

Qur'anic Guidelines for Personality Development and Collective Work

Pembinaan Sahsia dan Kerja Berpasukan Menurut Al-Quran

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ABSTRACT

Islam is a perfect religion and it provides a complete code of guidance in all human activities. Not only does it prescribe beliefs and rules governing man's relationship with his Creator, the Almighty Allah SWT, but it also lays down detailed guidelines regarding the conduct of man in his relationship with his fellow beings. This study explored on personality development and collective work which founded the key role in determining generic skills in Islam. This article is based on textual analysis of selected issues mainly in the Qur'an, sunnah of the Prophet Muhammad (pbuh) and other relevant sources in Islam. Overall, the findings show that personality development could be built up through physical training by merging their diet and nutrition with exercise, through spiritual training by purifying their soul via "tahajjud" and mental training by participating in "usrah" and acquainting with the reality of current society. For collective work, ta'aruf and tafahum, as the pre-requisites, should be practiced via ta'awun and takaful which could generate the multiple efforts of many people. This article is expected to highlight the Qur'anic guidelines for personality development and collective work in order to provide guidance to the Muslim especially graduates and employee.

Keywords: Personality development; collective work; physical; mental; spiritual

ABSTRAK

Islam adalah agama yang syumul dan mengandungi prinsip-prinsip utama berhubung keseluruhan cara hidup manusia. Islam bukan sahaja menjelaskan hubungan manusia dengan Pencipta, malah Islam juga memberikan panduan yang terperinci berhubung hubungan manusia sesama makhluk. Kajian ini dijalankan untuk mengenal pasti prinsip-prinsip pembinaan sahsiah dan kerja berpasukan yang merupakan elemen utama dalam mendefinisikan kemahiran generik dalam Islam. Artikel ini ditulis berdasarkan analisis terhadap teks al-Quran, hadis serta sumber-sumber rujukan Islam terhadap topik yang dipilih. Secara keseluruhannya, hasil penelitian mendapati bahawa pembinaan sahsiah dapat dilaksanakan melalui latihan fizikal, latihan rohani dan latihan mental. Dalam pembinaan kerja berpasukan pula, syarat asasnya ialah ta'aruf dan tafahum yang kemudiannya dipraktikkan melalui ta'awun dan takaful. Artikel ini bertujuan untuk menyediakan garis panduan khususnya kepada golongan mahasiswa dan pekerja berhubung panduan al-Quran dalam pembinaan sahsiah dan kerja berpasukan.

Kata kunci: Pembinaan sahsiah; kerja berpasukan; fizikal; mental; rohani

INTRODUCTION

Islam is a perfect religion and it provides a complete code of guidance in all human activities. Not only does it prescribe beliefs and rules governing man's relationship with his Creator, the Almighty Allah SWT, but it also lays down detailed guidelines regarding the conduct of man in his relationship with his fellow beings. It also has a worldview which projects its vision of reality and truth, and that shapes the spiritual, legal, ethical, and socio-political dimensions of Islam and its ideas and institutions (Syed Muhammad Naquib al-Attas 2007). The same worldview has also been used to interpret and develop the specific generic skills in this research especially for personality development. The writer

assumes that certain universal truths and practices that transcend religious, social, economic, national boundaries and the historical differences between people can be adopted by Muslims without affecting their spiritual and non-spiritual interests. Hence, many aspects of conventional ideas and practices currently employed in generic skills are acceptable to Muslim institutions.

In the Islamic ethical framework, as well as in the frameworks of other religions and moral philosophies, the spiritual and ethical qualities in all aspects of human life are very important. However, we must exercise caution not to measure these spiritual and ethical qualities in the same manner as other qualities dealing with material and financial aspects. Otherwise, we might fall into

the trap of reducing important spiritual and ethical qualities into mechanical and artificial procedures and narrow-minded behaviours (Syed Muhammad Naquib al-Attas 2007; Imam Abdul Kabir 2016). In this article, the writer will discuss personality development and collective work which founded the key role in determining generic skills in Islam. All of these basic concepts would be discussed by using pieces of evidence that are mainly from the Qur'an, *sunnah* of the Prophet Muhammad (pbuh) and other relevant sources in Islam.

