

The system of “fitrah” innateness in Islam: A trusteeship approach to moral values

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Abstract

On the one hand, this research aims to highlight the foundations on which Islam instructed the agreement between human groups, represented in the innate regulations of morals that are considered a commonality among human beings, and which are strongly related to humans as long as they have this characteristic, namely humanity.

On the other hand, it tends to clarify the confusion regarding the concept of innateness “fitrah” between trends and intellectual doctrines in the Islamic culture and their counterparts in human culture in general, specifically Greek and Latin.

Methodology

The research adopts the inductive approach by tracing the concept of innateness (Fitrah) in the works of Muslims, while extrapolating the opinions of thinkers from different references in order to reach a common ground among all mankind.

Results

The research concludes with a basic result, which is that adherence to innate rules and values has a prominent effect in organizing our human relations, managing the differences that exist between human groups, and achieving the purposes of God Almighty in opening up to all human beings. Offering them good, and liberating them from the clutches of evil, corruption and misguidance through fruitful dialogu, and effective communication.

Keywords: human innateness, common values, noble morals, acquaintance among humans

Introduction

Islam came with a universal message to all people and invited them to monotheism, acquaintance, and cooperation with what these values achieve in terms of interests and goodness, and in return forbids them from separation, strife and quarrel, because it is the path of Satan that leads humanity to perdition.

Taking into consideration this global trait, and this characteristic that distinguished Islam, it included in its basic principles and main purposes provisions and legislation that suit all people regardless of their differences and the divergence of their countries.

However, the concept of innateness “fitrah” has known great confusion, whether in human culture in general or in our Islamic culture in particular. This has obstructed this Quranic concept from its voluntary function and frozen its methodological effectiveness. If we can overcome the ambiguity and confusion in the concept of “fitrah” in the Islamic and human heritage in general, and empty the effort required to distinguish truth from falsehood, and right from wrong in that confusion that causes intellectual and cultural confusion in the two civilizations, then we will have laid the foundation for building sound human relationships, which is in harmony with what Allah desires in creation and command.

Therefore, this research stresses that the differences that exist between people concerning ideas and beliefs do not eliminate the many great commonalities that gather those who belong to these multiple cultures and diverse civilizations. Therefore, the research calls for the exploitation of these innate bases and common values, and work to expand them, and protect them from attacking them by imperfection, or tarnishing its image, or distorting it from its aims and objectives.

1.1. The definition of innateness “fitrah” by Muslim scholars

If the scholars have agreed on defining the linguistic meaning of “fitrah” and have restricted it to acts of creation, existing, and creativity, then they have greatly differed in its legal concept based on a Quranic verse or hadith.

And these great differences and confusion occurred between the predecessors from the followers of the Sunnah and Jama‘a, except for what was introduced in terms of sayings, opinions, and interpretations of the successor from various schools and doctrines. Ibn Abd al-Barr says: “This is what we have been told by scholars of jurisprudence who are al Jama‘a in the interpretation of the hadith of the prophet of Allah “Every child is born with a true faith.” Whereas people of heresies deny all that has been said by scholars. (Ibnu ‘abd al-bar, 1987).

Ibn Rushd the grandfather said: "This is an issue on which the scholars have greatly disagreed on." (Al-tijkani, n.d).

Ibnu Taymiyyah said about those who raised this topic: “They have diverged into groups regarding the hadith of “fitrah”. (Ibnu Taymiya, 1991). His student, Ibnu al-Qayyim, explained the reality of this divergence when he said: “This is a topic in which conflict and strife prolonged.” (Ibnu Qayyim Al-jawziyya, 1995)

The differences of scholars regarding the meaning of “fitrah” are due to both internal and external factors. The internal factors are related to the divergence of specialization of Islamic sciences and knowledge, in addition to the fact that every sect of scholars chooses its terminology within each field of knowledge. The external factors are related to the openness of Muslims towards other cultures and their interaction with the human product in its various ramifications of knowledge.

This divergence between Muslim scholars in defining the meanings of Islamic terms may sometimes have scientific and realistic justifications when it comes to, for example, the bifurcation of Islamic sciences and knowledge, and the choice of every group to their terminology in their field of specialization. Despite all these justifications, the phenomenon generally had negative consequences on the knowledge system of Muslims as it caused a major imbalance on the level of understanding, behavior, and values.

