

# THE ROLE OF MIND AND INNATENESS (FITRAH) IN PROVING THE ISLAMIC FAITH

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## Introduction

Praise be to Allah the Lord of the worlds, and May the blessings and peace of Allah be upon the most honored of messengers our master Muhammad and all his family and companions: The belief in Allah is of great importance to the life of mankind, and what is all in this universe is devoted to mankind. The greatest and the most obvious truth in innateness and the minds is that Allah is the greatest. This fact is recognized by minds and denied by some unjustly. The importance of the study lies in the following:

1. Allah Almighty gives the guidance for mankind, and honors him with the grace of innateness and mind; which imitates and forces man to think and reach his great Creator.
2. Demonstrate that the instinct and reason are a great and a divine gift, if a human being clings to it correctly, his heart blossom be assured of the light of faith.
3. Highlight the role of the mind and innateness in human beings, especially in belief matters.
4. Indicate the importance of mind and innateness in the Holy Quran and the Sunnah.

## The aim of the study:

The purpose of this study is to extract the blessed vocabulary (for mind and innateness) from the Holy Qur'an and the Tahrah Sunnah, and its great role and place that was considered a grant From Allah Almighty on mankind since Prophet Adam was created peace be upon him till now by conveying the opinions of the scholars in the past and the present to prove their role in establishing the sound faith that is flourishing with the light of faith leading to the fact of its existence.

## Chapter one: definition the title's vocabulary

Allah Almighty has blessed mankind with innateness and mind, making them a way to illuminate human's everyday life, and due to their importance, we will define them to be clearer prior to starting with the most important issues related to them, Allah willing.

## The first requirement: The meaning of mind linguistically and terminologically

**First: mind linguistically:** In the light of the linguistic meanings, the word (mind) came in several meanings, the most prominent of which is that the mind: The meaning mind which is the opposite if ignorance that you hold in your heart<sup>1</sup>, and it comes in the sense of prevention<sup>2</sup>, in other words, preventing the human's mind from blameworthy words and deeds, and it comes to mean forbidding<sup>3</sup>.

**Second: mind terminologically:** there were many definitions for mind by Islamic scholars (Allah have mercy on them) for the word mind terminologically which is considered by Al-Baqlani (may Allah have mercy on him) as one of the important sciences<sup>4</sup> and not from the theoretical science, he said: mind: is a necessary science of permissibility the permissible and forbid the forbidden things, thus, only reasoned person could have these

<sup>1</sup>Al-Ain, Al Khaleel 1/159, Article: mind

<sup>2</sup>See: language Mu'jam , by Ibn Faris: 4/69, material: mind

<sup>3</sup>Lisan al-Arab, by Ibn Manzoor: 4/3046, Article: mind

<sup>4</sup>All the sciences necessary for mankind coming from the six sources: Perception of the five senses: the sense of vision, the sense of hearing, the sense of taste, and the sense of smell, and the sense of touch. Each Percept by these senses of body, color, universe, speech, sound, smell, taste, heat, coldness, softness, roughness, hardness and looseness, so knowledge here is a necessity. the sixth source: knowledge that begins in the soul, not from the awareness of some of the senses, and that is towards the knowledge of man about his own existence. See: Al-Insaf, by Al-Baqlani: I

qualities unlike the irrational who do not have these qualities<sup>1</sup>, others define mind by indicating that: it is an innate by which we understand sciences but not from it. So if the mind has all these qualities mentioned, it can reach theoretical sciences and their introductions of the necessities which are regarded the basis of theories<sup>2</sup>, human innateness here means: the method by which a human think and know, it is the mandate of the human being, and by which it is characterized from other lexicons<sup>3</sup>. It is an intuitive science<sup>4</sup>, it is the opinion of the investigators, that it occurred through perceptions and ratifications, these come only through perceptions of the senses, and ratify the tellings, it is evident in his saying: "mind is an intuitive, holistic science that comes with perceptions and ratifications of the soul".<sup>5</sup>

**The second requirement: The meaning of innateness (fitrah) linguistically and terminologically**

The word "innate" (fitrah) was mentioned in several texts of the Holy Qur'an and the Tahrah Sunna since it has a great significance for Muslims and to complete the issue, we explain the meaning of innate linguistically and terminologically.

