

Development Of Human Character And Its Socio-Legal Effects (Islamic And Psychological Review Of Character To Meet Tazkiyatu-Shuhud)

Dr. Mahmood Ahmed Shaikh (Corresponding Author)¹,
Dr. Shafiq ur Rahman², Prof. Dr. Muhammad Tahir³, Afrasiab Ahmed Rana⁴, Dr.
Muhammad Shahid⁵, Khadim Hussain Khuharo⁶

¹Deputy Registrar (Regulations), Bahria University, Islamabad

²ORCID ID: 0009-0001-4386-6643Bahria University Law School Islamabad

³(ORCID ID: 0000-0002-8921-6582) School of Law Karachi University

⁴LL.M Scholar, International Islamic University, Islamabad.

⁶Advocate Supreme Court.

ABSTRACT

Humans are gregarious in nature and cannot survive alone. They live in gatherings or colonies which initially were villages and towns near water resources. With the advent of civilization, they used principles to live together peacefully. Following or ignoring these rules reflected the nature of every member as of Good or Bad character. The humans are also constantly being guided by their Creator (Allah) through His messengers and Prophet Muhammad (pbuh) was declared as Last Divine Guide and Advisor. He and his followers determined certain regulations on the choice of Allah and best suiting to the whole world till the day of Judgment. Based on religious teachings of Self-control or Tazkia tu Nafs, these codifications are now being testified by Sociology, Psychology, Physiology, Biology and Ecology as the best suiting to human nature and needs. One of the prime factors for peaceful social living is mutual trust and fair dealing that is proven through the character of a person. Prime Minister of UK, Churchill once said, “We will not be defeated till justice prevails in our country”. This article has been prepared to establish how human character develops and then it impacts upon society in different modes. Here we will restrict ourselves to its socio-legal application and use in our legal systems through evidence. In Islam, Shahada or testimony is an important institution within judicial organization to ensure impartiality and justice during judicial process. This descriptive study explores the development of human character with respect to its connection with the eligibility to adduce evidence, and its impacts.

Keywords: Human Character, Nafs, Tazkiya, Development, Self-control, Principles of Evidence.

INTRODUCTION

Allah created man to function as his vice-gerent in universe and given him some power and liberty to manage their deeds. Fair use of these powers takes him to his actual position of Vice-gerent. In that position, man has a task and a destiny; and for it, Allah has given him the abilities, the means, and the ‘Guidance’ for attainment of righteousness. Physical and mental powers in self-control required as

Allah's vice-gerent are restricted by inner instincts and passions with outside mighty temptations. The entire destiny of man depends upon the inculcation of virtues and complete control on vices to attain the positive, contributive, and dynamic personality to represent Allah in the Universe.

Allama Muhammad Iqbal while discussing Man's role in universe has described "the task, as to achieve the moral ascent which Allah has destined for man, by subduing his passions through genuine 'Ibadat' (complete submission to Allah's will) and selfless social service for the benefit of humanity. Besides, he must discover and utilize the riches and forces of universe and to achieve material prosperity and intellectual evolution as 'conquest of the Universe'. He must establish such a social order as would provide each man the opportunity to develop fully the potentialities Allah has given him and to live peacefully. The fundamentals of such an order have been given in the Holy Quran and elaborated by the precept and example of the Holy Prophet (Peace be upon Him)".¹ For the above task, Allah has endowed man with:

- a. Physical Capacities, which must be kept healthy and fit to the utmost. In this regard space flights have shown that the human body has potential undiscovered.
- b. Mental Powers: which one must develop to the utmost through education and research. They are, how man is to achieve 'conquest of the Universe'. Supercomputers have converted many imaginations to reality, like he can see and hear instantly from thousands of miles, which was possible in fairy tales in the past.
- c. Moral Sense called conscience; which one is born with. This sense, aided by intellect (Shaoor), is to be educated through Qur'an, Hadith, and good character 'Uswa-e-Hasana'. It is to be consolidated through 'Ibadat' and righteous deeds into an insightful and strong controlling power.

