

An Overview of the Positive dimensions of the Human Personality in the Light of *Qu'rān*

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Abstract

This article analyzes the different positive dimensions of the Human Personality which are discussed in the *Qurān*. Actually, the whole *Qurān* is about the human beings. It is the desire and will of Allah Almighty to see the man that he/she is going on the positive path. All the teachings and the stories of different nations mentioned in the *Qurān* are just to convey the message that when someone adopts the right path, he would get his/ her destination. At the beginning of the twentieth century, American journalist Napoleon Hill wrote a book called "Think and Grow Rich" which became the best-selling book of that era. After many years of sweating, Thomas C. Corley concluded his research that there is a heavy barrier of 11 habits between success and failure. There are 11 qualities in the lives of all successful people that no one can stop them from moving forward if they adopt them. Many of these characteristics are permanent but they also change over a long period of time and based on these characteristics one person stands out from the other and in every case behaves differently from others. Some of these attributes are also a product of temporary conditions. There are basically two types of human characteristics. One is that which he has received directly from Allah Almighty, these are called non-acquired or natural attributes. The others are the qualities that man can either create within himself or acquire them by making some changes in his natural attributes or they are the product of his environment. These are called acquired attributes. Natural attributes include our color, race, shape, physical constitution, mental abilities, etc. Acquired attributes include man's level of knowledge, his profession, his thoughts, etc. Personality building is the name given to the proper development of both of these qualities.

Keywords: Personality, *Qur'ān*, Allah, Success, Jannah

Introduction

For human civil life and collective life, civilization is a natural and enduring thing. Family, society and education are also important. Civilization is human

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nature and civilization is its basis. Whether you look at civilization literally or historically, it is social in both respects. And it will be connected with the collective life. In Arabic, words like civic, gentleman and culture are used for it and in English also civic, city, civil, all are used as the source of civilization. Personality development is described in the *Qur'an* as the primary objective of religion, and. Allah, the Almighty says:

"وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَن زَكَّاهَا. وَقَدْ خَابَ مَن دَسَّاهَا."⁽¹⁾

“And by the human soul and by the One who provided it with an all-dimensional poise, proportion and perfection. Then He inspired it with (discrimination between) vice and virtue. Indeed the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piety) succeeds. But the one who corrupts himself (in sins and suppresses virtue) is doomed indeed”.

Allah says in the Qurān

"كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ."⁽²⁾

"Likewise, We have sent to you (Our) Messenger from among yourselves who recites to you Our Revelations and purifies and sanctifies (your hearts and ill-commanding selves) and teaches you the Book and inculcates in you logic and wisdom and enlightens you (on the mysteries of spiritual gnosis and divine truth) which you did not know".

Allah sent His Messengers to guide mankind. The mission that these messengers brought is called "self-purification" in the Qur'anic terminology. Self-purification means purifying the human personality from ideological, moral and practical vices and instilling in it such a spirit that its whole personality is transformed into a good person. Let it be beneficial for others instead of harming them. The Qur'an's strategy for this change of personality is as follows:

- By understanding the verses of Allah and reciting them, man should be prepared to bow before him and become his obedient servant. It is not enough just to read the Qur'an, but to understand it and live accordingly.
- In order to purify the personality of a person, he should be taught the "Book" and "Wisdom"

The religion which Allah Almighty has given to mankind through His messengers consists of "Al-Kitab" and "Al-Hikmah". The "book" is actually a set of rules and

⁽¹⁾ *Al-Qur'ān* 91: 7-10

⁽²⁾ *Al-Qur'ān*, 2: 151

regulations. These laws have remained the same for all nations in their original spirit, but due to the requirements of the time, their appearance has been slightly changed. The Torah generally describes these laws, which is why the Torah is called the "Book" in Surah Al-Maidah.

Apart from these laws, what is given by Allah is "wisdom". Wisdom is actually about man's beliefs and ideas and his morals. Man's thoughts and actions fall prey to many filth and filth. God's wisdom cleanses him from this filth. The same wisdom is described in great detail in the Gospels. That is why in Surah Al-Maidah the Gospel is interpreted as "Wisdom".

