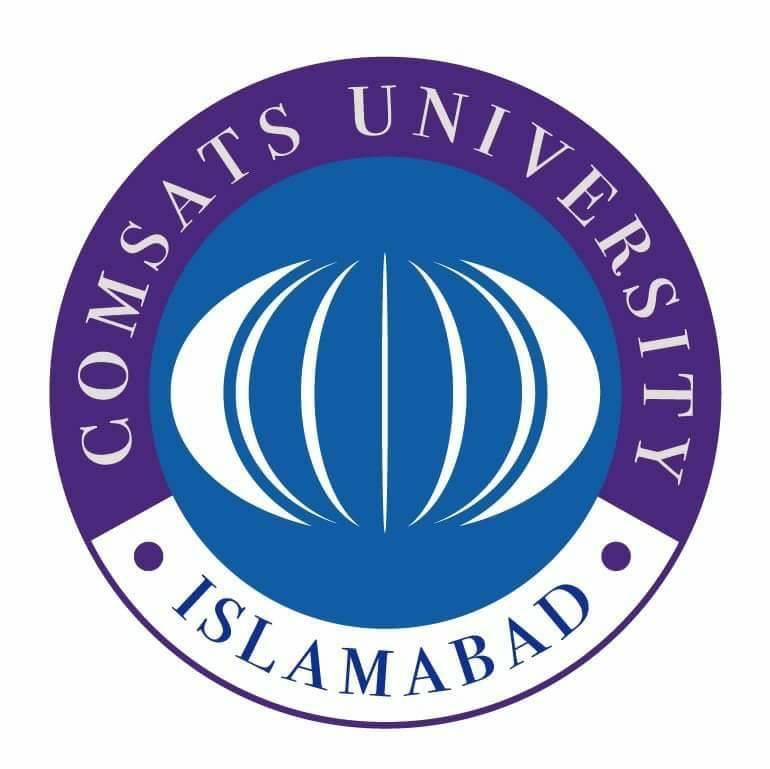
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Islamic Studies



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# Fitrah and guidance

## Definition of fitrah:

Fitrah in literal words translates to nature, character, and natural temperament. In Islam, it alludes to a person's inherent propensity for good and dislike of evil. Fitrah, which is used to refer to both the inherent constitution a kid is produced with while in his mother's womb and the act of creating anything to exist for the first time, literally means creation.

## Fitrah and Quran:

The term is used in the light of the following verse in surah 30 of the Quran:

*"Set thy face to religion as a Hanif in the primordial nature from God upon which people arose there is no modifying the creation of God; that is upright but most mankind do not know*."

The concept of Hanif (a pre-Islamic monotheist) and Nabi al-Ummi (also known as "The Illiterate Prophet" or "The Primitive Prophet"), which is also found in earlier sources of Islamic tradition, are closely related to fitrah in the Quran, according to Seyyed Hossein Nasr. [8]: 214-216 If the concept is considered to mean "divide", it can suggest that God splits his creation into believers and unbelievers by virtue of the "true religion". [9]

**وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَـٰمَةِ إِنَّا كُنَّا عَنْ هَـٰذَا غَـٰفِلِينَ ١٧٢**

*“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware.”*  **172 [al-A'raaf].**

## Fitrah and Hadith:

Al-Hasan ibn 'Ali reported this to us from al-Hajjaaj ibn al-Minhaal, who said: "I heard Hammaad ibn Salamah explaining the hadeeth:

*"Every kid is born in a state of fitrah. Then his parents made him Jews,* *Christian or zoroastrian "*

Al-Albaani classified this narrator's account as saheeh." According to our interpretation, this alludes to the time when Allah revoked the relationship from them while they were still in their mother's wombs.

## Fitrah and scientific research :

Every infant is born believing in God, according to a report in the telegraph daily by Dr. Justin Barrett, an Oxford University professor. He claimed that

*if we took random children from all across the world and placed them on isolated islands, each child would grow up believing in God without taking into account any external matters or effects.*

Another independent newspaper report claimed that a study conducted by a Canadian institution had revealed the existence of God in the human brain. God has a place in the human brain, meaning that we all are born with the belief in God, which is in our fitrah.

## Fitrah of a child:

The child's spirit naturally submits to the knowledge that God is its Master and Creator, just as the child's body naturally submits to the physical laws that God has imposed on nature. But, the child is too weak in the early years of life to protest or defy its parents, who are trying to make it go their way. God does not hold the child accountable or punish it for the religion they practise at this age because it is a norm and upbringing-based religion. When a child reaches adulthood and is presented with convincing evidence of the error of his religion, the adult is then required to adhere to the religion of knowledge and reason.

## Good or Bad deeds:

When good is done, the fitrah feels good, and when evil is committed, it feels evil. Because of this, the Prophet (peace be upon him) remarked that doing good makes one feel better. There isn't a single person on the planet who does not contribute in some way.

Any person, regardless of their religious affiliation, is innately aware of their good and evil deeds, and this awareness can only be explained by their fitrah. A person is always carrying a noble soul. Some individuals defile their souls and engage in sinful behaviour, which is followed by a life of misery, but others who pursue the straight road and adhere to its fitrah always experience happiness.

## Fitrah and oneness of God:

We still remember and none of the sons of Adam have forgotten the covenant that Allah, may He be honoured and exalted, took from the descendants of Adam in the previous life. If you have any questions, we can answer them by saying that our desire to know Allah and our belief in Him, may He be glorified, are motivated by the fitrah (natural inclination/sound human nature) that is engraved in our souls and hearts. The urgency is so great that it forces and compels us to admit that the Creator—may He be praised and glorified—is the one, faultless Lord who bestows His gifts on us and all other created things.

Because it typically surpasses all other impulses that could cause a person to fall into ignorance and doubt, this spiritual and rational urge (to believe in Allah) is the greatest one that causes a person to believe in Allah and declare His Oneness. In times of crisis and calamity, this need to believe may frequently overpower a person and cause him to realise that he believes in the Oneness of the divine (Tawheed), even if he is now pretending to be an agnostic. Because of this innate desire (fitrah), which is the first covenant stolen from Adam's offspring, the call of Tawheed is still pressing upon him from inside to believe.

The fitrah is always there inside of the person. The purpose of Allah's, may He be worshipped, message to humanity is to remind people of the first agreement. This message is obvious because it is ingrained in every person's soul, but it is also something that cannot be seen; otherwise, the idea of believing in the unseen would be pointless, and there would be no justification for the creation of man.

Nobody denies that they have a Creator who both made them and has authority over them, even if they call Him by a name other than His genuine name, worship anything other than Him in the hopes that it would make them feel closer to Him, worship something else besides Him in the hopes that it will make them feel closer to Him, or give Him traits that are not His, or refer to Him in a way that is not appropriate.

Our fitrah truly directs us in this direction towards the oneness of God. In actuality, it is the route that forces us to serve just one God. Fitrah is extremely important in leading us in the correct direction, and there is no doubt that

*Allah is the finest.*