

The Intellectual Basis for Building a Healthy Human Personality in the Holy Qur'an

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Abstract

The study aimed to reveal the first basis for building a normal human personality in the Holy Qur'an, by clarifying the concept of a normal personality and its determinants, and revealing its doctrinal intellectual basis, the network of relationships that make up it and its foundations, and it was based on the inductive, analytical and deductive approach. The study concluded with a set of results, the most important of which are: The Holy Qur'an did not mention the word "good personality," but referred to it in the descriptions and characteristics it gave to believers who are committed to its guidance and rulings. The study showed the creative Qur'anic system for building good personality through three foundations: intellectual, devotional, and behavioral doctrine. The doctrinal foundation formed the first link of foundation, which includes an integrated building network in terms of horizontal and vertical relationships and foundations that are the origins of this foundation. Studyres recommended the necessity of studying the foundation of human subjects according to the Holy Qur'an.

Keywords: doctrinal, intellectual basis, good personality, the Holy Qur'an.

1. Introduction

Islamic principles included what a person needs in various fields throughout his life, thanks to the authentic reference, the basic pillars, and the wise verses that organized life in its various aspects, which had a positive impact on the movement of a Muslim's life, and resulted in morals, knowledge, and progress. The sciences based on the Holy Qur'an and the Sunnah of the Prophet and their life applications constituted a comprehensive system capable of facing challenges, especially in a time of uncontrolled cognitive acceleration and disparate ideologies that complicated the study of everything related to human nature, values, and behavior as a result of their shortcomings and confusion.

As it is known that "the guidance of the Qur'an expands in scope to include the guidance of this world and the hereafter, the guidance of belief and work, the guidance of worship and treatment, the guidance of the state and the nation, the guidance of male and female, the guidance of the soul, mind and body" (Al-Mahsi, p. 40), It must be the focus of the attention of studyers in their studies of the human soul, despite the clarity of the relationship between the Qur'anic

verses and the human sciences, and that these verses are a means of determining their topics, deducing their details, and determining their foundations and absolutes, with the clear connotations or hidden connotations contained in the Qur'anic verses. However, reliance on positive human sciences, especially educational and psychological sciences, is still dominant, and here lies the paradox. The sciences that pertain to man, who is the creation of the Creator, cannot be completed except by relying on revelation, and positive studies will remain deficient in understanding and application if they are devoid of the teachings of the Creator of man.

Hence, this study was to revolve around the need to define the features of a normal personality and the foundations of its construction, through the great system that formulates its features in a divine formulation, a formulation that is dependent on the soundness of the comprehensive conception of existence, which produces a solid methodology in dealing with human personalities so that they are normal in the true sense and in all its dimensions. Despite the diligence of contemporary psychological and social theories in studying the concept of normality in the human personality and the pursuit of achieving it, they have fallen victim to perceptions based on deficient human laws and ideologies, in which multiple icons are created to serve special purposes and interests far from the true concept of normality, which constitutes the basis and basis for the advancement of the individual and society, and their cultural progress.

Study problem and questions:

The problem of the study emerged from noticing a major flaw in adopting integrity as a valid criterion for human personality, which led to the reliance of many Islamic studies on the literature of this subject in Western studies. There is no doubt that improving the reality of the individual and society will not be achieved except by returning to the origins of Islam. Accordingly, this study came to clarify the concept of the normal personality and its characteristics in the Holy Qur'an, and to reveal the system of its construction in the Qur'anic verses, by answering the main question, which is: What is the doctrinal basis for the normal human personality in the Holy Qur'an? Therefore, the study will answer the following sub-questions:

1. What is the concept of a healthy human personality and what is its importance?
2. What is the concept of the doctrinal basis of a normal personality in the Holy Qur'an and what is its network of relationships?
3. What are the foundations of the doctrinal foundation of a normal personality in the Holy Qur'an?

Study Objectives:

The study aimed to reveal the foundations of building a healthy personality in the Holy Qur'an, through:

1. Explaining the concept of a normal human personality and its importance
2. Revealing the concept of the doctrinal basis of the normal personality in the Holy Qur'an and its network of relationships.

3. Revealing the foundations of the doctrinal foundation of a normal personality in the Holy Qur'an.

The study Importance:

The importance of this study lies in the following points:

1. The importance of its scientific subject. The subject of a normal personality is one of the topics that has received the attention of contemporary researchers in various disciplines such as psychology, sociology, and psychiatry. Therefore, the existence of a detailed independent study on the first foundation of the normal human personality as its Creator wants it, and as stated in the Qur'anic verses, is an addition, for the Islamic Library.

2. And its practical importance: It is expected that it will benefit Muslim families in raising their children, and researchers in rooting psychological topics in accordance with the light of the Qur'an and its guidance, which contain the elements for human advancement.

The study terms:

The intellectual foundation in the Holy Qur'an: The Holy Qur'an's control over the soundness of thought, belief, and knowledge when building a human personality, and it is the first foundation in building and upon which the rest of the foundations are based. All of this is based on faith in God Almighty and the soundness of monotheism, which is the goal of the Holy Qur'an, and the origin of the messages, so building healthy personalities Its upbringing in the Qur'anic verses is based on contemplation and persuasion to reach doctrinal foundations that make the character a certain force that is not shaken by doubts and delusions.

