



## Traits of Mumineen in Qur'an: A Guide for Maneuvering Contemporary challenges

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This study delves into the significant insights that the Quran offers in comprehending the unique characteristics of Momineen, people who are known for their unshakable faith. By means of a methodical examination of complex Quranic verses, the study aims to disentangle the remarkable characteristics that characterize the Momineen. The goal is to expose the moral and spiritual aspects that, in accordance with the Quran, define the conduct and personality of individuals who represent true believers. The study aims to reveal the spiritual and moral aspects that influence the conduct and character of individuals who represent real believers in the Quran. This exploration provides a greater understanding of the virtues, values, and ethical principles that comprise the divine blueprint directing the lives of Momineen. This study fosters a comprehensive grasp of the holy relationship between religion and virtuous life by acting as a bridge between Islamic teachings and how believers manifest these teachings in their actions.

**Keywords:** Quranic insights, Momineen, religion, traits, personality, Spiritual aspect.

### Introduction

The Mu'min is an unpretentious devotee, the person who trusts in Allah being the Only Lord and stays firm with this decree.

*Momin* is the quality that reflects a Muslim personality having all those traits that are mentioned in the Quran. The traits of Momin can be achieved through adopting the



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quality of *Muhsin* mentioned in the famous hadith *Jibril*<sup>1</sup>. In today's Muslim world, all Muslims need to possess these traits to live a peaceful life.

### **Who is Mu'min**

There is no single meaning of the word '*Mu'min*', for every researcher it has a different meaning. No matter how different the meaning of Mu'min exists, the common thing in all the definitions is the Muslim who comprehends Islam and acts accordingly.<sup>2</sup> A Muslim can become a Mu'min by understanding and practicing Islam in the best way. To follow the path of nobility, one must foster knowledge of Islam. If not, they will remain Muslim but not reach the level of becoming a Mu'min.

A Mu'min is a person who influences others and helps them remember Allah. They are seen as a remedy for those who seek them, offering insight and guidance. Their serene disposition and decency make them a helper of quietness, and their time is filled with good thoughts and good deeds. They converse with rahmah or benevolence, making them easy to adore.

### **Traits of Momineen**

Believers dedicate their souls to Allah, resulting in virtues ingrained in their personalities. This leads to love for truth, good deeds, charitable deeds, and satisfaction with good things. The traits of believers mentioned in the Quran are discussed as follows;

#### **1. Humility**

This is the primary most defining quality of Momineen. Believers are referred to as "servants of the Most Merciful," signifying their devotion to Allah and appreciation of His benevolence. They show modesty "khushu" in their prayers and move with humility and dignity. They stay clear of conceit and boastfulness because conceit is harmful to an honest relationship with Allah.

They have khushu in their prayers with devotion, sincerity, and a sense of awe towards Allah. "*Those who, in their Prayers, humble themselves.*"<sup>3</sup>

The meanings of *Khashiun* are derived from the word *Khushu*<sup>4</sup> having meanings of humble, and down to earth and it reflects both the heart and body's position towards

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<sup>1</sup> Imam Muslim, *Sahih Muslim*, Book: Al-Emaan, Chapter-Al Emaan Wal Islam Wa Al Ihsan Wa- Al Emaan Bil Qadar, Hadith no 8.

<sup>2</sup> Dr.Israr Ahmed, *Bayan-ul-Quran* (Peshawar: Anjuman Khudam-ul-Quran,n.d),p. 48-483.

<sup>3</sup> Al-Quran, 23: 2

performing Allah's prayers. *Khushu* of the heart is to dread and feel overwhelmed by a strong individual and *khushu* of the body is to bow his head and turn down the volume in his presence. In *Salat* one is expected to show *khushu* both by the heart and of the body.<sup>5</sup>

*“The believers are only those whose hearts are filled with awe when Allah is mentioned (before them). And when the verses of his revelations are recited to them it enhances their faith”*<sup>6</sup>

Allah's devotees exhibit modest, honorable behavior, reflecting their love and dutifulness towards Allah. Their gentle gait, devoid of pretense or arrogance, reveals a serious, at-ease personality, conveying strength and clarity of purpose. Their walk reflects their respectable and gentle nature.<sup>7</sup>

Being humble is a modest spiritual attitude that arises from seeing where we fit into the grand scheme of things. When a man has fear of Allah then he becomes humble and polite, never utters false but only true, and never speaks uselessly, which is a further attribute of a *momin*. A believer who exhibits humility acknowledges and respects Allah's majesty and turns to Him in earnest by obeying His orders and looking out for both His and His servants' rights. A believer who possesses humility is shielded from sentiments of superiority, conceit, and self-praise when Allah elevates him in the world. It transforms him into a unique person whose first interest is Allah's pleasure rather than the acclaim and acceptance of others around him.

