

THE HUMAN PERSONALITY AND ITS FEATURES IN THE HOLY QUR'AN.

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Summary

The Holy Qur'an has come with complete and complete gifts that meet the needs of human beings in every age and Egypt, calling for the reform of beliefs, worships, morals and others.

The nature of the research necessitated that I divide it into an introduction, four demands, the most important findings and the list of sources and references.

The study is summarized by introducing the statement of the approach of the Holy Qur'an in depicting the nature of humanity in its two aspects: the sides of good and evil, in models of individuals and groups representing the aspects of good and evil, to be an example harmful to generations at all times and places, age and Egypt, and a generation and a tribe, in which they see themselves, to be more likely to be desperate for good and deterred from falling into the sludge of evil.

The character in the Holy Quran is a center around which events revolve and affect and are influenced by them, and these characters came to deplore the good personality, and to alienate the evil character

A good faithful personality is guided by the light of faith and turns to Allah the Almighty to be inspired by repayment, and to take Islamic law as a guide for her in all matters of her life.

The corrupt personality is portrayed in the Holy Qur'an, stating its features and treating it, including its inner and apparent scourges in the doctrinal, moral, economic or political aspects.

Introduction

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the Envoy of Mercy to the worlds Muhammad and to Allah, his companions and peace.

Islam aims to build the good human personality with its physical, psychological and spiritual dimensions on integration and inclusion, through the direct link of the personality to the attitude of faith, so that each personal behavior turns into an action that leads to a goal linked to another eternal life based on reward and punishment, and this pushes the owner of the normal personality to be called to higher stages of unseen faith, certainty, reassurance and absolute surrender, lifting it from the small world, decoration, decoration, play, lust and pleasures, The human personality in Islam is based on the following foundations:

- 1- Man is predisposed to faith in God.
- 2- Humannature is dual.
- 3- Man was created with equal predispositions for good and evil.
- 4- Man was created with sufficient capacity capable of freely choosing both good and evil.
- 5- The responsibility for man's actions and responsibilities lies with him.

Man is created by preparations that hold him responsible for the good and evil that comes from him, so the

Qur'anic image was filled with his movements, exposing his pros and cons and describing him as infidelity, injustice and tyranny, as well as faith, justice and reform, because he is the nucleus of the worldly life that is reformed by his goodness and corrupted by his corruption.

The research was divided into an introduction, and four demands:

The first requirement: the definition of the human personality:

The second requirement: the personality as drawn by the Holy Qur'an.

Third Requirement: Good and Corrupt Personality Traits in the Light of Qur'anic Texts:

The fourth demand: the balance of the human personality as desired by the Qur'an.

Then the conclusion mentioned the most important findings and the list of sources and references.

I ask Allah to accept this work from me, for what I have done to the truth is praise and grace and what I have avoided the truth in, I ask Allah for forgiveness and forgiveness, and praise be to Allah, the Lord of the worlds, and prayer and peace be upon the Master of the Missionaries on Him and on Allah, companionship and peace.

The first requirement: the definition of the human personality:

Some of the Islamists concerned with the definition of personality through the totality of the clear Qur'anic indications or symbolic connotations of its components, objectives and activities, and what can be performed in the event of its goodness and integrity or in the event of corruption and deviation, and here we mention some of these definitions:

First: Personality: "Those internal and behavioral qualities of the individual revealed by the verses of the Holy Qur'an, or called for by them for their preference and for their approval of the Sharia texts or warned against them for their evils".¹

Second: Personality: "A set of qualities that distinguish man from others, determine the features of himself, and give him his own character, a personality of a Muslim whose components can be known in the guidance of the Holy Qur'an, the literature of the purified Sunnah, and the work of the righteous from the ancestor of the believers, including those related to the body, some related to the mind, and some of us related to the soul and the soul."²

Third: "The set of creative, physical, mental and emotional traits that are unique to one human being from others".³

We can benefit from what I have written down from those definitions from the statement that personality is the set of characteristics of a particular person with all his mental, physical and spiritual components, his innate and acquired qualities, which distinguish him from others and his interaction with society in influence and influence.

The second requirement: personality as drawn by the Holy Qur'an.

The Holy Qur'an paid attention to the character and its images in the best way as it drew its features accurately, and conveyed its movements within the Qur'anic scene, around which the events of the scene revolve around

1)) Features of the character in the story Qur'an Between disbelief and Faith Applied Models, Abdullah ibn Ali 'Abd al-Rahman, p. 1477.

2)) from the features of the Muslim personality, Hamad al-Shurayasi, p. 1072.

