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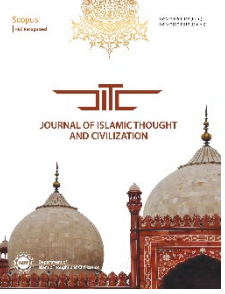
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**Author (s):** Reda Ibrahim Ibrahim Elsayed Abdelgalil


**Affiliation (s):** University of Sharjah, United Arab Emirates

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University of Management and Technology, Lahore, Pakistan

# The Philosophy of Creativity, Innovation, and Technology from an Islāmic Perspective

Reda Ibrahim Ibrahim Elsayed Abdelgalil\*  
Department of Foundations of Religion,  
University of Sharjah, United Arab Emirates

## Abstract

The current study aims to shed light on the often-overlooked Islamic history and its lasting legacy, countering the dominant western discourse. It seeks to highlight the creativity, innovation, and technology that emerged from the rich classical Islamic heritage. The remarkable civilization forged by Muslim scholars and scientists across various fields of human knowledge was only made possible due to their profound belief and religious duty to promote creativity in human existence. Therefore, the current research aims to present, a philosophical study of innovation and creativity based on the Qurʾān and Sunnah supported by classical and modern Islamic literature. This study also deploys an analytical and descriptive approach to conduct an analysis of present literature on Islamic origin. Moreover, this article is a scholarly attempt to demystify the principles and values that regulate the philosophy of creativity and innovation in Islām. Additionally, it presents an Islamic view on Muslim's existing moral issues of innovation, creativity, and technology by drawing upon the teachings and principles of Qurʾān and *Sunnah*. To achieve the proposed goals of this article, many Islāmic texts that urge innovation, creativity, and pay a special concern to the talented and skilled, were consulted. Hence, the research determined that Islamic heritage has a lot to contribute to the modern conceptualization of innovative and creative human life, which motivates Muslims' to compete with others in this regard. Consequently, there is no such thing in Islam that prevents a Muslim from excelling in technology, which brings benefits and repels harm, while following the principles and teachings of the Qurʾān and *Sunnah*.

**Keywords:** creativity, innovation, Islāmic principles, philosophy, Qurʾān and *Sunnah*, technology

## Introduction

In his masterpiece, *Warum es kein islamisches Mittelalter gab: Das Erbe der Antike und der Orient* (Why there was no Islamic Middle Ages: The heritage of antiquity and the Orient), Thomas Bauer, the German scholar, denies such views that visualize European modernity as the unprecedented development in the human history. By criticizing the current hegemonic view, Thomas Bauer rejected the classification of Islamic history and legacy into classical and medieval ages by rather contrasting it to the dark ages of Europe.<sup>1</sup> Muslims have only witnessed the classical golden ages where their intellectuals, philosophers, and theologians produced the most advanced discoveries for humanity.<sup>2</sup> Likewise, Samir Amin, the pioneer of dependency theory and world system theory, criticized the Eurocentric view of the modern world as an exclusive product of the Western Enlightenment.<sup>3</sup> Instead, he affirmed the huge contributions of early Arab and Islamic intellectuals to the anthropological history.

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\*Correspondence concerning this article should be addressed to Reda Ibrahim Ibrahim Elsayed Abdelgalil, Assistant Professor, Department of Foundations of Religion, University of Sharjah, United Arab Emirates, at [rabelgalil@sharjah.ac.ae](mailto:rabelgalil@sharjah.ac.ae)

<sup>1</sup>Christian Mauder, Thomas Bauer, *Warum es kein islamisches Mittelalter gab: Das Erbe der Antike und der Orient* [Why there was no Islamic Middle Ages: The Heritage of Antiquity and the Orient] (*Al-ʿUṣūr al-Wuṣṭā*, 2020), 465-470.

<sup>2</sup>Ibid., 468.

<sup>3</sup>Samir Amin, *Eurocentrism* (New York: Monthly Review Press, 2009), 25.

Similarly, Qur'ān and *Sunnah* constitute the foundations of the Islāmic faith and law. They have always been the source of inspiration for the historical development of Muslim communities and the dynamics of their development. Creativity and innovation are among the core teachings of the Qur'ān and *Sunnah*. Historically, the story of innovation and creativity started from the very beginning of the era of revelation. The first revealed word in the Qur'ān, "*Iqr'a*" which means "read," has marked the first step in the process of innovation and creativity. However, some people mistakenly think that Islām is resistant to innovation, creativity, and technology. Inversely, it is impossible that a religion, which first revealed verses instruct man to read, can reject any aspect of sciences or creative thinking. All verses in the Qur'ān on human intellect have referred to it in the context of veneration and admiration. Al-Māwardī said, "Be aware that every virtue has a foundation and every moral has a root. The root of virtues and the source of morals is the human intellect. People of different interests and goals may come in harmony by its virtue...."<sup>4</sup> Thus, Islām has invited the man to meditate, think, discover, and develop civilization on Earth. This civilization aims to enhance the quality of life for individuals and society to guarantee sustainable development and technology for future generations. Furthermore, *Ijtihād* (reasoning) and *Tajdīd* (renewal), two unique Islamic ideals, have guaranteed harmony and compatibility with modernity and innovation.

Nonetheless various intellectuals falls in the pit of interpreting Qur'ānic verses different than its actual context. In this sense, Bruce Lawrence argued that history is a fundamental factor in understanding the Qur'ān. In a historical setting, the Qur'ān is transformed into A Book of Signs, with deep meanings that are constantly reinterpreted by succeeding generations and varied audiences.<sup>5</sup> That is why the Qur'ān encourages people to think and question things around them. Islām has encouraged free thinking, creativity, innovation, technology and any invention that helps to achieve human welfare. The almighty Allah says: "O you, who have believed, bow and prostrate and worship your Lord and do well - that you may succeed."<sup>6</sup> According to the verse, creativity, innovation, and technology are categorized under the good things that a believer is invited to master. This article presents, through its analytical and descriptive method, an objective assessment of technology as well as its beneficial and harmful applications based on Islāmic *Shari'ah* review. The main argument of this article is that Islam supports creativity, innovation, and technology when they are aligned with Islamic values and principles and serve to promote the well-being of individuals and society. The article aims to examine (1) the philosophy of creativity, innovation, and technology in light of the Qur'ān and *Sunnah*, (2) the Islamic principles and values that guide creativity, innovation and technology, and (3) the challenges and opportunities faced by Muslims in the contemporary era when engaging with modern technology. Many Islāmic texts that encourage innovation and creativity and pay a special concern to the talented and skilled are utilized. Some citations from Qur'ān and *Sunnah* are also considered throughout the article. Why the Qur'ān? This is because the Qur'ān is much more than a book of religion or scripture. It is a source of foundational principles upon which a coherent system of life is built. This system of life is Islām. The greatness of the Qur'ān is embodied not only in its creative and innovative nature but also its linguistic excellence. In a reference to the Qur'ānic coherence, cohesion, and relevance, in his study, *Discovering the Qur'ān* (1996), Neal Robinson elaborated on the connectedness of the Qur'ānic *Suras* in a system that is incomparable. In addition, he did not conceal his admiration for the coherence and lexical cohesion that characterizes the Qur'ānic text.<sup>7</sup> The information included in this article is presented in an easily digestible format

<sup>4</sup>Abu Al-Hassan Ali Al-Māwardī, *Adb Al-Duniyah Wa Al-Deen* [*The Ethics of Religion and of This World*] (Dār Maktabat Al-Haiyāt, 1986), 17.

