

THE INNATE NATURE BETWEEN RELIGION AND SCIENCE

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Abstract

This research addresses the topic "The Innateness of Knowledge and Fitrah in Islam: Between Religion and Science," exploring the relationship between human nature and the innate knowledge with which a person is born, according to the Islamic perspective. The research begins by explaining the concept of "Fitrah" in the Qur'an, highlighting that Allah has created humans with an innate understanding of basic truths such as the existence of God and the fundamentals of religion. It also reviews the opinions of scholars and theologians on the issue of innate knowledge and its impact on human understanding of existence. Additionally, the research discusses the role of Fitrah in shaping human religious and spiritual identity, emphasizing that Islam teaches all people are born with this nature, which guides them toward the truth.

The research further clarifies how belief in God and the concept of His Oneness (Tawhid) are inherent parts of the Fitrah that humans are born with. It also examines the influence of this Fitrah on human understanding of both religious and scientific knowledge. Finally, the research presents some recent scientific studies that align with these Islamic concepts, such as psychological studies that affirm that children are born capable of understanding Tawhid and religious nature.

Keywords: Fitrah, Innate Knowledge, Tawhid, Islam, Psychological Studies

Introduction

In the Name of Allah, the Creator of the heavens and the earth, who instilled in His servants the innate disposition to recognize and worship Him, granting them hearing, sight, and hearts so that they may give thanks. May peace and blessings be upon the one whom Allah sent with guidance and the true religion to make it prevail over all other religions, even if the polytheists detest it.

Fitrah (innate nature) in Islamic thought represents the foundation upon which religious and legal knowledge is built. It is the original state in which Allah created mankind, embodying the unity of witnessing the Lordship and Oneness of Allah. Islam emphasizes fitrah as a cornerstone of religious life, illustrating that adhering to it leads to uprightness in both religious and worldly matters. Allah states: {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people} [Ar-Rum: 30], signifying that religion is founded upon the sound fitrah Allah has chosen for His servants. Additionally, Allah states: {So remind, [O Muhammad]; you are only a reminder} [Al-Ghashiyah: 21], indicating that the prophets and

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messengers were not sent to alter fitrah but rather to remind people of it and renew the innate knowledge that Allah embedded within them.

Scholars have emphasized that fitrah serves as the foundational principle upon which all rational and religious evidence is based. It acts as a primary standard relied upon by sound reason to derive legal rulings. Imam Ibn Taymiyyah (may Allah have mercy on him) affirmed this, stating: "The messengers came to remind people of fitrah, to strengthen and support it, and to eliminate what alters it. The messengers were sent to affirm and perfect the fitrah, not to change or transform it. Perfection is achieved through the fitrah complemented by the revealed law." ()

In this context, modern scientific studies have demonstrated that the religious instinct is a universal characteristic shared by all humans, regardless of their civilizations or environments. Research has revealed that the concern for divine meaning and the metaphysical is a deeply rooted and inherent inclination within human beings. This truth was acknowledged in the Qur'an long before modern studies explored it, affirming this established and undeniable reality.

I ask Allah Almighty to make the Qur'an the spring of our hearts, the light of our chests, the remover of our worries, and our guide to the straight path.

The Significance of the Research:

1. Highlighting the relationship between religion and science: The research examines the interaction of fitrah in religious texts with the findings of modern scientific studies on the religious instinct.
2. Understanding the role of fitrah in Islamic law: The research emphasizes how Islam considers fitrah as a foundation for understanding religion and applying its values, stressing the importance of adhering to a sound fitrah.
3. Clarifying the harmony between religion and science: The research demonstrates how religion and science align in explaining human fitrah and forming religious concepts.
4. Enriching academic discussions: The research provides a comprehensive perspective on understanding fitrah and enhances dialogue between contemporary religious and social sciences.
5. Contributing to future studies: The research aids in developing a scholarly foundation for understanding fitrah and improves intellectual

approaches concerning the relationship between religion and science.

Research Problem

The research problem centers on a pivotal question: In light of religious deviations and misinterpretations that society might encounter, can the emphasis on the inherent sound fitrah in humans be affirmed through both religion and science?

Research Questions

1. What is fitrah, and what is its correct meaning?
2. Is fitrah inherent in all people, or does it vary from person to person?
3. Is fitrah a consistent characteristic among all humans, or are there factors that could alter it?
4. Has modern science confirmed the existence of human fitrah as described by religion?
5. How do science and religion align in interpreting human fitrah?

