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Item Type	Article
Authors	Abdullah, Muhammad;Junaid Nadvi, Muhammad
Publisher	Qurtuba University
Rights	With permission of the license/copyright holder
Download date	2026-11-16 22:58:18
Link to Item	http://hdl.handle.net/20.500.12424/188095

Understanding the Principles of Islamic World-View

Muhammad Abdullah[*] & Muhammad Junaid Nadvi[**]

Abstract

A worldview is generally understood as a set of beliefs about fundamental aspects of Reality that ground and influence all our perceiving, thinking, knowing, and doing. The first part of this paper proposes a precise definition and nature of what a worldview is, and why there is a necessity to have one, with a brief analysis of contemporary paradigms of worldviews. The second part presents an understanding of the basic principles of an integrated Islamic World-view in the light of Qur'ân and Hadîth. In view of the limitations of this paper and to avoid a lengthy discussion, the terminologies or contents of a worldview i.e. epistemology, metaphysics, cosmology, teleology, theology, anthropology and axiology, which are highly interrelated to each other, have not been intentionally discussed in this paper.

Keywords: Islam, World-View, Al-Quran, Hadith, Justice

Introduction

The term worldview (*Weltanschauung* in German) has a long and interesting history going back to Kant (1724–1804).[1] It has been and is used not only in philosophy, but also in the other branches of social sciences. David K. Naugle[2] wrote a history of this concept, the below quotation shows its central importance.

> *After all, what could be more important or influential than the way an individual, a family, a community, a nation, or an entire culture conceptualizes reality? Is there anything more profound or powerful than the shape and content of human consciousness and its primary interpretation of the nature of things? When it comes to the deepest questions about human life and existence,*

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> *does anything surpass the final implications of the answers supplied by one's essential Weltanschauung?*[3]

The term world view is unfortunately often used without any precise definition. What is a precise worldview? How can we define it? Even inside philosophy, many different definitions have been provided (e.g. by Kant (1724–1804), Hegel (1770–1831), Kierkegaard (1813–1855), Dilthey (1833–1911), Husserl (1859–1938, Jaspers (1883–1969), Heidegger (1889–1976, etc.)

Conducting a historical comparison of the different worldview definitions is outside the scope of this paper. Instead, we restrict our analysis to a clear and fruitful definition proposed by Western and Islamic scholars that we will detail in our first section. The second part of our analysis will provide an understanding of the Islamic World-View. We close with some remarks about the limitations of a worldview.

What is a Worldview?

The two concepts "philosophy" and "worldview" are closely related. Will Durant explains this relation in these words: "Every science begins as philosophy and ends as art; it arises in hypothesis and flows into achievement. Philosophy is a hypothetical interpretation of the unknown (as in metaphysics), or of the in-exactly known (as in ethics or political philosophy); it is the front trench in the siege of truth. Science is the captured territory; and behind it are those secure regions in the captured territory; in which knowledge and art build our imperfect and marvelous world. Philosophy seems to stand still, perplexed; but only because she leaves the fruits of victory to her daughters the sciences, and herself passes on, divinely discontent, to the uncertain and unexplored."[4]

Talking about "a philosophy" in its broadest sense refers in fact to a worldview. Wolters summarized the relationship between worldview and philosophy what he calls "worldview crowns philosophy", that is, constructing a worldview is the highest manifestation of philosophy.[5]

The term "worldview" is often used to emphasize a personal and historical point of view. In this sense, the term can have a negative connotation for the philosopher, because philosophy generally claims universal validity, as it has a clear association with rational thought. It is however possible to define the class of *philosophical worldviews*, as rooted in rationality and thus also aiming at a kind of universal validity. The next subsection will constitute our precise definition of what a worldview is.[6]

Definition and Nature of World View

A worldview is the set of beliefs about fundamental aspects of *Reality* that ground, and influence all one's perceiving, thinking, knowing, and doing. It is a study of the world; a view of life; literally, a perception of the world; a particular philosophy of life; a concept of the world held by an individual or a group.[7] "Worldview refers to a general conception of the nature of the world, particularly as containing or implying a system of value-principles. Any total philosophical system may be so styled which derives practical consequences from its theoretical component".[8]

According to these definitions, such a system of value-principles may be inspired by religious tenets or by moral philosophy independent of religion. And also, the distinctive spiritual and material aspect of the society and individual lives in often end to shape their worldview. Therefore, in making a choice, it is vital to look at the worldview dynamics from the perspective of different social systems. Individuals in a society can have their own principles or variations, but their standard behaviour would be inclined to the norms that have been socially agreed.