A normal personality: is a unified personality that has praiseworthy appearances and characteristics, mentioned by God Almighty in His Wise Book, uniform in its thought, belief, and behavior, uniform in its relationships with itself, its God, and others, committed to the command of revelation, and dealing with social reality effectively.

2. Study Methodology:

This study is based on the inductive, analytical and deductive approach based on extrapolating and analyzing the Quranic passages under study, deducing the foundations and rules and revealing their axes in a way that serves the purposes of the study.

Previous studies:

Through their research and extrapolation of studies related to the topic of the current study, the two researchers found a group of studies related to the topic, including:

The study by Abu Al-Futouh, Lamia (2021) entitled (Personality Types in the Light of the Holy Qur'an: An Objective Study), which aimed to identify everything related to the human personality and its patterns in the light of the Holy Qur'an, and to shed light on what supports personality from the Holy Qur'an. The study followed the scientific inductive method and the

analytical deductive method, The study concluded with a number of results, the most prominent of which are as follows: Personality is what distinguishes a person from others, both outwardly and inwardly, and it is affected by biological and environmental factors. The personalities of the prophets mentioned in the Holy Qur'an share several characteristics, including: Righteousness and benevolence, and that they share the circumstances, so they are all people of affliction, and that these afflictions have an effect in strengthening their personalities.

Rifai, Abdul Hadi (2020) study entitled (The Religious Dimension of the Normal Personality from an Islamic Perspective, a Critical Analytical Study), which aimed to highlight the normal personality from the Islamic perspective, and to demonstrate the importance of the religious teachings of Islam to obtain the well-being and happiness of life. The study followed the descriptive analytical approach from By extrapolating and following Qur'anic verses, The study concluded with a number of results, the most prominent of which are the following: that a normal personality is a personality that is open to its age, believes in science and knowledge, and calls for the good of humanity by emphasizing the upholding of the words of God Almighty and building the person on the foundations of freedom, knowledge, rationality, and tolerance among people, and that the Islamic standard A normal or disturbed personality is limited to the extent to which a person agrees with human nature.

Al-Rabee', Walid (2017) study entitled (The Impact of the Holy Qur'an on Building the Islamic Personality: An Objective Study), which aimed to investigate the problem of the lack of awareness among many Muslims about the impact of the Holy Qur'an on forming a balanced personality due to a defect in dealing with the Qur'an. And to demonstrate the psychological and educational miracles in the verses of the Holy Qur'an, The study followed an objective interpretation approach, and the study concluded with a number of results, the most prominent of which are as follows: The Holy Qur'an pays great attention to the personality of the Muslim, which is represented through the legal texts. He established general principles and detailed provisions that dealt with the doctrinal, practical, and ethical aspects.

The study by Ismail, Abdel Maboud (2017) entitled (Features of a Normal Personality in Light of the Qur'an and Sunnah), which aimed to reveal the formation of a normal Muslim personality that possesses morals and qualities, including: the correct understanding of Islam in order to reach the truth, to be free from desires, and to achieve a balance between the needs of The spirit and the requirements of the body, as well as steadfastness in the face of temptations, discipline, and commitment to Sharia law. The study followed the inductive and deductive approach, and the study concluded with a number of results, the most prominent of which are as follows: that preparing a healthy personality and protecting it against intellectual trends hostile to Islam is a legal obligation, and that Islam's concern for humanity is comprehensive and integrated.

Comment on Previous Studies:

The current study agreed with previous studies in terms of: Previous studies dealt with related topics about normal personality in terms of definition, features, and determinants, from which the researcher started to explain the basic features of normal personality, such as the study of Abu Al-Futouh (2020), Rifai (2020), and Rabie (2017).), and Ismail (2017). The current study

differed from previous studies in terms of: limiting the discussion to one basis of the foundations of normal personality in the Qur'anic conception specifically. The scientific addition to the current study is embodied in its achievement of a detailed perception of the doctrinal basis and the network of its horizontal and vertical relationships, in addition to its foundations and repercussions on the aspects of normal personality in an integrated manner.

The first topic: The concept of the normal human personality and its importance.

The first requirement: the concept of a normal personality, linguistically and terminologically.

First: The concept of personality in language: The word personality in the language goes back to the tripartite root (Sh, Kh, S), and its meanings are summarized within the following meanings: body or body), the independent self, that is, it indicates two aspects of the human being: The tangible physical aspect and the moral aspect constitute its characteristics. The person in Lisan al-Arab is the blackness of a person that you see far away, and everything whose body you see is his person (Ibn Manzur, 2005), and "a person is everybody that has a height, appearance, and predominance in a person. According to philosophers, it is the self that is aware of its entity and is independent in its will. Personality is characterized by characteristics that distinguish a person from others, and it is said that "so-and-so has a strong personality, distinguished qualities, and an independent will" (Al-Mu'jam Al-Wasit, 1972, p. 457), and both aspects are intended in the current study.

