

The Reasons for the Safety of Instinct, An Objective Study the Research is Extracted from A Phd Thesis

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God created the creation on the innate nature, and commanded them to venerate it, and described the religion with it in the context of his urging and commanding him to follow it. God Almighty: 'Then set your face upright for the religion, the instinct that God created for people.

Fitrah is one of the causes of knowledge that God Almighty has implanted in the human soul, and the fitrah in the belief in monotheism is of great importance, represented in its permanent connection with the call of the Messengers, may blessings and peace be upon them, and that they were sent to perfect the fitrah. Acknowledging its existence is a requirement of instinct.

Keywords: Reasons - Safety - Nature

The first topic: the safety of nature

Before talking about these reasons, it must be stated that these reasons beyond nature do not depend on the existence of the nature of sensing the Lord and his love and glorifying him, although this is a reminder and an alarm, and a remover of the opposing exhibitions, but the intention is that it requires that this happen in nature to it at all (), because the outside world does not happen in the soul something that does not exist in it before, the voices are not the ones that give rise to hearing, They exist whether or not they are heard by man, and the lights are not the ones that give rise to sight, they exist whether man sees them or not, as well as the rest of the things. 12 Therefore, I saw it as important to state the concept of nature as a language and a term.

(1) Consider: Healing al-Alil in matters of destiny, wisdom and explanation: Ibn Qayyam al-Jawziya; Mohammed bin Abi Bakr bin Ayoub bin Saad al-Zari al-Damascene, Abu Abdullah, Shamseddine (T: 751 Ah), Insubstant, Khaled Al-Saba, Dar al-Arabi- Beirut, i/1, 1415 Ah, p. 518.

(2) Consider: Studies in Self Humanity : muhammad pole (ت : 1435 هـ) , house Sunrise , Cairo , 1993م – 1414هـ , 10 / ط P. 223-224.

First: Nature in language: Who reviews the concept of nature in linguistic dictionaries finds it as follows: - The mushrooms of the faeces and the i and the opinion are a true origin that indicates the opening of something and its manifestation. ³

And the mushrooms: the beginning and invention, ibn Abbas said τ , I did not know what the heavens were until I had two expressions that were shortened in a well, and one of them said: I am her nature, i.e., I started it ^{450 0}

In the tongue of the Arabs: God broke the creatures, i.e. their creation and their beginning, and the nature of initiation ^{and invention}⁶ .

In the surrounding dictionary: God broke the creation: his creation and innocence, and the order broke his beginning and creation, and nature is the creation on which the child was created in the womb of his mother, and religion ⁰⁷

This is a summary of what is said by the people of the language in the meaning of nature.

Second: the meaning of nature is a term:

The conventional meaning of nature does not depart from its linguistic meaning, and scholars have developed many definitions of nature when explaining its concept and not content with one definition. ⁸

First, Al-Jarjani knew the nature by saying: "Nature is the mountain that is prepared to accept religion ." ⁹

((3 Consider: Dictionary of Language Standards: Ahmed bin Fares bin Zakaria Al-Qazwaini Al-Razi, Abu Al Hussein (T: 395 Ah), Investigation: Abdul Salam Mohammed Haroun, Dar al-Fikr, 1399 Ah - 1979, Bab al-Fa'a and Al-At, 4/510.

(4) Consider: The truth is the crown of the language and the deserts of Arabic: 2/ 781, substance(mushrooms).

(5) Consider: People of Faith: Ahmed bin Al Hussein bin Ali bin Musa Al , Khasrougardi Al-Khorasani, Abu Bakr al-Beheqi (T: 458 Ah), Investigation, Dr. Abdul Ali Abdul Hamid Hamed, Al-Rashid Library, Riyadh, I/1, 1423 Ah - 2003 AD, 2/212.

((6 tongue Arabs: Mohammed bin Makram bin Ali, Abu al-Fadl, Jamal al-Din ibn Maser al-Ansari Al , Ruweifai African (T: 711H), Dar Sader, i/3, 1414 Ah, 5/58.

