



HUMAN NATURE AND DIVINE PURPOSE: CONTRASTING ONTOLOGIES IN ISLAMIC AND WESTERN PHILOSOPHY

Tabassum Shairwani Khan ¹

Affiliations:

¹ PhD Scholar

Department of Teacher Education
International Islamic University,
Islamabad

Email: sherwani.tabassum@gmail.com

Corresponding Author's Email:

sherwani.tabassum@gmail.com

Copyright:

Author/s

License:



Abstract

This paper provides a comparative analysis of Islamic and Western philosophies, exploring their perspectives on human nature, the universe, society, and the relationship between the individual and society. Islamic philosophy, rooted in the Quran and influenced by Greek, Persian, and Indian traditions, integrates theological and metaphysical thought, emphasizing divine purpose and moral responsibility. In contrast, Western philosophy, evolving from ancient Greek rationalism to modern existentialism, adopts diverse epistemological and ethical paradigms, often prioritizing empirical inquiry and human autonomy. Using a qualitative approach, this study examines key philosophical frameworks, drawing insights from influential scholars such as Al-Farabi, Ibn Sina, Al-Ghazali, Plato, Aristotle, Kant, and Nietzsche. The analysis highlights areas of convergence and divergence, demonstrating how these traditions have shaped intellectual discourse and societal development. The findings suggest that while both traditions address fundamental philosophical questions, their distinct ontological and epistemological orientations reflect broader theological and cultural influences. This study contributes to the ongoing discourse on intercultural philosophy and its implications for contemporary thought.

Keywords: Islamic philosophy, western philosophy, Al-Farabi, Ibn Sina, Al-Ghazali, Plato, Aristotle, Kant, Nietzsche

Introduction

Philosophy serves as the foundation for human understanding of existence, ethics, and society. Throughout history, diverse philosophical traditions have emerged, each shaped by its cultural, religious, and intellectual background. Islamic and Western philosophies represent two significant streams of thought that have influenced intellectual discourse for centuries. Islamic philosophy, originating during the Golden Age of Islam, integrates theological inquiry with philosophical reasoning, drawing on Greek, Persian, and Indian traditions. Western philosophy, tracing its roots to ancient Greece, has evolved through multiple historical epochs, from rationalist and empiricist traditions to contemporary existentialist and postmodernist thought.

Despite their distinct foundations, these two philosophical traditions engage with similar fundamental questions: What is the nature of human existence? How should society be structured? What is the role of the individual within a collective framework? While Islamic philosophy often intertwines metaphysical insights with religious doctrine, Western philosophy tends to approach these questions through empirical, rationalist, and sometimes skeptical lenses. This study seeks to explore the intersections and divergences between these traditions, shedding light on their contributions to global philosophical discourse. By examining their perspectives on human nature, the nature of the universe, societal structures, and the individual's role within society, this paper aims to provide a nuanced understanding of their intellectual legacies and contemporary relevance.

Segregation of Philosophy into Islamic and Western: Is this Justified?

The question, whether the segregation of philosophy into Islamic and Western categories is justified; is a matter of ongoing debate among scholars. The opinions range from recognizing distinct traditions to



emphasizing the interconnected and universal nature of philosophy (Dunne, 2023). Islamic Philosophy, rooted in Islamic civilization blends Greek, Persian, and Arabian intellectual traditions with theology & signifies a philosophical tradition emerging from Islamic culture. In contrast, Western Philosophy, with its origins in ancient Greek thought, has evolved through distinct historical and cultural contexts. The categorization of philosophy into Western and Islamic traditions allows for organized study and comparative analysis, reflecting the diverse roots and influences shaping each tradition. While aiding in understanding differences, this categorization should be approached while considering potential oversimplifications and recognizing the interconnected nature of philosophical thought across cultures.