Man was declared Allah's vicegerent before his creation and all the angels were ordered to bow before him. All the angels obeyed the Command of Allah but the Iblees, who considered himself better than man. He justified his disobedience by stating that he was made of fire and man with clay (Al-A'raf : 12). Here a clear message has been given that obey Allah, whether you understand the rationale or not. "Concept of virtues and vices – doing good and avoiding forbidden, deeds have a special link with the stages and conditions of the inner conditions or Nufus".² Instincts in man agitate his internal desires from necessities to lusts and urges fulfillment through any source; fair or unfair. Conscience or ego restricts the man from foul play and compel him to remain within permissible limits. It also awakens inside man the fear of punishment and accountability, which may work or fail. A man also learns from society and experience that he must surrender before the laid down principles ordained by religion or enforced by society. Those who totally surrender to the Commandments of their Creator and forgoes disobedience, become a sample for Allah to show to angles that, 'He need this sort of humans as his vicegerents'.³

¹ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, 3-5, Lahore, Sh. M Ashraf, 1982

² Shah Waliullah, *Hujja tullah ul Baligha*, urdu translation by Khalil Ahmed Israeli, Islami Academy Lahore, 1977.

³ Kifayatullah Mufti, *Taleem ul Islam*, Zamzam publishers Karachi,

Human character starts to develop from understanding his inner self, which is called Nafs. Consequently, the effect of his deeds and responses to certain situations reflect his righteous or delinquent character on the bases of virtues and vices one adopts. "Since Allah has bestowed humans' wisdom (Aql) and mental power to understand, therefore he can learn lessons from history or others. This factor distinguishes him from animals in that he can communicate and transfer his knowledge and experience to others or the next generations. This helps a man to achieve the pleasure of Allah for success in this world and hereinafter and to explore the universe".⁴ Adoption of virtues and forgoing the vices mandate him to achieve his goal. This philosophy, after Holy Prophet and Companions, was adopted by many Muslim scholars and leaders as the spirit of Islam.

DEVELOPMENT OF PERSONALITY (NAFS)

Nafs is a singular term that has been translated as self or nature. Whatever variants appear, a human being is taken as a multifunctional single Unit.⁵ Hazrat Mir Qutubuddin Mohammad, an early 20th century Persian Sufi clarified definition and role of Nafs in humans. "There are four Nufus; Nafs of growth, Nafs of sensibility (animal spirit), Nafs of pure intellect and Nafs of wholeness and Divinity. Each one of the Nufus (plural of Nafs) has powers and qualities of its own.

- a. The powers of Nafs of growth are energies of attraction, circulation, digestion, and repulsion; its qualities are to increase and decrease.
- b. The Nafs of sensibility (animal spirit) have the power of seeing, hearing, tasting, smelling, touching; its qualities are lust and anger.
- c. The powers of the Nafs of pure intellect are thought, remembrance, awareness, patience, and its qualities are wisdom and virtue.
- d. The Nafs of wholeness, Divinity, has the highest virtues: survival in annihilation; patience in misfortune; honor in poverty; and richness in adversity. The qualities of this Nafs are submission and satisfaction in Allah. This is the Nafs that the Almighty Allah breathes into the human being from His spirit and is the part which returns to Him".

In its construction a human being is not merely a structure of physical body and spirit. There are many levels and stages between the absolute matter and that of the absolute soul; many gradations between the dense material world and the fineness of the spiritual world exist in the human being. Many cultures and spiritual beliefs have ascribed to the levels and stages of the human soul, including the existence of souls after physical death until one arrives as the level of the Holy Spirit. Islam and previous religions have narrated that before birth of Prophet Adam, Allah created all souls and asked about their creator, all accepted Allah as creator. Allah placed them in Alam-e Arwah, they are shifted in womb of mother, where body and soul joins together as life. This formation is final and unchangeable but amendable. This life is then sent to this world, where life does deeds, and those deeds are recorded in toto. After a certain period, the soul is separated from body and soul is asked about deeds. The soul is then placed in Alam-e barzakh to wait for Day of Judgment. The souls are treated as per level of their obedience when it was in form of Nafs (Life) in world.