To put this more concisely, and consistently with the definitions considered above, A worldview is the set of beliefs about fundamental aspects of *Reality* that ground and influence all one's perceiving, thinking, knowing, and doing. One's worldview is also referred to as one's philosophy, philosophy of life, mindset, and outlook on life, formula for life, ideology, faith, or even religion.

Worldview can be considered as evolutionary and architectonic – relating to the classification of knowledge used in metaphysics – rather than contextual. Social phenomena are vibrant and because of the interaction between the changing realities of life and the social worldview perception, the latter invariably has a temporal dimension. Thus, worldview remains in a process of change and reconstruction over time around some unalterable elements, because it is coming from humans, it then also starts to think about religious worldview, such as Islamic worldview.

Islamic World-View

The Islamic Worldview (IWV) is basically a theistic and ethical worldview which contrasts sharply with the secularist or atheistic alternatives. This worldview emanates from the fundamental belief that life and existence came into being as a result of the will, desire and design of the One and Only Creator. The Islamic conception of God has therefore to precede any discussions on the nature of the universe and man's relation to it.[9]

The Islamic World-View is a comprehensive conception of the universe and man's relation to it from the Islamic perspective, thereby serving as a basis for one's philosophy or outlook of life. The vision of reality and truth that appears before our mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting. Thus by 'worldview' we must mean ru'yat al-Islam li'l wujûd.[10]

In the light of above discussion, we could say that in the Islamic worldview, there is no bifurcation of the world. There is no duality. The Islamic Weltanschauung is based on the two primary sources: the Qur'ân, which Muslims believe to be the direct word of God and the Sunnah, which incorporates the traditions concerning the life example of the Prophet Muhammad. However, the nucleus of both is the principle of Tawhîd which provides motivation to all that there is in Islamic religious thought.[11]

Other ingredients of the Islamic Worldview are: Divine Revelation is the ultimate source of guidance. However, reason, as a gift of God, is an essential tool to understand what God expects of Muslims. Hence, blind acceptance of ideas is not to be encouraged. Human beings should share peace and harmony to meet the expectation of God. Life is temporary, Death is certain and there is afterlife[12] where, on the Day of Judgment,[13] one will account for the period of life on earth. Religion must have Public Image not just to display spirituality for the sake of it, but to enable the individual and society as a whole to seek inspiration for day to day life. Thus, the Islamic World-View (IWV) guides man as a vicegerent of Allah to the correct belief system, i.e. sharî'ah and the ethical system.[14]

Fundamental Principles of Islamic World-View

The Islamic worldview is simple and easy to understand and rationalize. It is based on three fundamental principles which are: *tawhîd*[15] (theism), *khilâfah*[16] (Vicegerency), and *'adâlah*[17] (Justice). These principles not only frame the Islamic worldview, but they also constitute the fountainhead of the *maqasid* (objectives) and the strategy of Man's life in this world. Thus there is no question of a patchwork or an after-thought in response to the conflicting demands of pluralist groups or social classes.



Figure 1: Three principles of Islamic World-View

Tawhîd (Theism)

Islamic worldview reveres Allah, as the one and only God, the only creator and Supreme Lord of the universe. He is Omnipotent, Omnipresent, and Sustainer of the world and mankind[18]. He is the Creator of the Heavens and the earth, and the Cosmic Objects, the one who gives rain and gives life to the parched land[19].

