

HUMAN NATURE AND HIS POTENTIALITIES ATTRIBUTES TOWARDS VIRTUE AND MORALITY

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ABSTRACT

Human nature (fitrah) is an innate or in-born spiritual quality of man in human life. While his potentialities have been used by righteous people as means for improving his/her good moral quality, these have been largely practiced by evildoers for their own interest. Instances of the contribution of his innate potential qualities can be found in the context of the prophets, righteous and pious people in human history because every child is born in a state of fitrah, then his parents make him a Jew, a Christian or a Muslim. In contemporary time, a secular man is greatly influenced by the anti-religious trends within secular modernity in terms of belief, value and action, which are a violation of his in-born natural quality. In these situations, realizing his potentialities in contemporary context to be a good moral is an essential for establishing value-based human society. This paper therefore examines the meaning of man's fitrah and the role of his potentialities and analyzes these within the purview of contemporary thought, which is based on the textual arguments of the Qur'an and Sunnah. The paper concludes that though some Muslims go against their fitrah and potentialities, the majority of the Muslim scholars have viewed human fitrah and his potentialities as means for developing man's high good moral quality.

Key Words: Man's nature, Potential attributes, Islam, Virtue and Morality

Introduction

As a term and concept, 'man's nature' and his potential attributes is not a new phenomenon in human history because it always played a vital role in influencing in every sphere of human life. In contemporary society, the widespread of the desecration of his innate potential qualities and their consequences pose a strategic threat against security, stability and well-being of human society. While man's in-born quality is a means to motivate and guide him to improve moral values as a model for others according to all religions, some quarters try to abuse it in the name of religion. Islam does not permit a violation of his in-born natural quality in any form but encourages one to strive for maintaining his potential qualities, safeguarding basic human rights and depending the religion with freedom and tolerance. Islam widely informs that man has been endowed with potential elements such as power of evaluation, power of making a decision, power by his essence to know good and bad, knowledge, spiritual, moral and physical dimensions. Prophet Muhammad (peace be upon him) said: "Every child is born in a state of fitrah" and "Verily, if you die...you are supposed to die on fitrah". His struggle was to remind man's in-born potential quality to remain as a servant and *khalifah* of Allah on earth. Committing evil act is absolutely caused by an external factor according to religion. The Qur'an says: "mischiefs have appeared on land and sea because of the hands of men have earned...to taste their deeds" (Q.30:40). All corruptions were introduced by evil of human such as arrogance and selfishness. It is therefore, man's duty to comprehend his inherent disposition for gratifying his commitments towards his Creator, one's self, fellow human beings and other creatures. A survey of the Islamic input shows that there are some inadequacies of in-depth exposition. My dispute is to investigate man's natural tendencies and pre-ordained attributes, which have implicated through his conduct, behavior and acts. Given the context, the necessity arises to identify man's potential attributes and examine their Islamic stance. This paper will evaluate the role of those attributes to be good moral and finally present the Islamic outlook on the issue. This paper also briefly reviews the responses of Muslim scholars with a textual analysis and inductive approach to analyze the prospects of articulating an Islamic stance on the issue in contemporary context. It is hoped that the ideas will eventually contribute to understand and clarify the issue for both Muslim and non-Muslim communities in contemporary world.

Human nature (*fitrah*) from the Qur'anic perspective

Understanding man's fitrah is essential in present context in order to protect his in-born natural potential qualities from Islamic perspective. His fitrah is his essence, attribute and virtue that constitutes the actual dictates of divine command or preordained command of Allah. The discourse of the Qur'an reveals that its central theme is man,¹ which for a Muslim, is the words of Allah, impeccably revealed through Mohammad (peace be upon him), the most perfect medium for the transmission of Allah's words. The verse 17:70 of the Qur'an commands that humans are created with two crucial dimensions: one is man's ultimate essence or nature and the second is the essential characteristics or conducts or behaviors. The first is primordial characteristic, which has been inherited from his father Adam such as knowledge, moral quality, intellectual ability, behavior and conduct. His fitrah is also considered as a medium of integral consciousness and a combination of physical, rational, material and physical dimensions.

¹ The main goal of the Qur'an is to guide man to the right path, to achieve this main objective Qur'ân has adapted different approaches: it speaks of the structure of the heavens and the earth and of man, refers to the signs of reality in the various phenomena of the universe, relates anecdotes of bygone nations, criticizes the beliefs, morals and deeds of different peoples, elucidates supernatural truths and discusses many other things besides.

The second dimension is virtue, original goodness, spiritual dimension, firm faith, and Islam, which is an inner cognition, inherent quality, moral idealism and religious faith.

The term '*insan*' derives from the word '*ouns*' in the verse 103:1-4 of the Qur'an, means 'intimacy' and 'sociality', which implies man's social dimensions. His knowledge and intellect, his ideational existence and responsibility to other creatures dignify his honorable position upon all creatures, which have been notified by the Qur'an, "Allah has subjected the heavens and the earth for human beings". Man's creativity and intellectuality endeavors to increase his knowledge and consciousness of this physical world, improves his relationship with his creator and realizes his responsibility towards other creatures. His intellectual potentiality implies to stand firm in his faith and to pursue the original form (*fiġrah*) of religion on which Allah has created man without any change of Allah's manifested laws. His *fiġrah* is a true faith, which must reflect through man's physical and spiritual lives².

The verse 30:30 consists of the three in-born ethical aspects: I. Man has been endowed with potential elements that can guide him to deal with this physical world through discovering the ultimate truth, ii. His knowledge provides information of good and bad, right and wrong, even though this original knowledge is insufficient to the discovery of the whole reality, which enables him to understand the Divine guidance and endows with the sense of responsibility for prosperity and goodness of human life, iii. Power by his essence to know the world and its parts around him for using its objects. Some scholars stated that man has three types of power; power of evaluation by which man knows his creator and differentiates between what is right and what is wrong, ability of making decision by his own and the power by his own effort. These aspects, Muslim scholars argued, have qualified man to earn high position above all creatures and to play his role as the vicegerent of Allah³. The verse 30:30 also implies, Maududi argued, two different meanings: One is his tendencies and inclinations to reaze good or evil and the other is to enable him inherently to distinguishing between good and evil. Islam has made human life as sacred and honorable, which must be guided in accordance with man's in-born natural quality. Spiritual is dimension of man as the best stature (Q 95:4) are created by the command of Allah, which is divine inspiration or intuition in order to realize his responsibility⁴. The physical dimension is used for fulfilling his duties and responsibilities, which are part of the purpose of man's creation, enables him to be central created being for facilitating humanity in order to fulfill the trust of Allah (swt) as the Qur'an says: "I have not created man and jinn but they worship Me". Excessiveness and destruction are a great sin in Islam as the Qur'an says: "O mankind the Messengers have come to you in truth from Allah. Believe in Him ... (Q.4:70) and "O people of the Book commit no excesses" . (Q. 4:171). The purpose of sending all prophets of Allah (swt) is to teach and upgrade the man's morality by practicing the divine knowledge and guidance and differentiate between what is *taqwa* (piety) and what is *fujur* (evil).⁵ *Taqwa* (piety) is acquirable quality of man as well as *fujur* (evil). If he tries, he may abstain from evil while he tries to attain *taqwa*, he would be successful (4:165). Man therefore, is guided to do virtues and abstain from the evil in order to fulfill the mission of all prophets in establishing a value-based society with justice and peace. The Qur'an warns and reminds man, not to follow the way of those whose portion is wrath, the way of forget full people, and those who deny the existence of Allah (swt)⁶ and advises him to follow the way of those on whom Allah has bestowed His grace and mercy. The verse 59:19 of the Qur'an also designates that the duty of all prophets of Allah (swt) was to invite people to believe in One Allah, in *Akhirah*, and all that is good for his prosperity. The violation of the Islamic faith makes him forgetful, enemy of his creator and secularizes his worldly life. In Islam, the spiritual and moral dimensions of human life are considered as foundations of growth and progress in science, technology and economics. Man, Charles Eaton commented, is a spiritual living being whose soul is like a window by which he can see the light of his Lord and enable him to realize the outlook and purpose of his life. On the other hand, *kufir* (disbelieving) or *Fujur* is like ignorance by which he cannot see the truth and light because Allah has set a seal on his heart and hearing and a veil on his eyes (Q.2:7). The ignorance also covers the Truth or the Light over himself that enables him to plunge his whole life into darkness.⁷