## 2. Avoid Frivolous Behavior

Momineen refrains from engaging in futile conversations. They refrain from false speech and do not take part in pointless activities, showing a dedication to the truth and knowledge. They demonstrate their dedication to moral behavior by not supporting lies or acting destructively:

*“who avoid whatever is vain and frivolous;”*<sup>8</sup>

The literal meanings of *laghv* are anything counter-intuitive, negligible, and vain, which is not the slightest bit helpful for accomplishing one's objective and reason

<sup>4</sup> Moulana Moududi, *Tafheem-ul-Quran* (Lahore: Turjamanul-Quran, 2011), p.621

<sup>5</sup> Muhammad ibn Abd Allah Khatib Al-Tabrizi, *Mishkat-al-Masabih*, Chapter on purification, Hadith no 7.

<sup>6</sup> Al-Quran, 22:35.

<sup>7</sup> *Tafheem-ul-Quran*, Vol. 3, p. 461.

<sup>8</sup> Al-Quran, 23:3

throughout everyday life. The believer ignores this. If by any means they find out that such things are being enjoyed by the people, they try to avoid them, as that is not of any interest to them.<sup>9</sup>

*“Those who do not bear witness to any falsehood, and who, when they pass by frivolity, ignore it with dignity.”<sup>10</sup>*

A believer is someone with good taste, a pure nature, and an open mind. He doesn't like to do offensive stuff. He can engage in constructive and healthful conversation, but not idle chatter. He has a good sense of humor, but he cannot take jokes that are crude or entertaining. He is also not amenable to jesting, joking, mockery, etc. He finds it torturous and agonizing to live in a culture where one is constantly exposed to derogatory language, backbiting, slander, lies, filthy music, and immoral conversation. They prioritize their faith and avoid trivial activities, as their thoughts are consumed by God's message. They do not give proof for spurious statements or detestable actions, as they do not want to witness them as onlookers. A sincere worker of Allah disregards transgressions and fake demonstrations.

### **3. Speak gently and react peacefully**

Momin's speech is characterized by kindness and gentleness that reflects their consideration for others and their commitment to maintaining good relations, and when they are confronted with ignorant people, they respond with words of peace, reflecting their patience and desire for positive engagement:<sup>11</sup>

*“...when the foolish ones talk to them, they simply say; Peace to you.”<sup>12</sup>*

Allah's faithful servants prioritize serious issues and avoid pointless debates with uneducated individuals. They respond politely, understanding debates are pointless and promoting honor and dignity.<sup>13</sup> Talking to people softly and refusing to let their poison get to us is one of the most effective strategies to win Allah's love when we encounter toxic behavior. Among his people, the Prophet Muhammad was regarded as the most

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<sup>9</sup> Ibn-Kathir, *Tafseer Ibn Katheer*. Trans., Maulana Muhammad Junagadih (Lahore: Maktabah Qudusia, 1994), Vol.ii, p. 325.

<sup>10</sup> Al-Quran, 25: 72.

<sup>11</sup> *Tatheem-ul-Quran*. Vol.1, p. 262.

<sup>12</sup> Al-Quran, 25:63

<sup>13</sup> Syed Qutub. *In the Shade of the Quran* (Lahore: Idarah Manshurat-E-Islami, 1997), Vol.12, p.342.

loving, kind, and sympathetic of all, and he taught them these virtues. These lines from the Quran describe his kind and caring demeanor.