**First: innateness linguistically:**

Linguists demonstrated innateness as:

innateness means creation, initiation, and invention, i.e. "Allah is the initiator of creation, that is, the Creator, Allah start making things, and Allah is the Creator of the heavens and the earth"<sup>6</sup>, it means the knowing that Allah Almighty is the Creator of everything, innateness is what Allah has given the creation such as knowledge and recognition of Allah<sup>7</sup>

**Second: innateness terminologically:**

Islamic scholars defined it terminologically as: the form that Allah Almighty created humans by explaining: innateness is the prepared form to accept religion.<sup>8</sup>

**The third requirement: the meaning of faith linguistically and terminologically**

One of the most prominent Islamic theologies of the Islamic religion is the science of faith; as it requires certainty in several matters, which are the principals of religion. The sound faith guides man to be assured and happy in his life. Allah says "Those who believe and have not confounded their belief with harm security belongs to them; and they are guided."<sup>9</sup>

**First: faith linguistically:**

Its plural in Arabic "Al-Aqad and al-Aqdood" and its meaning refers to the construction group, sometimes it means in Arabic (making it complicated) or (made a knot)<sup>10</sup>. All of these meanings in Arabic indicate strength and confidence, so faith what is held by the heart and conscience, or what man owes and has a good faith without doubt<sup>11</sup>, from these blessed sayings of the linguistics we can conclude that it is: "the judgment that there

<sup>1</sup>Al-Burhan, by Al-Juwaini: 1/95, and see: Al-Insaaf, by Al-Baqlani: 1/1

<sup>2</sup>this definition is adopted by most of the scholars of the predecessors and imams agreed to prove it, and Al-Harith Al-Mahsabi and Imam Ahmad. See: Al-Burhan, by Al-Juwaini: 1/95

<sup>3</sup>See: Majmoo 'al-Fatwas, by Ibn Taymiyyah: 3/339, and Words and Idioms, Amal: 350

<sup>4</sup>saying of Imam Al-Amdi, and Al-Razi. See: Gaya Al-Maram, for Al-Amdi 205, and Al-Mahsool, by Al-Razi: 84.

<sup>5</sup>See: previous references.

<sup>6</sup>Al-Ain, for Al Khaleel 7/418, subject: the Creator

<sup>7</sup>See: previous references.

<sup>8</sup>Definitions, by Jerjani: 168

<sup>9</sup>Surat Al-An'am: 82

<sup>10</sup>Al-Ain, for Al Khaleel 1/140, subject: faith

<sup>11</sup>See: language Mu'jam, by Ibn Faris 4/86

is no doubt in it, and faith in religion: means faith without acting as the faith of the existence of Allah Almighty and the mission of the Messengers, peace be upon them.<sup>1</sup>

### **Second: faith terminologically:**

Islamic faith was known in many definitions, as the scholars define it in the past and present, the most important of which are: some Islamic scholars says that it is the same linguistically as they are two similar sciences that differ only by name, and is known as: "a science through which we can prove religious beliefs by citing evidence and deflecting suspicion. What is meant by faith believing without acting and the religion attributed to Muhammad, all Prayers and Blessings of Allah be upon him."<sup>2</sup>

It is "the assertive belief that is beyond doubt in the divine demands: like believing in Allah's lordship, divinity, names and attributes, prophecies, and unseen matters of the resurrection and other matters that require belief in it."<sup>3</sup> ", it seems from the above that the definitions that have been known in this field demonstrate what man is holding in his heart and reassures by "right proof that implies certainty, and is also called on the religious principles that are proven by the definitive proof."<sup>4</sup>

## **Chapter two**

### **Mind and innateness (fitrah) status in the Qur'an and the Sunnah**

The Qur'an and the Sunnah show the status of the mind, and Allah Almighty praises the good minds as it distinguishes them from the rest of minds by thinking and means of guidance, thus, we will make important requirements that demonstrate the status of mind and innateness in the Holy Quran - the Tahrah Sunnah.