It is something that the Muslim imams have been aware of from relatively early time; Imam Al-Ghazali warned in his reformist book “The revival of the religious sciences” from this matter, he indicated that such an imbalance is a distortion of Islam “I know that the origin of the confusion of the blameworthy sciences with the Islamic legal sciences is the distortion of the praiseworthy names, and their substitution and transmission of corrupt purposes, to meanings other than what the righteous ancestors and the first century wanted.” (Al-ghazālī, 2005).

This is what Ibnu Hazm pointed out in Al-Ahkam, where he said: “This is a topic where many of those who spoke about its meanings intertwined between meanings and signed names other than what they referred to, and they mixed truth with falsehood so that disturbance and confusion increased, and the harms were great, and the facts were hidden.” (Ibnu Hazm, 1983).

The term “fitrah” was not an exception regarding the divergence that happened in many Islamic concepts as it also was affected by this difference which occurred in a number of Islamic concepts. That is to say, it has been a source for diverged sayings and contradicted opinions. As the sayings diverged in it, and there were conflicting opinions, and each sect adopted and supported its own understanding of the concept. Hence, the true meaning of the concept was lost among those sayings to the extent that many Muslims are confused. (Misbah Uthman, 2012).

This necessitated a deep search and investigation in the texts of revelation in an attempt to get the true meaning as Allah the Almighty wanted.

By extrapolating this topic in the Quran and the Sunnah of His Prophet may peace and blessing be upon him, it becomes clear that the natural way of Allah which He has instilled in all people is ideal, Allah said “Indeed, We created humans in the best form.” (The Quran, 95:4).

That is the divine creation that made of clay another creature “So Blessed is Allah, the Best of Creators” (The Quran, 23:14), and, “Remember, O Prophet when your Lord said to the angels, “I am going to create a human being from sounding clay moulded from black mud. So when I have fashioned him and had a spirit of My Own creation breathed into him, fall down in prostration to him.” (The Quran, 15:28,29).

Taking into consideration scholars’ opinions and evidence on the concept of “fitrah”, it becomes clear that the natural way of Allah which He has instilled in all people does not by any means refer to Islam which is a set of beliefs, legislations, and behaviors. This is impossible with regard to a child who is not required to abide by the regulations of Islam, while the hadith says that “Every child is born with a true faith.” Thus, this means that “fitrah” is not Islam in this sense but, rather it is a human’s willingness to know the truth if it is presented to him with clear evidence and in the most eloquent

manner. This includes the opinion that indicates that “fitrah” is purity and freedom from any wrong idea or any bad belief. It also includes the opinion that explains “fitrah” with the mind, as it is considered the power that is given to the person and which makes him able to perceive facts and distinguish them from delusions and falsehoods. (Ibnu ‘abd al-bar, 1987).

Having had a deep meditation of the Quran, the Sunnah, and the sayings of Muslim scholars, it may be indicated that the natural Way of Allah “fitrah” which He has instilled in all people is according to Allal el Fassi is “The originating of human as a human, who possesses a mind and the ability to acquire Knowledge, preparation for civility, flexibility in obedience, in addition to other senses with which he can see, hear, and imagine, in addition to the love of exploration that guides him to some knowledge and behaviors. All these allow him to do human things including habit and worship which distinguish him from animals.” (Al-Fasi, 1993)

He, may Allah have mercy on him, combined in these few words most of the elements of the “fitrah” system, in which he focused on the qualities by which a human is a human; In particular, the strength of the mind, the desire to learn, advance, recommend, and civilize.

1.2. Innateness “fitrah” in the human heritage

It seems that it is difficult to define the concept of “fitrah” in human thought due to the widespread of a concept that overlaps with it, namely the concept of nature “ṭabī‘ah” in Arabic. The word “ṭabī‘ah” in Arabic means “fysi, fysus, and fysis” in Greek which denote the meaning of growth and birth, and it is the same meaning that the Latin word “natura” denotes, which carries the meaning of emergence and birth. (Al Gur, 2017).