(3) Personality Patterns, Features and Calendar in the Shadows of Surat al-Tawbah Qur'anic Study, Farid Faraj Said Ziara, p. 291.

it and determine the quality of the character through this presentation of the permanent movement according to the renewed situations, and the Holy Quran in its drawing of people and their movements has revealed a huge human duality based on the positions of the character and its realistic movements whether in the camp of guidance, or in the camp of deception, The essence of character building in the Qur'an is linked to one goal: the establishment of God's caliphate in the land that brings together all ends.

The persons presented by the Holy Qur'an as human models represent the conflict between good and evil, and the Qur'anic personality is seen in the role it plays as a witness of humanity, in its strength or weakness, in its integrity or deviation, in its guidance or deception, in its rationality or its absence, in its wisdom or absurdity and other things under which the worlds of humanity fall and in which the doctrines of its pursuit and conduct are diversified in the turbulence of life. ⁴

The characters presented by the Qur'an in its stories are not time-bound characters, but rather general "human models". They appear at different periods of history, are observed by the Ulu of science and insight, and notice their applicability to human beings living with them, the names and places differ in human models, in repeated cases, and the traits, rules, characteristics and facts remain."⁵

The Holy Qur'an was careful when presenting a character on the educational side because it is a book of religious vocation on the first side, so the Qur'anic figures came to demonstrate their actions and words for their truth without difference or synthesis to the fullest. The educational experience has shown that the ⁶most severe religious sermons are accessible to the hearts of the hearers and what is presented in a narrative style that induces the emotional participation of people, the influence of events and the emotion of attitudes. ⁷

The Holy Qur'an has drawn figures in a way that does not contradict their human nature, and this clearly indicates that the characters of the Qur'anic stories represent the first tendency in thought and self-discovery, and make man a good element and the owner of a message, as the figures in the Holy Quran are divided into two different parts: the first contains a group of ideal figures and role models in the positive aspects of human life, and the other is a group of negative figures who came to the lesson and lesson⁸.

Diagnosis is an art of many roses in the Holy Qur'an that attains a high level of beauty, which breathes life into things, a fascination that disturbs people who take from the living and give, and respond to them with sense, movement and life⁹.

The Holy Qur'an mentions from the names what the need of the story calls for only, and in a way that achieves the unity of movement between the characters and the works that emanate from them, in the utmost wisdom and utmost precision, so that they leave their mark on the same recipient, and stick to his feeling and thoughts, which is in this different from the literary stories, which the retributionists fabricate and pour their imagination on, and they paint it with the paint they want and desire, and they are very keen to choose names Resonant of characters, whether the situation calls for wisdom or not, this is one of the priorities of the elements of personality in their stories that do not go beyond the scope of the minor human mind.

(⁴) See: Stories Qur'anY in MentWaqa and its concept, Abdul Karim Al-Khatib, p. 41.

(⁵) See: With the Stories of the Ex-Ones, Salah al-Khalidi, 582.

(⁶) See: Building the character in the story Qur'anA Psychological Study, Dr. Abdul Wahab Sheikh Hamad, p. 90.

(⁷) Consider: The psychology of the story in Qur'an, Tihami Click, p. 544.

(⁸) Consider: Ibid., p. 156.

(⁹) Consider: Doomsday Scenes, Sayyid Qutb, P , P 114.

If the purpose is to intimidate or inform, the name of the character does not stand out, because the two purposes are related to public matters, but if the intention is to vent the Prophet (peace and blessings of Allaah be upon him), the name of the Prophet and his people is mentioned, and most likely the appearance and absence of the name in the Qur'anic stories is due to the style of the narrative purpose based mainly on the religious dimension. There are some of the figures that the Holy Qur'an was keen to mention and dedicate, which are the names of the figures who had a central role in the storytelling event, such as mentioning the names of some tyrants such as Pharaoh and Qarun. The allocation of these names by mentioning them has achieved different dimensions, the most important of which is historical credibility and the miraculous aspect of proving the prophecy of the Prophet Muhammad (peace and blessings of Allaah be upon him).¹⁰

The Qur'an did not mean to draw the formal lines of the character, and to highlight its external features, as some storytellers do, by making the character visible and describing its height, grate, hair color, eyes, etc.; because all this does not serve any religious satisfaction for which the story was told, but the Qur'an reveals the character mood, its motives, its benefits and its behavior through description, or the tale of sayings and events.

The most important thing that is observed in the Qur'anic depiction of the character: the honesty of the transmission in the tale of her sayings, the accuracy of the expression of her feelings, the sincerity of the esoteric translation of her thoughts, despite the multiplicity of her positions and diversity in scattered areas of the Qur'an do not harmonize their collection in a position or surah, because of the lack of objective unity between them, but we find in that personality of compatibility in elements, alliance in qualities, and the interaction of temperamental and moral traits in particular, which sheds light on its psychological aspects¹¹.

