



## Original Article

# The Divine Spark of Creativity: Exploring the Human Trait of Creativity through Islamic Lens

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## Abstract

*This paper discusses the concept of creativity in Islam, highlighting how humans are endowed with a divine spark of creativity to innovate in various fields. The paper begins by examining the Quranic ayat that emphasizes the importance of creativity and highlights various ways in which humans have been creative. It explores how creativity is a reflection of God's attributes and should be utilized for the betterment of society. Creativity is an essential component of ijihad, since it calls for the capacity to think critically and develop fresh approaches to current problems, while adhering to Islamic teachings. At the same time, it is crucial to remember that creativity is a core component of both art and science. While scientists employ creativity to create new theories, experiments, and technologies, creativity also enables artists to express themselves in original and creative ways. Islamic psychology contends that religiosity can affect creativity, and Islamic teachings place a high value on hard efforts and innovations in all its manifestations. By using descriptive and analytical methodology, it is concluded that creativity is a divine trait that can be positively utilized for the betterment of society.*

**Keywords:** creativity, divine spark, human trait, islamic lens, islamic teachings

## INTRODUCTION

Creativity is a complex and multifaceted concept that is difficult to define precisely. However, it can generally be understood as the ability to generate new and innovative ideas or solutions to problems or to produce original and imaginative works of art, literature, music, or other forms of expression. Arabic dictionary mentions 'خلق' as "ابتداع الشيء على مثال لم يسبق اليه" "To bring something into being in a way that was not before" (Ibn-e-Manzoor, 1972). Consequently, being creative entails producing something unique and unrelated to any other work. One definition of creativity that commonly cited in academic literature is that of American psychologist, Mihaly Csikszentmihalyi, who defines it as "Any act, idea, or product that changes an existing domain, or transforms an existing domain into a new one" (Csikszentmihalyi, 1997, p. 28). This definition highlights the transformative nature of creativity and emphasizes its ability to break through established norms and conventions to generate something new and valuable. Thus, creativity refers to the capacity or potential to produce or bring into being new and original ideas, concepts, or objects.

Al-Mazeidy expanded on the idea of creativity by stating that it is the ability to design new forms that are beneficial for humanity and are following the Islāmic shari'ah and principles (Al-Mazeidy, 1993). Al-Mazeidy (1993) stressed the importance of innovative inventions, benefiting and assisting people in their daily lives. The ability of a person to generate fresh ideas and invent new things is referred to as creativity. Novelty, critical thinking abilities, and motivation are the three basic components of creativity. Novelty is the act of organizing or uniquely combining existing concepts or objects to give them a fresh appearance. The conventional and old objects or concepts have always been given a fresh look in research up to this point (Nazir, 2015). Novelty and creativity are often closely related, as creative ideas or products are typically characterized by their novelty or originality. The creation of original and worthwhile concepts or goods is a key component of creativity.

Thinking skills refer to the cognitive processes and strategies that individuals use to generate new and original ideas or solutions. According to the Creative Problem Solving (CPS) model developed by Osborn and Parnes (1983), creative thinking skills include strategies such as divergent thinking (generating multiple ideas or possibilities), convergent thinking (evaluating and refining ideas), and associative thinking (making connections between seemingly unrelated ideas or concepts). These skills can be developed and refined through training and practice. Motivation refers to the internal drive, curiosity, and passion that fuels creative endeavors. According to the Investment Theory of Creativity proposed by Simonton (1999), motivation is one of the key factors that distinguishes highly creative individuals from those who are less creative. Simonton argues that creative individuals are highly motivated to pursue their creative goals and are willing to invest significant time and effort into their creative endeavors. This motivation can be intrinsic (stemming from personal interest or enjoyment) or extrinsic (stemming from external rewards or recognition), and both types of motivation can play a role in creative endeavors.

Creativity is a fundamental human trait that has been recognized and celebrated across different

cultures and religions. From art and music to science and technology, creativity has been a driving force behind human progress and innovation. Religion has also played a significant role in shaping the way we think about and to express creativity.