#### **The first requirement: Sharia texts indicating innateness (fitrah)**

There were texts in the Holy Qur'an and the Sunnah indicating the innateness in which Allah Almighty has Created the humans: as Allah says (I have turned my face to Him who has created the heavens and the earth, uprightly, and I am not among the idolaters.<sup>5</sup>). The innateness here means guidance that Allah Almighty has bestowed upon people, prophets, and messengers. The indication in the verse is that "guidance is from Allah Almighty and those who make mistakes did not follow the guidance, did not worship Allah, followed their whims, and did not do what pleases the Almighty, our Prophet Abraham (peace be upon him) indicated the innate aspect of all human beings and that Allah Almighty innates them on monotheism and by this innateness they know their Creator but they deviated from the principles of common sense to be disbelievers following their fathers and grandfathers, that's why Allah shows them the correct, Hanifah destination", directing them from false religions that involve infidelity and superstition and leave true religion, which is the religion of monotheism and devotion of Allah Almighty: (and I am not among the idolaters), means I do not worship any of the creatures<sup>6</sup>, Prophet Mohammed, peace be upon him, was commanded to follow the religion of his father Abraham, peace be upon him - Almighty says (Then, We revealed to you: 'Follow the Creed of Abraham, he of pure faith, he was not among the idolaters'<sup>7</sup>), that's why Allah praised him as he embodied the meanings of innateness in its highest form which is (Hanif) "He worships Allah alone who created the heavens and the earth, rejecting all corruption in the universe, and this is indicated by the word (Hanif)"<sup>8</sup>, and Allah Almighty says (So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.<sup>9</sup>), this noble verse indicates the natural inborn inclination of man to worship his Creator. Thus, Islam is described as the religion of fitrah and this is the inherent nature of mankind as interpreted by Al-Razi, may Allah have mercy on him, in this verse, Allah's fitra, which is monotheism / worshipping his Creator where Allah Creates mankind out of Adam's back and asked them (Am I not your Lord?<sup>10</sup>) They said, (Yes)

<sup>1</sup>Al-Waseet Dictionary, by Al-Zayyat: 2/614, and jurisprudential Dictionary, Al-Barakti: 256

<sup>2</sup>Al-Mawaqif, for Eiji: 1/31

<sup>3</sup>Al-Mufid Fi Muhimat Al Tawheed, by Atta Al-Sufi: 9

<sup>4</sup>The Islamic faith, Khan: 18.

<sup>5</sup>Surat Al-An'am: 79

<sup>6</sup>Hadaeq Al Rooh Wa Al raihan, by Al-Harawi: 8/425

<sup>7</sup>Surat An-Nahl: 123

<sup>8</sup>Al-Shaarawi, Metwally: interpretation 6/3753

<sup>9</sup>Surat Al-Rum: 30

<sup>10</sup>Surat Al-A'raf: 172

Almighty says: No change should there be in the creation of Allah, which means that monotheism entrenched inside them, and if you ask them about the creation of the heavens and the earth, they say Allah, but the innate faith is not sufficient and it probably to be said that Allah's creation mankind to worship him and that they are all his servants and there is no change to Allah's creation that means they are not slaves of people and their ownership change from one person to another and be free through emancipation, but rather our worshiping and servitude would be to Allah only, this is indication of the inaccuracy of those who said that worshipping is for attaining perfection, and the worshiper is completed by worshipping Allah, the polytheists said: that those who are imperfect is not fit to worship Allah, rather man worship stars and the stars are the worshiper of Allah. Moreover, the Christians said that Allah had been dwelling Issa and became a God and said: no change should there be in the creation of Allah, rather all of them are slaves who do not deviate from religion, then Allah said: That is the correct religion, but most of the people do not know that this is the true, straightforward religion.<sup>1</sup>

Imam Muslim also in his Sahih / alqudr Book writes in the chapter of the births, Messenger of Allah, may Allah's prayers and peace be upon him, said: "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or Christianity or Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?"<sup>2</sup>, it means that every human being created by Allah Almighty, he will be prepared for Islam, and it is evident in that every newborn knows Allah Almighty and there is none but Allah to worship, Allah is the only Creator, everyone born is ready for Islam, if their parents are Muslims or one of them is Muslim, he continued Islam, and if his parents were unbelievers, he will become according to the religion of his parents in this world, and this is the meaning of Judaism, Christianity, and Magainism.<sup>3</sup>

