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Towards an Inclusive and Integrative Qur`anic World View (QWV)

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Defining The Concept Of A World View

❖ A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being.

The Main Questions Of A World View

1. What is prime reality—the really real?
2. What is the nature of external reality- the world around us?
3. What is a human being?
4. What happens to a person at death and after death?
5. Why is it possible to know anything at all?
6. How do we know what is right and wrong?
7. What is the meaning of human history?
❖ Answering these questions is a process of theorizing.

Science Beyond The Modern Scientific World View

(Galileo Report + Manifesto)

1. No human intellectual activity, including science, can escape the fact that it has to make assumptions that cannot be proven using its own methodology (absolute presuppositions).

2. The prevalent underlying assumptions, or world model, of the majority of modern scientists are narrowly naturalist in metaphysics, materialist in ontology and reductionist-empiricist in methodology.

3. This results in the belief that consciousness is nothing but a consequence of complex arrangement of matter, or an emergent phenomenon of brain activity.

4. This belief is neither proven, nor warranted.

5. In fact, there are well documented empirical phenomena that contradict this belief. Among them are:

    a. Veridical reports of near death experiences (NDEs) with complex intuitions, perceptions, cognitions and emotions during well documented absence of brain activity.

    b. Veridical reports of non-local perception that were confirmed independently during such near-death-states of absent brain activity.

    c. The large data-base of parapsychology and anomalous cognition research shows in a series of meta-analyses that such non-local perceptions are indeed possible.

    d. The large data-base of children who remember previous lives.

6. An increasing number of open-minded scientists are already researching these frontier areas using existing scientific methods, and are reaching empirically grounded conclusions that challenge the mainstream majority view.

7. They therefore argue that we need a model of consciousness that is non-reductive and allows consciousness its own ontological status.

8. A minimum-consensus model is a dual aspect or complementarity model, in which matter and mind, consciousness and its physical substrate, are two aspects of reality that are irreducible and simultaneously occurring perspectives of an underlying reality to which we otherwise have no direct access.

9. If that is granted, we can immediately see that consciousness can have its own direct access to reality, not only through sense perception, as in classical empiricism, but also through inner perception or radical introspection.

10. As a result, there may be a different and valid access route to reality, through consciousness, in addition to the classical one science is offering.

11. This might include direct access, under certain conditions, to deeper structures of reality, which may provide important insights into ethics, meaning, and values.

12. Indeed, insights from NDEs and other transformative experiences suggest that we are all embedded within a larger field of consciousness, with profound implications for ethics in an interconnected world.

13. Integrating an enlarged view of consciousness into science will also yield a new methodology that will have to be developed: the methodology of radical introspection or inner experience.

14. In view of the widespread perception that a narrow materialist world view is often uncritically passed on to young scientists by mainstream authorities as an adequate explanation of reality and as a pre-condition for a successful scientific career, we call for an open exploration of this topic and we encourage the scientific community to become more critically self-reflective of the absolute presuppositions on which their activities are based and to consider expanding their scope.

15. According to the post-materialist paradigm:

a. Mind represents an aspect of reality as primordial as the physical world. Mind is fundamental in the universe, i.e. it cannot be derived from matter and reduced to anything more basic.

b. There is a deep interconnectedness between mind and the physical world.

c. Mind can influence the state of the physical world, and operate in a nonlocal (or extended) fashion. Since the mind may nonlocally influence the physical world, the intentions, emotions, and desires of an experimenter may not be completely isolated from experimental outcomes, even in controlled and blinded experimental designs.

d. Minds are apparently unbounded, and may unite in ways suggesting a unitary, One Mind that includes all individual, single minds.

e. NDEs in cardiac arrest suggest that the brain acts as a transceiver of mental activity, i.e. the mind can work through the brain, but is not produced by it. NDEs occurring in cardiac arrest, coupled with evidence from research mediums, further suggest the survival of consciousness, following bodily death, and the existence of other levels of reality that are non-physical.

f. Scientists should not be afraid to investigate spirituality and spiritual experiences since they represent a central aspect of human existence.

16. Post-materialist science does not reject the empirical observations and great value of scientific achievements realized up until now. It seeks to expand the human capacity to better understand the wonders of nature, and in the process rediscover the importance of mind and spirit as being part of the core fabric of the universe. *Post-materialism is inclusive of matter, which is seen as a basic constituent of the universe.*

17. The shift from materialist science to post-materialist science may be of vital importance to the evolution of the human civilization. It may be even more pivotal than the transition from geo-centrism to heliocentrism.

A Qur`anic World View (QWV) For A Post-materialist Science

1. **The Composition of the Religion of Islam** *(The Five Universals)*

❖ To be derived chronologically from the following verse:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلَٰلٍ مُّبِينٍ ١٦٤﴾ (آل عمران)

(Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error).