Second: The concept of personality in the Holy Qur'an. The meaning of the root (person) in the Holy Qur'an came to indicate sight and awareness of the horror of the situation, as in the Almighty's saying: (when the True Promise draws near, the eyes of those who disbelieved will stare in horror, [saying], "Woe to us! We were indeed heedless of this; nay, we were wrongdoers). (AL-Anbyaa: 97).

Al-Tabari said: "There are two aspects to it: one of them is that it is a metaphor for sight, and the apparent sight is an explanation of it" (18/533), and this is different from the intended meaning intended in the research. As for the word "personality," it is not mentioned in the Holy Qur'an, and synonyms for it have been mentioned. (in terms of meaning), Such as: man, person, individual, self, soul, and Al-Tall suggests that the concept of the human "soul" in its general meaning, as stated in the Holy Qur'an, is the closest of these synonyms to the contemporary concept (Al-Tall, 2006, 14).

Al-Zamzami (30-32) referred to "the rule of significance in the generality of the word, not in the specific reason" when he spoke about the significance of the word "man" in the Holy Qur'an, and a summary of his idea can be summarized as follows:

1. The word "man" in the Holy Qur'an often refers to a person who rebels against the rulings of his Lord, as in the Almighty are saying: (And He gave you of all that you have asked for. If you try to count the blessings of Allah, you cannot count them. Indeed, mankind is truly unjust and ungrateful). (Ibrāhīm: 34). From that comes the saying of God Almighty: (We have enjoined upon man kindness to his parents. But if they strive to make you associate with Me what you have no knowledge of, then do not obey them. To Me is your return; then I will inform you of

what you used to do) (Al-‘Ankabūt: 8). Which was revealed about Saad bin Abi Waqqas, meaning that there is guidance associated with it, which is the reason for the revelation.

2. The word “people” comes in the Holy Qur’an to refer to human beings, and it has been mentioned 241 times, as God Almighty says: (Here are some among people who say, “We believe in Allah and the Last Day,” whereas they are not believers). (Al-Baqarah: 8). Also Almighty said: (This is how We make the verses clear, so that they may return.). (An-Nisā’: 174).

3. If God Almighty wanted to address the believers, He described them with praiseworthy qualities, such as the word “believers,” “the pious,” “the patient,” “the truthful,” and the like, as God Almighty says: (The closest people to Abraham are those who followed him, and this Prophet and those who believe. And Allah is the Guardian of the believers). (AL- Imraan: 68). AS also almighty said: (But those who fulfill their covenant and fear Allah, surely Allah loves those who fear Him). (Al- Imraan: 76).

Based on the above, it appears that the word “human being,” “people,” “self” “servants,” “individual,” “self,” “person,” and “characteristics” (the believer, the infidel, and the hypocrite) applies to the meaning of the concept of the human personality with its various characteristics and descriptions. It is a Qur’anic classification of the types of human personalities according to our following the approach of God Almighty.

Third: The concept of personality in terms: The term personality is one of the contemporary terms that is newly emerging in terms of verbal structure, but in terms of meaning and connotation, it has been the subject of interest for studies since ancient times. Therefore, the term “personality” in Islam will be defined from the meaning of the concept and not from the word. Which means: the human condition, his existence, or his essence and everything that pertains to the individual, the person, the soul in its general sense, or the human self (Al-Tall, 2006, 14).

The term has received the attention of contemporary researchers in the literature on the subject, and the definitions have varied and varied depending on the differences in intellectual, religious, and even cultural ideological references in various disciplines such as psychology, sociology, and psychiatry (Abdul Khaleq, 1987, p. 29). Which emphasizes the internal structural organization of the individual’s internal and external emotional responses, in addition to higher mental processes, such as perception and remembering, that determine the form of the individual’s responsive behavioral patterns (Farrah, Abdel Ghaffar, 1977, p. 251).

Personality is defined as: “an integrated unit resulting from a very complex interaction between the two components of body and soul. It is an independent entity that distinguishes its possessor from other human beings in terms of thought, emotions and behavior. It includes the total and integrated sum of the physical, mental, emotional and spiritual aspects of the human being in his complex interaction with the natural and social environment since His birth until his death” (Al-Tall, 2006). It is also defined as: “a system of human characteristics, components, interactions, factors influencing them, and their behavioral attitudes” (Khatahtbeh, 2009, p. 545).

Fourth: The concept of a healthy personality

The root (sawa) in the language means: “I made something equal, so it was made equal. And His saying in selling: It is not made equal or made equal, meaning: This and this is not of the same degree of perfection... And the one who is made equal is the one whose creation God has made equal; there is no sickness or disease in him.” (Al-Farahidi) 1431 AH, 7/325), and in the Holy Qur’an it was stated in the Almighty’s saying: (Those who are patient, truthful, devout, charitable, and who seek forgiveness before dawn (Al- Imraan: 17).

The word “orthodoxy” is associated with the straight path, and therefore the linguistic meaning of “orthodoxy” comes in agreement with what we mentioned previously in the Qur’anic establishment of the meaning of character, as God Almighty addressed the believers, the pious, the patient, and the truthful with their characteristics when they adhered to the command of God Almighty. He meant by that the sound characters, so the good characters were characters. Committed to the divine command, characterized by praiseworthy qualities, as in the Almighty’s saying: (Who is better guided: the one who walks stumbling and falling on his face or the one who walks upright on a straight path? (Al-Mulk: 22).

