

# PERSONALITY TRAITS IN THE HOLY QURAN: A PSYCHOLOGICAL STUDY OF PERSONALITY TYPES

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**Abstract:** The Holy Qur'an and the Sunnah of the Prophet are a rich source of learning about human psychology and the personality types, patterns and traits. This study attempted to understand whether personality types and patterns can be understood through Islamic knowledge. For this purpose, the study examined the personality traits as laid down in the Qur'an and later disseminated through the hadiths. A qualitative research design was adopted for this study, combining philosophical and phenomenological approaches, where the former captured the religious essence of the personality types, patterns and traits, and the latter revealed their significance from the

Islamic perspective. The primary data was collected from religious scriptures, hadiths, and the Qur'anic verses, while the secondary data sources included books, articles and critical commentaries on the hadiths and religious scriptures. The data was analyzed through a theoretical and analytical framework, using classification methods, and focusing on both methodological as well as descriptive aspects of personality types, patterns and traits in the light of the Holy Qur'an. The findings revealed the in-depth presence of advice and wisdom about personality traits in the Holy Qur'an. The study reiterated that the human race is only capable of knowing the true existence of God Almighty owing to its intrinsic human characteristics, and being an integrated entity of mind, body, and soul. The implications of the study lie in its re-establishing the concept of faith through intellectual and practical applications.

**Keywords:** Personality Traits, The Holy Quran, Hadiths, Psychology, Islamic Beliefs.

## INTRODUCTION

The Holy Qur'an is a holistic source that provides healing from all types of ideological, moral, and psychological ailments (Bhat, 2016; Daulay, 2020; Qureshi & Ur Rehman, 2015). The Holy Qur'an and the Sunnah of the Prophet have given great attention to the affairs of the human soul and the diseases of the heart, treating them and revealing their hidden things and circumstances (Hijazi & Akhtar, 2019; Nouri, 2021; Sawalhi & Hawari, 2023). The Qur'an emphasizes that the human being is the one who is intended for guidance, advice, support, righteousness and reform of the soul, all of which is provided by the Qur'an (Ghanem & Al-Zamili, 2023). If a human achieves his wealth through righteous means, the Qur'an helps to discover himself and all its aspects and tendencies, so that he gains noble insights and can control and correct his behavior. The Holy Qur'an has also probed into the depths of the human soul to explain various personality dimensions and formulated the personality based on these dimensions (Alhamuddin, Surbiantoro, & Erlangga, 2022). It has also made an impact on determining the path of the human personality and understanding many of this personality's behaviors and movements (Hossain & Salama, 2023).

Human personality in the Holy Qur'an is closely linked to the inner beings of the soul (Alinejadomran & Shamkhi, 2020). The Holy Qur'an was the first to emphasize upon what positive psychology has pointed out today: a formula for framing the human personality instead of oscillating between different schools of psychology. Our problem today is that we have lost our distinct personalities and have begun to fluctuate between many personal traits, except for the faithful

personality whose features are currently studied in the light of the Holy Qur'an. The Holy Quran, through its precise evidence, has drawn illustrative picture of all personality types without confusing the visions of a believer (Smither & Khorsandi, 2009).

In its various schools, in general and in the Arab world, in particular, the science of psychology predicts how a human being's innate predispositions might produce specific behaviors and choices, determining the appropriate jobs and occupations for each personality type (Abou-Hatab, 1997; Badawi, 1971; Soueif & Ahmed, 2001). Not only that but dividing the human personality into types gives distinction and specialization to each personality. However, personality is defined only for the sake of scientific study procedures: as a set of intellectual, ideological, emotional, and social traits that distinguish a person from other people (Aljurany, 2013). Personality is also often described as a set of internal motivations and inclinations, a sum total of a person's innate and biological aptitudes, motives, inclinations, desires, and instincts (Tanveer, Rehman, & Gondal, 2020). Bergner (2020) defined personality as a harmonious entity that builds through a person's self-motivation and demands of the environment.

Apart from religious inclinations, there is also the need to pay attention to psychological studies, particularly the spiritual aspect of the human personality (Iqbal & Skinner, 2021; Rajeh, 1968; Rassool, 2021; Rassool & Luqman, 2022). It is important to establish a compatibility between person's physical and spiritual motivations and the reason behind. Schools and their laboratories today are like incubators of psychology, that give significant attention to psychological studies, but less attention is given to highlight the spiritual element. As a result, although the science of human temperament emerged and studied all human personality types with all their doctrines, but no attention was given to the spiritual aspect in the formation of the human personality. This neglect of the spiritual side of the human personality lies in the fact that psychology, with its various schools, has based its ideas and theories on experimental science, which led it to neglect and ignore everything that is not subject to experience and observation, including the spiritual side (Makmudi, 2022).

Therefore, there is a need to re-understand each characteristic of the human personality, including the spiritual aspects, so that the element of being human in society can be restored. This reenactment of spiritual elements in the human personality is largely based on religious sentiments in general, and in the light of the Qur'anic text, in particular. The current study attempted to study the role of the

Qur'an in explaining the science of human personality, its types and how the Qur'an guides and directs to the development of various personality traits. The study also delved deeply into understanding the extent to which personality types and patterns were included in the circle of Islamic knowledge. Last, but not the least, this research shed light on the personality types, patterns and traits in the Holy Qur'an and their importance in understanding human behavior and distinguishing between personalities and their dimensions through Qur'anic verses.

## LITERATURE REVIEW

### *Definition of Personality and its Types*

Personality is also defined as an integrated system of characteristics that distinguish an individual from others (Rajeh, 1968). The proponents of this trend also define personality as the unique organization of a person's readiness to behave in different situations. In the Qur'anic and Hadith context, personality is the unique organization of ideas, beliefs, trends, values, and habits organized by the individual in the form of roles and positions that he exploits in his interaction with others and with himself (bin Zainal Badri, 2021; Hadi & Uyuni, 2021; Othman, 2016).

Personality is also defined as a dynamic organizational entity that lies within the individual and which organizes all the psychological and physical systems that dictate to the individual its character in behaviour and thinking (Allport & Allport, 1921; Allport, 1921). Cattell (1945) also sees that personality allows us to predict what a person will do in a particular situation in contrast, others who follow this trend define personality as that integrated organization of traits, stimuli, and physical, mental, emotional, and social structures that appear in the collective relationships of the individual and which clearly distinguishes him from others.

