

Al-Din al-Fit'rat' Versus '*Religion of Nature or Naturalism*': The Misunderstood Terms Regarding True Spirit of Islam

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Abstract

The two terms '*al-Fitrat*' and '*Nature*' have always been used as synonyms. Books and internet sources including encyclopaedias, provide abundant information based on the concept as these two terms as synonyms. But this paper will reveal that it is a mistake to regard them synonyms. When we expend this concept to Islam as *Al-Din Al Fitrat* and Western theory of *Naturalism* and *Natural Religions*, these terms become ambiguous or having different meanings. Situation becomes more grave when we use the term *Nature* about something as having some latent and permanent rules, in accordance with the such thing is bound to work blindly such as the nature of wild animals e.g. snakes, the scorpion, the lion or the fierce phenomenon e.g. the natural forces.

Application of the term 'nature' and use of the term 'naturalism' in comparison to Islamic concept of '*Al-fitrat*' is distorting image of Islam as *Din al Fitrat*. Western concept of 'Nature' and 'Naturalism' and 'Natural explanation', of the Universe are contrary to the concept of *Al-Fitrat*. The former is cruel, deterministic, and bound force to act according to its own deterministic rules and to act likewise towards other existents. But Islamic concept of '*al Fitrat*', is

neither deterministic nor static. It is creative and kind, that is why God calls himself Al Raheem, al Rehman, and claims that Islam as '*Din Al- Fitrat*' as well as everyone is born on the basis of '*al din al fitrat*'. So the 'Nature' or 'Naturalism' does not qualify to be regarded as equal to '*al-fitrat*'.

Key Words: *Al-Fitrat*, Creationism, Free Will and Determinism, Muslim Theology, Nature, Naturalism, Revealed and Natural Religions, Totemism

I. Realizing the Ambiguity

The objective of this research is to clarify the concept and difference about two terms which are '*Al-Fitrat*' and 'Nature or Naturalism'. They have been used as synonyms for long. But if we take them as synonyms then there would be serious confusions about the meaning of the both terms. In fact they are not equivalent, they express entirely different senses. But the philosopher and theologise ignored this subtle reality. That is why there is much confusion in the understanding of Islam as '*Al-Din al-fitrat*' and the explanation of the universe under the heading of 'Naturalism' or the Phenomenological theory of '*Nature*'. Thus the real understanding of both the terms is very essential. Consequently, these both terms must not be used as synonyms in future.

2. Importance of the defining these terms

The need for the clarification of these terms is: these concepts have far reaching effects in theology and philosophy such as the problem of *Human Behaviour*, the problem of *Free-will and Determinism*, the problem of the *Day of Judgement*, The problem of *Reward and Punishment*, the problem of *Heaven or Hell*, the problem of *Evil* etc. But unfortunately the importance of these terms have either been ignored or missed or very casually recognized in Muslim Philosophy and Muslim Theosophy.

The concept of '*Fitrat*' and Islam's proclamation of being '*Din Al - Fitrat*' is not limited to these above mentioned problems but it has been discussed in western Philosophy as well as in the Political philosophy and Sociology with the heading of '*Nature*'. But it was taken as for granted and understood manner as both are equivalent. In fact, Islamic concept of '*Fitrat*' is different

from that of 'nature'. That is why it is the focus of this research to explain this concept which will be consequent in solving many problems not only in the theistic Muslim Philosophy but of the Western Theistic or atheistic philosophical problems.

3. Defining the meaning and etymology of '*Al-Fitrat*', '*Nature*' and '*Naturalism*'.

To find the real sense of these terms, is one the most difficult tasks for a researcher because they are not material things which cannot be taken to a laboratory and to be divide into the basic elements and to be formulated a theory. Instead these are epistemologically abstract concepts yet ontologically, they encompass a great collection of phenomenon which we everyday experience. 'Nature' or '*fitrat*' are related to the salient features of the things, thus they are supposed as having similar meaning

3.1. *General contexts of describing 'Nature' and 'Natural'.*

These both terms are found everywhere in western philosophy and theology. But they are much ambiguous. It is professed that "in the vocabulary of speculative thought, the words 'nature' and 'natural' have perhaps the greatest ambiguity."¹

