

THE ROLE OF FITRAH AS AN ELEMENT IN THE PERSONALITY OF A DA'I IN ACHIEVING THE IDENTITY OF A TRUE DA'I

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Abstract

In the era of fast-paced development, a dā'ī is constantly faced with a variety of challenges as a result of globalization, among which are attacks on mentality headed and sponsored by other religious groups. A strong element of true fitrah (which translates as 'disposition') is a critical requirement in dealing with these challenges by supplying oneself with knowledge, faith and good deeds. With these elements, a dā'ī can face the era of globalization that is so rife with tribulations. A dā'ī that has no true identity is an easy mark for exploitation by those with interest in doing so.

Introduction

Fitrah is a highly important factor in shaping the identity of a dā'ī who is capable of carrying out a successful mission in his *da'wah* movements. A dā'ī who is not in possession of an element of *fitrah* that has been sown with the seeds of an untainted personality cannot face the trials he will encounter from the target audience of his *da'wah*. This is especially so if a comparison is made to the missionaries of other religions such as Christianity, whose missions move systematically and with detailed planning.

Fitrah in Developing the Personality of a Dā'ī

In Islam, "tendency" may bear similarity to the term "*fitrah*". According to the *Kamus Dewan*,¹ the term "*fitrah*" is a natural disposition or tendency. It is also defined as religious sentiment. From an etymological perspective, the word *fitrah* comes from the Arabic word *fiṭrah* which means 'to originate,' 'tendencies from birth,' 'disposition' and/or 'instinct'. The *al-Qur'ān* mentions the concept of *fitrah* many times with a pronouncement of *lafaz mushtarak* that holds a variety of connotations², for example origins in the word *Faṭara*, and linguistic studies have given even more possible originating words such as *Fāṭir*, and *fitrah*³, which means "Creator" or "He who Creates". In the *firman* (decree) of Allah s.w.t:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

Meaning:

All the praises and thanks be to Allah, the (only) Originator [or the (Only) Creator] of the heavens and the earth.

Sūrah al-Fāthir (35): 1

The word *Fuṭūr* in this verse means "rift", as per the *firman* of Allah s.w.t :

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَؤُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

Meaning:

Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

Sūrah al-Mulk (67): 3.

¹ Kamus Dewan (1996), Third Ed. Kuala Lumpur: Dewan Bahasa dan Pustaka.

² Kamus al-Munjid fi al-Lughah al-^cArabiyyah al-Mu^cāsirah (2000), Beirut: Dār al-Musyrif.

³ Jamil Saliba (1971) al-Mu^cjam al-Falsafiyy bi al-Anṣāri (t.t.), Lisan al-^cArab. T.t.p: Dār al-Misriyyah Li al-Ta'lif wa al-Tarjamah, p. 65.

Also, the word *Munfaṭṭir* translates as “cleft asunder.” This is based on the *firman* of Allah s.w.t:

السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا

Meaning:

Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

Sūrah al-Muzzammil (73): 18

And in yet another *firman* by Allah s.w.t :

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning:

So set you (O Muhammad S.A.W) your face towards the religion (of pure Islamic Monotheism) Hanif (worship none but Allah Alone). Allah's Fitrah with which He has created mankind. No change let there be in Khalq-illah (i.e. the religion of Allah – Islamic Monotheism), that is the straight religion, but most of men know not.

Sūrah al-Rūm (30): 30

In other verses it is mentioned that at the time the *roh* (spirit) is blown into the fetus while still in the womb, the spirit is requested to testify or declare witness to the Existence of Allah s.w.t. as his God. The spirit will then acknowledge and bear witness. This shows that man, by virtue of Allah's Divine Creation, possesses a specific tendency towards the path the Almighty has shown him.

In Islam, *fitrah* is a creation from Allah s.w.t. bestowed upon every child that is born while still in his mothers' womb. In short, *fitrah* is a natural instinct in the form of tendencies that are present in every human being from the time they are born to this world. *Firman* Allah s.w.t :

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Meaning:

Then He showed him what is wrong for him and what is right for him.

