# The Innovation of Human Nature in Islam

By

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## Introduction

What is our understanding about a human being? What is the nature of human being? What can be called a human being? Questions like these have been raised to understand the nature of human being. These questions have occupied the attention of not only Muslim thinkers, as al-Ghazālá, Ar-Rāghib Al-Isfahani and Sayyid Qutub, but also non-Muslims, likes Darwin, Maslow, and Freud (Yasin, 1998). Each one of those thinkers has given a variety of answers to this issue of human nature. Their answers describe and clarify the fundamental psycho-spiritual terms and dynamics within the human being. Furthermore, this is the most difficult job in psychology. If we can be successful, then our curricula, methodology, and programs can fill in the details and offer a deepening experience of the truth of these basic principles. Indeed, this work rests on a solid Quranic foundation, as I hope will be obvious, and, at the same time, it creates a bridge toward contemporary psychological language and understanding.

### The Human Nature in Western Perspective

Many scientists study people, but each of them does so from its own particular angle. Philosophy, which studies humanity in the round, relies on the achievements of other sciences and seeks the essential knowledge that unites humankind. Idealism reduces the human essence to the spiritual principle. According to Hegel, the individual realizes not subjective, but objective aims; he is a part of the unity not only of the human race but of the whole universe because the essence of both the universe and man is the spirit (Spirkin, 1983).

Psychology defines human beings as those who have different senses, feelings, instincts and needs that they gratify and satisfy by using their intellect (Al-'Ajamá, 1983). The western psychological studies that have been conducted to study human behavior were concerned with materialistic aspects of explanation and ignored the spiritualistic side. Therefore, we generally find most of the Western psychologists are preoccupied with the influence of materialistic aspect and its influence on psychological health as well as human behavior. For example, they study the ability of human beings to satisfy their physical and material needs. Moreover, the ways they propose to cure the psychological and mental illnesses tend to be materialistic in nature also (Najātá, 1989).

Sigmund Freud, for example presents human being as "a physical being of physical bodily structure integrated with a mind comprising mental structures. These structures are id,

ego and super-ego" (Baron, 1995). "Id" contains all the instinctual drives seeking immediate satisfaction, ego deals with the real world outside the person, mediating between it and the id, and super-ego is a special part of the ego which contains the conscience, the social norms acquired in childhood. It also has a connection with the id (Yasin, 1998; Stevenson, 1987). According to him, human beings have bodily needs and excitations, which are mentally represented in the form of instincts. Instincts are the motive forces within the mental apparatus, all the "energy" in our minds comes from them alone (Stevenson, 1987). These instincts are inborn and the ultimate cause of human activity. The two major instincts, for Freud, are sex and aggression.  If they want "to achieve homoeostatic balance within the system, the individuals must gratify their needs" (Stevenson, 1987). With this kind of conceptual assertion, Freud has degraded human beings to the level of animality and viewed them as irrational beings (Quæb, 1987).

On the other hand, Maslow looked into human nature as whole component that be fed with such needs. He developed 'Hierarchy of needs' motivation theory. His theory suggests that within each person there is a hierarchy of needs and the individual must satisfy each level before they move onto the next. According to him, there are five hierarchical levels that are physiological needs, safety needs, social needs, self-esteem needs, and self actualization need. So an individual will need to satisfy their most basic need before they can move onto the next. Only when that individual knows that they have met their physiological needs will they move onto their safety needs (Maslow, 1970).

Hofstede (1984) criticized Maslow's hierarchy for being ethnocentric. On the other hand, the order in which the hierarchy is arranged is culturally biased. He argues that placing of self-actualization needs above social needs reflects a western, individualistic values system which may not apply to other cultures.

According to AudaIn (2009), in 1943, Maslow suggested five levels for human needs. Then, in 1970, he revised his ideas and suggested a seven level hierarchy of need. This proved that Maslow's idea based on only assumption rather than facts and substantiations.

Another subject, which has been concerned with the nature of human beings, is ethics. It views man, as a conscious being whose behavior can be judged as being good or evil. In this sense, this science considers human beings to be rational, in contrast to Freudian views (Al-'Ajamá, 1983). Therefore, ethics regards human beings to be the sources of values of truth, beauty and goodness (Yasien, 1998).