Personality represents several trends, which assume holistic shape, and can come up with a set of perceptions namely: (1) personality as an internal dynamic organization of a set of traits, predispositions, beliefs, values, and trend; (2) personality is a product of the apparent and hidden behavior of interconnected and overlapping internal organization of a group of physical, mental, emotional, and social traits, stimuli, and structures; (3) personality is latent in the individual himself, suggesting that, in addition to its apparent aspect, personality is the organic aspect as well, and certain characteristics associated with it are latent in

the individual; (4) Personality is determined and formed on the basis of the individual's response to others and the responses of others to him in different situations; that is, it emphasizes the aspect of social harmony; (5) personality is something that sets a person apart from other individuals, that is, personality is viewed as distinct and unique; (6) personality is a hypothetical construct, but it is inferred from apparent behavior; and (7) it is also clear that the definitions of personality that scientists have developed for it differ according to the theoretical frameworks that each of them adopts in his view of the human personality and according to his understanding of it and his interpretation of its behavior (Bergner, 2020; Cattell, 2019; Cervone & Pervin, 2022; Roberts & Yoon, 2022).

### *Concept of Personality and Patterns*

The concept of personality can be viewed both linguistically and terminologically. In language sense, personality right from ancient times, is referred to as a noun (person), indicating the existence of a human being, or a verb (action) (Amin, 2022; Amin, 2021). The vocabulary accounts of several scholars, in relation to the Ghareeb Al-Qur'an, are evidence of this linguistic pattern (Abduljabbar, 2021; Emara, 2013a, 2013b). In singular terms, the word person was borrowed to refer to a 'body' that has height and appearance, which proves its being the 'self' and everything which this 'body' can see, feel or hear, can be seen in the person (Abd Al-Baqi, 1996). God, the Almighty who is the creator of this person, speaks

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

[And do not think that God is heedless of what the wrongdoers do. He only delays them for a day in which the eyes will shine and eyelids will not blink]

(Surah Ibrahim, verse 42)

Personality, in terminology, is seen as a vital and complex concept with multiple characteristics, focusing on specific aspects like external and objective appearance, dynamic concepts, internal formation; including what are considered comprehensive, gradual, integrative, and emphasizing the uniqueness of personality (Afzal & Mukhtar, 2019; Chelli, 2011). The terminology related to personality varies in accordance with the trends and definitions of personality as a science. These trends include appearance trends, trends related to internal nature and understanding of personality, besides a few other trends (Esposito,

2004; Hasan, 2021).

The proponents of the first trend, appearance trends, believe that personality can be determined and known by observing a person's external behavior. Watson (1932), one of the pioneers of this trend, rightly defined personality as the sum of actions that can be determined by actually observing behavior for a sufficient period as possible in order to give reliable information. In other words, personality is nothing but the final product of our habit systems. In recent times, several studies supported this appearance trend, and defined it as the distinctive behavior of an individual (Jonason & Sherman, 2020; Kuper et al., 2022; Sherman, Nave, & Funder, 2010).

The second trend relates to the internal nature and understanding of personality. The proponents of this trend believe that personality can be understood and explained through the internal motivation and inclination of a person. They define personality as the sum of the individual's innate and biological aptitudes, motives, inclinations, desires, and instincts, as well as his acquired inclinations and aptitudes (Deckers, 2018; Lightbown & Spada, 2001). Other trends in understanding human personality are often seen as harmonious or holistic trends because they attempt to reconcile the external of a person, represented by his behavior, with his intrinsic personality, represented by emotions, feelings and motivation. They are holistic because they define personality in its entirety, including both apparent and hidden qualities (Hassan, 2021).

However, these trends have neglected two important aspects of the human personality, the impact of the environment aspect and the spiritual aspect. Deckers (2018) emphasizes the need to harmonize between an individual's self-motivation and the demands of the environment. This requires determining how an individual develops compatibility with the environment.

### *Concept of Personality in the Holy Qur'an*

The Holy Qur'an contains a description of the human personality and its general characteristics that distinguish man from other creatures of God Almighty (Amin, 2019). It also contains a description of some general patterns or models of the human personality that are distinguished by some main characteristics. These are general and common patterns that we can see even today in our society and all societies humanity in general (Najati, 1992; Othman, 2016; Tanveer et al., 2020; Uthman Najati, 1993). In order to understand the human personality accurately in the light of the Holy Qur'an, we must know the first origin of the human being and his dual formation. The Qur'an has told us

how God Almighty created man from matter and spirit. After the dirt went through several stages of formation, from dust to clay to hardened sludge to clay-like pottery, God Almighty breathed into him his spirit and created Adam (PBUH). This is revealed in the following verses:

أَذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خٰلِقٌ بَشَرًا مِّنْ طِيْنٍ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ  
[When your Lord said to the angels, “Indeed, I am creating a human being from clay. When I have shaped him and breathed into him of My Spirit, then fall down and prostrate before him] (Surah Sad: Verses 71-72)

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خٰلِقٌ بَشَرًا مِّنْ صَلْصٰلٍ مِّنْ حَمَآءٍ مَّسْنُوْنٍ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ (سٰجِدِيْنَ)  
[And when your Lord said to the angels, “Indeed, I am creating human beings out of clay, out of hardened mud.” Then, when I had leveled him and breathed into him of My Spirit, then fall down to him, prostrating to him] (Surah Al-Hijr: Verses 28-29)

The Qur’anic view of the human personality is represented by the fact that man has the characteristics of an animal, represented by the physical needs that must be satisfied in order to preserve the self and the survival of the species. It also includes the characteristics of angels, represented by his spiritual longing to know God Almighty, believe in Him, worship Him, and praise Him (Najati, 1992; Othman, 2016; Uthman Najati, 1993).

## METHODOLOGY

### *Research Design*

A qualitative research design was adopted for this study, combining philosophical and phenomenological approaches (Williams, 2021). While the philosophical approach helped in capturing the religious essence of the personality types, patterns and traits, the phenomenological approach revealed their significance from the Islamic perspective.