Believers should behave modestly, forgive bad words, and speak good words. Arrogance, pride, and hastiness are disliked by Allah, while politeness, kindness, humility, and dignity are core to a good character. Adolescents today are fixated on design and patterns, making unobtrusiveness seem like outsiders. It is important to avoid arrogance, pride, and hastiness in our character. They should be modest and kind in character. They should display the most gorgeous attributes of human character. Many individuals came to acknowledge Islam for its magnificent characteristics. Muhammad (S.A.W) once said:

“He isn't one of us, the person who isn't kind to the youthful and deferential to the older”<sup>14</sup>

#### 4. Generosity

Momin is appreciated for being kind. Momineen are compassionate and loving people who freely give of themselves and assist others, in need. They are responsible towards the blessings which, Allah has bestowed because they do not waste anything and are conscious of their spending. The outward expression of human selflessness is generosity. It is a sacred quality that all nations appreciate highly and hold in the highest regard.

*‘They give food, despite their love for it, to the poor and orphans and captives: ‘We feed you only out of desire for the sake of Allah. We do not want any repayment from you or any thanks. Truly We fear from our Lord a glowering, calamitous Day.’ So Allah has safeguarded them from the evil of that Day and has made them meet with radiance and pure joy’*<sup>15</sup>

Compassion springs from faith and leads to generosity. Compassion is the willingness to jump to someone else's defense to make up for their lack. But generosity does not mean throwing away money or distributing it carelessly. Allah gives His slaves generously and is aware of the value of the bounty. True servants of God live a balanced life that is outstanding in its gravity and restraint. Islam instills balance in both

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<sup>14</sup> *Jami Tirmidhi*, Chapters On Righteousness And Maintaining Good Relations With Relatives, Hadith no 1919

<sup>15</sup> Al-Quran, 76:8-11

society and individual life, which is one of its distinguishing characteristics. Islam seeks to achieve this goal through the upbringing of its adherents and the application of its legal system. Its entire framework is centered on moderation and balance, which is explained below.

*“The true believers of Almighty Allah are those, who are neither extravagant, nor misers, in their spending, but keep the balance between the two.”<sup>16</sup>*

The genuine devotees of Allah keep a balance between the two limits of spending. They neither go past judiciousness and need nor live in wretched conditions to set aside and crowd cash however are parsimonious. This was the attribute of the devotees of the Prophet (S.A.W), which recognized them from the wealthy individuals of Arabia, who were either prodigals as to the satisfaction of their desires or parsimonious in spending their cash on benevolent acts.<sup>17</sup>

A Muslim must achieve a balance between excess and frugal living. Both mind-sets are detrimental to the person, society, and money itself. A miser denies not only himself the advantages of his wealth, but also denies the community, the advantages of keeping money in circulation. Money is intended to fund community programs. In addition to hurting people's emotions and ethics, both extremes of overspending and withholding money create social and economic imbalances, which results in crises. Islam governs this area of human existence from the individual level up, making the adoption of a balanced lifestyle a hallmark of faith.<sup>18</sup>

So, in the present time, one must maintain ethical and just practices, neither overspending nor stingy with family, but adopt a middle-ground situation. Here is a point to be noted spending as much as one can in the path of Allah is not considered extravagant but spending on sinful tasks even a little bit is wasteful.

### **5. Chastity /Guard Private parts**

Momineen are categorized by their modesty and the protection of their chastity. They avoid any inappropriate or immoral behavior and maintain their purity:

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<sup>16</sup> Al-Quran, 25:67

<sup>17</sup> *In the Shade of the Quran*, Vol.12, pp. 343-344

<sup>18</sup> *Tatheem-ul-Quran*.Vol.3, p. 464.

*“Those who secretly guard their genitals, except from their wives, or from those whom their right hand possesses.”<sup>19</sup>*

This means refraining from fornication, homosexual behavior, and approaching anybody other than their spouses. It also means protecting their private parts from illicit conduct.<sup>20</sup> The text aims to dispel the misconception that sexual desire is detestable and even legal. It clarifies that fulfilling sex desires in legitimate ways is acceptable and is not detestable to violate it.

Chastity is to avoid haram and disliked deeds. This is a basic quality that makes the life of its possessor a live example of purity and modesty. From his organs to thoughts, wishes, desires, sight, and to the soul, everything becomes purified.