⁴ Syed Abu'al A'laa Moududi, *Tajdeed o Ahya e Deen*, Islamic Publications Lahore 1999

⁵ Mir Qutubuddin Mohammad, *Nafs, Spirit & Heart*, accessed on 30 Jan 2022 through <http://sufismjournal.org/>

DEFINITION OF NAFS (SELF, INNER)

Human inner metaphysics is based on some qualities. It is called Nafs - an Arabic word which occurs in the Qur'an and means self or inside. In its unrefined state, "the Nafs is the lowest dimension of man's inward existence, his animal and satanic nature".⁶ Nafs can be evil or good, basically there's a good side and a bad side (Islamic definition). The Holy prophet is quoted in a Hadith saying, "when a vice is committed, a black spot appears on the heart. It is removed when the committer repents and seeks apology from Allah, otherwise continues to exist. If committing vices, sins or crimes continues, then other spots appear. A time comes when whole heart becomes black, which crushes the ego (conscience) and deny acceptance of superego (revelations)".⁷ Since human is Allah's vice-gerent, he has the special privilege to get forgiveness whenever sincerely requested before his death.

CHARACTERISTICS OF NAFS

Nafs basically describes the traits of a human which permanently exist in him. The four basic types of Nafs coexist. None of them can be removed at all; however, their direction can be changed. The basic body needs and senses are vital for everyone to remain alive, whereas knowledge and obedience are important for social life. Allah has given leverage to man choose the direction of utilization of these Nufus and human character is the reflection of utility. Education and the environment play a pivotal role in shifting from one stage of Nafs to another. Cleaning Nafs from blemishes is the beginning of good practice. Avoiding them beautifies one because the prayer pleases Allah and brings closest to Him. Allama Iqbal stressed upon adopting good qualities and avoiding blemishes while remaining active part of society as the theme of Allah's creation of human. His and many of his ancestors aimed to bring Muslims on the real understanding of Qur'an in the light of Sunna because nobody can better understand a creation than its own creator. Allah is the Creator. He knows best the utility of human life.⁸ He is omni-available and watches us all the time.

VARIOUS STAGES OF NAFS

Generally, there are seven stages of Nufus that describe the level of inclination or awareness about his nature. There are three principal stages of Nafs which are specifically mentioned in the Qur'an. These are stages in the process of development, refinement, and mastery of the Nafs.

The inciting self (Nafs-e-ammara)

Nafs in its primitive or untrained stage, which is the lower self or basic instincts, incites us to commit evil. Animal imagery is often used to describe this stage of Nafs. A popular image is a donkey or unruly horse that must be trained and broken so that eventually it will bear its rider to the goal. The prophet Yousuf says, "Yet I claim not that my Nafs was innocent, Verily the Nafs of man inclines to the evil." (Al-Yusuf: 53). The Quran enjoins the faithful "to hinder the Nafs from lust", (Al-Nazi'at: 40) and a Hadith warns that "the worst enemy you have is the Nafs between your sides." The Quran has defined its followers as "Zalimu-le-Nafsehi" (those who obey lust or wishes). Islam emphasizes on importance of fighting this Nafs, because prophet Muhammad said after returning from a war, "We now return from the small struggle (Jihad Asghar) to the big struggle (Jihad Akbar)". His companions

⁶ <http://en.wikipedia.org/wiki/Nafs> accessed 1 Jan 2022.

⁷ Hadith 4244, (2021) Sunan Ibn e Maaja, Maktaba Al-Bushra

⁸ Asharaf Ali Thanvi, *How to live like a Muslim*, Saleem Book Centre, Lahore, 2003 (SBC)

asked, "Oh prophet of Allah, what is the big struggle?" He replied, "The struggle against Nafs".⁹ Maolana Rumi compared Nafs to camel, which the hero Majnun, (representing intellect) ('Aql), strains to turn in direction of the dwelling-place of his beloved.