Also, we have the hadith of Al-Bara bin Azeb - may Allah be pleased with them - who said: The Messenger of Allah, (May peace be upon him) said to me: When you go to your bed, perform ablution like the ablution for prayer, and then lie on your right side and say: O Allah I have handed over my face to thee, entrusted my affairs to thee, and committed my back to thee out of the desire for and fear to thee. There is no refuge and no place of safety from thee except by having resort to thee. I believe in Thy Book which Thou hast sent down and in Thy prophet whom thou hast sent down. He said: If you die (that night), you would die in the true religion, and utter these words in the last of that you utter (other prayers). Al-Bara said: I said: I recall them, and then I repeated, saying "and in Thy Apostle whom Thou hast sent". He said: No, say: "and in Thy Prophet whom Thou hast sent."<sup>4</sup>, it indicates that these words are from Fitrah: if one says these words that include the meanings mentioned mentioned in monotheism until he dies like someone says: there is no God to be worshiped but Allah, so if one did not think of these important words and died on the Fitrah of Islam, there will be a great difference between the one who died as a close worshiper and the second Companions of the Right Hand<sup>5</sup>. When reading these verses and the hadith, it was revealed that the soundness is that of monotheism, the knowledge of Allah, that he is the Creator and this innateness upon which Allah created all the creation.

### **The second requirement: Verses and hadiths that indicate the status of the mind**

Verses in the Holy Quran and the Tahrah Sunnah indicate the status of sound mind, in which the strength of man lies, by his loyalty to his Lord Almighty and wise people containment of people, besides, some words mentioned that are indicative of mind, but they differ in pronunciation but agree in the meaning, i.e., synonyms, the most indicative of them is (people of minds) and it did not come in singular, but always came in plural because its vocabulary is heavy in Arabic plural<sup>6</sup>, for example: core here indicates mind that are free of impurities<sup>7</sup>, Allah Almighty says: (And there is for you in legal retribution life, O you [people] of understanding, that you may become righteous<sup>8</sup>), here Allah is addressing people who have sound minds, comprehension and understanding, this indicates that Allah Almighty loves those who work and thought using

<sup>1</sup> mafatih alghayb, by Razi: 25 / 98-99.

<sup>2</sup> Sahih Muslim, 4/2047, No. 2658

<sup>3</sup> Explanation of Sahih Muslim, by Al-Nawawi: 16/208

<sup>4</sup> Sunan Abi Dawood, chapter of sleeping, what is said when sleeping, 4/311, No. 5046

<sup>5</sup> Mishkat al-Misbah, by Lambar Kfoury: 8/452

<sup>6</sup> alaitiqan fi eulum Qur'an, by al-Suyuti: 2/358, See alburhan fi eulum Qur'an, by Al-Zarkashi 2/118.

<sup>7</sup> See: Vocabulary, by Ragheb: 446

<sup>8</sup> Surah Al-Baqarah: 179.

their minds in contemplating Allah's rules and Allah's perfection, wisdom, and justice and whoever has these qualities deserves Allah's praise when the Lord addressed them by saying people of sound minds<sup>1</sup>, perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allah and what He considers sinful and they attain the status of (Mutaqeen/ righteous), as whoever knows his Lord, religion and the noble verses, this make him doing all acts of obedience and refraining from all prohibitions and deserves to be righteous<sup>2</sup> with with a respected status.

Allah Almighty says (He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.<sup>3</sup>), first, it praises those who think about what Allah Almighty created and their their livelihood and man can perceive it with his mind, the man realizes that every kind vaccines itself, and water is the vaccine for all different things, but he did not know<sup>4</sup> "water is compatible with all different things." if creatures gathered to realize that, even if they worked hard they would not be able, as they know water, but they do not know its secrets by which everyone lives, that's why Allah Almighty did not prevent contemplation which indicates that the things whose phenomena we miss can be realized<sup>5</sup>. After that, Allah Almighty praises the believers of sound minds in the second verse describing them as wise people, contemplation is a way for the minds to perceive the unknown things by senses as there is no way for the mind to perceive what is unknown except through the apparent senses, and contemplate them, since what senses miss cannot be perceived by the mind, so made the apparent senses a way for minds to perceive the absent<sup>6</sup>, then in the third verse, those who remember, the blessings of Allah Almighty can only be described by people of minds, thinking, and thanksgiving. Allah "Repeated it in stages, by thinking man rationalizes and knows, then after knowledge, reason, and understanding he remembers, and if he remembers then he thanked Allah", so with evidence, he is very well aware of his Lord, if he has a sound mind, then he think, remember, and thank.<sup>7</sup>

words indicating reason and discernment are also mentioned in the honorable Hadith, such as (wise), the prophet peace be upon him, said: "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death, and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires"<sup>8</sup>. Hence the praise came because the wise man who prevents himself from doing evil deeds and that's why he is described as a wise, the wise man is precious and question himself about his deeds, if he did good, he thanks Allah and if it did evil, he would blame himself, repent and ask Allah for forgiveness, so he obeys the command of Allah<sup>9</sup>, these qualities are only attributed to the wise and intelligent, that's why the Noble Prophet praise him. In the light of these gracious verses and the noble prophetic sayings, it became clear that Allah and His Messenger love his servants to work with their thoughts and minds in contemplating Allah's rules, perfection, wisdom, and justice, and only those who have pure minds can distinguish ugly and good words and actions.<sup>10</sup>