This concept can also be seen in the primary declaration of Islamic faith: "There is no god but (one) God and Muhammad (PBUH) is the messenger of God." Muslims also hold that this god is the same one worshipped by Christians and Jews. Under this pillar all other obligations are subsumed, for to believe in God and Muhammad (PBUH) as His prophet is to obey their teachings and the example of Muhammad's life.

Unity of Allah sums up the Islamic way of life and presents it in a nutshell, the essence of Islamic civilization. It is the one term which describes the *process* of the Islamic transformation of an individual or a society.[20] The Principle of *Tawhīd* lays the foundation of Islamic social order, which teaches man that his socio-economic activities must be guided by the principles from a single common source, Allah *(Subhanahu wa Ta'āla)*. This single common source reveals its principles through Holy Qur'ān, which are elaborated by Sunnah.[21]

The Qur'ânic teaching of Tawhîd and the explanation it offers on the concept of God and His attributes are meant to enable humans to break free from the shackles of ignorance and enduring custom and tradition which would not ensure eternal salvation. It is this teaching that the Qur'ân offers humankind so that they are guided absolutely a right. It is this which makes the Qur'ân state with absolute certainty about its efficacy in providing humans with ultimate guidance.[22] It is primarily because of this that the Qur'an is very critical of those who take other beings or things or even their own ego as objects of worship or as 'lords'. Further, those who merely cling to tradition/custom without opening themselves up to the truth and taking advantage of the opportunities laid down by Allah through the divine word are severely criticised in the Qur'an.[23] This is something the Islamic worldview affirms.

Khilāfah (Vicegerency or Caliphate)

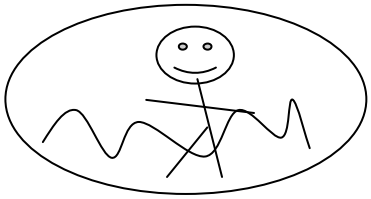


Figure 2: Position of Man in Islamic World-View

Islamic worldview uses the term 'Vicegerency' (*Khilāfah*) instead of sovereignty[24], in view of the fact that, sovereignty belongs to Allah alone. Anyone who holds power and rules in accordance with the laws of Allah would undoubtedly be the vicegerent of the *Supreme Ruler* and would not be authorized to exercise any powers other than those delegated to him. Another point stated in al-Qur'ān verse 24:55 is that the power to rule over the earth has been promised to *the whole community* of believers; it has not been said that any particular person or class among them will be raised to that position. From this it follows that all believers are repositories of the Caliphate (*Khilāfah*). The Caliphate granted by Allah to Man is popular vicegerency and not a limited one. There is no reservation in favour of any family, class or race. No individual is inferior to other. Every believer is a Caliph of Allah in his individual capacity. By virtue of this position, he is individually responsible to Allah. In the words of Prophet Muhammad (BUHP): "Every one of you is a ruler and everyone is answerable for his subjects." Thus, one individual is in no way inferior to another.[25]

The preceding argument explicates that Man is the vicegerent of Allah on this earth, and all the resources of this world are at his disposal as a trust.[26] This concept is pertinent to every Muslim individual. Attainment of such conceptual maturity will undoubtedly create a just and caring society.

Vicegerency of Man in an Islamic worldview can be noticed in the following points, which are adapted from Qur'ân and Sunnah.[27]

- Man and all other creations owe their existence, to Allah alone.
- The universe is created and administered in accordance with the regulations set by Almighty Allah, known as "Laws of Nature". Negation of the mechanical concept of universe, which claims, it a product of an accident.
- Whole universe is subservient to Man for his use and benefit.
- Life of the humankind in this world in a place of trial, on which depends his life of the Hereafter.

