sufism*, trans. ‘Alī Unal (USA: Tughra Books, 1999), vol.1, 106.

³ Abūl-Qāsim al-Qushayri, *Al-Qushayri’s Epistle on Sufism (Al-Risāla al-qushayriyya fī ‘ilm al-taṣawwūf)*, trans. Professor Alexander D. Knysh (UK: Garnet Publishing Limited, 2007), 206.

⁴ Imām Muslim, *Saḥīḥ Muslim*, The Book of *Zuhd* and Softening of Hearts, Chapter: The Believer’s Affair Is All Good, Ḥadīth 2999.

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (Allāh), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.”

The virtue of contentment and the virtue of trusting in Allāh are closely related. They are confident that Allāh will never let them down when they are at peace with what they have and don't harbour enmity or hatred towards others.¹

The virtue of contentment is intimately linked to the virtue of trusting in Allāh , and vice versa. Allāh will not let him down, as long as he is content with his possessions and does not harbour enmity or hatred towards others. If someone is one-handed, for example, he should be content and consider those who have no hands at all.

Because God is pleased with the believer, contentment manifests itself as a thrilling joy or heavenly wind. When a believer is content with Allāh 's decree and will, he or she becomes closer to Allāh both in this world and the next. If a person is happy, he will not have psychological issues such as depression, anxiety, or worry. When one is dissatisfied, Satan will find a way into one's heart and infiltrate it. Because of contentment, Satan's path will be obstructed and man will be occupied with doing what is right in God's eyes. Muslims who are content with what Allāh has provided them are lauded by the Prophet (S.A.W) in the following ayah;

((قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَفَنَّعَهُ اللَّهُ بِمَا آتَاهُ))²

¹ Dr. Muḥsin Haredy, “Contentment of a True Believer”. <https://aboutIslām.net/reading-Islām/contentment-sign-true-believer/>. Retrived on 22-3-2021

² Imām Muslim, *Sahīḥ Muslim*, The Book of Zakāt, Chapter: Sufficient provision and contentment, Ḥadīth 1054.

“He who has adopted Islām, who has been given enough to satisfy his needs, and who has been made content with what Allāh has given him, is successful.”

Also; in other ḥadīth;

((طُوبَى لِمَنْ هُدِيَ إِلَى الْإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقَنَّعَ))¹

“Blessed is one who is guided to Islām, whose livelihood is sufficient, and who is content.”

There is great Divine wisdom behind the concept of being pleased with Allāh ’s decree, known as *“Al-Riḍa Bil-Qadr”*. Prophet Muḥammad (S.A.W) prayed for this blessing in one of his ‘Masnoon’ dua’s.

((... اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي . أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ . فَأَقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي . أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ . فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَأَقْدُرْ لِي الْخَيْرَ

حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ .))²

“O Allāh ! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it.”

¹ Imām Tirmizī, *Jāmi’ At-Tirmizī*, Chapters on Zuhd, Chapter: What Has Been Related About What Is Sufficient and Being Patient With It, Ḥadīth 2349.

² Imām Bukhārī, *Saḥīḥ Bukhārī*, Book of Prayer at Night (*Tahajjud*), Chapter: What is recited in the two Rak’a (Sunna) of the Fajr, Ḥadīth 1166.

Indeed, it is the key to delightful peace of mind and incomparable contentment of the soul during this world's life. They are glad and contented with all that Allāh has provided them, and they are delighted with that. Contentment is not only a source of tranquilly, but it is also a representation of heaven on earth.

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ

رَاغِبُونَ¹ ﴿

“Would that they were contented with what Allāh and His Messenger (SAW) gave them and had said: Allāh is Sufficient for us. Allāh will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allāh (to enrich us).”

Whoever believes from the depths of his soul, that he will receive such a great reward from Allāh for every difficulty he bore then difficulty will bear no comparison to the reward, he will find himself happy and pleased, even in difficulties.

The Prophet (S.A.W) is a good example of content that is satisfied with what he has, despite its scarcity. Upon losing his son Ibrāhīm, the Prophet (S.A.W) said:

((... إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ

لَمَحْزُونُونَ))²

“...The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrāhīm! Indeed we are grieved by your separation.”

¹ At-Tawbah 9:59

² Imām Bukhārī, *Ṣaḥīḥ Bukhārī*, Book: funerals, Chapter: The saying of the Prophet (S.A.W): " Indeed we are grieved by your separation.", Ḥadīth 1303.

It's clear from this ḥadīth that contentment and grief get along well together. Even though it's normal to be sorrowful, there should be no animosity or bitterness towards Allāh. Contentment is one of the most beautiful traits of a human being. It is a source of satisfaction, tranquility, forbearance and solace; because the one adopting contentment attains the treasure of peacefulness by observing forbearance and avoiding running after accumulating excessive wealth and fulfilling his desires.

Contentment grants man mental peace and raises man to a high mental level. A sense of contentment allows a person to rise above the mundane and live in higher realms. Briefly, he practices simple living and high thinking. A good life is to be content with what has been made accessible and to be patient in what has been decreed.”¹

The biggest door to paradise in this world is contentment with Allāh ; it is the relief for those who acknowledge Allāh , the life for those who serve Allāh , and the happiness for those who adore Allāh . Troubles, grief, melancholy, a broken heart, awful conditions, and evil predicaments are all removed by contentment. Contentment implies clamness of a person's heart, as well as its coolness and serenity. This is in contrast to anger and sorrow, which leave a person with unsure, troubled, and unsettled feelings.

Although tough to follow, the path of surrender is secure and straight. It can occasionally bring the seeker to the pinnacle of human perfection in a single endeavour. Just as a believer can attain that peak by exerting hard effort on God's path or by researching the universe in order to experience and locate God everywhere.²

¹ <http://www.theQur'anfoundation.net/IslāmDesc.aspx?id=25>

² Gülan, *Emerald Hills of the Heart*, vol. 1, 108

Contentment in decree of Allāh is a bliss, one who knows the wisdom and deep secret will remain happy. He will not question Allāh by ‘Why’ or ‘How’? He will be pleased with whatever is determined for him by Allāh.

﴿...أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ﴾

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ¹ ﴿

“But it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know”.

A person who is totally satisfied with God's divinity will also be satisfied with his or her love and devotion to Him in all its forms - from fear to hope to repentance to exclusive devotion, making Him the sole focus of one's quest and love. All this comprises His adoration and undivided devotion.² It is necessary to self-regulate one's thoughts and behaviours in accordance with Allāh's Will.³

¹ Al-Baqarah 2:216

² Ibn al-Qayyīm , *Madārij al-Sālikīn*, vol 2, 524.

³ Gūlan, *Emerald Hills of the Heart*, vol.1, 109.

5.6 Goal oriented

Life without goal is worthless. It is necessary to be committed to one's behaviour that is guided by a vision of the future, rather than merely reacting in the moment to current stimuli.¹

It is easy to make mistakes without a strong sense of direction, and sooner or later one will join the ranks of those who have failed. Thus, Goal orientation is an “individual disposition towards developing or validating one’s ability in achievement settings”.²

Man idealizes someone and then loves it to the fullest, lives for it, dies for it, makes sacrifices for him. But the believer does all this for Allāh . Allāh 's pleasure is a goal that surpasses all others, and achieving it is the highest degree that a believer may ever achieve.³ His only passion is Allāh , and his sole goal is to please Allāh . He not only lives for Him, but he also dies for Him. Allāh is more valuable to us than anything else, and He is the Greatest of all. His joy is also more important than any other goal.

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾⁴

“Behold, my prayer, and (all) my acts of worship, and my living and my dying are for Allāh [alone], the Sustainer of all the worlds”,

¹Andrew J. Elliot and James W. Fryer, *The goal construct in psychology*, ,In *Handbook of motivation science* ed. J. Y. Shāh & W. L. Gardner (The Guilford Press.), 238.

² Don VandeWalle, “Development and validation of a work domain goal orientation instrument,” *Educational and Psychological Measurement* 57, no.6 (1997):996. DOI:10.1177/0013164497057006009

³ <https://www.amda.us/index.php/khutba/462-seeking-the-pleasure-of-Allāh-nov-30-2018>

⁴ Al-An‘ām 6:162

This ayah explains that the life of a believer directs him towards one goal, which is the continuous pursuit of pleasing Allāh .¹ An external depiction of an internal desire is called a goal. One is constantly reminded of what one desires to achieve.

