

Introduction to the Islamic Worldview (*Weltanschauung*)

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What is a Worldview?

- A term calqued from the German compound word: *Weltanschauung*. (Welt + Anschauung)
- First appeared in Immanuel Kant's book *Kritik der Urteilskraft* (1790) in the sense of our ability to understand and represent the world that we experience in our mind. (*Weltanschauung meint also zunächst ganz allgemein die Fähigkeit, die Welt unter eine ästhetisch-rezeptive Anschauung zu bringen und sie als unendlich vielfältige Erscheinung in Begriffe zu fassen*)

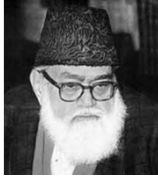
- WILHELM DILTHEY: *“Die Weltanschauungen sind nicht Erzeugnisse des Denkens. Sie entstehen nicht aus dem bloßen Willen des Erkennens. [...] Aus dem Lebensverhalten, der Lebenserfahrung, der Struktur unserer psychischen Totalität gehen sie hervor.”* (1919)
- SIGMUND FREUD: *“Weltanschauung ist eine intellektuelle Konstruktion, die alle Probleme unseres Daseins aus einer übergeordneten Annahme einheitlich löst.”* = An intellectual construction which gives a unified solution of all the problems of our existence in virtue of a comprehensive hypothesis. (1933, p.170)

- JAMES W. SIRE: A worldview is “a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic makeup of our world.” (See his *The Universe Next Door*, p. 15)
- LEO APOSTEL *et al.*: A worldview is a coherent collection of concepts and theorems that allow us to construct a global image of the world. ... It is a symbolic system of representation that allows us to integrate everything we know about the world and ourselves into a global picture, one that illuminates reality as it is presented to us within a certain culture.

- THOMAS F. WALL: A worldview is “an integrated system of basic beliefs about the nature of yourself, reality, and the meaning of existence.” (*Thinking Critically About Philosophical Problem*, Wadsworth, Thomson Learning, 2001, p. 532)
- DAVID K. NAUGLE: “Theoretically, the human mind is not satisfied with piecemeal knowledge, but seeks integrity in its understanding of reality. Worldviews are generated by the mind’s aspiration to a unified comprehension of the universe, drawing together facts, laws, generalizations, and answers to ultimate questions.” (*Worldview: The History of A Concept*, 2002, p. 9)

The Islamic Worldview

- Al-MAWDUDI: Islami Nazariyat (إسلامي نظريات)
- SAYYID QUTB: Tasawwur Islami (تصور إسلامي)
- ATIF ZAYN: al-Mabda’ al-Islami (المبدأ الإسلامي)
- SYED MUHAMMAD NAQUIB AL-ATTAS:
Ru’yat al Islam al-Wujud (رؤية الإسلام للوجود)
- ANONYMOUS: Nazariyyat al-Kawn (نظرية الكون)
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AL-MAWDUDI:

Islami Nazariyat adalah pandangan hidup yang dimulai dari konsep keesaan Tuhan (*shahadah*) yang berimplikasi pada keseluruhan kegiatan kehidupan manusia di dunia. Sebab shahadah adalah pernyataan moral yang mendorong manusia untuk melaksanakannya dalam kehidupannya secara menyeluruh.

(*The Process of Islamic Revolution*,
Lahore, 1967, p. 14)

Shaykh Atif al-Zayn

Mabda' adalah ***aqidah fikriyyah*** (kepercayaan yang rasional) berdasarkan pada akal, yang lahir daripadanya sistem keimanan merangkumi :

- Hakekat wujud Allah,
- Kenabian Muhammad saw,
- Kewahyuan al-Qur'an
- Perkara-perkara Ghaib
- Islam sebagai agama yang mengatur hubungan manusia dengan Tuhan, dirinya dan sesamanya.

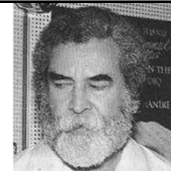
(*al-Islam wa Iduljiyyat al-Insan*, Dar al- Kitab al-Lubnani, Beirut, 1989, p. 13).



Sayyid Qutb:

Al-Tasawwur al-Islami, adalah akumulasi dari keyakinan asasi yang terbentuk dalam pikiran dan hati setiap Muslim, yang memberi gambaran khusus tentang *wujud* dan apa-apa yang terdapat di sebalik itu.

(Muqawwimat al-Tasawwur al-Islami, Dar al-Shuruq Cairo, p 41)



S.M.N. AL-ATTAS :

“What is meant by ‘worldview’, according to the perspective of Islam is then the vision of reality and truth that appears before our mind’s eye revealing what existence is all about.”