- Allah alone is the Sovereign; this concept of sovereignty gives birth to the concept of human unity and human equality. It slashes the roots of rule of man over man, and negates the concept of kingship, dictatorship, priesthood.
- Everyone is equal according to Islam. All humans enjoy equal rights and can seek remedy, if wronged, through a court of law. Everyone has protection of his life, property, and honour.
- The philosophy of Qur'ân is based on *Wahī* (revelation), which demand a believer to adopt a balance between the requirements of body and soul and function for the larger interest of human good.
- This Philosophy is not against morality. It believes in eternal moral values, through which nations rise and fall.
- Fundamentals of Islamic philosophy come from *Qur'ân* and *Sunnah*. The Qur'ân condemns every innovation, for which there is no proof in the fundamentals. However, it gives a golden tenet of *Ijtihâd,* an instrument, for use in all places and times of need.
- Regarding the reason of truth, the Qur'ân prescribes that where there is valid evidence for another point of view, it should be accepted with humbleness. However, where the evidence is fake or lacking in truth, the Qur'ânic philosophy feels obligated to expose that discrepancy. The truth is exclusive and should be accepted without compromise. The good value is recognition of Allah as the source of all truth.
- Qur'ân repetitively invites and encourages humankind for judicious thinking about every phenomena.

'Adâlah (Justice) [28]



Figure 3: Islamic World-View of Justice

Justice is a concept of moral rightness based on ethics, rationality, law, natural law, religion, or equity, along with the punishment of the breach of said ethics; justice is the act of being just and/or fair. According to most contemporary theories of justice, justice is overwhelmingly

important: John Rawls claims that "Justice is the first virtue of social institutions, as truth is of systems of thought." [29]

Justice can be thought of as distinct from and more fundamental than benevolence, charity, mercy, generosity or compassion. Justice has traditionally been associated with concepts of fate, reincarnation or Divine Providence, i.e. with a life in accordance with the cosmic plan. The association of justice with fairness has thus been historically and culturally rare and is perhaps chiefly a modern innovation [in western societies. Justice as a divine law is commanding, and indeed the whole of morality, is the authoritative command.

In the Islamic worldview, justice denotes placing things in their rightful place. It also means giving others equal treatment. In Islam, justice is also a moral virtue and an attribute of human personality, as it is in the Western tradition. Justice is close to equality in the sense that it creates a state of equilibrium in the distribution of rights and duties, but they are not identical. Sometimes, justice is achieved through inequality, like in unequal distribution of wealth. The Prophet of Islam declared: "There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except His. [One is] the just leader."[30] God spoke to His Messenger in this manner: "O My slaves, I have forbidden injustice for Myself and forbade it also for you. So avoid being unjust to one another."[31] Thus, justice represents moral rectitude and fairness, since it means things should be where they belong.

Al-Qur'ân, considers justice to be a supreme virtue. It is a basic objective of Islam to the degree that it stands next in order of priority to belief in God's exclusive right to worship (*Tawhîd*) and the truth of Muhammad's prophethood. God declares in the Quran: "God commands justice and fair dealing..."[32] And in another passage: "O you who believe, be upright for God, and (be) bearers of witness with justice! ..."[33] Therefore, one may conclude that justice is an obligation of Islam and injustice is forbidden.

The centrality of justice to the Qur'ânic value system is displayed by the following verse: "We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people…".[34] The phrase 'Our Messengers' shows that justice has been the goal of all revelation and scriptures sent to humanity. The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation. Islam's approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic Law. God has demanded justice and, although He has not prescribed a specific route, has provided general guidelines, on how to

achieve it. He has neither prescribed a fixed means by which it can be obtained, nor has He declared invalid any particular means or methods that can lead to justice. Therefore, all means, procedures, and methods that facilitate, refine, and advance the cause of justice, and do not violate the Islamic Law are valid.[35]

Equality in Justice

The Qur'ânic standards of justice transcend considerations of race, religion, color, and creed, as Muslims are commanded to be just to their friends and foes alike, and to be just at all levels, as the al-Qur'ân puts it: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor...".[36] According to another Qur'ânic passage: "Let not the hatred of a people swerves you away from justice. Be just, for this is closest to righteousness…"[37]

With regards to relations with non-Muslims, the Quran further states: "God does not forbid you from doing good and being just to those who have neither fought you over your faith nor evicted you from your homes..."[38]