Knowledge begins with the fear of God. But foolish people despise this wisdom and training. Syedna Sulaiman (peace and blessings of Allah be upon him).⁽³⁾

The Qur'an is the last book of Allah. It is a comprehensive statement of the same "Al-Kitab" meaning Shari'ah and "Al-Hikmah" meaning faith and morality. The Sunnah that the Prophet (peace and blessings of Allah be upon him) has issued in the Ummah also works to purify the body and soul of man from outward and inward impurities. If one reads the entire biography of the Holy Prophet narrated in the hadiths, it seems to contain the teachings of the same book and wisdom.

The prophetic way of building a human personality is to purify human beings from outward and inward impurities through the teaching of the Book and Wisdom, that is, the law of God, faith and morality. After the end of Prophethood, this duty is entrusted to the scholars who are responsible for it till the Day of Resurrection. All the efforts that are going on in the world in the name of Da'wah and teaching religion are based on this teaching of the Book and Wisdom. If we want to build our personality, we must learn the same book and wisdom.

The Selection of a Training System

As a rule, man prepares according to the purpose for which he is intended. There is no point in preparing yourself. It is always for one purpose or another. The nature of the goal determines its nature, its scale is wide or limited depending on the scope or limitation of the goal, and the mood of the goal itself chooses the most appropriate method of preparation. Sometimes the same preparation has to be done for different purposes, as they are indispensable for each of these purposes, but if we look closely at this apparent similarity, it can be clearly seen that different Even in similar preparations for goals, the spirit of each goal is driven by its own distinct splendor, and the closer the final stages pass through the initial stages, the more distant and distant the paths of these preparations become.

When a person does not take care of the suffering of the afflicted, his condition becomes worse than that of the afflicted. For example, armaments are a kind of ready-made. Whether you make a weapon for a purpose or not, in some ways you

⁽³⁾ Bible, Proverbs, p, 326

will have to make the same choices that the arms maker will make for another purpose. But from the beginning, the purpose for which you are building a weapon will differentiate the scale and nature of your preparation and its methodology from the preparation of other people who are working for other purposes.

Suppose you just want to create beautiful weapons as a fine art, with the sole purpose of satisfying your own tastes and those of your own minds. Another person is a professional armament maker and a third person makes weapons because he has to build an army and use these weapons to achieve his own war goal.

For these three different purposes, you and they will both adopt many common methods of armament, but the difference in the purposes of the three will separate the paths of the three from the first step, and the more you move towards the completion stages, the more They will become farther and farther away from each other.

As a craftsman, the weapons you make will be self-contained, rather than making sophisticated swords and guns for you. There is no question of using them as a tool for any other purpose. In your eyes, the real importance of weapons is sophistication, elegance and cleanliness. Even if he proves to be completely inferior in terms of his bite and blow in the battle.

You will choose from the methods of making weapons only those methods which can become the most delicate and the most beautiful weapons and show the wonders and get admiration from every taste. You don't even have to look at the methods that make heavy, terrifying and terrifying anti-fortress weapons and field weapons.

Your swords will not be used to overturn rows, but to cut silk handkerchiefs in the air. You will make firearms not for fireworks but for fireworks. Your cannon will not be for winning the field, but for its shell to explode in the sky and rain colorful flowers.

The example of armaments that we have just given above, if you keep an eye on it and then consider this issue, the whole matter can be easily understood by you. In this example, you put man in place of the weapon and put in the place of the weapon maker the person who wants to purify human beings. Inevitably, the first question that arises here is the same question that arises in the case of armament, for what purpose does this person want to prepare man?

But in spite of these apparent similarities, the temperaments of different types of humanization will remain different from each other, because the difference of purpose will inevitably separate their paths. The reason why all of them would agree that the attributes are undesirable would be different in the eyes of each other. The degree of their non-compliment will not be the same for everyone, and

there will be many other attributes besides them which will be severely condemned by one and will not be mentioned from the top of the list of accursed attributes by the other.

