ISLAMIC WORLDVIEW

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LEARNING OBJECTIVES

- The Nature and Characteristic of Man.
- The Concept of Din and its Significance to Economic Activity.
- Islamic Worldview vs. Secular Worldview.
- Implications of Different Worldviews on Man’s Way of Life
- Concepts of *Tawhid*, *Khilafah*, *Adalah*.
- Concepts of accountability, transparency and trustworthiness
What do you understand by the Worldview?
WORLDVIEW

Worldview explain how man perceives this world. It denotes “a set of implicit or explicit assumptions about the origin of the universe and the nature of human life”.

SECULAR WORLDVIEW

- Every community or system is controlled or influenced by its own worldview.
- The different worldviews among communities or among systems lead to dissimilar end means of human life.
MAN’S WAY OF LIFE FROM SECULAR VIEW

- Separation between religion and other aspects of life,
- Materialistic,
- Individualistic,
- Less socio-economic justice,
- Less public relations,
- less concern with the Hereafter life.
MAN’S WAY OF LIFE IN ISLAM

- Belief in a dual worldviews: this world & the hereafter.
- Religion is part of his/her daily life.
- Maslahah of the ummah (public benefit),
- Accountability,
- Trustworthiness,
- Transparency etc.
Why Allah (swt) Created Man?
According to Islamic belief, Allah has created man (and jinn) only to worship Him.

The word worship here encompasses all permissible human activities and intentions as part of the general act of acceptable worship (ibadah).

Within the ambit of the Shari’ah, a man’s entire life is an act of worship; as such, his choice must either follows the commands of Allah (including commercial transactions) or ignores them for his self-interest.
There is no compulsion in religion. Verily, the Right path has becomedistinct from the wrong path. Whoever disbelieves in taghut (false deities) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-knower (Verse 2:256).
ISLAMIC WORLDVIEW

To understand the Islamic worldview let us first define the followings:

1. Islam, *Iman, A’mal, Ihsan*.
2. Relationship between Allah, man, nature, religion.
3. The nature and characteristics of man; man’s role as *‘abd* and *khalifah*
DEFINITION OF ISLAM

- Islam is derived from the Arabic root word “SLM” سلم, which means peace.
- How to achieve peace of body and mind? Through total submission to the will of Allah and the obedience of His Law.
- Islam illustrates al-Din, submission, surrender, obedience as well as peace.
- This has manifested that a man can only attain true peace of physical and spiritual via full surrender, obedience and submission to Allah the Almighty.
SPIRITUAL DIMENSION

- The world “Din” carries the meaning of Debt, i.e. man is indebted to Allah for his existence and maintenance.

- From Allah’s point of view, existence is a gift, and from man’s position he considers this gift as a debt from the Giver.

- This implies that man has to return himself to the Creator by way of din, conscious, before man return to Allah in state of death.
CONT. SPIRITUAL DIMENSION

The beautiful return of the self to its Lord is that which is done loyally by truly following Allah’s ordinance and law, obeying His commands and avoiding His prohibition.
**State of a Real Muslim**

- A man will become a Muslim once he has verbalized the “Shahadah”.

- “Shahadah” signifies there is no God except Allah and Muhammad (peace be upon him) is His prophet.

- A real Muslim will carry three essential elements namely “Iman” (faith), “A‘mal” (action) as well as “Ihsan” (Realization).
DEFINITION OF Iman

Iman literally means "belief" or "faith". It is defined as having faith in Allah.

The seat of faith is the heart, and to have faith you have to believe in six articles, they are:
ARTICLES OF IMAN

To have faith a Muslim should believe in six articles which are:

1. **Belief in Allah** – *Tawhid* (Oneness and Unity of Allah). There is only one supreme creator of the Universe. All comes from Him and all, in the end, converge to Him.

2. **Belief in Angels.** These are the functionaries of Allah. They Manifest the Majesty of His rule and never disobey Allah the Almighty.

3. **Belief in the Revealed Books.** Sent as guidance to mankind on how to worship Allah and Submit to His will.
4. Belief in the Prophets. Who showed living examples and practices of worshipping Allah. All prophets/messengers preached that Allah is One and that the Din of Allah is also One, although the revealed books varied from one messenger to the other.

5. Belief in the Hereafter. To show that every beginning had an end towards Allah, the Infinite-Who Has no beginning Nor end. Therefore, man shall be accountable for his deeds in the Hereafter and rewarded accordingly.
6. Belief in *al-Qadha wa-al-Qadr* (Predestination)  A Muslim believes in Qadaa and Qadar which related to the ultimate power of Allah. Qadaa and Qadar means the Timeless Knowledge of Allah and His power to plan and execute His plans.
DEFINITION OF A‘MAL

A‘mal (action) is the act, work, deeds of man.

Types of A‘mal

- Good Deeds
- Bad Deeds
PRACTICING A‘MAL IMPLIES

- Man is accountable to Allah for all that he does.

- Man’s life does not end with his death in this world. He has life after death.