PERSONALITY DEVELOPMENT

The aim of education in Islam is the development of individuals whose physical ability, intellectual capacity and spiritual strength come hand in hand with the role of an individual. This was recommended in the First World Conference on Islamic Education in Mecca in 1977. During the conference, it was suggested that education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feelings and bodily senses. It should therefore cater to the growth of man in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and all these aspects should be directed towards goodness and the attainment of perfection.

This point of view therefore illustrates that the concept of education is to prepare for a balanced growth of an individual who will act as Allah's vicegerent and to place him on the path that leads to such an end. This balanced growth of an individual is aimed at physical (*ahdaf jismiyyah*), mental (*ahdaf 'aqliyyah*) and spiritual (*ahdaf ruhiyyah*) being of the individual (Wan Mohd Daud 1989). Physical aims (*ahdaf jismiyyah*) should lead an individual to develop physical skills and strength which are necessary for building a strong and fit body. Historically speaking, superiority in bodily attributes was one of the qualities of Talut to be a king. Allah SWT says in the Qur'an (2: 247):

And their Prophet (Samuel) said to them: "Indeed Allah has appointed Talut (Saul) as a king over you." They said: "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

Shu'ayb's daughter advised him to engage Musa on wages because he was strong and honest (al-Qur'an, 28: 26):

And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.

The Prophet (pbuh) had explained that a strong Muslim is better than a weak one. Al-Jahiz mentioned that children must be taught with the skills of swimming before the skills of writing. All these pieces of evidence show that physical interest is one of the requirements to be a well-productive person. However, physical strength *per se* is not glorified in the Qur'an. Promoting the spirit of loyalty to Allah SWT alone and implementing the Qur'anic teachings which were demonstrated in the conduct of the Prophet (pbuh) constitute the second main subdivision of a balanced growth of an individual that is described as spiritual aims (*ahdaf ruhiyyah*). This kind of development is a main objective in Islamic education as stressed by the Prophet SAW during Meccan period. This period was used to inculcate the root of *iman* into the hearts of his followers along with the development of their physical strength. The third category described as the mental aims (*al-ahdaf al-'aqliyyah*) should lead to the development of intelligence which leads the individual to discover the ultimate truth. The study of Allah's signs and the discovery of order in these signs should lead to the recognition of the Designer of all that exists. Failure to do so is viewed as the most serious type of mental deviation. Therefore, the empirical attitude towards Allah's signs that exist in one's surrounding should be encouraged at all levels of the individual's growth. In response to this attitude, facts which are gained through direct interaction with the objects should boost the level of *iman* to the stage of *haqq al-yaqin*. It is the highest level of the attitude of knowledge.

The significance of personality development is to produce a well-balanced person, physically, spiritually and mentally, one who is used to facing any challenges and difficulty in any circumstances. Nowadays, only persons who are hard-working, self-motivated and ambitious would lead any business or company to success and go forward. Therefore, during the interview session, there are employers who prefer candidates who have good personality besides of their qualification. Good personality, as a consequence, becomes one of the main criteria of employee selection.

METHODS OF PERSONALITY DEVELOPMENT

The balanced growth of an individual, as mentioned before, should develop at physical, mental and spiritual being of the individual. Therefore, personality can be developed through methods which correspond to those aspects, namely spiritual training (*tarbiyah ruhiyyah*), physical training (*tarbiyah jismiyyah*) and intellectual training (*tarbiyah fikriyyah*).

SPIRITUAL TRAINING

One of the aims of Qur'anic teaching is to purify human soul. It must go in line with its nature. Nature here refers to its covenant with Allah SWT that He is human Creator, Cherisher and Sustainer. Allah says (al-Qur'an 7: 179):

And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?". They said: "Yes! We testify," less you should say on the day of Resurrection: "Verily, we have been unaware of this.