Sūrah al-Syams (91): 8

Ibn ^cAsyur (w1393H/1973M) opined that the meaning of the term *al-hamaha* above is a blessing or gift from Allah s.w.t. that enables one to have a deep understanding of knowledge that is *akhioma* in nature. It begins with instinctual tendencies for self-preservation or benefit such as the need to nurse, protect oneself from harm or danger and other similar things until one reaches the early stages of knowledge that is ^c*akliyyah* in nature. Sayyid Qutb (1906M – 1966M) thought that the meaning of the verse above clarified the view of Islam towards mankind in all aspects. Man's habits, potentials and tendencies are two-dimensional, meaning they can lean toward one way or another. The nature of his creation as a being made from clay and a soul breathed into him by the Almighty Allah makes him the possessor of the same potential for good or bad, guidance or deviance. Man is capable of distinguishing between good and bad, and is also capable of directing himself to do either in the same magnitude.

These potentials can however be influenced by the patterns in which man is raised, the level of his education and his life experiences. H. M. Arifin (1994) had produced several verses from the *al-Qur'ān* and *al-Ḥadīth* as well as the interpretations of the *ulama* regarding them, which triggered other views that leaned towards the concepts of nativism and empiricism.⁴

According to Arifin (1994), *fitrah* is defined as the potential tendencies inherent in man to develop as a human being. This basic potential progresses integrally, which shifts all aspects of a personality by influencing one another to achieve a given purpose.

⁴ Musa, M.Y. (1953), *Falsafah al-Akhlāq fi al-Islām*. Cairo: Maktabā wa-Matba'a Muḥammad ^cAli Subayh wa-^cAwladūh, p. 98.

He continues that the aspect of *fitrah* comprises several basic components (talent, instinct, aspiration, character and intuition) that are dynamic in nature and react to the influence of the surrounding environment, including education.⁵

The existence of the role played by the surrounding environment in a child's developmental process, who is born with a fitting *fitrah*, is confirmed in the saying of Rasulullah s.a.w:

كل مولود يولد على فطرة الإسلام ثم أبواه يهودانه وينصرانه ويمجسانه

Meaning:

*Every child is born with fitrah. Only his parents (i.e. his environment) make him a Jew, Christian or Zoroastrian.*⁶

In Islam, the relation between *fitrah* and the surrounding environment in influencing human development is not neutral, as per the view put forward by empiricists who see newborn babies as uncorrupted and free of any potential tendencies towards good or bad. On the contrary, in Islam the interaction between the inborn *fitrah* of man and his external surroundings is active and dynamic over the course of his developmental process.

According to Hasan Langgulung, *fitrah* can be viewed from two aspects. The first is from the aspect of human potential, i.e. the potential to cultivate and nurture the virtuous attributes of God in oneself. The second is that *fitrah* can also be viewed as God's revelations (*wahyu*) to His prophets (messengers) in the form of Islam and *tauhid*. Therefore, man's potential and religious revelations are things (*fitrah*) that are parallel to one another. This means that the religion revealed by Allah s.w.t. to His messengers through His Revelations is suited to the basic potential or *fitrah* (nature) of mankind.⁷

Based on Hasan Langgulung's viewpoint, it is understood that *fitrah* is orientated towards good. In other words, man is essentially 'good' or has basic tendencies to develop in the direction of good. According to Islam, everything that is good and pure in nature comes from Allah s.w.t. This consequently shows that there is a difference of opinion between Islam and the views of some Western secularists who presume that potential for good is relative and comes from man himself (anthropocentrism).

In relation to education, the concept of *fitrah* is almost similar to that of naturalism, which hypothesizes that man is essentially good; but, it is important to note that Islam does not take any negative stances the question of education. According to Abdurrahman Saleh Abdullah, aside from working hard to ensure avoidance of bad habits, a parent must also work hard to instill good behaviour in a child via education as *fitrah* does not, and cannot, develop by itself.

