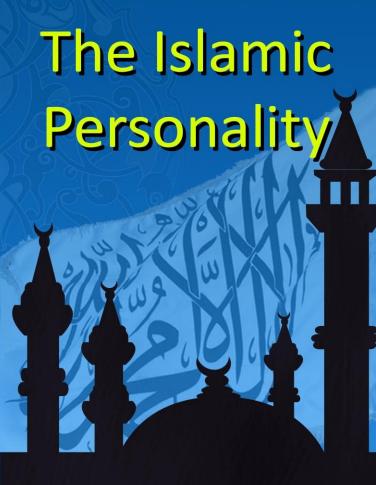selves. Thus they despair and give up all hope in Muslims. Such idealistics help promote the idea that Islam is utopian, impossible to implement, and is composed of supreme ideals and standards that man cannot implement or maintain. Consequently, they turn people away from Islam and many people are rendered too paralysed to act, even though Islam came to be implemented in practical life. Islam is realistic; it deals with realities and it is not difficult to implement. It lies within the potential of every human being, no matter how weak is his thinking and how strong are his instincts and needs. Such a man can implement Islam upon himself smoothly and easily after he has comprehended the Islamic 'Aqeedah and holds an Islamic Shaksiyyah. Just by making the Islamic 'Aqeedah the criterion for his concepts and inclinations and maintaining this criterion he will hold an Islamic Shaksiyyah.

The only task that he should be performing is strengthening his Shaksiyyah with the Islamic Thaqafah so his Aqliyyah will grow, and doing recommended acts of obedience to strengthen his Nafsiyyah. This places him on the path to a sublime pinnacle, which he would not only reach but also surpass in his desire to attain ever-increasing stand-ards. Islam has treated man's mentality with its Aqeedah when it made the Islamic Aqeedah the intellectual standard on which to build his thoughts about life. He is able to distinguish true thought from false thought when he evaluates these thoughts against the Islamic Aqeedah because it became his intellectual reference point. In this way he protects himself against erroneous thoughts, avoids false thoughts, and remains true in his thoughts and sound in his comprehension of them. Islam treated man's inclinations with the Shariah rules when it treated his actions, which spring from his instincts and organic needs. This treatment is delicate; it regulates the instincts but does not harm them by attempting to destroy them. It does not leave the instincts free and unrestricted but puts them in harmony. It enables man to satisfy all his needs in a harmonious manner that leads to tranquility and stability. So a Muslim who embraces Islam through ration and evidence and fully implements Islam upon himself and understands correctly the rules of Allah (swt) holds an Islamic Shaksiyyah distinct from all others. He acquires the correct Islamic Aqliyyah when he makes the Islamic 'Aqeedah the standard for his thinking, and he acquires the correct Islamic Nafsiyyah when he makes this Aqeedah the standard for the proper satisfaction of his drives and inclina-tions. The Islamic Shaksiyyah is characterised with special attributes that distinguish the Muslim and makes him stand out amongst the people; his visibility can be likened to a mole mark on a human face. These attributes that characterise him are an in-evitable result of his observance of Allah (swt)'s commands and prohibitions, and performing actions in accordance with these commands and prohibitions due to his awareness of his relationship with Allah (swt). Thus, his aim in observing the Shar'a is solely for the pleasure of Allah (swt) .❏

[Source: Ash-Shakhsiyya al-Islamiyya Vol. 1]

Hizb ut Tahrir

The Islamic Personality

Islam has provided a complete solution for man to create for himself a particular personality distinct from all others. With the Islamic Aqeedah (creed), it treated his thoughts, making for man an intellectual basis upon which his thoughts would be built and according to which his concepts are formed. He can distinguish true thoughts from false ones when he measures them against the Aqeedah, thus using it as an intellectual standard against which he can measure all thoughts. So his Aqliyyah is built upon the Aqeedah which provides him with a distinct mentality and a true basis for thoughts. It thus safeguards man against incorrect thoughts and allows him to remain honest in his thoughts and sound in his comprehension of them.

At the same time, man's actions which stem from his instincts and organic needs are properly treated by Islam with Shariah rules that emanate from the Aqeedah itself. The Shariah rules regulate but do not suppress the human instincts, they harmonise the different instincts together but do not leave them free to be satisfied in any manner. The Shariah rules do permit man to satisfy all his needs in a way that will lead the human being to tranquility and stability. Islam has made the Aqeedah an intellectual one, making it suitable as an intellectual standard against which all thoughts can be measured. It also developed its Aqeedah as a comprehensive idea about man, life and the universe. This comprehensive idea was made to solve all man's complexities and problems, whether internal or external, thus making it suitable as a general standard automatically used naturally when

there arises the link between man's desires and his concepts. Islam has provided man with a definite standard representing a solid criterion for both the Aqliyyah (mentality-concepts) and the Nafsiyyah (behaviour-inclinations) at the same time. Islam has developed the human personality in a unique way distinct from other personalities.

We can conclude Islam develops man's personality through the Islamic Aqeedah. The Aqeedah forms both the Aqliyyah and the Nafsiyyah. The Islamic Aqliyyah is that which thinks on the basis of Islam, taking Islam alone as the general criterion for all thoughts related to life. It is not the Aqliyyah that is merely knowledgeable or pensive. The fact that a human being practically takes Islam as the criterion for all his thoughts is what makes his Aqliyyah an Islamic one. The Islamic Nafsiyyah is that which bases all its inclinations on Islam, making Islam the only general criterion for satisfaction of all man's needs and desires. The Nafsiyyah is not merely ascetical or stringent. The fact that a person practically makes Islam the criterion for satisfaction of all his needs and desires is what makes his disposition an Islamic one. A person with this Aqliyyah and Nafsiyyah thus becomes an Islamic personality, irrespective of whether he is knowledgeable or ignorant, or of whether he confines himself to observing the Fard (obligatory) and Mandoub (recommended) rules and refrains from doing the Haram (prohibited) actions, or performs other Mustahabb (recommended) acts of obedience and avoids performing suspicious acts. In these cases, such a person has an Islamic personality; because anyone who thinks on the basis of Islam and makes his

desires conform to Islam has an Islamic personality.

Indeed Islam ordered the Muslim to study and learn the Islamic Thaqafah (culture) to maintain the growth and development of the Islamic Shaksiyyah and its ability to assess and evaluate all thoughts. Islam also demanded the performing of actions beyond the Fard actions and demanded the avoiding of actions beyond the Haram to strengthen the Nafsiyyah that it would be capable of deterring any inclination incompatible with Islam. All this is intended to enhance the Islamic personality and set it on the path towards a sublime pinnacle. However, those personalities below this standard are not necessarily un-Islamic. Rather, this is a picture of the level of the ideal Islamic personality. Thus the common Muslims who are below this level and who act in accordance with Islam and the educated people who confine themselves to performing the Fardactions and abstain from performing the Haram (prohibited) are also Islamic personalities. These types of Shaksiyyah are all Islamic but vary in the degree and strength of their Islamic personalities.

What matters in judging whether someone holds an Islamic Shaksiyyah is whether he takes Islam as the standard for his thinking and inclinations. It is on this basis that the Islamic Shaksiyyah, Aqliyyah and Nafsiyyahis defined and characterized. So those who envisage that only an angel can have Islamic Shaksiyyah are making a serious misjudgment. The resultant damage they can cause to society is enormous, because they look for angelic figures from amongst the people and never find them; they cannot find such a person even amongst them-