### *Data Collection*

The data for this study comprised primary and secondary data: the primary

data was collected from religious scriptures, hadiths, and the Qur'anic verses, while the secondary data material comprised books, articles and critical commentaries on the hadiths and religious scriptures. The data collection criteria included such sources that would shed light on personality traits in the Holy Qur'an and their importance in understanding human behavior and distinguishing between personalities and their dimensions through a Qur'anic verse.

### *Data Analysis*

The data was analyzed through a theoretical and analytical framework, focusing on both methodological as well as descriptive aspects of personality types, patterns and traits in the light of the Holy Qur'an. The literature review method was also used to analyze the interconnected characteristics personality types, patterns and traits. The data was placed into categories through classification methods. Moreover, by using the descriptive approach, a thorough trend analysis was also performed to understand the approaches taken by various scholars at different time intervals.

## **RESULTS**

This study made a methodological as well as descriptive study of personality types, patterns and traits in the light of the Holy Qur'an. A personality type refers to a class or category of individuals who share the same general characteristics, even if they differ from each other in the degree to which they are identified by a group having interconnected characteristics (Rajeh, 1968). A personality pattern is a general feature, a dominant feature, or a specific coalition of several features (Al-Issawi, 2002; Al-Issawi, 1988). A pattern is also the method which individuals adhere to in following a path or to seek knowledge. In pattern method, however, it is possible to adopt a broader or more unified overall plan, except it is a plan of classification or placement into categories. A trait, on the other hand, is an extension of the personality types or patterns. While several traits can be attributed to one personality type, as we can say that a person is characterized by one or other trait or a group of traits (Morsi, 1985). An individual, therefore, may be characterized as belonging to a type or pattern according to the set of traits that he reveals (Jonason & Sherman, 2020).

Personality types and patterns are, therefore, complex systems of conflicting



traits that can be simplified into a small set of basic lists. Allport (1921) argued, “a personality type, as it is often used, refers to a way of classifying the overall personality rather than to the smaller units within it. In fact, many of the typologies that have developed can be viewed as composite traits rather than as ways of classifying personality.” There is also difference between the patterns and traits: patterns exist in the eye of the observer or researcher, and traits, on the contrary, actually exist within individuals. The patterns can be seen as groups of interacting and overlapping traits that result in general characteristics. Patterns are also more comprehensive than the traits. In light of this view, the difference between the concept of a trait and a pattern is found “neither in the connection nor separation of the assumed variable nor in the form of its distribution, but in the greater inclusion or comprehensiveness of the concept of the pattern” (Allport & Allport, 1921; Cattell, 2019).

### *Classification of Personality into Types and Patterns*

Psychologists have classified people into several personality types, each type is characterized by a specific group of the distinctive characteristics and patterns (Allport & Allport, 1921; Cattell, 2019). This study examined five types of classification: according to blood chemistry, body type, endocrine activity (hormones), psychological types (introvert and extrovert), and social types (Parmigiani et al., 2009; Rothbart, 1989; Soliemanifar, Soleymanifar, & Afrisham, 2018).

The first classification, according to blood chemistry, is attributed to Hippocrates' theory, which divides people into four temperamental types: (1) Blood type (bloody temperament): People with this type demonstrate characteristics of cheerful optimism, rapid arousal, and direct responses. Individuals of this type are described as not serious in dealing with their life matters, and their moods and emotions fluctuate quickly. (2) Bilious type (biliary temperament): The characteristics of this type are quick anger, stubbornness, aggressiveness in dealings, sharpness of character, and persistence in confronting situations (3) Melancholic type (melancholy temperament): The characteristics of this type are pessimism, irritability, slow thinking, and difficulty dealing with others. (4) Phlegmatic type: The characteristics of individuals of this type are excessive obesity, the onset of emotions, apathy, and lack of interest, and lethargy that may reach dullness (apathy and laziness) (Millon, 2012). Science has not

proven the truth of Hippocrates' theory, even though it has proven the relationship between glandular secretions and behavior (Harahap et al., 2023).

The second classification according to body type, based on the theory of Kretschmer (Coriat, 1926; Farber, 1938), establishes three main types of body composition: (1) A person with a plump body, short legs, a thick neck, and a broad face represents the obese type (2) The thin style is represented by a long, slender body, long limbs, and delicate and slender features. (3) The athletic type is similar to the thin type, except that it is strong, muscular, and stocky and resembles athletes in the composition of their structure however, this classification and interpretation was later proven wrong (Ashrafzade & Safari Jendabe, 2020; Zubaidah et al., 2023).

The third classification, according to endocrine activity, is further divided into several types based on the type of hormones (Bashkatov & Garipova, 2022; Ingle, 1935; Rajeh, 1968). For instance, there is the thyroid type, who has an impulsive, easily irritated, anxious, active and prone to aggression personality. There is the adrenergic type, who is persistent, active, and strong. The sexual type is shy and easily provoked to laugh and cry while the pituitary type is characterized by self-control and self-control. As for the thymus type, its owner is characterized by a lack of moral responsibility. Berman (1925) called the endocrine glands as "glands of destiny," indicating that a person inherits a glandular system that imprints his personality and directs him to good or evil, to health or illness. However, in the current era, what is noted in this classification is that its owners completely ignore the impact of social and cultural factors on the differences between personalities (Bashkatov & Garipova, 2022).

The fourth classification, according to psychological types, is based on the theory of Carl Jung, a French physician, who believed that people can be classified according to their prominent interests: extroverted and introverted (Jung, 2014). The extroverted personality type is more directed towards the outside world. The extroverted person's movements are directed towards objective relationships, and his attention is directed to external events of real life, and he express himself easily in his relationship with others. The extroverted person tends to socialize with people and gets acquainted with them easily, and does not care about criticism, in addition to optimism and the ability to easily express what is going on in their heads (the extroverted person is either thinking, emotional, sensual, or inspirational. On the contrary, the introverted personality type represents its organization towards the inner, subjective world. The introverted person takes a position of defense against external obligations and demands while he focuses his

attention on his own needs and demands, which he considers to be the focus of his activity in life. The introvert tends to think, contemplate, and imagine and lacks ease in expressing oneself with other. In other words, an introverted person is a thinking, emotional, sensual, or inspirational person, characterized by shyness, extreme sensitivity, isolation, and suspicion of the people around him, anxiety about the future or his health, and an inability to easily express his emotions (Abu-Raiya, 2014; Mengki, 2023).