Research Objectives

1. **Clarifying the concept of fitrah:** The research aims to determine the correct understanding of fitrah as mentioned in religious texts, distinguishing between sound fitrah and any deviations caused by external influences.
2. **Studying the universality of fitrah:** The research seeks to investigate whether fitrah is a shared and consistent trait among all humans, regardless of differences in environment, culture, or religious orientations.
3. **Identifying factors influencing fitrah:** The research explores whether fitrah can be affected by social or environmental changes or if it remains unaltered and inherent in human nature as described by religion and science.
4. **Comparing religion and science in explaining fitrah:** The research examines religious and scientific evidence affirming the existence of human fitrah and explores how religion and science converge or diverge in their interpretations.

5. Analyzing the impact of deviations on fitrah: The research seeks to understand how intellectual or religious deviations affect fitrah and whether these deviations alter human nature as described by religion or remain superficial phenomena that do not affect the core of fitrah.

Previous Studies

1. Fitrah: Its Reality and People's Views About It by Ali bin Abdullah bin Ali Al-Qarni, Dar Al-Muslim for Publishing and Distribution, 1st edition, 1424 AH.
2. Fitrah and Its Relationship to the Principles of Islamic Legislation by Najiba Abid, International Institute of Islamic Thought.
3. The Pure Fitrah by Thomas Paine, translated into Arabic by Walid Shahada.

My study differs from these works by focusing on the meanings of fitrah and its connection to witnessing (ishhad), as well as the scientific dimension addressed in this research.

Research Outline

- Introduction.
- First Chapter: The Nature and Reality of Fitrah.
- Second Chapter: The Reality of Fitrah through Quranic Evidence.
- Third Chapter: Fitrah from a Scientific Perspective.
- Conclusion: Including key findings and recommendations

Section One: Fitrah - Its Nature and Essence

Linguistic Definition of Fitrah

In the Arabic language, the word fitrah carries several meanings, revolving around concepts such as splitting, creation, initiation, invention, formation, and receptivity. The verb fatar (رُفِطَ) means to split something, as in "fatar al-shay'a yafituruha fatran fanfatar wa fatarahu" (رُفِطُوا شَيْئًا فَيَفِطُرُونَهَا فَتَرًا فَانْفَتَرُوا وَفَاتَرُوا), meaning to cleave or split it. Similarly, tafattara (تَفَطَّتْ) denotes something cracking or splitting apart. The term fair (فِطْرًا) refers to a split or a crack (The One who created seven heavens in layers. You do not see any in the creation of the Most Merciful any inconsistency. So return your vision to the sky, do you see any breaks?) [Al-Mulk: 3]

Evidence for these meanings is abundant in Arabic dictionaries () and the books of Gharib al-Qur'an and Gharib al-Hadith ()

The reality of innate nature (al-Fitra) according to the Ahl al-Sunnah wa'l-Jama'ah:

The term al-Fitra in its technical usage has several interpretations among scholars, which can be summarized as follows:

The first opinion: Al-Fitra refers to the original nature with which a newborn is created, which includes the innate knowledge of their Lord when they reach the age of comprehension. It signifies a state of innocence, free from either the knowledge or denial of faith, i.e., a state of neither disbelief nor belief.

The most prominent scholars who supported this view are Ibn Abd al-Barr (), Ibn al-Athir (), Taqi al-Din al-Subki (), and others.

The second opinion: Al-Fitra refers to the initial state with which God created creation, including aspects such as life, death, misery, and happiness, and everything known in God's knowledge regarding what they will ultimately become upon reaching maturity or their final end().

And among those who said this from the predecessors are: Abdullah ibn al-Mubarak (), and Imam Ahmad in one of the narrations from him().

The third opinion: That fitrah is what Allah has created the children of Adam upon, of denial and knowledge, disbelief and belief, when He took the covenant from the descendants of Adam.

Among those who said this are: Ishaq ibn Rahwayh, and it was affirmed by al-Azhari ().

The fourth opinion: The view that fitrah is the covenant, which Allah took from the descendants of Adam before they were brought into this world, and they all affirmed His Lordship.

This opinion was attributed to al-Awza'i, Hamad ibn Salamah, Hamad ibn Zayd, and others().

Ibn Abd al-Barr mentioned that the proponents of this view interpret fitrah by two matters: the taking of the covenant when the descendants of Adam were extracted from his back, and then their emergence from the loins of their

fathers, created and imprinted with the knowledge of Allah and the affirmation of His Lordship. At this point, this would be the same as the method of the early generations (Salaf), not an independent opinion, as he mentioned while presenting the opinions about fitrah().

The fifth opinion: That the meaning of fitrah is Islam.

