

# QUO VADIS ISLAMIC RENEWAL IN THE POST-COVID-19 ERA

## A Critical Approach to the New Construction and Islamic Science

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The existence of the impact of COVID-19 last year has brought quite significant changes to the order of human life throughout the world. These changes or transformations are very important to pay attention to. On the other hand, the existence of values in Islam believed by its adherents is considered capable of overcoming the problems of the impact of COVID-19. There is a popular adage about Islam as a religion of mercy for the entire universe (*rahmatan lil al-'ālamīn*) and always relevant to all developments in the temporal and local context (*al-Shālih li kulli al-Zamān wa al-Makān*) often used as the theological foundation of Muslim society in their lives. In this context, is it true that Islam can overcome the impact of COVID-19? Then how should Islam itself be realized? Therefore this research offers the concept of Islamic renewal to be realized in the post-COVID-19 era. This research also uses a philosophical approach and a method of critical analysis of certain concepts in Islamic studies. The results of this study indicate that there are demands for change and innovation in the theory of Islamic thought compatible with the spirit of changing times. More than that, this innovation is then formulated by presenting the idea of “Islamic Science” as a model for dealing with the current impact of COVID-19.

KEYWORDS: Islam, Islamic Renewal, COVID-19, Islamic Science

### INTRODUCTION

The existence of COVID-19 has changed various sectors of the structure of human life. In this context, the research results of A. Haleem et al. stated that there were at least 18 potential research areas that could be developed in the COVID-19 era.<sup>1</sup> However, ironically, this research does not pay attention to religious and theological issues. Even though attention to this issue in the context of the impact of the COVID-19 pandemic cannot be judged by one

eye as something that is not important at all, religion and theology as well as innovations in religious thought actually have a central role in dealing with the impact of the COVID-19 pandemic.

In fact, many people are experiencing a theological or divine crisis. Various issues related to theological relations and the impact of the COVID-19 pandemic are so extraordinary that they need to be taken seriously. For example, in general, the existence of COVID-19 affects aspects of worship for each religion. Here every religion experiences its challenges that must be resolved. Besides that, religious pilgrimage and religious tourism also require various new innovations such as religious pilgrimages which may be carried out physically or virtual, and also other innovations<sup>2</sup>. Meanwhile, in particular, the impact of COVID-19 is more real on religious communities. In Islam, for example, many Muslim communities experience confusion about the meaning of doom (*'adzâb*) and blessing (*barakah*) associated with the events of someone who lived during the past pandemic era. Then there are also issues related to good and bad destiny (*qaḍā* and *qadar*), God's desire (*al-Irādah al-Ilāhiyyah*), and natural phenomena attributed to God, Islamic law regarding COVID-19 vaccines or Halal vaccines, as well as religious issues such as the law on Friday prayers (*ṣalāt al-Ĵum'ah*) and pilgrimage (*al-Ḥajj*). Not only that, at the beginning of the existence of COVID-19 it also had an impact on the world's Islamic Finance in the reach of the [P]GCC, Southeast Asia, South Asia, Africa, and Central Asia (see KNEKS 2020).

These real crises are not only experienced by the Muslim community. Within Christian community itself it is the same. For example, the response of its adherents themselves does not pay attention to COVID-19,<sup>3</sup> the dilemma of religious practice regarding worship, forgiveness, and understanding of the value of technology in religious practice.<sup>4</sup> More than that, what is unique in Christian society is the adage of the challenge on whether the church can be like a hospital for the soul and whether every good soul depends on the health of the body (Kawalczyk et.al. 2020: 2672). I think the two religions are sufficient to represent in particular the impact of COVID-19 on theological, religious affairs and the world crisis in the 21st century.

In the context of Islam itself, the Muslim community believes that their religion is compatible with all developments in the era of human life. There is a popular adage among Muslims, namely: Islam is a religion always relevant to all developments in the temporal and local context (*al-Shālih li kulli al-Zamān wa al-Makān*). This adage emanates from the spirit of the teachings of the Qur'an that the presence of Prophet Muhammad is a blessing for the entire universe.<sup>5</sup> So the Muslim community believes that Islamic teachings are a solution for the life of all mankind. In addition, Islam for them is not just a ritual worship, but also a worldview.<sup>6</sup> All of these things are based on that in Islamic teachings humans are created for worship.<sup>7</sup> So, all human actions must be based on the value of worship or lead to God. This is generally what can be said with the terminology of *Tawḥīd* (monotheism). This terminology is essentially in Muhammad Iqbal's perspective referred to as "is working idea, is equality, solidarity, and freedom" (Iqbal 2009: 182). It is from here that the roots of various innovations are required to always be present in solving various problems and predicaments of human life. In this context, it is then known for the birth of various terminologies to support these demands such as *Tajdīd* (religious renewal, *Iṣlāḥ* (reform), and *Ijtihād*. I see these three terminologies as keywords and important concepts in responding

to the relevance of Islam to the challenges of the era of the development of human life. This is called “Islamic Renewal” or *Tajdīd al-Islāmī*, which requires Islam to be compatible with the spirit of change in the development of the human era from time to time.