Finally, the classification according to social types, there are diverse opinions. For instance, Thomas and Znaniecki (1996), in their empirical study of Polish peasants in Europe and America, studied social patterns based on character as well as temperament. In their opinion, people can be divided into three social types: practical type, Bohemian type, and Innovative type, each type had a specific character and different social interaction that distinguishes it from others. Likewise, Eysenck (1991) divided people into six social types according to psychological, theoretical, economic, aesthetic, religious, and political characteristics. Murray (Elms, 1987) modified this division and made it into four categories (1) Theorists, comprising scientists, thinkers, logicians, and philosopher; (2) Humanists, comprising doctors, priests, lovers, and romantics; (3) Emotionalists, comprising adventurers in love, artists, and patchworks; and (4) Practical people, comprising the farmer, the manufacturer, the soldier, the worker, the surgeon, and the discoverer.

It is noted that all these classifications of personality focus on both the internal and the external structures of the human being. Even those who attempted to explain personality according to the psychological and social pattern did not deviate from the materialistic view. However, there is a significant negligence to classifying personality types according to the true divine approach. Sudirman (2017).

### *Classification of Personality Based on Personality Traits*

Based on personality traits, the Qur'an classifies believers into three categories: one, who unjust themselves, two, who are frugal, and three, who do good deeds. This is echoed in the Qur'anic verse:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ  
بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ-

[We gave the Book to inheritance to those whom We had chosen from among

Our servants. And among them is he who is unjust to himself and among them is the thrifty, and among them is the one who is forthcoming in good deeds, God willing. That is the great virtue] (Surah Fatir: Verse 32).

This verse is interpreted as: “Among them is an *oppressor* to himself, and he is excessive in performing some duties and commits some forbidden things. Moreover, among them is the *frugal* one, who performs duties and neglects forbidden things and may leave out some recommended things and does what is disliked; and among them is he who precedes in *good deeds*, God willing. He is the one who does the obligatory and desirable things and abandons the forbidden and disliked things and some of the permissible things.” (Katheer, Abu, & Fidaa, 1978).

Another interpretation of this verse, in accordance with Imam Al-Qurtubi’s views says: “The one who is unjust to himself is the one who does small deeds (and the economic ones) is the one who gives this world its due and the Hereafter its due, and the one who precedes in good deeds is the foremost among all people” (Zhamashev & Kopbayeva, 2022). This verse is similar to the Almighty’s saying in Surah Al-Waqi’ah: “And you were Three pairs. Some of them are unjust to themselves those who are generous and among them are thrifty, those who are on the starboard side; And among them are the forerunners in good deeds; the forerunners of all people (Surah Al-Waqi’ah - Verse 7).

This type of classification into three types: unjust, thrifty and good to themselves, laid the foundation of faith or belief, each according to the level of his work and the proximity to the attributes of faith that the Qur’an has established for the believing personality. This threefold division became the foundation of personality traits, according to the Holy Quran: believers (faithful), unbelievers (infidels), and hypocrites. Islamic education aims to create a believing personality that fears God, worships Him well, and is happy in this world and the hereafter (Salleh, 2008). The Qur’an describes each of these three types with special characteristics. This section attempts to examine the meaning and important features of each of these three types, taking excerpts from the Holy Qur’an (Afifah, 2020).

### *Personality Traits of a Believing Personality*

A believing personality is the one whose ultimate goal and long-term goal is to have a good relationship with God Almighty and obtain His pleasure. The true meaning of a believing personality and the impact of that is on preserving the

Islamic identity. A believing personality, as the Qur'an describes, is a complete human being. He is the one who believes in his Lord sincerely, worships Him truly, and adheres to the Qur'anic principles in his private, family and social life. He is the one who practices in his professional work the highest human ideals and virtuous and generous morals. In general, he is an example of sincerity, honesty, and mastery.

The characteristics of believers in Islam can be classified into nine main areas of behavior:

- 1- Characteristics related to belief: belief in God, His messengers, His books, His angels, the Last Day, resurrection and judgment, Heaven and Hell, the unseen, and destiny.
- 2- Characteristics related to acts of worship: worshipping God, fearing Him, performing the obligatory duties of prayer, fasting, zakat, Hajj, jihad for the sake of God with money and soul, fearing God and remembering Him always, seeking His forgiveness and trusting in Him, and reciting the Qur'an.
- 3- Characteristics related to social relations: treating people kindly, with generosity, munificence, benevolence, cooperation, unity, and cohesion, enjoining good and forbidding evil, forgiveness, altruism, turning away from idle talk, love of goodness, relief to those in need, and others.
- 4- Characteristics related to family relations: good cohabitation between spouses, caring for the family, spending on it, and sound upbringing of children.
- 5- Moral traits: patience, forbearance, honesty, justice, trustworthiness, fulfilment of covenants, chastity, humility, strength in truth, self-esteem, willpower, control of one's whims, and others.
- 6- Emotional and emotional traits: Fear of God, fear of the punishment of the afterlife, hope for God's mercy, love for people, suppressing anger, controlling the outburst of anger, not attacking others, not envying others, compassion, blaming oneself, and feeling remorse when sinning. What, humility lack of arrogance, and overconfidence.
- 7- Mental and cognitive traits: thinking about the universe, God's creation, seeking knowledge, not following suspicion, seeking the truth, and freedom of thought.
- 8- Characteristics related to practical life: - Sincerity in work, mastery of it, and striving actively and diligently to earn a living.
- 9- Physical attributes: strength, health, cleanliness, purity

These characteristics describe believers as a model of a believing human being

that all must work to achieve realistically in their lives, and raise their children accordingly and work towards getting these characteristics deeply rooted in their personalities as well. In this way, a sound Islamic society can be formed. The absence of these traits has led to the emergence of a wavering Islamic personality that has become absorbed in many non-Islamic ideas (Al Sharqawi, 2018; Najati, 1992; Uthman Najati, 1993).