Communities without boundaries on desire might experience social unrest and lose the sacredness of the family. The fundamental institution and a child's haven is the family home. Uncontrolled desire, as well as a lack of self-control and instinct management, are depreciated in a community.<sup>21</sup> Additionally, practicing chastity can foster self-discipline and self-control, leading to personal growth and development.

Modesty and abstaining from illicit relationships are two social and moral attributes of a believer. It also underscores how crucial it is to shift people's hearts toward what is acceptable and refrain from feeling guilty. Muslims are shielded from irrational wants that might result in bad parenting experiences. Since it offers children support and direction, the family house serves as the cornerstone of the neighborhood. To achieve happiness and a healthy environment, one must possess self-control, resolve, and appropriate senses.

## **6. Fulfill their Covenant**

Momineen keep their word and carry out their obligations under agreements and contracts. They are dependable and trustworthy people who always uphold their integrity. Their speech is kind showing their caring behavior towards other people and are committed to preserving excellent relationships. *“who are honest to their trusts, and*

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<sup>19</sup> Al-Quran, 23:5-7

<sup>20</sup> *Tafseer-ibn-Katheer*, Vol.8, p. 326.

<sup>21</sup> *In the Shades of the Quran*, Vol.12, pp. 150-151.

*fulfill their covenants.*"<sup>22</sup> In another place: *'and who fulfill their covenant when they make it'*"<sup>23</sup>

The adherents of Islam satisfy the conditions of the trust. In this association, it ought to be noticed that the Arabic word "*Amanat*" is extremely far-reaching and incorporates that multitude of trusts that are put in their charge by Allah or society or people. Similarly, "*aahd*" incorporates that multitude of compacts, vows, and commitments that are made between Allah and man. Prophet's (S.A.W) said:

*"The one, who doesn't satisfy the provisions of his trust, has no confidence, and the one, who doesn't keep commitments and promises has no Islam"*.<sup>24</sup>

Trusts refer to all obligations a person is bound to or entrusted to their care, including those related to Allah's and human rights. Maintaining trust involves adhering to Islamic laws, abstaining from undesirable actions, and fulfilling duties with care. Trusts related to human rights involve property return upon request, confidentiality of information, and binding agreements between employers and employees on employment terms.

The Muslim community is committed to honor their promises and trust. This includes their character, which is a testament to God's unity and unity. The main premise is that God has taken human instinct and made it a part of human nature, committing to confidence in His reality and unity.<sup>25</sup> It is further approved by the saying of the Prophet (S.A.W) that:

*"Four qualities are to such an extent that assuming that an individual has every one of the four in him, he is unquestionably a poser, and the person who has one of these, is a faker to that degree till he gives it up:"*<sup>26</sup>

- (a) *When something is set in his trust, he commits break of the trust.*
- (b) *he speaks lies.*
- (c) *He cannot keep the commitment.*

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<sup>22</sup> Al-Quran, 23:8.

<sup>23</sup> Al-Quran , 25:63

<sup>24</sup> *Mishkat al Masabih*, Kitab al-Emaan, book 1, hadith, 31.

<sup>25</sup> Ayesha Utz, *Psychology from Islamic Perspective*(International Islamic Publishing house, n.d), p.51.

<sup>26</sup> Yahya Bin Sharaf Al-Nawawi , *Riyadh as- Saliheen*. Kitaab al-Adab. p, 689, book, 1, hadith, 10.



(d) *When he has a dispute with someone, he surpasses all constraints (of respectability and ethical quality).*

Also, the Prophet (S.A.W) said, regarding good deeds: If you guarantee these things, I shall guarantee Paradise for you. They include Telling the truth, keeping promises, being an honest trustee, protecting the private parts, lowering your gaze, and restraining your hands (from evil activities).<sup>27</sup>

These traits including truthfulness, honesty, trust, and promise all are essential for the personal growth of an individual as well as the growth of the Muslim community and provide a sense of trust and security for everyone, ensuring a harmonious and secure community life. With all these traits side by side, a momin has a strong bond with Allah (S.W.T) through regular prayers which is the next attribute of a believer.