((7 Consider: Dictionary: Bab al-R, p. 457, seen: Crown of the Bride from the Jewels of the Dictionary: Mohammed bin Mohammed bin Abdul Razzaq al-Husseini, Abu al-Fayed, aka Morteza, Zubeidi (t: 1205 Ah), Investigation: A group of investigators Dar al-Hidaya, D/T, 13/329.

(8) The Mosque of the Provisions of the Qur'an = The Interpretation of Al-Qartabi: Abu Abdullah Mohammed bin Ahmed bin Abi Bakr bin Farah al-Ansari Al-Khazraji Shamseddine Al-Qartabi (T: 671H), Investigation: Ahmed Al-Bardouni and Ibrahim Attish, Egyptian Book House, Cairo, I/2, 1384 Ah - 1964 AD, 14/24.

(9) Tariffs : ali coffee muhammad coffee ali Zein Sheriff Al , Jarjani (816: ت ه) , achievement : squad from Scientists Supervised Publisher , house Books Scientific , 1 / ط , Beirut –Lebanon , 1403h -1983 P/95.

Second: "It means on the beginning that god created them from the fact that they started life, death, misery and happiness, and to what they become when they reach puberty from their inclinations and beliefs, and that is what God has broken them from what they must be destined for." ¹⁰

Third: "The nature of Islam" ¹¹ .

Fourth: "The nature of God is the monotheism witnessed by the right minds and the right consideration" ¹²

Whoever follows the words of the scholars in the definition of nature, I found their words do not depart from ^{the following three} meanings¹³ .

1- Islam 2 - Tawhid 3 - Willingness to accept the right.

It is derived from the interpretation of the word "nature." The outcome is: the nature of man is created by a particular body, involving a set of orientations and knowledge, and these trends and knowledge have been concentrated deep in man, according to his creation, so that nature is the requirement of creation.

The first requirement: sending the apostles and taking down the books:

It is one of the most important reasons for the safety of nature and waking it up and completing it because nature "is anchored in it knowing God almighty and his love and devotion to him and acknowledging his law and altruism on others, she knows it and feels it in general, so the apostles came to remind her of this and alert her to him and separate him It is known and known by the reasons opposed to the obligation of nature, which prevents it from following its effect, and so on, like the laws that the apostles brought, it is a matter of virtue and forbidding a denier and a good permissible and a malicious prohibition and a command of fairness and prevention of injustice, all of which are anchored in nature and perfection. His details and evidence are suspended on the apostles. 14

Religion agrees with this nature in its beliefs and rulings, and therefore it is called the "religion of nature", the monotheism brought by all the prophets, and the worship they ordered, the nature of orientation to God and groveling to him, which is embedded in the heart of every

((10 The boot of the meanings in the foothold And the basics: Youssef bin Abdullah bin Mohammed bin Abd al-Bar al-Nimri al-Andalusi Abu Omar (t: 463 Ah), investigation: Said Ahmed Orb, Ministry of Endowments and Islamic Affairs - Morocco, published on several years from 1387 to 1412 Ah, i/2, 18/78.

(11Colleges are lexicon in terminology and linguistic differences: P/ 697.

(12) The strangeness of the Qur'an and the strangeness of Criterion: Nizamuddin Al-Hassan bin Mohammed bin Hussein al-Qami Al-Nisaburi (T: 850 Ah), Investigation: Sheikh Zakaria Amirat The book house. Scientific Beirut, i/1, 1416 Ah, 5/411.

(13) Consider: The Mosque for the Judgment of the Qur'an: 14/27.

(14) Healing the ill in matters of justice, destiny and wisdom Explanation: Mohammed bin Abi Bakr bin Ayoub bin Saad Shamseddine ibn Qaim al-Jawziya (t: 751 Ah), Dar al-Ma'ad, Beirut, Lebanon, 1398 Ah- 1978 AD, p. 302.

creature. 15 Therefore, the apostles came only by reminding them by nature of what is known to them, strengthening and supplying them, and denying the changer to them.