### **The third requirement: The function of the mind in Islamic texts**

Islam never neglected the mind, but rather looked, researched, and masterminded the mind. Islam addressed the people of sound minds by urging them to be wise in problems and direct the creation to think and meditates, Almighty said: ([This is] a blessed Book which We have revealed to you, [O Muhammad], that they might

<sup>1</sup>Tayseer al-Karim al-Rahman in the interpretation of the words of Manan, by Saadi: 84

<sup>2</sup>Tayseer al-Karim al-Rahman in the interpretation of the words of Manan, by Saadi: 84

<sup>3</sup>Surah Al-Nahl, 11-12-13

<sup>4</sup>Tawelat Ahl al-Sunnah, by Matradi: 6/483, and see: Bahr al-Ulum, by Samarqadi: 2/267

<sup>5</sup>Same previous reference.

<sup>6</sup>Tawelat Ahl Al Sunnis, by the Matridi: 6/483, and see: Ershad Al aql Al Saleem, by Abu Al-Saud: 5/102

<sup>7</sup>See: Latif Al-Asharat, by Al-Qushayri: 2/288

<sup>8</sup>Sunan al-Tirmidhi: Chapter on the Characteristic of Resurrection and Piety, 4/638, No. 3459, and Imam al-Tirmidhi **categorized it as Hadith Hasan.**

<sup>9</sup>altanwir sharah aljamie alsaghir, by Al-Kahlani: 8/269

<sup>10</sup>See: Tayseer al-Karim al-Rahman, by Saadi: 84

reflect upon its verses and that those of understanding would be reminded<sup>1)</sup> and said (Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?<sup>2)</sup>.

Allah called all the creation to this and said: (Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term.<sup>3)</sup> and Allah honored the mind with the best honor, by directing it to seek knowledge and raising the status of scholars, Allah Almighty said (Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Aware of what you do<sup>4)</sup>,

In this sense, Muslims accepted the sciences of religion and the world, they would learn, take and give, so that their ability in all knowledges increased, and the urban centers of Muslim countries have become cultural centers and scientific universities were established in which students from all over the world come to learn, their libraries became references for all who knew the value of the book after it brought to its treasuries anecdotes of manuscripts and valuable works<sup>5)</sup>. The most important functions of the mind that Islam has assigned to the mind are:

1. Islam has made reason one of the five necessities of man, which must preserve: religion, soul, mind, offspring, and money.<sup>6)</sup>
2. Attention to the status of mind in understanding texts. Islam directed this energy with directions; to reach that, the mind is directed to contemplation and thinking<sup>7)</sup>. The Qur'an verses are so many regarding this.
3. The basis for the call to believe in Allah is through the mind, Islam did not require the man to turn off the light of his mind and believe only, but he called him to put his mental energy into the truth and guidance of people.<sup>8)</sup>
4. The mind can recognize evil in many cases, and notice righteousness in many things. The Qur'an has pointed out that the human being by his nature can differentiate between the ugliness of ignorance and the dignity of knowledge.<sup>9)</sup> ", (Say, "Are those who know equal to those who do not know?" Only they they will remember [who are] people of understanding.)<sup>10)</sup>
5. The human mind needs help from Allah, and a revelation, however, this need does not mean to underestimate its value, nor to underestimate its limited ability in the field of improvement and demonization but the Salafist public prefers to disallowing mind to grant the street the first and last word in this field.<sup>11)</sup>
6. The mind is the greatest means given by Allah to mankind to understand Allah's doctrine, and to know the duties outlined, i.e. the duties related to Allah's right and human's duties in this universe, that reason has its place, its power, and it is the way for imams of religion to understand Allah's law, and apply it in life.<sup>12)</sup>

#### **The fourth requirement: the mind's role in proving faith**

When reading the verses of the Holy Qur'an and the Sunnah, and the sayings of the scholars, it turned out that Islam in all its narrative texts is greatly emphasized the importance of the mind, and raises its status and value.