So not only will each point of view differ from the other in the derivation of the accursed adjectives, but in general the combination of the accursed attributes of one will be found to be different from the other. In the case of the desired attributes, you will see that they will all disagree because the attributes are required; there will be no agreement between them in their level of desirability and love, and the combination of the desired attributes of one with the other will not meet.

In the same way, in the tactics, you will see that in the joint tactics, each one will have a different spirit from the other. There will also be differences in the degree of their importance, and the humanization of one system as a whole will be quite different from the humanization of the other in proportion to its composition and its tactics.

Although humanization is one and the same thing in terms of name, look at how much difference there is between different types of human beings due to differences of purpose. Now the second question arises, how do we differentiate between these different schools of self-purification and how do we determine which of them is merely an artist and which is a professional, who is struggling to run his scheme in the world? Who wants to go into the arena of action to continue God's scheme?⁽⁴⁾

This distinction can obviously happen in two ways. One is to review the purification system of each school. Second, let's look at the behavior of each school.

The distinguishing feature of the artist is that good taste, beauty, elegance, spiritual perfections, appearance of wonders and observation of beauty are the basic values of his system. Therefore, from the artist's point of view, these things must be more prominent in all the schools of self-purification.

In their case, the list of vile attributes will be compiled in such a way that the more vicious the attributes from the point of view of art, the more emphasis will be placed on their removal (: purity, cleanliness, etiquette, fashion), and even the slightest deviation from the rules laid down in other things of the same kind will be considered as major sins.⁽⁵⁾

⁽⁴⁾Saharia Hj. Ismail, Pembangunan Insan Dalam Falsafah Pendidikan Kebangsaan(HUMAN DEVELOPMENT IN NATIONAL EDUCATION PHILOSOPHY). Journal of Human Capital Development: 8(2), 83-99

⁽⁵⁾Mohammad Zubair Abd-ul-Majid, The Employability Skills among Students of Public Higher Education Institution in Malaysia ,Malaysian Journal of Society and Space, 11(10), 27-36.

Attributes which, in their view, make a difference in the flight of the soul, or which impede the opening of the jokes, or which do not lead to the attainment of spiritual perfections, will be considered by them to be non-praiseworthy. In the same way, in merit Mahmooda, you will find art prevailing over their entire list.

You will clearly feel that they are mostly interested in the beauty of life and beyond that if they want something only the moral virtues that create subtle forces in the soul, the power to fly to the higher world. And develop the ability to perceive transcendental pleasures. It's as if they want to create a sophisticated radio set that is both well-proportioned and well-proportioned and can absorb even the most subtle sounds. Or you want to make a beautiful camera that is clean and has the most subtle shapes on its plate.

There is nothing for them to do in the world, for which they have to contend and compete with the outside forces, which requires the power to bear the burden of responsibilities, in which civilization, society, politics and civilized ideas and They have to deal with problems of action, and need to implement a positive scheme in spite of resistance and opposition. Therefore, they do not take notice of this whole field of the adjectives mahmooda and non-mahmooda. Which are wanted or not wanted from the point of view of those who come down to the battlefield of the world with a definite goal?⁽⁶⁾

That is why among the praiseworthy and non-praiseworthy attributes, those attributes do not find a place in the list of those who are praiseworthy and non-praiseworthy in human terms. They also attack some of these attributes, not only in terms of humanity but also in terms of utility. In fact, their entire list of morals is compiled on the basis of what attributes a person should and should not have as a tool for the implementation of this scheme. On this basis they build their system of purification and training.