Al-Kilani emphasized that “a healthy personality is a personality that is aware of its relationship with the Creator, the universe, man, life, and the afterlife, and is inclusive of the system of Islamic values, and seeks to achieve the goals of its existence and thus bears the characteristics of positivity and social interaction.” This is in accordance with the method and law of God Almighty” (p. 15). The personality that adheres to the command of revelation, interacts with social reality, and is characterized by praiseworthy qualities is the personality that is labeled as normal.

Al-Tall emphasizes that “a normal personality is a personality that revolves around a fixed axis, which is the line of normality, increase and decrease, or rise and fall, so it is not fixed on one slope, just as the slope is temporary, occasional and does not last, and simple and does not approach the edges far from the line of normality.” (Al-Tall, 2006, p. 223), Based on the above, what is meant by a normal personality in the study: a unified personality that has praiseworthy appearances and characteristics, mentioned by God Almighty in His Wise Book, equal in its thought and behavior, equal in its relationships with itself, with its Lord, and with others.

Thus, the unified Islamic personality of God is the only human personality that is described as being equal, equal in its attributes and characteristics, and in its standards and rulings, and equal in its awareness and understanding of the relationships around it. This does not mean that it does not commit mistakes, as some shortcomings may occur for which God repents, as in God Almighty says: (Those who avoid major sins and shameful acts, except for minor lapses. Indeed, your Lord is ample in forgiveness. He knows you best, as He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim purity for yourselves, for He knows best who is truly righteous.). (ANajim: 32).

The second requirement: The importance of a healthy personality in societal construction

The importance of a healthy personality in the lives of individuals and societal structure becomes clear through the following:

□ Achieving mental health for individuals: God says: (Those who believe and whose hearts find tranquility in the remembrance of Allah, for indeed in the remembrance of Allah do hearts find tranquility.). (Ar-Ra'd: 28).

Islam's approach came to building the Muslim's personality, to make it a sound personality, enjoying all the aspects and pillars of psychological health. If Islam mixes with the hearts of its screen, it spreads in them tranquility, steadfastness, and emotional, emotional, and mental balance, and protects them from anxiety, fear, and disturbances.

Islam is also concerned with instilling the pillars of mental health in the Muslim from the early stages of his life, directing him to flexibility in the face of reality and patience in the face of calamity, urging him to cooperate with a group of Muslims, and urging him to be content, satisfied, and optimistic" (Ibn al-Qayyim, 2019, p. 24).

□ Instinct calls for achieving a normal personality: God says: (Adhere sincerely to the true religion in all uprightness. This is the natural disposition with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know.) (Ar-Rūm: 30).

Innate nature - in a normal soul - does not contradict each other, but rather its various aspects conflict in order to build a normal, balanced personality. The personality may be disturbed, more or less, in one aspect in comparison to its imposed level, and in comparison to other aspects of the soul, but it never deviates from the combination of all aspects of nature in the soul. This is the natural thing without which the soul cannot be upright. Rather, the opposite is true. The soul is definitely disturbed when one aspect of the nature is removed or hidden and replaced by another aspect" (Al-Kharashi, 1431 AH, 2/12).

□ A healthy personality is clarity of purpose and continuity:

She is a person committed to the Islamic value system, "as values provide members of society with a sense of purpose in life, and this is evident by making individuals think of their actions as attempts to reach goals that are ends in themselves" (Tahtawi, 1996, p. 24), This is because the goals are diverse. Some of them are short-term, some are medium-term, and some are long-term. Despite their importance, they do not reach the level of goals. Therefore, goals rise if they are characterized by permanence and continuity and reach the point of being a goal, so a person strives and does what he can in order to achieve them.

□ A good personality is a sign of societal strength and divine support: A healthy personality maintains an integrated network of relationships, such as its relationship with its Lord, its relationship with itself, and its relationship with others, and with the values and morals it carries. "The Islamic value system preserves the cohesion of society and defines for it its ideals and fixed, stable principles that preserve for it this cohesion and stability necessary for practicing a sound social life. It also preserves the stability of society and its entity within one framework,

and also contributes to achieving a sense of security, overcoming the problems he faces in his life, and giving him the opportunity to express himself (Abu Al-Enein, 1988, p. 35).

Likewise, achieving societal strength cannot be achieved except by reforming ourselves, especially after the Islamic personality over the centuries has been subjected to distortion and distortion due to the factors of weakness that occurred in the Islamic nation, and the cultures that came to us and invaded our minds and hearts. And also by the actions of our enemies who were keen to destroy the Muslim personality. Because if a Muslim does not have the characteristics specified by Islamic law, how easy it is for him to be assassinated, mocked, and driven to serve disbelief (Al-Ashqar, p. 30). God says: (You will have no authority over My slaves.” And sufficient is your Lord as a Guardian). (Al-Isrā’: 65).

Therefore, the nanny must strive to benefit from Qur’anic verses to achieve this character.