Theory of Development of *Fitrah* in Mankind

i) The relation between potential with heredity and aptitude

This theory explains that all potential carried from birth is inherent in a person and known as tendencies. According to Calverly (1994), 'heredity' refers to the similarities in ones nature or hereditary character to his parents that he received via genetic transfer. Heredity therefore also includes potential tendencies. Despite the nature of hereditary tendencies as part of *fitrah*, not all tendencies from birth can be said to be hereditary. This is because there are some tendencies which are not genetically inherited, but are caused by factors present at the time of conception and during the growth of the embryo in its mother's womb. For example, diseases that are hereditary will influence a person's behaviour and physical structure, thus forming an individual character with its own unique nature.⁸ As for the term 'aptitude', it is more or less similar in meaning to the word 'talent', which refers to tendencies in the form of certain potential. Therefore, 'aptitude' does not include potential in the form of disposition or a characteristic that is not a measure of skill, intelligence or agility. From the explanation given above, it is thus understood that the term 'tendency' includes the meaning of both heredity and aptitude.

⁵ Haq, Manzurul (1999), Heart: The Locus of Human Psyche. In Ansari, Zafaq Afaq (ed.). Islamization of Knowledge. Pakistan: International Institute of Islamic Thought and Institute of Islamic Culture, p. 674.

⁶ Al-AlbānĒ, Muḥammad NāṣiruddĒn (1991), ḌaĒf Sunan al-TirmidhĒ. Beirut: al-Maktab al- IslāmĒ, p. 243, no. 3245.

⁷ Jalaluddin Rakhmat (2003), Religious Psychology: A Medium. Bandung: Mizan, p. 67.

⁸ Lazarus, R. S. (1970), Personality and Adjustment. London: Methuen and Co. Ltd, p. 980.

Environment

In this case, 'environment' refers to all that influences the development of human beings and animals on the pretext that education only affects human development. In the opinions of Pavlov and F. Skinner, 'environment' is the impression that emanates from other people, the stars, nature, culture, religion, traditions, the weather and so on and their collective affect on a developing human being. One American psychologist⁹ categorized 'environment' into three aspects:

- a) External or physical environment, which is basically anything and everything in this world.
- b) Internal environment, which comprises everything we enter into our body that can affect our growth, for example, the food we digest and the enzymes that enter our bloodstream. .
- c) Social environment, which consists of every person or other human beings that influence us.

Ralph Linton (1962), an American anthropologist, expresses the above as the 'human environment.' According to him, the human environment encompasses society and the specific way of life in that society, i.e. culture. Sartain and Linton concur that the influence of the human environment has the greatest effect on the personal development of a given human being.

ii) Theories on Tendencies and Environment

a) Empiricism

Empiricism is a theory that knowledge comes only or primarily via sensory experience. According to the philosophers associated with this theory, the experiences of a given person are actually potentials that are realized through education, or similarly, a result of the sensations he has perceived in the form of his education. Therefore, external factors are directly responsible for human development. John Locke (1632 – 1714 AD), a renowned English philosopher in empiricism, is famously attributed with the proposition that the human mind is a *tabula rasa*. According to his theory, a child born unto the world is akin to "a sheet of white paper (*tabula rasa*, void of all characters).¹⁰ Man is born neutral, and does not possess any potentiality for good or bad. With that, they are thus shaped in the mould of their parents. In other words, only the parents and the surrounding environment play a role in forming a child's personality.

The influence of this philosophy also crosses paths with the psychological field of behaviorism. Philosophers of behaviorism such as Thorndike, Pavlov, J.B. Watson and F. Skinner opine that man is a passive creature capable of being manipulated, such as through behavioral modification. They see man as being reactive; an object or living thing that can only respond to sensations perceived from its environment.¹¹ Empiricism is thus of the view that parents play the role of determining the process in which their child's tendencies are produced. Parents, teachers and friends are the people responsible for preparing the environment to a person which he accepts as experience. The result of these experiences will thus form the structure in which those persons' personal habits will lie.