- ‘Amal helps man to organize his life individually and collectively as provided by shariah guidelines.

- Man is free in his will, choice and action.
DEFINITION OF **IHSAN**
(REALIZATION)

- Ihsan literally means kindness, Mercy, beauty, state of relative perfection, etc.
  it denotes man’s spiritual relationship with Allah.

- It is also to worship Allah swt with such a presence and concentration as if one can see Him or as if being unable to see Allah, Allah nevertheless sees man.
**ALLAH/TAWHID**
*(ONENESS AND UNITY OF ALLAH)*

- Allah is the true existence and everything else, including man exist because of Him.

- Thus, Man’s prayers, other acts of worship, life and death should all be for the sake of Allah.

- All man activities, if done for the sake of Allah, are considered ‘Ibadah. *(al-’amal ‘badah)*
MAN

Man is created in the best form (ashsan taqwim). He is made up of both the body and the spirit, which is Divine and pure at birth. Thus he is bestowed with ‘aql, knowledge and free will, which is constraint by responsibility.

As such, man is held accountable for all his deeds.
Man as a *Khalifah* (Vicegerent and Slave)

- Man is the *khalifah* of Allah or vicegerent on earth and all the resources at his disposal are a trust (*Amanah*).

- He must utilize them according to the will of the Creator and he will be held accountable for any misuse of these resources. It thus, follows that these resources are means to attain *falih*. 
Everyone is a *khalifah*, unity and brotherhood of mankind. This brotherhood would remain a hollow concept devoid of all substance if it is not accompanied by ‘*adalah* (justice).
Nature is the creation of Allah for man. Nature includes both the material world and the world of the unseen (Ghayb). By exploring both worlds in a manner prescribed by Allah, man is able to discover many of Allah’s attributes such as majesty, Grace, Mercy, Glory power, etc.

All resources in nature are means for man to attain his falah (happiness) in this world and in the hereafter.
Man’s aim in life is to achieve happiness not in this world alone but in the hereafter too.

**HOW??**
THE ISLAMIC WORLDVIEW  
(Ru’yat al-Islam li al-Wujud)

An Islamic world view or Ru’yat al-Islam li al Wujud, is the vision of reality and truth that appears before our mind’s eye reveling what existence is all about.

It is defined as “a set of implicit and explicit assumptions about the origin of the universe as well as the nature and purpose of man not only in this world but in the hereafter too”.
CONT. THE ISLAMIC WORLDVIEW

Islamic worldview is characterized by an authenticity and finality that points to what is ultimate, and it projects a view of reality and truth that encompasses existence and life altogether in total perspective whose fundamental elements are permanently established.

The Islamic worldview is based on Islam. All worldviews must include concepts on Allah/Tawhid, Man/Khilafah, Nature, Man’s aim in life, ‘Adalah
Muslim believe that this world is a temporary place for them to be tested in order to determine whether they will get the reward or punishment in the Hereafter.
ISLAMIC WORLDVIEW
(Ru’yat al-Islam li al-Wujud)

Allam Al-Ruh
(Pre-Existent Stage)

Al-Mithaq
(The Pre-Covenant)

‘Allam-Al-Rahim
(Mother’s Womb)

A’llam Al-Dunyah
A’ llam Al-Dunyah
(World)

Quran, Sunnah, Qiyas, Ijma, Ijtihad
(Shari'ah)

Man-Made Laws
(e.g. company laws, corporate governance codes)

Business Activities
(Mu ‘amalat)

Test

‘Allam Al-Barzakh
(Life in the Grave)

‘Allam Al-Akhirah
(Hereafter)

Good Deeds
Falah (Rewards)

Bad Deeds
Sins/Punishment
RATIONALITY & WISDOM
SECULAR VS. ISLAMIC

- Conventional economic theory has evolved on the assumption that people are *always* rational. In reality, they are not.

- At the same time, they are not totally devoid of rationality. In other words, their behavior is not random.
RATIONALITY & WISDOM
SECULAR VS. ISLAMIC

- From Islamic point of view the Qur’an uses reason to make Men of Wisdom (Owli-’al-Baa’b) understand Allah and His Creation.

- However, man need not understand or comprehend everything. That is not the objective of Islamic science; which is the reverse in secular science. But it is very important to integrate and unify together the three broad sources of knowledge: Reality, Reason and Revelation when dealing with economics.
CONT. RATIONALITY & WISDOM

- If man follows the Word of Allah his life would remain in harmony with his own nature and with the rest of the universe.

- If he does not, he would seldom find peace within, and might spread corruption on himself, fellow men and outside on the earth.

- This applies both to individuals, societies, and to nations.
CONT. RATIONALITY & WISDOM

In sum, secularists see the ‘unity of sciences – physical and social – in human reasoning alone, while Islam regards *Shari’ah* as the counterpart of ‘physical laws’ for regulating human conduct to retain that unity.
وإني أعلم بالصواب
وصلى الله على نبينا محمد وعلى اله وصحبه أجمعين
والسلام عليكم ورحمة الله وبركاته