### **Creativity as a Human Trait**

Creativity is a fundamental aspect of human experience and has been studied extensively in psychology. Researchers have explored the cognitive, emotional, and social processes that underlie creative thinking. Here are some key findings from psychology research on creativity as a human trait:

- Multiple idea generation and convergent thinking - the capacity to assess and improve those ideas - are two cognitive processes that underlie creative thinking (Guilford, 1967)
- Creative thinking is facilitated by a combination of domain-specific knowledge and domain-general cognitive abilities, such as fluid intelligence and working memory (Ericsson & Lehmann, 1996)
- Creative thinking is influenced by personality factors such as openness to experience and non-conformity (Feist, 1998)
- Creative thinking is influenced by social and cultural factors, such as exposure to diverse experiences and cultural norms that value creativity (Amabile, 1983)

The Qur'an incorporates novel ideas in a comprehensive system of instruction that enables individuals to live according to the teachings of the Qur'an. Islam is a creative religion that challenged the dominant Arab civilizational practices by introducing fresh and original ideas. The Qur'an was revealed to bring about a revolutionary transformation from a paradigm that relied solely on imitating previous generations to a new and innovative one that emphasizes contemplation, recognition, and comprehension of humanity's purpose on earth.

Qur'an refers to creativity as the faculty of imagination combined with reason, contemplation, and memory. This is strongly related to human creativity or the ability to create (Manheim & Corbin, 2014). Mental imagery is the ability to generate and manipulate mental representations of sensory information, such as visual images, sounds, or smells in the absence of external stimuli. This cognitive ability has been shown to play a significant role in creativity. Mental imagery allows individuals to explore and develop new ideas and concepts in their minds by creating and manipulating mental representations of these ideas. This process can lead to new insights, novel perspectives, and innovative solutions to the problems. The fundamental focus of personality and human behavior is mental images. The way you think about things affects how you act and how you behave. This thought serves as the foundation for a person's actions, emotions, behaviors, and even skills (Morteza, 2016).

### **Creativity and Quran**

Creativity has been around since the dawn of mankind and will continue to be a defining characteristic of humanity for years to come. The challenge that Allah poses to humans in the Quran to produce even a few verses like those in the Quran can be viewed through the lens of mental imagery. Allah challenges us to compose a few verses similar to those found in the Qur'an. He states,

«أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ...»

"Or they say, He (Prophet Muhammad SAW) forged it (the Quran). Say: Bring you then ten forged Surah (chapters) like unto it..." (The Holy Quran, Hūd: 13).

As a result, humans and the jinn were unable to create ten chapters and failed to be creative. When Allah challenged humans to produce something similar to it, it signifies that people are creative yet unable to produce any ayah like the Qur'an. Mental imagery plays a vital role in the creation of literary masterpieces such as the Qur'an, particularly when considering the Qur'anic challenge. The Quran is renowned for its unique literary style and eloquence, and its verses are believed to be divinely inspired. The challenge posed by Allah to produce a few ayat like those in the Quran is therefore, not only a test of human ability but also a test of human creativity. It highlights the importance of mental imagery and creative thinking in producing works of art and literature and underscores the profound spiritual and moral teachings that are embodied in the Quran. For Muslims, this challenge is a reminder of the miraculous nature of the Quran and its role as a source of inspiration and guidance for all humanity.

The Qur'an uses parables to convey an understanding of a single concept, intrinsic state, a spiritual trait of a person or an event. Indirect connections to mental imagery can be found in the Qur'anic parables. It seems that one of the most significant methods of human guiding and rising in the context of parables is the use of mental images. This approach has the potential to affect people's mental and behavioral performance, as well as the development of viewpoints and personalities. To understand the creative aspect of the human psyche, the researcher has examined parables. The creation of idols can indeed be seen as an expression of human creativity, as it involves the imagination, skill, and artistry of the human mind. Quran claims that for many generations, the followers of the Prophet Noah worshipped statues they referred to as gods. After their death, sculptures honoring the memories of the great people who had lived among them were built, but, over time people began to revere these monuments. This is how idol worship became a tradition (Ibn Kathīr, n.d).

Ibn 'Abbās (R.A) explained;

«...أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ انْصُبُوا  
إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا، وَسَمَوْهَا بِأَسْمَائِهِمْ...»

"...The names of the idols were originally those of righteous individuals from the community of Noah. When these individuals passed away, Satan instigated their community to construct and position idols at the locations where they had sat and to refer to these idols by their names..." (Imām Bukhārī).

According to Ibn Jarir's account, there were virtuous individuals who resided during the era between Adam and Noah, and their adherents regarded them as exemplars (Adams, 2015). Subsequent to their demise, their companions began to emulate them, expressing that creating statues of them would enhance their worship and serve as a reminder of their exemplary conduct. As a result, they constructed statues in their likeness" (At-Tabarī, n.d, p. 303). Thus, they created idols.