This is the view held by the majority of the Companions, the Followers, and other scholars from the Salaf, including:

Mu'adh ibn Jabal, Umar ibn al-Khattab, Abu Huraira, Ibn Abbas, Qadi Shuraih, Said ibn Jubayr, Ibrahim al-Nakha'i, Mujahid, Ikrimah, al-Dahhak, al-Hasan al-Basri, al-Baqir, Qatadah, Ibn Shihab, Ja'far al-Sadiq, al-Awza'i, Hamad ibn Zayd()

Ahmad ibn Hanbal, al-Bukhari(), Ibn Jarir, Abu Bakr al-Khallal, the companions of Abu Hanifa, Ibn Hazm (), al-Bayhaqi(), Ibn Taymiyyah(), Ibn al-Qayyim(),

Ibn Kathir (), Ibn Hajar(), al-Shawkani(), and others.

Ibn Abd al-Barr said: "The child is born free from disbelief, a believer, a Muslim, on the covenant that Allah took from the descendants of Adam when He brought them out of His back and made them bear witness against themselves ()."

Ibn Taymiyyah (d. 728 AH) stated, explaining that fitrah necessitates knowledge, and that when a person is left to themselves and there are no obstacles, they are naturally a believer in the Creator: "It is well-known that if the cause for this is present in the soul and there is no opposing factor, the natural disposition free from opposing obstacles will assert its cause. It is therefore understood that the sound fitrah, if not corrupted, will acknowledge the Creator and worship Him"().

on the natural disposition is born in a way that entails the knowledge of God and the recognition of His perfection. This does not mean knowing the details of the Islamic Sharia. The implications of this natural disposition do not appear all at once; rather, they emerge gradually as the child becomes more aware. Ibn Taymiyyah (d. 728 AH) says: "When it is said that he was born on the natural disposition of Islam, or was created as a Hanif (monotheist), and the like, it does not mean that when he came out of his mother's womb, he knows this religion and desires it. For Allah the Almighty says: {And Allah brought you forth from the wombs of your mothers knowing nothing} [An-Nahl: 78]. However, his disposition inherently leads him towards the religion of Islam, its knowledge, and its love.

This very disposition requires the acknowledgment of his Creator, His love, and the sincerity of religion to Him. The necessities and implications of this disposition occur gradually as the disposition develops, provided it remains free from opposition.().

What confirms that Allah has created His servants upon His unity and knowledge is His saying: {مِيقَاتِ رِسَالِهِ إِذَا نُفِثَ نَسْأَلُكَ يَوْمَ الْقِيَامَةِ} [Al-Ghashiyah: 21], and His saying: {ذُخِرَ وَأُمِّرَ} [Qamar: 37].

Ibn al-Qayyim said: "This is frequent in the Qur'an, where His book and messenger remind them of what is instilled in their nature, such as knowing Him, loving Him, glorifying Him, revering Him, submitting to Him, being sincere to Him, loving His law, which is justice and purity, and preferring it over everything else."().

The Second Topic: The Reality of Fitrah through Quranic Evidence

Many legal evidences establish the true meaning of fitrah, and I will mention the most prominent and clear of these evidences, focusing on the evidence from the Qur'an:

First

His statement, may He be glorified: {رُفِطَ يَتْلَا فَلَا تَرْفُطُ أَفِيحَ نَبِيٍّ لَقَدْ جِئُوا مِيقَاتَ الْإِسْلَامِ} [Al-Baqara: 30] (نُفِثَ غِيَا لِسَانًا رُفِطًا لَقَدْ جِئُوا مِيقَاتَ الْإِسْلَامِ) [Al-Baqara: 30]

This noble verse clearly indicates that the requirement of fitrah, to which Allah commanded the face to be inclined and adhered, is the pure religion of Islam. And the creation of people according to this requirement is a consistent practice that does not change or alter. This is supported by the narration of Abu Huraira, may Allah be pleased with him, from the Prophet صلى الله عليه وسلم who said: "There is no new-born except that he is born upon the fitrah, then his parents make him a Jew, a Christian, or a Magian, just as the animal gives birth to a fully-formed animal, do you notice any mutilation in it?" Then Abu Huraira says: {رُفِطَ يَتْلَا فَلَا تَرْفُطُ أَفِيحَ نَبِيٍّ} [Al-Baqara: 30] the verse (). So, the fitrah here is linked to the verse, and it is contrasted with Judaism and Christianity, meaning it refers to Islam. Ibn Abd al-Barr (d. 463H) said: "Others have said that the fitrah here is Islam, and this is what is widely known among the general scholars of the interpretation, who have agreed on the meaning of Allah's statement: {رُفِطَ يَتْلَا فَلَا تَرْفُطُ أَفِيحَ نَبِيٍّ} [Al-Baqara: 30], stating that the fitrah of Allah is the religion of Allah, Islam. They supported this with the

