

Compositional Components Of Human Personality And Inspired Teachings

1: Dr. Malik Kamran , 2: Dr. Sumbal Ashraf , 3: Zahid Farooq , 4: Dr. Sayed Alam Jmal Abdusslam Hasham , 5: Dr. Amber Ghani , 6: Kausar Yasin , 7: Dr. Sima , 8: Dr. Bushra Nosheen

Assistant Professor, Department of Islamic Studies, the University of Lahore, Lahore¹

Assistant Professor, Department of Islamic Studies, Lahore colleg for Women University Lahore²

³Lecturer , Department of Islamic Studies, The University of Lahore, Lahore

⁴Assistant Professor, Department of Islamic Studies, The University of Lahore

⁵Assistant Professor,BUKS ,Bahria University Karachi Campus

⁶SST Govt girls High School Ellah abad Kasur

Assistant Professor, Department of Islamic Studies, The University of Lahore, Lahore⁷

⁸Ph.D, Islamic Studies University of Engineering & Technology, Lahore

ABSTRACT

The main relevance and area of the Qur'an in human character building and personality development is that the subject of the Qur'an is man, and man is a combination of body, soul and attributes, and the Qur'an makes these three elements its subject for discussion - the different periods of the structure of the human body and then the reality of the soul and its Relationship with the body, all these come under the subject of human training. In the body, the soul is the main motivation and the personality of a person depends on the purity or refinement of the human soul. In the study of personality, the individual is seen as a complete whole who acts as a unit in which all his physical and psychological structures are co-ordinated and his character and actions are distinguished from others. It comes out. When internal and external factors affect both of the above-mentioned elements i.e. body and soul, then the qualities of a human being, whether bad or good, come to the fore. Therefore, the soul is the central reforming element, through its purification, the qualities of the human body are expressed. It is through which the good actions that are required by the society come out in the personality. Both soul and matter are not separate and apart from each other in a human being, but they both form a complete and harmonious unit, and this complete and harmonious combination forms the human nature and personality. In which Allah Ta'ala has mentioned the foundations and elements of the structure of the human body as well as the soul.

Keywords: motivation, elements ,reforming, soul, Qur'an, harmonious.

INTRODUCTION:

We cannot understand the human personality with full detail and complete clarity until we know the reality of the factors that determine the personality, whether material, or spiritual and social or cultural, physical biological factors and social. And the limitation to the study of cultural

factors and neglect of the spiritual aspect presents a vague and unremarkable concept of personality. In the Holy Qur'an, the description of the human personality and its general characteristics that distinguish it from other creatures has been described. And generally can be seen in all human societies.

Human personality and the Qur'an

When ordinary people think about a personality, they usually look at it from the point of view of how much influence this personality has on others or from the point of view of what other people are taking about it, as if it is seen as a form of cruelty and peace. But when psychologists consider personality, they look at the structures and concrete psychological actions that organize the individual's experiences and shape the will according to his actions and social environment, and distinguish a person from other people. In other words, personality is the name of the organization of all physical and psychological structures of the individual that determine the distinguishing features of his harmony with the environment. It acts as a unit in which all its physical and psychological structures are co-ordinated and its character and action stand out from others.

In the Holy Qur'an, the description of both the right personality and the wrong personality has been described, and the factors that create rightness and wrongness in the personality have also been mentioned. In order to understand the human personality in a precise and correct way, a detailed study of the various factors that determine the personality is necessary. When modern psychologists study these factors, they usually consider biological, social and cultural factors. In the study of biological factors, heredity, body composition, and the nature of the nervous and glandular systems form the subject of research. While studying social factors, we generally consider childhood experiences, especially within the family and the behavior of parents, as well as partially It studies the influence of culture, social class, various social institutions and peers on personality. In this way, we can divide the factors that determine the personality into two basic types, one is the genetic factors that come from the structure of the individual, the other environmental factors that

come into being from the external social and cultural environment. When psychologists study the factors, their attention is limited to the study of physical and biological factors, they are oblivious or forget about the spiritual aspect of man and this method is the subject of discussion and research in scientific laboratories. Limitation to the study of things that are made is compatible with their scientific reasons and approach, that is why the study of the spiritual side of man and its influence on personality is not found here by psychologists.