The apostles sent to complement nature and decide it, not to transform and change nature. 16 For this sake, he told God in the Holy Quran that his book and his Messenger are masculine, male, and memory, and one of the verses that indicates this is his saying: He mentioned that **(the memory was useful**¹⁷, and his saying: We are pleased with the Qur'an for the male. **)(18**

The verses that came show that the Prophet (ﷺ) is masculine, and the Qur'an is a reminder, and religion is a memory, the most people are oblivious to what they have broken from science, they are reminded of the science they have broken, and that is why the apostles are described as mentioning and describing God's verses as a reminder and foresight, and people sometimes order the ticket and sometimes with foresight, and then people are ordered to acknowledge what they have done and witness it, so they do not support it, and they do not challenge it, and most infidels have not been able to do what they have learned. He said: "Foresight and memory for every slave of Munib." ρ)(1920

One of the verses also witnessed is the saying: "No, it is a reminder, and he said, "Memory benefits the believers," the **)(21)(22)(23)(24** apostles came by calling for pure monotheism, and with the sincerity of slavery to God, and the Qur'an did not mention that one prophet told his people, there is God, or this universe is God. But their speech to their people was to worship God for you from the other)(25

Abu Hamed al-Ghazali said, "This is why the prophets sent the prayers of God to call on them to unite to say there is no God but God and they did not order them to tell us God and the world is a God, this was accepted in the nature of their minds from the principle of their origin and in the violence of their youth, so he said Almighty, and if you ask them who created heavens and earth to say God(and he said, "God, make your face to religion, Hanifa, you have broken God, on which people have broken, there is no change to god's creation." If in the nature of man and

(15) Consider: The appeal of nature to men and women: Salman bin Fahd al-Awda: The general supervisor of the website of Islam today (DT), p. 13.

(16) The fruits of the faith of the people of the trail: Abu al-Tayeb Mohammed Siddiq Khan bin Hassan bin Ali ibn Lutfallah Hussein Al-Bukhari Al , Qanouji (t: 1307 H)) , Ministry of Islamic Affairs, Endowments, Advocacy and Guidance - Saudi Arabia, i/1, 1421 Ah, p. 50.

(17) Surat Top: Verse: 146.

(18) Surat Al , Qamar : Verse: 17.

(19) Shariah controls on issues of scientific miracles in the Qur'an And the year: Dr. Rashid Saeed Shahwan, Dar al-Maamoun, Hashemite Kingdom of Jordan, I/1, 1431 Ah-2010, p.131.

(20) Surat S: Verse: 9.

(21) Surat Ghashyeh: Verses: 21-22.

(22) Surat Amma: Verse: 49.

(23) Surat Amma: Verse: 54.

(24) Surat The virgins: Verse: 55.

(25) Surat Jews: Part of the verse: 84.

the evidences of the Qur'an, there is nothing to do with the establishment of proof." 26)(27)(2829

Unification is a charter that has been contracted between human beings and the creator of human beings since their first formation, and they have no need to veto the Charter even if the apostles do not send them to remind them and warn them, but his mercy alone required them not to eat them into their mushrooms, they may deviate, do not eat them into the minds he gave them, and they will be misled, and send them missionary and warning messengers so that people do not have an argument after the Apostles³⁰.

"The prophets () are cramming creation from ignorance to the full royal nature of that world, angels and prophets () in the worlds of creation and the order of the workers of the supreme order and all of its orders work and those who fear pity swimming night and day do not vuprey." 31

Whoever gave his love, humiliation and submission to someone other than God has likened him to his full right, and this is impossible for a Sharia to come with it from the canons and his ugliness is stable in every nature and mind. But the demons changed the mushrooms of most creation and their minds and corrupted them on them and they followed them, and went on the first nature of the one that preceded him from God, so he sent them his messengers and sent them his books in a manner that corresponds to their nature and minds, so they increased a light on their light that guide God to his light whoever he wants. 32

God ordered the servants to do what benefits them and ended what harms them. 33

(26) Muhammad bin Mohammed bin Mohammed al-Ghazali al-Tusi, Abu Hamed, Hajjah al-Islam: philosopher, mystic, has about 200 categorizer He was born in concrete in 450 Ah, and left for Damascus, Hijaz, Egypt and others, attributed to the spinning industry, died in 505 Ah, flags: Khaireddine bin Mahmoud bin Mohammed bin Ali bin Fares, Damascene Zarkli (T: 1396 Ah): Dar al-Alam for millions, i / 15, May, May 2002 , 7 / 22 .