narration of Abu Huraira in this hadith: 'Read, if you wish, the fitrah of Allah which He created people upon.' They also reported from Ikrimah, Mujahid, Al-Hasan, Ibrahim, Al-Dahhak, and Qatadah regarding Allah's statement: 'Fitrah of Allah upon which He created people,' saying: The religion of Allah is Islam (هَذَا دِينُ اللَّهِ لِيُذَكَّرَ) meaning, the religion of Allah" (). This meaning is also supported by other narrations explaining this fitrah, such as the Prophet's saying: "There is no newborn except that he is upon the millah" () and in the narration of Abu Bakr, from Abu Ma'awiyah: "Except upon this millah, until his tongue expresses it" () and in the narration of Abu Kreeb, from Abu Ma'awiyah: "There is no newborn except that he is upon this fitrah, until his tongue expresses it" () (), and the narrations clarify each other, and the fitrah is interpreted as Islam.

Additionally, the verse says "Haneefan" (a term denoting deviation from falsehood), meaning to turn away from falsehood toward the truth, in other words, to be just and away from shirk (polytheism), as in His saying: ﴿قُلْ إِنَّمَا أَدْعِي إِلَىٰ حَنِيفٍ ۖ إِنَّمَا لَكُم مِّنَ اللَّهِ إِلَهٌ وَاحِدٌ ۚ أَعَدُّوا لَهُ عَكْرَبًا﴾ (135:1) (Translation: Say, "I only call to the straight religion. There is only one God for you from Allah. You are preparing for Him a torment [of Hell].").

Other verses that affirm that Hanifiyyah is Islam are His saying: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾ [26: 69], and His saying: ﴿وَمِنْ أُمَّةٍ هَدَيْتُ إِبْرَاهِيمَ إِسْلَامَهُ﴾ [3: 97].

Also supporting this is the hadith of the Prophet ﷺ: "I was sent with the easy Hanifiyyah" ().

It is also affirmed by the statement: "لِللّٰهِ تَرْطُفٌ", meaning the establishment of the face towards the religion of Islam is the fitrah of Allah upon which He created people, and this is a command to follow it either directly or indirectly, as it is mentioned with the addition of praise to Allah, and this highlights the honor and affirmation of its perfection and the perfection of the religion represented by it. He commanded His Prophet ﷺ to adhere to it, which makes it clear that it refers to Islam().

It is further affirmed by the statement: "هَؤُلَاءِ نِعَمَ الْفِتْيَةِ", this demonstrative pronoun indicates a further distinction and honor for this religion, as in the phrase {هَؤُلَاءِ نِعَمَ الْفِتْيَةِ} [2], and "al-Qayyim" means upright and free from deviation, from Hanifiyyah to Judaism, Christianity, and other heresies and innovations).

Thus, it appears that the fitrah in this verse necessitates Tawheed (monotheism), and had Allah created people in a way that might or might not lead them to Tawheed, He would not have commanded adherence to its requirement. This proves that the fitrah must necessarily require Tawheed, and this is a law that cannot change, which aligns with the general meaning of the hadith about fitrah in the statement of the Prophet ﷺ: "Every newborn is born upon fitrah."

Therefore, Allah informed that the steadfastness upon the Hanifiyyah religion, which is the requirement of fitrah, is the upright religion. Thus, the realization of Tawheed and the upright religion can only be achieved by realizing the requirement of fitrah().

Secondly

The Verse of Witnessing, which is the saying of Allah in Surah Al-A'raf:

أَنْ دَمَسَ يَلَبَّ أَوَّلَاقِ مُلْكَبَرَبِ تَسْلَأُ مَسْفَنًا يَلَعُ مَدْمَسًا وَ مُمْتَيَّرِدُ مَدِيرُ وَ مُظَنَّمَدَا يَنْبِ نَمْلُكَبَرِ دَخْ أَدَاوُ
[172: فاعرا] | نِيل فَاغَاذُهُ أَنْكَ أَنْ | قَمَاقِلَا هُوِي أَوَّلُ وَ قَتْنَا

This verse is a challenging verse, as stated by Al-Qurtubi () and Abu Al-Muzaffar Al-Sam'ani (), and its interpretation is linked to the narrations regarding the covenant in terms of its essence and the scholars' opinions about it ().