The degree of difficulty increases in the field of Arab-Islamic circulation when the term “ṭabī‘ah” is used to refer to the meaning of the word “fitrah”. An example of this is Abdullah Laroui's translation of Jean-Jacques Rousseau's letter that he published in his book "Emile" entitled "a sermon of a priest from the mount of Savoy", which the translator called “din al fitrah” the religion of innateness.

The difficulty also increases when we want to scrutinize the concept of “ṭabī‘ah” and limit its meaning, then we find it open to various meanings in which it sometimes means all the creatures of the world, then “ṭabī‘ah” becomes the world or universe. This term sometimes refers to that part of the world in which no human intervention occurred. So, “ṭabī‘ah” denotes culture or industry.

The term “ṭabī‘ah” may be all that can be perceived and seen in the environment around humans such as the external scenes of nature opposed to internal thoughts and feelings. The concept also means the ordinary and familiar system of things and events in the world. Hence, its meaning is contrasted with what is supernatural and miraculous. In addition to these various meanings, the word “ṭabī‘ah” also denotes other multiple meanings including:

- the set of the characteristics that delimit the existence of a thing, which is synonymous with truth or essence.
- the set of the physical and incorporeal characteristics that are determined, to an extent, from birth. It is synonymous with temperament and mood.

- The set of temperament, psychological, and mental characteristics manifested in behavior, so it is synonymous with personality. (Lalande, 2001).

The more one tries to limit these meanings to one specific concept, the more they become more difficult for him when he follows how they were used by the ancients and modernists "It is not rare to find them in two contrasting meanings in the same paragraph or sentence" (Al Gur, 2017).

Although the concept of nature “ṭabī‘ah” in the Greek and Latin cultures sometimes intersects with the concept of innateness “fitrah” in the Arab and Islamic heritage, they usually diverge. If the Islamic concept of “fitrah” refers to the creation by the creator (al fātir), then the meaning of creation undergoes confusion and ambiguity in a way similar to the concept of “ṭabī‘ah”.

The big difference between the Arab-Islamic and Greco-Latin traditions is related to the existential conception of the universe; between a cultural and intellectual environment which is based on the multiplicity of deities that intermarry and reproduce with each other or even with humans, and culture which is based on the principle of monotheism and integrity. Therefore, it is no wonder that the word “ṭabī‘ah” in its Greek origin focuses on the meanings associated with birth, emergence, and growth. It is not affected by a crucial issue in Islamic thought, namely the issue of creation by the Creator.

The danger of the concept of “ṭabī‘ah” is that, since the works of pre-Socratic philosophers who worked with “research in “ṭabī‘ah” nature,” and for that reason they were called “naturalists,” it was constructed in such a way that makes the “world” or the “universe” described and explained only through “material elements” that are considered as self-inherent principles of the existence of things whose origin, development, and fate in relation to those basic principles are determined. (Al Gur, 2017)

.The main problem in the concept of “ṭabī‘ah” in Western thought, since the Greeks, is its strong connection with the world of witness and its almost complete separation from the world of unseen. This may lead to a deviation towards extreme materialism, and an attempt to build a system of the world that is based on its philosophy that eliminates the most important thing in a person, namely his soul, conscience, and sentiment...

On one hand, it is necessary to go beyond the ambiguous meaning of “ṭabī‘ah” and seek to define a more precise meaning, by removing a number of meanings from its circle and replacing them with other words that express them more accurately just like the concepts of instinct, essence, and mood. For example, instead of saying “the nature of a thing” we must define what we mean exactly. So, we say “the essence of a thing,” and instead of talking about nature “ṭabī‘ah” of a person, we should be precise about the description depending on the meaning whether it is temperament, personality....

On the other hand, it is necessary to go beyond the external material meaning to which the connotation of nature “ṭabī‘ah” refers to and to enrich it with the inner spiritual meaning indicated by innateness “fitrah”, as it is a divine creation that carries the meanings of purity, and creativity in workmanship.

2. A trusteeship approach to moral values

One of the verses that honors humans is the following one which demonstrates their ability to endure the trust that heavens, the earth, and the mountains declined to bear as Allah said: “Indeed, We offered

the trust to the heavens and the earth and the mountains, but they 'all' declined to bear it, being fearful of it. But humanity assumed it." (The Quran, 33:72).