□ A healthy personality is a way to achieve the highest levels of others: in its construction, it depends on a moral system that is its way to achieving the highest levels in this world and the hereafter. Ibn al-Qayyim says: “The person with good character is only given this great merit because the fasting person and the one who prays at night strive with themselves in a manner different from their share. As for the one who has good manners with people despite the differences in their natures and morals, it is as if he is struggling with many souls, so he has achieved what the fasting person who is standing has achieved, so they are equal in rank, and perhaps even increased (Al-Azimabadi, 1415, 13/107).

The second topic: The concept of the intellectual basis of a normal personality and its network of relationships

First: The concept of the intellectual basis of a normal personality in the Holy Qur’an:

The intellectual foundation in the Holy Qur’an means: the Holy Qur’an’s control over the soundness of thought, belief, and knowledge when building a person’s personality. It is the first foundation in building and upon it the rest of the foundations are based. All of this is based on faith in God Almighty and the soundness of monotheism, which is the purpose of the Holy Qur’an. The origin of the messages is that building and raising healthy personalities in the Qur’anic verses is based on contemplation and persuasion to reach doctrinal foundations that make the personality a certain force that is not shaken by doubts and delusions.

And in the Almighty’s saying: (Those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and earth [saying], “Our Lord, you have not created all this in vain. Glory be to You. Protect us from the punishment of the Fire.). (Al-Imraan: 191).

This means that they consider the craftsmanship of the one who created that, so they know that only one does it like him, and he is the owner of everything and its provider, the creator of everything and its ruler, and he who has power over all things, and in his hand is enrichment and impoverishment, honor and humiliation, revival and death, and misery. And happiness”(Al-Tabari, 7/475).

The guidance and instructions of the noble verse are clear to the human personality regarding the necessity of using the mind and constantly contemplating the creation of the heavens and the earth, as it is an effective means of building a healthy personality, and it also cures hearts and minds of their intellectual diseases.

Concerning this, Ibn al-Qayyim says: "All heart diseases are diseases of doubts and desires, and the Qur'an is a cure for both types, for it contains clear evidence and definitive proof that distinguishes truth from falsehood, so the diseases of doubts that corrupt knowledge, perception, and perception are removed, so that things are seen as they are...it is the cure." In fact, from the effects of suspicion and suspicion, But that depends on his understanding and knowledge of what is meant by it.. As for his recovery from the disease of desires, that is due to what it contains of wisdom and good advice through encouragement and intimidation, abstinence from this world, and encouragement for the afterlife, and proverbs and stories that contain types of Arabs and insight, so the healthy heart, if it sees that, desires what will benefit him in his livelihood. His return and he turns away from what will harm him, so the heart becomes a lover of righteousness and a hatred of falsehood" (Ibn al-Qayyim, 2016, 1/44).

Second: The network system of relationships that constitute the nodal basis:

The intellectual basis works to regulate the network of different relationships through Qur'anic verses. The purpose of defining the basis is not to make a healthy personality's relationship unidirectional. Rather, it must regulate its intellectual relationships equally in all directions, and in order for the idea to become clear, detail must be done, and that is as follows:

□ Understanding the nature of man's relationship with his Lord and contemplating it: The Qur'anic verses indicate the necessity of understanding this relationship in its proper form, and this can only be achieved through the Qur'anic verses that clarify this relationship, and in that our Lord, Blessed and Most High, says: Say, (Say, "To whom belongs all that is in the heavens and earth?" Say, "To Allah." He has taken it upon Himself to be Merciful. He will surely gather you for the Day of Resurrection about which there is no doubt. Those who have ruined them). (-Al-An'ām: 12)

"And his saying: {He has decreed upon himself mercy} is an obligatory origin of decrees, However, it is not permissible to perform the procedure as it appears, since God does not oblige anything to the servant. What is meant by this is that He made that a definite promise and it will be fulfilled inevitably, and He reminded the soul of the specialization and the lifting of the means, Then, he counted them for neglecting to look and associating with him one who is not capable of creating anything, by saying, "He will gather you together until the Day of Resurrection," and He will reward you for your inclusion." (Al-Nasafi, 1998, 1/493), and this specific framework of the nature of the relationship, including its mercy, firmness, and definition of stations, is sufficient for the character to She realizes her position and her duty.

□ Realizing the nature of man himself and contemplating it:

Understanding the self and its nature is one of the most important features of a healthy personality. Through it, the nature of the human soul is dealt with in a way that suits it based on

the teachings of revelation. Therefore, our Lord Almighty says: (and also within yourselves. Do you not see?) (Adh-Dhāriyāt: 21).

He singled out the verses for gaining insight into the soul after it has been immersed in what is on earth, and he denounced the one who does not gain insight into himself with renewed denial, and God Almighty knows best the secrets of His words” (Al-Alusi, 1415 AH, 4/224). Likewise, the Almighty said: (O you who believe, take care of your own selves. Those who have gone astray will not harm you as long as you are guided. To Allah you will all return, then He will inform you of what you used to do).(Al-Maidah: 105).

Abu Jaafar said: God Almighty says: O you who have believed, upon yourselves, reform them, and work to save them from the punishment of God Almighty mentioned, and look for them in what will bring them closer to their Lord, for “no one who goes astray will harm you.” He says: he who disbelieves and takes another path will not harm you. The truth is, if you are guided and believe in your Lord, and obey Him in what He has commanded you and in what He has forbidden you, then you have forbidden what is forbidden and you have permitted what is lawful” (Al-Tabari, 11/138).