Scholars have differed on the nature of extracting Adam's offspring from his loins, leading to several opinions:

The First Opinion

Allah, after creating Adam, wiped over his back, bringing forth his offspring as tiny particles, some of which were pure and white, while others were black like coal. This extraction encompassed all offspring, who were then endowed with intellects to comprehend what was presented to them. Then, Allah directly spoke to them, taking their covenant and pledge that He is their Lord, their sole object of worship. They acknowledged this with their tongues, as Allah said: {إِنَّمَا يَذْكُرُ آبَاكَ إِذْ قَامَ إِلَيْكَ وَكَلَّمَكَ قَالَ لِيَمْلِكْ عَلَى الْبَنِي آدَمَ وَنُوحَ وَنَحَارَ وَإِسْرَافَ} [172: صافات], thus affirming their testimony.

This view is upheld by the majority of the Companions, their successors, the majority of commentators, and the scholars of hadith and Sufism.

Those who held this opinion among the Companions (ممن عهلاً يضرر)

Umar ibn Al-Khattab, Ali ibn Abi Talib, Ubayy ibn Ka'b, Abdullah ibn Abbas, Abdullah ibn Umar, Abu Hurairah, Abu Sa'id Al-Khudri, Abu Sariyah Al-Ghifari, Abdullah ibn Mas'ud, Abdullah ibn Amr ibn Al-As, Dhu Al-Lihyah Al-Kilabi, Imran

ibn Husayn, Umm Al-Mu'minin Aisha, Anas ibn Malik, Suraqah ibn Ja'tham, Abu Musa Al-Ash'ari, Ubadah ibn Al-Samit, Hudhayfah ibn Al-Yaman, Zayd ibn Thabit, Jabir ibn Abdullah, Abu Dharr Al-Ghifari, Mu'adh ibn Jabal, Hisham ibn Hakim, Abu Abdullah-one of the Ansar- Abdullah ibn Salam, Salman Al-Farsi, Abu Al-Darda', Amr ibn Al-As, Abdullah ibn Al-Zubayr, Abu Umamah Al-Bahili, Abu Al-Tufayl, Abdulrahman ibn Auf-may Allah be pleased with them all.

Among those after them: Muhammad ibn Ka'b, Al-Dhahhak ibn Muzahim, Al-Hasan Al-Basri, Qatadah, Sa'id ibn Jubayr, Al-Suddi, Al-Kalbi, Sa'id ibn Al-Musayyib, Ikrimah, Al-Tabari, Al-Qurtubi, Fatimah bint Al-Husayn, Abu Ja'far Al-Baqir, Abu Hanifah, Al-Tahawi, Ibn Al-Anbari, Abu Ja'far Al-Nahhas, Ibn Al-Jawzi, Ibn Rushd, Al-Alusi, Al-Shawkani, Al-Qanuji, Mulla Ali Qari, Al-Magnisawi, Al-Khazin, Ibn Al-Munir, Al-Thalabi, Ibn Al-Wazir, and many others ()-may Allah have mercy on them all.

The evidence for this opinion is abundant. Ibn Al-Qayyim said

The narrations regarding the extraction of offspring from Adam's back and their being taken in two groups are numerous, impossible to refute or deny. Their reach to the successors suffices, let alone to the Companions. Such reports cannot be derived from mere opinion or conjecture.

Some scholars considered these narrations as mutawatur (mass-transmitted). Among them

- Al-Muqbilī, who stated: “It is not far-fetched to claim the mutawātir (mass-transmission) of the narrations regarding this.”()
- Ibn Atīyyah said: “The narrations interpreting this verse from the Prophet are mutawātir.”()
- Al-Albānī stated: “In summary, the ḥadīth is authentic and even mutawātir in meaning.”()
- Ibn Ruṣhd said: “It is not surprising, in the subtle power of Allāh, to give life to them at that moment and bestow intellects upon them to understand His speech and recognize Him as their Lord and Creator, granting them the ability to affirm Him with their tongues.”()

Among the evidences they cited to affirm this extraction, in addition to the narrations explaining the verse, are:

1. **The verse:** {نَبَأِ يَسِيْعُوْا يَسُوْمُوْا مَيَّا رُبُّاُوْا حَوْنُ نَمُوْا لَكُنْ مَوْ مُقَاتِيْمِ نَيَّيْبُنْ لَانَمِ اَنْذُخْ اذَاوْ} [7: بازحال] {اظيغ اقاتيْمِ مُنْمِ اَنْذُخْ اَوْ مَيَّرِمِ}

Mujahid said: "{... and from you, and from Noah, and Abraham, and Moses, and Jesus, the son of Mary, and We took from them a solemn covenant} [Al-Ahzab: 7], referring to the covenant taken from them in Adam's loins." (1)

Ibn Kathir said: "It is said this covenant was taken when they were extracted as particles from Adam's loins."()

2.The verse: [102: فاعل] {أَنْ يَّقْسِ أَمْلًا مُّؤَرَّثًا أَنْ دَجَوْنَ إِبْرَاهِيمَ عَنْ مَّوَرِّثَتِكَ إِلَ أَنْ دَجَوْ أَمَوَ}