The most different case is that of the person who wants to prepare man for the purpose of passing the test of God, and of the position of Khilafah, which God has entrusted to man, by fulfilling the full right of God reached the pleasure of Him. For this purpose, he will look at the issue of morality with such breadth and then with such detail and precision with which no one else sees it. He will measure the whole sphere of life in which man is being tested. He will research each and every part of this circle, in which part there is an aspect of the test and on what the success of this test depends. Then from the same point of view he will see what are the things inside and outside of man that are the path to his success and what is the status of each of them as being the path, and In the same way, what are the things that are useful and helpful for its success, both internally and externally,

⁽⁶⁾Roxanne D. Marcotte, Al-Suhrawardi Maqtūl, the martyr of Aleppo, Al-Qanṭara: 22(2), 395-419.

and what are their degrees in terms of this usefulness and support? This is the basis on which he will compile a list of wanted and undesirable matters and on this basis he will also determine what is desirable and undesirable and how much emphasis is placed on obtaining or eliminating it.

Then this is the basis on which he will choose the means of purification. Its system of purification will include all such measures which will remove the inner barriers of man's success and will develop within him the determination to remove and remove the external barriers. And from which those things may arise within him and develop which may help him in his success, and he may become eager and able to acquire and develop those things which are the cause of his prosperity abroad. -

Not only that, he will be driving the spirit of the same purpose in all such measures and by keeping the same purpose in mind, he will place these measures in his system of purification with a proportion.

This is the last kind of self-purification, Islamic self-purification. Terminology of this system of purification and some of its components may also be found in other types of purification systems. But it would be a grave mistake for a person to see such similarities and consider it Islamic self-purification.

Understand well that where there is some deviation from the list of wanted and undesirable items in the list of Islam, there is also a reversal in their level of desirable and undesirable, where art or professionalism in the work of self-purification or There is the color of worldly demands, and where the means of purification and the proportion of them which have been established by the Prophet (peace and blessings of Allah be upon him) have been disposed of, the purpose of purification has certainly changed and the reason for the change of purpose The nature of purification has also changed.⁽⁷⁾

Such self-purification, no matter how much there is talk of piety and purity in it, and no matter how much the most sacred components of Islamic self-purification are included in it with exaggeration, it does not deserve as much as only Islamic self-purification. Obviously, if a person who fights for a cause has considered it a great reward to strike one hand on the sword with a single hand, then this command of reward will not be affixed at all where it is merely an art. Hands are being killed or swords are being sharpened for his enemy.

Morality and Character Building

It is said in Surah *Al-Ma'ida*:

⁽⁷⁾ Marcotte, Suhrawardi Al-maqtul, the Martyr of Aleppo, 22(2),395-419.

“Those who do not judge according to the law revealed by Allah, they are the transgressors”.⁽⁸⁾

Prayers and recitation of the Qur'an, even though they are a matter of action, are also a complement to faith. Faith is nourished by them, and they are the means of communication with God. We speak to the Lord, these two things strengthen the relationship between the two gods, as if they are part of faith and certainty. Faith is the name of accepting from the heart and Islam is the name of submission, which the Qur'an refers to in terms of obedience, obedience and submission, etc. The Qur'an makes its believers think from the beginning that obedience to the Lord is worship. The Qur'an gives people the blessings of Allah's pleasure:

"Allah is pleased with them and they are pleased with Allah. This happiness is given to those who fear Allah”.

The Qur'an thinks that the source of power is the Lord of the worlds, death and resurrection are in His hands, wealth is only outward means, it can neither give life to anyone nor create any problem, decisions All the rulings are from the court of the rulers, Allah Almighty says: Does he think that his wealth will keep him alive forever, by no means all this wealth will be thrown in hell. (Surah Hamza) While Surah Al-Imran I am:

(Translation) If Allah is your helper, no one can overcome you, and if Allah disgraces you, then no one can help you after that, so rely only on Allah”.

Thus all those good words which are pleasing to Allah, the servant tries to follow them and fears everything that makes Allah angry, thus man becomes a figure of virtues and morals, a messenger of peace and love and a confluence of God-knowing and self-knowledge. Seeing him reminds me of God, the light of God shines in his forehead, he wants to sit next to him, his words go down to the heart, thus a standard and constructive The foundation of society is laid, so the biggest part in building a person's personality is faith, otherwise all things are hollow.