Human Potential Attributes towards Virtues and Morality: A Textual Analysis of the Opinions of the Islamic Scholars

Man's fiġrah as virtue/goodness

Understanding man's *fiġrah* and his potential attributes is essential in present context in order to know how to utilize them to be a good moral from an Islamic perspective. His *fiġrah* is a created original goodness or virtue, which encourages him by nature to reinforce good moral quality. His innate tendency is to believe in the oneness of Allah (swt), inherently to be good and to perform right action⁸. His inborn natural quality contains the affirmation of the essence of *al-tawġġd*. The verse 30:30 of the

² Q.30:30

³ Ansari Abdul Haq. 1997. "Concept of Man in Comparative Perspective" (The Concept of Man in Islam), (edited by Iqbal A. Ansari, Synergy Book International, Kuala Lumpur), pp.154-56. See, "Encyclopedia of Seerah" (London: Seerah Foundation), p.18.

⁴ Q 87: 2-3.

⁵ Therefore, Allah did not leave man without showing him both the ways of right and wrong. Though He gave him the freedom to select the way he likes. He has sent messengers from time to time to invite people to the obedience of Allah alone and to the disobedience of all other forces rejecting the call of Satan. The cardinal principle of all prophets was to believe in one Allah, to worship Him, not to associate partnership with Him, and to confess 'there is no God but Him. Allah is the most Merciful to His servants. Out of His mercy He sent messengers with some divine document of guidance to show the divine path of living for humanity.

⁶ "Do not be like those who forgot God and eventually He caused them to forget themselves (59: 19), Q.1:7

⁷ Q. 30:7; Charles LE Gai Eaton. *Islamic Spirituality*, (edit. by Seyyed Hossein Nasr), p.369

⁸ Yasien Muhammad. 1996. *Fiġrah: The Concept of Human Nature*, (London), p.13

Qur'an⁹ commands that human is born with goodness according to the pattern on which Allah (swt) has created him. His *fitrah* is his potential inner cognition, which enables him to understand the uniformity in the creation of his Lord as Abdullah Yusuf argued that by birth, human is blameless, pure and true, and free from crime and corruption and persuaded to right and virtue. Human *fitrah* also signifies to recognize his position as Allah's representative and to comprehend the goodness, wisdom and power of his creator¹⁰. His true nature is permanent like the nature of a horse, which is to be swift and of lamb, which is to be gentle. His unchangeable good character on which he has been created by Allah enables him to be model for other nations and no situation can influence him but parents and other social factors may influence him to change his belief, his customs, superstitions' faith, selfish desires, and false teachings to be astray from the right path as a hadith narrated by AbË Hurayrah from the prophet of Islam, "*kullu mawlĒd yĒladu ĤalĒ fĒratihĒ*" said that the core of *tawĒĒd* sustains in his *fitrah* that strengthens firmly his faith and confidence in developing spiritual and moral dimensions.¹¹ His quality obliges him to imply the tawhidic paradigm with the affirmation of the reality and the truth. His whole hearted submission is only for the cause of his sustainer and humanity, which must be reflected through his spiritual, moral and physical activities. The synonym word 'khalq' is of fit rah', Ishaq described, means "man's conduct, luck and behavior is unchangeable. He therefore, should try to achieve his worldly success as well as the success of life after death according to the Islamic faith, otherwise he has to face the consequence of his bad deeds. Acceptance or rejection of Islam, Ibn al-AthĒr argued, is not the authority of a person but a mandatory act for him to accept it willingly or unwillingly. Nothing, al-Qurtubi argued, to al-Zujaj, is created for sport or play in this universe. Man's freedom of choice and action does not prevent him to fulfill the purpose of his creation and the commitment of his true nature. Because he is accountable to his Lord for his deeds either good or bad on the Day of Judgment. Man, al-Qurtubi commented, could realize the true religion or din of Allah through the observation of natural phenomena or the laws of nature such as the movement of the sun, moon, stars, planets, the alteration of the day and night. On the basis of the above, the believers remain concealed his faith in his heart because his innate quality obliges him to use his iman as an effective force in changing his own life and lives of others around.

Islamic faith as pre-existence nature

Believing in the Oneness of Allah (swt) is not a subjective emotional response of man but it is the reflection of man's pre-existence nature. Islamic belief, Bashir Ahmad Dar argued, is an individual act in which his head, heart and limbs all co-operate him to know the lord of the worlds. His belief as a volitional and dynamic response promotes him toward understanding all ethical values based on religious faith. It is an intellectual apprehension and an emotional response to the moral ideal of the highest perfection, which makes an appropriate action and expresses the vitality and depth of faith. Man's in-born natural virtue and his moral idealism on which the whole structure of religion are based, would be forged without the accompaniment of good deeds.¹² Islamic faith appears in its real sense when a believer firmly actualizes his all actions in accordance with his belief and shapes his value judgments into a single coherent system, embraces his emotive affection to the moral ideal and the active effort for realization during his life time. Virtuous exertion without trust would be like the efforts of blind man for safety in a crowded street.¹³ Man's *fitrah* and his belief is an inseparable like a body and soul. His *fitrah* is the quintessence while faith is the replication of his essence, which must be transformed immediately into his action as a good morality. Islamic belief, QuĒb argued, is not only merely feelings in the heart or hidden ideas in mind with no affliction in life, nor is only faith merely rituals of worship without action in the society¹⁴. Responsibility of his faith subsequently makes him a great responsible to be witness to eternal Din of universal Islam physically and spiritually to demonstrate it throughout his life, effort and wealth¹⁵. A linguist, Abul Hathim argued that man should grow up, survive and die with Islam; otherwise it would not be reasonable for him¹⁶. Barra Ibn 'Azib from the prophet Mohammad narrated that "*Verily if you die... you are supposed to die on fit rah (nature)*"¹⁷.