Ubayy ibn Ka'b and Mujahid said in its interpretation: "Their covenant, taken from Adam's loins, which they did not fulfill." ()

سَيَلْبِا۟ اِلَّا اَوْدَجَسَ فَمَدَّالْ اَوْدُجْسَ اِلْكَيْ اَلْمَلِّ اَلْنَقُّ مْتُ مُكَانِرُوَصْ مْتُ مُكَانِقْلَخْ دُقُلَوْ {
[11: فارعالا] {نڊڄسلا نم نڪي مل

Al-Qurtubi said: "It was said the meaning is: 'We created you in Adam's loins, then shaped you when We took the covenant from you.' This is the view of Mujahid."()

This view was also supported by Qatadah, Al-Rabi', and Al-Dhahhak.()

4.The verse: [83: نارم لآ] {نوع جزئی، قیلا، افرکتو، اغوطض، زال، و، تا، و افسلا، یف، نم، مل، س، ا، ملو}

They interpreted the submission of all creation in this verse to refer to the moment when Allah said to them: "Am I not your Lord?" and they replied: "Yes." Those destined for bliss answered willingly, while those destined for misery responded reluctantly. ()

Thirdly:

What came in the response of the messengers to the disbelievers when they said to them: ﴿تَلَقَّ ۙ﴾ (9) بِبَرٍّ. ﴿فَقِيلَ ۙ﴾ إِنَّنَا نُوْحِتْ أَهْمَ كُفٍّ ۖ يَفْعَلُ ۙ إِنَّ ۙ أَبِ ۙ جِبْ ۙ مُتَلَسِّرًا ۚ أَبِ ۙ أَنْزَكَ ۙ﴾ {Ibrahim: 9, 10} ﴿بِضْرَالِ ۙ وَأَوَّاهِبِلْ ۙ رَطَفَ ۙ كُفٍّ ۚ قَلِيلًا ۙ يَفَا ۙ مُطْسِرُ ۙ

The knowledge of God is established among people, and history has preserved little evidence of denying God's knowledge. In fact, there are those whom God mentioned, stating that they denied it outwardly, while acknowledging His existence within themselves. The phenomenon of religiousness in humanity undoubtedly affirms that the innate disposition (fitrah) of humans requires knowledge of God and acknowledgment of Him. Therefore, the messengers said to their people: (يٰۤاٰۤاُوۤآٰءِہٖدِل رِطَافَۡنِشْ جَلَّی عَفَا) [Ibrahim: 10].

Al-Hafiz Ibn Kathir mentioned that the messengers' statement: "Afi Allah

various ways the Fitrah proves the existence of Allah. He mentions the slap of a child, and what some rationalists have said about it proving the existence of the Creator. The child cries, asking who struck him, which shows that he is naturally inclined to believe that every event must have a cause. If the Fitrah testifies to this, it is even more appropriate for it to testify to the need of all events for a Creator.

He also mentions the testimony of the Fitrah regarding the impossibility of a perfectly built house coming into being without a skilled architect and builder. The Fitrah, therefore, more surely testifies to the need of the world for a wise and intentional Creator, and he further discusses the emergence of the Fitrah's inclinations in times of difficulty and other related points as evidence of the Fitrah testifying to the existence of Allah ().

Even the philosopher Ibn Rushd, after confirming the evidence of creation and care from the Qur'an for the existence of Allah, says: "This is the straight path, which Allah has called people to follow in order to know His existence, and He has reminded them of it through the Fitrah He placed in them to perceive this meaning. The first Fitrah ingrained in the nature of humans is referred to by His saying: {مَلِكٌ قَرِيبٌ تَسْتَشِيرُ إِلَهَكَ مُمْضِعٌ وَأَوْ مُتَعِزٌّ دَاهِيٌ يُرِيبُ نَمِ الْفِكَرِ ذَخَا تَأْوِي } (172: انفارع ال) [إن يعلف غ اذ ن ع ا ن ك ا ن (ق ا ي ق ل ا م و ي ا و ل و ت ن ا ن ا ن د ش ع ل ب ا و ل ا ق)]."

Al-Qasimi also quoted al-Qazwini as acknowledging the Fitrah's knowledge, noting that the people of Kalam recognize that the testimony of the Fitrah is closer to creation and quicker to be understood than the evidence from possibility and contingency ().