Apart from this, psychology also concentrates on two major concepts like the intellect and mind of human beings. It is mainly because of these that human beings are defined as rational beings as distinct from other creatures. Human beings are the only creatures who are concerned with the relationship among different things, evaluate and plan for their future (Al-'Ajamá, 1983).

The above views of human nature are concerned with the inner being of an individual. In contrast to this, there are other theories, which have denied the nature of human beings and their importance. These theories have been mostly advocated by sociologists. One such theory has been proposed by Marx, which is based on the idea that human beings are the outcomes of the material and economic circumstances. Therefore, they have no fixed and independent nature. In other words, for Marx, there is no such thing as human nature. The real nature of human beings is comprised of the totality of social relations. They will change, according to the changes in society. Their moral, ideas and attitudes are all determined by the kind of society they live in. In his words "it is not the consciousness of men that determines their beings, but, on the contrary, their social existence/being determines their consciousness" (Stevenson, 1987).

Another view of human nature was mentioned by Durkheim, who denied human beings to be the basis for any social life. He argued that social life itself constitutes the susceptibility of individuals. Therefore, we cannot explain life on the basis of human psyche. We have to differentiate between what is called psychological phenomenon and social phenomenon. According to him, the various social behavior and thinking are real things that are a product of human conscience. In this sense, individuals are forced to submit to the social mind in every aspects of life. Therefore, religion, behavior, marriage and family cannot be considered as human nature, but they are creations of social mind and, therefore, they change according to the changes on it (Quæb, 1987).

**The Human Nature in the Holy Books**

We will move from these materialistic views of human nature to the religious views in order to know the difference between how human beings think and the Divine views. I propose to explore the views of Islam and Christianity here.

First, Christianity professes to be a revealed religion. It has been revealed by Allāh through the Prophet Jesus (peace be upon him). The basic massage of this religion, like other revealed religions, is to believe in One God and worship Him alone, all religious of Allah (s.w.t) talks about human nature as most important component to worship him alone.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُ لَا إِلَـٰهَ إِلَّا أَنَا فَٱعْبُدُونِ (٢٥)

**"Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me" (21:25).**

Hamid, (1999) highlighted that Christianity was monotheistic, in the beginning, but it has been changed and tampered with over time. It adopted trinity as its doctrine under Roman, Greek, and Pauline influence

The other doctrine that has been altered in Christianity is related to human nature, especially regarding the innocence of human beings. According to Christianity, human beings

were created by God to occupy a special place in this universe. They are created in the image of God and given the ability to dominate the other creatures. They are endowed with self-consciousness and ability to love freely. Christianity claims that the purpose behind the creation of human beings is to be as a fellow with God and they fulfill this purpose when they love and serve God. They have been given the freedom "to accept or reject God's guidance and they will be judged according to how they exercise their freedom" (Stevenson, 1987). But human beings, Christianity emphasizes, misused their free will; therefore, they sinned. They did choose evil rather than good. Because of this, they disrupted their relation with God. Therefore, they are fallen creatures. They have inherited this sin from Adam and nothing now will save them from the state of sin except the power of God Himself through Christ Jesus. Christianity believes in that "has incarnated Himself on the person of Jesus who suffers and dies in atonement for human beings' sinfulness" (Al-Faruqi, 1998). Therefore, "each individual needs to accept the divine forgiveness, and begin to live a new regenerate life in Christianity preached by its church. When we have transformed human beings, then, we will redeem society" (Stevenson, 1987).

Human beings are made of both material, that is dust from the ground, and immaterial, that is soul or mind. So, when human beings die, they only die as physical body, and are raised as spiritual body. These are the basic doctrines of Christianity on human nature. Let us now turn to see how Islam views the nature of human beings.