The Prophet (PBUH) was the first of the believers, who best adhered to these above-mentioned characteristics, and who completely changed his men into true believers. These believers changed the face of history with the strength of their personalities, the nobility of their morals, the height of their determination, and the noble qualities and ideals that they learned from the Qur'an and the Sunnah. There are several noble verses that explain the characteristics of believers in the Holy Qur'an. For example:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ \* وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ \* أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

[Those who believe in the unseen and establish prayer, and spend out of what We have provided for them. And those who believe in what has been revealed to you and what was revealed before you. Moreover, of the Hereafter, they are certain. Those are upon guidance from their Lord, and it is they who are successful] (Surah Al-Baqarah: Verse 345).

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

[The Messenger believed in what was sent down to him from his Lord, and the believers are each of them who believe in God and His angels and His books and His messengers. We attain no distinction between any of His messengers. And He said We have heard and obeyed. Your forgiveness, our Lord, and to You is the return] (Surah Al-Baqarah: Verse 285)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ \* الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ \* وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ \* وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ \* وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ \* إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ \* فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ \* وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ \* وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ \* أُولَئِكَ هُمُ الْوَارِثُونَ \* الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

[The believers have succeeded \*who are in their prayers, humiliating \*and those who are about the language are exposed to \* They are kept \* except for their wives or what their faith possesses, for they are not uncomfortable \* So whoever is surprised and behind you, then you are the first \* And those who are careful of their trusts and covenants \* and those who are careful in their prayers \* those

are the heirs \* they are the ones who will inherit Paradise. Therein, they will abide] (Surah Al-Muminun: Verse 19).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

[The believers are only brothers, so make peace between your brothers and fear God that you may obtain mercy] (Surah Al-Hujurat - Verse 10).

: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ نَمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

[Indeed, the believers are those who believe in God and His Messenger and then do not doubt, and attempt with their fortune and their lives in the cause of God. These are truthful] (Surah Al-Hujurat - Verse 15).

In addition to these Qur’anic verses, there are also noble hadiths of the Prophet which further explained the characteristics of believers (bin Zainal Badri, 2021). For instance, Abu Musa Al-Ash’ari said: The Prophet (PBUH) said that a believer to another believer is like a building that supports one another, then interlocks his fingers (Bukhari, 1986; Moh'd Al-Shraiyfeen, 2022). In another hadith, Abu Hurairah records: The prophet (PBUH) narrated that the believers are most perfect in faith with the best in character, and the best of you are the best of you to their wives (Dahash et al., 2022; Salem et al., 2021; Shaker, 2012; Yahya & Zainuddin, 2021).

Al-Nu’mān bin Bashir’s hadith also echoes this truth: “The example of the believers in their mutual love, compassion, and sympathy is like the example of a single body. If one limb complains of it, the rest of the body responds to it with sleepless nights and fever” (Speight, 2013). However, the question that arises is whether these characteristics are independent of each other in the personality of the believer. These traits are not independent of each other in the personality of the believer, but rather, they interact with each other and are integrated, and they all participate in directing the believer’s behavior in all areas of his life (Muhammad & Tony, 2023). Therefore, the believer’s behavior appears consistent, whether in his relationship with his Lord or in his relationship with people or in his relationship with himself (Khir et al., 2016).

Traits related to belief play a fundamental and central role in directing a person’s behavior in all areas of his life so that a person’s belief in the doctrine of monotheism and his belief in resurrection and judgment become the main dominant traits in his personality which influence all other traits of personality

and deviates him from polytheism (Ardestani & Mirdamadiā, 2021). The faithful believer in his relationship with his Lord is also honest in his relationship with himself and in his relationship with others, just as he is also honest in his work. The believer who fears his Lord and is sincere in his worship of his Lord is also honest in all his relationships with himself and with people, taking into account the pleasure of God, hoping for His reward, and fearful of his anger and punishment. Thus, his faith in God Almighty and his worship of Him extend to all areas of his behavior in life, so his good self-direction is worship, his good treatment of people and their love is worship, and his good performance of his work and his sincerity in it is worship (Najati, 1992; Uthman Najati, 1993).

### *Personality Traits of the Unbeliever (Infidel)*

The unbeliever (infidel) personality does not believe in the doctrine of monotheism, nor the messengers and the heavenly books, nor in the Last Day and Resurrection and Reckoning, nor Paradise and Hell. The infidel personality is the opposite of the believing personality. They imitate what their fathers did of worshipping idols that neither benefit nor harm, nor hear, nor speak, nor reason. They are people whose thinking has frozen and who are unable to realize the truth of the monotheism that Islam calls for. Therefore, the Qur'an describes them by saying:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

[God has set a seal upon their hearts and their hearing, and their sight is a veil, and for them is a great punishment] (Surah Al-Baqarah-Verse 7).

This verse can be interpreted in the light of materialistic shortcomings. It highlights that the non-believers or infidels envy the believers for what God has bestowed upon them. They also hate them and make fun of them, and wish to harm them and spend their money resisting them from the call of Islam. In their hatred of the believers and their harm to them, the infidels do not take into account ties of kinship and empathy. They break the covenant and are possessed by arrogance and arrogance. They are materialistic, utilitarian people who care about the pleasures and pleasures of this worldly life, and therefore they live a life of immorality, immorality, and indulgence in satisfying their whims and desires (Al-Bugha, 1993).

An infidel is an arrogant and conceited personality who does not apply the truth and does not tolerate violation (Amin, 2019; Chaer & Sukatin, 2022; Tanveer et al., 2020; Warsah, 2020b). The Holy Qur'an has referred to several characteristics of the unbelievers (infidels) in many of its verses. These verses



distinguish the infidels from other types which are classified as characteristics related to belief; related to social and family relations; moral traits; emotional traits; and mental and cognitive traits. The characteristics related to belief suggests lack of belief in monotheism, the messengers, or the Last Day, and lack of belief in resurrection and reckoning. They worship instead of God, which does not benefit them or harm them. The characteristics related to social and family relations relate to injustice, aggression against believers in their behavior, prohibition of good deeds, and severing ties of kinship. The moral traits mean breaking a covenant, immorality and following desires, vanity, arrogance, injustice, lying, and failure to fulfil a covenant. The emotional traits comprise hatred for believers, and envy of them for what God has bestowed upon them. Finally, mental and cognitive traits comprise rigidity of thinking, inability to think and reason, sealing and imprinting on their hearts, blind imitation of the beliefs and traditions of the fathers, and self-deception (Al Sharqawi, 2018; Amin, 2019; Chaer & Sukatin, 2022; Tanveer et al., 2020; Warsah, 2020a).

