

## PERSONALITY IN REVELATION: UNDERSTANDING THE ENNEAGRAM THROUGH QURANIC INSIGHTS

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### Abstract:

This article explores the profound connection between the Enneagram personality types and Quranic insights. Each Enneagram type is examined through the lens of Qur'anic verses, Tafsir and Prophetic traditions, illustrating how understanding the self can aid in spiritual refinement. Drawing upon Quranic personalities, Islamic ethics, and the pursuit of Ihsan (excellence), this paper aims to show how the Quran reflects on Enneagram framework to support self-awareness, emotional intelligence, and divine connection.

### Keywords

Enneagram, tazkiyah, self-awareness, pious

### Introduction

In Islam Tazkiyah al-Nafs — the purification and carve of the soul, is a central goal. The soul, as described in the Qur'an, is layered with tendencies toward both good and evil. The science of personality, provides insight into these tendencies, offering a framework to recognize inner strengths and struggles. The Enneagram is the tool to find Human Personality. It divides human behavior into

nine distinct types, each with its own motivations, fears, and spiritual path. In Islam, these traits must be aligned with divine purpose and purified through worship, self-control, and remembrance of Allah. This article illustrate about the strengths of Enneagram numbers in the sight of Holy Quran.

## Type 1 - The Perfectionist

Also known as The Reformer, Type 1 is defined by principled, ethical, a strong sense of right and wrong, a desire to improve, self-control, and a critical inner voice. They wish to upgrade the world by their influence.

This personality resonates in the Qur'an as Taqwa (fear of Allah). Allah says

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

***"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is aware of what you do."***<sup>1</sup>

Here Allah mentor us the things to gain Taqwa. He says us to 'standing firm for Allah' means to firm in just for only the face of Allah, not for the sake of people. Then 'witnesses in justice and do not let the hatred of a people prevent you from being just.' observing justice without any discrimination colour, race, wealth, inheritance. Be just even your people and friends has enmity on you. The things make an individual Muthaqeen.

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Surah Al-Ma'idah 5:8\

Imam Ali ibn Abi Talib (RA) in Khutbah al-Muttaqeen describes the muttaqeen as pre-eminence who always speak the truth and right. They deny themselves the things prohibited from Allah. Their desires are few. They accept the suffering patiently for the sake of eternal bliss. To improve their mind and overcome shortcomings they read Quran in nights.

This emphasizes integrity, justice, and self-control which are core values for the muthaqeen which reflects Perfectionist trait from Holy Quran.

## Type 2 - The Helper

Type 2 people are caring, interpersonal, and driven by a desire to be needed. They are sincere, self-sacrificing, and generous makes them deeply involved with others with hope, dreams, and needs. They take special care and support to others rather on themselves. This makes them feel richest, most meaningful to live. People are attracted to them like bees to honey.

Allah says about righteous people have these personality. We can able to analyze these traits from following ayat.

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ. وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ - مَسْكِينًا وَيَتِيمًا وَأَسِيرًا

***"And they give food in spite of love for it to the needy, the orphan, and the captive, [saying], 'We feed you only for the countenance of Allah. We wish not from you reward or gratitude.'"***

He says 'and they give food, in spite of their love for it'. It has been said that even they have love and desire on food they prioritize others before them. "To the poor, the orphan and the captive" they give food for needy people whether they are believers or non-believers. "We feed you seeking Allah's Face only", means

hoping on the reward of Allah and His pleasure. *"We wish for no reward, nor thanks from you"* meaning, they do not seek any reward from them in return for it. They also are not seeking for you to thank us in front of the people.

This is a beautiful example of the selfless helper, done not for fame, passion, gratitude, giving without expectation of return. Prophet Muhammed (SAW) said: "The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty"<sup>1</sup>. This means, in the account of your love for wealth, your eagerness for it and your need for it giving charity is the best charity of all. The helpers are naturally seek appreciation so this ayat teaches us the ideal goal to love and help as an act of worship, not for validation.

### Type 3 - The Achiever

Achievers are driven, goal-oriented, and success-focused. Threes strives do achieve success in many areas of life. They are the exemplar of human nature and people often look up to them because of their personal winnings. They perceive heavenly feel in developing themselves and others and contribute their ability to the world. They are role model because of the extraordinary in embodiment of social value qualities. Achievers have a goal in focus and know how to push themselves.

In the Islamic, success is not defined by public recognition or status, but by the sincerity of action and the impact it has on oneself and others. Surah Al-Asr (103:1-3) beautifully illustrates this principle:

وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

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Sahih Al-Bukari 1419\

***By time, indeed, mankind is in loss, Except for those who believe and do righteous deeds and encourage each other to truth and encourage each other to patience."***

Allah swears by time and says, "*That man is in Khusr*", which means in 'loss and destruction'. '*Except those who believe and do righteous good deeds*'. So Allah makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs. "*And recommend one another to the truth*", this is to perform acts of obedience and avoid the forbidden things. "*And recommend one another to patience*", meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.