The accusing self (Nafs-e-lawwama)

In Qur'an it is mentioned as "the self-accusing or awakening Nafs" (Al-Qiyamah: 2). This is the stage of comparison of own desires and actions with those of Allah and society; where "the conscience is awakened and the self accuses one for listening to one's ego. One repents and asks for forgiveness." Here the Nafs is inspired by your heart, sees the results of your actions, agrees with your brain, sees your weaknesses, and aspires to perfection. It mostly leads to good behavior in social life, tolerance and listening to others and finally curbing own instincts and desires for the sake of smoothness in society. It is common human practice to accept liking or ignore disliking behaviours, just to accommodate others.

The inspired self (Nafs-e-mulhama)

On this level "one becomes firmer in listening to one's conscience but is not yet surrendered. "Once you have seen your weaknesses and have set your targets, this ego inspires you to do good deeds and to be on the plus side. Hadhrat Abbas Bin Abdul Muttalib lays down three rules: Ta'Jeel or Swiftness; A good deed must be done immediately and there should be no laziness. Tehqeer or Contempt; You must look at your good acts with contempt otherwise you will become self-righteous. Ikhfa or Secrecy; You must keep your good acts secret otherwise people will praise you and it will make you self-righteous."

The self at peace (Nafs-e-Mutma'inna)

In the Quran it is called "the Nafs at peace or satisfaction" (Al-Fajr: 27). This is the ideal stage of surrender to superego in which one is firm in one's faith and leaves bad manners to maximum extent. The soul becomes tranquil, at peace. It can only be achieved through constant practice to control instincts and wishes (Riazah). Special arrangements are made for it through remembrance of Allah (Zikr), Greetings to prophet (Darood) and fasting etc. Qur'an has given name of 'Sabequm bil Khairaat' to the achievers and followers of this Nafs.

The pleased self (Nafs-e-radiyya)

On this level "one is pleased with whatever comes from Allah and doesn't live in the past or future, but in the moment." One thinks always and "sees oneself as weak and in need of Allah."

The pleasing self (Nafs-e-mardiyya)

On this level the two spirits in man 'have made peace'. "One is soft and tolerant with people and has good behaviour, good manners."

The pure self (Nafs-e-safiyya)

⁹ Hadith 11779, (2020) Kanzul a'amaal, Maktaba Al-Bushra Publishers

On this level "one is dressed in the attributes of the Insan Kamil, the perfected man, who is completely surrendered and inspired by Allah." One is "in full agreement with the Will of Allah".

Hujatul-Islam Imam Ghazzali says: "You are created of body which can be seen by the physical eye and an inner being, or meaning, which can be loosely called Nafs, heart, or life. Your inner being and reality can be understood by your insight or clear-sightedness. The meaning of inner being is the reality of a human being, and the physical system is like the object to this King." This reality is called heart, a seat of Allah understanding.¹⁰ He has relied on this verse of Qur'an, "To the righteous soul, O, you in complete satisfaction, return to your Lord, well pleased and well pleasing to Him. Enter you, among My devotees, enter My Heaven (Al-Fajr: 27).

All types of Nufus are always present in a human. It is only the environment and teachings that make him reflect in front of others. When virtues dominate in one's character and instincts or vices are suppressed, then it is characterized with purity (Nafs e mutma'inna). That is the will of Allah and reason to create a human, who despite his needs surrenders himself to the wishes of Allah. They are the people who are successful in this world and hereinafter. The other stage is awakening or self accusing wherein a man follows the rules and Commandments irrespective of his willingness (Nafs e lawamma). He is sometimes prone to be overcome by instincts and evil desires and may commit vices. However, such people are normal members of society and hardly breach the peace. The primitive stage is instinctual, in which a person remains under the spell of his animal desires (Nafs e ammarah). He tries to achieve his instincts ignoring the customs and norms of the society in violation of Allah's wishes. Although virtues exist in such people, vices are so dominated that they become intolerable for society. They may gain a lot, but they practically failed in this world and hereinafter. Allah classifies the human in Quran, "Those who obey Allah, are the slaves of Allah and those who obey Satan, are the slaves of Satan. They both will be treated according to their obedience." (Qur'an: part 27)

It is considered essential to intimate that endeavors should be made to recognize oneself at first hand, before somebody else points out something about the character. There are a few simple methods to know own traits (good or bad qualities) which can be helpful to improve or relook the personality to bring it in shape that fits to achieve success in both worlds, here and hereafter. On one hand an expert psychologist can be consulted who will give true picture of personality traits based on growth, education and living environments. His prescribed treatment would benefit. On the other hand, a religious leader can be consulted who will put in tests and let clear all the negative traits without indicating the specific weak areas.