In another place, the story of Samiri and the Golden Calf in the Quran illustrates how the creativity and artistic skills of humans can be misused and lead to disobedience and wrongdoing. It was forty days after Mūsa (A.S.) left to see Allāh, Sāmīrī, a man bent on evil, urged the nation of Mūsa to find another guide for them and created a Golden calf. Allāh narrated:

«...فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خَوَارٍ...»

"... They informed Moses (A.S) that the Samaritan had fashioned for them a golden calf that produced a mooing sound..." (The Holy Quran, Tā-Ha: 87-88).

And the people of Mūsa (A.S) began revering him;

«وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خَوَارٍ...»

"And the people of Musa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing)...." (The Holy Quran, Al-'Arāf: 148).

Sāmīrī responded to Mūsa (A.S), when he was questioned;

«قَالَ بَصُرْتُ مِمَّا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ  
فَبَدَدْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي»

"(Samiri) said: I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me" (The Holy Quran, Tā-Ha: 96).

He was the one who fashioned the golden calf out of gems and jewelry thrown away by the Israelites. He constructed it specifically such that it created noise when the wind flowed through the inside hollow (Sayyid Qutb, 2009). Samaritan, after examining the dust of Prophet Moses' (A.S) footsteps, observed that the footprints of those who are near to God often carry a distinct fragrance, sensation, or indication. Additionally, there is a narration that a Samaritan witnessed the angel Gabriel riding a horse while Pharaoh's army drowned in the sea. He collected some of the dust raised by the horse and threw it into the fire, which was used to melt the gold ornaments (Dammen, 2001).

The Quranic reference to the history of the people of 'Ad highlights the creativity of humans in constructing large buildings and structures. Quran called them the people of *Iram*. The Quran describes the

people of 'Ad as a prosperous and powerful nation who were skilled in building large structures. They were said to have constructed tall pillars to support their buildings, which were unlike anything seen before. Dr. Israr commented that they were the first to construct enormous buildings on pillars (Ahmād, 2013).

«إِزَمَ ذَاتِ الْعِمَادِ»

"Who were very tall like lofty pillars" (The Holy Quran. Al-Fajr: 7).

The term (عماد) signifies "elevated columns" or "towers of great height". This alludes to remarkable accomplishments in the field of architecture, symbolically. Nation 'Ād was a master of stone carving. Out of the mountains, they had created stunning towers and palaces. Affluents had a special fondness for creating monuments that were significant (Islāhī, 2009). *Thamud* is briefly mentioned after 'Ād. The story of the people of *Thamud* also showcases the creativity of humans in building impressive structures. They were related to 'Ād and inherited their love of construction and architecture (Islāhī, 2009). They were experts in building residences and castles out of rocks. Moreover, they built homes and dug tunnels into the mountains (Qutb, in the shades of the Qur'ān).

To construct the houses, the people of *Thamūd* cut out portions of the mountains.

«وَقَوْمًا الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ»

"And (with) *Thamud* (people), who cut (hewed) out rocks in the valley (to make dwellings)?" (The Holy Quran. Al-Fajr: 9).

The tale of the Pharaoh with numerous tent-poles exemplifies human ingenuity in erecting magnificent edifices and constructions;

«وَفِرْعَوْنَ ذِي الْأَوْتَادِ»

"And (with) *Fir'aun* (Pharaoh), who had pegs (who used to torture men by binding them to pegs)?" (The Holy Quran. Al-Fajr: 10).

The term "Tent-Pegs" refers to a pyramid that is made to last, much like well dug- pegs buried in the earth (Qutb, in the shades of the Qur'ān). Pharaoh had created a regular standing army to maintain the safety of the kingdom. The army's tents would keep an eye on various locations. He had made it mandatory for his nobility and rich citizens to have a certain number of horses, weapons, and chariots to support the government in times of need. Due to this distinctive characteristic, the Pharaoh earned the moniker "He of the pegs" (Islāhī, *Tadabbur-ul-Qur'ān*).

The Qur'an inspires people to create more helpful inventions by describing how the Prophets used their knowledge and great effort to understand the world around them. In Surah Hūd;

«وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا...»

"And construct the ship under Our Eyes and with Our Inspiration ..." (The Holy Quran. Hūd: 37).