Islam does not presuppose any inherent wickedness of human nature. Any negative representation of man's basic nature as a source of evil and wickedness is clearly rejected. According to Islam, the human being is born in the state of *fitrah*, the original inherent nature of the human being. At birth, the baby is totally innocent and is not responsible for the sin of his parents or any of his ancestors. Environmental and other external influences keep on modifying his blueprint. The Holy Prophet (PBUH) said:

**"Every child is born in the state of fitrah, it is the parents, culture, and society that make him a Christian, a Jew, or a fire-worshipper."**

Islam is the first religion to declare human nature as the most superior of the creatures and the masterpiece of the Creator. The nature of man is potentially capable of rising higher than the angels that are why Allah has commanded angels to bow down before Adam. But, at the same time, he is equally capable of sinking lower than the animals. The Holy Qur'an says:

لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِى أَحْسَنِ تَقْوِيمٍ (٤) ثُمَّ رَدَدْنَـٰهُ أَسْفَلَ سَـٰفِلِينَ (٥) إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦)

**"We have indeed created man in the best of moulds, (4) Then do We abase him (to be) the lowest of the low— (5) Except such as believe and do righteous deeds: for they shall have a reward unfailing". (6) (95:4-6)**

These verses indicate that Allah has given man the purest and best nature while man's duty is to preserve the pattern on which God has made him. However, when he neglects his duty and goes in the wrong way, he will be reduced to the lowest possible position. The Holy Qur'an asserts that inclination and attraction towards faith and virtue and repulsion from disobedience and corruption exists in man's nature.

وَلَـٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَـٰنَ وَزَيَّنَهُ ۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ (٧)

**"But Allah has endeared the Faith to you, and has made it beautiful in your hearts and He has made hateful to you unbelief, wickedness and rebellion: such indeed are those who walk in righteousness—" (49:7)**

The above is just beginning to show how Islam concern about human nature, to be more detail let us see together the innovation of human nature in Islam.

**The Innovation of Human nature in Islam:**
The human nature is clearly noticed in the creation of human being. Allāh has created human beings as unique, which makes them different from other creations. They have been created "in a naturally good and pure state, free from sin that is called *fitrah*" (Abdulwahid Hamid, 1999). *Fitrah* is Allah's great gift of insight given to man. The unspoiled *fitrah* means belief, faith, and inspiration. By *fitrah*, man can discover the hidden secrets of the universe. This inborn faculty has been bestowed upon man as part of his being (Surat Ar-Rūm 30:30): Allāh says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ

**"So set thou thy face steadily and truly to the faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not". (30:30)**

*Fitrah* is an innovative term refers to an inborn natural predisposition which cannot change, and which exists at birth in all human beings. If this innovative nature is not subsequently corrupted by the erroneous beliefs of the family and society, everyone will be able to see the truth of Islam and embrace it. However, human beings have been endowed with different sense, reason and understanding, and ability to express by using language to enable them to fulfill their duties in this world as vicegerent of God, and discover the divine will (Al-Faruqi, 1998). Therefore, their nature is different from the nature of other creatures, though they share with them some aspects of their nature. We can see this clearly when we discuss the forms of human nature in Islam.

Another aspect shows the innovation of human nature in Islam is through the nature of man itself. Human beings have been divided into inner and outer nature. Abdalati (1998) said that the inner nature is referred to as the *Râh* (soul or self or heart) and outer as '*Aql* (mind or power of reasoning). The *râh* consists of three parts: soul, self, and heart. These three are connected and they are related to '*aql* or mind. All these concepts are mentioned in the Holy *Qur'ān*, except the term '*aql*, but its verb and derivatives are included (Al-Othman, 1981). Al-Ghazali in his well-known work "*Iäya 'Ulâm-id-Dán*" has referred to all these four concepts (*râh*, *Nafs*, *qalb*, and '*aql*) to one thing known as soul. He gave two meanings for each one of them. Before we explore the meanings he gave, we want to analyze the types of the inner nature of human beings that he gave. According to him, there are four types of inner nature of human beings: the beastly, the animal, devilish and angelic. These natures are centered in human soul (Karim, 1978). Let us analyze each one separately.