b) Nativism

In reaction to the philosophy of empiricism, the philosophy of nativism came about, the term originating from the Latin word '*natives*' which means 'birth'. Nativism posits that every child is born with knowledge of objects in an innate, *a priori* way, these 'objects' (or potentialities) capable of development by themselves. In nativism, the surrounding environment is of no consequence because it is not capable of influencing a child's development. Schopenhauer (1788- 1860) was of the opinion that a child is born *with* inherent or innate tendencies, which could be either good or bad. A child that has innate potentiality for goodness will grow up to be good. On the other hand, a child who has wicked tendencies will in all probability grow up to be wicked. These tendencies, whether good or bad, cannot be changed by the influence of the surrounding environment. Thus, it can be understood that this philosophy prescribes that the effectiveness of education is determined by internal sensations within the child himself. In other words, the resulting personality of a person is determined by his innate potentiality that he has possessed since birth.¹²

⁹ Aquinas, T. (1963), Commentary on The Ethics. Translation by Charles I. Litzinger in Medieval Political Philosophy: A Sourcebook, Edited by Ralph Lerner and Muhsin Mahdi. New York: The Free Press of Glencoe, pp. 272-296.

¹⁰ Chadwick, H. (1967), The Early Life. London: Penguin Books, p. 908.

¹¹ Arberry, A.J. (1957), Revelation and Reason in Life. London: George Allen & Unwin Ltd, p. 453.

¹² Brinner, W.M. & Ricks, S.D. (eds.) (1986), Studies in Man and Naturalism. Atlanta: Scholars Press, p 98.

c) *Naturalism*

The term naturalism comes from the word 'nature', and in this context means what is carried from birth. This philosophy dictates the opinion that a child is in possession of his potentiality or tendencies from birth.¹³ Despite both naturalism and nativism sharing similarities from the aspect of human tendency, the philosopher J.J. Rousseau (1712 – 1778), one of the forerunners of naturalism, had a dissenting view from that of Schopenhauer (nativism) regarding those tendencies. Schopenhauer opined that babies are born with two potentialities, i.e. for good or bad, whereas Rosseau claimed that all newborn babies were born with only good tendencies.¹⁴

Based on the similarity between naturalism, nativism and empiricism regarding the influence of the surrounding environment, Rousseau opined that all children are good at the time they come from The Creator, but are subject to ruin at the hands of mankind.

Therefore, even if man is born with potential tendencies for good, his development is influenced by the education he receives. If the surrounding environment is good, then man has potential for good, but if the surrounding environment is bad, the resulting potentiality will also be bad. Based on this theory, Rosseau's opinion on education is that the education imparted by man can cause detriment to a child with potentiality for goodness. Because of this, the philosophy of naturalism is also known as negativism. The theory is that parents must entrust the education of their children to nature, known as 'natural education.' Through natural education, a child is left to develop according to the nature of His Creation, and society cannot therefore influence him so that the goodness of his surroundings will be tainted by the hand of mankind through the education process and activities they commit to.¹⁵

With that, it can be understood that naturalism and nativism do not condone the necessity for education from society; rather, with the presumption that education can ruin a child's good environment, naturalism in fact condemns the education of man by man.

iv. *Fatalist View*

Fatalists believe that, through the paths that Allah s.w.t. has deemed for them, every man is inherently good or bad in his creation. This predestined condition is in accordance with the will and power of the Almighty Allah s.w.t. upon His subjects as they are all suited to their own *qada'* and *qadar* that is a *rukun* (pillar) of faith (*iman*) for a practising Muslim.¹⁶

Ibn Mubārak (1551-1602M), who was a major influence in this philosophy, interpreted a *ḥadith* that the children of the *mushrikeen* were born in either a state of *kufur* or *iman*.¹⁷ *Syeikh 'Abdul Qadir Jailani (H 470H/561H)*, another leading fatalist, stated that a person who has sinned may still yet enter heaven (*jannah*) if that is the fate determined and willed for him by Allah s.w.t.

v. *Neutral View*

The primary representative *ulama* who prescribes to the neutral philosophy is *Ibn 'Abd al-Barr*. He sees the moment of birth as a time of no knowledge, a 'void' that is pure and holy. It is a condition of perfection and strength, but void of any influences, be they good or bad. According to this view, *iman* (goodness) or *kufur* (evil) only come into existence when a child is of age (*taklif*). Once a child is *taklif*, he is responsible for his every action.¹⁸

vi. *Positive View*

Among the noted philosopohers who prescribed to this view are *Ibn Taimiyyah*, *Ibn Qayyim al-Jauziyyah* (classic), *Muḥammad 'Ali Ash-ShabūnĒ*, *Mufti Muhammad Syaḥī* and others.