1. The stock of revealed knowledge (علم) about Allah (SWT) and about His creation,

2. "Iman" and the ensuing purification of the self,

3. The stock of practical prophetic knowledge (السنة القولية) about life on earth,

4. Action (good deeds) based on the stock of practical revealed knowledge (السنة العملية).

➢ **What is the fundamental domain of good deeds?**

﴿إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عملا﴾ (الكهف، 7)

(Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed- Kahf; 7).

➢ **What is it on the earth that Allah (SWT) made it "adornment" to test man for good deeds?**

﴿ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ٤٦﴾ (الكهف)

(Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope- 46).

❖ Thus "*Wealth*" and "*Children*" are the fundamental entities, both for the sustenance of human life and as an allurement to test mankind for good deeds.

❖ From the above deductive steps we derive the *Five Universals* of Islam, with the "*Self*" mediating the *consciousness* domain (K, I) and the *action* domain (W, C):

1. "Knowledge" (K)

2. "Iman" (I)

3. "Self" (S)

4. "Wealth" (W)

5. "Children" (C)

2- The Systemic Relationship Between The Five Universals Of Islam *(Tawhidi social system)*

❖ The five universals (K, I, S, W, C) are not independent of each other, but causally related, with "*Iman*" as the primary intended goal to be preserved by dynamically controlling the systemic interaction of the other four entities. They have a systemic interactive relationship that results in the creation of the Islamic (*Tawhidi*) social system as an empirical reality (إقامة الدين). This systemic relationship is also the core of the Tawhidi Worldview, which is a conceptual subsystem of the Qur`anic Worldview as we will see below.

3- QWV For A Post-materialist science *(A Schematic Model)*

❖ Fig-1 depicts the Qur`anic world view (QWV), theoretically derived by the author from the holy Qur`an *(available on demand)*.
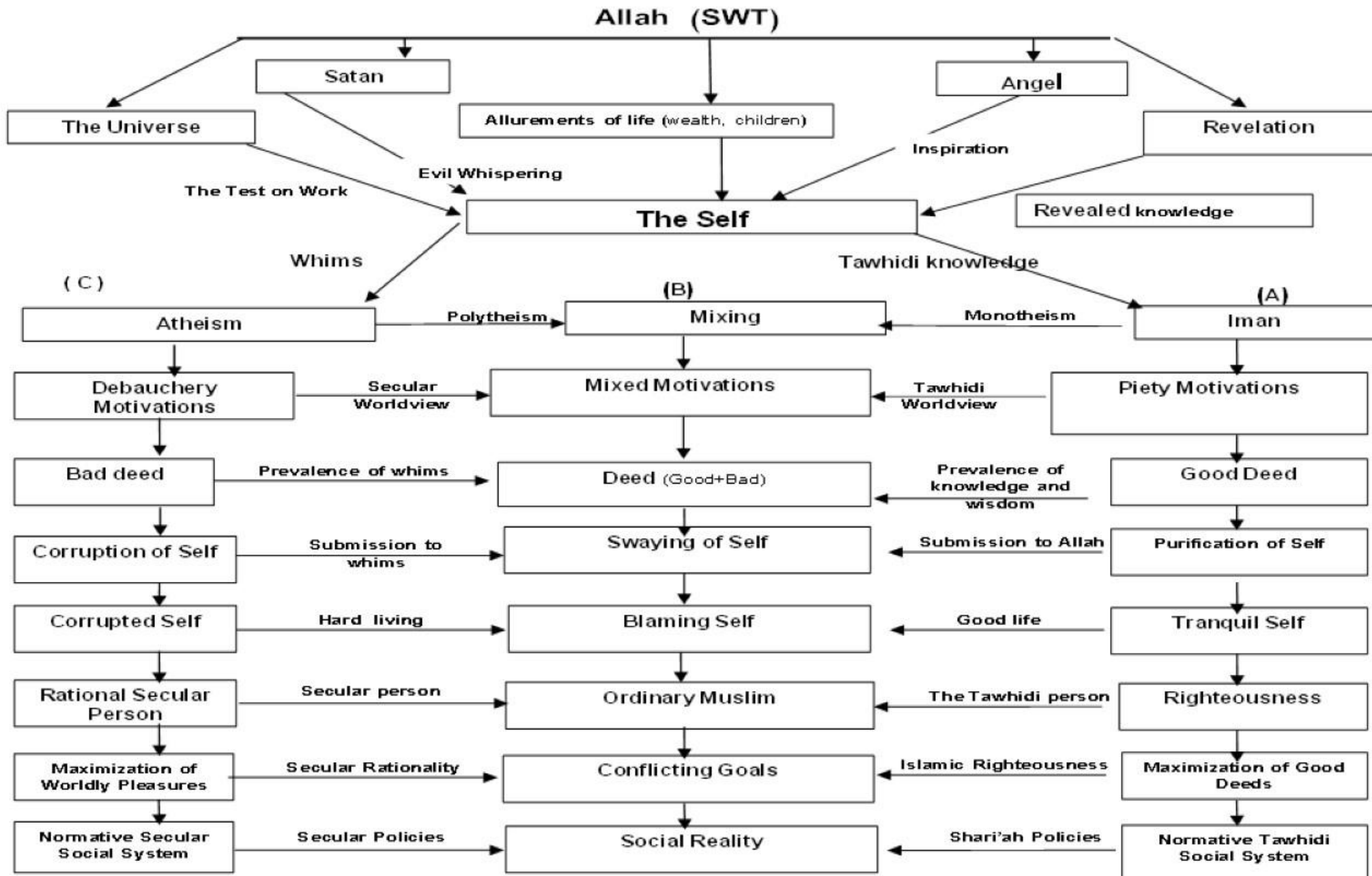
Notice:

Firstly, the decisive role of the *Five Universals of Islam* (K, I, S, W, C) and their interactions *(social systems)* in the determination of the (QWV);

Secondly, the central role of the human "*Self*", with its qualities of "*transgression*" and "*piety*" in dividing the QWV into two sub-worldviews, the *Tawhidi* Worldview (column A) and the *Secular* Worldview (column B);

Fig-1

A Qur'anic Worldview

Allah (SWT)

Satan	Angel

The Universe	Allurements of life (wealth, children)	Revelation

Inspiration

Evil Whispering

The Test on Work

The Self

Revealed knowledge

Whims

Tawhidi knowledge

(C)   **(B)**   **(A)**

Atheism	→Polytheism→	Mixing	←Monotheism←	Iman
Debauchery Motivations	Secular Worldview	Mixed Motivations	Tawhidi Worldview	Piety Motivations
Bad deed	Prevalence of whims	Deed (Good+Bad)	Prevalence of knowledge and wisdom	Good Deed
Corruption of Self	Submission to whims	Swaying of Self	Submission to Allah	Purification of Self
Corrupted Self	Hard living	Blaming Self	Good life	Tranquil Self
Rational Secular Person	Secular person	Ordinary Muslim	The Tawhidi person	Righteousness
Maximization of Worldly Pleasures	Secular Rationality	Conflicting Goals	Islamic Righteousness	Maximization of Good Deeds
Normative Secular Social System	Secular Policies	Social Reality	Shari'ah Policies	Normative Tawhidi Social System

Thirdly, the fundamental role of the universal "*Knowledge*" in the *differentiation* between the Tawhidi and the Secular worldview. The first is *Tawhid-based* and *knowledge-driven*, the second is *worldly pleasures-based* and *whims-driven*;

Fourthly, the decisive role of "*Integration*" of knowledge in QWV. This can be seen from the convergence of multi-sources of knowledge {Allah (Angels, Qur`an, Universe, Earthly Realities)} on the "*Self*", and the emergence of Tawhidi knowledge as a cognitive output resulting from ontological and epistemological integration of knowledge derived from these sources.