A man has different set of goals in life. Whoever we are in this world, in the end of the day, believer's aim is to get as much blessings from Allāh and to win His pleasure. 'Pleasure of Allāh ' is the motivating force for one's action.²

Allāh 's pleasure gives believer an immense pleasure and satisfaction in hereafter, the greatest success after which a believer runs is the pleasure of Allāh .

﴿...رِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾³

"...but Allāh 's goodly acceptance is the greatest [bliss of all] -for this, this is the triumph supreme!"

That is to say, Allāh 's pleasure is more awe-inspiring, larger, and superior than the pleasure believers would experience in paradise.⁴ A believer strives throughout his life to gain the pleasure of Allāh .

﴿...رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾⁵

"...well-pleased is Allāh with them, and well-pleased are they with Him: this is the triumph supreme."

¹ Hārūn Yahya, "الهدف-هو-كسب-رضى-الله", مقالات/47468/الهدف-هو-كسب-رضى-الله/Ar.harun-yahya.net/ar/

² Muḥammad faḍl-ur-Rahmān Ansārī. *The Qur'ānic Foundations and Structure of Muslim Society* (Karachī: Ellite publisher Ltd, 2008), Vol 1, 245-6

³ At-Tawbah 9:72

⁴ Ibn Kathīr, *Tafsīr ibn Kathīr*, vol.4, 473

⁵ Al-Mā'idah 5:119

At other place;

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾¹

“In that [paradise] they shall have whatever they may desire - but there is yet more with Us.”

The most magnificent pleasure of heaven is undoubtedly the sight of Allāh , which is the meaning of the word “More” (ziyaadah) in Allāh ’s statement,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ...﴾²

“For those who persevere in doing good there is the ultimate good in store, and more [than that]...”

Narrated from prophet Muḥammad (S.A.W);

((إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ . فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ . فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ مَا لَنَا لَا نَرْضَىٰ وَقَدْ أُعْطِينَا مَا لَمْ نُتْعَطِ أَحَدًا مِنْ خَلْقِكَ . فَيَقُولُ أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ . قَالُوا وَآيُ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ قَالَ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْحَطُ عَلَيْكُمْ أَبَدًا.))³

“Indeed, Allāh will say to the people of Paradise: O people of Paradise! They will say: We respond to You, O our Lord, and we are at your service. Then He will say: Are you pleased? They will say: Why should we not be pleased when you have given us what you

¹Qaf 50:35

²Yūnus 10:26

³ Imām At-Tirmizī, *Jāmi’ At-Tirmizī*. Chapters on the description of Paradise, Book 38, Ḥadīth 2753.

have not given anyone from Your creation. So He will say: I shall give you what is greater than that. They will say: And what is greater than that? He will say: I shall cover you in My Pleasure and I shall not become angry with you ever.”

The ability to set goals is a key personal trait that can have a positive impact on one's life. One must be able to manage the process of creating goals, evaluating one's success, and adjusting one's strategy. In order to attain ones' goals and objectives, one must be focused on performing the necessary chores.

﴿... يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ...﴾¹

“... all who at morn and at evening invoke their Sustainer, seeking His countenance...”

Believers only appeal to Allāh all time in order to please Allāh . They never change their goal. Indeed, they pursue their objective with zeal, which is more respectable and far superior in every aspect. They are satisfied with their life and seek nothing beyond its limits. No position of honor, pursuit of pleasure or achievement of any material gain discolors their sincerity.² What they do is exclusively for the good pleasure of Allāh .³

Dr Tahir ul Qadrī writes that the object of individual human life is to seek the pleasure of Allāh , he transform himself into a person with whom Allāh is pleased. His essence of worship is to seek in all conditions the pleasure of Allāh which is also the ideal of individual human existence.⁴

¹ Al-Kahf 18:28

² Quṭb, *In the shades of Qur'ān*, vol.11, 209.

³ Muftī Shāfi', *Ma'ārif-ul-Qur'ān*, vol .5, 610.

⁴ Muḥammad Tahir-ul-Qādrī, *Divine pleasure (The Ultimate Ideal)*, (Lahore: Minhaj –ul-Qur'ān Publications, 1999) 14-15.

The setting of goals, making plans and designing strategies to assure the accomplishment of objectives is evident in Qur’ān and the practice of Prophet Muḥammad (S.A.W). In Muslim’s life the central objective of all his affairs, in his or her moral, political, social and economic activities, is the pleasure of Allāh . Every conscious and awakened mind ponders over the question of the goal of life and come up with its relation with the goal of creation of this world.

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ﴾¹

“But there is [also] a kind of man who would willingly sell his own self in order to please Allāh : and Allāh is most compassionate towards His servants.”

Those who believe in Allāh are willing to sacrifice their lives and bodies for His pleasure. Their agreement is made without reservation, and all they want is divine favour and approval.

An arabic term denoting pleasure of Allāh is “يَشْرِي” mean people buy themselves by giving up all worldly delights and dedicating themselves solely to Allāh . They are willing to give up all worldly achievement and pleasure in order to be accepted by Allāh and admitted into the heavenly fold.²They do not have any aim in life except pleasing Allāh .³ All of the believer's actions are purely for the sake of Allāh , and even his purely worldly actions are symbol of worship of Allāh , because he intended piety with them, to obey Allāh and drew closer to Him.Pleasure of Allāh is the utmost goal for which all the

¹ Al-Baqarah 2:207

² Quṭb, *In the shade of Qur’ān*, vol .1, 253.

³ Iṣlāhī, *Tadabbur-ul-Qur’ān*, vol. 1, 497.

prophets and messengers of Allāh strived in their life. Qur’ān mentions Mūsa (A.S) as saying:

﴿...عَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى﴾¹

“... I have hastened unto Thee, O my Sustainer, so that Thou might be well-pleased [with me].”

In another instance, Qur’ān tells about Solomon (A.S) supplicating to his Lord.

﴿...رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا

تَرْضَاهُ...﴾²

“...O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Thine with which Thou hast graced me and my parents, and that I may do what is right [in a manner] that will please Thee..”.

Each and every action a believer takes is intended to gain Allāh 's pleasure and approval. Being that Allāh created man, supplied him with nourishment, and promised to give him eternal life after death, it would be an act of ingratitude on his part if he wished to please other people while displeasing Allāh in the process or his own self-gratification as his major goal. According to Tirmizī (d.892) 's ḥadīth;

((مَنْ التَّمَسَ رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ وَمَنْ التَّمَسَ

رِضَاءَ النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ))³

¹ Ṭā-Ha 20:84

² An-Naml 27:19

³ Imām Tirmizī, *Jāmi' At-Tirmizī*, Chapters On Zuhd , Ḥadīth 2414.

“Whoever seeks Allāh ’s pleasure by the people’s wrath, Allāh will suffice him from the people. And who ever seeks the people’s pleasure by Allāh ’s wrath, Allāh will entrust him to the people.”

The values praised in Qur’ān are those that are founded on achieving Allāh ’s pleasure. For example, self-sacrifice, which is pleasing to Allāh , is valid only if the person does not expect anything for it in return except Allāh ’s good pleasure. Highlighting this aspect of the believers, Qur’ān says in Surat al-Insān,

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا¹﴾

“And who give food - however great be their own want of it - unto the needy, and the orphan, and the captive, [saying, in their hearts,] We feed you for the sake of Allāh alone: we desire no recompense from you, nor thanks.”

This ayah is the bright picture of people with the sincere hearts, sincere in their determination to fulfill the duties required by their faith, keen to earn Allāh ’s pleasure. Looking for no reward or praise from any other than Allāh .²

Also;

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ...﴾³

“And the parable of those who spend their possessions out of a longing to please God...”

Allāh stated, praising the companions of the Prophet (S.A.W),

¹ Al-Insān 76:8-9

² Quṭb, *In the shades of Qur’ān*, vol.15-17, 411.

³ Al-Baqarah 2:265

﴿...تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا...﴾¹

“...Thou canst see them bowing down, prostrating themselves [in prayer], seeking favour with Allāh and [His] goodly acceptance...”

Believer’s aim of life is just to please Allāh for which they spent days and nights sometime bowing down to Allāh and sometime prostrating Him.² At other place, it is mentioned that believer leave their possessions for Allāh’s pleasure only;

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ

فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا...﴾³

“To the poor among those who have forsaken the domain of evil: those who have been driven from their homelands and their possessions, seeking favour with Allāh and [His] goodly acceptance...”