¹³ Bucaille, M. (1982), *What is the Origin of Man*. Indiana: AmericanTrust Publications, p. 923.

¹⁴ Schopenhauer (1982), *Discovering of Ethics*. Paris: Seghers, p. 98.

¹⁵ Rosseau, Gilson (1954), *On the Natural Faculties*. Interpreted by A.J. Brock. London: William Heinemann Ltd, p. 869.

¹⁶ Fuad Nashori, *Human Potentiality: Islamic Psychology*. Jakarta: PT Raja Grafindo Persada. p 54.

¹⁷ Yasien Mohamed (1988), *The Holy Man: The Concept of Fitrah in Islam*, translator : Masyhur Abadi. Bandung: Mizan, p. 65.

¹⁸ Djamannuri, ed. (2000), *Our Religion*. Yogyakarta: Kurnia Kalam Semesta, p. 97.

According to Ibn Taimiyyah, all children are born in a condition of *fitrah*, which is to mean in a condition of certain potentiality or tendencies. However, the influence of the social environment will cause an individual to deviate from this condition.¹⁹

Further, according to Sayyid Qutb, there are two elements that shape a man, which are the spirit/soul (*roh*) and the earth, where both can result in good or evil as two equal potentialities in him (the potentiality to follow God or the potentiality to deviate from the righteous path).

On the other hand, Shari^cati opined that man is axised to two strengths which are not only different, but also polar opposites. The first is a tendency towards material elements, and the second is a tendency towards holiness of Spirit/Soul (the creation) of Allah s.w.t.²⁰

Mankind is in actuality born in a state of *fitrah* that leans towards the path of righteousness or the straight religion. They possess the tendency to know the Almighty God, to side with truth, and to perform good deeds. *Fitrah* is mentioned in the *al-Qur'an* as many as 20 times, such as in the following verse from the *Qur'an*:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning:

So set you your face towards the religion (of pure Islamic Monotheism) with Hanif (worship none but Allah Alone). Allah's Fitrah with which He has created mankind. No change let there be in Khalq-illah (Allah's creation and Fitrah). That is the straight religion, but most of men know not.

Sūrah al-Rūm (30): 30

This verse from the Holy Quran above shows that man was created by Allah s.w.t. according to his *fitrah*. This *fitrah* represents the form of man, the creation of which will bear no change. This is because if a change occurs, the existentialism of man will be lost. Even so, this form can be directly adapted according to the wants and choices of man himself.

With the presence of *fitrah*, man can choose between truth and falsehood. In any case, the context of 'form' here is a depiction of man's self that relates to his human tendencies which are Sunnatullah and have been carried with him since he was born.

Inside of man lies both positive and negative tendencies. With regard to the latter, the Holy *al-Qur'an* has mentioned in several verses that man is both unjust and ignorant. In the *firman* of Allah s.w.t.:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Meaning:

Truly, we did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

Sūrah al-Aḥzāb (33): 72

Aside from this, man is also depicted as creatures of whom half are praised and the other half are despised; but, they are not praised or despised because of the above-mentioned traits. Certain verses in the *al-Qur'an* clearly make a distinction between the praiseworthy and the despicable. In these verses it is mentioned that man who has no *iman* or faith in Allah is not truly a man, as found in *Surah al-Asr*:

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

Meaning:

¹⁹ SubhĒ, Aḥmad Mahmūd (1982), fi ʿIlm al-Kālām. Iskandariah: al-Thaqafah, p. 98.

²⁰ Al-ShahrestānĒ. Muḥammad bin ʿAbdul KarĒm (1968), al-Milāl wa al-Nihāl. Meṣir: Al-BābĒ al-HalābĒ, p. 543.

By Al-Asr (the time). Verily, man is in loss, except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to patience.