Essence of Tawhid as in-born virtue

The essence of tawhid is man's in-born virtue as moral ground, which justifies his action whether good or bad on the basis of the decree of religious faith. Apparently, it is not a assertive assertion of deliverance justification and the true well being of man by his good action¹⁸. His faith integrates with intellectual and emotional responses. Truly, Islamic faith is whole heartedly submission to the truth and reality, which manifests the eternal power and roots from the bottom of the heart. One should verify his true nature and his moral idealism in which Allah has fashioned him and on which the guidance of religion is founded. All prophets of Allah from the prophet Adam to the last prophet Mohamad (peace be upon him) invited their people to believe in tawhidic paradigm in order to implement in their daily life. The struggle of the messengers of Allah shows that the concept of tawhid differentiates between believer and non-believer, between good and bad, right and wrong, justice and injustice.

⁹ Q. 30:30 "*So set you thy face steadily and truly to the faith: establish Allah's handiwork according to the pattern on which He has made mankind: No change in the work by Allah(swt): that is standard religion: But most among mankind not understand*"

¹⁰ Abdullah Yusuf. 1994. *The Meaning of the Holy Qur'an*, (Mary Land, Amanah Publication Corp), 30:30, p.1016, footnote no:3541

¹¹ A P Cowie (edit.). *Oxford Advanced Learner's Dictionary of Current English*, (London, fourth edition, Oxford university press), p.435

¹² Bashir Ahmad Dar. 1976. *Quranic Ethics*, (Lahore, Institute of Islamic Culture, (p.p. 90-91).

¹³ Q. 2:20. (The Qur'Ēn provided an example such as people walk a few steps in a flash and then suddenly are left grouping in darkness).

¹⁴ Sayyid QuĒb. 1996. *The Islamic Concept and Its Characteristics*, (translated by Muhammad Muinuddin Siddique), p.p. 156-157

¹⁵ Q. 2:143

¹⁶ Ibn ManzĒr. 1119 hij. *LisĒn al-ĤArab*, (Cairo: Dar al-MĤarifah, Kurnish Nail, vol. 5), p.3434. See also Q.30:30

¹⁷ It is *DĒn al-IslĒm* or religion in which Allah(swt) has created man.

¹⁸ Bashir Ahmad Dar. *Op. cit.* p.p. 93-95

Maintaining in-born natural quality by doing of good deeds, virtues, and good moral and by avoiding from doing the evil and vices for the cause of His lord is the spirit of tawhidic paradigm¹⁹. As an active agent, man should initiate according to the guidance of tawhid to change mindsets of people from astray to the right, and from darkness to the light. Actualizing goodness, piousness, truthfulness, worthiness and virtues in his character is a great responsibility. His task, therefore is worldwide, and in every corner of the earth. So fulfilling his obligation by own initiative and solving all challenges facing by human society is the spirit of tawhid. Assuring the universal goodness of tawhid towards the entire humanity and fulfilling his proportionate commitment to establish peace and justice equally for all is his another responsibility²⁰. Worshiping his Lord (51:56), discovering the glory of Allah (swt) through his innate capacity by using reason and senses, serving humanity and fulfilling the needs and joys of others are requirements for a believer in tawhid. The concept of tawhid unites the diversity of mankind under the banner of religious guidance. Possessing by all human beings a faculty with which they can perceive Allah (swt) as One God by nature and the moral laws as imperative, is another tawhidic paradigm²¹. According to the above uniformity, tawhid acclimatizes all humans as genuine instances of being one creator, one sustainer, one religion, one faith, one Shariah and one life style.

Living with godliness, piety, righteousness and truthfulness, which make him moral excellent with the purity of life, thought and action is moral obligation of tawhidic man. Cooperating people with Kindness, honesty, trustworthiness and love and affection is also the character of a believer in tawhid. Tawhid prevents him from seeing evil, hearing evil and doing evil by using his tongue, desire and intellect²². Tawhid also eliminates hatred, insults, curses, injustice, vices, falsehood and all types of sins from the heart of humans. Abstaining from committing adultery, fornication, animalistic behavior, injustice, corruption and crime is the command of tawhid. Tawhid also decrees the glad tidings for worldly blessing as well as the success for life after death, and asserts warning about sorrow and grief on earth and warning against the impending punishment of hell fire.

The confession of shahĒdah as the reflection of man's fitrah

It is the entire substance of religion of Islam, which resolves the confrontation of worldly affairs for a person. The confession of *ShahĒdah* brings the person into immediate contact with the reality physically, emotionally, psychologically, materially, morally and spiritually. It also makes available into the conduct of a believer the highest level of spirituality, which reflects through his personal and social behaviors. *ShahĒdah* is also a source of material knowledge, which provides the principles of all branches of knowledge, because the affirmed declaration (*TawĒĒd*) is in Islam the entire substance of material knowledge. *ShahĒdah* is itself the great Islamic profession of faith that there is no god but Allah (swt), expresses the mysterious paradox of the outer and the inner dimensions of life.

It is a verbal affirmation and practical demonstration of *ShahĒdah*, which make a man as a Muslim. Ibn Taymiya, based on the central Hadith, narrated by Abu Hurairah, "Every child is born in a state of *fitrah*", defined *fit rah* as "an innate natural quality of man, which is Islam or Din of Allah (swt)"²³. Man needs to declare *ShahĒdah* by tongue and action to be a Muslim because Islam provides the ideal conditions for sustaining and developing natural quality²⁴. He elaborated that the word '*ĀnĒf*' in the verse 30:30, means a person, who loves Allah (swt)'s religion and follows it sincerely according to his inherent nature. *ĀnĒf* is not a person, who is needed to be guided but one who has already been guided the truth inherently and demonstrates the guidance in his practical life with self-consciousness²⁵. He argued that human soul has inherently capacity to understand Din of Islam. Social environment may motivate the person to be Muslim in accordance with the central IadhĒth, not only to be Christian or Jew, or Magian. Because of his innate quality may guide him by the use of his intelligence to the right path and inspire him for actualizing and personalizing willingly the teachings of *Din-i-Ānif*. He argued that Prophet Muhammad (saw) did not mention the innate nature of a child will be changed with changing the social environment but it seems that social environment will force a child to change in his faith. The above idea indicates that good action is man's inborn nature while evil is the influence of social environment. According to him, the central hadith signifies that the social environment may corrupt the *fitrah* by external elements, which may misguide the person. His illustration shows that Islam is an inner component of the essence of man, his premier state and inseparable from his *fitrah*. He emphasized on maintaining human's innate natural quality as a means to identify the true and false religion. He states:

"*Fitrah is like rays of human sight which is necessary for people to perceive the light of the sun. All persons with sound eyes can perceive the sun, if there is no veil, which prevents them from that, the deviated and false religions like Judaism, Christianity and Persian dualism are all like this veil which restrains the eyes from seeing the light of the sun*"²⁶.