We very often listen such phrases such as the nature of matter, the nature of the barbarian people, the nature of one's philosophy or the nature of the mountain or plane terrains people, the nature of Muslim-Christian controversies, the nature of animals etc. But no one explains what the 'nature' is? Is it either a separate something or is it some kind of features or characteristics of something? Thus in this context, the understanding of this term 'nature' is very essential to understand because Islam has been described as '*Al Din al-Fit'rat*' or the religion of nature synonymously, but this is incorrect.

i. Nature: This term, in the above context has different and diverse meanings. The American Heritage Dictionary describes *nature* as: the material and the phenomenon of the world; the forces that produce process and control the material world; the laws of nature, the world of living objects outside, the temperament of living being etc.²

Thus, Nature refers to the natural world, encompassing the physical, material, and living entities that exist independently of human influence. It includes everything from the smallest subatomic particles to the vastness of the cosmos, as well as all living organisms. Nature is often characterized by its inherent order, laws, and processes, and it serves as the backdrop against which human life unfolds. The concept of nature has been a central theme in various fields, including philosophy, science, literature, and art. Sometimes nature has been regarded as the cosmos itself, and even sometimes identified as God.³ Same concept might be seen in the Pantheistic thought which has been very popular in Mysticism or Sufism.⁴

For precision we can understand 'nature' as some salient features of something e.g. the nature of matter is having weight; the nature of barbarian people means that how they live and what are their manners of living and behaving in society and their customs; the nature of one's philosophy means what is the horizon or mental approach of someone for the understanding of life, society and the universe; the nature of Muslim and Christian relationship means the policy of behaving to one another in the matters of socio-cultural relationships. All these mean as some characteristic feature of something. But this approach is not appropriate, when we discuss Islam or when we compare the concept of 'Al-fitrat' with the concept of 'nature'.

ii. Naturalism: This term regarding Philosophy means the theory that *"all phenomena can be explained in terms of natural causes and laws without attributing moral, spiritual, or supernatural significance to them."* While with reference to religion and theology Naturalism means, *"all religious truths are derived from nature and natural causes and not from revelation."*⁵

Naturalism is a philosophical and artistic movement that emphasizes the scientific understanding of the world and rejects supernatural or mystical explanations. In literature and the arts, naturalism seeks to portray life and human experiences in a manner that reflects the deterministic forces of nature and the impact of heredity and environment on individuals. This movement emerged in the late 19th century as a continuation of realism but with a more explicit focus on the scientific method and the idea that human behaviour is

governed by natural laws. Thus 'Naturalism' also does not qualify to be equal to *Fitrat* and does not qualify to designate Islam as natural religion which is '*Deenal-din- Fitrat*'. These Philosophical and Theological accounts are vitally against the real spirit of Islam as 'Al-Fitrat'.

iii. *Fitrat*: This is an Arabic term. It is often used in Islamic philosophy and theology. In Islamic thought, *fitrat* is considered to be a state of purity and inherent goodness that aligns with the natural order established by God. The concept of *fitrat* is associated with the idea that humans are born with an innate knowledge of God and a natural inclination toward moral and ethical behavior. Sometimes it refers to the innate disposition or natural inclination that humans possess.

4. Description and Etymology of the Arabic term '*Fitrat*'.

These apparently synonymous words '*Fitrat*' and '*Nature*' have wrongly been

root and origin of the word فطر *Ftr*, or '*Al*
 holy Quran defines '*Ftr*' as it says:
 وَإِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
 وَأَفَقَدَ وَجْهَكَ لِلدِّينِ خَشِيعًا فَطَرَتِ اللَّهُ
 الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
 ذَلِكَ الَّذِي يُقَيِّدُ وَلَكِنْ أَكْثَرُ
 النَّاسِ لَا يَعْلَمُونَ ﴿٢٥﴾

wards Him Who has created the heavens

Al-Mushrikun. (Al-An'am 06-79)

l Fitrat' as,

So set you (O Muhammad PBUH) your face towards the religion (of pure Islamic Monotheism) Hanif (worship none but Allah Alone). Allah's Fitrah (i.e. Allah's Islamic Monotheism) 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. (Al-Rum 30-30)

In the above or other verses of the Holy Quran relating to the description of the term '*Al Fitrat*', they provide the sense of '*Al Fitrat*' as 'Creation'.⁷ But according to Mustansir Mir '*Fitrah*' is the 'natural disposition' of man. The above verse implies that '*fitrah*' is essentially good.⁸ There are also two senses that '*Fitrat*' is something that is separate from Allah e.g. '*Fitrat-Allah*' and '*Fitrat-Nas*'.⁹ This there is Allah, the people and the '*al Fitrat*' also.