First term is self which in the Holy *Qur'ān* means the element of impulsive and pivotal spring. Generally, it includes human beings as a whole, except his thought and mind (Al-Othman, 1981). Al-Ghazālá had given two meanings for each of the term; one is material and the other is immaterial or spiritual. The material meaning of the term "self" is passion-greed, anger and other evil attributes, while its immaterial meaning is soul. He extracted from the Holy *Qur'ān* the three types of soul (*nafs*) that are tranquil soul

(*nafs mutmainna*) (89:27), self-accusing soul (*nafs lawwāmah*) (75:2), and passion addicted to evils (*nafs ammarah*) (12:53).

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ (٢٧)

**"O (thou) soul, in (complete) rest and satisfaction!". ((89:27)**

وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ (٢)

**"And I do call to witness the self-reproaching spirit; (Eschew Evil)". (75:2)**

۞ وَمَآ أُبَرِّئُ نَفْسِىٓ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ

**"Nor do I absolve my own self (of blame): the (human soul) certainly prone to evil". (12:53).**

Second term is heart, which includes the sentiment and mind of human beings. It is the place of the *fitra*, feelings, affections, guidance, belief, sciences, knowledge, free will and control (the Quran, 49:7, 57:27, and 50:37), Besides, it is also the place of guilt and sin (the Quran 2:283 and 15:12). For al-Ghazālá, the material meaning of the term *qalb* is that "piece of flesh in the left breast which is hollow, felled up with black blood and a source of *râh* or

life" (Karim, 1978).  The immaterial meaning, like *nafs*, is soul. It is "the principal thing in a man, it catches knowledge of God and spiritual world, it is punished and rewarded" (Karim, 1978).

However, the term "*râh*" or spirit is mentioned in the *Qur'ān* at few places but with different usages. It is used to mean life and spirit of Allāh that He has breathed into human beings.

فَإِذَا سَوَّيْتُهُ ۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُ ۥ سَٰجِدِينَ (٢٩)

**"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him" (15:29).**

It is also referred to in the Holy *Qur'ān* in another sense:

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَآ (٥٢)
**"And thus have We, by Our command, sent inspiration to thee:" (42:52).**

By these meanings, which *Qur'ān* has used to refer to *râh*, differentiate it from the term of *nafs (*Al-Othman, 1981). Al-Ghazālá has used the term *râh* to mean a material thing within the heart, which vibrates the whole body, and called life and it has got the power of senses as well as that of the limbs of the body. It is defined as "an immaterial subtle thing, which is called soul and not life" (The Quran 17: 85).

Finally, the verb and the derivatives of the term '*aql;* what is '*aql*? It is used in the Holy *Qur'ān* to refer to the element of thought (The Qur'ān, 2:75 and 67:10). It is defined by al-Ghazālá in two ways. The first, as "the intellect with which true nature of things of this material world is known and its seal is in the soul. The second is that it is power to understand the secrets of different learning". Both meaning of '*aql*  reffere to human being. The element of '*aql*  can only be found in human being, it can not be in animals or other creation (Karim, 1978).

These are the main parts of the soul. However, the second part of the nature of human beings is the external or outer. This part includes all human's activities and transactions. It is complex, subtle and wide. It has a strong relation with the inner nature. These two types of nature cannot be separated. They must go together. If one of them is missed, it will cause imbalance in the system of human nature and, as a consequence, it will become destructive and fatal. That is why Islam did not differentiate between them. It deals with both and has extended its divine help for both: the external as well as internal aspects of life (Abdalati, 1998).

Furthermore, the external nature of human being, according to Abdalati (1998), for example, has mentioned the divisions of this part of nature. He said that it includes the personal life (that is related to how a person must be in his appearance, such as, purity,

cleanliness, health and strong body), his family life, social life, economic life, political life and the international life.