(Prolegomena to The Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam, Kuala Lumpur, ISTAC, 1995, p.1)



S.M.N. AL-ATTAS:

- The worldview of Islam is not based upon philosophical speculation formulated mainly from observation of the data of sensible experience, of what is visible to the eye.
- Nor is it restricted to the world of sensible experience, the world of created things.
- The worldview of Islam encompasses both *al-dunya* and *al-akhirah*, in which the *dunya* aspect must be related in a profound and inseparable way to the *akhirah* aspect.

(Prolegomena to The Metaphysics of Islam, p.1)

من هدي القرآن :

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ (سُورَةُ الْجَاثِيَةِ 24)

“They would say: ‘There is nothing but our present life. We live and we die, and nothing will destroy us except Time’ ...” (45:42)



S.M.N. AL-ATTAS: What it is NOT

- The Islamic vision of reality and truth, which is a metaphysical survey of the visible as well as the invisible worlds, including the perspective of life as a whole, is *not* a worldview that is formed merely by the gathering together of various cultural objects, values, and phenomena into artificial coherence.
- Nor is it one that is formed gradually through a historical and developmental process of philosophical speculation and scientific discovery, which must of necessity be left vague and open-ended for future change and alteration in line with paradigms that change in correspondence with changing circumstances.
- It is not a worldview that undergoes a dialectical process of transformation repeated through the ages, from thesis to antithesis then synthesis, with elements of each of these stages in the process of being assimilated into the other.
(*Prolegomena to The Metaphysics of Islam*, p.2-3)



S.M.N. AL-ATTAS: Its essential elements

- The worldview of Islam projects a view of reality and truth that encompasses existence and life altogether in total perspective whose fundamental elements are:
 - The concept of God (i.e. *tawhid*)
 - The concept of Revelation (i.e. the Qur'an)
 - The concept of creation (*khalq*)
 - The concept of man (*insan*) and the soul (*nafs/ruh*)
 - The concept of knowledge (*'ilm*)
 - The concept of religion (*din*)
 - The concept of freedom (*ikhtiyar*)
 - The concept of values and virtues (e.g. *'adl, adab, sidq, hikmah*, etc.)
 - The concept of happiness (*sa'adah, fawz, falah*)
- All these elements act as integrating principles that place all our systems of meaning and standards of life and values in coherent order as a unified system forming our worldview.
(*Prolegomena to The Metaphysics of Islam*, p.4-5)



Characteristics of *the Islamic Worldview* acc. to Sayyid Qutb:

Rabbaniyyah (divine)
 Thabat (permanence)
 Shumul (comprehensive)
 Tawazun (proportionate)
 Ijabiyah (positive)
 Waqi'iyah (realistic)
 Tawhid (integrated, holistic)

The Islamic Concept of Religion (دين)

- Not “geworfen” into this world.
- Not in vain (*sudan/‘abathan*).
- Not secular(istic)
- Covenant with Allah (*mithaq/‘ahd*)
- Slave/servant to Allah (*‘ibad Allah*)
- Total submission (*islam*) to Allah
- Prophetic manner > *al-Islam*
- Basis of morality, science, civilization

“Religion consists not only of affirmation of the Unity of God (al-tawhīd), but also of the manner and form in which we verify that affirmation as shown by His last Prophet, who confirmed, perfected and consolidated the manner and form of affirmation and verification of Prophets before him. This manner and form of verification is the manner and form of submission to God.”

– S.M.N. al-Attas



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The Islamic Concept of Freedom

- Negative freedom vs Positive freedom
- Return to *fitrah*.
- Freedom from slavery/enslavement:
 - Satans (*shaytan*)
 - Idols (*asnam*)
 - Money (*dinar*)
 - Desire (*ahwa'*)
- Therefore, freedom is not *hurriyyah*.

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The Islamic Concept of Justice

- Justice in Islam is not a concept referring to a state of affairs which can operate only within a two-person-relation or dual-party-relation situation, such as between one man and another, or between the society and the state, or between the ruler and the ruled, or between the king and his subjects.
- Justice means a harmonious condition or state of affairs whereby every thing is in its right and proper place.
- Justice, with respect to man, means a condition or situation whereby he is in his right and proper place, in relation to others as well as to himself.

(Prolegomena to The Metaphysics of Islam, p.25-26)

The Islamic Concept of Justice

- Justice in Islam does not only refer to relational situations of harmony and equilibrium between one person and another.
- More profoundly, justice refers primarily to the harmonious and rightly-balanced relationship between man and his self, and secondarily, to that between him and others.
- Justice in Islam is the opposite of *zulm*, wrong-doing in the sense of putting a thing in a place not its own; it is to misplace or misuse it, to exceed or to fall short of the mean or limit.

(Prolegomena to The Metaphysics of Islam, p.26-28)

Vielen Dank

والسلام