5. What means 'Creation' as '*Al Fitrat*'

But this above differentiation of the meanings '*Fitrat-Allah*' and '*Fitrat -Nas*' and '*Al Fitrat*'; and identifying the problems is not sufficient description of the true understanding. The solution will be to discuss with very delicate approach in defining the true sense of the terms.

5.1. It is one among the fundamental tenants of Muslim *Imannyat* (beliefs) that God has created the world *ex nihilo*. The question is that is the process of 'Creation' as '*Al fitrat*' is perpetual and it is eternally in progression? If it is perpetual than what is the difference between the first time creation and the creation of the same objects again and again? For example, the Heavens have been created and also Human beings have been created. The former have been created for eternal while the later e.g. the human beings are being created since the Birth of Adam and The Eve till now; plants have been created and they are also growing and perishing and they appear again and aging. So how the term '*Al Fitrat*' can be understood?

Ibn Abaas said that he did not know the meaning of **فَاطَرَ السَّمَوَاتِ وَالْأَرْضِ** till one day two Aarabians came to him who were quarrelling for the possession of a well. One among them claimed that the well was his possession because he started to dig it out (انافطرتها). So Ibn Abass realized that the meaning of the above mentioned verse is that Allah is the first Who has started the creation **بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ** meaning was re-emphasised in the verse:

The Originator of the heavens and the earth. (Al-Baqara 2:117)

5.2. Thus the source of all creations is Allah Who is originator of *ex nihilo*. And '*al- Fitr*' means the piercing e.g. the flesh in the mouth of an animal and appearing of the teeth; piercing the earth and appearing the grass from upper layer of the soil; and origination something from *ex nihilo*.¹¹

If so is the case that Allah is **بَدِيعُ**, the Originator of things and His revealed religion is the source and '*Fatir*' of everything then what is left for human beings. Is there any 'Free Will' for human beings; if 'yes' then to what extent and if 'no' then what is the role and value of the 'Day of Resurrection' and

the solution of the 'Reward and Punishment'. For the solution of all these Problems in Muslim Theology and Muslim Philosophy this concept of '*Al fitrat or al Ftr*' needs more attention.

6. The Ontological approach based on 'Naturalism'.

'Naturalism' is a theory which signifies that there is one system of reality within the spheres of space and time; it is ruled by its own laws. 'Nature' is perceived as self-contained and self-dependent it, is not derived from any super-natural or transcendental reality. The universe needs no supernatural causes; it is self-operating and self-explanatory. It is deterministic and is bound to its own laws.¹²

The Western 'naturalism' is a theory that has two aspects: first is ontological and the other is epistemological. For the former it means all the things that we perceive around us are made out of certain matter without any God. The early Greeks founded the basis of their philosophies on the basis of this kind of *naturalism*. This natural matter may be different for different philosophers. This means that the world is composed of any kind of primordial matter, it might be 'Water' for Thales; The Boundless for Anaximander; 'The Primordial Air' for Anaximenes; 'The Eternal Fire' for Heraclitus; 'The Four Elements' of Empedocles or 'The Many Atoms' of Atomists or Plato's Ideals.¹³ These primordial matters for these philosophers created the universe and the universe is bound to the laws of that specific matter out of which it has been created. There is no need of any super power added to it-self or no need any transcendental God. Modern '*Big Bang*' theory is its scientific version.