There was no ulterior motivation of the companions of the Prophet (S.A.W) to convert to Islām, leave their nation, and migrate to the Middle East when they did so. All of this was done only for the sake of obtaining Divine favour and His good pleasure. This is a clear indication of their pure honesty. In order to achieve Allāh’s pleasure, they gave up all past means of luxury such as their fireplaces and homes.⁴

¹ Al-Fath 48:29

² Islāhī, *Tadabbur-e-Qur’ān*, vol. 7, 472

³ Al-Hashr 59:8

⁴ Muftī Shāfi’, *Ma’ārif-ul-Qur’ān*, vol. 8, 387

Believers strive to seek Allāh 's pleasure with earnestness. When it comes to earning Allāh 's good pleasure, it's not just about completing certain acts of worship at specific times, but also about living a morally upright life.

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى . وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى .

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى﴾¹

“He that spends his possessions [on others] so that he might grow in purity – not as payment for favours received, but only out of a longing for the countenance of his Sustainer, the All-Highest”

He is not motivated by vanity or the desire to appease snobbery. He spends it voluntarily, not out of obligation, and with no expectation of recompense from anyone. His sole goal is the pleasure of his Lord.²

Ḥaḍrat Abū Bakr (R.A) used to purchase Muslim slaves from the bondage of disbelievers and set them free. These people tended to be weak and feeble, in general. To which his father said, "Why don't you set free strong and brave people who can assist you in fighting your enemies as well as protecting yourself?". He replied that he did not demand anything in exchange for emancipating them. His sole goal is to please Allāh .³

Allāh 's Pleasure was all that mattered to the Saḥabah of Prophet (S.A.W). “I will make my entire anxieties one,” one of them would declare. So, my entire concern in this life is to please Allāh , and nothing else. To achieve their lofty goal, they conquered all obstacles and renounced everything of their earthly pursuits. Their goal was to fulfil all of

¹Al-Laīl 92:18-20

² Quṭb, *In the shades of Qur'ān*, vol.18, 179.

³ QāḍīThanaUllah, *Tafsīr-e-Mazharī*, vol. 12, 286.

Allāh 's commands. Thus, they became the most religious, knowledgeable, and just people in the world. Their Lord, as a result, gave them guidance and support, and made them the most powerful of all peoples." ¹

Since, Allāh is the one who created human beings and provided them with various means of livelihood, blessings and eternal life in the hereafter, it would be ungrateful for a person to seek the pleasure of others, or even to satisfy his desires as a primary goal.

The goal or target is a very important factor for any action or achieving anything worthy. All actions can be directionless and our energies can be wasted, if we don't have properly set goals. An individual's entire life must be devoted to seeking Allāh 's pleasure. His route is illuminated by it, as are his goals, and he is able to control his steps, acts, and places.

5.7 Epitome of Ethics

“*Akhlāq*” is the Arabic word for 'ethics. “*Akhlāq*” is from the root "خ ل ق" which means “To create, to shape, to give form, to mould or to produce.” ² While the term *Akhlāq* is a plural of *khuluq*, refers to various character features.³

Ethics is a set of moral laws or a value system that encompasses both a general pattern and way of life and a set of moral principles. Qur'ān abounds with “Rules of conduct,” and, taken in its entirety, establishes much of a “way of life.” ⁴ “*Khuluq*” occurs two times in Qur'ān (*Al-Shu'ara*: 137, and *al-Qalam*: 4).⁵

¹ ‘Asim ‘Abdul Majid, Isām-ud-Dīn Darbālah & Nājeh Ibrāhīm, *In Pursuit of Allāh's Pleasure*, trans. A. Ibrāhīm and Al-‘Arabī Bin Razzāq, (2002),11-12

² Aḥmad Bin Fāris, *Mau'jam Al-Maqīs fil lughā* (Beruit:Dār-ul-Fikr, 1979), Edited by Abdus Salām Harūn. Vol.2.329

³ *Al-Mawrid*, 521.

⁴ *The Encyclopaedia of Qur'ān*, vol 2, 55.

⁵ Imām Qurtubī, *Tafsīr al-Qurtubī*, vol.14, 85

The science that deals with the principles of right and wrong in morality, particularly what humans intend to do, is referred to as ethics.¹ Ethics also mean “good character” or “good human behaviour”. Ethics, in this sense, refers to the human character that forbids immoral actions, such as cheating, corruption and discrimination, as well as stealing and lying. It also encourages virtues such as honesty, sympathy for others, sincerity, and loyalty.² Prophet Muḥammad's (S.A.W) life exemplified global ideals of right and wrong as revealed by the Qur’ān;

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾³

“Verily, in the Apostle of Allāh you have a good example for everyone...”

In “*Tahzīb al-Akhlāq*”, Ibn Miskawayh (d.1030) described akhlāq as "a state of the soul that enables it to conduct its deeds without thought or consideration."⁴ Thus, ethics is the study of the human soul that identifies the features and qualities of the soul as well as ways for controlling and regulating them. Morality is equated to humanity in Islām, which says that human beings are born on *Fiṭrah* that disdains immoral behaviour and instilles morality.⁵ On being asked how one may tell which human action is good and which is bad? Prophet (S.A.W) replied:

¹ Sayyed Sikandar Shāh Ḥanif, *Ethics and Fiqh for everyday life: an Islāmic outline* (Research Centre, IIUM, 2005) 31.

² ‘Abdullāh Ḥassan Zaroug, “*Ethics from an Islāmic Perspective: Basic Issues,*” *The America Journal of Islāmic Social Sciences*, no.16 (1999):54.

³ Al-Aḥzāb 33:21

⁴ Aḥmad ibn Muḥammad Ibn Miskawayh, *Tahdhīb al-akhlāq wa Tathīr al-A’rāq* (The refinement of character) trans. Constantine K. Zurayk. (Beirut: American University of Beirut, 1968), 29.

⁵ Ar-Rūm 30:30

((الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ

وَكْرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ))¹

“Righteousness is a kind of human disposition and vice is what rankles in your heart and you disapprove that people should come to know of it.”

Man is by inherently virtuous, yet activities such as stilling, lying, discrimination, jealousy, and corruption deviate from his nature. Ethics and religion are intertwined in Qur’ān² and compares human nature to religion;³ thus, People's basic dispositions include religion and ethics (*Fiṭrah*). Having a good moral code is seen as a sign of a strong religious faith, whereas having a bad moral code is seen as evidence that one has a weak religious faith; thus, well-rounded personality is an important part of Islām's creed.

((إِنَّ مِنْ أَحْسَنِكُمْ أَحْسَنَكُمْ خُلُقًا))⁴

“The best among you are those who have the best manners and character.”

Ethics is both a personal, interpersonal, and social issue. When it comes to self-purification, Qur’ān encourages morality in intellectual and spiritual growth of the human mind.

﴿وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ

مَنْ دَسَّاهَا﴾⁵

¹ Imām Muslim, *Saḥiḥ Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: Meaning of Righteousness And Sin, Ḥadīth 2553

² An-Naba’ 78:4

³ Ar-Rūm 30:30

⁴ Imām Bukhārī, *Saḥiḥ Bukhārī*, Book: Good Manners and Form, Chapter: The Prophet (saws) was neither a Faḥīsh nor Mutafaḥīsh, Ḥadīth 6029

⁵ Ash-Shams 91:7-10

“Consider the human self, and how it is formed in accordance with what it is meant to be and how it is imbued with moral failings as well as with consciousness of Allāh ! To a happy state shall indeed attain he who causes this [self] to grow in purity, and truly lost is he who buries it [in darkness].”

The personality of a believer should be liked and respected, which means he should be well-behaved, pleasant and cordial, respectful of and mindful of others on a personal and social level. An adherent of Islām must be kind, caring and generous as well as inclining towards chivalry, gallantry and willing to give rather than take or grasp. They must also make space for others' needs and use motivating words to encourage them, and they must treat everyone with respect.¹

The basis of good morals is faith in Allāh , humility, good interaction, and the persistence in good deeds. *Imān* is the power that improves and protects ethics. It means that strong religion creates good character, but weak faith breeds moral decay. Faith is bounded with ethics. Prophet (S.A.W) mentioned;

*((لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ))*²

“None of you truly believes until he loves for his brother.” or he said “for his neighbor, what he loves for himself.”

According to Qur’ān, the best person is one who upholds these moral principles and encourages others to do the same.