This nature of human beings can only be acknowledged if his soul is pure and uncorrupted. Therefore, Allah SWT has sent prophets to call all human to worship Him alone and to behave according to His will. Of all the developments that people go through, the spiritual aspect is the most essential one. It determines the other developments, physical and mental. If man gains a proper development of his spiritual (Qutb 1979), he will grow as an obedient servant of his Lord, valuable member of his family and society. Definitely, he will always be the caring beings, concerned with the welfare of all humankind. It will transform him into morally balanced and virtuous person. One of the mechanisms to purify the human soul is by turning to Allah SWT with sincere repentance (*tawbah nasuha*). By performing it, Allah SWT will remove all the evils and harms from his soul. Consequently, He would purify his soul and grant him His divine grace (*tawfiq*) which leads him to the Right Path and closer to Him. Allah says (al-Qur'an 66: 8):

O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.

In relation to that, performing night prayer (*tahajjud*) in the latter part of the night is one way to maintain heart on the Right Path (al-Qaradawi 2004). This night school with the arrangement of worship, prayers and reciting Qur'an are soup for the soul. The school could provide Muslim with strength and honesty. It is evident by the passion and strength of the Prophet and companions who had undergone the difficulties during the Meccan era. Allah SWT says (al-Qur'an 73: 1-5):

O thou folded in garments! Stand (to prayer) by night, but not all night, half of it, or a little less, or a little more and recite the Qur'an in slow measured rhythmic tones, soon shall We send down to thee a weighty message

Encouraging His Messenger to perform night prayer, Allah SWT says (al-Qur'an 17: 79):

And during a part of the night, pray *Tahajjud* beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

This order, although it was specific to the Prophet, also applicable to all Muslims, since the Prophet (pbuh) is an exemplar and guide for them. Moreover, performing night prayer regularly will lead qualify one as one of the righteous and one earns Allah's bounty and mercy. In praising those who perform the night prayers, Allah SWT says (al-Qur'an 25: 64):

And they who pass the night prostrating themselves before their Lord and standing

This method of spiritual development can also be observed in the life of the companions of the Prophet (pbuh) and the great followers of Islam. They were given a title as the hermits of night and crusaders of day (al-Qaradawi 2004). As a matter of fact, night prayer is a source of great spiritual energy.

PHYSICAL TRAINING

Islam never ignores the aspect of physical development. The body is the means to worship Allah SWT in order to achieve both religious and worldly achievement. Physical development in Islam, therefore, is to take care of human body and organs to the best of his abilities (Qutb 1979). It is also meant to have a balanced life which comes from living through the rigors of everyday life, working hard, playing routinely and eating minimally. Weakness and laziness are blameworthy traits. To obtain physical health, the Qur'an urges Muslim to eat foods which are lawful and good. Allah SWT says (al-Qur'an 2: 168):

O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy

This kind of food could prevent him against all kinds of diseases as well as to make him more energetic in performing all his daily duties. Even though preventing diseases or illnesses are often out of one's control, there are many conditions brought on or made worse by lack of attention to one's eating diet. On the other hand, habits that are dangerous to one's health such as remaining awake till late at night, smoking and excessively eating are to be avoided (al-Qaradawi 2004). These habits could make him to be tired, addicted and laziness.

In fact, to keep the body healthy, it is not only sufficient with diet and nutrition food, but the body must have strength and be habituated to hard labour. For that reason, Islam encourages Muslim to engage in physical exercises and activities like sports in order to maintain his healthy lifestyles. The *sunnah* of Prophet (pbuh) undoubtedly encourages involvement in sport activities as a way to promote a healthy lifestyle while at the same time encouraging brotherly feeling and family togetherness. In a *hadith* narrated by al-Tabrani, the Prophet (pbuh) explained that any action without the remembrance of Allah SWT is either a diversion or heedlessness except four acts; practicing archery, training a horse, playing with one's family and learning to swim (al-Qaradawi 2004). In another *hadith*, the Prophet beloved wife, 'Aishah (r.a) mentions their love of games and sports. The Prophet (pbuh) encourages activities that refreshes the mind or revitalises the body as long as it does not lead to sin, cause harm or delay religious obligations. Definitely, a true physical development would merge Muslims' diet, nutrition and physical exercises with remembrance of Allah SWT in order to fulfill all their religious obligations.