Evolution of Islamic Philosophy & “The Golden Era”

Between the 7th and 12th centuries, Muslim empire expanded in terms of territories, influence and wealth both in term of material riches as well as in terms of knowledge (Stevenson et al., 2017). Islamic philosophy was profoundly shaped by the two influential theological schools within Sunni Islam; the *Mu'tazilites* and the *Ash'arites*. Mu'tazilites championed reason and free will, advocating for rational exploration of theological principles. Their emphasis on reason, despite facing opposition, left a lasting impact on later philosophers seeking to reconcile reason and revelation (Robinson, 1998). The Ash'arites, led by theologian Al-Ash'ari, emphasized divine will and power, influencing Islamic philosophy with ideas of divine determinism and a critique of excessive reliance on human reason. Ash'arism became the dominant theological school, impacting the worldview of philosophers like Al-Ghazali (Robinson, 1998). The interplay between these two schools created a dynamic intellectual environment, shaping Islamic philosophical discourse on theology, metaphysics, and ethics.

Islamic Philosophy: Human Nature

The Quran is replete with verses that elaborate the human nature. For instance in *Surah Ar-Rum* (30:30), the Quran emphasizes adhering to the *fitrah* (natural disposition) with which Allah has created all people. In Islamic philosophy, the concept of *fitrah* emphasizes an innate, blameless essence with inherent cognition (Ali, 2016). It aligns with Islam's view of humans as Allah's Vicegerent, providing a practical framework for ethical development, cautioning against spiritual extremes or material neglect (Ashraf, 2023). Mu'tazilites, like Wasil ibn Ata (749 CE) and Abu al-Hudhayl al-'Allaf (752- 840 AD), emphasized free will, while Ash'arites, founded by Al-Ash'ari, stressed divine omnipotence and predestination. This discourse influenced scholars grappling with the intricate nature of man and the relationship between God's sovereignty and human responsibility (Part 1: Theologico-Philosophical Movements, 2015).

In the exploration of human nature, Islamic philosophy views knowledge pursuit as a divine command, emphasizing understanding the soul, particularly the intellect. During the classical Islamic philosophy period, scholars drew on Aristotle's psychology, adapting it with Hellenistic variations reflecting Platonic perspectives. For instance, Al-Farabi (872–950) sees humans existing between two realms, with a unique status in the universe; as they inhabit the material world of decay through physical bodies but are connected to the higher, immaterial world of celestial intellects through rational capacity (Reisman, 2004). Thus, the individual's quest for wisdom and intellectual perfection becomes a fundamental aspect of Al-Farabi's ethical framework (*Stanford Encyclopedia of Philosophy*, 2021). Al-Ghazali (1058–1111) highlights the inner spiritual journey and soul purification, emphasizing self-awareness, self-discipline, and adherence to Islamic ethics (Hamzah, 2012). Iqbal, in "The Reconstruction of Religious Thought in Islam," highlighted the strengthening of Khudi, envisioning humans as independent, creative beings with inherent spiritual potential (Azad, 2014; *Stanford Encyclopedia of Philosophy*, 2021; Hamzah, 2012). In short Islamic philosophy sees humans as creations of Allah, inherently good with a dualistic nature of body and soul. Endowed with free will, individuals are accountable for their choices on the day of judgement.

Islamic Philosophy: Nature of the Universe

Islam perceives the creation of the universe as evidence of a Creator. The Quran underscores the divine attribute of Allah as the Creator of the heavens and the earth. In Islamic philosophy, there is a prevailing belief that the universe is not eternal but rather came into being through the deliberate will of Allah. This perspective aligns closely with the Quranic concept of creation *ex nihilo*, which signifies the act of creation "out of nothing." According to this viewpoint, the universe is regarded as a profound manifestation of Allah's creative