### **7. Constant and Strong Communication with Allah**

Momineen continuously offers prayers that stress the value of communication with Allah, prostrating and showing their allegiance to Allah. This attribute of the believer is described in many places in the Quran:

*"and those who strictly guard their prayers, (Salawat...)"<sup>28</sup>*

They do not skip prayers out of laziness or disregard them. They also take care of them as one should take care of one's needs when praying. They offer it schedule, paying attention to required and suggested components, finishing them, and leaving nothing crucial out. Their prayer is a living thing that animates their hearts and engages their consciences. God and human hearts continue to be connected via prayer. As a result, someone who does not consistently engage in prayer is unlikely to do the same with his other relations.<sup>29</sup>

They prostrate and stand up during prayer, mirroring their behavior at night. They remain upright, kneeling, and prostrating before their Lord, focusing on their connection with Him. This practice provides comfort, vitality, and enjoyment, unlike other people who focus on their earthly place. Genuine workers of Allah spend their evenings revering and recalling Him, not engaging in cheerful activities, tattles, or evil

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<sup>27</sup> *Mishkat al- masabih*. p. 415.

<sup>28</sup> Al-Quran, 23: 9

<sup>29</sup> *Tafseer Ibn Kathir*, vol.8, p. 327.

acts, as these are the methods of oblivion.<sup>30</sup> This trait has been mentioned at a few points in the Holy Quran, subsequently:

*“their backs neglect their beds.....”, “Verily, the prayer is set for the believers at fixed timings.”*<sup>31</sup>

The devotee doesn't just notice the five day-to-day petitions. He puts in any amount of work by doing supererogatory demonstrations of love remaining around midnight. Allah's Messenger (S.A.W) said:

*“the coolness of my eyes is in the observance of prayer”*<sup>32</sup>.

On reflecting upon these ayat a true believer ponders over his self through prayer and stands in front of Allah to cleanse his inner self at a fixed hour and with all its requisite regularly and some part of the night too. Through constant communication, he has a deep and strong bond with Allah, and by developing a deep connection a true man never detracts from the right path and constantly prays and fears hellfire.

### **8. Adhere strictly to God's injunctions**

True believers possess a certain mindset that displays their utmost respect for Allah's judgment. Their response reveals the great illumination of their hearts when they are summoned so that Allah's Messenger.

*“The only statement of the believer is that they just hear and obey.”*<sup>33</sup>

Likewise in another chapter: *“those who joined which Allah has commanded.”*<sup>34</sup> Because it is based on complete trust that Allah's judgment is right and reasonable and that anything that differs from it is motivated by personal prejudice, there is no hesitation, disagreement, or dispute. Such submission to Allah, who gives life and governs it, as He pleases, is demonstrated by this obedience. It exhibits complete confidence that what Allah chooses for humans is overwhelmingly superior to what they choose for themselves. The Creator, God, is more familiar with His creation than it is with itself.

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<sup>30</sup> *In the Shade of the Quran*. Vol.12, p. 342.

<sup>31</sup> Al-Quran, 4:103

<sup>32</sup> Imam Abu Dawud, *Sunan Abi Dawood*, Kitab-ul-salat, Hadith no 40.

<sup>33</sup> Al-Quran, 24: 24:51

<sup>34</sup> Al-Quran, 13: 25

The adherent attempts, however, much to avoid what is unlawful. Regardless of how troublesome or befuddling it might appear, he would prefer to keep away from it.

*“Verily, every king has a sanctum and the sanctum of Allah is his prohibitions. A number of my followers will continue to adhere faithfully to Allah's laws<sup>35</sup>”*

Man was created to love God, with free will among humans and jinn. The choice to venerate God is a preliminary test, with genuine followers choosing between limited options. They must choose between acceptance and submission. As Allah says: *“Who created life and death so that He may see who among you is the finest at acting ... ..”<sup>36</sup>* at another place:

*“And they (maintain) their trust in their Lord alone (under all circumstances, and do not look towards anyone other than Him). (They) are those who establish Prayer and spend (in the cause of Allah) out of whatever we have bestowed upon them. It is they who are (in fact) the true believer”<sup>37</sup>.*

The adherents know completely well that everything fortunate or unfortunate comes to be by God's will. Regardless of how troublesome a circumstance might be. For this reason, God consoles the devotee to the accompanying refrains.<sup>38</sup>

A person's high standard of propriety, which indicates their enlightenment and close relationship with God, is reflected in their obedience to God and His Messenger as well as their fear of God. Submission to anybody or any authority results in shame. A true believer will never lower his head before anyone other than God Almighty, hence no honorable believer will consent to such humiliation.