INTELLECTUAL TRAINING

The central aim of mental training is to lead people to understand the Qur'an as it should be (al-Qaradawi 2004). It is also intended to present the Qur'an in such a manner that it may conform to the spirit of modern age and remove any doubts, suspicions and false beliefs (Abu Sulayman 1991). Therefore, it is necessary that every Muslim must educate his minds with the core knowledge of the Qur'an which could help him to understand his religious belief, verify his ways of worship, control his conduct and behavior and distinguish between what is lawful and unlawful.

One of the ways of mental training is to thrive his minds through involvement in study circle (*usrah*). This kind of training would enrich Muslim with the current information, knowledge and development. Frequently, members of each study circle would exchange their views with others concerning Islamic affairs. According to Manuty, the study circle is an organic education unit that encompasses studying and analyzing Islamic knowledge, strengthening the spirit of brotherhood, undertaking spiritual domains, planning future agenda and the like (Sidek Baba 1991; Awang Abdul Muizz et al. 2018). The content and subject matter which are taken into consideration are not only based on religious issues but also educational, political and economic issues. Another way to train Muslim mind is to understand the life around him by involving himself with their activities and people (al-Qaradawi 2004). As a start, he should get acquainted with the small society of the particular village or town in which he abodes. Later, he should gradually become familiar with the wider society as well as getting acquainted with the geographical, societal, economic and political situations of his own country. All these experiences could expand his worldview and enrich him with knowledge which cannot be learned in classroom.

COLLECTIVE WORK

'*Amal jama'iy*' is defined as an action which is done by a group of people collectively (Wehr 1980). This '*amal jama'iy*' or collective work is known to modern researchers as teamwork. In Islamic jurisprudence, the duty of a Muslim is divided into two; individual duty (*fardu 'ayn*) and collective duty (*fardu kifayah*) (al-Ghazali 1936). It could be concluded that collective work in Islam is collective responsibility that should be undertaken by all to ensure the success of the *ummah*. Indeed, Islam comes for the sake of society or for people at large. As a matter of fact, human beings in this world cannot live in isolation or exist independently of one another. They need to support and complement one another in order to successfully live in this world. This concept is proven by the *ayat* that address man by using the plural form. Phrases of "O mankind" (*ya ayyuha al-nas*) and "O children of Adam" (*ya bani Adam*) occur more frequently than the term "O man" (*ya ayyuha al-insan*). It shows that most of the teachings in the Qur'an should must be undertaken by a group of people rather than by just an individual. To achieve collective work in Islam, there are two essential pre-requisites to be fulfilled.

These are *ta'aruf* and *tafahum*. Both could only be manifested *via* two practices. They are *ta'awun* and *takaful*. All these aspects are considered basic elements in establishing collective work among Muslims from the Qur'anic perspective.

PRE-REQUISITES

There are two pre-requisites which are required to establish mutual understanding in collective work among Muslims. They are as follow:

TA'ARUF

Ta'aruf means an act of knowing each other (Wehr 1980). It brings people closer and help build respect for one another. *Ta'aruf* also helps people familiarise with each other's background, hobby, difficulty, custom and culture which could help build mutual understanding among them. Allah SWT has created human beings into nations and tribes with different qualities such as colours, races, cultures and languages. Allah SWT asserts in the Qur'an (49: 13):

O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of Allah is the one who is more deeply conscious (*taqwa*) of Him.