(27) Surat Cliques: Part of the verse: 38.

(28) Surat Rum: Part of the verse: 30.

(29) Revival of Religious Sciences: Abu Hamed Mohammed bin Mohammed al-Ghazali Al-Toussi (T: 505H, Dar al-Knowledge - Beirut, 1/105.

(30) Consider: in Shades Qur'an: Mister pole Ibrahim Ibrahim husein Al , Sharbi (1385: هت) , house Sunrise - Beirut- Cairo , 1412, 17/ط h : 3/ 1391 .

(31) Jerusalem's Self-Knowledge: Abu Hamed Mohammed bin Mohammed al-Ghazali al-Tusi (t: 505)e), New Horizons House - Beirut, i / 2, 1975, p. / 179.

(32) The platform of foundation and sanction in exposing the suspicions of David Bin Gerges: Abdul Latif bin Abdul Rahman bin Hassan bin Mohammed bin Abdul Wahab Al-Sheikh (t: 1293 Ah) Dar al-Hidaya, p. 286.

(33) Mahdia Masterpiece Explaining The Faith Al-Dammiyah: Faleh bin Mahdi bin Saad bin Mubarak Al Mahdi, Al-Dosari (T: 1392 Ah), printing presses of the Islamic University of Medina, i/3, 1413 Ah, 2/120.

If nature does not distract it from right and right, it needs something to correct its course, and to reverse it, and this is the mission of the apostles to pray and peace be upon them³⁴ .

When they dispersed and disagreed, God sent the apostles to bring people back to the right path, and to take them out of the right path, and to take them out of astray, he said: People were one nation, and God sent the prophets preaching and warning, i.e., people were one nation on monotheism, faith and worship of God, and God sent the prophets as missionaries and missionaries.)⁽³⁵⁾

The second requirement : calamities and disasters and the fear and harm that follow:

This is why nature is forced to stand out and manifest it from the ingratitude and astray that may cover it for a while and then disappear with such a reason, so it turns to God and returns to him, and from these verses witnessing this saying: He is the one who walks you on land and sea even if you are in astronomy and they run them with good wind and rejoice in it came a wind storm and came to them wave from everywhere and they thought that they were surrounded by the call of God faithful to him religion while we came from this to be From the thankful (), i.e. his call without involvement to return them from the intensity of fear to the nature on which everyone has come from monotheism and that there is no one acting except God almighty who is anchored in the natures of the world (), and about Saad bin Abi Waqas () he said: "When the day of conquest, Akrama ibn Abi Jahl fled and rode the sea, and the owners of the ship hit them stormy, and the owners of the ship said to the people of the ship: "Be saved, your gods do not spare you anything and he said kindly: If he does not make me at sea except sincerity, what comes to me in the land is not good, God, you have a covenant if you have healed me from what I have done to come muhammad until I put my hand in his hand, so he found him a generous pardon, he said, "So he came and said, "I surrender."⁽³⁶⁾37τ38

One of the verses under this type of evidence of the Holy Quran is the nature of the Qur'an: "If the harm is touched in the sea, then the one you call only him is lost." This stubborn Pharaoh recognizes God at the hour of harm and destruction, he said: Even if he realized the drowning,

(34)Useful in missions Unification: Dr. Abdul Qadir bin Mohammed Atta Sufi, Media House I/1, 1422 Ah- 1423 Ah, p. 50.

(35) Sura al-Cowa: Verse: 213 .

(36) Surat Younis: Verse: 22.

(37) The spirit of meanings in the interpretation of the Great Qur'an and the Seventh Bladder: Shihab al-Din Mahmoud bin Abdullah al-Husseini al-Alussi (T: 1270 Ah), Ali Abdul Bari Attia, Dar al-Sali- Beirut, i/1, 1415 Ah, 6/93.