What distinguishes the Qur'anic characters is that they live and live like people's lives, they are human in their worries, fears, pains, aspirations and hopes, human beings with all the strength or weakness that human feelings carry. We see from the characters what are going through patterns of transformation, such as temporality, where the character is presented at different age stages such as the Prophet of God Abraham and Moses, and some of them go through a shift in belief, such as the Queen of Sheba.¹²

The Qur'an is keen to create a close connection between the person and the event, in a wonderful balance so that the event does not overwhelm the character, as each action must be from an actor, and it reacts to its events, alive in its actions, depicts the facts as a mirror that we see, live and harmonize within its narrative entity in complete emotion, and that the style of the story is better whenever its characters manifest differentiated, and its incidents and chapters are rolled out in the works of its heroes and their dialogue, and it is clear in the stories of the great writers that each character has its opinions that reveal It is shameful that the author intervenes blatantly with explanation and analysis, but his intervention should be concealed, and minimal, and this is what they learned through the presentation of the Holy Qur'an to the characters¹³.

Each of the Qur'anic characters has a prominent role in the story and they interact fully with the other characters to play their full role in their connected movements, so that they feel that there is a regular wire that combines these characters with strong bonds, which is known as the protagonist of the story and is closely

¹⁰) Consider: Shear difference Qur'anJ. A Sociolinguistic Approach, Abeer Muhammad Hisham Said Najjar, p. 88.

¹¹) See: The psychology of the story in Qur'an, Al-Tuhami Click, p. 363.

¹²) Consider: Shear difference Qur'anJ. A Sociolinguistic Approach, Abeer Muhammad Hisham Said Najjar, p. 75

¹³) Consider: The artistic side of the stories Qur'an Al-Karim, Omar Muhammad Omar, pp. 124-125.

related to all the characters. Don't feel that there is a character who is disabled or isolated from the events of the story, it is like episodes that complement each other in a regular and solid wire. And we notice in the Qur'anic character an element There is no doubt that the development in the Qur'anic personality gives it beauty and generates life in it so that it bears fruit, gives the lesson and the full sermon¹⁴.

The Holy Qur'an has shown the personality traits and its human components and a dimension in its different aspects by drawing pictures of different personalities through their verbal and actual behaviors and this has come in a clearly defined formulation, and the diagnoses of the Holy Quran are characterized by accuracy and objectivity monitor individual human behavior with the general atmosphere of the Qur'anic surah, and when we observe someone's behavior we see long-term trends and a general goalscorer and a Certain patterns of behavior, as well as we will touch on his own philosophy of life, and therefore we perceive the person as a unified whole or as a psychological system in which present behavior is influenced by past behavior, and present behavior influences future behavior¹⁵.

Talking about personality from a Qur'anic perspective uses the concept of man in its absolute sense, to give us a complete perception of it, so that we have the correct tools in our assessment of concepts, and therefore our assessment of individuals on the basis of the balance controlling these concepts, and then the eloquence of the Qur'anic systems is capable of choosing A and selecting positions comprehensively and deeply, which benefit us with many things in our understanding of the nature of situations and their owners in the dimensions of their personalities that have become specific and independent, thus completing the picture¹⁶.

If a character is judged by recognizing its actions and habits, then a follower of Qur'anic stories can recognize and judge its characters by their events, because judging something is a branch of its perception¹⁷.

The character is also particularly prominent because it appears in different contexts, but it is constantly in harmony with the internal and external conditions to which it is exposed, with its certain characteristics that accompany it from the situation to another, and affect its behavior and determine its face, and at the same time we find it in each context integrated in its aspects, and this means that we technically meet different stories of the character one in different stages of her life, we are in front of a living character who has cut scenes from her life in different circumstances and circumstances, and employed Careful use in different contexts for purposes during which events deal with, move and proceed to achieve the purpose for which they were designed¹⁸.

And the drawing of the physical features of the personality was not interested in the Qur'an, but we find it presents personal behavior, but this was not an absolute rule in the Qur'an, but exceeded it when there were purposeful and contextual necessities to overcome them, as in the case of the story of Qarun where the Qur'anic verses presented some aspects of his material life from dress and others, to show the manifestations

¹⁴) See: Ibid., pp. 127-131.

¹⁵) See: Abdul Rahman Al-Issawi, Personality Components IslamYayah, p. 153, and Nizar al-Ani, The Character HumanHeritage IslamJ, p. 113.

¹⁶) Consider: The Material Aspect of the Jewish Personality in Qur'an Al-Karim, Alaa Muhammad Essam Misbah Asha, p. 23.