¹ Kamar Oniah Qamar-u-zamān, *Understanding Islām: Contemporary Discourse*, (Saba Islāmīc Media, 2007), 227-228

² Ibn Mājah, *Sunan Ibn Mājah*, The Book of the Sunnah, Ḥadīth 66.

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ﴾

حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا¹ ﴿

“And who could be of better faith than he who surrenders his whole being unto Allāh and is a doer of good withal, and follows the creed of Ibrāhīm (A.S), who turned away from all that is false - seeing that Allāh exalted Ibrāhīm (A.S) with His love?.”

In Qur’ānic terms, ethics encompasses all behaviours that are defined as righteous deeds.

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾²

“And who could be better of speech than he who calls [his fellow-men] unto Allāh , and does what is just and right, and says, “Verily, I am of those who have surrendered themselves to Allāh ?.”

The aspirations and goals of mankind are manifested in the system of social ethics through basic concepts found in Islāmic morality such as equality, fairness, justice, freedom, and order. These ideals have been a key criterion for assessing Muslims' social responsibilities and obligations. In the meantime, it keeps a tight control on Muslim behaviour or even the general social culture.

Allāh mentions,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ...﴾³

¹ An-Nisā’ 4:125

² Fuṣṣilat 41:33

³ Āl-‘Imrān 3:110

“You are indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong...”

Muslims are Allāh 's chosen ummah, enjoining what is good and prohibiting what is harmful. Thus, the ideal ummah's personality includes not only personal virtues but also calling and leading others to the road of virtue. This was, in fact, the practise of the prophets and their descendants. They assisted others in attaining their own perfection once they had achieved their own. Prophet Muḥammad (S.A.W) said,

¹ ((مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ...))

“Nothing is heavier on the believer's Scale on the Day of Judgment than good character...”

There is no doubt that Islām places a high value on having noble attributes. Furthermore, ethics can be viewed as the fundamental cornerstone of a strong and stable nation. A society or nation without ethical ideals would always have issues. Indeed, each prophet delivered the same message, urging people to maintain a high moral standard. Prophet (S.A.W) points out to the importance of ethics in Islām saying,

² ((بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ))

“I was sent to perfect good character.”

People's deeds and behaviours are guided by ethics, which is a firm pattern. Morality is reflected in one's actions, whether these actions are praiseworthy or

¹ Imām Tirmizī, *Jāmi' At-Tirmizī*, Chapters on Righteousness and maintaining good relations with relatives, Ḥadīth 2002.

² Imām Mālik, *Al-Mūwaṭṭa*, Good Character, Ḥadīth 8.

blameworthy. Innate human responses to evil and good show that human nature is not hopelessly corrupt, e.g.

﴿... وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ

وَالْعِصْيَانَ...﴾¹

“... But as it is, Allāh has caused [your] faith to be dear to you, and has given it beauty in your hearts, and has made hateful to you all denial of the truth, and all iniquity, and all rebellion [against what is good]...”

Nothing in the Qur’ān's skewed understanding of human nature implies that humans are incapable of acting morally, hence there is no need for supernatural grace or a redeeming sacrifice.² A Believer with a balance personality presents him as an epitome of ethics. As Islām is a moral system that presents a complete human picture in the character of the Prophet (S.A.W).

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾³

“There was indeed the best model for you in the Messenger of Allāh ...”

Believer entirely surrenders to Allāh by practising rituals and non-ritual acts such as prayer, alms-giving, fasting, and pilgrimage, in addition to moral activities; good behaviour, honesty in speech, abstention from backbiting and gossip, and refraining from theft, dishonesty, and cheating. The fundamental rituals of Islāmic worship, such as prayer,

¹ Al-Hujurāt 49:7

² *The Encyclopaedia of Qur’ān*, vol.2, 56

³ Al-Aḥzāb 33:21

fasting, Iḥsān, and Zakāt, provide practical training to an individual's personality on excellent manners and ethics. Allāh says about the prayer;

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾¹

“Surely the Salat restrains from indecent and evil acts”

This ayah says that the prayer is intended to keep a Muslim away from vice and evil acts. Man's homage to Allāh becomes a permanent element of the devotee's character. The devotee will not prostrate in front of other individual, but he will not be arrogant towards them. He will not deem any of his fellow men worthy of the tribute, 'Thou are the greatest,' but he will also not try to impress them with his ownpower. His prayerful prostrations will instil humility in him. His bond with Allāh to be His obedient servant will give rise to a determination to fulfil his commitments to his fellow humans, just as his adoption of the correct path will result in principled behaviour toward others. *Ṣalāh* bestows the devotee with humility before Allāh as well as modesty in common human relationships. One who offers prayer, bound by a covenant of complete allegiance to Allāh will become a model of flawless morality for his fellow-men.²

Wealthy people pay Zakāt, which is allocated to the poor in order to purify them of their sins and purify them of the wealth they have accrued. According to Allāh 's words,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾³

¹ Al-‘Ankabūt 29:45

² Maūlana Waḥiduddīn Khān, *Islām: The voice of human nature* (India: Goodword Books, 2000), 66-67.

³ At-Tawbah 9:103

“[Hence, O Prophet,] accept that [part] of their possessions which is offered for the sake of Allāh , so that thou mayest cleanse them thereby and cause them to grow in purity...”

This ayah implies that generosity and almsgiving cleanse a people of selfishness, greed, injustice to the poor and weak, and a variety of other vices, psychological disorders, and imperfections. Hence, generosity increases moral and ethical awareness in a practical sense, and the donor receives both benefits and delight in this world and the next through their charitable contributions.

Fasting teaches Muslims how to live with ethical principles and values.

﴿... كُتِبَ عَلَيْكُمُ الصِّيَامُ ... لَعَلَّكُمْ تَتَّقُونَ﴾¹

“... Fasting is ordained for you ... so that you might remain conscious of Allāh .”

Fasting is not only abstaining from eating and drinking yet during fasting, it is learned to avoid harmful words and negative actions. Fast is intended to promote moral consciousness and ethical awareness in the life of a sincere Muslim.² Prophet Muḥammad (S.A.W) said:

((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجُهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ

أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ))³

¹ Al-Baqarah 2:183

² Amīn Aḥsan Iṣlāhī, *Tazkiyyah-e-Nafs* (Faisalabad: Malik Sons,n.d), vol.1, 277-279

³ Imām Bukhārī, *Saḥīḥ Bukhārī*, Book of Good Manners and Form (Al-Adab), Chapter: "...And shun lying speech, Ḥadīth 6057

“Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allāh is not in need of his (fasting) leaving his food and drink.”

Thus, in the yearly month-long period of fasting, devoted Muslims gain the strength of character they need to continue to follow God's commands throughout the year. They must avoid impatience, harshness, and other evil deeds and refrain from interfering with divine mandates.¹

Iḥsān teaches virtues such as patience, endurance, and altruism. As for Iḥsān, Allāh says:

﴿... وَلَا فُسُوقَ وَلَا جِدَالَ...﴾²

“...no disobedience and no disputing during Iḥsān”

The preceding ayah clearly states that a pilgrim should avoid using harsh language, arguing with others, disobedience to Allāh Almighty, and other immoral behaviours. It creates an environment in which pilgrims can tolerate disagreeable behaviour of others while also living together in an atmosphere of amity and friendliness.³

It is now obvious that the expressions of the fundamental acts of worship in the life of believer have educational and ethical dimension. Morals being component are to be perfected. If he is perfect in ethics, he is perfect in faith; if he is imperfect in ethics, he is imperfect in faith. Prophet Muḥammad (S.A.W) says:

﴿(أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ...)﴾⁴

¹ *Islām: The voice of human nature*, 71

² Al-Baqarah 2:197

³ *Islām: The voice of human nature*, 78

⁴ Imām Tirmizī, *Jāmi' At-Tirmizī*, The Book on Suckling, Ḥadīth 1162.

“The most complete of the believers in faith, is the one with the best character among them...”

The moral behavior and character of a believer presents him as the epitome of ethics. His overall personality shows he is the follower of the prophet (S.A.W). He always remains helpful and beneficial for other human beings.

According to the Qur’ān, human personality is based on good moral character and includes beliefs, exterior characteristics, attributes, behaviour, manners and social etiquette, and *akhlaq*. It encompasses all facets of interpersonal life, including ties between man and man, man and Allāh , man and family, man and society, as well as man and the natural world. All of these are represented in the Prophet's life stories, which are recounted in his seerah.