Based on this noble verse, and from similar ones, the Moroccan philosopher Taha Abd al-Rahman developed the concept of trusteeship in modern Islamic philosophy, which affirms that humans chose to bear which heavens, the earth, and the mountains declined to bear. He combined the two dimensions of the unseen and witness, or worship and management because even if humans live in the world of witness, they still retain in "memory" their previous connection with the world of the unseen. (Taha Abdu Rahman, 2012).

If the meaning of trust is that innate power with which Allah the Almighty distinguished humans and which is called "mind", as it is a comprehensive description of all that scholars have mentioned in their interpretation of the concept of trust, then this power cannot achieve the purpose of its existence without Allah, Who is His originator and Who made it qualified to do this function from which the heavens, the earth, and the mountains feared. (Taha Abdu Rahman , 2000).

The noble verse states that humans' success in this trusteeship function depends on their ability to be free from two great and dangerous scourges, namely the scourges of ignorance and wrongdoing "Indeed, he was unjust and ignorant."² (The Quran, 33:72).

To move out from the state of betrayal to the state of trust, it is necessary to abandon ignorance and adopt knowledge and reason, and to abandon wrongdoing and embrace justice.

Hence, this research was divided into three main sections: the first and second sections discuss the issues of science and mind, while the third section deals with the issue of justice.

2.1. useful science

The question asked by the angels which was related to the creation and succession of humans on earth has raised suspicion about the ability of this creature to fulfill faithfulness and perform the function of succession "They asked Allah, "Will You place in it someone who will spread corruption there and shed blood" (The Quran, 2:30). The divine answer was immediate, and it came decisively in humans' ability to bear the responsibility "Allah responded, "I know what you do not know." (The Quran, 2:30).

Almighty Allah showed his knowledge to the angels regarding the reason behind this succession, He also showed them that human is a successor with science and what follows it, He Almighty said "He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?" They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise." Allah said, "O Adam! Inform them of their names." Then when Adam did, Allah said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?" (The Quran, 2:31,32, 33). (Haj Hamad, 2003).

"The existence of the Creator is indicated by endless regulations without which life is impossible. The presence of humans on the earth and the luxurious manifestations of their intelligence are part of a program performed by the Creator of the universe. In the same vein, Osborn said "Human is among

those things that cannot be perceived in the universe, while the brain, intelligence, memory, hopes, power of detection and research, and the ability to overcome obstacles are very hard to be perceived in human” (Cressy Morisson,n.d).

This is some of what modern science has discovered about the truth of the human being that only Allah knows its extent. “With this particularity that Allah created people for, human was more worthy of the succession than the angels, and this is Allah’s strong argument against the angels that He showed them after He drew their attention to His knowledge that covers what they do not know, He said: “He taught Adam the names of all things.” That is to say, He deposited knowledge of all things in Himself without specifying. (Rida Rashid, 1947).

God Almighty knows that man is qualified to perform his mission in the universe, with the innate capabilities that Allah the Almighty has entrusted with the innate potentials capable of transferring him from the phase of weakness and ignorance to the phase of strength and knowledge. A human is a created being, meaning that there is creation in himself, which means that he is a being open to creation and that he is in a new, permanent, and continuous creation.

This explains this instinctive aspiration of humans for knowledge and the strong desire to acquire more knowledge. Sheikh Muhammad Rashid Rida said in this regard: “human is born with no inspiration except crying and screaming, then he gradually starts feeling... and he is given another power that behaves based on his feeling... until he had some of the wonderful inventions, and he will have things that cannot be estimated and expected. Human with this power is not limited in willingness, desires, knowledge, or in work.” (Rida Rashid, 1947).

This broad openness of human to knowledge and science of all kinds highlights, on the one hand, the natural way on which he was instilled which is related to discovery and knowledge. On the other hand, he hides ignorance that controls his being.