The mind is a gift from Allah Almighty to man. Therefore, Allah has made him a reason for the assignment and has a responsibility, and Allah urged to use it, but minds have a limit to which perception ends, and Allah did

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<sup>1)</sup>Surah Sad: 29

<sup>2)</sup>Surah Muhammad: 24

<sup>3)</sup>Surat Al-Rum: 8

<sup>4)</sup>Surat Al-Majadala: 11

<sup>5)</sup>See: Encyclopedia of Scientific Research, Shohoud: 14

<sup>6)</sup>See: The Fundamentals and Methods of Da`wah, a group of researchers: 206

<sup>7)</sup>See: Research results, group of researchers: 1/186.

<sup>8)</sup>See: Research results, group of researchers: 1/186

<sup>9)</sup>Essays, by Al-Ghazali: 47

<sup>10)</sup>Surat Al-Zumar 9

<sup>11)</sup>See: alaitijahat aleaqliat almueasira, for Al-Aql 3, and Essays, by Al-Ghazali: 47

<sup>12)</sup>Seen: previous references.

not make them perceive everything as there are things that the mind cannot reach under any circumstances<sup>1</sup>. The subjects of faith were presented by Islamic scholars through the mental approach, these include the divinity, prophecies, and other issues of faith that we will deal with.

**First: mental approach in determining divinity**

The Holy Qur'an always addresses reason and has a method of persuasion for the man with easy logic that affects souls where it directed its sight to the signs of Allah Almighty in the universe such as livelihood, life, death, etc., this leads to the desired end when a human being uses his mind Incorrect thinking, leading to an understanding of the truth of the divinity from which faith is emerging that blossom the souls<sup>2</sup>, the role of the Islamic scholars in this field was clear. If we consider the verses and what scholars mentioned about the issue of creation, necessity, and other evidence, and among the most important evidence in proving the existence of Allah Almighty which is called the Guide to Care and Invention, which Imam Ibn Rushd<sup>3</sup> referred to, and this evidence was based on two ways:

First: The Care Guide and its text: “The guide of care is that man thinks well and considers the protection and care of Allah and untold blessings, and for humans,Allah created the most assets as well as the heavens and what is on the earth<sup>4</sup>, Almighty says (And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.)<sup>5</sup>)

**Second:** He called it the Invention Guide and was based on "careful consideration of beings and creatures that indicate not only the existence of the Creator<sup>6</sup>, but of his power, greatness, and oneness, which is an indication of the influential and the Creator, after explaining the two methods, Ibn Rushd, explains that people in thinking are divided into two parts, the possible for all the public and called care, a special for scholars, and he named it invention as he indicated in his saying "Each of the two connotations has a group of people who understand it and specialized in its perception and he makes care the public’s way because it is sensual, and the connotation of the invention is specific to scholars as they perceive it with the proof that is made by looking and thinking, and they look at the heavens and the earth, as Almighty saying: (Then do they not look at the camels - how they are created? And at the sky - how it is raised? And at the mountains - how they are erected? And at the earth - how it is spread out?<sup>7</sup>), to infer the existence of Allah and Allah’s ability and wisdom by looking at the secrets of these creatures, if they can (Allah does not charge a soul except [with that within] its capacity<sup>8</sup>). This mental approach used in the doctrine is the most wonderful evidence that the Islamic scholars have given to prove the existence of Allah<sup>9</sup>, as it did not oppose reason and indicates that whenever man goes away in his contemplation contemplation and thinking from the Holy Qur’an and the Sunnah, he will be misleading to understand that the Sharia is compatible with the mind; since Allah Almighty is the Creator of the mind and knows the conditions of the people and what is good for them and what harms them. So all creatures in this universe are appropriate and useful for the existence of mankind, such as the Sun, the Moon, the plants, animals, the rain, the sea, the air, and the fire, besides, human organs themselves are evidence that the Creator of this world is almighty, wise, knowledgeable, and kind to his servants. ", since that all these creatures were created from nothing indicating that there must be a creative creator who created this universe capable of inventing because it is impossible to transform from nothing into being by itself, that creative creator is Allah, there is no Allah but Allah.<sup>10</sup>

**Second: their prophecy approach**

<sup>1</sup>almanahaj alsahih wa'atharah fi aldaawat 'iilaa Allah Almighty, by al-Rahili: 182

<sup>2</sup>Seen: previous references.