prowess and wisdom, emphasizing the intentional and purposeful nature of its existence. Islamic philosophy maintains that the universe's origin lies in the divine will of Allah, highlighting the significance of creation as a deliberate and meaningful act (Islamonline_En, 2021). Al-Ghazali asserts that nature originates from the non-existent, signifying its non-eternal nature and being created by Allah SWT (Maunah, 2019). Al-Farabi envisions it as an eternal, harmonious system reflecting the order within the ideal state (Stanford Encyclopedia of Philosophy, 2021). Ibn Rushd, influenced by Aristotelian philosophy, posits the universe's eternal nature (Internet Encyclopedia of Philosophy). Ibn al-'Arabi's ontology emphasizes self-disclosure, presenting the cosmos as a space where God's Names are evident, and creation serves as an ongoing, never-ending process of "new creation" (Almirzanah, 2020). Contrarily, Ibn Rushd argues for the eternity of the universe, asserting its timeless existence and challenging the notion of a distinct moment of creation (Internet Encyclopedia of Philosophy). In Sufi metaphysics, the concepts of *Wahdat al-Wujood* and *Wahdat al-Shuhud* provide a lens through which to understand the nature of the universe as a harmonious interplay of divine unity and diversity. The universe is seen as a dynamic expression of God's oneness, continuously unfolding and inviting individuals to recognize the divine in every aspect of creation. Overall it can be asserted that Islamic philosophy views universe as the creation of Allah; the sole Creator Who created the universe for a specific purpose.

Islamic Philosophy: Nature of Society

Islam regards society as a collective formed in alignment with Divine guidance found in the Quran and the Prophet's Sunnah, harmonizing the material and spiritual dimensions of human existence. Islam sees society as an interconnected entity, likening all facets of life to integral components of a unified whole, thereby rejecting sectarianism and racism (Hayatullah, 2014). Unlike sociological perspectives that prioritize society over law, Islam places divine law above societal norms.

The Islamic framework allows for individual development while setting limits to prevent conflicts within society. Character building, grounded in the pillars of Islam, shapes individuals, fostering righteousness and self-sacrifice. This approach leads to a harmonious society where individuals find joy in helping others, creating an organism of harmonious development (Hussain et al., 2018). Drawing from Plato's concept, Al-Farabi integrated it into an Islamic framework, where political structures, laws, and education aim to nurture wisdom and virtue in individuals. He advocated for an ideal state characterized by societal harmony guided by reason. In "The Virtuous City," he outlined a structure fostering virtuous individuals, emphasizing the role of a philosopher-king as the moral guide (Stanford Encyclopedia of Philosophy, 2021).

Ibn Sina's philosophical works covered various subjects, including ethics and political philosophy. He discussed the ideal state, where individuals can achieve self-realization and happiness through knowledge and virtue. He believed in the necessity of a just ruler and a well-ordered society for human flourishing (Avicenna, 2022). Ibn Sina emphasized the importance of self-discipline and moral conduct within the community, advocating for individuals to contribute positively to society through adherence to ethical principles. Ibn Khaldun's, "*Muqaddimah*," explores the cyclical patterns of rise and fall in societies. He highlighted the role of group solidarity and the influence of economic, social, and cultural factors on the development of civilizations (Önder & Ulaşan, 2018). Allama Iqbal, focused on the rejuvenation of the Islamic spirit and the individual's role in society. He emphasized self-development, arguing that a strong, morally conscious individual contributes to a robust and just society (Raja, 2023). Iqbal's philosophy called for a balance between individualism and collective responsibility. Islamic philosophy thus envisions society as a collective entity shaped by Divine guidance, harmonizing material and spiritual dimensions. Prioritizing divine law, it supports individual development within defined limits, fostering a harmonious community rooted in ethical principles.

Islamic Philosophy: Relationship between Individual and Society

Individuals and society have a mutual interdependence, with society crucial for individual well-being, shaping values, conformity, and group dynamics that influence individuals deeply (Hossain & Ali, 2014). Islam seeks to strike a harmonious balance between individualism and collectivism since it recognizes and upholds the unique individual personality of each citizen, emphasizing personal accountability to Allah. The faith ensures the safeguarding of fundamental rights for individuals, discouraging any interference with these rights. Islam opposes the idea of sacrificing individual distinctiveness, prioritizing the holistic development