The scholars of al-Qur'ân have concluded that these rulings apply to all nations, followers of all faiths, as a matter of fact to all humanity. In the view of al-Qur'ân, justice is an obligation. That is why the Prophet was told: "…If you judge, judge between them with justice…"[39]

"We have revealed to you the scripture with the truth that you may judge between people by what God has taught you."[40]

Furthermore, the Prophet was sent as a judge between peoples, and told: "…Say: I believe in the Scripture, which God has sent down, and I am commanded to judge justly between you..."[41]

Al-Qur'ân views itself as a scripture devoted mainly to laying down the principles of faith and justice. Qur'ân demands that justice be met for all, and that it is an inherent right of all human beings under Islamic Law. The timeless commitment of the al-Qur'ân to the basic standards of justice is found in its declaration: "And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words."[42]

To render justice is a trust that God has conferred on the human being and, like all other trusts, its fulfillment must be guided by a sense of responsibility beyond mere conformity to set rules. Thus, the Quran states: "God commands you to render trusts to whom they are due, and when you judge between people, judge with justice…"[43]

The reference to justice which immediately follows a reference to fulfillment of trusts indicates that it is one of the most important of all trusts.

Justice and the Self

The Qur'ânic concept of justice also extends justice to being a personal virtue, and one of the standards of moral excellence that a believer is encouraged to attain as part of his God-consciousness.

God says: "…Be just, for it is closest to God-consciousness…"[44] The Qur'ân tells the believers: "…When you speak, speak with justice, even if it is against someone close to you…"[45] The Prophet (PBUH) himself instructed: "Be conscious of God and be just to your children."[46]

Justice and Fairness

Justice and Fairness are the basic principles of all human transactions. It is immoral and sinful to possess wealth by fraud, dishonesty and other evil practices. The concept of brotherhood itself negates the idea of exploitation of one by other. The concept of Muslim sociology, economics and political system becomes worthless without adherence to this moral value.[47]

Specific Examples of Justice Encouraged in al-Qur'ân

The Quran also refers to particular instances and contexts of justice. One such instance is the requirement of just treatment of orphans. God says: "And approach not the property of the orphan except in the fairest way, until he [or she] attains the age of full strength, and give measurement and weight with justice…"[48]

Fair dealings in measurements and weights, as mentioned in the above verse, is also mentioned in other passages where justice in the buying, selling, and by extension, to business transactions in general, is emphasized. There is an entire chapter of Qur'ân, Surah al-Mutaffifîn: 83 ('The Detractors in Giving Weights') where fraudulent dealers are threatened with divine wrath.

References to justice also occur in the context to polygamy. The Qur'ân demands equitable treatment of all wives. The verse of polygamy begins by reference to orphaned girls who may be exposed to depravation and injustice. When they reach marriageable age, they should be married off, even if it be into a polygamous relationship, especially when there is inequality in the number of men and women, as was the case after the Battle of Uhud when this verse was revealed. But, as the Quran states: "If you fear that you can not be just, then marry only one…"[49]

In conclusion, 'to render justice', in the words of Sarkhasi, a noted classical Islamic jurist, 'ranks as the most noble of acts of devotion next to belief in God. It is the greatest of all the duties entrusted to the

prophets…and it is the strongest justification for man's stewardship or khilâfah of earth.[50]

Some Reflections on Morality (Akhlāq)

Morality is defined as: a moral discourse, statement or lesson; a doctrine or system of moral conduct; conformity to ideals of right human conduct[51]. These definitions are similar in temperament to the concept of morality in Islam, with the exception of the 'Reward of Hereafter'. The concept of morality in Islam centers on fundamentals, some of which have been discussed in the preceding sections.

