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Thesis Title	Image in the interpretation of the Islamic personality (Fee Thelal AL-Quran) (study objective)		
Year	2010		
Abstract	<p>Summary in English</p> <p>Thank God, thank as much as is, and I thank the guarantor of the increase is thanks, and thank those who subjected the sun and the moon, and peace and blessings on those who sent guidance to human beings, and set up legislation, passed, and still our anguish and remove the damage, and forgive flaws Albrja and bulletproof, and Ohtal water from the sky and rained, and directed springs, springs and dawn, and your family and destroyed the oppressors, he warned of the fire and warning, and promised Paradise, and raise the righteous in the seat when ratified by a competent king.</p> <p>AFTER THAT:</p> <p>Have urged me my personal Ptgelep to follow Islamic scripture on man, orientation and composition, through the interpretation of modern civilization was centered interpretative create a Muslim society in a manner dependent dynamic educational advocacy so the nucleus of society namely the Islamic personality, and tell me in advance the types of interpretations of contemporary I did not find an explanation that matches what is in the depths of myself, and I find it Dhalte in this topic does not explain: (Fee Thelal AL-Koran) to Professor Sayed Qutb (may Allah have mercy on him) to put in the hands of the Muslims, particularly those working, thorough and comprehensive study, the manifestation of that personality and highlights the characteristics of the of the doctrine, worship, ethics, and the treatment, to be a beacon for those laggards in some respects, to Tzmoa themselves.</p> <p>As is known, is not without any important work in which he needs to be done a certain duration of patience, and the difficulties and hardship, we</p>		

have to pass by, and only has become a real-time can be achieved plains. Subject was due divided into an introduction and three sections and a conclusion.

The first section and makes it in three introductory chapters: the first introductory chapter in the life of Sayyid Qutb and his writings, and the introductory chapter in the second interpretation (Fee Thelal AL-Koran), and the introductory chapter III of the concept of personal information. The second section dealt with the components of the Islamic personality in five chapters: the self, heart, soul, mind, and body.

Then came the third and final section dealt with the Islamic personality traits are of three chapters: personal attributes of the Islamic faith, and personality traits of Islamic worship, and personality traits of Islamic morality.

Then came the conclusion summarized the main results of the study devised by what he saw Sayyid Qutb (may Allah have mercy on him) and him in his Tafseer (in the shadow of the Koran) are as follows:

1. The Islamic Personality is the personal that are trying to embodying all the general components of a balanced manner, so as not to overshadow the last component, as well as all the features and Islamic features should be available where, it is that the integrated system of attributes, tendencies, ideas, impulses, behavior, disciplined Islamic teachings and values.

2. The basic components of any personality is: self, heart, soul, mind, body, but the Islamic personality characterized by the rest of the characters to deal with all these components in a balanced manner.

3. That the same humanity in the shadows contain gaps represented by inclined humanitarian Kalshhoat with willingness to transcendence and self-restraint and looking forward to continuing to advance the human spirit high, and the realization motivated Highness.

4. That the heart of the shadows is expressed in the Qur'an about the power of understanding a sentence, it is a reservoir of feelings, and links them taste the rights of Islam, and is well known, and can not bounce it, but if not corrupt mess Salah him.

5. To the heart from the shadows facts, it is the source of faith, and the source of receipt, and the source of the Secretariat, and that knowledge of the heart, the heart and source of piety, and the source of compassion and a source of emotion and reason.

6. That the spirit in the interpretation of the shadows of the unseen unseen God, the secret of secrets, no one can understand others, and the road junction to the evolution of the Islamic personality of the animal world,

which gives him the hidden secret, which applies, beyond time, place, to the colors of perceptions and perceptions is limited.

7. That the mind of the shadows is a debugger approach to consider, and calls on the Islamic personality to reflect on the signs of guidance, and the requirements of faith in the lives and prospects, if reached the stage of awareness and understanding of the connotations of decisions but to no longer recognized, and it occurs Optional faith, and guided self-righteousness and voluntary to the method of the True God.

8. That the mind functions, namely: reflection, reflection, and AlTafaqah, and mind, and Cheeks does come, for it is not needed Partiedha, what is not needed is beyond its scope to him.

9. That the personal attributes of the Islamic variety of different characteristics of the rest of the characters on the face of the Earth, a faith-based features, such as faith in God, and the Last Day and the angels, and holy books, and the apostles and as good and bad, and features such as setting up devotional prayers, alms, fasting Ramadan, pilgrimage to the House, and features moral: such as justice, honesty, and the fulfillment of the Covenant, and others. For all of these features impact of building an image in the Muslim personality integrated.

10. That features faith-based: the attributes that are not linked to the tongue, but is conceived and belief stems from the conscience, and considers its impact on the regime extended the life of the individual and the community.

11. His term included the shadows transactions within the term of worship, and pointed out that the separation between the two terms has led to a deviation in the Islamic concept, followed by a deviation in the life of the Muslim community.

12. That features worship when the shadows are all activity, and every movement, every faith, every direction to God alone and no one else.

13. That Islamic ethics in the Islamic personality is an innate morality from God, just as morality is the fruit of the faith and worship, and that one of the most important changes that have occurred in the Islamic personality is a shift from ignorance to the ethics of Islamic ethics, and in the Islamic financial system goes hand in hand with the ethics. It is here and come to the end of the paper, asking the Almighty to make him sincerely for Allah's sake, and that is good and we were Muslims, including may of its conclusions and benefits, and to forgive us what have sinned when it is. Valkamal him alone, and the infallibility of His Messenger, may Allah bless our Prophet Muhammad and his family and companions.

Researcher