¹⁷) Consider: Shear difference Qur'anJ. A Sociolinguistic Approach, Abeer Muhammad Hisham Said Najjar, p. 75

¹⁸) Consider: the!The linguistic miracle in the story Qur'anYayah, Mahmoud al-Sayyid Hassan Mustafa, p. 126.

of luxury that he was seduced by and did not do This is in something because of his infidelity and his lies¹⁹. The Qur'anic personality came mainly to give a lesson and a sermon, and when the Qur'an wants to move an event according to a certain direction, it moves it with its characters to the goal without stopping or deviating, there is no dislocation or division between the appearance of the personality and its interior.²⁰

Although the models of personality in the Qur'an were presented to achieve religious ends, the artistic miracle in photography made these models eternal and timeless, transcending the boundaries of time and space, and transcending centuries and generations, and these models were not limited to the human race The personality in the Qur'an may be from men and women and may be birds and insects, or from angels, demons and elves²¹.

Third Requirement: Good and Corrupt Personality Traits in the Light of Qur'anic Texts:

In the Holy Qur'an, Allah the Almighty has shown the nature of man, the origin of his creation, and the elements of that creation, and this statement represents a major basis for knowing and understanding the personality, opening its closures, and also shedding light on the difficult problems and serious mistakes that the theorists of the personality have fallen into disparity in this.

Classifying people into patterns of personality and combining each pattern with those who are similar in their traits is a trick that helps describe people and explain their behavior, so if we say that a particular person belongs to a particular pattern, we can therefore describe and explain the behavior of the person, and we also expect the type of behavior that can be emanating from him in a particular situation²².

The Holy Qur'an has classified people on three types, the believer Y.N., the infidel Y.N., the hypocrite Y.N., and each pattern has its own characteristics that distinguish it from others, and this classification is based on faith, and this indicates that the main factor in the assessment of personality in the eyes of the Qur'an is faith. Since the antithesis of corruption is reform, hypocrites and infidels come together in destiny and purpose, both of which enter into corruption, so the division of Qur'anic figures, in terms of corruption, into good and corrupt. The Islamic religion sees the atmosphere as the engine of all the motives of the personality of the heart and is the origin of the goodness of the personality and its corruption, the actions of the person are expressive and emanating from the heart, and the Messenger of Allah (peace and blessings of Allaah be upon him) said: "However, in the flesh there is a chew if you reconcile the whole body and if you corrupt the whole body, namely the heart."²³ If you see a heart full of God's love and sickness, it is certainly reflected in His behavior with Himself and the society around Him. The measure of whether a person is good or not, is subject to proportionality and proportionality, and if a person is in most of his attributes good, he is described as good, although in most of his qualities he is corrupt and is described as corrupt.

It is worth noting that the proximity of the personality and its distance through straightness varies according to the ability of the individual,

The personality has its innate and acquired motives governed by a system of controls to protect it from loss and deception in order to achieve the objectives of the Holy Qur'an in preserving the mind, offspring, soul and money of the father of Y.N., the human personality possesses a double ability capable of descending to a

¹⁹) Consider: Shear difference Qur'an J. A Sociolinguistic Approach, Abeer Muhammad Hisham Said Najjar, p. 76.

²⁰) See: Stories Qur'an Y in Ment Waqa and its concept, Abdul Karim Al-Khatib, p. 121.

²¹) Ibid., p. 76.

²²) Consider: Qur'an Psychology, Muhammad Osman Najati, p.237.

²³) Sahih Bukhari, Book Faith, the door of the favor of the one who disowned his religion, Hadith number (52), 1/28.

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The judgment of personality is to study all its features and the concept of the attribute that it consists of observing behavior, and the Holy Quran has addressed this by clarifying the traits and indicating their complementarity and harmony of their elements and then the view to evaluate the performance of their various functions from a fixed point of view and a clear idea, and the Qur'anic texts have fulfilled their needs in this area by having a specific tools to show the good and evil, good and bad for The dimensions of personality are drawn, so we can judge the personality by the goodness or corruption in a real and accurate way, and here we review the characteristics of good and corrupt personalities:

First: Good personality traits:

The subject of the good personality is the most welcoming field; it can be addressed by philosophical, historical, and social studies and experts in theories and doctrinal systems ⁰²⁵.

The good personality is characterized by certain human traits, which are very different from the characteristics of the corrupt personality, because they differ from them in motivations, motivations, self-formation, quality of behavior, measure of work and choice, as well as the determination of attitudes, goals and goals, which results in a difference in the nature of behavior, the quality of attitudes and life practices.

A good personality can be defined as: a personality who cares about the body and its health, who satisfies his body within the limits set by the Sharia, who at the same time clings to faith in God, performs worship, does everything that pleases Allah the Almighty, and avoids all that he hates ²⁶.

When we say the good personality, we mean that Islam has raised her on the balance in life, which material tyranny cannot lock in a dark circle, but is always looking to heaven, balancing between the world and the afterlife, between material and moral, between worship and work, so that it is level and straight.