<sup>5</sup>Bruce Lawrence, *The Qur'ān: A Biography* (Atlantic Books Ltd, 2013), 17.

<sup>6</sup>Qur'ān: al-Hajj 22:77.

<sup>7</sup>Salwa El-Awa, *Textual Relations in the Qur'ān Relevance, Coherence and Structure* (London: Routledge, 2006), 43.

so that it would be a beneficial reference to all those interested to know about the status and philosophy of creativity, innovation and technology in Islām.

## 2. Philosophy of Creativity<sup>8</sup> and Innovation<sup>9</sup> in the Light of Qur'ān and Sunnah

In his book, *The Qur'ān and the Secular Mind: A Philosophy of Islam*, Shabbir Akhtar advised Muslim researchers and intellectuals about the best way to confront Western misconceptions about the Qur'ān and Islam in general by refuting the argument with a counter-argument. He says, "If Muslims acknowledge that Western opinion about Islam matters, they are asked to refute Western assessments of Islam by writing lengthy books, insightful newspaper articles or treatises in scholastic journals."<sup>10</sup> Following this recommendation, this section is going to prove with bright examples the originality of the Qur'ānic commandments towards creativity and innovation.

Since more than 1400 years ago, Islām has encouraged creative and innovative thinking. "Iqr'a," as the first heavenly word instructed to the Prophet Muhammad, calls humanity for contemplation (*T'ammul*) and thinking (*Tafakkur*). This word, together with hundreds of verses in the Qur'ān, has created a new intellectual and innovative atmosphere conducive to the progress of different disciplines of sciences.<sup>11</sup> Moreover, different styles of rational thinking and reasoning have been used in the Qur'ānic dialogues to clear the misconceptions of non-believers and this is considered as intellectual creative and innovative aspect of 'Ijāz or inimitability of the Qur'ān.<sup>12</sup>

From the very beginning story of creation, the Almighty Allah says to the angels "I will create a vicegerent on earth."<sup>13</sup> Man's vicegerency is also confirmed in the Prophetic saying: "This worldly life is sweet and green and indeed Allah is going to make you as vicegerent in it in order to see how you act."<sup>14</sup> Having the privilege of serving as the vicegerent of Allah requires that a human be creative and innovative in all facets of daily life in order to accomplish his mission and build a civilization on earth.<sup>15</sup> Furthermore, by virtue of their ability to reason, humans are honoured and preferred over anything else that Allah has created. The reason is the key tool of innovation and creativity. Once again, the man is invited to use his reason to act according to his role as Allah's

<sup>8</sup>Creativity (Ibdāع) is taken from the root verb (Abda') which means to have the initiative. Aḥmad Ibn Fāris, *Mu'jam Maqāees Al-Lughah*, Vol.1 (Beirut: Dār Al-Fikr, 1979), 209. Al-Faiumī said: "Abda'" means to uniquely create something. Aḥmad Ibn Muḥammad Al-Faiumī, *Al-Miṣbāḥ Al-Munīr Fi Gharīb Al-Sharḥ Al-Kabīr*, Vol. 1 (Cairo: Al-Matba'ah Al-'Ameeria, 1922), 53.

<sup>9</sup>*Ibtikār* (innovation) is to produce something new and enjoy its fruits earlier than anyone else. Mishāl 'Aāsī, *Al-Mu'ajam Al-Muffaṣṣal Fī Al-Lughah Wa Al-Adb* (Beirut: Dār Al-'Ilm Li-Al Malaeen, 1987), 24.

<sup>10</sup>Shabbir Akhtar, *The Qur'ān and the Secular Mind: A Philosophy of Islam* (Routledge: 2007), 5.

<sup>11</sup>Mālek Ibn Nabi, *Intāj Al-Mustashriqīn Wa Athruhu Fī Al-Fikr Al-Islāmī Al-Hadīth [Orientalists and their Impact on Modern Islamic Thought]* (Cairo: Maktabat Amār, 1970), 34.

<sup>12</sup>Muḥammad 'Arjoon, *Al-Qur'ān Al Adhīm Hidaiyatuhu Wa I'ajāzuhu Fī Aqwāl Al-Mufasrīn [The Great Qur'ān: Its Guidance and Miracles in the Sayings of the Interpreters]*. (Damascus: Dār Al Qalm, 1989), 48.

<sup>13</sup>Al-Baqara 2:30.

<sup>14</sup>Abu Al-Ḥussain Muslim b. Al-Ḥajjaj, *Ṣaḥīḥ Muslim* (Beirut: Dār Al-Kutub Al-'Ilmiyah, 2005), "Kitāb Al-Riqāq, Babu AKathru Ahl Al-Jannah Al-Fuqr'a," 2742.

<sup>15</sup>Adham Khairul Akmaliah, Said Mohd Fuaad, Muhamad Nur Sa'adah and Yaakub Noor Inayah, "Technological Innovation and Entrepreneurship from the Western and Islamic Perspectives," *International Journal of Economics, Management and Accounting* 20, no. 2, (2012), 111.

vicegerent on earth.<sup>16</sup> The almighty Allah says: “And we have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”<sup>17</sup>

Basically, the main issue that holds some people back to appreciate the Qur’ānic knowledge is the way they approach it. It is, as Bruce Lawrence, puts it “the limits of human experience affect the way we approach the text Qur’ānic verses are expressive of an inexhaustible truth. They signify meaning layered within the meaning, light upon light, miracle after miracle.”<sup>18</sup> In the Qur’ān, there are many verses that confirm Allah’s care to humans by subjecting them to many of His creations. “And subjected for you the ships to sail through the sea by His command and subjected for you the rivers.”<sup>19</sup> “And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them, you eat.”<sup>20</sup> “And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle.”<sup>21</sup> Through Innovation and creativity, a human has availed a great benefit from whatever Allah has subjected for him.<sup>22</sup> By reason and creative thinking, a human has developed Allah’s gifts by inventing fast means of transportation, mass communication, smart homes, and many other inventions that reflect man’s success to fulfil his mission on earth and invest Allah’s gifts for building a civilization.<sup>23</sup>