Sūrah al-ʿAsr (103): 1-3

The significance of man's potentiality in Islamic psychology is reduced because he is born with a good personality, i.e. the carrier of righteous potentiality, a Muslim, possessor of *tauhid* and a *khalifah* on the face of the earth. Man possesses a soul that originates from God, which is the core of human life. The real center of a man's behaviour and personality is from within, and not puppeted by the brain or the physical body. A man obtains that knowledge with no required effort, such as intuitive knowledge in the form of revelations, epiphanies and inspiration. Man's being does not end at the level of humanity or sociality, but reaches a higher level of religious faith and belief.²¹

A *ḥadīth* of the Prophet s.a.w. states:

كل مولود يولد على فطرة الإسلام ثم أبواه يهودانه وينصرانه ويمجسانه

Meaning:

*Every child is born with fitrah. Only his parents (environment) make him a Jew, Christian or Zoroastrian.*²²

This *ḥadīth* depicts that every man is born in a condition of *fitrah*, meaning that physically, man is born in a weak state, but not to mean that he is a "sheet of white paper" or "blank slate" as thought by John Locke²³ or helpless as per the view of Jabariyah philosophy.²⁴

From this appear several scrutinisations that result in the conclusion that since the dawn of creation, man has possessed a variety of potentials, including a religious potential that is very influential to his physical and mental development. When viewed from the structure of his creation, man is essentially comprised of two elements; the body element and the spiritual element, each with its own potential or capabilities. The body element consists of physical abilities such as hearing, sight, taste, touch, smell and movement, whereas the spiritual element in man which is mentioned in the *al-Qur'ān* is called *al-Nafs*, which has two capabilities, i.e. the ability to think with the mind that is centered in the head, and the ability to feel which is centered in the heart.²⁵

As a result of the different levels of man's development, classes or castes are formed within his society. Greek philosophers such as Plato and Aristotle stressed more on spirituality rather than the physical body. According to them, man is, at the end of the day, an animal capable of speech and thought. What sets him apart from other animals is his spirituality, his mind and his thoughts.²⁶ Aristotle categorised the souls of living things that are present in this world into three groups, which are plants, animals and intelligent beings (*al-Nafsu 'Aqilah*). Man is an intelligent animal, therefore of a different category than animals per se. Islam at its very foundation does not recognise any differences between men except on the basis of *taqwa* to Allah s.w.t and the goodness of his actions in his lifetime. With this ground, Islam provides an immeasurable opportunity to its followers to think, learn and refine knowledge to increase their *taqwa*, without regard to race, creed, tribe, or lineage. However, if man's soul is void of *taqwa* and good deeds, it does not exclude the possibility of him regressing into the soul and behaviour of an animal similar to Aristotle's.

²¹ Abdul Mujib dan Jusuf Mudzakkir (1986), *Nuances in Islamic Psychology* Jakarta: Moon and stars.

²² Al-Albānī, Muhammad Nāsiruddīn (1991), *Ḍaʿif Sunan al-Tirmidhī*. Beirut: al-Maktab al-Islāmī, p. 243, no. 3245.

²³ Lihat, Linda L. Davidoff (1996) *Introduction to Psychology*, Psikologi Suatu Pengantar, (terj.) Mari Juniati. Jakarta: Erlangga, p. 67.

²⁴ Jabariyah is an Islamic theological school of thought founded by Jahm bin Sofwan. According to Jabariyah, man has no freedom in his behaviour; all his behavioral actions are forced by God's will. This school of thought is also known as predestination or fatalism. See also Harun Nasution (t.t.), *Islamic Theology*. Jakarta: UI-Press, p. 31-34.

²⁵ Harun Nasution (1989), *Islam Rationale*. Jakarta: LSAF, p. 37.

²⁶ Ahmad Fu'ad Al-Ahwani (1998), *Filsafat Islam*, cet. 2. Jakarta: Pustaka Firdaus, p. 121.

Verily, in the creation of every living being, they have been bestowed with a variety of potentials that make it easier for them to develop after their birth, for example the potential for survival instinct in animals such as how to nurse, protect themselves from predators and how to find food. This instinct differs from that in men, in that man's instincts are stronger. This may be due to the source from which they are created, which is all living things are created from water. In the firman of Allah s.w.t.:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

Meaning:

And We have made from water every living thing. Will they not then believe?