❖ The following figures depict the emergent social subsystems of QWV.
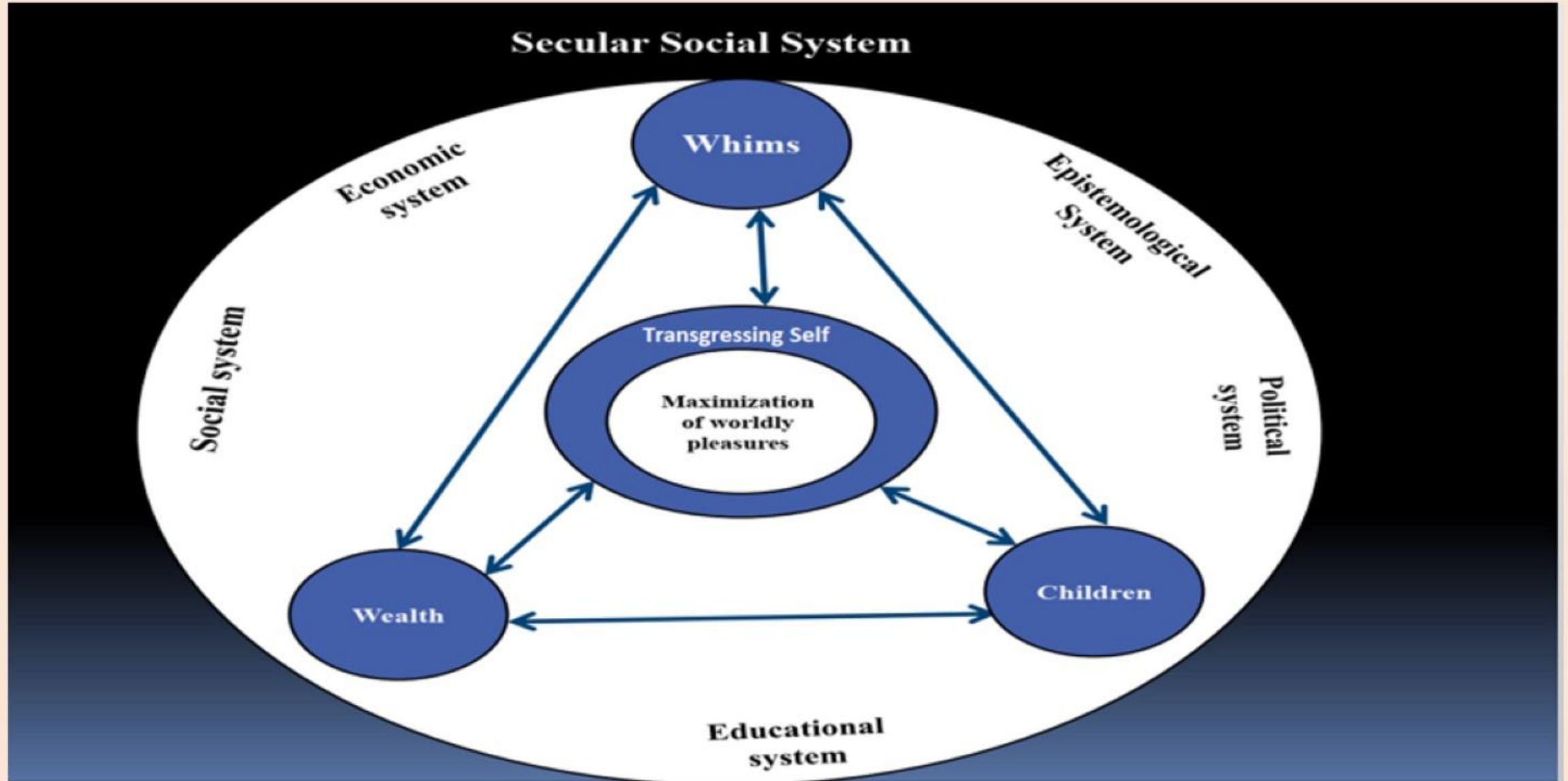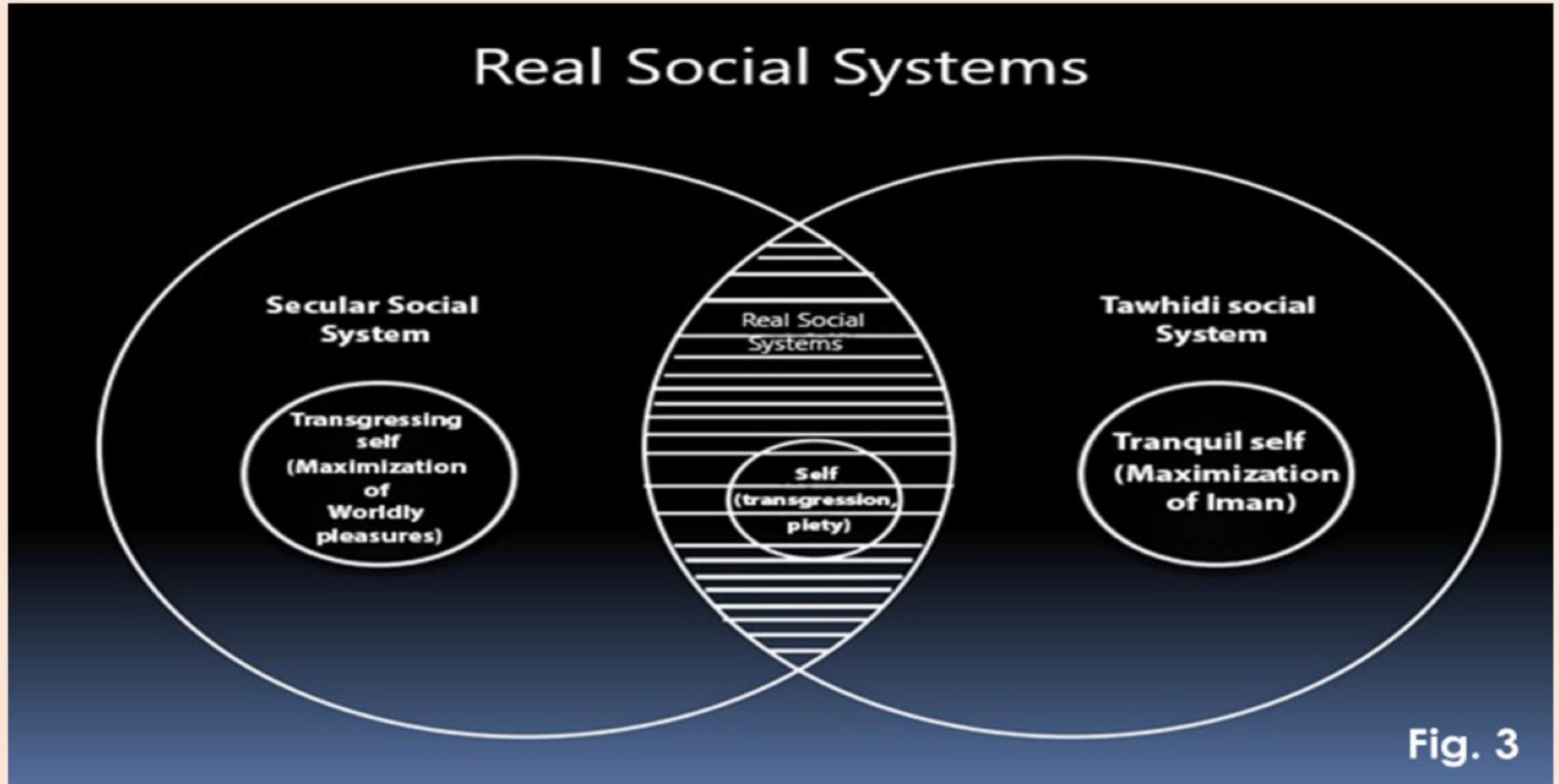
Fig-2