Imam Nawawi (d.676, A.H) deferred and illustrated that *fitrah* does not confine faith of a man until he affirms and confesses consciously *ShahĒdah* to the Islam of God because he has the faculty of freedom, which influences him to make a decision of rejection or acceptance of the truth. In this situation, the social environment forces him to reject the truth if he is born in Christian family or Jewish family or any other family except Islamic family. Because man's innate natural quality is not separable from *DĒn* of Allah (swt), which is Islam, chosen by Allah (swt) for human beings. It, is, therefore, true that man's

¹⁹ Sayyid QuĒb. 1996. *op. cit. The Islamic Concept and Its Characteristics*, p. 158

²⁰ QuĒb. *Op. cit.* p.159. See, al-QurĒn: 16:10-17, 2:38-39, 13:11, 22:40-41 and 9:14-15

²¹ Q.30:30 & 3:19

²² Al-FĒrĒqĒ. 1986. *The Cultural Atlas of Islam*, (London, Macmillan Publishing Company), p.p. 185-189

²³ Ibn Taymiyya. *Op. cit.* p 383, based on the central hadith narrated by Abu Hurairah and verse 30:30

²⁴ Ibn Taymiyya. *DĒru TaĒĒrud al-NĒaql wa al-Naql*, (Riyadh, vol:8,ed. Muhammad Rashad Saim, 1981), p.383.

²⁵ Q.30:30 The literal meaning of the word '*ĀnĒf*', in the verse, is according to the Greek words, firm in faith, sound and well-balanced. It also means true which refers to the religion of Islam, brought by all prophets of Allah (swt).

²⁶ Ibn Taymiyyah. *KitĒb Mufassar al-TĒiqal*, (vol.4), p.234 & p.274.

innate nature is an inborn nature, which acknowledges *TawġĒd and DĒn of Islam*²⁷. MawġĒdi argued that obeying Allah (swt)'s manifested laws is the very nature of man, as it is with every other thing in this universe²⁸. He continued that man is like other creature, a born Muslim, and bound to remain so. The difference between Man and other creatures is only the freedom of choice. Others follow the command of Allah (swt) willingly and unwillingly, while man has freedom of choice, and desire. Circumstances may influence him to be misguided according to the central hadith. But man is bound to follow manifested laws of Allah (swt) such as man's 'birth, growth, child, youth, young, and decay, which are Allah (swt)'s unchangeable manifested laws, while he has freedom to follow and implement laws of the *SharĒĖNah*. Shah Wali Allah (b.1702 C.E) considered *fit rah* as a comprehensive innate natural human quality which incorporates Man's spiritual and physical tendencies. Spiritual tendency means purity of soul and morality, while physical tendency means conduct and behavior in accordance with the injunctions of the *SharĒĖNah*, which guide man to understand the truth and follow the straight path²⁹. There is to him, corresponding between laws of the *SharĒĖNah* and human tendency. Human *fitrah* explained by Tantawi is the tendency of man, which must accept well or good, which is a predominant predisposition. Belief in Allah (swt) and following true guidance are man's inherent capability. Evil, which is not man's inborn nature, constitutes from the influence of social environment and his desire³⁰.

Covenant with his Lord in his pre-existence period

His covenant (*mġĖĖq*) in his pre-existence period with his Creator is a potential aspect, is obliged him to be good moral quality for fulfilling his promise committed before his arrival. This refers to the conversation between man and his Lord. Al-ĖabarĒ commented³¹ that religion as the source of morality exists in man's *fitrah* with his covenant made with Allah (swt) in his pre-existence period before his birth, which obliges him to pursue Islamic tendency and imitates into his conduct throughout his life.³² His covenant is a reminder for him that exists in his *fitrah* and his depth consciousness. More specifically, it is a process of actualizing and refining his faith and sensibility for adopting the entire power of spirituality and morality according to the covenant of his pre-existence period and reconstructing the whole structure of the society. The Qur'Ēn says:

*"The believers are only those of you who believe in Allah (swt) and His Messengers and afterward do not doubt, but strive with their wealth and their lives for the cause of Allah (swt)"*³³

Al-TahĒwĒnĒ used four different words with four different meanings of nature as *FiĖ rah* (nature of Allah (swt)), *Khilqah* (Islam or religion or Din of Allah (swt) or the *SharĒĖNah*), *Mubdi* (originator, inventor or beginner or causing things to happen for the first time) and *MġĖĖq* (inborn commitment or covenant of men to believe in Allah (swt)).³⁴ All meanings signify man's inborn natural quality in which he has been created. Mohammad Asad argued on the basis of 'Am I not your Lord' that man's natural disposition or natural habit is an intuitive ability that distinguishes between true and false, right and wrong. His explanation shows that the instinctive quality of man consists of his innate cognition, inherited into his characters from the command of his Lord, which obliges him to be self surrender to the Will of Allah (swt).³⁵ IbrĒĖĖm Ibn NakhĖNy, MujĒhid, IkrĒm, QaĖĒdah, IsĖĒq and Ibn ZĒid argued that the faculty of knowing Allah (swt) is the covenant made between Allah (swt) and man in his pre-existence period confesses and declares His unity (there is no deity but Allah (swt)) and prophet Muhammad (swt) is His messenger, who brought the true religion of Islam and had been sent to establish good morality.³⁶ Man as his follower must improve his good morality. al-ZamkhsharĒ interpreted that Allah (swt) has created man's nature for accepting Islam even without any intellectual and psychological constraint because it is compatible with reason and assent of reasoning. Thus, if a man has been let alone, he has to choose Islam by his very nature covenant without divine and prophetic guidelines. Deviation should not be occurred into his inborn nature by the external factors, which would be considered as the violation of His manifested laws³⁷. Based upon discussion, it is understood that man's faith cannot be separated from man's *fitrah* and religion is inseparable from his life, which is a strong covenant and commitment to his Lord from his pre-existence period. That is why there would not be any compulsion in accepting religion. Truth and evil have been shown up very clearly by *DĒn* of Allah (swt) from very beginning, which leads human from the depth of darkness to the brightest light, from demoralization to morality and vices to virtues.³⁸ In this regard, it is argued that there are two types of faith, (i) *al-ImĒn al-SharĖNy* (legal belief, which is conditional such as performing *ĖĒĒt* or *ĖĖĖ* etc and (ii) *al-ImĒn al-fiĖry* (natural belief, which exists before his birth), which is unchangeable. His punishment and reward will be depended upon his natural belief. There are two types of actions (i) *Ėasanah* (good action, which is the reflection of man's innate in born natural quality) and (ii) *sayyĒa'h* (bad action, which is against in born natural quality and unusual action of man).

Al-KhilĒfah (vicegerency)

²⁷ Shihabuddin Ibn Hajar al-AsqalĒnĒ. *FatĖul BĒrĒ SharĖ al-Bukh*, (Beirut: DĒr al-MĖnarifah, 1300, AH, vol. 3), p.194.

²⁸ MawġĒdĒ. *Towards Understanding Islam*, (trans; in English by Khurshed Ahmed), p.22.