Prophet Muhammad (PBUH) said: "The best of people are those that bring most benefit to the rest of mankind."<sup>1</sup> This ayah captures the essence of meaningful achievement: it is not merely about personal success, but about living with purpose, uplifting others, and contributing to a greater good. For Type 3s, this verse offers a spiritual redirection—from seeking worldly validation to becoming someone whose efforts benefit both themselves and their community. True accomplishment, in Islam, is not just in being admired, but in helping others rise with you on the path of truth and perseverance. Spiritually, their growth lies in transitioning from ego-driven ambition to sincere, Allah-centered striving. Achievers must shift from being performance-driven to purpose-driven, aiming for spiritual success.

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Sunan al-Darimi, Hadith 213\

## Type 4 - The Individualist

The Individualist are introspective, emotionally deep, and drawn to meaning and beauty. They are different from others. They see often themselves as uniquely talented, possessing special. They may feel socially awkward but they deeply wish to connect with people who can understand them and their feelings. They begin to build their own identity around how unlike everyone else they are. Their spiritual path is one of authentic self-expression and divine connection through reflection.

This internal world of reflection and longing aligns closely with Surah Ala'Imran (3:191), where Allah describes those who constantly remember Him and reflect deeply on the creation of the heavens and the earth, acknowledging that nothing was created in vain.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا

***"They are those who remember Allah while standing, sitting, and lying on their sides and give thought to the creation of the heavens and the earth, "O our lord, you did not create this aimlessly"***

These people remember Allah in all situations, in their heart and speech and think deeply about the creation of the heavens and the Earth, contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allah criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, Shari'ah, His decree and Ayat. They supplicate *"Our Lord! You have not created this without purpose,"* You did not create all this in jest and play. Rather, you created it in truth, so that you recompense those who do evil in kind, and reward

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Surah Ala-Imran 3:191\

those who do righteous deeds with what is better. When people look carefully at the order of the universe, it becomes clear to them that it is an order permeated by wisdom and intelligent purpose. It is altogether inconsistent with wisdom that the man endowed with moral consciousness and freedom of choice, the man gifted with reason and discretion, should not be held answerable for his deeds. This kind of reflection leads people to develop a strong conviction that the After-life is a reality. This verse reflects the poetic spirituality and introspection of Type 4s. They find Allah not just in rules but in beauty, solitude, and personal dhikr. This verse captures the spiritual yearning of the Individualist—to live a life of depth, meaning, and divine connection. It reminds Type 4s that their emotional sensitivity and longing for authenticity find purpose when directed toward recognizing the signs of Allah in creation, and seeking closeness to Him through reflection and remembrance.

## Type 5 - The Investigator

The Investigator is intellectual, observant, and contemplative. Type 5s are seekers of knowledge, often withdrawn and deeply curious about the purpose of life. They are extremely curious and enjoy investigating why things happens. They always needs to learn, to take in information about the world. A day without learning is like a day without sunshine. They immerse themselves in observation, and gain self-confidence.

Allah (SWT) says the true believers' goal is to gain the pleasure of Allah and Prophet, enter the heaven, and escape from his anger and hellfire. Allah says the real designation of the believer is Akirah

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا

***“Whoever desires the Hereafter and strives for it while being a believer – their effort is appreciated.”<sup>1</sup>***

He says “*and whoever desires the Hereafter*” means wanting the Hereafter and its blessings and delights, “*and strives for it*” with the necessary effort like he would start reviving his heart. “*While he is a believer*” means, his heart has faith, i.e., he believes in the reward and punishment, then such are “*the ones whose striving shall be appreciated*”, means rewarded by Allah. To attain his goal he will revive his heart. Reviving and strengthening faith in one’s heart are many and varied, including doing a lot of acts of worship and righteous deeds, by seeking it in the right way, which is following the Messenger. This personality aligns with those who seek the truth of the Hereafter and devote their minds and actions toward it.

## **Type 6 - The Loyalist**

Loyalists are security-oriented, responsible, and deeply committed. They look for trustworthy authority and feel safest when guided by it. Sixes are most loyal to their friends. They will go down with the ship and hang on the relationships. They have most trouble contacting their own inner guidance. As a results, they search for proper mentor to guide them. The Loyalist's path is to transform fear into trust, anxiety into faith, and dependence on people into dependence on Allah.

The Loyalist, resonates deeply with Quranic guidance such as Surah An-Nisa which encourages obedience and trust in divine and legitimate authority.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

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Surah Al-Isra 17:19\



***“O you who have believed, obey Allah and obey the Messenger and those in authority among you...”<sup>1</sup>***

*“Obey Allah”* in the Islamic order of life, God alone is the focus of loyalty and obedience. A Muslim is the servant of God before anything else, and obedience and loyalty to God constitute the centre and axis of both the individual and collective life of a Muslim. All loyalties which may tend to challenge the primacy of man’s loyalty to God must be rejected. This has been expressed by the Prophet (peace be on him) in the following words: ‘There may be no obedience to any creature in disobedience to the Creator’.<sup>2</sup>

*“Obedience to Prophets”*, to receive the command, injunctions of Allah is through the his messenger. Hence, we can obey God only if we obey a Prophet. *“Those in authority among you”*, Muslims are further need to obey fellow Muslims in charge. Those infused with authority (ulu al-amr) include all those entrusted with directing Muslims in matters of common concern.