of personality, affirming the importance of preserving individual identity. Al-Farabi stressed the importance of the virtuous ruler in maintaining a just society. He believed that individuals could reach their potential within a well-ordered political community where reason prevails (Reisman, 2004). Ibn Sina discussed the relationship between the individual and the state, emphasizing the importance of a just ruler and a well-governed society. He believed that individuals could attain self-realization and happiness within a political structure that values knowledge, virtue, and ethical conduct (Avicenna, 2022). Al-Ghazali explored the moral and ethical dimensions of the individual-society relationship. He stressed the significance of self-discipline, moral conduct, and the pursuit of knowledge as essential for individuals to positively contribute to the well-being of the broader community (Hamzah, 2012). Ibn Khaldun considered a founding figure in sociology, highlighted the concept of "*Asabiyyah*," or group solidarity, as a driving force in the rise and decline of societies (Qadir, 2012). He emphasized the interconnectedness of individuals within a community and the impact of social cohesion on the strength and vitality of civilizations. Iqbal focused on the rejuvenation of the Islamic spirit and the role of the individual in shaping society, stressing self-development and moral responsibility (Azad, 2014). He envisioned a society where individuals, through their ethical conduct and pursuit of knowledge, positively contribute to the collective welfare. These philosophers collectively contribute to the understanding of the intricate relationship between the individual and society in Islamic thought, highlighting themes of virtuous leadership, social cohesion, individual development, and ethical responsibility within the broader social context.

Western Philosophy

Originating in ancient Greece around 600 BCE, Western philosophy has evolved through distinct periods, from ancient to contemporary eras, exploring fundamental questions about existence, knowledge, ethics, and society. Influential philosophers like Plato, Aristotle, Aquinas, Descartes, and Nietzsche have shaped this tradition, addressing themes such as metaphysics, epistemology, ethics, political philosophy, and aesthetics. It encompasses diverse movements, from rationalism and empiricism to existentialism and postmodernism, making substantial contributions to global philosophical discourse.

Western Philosophy and Human nature

In ancient Greece, the exploration of human nature was a central theme in philosophical discourse. Thales and Heraclitus, pondered the fundamental substance of the world and the nature of change (Von Fritz et al., 2023). Socrates emphasized self-knowledge and the pursuit of virtue as essential aspects of human nature. Aristotle explored ethics and politics, contending that humans possess a natural inclination toward community and social organization. In his work "*Nicomachean Ethics*", he examined virtues as pathways to attain *eudaimonia*, or flourishing (Grayling, 2019). During the Renaissance, there was a revived interest in individualism and the potential for human achievement. René Descartes during the Scientific Revolution, emphasized reason as the foundation of knowledge and affirmed the mind-body dualism. Enlightenment Era further shaped Western thought, with thinkers like John Locke asserting *Tabula Rasa* theory, positing that humans are born with a blank slate, shaped by experiences. Jean-Jacques Rousseau, in contrast, argued for the inherent goodness of humans, suggesting that society corrupts our innate moral character (Editor, 2016). Immanuel Kant bridged empiricism and rationalism, emphasizing the role of both reason and experience in understanding human nature. He proposed the categorical imperative as a moral guide rooted in human rationality (Triola, 2021). In the 19th & 20th century, existentialist thinkers like Søren Kierkegaard and Friedrich Nietzsche challenged traditional views (Von Fritz et al., 2023). Kierkegaard explored the individual's subjective experience and the leap of faith, while Nietzsche critiqued societal norms and proclaimed the "will to power."

In the 20th century, existentialism continued with Jean-Paul Sartre, who argued for freedom with responsibility (Von Fritz et al., 2023). Existentialists often confronted the anxiety and absurdity inherent in human existence. Analytic philosophy, represented by Ludwig Wittgenstein and others, shifted focus to language and logical analysis but continued to explore issues related to human nature through the philosophy of mind. Contemporary philosophers, like Martha Nussbaum, integrate insights from ancient and modern thought, emphasizing the importance of emotions, ethics, and virtue in understanding human flourishing.

It can be concluded that in Western philosophy human nature is often characterized by the unique



capacity for reason, as highlighted in the works of philosophers like Plato, Descartes, and Kant. This suggests that humans possess the ability to make decisions and shape their norms of conduct. However, perspectives on human nature vary across different philosophical traditions and thinkers, and the quest for a definitive understanding remains complex due to the multitude of viewpoints and theories within Western philosophy.