The good personality offers its best in order to enjoy the good of herself and those around her, and is characterized by goodness, mastery and success, and is always guided by the guidance of the prophets who were sent to them, and her view of the universe, man and life is balanced and positive, and the Holy Qur'an in its Meccan section has drawn the good personality in a descriptive and pictorial style, so that the person familiar with the Qur'anic verses sees this model as he moves and feels his warm internal emotions, and recognizes them accurately and judges the person by faith from those traits.

The attributes of the good personality depicted in the Holy Qur'an bear fruit in the creation of a faithful human being who is a healthy Islamic society, and the attributes related to the faith play a central and fundamental role in guiding the behavior of the believer in all areas of his life, so that a person's faith in the doctrine of monotheism, his belief in resurrection and reckoning become the main prevalent features of his personality, which affect ^{all other} traits ²⁷.

The most prominent features of the faithful personality referred to in the Holy Qur'an are:

1 / Attributes related to faith: such as faith in Allah and His angels, the good personality is characterized by the Islamic faith that mixes with the passion of the heart, and faith in Allah the Almighty is the greatest treasure

⁽²⁴⁾ Consider: Personality Human Yeh Fei Qur'an Al-Karim A Rhetorical Objective Study, Said Abd al-Khasr al-Jo'ani, p. 179

⁽²⁵⁾ Consider: Personality Islam Yaya, Aisha Bint al-Shati, p. 11.

⁽²⁶⁾ Consider: Qur'an Psychology, Muhammad Osman Najati, p. 236.

⁽²⁷⁾ Consider: Qur'an Psychology, Muhammad Osman Najati, p. 242.

in the Islamic personality, which is the personal measure with himself and his community, the higher this measure the stronger and more stable and steadfast he is in the face of temptations and approaches the ideal image of the balanced personality.²⁸

2 / Attributes related to worship: such as prayer and zakat, worship is an important feature in building a good personality, and the remote worship is considered a complement to the construction of faith.²⁹

3 / Attributes related to emotion: such as mercy, fear of God, lack of envy of others.

4 / Attributes related to morality: such as honesty and honesty, patience, and chastity.

5 / Characteristics related to family relations: such as good marital cohabitation and the righteousness of parents.

These traits, which are mentioned in the Holy Qur'an, aim to build an integrated model of the believing personality, which the believer can take as a criterion by which to show the extent to which the qualities of this model have been achieved in his person, which is not impossible to reach, but is realistic and the possibility of its realization is available.³⁰

With the qualities of the good personality mentioned, the good personality may lean towards the pleasures of the flesh in oblivion and a fleeting moment, and then return to its spiritual activity at another moment, and these moments alternate between body and soul, increase and decrease, rise and fall, so that the inclination is temporary and symptom that does not last, so that it does not come too close to the lines of the corrupt personality³¹.

The good character depicted in the Holy Qur'an is not an infallible angelic character, but falls into ignorance, omission and perhaps deliberate error, which is why Islam has addressed this issue with two things: opening the door to repentance and strengthening behavior through reward and punishment³².

Second: Corrupt personality traits:

Corrupt personality: It is a despicable and reprehensible personality that seeks its lusts, it cannot differentiate between what benefits or harms it, does not care about the energy of the soul, does not care about achieving its mission and the goals of its existence, and lives in a state of permanent deviation, characterized by the imbalance of concepts, values and behavior³³.

Allah the Almighty has denounced the corrupt personality for having taken a method contrary to His teachings, as it was raised on foundations, concepts and values invented by the people of the deceitful with their whims that have no truth and no reference except their corrupt minds and rebellious demons³⁴.

²⁸) Consider: Balance in personality IslamYayah, Hussein Baraka al-Shami, p. 27.

²⁹) Consider: Personality Components IslamThe methods of its construction in the thought of Sayyid Qutb, Ibrahim Ibrahim Suleiman al-Zamili, p. 82.

³⁰) Consider: drawing thePeople in Qur'an Al-Karim, Nazih Mohamed Abdel Karim Alawi, p. 149.

³¹) Consider: Personality from a perspective IslamJ, Shadia Ahmad al-Tal, p. 223.

³²) See: Personality IslamThe Distinguished from a Qur'anic Perspective, Its Components and How to Build It, Faraj Hamad Al-Zubaidi, p. 337.

³³) See: Personality from a perspective IslamJ, Shadia Ahmad al-Tal, p. 225, The Personality Patterns, Features and Calendar in the Shadows of Surat al-Tawbah Qur'anic Study, Farid Faraj Said Ziara, p. 293.

³⁴) Consider: Personality Patterns, Features and Calendar in the Shadows of Surat al-Tawbah Qur'anic Study, Farid Faraj Said Ziara, p. 296.