The Third Requirement: Instinct in Scientific Perspective

Instinct is an innate trait within humans, similar to the instinct that allows people to understand essential intellectual principles such as the law of non-contradiction, that the whole is greater than the part, causality, and others. There are many studies that prove the recognition of the existence of God is embedded in the neural and mental structure of humans! (), Dr. Justin L. Barrett, Ph.D., authored a book titled "Born Believers: The Science of Children's Religious Belief," in which he mentioned that he and religious scholar Pascal Boyer presented a thesis titled "Naturalness of Religion," which claims that the natural structure of the human mind, under normal circumstances, makes belief in gods entirely expected. Some suggested that the idea is ingrained in children's minds because their parents instill it in them through encouragement and threats, to which he responded: "Religious ideas are very different from imagined or fanciful ideas. Since I began giving public lectures based on the knowledge upon which this book is built, I have received many reports from people telling me how easy it is for their children to adopt religion and how difficult it is to turn them away from belief in God" ().

He also says: "Scientific research into the mental development of children and its connection to belief in the supernatural reveals that children quickly and naturally develop minds that make it easier for them to believe in supernatural forces" (). This is not the only point; studies also show that children clearly understand that the universe is designed with a purpose, that there is something beyond this universe, and that everything we see was designed by a superhuman being with supernatural abilities, and this being is often associated with good and salvation ().

Recent studies confirm this innate knowledge. Western researchers have found that the belief in a great Creator exists among all ancient and modern nations and peoples, and that polytheism in those nations is merely a later addition to that original belief.

These researchers found the belief in a Creator present among primitive tribes in Australia, Africa, and America, as well as among ancient Aryan peoples, Semites before Islam, the Bushmen tribes in South Africa, the pygmies of Central Equatorial Africa, who are extremely backward and primitive, and who believe in the existence of a higher being called "Kang," meaning "Lord," also referred to as "Kuba Kakang Teng," meaning "Protector of Beings," who resides in the sky, is unseen, and is capable of everything. Similar beliefs were found among the Hottentot tribes of Africa, where they refer to the being as "Father of Fathers," and among the Bantu tribes, the Native Americans of the northwest Pacific, and in South America. These researchers concluded that the idea of "The Supreme God" exists among all peoples considered to be some of the oldest human races ().

Max Müller, in his book "The Origin and Development of Religion," discusses "the ancient Sanskrit religious texts, the oldest and most historic religions, which show that man initially worshipped the Creator may He be glorified – in His unlimited form. These idols and statues are merely creations of imagination brought about by man's desire to connect with all that he feels within himself" ().

God created the human soul to adhere to this psychological necessity, so it can only be at peace through knowing God, loving Him, and drawing nearer to Him. This is a reality that anyone can comprehend from human experience, and

thus the fundamental pursuit for every individual and society is the quest for religious peace under any circumstance and in every time and place.

The Larousse Dictionary of the Twentieth Century states: "Religious instinct is common among all human races, even the most primitive and closest to animal life. Interest in the divine meaning and the supernatural is one of the eternal, universal tendencies ().

Recently, some experimental medical research on the human brain has confirmed the existence of areas in the brain that act as centers for faith. Before the revolution in experimental sciences and the availability of necessary modern tools, humans did not know the mechanism of higher mental functions that distinguish them, or the locations in the brain associated with these functions. Gradually, areas related to the senses, speech, and movement were discovered. Emotional systems, involuntary activity systems, and the chemical and electrical basis of neural activity began to be understood. It became possible to record brain activity externally to differentiate various mental activities and perform radiographic imaging of its structures. Some anatomical and functional differences with animals were identified, and mechanisms for higher functions like memory and learning were envisioned. Today, at the dawn of a new century promising intellectual breakthroughs, we are surprised by scientific research discoveries that make belief in God and worship a natural inclination and an innate ability embedded in the brain, with its mechanisms and center's. If a person fails to utilize them properly, they risk losing what distinguishes them from animals and face a loss of psychological and physical balance.

Summarizing the research conducted on the brain with new X-ray technology, published in 2001 by a scientific team led by Professor Andrew Newberg () from the Radiology Department at the University of Pennsylvania in Philadelphia, USA, the conclusion was that "belief in God is an internally designed purpose in the brain." Thus, no one can escape this except by ignoring the sound nature that made humans inclined toward religion throughout history and by disabling enormous capabilities and complex, advanced potentials that enable humans to know God through reasoning, contemplation, analysis, and inference.

In a study titled "Is Our Brain Hardwired to Produce God, or Is Our Brain Hardwired to Perceive God? A Systematic Review on the Role of the Brain in Mediating Religious Experience" by researchers Alexander A. Vengel Kurtz and Andrew A. Vengel Kurtz (), the researchers discussed the relationship between the brain and innate religious tendencies, citing the opinions of several scientists specializing in neuroscience.