²⁹ Shah WaliAllah, *HujjatullĒh al-BĒlighah*, (Uttar Pradesh, India, no date, vol. 1), p.394

³⁰ Tantawi, *TafsĒr al-JawĒhir*, vol. 15, p.75

³¹ "I have created man and jinn that they may serve me" (Q.51:52)

³² Al-QurĖĒbĒ. *Op. cit.* vol. 7, part 14, p.35. He also referred to a hadith of Abu Hurairah, "None was born except those born on *fit rah*", which implies that man is born in nature with Islam. He, therefore, must adopt Islam into his character.

³³ Q. 49:15

³⁴ Al-ĖahĒwĒnĒ Mohammad al-ĖAla' bin ĖAlĒ. *KashĒf IstilāĒt al-FunĒn*, (Beirut, Dar al-Sader), Vol.3, p.1117-1118.

³⁵ Muhammad AsĒd. *The message of the Qur'Ēn*, and see al-Qur'Ēn: 7:172, p.230

³⁶ Ibn ManzĒr. *Op. cit.* vol.5, p.3234

³⁷ Mohammad bin Omar al-ZamakhsharĒ (d.528). *al-KassĖĖf Ėan al-ĖaqĒiq al-GhwĒmil al-TanzĒl wa al-ĖĖĖĖn al-AqĒwĒl fi WĒĖĖh al-TawĒl*, (vol.3),p.479

³⁸ Q. 2:256

KhilĒfah (vicegerency), as one of man's potentialities, is considered his primordial nature and his foundational nature. It is an operational frame work or practical demonstration for the scheme of man's life, while *tawĒĒd* is his ideological frame work. Devoting his entire life as a servant of Allah is an *anĒĒĒdah*. The significant of *KhilĒfah* as a political institution is to develop this physical world and to maintain ethical life in accordance with the revealed laws. The verse 2:30 of the Qur'an commands that the office of the vicegerency is declared by the order of Allah who delegated His power to the entire human beings in order to carry out His trust and responsibility on earth and to take care of other creatures. In honor of man, the entire universe is subjected to serve human beings who may use all created things as tools and instruments in implementing the task of *KhilĒfah* successfully by following His manifested laws.

In literal sense, '*Khalafa*' means "vicegerency", or 'to succeed' or 'to come after'. *KhalĒfah* is the one who comes after another to take his place and responsibility or one who exercises delegated power on behalf of the previous authority on the basis of certain principles. The first caliph of Islam, for instance, Abu Bakar who succeeded the Prophet (saw) after his departure. The verse 2:30 implies that man as a *khalifah* must utilize his delegated power and authority assigned by his creator for the benefit of the office and managing the affairs of the objects of the universe, not according to his own desire, and not misuse his power and authority.

Types of khilĒfah

There are two types of *khalĒfah*; i. *khalĒfah-i-'Ammah*, which refers to all children of Adam who are Muslims and non-Muslims. ii. *khalĒfah-i-khĒssah*, which refers to the believers and obedient people who follow guidance of Allah (swt) as the Qur'an says: *It is He Who has made you vicegerents on earth, an raised some of you over other in ranks, so that He may test you in what He has given to you*³⁹.

The verse 6:156 has implicated two qualities of man. One is man's position or leadership quality and the other is *KhilĒfah* as a trial or a test (*IbtĒla*) for mankind on earth. Consequently, if one acknowledges the Lordship of Allah (swt) and act accordingly, then he is considered as a vicegerent both in general and specific senses, while if one does not acknowledge his Lordship and act according to his own desire or rebels against His laws, he then is a vicegerent only in general sense but he is considered as a *kafir, fasiq, munĒfiq and dhalim*. This verse also indicates that the authority of *khilafah* only deserves people who believe and obey the guidance of Him⁴⁰.

According to the Qur'Ēn, it seems that the earth was the most suitable place for man to practice and play his role of vicegerency and to pass his test. The purpose of his test is to show his creation is not a vain and a sport while to fulfill his trust towards his creator, fellow beings and other creatures. His mission is to implement peace and justice on the basis of the Divine laws revealed to him through His messengers on earth⁴¹. In this regard, the Qur'Ēn stated:

*"Now go down, all of you, from here, henceforth, there shall come to you guidance from Me now and again; whoever follows it shall have neither fear nor sorrow, but those who refuse to accept it and defy Our revelation shall be doomed to the Fire, wherein they shall remain forever"*⁴².

The verse indicates that man's life is on earth a trial and his career begins with the consciousness of a mission, not through groupings in darkness. It is a lifelong trail from his cradle until the death in order to prepare for *akhirah*. Both male and female are equally responsible for his/her action before Allah (swt), who shall reap rewards of his performance in this life.

Among the Divine attributes that Allah has imparted to man, knowledge is the most crucial one. The verse 2:31 discloses that Allah taught Adam all names or all branches of knowledge. This term *al-asma* is a symbolic language to assign names to all things, whether material or non-material. Man is then endowed with knowledge and the ability to understand the meaning of things. Also, this enables him to think, to conceptualize and to communicate with himself and others, and have inner dialogue as well as self-reflective consciousness. This unique ability has given to man to develop his knowledge skills and manage the world.

Implications of Vicegerency

Khilafah on earth signifies that man will be endowed with freedom of action and specific faculties and abilities that enable him to discern between right and wrong as well as between truth and falsehood. It is also enable him to discover the principles that governing the laws of nature in the universe, so that he could bear his full responsibility towards the AmĒnah and his free action towards nature and his fellow beings. Moral responsibility of man was also implicit in Allah's answer to Angels that man's function on the earth would be completely different from that of the Angels, entailing not only authority and the power to harness the forces of nature and use them for his own benefit, but also the exercise of independent judgment on the basis of his knowledge and freedom of action. In other word, man would have the power and ability either to make this earth a place of

³⁹ Q.6:156

⁴⁰ Ansari Abdul Haq. Op. cit. p.. 157.

⁴¹ Though, Islam is not based on original sin of Christianity; however it accepts the notion of fall of man (*hubĒĒl*) from the primordial and original place where he was created. According to Islam, man is forgetful creature, capable to fall by committing great sins, but as soon as he remembers his Lord and return to Him, Allah accepts his repent (*tawbah*). Therefore, the purpose of revelation is to enable man to remember his Lord in all his activities.

⁴²Q.2:36-39

peace, prosperity and goodness for its inhabitants or to wreck its tranquility and make it a place of evil, aggression and obscenity. Both aspects of his nature were implicit in the dialogue of the Angels with their Lord. However, man is a responsible agent, because he has endowed free will and the awareness to understand the Divine Will. The office of the vicegerency makes man as an honorable creature upon all other creatures including jinn and angels. He is honorable in the universe, due to his knowledge, adopting the divine attributes into his character, ability of making decision alone, gifted and divine wisdom to think and evaluate rightly the situations. The entrusted and delegated power from Allah(swt) enables him to discover the reality, hidden and secrets of the universe through study, research, hypothesis, observation and experiments, to utilize the forces of nature for his own benefit and to gain mastery over them according to his requirements and plans. Obviously, nature as *Am'Enah* and subservient to man has two aspects: it could be used for betterment of the humanity, but at the same time, it could be misused and exploited for personal interest. This office also makes him as the best creation and the best knowledgeable who is fully conversant and acquainted with things and affairs of the earth. Knowing the nature of all things and their consequences indicate clearly that the mere innocence and piety of the Angels was not a sufficient qualification for them to be considered fit for the office of vicegerency because of the absence of a knowledge of the things of the earth and the powers of decision making. The quality of his creativity and innovative makes him possible to explain the nature of all things and to differentiate between right and wrong, true and false and good and bad. The intention of the Creator most likely was to create a being endowed with authority and freedom of action and equipped with knowledge of everything, so establishing justice and peace on earth would be easier for him by his own free will in spite of having the power to do the opposite. Thereby he could win the pleasure and goodwill of his Creator⁴³.