## **8. Repents and Performs good deeds**

Those who repent and seek forgiveness are assured that any sin they committed before repenting will be converted into good acts and added to their freshly attained good deeds:

*“Whoever repents and does good, he returns to Allah in the same manner, that he should.”<sup>39</sup>*

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<sup>35</sup> *Sahih al-Bukhari*, Kitab-ul-Imaan, "Oneness Uniqueness Of Allah", hadith no 86

<sup>36</sup> Al-Quran, 67:1-2

<sup>37</sup> Al-Quran , 8:2-4

<sup>38</sup> *Tatheem-ul-Quran*, Vol.2, p.130.

It means when Mu'min repents wholeheartedly, his obedience to Allah Almighty is without any force. He submits with full conviction. His conduct will appear as a person who is practical in obeying His Majesty by avoiding all that is not allowed. Then his efforts to become an obedient Muslim prove fruitful results. On the other hand, His behavior to become Mu'min will be replaced with evil deeds. The more he or she recites *astaghafar* to repent his evil deeds, all will be converted into good deeds. To ask for forgiveness is a good trait that every Mu'min should practice. The Mu'min's continuous effort towards obeying Allah Almighty will help in finishing all the misdeeds done by him. Along with reward hereafter, he will also gain Allah's favor in this world.<sup>40</sup>

The most important point for a strong character is that a pious man whenever he makes a small mistake, constantly repents and compensates it with good actions. He never repeats that sin again and always deeply understands the verses of Allah.

### **9. Ponder over the verses of Allah**

They are also quick to remember when given a reminder. Their minds comprehend God's revelations and signs:

*“Who, when the revelations of their Lord recited to them, they do not fall at them deaf and blind.”<sup>41</sup>*

Believer of Allah never turns back to the commandments of Allah Almighty. They do not pretend deaf to His teachings and messages and close their eyes to the signs that they are asked to observe but are deeply moved by them. They adopt the teachings as ordered and refrain from the forbidden.<sup>42</sup>

A Mu'min, who believes in Allah, is conscious of His commandments and listens to His message. This attribute is elaborated at another place where those who are thoughtful about the sayings of Allah and those who are wise take guidance from them. *“Only the people of intelligence ponder over the verse of Allah.”<sup>43</sup>* in another chapter:

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<sup>39</sup> Al-Quran, 25: 70-71

<sup>40</sup> *In the Shade of the Quran*, vol.12,pp. 344-345.

<sup>41</sup> Al-Quran, 25:73

<sup>42</sup> *Tafheem-ul-Quran*, vol. 3,p. 470.

<sup>43</sup> Al-Quran ,13: 13:19.

“that they may mediate on its Signs, and that men of understanding may receive admonition.”<sup>44</sup>

“Indeed that are signs for those of intelligence.”<sup>45</sup> Here, intelligence, consideration, and reason are meant. This passage makes it clear that those who read these narratives and draw lessons from them are very intelligent and understanding people.<sup>46</sup>

### 10. Have patience

Allah (S.W.T) is conscious of the importance of patience in maintaining a steady and regulated pace in the face of life's hardships and challenges. In the Quran, patience is repeatedly referenced: ‘You who are true believers shall remain patient and offer As-Salat (the prayer). Truly Almighty Allah is with As-Sabirin (the patient ones, etc.).’<sup>47</sup>

On another place: “and who the patient ones in extreme poverty and an ailment and at the time of fighting”<sup>48</sup> One more place Allah ‘ those who are patient seeks the pleasure of Allah... ’<sup>49</sup>.

The word *saber* (courage) has been involved here in its most exhaustive sense. Believers gallantly got through their oppression by the adversaries of reality; they stayed firm and undaunted in their battle to lay out Allah's direction in the land.<sup>50</sup> They did their obligations urged by Allah truly and tearlessly with practically no worry for the common misfortunes and hardship, and they endured all enticements held out by Satan and every one of the desires of the tissue.<sup>51</sup> Patience is a trial of facing difficulties patiently, fulfilling all Allah's commandments, and abstinence from disobeying Allah.