The dimensions of morality in Islam are numerous, far-reaching and comprehensive. The Islamic morals deal with the relationship between Man and Allah, Man and his fellowmen, Man and the other elements and creatures of the Universe, Man and his innermost self. The Muslim has to guard his external behavior and his manifest deeds, his words and his thoughts, his feelings and intentions. In a general sense, his role is to advocate what is right and fight against wrong, seek what is true and abandon what is false, cherish what is beautiful and decent, and avoid what is indecent. Truth and virtue are his goal. Humbleness and simplicity, courtesy and compassion, are his second nature. To him arrogance and self-importance, harshness and unconcern, are distasteful, offensive, and displeasing to Allah.[52]

In Islamic Worldview, the below mentioned verse is considered as an important moral value: "It is not righteousness that ye turn your faces towards East or West; but it is righteousness, to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakah, to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, such are the people of truth, the God-fearing."[53]

Restriction of this paper does not permit detailed discussion on the morals of Islamic worldview. Hence, we shall briefly describe some, in alphabetical order. Needless to say, that these morals are identical to the universally accepted morals of Contemporary Worldviews with the only exception of their philosophical interpretation and approach found in different philosophies or religions.

Morals of Islamic Worldview[54]

Attitude towards Non-Muslims
It is an opinion or general feeling during interaction with the non-Muslims with a positive conscious attitude pertaining to socio-economic dealings. It is a liability of a Muslim to be aware of the 'Truth' and should always stand for it with piety, fairness and justice.[55]

Communal Etiquettes
Generally, it is a set of rules of acceptable behavior which governs the behavior of a Muslim in society. In specific situations it dictates a social and economic and political performance. Communal etiquettes of Islam reflect unity, discipline, respect and affiliation between people during assemblies and other activities.[56]

Compassion
Compassion means kindness, concern, benevolence and sympathy for the suffering of other humans and the desire to help them. It is a moral value of Islam which results in the beautiful rewards of this world and the Hereafter. On one hand, it is a source of attaining spiritual peace and happiness of heart and mind and on the other, a source of creating peace and socio-economic harmony.[57]

Cooperation
Cooperation is a shared effort by individuals and groups of a society to achieve a common social, economic and political goal. Cooperation in righteous deeds is a high moral value of Islam. The Muslims are instructed to cooperate with each other in all matters, which are righteous.[58]

Forgiveness
Needless to say that humans make errors or mistakes as part of their nature. It is a social phenomenon present in all human societies. But at the same time, forgiveness is also a part of human nature. For this reason, forgiveness is measured as a very high social value in Islam. It creates peace and harmony in the society.[59]

Generosity
Generosity is a multidimensional term used for all kinds of noble and moral activities of a human for another fellow human. Often equated with charity as a virtue, generosity is widely accepted in society as a desirable habit. In times of natural disaster, relief efforts are frequently

provided, voluntarily, by individuals or groups acting unilaterally in making gifts of time, resources, goods, money, etc. For a Muslim, it means spending time, money or labor for others without asking a reward from the people but from his Allah.[60]

Hard-work

Hard-work improves the socio-economic status at individual and collective level. The encouragement for hard work to change the socio-economic conditions and the consequences of not following this moral value is declared in Qur'ān & Sunnah.[61]

Justice & Fairness

Justice & Fairness are the basic principles of all transactions. It is immoral and sinful to possess wealth by fraud, dishonesty and other evil practices. The concept of brotherhood itself negates the idea of exploitation of one by other. The concept of Muslim sociology, economics and political system becomes worthless without adherence to this moral value.[62]

Moderation

Moderation is a principle moral value of the economic system of Islam. It is applicable to all. The result of holding this moral value is always fruitful. Adoption of this principle is essential for economic cooperation among Muslims.[63]

Modesty & Chastity

Modesty & Chastity is a value, which has a strong relation with the religious, social and economic system of Islam. All such activities are prohibited, which harm the moral fiber of Islamic society. There should be no economic cooperation in such activities. [64]

Persistence

Persistence is the quality of continuing steadily despite difficulties. This is the moral value, which brings success in all human affairs. Social, economic and political hardships are part of a human's life. Persistence, steadfastness and discipline are its solution.[65]

Prosperity

Prosperity is the condition of enjoying wealth, success or good fortune. It becomes a moral value of a Muslim because prosperity of both lives is the fundamental objective of Islam. A prosperous Muslim is the deep-seated desire of Islam. Encouragement to pursue economic benefits of

both worlds and prohibition of immoral means to gain can be seen in the citations.[66]