According to Ibn Kathir, Allah SWT declares in this '*ayah* that He has created all humankind from a single person, Adam (a.s), and from that person He created his mate, Hawwa'. From their offspring, He made nations, comprising of tribes, which include sub-tribes of all sizes. Therefore, all people are descendants of Adam (a.s) and Hawwa'. The only difference between them is their obedience to Allah SWT and His messengers. *Ta'aruf* is the vehicle which could lead people to arrive at mutual understanding. It could create an atmosphere of loving and caring. Muhammad Asad (1980) was of the view that man's growth into nations and tribes is meant to encourage their mutual desire to understand each other (*ta'aruf*) rather than to diminish it. However, all racial, national and tribal prejudice ('*asabiyyah*) is condemned in the Qur'an and the *sunnah*. This '*ayah* emphasizes on human equality. It also indicates that the differences among people and tribes are meant to encourage a universal dynamism through knowing and cooperating with one another. Appreciation of the geographic and ethnic differences will develop a progressive material and cultural exchange throughout the whole world. Thus, this universal cooperation would practically

remove the barriers between people and would support human equality and solidarity.

This concept of *ta'aruf* leads to a deep and true meaning of brotherhood or *ukhuwwah* in Islam. Brotherhood in this context means love, respect, sincerity, sympathy and mercy for those who share the Islamic belief. The foundation of this brotherhood is not a mere relationship joined by blood or race, but formed with the rope of '*aqidah* as stated in the Qur'an (49: 10):

All believers are but brethren. Hence, [whenever they are at odds] make peace between your two brethren, and remain conscious of Allah, so that you might be graced with His mercy.

TAFAHUM

The concept of *tafahum* refers to the habit of mutual understanding on or about something (Wehr 1980) which originates from unity of thought (*wihdah al-fikr*). When everybody in a group understands their goal, objectives and duties, they can generate ideas and act accordingly to achieve them. In Islam, the central element in mutual understanding must be based on the religion (*din*) or accord ('*ahd*), the core of which is of course belief in Allah (*iman*). In this regards, illustrates this religion as the rope of Allah SWT as He says (al-Qur'an 3: 103):

And hold fast, all together, unto the rope with Allah, and do not draw apart from one another. And remember the blessings which Allah has bestowed upon you: how, when you were enemies, He brought your hearts together, so that through His blessing you became brethren; and [how, when] you were on the brink of a fiery abyss, He saved you from it. In this way Allah makes clear His messages unto you, so that you might find guidance.

This '*ayah* indicates that Allah SWT calls upon all the Believers to hold fast unto the bond with Allah SWT and to not draw apart from one another. The bond with Allah SWT here also means the Qur'an and all its guidance. In commenting this '*ayah*, Sayyid Qutb (1986) said that there are two fundamental bases which Muslims must build their life on, and set out their social system; *iman* and brotherhood. If any of them collapses, the whole community will also collapse. This brotherhood in the cause of Allah SWT alone can genuinely unite the hearts of man, stimulate them high above the tribal animosities and various racial distinctions, and collectively place them under the banner of Allah SWT (Toure and Mohd Anuar Mamat 2018).

According to Ibn Kathir, this is a command from Allah SWT upon the community of believers to stay together and avoid division. Regarding the requirement of adhering to the *jama'ah* (unity of

believers) and prohibiting division, Imam Muslim recorded that the Prophet (pbuh) said (Muslim, Hadith no. 1715):

It pleases Allah for you to acquire three qualities and displeases Him that you are acquiring three characteristics. It pleases Him that you worship Him alone and not associate anything or anyone with Him in worship, that you hold on the Rope of Allah altogether and do not divide, and that you advise whoever Allah appoints as your leader. The three that displease Him are that you say, "It was said", and "so-and-so said," asking many unnecessary questions and wasting money.

PRACTICES

As mentioned before, mutual understanding among people leads them to act together to achieve their goal. This action causes them to have mutual cooperation and mutual responsibility. It is almost impossible for someone to work for a goal individually. From the Qur'anic point of view, they are known as *ta'awun* and *takaful*.