<sup>3</sup>Muhammad bin Ahmed bin Muhammad bin Rushd al-Andalusi, Abu al-Walid: the philosopher. From the people of Cordoba. Ibn Rushd was called “the grandson” in distinction to distinguish him from his grandfather Abi Al-Waleed Muhammad bin Ahmed (died in 520). Among his most important works, the munhaj al'adila, tahafut alahafut in respond to Al-Ghazali, bidayat almujtahad wanihayat almuqtasadin jurisprudence, he died in 595. See: sayr 'aelam alnubla' by al-Dhahabi: 19/501, and the Alalam, by al-Zirkali: 5/318.

<sup>4</sup>aleaql walnaql ,by Ibn Rushd: 83

<sup>5</sup>Surat Al-Jathiyah: 13.

<sup>6</sup>aleaql walnaql ,by Ibn Rushd: 83

<sup>7</sup>Surah Al-Ghashiya 17-20

<sup>8</sup>Surah Al-Baqarah: 286

<sup>9</sup>aleaql walnaql ,by Ibn Rushd: 83

<sup>10</sup>aleaql walnuql, by Ibn Rushd: 83-84

The Sharia texts address the human mind, directing him to know the sincerity of the Prophet, and that he is a revelation revealed by Allah Almighty - free from error and difference, so He commanded them to look and think about the evidence of the validity of his prophethood. Allah says: (Then do they not reflect upon the Qur'an?<sup>[203]</sup> If it had been from [any] other than Allah, they would have found within it much contradiction<sup>1</sup>), Imam Al-Razi said in this aspect when he used his approach for demonstrating the Noble verses (Then do they not reflect), then he presents three issues to indicate his lack of difference, are: first, these hypocrites were secretly complicit in many kinds of deception, Allah Almighty was telling the Messenger, peace, and blessings be upon him of these conditions immediately and in details, and they found only truth, and were told: if Allah had not told his prophet, they would not have assured of his honesty, and there would have been a great difference and discrepancy in his hadiths, thus, these things affirm that it is a revelation from Allah Almighty. Second, Qur'an is a great book, which is comprised of many kinds of science, if it was from other than Allah, it would have types of contradictory words, as a large book like the Qur'an would have contained contradictions if it was from someone other than Allah. Third, the Holy Quran is devoid of differences in eloquence and does not contain rude words, but rather masters eloquence from its beginning to its end<sup>2</sup>, so it was clear for the mental approach to proving that the Prophethood in the mind acts, and integrity of the Qur'an from difference and contradiction, along with its integrity in the style as its context is based on one approach, and a sound mind indicated that what the prophets, peace be upon them, brought - is from Allah Almighty and if it was not from Allah, it would have a great difference which indicates the validity of prophecy and message.<sup>3</sup>

### **Third: Audiology approach**

The audiologists were called because they came to us through the hearing "and there is no way to prove it except by hearing and reporting from Allah or His Messenger, may blessings and peace be upon him<sup>4</sup>, it includes the informative qualities that Allah Almighty - and His Messenger, may Allah bless him and grant him peace - reported, such as the face, hearing, and sight as Islamic scholars use their approach in dividing:

- A. Action attributes that were renewed according to the will of Allah Almighty, such as revelation and others.
- B. Old special qualities of Allah Almighty such as the face, the foot, the eye, etc., there is an important notice mentioned which is that these qualities, though are organs and body parts, have been proven by Allah, and His Holy Messenger, may blessings and peace be upon him, and the paragraph concluded with a warning of not to talk about these qualities.<sup>5</sup>

Some things came to us by hearing, such as resurrection and torment of the tomb, in which the scholars followed the mental approach to show these verses is so that they are more meaningful and clearer for understanding. Almighty says: (Does man think that he will be left neglected? Had he not been a sperm from semen emitted? Then he was a clinging clot, and [Allah] created [his form] and proportioned [him] And made of him two mates, the male, and the female. Is not that [Creator] Able to give life to the dead?<sup>6</sup>), it means "giving power, ability, and reason without commissioning, ordering obedience and forbidding evils, requires that the Almighty be satisfied with the ugliness of deeds, but this is not appropriate to his wisdom, so it is necessary to commission that is not suitable the Most Merciful unless there is a House of Reward and Resurrection<sup>7</sup> which is an evidence of the correctness of the hadith of the doomsday which means that who created these things can resurrecting them. In summary, Allah Almighty has blessed man with reason and made man think to increase his faith and reassure his heart. As for Our Lord's names, the human mind cannot be independent by looking at the names and attributes of Allah and knowing them in detail, and whoever does any of that has sinned, and has deviated from the straight path.<sup>8</sup>

### **The fifth requirement: The role of instinct in proving the faith**

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<sup>1</sup>Surat An-Nisa ': 82

<sup>2</sup>mafatih alghayb ,by Al-Razi: 10 / 151-152

<sup>3</sup> See: previous reference.