Fig-3

Fig-4
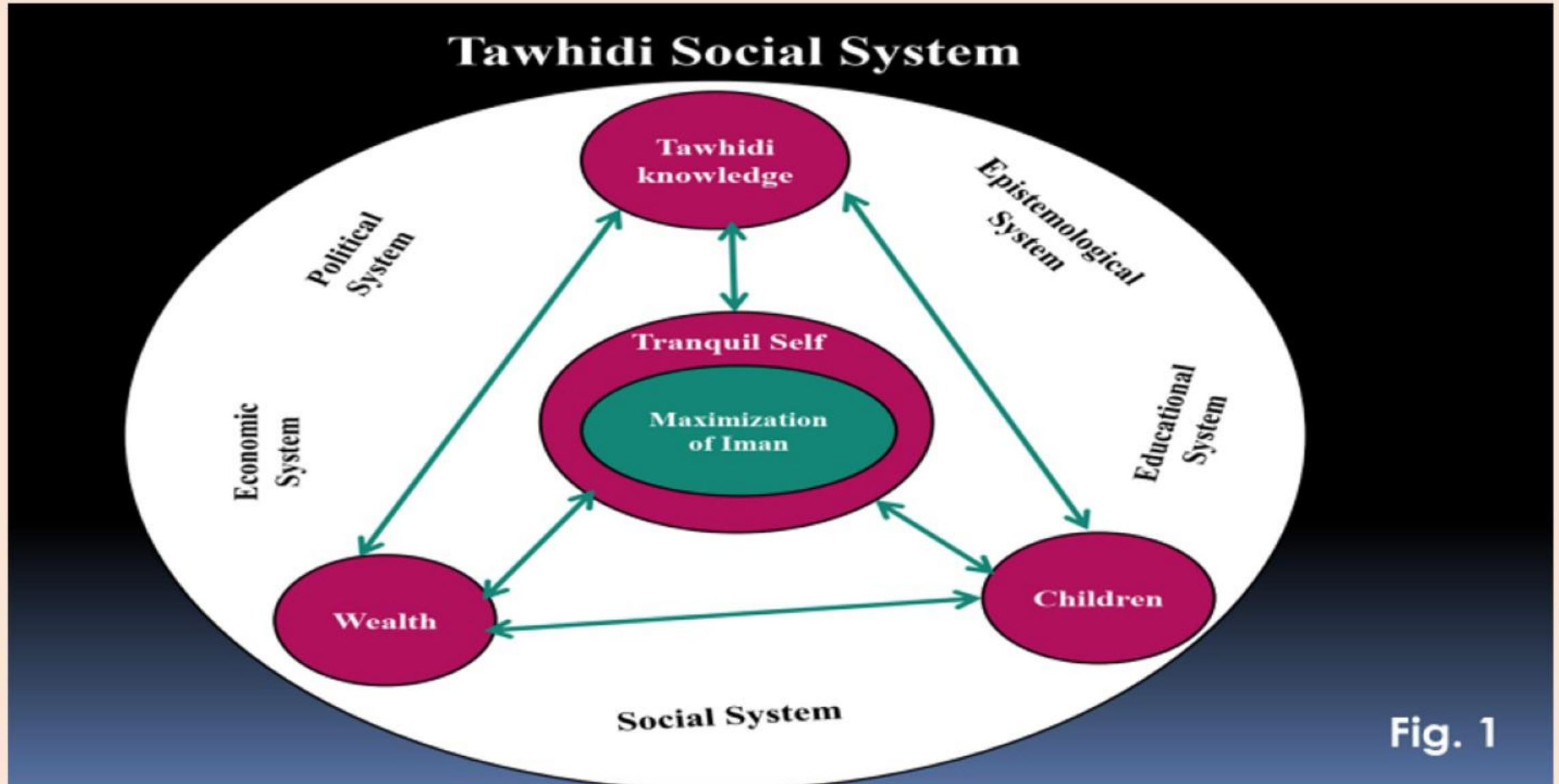
❖ The QWV implies the following types of knowledge:

1- Knowledge about Knowledge,

2- Knowledge about Allah (SWT),

3- Knowledge about Revelation,

4- Knowledge about Angels,

5- Knowledge about Iman,

6- Knowledge about the Cosmos,

7- Knowledge about Jinn,

8- Knowledge about human being,

9- Knowledge about Wealth,

10- Knowledge about Children,

11- Knowledge about the systemic interactions between the components of the QWV, internal and external,

12- Knowledge about the emergent knew subsystems as a result of these systemic interactions.

❖ The acquisition of these types of knowledge is obligatory for Muslims because it is implied by the ontology of QWV.

❖ Knowledge should be useful knowledge, i.e., generates and sustains "iman" in the heart and "good deeds" on earth. This defines the goals of scientific enterprise within the Tawhidi worldview.

The QWV As A Worldview Of Complex Systems

❖ **Definition of Relevant concepts**

1. Complex Systems

A system is a complex object every part or component of which is connected with other parts of the same object in such a manner that the whole possesses some features that its components lack- that is, emergent properties.

➤ A system may be conceptual or concrete but not both. A conceptual system is a system composed of concepts linked together by logical or mathematical relations. Classifications and theories are conceptual systems.

➤ A concrete, or material, system is one composed of concrete things linked together by nonconceptual ties, such as physical, chemical, biological, economic, political, or cultural links. Concrete systems that stand for or represent other objects, such as languages, texts and diagrams, may be called symbolic or semiotic.

2. Ontology

Ontology as a branch of philosophy is the science of what is, of the kinds and structures of objects, properties, events, processes, and relations in every area of reality. "Ontology" is often used by philosophers as a synonym of "metaphysics" (what comes after the Physics). Sometimes "Ontology" is used in a broader sense, to refer to the study of what might exist; "metaphysics" is then used for the study of which of the various alternative possible ontologies is in fact true of reality.

3. Epistemology and Methodology

Epistemology, or the theory of knowledge is the field of research concerned with human knowledge in general- ordinary and scientific, intuitive and formal, pure and action-oriented. And methodology- not to be mistaken for methodic, or a set of methods or techniques- is the discipline that studies the principles of successful inquiry, whether in ordinary life, science, technology, or the humanities.

4. Paradigm

In his book, The Structure of Scientific Revolutions, Kuhn defines a scientific paradigm as: *"universally recognized scientific achievements that, for a time, provide model problems and solutions for a community of practitioners, i.e. what is to be observed and scrutinized, the kind of questions that are supposed to be asked and probed for answers in relation to this subject, how these questions are to be structured, what predictions made by the primary theory within the discipline, how the results of scientific investigations should be interpreted, how an experiment is to be conducted, and what equipment is available to conduct the experiment"*.

5. Systemism

5.1- Definition

A systemic mindset stems from "Systemism", the worldview that the universe consists of systems, in its integrity and its parts, from the atomic scale to the astronomical scale, from unicellular organisms to the most complex species, humans included, and from the physical world of perceptible matter to the conceptual realm of our human mind. "Systemism" offers us the best framework to systematize and infuse order in our everlasting quest to make sense of the world around us and develop and deploy our knowledge about this world in meaningful and productive ways. It also helps us optimize our engagement with others and bring about processes and products that none of us can produce on her/his own independently from others.

5.2- System schema

We define a system of any sort, in both the physical world and the conceptual realm of human knowledge, in accordance with a four-dimensional schema that specifies the system's *scope*, *constitution*, and *performance* in the context of an appropriate *paradigm*.

5.2.1- The scope of the system

a. system "*domain*", or the field or area in which it exists and is of importance;

b. system "*function*", or the specific purposes it is meant to serve in that domain;

5.2.2- The constitution of the system

a. system "*composition*", i.e., its primary or pertinent constituents that may be physical or conceptual entities inside the system, and that are relevant to its function, as opposed to secondary entities that may actually be part of the system but that may be ignored because we deem them irrelevant to the system function;

b. system "*structure*", i.e., primary connections (interactions or relationships) among primary constituents that determine how the system serves its function;

c. system "*environment*", i.e., its primary agents or primary physical or conceptual entities outside the system, other systems included, along with their primary individual properties, that may significantly affect the system structure and function, and that may be separated into two clusters, local in the immediate vicinity, and global in relatively distant or remote areas;

d. system "*ecology*", i.e., primary connections (interactions or relationships) between individual primary agents and constituents, and/or between the system as a whole and its environment, that significantly affect how the system serves its function and affects the environment.