These are the two views of the nature of human beings: the inner and the outer, or the internal and the external. We can call them also the material and the spiritual life (Najātá, 1989). This can be seen clearly in the study of the creation of human beings in the light of the Holy *Qur'ān*. Allāh says:

$$\text{ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ (٨) ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ (٩)}$$

**"He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature of a fluid despised: but He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!"(32: 7-9).**

The main question that arises now is that whether human nature, with its dual aspects can be changed or not? The answer to this question, without doubt, shows the innovation of human nature. Furthermore, the answer is "yes". The nature of human beings can be changed and molded. This can be clearly seen in the Holy *Qur'ān*. Allāh says:

$$\text{إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ}$$

**"Verily never will Allāh change the condition of a people until they change it themselves (with their own souls)" (13:11).**

$$\text{بِأَنفُسِهِمْ ۗ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ (٥٣) ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا}$$

**"Because Allāh will never change the Grace which He hath bestowed on a people until they change what is in their (own) souls"(8:53).**

These verses show that what is within human beings as well as in their external situations like social, political, educational, and economic, can be changed. Al-Ghazālá, with his great insight in understanding the Holy *Qur'ān* and the nature of human beings, has said that human beings can change and control their soul or inner nature by using the Divine qualities that they have been endowed with, such as wisdom, knowledge, and so on (Karim, 1978). He disagreed with those who claimed that nature cannot be changed. He argued, "If nature is unchangeable, then education and learning would have been useless" (Karim, 1978).

Quæb (1987), on the other hand, has discussed in-depth about the inner nature of human beings and its flexibility and stability. He has said that human nature is fixed and

stable, and it cannot be changed. By this he meant the essence of the human nature. According to him, every human being has desires (food, shelter). We cannot find a single person who does not have these desires; therefore, they are stable in human nature. But what has changed over time is how we present and satisfy these desires. In short, for him, human nature is unchangeable, but the way to present and satisfy them is changeable.

The conclusion that can be drawn from the above is that human nature (external and internal) can be changed, molded, developed and evolved; the important point to be consider now is: How does Islam proposes to change this human nature?

When Allāh created human beings in the best of form and equipped them with this nature, He knew what is good and what is harmful for their nature, and that is another innovation of Allah's creation.

<div dir="rtl">أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ (١٤)</div>

**"Should He not know- He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)" (67:14).**

He also knows that each part of the human nature has its own needs and demands that should be fulfilled. Therefore, He guides them to the way that He equally satisfies the needs of those natures without exploiting one another, and by that guidance, individuals will gain *Fallāh* in this world and the other world (Al-'Ajamá, 1983). Beside these guidance, Allāh endowed man with the capacity "to change himself, his fellow beings or society and nature or his environment in order to actualize the divine pattern in himself as well as in them" (Al-Faruqi, 1998).

'*Maqasid al-Shariah*' (Objectives of Islamic Law) are another important point focuses on the innovation of human nature. Many questions go in people's minds that need to be answered. People may ask why giving charity (zakah) is one of Islam's principle 'pillars'. What are the physical and spiritual benefits of fasting the month of Ramadan? Why is drinking any amount of alcohol a major sin in Islam? What is the link between today's notions of human rights and Islamic law? How can Islamic law contribute to 'development' and 'civility'?

'*Maqasid al-Shariah*' (Objectives of Islamic Law) are principles that provide answers to the above questions and similar questions about the Islamic law. *Maqasid* are good ends that the laws aim to achieve by blocking, or opening, certain means. Thus, the *Maqasid* of 'preserving people's minds and souls' explain the total and strict Islamic ban on alcohol and intoxicants. *Maqasid* are also the group of divine intents and moral concepts upon which the Islamic law is based, such as, justice, human dignity, free will, magnanimity, facilitation, and social cooperation. Thus, they represent the link between the Islamic law and today's notions of human rights, development, and civility (Auda, 2009).

*Maqasid* of Islamic law is classified into various ways, according to a number of dimensions as: levels of necessity, scope of the rulings aiming to achieve purposes, scope of people included in purposes, and level of universality of the purposes. Furthermore, the traditional classifications of *Maqasid* divide them into three 'levels of necessity,' which are dire necessities (*darurat*), needs (*hajiyat*), and luxuries (*tahsiniyat*).