The perfect admonition on morality enhancement could be seen from the Luqman’s advice to his child where he says:

﴿... أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ. وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾¹

“... Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever [ill] may befall thee: this, behold, is something to set one’s heart upon! And turn not thy cheek away from people in [false] pride, and walk not haughtily on earth: for, behold, Allāh does not love anyone who, out

¹ Luqmān 31:17-19

of self- conceit, acts in a boastful manner. Hence, be modest in thy bearing, and lower thy voice: for, behold, the ugliest of all voices is the [loud] voice of asses.”

Ethics is a personal, societal, and humanitarian need. Virtuous morals develop a sense of obligation and enable self-virtue, resulting in good behaviour that is a self-emission towards truth, justice and goodness.

According to Qur’ān, a person's behaviour is determined by his character, choices, habits, responses, friendships, and adversaries. Simply, how does he express his emotions? are ingrained in his personality and individuality. An unbalanced personality leads to illogical and improper behaviour while a balanced personality is the source of pleasant and constructive emotions and behaviours. Person must be well-balanced if he has to enjoy a pure existence while feeling safe and happy.

Summary

Personality is referred to the unique way of thinking, feeling, and acting of an individual. It reflects temperament, mindsets, and perspectives, which are usually noticeable in interpersonal relations and interactions. Personality is a collection of both, inherent and learned, behavioral characteristics that make one person stand out from the rest. "Nafs" is the Arabic word for "personality"; it is a synthesis of the body and the spirit.

Primarily, personality is determined by three key factors, which are biological, cultural, and environmental. Heredity, the brain, and physical stature are examples of biological factors. All human communities share biological needs and capacities as they belong to the same species. Some of the similarities in personalities of distinct individuals can be attributed to their common ancestors. These collective needs and capabilities are the result of some parallel facets of personality. However, an individual resembles their parents in terms of physical appearance and intelligence.

The environment domain of personality is usually subjective. A young adult is not the same as they were at the time of birth. The life span is full of experiences. At the time of birth, an individual is an infant, dependent on family and caregivers but as he grows up and starts exploring his environment, makes friends, interacts with more knowledgeable people in society, and acquires social and personal skills. In this way, these diverse experiences and social interaction developed their distinct personality.

The culture, in which one lives, may include ancient traditions, conventions, social norms, customs, laws, and values, which is also a key determinant of personality. Besides that, creeds, religious doctrine, and beliefs are also significant predictors of personality. Culture has a profound impact on an individual's beliefs and predispositions. Culture is

unique to a particular social group. Social groups differ from each other because of the shared norms, values, and customs and influence the personality of an individual.

The Qur'ānic terms used for the components of the personality of man include "Nafs" (Self), " 'Aql" (Intellect), "Rūḥ " (Spirit), and "Qalb" (Heart), which interact with one another to form a unique human being. The psychological construct of personality is not given a specific term in Qur'ān.

However, three adjectives have been used in Qur'ān to label three different types of "Nafs": "*Nafs Ammārah*", "*Nafs lawwāmah*", and "*Nafs Muṭma`innah*". Qur'ān enlightens how these states govern our brain and instruct us what to do; they control and dominate us. "*Nafs al-ammārah*" is the "*nafs*" which is ruling over a human being; "*Nafs*" governs over the self. It commands us and tells us what to do. This stage defines a part of man that craves material possessions and sensual wants. "*Nafs lawwāmah*" indicts itself, it rebukes itself, and it feels very uncomfortable and feels apologies. One is aware of one's flaws or shortcomings. One sees the consequences of our acts and our weaknesses and strives for perfection. The third type of Nafs is that content with the ḥukm of Allāh . It reached at a state of serenity. There are no immoral desires. There is tranquility and peace.

Nafs has also been shown to have both positive and negative properties, according to which its nature leads to negative potentialities, but positive potentialities can be nourished through desire, will, training, and experience. It has also become obvious that these very soul attributes, depending on how well they are regulated, give rise to a variety of states or types of the nafs. The fact that the Qur'ān refers to a multitude of states that the soul may experience shows that one's personal physical and emotional condition may cause one to switch between states.

All of Islām's doctrines ultimately belong to *Ṭauhīd*, which is the "Only One Reality and Truth." Muslims' efforts to achieve perfection, both individually and collectively, are shaped and guided by an Islāmic worldview that reflects the One Reality and affirms its statement of the One Truth. Knowing Allāh and knowing how to behave toward Him is necessary to achieve the vision of the One Reality. Therefore, we must engage in a thorough analysis of our moral character and proceed from the simple letter to a full grasp of the meaning of the confession of faith. As a result, man's inner and exterior states may be improved. The purpose of the Islāmic worldview is to control human activities in line with the concept of *fiṭrah* and manifests meaningful, correct and proper behaviors as opposed to the erroneous or wrong ones.

The meaning of *fiṭrah* is explained by Al-Attas saying: "*Fiṭrah* is the pattern according to which God has created all things. It is God's manner of creating, *sunnat Allāh*, and everything fits into its pattern created for it and sets its proper place. It is the Law of God, submission to it brings harmony, for it means realization of what is inherent in one's true nature; opposition to it brings discord, for it means realization of what is extraneous to one's true nature. It is cosmos as opposed to chaos, justice as opposed to injustice."(Al-Attas, 1995)

In early Islām, Muslim thinkers who had been greatly inspired by Hellenistic philosophy were the first to engage in a debate over Personality. To discuss personality, simple translations of Greek words were used, "Kitāb an-Nafs" by Ishaq bin Hunayn (d.873) is a translation of Aristotle (d.322)'s treatise "On the soul". Further, a commentary on this work was written by Al-Fārābī (d: 950) which was later summarized by Ibn Rushd (d.1198). Muslim scholars have used the following terms whenever they talked about

personality; "Nafs" (Self), "Dimāgh" (Mindset), "Shakhṣiyya" (Personality), "Tabee'atu" and "Nafs al-insānī".

Muslim philosophers adopted Greek Philosophical ideas in defining the nature of soul. Ibn Rushd (d.1198) states that the five peripheral senses can exist in potentiality, as in infancy and sleep, or in reality, as in daily seeing or hearing. He also claims that there cannot be any other peripheral sense except these five senses because there is no other function for it. Most of the Muslim philosophers mentioned three forms of internal senses; "Common sense", "Imagination" and "Memory". Ibn Sīna (d.1037) distinguishes five internal senses: "Common Sense", "Representational Power", "Imagination", "Estimative Power" and "Memory". In entirety, the philosophers agree on the function of the "Common sense", "Imagination" and "Memory"; the function that Ibn Sīna(d.1037) confines to the representational and estimative powers, other Muslim philosophers assign to the imagination.

Muslim philosophers maintained Al-Kindī (d.870)'s division of the "Theoretical intellect" as the "Material intellect" (*Al- 'Aql al-hayulant*), "The habitual intellect" (*Al- 'agl bil-malaka*), "The actual intellect" (*al- 'Aql bi- 'fi' b*) and "The acquired intellect" (*al- 'Aql al-mustafad*).

"The material intellect" is a blank slate with the capacity to grasp comprehensible shapes or universals. Ibn Sīna (d.1037) remarked that it is referred to as "material", not because it is actually material but it possesses similar properties of matter in accepting the form. "The habitual intellect" grasps the axioms, like one acquires the ability to write; in other words, this intellect has the aptitude to use the universals, however, it is not always the case. "The actual intellect" understands the universals in existence and is always ready

to apply them. While marginal differences exist in Muslim philosophers' understanding and description of "The acquired intellect". Their general view is that it is the highest human state where man has contact with the divine, "The agent intellect" makes it feasible for "The theoretical intellect" to come by the universals in the solid form.

Human personality has universal primary characteristics. Many of these features are traits with behavioral concern and serve as patterns directing the development of personality. Human nature is inherently adaptable. Its sources include heredity, hormonal, physiological, and environmental elements that are evoked, learned, and shaped through supportive and loving relationships, as well as unknown influences. The combination of these components creates novel portraits of people.

Personality has been explored and studied for nearly 2,000 years, initially by Hippocrates (d. 370BC). Freud (d.1939) 's psychodynamic theory of personality is viewed as a contemporary theory of personality, which contends that personality develops through early childhood experiences. In response of psychodynamic approach, other perspectives emerged such as Learning, Humanistic, Biological, Trait, and Cultural perspectives.