Suppose the believing personality was distinguished by its good organization due to belief in the doctrine of monotheism. In that case, the infidel personality has lost this organizing power due to a lack of belief in the One and Only God. If this motivation and direction of behavior prevailed, the unbelievers lost the balance of their personalities, so they deviated towards satisfying their desires and physical and worldly pleasures. It also made them lose their emotional balance, so they hated the Muslims, envied them, and coveted them. They were aggressive in their behavior towards them, so they harmed them and attacked them. The lack of balance in their personalities helped to stagnate their thinking and their unwillingness to accept and understand the call to monotheism against polytheism (Ardestani & Mirdamadiã, 2021; Arinze, 1997).

Moreover, due to the absence of true Islamic education and the distinct faith personality, we notice the overlap of some of the traits of the infidel personality in the believing personality, out of imitation and following sometimes, and that is what the Prophet (PBUH) warned against. Islamic education must remove this interference, and the believer's personality must be distinct, as distinguished by the Holy Qur'a (Levy & Razin, 2012).

### *Personality Traits of the Hypocritic*

A hypocritical personality is an "abnormal" pathological condition that

pushes its owner to evil and urges him to commit moral offenses. It tends to be aggressive towards others, so it oppresses itself and the people around it, thinking of the weakness and indifference of the people around it in relation to themselves or neglecting their rights and not knowing them enough (Nahar, 2020). Their characteristics include lying, treachery, indecisiveness in speech, and breaking covenants.

Hypocrites are a group of people with weak personalities and hesitations who are unable to take a clear position on faith. A hypocrite is, in fact, two conflicting personalities living in one body, one of them expressing itself through the external manifestations that people see and hear, such as smiles and words, while the other expresses itself through internal feelings and beliefs, which no one is aware of except those who are similar to them in hypocrisy, such as feelings of love and hate and beliefs of faith and disbelief. This conflict stems from the fact that the hypocrite is not honest with himself or with the people. He lies to himself in order to please the people, and he lies to the people. To deceive them from his truth and the reality is that he does not deceive them because his actions do not believe what he says, and this contradiction between what he does and what he does is what reveals his true nature to people, no matter how much he tries to hide it. Therefore, he is deceiving himself, and not deceiving people, let alone deceiving his Creator who knows the deceitfulness of the eyes and what breasts hide.

The Qur'an mentions distinctive characteristics of hypocrites and threatened them with the most severe punishment. These characteristics include characteristics related to belief; related to worship; related to social relations; congenital traits; emotional traits; and mental and cognitive traits. The characteristics related to belief do not take a specific position on the doctrine of monotheism. They show faith if they are found among Muslims, and they show polytheism if they are found among polytheists. The characteristics related to worship requires performing acts of worship out of hypocrisy and without conviction, and when they stand up to pray, they stand up lazily. The characteristics related to social relations include enjoining evil and forbidding good; they work to stir up strife among Muslims, and they use rumors, they tend to deceive people, they speak well to influence listeners, they swear a lot to get people to believe them, they are good at appearing good in their clothing to attract people's attention and influence them. The congenital traits include weak self-confidence, breaking promises, hypocrisy, cowardice, lying, stinginess,

utilitarianism, and opportunism. Emotional traits comprise fear, which is felt by both believers and polytheists; cowardice and fear of death, which makes them refrain from fighting with Muslims; they hate Muslims and have hatred towards them. Finally, mental and cognitive traits include hesitation, suspicion, inability to judge and make decisions, and inability to think properly. Therefore, they are described as having a course on their hearts. They tend to defend themselves and justify their action (Nahar, 2020).

From the above, it becomes clear that the personality of the hypocrite is a contradictory and deviant personality that does not give weight to moral and social ideals, standards, values, principles, and rules (Ali & Ismail, 2020). Islamic society today is not devoid of such types, and the personality overlaps due to the absence of the correct vision of the believer's personality. The hypocritical personality has emerged in society as a type of social evil, being sick, whose behavior is dominated by aggression, destruction, sabotage, weak moral conscience, and the desire to exploit, deceive, swindle, lie, and the desire for revenge (Ali & Ismail, 2020; Nahar, 2020).

In addition to the above-mentioned personality traits, the Holy Qur'an also referred to behavioral characteristics and described them, leaving no apparent or hidden description for them, so that their affairs would become clear and their veils would be unfurled. It also aimed that that people would know these characteristics and not be deceived by their empty appearances on the thrones of pride and power, as is revealed in this Qur'anic verse:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خَشَبٌ مُسْتَدَّةٌ يُحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ-

[And when you see them, their bodies admire you, and if they say, you will listen to them. They say that they are as if they are supported by wood, they think. Every shout against them is the enemy, so beware of them. God will fight them. How will they be defeated?!] (Surat Al-Munafiqun, Verse 4).

The verse can be interpreted in terms of those who are disbelievers (infidels) or hypocrites, as they are always in panic, dread, fear, and anxiety. They do not know reassurance, and within their personalities is a disease that cannot be cured except by repentance to God (Almighty and Majestic). For this reason, God warned His Messenger (PBUH) about them with the utmost warning, described them with the clearest description, as the most heinous, as lazy and lethargic in doing righteous deeds and as wavering, hesitating, and lacking in courage.