CONSTRUCTION OF HUMAN CHARACTER

Human character is his behavior with respect to norms of a society. A person positively responding to the norms, customs, traditions, and laws of a society is considered a person of good character. The one who responds opposite to above is taken as bad character person. The Idea of character and its definition with respect to a society of many different cultures and religions depends upon its culture. To understand the concept of character specifically to a particular religion we should understand how

¹⁰ Mahmood Ahmed Shaikh, (2015) *Analysis of Virtues and Vices of Human Character*, page 11, Zarmak Press, Islamabad

that religion understands and defines it. A person abiding by the laws of one society or religion may not be acceptable to another one, i.e. A person drinking alcohol or committing fornication /adultery with consent would be acceptable as holder of good character for Christians and Jews but not in Muslim society.

In relation to Islam, we would have to know, what the Qur'an and the Prophet Muhammad said about character, and what type of character a Muslim should have.¹¹ For example, Patience is a virtue of character that has been held high in Qur'an, and by the prophet Muhammad. In Qur'an Allah says, "And verily, whosoever shows patience and forgives, that would be truly from the things recommended by Allah." (Ash-shura:43). It is sure that it will always turn out to our benefit, even though we may not see any benefit right away. This is where Muslims have the human examples of the prophet Muhammad and his fellows (Sahaba). Allah has appreciated the excellence of character of prophet Muhammad and directed Muslims to follow it. Allah says in Qur'an, " And indeed you (O Muhammad) are on a character most lofty." (Al-Qalam: 4). The Holy prophet states that, "My companions are like stars, you follow them and find path of success (hidaya)". These two sources of spiritual beliefs are what defines Muslim character, and there are many other virtues of Muslim character in the Qur'an, and the example of Muhammad (peace be upon him), such as truthfulness, our everyday manners, and observing the 5 pillars of Islam amongst a few more. Allah has placed attraction in good deeds and basic rituals of Islam, whoever sees those practiced sincerely, attracts towards it. In absence of fear of Allah, "people including police cause harm to each other"¹² Let us discuss the five pillars of Islam and its effect on society.

- a. **Strong belief in Allah;** is key to work hard in any field and leave result on Allah. It gives a sense of satisfaction that our hard work will not be ignored and paid back at an appropriate time chosen by Allah for us. It makes man to rely upon his true efforts and not to roam around others for appreciation. A sense of relief creates the capacity to accommodate others, a well recognized human character for all the societies. "Belief that Allah is omni-present and omnipotent creates a sense of fear that we are being watched all the time, preventing us from many vices committed in isolation. Again, society feels relief from the misdeeds of its members and a peaceful environment emerges paving way for creative activities."¹³
- b. **Regular prayers;** in Masajid, which are public places, not only purifies a man from his worries and vices but also is a community center for believers. They join there five times daily and acquire knowledge about health, death, marriage, or other problems of other neighbors. Sharing ideas and problems with others gives solutions to many social issues. This is the place where effects of virtues and vices are mentioned, and guidance is provided in the light of Commandments of Allah and traditions of holy prophet with examples of his companions or other saints. In nutshell, regular five times prayers make humans of good character and useful members of a locality.

¹¹ Ahmed syeed ali Muhammed, <http://www.helium.com/items/211933>, accessed on 1March 2022.