Believer affairs are amazing and all that is good and this is not for anyone except the believer. He shows patience in all the tribulations and shows gratitude for all His blessings.<sup>52</sup>

On a personal level, patience is necessary for performing religious obligations, resisting temptation, bad luck, poverty, persecution, and injustice, and fulfilling obliga-

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<sup>44</sup> Al-Quran ,38:29

<sup>45</sup> Al-Quran, 20:128.

<sup>46</sup> *Psychology from Islamic Perspective*, p, 183.

<sup>47</sup> Al-Quran, 2:153, 155

<sup>48</sup> Al-Quran, 2: 177.

<sup>49</sup> Al-Quran, 13: 23

<sup>50</sup> *Tafheem-ul-Quran*, Vol.2, p. 471.

<sup>51</sup> Ashiq Illahi, *Illuminating Discourse on the Noble Quran* (Karachi: Dar-ul-Ishat, n.d). V.5, p.113

<sup>52</sup> *Sahih Muslim*, Book no. 55, Hadith no 82.

tions to advance the Islamic way of life in society. To always stay vigilant and be prepared to make any necessary sacrifices, patience, and perseverance are required. The most crucial traits to possess are patience and persistence when those who are opposed to God's cause appear to be in a position of authority, when lies seem to be too powerful, when assistance appears to be arriving endlessly late, and when the destination appears to be too far away. Patience is also needed to deal with opponents of the truth who are errant, rude, deviant, and persistent.

The system of this modern time is such that everyone is suffering hardships. Patience at the time of hardships will be rewarded not after that. So one must be patient in times of calamities to seek Allah's pleasure and benefits in the hereafter.

### **11. Just (*Adil*)**

The Prophet (S.A.W) when told his girl Fatimah that his affection for her won't prevent him from executing Allah's directive assuming she disregards the commitment of the Ruler of the Preeminent Privileged position. Here is a golden admonition from Allah:

*“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be the rich or poor, Allah is a Better Protector...”*<sup>53</sup>

The pursuit of justice by believers alone is insufficient. They are anticipated to serve as its representatives. They are expected to work toward the triumph of justice rather than simply practicing it in their daily interactions. To ensure that injustice is eliminated and replaced with equity and justice, they must exert all their available resources. The pillar supporting the establishment of rights, and justice must be a true believer. The main purpose of the believers' testimony should be to glorify God. Their testimony shouldn't be biased in favor of any of the parties involved, they shouldn't take advantage of any chance for self-promotion, and they shouldn't aim to satisfy anybody other than God.<sup>54</sup>

*“Allah commands you to give back your trust to whom they are due; and when you judge between man and man, then judge with justice....”*<sup>55</sup>

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<sup>53</sup> Al-Quran , 4:135

<sup>54</sup> *In the Shade of the Quran*, Vol.3, p. 290.

<sup>55</sup> Al-Quran, 4: 58.

It is narrated in the hadith, that seven kinds of people will get the shade (shelter) of Allah when there will be no shade except His, the one is just leader, I have forbidden injustice for myself and forbade it also for you. So avoid being unjust to another.<sup>56</sup>

## 12. Grateful to Allah

A true devotee is persistent and grateful to Allah in any circumstance. Accordingly, Allah pardons his sins and increases His blessings:

*‘If you are thankful (by accepting faith and worship), I will give you more (of My Blessings)...’<sup>57</sup>*

The practice of following proper standards in daily life is demonstrated by expressing thanks for a blessing. By sound human nature, showing gratitude for a blessing is the appropriate response. A person who thanks God for His blessings is also enjoying blessings carefully. He never makes improper or ill use of Allah's favor. Both characteristics enhance the purity of the human soul and inspire it to take more positive actions that foster the enrichment of blessings. As a result, being appreciative also cultivates others' goodwill, which makes them more willing to lend a hand.<sup>58</sup>

Being appreciative cultivates goodwill, strengthens community relationships, and increases wealth. Believers find comfort in Allah's promises, and their persistence is remarkable. They are grateful to Allah, and in any situation, Allah pardons their sins,<sup>59</sup> as shown in the sayings of Allah's Messenger;