The corruption of the corrupt personality has its effect first on her, 9191 1 Sakh Sam Sakh Sakh Sa'dj ⁰³⁵. It means every breath bears what it has worked and does not carry about it other ⁰³⁶.

It also has an impact on the society in which you live, as the Messenger of Allah (peace and blessings of Allaah be upon him) likened it to saying: "Like the one who stands on the borders of Allah and the reality in it is like a people who were consumed on a ship, and some of them hit the top of it and some of them below it, so those below it if they got up from the water passed over those above them and they said if I violated it, then we would have been breached. Our share is a breach, and we have not been harmed from above us. If they leave them and what they want, they all perish, and if they are taken into their hands, they all survive and survive."³⁷

The deviation that occurs from a corrupt personality is on three levels:

- 1- A deviation that necessitates the establishment of the limit on its owner, as in the case of theft and apostasy.
- 2- A deviation that necessitates retribution, as in the case of murder.
- 3- A deviation that requires condolences, as in the case of certain crimes for which no specific penalty is mentioned, such as bribery³⁸.

And the corrupt personality cannot perform its role for which it was created, it is twisted in its sensations evasive in its position, and the reason for this evasion in the situation is that their hearts have a bug, which makes the role of the senses disabled from its function, because if the heart is disrupted there is no longer much role for the senses, if the ears, eyes and hearts were created to receive sound and image they have disrupted it, there is no return to the truth and no guidance for them to the light, their hearts are encapsulated and do not reach a call because they They disbelieved at first, and God rewarded them by expelling them and preventing them from being guided, because the senses are the commissioning devices because they perform the function of communication and warning to bring the human personality to the rank of thanksgiving to God Almighty in science, work and status. It is the malfunction of the communication and alarm systems that has led human beings to diversify their personalities and be distributed from the bottom of the two savillins to the top of the two highs³⁹.

The corrupt personality has emerged in the great conflict between good and evil, in all negative forms in word and deed, and you see the declared apparent enmity, and the Holy Qur'an has painted the personality of the infidel through facts and proverbs, a hateful and hostile model, so we find this model in the Holy Quran a repetitive model no matter how diverse its methods and multiple forms of reality in the suras of the Holy Qur'an.

The Holy Qur'an presented the corrupt personality as hateful images coupled with the bad fate that would eventually lead to fire, and this can be seen in the Qur'an through its Meccan and civil sections, although the picture is clearer in the Meccan section because of the severity of the harm done to the patient group who were

⁽³⁵⁾ Surah Creator: Verse 18.

⁽³⁶⁾ Consider: Tafseer Ibn Kathir, 4/270.

⁽³⁷⁾ Sahih al-Bukhari, Book of the Company, Bab al-Hal al-Aqsa al-Muqtasim wa al-Hadith, Hadith No. (2493), 9/188.

⁽³⁸⁾ See: Personality from a Perspective IslamJ, Shadia Ahmad al-Tal, p. 229.

⁽³⁹⁾ Consider: Personality Human Yeh Fei Qur'an Al-Karim is a Rhetorical Objective Study, Said Abd al-Khasr al-Jo'ani, p. 99.

not authorized to fight and take up arms in the hills of the period⁴⁰.

The Holy Qur'an speaks of the image of the corrupt personality in the hereafter, drawing it in the ugliest form of conceivable humiliation and humiliation, as it receives colors of torment and physical misery, faces various forms of humiliation and contempt, and in the process lives in a state of endless heartbreak and remorse, a huge Qur'anic line that extends the extension of the Qur'an uninterrupted and does not transform, as these texts were the only weapon in the hands of the nascent and vulnerable Islamic call⁴¹.

Each of the corrupt personalities shares certain characteristics and characteristics that distinguish it from others, and the sum of these traits and characteristics is what constitutes the corrupt personality⁰, and the⁴²Holy Quran refers in many verses to the main features of the corrupt personality and those traits can be summarized as follows:

1/ Attributes related to faith: lack of faith in God and the Last Day, and ingratitude of graces. Infidelity in God is one of the greatest sins and the most prominent features by which the corrupt is known, as well as the ingratitude and denial of grace and non-recognition of the grace of the blessed, and then not to thank him, and the infidel denies all the blessings of God on him, whether the grace of guidance, or the grace of the other such as his creation, livelihood and harnessing the universe to him.

2 / Sama related to worship: worship other than God, worship if it is for non-God, the human personality collapsed and perished and its components and abilities were destroyed, as the infidels see them by worshipping them involved in God and believe that non-God has an impact on the discharge of fate and the management of the universe, so he worships with God other than him, as Abd al-Samari and his followers the calf.