Personality Development in the Light of the Qurān

”قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا.”⁽⁹⁾

“Indeed the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piety) succeeds,. But the one who corrupts himself (in sins and suppresses virtue) is doomed indeed”.

This is the truth that so many have sworn to reveal. He said: He who purifies his soul has become successful in both worlds and he who has buried it in the dust of sins has disappeared.

⁽⁸⁾Maoudoodi Syed Abul Ala, *Tafheem ul Qurān*, Idarah Tarjamanul Qur'ān, Lahore, p, 267/3

⁽⁹⁾*Al-Qur'ān* 91: 9-10

Allama Zamakhshari says that:

"التزكية الانماء والاعلاء والتدسية النقص والاخفاء" (10)

A person who keeps himself free from sins, adorns himself with good morals, develops a sound nature, and increases his strength and energy. Such a person feels such determination and courage in himself that he is ready to work hard, he does not give any importance to the obstacles. He is steadfast in the path of righteousness. His life is filled with good deeds and enlightened deeds. His spiritual powers are awakened and he finally reaches the destination mentioned in the Holy Hadith.

"اكون بصره الذى يبصره" (11)

"My light becomes his sight and he sees me."

The Holy Qur'an says:

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا" (12)

"And we have indeed honoured the children of Adam and provided them with (means of transport) over the land and in the sea (i.e. in the cities, deserts, rivers and oceans) and bestowed upon them sustenance out of clean and pure things. And we have exalted them above most of our creation by conferring on them superiority.

Give man very special blessings. The most mild temperament, moderation of stature, distinction between objects by intellect, language, power of writing and gestures, guidance of livelihood and resurrection, domination over the existence of the earth, that is, working with all things The connection between the elemental and the astronomical universe so that man may have various benefits and means of sustenance. Then, unlike other animals, man was taught to eat by lifting and holding man by the hand. All these matters were reserved for man. The knowledge of revelation and the gift of closeness is also a special grace on man. Hakim has narrated in history and Dailmi has narrated from Jabir bin Abdullah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said that eating with fingers is also an honor (from Allah for man).⁽¹³⁾

Ruling on Not Having Illusions and Suspicious

Allah says:

⁽¹⁰⁾ Mishkat ul Msabih, Hadith no: 787/2

⁽¹¹⁾ Mishkat ul Msabih, Hadith no:4571/2

⁽¹²⁾ Al-Qur'ān, 17: 70

⁽¹³⁾ Qazi Sana ullah Pani pati, Tafseer Mazhari, p 345/4

"وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا"⁽¹⁴⁾.

“And, (O man,) do not follow that of which you have no (authentic) knowledge. Indeed the ear, the eye and the heart — each of them will be questioned”.

Here, the Muslim Ummah is also being taught not to become followers of superstitions and speculations, but to walk towards the destination with the bright light of knowledge in hand and deciding the ups and downs of life. Be it the world of beliefs or the field of action, the flower of morality or the feudalism of affairs, wherever the ruler came out of the hand of belief and into the hand of conjecture. Understand that now the whirlpool is drowned in death. It is further stated that every member of the nation is accountable to Allah Almighty for all his actions. He will be asked about his powers of seeing, his intellect and how he has used them. The nation to which its creator has taught a sense of responsibility in clear words, the same nation today is adopting a very irresponsible attitude in its individual and collective life. I wish! If we sincerely strive to discharge our responsibilities, the sufferings that we are proud of and the sufferings that surround us will end on their own. It should also be kept in mind that the misbehavior and disrespect of others cannot be justified for our misbehavior and disobedience. If you are not satisfied with your current society, if you sincerely want to improve the situation, do not waste time waiting for other people to get well, I will get well too. Start reforming yourself. Seeing you will fix many distortions.

Allah says:

"وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ"⁽¹⁵⁾.