In the context of a pandemic, Islam has had experience in solving problems at that time. This can be seen from the traces of Prophet Muhammad’s Prophetic era in dealing with pandemic events (*al-wabā’*) which were later named "*al-Thā’ūn*". During this era, many people fell ill and died. Then Prophet Muhammad presented a solution in solving this, namely by what is termed isolation or quarantine where people who are infected with the disease are prohibited from leaving the place and healthy people are not allowed to enter the place.<sup>8</sup> This was considered to be very effective in dealing with pandemics during that era so as to ensure in detail the causality of the outbreak and that the pandemic had begun to infect humans. Of course, this solution was a revelation from God through Prophet Muhammad in order to solve *al-Thā’ūn*’s problems which had plagued humankind at that time. In the context of *al-Thā’ūn*, classical Muslim scholars such as Ibn Abi al-Dunyā in his book entitled *al-Thawā’īn* (Ibn al-Nadhīm, n.d.: 262) and Ibn Hajar al-‘Asqālānī in his work *Badzlu al-Mā’ūn fī Fadhl al-Thā’ūn*<sup>9</sup> (Ibn Hajar al-‘Asqālānī n.d.) have discussed the problem comprehensively.

In the context of the impact of the COVID-19 pandemic, Islam is again required to solve the problems of a new type of pandemic in this contemporary era. Of course, various innovations and new, fresh, and progressive ideas must be presented in dealing with a pandemic. Here, is Islam able to answer the challenge? And can Islam itself become a relevant religion in every era of human life? To what extent can concepts in Islamic substantive values be developed in dealing with the world crisis caused by the COVID-19? Then what innovations, strategies, and new directions should Islam present in dealing with this problem? To answer all these questions, this paper presents the concept of Islamic renewal in dealing with the world crisis caused by the COVID-19 pandemic. Later this paper will explore concepts from an Islamic point of view to answer the challenges and problems related to COVID-19. It is also presented through a philosophical approach so that it is more moderate and solid in viewing the various existing perspectives. Thus, this paper tries to present Islam as a blessing for the universe and also as a way out or a solution that should be offered to the world in resolving the post-COVID-19 world crisis.

## RETHINKING ISLAMIC RENEWAL

As previously explained, the Muslim community itself believes that Islam is a religion that is relevant to every era of human life. This includes both temporal and local contexts. But we all know that Islam itself is a religion that existed 14 centuries ago, whereas now, we are in the contemporary era where the existence of the presence of Islam itself stretches a very long distance in terms of locality and temporal reality. So, from this question arises: is it possible for Islam to be able to answer all the problems in this contemporary era? In this context, in my opinion, the concept of renewal in the Islamic tradition is the right answer in addressing the relevance of Islam to the times, especially in responding to the demands of the current world crisis after COVID-19.

The relevance of *tajdīd* in general is fully supported normatively in the Islamic tradition, most importantly, the inspiration from the dialogue incident between Mu‘ādh ibn Jabal and Prophet Muhammad. At that time the Prophet asked Mu‘ādh regarding how to judge something that was not [explicitly] in the Qur’an and the prophetic traditions (*al-Sunnah*)? Mu‘ādh’s answer was: “I will make *ijtihād* or be sincere with my opinion.”<sup>10</sup> The context of this discourse shows that Islam is a religion that is demanded to always be up to date in seeing reality even though there are many issues that are not explicitly covered by the Qur’an and Hadith itself. Here I see *ijtihād* and renewal (*tajdīd*) converging with one another although the scope of the meaning of the former is wider than that of the latter. So, every *mujaddid* or reformer must be a *mujtahid* but not vice versa. Not only that, *ijtihād* is more focused on Islamic law or *fiqh*. Meanwhile, *tajdīd* is more broadly related to *fiqh*, Islamic Jurisprudence (*uṣūl al-Fiqh*), faith, economics, politics and others.<sup>11</sup> However, there are several issues in the *tajdīd* discourse that have sparked controversy, even conflict within the Muslim community itself. Starting from the problem, is it possible that Islam itself can be realized? What must be updated? Is something new always related to *tajdīd*? Does *tajdīd* itself contradict authenticity or originality (*al-aṣālah*)? Then how far is the concern between *turāth* (Islamic heritage) and *tajdīd* itself? Then is it true that *tajdīd* is only limited to returning pure teachings or purification to the era of Prophet Muhammad and the four caliphs or, in other words, the *manhāj al-ṣalaf*? And is it true that *tajdīd* absolutely rejects modernity? In this context, rethinking *tajdīd* is needed to answer these questions to solve the epistemological problems of the term itself.

Therefore, the next step is the need to re-think *tajdīd* where this must be done by understanding the main concepts of the *tajdīd* terminology itself. So, at least there are some notes that need to be understood in the context of the main concept of *tajdīd* so to clarify the epistemological existence of this terminology. Among them are: (1) Definition of *tajdīd*; (2) Heritage (*al-turāth*) and Renewal (*al-tajdīd*); (3) *Tajdīd al-Islām*: Reconciliation between Religion and Science; and (4) Model of Islamic Renewal in the Post-COVID-19 Pandemic Era.