But the striking question is how relevant the Qur’ānic creativity is to the contemporary time? In fact, “the Islamic perspective still guides and inspires a major and growing constituency of the human race. It has informed all aspects of a world civilization for one and a half millennia”.<sup>24</sup> The basis of most of the Qur’ānic arguments lies on reason, especially in scientific, social and legal context. *‘Aql*, is the Arabic term for reason or intellect which the Qur’ān greatly values and highly honours due to its supreme function in the human being. Even the Qur’ānic stories come for purpose. The Qur’ān has commemorated the stories of creative and innovative characters throughout human history. The Qur’ān,<sup>25</sup> has recorded the creative and innovative plan and solution suggested by Joseph (AS) to stop the famine by storing the harvest in its spikes. His unique creative thinking placed him in authority over the treasures of the land.<sup>26</sup> The Qur’ān,<sup>27</sup> has also recorded the story of *Dhul-Qarnayn* who introduced an innovative and creative plan and work that protect the people between the two mountains from the mischief and corruption of the nation of Gog and Magog. This nation could not be vanquished by humans or their advanced technology. They are a destructive force and are capable of becoming the sole superpower on Earth. *Dhul-Qarnayn* locked them up behind a barrier. He built

<sup>16</sup>Ali Al-Ḥamadī, *Sharart Al-Ibdā’* (Beirut: Dār Ibn Ḥazm Li Al-Taib’ah Wa Al-Nashr, 1999), 17.

<sup>17</sup>Bani Israeīl 17:70.

<sup>18</sup>Lawrence, Bruce, *The Qur’ān: A Biography, A Book that Shook the World* (Atlantic Books Ltd, 2013), 17.

<sup>19</sup>Ibrahīm 14:32.

<sup>20</sup>An-Nahl 16:5-7.

<sup>21</sup>An-Nahl 16:81.

<sup>22</sup>Fatima Agha Al-Hayani, “Islam and Science: Contradiction or Concordance,” *Zygon Journal of Religion and Science* 40, No. 3 (2005): 571.

<sup>23</sup>Muḥammad Muḥsin, *Tanmiyat Maharāt Al-Taḥkīm Min Khilāl Al-Manāhij Al-T’alimiyah* (Jeddah: Dār Al-Mujtama’, 2002), 34.

<sup>24</sup>Shabbir Akhtar, *The Qur’ān and the Secular Mind: A Philosophy of Islam* (Routledge: 2007), 15.

<sup>25</sup>Yusuf 12:47-49.

<sup>26</sup>Fiyān Saleh, “*Ab’aād Iqtisādīyah Fī Qiṣat Al-Nabi Yusuf Fī Daw’a Al-Qur’ān Al-Karīm*,” Vol. 7 (Majalat Al-‘Uloom Al-Islāmiyah, no. 13, 2013), 13.

<sup>27</sup>Al-Kahaf 18:93-97.

a huge, strong and unique barrier that makes Gog and Magog unable to pass over it, nor were they able to dig through it.<sup>28</sup>

In the same vein, the *Sunnah* is rich in many examples that encourage creativity and innovation at religious and worldly levels. After the reconstruction of the K'aba, five years before the Prophet Muhammad's (*SAW*) mission, a civil war was about to break out between the people of Makkah. An argument erupted amongst the builders as to who would have the honour of placing the Blackstone back to the K'aba. However, the Prophet Muhammad (*SAW*) provided an innovative idea which granted all of them the honour of placing the Blackstone in the K'aba. Prophet Muhammad (*SAW*) lay the black stone upon a cloak and called the leader of each tribe to take a part of it, and the cloak was lifted in unison, and then Prophet Muhammad (*SAW*) laid the black stone himself. Since each tribe had had a hand in the stone's placement, all were happy and Muhammad had resolved what had almost become a tribal dispute. His innovative and creative suggestion stopped a war from breaking out.<sup>29</sup>

Another example of the care paid by the *Sunnah* for innovative ideas and creative thinking is the Prophet's approval, in the Battle of Trench, to the digging of the trench suggested by Salman Al-Fārisī to defend the city of Medina.<sup>30</sup> The Prophet's (*SAW*) approval of Salman Al-Fārisī's innovative idea reflects the keenness of the Prophet to free humankind from the shackles that bind them. It also motivates accepting innovative and creative notions from other cultures and civilizations. The Almighty Allah says, "Relieves them of their burden and the shackles which were upon them."<sup>31</sup> Shackles, here, can refer to any restriction on intellectual freedom that can undermine any nation's progress or development. Islām encourages tolerance and freedom of thought and expression, if they don't violate the limits of moral values.<sup>32</sup> The Prophet's (*SAW*) strategy to avoid confrontation and war reflects the bad consequences of wars. Wars destroy nations' resources and undermine nation-building progress, and thereby, hinder the realization of *Sharī'ah* objectives (*Maqāṣid Al-Sharī'ah*).<sup>33</sup> Additionally, The Prophet (*SAW*) said "Adhere to that which is beneficial for you. Keep asking Allah for help."<sup>34</sup> According to the Ḥadīth, adhering to the benefits invites the Muslim to innovate and produce something beneficial and to try his best to achieve his goal. Moreover, the Prophet (*SAW*) himself was so keen to discover the skilled among his companions and commended their talents.<sup>35</sup> The Prophet (*SAW*) requested from Zayed Ibn Tābit (*RA*) to learn the Hebrew language and Zayed was able to learn it within fifteen days. Moreover, Zayed was so creative and skilled to learn the Syriac language as well.<sup>36</sup> The Prophetic biography (*Sirah*) constantly praised the status of the

<sup>28</sup>Muḥammad Sharaf Al-Deen, *Dhu Al-Qarnain Wa Gog and Magog Fī Daw'a Al-Qur'an Al-Karīm Wa Al-Ḥadīth Al-Nabawī Al-Sharīf Wa Al-Tārīkh Wa Al-Jughrafiyah* (Beirut: Ibd'ā Li Al-Dirasāt Wa Al-Nashr, 2016), 47.

<sup>29</sup>Abu Bakr Al-Baihaqī, *Dalā'il Al-Nubwah Wa M'arifit Ahwāl Sahib Al-Shari'ah* [*The Signs of Prophethood and Knowledge of The Conditions of The One Who Master the Legal Law*], Vol. 2. (Beirut: Dār Al-Kutub Al-'Ilmiyah, H.1405), 56.