Type 6 individuals tend to seek security by aligning themselves with trusted authorities. This verse emphasizes the importance of placing trust and obedience in divine and legitimate leadership—starting with Allah, then His Messenger (ﷺ), and then those in rightful authority.

## **Type 7 - The Enthusiast**

Enthusiasts are joyful, energetic, and seek excitement. They are optimistic, love new experiences, and often avoid pain. They are extremely practical and involved in multitude of projects at any given time. Their minds move rapidly from one idea to the next making them gifted at brainstorming and synthesizing

Surah An-Nisa 4:59\

<sup>1</sup> Muslim, ‘Iman’, 37; Ahmad b. Hanbal, Musnad, vol. 3, p. 472 – Ed.ʔ

information. Spiritually, they find depth when they embrace tawakkul (trust in Allah) and understand the wisdom behind trials.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

***“And why should we not rely upon Allah while He has guided us to our ways? And upon Allah let those who would rely [indeed] rely.”<sup>1</sup>***

“And why should we not put our trust in Allah”, after he had tutored us to the best, most clear and plain way, and we shall certainly bear with patience all the pain, damage, abused statements you may cause us, “and in Allah (alone) let those who trust, put their trust” he is the one who protect, console and pamper us in all the situations.

For the Enthusiast, this is a call to shift from seeking happiness in external stimulation to finding lasting joy in divine reliance. It encourages embracing hardship as a means of spiritual growth rather than avoiding it. Trusting Allah, even in uncertainty, brings inner stability that frees the soul from fear and anxiety. The verse reminds them that Allah’s guidance is sufficient, and that true joy comes not from constant movement but from spiritual stillness and trust in the One who knows best. In this way, Type 7 can purify their soul through a journey of surrender and transforming restlessness into resilience, and distraction into divine presence. Trust in Allah helps Enthusiasts overcome fear of discomfort and find joy in surrender. Their energy becomes purposeful when guided by spiritual trust and gratitude.

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Surah Ibrahim 14:12\

## Type 8 - The Challenger

Challengers are assertive, strong, and leadership-oriented. At their best, they use their strength to uplift others, defend the weak, and stand for justice. Eights enjoy taking the challenges on themselves. They have the physical and psychological capacities to manage all the endeavors. They have enormous will power and vitality. They use their ample energy to effect changes in their habitat and tend to leave a mark behind them.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

*“And we made from among them leaders guiding by our command, when they were patient and when they were certain of our signs.”<sup>1</sup>*

It mean they were patient in obeying to the commands of Allah and avoiding what He prohibited, and they believed in His Messengers and mimicked what they brought, there were among them leaders who nurtured others to the truth by the command of Allah, calling for goodness, command what is good and forbidding what is wrong.

The Prophet (PBUH) said: “‘The best of your leaders are those you love and who love you, who invoke God’s blessings upon you and you invoke His blessings upon them. And the worst of your leaders are those you hate and who hate you, whom you curse and who curse you.’ It was asked, ‘Shouldn’t we overthrow them with the sword?’ He replied, ‘Not as long as they establish prayer among you. If you see from your rulers something you dislike, hate their acts but do not disobey

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Surah As-Sajdah 32:24\

them.”<sup>1</sup> True leadership in Islam is not domination but guidance rooted in patience, conviction, and responsibility.

## Type 9 - The Peacemaker

Peacemakers are calm, accepting, and harmony-seeking. They are deeply motivated to avoid conflict and maintain unity. Their basic desire is to maintain inner stability and peace of mind. Peacemakers are divinely encouraged to actively engage in reconciliation, not passivity. Their struggle is to avoid complacency and take initiative in promoting unity and harmony. They know balance in life, and no reason to mess with it.

Islam praises and encourages those who reconcile and make peace.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

*“The believers are but brothers, so make peace between your brothers.*

*And fear Allah that you may receive mercy.”<sup>2</sup>*

In light of this ayat Allah says believers are brothers for another believer. He will make peace if he is met with any conflict, disputes between brothers. This is a divine command: if any conflict arises between believers, others must step in to reconcile them. “Prophet Muhammed (SAW) said: Help your brother, whether he is an oppressor or he is oppressed. I asked, ‘O Allah's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor. He said, by preventing him from oppressing others; this is how you help him in this case’.”<sup>3</sup>

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Sahih Muslim 1855\

Surah Al-Hujurat 49:10\

Sahih Bukari: 2444\

Peace and unity are not optional, they are a religious duty. A reminder to stay conscious of Allah, that He sees our intentions and efforts in conflict resolution. A peacemaker must be sincere and just, not biased.

## Conclusion

The Enneagram, when integrated with the principles of Tazkiyah, provides a powerful lens for spiritual growth. Each type holds divine potential — when purified, it becomes a vehicle toward Ihsan, and when corrupted, a barrier to it. The Qur'an and Sunnah offer guidance to every soul type, encouraging self-awareness, sincere striving, and submission to Allah. By aligning personality with Islamic values, believers can purify their hearts, develop strong character, and journey towards Allah with understanding and purpose.

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