5.2.3- The performance of the system

    a. the system "*processes*", i.e., dynamical actions (operations, mechanisms, or maneuvers) which constituents, and/or the system as a whole, might be engaged in, on their own (isolated system) and/or under external influence (of the environment), in order to serve the function of the system following specific rules of engagement;

    b. system "*output*", i.e., products, events, or any other effect that the system actually brings about, on its own or in concert with other systems, as a consequence of its ecological interactions and processes, and that may fall within or beyond the scope originally set for the system.

Examples of Systems in the Qur`anic World View

1. Man As A Complex System Of Subsystems

   1.1- The human "*soul*" as a system of divine qualities designed for man;

   1.2- The human "*body*" as a material system designed for man;

   1.3- The human "*self*" as an emergent dual system of the fusion of the two systems of *body* and *soul*;

   1.4- Man in his "*integrity*" and wholeness as a system resulting from the interaction between his components (self, body) and his environment (wealth, children, earth, skies, Jinn, angels) and Allah (SWT) .

2. The Qur`an As A Complex Conceptual System Of Knowledge

﴿الٓرۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ١﴾ (هود)

(Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted(1)» [Hud: 1]

﴿أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفًا كَثِيرًا ٨٢﴾ (النساء)

(Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction(82)» [An-Nisaa: 82]

❖ The Qur`an, in its textual integrity, is a closed system of true divine knowledge, but in its conceptual dimension it is an open system of meaning, with the following characteristics:

2.1- *System domain:* entire existence (Allah SWT and His evolving creation in the visible and invisible worlds);

2.2- *System function:* providing sustained relevant authoritative knowledge (K) to the human self (S) in its evolutionary course of history in order to achieve and sustain Iman (I) in the domain of consciousness and to realize its potentialities in the domain of action (W, C);

2.3- *System composition:* the entire verses of the holy Qur`an,

2.4- *System structure:* logical and semantic bonds;

2.5- *System environment:* man in his cognitive, affective and volitional capacities, together with his semiotic systems;

2.6- *System ecology:* the narrative of various scholars, in different disciplines, in dealing with the holy Qur`an, and the Islamic heritage in Sharei`ah knowledge;

2.7- *System processes:* conceptual systems have no processes of their own, but rely on the mental processes of humans when dealing with them; e. g., the mechanism of contemplation "تدبّر" with respect to the holy Qur`an.

2.8- *System output*: authoritative knowledge in the following domains:

    1- Knowledge about Knowledge,

    2- Knowledge about Allah (SWT),

    3- Knowledge about Revelation,

    4- Knowledge about Angels,

    5- Knowledge about Iman,

    6- Knowledge about the Cosmos,

7- Knowledge about Jinn,

8- Knowledge about human beings,

9- Knowledge about Wealth,

10- Knowledge about Children,

11- Knowledge about the systemic interactions between the components of the QWV, internal and external,

12- Knowledge about the emergent knew subsystems as a result of these systemic interactions.

➤ As a closed textual system the Qur`an influences other systems but is not influenced by them.

➤ We should read the Qur`an as a knowledge system comprehensively through the lens of its worldview.

➤ Deriving theories and hypotheses about the world from the holy Qur`an will not affect its authenticity and integrity as a divine source of knowledge because it is quaranteed by Allah (SWT).

➢Human knowledge derived from the holy Qur`an is fallible, therefore it must be corroborated empirically.

➢ Our systemic reading of the holy Qur`an through its worldview should continuously enrich and expand this worldview, thus enriching and expanding our knowledge of the world. This will further expand and enrich our understanding of the holy Qur`an, and the knowledge derived from it.

Man as an Example of Systemic Islamic Integration of Knowledge

❖ The following verses will furnish the exposition:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰئِكَةِ إِنِّي خَٰلِقٌ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٢٨ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ٢٩﴾

«And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud(28) And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."(29)» [Al-Hijr]

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ١٢ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ١٣ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ١٤﴾ (المؤمنون).

«And certainly did We create man from an extract of clay (12) Then We placed him as a sperm-drop in a firm lodging (13) Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators (14)» [Al-Muminun: 12-14]

﴿وَنَفْسٍ وَمَا سَوَّىٰهَا٧ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا٨ قَدْ أَفْلَحَ مَن زَكَّىٰهَا٩ وَقَدْ خَابَ مَن دَسَّىٰهَا١٠﴾ (الشمس)

«And [by] the soul and He who proportioned it(7) And inspired it [with discernment of] its wickedness and its righteousness(8) He has succeeded who purifies it(9) And he has failed who instills it [with corruption](10)» [Ash-Shams: 7-10]

Systemic Constitution of man

❖ Types and hierarchy of subsystems:

1.1- Physical system

1.2- Chemical system

1.3- Biological system

1.4- Spiritual system (divine qualities created for man)

1.5- psychological system

1.6- social system

❖ Integration of these subsystems through interaction such that each level of system depends on systems below and above it.