TA'AWUN

Ta'awun means helping each other that leads to the concept of cooperation (Wehr 1980). Therefore, it is strongly believed that this concept also consists the meaning of collaboration, group effort, support and mutual aid. In the Qur'an, this concept can be found in all efforts that are associated to achieving goodness and piety as well as avoiding sin and enmity in society. Regarding this, Allah SWT says (al-Qur'an 5: 2):

But rather help one another in furthering virtue and God-consciousness, and do not help one another in furthering evil and enmity; and remain conscious of Allah: for, behold, Allah is severe in retribution.

Undoubtedly, *ta'awun* has an element of *taqwa* that brings about a strong moral and spiritual encouragement to people to cooperate in spreading goodness, consideration and justice in society. It is an effective force in encouraging people to strengthen the bonds of love and affection among themselves. It puts the society on a more secure and durable function. It is a pointer to the fact that *taqwa* is the central issue and the sole purpose of all forms of *'ibadah*. Without it, *'ibadah* and all other elements of human society would fail to create a healthy atmosphere of goodness, piety and justice.

Historically speaking, the real concept of cooperation submits to the relationship among Muslims with the *ansar* and *muhajirun* who helped each other for the sake of Allah SWT (al-Qur'an, 8:

72-74). This kind of relationship is addressed by the Qur'an as *ukhuwwah* which means true friends. It indicates a firm relationship which entails more than a mere friendship or support of equals, as it implies full compliance in behaviour at all times and in different avenues of life. Anas bin Malik (r.a) narrated a *hadith* which instructed Muslims to help his brother whether he is cruel or treated cruelly. The Prophet (pbuh) made clear even the cruel should be helped by preventing him from doing the cruel action.

In another *hadith*, the Prophet (pbuh) said that the Muslims are brothers even though one is unjust with another or they forsake each other. Imam Muslim recorded in his *Sahih* that the Prophet (pbuh) said that Allah SWT helps the servant as long as the servant helps his brother and also if the Muslim invokes Allah SWT for the benefit of his absent brother, the angel says afterwards, "Amin, and for you the same." The Qur'an also calls Muslims for a universal cooperation between all races, people and tribes. It also teaches Muslims to deal kindly and treat justly with all those who have different beliefs, as long as none of them are fighting against Muslims on account of their faith, or driving them out of their homes. Muslims should represent the divine message and its moral values in their universal relations, as such behaviour may turn others to friendship, and any hostility may be altered with time.

Historically, it was clearly shown by the Prophet (pbuh) when he talked about the alliance of virtuous (Hilf al-Fudul). Briefly, after the tragic war of *al-Fujjar*, there was a treaty signed between the warring Arab tribes. All the sides agreed on the principle of warding off wrongs, defending the oppressed and cooperating to get back what was right. The Prophet (pbuh) praised the pact in these words (al-Mubarakfuri 2006):

If I were given red camels, I would not have been more pleased than to be a participant in their pact at the house of 'Abdullah bin Jad'an. If I were invited now, I would respond affirmatively.

In certain circumstances, however, Allah SWT forbids His believing servants from taking the disbelievers, Jews and Christians as advisors or *awliya'*. This includes being associates of the disbelievers, advising them, being intimate with them, and exposing the secrets of the believers to them. The disbelievers would always try to confuse, oppose and harm the believers in any way they can. They wish the very worst and most difficult conditions for the believers. Islam forbids Muslim, in certain cases, to get the disbelievers to be advisors in matters that affect the affairs of Muslims. Therefore,

we find that Ibn Abi Hatim reported that 'Umar bin al-Khattab (r.a) refused to take advisors among the disbelievers. This demonstrated that the concept of cooperation in Islam must be in accordance with the principles of goodness (al-birr) and piety (al-taqwa). It is not limited to only Muslims, but covers the entire mankind as long as it does not break these principles.