<sup>4</sup>alsfat alalahiat fi daw' alkitab walsana, by Al-Jami: 399

<sup>5</sup>See: tamhid al'awayil fi talkhis aldalayil, by Al-Baklani: 227, alsfat alalahia, and Al-Jami: 399

<sup>6</sup>Surat Al-Qiyamah 36-40

<sup>7</sup>mafatih alghayb, by Al-Razi: 16 / 212-213, and see: Al-Tahrir and Al Tanweer, by Ibn Ashur: 15/453

<sup>8</sup>tashil aleaqidat al'iislamia, Jibreel: 87

Instincts have a great role in establishing matters of Islamic faith, particularly concerning the divinity, as innateness is motivated by the feeling of the presence of someone who has the highest qualities and has the best names. Noting that the fitrah has a major role in proving the pure and sound faith of Allah Almighty - because it:

1. The provisions of religion are related to the reform of human instinct, and the human creation that has not changed as this religion has the characteristic of stability as long as that creation remains stable. So the human being in India, China, Europe, or America is the same person in the Arab countries in his physical and innate composition, and in the time of the pharaohs, and in the time of the Prophet.<sup>1</sup>
2. The human condition does not settle unless it is based on the rules of religion; it is the religion of creation and instinct and whoever wants a change in religion, because it is the religion of Allah's creation so that the creation will be new and conform to the new change. (Harold Laski)<sup>2</sup> said: We have have to create a person if we want to legislate for him<sup>3</sup>. And it is impossible because Allah Almighty has judged this humanity that there is no substitution for Allah's creation who says: (So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fitrah[1145] of Allah upon which He has created [all] people. No change should there be in the creation of Allah.[1146] That is the correct religion, but most of the people do not know.<sup>4</sup>).
3. Our religion is flexible; because it is related to the human instinct that was created according to its provisions; because it is a religion of the Creator, also Allah mentioned provisions that change according to time and place.<sup>5</sup>

## Conclusion

Thank Allah, whose grace is accomplished righteousness, and prayers and peace be upon our master Muhammad and upon all his family and companions and those who follow them until the Day of Judgment, at the end of this blessed research, I have summarized conclusions that can be included in the following points:

1. The sound fitrah is a blessing from Allah Almighty - for all creation.
2. The mind is a gift from Allah Almighty, it is by which the fitrah is completed and blossomed in the heart the oneness of Allah Almighty.
3. There are the vocabularies of the research, including (core), meaning the pure minds of the impurities mentioned (people of minds).
4. The research acknowledged that sound fitrah and a healthy mind are methods leading to happiness in this world and the afterworld.
5. The research demonstrated that Islam gave the mind a high status for those who used it to please Allah Almighty, and the way to the right is the hearing and the mind together.
6. The research has proven that scholars followed the mental approach leading to proving the existence of Allah Almighty - such as evidence of care and invention, and proof of the truthfulness of the Prophet's claim, may Allah bless him, their approach is derived from the Holy Koran and the Tahrah Sunnah.
7. The research has been characterized by the fact that instinct and reason play a major role in establishing the foundations of faith when we deal with it from the right path; that Allah Almighty has bestowed upon every human being.

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<sup>1</sup>See: Tawheed Al-Khaleq, by Al-Zindani: 333

<sup>2</sup>One of the great British thinkers who dealt with a host of innate issues related to creation and religion.

<sup>3</sup>See: The Tawheed Al-Khaleq, by Al-Zindani: 334

<sup>4</sup>Surat Al-Rum: 30

<sup>5</sup>See: Al-Kashshaf, by Al-Zamakhshari: 3/479, The Tawheed alkhalig, by Al-Zindani: 340, and aswul masayil aleaqida, by Saud al-Khalaf: 77

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