

Islam as the Complete Way of Life (*al deen*)

1. Al Qur'an: al Ma'idah: 5:3

“This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.”

Al Hadith narrated by al Bukhari and Muslim on the authority of ‘Umar ibn al Khattab:

.....The Messenger of Allah s.a.w. said: Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to perform the *salat* (prayers), to pay the *zakat* (welfare-due), to fast in *Ramadan*, and to make the *hajj* (pilgrimage) to the House (*Baitullah – Ka'ba*) if you are able to do so....

2. The meaning of Islam

Islam is to submit, surrender fully and obey consciously Allah and as proof of that consciousness follow willingly the commandments of Allah as revealed to the Prophet Muhammad s.a.w., the Messenger of Allah who was appointed to deliver the message to mankind.

Islam is the complete way of life which is perfect and all encompassing which guides life and mankind and is the basis of good morals, brought by the Messenger of Allah to mankind.

Islam is the complete set of laws revealed by Allah to His Messenger, whether concerning belief, morals, worship, relationships, sociology and history which is contained in the Qur'an and the Sunnah, and is ordained to be delivered, to reach and to be spread to all of mankind.

Islam is the answer to the three questions faced by mankind:

- Who created man and how are we created?
- What is essence of our existence?
- What happens to us at the end when we die?

In the beginning man did not exist. Allah created him from the earth and mankind's progeny were created from the humble sperm. Mankind's existence is to worship Allah, to know Him, to submit and obey the Laws established so that mankind will be perfected, until man accomplishes the achievement of happiness in this world and the hereafter. Man was created to do good deeds and to worship in the widest sense and truest meaning of worship. At the end after death, man is returned to his Creator to judge and evaluate his deeds throughout his lifetime in this world and man will enter his final destination (Heaven or Hell) appropriate and commensurate with his rewards and consequence.

Islam is the true guidance of life, guiding all aspects of life and mankind, the authentic prescription and formula for solutions in overcoming social problems and reforming society and the straight path for those who are ready to follow it. Islam is the natural religion (*deen al fitrah*), the religion of Tawhid (Oneness of God), the religion of knowledge in the most perfect form.

3. Islamic Thought and Worldview (*Tassawur*)

Islamic Thought

Islamic thought is based on revelation and reason where the source of revelation is contained in the Qur'an and the Sunnah. The Qur'an and the Sunnah forms and guides reason and thinking and is the fundamental belief of every Muslim. Reason and the intellect is based upon and should never be in contradiction to the Qur'an and the Sunnah.

Islamic Worldview

Islam comes purely and solely from Allah. Islam is complete and meets all of the needs of mankind. The teachings of Islam are real and true and are not in conflict with human thought and reason. All of the laws and the teachings in the Qur'an are universal and suitable for all of mankind.

Elements of the Islamic Worldview:

- i. **Divine (*Rabbaniyyah*)**
Islam is the religion of Allah revealed to mankind since the beginning from the time of Prophet Adam a.s. until the Prophet Muhammad s.a.w. Allah revealed the Qur'an as the guidance and reference for life throughout. The Qur'an is eternal and divinely safeguarded which makes it everlasting and unchangeable.
- ii. **Complete (*Syumuliyyah*)**
All the teachings of Islam encompasses all the aspects of life in this world and the hereafter. The principles of Islam are suitable everywhere for all times and periods.
- iii. **True and Real (*Waqi'iyah*)**
Islam the religion of Allah is grounded on the realities of life. All the systems of Islam have been implemented since the Qur'an was revealed to mankind. At the time of the Prophet Muhammad s.a.w., Islam became a reality. All of its laws has and can be implemented well and accepted fully by all of society.
- iv. **Universal (*'Alamiyyah*)**
Islam is universal. Islam is not meant only for certain races or societies. Since the beginning, the people who accepted Islam as the way of life were not only Arabs but others as well. Islam spread throughout the world including this region. Islam is a multiracial religion. This shows its uniqueness and its universality.

4. Islamic Systems and Institutions

Islam ought to be the basis and the fundamentals of the system, form or institution of government, national administration, organisation, justice and law, social and economic in that it determines the roles and responsibilities of the individual to society and the nation.