□ Realizing the human nature of others and considering it:

God Almighty determined man’s relationships with others, regardless of the relationship of kinship, and made his relationship with God the ruling relationship, so that man would be directed to one direction, so that his thought and conscience would not be disturbed by multiple directions, and this is an important pillar in the right building, and in this our Lord Almighty says: (Say, [O you who believe, respond to Allah and the Messenger when He calls you to what gives you life, and know that Allah comes between a person and his heart, and it is to Him that you will all be gathered.]). (At-Tawbah: 24).

And His saying: {O you who have believed} Act according to faith, by being loyal to those who adhere to it, and being hostile to those who do not adhere to it. And {Do not take your fathers and your brothers} who are the closest people to you, and others, more appropriately and appropriately. Do not take them as “alliyyah, if they like it”, that is: they choose, out of contentment and love, {disbelief over faith} {And whoever of you is friends with them, that is the first Such are the wrongdoers}, Because they dared to disobey God, and took the enemies of God as allies, and the basis of guardianship: love and support, and that is because taking them as allies requires prioritizing their obedience over obedience to God, and their love over the love of God and His Messenger. This is why he mentioned the reason for that, which is that loving God and His Messenger must take precedence over loving everything, and making all things subordinate to them. He said: “Say: ‘If your fathers’ and their mothers are like them ‘and your sons and your brothers’ in lineage and family, ‘and your wives and live I see you’, That is: your relatives in general {and wealth that you have acquired} meaning: you have earned it and worked hard to collect it. He singled it out for mention, because it is more desirable to its people, and its owner is keener on it than one to whom wealth comes without effort or effort” (Al-Saadi, 2000 AD, p. 332).

The third topic: The foundations of the intellectual foundation for building a healthy personality in the Holy Qur'an and its implications.

The first requirement: The foundations of the doctrinal basis for building a healthy personality in the Holy Qur'an.

Building personality ideologically requires several foundations, all of which have the characteristic of being equal. In order for the personality to be sound, it must be sound in its monotheistic understanding, psychological depth, and cognitive awareness, and this is detailed as follows:

First: The foundation of monotheism: It is considered the first foundation of monotheism in terms of construction, and the educator must strive to instill and establish it to form a sound personality, and he must strive to develop it continuously. With this foundation, man comes to know his Lord, the Creator of the universe, and realizes the truth of his existence, and that he was created for a purpose, and is held accountable for his actions. He spent his time, effort, and life to achieve his greatest goal, which is God's satisfaction and entry into Paradise. The Qur'anic verses came to establish this foundation, in the Almighty's saying: (It is He Who created for you all that is in the earth, then He turned towards the heaven and made them seven heavens, and He is All-Knowing of everything.). (Al-Baqarah: 29).

If man looked at the Almighty's saying: (He was created for you), he would know his Lord, the Creator, the All-Knowing, the All-Powerful, and would melt out of love for his Creator, for He is the Most Merciful, the Most Generous, Glory be to Him. And in the Almighty's saying: (O you who believe, if you fear Allah, He will provide you with an insight to distinguish between right and wrong, absolve you of your sins and forgive you, for Allah is the Lord of great bounty.).(Al-Anfāl: 29).

"God knew whether they were pious or not. So He mentioned the word condition, because He addressed His servants in the same way that He addresses one another. So if the servant fears his Lord - and that is by following His commands and avoiding His prohibitions - and abandoning doubts for fear of falling into forbidden things, and charging his heart with pure intentions, and his limbs with good deeds, and being careful... Among the impurities of hidden and apparent polytheism include taking into consideration other than God in deeds, and relying on this world by abstaining from money, He created for him a distinction between truth and falsehood, and provided him with the ability to do whatever good he wanted. Ibn Wahb said: I asked Malik about the Almighty's saying: "If you fear God, He will make for you a criterion." He said: a way out, then he read: "And whoever fears God, He will make a way out for him" (Al-Qurtubi, 1964 AD, 7/396).

The previous mentioned building and giving, so the Qur'an builds a sound personality with the characteristics of piety, righteousness, and distinction between truth and falsehood, resulting from the three types of monotheism; The unification of divinity and divinity, and the unification of names and attributes, then comes the divine gift with God's forgiveness and grace, and this balance and stability in the foundation of monotheism does not come from man's dispersion in the deity at all, for the blessing of monotheism is no blessing after it.

Second: The psychological basis: "There is no doubt that psychological balance is a human aspect that two very important factors work to highlight and possess:

The first: stability, security, and stability, which are external signs and manifestations that people notice about a person who is characterized by this psychological balance. These psychological manifestations are reflected in the person's behavior, his speech, his interaction with others, and the way he speaks. So much so that as soon as you see a person described with these characteristics and these manifestations appear on him, you add this is the characteristic of "psychological calm".

As for the second factor: it is heart reassurance, the effect of which appears in the method of thinking and the methods of expressing the thoughts that are going on in the heart. If the first factor has an impact on personal behavior, then the second factor has an impact on the mind and perception. So the first factor relates to the human soul and its effects on the human body, while the second factor relates to the mind and its ways of thinking in achieving certainty on which the heart's contentment and certainty are built, and these two factors are among the most important factors in achieving happiness for a person." (Al-Glind, p. 216).