Dire necessities are further classified into what 'preserves one's faith, soul, wealth, mind, and offspring'. Some jurists added 'the preservation of honor' to the above five widely popular necessities. These necessities were considered essential matters for human life itself. There is also a general agreement that the preservation of these necessities is the 'objective behind any revealed law'. Purposes at the level of needs are less essential for human life, and purposes at the level of luxuries are 'beautifying purposes' (*tahsiniyat*), in the traditional expression.

According to Al-Shatibi (2003), there is a hierarchy level of necessity, these levels are interrelated. Each level serves and protects the level below. For example, the level of needs acts as a 'shield of protection' to the level of necessities. That is why some scholars preferred to perceive necessities in terms of 'overlapping circles,' rather than a strict hierarchy.

Muslim scholars try to explain *Maqasid* more clearly so that it allow them to respond to global issues and concerns, and to evolve from 'wisdoms behind the rulings' to practical plans for reform and renewal., Rashid (no dated), surveyed the *Quran* to identify its *Maqasid*, which included, 'reform of the pillars of faith, and spreading awareness that Islam is the religion of pure natural disposition, reason, knowledge, wisdom, proof, freedom, independence, social, political, and economic reform, and women rights'.

In addition to, Ibn Ashur (2006), who proposed the universal *maqasid* of the Islamic law as to maintain 'orderliness, equality, freedom, facilitation, and the preservation of pure natural disposition (*fitrah*)'. It is to be noted that the purpose of 'freedom' (*hurriyah*), which was proposed by Ibn Ashur and several other contemporary scholars, is different from the purpose of 'freedom' (*`itq*), which was mentioned by jurists. Al-`itq is freedom from slavery, not 'freedom' in the contemporary sense. 'Will' (*Mashi'ah)*, however, is a well-known Islamic term that bears a number of similarities with current conceptions of 'freedom' and 'free will.' For example, 'freedom of belief' is expressed in the Quran:

<div dir="rtl">وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ</div>

**"The 'will to believe or disbelieve'" (18:29).**

In terms of terminology, 'freedom' (*al-hurriyah*) is a 'newly-coined' purpose in the literature of the Islamic law. Ibn Ashur, interestingly, accredited his usage of the term *hurriyah* to 'literature of the French revolution, which were translated from French to Arabic

in the nineteenth century CE, even though he elaborated on an Islamic perspective on freedom of thought, belief, expression, and action in the *mashi'ah* (will) sense.

Moreover, Al-Qaradawi (1999) also surveyed the Quran and concluded the following universal *Maqasid*: Preserving true faith, maintaining human dignity and rights, calling people to worship God, purifying the soul, restoring moral values, building good families, treating women fairly, building a strong Islamic nation, and calling for a cooperative world. However, Al-Qaradawi explains that proposing a theory in universal Maqasid should only happen after developing a level of experience with detailed scripts.

As a final point, Al-Alwani (2001) surveyed the Quran to identify its 'supreme and prevailing' Maqasid, which are, according to him, 'the oneness of God (tawhid), purification of the soul (tazkiyah), and developing civilisation on earth.

If we refer to nature that God created, we will never find natural structures that could be represented in terms of circles, pyramids, or boxes. All such structures in science and humanities too, and the categories they include, are human-made for the sake of illustration for themselves and other humans. Therefore, *al-Maqasid* structure is best described as a 'multi-dimensional' structure, in which levels of necessity, scope of rulings, scope of people, and levels of universality are all valid dimensions that represent valid viewpoints and classifications.

## Conclusion

Allah (s.w.t) created man as a unique person; his beautiful nature makes him to be different from other creation. Allah (s.w.t) highlighted the uniqueness of human nature in many versus of Qumran to show how great and innovative is the creation of human nature. When God created man, he dresses him with beautiful nature as being in the state of *fitrah,* and then views him as an intellectual being. This makes him to be unique and different. The western view point on human nature as the idea of Sigmund Freud, Abraham Maslow, and Karl Marx were view human as an evolving animal.  In this view the basic nature of the human is materialistic that had no divine plan for the creation of the human on earth. On the other hand, Islamic perspective was given great concern, obvious explanation to the spiritual and intellectual aspect of human nature, this shows how innovation is the human nature in Islam.

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