Western Philosophy and Nature of Universe

Western philosophy has long been engaged in contemplating the nature of the universe, probing the fundamental questions about existence, reality, and the cosmos. Milesian Philosophers explored the fundamental principles of the universe. Thales suggested water as the essential element, while Anaximander introduced the concept of the "apeiron," an undefined or boundless substance (Mawere, 2012). Later, the atomistic philosophy of Leucippus and Democritus envisioned the universe as composed of indivisible particles called atoms. Moving into the medieval period, thinkers like Thomas Aquinas merged classical philosophy with Christian theology, exploring the relationship between God and the natural world (Roszak, 2022). During the Renaissance, cosmological perspectives shifted with a greater emphasis on empirical facts and mathematical methods. The work of Copernicus in the sixteenth century marked a pivotal moment, setting the stage for early modern debates on the constitution of the universe. This period witnessed the emergence of a field akin to modern cosmology, departing from earlier metaphysical and religious frameworks. Figures like Galileo Galilei played a key role in challenging traditional views and promoting empirical observation, contributing to the Renaissance's renewed interest in the natural world (Vermij, 2019). In the early modern era, Descartes proposed a dualistic perspective on mind and matter, and Newton introduced a mechanistic universe governed by universal laws of motion and gravity. In the 19th century, German idealists like Hegel delved into the dialectical nature of reality, while 20th-century existentialists, including Sartre, explored the subjective experience of existence. Together, these philosophical currents illustrate the continual pursuit to comprehend the nature of the universe in Western thought.

Western philosophy's view of the nature of the universe has evolved over centuries. From ancient speculation about fundamental substances to the Renaissance emphasis on individualism, the Scientific Revolution's heliocentric model, and Enlightenment thinkers like Kant bridging metaphysics and science, the trajectory has been diverse. The 19th and 20th centuries saw challenges to traditional views with Einstein's relativity and quantum mechanics. Existentialism in the mid-20th century linked existential concerns with the vast cosmos. Contemporary philosophy, influenced by analytic traditions, delves into the philosophy of mind and language, integrating insights from physics. In Western philosophy, the nature of the universe is characterized by distinct features that have evolved over time. Western cosmology is characterized by a tendency to prioritize the physical aspects of the universe, relying on mathematical tools and calculations, while lacking the hierarchical and spiritual perspectives found in Islamic cosmology. The nature of the universe in Western philosophy is intricately connected to its historical development, scientific emphasis, and the absence of certain metaphysical and spiritual elements present in other philosophical traditions (Nasir, 2015).

Western Philosophy and Nature of Society

Western philosophy has extensively examined the nature of society, investigating the questions about governance, justice, and the organization of human communities. In ancient Greece, Plato's "Republic" presented a philosophical exploration of an ideal state governed by philosopher-kings, emphasizing the role of reason in societal order. Aristotle, in his "Politics," considered different forms of government and the concept of the "polis" as an essential unit of society (Zannat et al., 2020). In the era of *Enlightenment*, philosophers like John Locke envisioned a social contract where individuals willingly surrender some freedoms for the sake of communal order and protection of natural rights (The Editors of Encyclopaedia Britannica, 1998c). Locke's ideas influenced the American Founding Fathers and the development of liberal democracy. In the 19th century, Karl Marx offered a critical analysis of society in his works like "The Communist Manifesto" and "Das Kapital." Marx focused on class struggle and the economic structures shaping society, advocating for a communist system that transcends class divisions (Ormerod, 2008). Concurrently, thinkers like John Stuart Mill explored individual liberties within society, advocating for the greatest happiness for the greatest number in a utilitarian framework.



Western Philosophy and Relationship between Individual and Society

The interplay between the individual and society has been a central theme in Western philosophy, with insights spanning from ancient Greece to modern times. In the classical era, according to Zannat et al. (2020), Greek philosophers like Plato pondered the relationship between the individual and the city-state (polis). In Plato's "Republic," he envisioned an ideal society governed by philosopher-kings, highlighting the importance of reason in achieving communal harmony. Aristotle, Plato's student, explored the concept of the "polis" in his "Politics," discussing various forms of government and the interdependence between individuals and the broader social structure.