Trait theorists in "Trait and Type theories of personality" believe "Personality" can be characterized as a series of similar features or particular ways of behaving that each individual acquires to some extent. According to this perspective, such personality qualities differ from person to person but are consistent within an individual throughout time and place.

The concept of classifying individuals based on characteristics that can be traced back to Hippocrates (d. 370BC) , although more recent theories have emerged from Gordon Allport (d.1967) , Raymond Cattell (d.1998), and Hans Eysenck (d.1997) . Gordon Allport

(d.1967) was a pioneer modern trait theorist, He divided Hippocrate(d.370 BC)'s temperamental characteristics into three levels: "Cardinal traits", "Central traits", and "Secondary traits". He enumerated 4500 human personality traits.

To make Allport (d.1967)'s list of 4,500 qualities more understandable, Raymond Cattell (d.1998) excluded all synonyms, bringing the total to 171. However, stating that a trait is either present or missing does not adequately portray a person's individuality because the personality of all humans is made up of the same traits; the only difference is the degree to which each trait is displayed. Cattell (d.1998) performed factor analysis to develop the sixteen domains of personality traits.

Despite significantly narrowing Allport (d.1967)'s list of qualities, Cattell (d.1998)'s 16PF theory has been criticized for being overly broad. Hans Eysenck (d.1997) was a personality theorist who studied temperament, inherent, and hereditary characteristics in personality. Personality, he claimed, is largely determined by biology, and he saw humans as having three distinct personality dimensions: extroversion vs. introversion, neuroticism vs. stability, and a third dimension, psychoticism vs. socialization. However, unlike Allport (d.1967) 's and Cattell (d.1998)'s models, Eysenck (d.1997) 's has been critiqued for being overly short.

16 Trait dimensions of Cattell (d.1998)'s theory are a list of dichotomous traits, for example, Shy on one extreme of the spectrum and Bold on the other. Many theorists agree that the total list of personality traits may be reduced to five factors, with all subsequent personality traits fitting within these five categories. A factor is a broad category that includes a variety of small personality qualities. Several different psychologists arrived at the five factor model independently over years. The five-factor model integrates all

personality attributes along a five-factor continuum. An individual's personality will lie somewhere on the scale of each trait.

Big Five Factors are; “Openness to experience”, “Extraversion”, “Conscientiousness”, “Agreeableness”, and “Neuroticism”. The well-known “Big Five Factors Model of Personality” developed by “Paul Costa and Robert McCrae,” is mostly used nowadays. According to The Big Five theory, personality is constructed of five major dimensions. Each dimension reflects a continuum, so one may be at high or low level, or somewhere in the middle of each trait.

Stories of earlier nations in Qur’ān and Qaşaş-ul-Ambiyah are the best sources to describe the human personality, in “Paul Costa’s and Robert McCrae’s version” of Big Five Factors of personality.

Individuals with "Openness to experience" trait are intellectually curious, creative, and imaginative as their observation permits most of the acquired knowledge to get into their visual cortex; they are also interested in art and beauty. Qur’ān articulates this trait as "Breadth, Depth, and permeability of Consciousness" and a tendency to "Cognitively explore" both "Abstract Information" (notions and opinions) and "Sensory Information" (visions and sounds).

In Openness to experience, aesthetics concentrates on spiritual and materialistic values, representations of beings and objects, and the relationship between the two. The human aesthetic trait allows them to find beauty through their sensation; it is a primary function of bringing into awareness, which is far away from the rest of the rational world. Beauty is the dominant force, which fascinates human beings and transmits their attention

toward the territory of intelligibility. Since, all beauty stems from the fundamental value of beauty, purity, and intelligence.

Beautiful things have a natural attraction for humans, and aesthetics is adorable for them innately. Qur'ān mentions the story of Zulaykha who was stunned by the beauty of Prophet Yūsuf (A.S). Qur'ān discusses the beauty of paradise i-e gold and silver, shining palaces, Ḥūr, beautiful utensils, beautiful scenery of paradise in detail so that a man should be attracted to it.

It is in the nature of man to seek out unexpected challenges and to be competitive by pushing the limits and taking risks. For the adventurous, it is fun to watch what happens? When one goes a little further or try things differently. Prophet Ibrāhīm (A.S) being the son of idol worshipper , not believed in him and discovered Allāh as Only God by his adventurous nature of exploring the natural phenomena of rising and setting of sun and others .

Human tends to be creative by nature. Creative thinking does mean generating something new out of a blank slate; rather it is about utilizing the already available things and putting all pieces and bits together in a way that has not been done before. It is like the followers of Mūsa (A.S) attempted to convince their Prophet to create a god for them to worship. Sāmīrī got the chance when Mūsa (A.S) went to mount Tur and made a mere structure of a calf using gold.

An Individual must be able to come up with a variety of answers to a simple problem to be creative. Allāh has allowed human beings to utilize many things available in the whole universe, use their intellect, explore them and invent new things for their own ease. Reasoning, analogy, and ijtiḥād are the techniques, which they can utilize in such

situations. Salmān Fārsī (d.652), for instance, recommended digging a trench in the Battlefield of Ditch as part of a military strategy and the Prophet (S.A.W) agreed.

Openness to experience individual is more expressive of feelings. They express their feelings of love towards God, other human beings and worldly life too. Man loves God more than anything else and expresses it by giving his life in His way. His love for the material world is expressed by loving gold, silver, cattle, land, and others. In loving these he crosses the limit by killing others, snatching, and capturing other assets. Regarding his feeling of fear, man is conscious of Allāh and vigilant in His worship. Man is also fearful of wild and exotic animals, enemies and others. When Mūsa (A.S) was asked by Allāh to throw his staff and it turns into snake. Mūsa (A.S) was fearful of catching it.

Openness to experience also has an unconventional facet. Man does not conform to what is generally done or believed because he explores himself and discovers. This facet is manifested in exploring God by Ibrāhīm (A.S) and discovering Allāh as Only Deity to be worshipped.

Thus, openness to experience denotes to the receptiveness of new concepts and innovative situations. Most men are curious about new experiences, comfortable with the unexpected and sensitive to their inner sensations. They are also receptive to new ideas.

Conscientiousness is a personality trait that refers to being careful or meticulous. It is a drive to do sound and to take one's obligations seriously. People believe that they are capable of doing the activities necessary to accomplish specific performance or goals. When it comes to producing good results, self-efficacy is intimately tied to cognitive determination. Dhu'l Qarnayn had believed in his capabilities (wealth, authority and

power) to build a wall to save people from the destruction of *Ya'jūj* and *Ma'jūj*. He asked people for manpower only.

Man has strong feelings of loyalty, love, and admiration that enable his desire to exert more time, energy, and effort to carry out his duty. Qur'ān says that Man bore the duty to follow Qur'ān while all other creatures declined to bear it. To achieve one's objective, one must be devoted to it, therefore, man is dutiful towards His lord in worship. Qur'ān mentions that man is constant in his prayers and offers prayers in time with full devotion.

Conscientious people are usually well organized and proficient. These people tend to be more self-reliant and responsible than others; their behavior is more planned than impulsive and achieves their goal successfully with effort, skill, or courage. Qur'ān discusses that man's goal is the pleasure of Allāh. Everything in the life of man is directed to the target - the contentment of Allāh. Worship is everything one says or does for the pleasure of Allāh, including rituals as well as beliefs, social activities, and personal contributions to the welfare of one's fellow human beings.

The conscientious individual is cautious and always makes a pro/con list before making any decision to identify all possible problems that could come up. The understanding of right and wrong is inherent in human nature, according to the Qur'ān. Man is cautious of every action because his motto is to please Allāh . He does not want to take any step which may become the cause of Allāh 's wrath and His punishment.

Self-discipline goes hand-in-hand with conscientiousness. Following a schedule, setting daily goals, and doing a little better every day, are the foundations of this personality trait. It allows one to achieve goals faster. Self-discipline demands keeping one end goal

in mind without allowing one to forget where one started. Qur'ān mentions the story of Ashāb-e-Kahf who left their hometown to save their faith as the king demanded them to revert to his religion i-e idol worship.

Extraversion trait is firmly established as a major personality dimension that constitutes part of the popular "Five Factor model of personality" traits. It is strongly related to satisfaction in life. In Qur'ān, this trait explicitly refers to assertiveness and gregariousness facets of extraversion. Assertiveness is a core human behavior and a key to interpersonal relationships. The assertive individual has the confidence to voice his thoughts and a willingness to respect and empathize his ideas with others. They stand up for their rights calmly and positively, without being aggressive. Qur'ān mentions Mūsa (A.S) being assertive as he asked, very respectfully, Khiḍr (A.S) about those acts which were illegal in his sharia yet performed by Khiḍr (A.S).