¹² Mahmood Ahmed Shaikh, *Detention of Relatives of Accused by Police*, Pakistan Journal of Criminology Volume 8, No.3. July 2016, pp. 58-73

¹³ Mahmood Ahmed Shaikh, 2016 Thesis on "Legal aspects of 'Sense of Capability' (Mens rea to Actus Reus) as the main cause of Crimes" University of Karachi, p. 5

- c. **Fasting (Siyam)**; is to remain without any intake from dawn to dusk. The purpose of fasting is to create a feeling about them who cannot afford both ends of meals. During fasting, the faster is supposed to keep away from animal instincts, lusts, and vices. It teaches a Muslim to control from evils while performing normal duties and sympathy for those who have not sufficient money even for food. Through fasting Islam produces best members for a society who not only know how to control own instincts and tolerance but also that others must be allowed to live through sharing their worries. Muslims are bound to pay charity to poor (Fitra) before they celebrate the Rewards Day (Eid).
- d. **Compulsory Charity (Zakat)**; is a fixed amount to be delivered to needy or government for welfare of orphans, homeless, poor, indebted ones, and travelers. This is not binding upon everyone but only to those who possess a certain amount of wealth (Nisab) and fall into the category of rich. They are bound to share their wealth with near relatives and other needy people, described above, to the extent of fixed ratio of 2.5 % once a year, in exchange for great rewards from Allah. It is a sort of insurance from Allah about safety and security that wealth of rich will remain safe for that year. Besides, there are many other kinds of charities which are expected from those who want to become pious (Mo'min) and seek pleasure from Allah. In this way, Islam provides relief to both rich and poor, which ensures circulation of wealth among all and establishes a balanced Muslim society.
- e. **Performing Hajj**; is binding upon only those who can afford their visit to Macca once in a year to join with their international Muslim brethren. Allah has guaranteed complete forgiveness for those who visit Baitullah in Macca purely for Hajj. In other sense, Allah provides an opportunity for Muslim to know the living conditions and information about other Muslims gathered from world. Those who cannot perform Hajj, can enjoy the facility of general visit (Umra) throughout the year. In also provide an opportunity to interact with one another and to visit them, if possible. It establishes that Allah desires international exposure and wellbeing of humankind for international peace and harmony.

VALUE OF HUMAN CHARACTER

Human beings occupy a unique place in the universe. By virtue of possessing a human body, men are part of the material world. Thus, he is as subject to natural laws. Birth, growth, decay, and death of human body are natural processes and so are governed by the laws of nature. Men are also endowed with an inner self or ego (Ruh). Since it is a special gift given to mankind by Allah, it is not part of material body of man. Although it uses the body as a vehicle for its expression, it is not bound by space and time and therefore not subject to any physical laws. Since the essence of self is freedom of choice, the Allah's Will is guidance and human beings can accept or reject this. The Qur'an clears this point as, "O Messenger Muhammad proclaim to the entire mankind that truth has come from your Rabb, whosoever may accept or reject it" (18: Al-kahf: 29)

In this universe man is given choice and discretion. Men disobey Allah Almighty laws when their feelings and emotions overpower them. These emotions instigate him for personal gains as against

universal good. His intellect manipulates the ways and means to achieve these objects. Those who focus to develop their inner self (Character) considering Quran; they are the one defined as who preserve human values against animal instincts is a man of character. Islam's main objective is to develop character of every human being. Allah's pattern to develop a character is mentioned in Quran, which tell us that there are higher values than biological means. Character develops by looking after these higher values.

PRINCIPLES OF MORAL THOUGHT AND ACTION

There are several ways to categorize different types of actions according to Islamic principles. According to Islamic law, all human actions fit into one of five categories ranging from permissibility of, preference for, neutrality to, dislike, or outright prohibition of any particular action. The number of actions that are expressly prohibited, (haram) is limited. Anything that is not expressly prohibited in Qur'an or Sunna, is considered permissible (halal) which is itself broad. Within this category are actions that are said to be preferred, such as extra non-obligatory prayers, as well as those things that are deemed disliked, such as divorce.¹⁴

In Islamic legal viewpoint, civil society is governed by laws that regulate financial and family relationships that exist in public sphere. Criminal behavior is also an issue that received extensive treatment in Islamic law. Five fundamental principles of Islamic law represent values of accountability and public order protected by jurisprudence: life, religion, reason/mental faculty, property, and progeny.¹⁵ The scripture of Islam is, by contrast, limited in its specification of punishments for criminal acts. In the Quran, few crimes have prescribed punishments that include apostasy, theft, adultery, murder, slander, highway robbery, and consumption of alcohol. Looking at Islamic law, it becomes clear that laws regulating punishment for criminal behavior are meant to preserve the values enumerated above.