By reading about the disbelievers, infidels or the hypocrites, it becomes clear that Islamic society suffers from the absence of a personality that is bestowed with all the personality characteristics of a believer or faithful. While it may be because of the absence of moderate Islamic education that correctly shows the characteristics of the faithful personality, many distorted images are also noticeable about the absence of faith or belief in a human personality. This phenomenon may be due to the following:

- 1- First, faith is understood by many, and due to wrong upbringing, to be merely a declaration on the tongue without any action accompanying it. When a person claims to belong to the faith saying, "I am a believer," when in reality, he is far removed from the characteristics of a believing personality. Such persons cannot be classified among the types of a believing personality. The Holy Quran also mentions:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

[Indeed, the hypocrites deceive God, and He is deceiving them, and when they stand up for prayer, they stand up lazily, they show off to people but do not mention God except a little) (Surah An-Nisa, Verse 142)

This verse suggests that faith or belief is not merely reflected in a believer performing actions and rituals, since there may be impostors pretending to do good deeds, and performing rituals of worship, while their hearts are without goodness, righteousness, and sincerity to God. Hence, it is not characteristic of a believer's personality to wear a certain uniform without working.

- 2- Second, faith is not merely an intellectual knowledge of the truths about faith, because there are many people who know the truths about faith but are not believers, as stated in this verse:

وَجَدُوا بِهَا مَا اسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

[And they denied them, and their souls were certain of them, in injustice and arrogance. So see what the end of the corruptors was] (Surah An-Naml, Verse 14)

[And the state of pride, envy, or love of the world between them and faith because of what they knew after the truth had become clear to them.]

- 3- Third, it is also observed that some individuals claim the knowledge about science, knowledge and culture, but blank about faith or the belief of God, as stated in this verse:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

[Those to whom we have given the Book know it as they know their children, and indeed a group of them conceal the truth while they know it] (Surah Al-Baqarah- Verse 146)

This is a clear evidence of the fact that some learners have knowledge of many theoretical issues, yet that knowledge does not benefit to them in building faith or belief.

4- Fourth, the other truth is that we must realize as we try to restore the believing personality to its effectiveness, influence, and balance is that the faith that distinguishes this personality is not merely a verbal act, a physical act, or a mental act. Faith, in reality, is a psychological act that reaches the depths of the soul and surrounds all its aspects of perception and will conscience. There must be a mental perception through which the facts of existence are revealed as they are in reality, and this revelation can only take place through infallible divine revelation. This mental awareness must reach the point of certain certainty and firm certainty that cannot be shaken by doubt or suspicion:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

[The believers are only those who believe in God and His Messenger, then they did not doubt, and they strived with their wealth and their lives in the cause of God. It is those who are truthful] (Surah Al-Hujurat- Verse 15)

This verse suggests that a person who considers faith to be apparent only if a calamity befalls him, he forgets the above-mentioned faith leads to despair of the mercy of God Almighty, and therefore it is in no way possible for a person with such a personality to be an effective element in society.

5- Fifthly, the distinguished believing personality is the one who possesses voluntary submission, represented by submission and obedience to the rule of the one in whom she believes with contentment and submission, as seen in these verses:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

[But, by your Lord, they will not trust until they create you judge concerning what is disputed among them and then find within themselves no embarrassment over that] (Surah An-Nisa- Verse 65)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

[You have decided, and they submit with complete submission. Indeed, it is the saying of the believers, when they are called to God and His Messenger to referee between them, that they state, “We hear and we obey.” Those are the ones who will be successful] (Surat Al-Nur- Verse 51)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

[And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they may have the best of their affairs. Moreover, whoever disobeys God and His Messenger has indeed gone astray] (Surah Al-Ahzab- Verse 36)

These verses are signs of an effective, believing personality, who submits all the affairs of his or her life to the judgment of the one he or she believes in. In such a case, the law of God Almighty governs all aspects of the believer's life, as the believer does not let his faith waver, but it remains firm. In such a case, the owner of such a personality feels the tranquility and comfort that every troubled person.

These are the characteristics of the true character of faith, and the history of Islamic civilization has proven that as long as the (nationality) of the Muslim person continued to be derived from (هُوَ سَمَّاكُمْ الْمُسْلِمِينَ) (He has named you Muslims) [Surah Al-Hajj- Verse 78), the Muslim nation will continue to live to carry the message to people abroad and the (upper class) will remain open to all who feared the sick of tyranny and humiliation, regardless of its origin, color, wealth or poverty. When the believing personality turned to derive its nationality from loyalty to (the people of the rulers), (their things), and (their territories), it stopped carrying the message and occupied itself with other things of the world, the owners of these things, and the nobles, loyalists, masters, and employees appeared in it and the Mamluks.

## DISCUSSION

The study reveals that the Holy Qur'an is a description of both normal personality and abnormal personality, describing factors that constitute both normality and lack of normality in a human personality (Allport, 1958). The Holy Qur'an says that the human personality can be understood clearly only by

understanding the truth of all the factors that determine the personality, whether they are material or spiritual, normal or abnormal. The Qur'an also says that by limiting oneself to studying biological and physical factors only and neglecting the impact of the spiritual side on the human being would give a less clear and inaccurate picture of the personality.

The Holy Qur'an presents a comprehensive and truthful picture of human nature, role, function, destiny, and psychological structure. The Holy Qur'an views the personality as an integrated unit and deals with it from all its multiple aspects: spiritual, moral, social, intellectual, and physical. It also pointed to a corner that has not been addressed by psychologists, namely the spiritual aspect. The word 'spirit' mentioned approximately twenty-four times in the Holy Qur'an, refers to different meanings. For instance, the word 'spirit' mentioned in the verses about the creation of Adam (PBUH), means a spirit from Him, the Almighty, through which man is prepared for the highest qualities and adherence to the truth. This 'spirit' means a higher element that includes a person's readiness to achieve the highest things and the most sacred qualities. It is what qualifies him to rise above the level of the animal, determines for him his highest goals and purpose in life, and draws the lines of his curriculum. His humanity is the inclination to the source of values and knowledge that make him truly a human being (March, 2019; Winter, 2015).

Thinkers in different eras of history, just as psychologists in the modern era, have tried to study the similarities and differences between people's personalities and have made several attempts to classify people into several personality types, each of which is characterized by a specific set of characteristics or distinctive features. The importance of this classification lies in the ability to distinguish people's behaviors, classify them within certain frameworks, and interpret personality in light of them.