*it is strange to ask about a true devotee. This is justified by the idea that goodness exists in every aspect. The true devotee is simply given access to such beauty. If he expresses gratitude to Allah for his contentment, his gratitude becomes a sign of his integrity. However, when a sincere follower practices perseverance when difficulties arise, at that point, such tenacity results in goodness for him.<sup>60</sup>*

So, every Muslim must show gratitude for Allah's blessings with actions and words. Actions should be according to Almighty commandments, and refrain from disobeying Al-

<sup>56</sup> Imam Nasai, *Sunan-un-Nasai*, Book of the etiquettes of judges, Hadith no 2.

<sup>57</sup> Al-Quran, 14: 7

<sup>58</sup> *In the Shade of the Quran*, Vol.10, pp. 203-204.

<sup>59</sup> *Illuminating discourse on the noble Quran*, V. 5, pp. 129-130.

<sup>60</sup> *Sahih Muslim*, Book of Zuhud and softening the hearts, Chapter" the believer's affairs is all good", Hadith no 2999.

lah in any matter of life. Allah does not need our gratitude or praise, it is only for our benefit.

### **Analysis and Conclusion**

The transition from being a Muslim to a Mu'min represents a profound and transformative journey within the Islamic framework. While being a Muslim involves the basic acceptance of the faith, becoming a Mu'min is a deeper, more profound commitment that requires internalizing and embodying particular qualities and values that are mentioned in the Quran and demonstrated by the Prophet Muhammad (S.A.W.).

The first step in the journey is self-reflection, which is the process through which people assess their values, behaviors, and character. It probes the depths of a person's psyche to determine the sincerity and authenticity of their devotion to Islam, going beyond rituals and external manifestations of faith. Self-reflection challenges muslims to examine their motives, own up to their failures, and make constant progress.

To internalize the aforementioned qualities—humbleness, refraining from frivolous behavior, gentleness in speech, charity, and so forth—one must make a deliberate effort to conform their beliefs, attitudes, and actions to Islam. It requires a sincere absorption of the values that characterize a Mu'min, going beyond simple obedience to regulations and customs.

The path of Mu'min is a continuous process of improvement. It entails a dedication to personal growth and self-evaluation. Believers make a conscious effort to develop values that are consistent with Islamic teachings, avoid bad habits, and improve their character. The goal of the improvement process is to become a better human being and to become closer to Allah; it is a lifetime, ongoing activity.

The journey's primary goal is yielding to Allah's will. This means submitting one's will, ego, and goals to the divine guidance revealed in the Quran and demonstrated by the Prophet Muhammad (S.A.W.). Aligning one's will with Allah's will is the path to ultimate fulfillment, and submission is an acknowledgment that Allah's wisdom transcends human comprehension. It demonstrates a deep humility and faith in Allah's mercy and guidance.

Believers have a significant impact on improving society as they set out on this life-changing adventure. The internalized characteristics of a Mu'min inevitably permeate outward behavior, impacting how believers engage with society and give back to their local communities. An atmosphere of empathy, comprehension, and collaboration is promoted by the emphasis on justice, kindness, humility, and generosity.



When believers live according to the Islamic values they have internalized, they become constructive change agents. Social peace is fostered by their unwavering dedication to justice, which guarantees fairness and equity in their relationships. Generosity, kindness, and tactful discourse all contribute to a caring and encouraging community. The Mu'min has a beneficial impact on people around them by serving as a source of inspiration and advice.

The notion that individual growth results in societal change is the foundation of the Islamic philosophy of promoting a tranquil and happy living. As more people adopt the traits of a Mumin, the resultant effect helps to create a society that is fair, kind, and peaceful.

To put it simply, the study of Mumineen traits in the Quran provides a comprehensive guide for navigating contemporary challenges. The Quranic teachings emphasize moral rectitude and spiritual precepts, guiding individuals to effectively overcome ethical and spiritual issues. This scholarly exploration highlights the importance of Quranic guidance in shaping modern behavior that involves a dynamic process of self-improvement, surrender to divine will, and self-discovery. It's a journey that not only changes people but also has a good impact on the societies and communities they live in, spreading goodness and justice into the wider world.

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