❖ Man in his wholeness is not just the making of his systemic components, but also as a result of his continuous interaction with systems of his external environment (wealth, children, earth, skies) and with the world of the unseen (Jinn, Angels) and above all with his Creator, Allah (SWT). Many people do not believe in the world of the unseen, but postmaterialist science, as shown above, does.

❖ Please, see (fig.5) in the next slide for this ontological reality of man derived from the QWV.

Fig-5
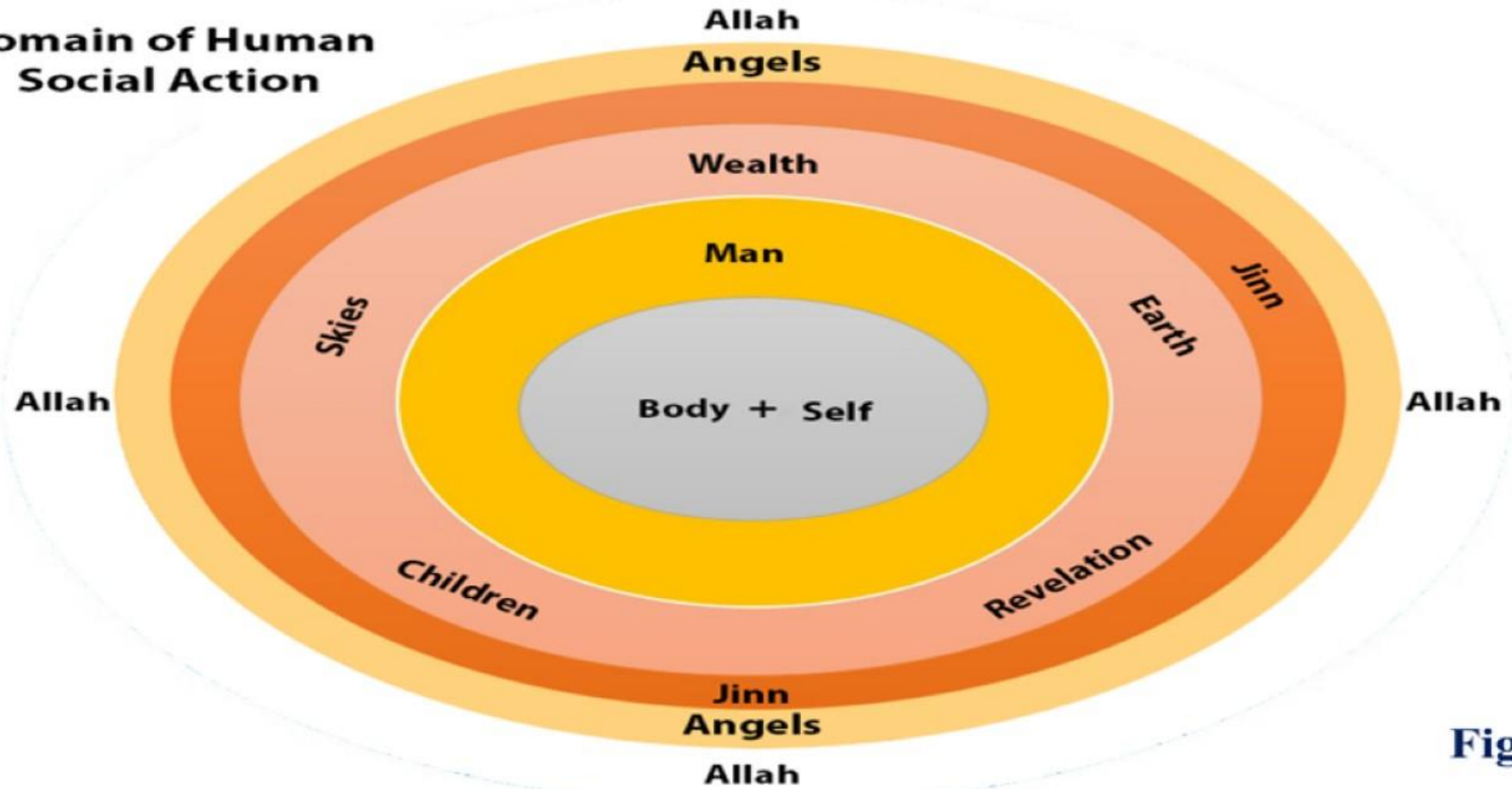
Fig. 5

End Of Slides

الحمد لله رب العالمين