In Islamic Laws, there are crimes that fall under the broad category of "discretion or Ta'azir", that does not fall under the seven mentioned above and there is no single prescribed punishment in Islamic law. The other are crimes of bodily offense. This can range from simple assault to the infliction of more serious or permanent injuries, for which there are various potential ramifications. Retaliation was often resorted to in these cases, but it is more usual that some kind of recompense in the form of a financial payment be made. This is equivalent of a monetary settlement for a personal injury.

Islamic Law or Sharia has laid down many ethical principles which are required to be fulfilled in every case of testimony required in establish the facts of a cases discussed above. Islamic evidence consists of both witness testimony and general proof with more emphasis to the former. General proof is a means by which truth is manifested. Evidence is necessarily limited to confession of the accused or witness testimony for a Hadd offence. The Shahada or testimony is one of the most important institutions within the system of evidence and the judicial organization of Islamic law. In Islamic law, testimony of witnesses is the best proof. Written testimony has always been looked upon with disfavor

¹⁴ Nancy Khalek, *Principles of Moral Thought and Action*, accessed on 20 Jan 2022 through www.patheos.com

¹⁵ Dr. Jamal uddin Atia, translation by Molana Habib ur Rehman, *Shariat e Isalmi ka amumi tasawur*, Sharia Academy, Islamabad, 2002

by judicial practice and doctrine. When written material was widely used in legal matters and regular clerks were appointed to tribunals, the contents of public and private documents were proved not so much by the text itself as by the witnesses who attested the documents. The legal documents, private or notarized, had to be witnessed by at least two people. Judgements had to be witnessed as well (Al-Baqra: 282).¹⁶

To be competent in Islamic law, a witness must possess maturity, reason, memory, speech, visual and audible perception, good character, authentic knowledge of the issue, and faith in Islam. Within the juristic debate there are exceptions to all the above conditions except reason, memory, and good character. Islamic law is to a certain extent based on the theory of corroboration. Within Hudud it seems that the greater the gravity of the crime within the Islamic concept of a society, the greater is the weight given to the corroborating testimony of a specified number of witnesses. The crime of Zina (like adultery), as laid down in Sura 4: 19-20 and 24: 4, requires four witnesses of just character to be proven. In all other cases, a minimum of two men or one man and two women are considered satisfactory by the jurists. This does not mean that a decision would weigh in favor of a person who brings more witnesses. The justness of the witnesses is of utmost importance. The testimony of each witness of just character must be supported by another witness of just character and the justness of character of each other witness must be confirmed by another person of just character called the Muzakki. The qualifications of witnesses are considered of utmost importance to insure impartiality and justice in the judicial process.¹⁷

In Islam, the standard of substantive justice, consisting of a set of highly esteemed religious and moral values is realized by the judicial process, despite the stress laid on qualifications for judge and the meticulousness of the law of evidence. In effect, the harshness of Islamic Criminal law and penalties is mitigated by the rules of evidence. Morally, it is regarded that if a witness lies in front of the Qadi, it does not exempt him from the greater punishment waiting for him from the Almighty. The legal and moral values are in coherence with one another. Islamic law recognizes a separation between personal, private belief and the broader public world. This separation is reminder of personal responsibility and individual moral accountability, especially for beliefs, that are the center of moral behavior.