7. Epistemological Comparison of the Islamic '*Al-Fitrat*' and '*Naturalism*'.

i. Natural Laws: The epistemological aspect of 'Naturalism' means that there are certain primary laws which are inherent into the matter, out of which the universe has been made. The basic characteristics of the primordial material forms and creates the subsequent things according to its own primary nature. The nature of the things is the collection of the essential characteristics gained from the material out which they have been made. These characteristic

or laws are called the 'Natural Laws' of the universe. These laws have certain permanent properties and regulation. Due to the permanence of the nature, we can predict the future behaviour of the material things as well as the future response of an organism of any species or the objects of nature.

ii. In the Islamic epistemology and ontological explanations of the world, the word *'Fitrat'* is used regarding the creation and nature of things. They have been created by God as *criatio ex nihilo* (in western ideas, the word 'naturalism' has been used for the creation and existence of the things also). Apparently both have similar meanings but in fact the latent meanings of the both terms are different or we may regard them as contrary. Islamic concept of *'Fitrat'* is God-dependent. The natural things for their existence are subject to God's Will. On the contrary, the western 'naturalism' has self-sufficient and self dependent features. In its explanation about the universe there is no need of any 'God', the natural things are self-created and self-dependent in their ontological and epistemological spheres. In the Naturalistic theories everything is bound and limited within the frame of its essential deterministic laws of nature. But Islamic theory of *'Al-Fitrat'*, in its ontological and epistemological spheres gives some freedom to the created beings on the one hand but sovereign powers to its own creator Who whenever He Wants to do He just says *كُنْ فَيَكُونُ*. He has His own laws to rule the *'Al-Fitrat'* and He is not bound to any laws of *'Al-Fitrat'* because He Himself has created *'Al-Fitrat'*. He has His Own Will, Hikmah, All Powerfulness, All Knowledge able-ness, where as the western naturalism based of deaf, dumb, blind powers of objects.

Consequently, naturalism is just like a mechanical and determined, action-reaction chain of events of cause and effects. But Islamic *Al-Fitrat* depends on God's Will. The God can be approached and communicated through Prayers and He is All-Powerful and Omnipotent so He can change the course of events. Therefore there has been a possibility of miracles. There is room for God-Man relationship and the Human status as Vicegerent has been substantiated. In Naturalism there is no possibility of any liberty or freedom, no place for any prayers or miracles or day of judgement, no possibility of

reward and punishment because every event is fixed and determined. In the light of above, it is wrong to consider *al-Fitrat* and *Natural* as synonym terms and it is error to regard Islam as Religion of Nature but it is Religion of *al-Fitrat*.

8. Sir Syed Ahmed Khan on the 'Nature' and 'Naturalism'.

Sir Syed Ahmed Khan has been considered a *naturalist*. His views about the *Laws of Nature* rules over all his thoughts regarding: religion, theology, epistemology, cosmology, human affairs toward God, God's relation towards the Universe and problems of theology. He, to some extent, due to his religious convictions and partly his association to western naturalistic thoughts presented his *Naturalist Theology* as well as his epistemology.¹⁴ He presented his ontology as the Deist doctrine.¹⁵ He thought that God Himself created the laws of nature and He never breaks the laws which have been made by the God Himself.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَكِنْ
يُحْدِثُ سُنَّةَ اللَّهِ تَبْدِيلًا

vs which He (God) Himself has created.

*That was the Way of Allah in the case of those who passed away of old:
and you will not find any change in the Way of Allah. (Al-Ahzab 33:62)*

Sir Syed Ahmed Khan, to some extent, has different views. In the light of above and likewise verses he refused the change in the laws of nature. On this basis, God is out rightly absolute. His creation is as well in respects complete. There is no need of any alteration in it. Because correction implies change and change involves defects or flaws. God's creation is finished and there is no imperfection in His creation. Accordingly, there is no amendment or adjustment in the universe and there is no requirement for any alteration in the universe. Because, when God had made an ideal world then there is no need of any intervention.¹⁶ On this ground he refused the occurrences of miracles and he has been unpopular among the masses.¹⁷

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ

فَيَكُونُ

contrary beliefs to that of Sir Syed Ahmed Khan.
All-Powerful so what He Wills, He just says:

Verily, His Command, when He intends thing, is only that He says to it

“Be”,... ‘and it is” (Ya-Sin 36:82)

And all the Universe, the laws of universe and everything in the universe is bound to follow God’s commands.