“And above every possessor of knowledge is (also) One possessing greater knowledge”.

That is, Allah is All-Knowing, All-Knowing. Aleem means: the one who has a lot of knowledge (Murad Allah) or every other knowledgeable creature above every knowledgeable creature, even if it is superior in terms of knowledge, just like Khidr had superior knowledge over Moses in some respects. Although Prophet Moses (peace be upon him) was a prophet, he had the authority of knowledge and superiority over Khidr, but some of the events of the universe were revealed to Khidr, not to Musa (Khidr). Moses, I do not know the knowledge that Allah has given me, and I do not know the knowledge that Allah has given you. This hadith has been narrated by Bukhari below the long story of Khidr and Musa. The Prophet (peace and blessings of Allah be upon him) also said: You know the

⁽¹⁴⁾Al-Qur'ān 17: 36

⁽¹⁵⁾Al-Qur'ān 12: 76

affairs of your world (yourself) better than I do. The verse does not mean that a person is superior to another in every respect and in every respect; otherwise the continuity of knowledge will be necessary (if the end of knowledge is not considered in the person of Allah and thus there is a chain of intellectual superiority and perfect superiority among the creatures). If it is done, this superiority will not go anywhere. This is the meaning of the continuity of knowledge. Ibn Abbas said: There is another world above every world and this chain ends with the existence of Allah. He is the All-Knowing.

Prohibition of ridicule and suspicion and curiosity

The Almighty Allah says:

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ“⁽¹⁶⁾

“O Believers! Let no community ridicule another community. It is likely that they may be better than those (who ridicule). Nor should women make fun of other women. It is likely that they may be better than those (who make fun). And do not offend or find fault with one another, nor call each other names. Calling someone wicked or indecent after (he embraces) faith is an extremely evil name. And those who do not turn to Allah in repentance it is they who are the wrongdoers”.

In this verse, Muslims are strictly forbidden from all such things which destroy the peace and tranquility of the Islamic society, break the bonds of love and affection and start bloodshed. The first commandment in this regard was: O you who believe! Don't make fun of each other. He is ridiculed for not having respect and esteem in his heart. When you make fun of someone, it is as if you are announcing that I have no respect for that person. What good is a web site if it simply "blends in" with everything else out there? When the feeling of respect and esteem for each other disappears from the heart, man slips into the deep abyss of enmity and hatred. There is no obstacle that can stop it from happening. There are many forms of mockery like making fun of the tongue, copying it and making fun of it. It is forbidden to laugh at his dress or mannerisms.

It is not permissible to call a blind person blind or deaf. Always call each other by names and titles that make the listener happy. Your servants are being warned in a very sweet way that you are now mine. And be called a transgressor. If you did not accept Islam, did not believe in my beloved Prophet (peace and blessings of Allah be upon him) and continued to indulge in evil, no one would complain to you. Now you have converted to Islam. People rightly expect you to keep up the

⁽¹⁶⁾Al-Qur'ān 49: 11

good work. Goodness and piety will be your motto. If you do not protect yourself from immorality by calling slaves Mustafa, it is a matter of great indecency and regret.

"يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا" (17)

“O Believers! Avoid most conjectures. Indeed some conjectures are sins (liable to punishment in the Hereafter). And spy not (on someone’s unknown matters or secrets), nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed Allah is Ever-Returning, Ever-Merciful”.