Sūrah al-Anbiyā' (21):30

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ

Meaning:

And Allah has created every moving (living) creature from water.

Sūrah al-Nūr (24): 45.

Man on the other hand is created from earth in a variety of terminology, the first explaining that man was created out of clay (*Sulālah Min ThĒn*). In the firman of Allah s.w.t.:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

Meaning:

And indeed We created man (Adam) out of an extract of clay (water and earth).

Sūrah al-Mu'minun (23): 12

And in the firman of Allah s.w.t.:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ

Meaning:

(Remember) when you Lord said to the angels: "Truly, I am going to create man from clay."

Sūrah al-Shad (38): 71

In other verses, it is mentioned that man was created from a thick, earthy substance (*Thin LāzĒb*)

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنَّا خَلْقًا إِنَّا خَلَقْنَاهُمْ مِّنْ طِينٍ لَّازِبٍ

Meaning:

Then ask them (these polytheists): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay..

Sūrah al-Shafat (37): 11

Another verse mentions that man was created from dust (*Turāb*)

فَاتَا خَلَقْنَاكُمْ مِّنْ تُرَابٍ

Meaning:

(Then verily know) We have created you (i.e Adam) from dust...

Sūrah al-Hajj (22): 5

Man was created from a clay similar to that used in pottery (*SholShol kal Fakhkhor*).

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

Meaning:

He created man (Adam) from sounding clay like the clay of pottery.

Sūrah al-Rahmān (55): 14

It is also mentioned that he is created from altered mud (*Sholshol Min Hamain Masnūn*).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ

Meaning:

And indeed, we created man from dried (sounding clay) of altered mud.
Sūrah al-Hijr (15): 26

It is thus from these ingredients that man is created to be the greatest creation.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Meaning:

And indeed We have honoured the children of Adam...
Sūrah al-Isra'(17): 70

And thus prepared man to be a *khalifah* who is responsible for managing and protecting this world for the better, armed with the knowledge needed to carry out the duties of mankind on this borrowed earth. The *firman* of Allah s.w.t.:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning:

And (remember) when your Lord said to the angels: "Verily, I am going to place mankind generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You?" He (Allah) said: "I know that which you do not know."

Sūrah al-Baqarah (2) : 30

Bearing in mind the earlier discussion on mankind's potential that is innate or present early on in the process of his creation, several verses in the *al-Qur'ān* mention it as the term *Qalb*:

إِنَّمَا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Meaning:

Except him who brings to Allah a clean heart.

Sūrah al-Syu'ara'(26): 89.

And also with the term *Fuād*:

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ

Meaning:

And all that We relate to you of the news of the Messengers is in order that we may make strong and firm your heart thereby; And in this Chapter of the Quran has come to you the truth, as well as an admonition and a reminder for the believers.

Sūrah al-Hūd (11): 120

With the term *Hāwā*:

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

Meaning:

"And I free not myself (from the blame). Verily, the human (self) is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

Sūrah Yūsuf (12): 53

With the term *‘Aql*:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

Meaning:

Verily, the worst of living creatures with Allah are the deaf and the dumb, who understand not (i.e. the disbelievers).

Sūrah al-Anfāl (8): 22

Man's structure is planned suited to the objective of his creation, where in the context of *nafs* (which means self, psyche, ego or soul) as it occurs the *Al-Qur'ān*, man's soul is the target of the Almighty's education. *Nafs* in Islam is often spoken of as the inner self, whereas the term *hāwā* in *Qur'āni* context possesses its own particular meaning. The aspect of *hāwā* in man is coupled with what we know as lust (*syahwat*), whereas what is meant by *an-Nafs Amārtun Bissū'* is the primitive *nafs* (soul) that has yet to be blessed by Allah s.w.t.

وَمَا أُنْبِرُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

Meaning:

"Yet I claim not my nafs was innocent; Verily, the nafs of man is inclined to evil, except when my Lord bestows His Mercy [upon whom (the nafs) He wills]. Verily, my Lord is Oft-Forgiving, Most Merciful."