(38) Grand Years: Ahmed bin Al Hussein bin Ali bin Musa Al , Khasrougardi Al-Khorasani, Abu Bakr al-Beheqi (T: 458 Ah), Mohammed Abdul Qadir Atta, Dar al-Suri, Beirut- Labbat, i/3, 1424 Ah - 2003 A.D., 8/356, Hadith (16879), وAl-Badr al-Munir in the graduation of hadiths and relics located in the great commentary: The son of the masked Sirajuddin Abu Hafs Omar bin Ali bin Ahmed al-Shafei al-Masri (T: 804 Ah), Mustafa Abul Gheit, Abdullah bin Suleiman and Yasser bin Kamal Al-Hijra Publishing and Distribution House - Riyadh- Saudi Arabia, i/1, 1425 Ah-2004 AD, 9/154, Hadith (16879), updated ruling: correct.

he said, "I believed that there is no God but the one that I believed in the sons of Israel and I am Muslims.")⁽³⁹⁾⁽⁴⁰⁾⁽⁴¹⁾

He said: If a person touches us, then if he gives him a blessing from us, he will come to him knowingly, but most of them do not know what those before them have said, so what is richer than what they were gaining, then they will be bad, and those who have been wronged by these people will be afflicted by the bad things they have gained and what they have been disabled with.)⁽⁴²⁾

The verses between Allah in which the servant, if afflicted and surrounded by adversity, is a fear of God and is appalled by the prayers of what has been decided in his nature that he does not reveal his affliction and tribulation except Allah Almighty, which he has created before and has done nothing, and then explains what this nature entails, and the changes and fluctuations in the situations of distress and prosperity.⁴³

Does nature have the power to say otherwise, and can a mind justify the genesis of heavens and earth except with supreme will, because it takes them and takes all the wise people with this innate, clear and clear truth.⁴⁴

According to his nature, man tends to resort to a supreme force in which he believes in superpower, full control over him and the creatures around him, and this belief achieves him the innate tendency to religion, and satisfies his tendency, if so, the first thing that achieves this is the correct belief that corresponds to that nature, and respects the mind of man and his place in the universe, and this is what the Islamic faith has said, Allah almighty said: Those who believed and did not wear their faith in the injustice of those who have security and are guided.)⁽⁴⁵⁾⁽⁴⁶⁾

The sign of nature is the presence of the Creator in every believer or infidel soul, and the souls by nature feel it and feel it and if they miss it sometimes for an emergency reason, soon find themselves forced to resort to it in adversity, even if the souls are not broken p" There is no one born but born on nature, because his parents are Jewish, they support him or he is a muslim," he said.⁴⁷

The human being of his nature, if he falls in intensity and distress, his nature and feelings move, and he turns to Allah almighty and forgets what he was calling before, and here he is sure that

(39) Surat Prisoners: Verse : 67 .

(40) Surat Younis: Verse: 90.

(41) Surat Cliques: Verse: 8.

(42) Surat Cliques: Verses: 49-50.

(43) The Doctrine Investigations in Sura al-Zamer: Nasser bin Ali Ayed Hassan sheik Al-Rashid Library, Riyadh, United Arab Kingdom Saudi Arabia, i/1, 1415 Ah/1995 A.D., p. 196.

(44) In the shadow of the Qur'an: 5 / 3053 .

(45) Surat Ostriches: Verse: 82.

(46) Corners Faith: Ali Bin Nayef The grease I/4, 1431 Ah - 2010 AD, p.4.

(47) The Origins of Religion by Imam Abi Hanifa: Mohammed bin Abd El, Rahman Al-Khamis, Dar Al , Sumai Saudi Arabia, p. 230.

there is no savior except God, and the veil is revealed, and the rent disappears, and the cheat goes, and it is thrown into the hands of God, a humble broken, his father. He is not crying, and he is looking to God, revealing the bad, answering the forced, the dead, the savior of the mortals, the broken Jaber and the savior of the drowned, and the listener of the najwa, how many atheists have fallen into the distress of August to Allah Almighty. 48