Reconciliation

Reconciliation means ending of conflict or renewing of a friendly relationship between disputing people or groups in case of hostilities at individual and collective level. Muslim should adhere to this moral value during social, economic and political conflicts.[67]

Reliance

The concept of reliance has a different perception in Islam. Reliance (Tawakkal 'A-lal-Allah), means absolute dependence, confidence and trust on Allah Almighty in all kinds of individual and collective activities. This concept emerges from an unshakeable Faith on Allah, Subhāna hū wa t'āla. [68]

Responsibility

Responsibility is a state, fact or position of being accountable to somebody for deeds. The concept of responsibility in Islam has a two-fold implication on the behavior of a Believer. A Muslim is accountable for his social, economic and political deeds not only to the society where he dwells but also equally accountable to Allah on the Day of Judgment. This concept of morality keeps a Muslim vigilant in all kind of his activities.[69]

Self-Defense

Self-Defense is a universally accepted moral right. It means that a person has a legal right to defend himself, his family and property against a physical attack by reasonable force. In a broader perspective or in terms of HRM, it also means to defend by adopting legal procedures against physical attack or economic loss.[70]

Supplication

Supplication means humble and sincere appeal made to an authority. The authority to appeal and the power to approve request is only for Allah in Islam. It is a spiritual link between the Creator (Allah) and the Creation (Humans). Supplication is the strongest source of aspiration, confidence and refuge in the life of a Muslim during his spiritual, social, political and economic activities (which includes HRM activities). For example, employer and employees making supplication for each other's prosperity.[71]

Trustworthiness

Trustworthiness means moral uprightness. It is a quality, condition or characteristic of being fair, truthful and morally upright. This is a universal moral value applicable to an individual and a nation. Adherence to this moral value brings respect, regard and prosperity in this world. The concept of trustworthiness in Islam is much more in the sense that a Muslim is accountable to Allah for not observing this moral value.[72]

Conclusion

Islamic worldview is considered and defined as general conception of the nature of the world in Islamic perspective. It contains a system of values principles, which are based on the fundamentals of Islam. Islamic worldview would give meanings and purpose of all actions done by human beings, particularly Muslims. Muslims will be guided and directed to the principles and values. Ethical or moral values is viewed to be a central and basic every endeavor in performing activities of worship (‘ibadah) or Man-God relations and dealings (mu‘âmalat) or Man-Man relations.

How humans view their own nature is a question imposed in the foundation of any ethical system. Some common views deny the existence of any purpose for life, or of any divine plan that makes human any different from other beings. These opinions basically view mankind an evolving animal. Another viewpoint overemphasizes the spiritual aspect of life, resulting in the renunciation of the world and belief that torturing one's body is a virtue that serves the soul. A third view of human nature tends to overemphasize the intellectual aspect of life, which overlooks the fact that humans need divine guidance as well as intellect. One other view puts sin out of proportion, leading a pessimistic view of life that causes people to feel constantly worried by their sins. Islam views humans as quite distinct from other beings, as humans are the trustees of God on earth. This viewpoint has main effects on a person's outlook that could be summarized in four basic points. The first is self-acceptance by realizing one's own nature, whether it is weaknesses or strengths. This result in a mental balance: people are neither haunted by their sins and weaknesses nor too arrogant about their strengths.

The ethical outlook of the individual and his behavior is not only affected by the person's view of his own nature, but also by the person's view of the world around him. Islam regards the universe as a tool helping mankind to perform his role as a trustee of God on earth.

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[16] al-Qur'ân, Khalîfa: 2:30; 6:165; 24:55; 38:26; 57:7.

[17] al-Qur'ân, 'Adâlah (justice): 2:180; 4:2-6; 4:9-10; 5:42; 7:181;16:90; 17:26; 24:61; 41:7; 42; 57:7; 65:6-7.

[18] al-Qur'ân: 112:1-4 "Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him".

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