TAKAFUL

Mutual cooperation among Muslims is also based on mutual responsibility towards each other. This concept of sharing responsibility is emphasized in Islam as the concept of *takaful*. *Takaful* means solidarity, joint liability or responsibility (Wehr 1980). This concept proposes the protection agreed by Muslims to guarantee and help each other in cases of difficulty, insecurity or oppression. Although this concept seems similar to *ta'awun*, it consists an element of empathy rather than sympathy. This concept of empathy, described by the Prophet (pbuh), is that the Believers are like one body; when any part of the body is in pain, it will cause the whole body to be painful (Muslim, *hadith* no. 2586). It means that sharing responsibility in Islam is not only accomplished physically, but also spiritually.

The Qur'an has portrayed the practice of *takaful* done by the *Ansar* as giving preference towards the *Muhajirun* over themselves. This concept is known in the Qur'an (59:9) as *ithar*. In commenting this *'ayah*, Muhammad Asad (1980) was of the opinion that it specifically refers to the *Ansar* of Madinah who received the *Muhajirun* with utmost generosity, sharing their own dwellings and all their possessions with them. Allah SWT praised them for their noble virtues; they spent everything for their *Muhajirun* brothers even when they were in need. In this regard, the Prophet (pbuh) said that the best charity is when someone gives something away although he is in need of it. Anas bin Malik (r.a) narrated that the *Muhajirun* said to the Prophet (pbuh) (Ibn Hanbal, *hadith* no. 200):

O Allah's Messenger, We have never met people like those whom we emigrated to; comforting us in time of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us." The Prophet (pbuh) said, "No they won't, as long as you thanked them for what they did and invoked Allah for them.

The success of this kind of collective work also depends on the participation of every member of the society or organization. This concept of

participation for Muslims struggling for the sake of Islam has been illustrated by the Qur'an (61: 4) as a firm and strong building. Another *hadith* also stated that the relationship between a believer to another believer is like a building; its parts support each other. Regarding this, the Prophet (pbuh) crossed his fingers together. In relation to that, Allah SWT cautions and warns the believers who prefer to stay in their house than going out for *jihad* and warns them of His punishment (al-Qur'an 9: 38). Obviously, *al-mujahidun* are praised by Allah SWT than those who remain passive. It demonstrates that Muslims have to take part in every action which requires their involvement in collectiveness, be it physically or morally.

From the perspective of Islamic history, we see that there are instances of this kind of practice. According to Ibn Hisham (1995), there were several people who greatly contributed to the success of the great effort in the times of early *hijrah* such as Abu Bakr al-Siddiq (r.a), 'Ali bin Abu Talib (r.a), 'Abd Allah bin Abu Bakr (r.a), 'Amir bin Fuhayrah (r.a), Asma' bint Abu Bakr (r.a) and 'Abd Allah bin Urayqit al-Laythi. It should be noted that this kind of collective work comes from the Multiple Effort of Many People (MEoMP) that was reintroduced by the founder of Matsushita Company at Japan. It proves that all Muslims, be they men or women, young and old, should join in striving for the sake of Islam.

CONCLUSION

As conclusion, for personality development, the Qur'an emphasizes not only on his physical and mental growth, but producing a well-balanced person. In fact, the more importantly is to develop his soul to worship to Allah SWT alone and implement the Qur'anic teachings which were demonstrated in the conduct of the Prophet (pbuh). These aspects of development could be built up through physical training by merging their diet and nutrition with exercise, through spiritual training by purifying their soul *via tahajjud* and mental training by participating in *usrah* and acquainting with the reality of current society. Development of individuals from Qur'anic perspective is to prepare for a balanced growth spiritually, physically and mentally in order to act as Allah's vicegerent. For collective work, *ta'aruf* and *tafahum*, as the pre-requisites, should be practiced *via ta'awun* and *takaful* which could generate the multiple efforts of many people which are the fruit of

the concept of brotherhood. It is full of love, respect, sincerity, sympathy, empathy and mercy. It should be noted that this bond of sincere hearts would be an everlasting relationship.

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