<sup>30</sup>Ṣafī Ar-Raḥmān Al-Mubārakpurī, *Al-Raḥīq Al-Makhtūm* (Cairo: Dar Al-Wafā Li Al-Taib'ah Wa Al-Nashr, 2003), 269.

<sup>31</sup>Al-A'arāf 7:157.

<sup>32</sup>Abdul Rahmān Al-S'aidī, *Taisīr Al-Karīm Al-Rahmān Fī Tafsi'r Kalām Al-Manān*, Taḥqīq: AbdulRahmān Ibn M'allah (Mu'assat Al-Risālāh, 2000), 305.

<sup>33</sup>Umar Chapra, *Muslim Civilization: The Causes of Decline and the Need for Reform* (UK: Islāmīc Foundation, 2008), 7.

<sup>34</sup>Muslim, *Ṣaḥīḥ Muslim*, "Kitāb Al-Muqadimāt, Bābu Al-Mujāhadah," 2664.

<sup>35</sup>Muḥammad Fathī, *Al-Ibtikārāt Wa Iktishāf Al-Mawāhib* [*Creativity and the Discovery of Talents*] (Cairo: Al-Andalus Li Al-Nashr Wa Al-Tawzī', 2008), 83.

<sup>36</sup>Muḥammad Ibn S'ad, *Al-Tabaqāt Al-Kubra*, Taḥqīq. Muḥammad Abd Al-Qadīr 'Ata, Vol.2 (Beirut: Dār Al-Kutub Al-'Ilmiyah, 1990), 273-274.

talented and skilled among the Prophet's companions. The Unique courage of Khalid Ibn Al Waleed (May Allah be Pleased with him) and his creative plans for running wars and defending cities nominated him to be honored with the nickname of "the sword of Allah." Abdullāh Ibn Abbās' unique creative ability of interpretation of the Qur'ān and his great commentary on the Qur'ān nominated him to be honored with the nickname of "Turjumān Al-Qur'ān," i.e. the greatest interpreter of the Qur'ān and was either nicknamed the "Habr of the Ummah," i.e. the greatest scholar of the *Ummah*. The unparalleled integrity and honesty of Abu Obaidah Ibn Al-Jarrāh (May Allah be Pleased with him) nominated him to be honored with the nickname of "Amin Al-Ummah," i.e. the Trustee of the *Ummah*. The innovative and unique intellectual ability of Amro Ibn Al 'Ās (RA) nominated him to be nicknamed the "Aretion of the Ummah." The Prophet (SAW) has praised the innovative idea of Tamīm Al-Dārī (RA) who took the initiative and illuminated the Prophet's mosque with candles. The Prophet (SAW) expressed his gratitude to him saying: "You illuminated Islām and beautified the mosque. May Allah illuminate you in the world and the hereafter!"<sup>37</sup>

Likewise, the *Sunnah* also confirms that contributing an innovative and creative ideas that benefit humanity is a highly rewarded action in Islām. Abu Juhaifah narrated that the Prophet (SAW) said: "Whoever introduces a good practice in Islām, there is for him its reward and the rewards of those who act upon it without anything diminished from their reward."<sup>38</sup> The Ḥadīth is mentioned in the context of giving charity. It praised the work of a man contributed a creative and innovative idea for helping the needy and alleviating their suffering. This Ḥadīth inspires Muslims for initiating and excelling good ideas and practices that serve their communities.<sup>39</sup> Today's Digital Food Banks are among the contemporary innovative projects and good practices that benefit many humans around the globe. Definitely, the contributors of such creative ideas would be rewarded for serving the needy across the globe. The second part of this Ḥadīth introduces very important message to those who use their innovation and creativity for evil practices.<sup>40</sup> The Prophet (SAW) said, "And whosoever introduces an evil practice in Islām will shoulder its sin and the sins of those who will act upon it, without diminishing in any way their burden." Al-Nawawī said, "The Ḥadīth encourages any initiative towards goodness and warns against any falsehood or evil inventions."<sup>41</sup> Based on the Ḥadīth, a contemporary example for evil practices can be applied on those who invent mass destruction and biological weapons. Those inventors are sinful according to the Islāmic *Sharī'ah* and they will carry the sin of those who use them for killing humanity.

Islam's uniqueness stems from its capacity to introduce novel maxims and instruments that aid in the advancement of human existence. *Ijithād* (independent reasoning) constantly provides opportunities for Muslims to stay up with whatever modern and progressive experiences mankind has to offer. Using the principle *Ijithād* in situations and matters which neither the Qur'ān nor the

<sup>37</sup>Aḥmad Ibn Hajar, *Al-Iṣābah Fī Tameez Al-Ṣaḥābah* [Chronicling the Accounts of the Companions], Taḥqīq: Adel Aḥmad Abd Al-Maujūd Wa Ali Muḥammad Mu'awad, Vol. 4 (Beirut: Dār Al-Kutub Al-Ilmiyah, H.1415), 18.

<sup>38</sup>Abu Abdallah Muḥammad b. Majāh, *Sunnah Ibn Majāh* (Beirut: Dar Al-Kotob Al-'Ilmiyah, n.d.), "the Book of Sunnah, Bābu Man Sanna Sunnatan Hassana Aw Saiy'ah," 207. Muslim, *Ṣaḥīḥ Muslim*, "Kitāb Al-Zakāt, Babu Al-Hath 'Ala Al-Ṣadaqah Wa Lu Bishiḥ Tamrah Aw Kalimah Taibah Wa Anha Hijāb Min Al-Nār," 1017.

<sup>39</sup>Yusrī Arshad, *Ḥuqūq Al-Insān Fī Daw'a Al-Ḥadīth Al-Nabawī* [Human Rights in Light of Prophetic Traditions] (Silsalat Kitāb Al-Ummah, no. 114, H. 1427), 71.

<sup>40</sup>Muhammad Mustaqim, Muhammad Nizah, Anita Ismail, and Adibah Mohamad, "Creating Creative and Innovative Muslim Society: Bid'ah as an Approach," *Journal of Asian Social Science* 9, No. 2 (2013): 123.

<sup>41</sup>Abu Zakriyah Muḥī Al-Deen Al-Nawawī, *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn Al- Ḥajjāj* [A commentary on Sahih Muslim Ibn Al-Hajjaj], Vol. 7 (Beirut: Dār Iḥiy'ā Al-Turāth Al-'Arabī, 1392), 104.