3 / Attributes related to the rigid mentality: such as blind imitation, and provoke the corrupt personality presented by the Holy Qur'an in the same reciter with a dark closed thought^{0.43}

4 / Attributes related to morality: such as treachery, arrogance and the image that the Holy Qur'an paints of the corrupt is that they do not believe in the doctrine of monotheism, nor in the apostles and scriptures of the Scriptures, nor in the Day of Judgment, nor in heaven and fire, and they imitate what they inherited from those before them, their thinking has been frozen and they have been unable to realize the truth of Islam⁴⁴.

The fourth demand: the balance of the human personality as desired by the Qur'an.

Allah the Almighty has endowed man with subjective elements that can make himself a balanced person together, and the Almighty has determined for him the steps of the straight path by showing him the dimensions of each movement and each of his steps, and leaving him the freedom of choice, either to possess the will and follow the path of guidance; or to lose it and be lost in deception.

Man includes in his personality the qualities of the animal represented by the physical needs that must be satisfied in order to preserve the self and the survival of the species, and also includes the qualities of angels represented by his spiritual longing to know, believe in and worship Allah the Almighty, and between these

⁽⁴⁰⁾ Consider: drawing the People in Qur'an Al-Karim, Nazih Mohamed Abdel Karim Alawi, p179.

⁽⁴¹⁾ Consider: drawing the People in Qur'an Al-Karim, Nazih Muhammad 'Abd al-Karim 'Alawi, p. 180.

⁽⁴²⁾ Consider: Personality Human In light of Qur'an Al-Karim, Ahmed Abdel Hamid Ghorab, Presentation and Analysis, Dr. Karem Al-Sayed Ghoneim, p. 123.

⁽⁴³⁾ Consider: Personality Human Yeh Fei Qur'an Al-Karim An Objective Rhetorical Study, Said Abd al-Khasr al-Jo'ani, p. 164

⁽⁴⁴⁾ Consider: Qur'an Psychology, Muhammad Othman Najati, p. 244.

two aspects of the personality of man may occur conflict, sometimes attracted by his needs and physical desires, and sometimes attracted by his spiritual needs so that man feels conflict, and the Qur'an refers to the state of conflict between the material and spiritual aspects, God has endowed man with reason to distinguish between good and evil as God Almighty has provided him with freedom of will and choice so that he can decide on this conflict, and when man chooses worldly pleasures and forgets his Lord and the last day, he becomes in his life more like an animal, 9191⁴⁵ yi The best solution to the conflict between the spiritual and physical aspects is to reconcile them and the Qur'an refers to the need to achieve this balance in personality, by saying: 1The inclusion of Tah Dham Aj uncle Gjgham Fajj Fakh trap mouth () When this balance between body and soul is achieved, the subjectivity of man is achieved in its full form, which is represented in the personality of the Prophet (peace and blessings of Allaah be upon him).^{46 47}.

Islam is a religion that recognizes the whole being of man; his soul, body and mind; plans, educates and legislates laws in order to maintain the delicate balance and beautiful coexistence between body and soul; between material and morale and between mind, body and soul, and Islam respects man as a body as it respects him as a soul and respects him as a mind and conscience, it is not permissible in Islam to overwhelm the body over the soul just as the soul does not justify the body. The mind has left it with a wide field of work and creativity, and from here and from this perspective Islam portrays the Islamic personality with its balanced features, its integrated components and its comprehensive characteristics of the whole human being⁴⁸.

The balance of personality is a process that proceeds in different dimensions that encompass the whole of man's life and fields of movement, and he must give each of these dimensions his natural right, in order to make his personality based on sound foundations according to what Islam has drawn up, and what he wanted from humanity in his relationship with God and with himself, in his own behavior and in his relationship with his society⁴⁹.

Islam has treated man comprehensively, as it has treated his body, mind and soul, so there is no tyranny of one side at the expense of the other, and thus unlike all laws and religions, for example we see materialists believing in the material side and you see them meet all his instincts and desires, without paying attention to the spiritual side, they have nothing to do with faith, morality and faith, and they bring man down to the level of bestiality, so there is conflict and destruction that threatens one and causes him misery.

Islam's way of dealing with the human personality involves two things:

First: Exploitation of all human energies, physical energy in the architecture of the earth, spiritual energy in communicating with God, conversion to His gift, deriving from His power, and mental energy in recognizing the secrets and laws of the universe. Second: The exploitation of these energies collectively creates a balance within the personality, a balance between the materialism of man and his morale⁵⁰.

Islam has been concerned with the human body because of its influence on the strength of the personality by

⁴⁵) Surah Country: Verse 10.

⁴⁶) Surah Stories: Verse 77.

⁴⁷) See: Balance in the Islamic Personality, Hussein Baraka al-Shami, p. 19.

⁴⁸) See: General Characteristics of Islam, Dr. Yusuf al-Qaradawi, p. 140.