EFFECTS ON HUMAN LIFE

The character of one person in family, area, or society affects all others. Psychologists have also established that due to the character of one person in family or workplace either develops or destroys whole system of life. According to them social or asocial behavior in a person accumulates from home and effects the surroundings. A neglected child at home unconsciously commits larceny in school and becomes delinquent when grows up.¹⁸ “For centuries, through customs and laws, humanity has been in search of peace and harmonious growth, but it is nowhere visible. Man, and nations have become extremely self-centered and busy. Man has become selfish, greedy, and materialistic in approach. He values everything in terms of money and economic gains. This abnormal love for materialistic ends

¹⁶ Wakin, Jeanette A. (ed.), *The Function of Documents in Islamic Law*, Albany, 1972, p. 6

¹⁷ Khadduri, 1984, p. 148, Mahmud, NY, pp. 73-74

¹⁸ David Abrahamson, *Who are the guilty?* 116, New York, 1954

has caused his character to reach its lowest ebb.”¹⁹ The Qur’an describes this state of humans as: “Then We reduced him to the lowest of the low” (Al-Teen : 5) and no good is left either in individual or in national characters.

This situation arises when man thinks that he is the master of all that he surveys and possesses. This is the only life and there is no life after death. He feels that he is responsible to none. It promotes values that breed selfishness, greed, unrestricted personal freedom and maximization of personal profits, gains, and pleasures. The existing selfish, irresponsible, and reckless character of men and women and the nations that they represent, must be changed, and rebuilt on some high and dependable moral grounds. The Qur’an has narrated that, “He who will do a particle of a virtue will see it and who will commit a particle of vice, will see it” (Al Zilzaal: 7-8). Allah has placed anxiousness in humans. They want to see the results of their deeds as early as possible. Keeping in view the human nature, Allah has announced fast, slow, or delayed bounties for compliance of virtues in their true sense.

Humans try to accomplish desires of their instincts, with or without realizing the consequences. Allah has thus declared punishments and vengeance on commission of each deliberate or intentional vice and crime. Although Allah has declared the inflictions for vices but due to His nature of Kindness and Mercy, He gives a chance to repent in many ways. First, He does not let Kiraman Katebeen write and wait for instant repentance till both ends of day when their shifts change. After that Allah keeps the doors of forgiveness open till death so that he can get chance of apology by devoted repentance before death. If someone repents and then again commits mistake, Allah forgives as many times as one repents and never tires, but death closes it permanently. Allah sent His messengers to guide humanity. The mission of prophets is called “Tazkiya Nafs” in Quran which means “purification of souls” or simply “personality development”. The concept of “Purification of Souls” means that a human personality should be purified from all types of physical and moral filth. The intellectual, emotional, ethical, and practical aspects of a personality should be transformed to become a good human being. The method for personality development as established by these Prophets is that people should be sanctified from all types of material and moral filth. Prophet Muhammad (Peace Be Upon Him) was the last Prophet sent by Allah. After the end of Prophet hood, till the end of this world, religious scholars are responsible to educate people. All activities related to Islamic call are based on the education of this Allah Law & Wisdom.²⁰ If we are interested in developing our personality, we should learn the Allah Law and the Allah Wisdom. It is the mission of this “Personality Development Program”.

CONCLUSION:

Development and effects of human character, as explored from an Islamic and psychological perspective, are crucial in achieving Tazkiya, the purification and development of the self. Allah has endowed mankind with physical capacities, mental powers, and a moral sense, all of which are to be nurtured and utilized to fulfill one's purpose as Allah's vice-gerent in the universe. The exploration of one's inner self (Nafs) plays a significant role in the development of one's character, as it determines adoption of virtues and avoidance of vices. By achieving self-control, righteousness, and a dynamic

¹⁹ Shamim A Siddiqi, *The Human Character and Islam*, New York

²⁰ Dr. Zakir Naik, through islamic-research-foundation.blogspot.com, accessed on 20 11 2009

personality, individuals can represent Allah in the universe and contribute positively to humanity. Ultimately, the development of one's personality is a lifelong process that requires deep introspection, education, and adherence to the teachings of the Holy Quran and example of Holy Prophet (Peace be upon Him). Through this, individuals can strive for success in both this world and hereafter while exploring the potential of the universe, aimed through strict principles of Evidence.