*Sunnah* has mentioned, is a practical example for Islām's support and formation to the philosophy of creativity and renovation.<sup>42</sup> When the Prophet (*SAW*) sent Mu'ādh Ibn Jabal to Yemen to assume the office of judge, He (*SAW*) asked him: "According to what are you going to judge?" according to the "Book of Allah," answered Mu'ādh. The Prophet (*SAW*) said: "And if you do not find the ruling therein?" Mu'ādh replied: "According to the *Sunnah* of the Prophet." The Prophet (*SAW*) asked "And if you do not find the ruling therein?" Mu'ādh replied: "Then, I will exert my effort to formulate my own ruling." The Prophet (*SAW*) concluded: "Praise be to Allah who has guided the messenger of the Prophet (*SAW*) to what is acceptable to the Prophet."<sup>43</sup> The Ḥadīth invites the Muslims to rationally think their relation with the world and society and the fact that Islām is not opposing rational innovation, creative thinking or progressive renovation.

To understand the philosophy of such conceptions of creativity and innovation from the perspective of Islāmic *Shari'ah*, it can be deduced from the above-mentioned the following:

- First: With a single word "*Iqr'a*," Islām has started to nurture an inquiring mind.
- Secondly, to ensure its protection, Allah has prohibited alcohol and anything, which undermines the function of human's intellect. The Almighty Allah says "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."<sup>44</sup>
- Thirdly, Islām has praised human's independent reasoning and has discouraged the blind following: "And similarly, we did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."<sup>45</sup>
- Fourthly, Qur'ān and *Sunnah* have given a high status and special rank to the innovative, creative and the scholars who has strongly contributed to the renaissance of humanity. The Almighty Allah says: "Allah will raise those who have believed among you and those who were given knowledge, to high ranks."<sup>46</sup>
- Fifthly, Islām has encouraged creativity, innovation and technology so long as they do not lead to harm or evil. They must be integrated with values that lead for the betterment of humanity. They shall result in scientific advancement, which leads to progress at all human levels.<sup>47</sup>

Furthermore, a person who produces inventions that benefit his community and humanity at large would be rewarded for his actions and for the actions of those who develop his invention until the Day of Judgment.

### 3. Principles Regulating the Philosophy of Innovation, Creativity and Use of Technology in Islām

In his book, "The Future of Islam," John Esposito said "Reform has been an integral part of Islam's history. The Prophet-Reformer Muhammad and his early community struggled to improve

<sup>42</sup>Said Shabār, *Al-Ḥajah 'Ila Isti'nāf Al-Tagdīd Fī Al-Shari'ah Al-Islāmiyah [Towards Resuming Renovation in Islamic Sharī'ah]* (Morocco: Markaz Al-Dirasāt Wa Al-Buḥūth Al-Insāniyah Wa Al-Ijtīm'ayah, Nadwat Al-Ijtihād Wa Al-Tagdīd Fī Al-Shari'ah Al-Islāmiyah Wa Al-Taḥḍiyāt Al-Mu'āsirah, 2011), 251.

<sup>43</sup>Ala Al-Deen Maghlay, *Al-Drr Al-Mandhoom Min Kalām Al-Mustaḥa Al-M'aṣoom*, Taḥqīq: Muḥammad 'Awāma, (H.1414), 159.

<sup>44</sup>Al-Mai'dah 5:90.

<sup>45</sup>Az-Zukhruf 43:23.

<sup>46</sup>Mujadila 58:11.

<sup>47</sup>Zuhair Al-Mazidī, *Muqadimah fī Manhāj al-Ibdā': Roayyah Islāmiyyah [An Introduction to Innovation: Islamic Vision]* (Cairo: Dār Al-Wafā' Li Al-Tib'aah, 1992), 31-64.



their world by establishing an Islamic order. In every age, the glaring disparities (real or perceived) between God's will and the state of the world have inspired religious reformers (*mujaddids*) and movements that called Muslims to reform their society and follow Islam more faithfully."<sup>48</sup> This idea of *Tajdid* (renewal) guarantees motivating Muslims not only for coping with technology but even competing with others in order to promote the status of the Muslim *Ummah* (community). "Islam possessed a rich tradition of reform. The concepts of renewal (*Tajdid*) and reform (*Islāh*) are fundamental components of Islam's worldview, rooted in the Quran and the Sunna of the Prophet."<sup>49</sup>This is very obvious in the Prophetic saying: "If you ask of Allah, ask Him for Firdaws (the highest level of Paradise)."<sup>50</sup> This Prophetic guidance teaches Muslim to be the best and aspire for the best in his life and Hereafter. The best of men, in Islām, is the one who is most useful to his fellow men. Creativity, innovation and technology contribute in achieving human welfare and progress, solving problems, and bolster human values. Consequently, Islām has established a set of values and principles that help the Muslim to take all material and spiritual means towards innovation and creativity.

### 3.1. Moral Principles

Objectivity and modesty are among the important Islāmic values that promote the culture of creativity and innovation. The Prophet (*SAW*) said: "He who has, in his heart, an ant's weight of arrogance will not enter Jannah."<sup>51</sup> Arrogance undermines free thinking. It freezes the ability of constructive criticism and it restrains the chances of an objective discussion.

Muslim is invited to enhance the spirit of creativity and innovation through the value of his sincere dedication to Allah.<sup>52</sup> His education, inventions and success shall all be attributed to Allah alone. The Prophetic guidance warns Muslim against being a slave of material things which brings about depression not happiness and failure not progress. The Prophet (*SAW*) said: "Cursed is he, who is the slave of the Dinar, the slave of the Dirham, and the slave of the cloak bordered with silk. If he is given anything he would be satisfied, but if he is not given anything he is displeased."<sup>53</sup> Therefore, the innovative Muslim shall never be controlled by material things. He is invited to use money as a mean to achieve innovation and creativity for the betterment of humanity.

The Prophet's strategic planning in his migration from Makkah to Medina inspires the innovative Muslim to depend mainly on Allah in all of his affairs.<sup>54</sup> Dependence upon Allah promotes patience, perseverance, determination and strong beliefs of attaining one's goals. The Prophet (*SAW*) succeeded in creating an innovative and creative generation through planting the values of dependence upon Allah in his companions. His companions acted upon the Prophetic guidance and were pioneers in transmitting his guidance to the entire world.

### 3.2. Behavioral Principles

Throughout the Qur'ān, the concept of time has been given a great significance. The innovative Muslim is invited to use his time for a rewarding and productive purpose. The path of innovation and creativity requires investing every single minute in learning knowledge or doing a righteous deed.

<sup>48</sup>John Esposito, *The Future of Islam* (Oxford University Press, 2010), 105.

<sup>49</sup>Ibid., 106.

<sup>50</sup>Ibn Mājah, *Sunnah Ibn Mājah*, "Kitāb Al-Zuhd, Bab Šifāt Al-Jannah," 4331.