9. Allam Iqbal on ‘Nature’ as ‘Creationism’ and ‘Ego hood’.

Iqbal’s whole poetry is about nature and nature’s explanations. He is called the poet of nature also. His philosophy is exponent of the *Ego*(Self) and *Ego hoods*. Even for matter, he thought that matter is not something inert or dead. He regarded matter as “A colony of egos of a low order out of which emerges the ego of a higher order.”¹⁸ The world is perpetually in motion and in the process of creation the whole universe in in the process of change and

یہ کائنات ابھی تمام ہے شاید کہ اس ہی ہے مادہ صلائے کن فیکون

Perhaps, this world is still incomplete; that is why, there is a continuous call of “Be”,... ‘and it is”.¹⁹

For him, the nature or the Universe, all are *Egos*. *The Supreme Ego* (the God) has a relationship with his vicegerent e.g. the Human beings. The man can establish the ‘I-and Thou’ relationship with the Supreme Ego through Mystic Experience or Prayers. Human beings as the vicegerent of God on earth are the masters of nature. Therefore nature is not absolute but only the *Supreme Ego* because all other things are also lower level *egos*.

The *Supreme Ego* who had created everything and settled the *nature* of everything but as being all-Powerful and Omnipotence He has the power to change the laws of nature but He does not do that because He himself had settled the laws due to His own *Fitrat Allah* which is absolutely perfect. Thus the word *nature* or *natural* cannot be assigned to the Supreme Ego or His Deen (religion). Islam is not a *Deen of Nature* but *Deen al Fitrat*.

10. Revealed Religions and Natural Religions

The philosophers of religion say that there are at least two types of religion. First are the Revealed Religions like *Abrahamic*²⁰ and the second type are the Natural Religions. The former e.g. the *Abrahamic Religions* proclaim themselves as revealed from God by the Prophets who conveyed God’s

messages to the human beings in the form of their sermons and the Holy books.

The *Natural* religions are those which have been allegedly considered as man-made religions. In this form of religion, the objects of nature are glorified and worshiped either on the basis of fear and dread or due to having hopes for gaining some benefits from them. Its other form is also called 'Totemism'²¹ or 'incest-worship'.²² Due to the worship of the objects of nature, they are called the *natural religions*.

Islam as being '*Din al- fitart*' and being a revealed religion yet it is not the 'Natural Religion' or 'Religion of Nature'. It has always and ever been against the worship of *natural* objects. Instead it emphasis that these have been create by God. In the existence of the *natural* objects there are symbols and hints that these objects have been created by a Great Creator. They are not the creators of their own-selves. They are created and their creator is God. On the contrary, *naturalism* believed in the objects of nature. These natural objects are just glorified and worshiped. Islam considers it as paganism and demands the worship of the One that is God. Islam is Monotheistic religion while *naturalism* is often polytheism.²³

II. Difference between فطر '*Ftr*' and كُنْ فَيَكُونُ '*Kun fayakoon*'.

In 'Naturalism' or in Natural Religions, the term '*nature*' signifies as some type of permanent rules or perpetual features and characteristics of behaving and acting of any object. These patterns and perpetual features are considered as the nature of that object. The question of the creation of these objects cannot be answered, just hypothesis can be presented just as the Big Bang Theory etc. Islam criticizes this theory and said they are not created by themselves. But it is Hewho has created them out of nothing. Can anyone could be a creator of one's own self?

There are two types of creation which can be found in Islamic ontology. The first is '*Ftr* فطر'. This signifies the creation of the first time. God mentions that He has created '*Fatar*', the skies and the Earth. That was the creation of first time and is not ever being done. The other type of creation is found in the word كُنْ فَيَكُونُ '*Kun fayakoon*'. This type of creation which can be done at any

time, it has been mentioned in the Holy Quran in many verses.²⁴ The creation through the decree of '*Kun Fayakoon*' is continuous feature of the universe. Everything is in the process of movement, change and in the

am is not a static religion. It says:

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ

And that man can have nothing but what he does.