According to the narration of Imam Thauri (d. 778), Allah commanded Nuh (AS) to build an ark, and instructed him to coat it with tar on both the inside and outside surfaces. Additionally, he was instructed to shape the front of the ark into a point so that it could float on water (Ibn Kathīr, *Stories of Prophets*). The greatest way to describe the aforementioned definitions of creativity is through the *Dhu'l-Qarnayn* narrative. When people pleaded with him to construct a wall to keep *Ya'jz* and *Ma'jz* away. *Dhu'l-Qarnayn* had no ambition for worldly success or money, and he never shied away from acting in his people's best interests. Instead, he wanted to do what was best for them. He therefore, fulfilled their request and looked out for their interests (As-Sa'di).

He said to them:

«آتُونِي زُبُرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا  
جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا»

"Give me pieces (blocks) of iron, then, when he had filled up the gap between the two mountain-cliffs, he said: Blow, till when he had made it (red as) fire, he said: Bring me molten copper to pour over it" (The Holy Quran. Al-Kahf: 96).

They started collecting the iron blocks they could find. To narrow the separation between the two barriers, he stacked all of these blocks together, forming the appearance of two crust-like mountain sides

with an iron products mound in the center (Qutb, *In the shades of Qur'ān*). To make the fire burn with the utmost intensity, Dhu'l-Qarnayn ordered, "Blow with your bellows on the flames". They employed the bellows to increase the heat and cause the copper to melt. He poured the molten copper over the barrier when the copper had melted and the barrier quickly solidified. Ultimately, it served to shield those beyond it from *Ya'jūj* and *Ma'jūj* harm (As-Sa'dī, *Tafsīr -e-Sa'dī*). This method has recently been used to strengthen iron by incorporating a small amount of copper into it. Dhu'l-Qarnayn was instructed by Allah, who recorded the information in His book centuries before human science could discover it. This completely sealed the opening through which *Ya'jūj* and *Ma'jūj* launched their strikes (Qutb, *In the shades of Qur'ān*).

When Prophet Yousaf discovered a creative solution to protect grains during storage, which saved Egypt from starvation. The solution was based on storing the grains without removing them from ears and take only the required number of ears.

«يؤتي الحكمة من يشاء و من يؤت الحكمة فقد أوتي خيراً كثيراً وما يذكر إلا أولوا الألباب»

"He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding" (Surah al Baqarah: 269),

### Creativity and Ijtihad

According to Waida Yosif, creativity has multiple facets and includes elements of physical, mental, spiritual, and teleological kinds (Yousif, 1999). It refers to the reasoning called *Ijtihad*. The word creativity refers to independent reasoning and interpretation of the Quran and Hadith (the sayings and actions of the Prophet Muhammad). Ijtihad and creativity can be related in the sense that Ijtihad requires scholars to use their creativity and critical thinking skills to analyze and interpret the sources of Islamic law. They must be able to apply the principles and teachings of the Quran and Hadith to new and changing circumstances, and develop legal rulings that are consistent with Islamic values and principles.

The Quran motivates creativity. In every verse, there is an invitation to examine our surroundings carefully and reflect on them. Therefore, Allah says of His creativity of the universe:

«...وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلاً...»

"...and think deeply about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose..." (The Holy Quran. Al-Imran: 191).

Creativity can play an important role in the process of Ijtihad, as it often involves finding new and innovative solutions to complex legal, ethical, and social challenges. Muslim scholars and jurists have used creative and innovative approaches in their Ijtihad, drawing on a range of disciplines, including philosophy, theology, linguistics, and history. Ijtihad is thought to be an effective strategy for strengthening Muslims' creative abilities. Humans have the ability to create, and how they employ that ability is up to them because Almighty Allah has bestowed them the potential (Sweidan & Adlouni, 2002). Hence, it is the responsibility of each individual to develop the skills and talents that support creativity. Those that have a strong desire to learn something new tend to be independent, self-sufficient, and think in a variety of ways. Torrance (1981) describes them as individuals with an exceptional ability to generate novel ideas and possessing a profound enthusiasm for a particular pursuit.

### Creativity and Seerah

The Prophet Muhammad's (S.A.W) role also involved creativity. He transformed the world, converting it from idolatry to monotheism and from conflict to a profound sense of brotherhood. The Prophet made it possible for people to live completely new lives. Indeed, the Prophet's first Islamic community in Madina was creative and distinctive, laying the groundwork for the subsequent Islamic culture. The early history of Islamic civilization is replete with examples of Muhammad (S.A.W.) using creativity to manage political, military, social, educational, economic, and religious concerns. In pre-Islamic times, when he arbitrated conflicts between Arab tribes on the placement of black stones, his creative and analytical thinking can be seen (Mubārakpuri, 1998). His leadership, strategic choices, forging ties with many tribes, and spreading of religious messages to others all displays his inventive thinking and skill (Nizah, et al., 2013).