<sup>51</sup>Muslim, *Šaḥīḥ Muslim*, "Kitāb Al-Imān, Bab Taḥrīm Al-Kibr Wa Bianih," 91.

<sup>52</sup>Samih Mahmoud Al-Karasnah, and Ali Moh. Jubran Saleh, "Islamic Perspective of Creativity: A Model for Teachers of Social Studies as Leaders," *Innovation and Creativity in Education, Social and Behavioral Sciences*. No. 2 (2010): 421.

<sup>53</sup>Muḥammad b. Ismāil Al-Bukhārī, *Šaḥīḥ Al-Bukhārī* (Dārussalām Publishers and Distributors, 1997), 6335.

<sup>54</sup>Ibn Hishām, *Al-Sirah Al-Nabawiyah*, vol.1 (Cairo: Sharikat Al-Halābi, H. 1375), 435.

The behavior of wasting one's time never achieves one's short-term or long-term goals. The Messenger of Allah (*SAW*) said, "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."<sup>55</sup> The Almighty Allah says: "Indeed, prayers have been prescribed for a believer on a set time."<sup>56</sup> The verse teaches Muslim to organize his time and do each work in its due time. The history teaches that the nations which better the use of time were able to build a thriving civilization.

The behavior of accuracy and proficiency is one of most important characteristics of innovation and creativity. The Almighty Allah says: "And do good; indeed, Allah loves the doers of good." The Prophet (*SAW*) said, "Verily Allah has prescribed *Ihsān* (proficiency, perfection) in all things."<sup>57</sup> The Qur'ān and the Prophetic guidance motivates the Muslim to be creative and innovative by being professional in all of his actions. Moreover, Innovation and creativity are so connected to the creed and values of the society. Hence, the inventions which support human values that are confirmed by the divine teachings are approved in Islām. On the other hand, the inventions which violate social and moral values and the value of justice are disapproved.<sup>58</sup>

### 3.3. Educational Principles

From its early ages, Islam set out the basis for human progress through lenses of education. In his book, *Science and Civilization in Islam*, Seyyed Hossein Nasr elaborated on the gradual process of sciences and knowledge in Islamic history. He contended that Islam is distinguished by its unique invention of an education system that emphasizes discipline unity.<sup>59</sup> The various Islamic disciplines were considered branches of one tree in which all keep harmony with each other with slight differences and limits.<sup>60</sup> Beginning with theology, law, mathematics, and concluding with alchemy, Muslims have established highly clever routes that ensure growth and prosperity for future generations.

The first basic step in the process of nurturing innovative and creative humans is to build their attitudes on values and help them learn the right concept of a sound life in their childhood. Education is to develop their talents and skills and make them ready to deal with all situations in life.<sup>61</sup>

The children, from the smoothness of their childhood, should be educated the methodology of how to be creative and innovative. School programs of education shall be presented in innovative ways that help kids to master the keys of innovation. These programs shall focus on how to develop critical thinking skills in the kids to prepare them to be pioneers; not to be just followers and emulators. Efforts shall be consolidated to orient Kids' T.V. shows towards reviving stories of such

<sup>55</sup>Al-Ḥussain Al-Baghwī, *Sharḥ Al-Sunnah*, Taḥqīq: Adel Aḥmad Abd Al-Maujud Wa Ali Muḥammad Mu'awad, Vol. 2 (Beirut: Dār Al-Kutub Al-'Ilmiyah, H.1412), 277.

<sup>56</sup>An-Nisa 4:103.

<sup>57</sup>Muslim, *Ṣaḥīḥ Muslim*, "Kitāb Al-Ṣaid Wa Al-Dhabā'iḥ, Bāb Al-Amr Bi-Iḥsān Al-Dhabḥ Wa Al-Qatl Wa Taḥdīd Al-Shafrah," 1955.

<sup>58</sup>Muḥammad Rābab'ah, *Al-Ibtikār Fī Al-Islām, Maḥmuh, Ḥukmuh, Wa Dawābitahu Al-Shar'aiyah* [*Creativity in Islam: Its Concept, Rules, and Legal Principles*] (Majalat Al-Buḥūth Wa Al-Dirasāt Al-Shar'aiyah, no. 80, H.1440), 135.

<sup>59</sup>Sayyed Hussain Nasr, *Science and Civilization in Islam* (Chicago: ABC International Group INC, 2001), 43.

<sup>60</sup>Ibid., 44.

<sup>61</sup>Ayman Amer, *Al-Ibd'ā Wa Al-Sir'ā: Itlalah Nafsiyah 'Ala Ḥaiātinah Al-Yaumiyah* [*Innovation and Conflict: A Psychological Glimpse on Our Daily Life*] (Cairo: Itrāk Li Al-Nashr Wa Al-Tawzī', 2004), 49.

great characters in human history in whom our kids can find the ideal models. In this way, our history will keep up producing creative and innovative pioneers at all scientific levels.

In the story of the People of the Ditch mentioned in Chapter of Al-Burūj in the Qur'ān, the monk said to the skilled young boy: "Today, you are superior to me!" The monk's word to his skilled student confirms the fact that we will not be able to produce an innovative generation without planting the seeds of confidence in them. Moreover, we need to activate such programs that give care to thinking creativity techniques as CoRT Thinking Tools by Edward De Bono<sup>62</sup> and Triz by Altshuller.<sup>63</sup> These programs play an active role in teaching the practical skills of innovation and creativity.<sup>64</sup>

### 3.4. Social Principles

The Prophet (*SAW*) allowed the children to accompany him and his companions in the circles of knowledge. This Prophetic guidance contributed in building kid's strong characters and motivated them to be creative and innovative. Ibn Umar narrated that once when he was a young boy, he joined the Prophet's circle of knowledge, which was attended by his greatest companions. Then, the Prophet (*SAW*) said: "The example of a believer is like a green tree, the leaves of which do not fall." The people said, "It is such-and-such tree: It is such-and-such tree." I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet (*SAW*) said, "It is the date-palm tree." Ibn 'Umar added, "I told that to 'Umar who said, 'Had you said it, I would have preferred it to such-and such a thing.'"<sup>65</sup> Ibn Umar's companionship to elderly enhanced his life experience, bolstered his ambitions and made him one of the pioneers in the field of narration of Prophet's (*SAW*) Ḥadīths.