Man should not make his heart a breeding ground for misgivings about others, so that whatever Brahman is born in his heart, he should keep it in a corner. It is natural for a person to have a good or bad suspicion in his heart about the things he deals with in life. This assumption connects or disconnects man from man. In this respect, it is the basis of connection in society. The importance of this is that man should not be reckless and easy in refusing to accept it, but he is very smart and alert. Islam has given guidance to the believers in this regard that one Muslim should follow another Muslim. Always have a good opinion of him unless it is proved that he does not deserve this good opinion. This benevolence is an essential requirement of the brotherhood of faith on which Islam has laid the foundation of society and which has been explained above. If all of them are kept in the Sunnah, then there is an example of a hunter who is so blind in his love of catching fish that he catches snakes while catching fish. Obviously, a person who becomes so blind in his hobby of fish is afraid that one day he will lose his life in this hobby. The Qur'an here forbids Muslims from pursuing the same danger of conjecture, because certain conjectures are obvious sins that put a person to death. It teaches that a believer should not become a victim of suspicion, but should have a good opinion of his fellow believers. If something is said from someone that is suspicious, he should justify it as well as possible if a good explanation can come out. It is permissible to take the bad side of it in such a way that no good explanation can come out of it. If a person is happy with the punishment of suspicion, then it is better for him to be suspicious of someone who is entitled to suspicion.

Order to Get Permission

Allah says:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا" (18)

(17) *Al-Qur'ān* 49: 12

(18) *Al-Qur'ān* 27 :24

“I found her and her people prostrating themselves before the sun instead of Allah. And Satan has made their (evil) deeds highly fascinating for them and has hindered them from the path (of the Oneness of Allah). So they are not getting guidance”.

From here, some orders are being issued to guard the root causes of the spread of immorality in the society. The first of these orders is that permission must be obtained from someone else before entering their home. One of the wisdoms of this is that there should not be undue interference in another's house which would cause him trouble. Going to someone else's home without permission can also promote Baha'i. And the way to get permission is also to say salaam from outside, or if it is thought that the householder will not be able to hear the salaam, and the permission is being knocked or the bell is being rung, then when the householder comes forward At that time he should be greeted.⁽¹⁹⁾

Encouragement of Good Behavior

In this regard, the Almighty Allah has said:

“وَيَأْتُوا الدِّينَ إِحْسَانًا وَبِذَى الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا”⁽²⁰⁾

“And worship Allah and do not set up any partners with Him And treat the parents with moral excellence and (do good to) relatives, orphans, the needy, close as well as unacquainted neighbors, and your fellows and the wayfarers and those whom you possess Surely Allah does not like the one who is arrogant (self-conceited) and boastful (egoist)”.

Moreover, Allah says:

“إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا”⁽²¹⁾

“(And say:) ‘We are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks”.

“وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ”⁽²²⁾

“And always support one another in (the works of) righteousness and piety but do not become accomplices in (works of) sin and transgression. And fear Allah persistently. Indeed Allah awards severe punishment (to those who disobey and defy)”.

⁽¹⁹⁾ Mufti Taqi Usmani, *Tafseer Asan Tarjimatul Qurān*, p, 214/2

⁽²⁰⁾ *Al-Qur'ān* 4: 36

⁽²¹⁾ *Al-Qur'ān* 76 : 9

⁽²²⁾ *Al-Qur'ān* 5: 2

Prohibition of Self-Praising

Allah says:

"فَلَا تَزُكُّوا أَنْفُسَكُمْ" (23)

“So do not describe your purity”.

The Importance of Covenants

The Holy Qur'an says:

"وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وُزْنُوا بِالْقِسْطِ أَسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا" (24)

“And measure in full whenever you measure out (anything), and (when you weigh anything) weigh with a straight balance. This (honesty) is better and much better with regard to its consequence (as well)”.

Prohibition of Taking Property Unjustly

Allah says:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْأُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ. (25)

“And do not eat up one another’s wealth among yourselves through injustice, nor take wealth to the authorities (as a bribe) so that, this way, you may (also) swallow a portion of others’ wealth unfairly, while you are aware (that this is a sin)”.

Another rule of Islamic economics is being stated. That is, do not eat people's wealth in an illegal way. "

Allama Qurtubi (may Allah have mercy on him) says:

"من اخذ مال غيره لاعلى وجه اذن الشرع فقد اكل بالباطل" (26)

A person who acquires wealth in a way that is not permitted by the Shari'ah, eats from a false source.