Psychologists who limit their research to empirical and objective approaches can be considered somewhat handicapped in their lack of study of the spiritual side of man, because they do not know how to study the spiritual side in a scientific and objective way, but Deprivation of the study of the spiritual aspect within the investigation should not be such that even in an attempt to understand the causes of human personality and its right and wrong character, they completely ignore the spiritual aspect. Due to avoidance, they were greatly delayed in understanding the factors that determine the right and wrong personality of a person and they could not reach the best way in the psychological treatment of personality disorders, psychoanalyst Eric Fromm. Modern psychology admits the shortcoming of the spiritual aspect of man in the following passage:

"In psychology, the method of studying the human soul and its virtues and happiness has been completely abandoned and academic psychology studies everything except the soul in an attempt to imitate the experimental methods of weight and calculation and natural sciences. In science, an attempt was made to understand the phenomena of man that could be tested on the basis of experience, and consciousness, values, and social cognition were considered as concepts that were excluded from the subjects of self-knowledge and generally only interested in such

matters. taken which were unimportant but compatible with their alleged scientific methods, thus psychology was deprived of its primary subject, the study of the soul, and became entangled in mechanistic actions, reactive structures, and sensual demands. He stayed away from the study of the important characteristics of man such as love, intellect, consciousness and action..¹

Human Structure

The Qur'an tells how Allah created man from matter and soul, after passing through several stages of creation, dry clay, wet clay, then the clay that oozes it, then it is in a solid baked state, then Allah placed His own inside him. The soul breathed and the creation of Hazrat Adam came into action

In the Qur'an, the word "soul" is used in several meanings.² In the verses that mention the creation of Hazrat Adam, "Soul" means "there is such a soul from Allah" through which human beings are created with high qualities and ability to relate to the truth."³ "He is such a noble element which includes the ability to be adorned with lofty affairs and pure attributes. It creates in man the ability to rise above the animal level, sets high goals and high goals in life, determines the characteristics of the method and creates the allure of using those values and knowledge within his humanity. Give the truth of man."⁴

Due to this nature of development and formation, man is distinguished from all other creatures. In most of the physical characteristics and maintenance and preservation of the self, the taboos and impressions and the power of learning and understanding, he shares with the animal, but in the soul. The characteristics are the distinctions that create in him the knowledge and worship of Allah and the virtues and high values that lead to the high standards of human wealth. Because of this characteristic, he was declared eligible for the earthly caliphate. In short, we can say that the thing that distinguishes man from animals is the

light of the soul from Allah Subhan wa Ta'ala, which has given him faith in him through the knowledge of Allah. 'Worship of' is endowed with the characteristics of learning the sciences and their use in the construction of the universe and adherence to high values and virtues in their individual and collective behavior and actions.

Both the soul and the spirit within the human being are not separate and separated from each other, but they both form a complete and harmonious unit and the human personality is formed by this complete and harmonious combination. It is necessary for us to look at the complete human existence formed by the combination of the elements of matter and spirit. Maulana Abul Hasan Ali Nadvi writes:

"The most important thing for man is to understand his reality, to recognize his identity and to know that this whole world has been created for me and man is the purpose of the birth of this world"⁵.

Psychological conflict

Human personality also has animal attributes such as physical needs, the fulfillment of these needs is necessary for the preservation and survival of the self, at the same time there are divine attributes within it, which are the knowledge of God, faith and worship, and glorification and prayers. Interests create within him, sometimes conflict arises between these two aspects of human personality, sometimes physical and sexual needs attract and sometimes spiritual interests and needs attract people, conflict between these two aspects. feels, the Qur'an also points to this conflict between spiritual and material aspects:

"So whoever disobeyed and preferred the life of this world, Hell will be his abode, and whoever feared to stand before his Lord and restrained himself from evil desires, Paradise will be his abode."⁶

Zamakhshari writes in the commentary of this verse in the context of 'Al-Nafs an Al-Havi':

"Whoever restrained himself from evil desires while he was following the lusts of the soul, he should be reprimanded for following these lusts and remain steadfast on them with patience"⁷

It was Allah's will that man should be free from the problem of psychological conflict between physical needs and spiritual demands in the difficulties and problems of his life:

Also, it has been his will that in solving this conflict, man should have the real and fundamental freedom, which Allah has given to man in this life, who should establish a horizon between these two aspects and a high standard. He is successful in his own authority and freedom, and the happiness of this world and the hereafter is punishable. On the contrary, those who ignore the spiritual requirements and wander after physical desires, they fail in their authority and are in the world. He deserves the misery of the hereafter. Maulana Amin Ahsan Islahi says about the autonomy of human existence:

"You can access the fact that you are not the creator, but the creature, not God, but the servant. So you cannot be independent and absolute in the matter of your self, but you are morally and intellectually bound - your every May the action be in accordance with the will of the Creator, who has given you existence."⁸

Imam Ghazali says about intellect:

"The reaching of such a firm power to the extent that it can recognize the consequences of matters and can break the causes that arouse the desire for immediate pleasure and can suppress it. When this power is obtained, then its possessor is called wise. And this wise man controls this ability to such an extent that he can stop it and prevent him from lust. These are the characteristics that distinguish humans from animals."⁹

Ibn Hazm says:

"The reality of intellect is that it distinguishes between objects with senses and understanding and recognizes them, what is their nature and what is their nature."¹⁰

In the same way, by giving the freedom of will and authority, the ability to adopt a decisive position in the matter of this conflict and to choose the path of one's choice was given. Status and accountability form the basis of accountability

There are both kinds of capabilities in the human physical structure. One is to accept evil by following physical desires, sensual pleasures and worldly desires, and by flying in the wide horizons of excellence and piety and high values and righteous deeds, psychological happiness and It is natural to accept the good in order to live peacefully, it is natural for there to be a conflict between these two, between good and bad, virtue and inferiority and obedience and sin is the test of man's will and authority whether he adopts the path of good or the path of evil. Does he wear the collar of obeying Allah or of disobedience? By drowning in desires and lusts and worldly pleasures, he forgets the remembrance of Allah and the Hereafter, or by giving up his desires and lusts, he maintains the best balance between both physical needs and spiritual requirements. And all this happens when he molds his mind and soul into the molds of thought-

Fethullah Gulen writes:

The interaction of the human soul with the world is through thought and in its light. Man constantly contemplates deep within himself and his inner self and breaks the narrow molds of intellectual existence in order to get out and get rid of the illusions that find their way to the depths of the soul. As a result, it is harmonized with the facts in which no distortion or error can arise."¹¹

When a person embraces worldly pleasures and starts running after his desires, he forgets his Lord and the Hereafter, his life comes to the level of an

animal, but because of not using the intellect that distinguishes him from an animal, his level becomes even lower than that of an animal. Is.

The human life that passes at this level, his personality remains immature, he becomes like a child who only cares about fulfilling physical needs and desires, does not have maturity in his will, and does not know how to control his desires and lusts. , he runs after his desires and becomes a slave to his "evil-inducing self" (nafs amara).

When a person attains the highest level of human perfection, then his conscience is awakened. Gambling continues to warn him about the weakness of his will in being enslaved to lust and desires, the captivity of worldly pleasures and falling prey to mistakes and crimes. It gives a sense of guilt and blames on mistakes and mistakes, and a person repents and turns to Allah.

When a person becomes sincere and pays attention by performing acts of worship and good deeds with a sincere heart, he attains closeness to God, avoids the displeasure of Allah, fully controls his desires and lusts, and stays in the ways prescribed by the Shari'ah. If he fulfills this, then he creates a complete balance between his physical needs and spiritual requirements and access to the highest position of human wealth is achieved. The attribute of ' comes straight to it

We can also imagine these three concepts of self, Nafs Amara, Nafs Luwama, and Nafs Satisfia in a way that these are three states by which the human personality is equipped with different standards of human perfection while passing through the internal conflict of the material and spiritual aspects. Therefore, when the human personality is at its lowest level, where desires and lusts and worldly pleasures occupy it, the state of self-importance corresponds to it. If it is established, then the definition of self-satisfied comes to him. Between these two standards, there is a middle standard in which a person takes account of his mistakes and tries to avoid the anger of Allah, but he is always successful in his

efforts. He is not able to do it, sometimes he also falls victim to mistakes.

Here it is appropriate to point out that about fourteen hundred years after the revelation of the Qur'an, Freud, the founder of the school of disintegration of the ego, presented his theory in the series of personality, in which he described three types of self separately. In the Qur'an, there is a lot of similarity with the concepts of the above-mentioned types of self, Nafs Amara, Nafs Luwama, and Nafs Mutmainnah, although there is also a significant difference between the Quranic concepts and the three types of Rafeid's theory.¹² According to Freud, there are three types of ego, id, and super ego. And he closes his eyes to the progress and is always busy only in their fulfillment. In terms of this interpretation, Id becomes similar to the meaning of Nafs Amara to a large extent.

The Super Ego is the part of the self that comes into existence from the cultural values of the parents and the school and the environment and becomes an internal psychological force that keeps the individual accountable and instills fear of punishment. Ego is the highest type of human nature, thus it is close to the meaning of self.