This is what was expressed by some scholars after reaching a very high level of research, investigation, and long experience. For example, one of the great scholars said “The only thing I know is that I do not know anything.” Imam Al-Shafi‘i, may Allah the Almighty have mercy on him, said “My long experience showed to me that my mind is deficient, and the more I know, the more I know my ignorance.” (Al-muqaddam, n.d)

As the unknown for human is very large, and the amount of knowledge he has is little “you ‘O humanity’ have been given but little knowledge.” (The Quran, 17:85). This means that human has to seek the help of his creator to realize some of what he does not know to reach what Dr. Taha Abd Rahman called "the supported mind", which is "the moral mind" that is connected to the Almighty Creator. This is because the function of the "mind" itself is an awareness of relationships, a link between phenomena and verses, and a link between the worlds of the unseen and witness. (Taha Abdu Rahman, 2012).

What indicates the harmony of Islam with human innateness is those Quranic verses that invited human to read as it is an innate matter. However, it was conditional as it was a reading in the name of the Almighty Creator who said “Read, ‘O Prophet,’ in the Name of your Lord Who created” (The Quran,

96:1). Hence, the connection between the worlds of the unseen and witness was necessary for learning and understanding first, and then action and behavior. Any separation between them affects the balance on which Allah the Almighty established the universe, and leads to corruption on earth and bloodshed.

Human, based on what was mentioned in the Quran, came to this world under a divine contract to bear the mission of fulfilling the trusts of its people. Accordingly, the relationship that binds human to the Creator is ruled by a covenant between the Creator and the created. It is a covenant embedded in human instinct, "And 'remember' when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. 'Allah asked,' 'Am I not your Lord?' They replied, 'Yes, You are! We testify.'" 'He cautioned,' 'Now you have no right to say on Judgment Day, 'We were not aware of this.' " (The Quran, 7:172).

Then both the prohibition of breaking that eternal covenant and the warning of cutting off ties and relationships appeared because they lead to delusion and evident loss. Allah the Almighty said "those who violate Allah's covenant after it has been affirmed, break whatever 'ties' Allah has ordered to be maintained, and spread corruption in the land. It is they who are the 'true' losers." (The Quran, 2:27).

Muhammad Rashid Rida said: "He described astray people as defiantly disobedient, then He showed the violation of the covenant and the cutting off of what should be tied, in addition to corruption on earth. Thus, they are confined and in the clearest loss and except those who turned obedient." (Rida Rashid, 1947).

The directed mind

Human has been defined as a speaking animal since the time of the Greeks, they meant by speaking his mental capacity to compose a speech, to create forms of communication and degrees of expression. (Taha Abdu Rahman, 2012).

There is almost an agreement between the Greek and Islamic philosophies regarding the distinction of man with this capacity. A large number of Muslim scholars considered that the trust that human bore is the mind itself. They found that this hidden and marvelous capacity is what distinguishes human from other creatures. (Rida Rashid, 1947).

It is true that the Muslims' benefit from the intellectual production of other nations, especially the Greeks, is an example of intellectual openness, and a vivid sample of the movement of "acculturation" among nations. However, restricting to merely transferring and preserving the heritage of previous nations without diligence and addition may be a hindrance.

This is what Dr. Taha Abd al-Rahman criticizes the advanced philosophers of Islam for, including al-Kindi, al-Farabi, Ibn Sina, and Ibn Rushd ... Despite their abundance of knowledge and breadth of their efforts, they only dealt with the Greek philosophy which is based on the rationality of abstraction. That is to say, the dependence on the abstract mind alone, and the exclusion of heavenly revelation.

It is the same thing that he also criticizes modern philosophers for. If the early Muslim philosophers tried to reconcile Greek philosophy with Islamic principles and values, and also worked hard on issues of interpretation, revision and addition, then the contemporary so-called Muslim philosophers did not

even bother themselves to reconcile Western philosophy with Islam. Rather, they adopted its issues and imitate its thinkers without creativity or innovation. (Taha Abdu Rahman, 2014).

This is what prompted Dr. Taha Abd al-Rahman to attempt to establish what he called “a true Islamic philosophy” or “pure Islamic philosophy,” which is free from all the impurities of the Greek heritage that is embedded in abstraction, and from the Islamists who did not benefit from the epistemological impetus of the texts of revelation.