One of the prominent and innovative Muslim scholars in the field of sociology is Ibn Khaldūn. He lived in the 14th century and literally invented the study of societies, and is regarded worldwide as the father of sociology. Ibn Khaldūn's integration between revealed knowledge and intellectual knowledge enabled him to lay down new scientific methodologies in the historical studies of societies adopted by European scholars in the nineteenth century.<sup>66</sup>

Uniquely, Dean Keith in his book, *Genius Creativity and Leadership* said "82% of those who have become famous interacted directly with the elderly in their early life. Moreover, half of Nobel

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<sup>62</sup>Dr. de Bono holds professorships at the Universities of Malta, Pretoria, Dublin City University, and the University of Central England. The New University of Advancing Technology in Phoenix, Arizona appointed Dr. de Bono Da Vinci Professor of Thinking in May 2005. The CoRT program is considered the most famous among the thinking programs across the world. CoRT stands for (Cognitive Research Trust). It is an educational curriculum for direct teaching of thinking skills, divided into six modules each consists of ten lesson. Asmaa El sherbeny, "Using CoRT Based Program to Improve Creative Writing Skills of EFL Secondary Stage Students," MAED Journal vol. 108, Issue No 6), 41-63.

<sup>63</sup>TRIZ (The Theory of Inventive Problem Solving) which works as a functional approach to problem solving. Gunter Ladewig, "TRIZ: The Theory of Inventive Problem Solving," (The PDMA Tool Book 3 for New Product Development), 3-40, DOI:10.1002/9780470209943.ch1

<sup>64</sup>Muḥammad Naqru, *Creativity: Its Concept and the Means of its Development* (Saudi Scientific Society for Training and Human Resources Development, a paper submitted to the First Forum, n.d.), 34.

<sup>65</sup>Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, "Kitāb Al-Adāb, Bāb Ma La Yasthī Min Al-Ḥaq Li Al-Tafaquh Fī al-Deen," 6122.

<sup>66</sup>Abdelhalim Awais, "Al-T'asil al-Islāmī Li Nadhriat Ibn Khaldun," *Kitāb Al-Ummah*, No. 50, (1996): 15.

winners received their education from earlier Noble winners either.”<sup>67</sup> This study confirms the fact that fathers and educators shall act according to Prophetic guidance and give their kids the opportunity to join the elderly. This helps them learn from their wisdom and build their creative and innovative power.

To sum up, creativity, innovation and technology are double-edged weapons. They can contribute to human welfare or human decline. Thus, Islām has stipulated a set of values and principles that regulate them and orient them for human progress. However, by adopting creativity, innovation and digital technology blindly, the world will accelerate the destruction of the natural environment.

It is important to consider that every society has its own sociocultural and religious system, which is deeply rooted in the lives and behaviour of its people. Each society has its own unique identity, primarily shaped by the society’s geographical location, its religious values, its historical events, and its human and physical resources.

Each society’s spiritual faith, customs, habits, and social and ethical values are deeply rooted in the inhabitants. Thus, working to comprehend the vision of Islām in individual life, social life, society, state, and in the world (for instance, establishing ethical and moral life), is part of being the Muslim faith, which is a duty of every Muslim.<sup>68</sup> Moral principles occupy a high level of significance in Islām. They regulate its system, legislation, and its due application of law in all fields of life. These moral principles and values helped Muslims to build a civilization that remains glorious and inspiring to other nations for many centuries. In this regard, Gustave LeBon said “The translations of the books of the Arabs, especially scientific books, remained particularly the only source of teachings in the universities of Europe for the five or six centuries.”<sup>69</sup>

#### 4. Technology Assessment and Applications from Islāmic *Sharī’ah* Perspective

Primarily, Islām has paid great attention to all fields of innovation and technology to attain human welfare and progress. Qur’ān has invited Muslims to own power. In this regard, the Almighty Allah says “And prepare against them whatever you are able of power...”<sup>70</sup> One of the foremost means that help Muslims attain this power is to master the innovation and technology. Therefore, it is a duty upon Muslims to seek all the means of innovation and technology, which are necessary to maintain power, which would help them to defend themselves against any enemy.<sup>71</sup>

In fact, Islām has stipulated conditions for the approval of creative and innovative inventions, technology, and industry. Firstly, the inventions are to be beneficial and useful in the interest of humanity.<sup>72</sup> The Prophet (*SAW*) said, “Ask Allah for beneficial knowledge and seek refuge with

<sup>67</sup>Dean Keith Simonton, *Genius Creativity and Leadership: Historiometric Inquiries* (US: Iuniverse, 1999), 205.

<sup>68</sup>Zahid Parvez, *Building a New Society: and Islāmic Approach to Social Change* (UK: Revival Publications, 2000), 43.

<sup>69</sup>Gustave LeBon, *La Civilisation des Arabes [The Civilization of the Arabs]* (Delhi: Gyan Books Pvt. Ltd., 1884), 154.

<sup>70</sup>Al-Anfāl 8:60.

<sup>71</sup>Sanā’ Sulaimān, *Kaif Nurabī Anfusna Wa Al-Abn’ā Min Ajl Al-Tanimiyah Wa Al-Ibd’ā [How to Educate Ourselves and Children to Develop and Creativity]* (Cairo: ‘Aālam Al-Kutub, 2005), 148-152.

<sup>72</sup>Abd El-Wahāb Khallāf, *Maṣādir Al-Tashr’ī Al-Islāmī Fī Ma La Nasa Feeh [Addressing the Issues that Have not been Explicitly Reported in Islamic Texts]* (Cairo: Matab’a Dār Al-Kitāb Al-‘Arabī, 1954), 83.

Allah from the knowledge that is of no benefit.”<sup>73</sup> In Islām, the approval of innovation and creativity is linked to their contribution to human benefit and interest.<sup>74</sup> The Prophet (*SAW*) said, “Whoever introduces a good practice in Islām, there is for him its reward and the rewards of those who act upon it without anything diminished from their reward.”<sup>75</sup> The Ḥadīth commends innovation and creativity by introducing new and good practice for an individual or social progress.

Secondly, inventions must not violate man’s role on earth as a vicegerent of Allah. Their main goals are to build, not to ruin. Islām encourages freethinking but it stands against any attempts that threaten social peace and security. For instance, Islām prohibits games, which blaspheme God and Messengers or inventions, which propagate vices and obscenity in society.<sup>76</sup> Thirdly, these inventions shall not violate the objectives of Islāmic *Sharī’ah* or its decisive rules by prohibiting what Allah permitted or vice-versa.<sup>77</sup> Climate change and the spread of infectious diseases due to which humanity has suffered, today necessitate the revision of inventions in the light of *Sharī’ah* since they have yielded harmful effects on the human life.