Jaafar al-Sadiq asked about God and said: Didn't you ride the sea? He said: Yes: Jafar said: Did it happen to you once that the wind hit you with a storm? He said: Yes: Jaafar said: And I have been cut off from the navigators and the means of survival? He said: Yes: He said: Did it occur to you and criticize yourself that there is someone who can come to you if he wants? He said: Yes: He said this is Allah Almighty and 49this fact is confirmed by many verses in the Holy Quran.) (50) (51) (52)

How many punk strays fell into trouble and turned to God and returned to his obedience, the nature is the best witness and the strongest proof, and the clearest proof, and the clearest argument because it does not need to install an introduction and establish dialectic evidence and conclusion and evidence can not be resisted, nor pushed by suspicion and whispers, do not see man if he falls into a sin direct to the sky and raises his hands saying: O Lord, Lord, this situation attacks him and controls his thinking and feelings and makes him feel that he is neither a savior nor a rescuer nor a If nature did not indicate the effect of prayer, it would not have gone to prayer and would have resorted to other means of distress and assistance. 53

The third requirement : to stick to the revelation:

Adherence to revelation is the first reason for maintaining the integrity of nature. 54

Because the approach of the Holy Quran in investing human nature seems unique and unique in this great welcoming field, the Qur'an raises in man the queen of emotional alarm about what

(48) Creed in God: Omar bin Suleiman bin Abdullah al-Ashkar al-Otaibi, Al-Nafis Publishing and Distribution House, Jordan, i/12, 1419 Ah - 1999 A.D., p. / 368, 9Prayers and his status from the Islamic faith: Abu Abdul Rahman Jilan bin Khader al-Arousi, Rashid Library, i/1, 1414 Ah, 1993, p. 368.

(49) Spring of righteousness and texts of the good ones: Jarallah Al-Zamakhshari (T: 538 E, Foundation Al , AlamiBeirut, i/1, 1412 Ah, 2/48.

(50) Surat Cliques: Part of the verse: 8.

(51) Surat Luqman: Part of the verse: 32.

(52) Consider: God in the Islamic faith: Hassan al-Banna (t: 1949 Ah), Dar al-Uloom Printing, Alexandria, Cairo, p. 18.

(53) Consider: Faith in Destiny: Ali Mohammed muhammad Salabi, Modern Library of Printing and Publishing, Dar al-Knowledge, i/1, p. 254.

(54) Introduction to the Study of Islamic Faith Author: Dr. Osman Juma Conscientious: Dr. Abdullah bin Abdul Karim Al, Abadi Al-Sawadi Library, i/2, 1417 Ah-1996, p. 160.

is around him in this vast universe, and then develops this queen with impulses and gestures that direct the energy of man to move first with this universe of manifestations of life . 55

From that, God almighty said, after he ordered Adam, Eve and Ibleis to land after satan had touched them, they all said, "Come down from it all, but you will come from me, who follows Huda, and there is no fear for them, nor are they grieving)(, "" any time and time you came from me, o heavy-weight spreader, Huda, i.e., a messenger and a book that guides you to those who come close to me, and condemn you from me, and condemn you from my satisfaction, and elsewhere we find his words: He said, ""Down with each other for each other, so either you come from me as a guidance, and whoever follows this will not be lost and not be hard on him.""(56)(5758

He arranged several things: denying fear and sadness and the difference between them that the hatred if it has passed has caused sadness, although it is waiting, the latest fear, deny them who followed him, and if he denies it happened against them, which is total security, as well as the denial of astray and misery to those who followed him, and if he denies it, it is proven against them, which is the guidance and eternal happiness in this world and the hereafter, but those who stray and disbelieve, and God promises him torment in his words: Those who disbelieve and lied about our verses are immortals, and the owners of the fire, i.e., the lieutenants of the owner, and the grimm of his rival, do not come out of it, do not escape the torment, nor do they support them.)(5960

There is a prophetic hadith in the same context that has a definite indication Ψ that you must stick to God and submit to him the saying of the Prophet: About the innocent son of a single, he said: "If you come to put you in bed, then prepare your light for prayer, and then lie on a slit. Your right hand, then say: O God I turn my face to you, and I delegated my matter to you, and I turned my back to you, desire and awe to you, no refuge and no refuge from you except to you, God believed in your book that was brought down, and your son who sent, if you die from your night, You are natural, and make them the last thing you talk about." He said: I replied to the Prophet, and when I reached: God, I believed in your book, which was dropped, and I said, "And your Prophet, he said, "No, your prophet who sent."ppp61