Indeed, the Qur'anic verses came to teach mankind the ways to possess these two factors, as God Almighty says: (On the contrary, whoever submits himself to Allah and is a doer of good will have his reward with his Lord. They will have no fear, nor will they grieve). (Al-Baqarah: 112).

The believer who surrenders his face to God and who does well has a stable, harmonious, and secure personality. God has given her security because of her characteristics that please Him. The second factor also came in the Almighty's saying: (Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers that you did not see, and chastised those who disbelieved. Such was the recompense of the disbelievers).(Atawbwh:26).

This heart reassurance and tranquility is reflected in the intellectual stability of a healthy personality, and the unity of the two workers produces a third factor that Ibn al-Qayyim referred to in his saying about the Noble Qur'an: "Just as He sent it down so that it might be a cure for the ailments in the hearts and souls, both apparent and hidden, God Almighty said: (O people, there has come to you an exhortation from your Lord, a cure for [illness] of the hearts, a guidance and mercy for the believers..). (Yūnus: 57).

Third: The cognitive basis: The possibility of knowledge and knowledge for humans is something available, in terms of the preparations and ability to obtain it, its sources and ways to reach it, and contemplating the Almighty's saying: (Read in the name of your Lord Who created - created man from a clinging clot-Read, and your Lord is the Most Generous-Who taught by the pen- taught man what he did not know). (AL-Alaq: 1-5).

He finds that God Almighty commanded man to read, and this is evidence of his ability to do so, and that He made it easy for him (Khatahtbeh, 1019, p. 489).

Al-Alaq surah radiates its guidance to form a sound personality with its cognitive foundation and leads to the path of scientific and practical perfection when attaining science and knowledge. God has enabled man to do this by providing him with the tools of learning, saying: (Allah

brought you out from your mothers' wombs not knowing anything, and He gave you hearing, sight and intellect, so that you may be grateful).(An-Nahl: 78).

Al-Saadi says: "The Almighty says - explaining that He alone is worshiped, and calling on His servants to thank Him and to worship Him alone -: {Say: It is He who created you} meaning: He brought you into being from nothing, without any helpers or appearances, and when He created you, He perfected existence for you with hearing, sight, and hearts. Which are the most useful organs of the body and the most complete physical powers? But with these blessings {you are not thankful for little} Allah, few of you are thankful, and few of you are grateful.

The second requirement: The repercussions of the foundations of the doctrinal basis for building a healthy personality on the individual.

First: the testimonial reflection

The aspect of purification in the nodal map represents the focus around which the rest of the sites revolve. If a person knows its size and location, he can know the locations of others. "The meaning of purification is purification, and the meaning of his saying: 'And purify them' is to purify them from polytheism and worship of idols, and to develop them and multiply them in obedience to God." (Al-Tabari, 3/ 88). And in the Almighty's saying: (Those who avoid major sins and shameful acts, except for minor lapses. Indeed, your Lord is ample in forgiveness. He knows you best, as He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim purity for yourselves, for He knows best who is truly righteous.). (An-Najm: 32).

"It means that the doers of good are the ones who stay away from major sins and immoralities, so if they fall into a sin and repent, then {Indeed, your Lord is wide in forgiveness} He forgives every sin, and based on this, I am committing sin (of any kind) and then repenting from it, and for this reason he concluded the verse by stating this is the reward. With good and bad, based on God's knowledge of the truth about people's thoughts. He said: {He is most knowledgeable of you when He created you from the earth, and when you were fetuses in the wombs of your mothers, so do not purify yourselves. He is most knowledgeable of those who fear Him.} For He is most knowledgeable of your conditions, and with Him is the accurate balance, and His reward is justice, and to Him is the return and final destination" (Al-Qattan, 1431, 3/281).

Thus, the Qur'anic verses came to educate a healthy personality to guide a person to two things: first, the occurrence of some negligence is a natural thing, but the speed of abandoning it indicates that it is not rooted in the personality, and the second is that the personality does not purify itself, and this is the meaning of purifying behavior. The human duty is to work and strive, and with God is the part, and this is an important reflection in building a healthy personality. If it reached the point of purifying the soul, it would be punished with deprivation. The prohibition here indicates prevention, and the purpose of the reflection here is educational and developmental, indicating permanence.

Second: Devotional reflection

The first Muslims knew the meaning of worship, so they were truly servants of God, and the description of slavery was clear in their lives and all their deeds. Rather, their customs were acts of worship. . . Since they did not move or remain still without feeling God's satisfaction with that movement and stillness, Until this feeling became the focus of their abandonment, and the source of their behavior, flawless, and they never neglected it for a moment, and when this concept weakened in the souls of those after them, and that feeling faded in their behavior, they gradually moved away from the truth of worship according to their distance from that focus. Many of their acts of worship were transformed into customs, and this transformation and dimension was diverse among them, and varied among them. There are Muslims for whom the concept of worship is limited to one aspect of life, so they separate a person's relationship with his Lord from his relationship with himself and others. . . They confined the meaning of worship to their relationship with God, thus departing from the path of seriousness" (Al-Saadi, 2013 AD, 2/749).