The office of the vicegerency also implies that the recipient of the Trust is not independent in the matter of the thing entrusted to him. He is bound by the terms of the contract to the Owner of the Trust and must not, under any circumstances, go beyond the conditions imposed upon him. His actions must represent the principals of the One Who has entrusted him the office of vicegerency. He therefore, has no moral right to follow his own will; his duty is to fulfill the Will of his Master. He also, has no right to claim full authority over nature and other beings. His office obliges him as a good manager to develop the physical world in order to ensure lives of all creations and maintain perfectly the manifested laws of the universe made by Allah. Maintaining ecological system of the world, its wholesome cleanliness and promoting beautification of the environment, protection of the ecological balance between human, animals, and plant life, environmental preservation for sustainable development, particularly preventing deforestation, depletion of natural resources, and pollution of land, sea, or air all are responsibility of the *khalifah* of Allah. Bringing about a safer world by maintain and promoting peace, avoiding war, and eliminating threat to human life and survival of the world, such as supporting the prohibition on nuclear, chemical, and biological weapons. As trustee of the earth, man should act as custodian of this planet by proper observation of everything in the planet according to commands of the Creator. He is not supposed to cause corruption in any form on earth whether to nature or his fellow human beings, or to other living creatures and the environment⁴⁴. The Responsibility of *khalifah* is an equal for both male and female and equal responsible for their deeds, which lay their essential qualities as *khalifah* of Allah(swt) such as inviting to all that is good, enjoining what is right and forbidding what is wrong, and fulfilling all obligatory acts equally, even though, they have different roles in society. Seeking forgiveness after getting down of Adam and Eve on earth from Paradise shows that he is responsible for his own deed before Allah(swt)⁴⁵ and he entered the world without any stigma of original sin on his soul. The best form of his creation, his purity and goodness makes him in a state of innocence and good moral⁴⁶. Therefore, success and failure depends entirely on one's own beliefs and moral behavior⁴⁷. No one should be responsible for others⁴⁸. The office of vicegerency gives him freedom of choice, thinking, religion and doing thing but maintaining the uniqueness of his quality is his responsibility. This is the mainspring of human potential that enables him to rise to the highest pinnacle or to fall into the deepest abyss. If he misuses his freedom by the influence of Satan, he may loose the essential goodness of his nature and will face consequence in this world and life after death. For maintaining his in-born natural quality, he needs the Divine guidance. The negation of the freedom may influence him to commit error or sin, but he has the quality of repentance and regret as the first man and woman did. his redemption lies in his realization of that error, in seeking repentance and in turning back to the right path. He then assured his success in his worldly life and Life after death. The Qur'an explicitly states that man and woman will get what they strive for and that the same standard is set for them both as the ultimate criterion for their success.

"And the believers, the men and the women, are friends protecting each other; they seek and enjoin good and forbid evil and offer the prayer and pay the Zakat (poor-due): and they obey God and His Messenger. It is on these whom Allah will have mercy. Surely Allah is All-Mighty, All-Wise. Allah has promised to the believers, men and women, gardens underneath which rivers flow, forever therein to dwell, and goodly dwelling-places in the gardens of Eden, and greater than anything else, God's good pleasure (and acceptance from Him)⁴⁹. That is the supreme triumph. And whosoever does a righteous deed, be they male or female, and is a believer, we shall assuredly give them a goodly life to live; and We shall certainly reward them according to the best of what they did⁵⁰."

Knowledge and Wisdom

⁴³ *Encyclopedia of Seerah*. p.p.1-2. See: Maududi. *The meaning of the Qur'En*, (vol. 1, p.p. 67-68. See: Muhammad, Shafi, *Mu'arif, al-Qur'En*, vol. 1. p.p. 177- 82.

⁴⁴ Al-Mahdi Muhammad. *Understanding the Concept of Khalifah*.

⁴⁵ Q.2:36-38

⁴⁶ Q.30:30 See http://www.iiu.edu.my/deed/articles/family_islam/notes.htm/#6

⁴⁷ http://www.iiu.edu.my/deed/articles/family_islam/notes.htm/#6

⁴⁸ http://www.iiu.edu.my/deed/articles/family_islam/notes.htm/#6

⁴⁹ http://www.iiu.edu.my/deed/articles/family_islam/notes.htm/#6

⁵⁰ http://www.iiu.edu.my/deed/articles/family_islam/notes.htm/#6

Knowledge and wisdom, both are the attributes of Allah (swt) have been attributed into man him in order to exercise his authority for knowing his Lord, himself and the universe and their relationship. Angels were ordered to prostrate themselves before him in obedience and assist him in his operations on earth. The entire physical world is bound to assist him willingly and unwillingly by the command of Allah (swt) without obstruction from external elements. For fulfilling man's mission, he is equipped with capabilities that make him a most suitable candidate for this office of vicegerency. The Qur'an revealed to the prophet of Allah (swt) is an amanah as stated: The verse of 23:72 implies that the Qur'an has been given to man as an amanah, which requires for him to implement its guidance with two main characteristics: justice and knowledge and avoids two things i.e. *zalĒm* (unjust); and *jahĒl* (ignorant). Man was tested by these characteristics (*zalĒm*, *jahĒl*), to make his own endeavor to fulfill the duty of his Lord in the midst of the conflict and struggle against himself and all forces of evil. His main responsibility is to do justice towards himself, his lord and other creatures and knowledge guides man to fulfill the responsibility of vicegerency. By using his intellectual capability, he can understand the office of vicegerency. Another attribute is moral Consciousness and natural disposition, which motivates him towards goodness and good morality and distinguishes between right and wrong, true and false, and good and evil.