Sūrah Yūsuf (12): 53.

Hāwā refers to tendencies that are non-material and related to existentialism and self-esteem, things that are more abstract in nature. *Hāwā* is the entity between *nafs* and the body, whereas *syahwat* refers to man's tendencies from a material aspect, i.e. the things he covets.²⁷ In Allah's s.w.t firman:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

Meaning:

Beautiful for men is the love of things they covet; women, children, much of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of this world's life; but Allah has the excellent return (Paradise with flowing rivers) with Him.

Sūrah al-Imrān (3): 14

This is based on the body of man which was created based on the earth's material elements (air, earth, water, fire). Man's *nafs* is constantly tested between two poles, the physical needs pole which is centered in the body and the spiritual pole which is centered in the soul.

This spirit (*al-Ruh*), together with the winds of its will (*Nafakh Ruh*), is an existence that yearns to achieve the Lord's Pleasure and to abide by the laws of a Jabarut nature. This aspect of the soul (*jamak arwah*) is pure and untainted by material weaknesses and sin; the spectrum of the soul is indeed the source of all that exists in this universe.

In his creation, man has always possessed one specific tendency. He also possesses knowledge and certain potentials that come from his inner self and not from his external surroundings. The potentials that lie within man's inward existence are partly related to his animal nature, and partly related to his human (*insaan*) nature.²⁸ Allah's *fitrah* to man only concern man's tendencies towards his humanity, and does not in any way associate itself with man's baser instincts, such as sexual desire. It is these tendencies that makes man different – and superior - to the animals he shares this world with. Therefore, a person who loses these human tendencies is no more than an animal in human form. These tendencies *are* what makes the human species human; meaning, they are not limited to only a few people or specifically owned by certain societies for a specific time. These tendencies are possessed by all mankind at all times and places and in all situations, but they can only be developed depending on the effort put in by every individual human being. If man can protect and nurture his tendencies for good, he will be the perfected man (*insaan kamil*), better even than the angels, and completely surrendered and inspired by Allah. But conversely, if his human tendencies are lost, therefore the natural course of things will lead his animal instincts to take over and overpower man, and his station will be lower than that of every animal, and his place will be in the lowest bowels of hell.

²⁷ Al-Mubashshir b. FâtÊk (1958), Mukhtar al-Ĥikām wa al-Mahāsin al-Kalām, Edited by A. R. Badawi. Madrid: al-Ma'hād al-Miṣri lil-Dirāsah al-Islāmiyyah, p.547.

²⁸ Al-RāzÊ, Fakhr al-dÊn, (1968), Kitāb al-Nafs wa al-Rūĥ wa al-Sharahā Quwahumā, Edited by M.s.H. Ma'sumi. Islamabad: t.p., p. 54.

Tendency can thus be summarized as a concept regarding man's base potentials which can either develop on its own or develop via external surrounding factors. There are also other terms which bring the meanings of ancestry, lineage or seed. Tendencies are all the possibilities or potentials present in man since his birth, and can be either of a physical or personal nature.²⁹ Hair colour and the shape of the eyes are examples of traits of a physical nature. On the other hand, laziness, quick-temperedness and lechery are traits of a personal nature based on the aspect of a given man's tendencies.³⁰

The features of the various potentials found in an individual bear strong relation to one another and are ever-influential on each other, strengthening and weakening each other in turn. Man was not born carrying the nature of his potentials standing alone, but based on the absolute nature of his potentials. The structure of those potentials will determine the kind of personality that a person will ultimately have.

Conclusion

In conclusion, the *fitrah* of mankind is divided into two, which are the *fitrah* (potential) for good or the potential for bad. When external stimulus or negative parenting which is congruent with evil tendencies have been instilled into a person, it is therefore simple for him to have the characteristics of a negative *dā'ī*. But, when good external influence encounters and overcomes evil tendencies, his character will be positive and encourage the success of his *da'wah*.

²⁹ Allan, D.J. (1970), *The Philosophy of Humanism*. Oxford: Oxford University, p. 574.

³⁰ Atiya, A.S. (1968), *A History of Genetics*. London: Luzac, p. 76.