Professor Platerini from the University of Pisa, Italy, says: "Everything we do or feel, from simple actions like finger movement to deep emotional reactions, whether hidden in the soul or visible like anger and love, creates a distinct map for the center's affected by the brain. Each feeling corresponds to a specific pattern that can be recorded and analyzed just like organic medical tests." This new field of exploring human emotions, feelings, thoughts, and how they are influenced by religious beliefs is being approached carefully by researchers today, adhering to the scientific method of inquiry and analysis, as is the case in other fields of experimental science.

Professor Michael McClough from the University of Dallas, USA, states: "The spiritual-psychological consciousness is influenced by the external world and affects the physical body. Worship and faith serve as a safeguard for these natural influences." His study found that "the death rate decreases with immersion in prayer and other acts of worship, and this effect is independent of other health-damaging factors such as alcohol consumption and smoking." Professor Newberg commented on these results, saying: "We still do not know for certain how deep faith and immersion in worship contribute to the maintenance of mental and physical health, combatting disease, and delaying death. However, our knowledge of how the body works, especially the brain, allows us to explore new research horizons to one day prove the organic effects of faith and worship, which today include maintaining normal heart rate, blood pressure, hormone levels, and a tendency for calmness resulting from reverence" ().

Conclusion

At the end of this research, I present the miraculous aspects and the most important findings, asking Allah Almighty to make this work sincere and correct.

I say, seeking the help of Allah:

Recent scientific studies conducted on different groups of people in various regions by scientists from renowned academic universities have proven that "religious instinct is common among all human races, even the most primitive and closest to animal life, and that the interest in the divine meaning and what lies beyond nature is one of the universal and eternal tendencies."

These remarkable scientific findings align with what Islam has conveyed and what the scholars of Islam have affirmed over fourteen hundred years ago!

This is a conclusive evidence of the truthfulness of the Qur'an and its Messenger, Prophet Muhammad (peace be upon him). It is also clear evidence of the correctness of the Islamic belief and its harmony with the nature and innate constitution of man.

When one aligns doctrinally with this ingrained nature, its effects will not only reflect on his hereafter but also benefit him in this world in terms of psychological and physical health.

Allah Almighty says: "And in yourselves, do you not see?" and "Does He not know who created while He is the Subtle, the Aware?" and "The fitrah of Allah upon which He has created mankind; there is no changing the creation of Allah. That is the correct religion, but most of the people do not know."

Now, I summarize in this conclusion the key findings I have reached

1. Fitrah in language has many meanings, such as creation, origin, invention, and others.
2. Scholars have disagreed on the interpretation of fitrah, but the view most widely accepted by the early generations and the majority of scholars is that it refers to Islam.
3. The statement that a newborn is born on the fitrah of Islam does not mean that they are born knowing and desiring this religion, but rather that the fitrah of the newborn requires acknowledging the Creator and loving Him. The prerequisites and implications of fitrah unfold progressively as the fitrah matures and is free from contradictions.
4. The texts of the Qur'an and Sunnah provide abundant intellectual, certain evidence on the fundamentals of belief, contrary to those who claim that they are merely auditory evidences needing external proofs.
5. Knowledge of Allah Almighty is innate, contrary to the theologians who argue that it is theoretical.
6. The Qur'anic proofs clearly elucidate the meaning of fitrah, and the prophetic Sunnah complements this meaning, confirming it.
7. The affirmation and grounding of fitrah responds to secularists who wish to separate religion from all areas of life. This sound fitrah brings together the pursuit of civilization without violating noble values and objectives.
8. There are experimental studies conducted by Western scientists on the human brain, which state that belief has its place in the brain. These studies are still theories, but they may reveal some of what we previously did not know about the human brain, as the Qur'an says, "And you have been given only a little knowledge." Both the transmitted, intellectual, and sensory proofs confirm the innate knowledge, preceding these experimental medical studies.

I recommend at the end of this research

1. Relying on the Qur'anic approach in establishing faith and certainty.
2. Highlighting the Qur'anic evidence in addressing minds, for there is no principle of belief that can be rationally deduced without the transmission pointing to it, whether people know it or not.
3. Purifying the curricula from the issues and proofs of the theologians and philosophers that have hindered Islamic thought, delayed Muslims, and occupied them with issues that do not lead to beneficial knowledge and righteous deeds.
4. More grounded studies highlighting the greatness and miraculous nature of Qur'anic legislation in various fields. A notable observation is the focus of many researchers on scientific miracles, while not giving this area the due attention in studies.
5. A detailed and objective study of the "Covenant Verse" gathering the opinions of interpreters and the Hadiths, distinguishing the authentic ones from the weak.

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