(Al Najam 53:39)

Islam cannot be called a *Natural Religion* in the western sense of 'nature' or 'naturalism', yet it is '*Din al-Fitrat*'. The uniqueness of Islamic concept of '*Fitrat*' is that it is first time creation by the creator, the source of its creation is God's Laws and Will. The western *nature* is a collection of natural objects which are dead, dumb, deaf things which cannot even think how they have been created. Islam does not stop at one point of the creation at the first time but this process is perpetual change. That is call the '*Kun Fayakoon*'

یہ کائنات انجیلتا ہے شاید کہ اسی ہے ماہِ صمدیٰ کن فیکون

Perhaps, this world is still incomplete; that is why, there is a continuous call of "Be"... 'and it is'.²⁵

Conclusion

The conclusion of this research is that there is difference between '*Al-fitrat*' and '*naturalism*'. Islam is '*din al -fitrat*' but calling Islam as the '*Religion of Nature*' or '*Natural Religion*' is very wrong.

i. The former sense '*Islam as 'Din al -Fitrat*' is appropriate because فَطَرَ '*Fatr*' and فَطَرَتْ '*Fiatrat*' stands for Allah's creation and Allah has created all the things and has set their course of action at His own Will.

ii. But the latter sense that '*Islam is Natural Religion*' is wrong expression. Because this gives the indications that *natural religions* are those who are dependent on the objects of nature. These natural objects are worshiped in *natural religions*. But Islam abhors and rejects any kind of worship except for Allah. The objects of nature have been created by Allah. They have certain course of behaviour sometimes beneficial and at other time fierce. Man has been endowed the faculties to tame the objects and forces of

nature and to utilize them according to their essential properties yet they are not for worship as the religions of nature or the natural regions are seen.

There is apparently very subtle and very delicate difference phonetically in calling '*Din al Fitrat*' in Arabic or Urdu and in calling as '*Natural Religion*' or '*Religions of Nature*' in English language. But philosophically it is great mistake. The above research shows the great difference between the two expressions.

This difference is like the expression in calling '*Allah is One*' and '*Allah is احد*'. Phonetically they are one and the same expressions but in fact there is a great difference between the two. The 'One' is the word which entails the existence: of the second and the third and the fourth and so on in counting. But the '*احد*' is the expression that entails nothing as second or third. That is why Allah is called '*احد*' not as '*واحد*'. This mistake created great misunderstandings at the time when the Christian who worship Trinity or the Persians who worshiped the '*Yazdan*' and '*Ahrman*' or the '*Polytheists*', who worship many gods, they left their religions and embraced monotheist Islam.²⁶ Likewise, to call Islam as '*Natural Religion*' or '*Religion of Nature*' created problems in Muslim Philosophy and Islamic Theology. Consequently these expressions of English or Urdu languages must not be used for Islam. For the clarity of thought and having real spirit of Islam, only the Arabic expression as '*Islam al Din -Al Fitrat*' must be used.

References

¹ Mortimer J. Adler and Charles Van Doren, eds., *Great Treasury of Western Thought* (London: R. R. Bowker Company, 1977), 1170.

² The American Heritage Dictionary of English Language, 3rd ed. s.v. "nature."

³ Mortimer J. Adler and Charles Van Doren, eds., *Great Treasury of Western Thought* (London: R. R. Bowker Company, 1977), 1170.

⁴ *Pan* means All. *Theos* means gods. 'Pantheism' (Wahdat al-Wajud) stands for the concept that all is God. It has some difference in relation to 'Pan-en-theism'.

Cf. M.M. Sharif, *A History of Muslim Philosophy* (Wiesbaden: Otto Harrassowitz, 1963), 411, 623.

⁵ The American Heritage Dictionary of English Language, 3rd ed. s.v. "naturalism."

⁶ https://en.wiktionary.org/wiki/Category:Arabic_terms_belonging_to_the_root_%D9%81_%D8%B7_%D8%BI

The Arabic root (ف ط ر) is the source of all these following words.
فطر - فاطر - تفطر - انفطر - إفطار - أفطر

Doctor Abdullah Abas Al-Nadwi, ed. *Qamoos Alfaz al Quran al- Kareem* (Makkah Mukarmah: Jamtal Qura, 1986), 486.

⁷Cf. These all verses shows the meaning of (ف ط ر) as 'Creation'.

Verses: Surah *Al- An'am* (6:79); Surah *Hud* (11:51); Surah *Yusuf* (12:101), Surah *Al-Isra* (17:51); Surah *Ta-Ha* (20:72); Surah *Ar-Rum* (30:30); Surah *Fatir* (35:1); Surah *Ya-Sin* (36:22); Surah *Az-Zumar* (39:46); Surah *Ash-Shura* (42:11); Surah *Az-Zukhruf* (43:27). But the definition of 'Creation' is still more complicated than generally understood. 'Creation' is the very problem that was the bone of contention between Al Ghazali and the philosophers.

