

What is an “Islamic worldview”?

The world is full of people with different ways to understand the world around them. In general, each truly believes that their understanding is the only rational way to understand the world and all others fall short of rationality. With everyone there is variation. It is rare to find a person who will consistently hold to his worldview in all circumstances.

1. What is meant by a worldview?

John **18:38**

Proverbs 14:12a; **21:2a**

In one sense, a worldview is a person's own answer to the question “What is truth?”. It is the foundational or fundamental understandings of who he is as an individual, how he got where he is and what his future holds. Through his worldview, he identifies what is right and what is wrong so that he can make decisions for himself and for others.

2. What are some foundational understandings of the Islamic worldview?

Mark **12:32**

Isaiah **46:9-10**

Numbers **12:6**

Matthew **5:8; 10:29-30**

Isaiah **45:7**

The Islamic follower insists that there is one and only one God who is sovereign, transcendent, and just. For the most part God is a transcendent (out there) ruler who will only be close to those who are especially pure in heart and perfect in obedience, especially during the Islamic Holy Days. This inspires many adherents to Islam to seek to be perfectly obedient to every command of the Qur'an. God has detailed knowledge of everything that takes place throughout the entire universe. Since He spoke it into existence, He has ultimate and total control of everything. God is ultimately responsible for everything that takes place. Whatever happens, happens because God decrees it.

3. What is required to consistently hold the Islamic worldview?

James **2:11**

1 Thessalonians **4:1**

Acts **26:5**

Job **7:5-7**

A consistently held Islamic worldview would require perfect obedience to the commands of God. His life must be lived in such a way that God will be pleased with him. The Islamic follower is never to presume how God might act toward himself or toward others in any situation. Ultimately this means that the Islamic follower cannot have any guarantee of entrance into paradise. He can only hope (in a desirous but not fully expectant way) that God might be merciful and grant him life.

4. At what point does a person claiming to hold an Islamic worldview cease to hold one?

Ezra **9:15** & Hebrews **9:27** & Exodus **34:6**

Jeremiah **28:9**

Deuteronomy **18:18-22**

Malachi **3:6**

When an Islamic believer identifies God as being just or righteous and that God will judge every man for his deeds and at the same time God is merciful. Yet there is no sacrifice for sin. God cannot be just and require no payment for sin or transgression. There is no basis for God to be merciful, the debt that man has incurred against God because of sin is not payed off. For God to simply forgive

the debt is for God to cease being a just God. Only in Christianity is there an adequate payment for sin so that God's justice is satisfied, in the sacrifice of Jesus on the cross, and at the same time there is a basis for God to be merciful – the debt has been paid. When the Islamic believer identifies Muhammad as a true and faithful prophet of God, and yet Muhammad has not made any prophecies that can actually be tested to see if what is said is true then it is appropriate to call into question the validity of his prophetic office. Now some prophets do not necessarily declare new revelation from God (most of the OT prophets do) so his prophetic office must be evaluated based upon his adherence to what God has already spoken (the Bible). If the message of the prophet does not align with what God has already said, then the prophet is a false prophet. Since Muhammad has spoken about judgment against “the people of the book” (Jews and Christian), because they believe the Bible and not the Qur'an, the Islamic believer is calling the Jew and Christian from following after YHWH to following. The Islamic believer who lays any claim to how God will work is being inconsistent. The God of the Qur'an is NOT a consistent God. Sometimes he calls for compassion upon a people and other times for judgment against them. The judgment is not because they are in violation with the covenant that God had with them but simply because they seek to live in obedience to God's covenant.