The trusteeship philosophy stems from religious axioms in the Islamic principles, which considers the mind not just a stand-alone substance, but rather considers it as an "internal perceptual act that emanates from the human heart as well as acts of perception outside his senses." (Taha Abdu Rahman, 2014). That is what is absent or almost absent in the Islamic thinking that separated between two things that the texts of the revelation brought together in the Quran and Sunnah, namely the mind and heart “Have they not travelled throughout the land so their hearts may reason.” (The Quran, 22:46). (Taha Abdu Rahman, 2012).

Since the mind is a perceptual act and not merely a subjective substance, it is inevitably associated with intent, and there is no intent without direction. So, the mind needs to have a specific direction; and its direction has two directions:

- A horizontal orientation that makes it associated with the world of sovereignty; it looks at the phenomena of things in connection with their existence with each other.
- And a vertical direction which is related to the world of the realm, which makes it ask for its hidden implications for its existence.

To ensure that the mind goes in both directions, horizontal and vertical, it is mandatory to be directed in the appropriate direction and to be supported by all means to perform its function properly. This is what the religious practice provides human with to guide him towards his purposes and make him avoid evils and pitfalls.

If the Western philosophy relies mainly on the abstract mind alone, which makes it prone to falling into the dangers of suspicions of upheaval and setback, then the Islamic philosophy is based on the supportive mind which makes it immune to the evils of the abstract mind and to the obstacles of the guided mind. This philosophy is based on three important mental principles: the principle of witness, the principle of trust, and the principle of purification:

First, the principle of witness is based on the Quranic premise that Allah the Almighty took the promise from the children of Adam while they were in the stage of covenant and had them testify regarding themselves and they did; “And ‘remember’ when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. ‘Allah asked,’ ‘Am I not your Lord?’ They replied, ‘Yes, You are! We testify.’ ‘He cautioned,’ ‘Now you have no right to say on Judgment Day, ‘We were not aware of this.’ (The Quran, 7:172).

Hence, the philosophy of trusteeship indicates that trust, in its various meanings, makes human regain his innate nature and understand the truth of his identity and the meaning of his existence, which starts

with the witness of human in the unseen and visible worlds where he acknowledges the oneness of Allah and the witness of the Creator on this witness, and ends with a witness on oneself, others, and other different witnesses: “inspection”, “presence”, “informing” and “bearing witness”. (Chtaiba Jamal, 2016)

Second, the principle of trust stems from the verse when Allah the Almighty said “Indeed, We offered the trust to the heavens and the earth and the mountains, but they ‘all’ declined to bear it, being fearful of it. But humanity assumed it” (The Quran, 33:72). This means that trust, in its various aspects, makes human get rid of the spirit of possession and bear all responsibilities that are required by the perfection of his mind, starting with responsibility for actions and ending with responsibility for responsibility, through responsibility for self and responsibility for people, responsibility for other living creatures, responsibility for things, and even responsibility for the world, because everything found in the world of trusteeship is a trust that is assumed by him. (Taha Abdu Rahman, 2014)

Third, the principle of purification is based on the divine honoring of the human being, which raises him above the rank of other creatures and makes him return to his innateness and humanity “to verify moral values and spiritual meanings to obey the Almighty Creator and to preserve the preference of human in existence, and to confront new challenges and crises in human values within a world which is getting narrower and changing at an increasing pace ... This is because the duty of human in the world of trusteeship is to demand both moral progress and material progress, he is also required to make material progress associated with moral progress; otherwise, there is no progress in his humanity, even if he has reached a high level in the material realization, and his society has achieved technical prosperity.” (Taha Abdu Rahman, 2014)

Based on these three rational principles, namely “the principle of witness”, “the principle of trust” and “the principle of purification”, it is evident that the philosophy of trusteeship derives the rationality of support from the founding texts of the Islamic heritage which includes three philosophies: the “philosophy of witness,” “the philosophy of trust,” and the “philosophy of purification.” Hence, it was worthy of being described as a true Islamic philosophy or even a pure Islamic philosophy. (Taha Abdu Rahman, 2014)

2.2. Justice and equity

The aim behind creating human is to carry out the burdens of trust that he bore and to perform the function of succession that Allah the Almighty prepared for him. Human is capable of achieving these two great demands by making use of the natural way that was instilled in him by Allah, which is represented in his constant desire for more knowledge and his insistent need to discovery.