"فیدخل فيه القمار والخداع والغصوب وحجد الحقوق وما لا تطيب به نفس مالکة" (27)

This includes gambling, fraud, forcible snatching, denial of one's rights, and property that its owner has not gladly given away.

The Holy Prophet (peace and blessings of Allah be upon him) said:

(23) *Al-Qur'ān* 32 :53

(24) *Al-Qur'ān* 17:35

(25) *Al-Qur'ān* 2: 188

(26) *Qurtubi, Shamsul Deen, Al-Jamei Liahkam ul Qurān*, p, 78/ 5

(27) *Ibid*, p, 83/5

"إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَمَنْ قَضَيْتُ لِلَّهِ بِحَقِّ أَخِيهِ شَيْئًا بِقَوْلِي فَإِنَّمَا أَفْطَعُ لِلَّهِ قِطْعَةً مِنَ النَّارِ فَلَا يَأْخُذْهَا".⁽²⁸⁾

"You come to me to settle disputes. It may be that one of you is more fat-tongued, and I will (probably) decide in his favor. If I give someone the right of his brother, he should not take it at all. Indeed, he is a piece of fire in his favor".

If our mutual transactions are in accordance with this command of the Qur'an and this clear instruction of the Holy Prophet (sws), no matter how many lawsuits are settled, the immense amount of money and time wasted on following them will be saved. One of the major disadvantages of these lawsuits is that close relationships are broken. Mutual love and sincerity are replaced by hatred and enmity. If we sincerely accept this command of the Qur'an, then the Islamic society will be free from all these evils. And its atmosphere will become so pure and pleasant that we can't even imagine it at the moment. I wish! A Muslim who cherishes the Qur'an should also realize the importance of following it. It was also a common and effective way to misappropriate the property of others, which is still used to bribe the authorities to get a decision in their favor. He mentioned the prohibition of this unholy method separately.

In short: Today's young generation is suffering from misguidance by ignoring the commandments of the Holy Qur'an. Far from translating and interpreting the Holy Qur'an, the young generation today cannot even grow the Holy Qur'an properly. Today's young generation of Hadith and Sunnah He is also ignorant of the importance and books of Hadith. Proficiency in the Arabic language is only a dream. Nowadays, it seems possible in the imaginary world to refute the accusations leveled against Muslims regarding terrorism through their actions and attitudes. Today, in the present era, the people of the West have created secular people who are active in defaming the religion of Islam.

In the light of the biography of the Prophet (peace and blessings of Allah be upon him), cultivating one's personality and making Muhammad (peace and blessings of Allah be upon him) one's ideal is today limited to words only. Greed, envy, hatred, enmity, cruelty and revenge are encamped in human nature. There is a lack of personality building which has made the society infertile. Personality building is declining in the current political, economic and social conditions. And they seem to be trying all the time to solve it, but they do not take stock of what they have said. I wish we could all correct ourselves and adapt our lives according to the Qur'an and the Sunnah of the Prophet (peace and blessings of Allah be upon him). Follow all the verses of the Qur'an and the hadiths of the Prophet (peace and blessings of Allah be upon him). Furthermore, the curriculum developer should

⁽²⁸⁾Bukhari, Muhammad bin Ismail Al-Jamei Al-Sahih, Hadith No. 987/1

formulate the curriculum keeping in view the ground realities. As responsible citizens, we must all keep in mind our moral, legal and all kinds of role responsibilities. The Prophet (peace and blessings of Allah be upon him) conveyed his teachings to the whole of humanity in a complete, efficient and supreme manner. Now it is the primary responsibility of teachers and scholars to shape the personality of all members of society and society. Adapt to the principles of Islam and move the country and the nation towards progress. In addition, all educational institutions should organize various meetings in which personality building and character building should be made the subject of discussion and in the light of the Qur'an and the biography of the Prophet, the thirst of the students should be quenched. It should be taught according to the spirit so that all the goals can be achieved. We pray to God Almighty to give us an understanding of the religion and the goodness of the religion and the world.