The Prophet (S.A.W) has demonstrated ingenuity and originality in several instances during his life. This has not only helped his followers understand what he was trying to say, but it has also been a useful tool in teaching them how to follow the rules and practices of the religion. One of the most important and fundamental ideas in the Prophet's (S.A.W.) creative thinking is *Ijtihad*. For instance, it is the process of using legal and critical analysis to look for solutions to new problems. As a religious responsibility, the process of *Ijtihad* is regarded as creativity and can play an important role in finding new and innovative solutions to complex legal, ethical, and social challenges. Muslim scholars and jurists have used creative and innovative approaches in their *Ijtihad*, drawing on a range of disciplines, including philosophy, theology, linguistics, and history (Abdullāh, 2021).

Prophet (S.A.W) frequently employed innovative techniques in an effort to portray his companions' comprehension of significant Islamic precepts. For instance, Prophet questioned Mu'az ibn Jabal(R.A) (d. 639) before deploying him on a religious mission to Yemen;

«قَالَ : كَيْفَ تَقْضِي إِذَا عَرَّضَ لَكَ قَضَاءٌ. قَالَ أَقْضِي بِكِتَابِ اللَّهِ. قَالَ فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ. قَالَ : فَمِيسُئَةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ : فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِي كِتَابِ اللَّهِ قَالَ : أَجْتَهُدُ رَأْيِي وَلَا أَلْو...»

"When the need to decide an issue arises, how will you judge, Prophet (S.A.W) questioned? I'll judge based on the Law of Allah, he retorted. If you do not find any direction in Allah's Quran, what will you do, he questioned? He answered, "(I shall act) in accordance with the Sunnah of Allah's Messenger. If you cannot find any instruction in the Sunnah of Allah's Messenger or in His Word, what will you do, he questioned? He replied, "I'll do my best to establish an opinion, and I won't hold back" (Abū Da'ūd).

These inquiries are crucial because they illustrate the fundamentals of getting religious laws from religious sources. Prophet (S.A.W.) tested Mu'az's comprehension rather than giving him instructions by speculating on a probable new situation or circumstance. The response of Mu'az pleased the Prophet (S.A.W). The creative process of *Ijtihad* has been actively encouraged by Prophet Muhammad (S.A.W.) by offering a reward for it. He said:

« إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ »

"If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allāh and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allāh and His Apostle) even then he will get a reward" (Imām Bukhārī).

There are many examples in Seerah that show creativity of Prophet (P.B.U.H). Few are illustrated as follows:

*Mawakhat's* prophetic management of the emigrant population in Madina is a shining example of creative leadership (Sahih Bukhārī). The Prophet Muhammad (P.B.U.H) understood the difficulties emigrants were facing and devised a novel solution that offered both practical and emotional help. The Ansar and the emigrants were encouraged to work together and be creative by the *Mawakhat* system, which resulted in many innovative ideas and projects that benefited the entire society.

*Methaq-e-Madina* can also be viewed as an illustration of innovative Islamic administration because it involved the creation of a brand-new framework that was founded on Islamic principles and that contributed to the creation of a harmonious society from various cultural backgrounds (Blachère, 1958).

In order to make peace with the Makkan, the Prophet Muhammad (P.B.U.H) used a diplomatic tactic called *Sulah-e-Hudaibiyah*. *Sulah-e-Hudaibiyah's* execution necessitated originality and creativity because it called for the creation of a fresh diplomatic approach that was founded on Islamic values and contributed to the establishment of peace in the region.

In addition, *Tib-e-Nabvi* can be viewed as an illustration of creativity in Islamic medicine because it featured the creation of a brand-new medical system that was founded on Islamic principles that assisted

in treating a variety of illnesses and disorders utilizing herbal treatments and natural cures.