However, wrongdoing is the lesion that stands against the human instinct of curiosity by overlooking primary topics and focusing on others which are less useful, and sometimes on issues that have cons more than pros. Wrongdoing “Dhulm” in Lisan al-Arab means to put a thing in a wrong place and to turn away from the intent, Allah the Almighty said “O my dear son! Never associate ‘anything’ with Allah ‘in worship’, for associating ‘others with Him’ is truly the worst of all wrongs.” (The Quran, 31:13), as it is a turning away from the intent and directing worship towards a wrong way. (Ibnu Manzūr, n.d)

Despite the tremendous and multiple level developments that human has reached in various fields in the modern era, he remains wrongdoer and ignorant as Dr. Taha Abd al-Rahman said “Do you not see that he prioritizes less beneficial things over more beneficial things? Just like ignorant people, he prioritizes explicitly harmful things over explicitly beneficial things. Is there something worse than calling for rights and chances that take him out of humanity and bring him down to bestiality, arguing that he is following the clear path of rationality, which is the only meaning of humanity? But if what human claims is true, why is the rational path that he follows takes him to the opposite of his intent? Did he not want to be more straightforward? The consequence is that he became more devious. (Taha Abdu Rahman, 2000).

Human was created for the purpose of the succession of Allah in this universe, by settling on earth and carrying out the mission of reforming. If human leaves this function, then he has wronged and deviated from what is right, even if he thought that he did many great things. Explaining this fact, Jalal al-Din al-Rumi said “There is one thing in this world that should not be forgotten; if you forget all things, and you do not forget that thing, then there is no need to fear; and if you accomplished all things and remembered them, and forgot that thing, it is as if you did not anything at all. This is just as if a king sends you to a village for a specific task, and you go and do a hundred of other tasks, then when you did not do the task that you went for it is as if you did not anything at all.” (Arrumi, n.d)

Forgetfulness and negligence of the function of succession is the greatest human problem “And indeed, We once made a covenant with Adam, but he forgot, and ‘so’ We did not find determination in him.” (The Quran, 20:115). But the real problem is not merely forgetfulness which may be followed by remembrance, but rather in the greater forgetfulness, which is represented in cutting off of the link to the metaphysical and spiritual depth of human existence.

Dr. Taha Abd al-Rahman said about the scourge that afflicts human so that it almost becomes associated with him and one of his characteristics “The more I contemplate the conditions of human in this time, I become more certain that there is no creature that is more forgetful than him. Even if I had the choice to choose a definition for him, I would certainly say that “he (human “insān”) is the existent who forgets that he forgets”. If I had the choice to derive a name for him, I would surely say that it was derived from the word forgetfulness “nisyān” instead of the word affability “uns”. Even if it is true that his name is derived from affability, I would only consider it affability that makes him forget what must not be forgotten...” (Taha Abdu Rahman, 2012).

The problem, then, is not only in the issue of forgetfulness perse, but the real problem is that human forgets what must not be forgotten, namely his Creator Who created him in a specific form and a particular system that combines two basic elements, clay and spirit “Remember, O Prophet when your Lord said to the angels, “I am going to create a human being from clay. So when I have fashioned him and had a spirit of My Own ‘creation’ breathed into him, fall down in prostration to him.” (The Quran, 38: 71,72). So, any separation between these two elements is conducive to the rupture of the humanity of human and the fragmentation of his being.

Human wronged himself when he separated between the world of the unseen and the world of witness, between materiality and spirit, between soul and body based on “scientific” and “rational” justification. The truth is that it is his inability that made him not see the relationships between those things that

appeared to him separated, in addition to his narrowing of the vast mercy of Allah. This is because the concept of science is broader than material science, which is perceived by the senses only or by material experiences only. Rationality is much broader than abstract rationality which is not supported by any divine revelation or conscience of a human heart.

Human did not only wrong his soul when he separated it from its Originator, but he also wronged his surrounding when the banishing of the world of the unseen led him to absurdity, bloodshed, and corruption on earth, in addition to destroying the environment and causing the extinction of living creatures. Hence, he betrayed the trust of the succession and broke the covenant that he repealed.