During the era of Enlightenment, Thomas Hobbes, in "Leviathan," depicted individuals as driven by self-interest and in need of a sovereign authority to prevent chaos, laying the groundwork for discussions on governance and individual freedoms. John Locke's "Second Treatise of Government" presented a more optimistic perspective, emphasizing natural rights and the idea that individuals form societies voluntarily for mutual protection (The Editors of Encyclopaedia Britannica, 2023). In the 19th century, John Stuart Mill advocated for maximum individual freedom within societal constraints, while Karl Marx critiqued the capitalist system, emphasizing the influence of economic structures on individual identity (Ormerod, 2008). In the 20th century, existentialists like Jean-Paul Sartre delved into the tension between personal freedom and societal expectations, contributing to the ongoing discourse on the intricate relationship between the individual and society in Western philosophical thought (Von Fritz et al., 2023). These diverse philosophical perspectives contribute to the ongoing dialogue on the nature of society in Western thought.

Comparative Insights: Islamic and Western Philosophies

Islamic and Western philosophies exhibit distinct perspectives on human nature, the nature of the universe, society, and the relationship between individuals and society.

- 1. Human Nature:** In Islamic thought, human nature (fitrah) is considered inherently good and blameless, with an innate disposition towards recognizing and submitting to the divine will. Humans are seen as Allah's Vicegerent on Earth (Quran 2:30), with an emphasis on ethical development through adherence to the tawheed paradigm. Western philosophical views on human nature vary widely. From ancient Greeks considering humans as rational animals to modern existentialists emphasizing individual freedom and responsibility, there is no singular consensus. However, notions like the inherent goodness of humans (as in Islamic philosophy) are present in some Western thought.
- 2. Nature of the Universe:** The Islamic perspective on the universe emphasizes the belief in the oneness of Allah, viewing the cosmos as Allah's creation and interpreting natural phenomena as signs reflecting divine order and purpose. Western views on the universe have evolved from ancient elemental theories to the mechanistic worldview of the early modern era. Modern science, employing empirical methods, has significantly influenced Western cosmology, focusing on understanding natural processes through observation and experimentation. However, Western cosmology tends to overlook the deeper meaning and relevance of the cosmos to our existence. Unlike Islamic cosmology, which posits a hierarchy revealing aspects of God, Western cosmology lacks such a perspective. It relies on intricate mathematical tools, in contrast to Islamic cosmology, where God serves as the starting point. Essentially, Western cosmology is primarily rooted in physicality, while Islamic cosmology is grounded in spirituality.
- 3. Society:** Islamic philosophy views society as a collective entity guided by divine principles, harmonizing material and spiritual dimensions. It rejects sectarianism, prioritizes divine law over societal norms, and emphasizes individual development within defined limits. Influential philosophers like Al-Farabi, Ibn Sina, Ibn Rushd, Ibn Khaldun, and Allama Iqbal, contribute diverse perspectives, enriching Islamic thought on governance, morality, individual development, and social cohesion. Western thought has produced diverse views on society, ranging from the social contract theories of political philosophers like Hobbes, Locke, and Rousseau to contemporary social theories. Ideas of individual rights, democracy, and the pursuit of happiness have shaped Western societal norms.
- 4. Individual-Society Relationship:** Islam emphasizes the individual's responsibility to contribute positively to society, aligning personal actions with ethical principles. The concept of *Khilafah*



(viceregent) underscores the individual's role as a custodian of the Earth and its resources. Western perspectives on the individual-society relationship have evolved. From the emphasis on individual rights in liberal democracies to the social contract theories, Western thought has explored the balance between individual autonomy and collective well-being.