⁴⁹) See: Balance in the Islamic Personality, Hussein Baraka al-Shami, p. 22.

⁵⁰) See: Islamic Education Curriculum, Muhammad Qutb, p. 18.

saying about Talut, 9191 Akh Aa Aa Baj Bakh Ba Bam ⁵¹.

The body and the soul work in interaction with each other, the performance of prayer requires prostration and kneeling, and this physical aspect, as well as reverence and invocation and this spiritual aspect, and the achievement of personality requires a balance between the requirements of the soul and the body, as man may not pay attention to the soul and neglect the body, and vice versa, as well as must balance between the requirements of the soul and the body, without one overshadowing the other. Islam makes every behavior two dimensions: material and spiritual⁵².

The balance between the body and soul aspects of Islam is based on satisfying physical and spiritual needs within the limits permitted by the Sharia, since in Islam there is no monasticism based on suppressing physical motives, nor is Islam an absolute that satisfies physical motives, but calls for reconciling the spiritual ^{and physical} aspects⁵³.

Al-Akkad says: "The soul and the body in the Holy Qur'an are the angels of the human self, with which life takes place and one is not denied for the sake of the other, so it is not permissible for a believer in the book to underestimate the body in a right to fulfill the rights of the soul, nor may he underestimate the soul for the right to fulfill the rights of the body, nor to praise him for extravagance in satisfying this or that sickness. And on God the way is intended."⁵⁴

Man is linked to the system of the universe and is an integral part of the world of the unseen and witness, the human spirit from the world of the unseen and his body from the world of matter, and they interact in an integrated unit ⁽⁵⁵⁾, and the balance between them has a great impact on the validity of perceptions, causes and motives, goals and their weight, so if the individual reconciles and balances in his appearance and interior the reconciliation of society, because the individual is part of society, and the whole is achieved only by part⁵⁶.

Based on this, the man who was drawn up by Islam and lays down the rules of its composition, and proves to him his features and features in his exquisite style and sober upbringing, is the balanced man in his dealings with the universe and life, and the strength of this man is according to his proximity to the method of Islam.

The Holy Qur'an, in its integration and comprehensiveness, makes man a common measure of integrated qualities with which the body, mind, substance and spirit are upright and stand on the line of moderation so that they do not harm one another and his unrighteousness and his role in bearing honesty and the sickness ^{of} duty is⁵⁷ disturbed.

⁽⁵¹⁾ Surah Cow: 247.

⁽⁵²⁾ See: The Personality from an Islamic Perspective, Shadia Ahmad al-Tal, p. 73.

⁽⁵³⁾ See: The Qur'an and Psychology, Muhammad 'Uthman Najati, p.235.

⁽⁵⁴⁾ Man in the Qur'an, Abbas Mahmoud Akkad, 23.

⁽⁵⁵⁾ See: The Human Personality in the Light of the Holy Qur'an, Ahmad Abdul Hamid Ghorab, p. 47.

⁽⁵⁶⁾ See: Characteristics of Islam and their Impact on the Personality of the Muslim, Muhammad ibn Abdullah Hayani, p. 68.

⁽⁵⁷⁾ Consider: The foundations of character building through the Holy Quran and its impact on the lives of Muslims, Sadiq al-Qaboodi, 5 p.

Conclusion

Praise be to Allah and peace and blessings be upon the Messenger of Allah and on his companions and peace, and after:

Here I present my findings and conclusions during my work, namely:

This study proves that the Holy Qur'an in its stories contains the well-known pillars of the Arabic story, such as persons, time, place, contract and solution to them, but it added to these figures aspects and features and qualities, to make the meaning of the story more profound and lesson, as the study shows that the features of this character vary according to the situation of its owner from infidelity, faith, disobedience and obedience, and therefore the interpretation of behavior and events, and all this is only to lure the character Faithfulness and sorrow and alienation from the infidel personality and distance from it, and on it are measured sins and obediences, it is known that every sane person seeks relative perfection in his person and himself.

The conclusions and recommendations can be summarized as follows:

- 1 - The character in the Qur'anic story carries clearly defined meanings, and gives depth to the Qur'anic text in terms of substance and content.
- 2- The character features in the Qur'anic story change with the change between faith, infidelity, disobedience and obedience.
- 3 - The assets on which the believer, infidel, and obedient personality is built are consistent with the rules of the true Sharia in terms of slander and praise.
- 5- Studies should be prepared to analyze all the characters of the stories in the Holy Qur'an, because of the enrichment of the goals and purposes of the Qur'anic stories.

At the end of this research, I can only admit that my work is not without shortcomings, and God has refused to be a complete book except his own, and if the pen stands by me thanking a Muslim prayer for the Lord of Creation, I ask Allah to accept from me this work in the service of His Holy Book, and praise be to Allah, the Lord of the Worlds.

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