Our God says: (It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets; and to give charity out of one's cherished wealth to relatives, orphans, the needy, the wayfarer, beggars, and to free slaves; to establish prayer and give zakah; to fulfill the ratified pledges; to be patient at times of hardship, adversity, and during the battle. Such are the true believers, and such are the righteous.). (Al-Baqarah: 177). "Righteousness is a comprehensive name for the types of goodness and obedience that bring us closer to God Almighty" (Al-Alusi, 1/442).

Al-Saadi says in the interpretation of the Almighty's saying: "{Those} that is: those who are characterized by the good beliefs mentioned above, and the deeds that are the effects of faith, its proof and light, and the morals that are the beauty of man and the truth of humanity. So those are {those who are truthful} in their faith, because their deeds confirmed their faith, {and those are the righteous} because they abandoned the forbidden, and did the commanded; Because these matters include all the qualities of goodness, implicitly and necessarily, because fulfilling a covenant includes the entire religion, and because the acts of worship stipulated in this verse are the greatest acts of worship, and whoever performs them is more upright than anything else, so these are the righteous, truthful, and pious. He knew what God had arranged for these three matters, of earthly and hereafter rewards, which cannot be detailed in [such] a place" (p. 84).

This Qur'anic guidance is not only for building the foundation for worship, but rather for demonstrating the harmony of the foundations and the position of each of them in relation to the other.

Third: Value and moral reflection

Values and morals are defined as: "a set of ideals, goals, beliefs, legislation, means, controls, and standards for the behavior of the individual and the group, and their source is from God Almighty. These values are what define a person's relationship and direct him, in general and in detail, with God Almighty, with himself, with humans, and with the universe, and they include These values are ends and means" (Al-Qaisi, 1995, p. 3223).

Morals and higher values are the main reason for the survival and elevation of the nation. Therefore, God Almighty commanded in His Noble Book the believers to be characterized by noble morals, as one of the most important principles of the mission of the Messenger of God, may God bless him and grant him peace, was that the individual attain an honorable rank of good morals, and God Almighty described his Prophet in God Almighty says: (Indeed, you are of a great moral character). (- Al-Qalam: 4).

The Holy Qur'an mentioned a comprehensive and integrated system of moral values. There are many Qur'anic verses about this, including, but not limited to, the Almighty's saying: (those who spend in times of prosperity and adversity, and who restrain their anger and pardon people; for Allah loves those who do good.). (Al - Imraan: 134);

As is clear in the previous verse, the great values that guide her rational gifts, the present tense is a sign of continuity. A healthy personality is always committed to values, and the combination of a number of values is evidence of the possibility of applying them together, and that they are part of human nature. Ending the verse with God's love for a committed personality is motivation and motivation. The fourth guidance adds a different atmosphere by unleashing the attribute of the benefactor that is, attaining the level of benevolence, which is the highest level of faith.

Accordingly, the Qur'anic verses add a reflection of the doctrinal basis, as morality combines the intention of interaction and control. The goal is the satisfaction of God Almighty, and a healthy personality's goal in moral interaction with individuals is to turn to its Creator initially.

At the end of the discussion about the interactive behavioral basis, the researcher points out the following:

1. The circle of relationships works on an interactive behavioral basis in a harmonious manner and is linked to each other. The aforementioned Qur'anic verses have demonstrated this harmony.
2. The moral, moral, and social foundations work together in a normal personality. It is not appropriate to limit one aspect to the exclusion of the other, as all of them achieve structure and harmony in normal behavior.

3. Conclusion and recommendations:

At the end of the research entitled The Doctrinal Basis for Building a Normal Personality in the Holy Qur'an, the two researchers reached the following results:

1- The normal personality in the Holy Qur'an is the unified personality that has praiseworthy appearances and characteristics, mentioned by God Almighty in His Wise Book, equal in its thought and behavior, equal in its relationships with itself, with its Lord, and with others. Monotheism is the basic pillar in defining it, and divine judgment is what determines it. Standard of equality therein.

2- The research revealed the concept of the doctrinal foundation, which is the first pillar, which is concerned with controlling the soundness of thought, belief, and knowledge in building a healthy personality, and upon it the rest of the other foundations of devotion and behavior are based, and all of that is based on faith in God Almighty and the soundness of monotheism, in a way that is consistent with an integrated network of relationships, the relationship of man with his Lord. By himself and by others.

3- Building a morally sound personality requires the presence of several foundations, all of which have the characteristic of being equal. The human personality is equal in its ideological understanding and correct development of existence, equal in its psychological depth, and equal in its cognitive awareness, which is equally reflected on it in its breath of purification, in its worship, and in its system of values. , which constitute the remaining foundations.

Therefore, it recommends the following:

1. It recommends that Muslim families raise their children in a sound manner and strive towards excellence in them, by teaching their children to reflect on the verses and act according to them.

2- Researchers recommend the need to focus on rooting psychological topics in accordance with the guidance of the Holy Qur'an, and to devote independent studies to explain the features of the foundations of a healthy personality, devotional and behavioral, and the system for building it in an expanded manner.

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