Conclusion

In conclusion, while Islamic and Western philosophies share common ground in recognizing the complexity of human nature and the interconnectedness of individuals within society, they diverge in their foundational principles and perspectives. Islamic thought, anchored in a belief in a divine order, posits an inherently good human nature and emphasizes communal well-being. In contrast, Western philosophies, often shaped by empirical reasoning and individualistic values, tend to approach human nature with a more nuanced view and prioritize personal freedom. The divergence extends to their perceptions of the universe, with Islam highlighting a purposeful creation governed by divine order and Western philosophies approaching the cosmos through secular and scientific lenses. Additionally, in their conceptualization of society, Islamic philosophy emphasizes social justice and communal welfare, while Western thought often places a premium on individual rights and autonomy. In navigating the nuances of these philosophical perspectives, it is essential to appreciate the rich tapestry of human thought that has evolved across cultures and civilizations, fostering diverse approaches to understanding the fundamental aspects of existence.

References

- Ali, Y. (2016). Human nature and his potentialities attributes towards virtue and morality. *Journal of Education and Social Sciences*, 5, 118–127.
- Al-Farabi's philosophy of society and religion. (2021, January 20). In *Stanford Encyclopedia of Philosophy*. <https://plato.stanford.edu/entries/al-farabi-soc-rel/>
- Almirzanah, S. (2020). God, humanity and nature: Cosmology in Islamic spirituality. *Theological Studies/Teologiese Studies*, 76(1), Article 6130. <https://doi.org/10.4102/hts.v76i1.6130>
- Ashraf. (2023, November 1). Moral teachings of Islam: Human nature in Islam. *IslamOnline*. <https://islamonline.net/en/moral-teachings-of-islam-human-nature-in-islam/>
- Avicenna. (2022, November 15). *Encyclopedia of Philosophy*. <https://encyclopedia.pub/entry/34031>
- Azad, H. (2014). Reconstructing the Muslim self: Muhammad Iqbal, Khudi, and the modern self. *Islamophobia Studies Journal*, 2(2), 14–30. <https://doi.org/10.13169/islastudj.2.2.0014>
- Dunne, L. (2023, October 7). Islamic philosophy: 4 arguments you must know. *TheCollector*. <https://www.thecollector.com/islamic-philosophy-arguments/>
- Editor. (2016, November 7). Rousseau and the nature of human freedom. *Humanities Core Research Blog*. <https://sites.uci.edu/humcoreblog/2016/11/07/rousseau-and-the-nature-of-human-freedom/>
- Grayling, A. C. (2019). *The history of philosophy*. Penguin UK.
- Hayatullah, H. (2014). Conception of society and its characteristics from an Islamic perspective. *International Journal of Islamic Thought*, 6(1), 12–25. <https://doi.org/10.24035/ijit.06.2014.002>
- Hossain, F., & Ali, M. K. (2014). Relation between individual and society. *Open Journal of Social Sciences*, 2(8), 130–137. <https://doi.org/10.4236/jss.2014.28019>
- Human nature. (2021, March 15). In *Stanford Encyclopedia of Philosophy*. <https://plato.stanford.edu/entries/human-nature/>
- Hussain, M., Khan, M., Khan, F. A., & Hussain, A. (2018). The Islamic concept of society. *ResearchGate*. https://www.researchgate.net/publication/330564215_THE_ISLAMIC_CONCEPT_OF_SOCIETY
- Ibn Rushd (Averroes). (n.d.). In *Internet Encyclopedia of Philosophy*. <https://iep.utm.edu/ibn-rushd-averroes/#H5>
- IslamOnline. (2021, October 30). Islam and the nature of the universe. <https://islamonline.net/en/islam-and-the-nature-of-the-universe/>
- Ivanova, E. (2023, November 6). The soul as an idea in ancient Greece 101: Plato's tripartite soul. *Arcadia*. <https://www.byarcadia.org/post/the-soul-as-an-idea-in-ancient-greece-101-plato-s-tripartite-soul>