Al-'Aql (intellect) as an evaluation power

Man's intellect as an evaluation power and a source of knowledge differentiates between what is right and what is wrong. Intellectual ability as a tool promotes him/her to strengthen his/her good moral quality, which has been equipped with his knowledge. Man's outer part is the body and the inner or psychological part is intellect, which must be retained. The independent intellect is able to function as an observer, as a moderator, as a regulator, as a wise counselor and as a guide in order to motivate a person to be a good moral. But if a corrupted or misguided intellect is controlled by evil desire with its vagaries, various fancies and imaginations, assumptions and speculation, schemes and cravings, then this intellect gradually becomes deficient in its power to be the helpful inner guiding factor to the individual concerned. It lost its superiority status over other elements of the body and becomes like a cattle or more than lowest degree of animal. The intellect then is no longer an instrument to make a good man but a clever and deceptive man. Hence regarding the function of man's intellect, the revealed book of Allah conveys a clear message to human beings wishing to safeguard him/her who can fulfill the trust of Allah, other fellow humans and creatures. The key is binding ties among them and improving relationship. As mentioned in the Talmud, saving life and understanding the real purpose, duty and responsibility of his/her are obligatory. Given man's responsibility to establish the kingdom of God by using his intellectual and sensorial knowledge, we believe that this fundamental perception motivates man to protect life, wealth, honor, and human dignity with peace, justice and co-existence. In the Qur'an, it is said in order to achieve those goals, "The life of this world is nothing but a play and a passing delight and the life in the hereafter is by far the better for all who are conscious of God and who use their intellect"⁵¹. Furthermore, the immediate text of the same verse commands that bearing in mind the divine message bestowed upon man is the responsibility of human intellect⁵². The significant of intellect according to the revealed book, is the immense potentiality of intelligence in reading, understanding the situation, making decision by his own ability, realizing something by his own capacity and attaining knowledge through observation and experiment by using intellect⁵³. It is argued that without intellect, how the first man memorized all names of things, how he acknowledged his mistake, regretted and felt shame and repented from his mistake and finally accepted his prayer by Allah with mercy and blessing. However, his decision was a wrong *ijtihad* in his capacity as human by his intellect, which is not considered as the violation of the order of Allah⁵⁴. It is also argued that after arrival of the first man, he used his intelligence to fulfill his material necessities and taught virtues for his children by the usage of those virtues he founded the structures of the Islamic family through marriage, built habitation, cultivated the land to produce foods and fruits, and established social values to live together peacefully. The ability of man's evaluation power about material matters and the power of the differentiation between good and bad are called human intellect.⁵⁵ Intellect is defined as a tool or means for acquiring knowledge, which strengthens man's faith and improve his moral quality. Al-Ghazali argued that intellect is the main source and fountain head of knowledge while knowledge is light like the fruit of a tree as mentioned in the Qur'an, "Have I not given life to one dead and have I not created light for him with the help of which he can mix with the people."⁵⁶

He continued that intellect determines man's rank and position and differentiates between man and other creations as a decision maker and honorable creation in the best form on earth. His argument shows that man's intellect promotes him to comprehend the existence of Allah (swt) in order to believe in His oneness that helps him to improve his morality as the Qur'Ēn addresses at several places to man's intellect to believe in Allah (swt).⁵⁷ Interestingly, according to al-Ghazzali, the Intelligent man is the one who believes in Allah (swt) and obeys His guidance with realization, although his face is ugly, his body dwarf, his rank low and his appearance is shabby and ignorant person is the one who disobeys the guidance of his Lord consciously, though his appearance is beautiful, his body is strong, conduct is good and speech is fluent⁵⁸. It is also argued that man's intelligence as the greatest gift to man enables him to understand his personality and grasp the significance of Allah (swt), guides the true path or responses to discover the reality. Intelligence with verification allows men to conceive the existence of Allah (swt) with strong

⁵¹ Q.6:32

⁵² Q.21:10

⁵³ Q.2:32-34

⁵⁴ Q.2:35

⁵⁵ Ali TanĒwĒ, *General Introduction to Islam*, (Jeddah, 1987), p.167.

⁵⁶ Q.6:122

⁵⁷ Al-Ghazzali. *ĪyĒ ĒulĒm al-dĒn*, (translated by Fazlul Karim, Sind Sagar Academy, Lahore, (np), vol. 1), p.p. 110-111. See Q. 5:8, 5:104 and 6:148.

⁵⁸ *Ibid*, *op. cit.* vol. 1, p. 110.

faith and to understand the power of Allah (swt). Man confirms his faith in Allah through the submission of his intelligence as well as soul, which flourishes in conformity with the law of Allah (swt). The intelligence can translate the contents of will, desire, and soul based on his faith into his expression. Faith is the natural complement of man's intelligence, which promotes man to perform the revealed modes of worship and rectifies his action whether good or bad. Man accepts the fundamental unity that substantiates his intelligence because he loves God and he intends to express his love through fulfilling his obligations (2:165). His intellect also brings about balance and moderation in his action, worship and socio-political life with realization of circumstances and self-consciousness. The combination of intelligence, soul and faith strengthen his innate natural quality, which are integral part of his expression of self. Faith relies on what the intelligence contains, and intelligence relies on what faith can attain. The outcome of intelligence is sincere faith, which makes a bridge between believer and Allah (swt) through worshipping Him. Intelligence opens the doors of the paradise and elevates the believers to higher levels of awareness in exchange for the level and intensity of their faith on earth.

Al-Hawwas (senses) as a source of knowledge

His faculty of senses i.e. eyes, ears, skin, smell and test is one of his potential elements, which as one of the sources of knowledge is called 'sensorial knowledge' and 'perceptive capability of individual'. All physical elements can be used as the source of guidance to be a good moral quality because the sensory complex helps him in grasping the physical significance of the world of phenomena. The sweetness and bitterness for example of an article of food is decided through gustatory sensations. The pleasantness and unpleasantness of a sound is analyzed through auditory sensations, the whiteness and blackness of a color is perceived through visual sensations, the softness and hardness of an object or material is graded through tactile sensations and the pungency or sweet aroma of a thing or an object is felt through olfactory sense. In Islam, Allah advises not to pursue that of which a person does not have knowledge, because for every act of hearing or of seeing or of the heart will be asked⁵⁹. The Qur'an declares: "Say; it is He who has given you life and assigned to you ears and eyes and heart to listen, to see and to think"⁶⁰. The prophet Jesus had advised his followers: "In them is fulfilled the prophecy of Isaiah; you will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them"⁶¹. Islam permits Muslims to stand up for their rights and defend their lives, properties and freedom. It also emphasizes to restore to peace, advocate tolerance and disregard ignorant. As mentioned in this verse of the Qur'an, "you shall spend in the cause of Allah; make not your own hands contribute to your destruction. But do good, Allah loves those who do well"⁶². Human intellect perceives ideas and feelings through senses. Therefore, there must be a combination between them because in the absence of perception and feelings, intellect conception turns blind.