### **Creativity and Islamic Culture**

Islamic culture has long valued creativity as a means of expressing spiritual and moral values, and this has led to the development of unique and beautiful artistic creations, literary works, and scientific advancements. This section explores the role of creativity in Islamic art, literature, and science, with complete references to prominent examples. Islamic art encompasses a broad range of styles, techniques, and materials from the intricate geometric designs of traditional Islamic architecture to the delicate floral motifs found in Islamic calligraphy. Some of the most notable examples of Islamic art include The Alhambra Palace in Granada, Spain, which features intricate geometric patterns, calligraphy, and ornate plasterwork. The Great Mosque of Cordoba, Spain, showcases elaborate arches, intricate patterns, and a stunning *mihrab* (Dodds, 1992).

Islamic literature encompasses a wide range of genres, from poetry and prose to religious texts and historical accounts. Some of the most notable examples of Islamic literature include the Quran, which is considered to be the literal word of God and is revered by Muslims worldwide. The Quranic verses contain vivid imagery, metaphors, and allegories that have inspired Muslim writers and poets for centuries. The most outstanding Muslim spiritual poets, such as Hallāj, Ibn al-Fārid, Ibn Arabī, Attār, Rūmī, and Hāfiz, did not compose their great poetic masterpieces by forcing themselves to focus on the verses of the Quran. The Quran was already ingrained in their memories and had changed their souls, which served as the fundamental inspiration for their wonderful poetry even before they began writing it (Geoffroy, 2017).

Islamic science has a rich history that spans several centuries and includes contributions from scholars across the Islamic world. Some of the most notable examples of Islamic science include the work of Al-Khwarizmi, a Persian mathematician and astronomer who is credited with inventing algebra and developing the concept of algorithms. His book, *Al-Kitab al-mukhtsar fi hisab al-jabr wal-muqabala* (The Compendious Book on Calculation by Completion and Balancing), introduced the concept of algebraic equations and provided a framework for solving them (Rashed, 1994). The work of Ibn al-Haytham, a pioneering physicist, and mathematician made significant contributions to optics and the study of light. His book, *Kitab al-Manazir* (The Book of Optics) presented a new theory of vision and introduced the concept of the camera obscura (Daneshfard, et al., 2016). Islam celebrates creativity as a means of expressing and honoring God's creation. Islamic art, architecture, and literature are known for their intricate designs and motifs that reflect the beauty and majesty of the divine. Islamic scholars have also made significant contributions to the fields of mathematics, science, and medicine, demonstrating the importance of creativity in advancing knowledge and understanding.

## **CONCLUSION & RECOMMENDATIONS**

It is clear from the examples given from the Qur'an and the Sirah that creative persons possess several unique qualities. These people like unconventional ideas above conventional ones. These people hardly care if others think highly of them. They take an interest in their work and are adaptable, well-organized, and straightforward. They enjoy coming up with fresh concepts, rearranging their ideas, and being pleased with the outcome. Being creative is possible. This talent is displayed in human society and is a key factor in the advancement of humanity. The imagination of man is almost infinite. He can create images in his mind and then use actual objects to make those ideas come to life. Innovation is sparked by imagination, which also sets the human intellect apart. Human creativity is defined by the capacity to transition between the realms of 'what is' and 'what could be'. The genuine application of man's creativity in religious affairs is to comprehend religious precepts, come up with innovative ways to spread religious ideas, and create workable solutions to problems.

### **Suggestions for Nurturing and Promoting Creativity**

Nurturing and promoting creativity within the context of Islam can present some unique challenges. However, there are several references in the Quran and the Hadith that emphasize the importance of creativity and innovations in Islam. Here are some suggestions for addressing challenges faced in nurturing

and promoting creativity in Islam:

- Emphasize the importance of creativity by giving references from Quran
- Encourage dialogue and discussion around the role of creativity within Islamic culture. This can help individuals feel more comfortable expressing themselves creatively and may even inspire new ideas and collaborations
- Encourage and support creative expression within Islamic ceremonies and rituals, for example, one might incorporate calligraphy into religious services
- Offer opportunities for individuals to learn and develop their creative skills, such as workshops or classes focused on Islamic art, literature, and science
- Finally, recognize the value of creativity and its potential to strengthen and enrich Islamic communities. By promoting creativity, one can help individuals to connect more deeply with their faith and with each other

Nurturing and promoting creativity within the context of Islam is important, and it can be achieved by following the guidelines provided by the Quran and the Hadith. By emphasizing the importance of creativity, encouraging dialogue, providing resources, supporting creative expression, providing opportunities for learning, fostering a safe and supportive environment, and recognizing the value of creativity, one can address challenges faced in nurturing and promoting creativity in Islam.

### Competing Interest

The authors have declared no competing interest.

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