⁸Mustansir Mir, *Dictionary of Quranic Terms and Concepts* (New York: Garland Publishing INC., 1987), 76.

⁹ This problem is going to be taking the shape of the following problems e.g. '*The God and His Attributes*' and the '*Eternity of God and Created-ness or un-created-ness of the Attributes*' as well as the problem of the '*Created-ness or Un-created-ness of the Holy Quran*' and the problem of *Creatio ex nihilo*. These were the problems that caused the controversy among the Asha'rites and Mutazi'lites and subsequently among philosopher and between Al-Ghazali and Ibn Rushed.

¹⁰Ghulam A. Pervaiz, *Lughat al Quran* (Lahore: Tulo e Islam Trust, 1998), 1290.

¹¹<https://www.almaany.com/ur/dict/ar-ur/فطر/>

Here this gives the sense of *Creatio ex nihilo* that means God created the world out of nothing and without having any primordial matter. This cause great enmity among philosophy since Mu'tazilites as well Ash'arites till Ghazali and philosopher even it persists till now.

¹²Dgobert D. Runes, ed., *Dictionary of Philosophy* (New York: Philosophical Library, n.d.), 205.

¹³ Bertrand Russell has devoted separate chapter for each thinker for detail see the original book.

Bertrand Russell, *History of Western Philosophy* (London: Routledge, 2010), 44-84.

¹⁴ Bashir Ahmad Dar, *Religious Thoughts of Sayyid Ahmad Khan* (Lahore: Institute of Islamic Culture, 2006), 177.

¹⁵Nicholas Bunnin and Jiyuan Yu. *The Blackwell Dictionary of Western Philosophy*. (New York: The Blackwell Publishing Ltd, 2004), 167.

Deism (form Greek: Deus: *god*). This concept accepts the existence of God as transcendent ad absolute but it denies any mystical relation to humans and the world.

¹⁶Shah, Muhammad Iqbal and Ali Raza Tahir. "Theosophical Cosmologies and Iqbal's Contribution: Cosmos As Sentient Entity," *Al-Hikmat: A journal of Philosophy*, Department of Philosophy, University of The Punjab, Lahore, 39 (2019) : 31-48. http://pu.edu.pk/home/journal/11/v_39_2019.html

¹⁷Molana Muhammad Ismaeel Paani Pati, *Maqalat Sir Syed -Urdu* (Lahore: Majlis Tarqee e Adab, 1984).

¹⁸ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: Institute Of Islamic Culture, 1985), 84.

¹⁹ Muhammad Iqbal, *Kulyat-e-Iqbal -Urdu* (Lahore: Iqbal Academy, 2001), 364.

²⁰ 'Revealed' means the Descended from God, The religion of Abraham, Moses, Jesus and the religion of Prophet Muhammad (PBUH).

²¹ Freud said that a 'Totem' may be an animal or a plant it may be a guardian spirit and helper.

Sigmund Freud, *Totem and Taboo* (Routledge: New York, 2001), 3.

²² 'Incest Worship' stands for the worship of the ancestor either male or female. The images or objects of nature have been regarded as having similarities with their forefathers.

²³ Polytheism. 'Poly', means 'Many'; 'Theos', means 'gods' and 'Ism', implied that the theory according to which many gods have been accepted and worshiped.

²⁴ Cf. Holy Quran كُنْ فَاعْلَمُ 'Kun fayakoon'. Surah Al-Baqarah (02: 117) ; Surah Ale-'Imran (3: 47); Surah Ale-'Imran (3: 59); Surah Al-An'am (6:73); Surah An-Nahl, (16:40); Surah Maryam (19: 35); Surah Yasin, (36: 82); Surah Qafir (40:68).

²⁵ Muhammad Iqbal, *Kulyat-e-Iqbal –Urdu* (Lahore: Iqbal Academy, 2001), 364.

²⁶ For the Persians, the 'Yazdan' and the 'Ahrman' are the two forces or two gods. Between them the former is positive or good force or god while the latter is evil and negative force or god. Both are functional in the universe. Polytheism is the type of religion which emphasizes the worship of many gods or objects of nature for reverence. Monotheism is worship of One God.

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