Extrovert's personality trait individual is often described as happy, positive, cheerful, and sociable. They aren't likely to dwell on problems or ponder on difficulties. Extroverts have sensation-seeking trait that is they search for experiences and feelings that are varied, novel, complex, and intense. They are ready to take physical, social, and legal risks for the sake of such experiences. Qur'ān has described these facets of extraversion by highlighting the essentials of friendship that man always seeks and the gregariousness of humans is well expressed in his need for belongingness. An emotional need to be accepted as a group member exists in man. No matter if it's a religion, a family, a group of friends, or something else. The need to belong is the need to give and receive attention to and from others.

Need to belong, enables men to share personal relatedness and support the perpetual growth of each other. Gregariousness pushes people to seek secure, long-term relationships. Man is motivated to join teams, religious groups, and community organizations because of this facet. Humans live in tribes and clans and they are dependent upon each other for the fulfillment of their needs.

Qur'ān mentions the behavior of people of Lūt (A.S) as sensation-seeking behavior. They have complex, and intense sensations and experiences. When they were informed of three handsome young men who were angels in real. They rushed to the house of Lūt (A.S) very excitedly as they were homosexual. They took risk of the punishment by Allāh .

The extrovert is the cheeriest personality type. The individual with this trait brings joy, humor, or good spirits. Qur'ān has mentioned that Allāh 's slaves rejoiced in rain. Nobody knows the intensity of such jubilation better than those who depend on it for their lives to be sustained. Arabs were the first people to understand the importance of rain in their daily existence, due to their dependence on rain.

Agreeableness, personality attribute can be regarded as cooperative, pleasant, kind and friendly. A person's ability to put others' wants ahead of his own can be described as agreeableness. Qur'ān explains an agreeable person prefers to work with people rather than compete with them.

Qur'ān expresses that individuals with agreeableness trait are humble and humane. They give their food to captives, needy and orphans despite they love it. They care for poor people. Love and sympathy are exuded from their behavior. Selflessness and altruism should deck their personalities.

Man adheres to honesty even if it has perilous outcomes. Prophet Sāliḥ (A.S.) preached his nation with sincerity. But they were arrogant and disobedient. Qur'ān describes them as 'insolent defiance'. Punishment strikes them and they were left lifeless on the ground. On that, he remarked that he delivered the message of God with honesty and sincerity. He is not to blame for their predicament, which they brought upon themselves through their resistance and rejection of God's message.

Kindness is the hallmark of the agreeableness trait. Prophet (S.A.W) is full of pity, kind, and merciful. Sympathy not only extends to such an individual's fraternity but to animals and plants too. Man's countenance is pleasant and his mannerisms gracious. Nation of Prophet Hūd (A.S) Abūsed and cursed him when he invited them to accept the oneness of Allāh , all he tolerated peacefully.

Neuroticism is one of the key traits of "Five Factor model of personality". It refers to emotional stability, an individual is anxious-filled, insecure, and temperamental. It is a tendency toward anger, anxiety, depression, self-doubt, and immorality.

Qur'ān expresses that angry feelings are a natural and automatic reaction to suffering in one form or another (physical or emotional). Unhappiness, rejection, threat or loss can cause someone to get angry. No matter what kind of pain one is experiencing, it's crucial that it's unpleasant. Prophet Mūsa (A.S) returned to his nation from mount Tur in extreme anger when he was told that his nation started worshipping an idol.

Qur'ān tells that man has been created impatient. A man feels anxious over a combination of things like difficult life experiences and physical health. Anxiety is characterized by persistent feelings of worry, fear, and impending doom that interfere with your ability to function and maintain relationships.

Qur'ān makes it clear that being depressed is not a sign of weakness in Islām. Depressive disorders affect millions of men, regardless of their age and place. Depressions change ones thinking, feeling, and functions in daily life. Prophet (S.A.W) placed his full efforts to call Makkans to Islām but they refuted, made fun and persecuted him. He became depressed on their behavior and felt pity with the thought that they will be punished if died non-believers.

Neurotics are self-conscious. Self-consciousness can be understood in Qur'ān as an awareness of oneself. Being self-conscious, one realizes one's mistake and feels sorry for that. Prophet Yonas (A.S) was disheartened by behaviour of his nation; he gave up on his people. Without the permission of Allāh he left his nation. Later he realized his mistake, ask repentance from Allāh and confessed that he had done himself harm by quitting his position of responsibility.

Neurotics also exceed just, usual, or suitable bounds either in actions, or beliefs and are immoderate. Qur'ān tells that in the love of wealth man crosses all limits, he does not look for its sources of accumulation and utilization. He does not pay Zakāt. Similarly, in beliefs, he becomes unjust to himself and to Allāh by taking idols as god.

When it comes to the Qur'ān's concept of a balanced personality, it's more of a prescription than a characterization. Man's restoration to Fiṭrah means that he must live up to the commitment he has made with God. According to the primordial covenant, man pledges his absolute loyalty to God, functions following His laws, and strives to have full awareness of his role as God's servant and vicegerent on earth. The primordial covenant has moral and religious significance for man. For man and God's relationship, one should determine our goals, attitudes, and actions towards ourselves and towards God.

Man is the perfect creation of Allāh. His entity is comprised of three elements; Body, Intellect and heart. Humans are given the emotional center of the heart so that they can serve as a slave to the Almighty's will. Humans are given a mind that contains thinking, allowing them to act as caliphs, maximizing the function of managing and illuminating their intellect on Allāh's land. And a body with the capacity, capability, and competence to do and solve a variety of tasks. This uniqueness in humans transforms a man into *Aḥsān Al-Taqwīm*, The best creation.

A person's personal development must take into account three dimensions: physical, psychological, and spiritual. Personality insight into the inner workings reflects the relation and situations between an individual with his Lord, Prophet, himself, family and society. Thus, only the believer's personality is considered healthy personality in Qur'ān. Feeling close to Allāh and submission to Him spiritually and physically captures a central feature of healthy personality and also seen as an act of Ibadah.

The original religion of all mankind is Islām and human is created to serve Allāh. The comprehensive nature of worship in Qur'ān indicates believers' entire submission, obedience, and love to Allāh. For this, we must follow Allāh's orders, whether internal or external, mandatory or optional, and do everything He commands us to do. To truly adore Allāh, one must be obedient to Him in all areas of life. One must follow His instructions and refrain from everything He deems unacceptable.

Believer contemplates in universe and wonders the Greatness and perfection of Allāh that cause him to be more submissive to Allāh alone. He achieves knowledge through contemplation, a source of intellectual prosperity and personal growth. In all matters,

Qur'ān considers knowledge to be a fundamental principle of conduct. It is embodied in man that he owns divine trusteeship in his social and cultural aspects.

Truthfulness is that personality facet of the Believer which is given as a title to Prophet Muḥammad (S.A.W) and his closest friend Abū Bakr (R.A). Prophets of Allāh have been mentioned as truthful ones, which stresses the importance of this facet. Qur'ān says that Prophet Ibrāhīm (A.S) was a most truthful prophet. It is one of the signature trait of personality, a believer can ever possess as it is objectivity in judgment, assessment and in the decision of all types. It is a foundation of the fair and just individual and society.

It is the belief in Allāh that causes optimism to grow in personality. Optimism is a steady personality trait that is related to positive expectations regarding future events. The Believer may commit sins but realizes his mistakes and ask forgiveness with the hope for the mercy of Allāh. He commits good deeds with hope that these will be accepted and he will be granted paradise. Apart from this, in times of difficulty, he does not yell but remains patient and hopeful of a bright future.

Believer realizes the signs of the infinite power of Allāh in the world and becomes content and happy with the decree of Allāh. He knew there lies Allāh's wisdom in all situations, he was affected with. He does not protest or claim something better for him. With the belief in Allāh, to be content and pleased in the decree of Allāh became facet of personality. Qur'ān expresses that the one who believes in Allāh guides his own heart toward this truth (At-Taghābun 64:11).

Setting goals and planning in life is an essential part of happiness and success. Being goal-oriented is being focused to reach a specific objective. Believer manifests a sincere faith in all his actions. A faith that rests in beliefs, doctrines, and behavior. Qur'ān

says that believer identifies the pleasure of Allāh as his ultimate goal and his each and every act is directed towards his goal. By achieving it, one accomplishes the highest of degrees that a believer can ever achieve.