Al-Ruh (Spirit) as divine order

The essence of *Ruh* (spirit), as a divine order and one of his potential aspects,⁶³ implies that man should be a good moral and be closer to his Lord because his spirit proceeds from the order of his Lord and the breath from his Lord, which is infused in his nature. The Qur'an mentions: "And I breathed into him of My spirit"⁶⁴. The verse of 15:29 signifies that man's spirit as Divine order is a mediator between the Divine being and the conditioned universe that makes him/her as a divine being and superior over all others.⁶⁵ By nature as being superior, he constitutes the attributes and names of his Lord. Ibn al-Arabi believed that the spirit (*ruh*) as unseen aspect in man is essentially one with Allah (swt). Man's perfect manifestation of the divine attributes and names become visible as symbolic of Divine order. Ibn al-Arabi continued that the process of unity with Divine essence as a mutual interpretation of the Divine and the human. It seems that the Divine nature becomes the content of human nature and man becomes His essential form⁶⁶. Al-Razi believed *ruh* to be eternal, invisible and his intellect to be created out of Divine substance. Ibn Miskawayh declares that the essence of the soul is motion, which is two types, i.e. one towards intellect, which makes man nearer to the source of intellect and the second towards matter, which illuminates the matter. This implies a transcendental aspect of man's self, which is *Ruh* and a sensible self, which is *nafs*. Man's spirit as the light can guide him to be good moral as al-Ghazali symbolizes the spirit with the light and compares pure being to sun and the human spirit to the elemental light, which are inseparable. The role of the body is like the sun and the spirit is like light. This spirit is from the command of the Lord, which can link man to his Lord to actualize the attributes of his Lord (17:85). Mulla Sadra sees *ruh* as a single reality, which is manifested at different levels from Divine essence. It is a higher and simpler level of existence than soul or *nafs*. Man's spirit (*ruh*) is an eternal, invisible, non-corporeal and transcendental element, which is created from the command of Allah (swt). Without having it, man can not survive and alive in this world for a moment. When Allah (swt) wishes to take away one's life, no one can stop him from his death. It can be concluded that *ruh* is a unity in all experience which is manifested in different ways in the human self from Divine order. There is link between man's spirit and the divine order, which obliges man to sustain his good moral quality.

⁵⁹ Q.17:36

⁶⁰ Q.67:23

⁶¹ The Holy Bible Methew:13:14-15 (New International version)

⁶² Q.2:195

⁶³ Q.17:85 "They question you about the *ruh*, say to them: *al-Ruh* from the command (*amr*) of my Lord" (17:85)

⁶⁴ Q.15:29

⁶⁵ Naumana Amjad. 1992. *Psyche in Islamic Gnostic and Philosophical Tradition*, (edited by Zafar Afaq Ansari, *Quranic Concepts of Human Psyche*, International Institute of Islamic Thought and Institute of Islamic Culture, Islamic Research Institute Press, Islamabad), p.p. 40-41

⁶⁶ *Ibid*, p.41

The word *spirit* (RĒĪ) in this verse and others, does not merely imply the life by which a living thing is moving, but the essential human characteristic which imbues man with consciousness and thought, discretion and judgment, discernment and discrimination, by virtue of which he is distinguished from all other earthly creatures and becomes the possessor of a personality and self worthy of Allah's vicegerency. The breathing of Allah's own spirit into man seems to signify a slight reflection of Divine characteristics that has been cast on the human body, which was originally created from clay. And it is the reflection of the Divine order on the human body which has raised man to the position of the vicegerent of Allah and made him worthy to Angeles's bow. Thus all the noble qualities of man are, in fact, a reflection of Allah's noble and high attributes. It is therefore, appropriate and fitting for man to use all his finer qualities of knowledge, discretion, intellect, judgment, will, etc, to establish goodness, piety, justice and benevolence on the earth and thereby prove his worthiness of the office of vicegerent of Allah⁶⁷.

Free Will/Freedom of will

Allah has given man the intellect, which allows him to exercise freedom of will and choice with limitation. Free-will as a potential element enables a man to accept whether good or bad, right or wrong and to act in accordance with his necessity. His freedom from Islamic perspective is not unlimited but according to the Will of Allah (91:8-10). As a vicegerent and a servant of Allah (swt), man has freedom to utilize created things and beings as he has been delegated His power into man's character. He has also freedom for the utilization of all his physical and intellectual qualities bestowed upon him, attributes, faculties, opportunities, power, knowledge to better management of the earth, and to bring about development and progress to human life⁶⁸. His freedom does not affect relatively his capacity for self-realization because of dependence on his Lord. Accordingly, he should not claim absolute freedom; rather he should be in position to admit his finiteness and dependence on Him in the exercise of his freedom. Moreover, man has no absolute power over himself, which may mislead him away from the purpose of his life. However, man should act within his finite freedom positively not destructively. Being rational with free will, man absolutely requires a God-given moral law that is rooted in the religion and guiding principles of morality and virtue. Moreover, he is endowed with a conscience which reveals to him the order created by God and imprinted in his heart and enjoins him to obey. Consequently, mutual relationships among men necessarily require a right order of the human conscience in relation to God, the source of all truth and justice. In fact, according to the Qur'Ēn, man's true dignity and excellence depends upon his moral qualities and virtues. Besides being rational and free, man is by nature a social creature that belongs to different social units: family, state and other associations. Inside these unites, he exercises his responsible freedom and experiences, thus a just social order offers man irreplaceable assistance in realization of his free personality. On the other hand, an unjust social order is a threat and an obstacle, which hinders his mission. Hence, as he is social being, man should have a social context which is just and supportive to encourage him to act in accordance with his ultimate nature (*fiġrah*) and his purpose of being on earth that is to expose the moral values⁶⁹.

Human and Dignity/Honor

The verse 17:70 of the Qur'an signifies 'honor' or 'dignity' as one of the special quality of man by which he holds the position of trustee of Allah with⁷⁰ knowledge, intellectual capability, moral dimension, consciousness of good and evil that make him superior over others. His spirit, which has been breathed from Allah implies spiritual dimension that distinguishes him from animals and develops the consciousness of moral and spiritual values⁷¹ by which the success of worldly life and life after death can be achieved.

Subsequently, it is as the divine inspiration in the mind of Allah was actualized into a human consciousness with intelligence that makes him aware concerning his position. His reason thus helps him to acquire knowledge by which he can guide his life, can bring changes according to his needs and establish culture and civilization⁷².

Conclusion

Human nature and his potential attributes according to religion of Islam are innate qualities, which are enforceable elements that do guide people to be a good moral and pious man in human society. His virtue and good moral quality is systematically and self-consciously transformed into high moral standard of behavior by which he becomes superior on earth upon all other creatures including Angels and Jinns. However, these elements have been used by politicians and professionals as a means to lead the country, a tool for changing mind-set of people, a tool for liberation, a tool for colonial interest, and a tool to struggle for survival. But righteous people use them as a means to remain as pious and moral and to benefit other people. All potentialities are subject to change according to his evil desire, egoism, social factors, inner nature, his forgetfulness, his soul, and temptation of Satan that may mislead him to the way of astray. It is, therefore fact that he must prepare himself/herself for enhancing his high good moral quality by using all potentialities. Preventing such unethical practices by man's potential attributes requires the religious authorities to identify sincerely the real causes and not to use them for personal interest, political purposes and not be biased.

⁶⁷ *Encyclopedia of Seerah*, pp. 25-26.

⁶⁸ Al-Mahdi, Muhammad. *Understanding the Concept of Khalifah*, (<http://www.islamic-world.net/?vo=11>, The official Website of Khalifah Institute.

⁶⁹ Ansari, Iqbal A.1997. *Concept of Man in Comparative Perspective* (Kuala Lumpur: Synergy Book International). pp. 79-81

⁷⁰ *Encyclopedia of Seerah*, p. 18.

⁷¹ Ansari.p.p. 121-122.

⁷² Ansari. p.p. 213/14