This research has shown that when the Holy Qur'an established a specific classification of people, it wanted to give a special identity to each class and create a distinction between the classes to understand the behaviors of each class and explain the result of its behavior and understand its personality on the basis of this classification. However, unfortunately, today's Muslim does not bear this distinction; rather, his thoughts are intertwined with ideas that do not correspond to his personality style. He bears the name Muslim, but if we measure him according to the specifications of the Muslim style as stated in the Holy Qur'an, we will find that in his behavior, he overlaps with other styles, which has caused

him to lose his identity, distinction, and influence in society, and this is as an opinion, it is the true form of what we are suffering today in our Islamic societies, and before continuing to prove this, we must stop at the concept of patterns.

This finding is consistent with Ansari (1992) which reiterated that “the concept of the Islamic personality is characterized by moderation and balance. One side prevails over another, as Islam considers that building a healthy personality occurs according to balance and moderation, without exaggerating one aspect at the expense of another. This is why the Islamic approach combines this world and the afterlife in the system of religion, between the spirit and the body in the human system, and between worship and work in the system of life. This philosophy is also in line with AL-Anezi (2022) who discovers that the Qur’an acknowledges human personality as an indivisible whole, with the body inseparable from the soul, and each of them having a distinct existence, although the soul has a kind of special activity with which it is independent of the body, as the soul and body are in a constant state of communication, and there is internal and external activity and behavior. Human activity emanates from the human being as a whole and as a whole that is, from the point of view of him being an integrated unit.

There is another point of view which escalates this discussion, which is the understanding of man, from a moralistic and psychological perspective. Several religious and spiritual studies did not look at human behavior from an imaginative perspective, as did the school of psychoanalysis, but based their interpretation of behavior on unrealistic concepts and hypotheses (Ansari, 1992; Makmudi, 2022; Smither & Khorsandi, 2009). This is perhaps because Islam does not look at behavior from a materialistic perspective, as does the behavioral school, and consider personality as a response. The individual is exposed to the stimuli surrounding him. This is in line with Warsah (2020a) and Mulyadi (2022), which also considered moral quality as the basic feature of an Islamic personality, and argued that a Muslim does not derive his behavioral goals that he seeks to achieve in society from materialistic conditions.

Another perspective highlighted in the current study was that Islam, in the integration of personality building, refers to the inclination and innate nature toward religiosity, adherence to the faith and belief in the unseen, and the inclination to the love of goodness and the creation of virtuous morals, and the will that is directed to goodness and protects against deviation, slipping into evil, and the fluctuation and hesitation of the soul (Dasopang et al., 2022; Qureshi &



Ur Rehman, 2015). There is no doubt that balance is a means of building a balanced personality because if the soul tends toward arrogance, it is treated with humility, where moderation or balance is achieved. Moreover, if she inclines to passion, her treatment is integrity, and if she continues to be tyrannical, her treatment is asceticism, and if she deviates to the path of selfishness and gluttony, her treatment is altruism to the extent that there is agreement and harmony between the components of human nature, spirit, mind, and body, then there is the integrity of the human personality, and any deviation from that harmony results in harm for the individual and society together.

### CONCLUSION

This study reiterated the natural philosophy that the human race was created and distinguished from the rest of the creation by its intrinsic human characteristics. While other species have predominantly survival instincts, man alone has the power of perception and decision making, which makes him capable of knowing the true existence of God Almighty and acknowledging of one divinity of God Almighty. Hence, the current study on human personality focused on man being an integrated and unified entity, which combines the elements of body, spirit, and soul. If any of these elements is neglected, it might lead to the destruction of the human entity. This suggest that the human personality requires knowing the concepts, information, and behavior that result from the mental and psychological aspects (Abu-Raiya, 2012).

Moreover, if man is able to reconcile the material and spiritual aspects of his personality, he achieves the greatest possible degree of harmony and balance. If he passes the test, he deserves to be rewarded for that with happiness in this world and the hereafter. However, if the opposite happens, which is a person being led away by his physical desires and ignoring spiritual demands, he will fail the test and deserve to be rewarded with misery in this world. The afterlife then, in the Quranic conception of the human personality, is a misery. A number of conclusions are evident from this study:

- 1- The human personality has taken up a large part of philosophical and psychological studies, ancient and modern, due to its importance in understanding and interpreting much of human behavior.
- 2- Concepts differed in defining human personality due to differences in cultural

visions and intellectual approaches. Several concepts of personality emerged, but we did not find that scholars agreed on a single concept of personality.

- 3- Psychologists looked at personality from a purely materialistic perspective and did not pay attention to the spiritual aspect of the human personality. This is due to the intellectual structure on which the various schools of psychology were based, so their concepts of the human personality needed to be revised.
- 4- The Holy Qur'an gave a complete conception of the human personality by looking at the human being as a whole, integrated in spirit and body.
- 5- Thinkers in different eras of history, just as psychologists in the modern era, tried to study the similarities and differences between people's personalities, and one of these theories is the theory of typologies.
- 6- The science of personality types, although it is a modern science with its title, classification, and terminology, the subject of this science exists with the existence of this human being on the face of this earth.
- 7- There are different classifications of human types in schools of psychology.
- 8- The Holy Qur'an classified human types according to belief, so the personality was divided into three types: the believer, the infidel, and the hypocrite.
- 9- The Holy Qur'an gave a precise description of each of these types and even named a surah in the Holy Qur'an after the believers, the unbelievers, and the hypocrites, which indicates the importance of this division and its distinction in research.
- 10- The believing personality has special qualities and characteristics, and any absence of one of these attributes means the absence of the normal believing personality that God Almighty intended. In our society today, we suffer from the absence of the effective believing personality that the Holy Qur'an intended. This is due to the absence of true faith education as it was explored in this research.

Based on these conclusions, the following recommendations can be pointed out:

- 1- Muslim scholars are required today to study the Islamic depth in the field of the human psyche, compare this study with accumulated human experience, and try to weave cohesion between our ancient Islamic studies and what human effort has achieved today with the tools of contemporary scientific research (Ansari, 1992).
- 2- Re-establishing the concept of faith so that its intellectual and practical applications are centered on the reality of human society on earth instead of denying it in metaphysical statements far from the human journey through

life and destiny.

- 3- Re-establishing human identity on the basis of scientific knowledge of the human soul and developing psychology curricula and means so that it can play its role in extracting man's good nature and highlighting the signs of God in souls.

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