Qur'ān considers the personality of believer as an epitome of ethics and the best-quoted example is of prophet (S.A.W) who is perfect in morals. Allāh says in the Qur'ān about his morals (al-Qalam 68: 4). He had mild and kind-hearted nature, always tending to be gracious and overlook the mistakes of others. His character is marked by politeness and courtesy, compassion and sensitivity, simplicity and humility, sympathy and sincerity and so on.

Conclusion

Following conclusion is drawn from the study;

1. A distinctive manner of doing, feeling and thinking is referred to as personality. Human Personality encompasses both natural and acquired behavioural qualities that distinguish one person from another and can be seen in people's interactions with the environment, society, culture and religion.
2. Qur'ān has described human personality as a combination of evil and good deeds. Qur'ān has used the terms *Nafs*, *Qalb*, *Aql* and *Rūḥ* to describe human personality. All of these terms can be used alternately. *Nafs* is classified into three categories; *Nafs-e-Lawāmmah*, *Nafs-e-Ammārah* and *Nafs-e-Muṭma'innah*. These classes are based on human deeds. Sometime a man is disobedient to Allāh, indulged in evil deed, and does not realize his purpose of being human is said to have *Nafs-e-Ammārah*. When man realizes that he has done evil deeds, repent himself and follow Qur'ānic guidance, his soul is termed as *Nafs-e-Lawāmmah*. However, his soul reaches at a level of *Nafs-e-Muṭma'innah* when he follows commandments of Allāh and does not commit evil deeds.
3. The "Five Factor Model of Personality" is the most extensively used classification of personality traits. "Openness to experience", "Conscientiousness", "Extraversion", "Agreeableness", and "Neuroticism" are the five major qualities that make up this system. To provide a more fine-grained study of personality, each of the "Big Five" major features can be separated into aspects. In addition, there are only a finite number of these dimensions, and every individual falls somewhere in each dimension, either totally or partially.

4. “Five Factor Model of Personality” is human made model, who have tried to confine the human personality in some limited traits. By the progress in science, man is trying to categorize and discuss human personality empirically or scientifically. Whereas, Qur’ān does not restrain human personality in just Five Factors yet gives a broader version of human personality. Allāh has created this universe. He called human beings, *Ashraf-ul-Mukhlūqāt* and asked him to explore themselves and this universe by taking guidance from His book; Qur’ān. However, man tried to explore it just with his own thinking ability and formulated scientific systems. Man did a grave mistake by separating science from religion, which a vital part of human existence.
5. “Five Factor Model of Personality” has detached human personality from religion and overlooked man’s soul traits. Human soul has innate drive of relation with God for a balanced personality development and growth that cannot be separated. Qur’ān explained those traits which exists in human and reflects his personality as healthy or balanced personality, revolving around *Ṭauhīd*. The Islāmic *aqidah* is the only intellectual creed that acknowledges what is in man’s *fitrah*.
6. Researcher has suggested traits of a balanced personality in light of Qur’ān and opinions of Muslim scholars. Traits of Balanced personality reflects believer’s distinctive patterns of thoughts, attitudes, and actions in term of his relationship with Allāh, with his own self and with society. It is a cohesive framework that describes all aspects of human personality; biological, social, cultural, economic,

psychological, and spiritual. These proposed balanced traits leads an individual's existence to peace and harmony in this world and hereafter.

7. 'Faith' is a vital part of personality development. Proposed traits of balanced personality are equally adoptable and beneficial worldwide both for Muslims and Non-Muslims. Religions other than Islām have evolved their own faith and forms of submission which are based on their cultural traditions or a mixture of traditions based upon revelation.

Recommendations

1. According to the study, the basic element of personality development i-e 'Faith' is missing in Big 5 model. It is suggested to develop Islāmic personality model by adding Faith in it.
2. This study is the scientific study of personality from Qur'ānic perspective. It is a need of time to study Qur'ān scientifically as Qur'ān is consistent with science. It is suggested to add scientific study of Qur'ān in educational institutes so that every Muslim should learn what Qur'ān says about scientific issues.

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55.	فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا ...	Al-A'raf	79	233
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90.	يَا مَعْشَرَ قُرَيْشٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ ...	<i>Jāmi' At-Tirmizī</i>	238
91.	يَقُولُ اللهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ...	<i>Saḥiḥ Bukhārī</i>	367

Glossary of Terms

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Sr.no	Terms	Meanings
1.	Agreeableness	It is a personality trait that describes a person's ability to put others needs before their own.
2.	<i>Akhlāq</i>	It is the practice of virtue, morality and manners in Islamic theology
3.	<i>Amānah</i>	It is the moral responsibility of fulfilling one's obligations due to Allah and fulfilling one's obligations due to His creatures.
4.	<i>'Aql</i>	It is an Arabic language term used in Islamic philosophy or theology for the intellect or the rational faculty of the soul or mind.
5.	<i>Ash Shaksiyah</i>	An Arabic term used to describe human personality
6.	<i>At-Tadabbur</i>	It is the consideration, understanding, and thinking about the consequences
7.	<i>At-Tafakkur</i>	It's the ability to derive a lesson from any given thing or experience and focus on it, in order to achieve a deeper knowledge
8.	Conscientiousness	It is the personality trait of being careful, or diligent.

9.	Extraversion	It is a measure of how energetic, sociable and friendly a person is
10.	<i>Fiṭrah</i>	It is innate nature that Allah creates in the hearts of mankind.
11.	Five Factor Model Of Personality	The five-factor model of personality (FFM) is a set of five broad trait dimensions or domains, often referred to as the “Big Five”: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness to Experience
12.	<i>'Ibādah</i>	<i>It is the obedience, submission, and devotion to Allah along with the ultimate love for Him</i>
13.	<i>'Ilm-ul-Nafsiyāt</i>	An, Arabic terms for the Study of personality
14.	<i>Khūdī</i>	It is the recognition of oneself
15.	<i>Nafs</i>	is the Arabic word for "personality"; it is a synthesis of the body and the spirit
16.	<i>Nafs Safiyyah</i>	This is the station of the completeness of servanthood to Allah through the completeness of following the teachings of Prophet Muhammad (S.A.W)
17.	<i>Nafs-e-Ammārah</i>	It is the Nafs that rules over the self. This means that the Nafs commands us and tells us what to do.

18.	<i>Nafs al-Haywanīah</i>	This is the self that runs after sensual desires and material possessions without regard for right or wrong
19.	<i>Nafs al-Iblissīyya</i>	Al nafs al-iblisīyya is even lower than the animal state, because the self seeks to replace God in the love for itself.
20.	<i>Nafs Kāmīlah</i>	This is the final stage in the development of the self It is the stage of Real Islam when the slave is in a state of perpetual journeying by Allah.
21.	<i>Nafs-e-lawwāmah</i>	A soul that is self-condemning
22.	<i>Nafs-e-Marḍīyah</i>	A peaceful soul
23.	<i>Nafs-e-Mulhāmah</i>	The stage One becomes more firm in listening to one's conscience, but is not yet surrendered
24.	<i>Nafs-e-muṭmā'innah</i>	A calm and peaceful soul
25.	<i>Nafs-e-Rāḍīyah</i>	A stage of Nafs when one is pleased with whatever comes from Allah and doesn't live in the past or future, but in the moment
26.	Neuroticism	The trait disposition to experience negative affects, including anger, anxiety, self-consciousness, irritability, emotional instability, and depression
27.	Openness to experience	Openness to Experience describes a dimension of cognitive style that distinguishes imaginative,

		creative people from down-to-earth, conventional people
28.	<i>Qalb</i>	It is the origin of intentional activities, the cause behind all humans' intuitive deeds.
29.	<i>Rajā'</i>	Hope that refers to an aspiration that is both sincere and earnest
30.	<i>Riḍā'</i>	It is perfect contentment with God's will or decree
31.	<i>Riḍā' bil Qaḍa</i>	Contentment in Allah's Decree
32.	<i>Rūḥ</i>	An immaterial subtle thing which is called soul
33.	<i>Tawakkūl</i>	It is reliance on God or trusting in God's plan
34.	<i>Taūḥid</i>	It is attributing Oneness to Allah and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes.
35.	Trait	Neuropsychic structure having the capacity to render many stimuli functionally equivalent and to initiate and guide equivalent forms of adaptive and expressive behavior