- i. **The System of Government in Islam:**
The system of government in Islam requires leadership who are qualified according to the Syariah, with Islamic characteristics in accordance to the Qur'an and the Sunnah, highly knowledgeable, just, upholding public and community interest, follow the principles of Syura (mutual consultations), accountable, have the loyalty of the people, being accepted by the people and the community has the right to choose its leadership.
- ii. **The Administration System:**
Man is the *khalifah* (representative-trustee) entrusted by Allah to administer the world, the nation and the community. Man is also entrusted to develop the world according to Allah's commandments . Hence, everyone needs knowledge, ability, skills, adroitness and values to be enabled to administer well, efficiently and effectively.
- iii. **The Justice System:**
Justice is the main aim of the Islamic justice system and it is based on the Qur'an and the Sunnah. The appointment of a judge must be based on Islamic principles. Islam abhors and opposes tyranny and injustice. Islam defends and protects the oppressed.
- iv. **The Philosophy of Law:**
The aim of Islamic Law is to protect and safeguard the following:
Religion, Life (and honour), Intellect, Offspring (progeny-family), Property.

Islamic Syariah encompasses all decrees and matters which are fundamental or not, lawful (*halal*), prohibited (*haram*), compulsory (*wajib*), encouraged (*sunat*), permissible (*mubah*), detested-discouraged (*makruh*). It includes all forms of worship: the rituals, marriage laws (*munakahat*), social and economic laws (*mu'amalat*), criminal laws (*jinayat*) and the judiciary (*qada'*).

- v. **The Social System:**
Islam provides guidance and teachings for the development of a peaceful and successful society. In man's inter-relationships, Islam gives priority to brotherhood; love, care and understanding; mutual respect and honour; help and cooperation. Islamic laws and regulations determine the rights and responsibilities of the individual, the family and the society. It guarantees a virtuous and noble social and cultural development.
- vi. **The Education System:**
Islamic education is a continuous effort to inculcate, disseminate knowledge, skills and to experience Islamic life based on the Qur'an and the Sunnah; developing attitudes and behaviour, interpersonal skills; forming an outlook of life as a servant of Allah who has the responsibility to help and build oneself, the society, the environment and the community (*ummah*) towards achieving the best in this world and the best and everlasting peace in the hereafter.
- vii. **The Economy:**
Wealth belongs to Allah and is owned by man as a trust. Islam forbids extravagance, and instead encourages efforts to accumulate wealth through lawful means. Islam enjoins that welfare-due be paid, charity be given and spending in the way that Allah is pleased. Islam prohibits monopoly, corruption, abuse, illegal manipulations, exploitation and interests (*riba*). Everyone is free to own wealth and property as long as it does not go against Islam and the property or wealth is guaranteed by its regulations whereby transgression and usurping of the property of others is forbidden. Islam requires its adherents to be able to stand on their own, doing lawful work, being enterprising, having excellent work ethics and culture, being contented and continuously building and developing the economy for the sake of Allah.

5. Challenges

The entry and onslaught of various challenges have and are leaving and imposing impact and effects on the thought and way of life of the Muslims. This phenomenon of the colonisation of thought (*al ghasw al fikr*) or *colonisabilitie* affects a true and proper understanding of Islam and who do not have strong self resistance and resilience. The *ummah*, the Muslim community has to revive its mission, deliver its message, reach out to the masses (*da'wah*) and engage its people to spread the true understanding of the religion, reawaken the *ummah* and return as the best community.

6. Islam as the Solution

Islam has the basis and offers its own ways in problem solving. The Islamic *syariah* provides solutions which are the best and the most appropriate. Muslims ought to strive with resolve and commitment (*iltizam* and *istiqamah*) to make this solution a cause. The Islamic way shall strengthen faith, obedience, Muslim personality; justice and equality, stability, peace, quality of life of the individual, society and nation; ensures unity and harmony, brotherhood, the honour and dignity of the *ummah*; keeps the spirit of championing common good alive in the *ummah*.

7. Conclusion

With the right understanding, faith and confidence in Islam as the complete way of life, and continuously striving to implement it, the Muslim is ready to accept and make Islamic teachings a success. Knowledge building, clarifications and solutions in Islam which are true and genuine will enable everyone to uphold and cherish Islam's wisdom and virtues in all of its laws and regulations. Then, this makes it viable and possible to establish the systems, forms and institutions of government, administration, justice, education, the economy and society in order to ensure peace and happiness of mankind.

References:

Islamic Education Syllabus on Islamic Worldview for Upper Secondary Education, Ministry of Education (trans.)
Principles Of Islamic Da'wah, Dr Abd Karim Zaidan (trans.)