Therefore, the revelation of what is truly the discourse of nature was the only one that qualified to repair the damage caused in the engines of contemporary Islamic action, capable of rationalizing the course and correcting the direction, adjusting the compass of purposes and

(55) Consider: Faith and Nature in Islam: Saber Touma, Dar Horses Beirut, I/1, 1398 Ah- 1978 A.D., p. 13.

(56) Surat Cow: Verse: 38.

(57) Surat Taha: Verse: 123.

(58) Consider: Tayseer al-Karim al-Rahman in interpreting the words of Al-Mannan: Abdul Rahman bin Nasser bin Abdullah al-Saadi (t: 1376 Ah), Investigation: Abdul Rahman bin Maala Al , Luehik The Mission Foundation i/1, 1420 Ah-2000 A.D., p.50.

(59) Surat Cow: Verse: 39.

(60) Consider: Tayseer al-Karim al-Rahman in interpreting the words of Mannan: p.50.

(61) Correct Steam: K/Ablution, B/Fadl of Pat on Ablution, 1/58, Hadith (247).

objectives, and rearranging the priorities, as is the only one qualified to re-settle the features of the innate image in the human soul in general. 62

The advantage of divine revelation and the conclusion of the Qur'an is that it is a difference used by the believer to distinguish between right and wrong, good and evil, guidance and astray, happiness and misery, as the measures of reason are often disrupted, and the trends of nature deviate, and they are not determined by imbalance and inactivity except the divine revelation that protects them from fancy and misguidance. It is the sincere criterion, to establish the facts, and the guaranteed way to guide creations. 63

In the nature of man there is a vacuum that is not filled with science, culture, or philosophy, but filled with faith in God, and the good nature will continue to feel tension, hunger and thirst until you find God and believe in him, and go to him, there you rest from fatigue, and you rest from thirst, and you are safe from fear, there is a sense of guidance after confusion, stability after confusion, reassurance after anxiety, and the conscience of the house and the parents after the length of alienation and beatings in the land of his (). 64

Conclusion

At the end of these papers, it is good to emphasize some of what was mentioned during the research, and to propose what would push in the direction of nature in a good way, as follows. essence

1. The study showed that people are broken up with monotheism and goodness, and their deviation and corruption are due to emergency external reasons.
- 2- What the apostles say, and what the right mind realizes, meets at one point to wake up, alert and guide nature.
- 3- Nature weakens and strengthens, all as a result of several factors, some strengthening and preserving it, and others affecting it and corrupting it.
- 4- The origin of religion is innate, and the human soul has been brought to it, so we see that human beings, from the earliest ages, turn to God almighty by worship.
- 5- The nature of man is a healthy nature together, which in itself is from God over the believers, it is a preparation from God for faith and not for disbelief, but it accepts only faith in one God and rejects disbelief and shirk.

(62) Consider: Fungal Mission Renewal Coming from Movement Islamic into invitation Islam : unique Al , Ansari , (1430: ت ه) , house Peace , Cairo , 2013 – 1434 هـ , 2/ ط P/103.

(63) Consider: Facilitation in the hadiths of interpretation: Mohammed Al-Makki Al-Nassiri (T: 1414 Ah) Dar al-Gharbi al-Islami, Beirut, Lebanon, i/1, 1405 Ah - 1985 A.D. 2/290.

(64) Consider: Faith and Life: Dr. Yusuf al-Qaradawi, Al-Resala Foundation, Beirut i 9, 1403 Ah, p.96 .

6- This instinct may be exposed to what it obscures by guiding God, but the human being, every time he does not stray from hearing the call of nature from within, because Allah almighty has deposited in nature what he gives to its Creator at the first warning.

This is what I have come up with through my writing of the research, I ask Allah to help me with what I said and what I wrote that he is my guardian and able to do so.

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