Therefore, the philosophy of trusteeship was urgently needed to restore the imbalance in the entire universal system; the first steps of this philosophy is the restoration of human's connection with his Creator, the renewal of the covenant with Him to fulfill the duty of fulfilling the trusts to its people, and the caring about various elements and components of this universe.

Based on this standpoint, the position of justice has risen to be the core of moral value in the philosophy of trusteeship, which made it in harmony with the spirit of the monotheistic religions and with the purpose of legislation and human laws.

Hence, the Quranic commandments were explicit in the necessity of maintaining balance in the universal system, and in warning against the consequence of neglecting the existential balance "As for the sky, He raised it 'high', and set the balance 'of justice', so that you do not defraud the scales. Weigh with justice, and do not give short measure." (The Quran, 55:7,8,9).

Thus, the verses were repeated in this sense, on one hand, to confirm its vitality as the purpose of the mission of the prophets and the sending down of Scriptures "Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance 'of justice' so that people may administer justice." (The Quran, 57:25), on the other hand, to warn against the consequence of betraying this necessary trust "Woe to the defrauders! Those who take full measure 'when they buy' from people, but give less when they measure or weigh for buyers." (The Quran, 83: 1, 2, 3).

Therefore, the Noble Quran considered doing justice a necessary thing that must be followed no matter what the reasons or consequences are because it is a value in itself. It should not be influenced by enmity and love, or by agreement and difference of beliefs, Allah the Almighty said: "O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives." (The Quran, 4:135). He also said "O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do." (The Quran, 5:8).

Doing the trust of justice does not stop at dealing with human, but rather transcends him to the vast universe with all its components. Allah the Almighty said "He is the One Who produces gardens—both cultivated and wild—and palm trees, crops of different flavours, olives, and pomegranates—similar 'in shape', but dissimilar 'in taste'. Eat of the fruit they bear and pay the dues at harvest, but do not waste. Surely He does not like the wasteful. Some cattle are fit for labour, others are too

small. Eat of what Allah has provided for you and do not follow Satan’s footsteps. Certainly, he is your sworn enemy.” (The Quran, 6: 141, 142).

Conclusion

It is known that Allah the Almighty created a cause or a set of causes for everything, and human succession does not accomplish on the earth except by knowing the concept of “fitrah” innateness and by realizing its ways to develop human acquaintance and to achieve the intentions of Allah and do favors, and to remove him from evil, perversion, and delusion.

A safe and peaceful life on this earth requires us to find a law that regulates our relationships, values that govern our behaviors, and values that were instilled in the past which we need to search for and believe in them, and to comply with them. Allah the Almighty speaks about them as predetermined matters. They are either known by innateness, or wrong things denied by innateness. Violating them is the heresy that causes delusion and deserves punishment.

Therefore, despite the distance of times and places and the diversity of culture and civilizations, there are still great commonalities among human beings that they have to invest and expand. They also have to protect them from assaulting them by lack of their space, or tarnishing their image, or distorting them from their real path, either because of the distortion of exaggerators or the interpretation of the ignorant.

In Islam, the innateness “fitrah” system is characterized by flexibility and openness to all human endeavors and all the human products created by those who have knowledge of the Scriptures in various disciplines. The door of legal reasoning “ijtihad” in the “fitrah” system is open to those who are familiar with the various schools of thought and humanitarian backgrounds and doctrines.

As Muslims, we are required to have constant contact with the pioneers of human thought in its various forms, and to have an initiative of sincere cooperation with people of goodwill throughout the world, regardless of their origins and trends, and without regard to their beliefs and doctrines.

By going back to “fitrah”, we go back to the common origin among people, we return to the wide and agreed-upon area, away from divergences that make us stray from facts and intolerances that falsify the truths.

By going back to “fitrah”, we go back to our humanity and to our identity as human beings who were provided by the Creator with the ability to know good and evil, and a tendency to love justice and hate wrongdoing, and the desire to do good even if we are not able to do it, and an abhorrence of doing evil.

Therefore, we found that Islam fosters the investment of those innate qualifications that Allah the Almighty honored us with. It invites us to the contemplation and understanding of things. Besides, it also invites us to use heart, sentiment, and conscience in what we are exposed to in our life, to contact various milieux and different environments, and search with them for what helps in progress and development, and the improvement of the condition of human society and its elevation to a high level.

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