According to Freud, the ego is the part of the self that holds the reins of the ego desires coming from the Id and keeps control over them. He ignores the laws and values of the conditions and the external world, and moral and religious teachings. Circumstances allow and on the other hand, by putting a stop to the excesses of the Super Ego, it prevents the excesses in cash and accountability and punishment without any reasonable reason. And the existence of psychological health becomes possible. In this way, if we look at the work that is done by the Ego and the happiness and balance is created and the state of self-satisfaction to which the control over the desires, the balance between the physical and spiritual requirements as well as the Fulfillment of the duties for Amr bi al-Mruf wa

Nahi an al-Munkar, act By following good morals and morals, a person gains access to the reality of the Islamic life system in the society. But there are also several important differences between the Qur'anic concepts of the self and the three types of self presented by Freud, which need to be explained. They are not different types of the self, nor do they come into being in specific stages of human development, but the concepts of Ego, Id and Super Ego are different types of the self according to Freud's theory and they are the child's. They come into existence at different stages of development. Immediately after birth, the child's self becomes the Id, because it is completely subordinated to its needs. "Ego" occurs, it is subordinated to the follow-up requirements arising from the Id, then under the influence of the external world, a new distinct component from the "Id" begins to exist, which is the "Ego", this follow-up requirements arise from the Id. Controls the situation and the external world, then the Super Ego from the teachings and instructions of the parents and the environment and society. In other words, the conscience comes into being which warns about accountability, blame and mistakes. There is a conflict between these three types, in which the Ego keeps trying to adapt and harmonize between the demands of the other two types, the Id and the Super Ego, and the external world. If it succeeds, then a person equipped with psychological health comes into being.

But according to Freud's theory, the psychological conflict that occurs between the three types of self is in accordance with the Qur'anic image of the threefold structure of man between the material and spiritual aspects within the human personality, and as a result of this conflict, the three states of the self are Nafs Amara, Nafs Luwama and Nafs Luwama. Self satisfied.

Personality Balance

The best solution to the conflict between the physical and spiritual aspects is a balance between the two. If one adheres to moderation and avoids any extravagance or omission in fulfilling both spiritual and physical requirements, then it becomes possible to create balance and harmony between the needs of the body and the needs of the soul. It crushes and represses the physical impulses and does not allow unbridled freedom to fulfill the physical needs as it pleases, but rather calls for maintaining harmony between the needs of both the body and the soul and to observe moderation and moderation. Is

The balance between the soul and the body in the human personality is an example of the balance within the entire universe. Allah Almighty has created everything in a balanced and correct way. This balance is very important for the preservation and survival of the self, but its scope is not limited to the biological balance, but it includes the entire human personality, it also includes the balance between the soul and the body.

Smooth Personality

A balanced personality is one in which the balance of soul and body is established and the needs of both are being fulfilled. Iman holds the rope of Allah firmly, performs acts of worship, obeys the will of Allah, and avoids falsehood. It crushes the needs, it makes the body weak and thin through extreme monasticism and strict austerities, and it is only devoted to the fulfillment of spiritual requirements and hobbies, it is also far from a moderate and balanced personality. These two edges and both extremes are against human nature and nature, none of them can build the real personality of a human being and cannot bring him to the level of human perfection.

REFERENCES:

¹ Muhammad Usman Najati, Al-Qur'an and al-Ilm al-Nafs, Al-Faisal Urdu Bazar, Lahore, 2010, p. 257

² Ibn Qayyim, Kitab Al-Rooh, Nafis Academy, Karachi, First Edition, 1965, p.223

³ Fawad Bahi, Sayyid, Al-Asis al-Nafsiya fi al-Nammo, Dar al-Fikr al-Arabi, Egypt, first edition, 1956, p. 22

⁴ Also, p: 32. 33

⁵Nadvi, Abul Hasan Ali, Construction of Humanity, Majlis Nadash Islam, Karachi, p:54

⁶ Al-Nazaat 79: 37. 41

⁷Al-Zamakhshari, Mahmud bin Amr, Al-Kashaf on Haqiq Gawamaz al-Tanzil, Dar al-Kitab al-

Arabi, Al-Bayrut, Al-Tabbat al-Thirah, 1407 AH, Vol :4,p:698

⁸ Islahi, Amin Ahsan, Maulana, Tazkiyyah Nafs, Faran Foundation, Lahore, Volume VIII, 2013, p: 189

⁹Al-Ghazali, Muhammad bin Muhammad, Ahiya Ulum al-Din, Dar al-Marifah, Beirut, Vol ,1,P:85

¹⁰Ibn Hazm, Ali Ibn Ahmad, Al-Ahkam Fi Usul Al-Ahkam, Dar Al-Afaq Al-Jadidah, Beirut, Vol :1,P:28

¹¹ Muhammad Fethullah Golan, Building Personality, Harmony Publications, Islamabad, 2011, p.78

¹² Ma'alim al-Tahilil, translated by Muhammad Usman Najati, Dar al-Sharooq, Beirut, 5th edition, 1983, p. 46. 48