According to the Islāmic *Sharī’ah*, using technology is permissible and is essential for Muslims. Hence, it is recommended for Muslims to master technological advancements. Moreover, many Muslim thinkers and scientists have explicitly contributed to current advancement of the science of technology. However, manufacturing or using technology for serving harmful and immoral purposes makes it haram.<sup>78</sup> Enlightenment in Islām is inclusive and comprehensive that harbors mental as well as spiritual values.<sup>79</sup>

### 5. Significant Insights of Internet Usage and Technology in Islam

Significantly, internet is a powerful system for mass communication and technological knowledge, which allows its users to access and survey a huge amount of useful information.<sup>80</sup> During the COVID-19 pandemic lockdown, internet proved to be a vital tool for various tasks, for instance social communications, distance learning, and work from home. Today, five billion humans are using social media, which entails that almost 59% of humans on this planet are using it.<sup>81</sup> Due to countless benefits, technology and internet has played integral part in our everyday life, but it is still representing a great test for Muslim’s faith. Many Muslims browse the internet with no target, or

<sup>73</sup>Ibn Mājah, *Sunan Ibn Mājah*, “*Kitāb Al-Dua’ā, Bābu Ma T’awwaz Minhu Rasoul Allah*,” [Book of Supplication, Chapter of the Things regarding which the Prophet Seeks Allah’s Refuge], 3843.

<sup>74</sup>Hamid Fahmy Zarkasy, “Inculcation of Values into Technology an Islamic Perspective,” *Afro Eurasian Studies Journal* Vol. 5, No 1&2, (2016): 104.

<sup>75</sup>Ibn Mājah, *Sunan Ibn Mājah*, “the Book of Sunnah, Bābu Man Sanna Sunnatan Ḥassana Aw Saiy’ah,” 207.

<sup>76</sup>Al-Mazidī, “*Muqadimah*,” 23-26.

<sup>77</sup>Khallāf, “*Masādir*,” 79.

<sup>78</sup>Al-‘Izz Ibn Abdel-Salām built his own Fiqhī view on approving whatever brings benefit and prohibiting whatever brings harm. See: Al-‘Izz Ibn Abdel-Salām, *Qwā’id Al-Ahkām Fī Masālih Al-Anām*, Tahqīq: Tāhā Abdel-R’ouf S’ad, vol. 1 (Cairo: Maktabat Al-Kulliyāt Al-Azhariyah, 1991), 10.

<sup>79</sup>Maḥmoud Zakzouk, “Islām and Enlightenment” *Al-Ahrām Newspaper*, Cairo, 23 February 2000).

<sup>80</sup>Tuti Nurhaeni, Ninda Lutfiani, Ankur Singh, Widya Febriani, and Marviola Hardini, “The Value of Technological Developments Based on an Islamic Perspective,” *International Journal of Cyber and IT Service Management* Vol. 1, No. 1, (2021), 6.

<sup>81</sup>Dave Chaffey, “Global Social Media Statistics Research Summary 2022,” August 22, 2022). <https://www.smartinsights.com/social-media-marketing/social-media-strategy/new-global-social-media-research/>

they become addicted to online games. There is unlimited amount of evil data available on internet. This available data can destroy one's morality and threaten social stability. Furthermore, there is a huge amount of misleading information on internet, which presents wrong information about Islām.

Islām supports technology, innovation, and creativity. It encourages a balanced vision between modernity and the preservation of traditional cultures. Moreover, Islam sees no contradiction between being modern and at the same time appreciating the cultural and religious identity of a society. For example, a high level of care should be paid to television programs, YouTube, gaming videos viewed by our children. Very recently, six Gulf States warn Netflix over indecent content violating Islāmic values. Particularly, these media contents directed to our children. The programs to run should be of beneficial selective approach. According to *Sharī'ah*, programs of unlawful scenes which promote vices and nudity must be avoided. With the growth of the worldwide Muslim diaspora, there is a desperate need to bring up our children according to correct norms. The increasing growth of the internet has greatly amplified the sense of the global *Ummah* and the importance of strict adherence of the Islāmic norms.

In today's high-tech world, it is essential for Muslims to embrace and participate in technology to counter xenophobic views about Muslims, which accurately represent themselves in the media and communication networks.<sup>82</sup> They are also required to study the roots of these technological sciences seriously. They should understand the foundations upon which they are based, to evaluate them within the framework of the Islāmic worldview and to apply these sciences solely based on the Islāmic teachings.

As indicated by historical view point Muslims had lived in a golden age of advancement and leadership, therefore, by highlighting factual philosophical principles, this analysis suggested that Muslim should regain their bright past and acquire the most advanced technology to accelerate development in their Muslim communities. Islamic *Sharī'ah* has supported Muslims excelling in modern careers, while adhering to Islamic principles and teachings, although it has rejected certain harmful aspects of technology, such as internet pornography, electronic drugs, and technologies, which can cause human destruction." Assimilation and adaptation according to modern technology requires preservation of Islāmic culture primarily according to Islamic values and principles. Hence, it is juristically concluded that innovation, creativity, and technology must be sought if they serve the necessities of life and serve the humankind. However, they are impermissible if their outcomes and results harm the individuals and the society.<sup>83</sup>

## 6. Concluding Remarks

Throughout the article, Qur'ān and *Sunnah* reiterate the role of human as Allah's vicegerent on earth. His noble mission involves engaging in inventiveness, invention, and technology to discover the universe's treasures, advance science, and ensure human welfare.

One of the Qur'ānic noble messages is human's cooperation in righteousness and piety. In light of Islamic *Sharī'ah*, technology, inventions, scholarly works, and advanced sciences are to be oriented and fully dedicated to turn our globe more civilized and not to create methods of mass and nuclear destruction which now threatens the very fabric of life on earth. *Tajdīd* and *Ijtihād*, which are two outstanding concepts in Islam, stand as a brilliant evidence for Islam's persistent approach to expand and promote any field of science and technology which contribute to human's welfare.

To ensure building unique civilized societies, Islām has established a set of moral principles and values that help humans master useful use of technology and its applications and contribute to the

<sup>82</sup>Moḥamed El-Shibiny, *The Threat of Globalization to Arab Islāmic Culture: The Dynamics of World Peace* (USA: Dorrance Publishing Co., INC., 2005), 7.

<sup>83</sup>Rābab'ah, "*Al-Ibtikār*," 131.

modern conceptualization of innovative and creative human life. Historically, one of the main reasons why Muslims have succeeded in building a civilization that has lasted for many centuries is because of their commitment to the Islamic moral principles and values. The uniqueness of their civilization lies in the fact that their inventions, innovative sciences, and creative powers were devoted to care for the poor and less advantaged and the establishment of world peace. For instance, the development of the public hospital system in the Islamic Golden Age prioritized healthcare access for all, regardless of socioeconomic status. The focus of Muslims' contributions to sciences has been always to create a more civilized world.

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