- Mawere, M. (2012). First philosophers and the history of philosophical thought: An appraisal of the Milesian thinkers. *Educational Research*, 3(3), 220–226.
- Maunah, S. (2019, January 31). The nature of the universe according to Islamic philosophers. *Neliti*. <https://www.neliti.com/publications/503506/the-nature-of-the-universe-according-to-islamic-philosophers#id-section-content>
- Nasir, M. S. (2015). An analysis on cosmology in the West and in the Malay world. *Jurnal Antarabangsa Alam dan Tamadun Melayu*, 3(3), 95–106. <https://doi.org/10.17576/iman-2015-0303-09>
- Önder, M., & Ulaşan, F. (2018). Egemen güçlerin yükseliş ve çöküşü üzerine İbn Haldun'un döngü teorisi: Osmanlı İmparatorluğu örneği [Ibn Khaldun's cyclical theory on the rise and fall of sovereign powers: The case of the Ottoman Empire]. *Adam Akademi Sosyal Bilimler Dergisi*, 8(2), 231–266. <https://doi.org/10.31679/adamakademi.453944>
- Ormerod, R. J. (2008). The history and ideas of Marxism: The relevance for OR. *The Journal of the Operational Research Society*, 59(12), 1573–1590. <https://www.jstor.org/stable/20202244>
- Part 1: Theologico-philosophical movements. (2015, September 3). *Al-Islam.org*. <https://www.al-islam.org/history-muslim-philosophy-volume-1-book-3/part-1-%C2%A0theologico-philosophical-movements>
- Qadir, H. (2012). *Ibn-Khaldun's concept of social change: A sociological purview* [MPhil dissertation]. University of Kashmir.
- Raja, S. H. (2023, August 31). Allama Iqbal: Political philosophy. *Medium*. <https://shahidhreja.medium.com/political-philosophy-of-allama-iqbal-9d20d7866901>
- Reisman, D. C. (2004). Al-Fārābī and the philosophical curriculum. In P. Adamson & R. C. Taylor (Eds.), *The Cambridge companion to Arabic philosophy* (pp. 52–71). Cambridge University Press. <https://doi.org/10.1017/ccol0521817439.004>
- Robinson, N. (1998). Ash'ariyya and Mu'tazila. In *The Routledge encyclopedia of philosophy*. Taylor and Francis. <https://www.rep.routledge.com/articles/thematic/ash-ariyya-and-mu-tazila/v-1>. <https://doi.org/10.4324/9780415249126-H052-1>
- Roszak, P. (2022). Imperfectly perfect universe? Emerging natural order in Thomas Aquinas. *Theological Studies/Teologiese Studies*, 78(2), Article 7199. <https://doi.org/10.4102/hts.v78i2.7199>
- Stevenson, L., Haberman, D. L., & Wright, P. M. (2017). *Thirteen theories of human nature* (7th ed.). Oxford University Press.
- Tabula rasa. (1998, July 20). In *Encyclopedia Britannica*. <https://www.britannica.com/topic/tabula-rasa>
- The social contract. (2023, October 27). In *Encyclopedia Britannica*. <https://www.britannica.com/topic/social-contract>
- Tornau, C. (2019, September 25). Saint Augustine. In *Stanford Encyclopedia of Philosophy*. <https://plato.stanford.edu/entries/augustine/>
- Triola, V. (2021, February 18). Immanuel Kant & human nature. *Vincent Triola*. <https://vincenttriola.com/blogs/ten-years-of-academic-writing/immanuel-kant-human-nature>
- Vermij, R. (2019). Cosmology in the Renaissance. In *Encyclopedia of Renaissance philosophy*. Springer. https://doi.org/10.1007/978-3-319-02848-4_257-2
- Von Fritz, K., Wolin, R., McLellan, D. T., Maurer, A., Stroll, A., Chambre, H., & Levi, A. W. (2023, December 3). Western philosophy. In *Encyclopedia Britannica*. <https://www.britannica.com/topic/Western-philosophy>
- Zannat, M., Longhai, Z., & Forkan, S. (2020). A comparative study between Plato & Aristotle's philosophy. *ResearchGate*. https://www.researchgate.net/publication/343981651_A_COMPARATIVE_STUDY_BETWEEN_PLATO_ARISTOTLE'S_PHILOSOPHY