## 1. The Definition of *Tajdīd* (Renewal)

In general, etymologically, *tajdīd* comes from the derivation of the Arabic words *jadda-da-yujaddidu*, which has a new meaning in creating something that did not exist before (*wa tajaddu al-shay’a shāra jadīdan wa huwa naqīdh al-khalq*). Moreover, *tajdīd* also has a new meaning in returning things that are over (*naqīdh al-balā*).<sup>12</sup> This word is not explicitly mentioned in the Qur’an, but its meaning as new or *jadīd* itself is explained explicitly therein. God said: “And they say, ‘When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?’”<sup>13</sup> However, in the prophetic tradition that derivation of the word *tajdīd* is explained explicitly as narrated by Abu Hurayrah that Prophet Muhammad said: “Indeed, Allah sends for this people at the end of every hundred years, people who renew their religion” (HR Abu Dāwud).<sup>14</sup> In this context, it still raises many problems. Among the popular ones are these: what is the purpose of reforming the religion? Then the scope of the meaning of “man” is only limited to a person or group, or is it also an inspiration for a movement? Who was the first *mujaddid*? What is the pattern? Despite the clear differences

of opinion, *tajdid* is unique in the Islamic tradition. Therefore, it is very clear that this terminology is a term in the tradition of Islamic studies.

In the context of *tajdīd*, Islamic scholars generally use this term with a variety of very diverse meanings. They called for example *al-iḥyā wa'l -ba'sī wa'l-'ādah* (reviving and repeating),<sup>15</sup> *al-aṣālah* (purification), *al-iṣlāh* (reform), *al-hurriyyah* (liberation), *al-tajrīd* and *al-tabdīd* (docking), and *al-tardīd* (repetition). However, Islamic scholars in *tajdīd* discussions are focused on three main subjects, namely: (1) Revitalizing what was past and obsolete in *sunnah* signs and practicing them; (2) Prevent and dispose of something heresy; and (3) Lowering the shari'ah to new realities according to the instructions of Prophet Muhammad.<sup>16</sup> In this context, 'Arnān Muhammad Umāmah provides a comprehensive definition that includes the kind of *tajdīd* discourse explored by Islamic scholars, namely that *tajdīd al-Islāmī* is "Revitalization of what is obsolete from religious teachings, and cleaning it from *bid'ah* (heretic) and something that is fabricated in its teachings, as well as re-effectiveness into new world realities and facts".<sup>17</sup> If we pay attention to the revitalization here it leads to what was before or in other words "bringing back". So, in my opinion, *tajdid* as it is interpreted is true because we must return to the pure teachings brought by Prophet Muhammad himself. From here *tajdīd* is often understood exclusively as the meaning of *al-aṣālah* only.

But the fact is that Muslim scholars often forget the final part of the axis or the concept of centric *tajdīd* itself. *Tajdīd* as the translation and the third meaning, namely, "re-effectiveness of religious teachings into new world realities and facts" is often forgotten. Therefore, it is not surprising that there is a reading community with a textuality approach or what we usually call fundamentalism, whereas *tajdid* is essentially a contextualization movement with the third meaning. Thus, *tajdīd* does in one sense have the meaning of *al-aṣālah*, but this does not mean limiting the ability to create new innovations. Therefore, here it is very fundamentally clear to show that Islam is indeed a religion that is always compatible with the reality that continues to develop in the era of human life whenever and wherever.

In the context of the COVID-19 pandemic, Islamic Renewal (*tajdīd al-Islāmī*) is demanded to have basic, moderate, and solid dialogue in dealing with the current world crises. It does not mean that it is what is popularly known as Islamic revivalism or pan-Islamism. But here Islam is present as an inspiration in answering problems in the post-COVID-19 era by paying attention to other aspects. Thus, it is not only Islamic centric, but Islam strongly recommends demanding and taking knowledge from other civilizations in the name of science. So, in my opinion, Islam is a religion that is very inclusive in fostering knowledge. This context is none other than the effort to realize an Islamic civilization that borrows from another worldviews, cultures, and experiences.

## 2). Heritage (*al-Turāth*) and Renewal (*al-Tajdīd*)

In the contemporary era, any discourses on the terminology of *Turāth* and *Tajīd* are often very interesting and controversial topics in responding to the dynamics of human challenges. In this context, many Islamic scholars were present to develop the discourse, such Prof. Ahmad Tayyib,<sup>18</sup> and Prof. Hasan Hanafi<sup>19</sup> in Egypt, and also Prof. M. Abid al-Jabiri<sup>20</sup> in

Morocco, who are sufficient to represent this massive and dynamic discourse. Moreover, the discourse of these two terms must be seen from their historical background which includes an analysis of the cultural, social, and political context that influenced the emergence of these two terms. This is very necessary to get its characteristics and its problems. Here it will be seen whether or not Islamic heritage is able to respond to the dynamic development of the human era. Is it possible for this heritage to be brought back? There is often a saying that if it is currently unused, maybe it will be useful in the future? Is it also possible for us to create something new to give birth to new legacies? If it is contextualized in the post-COVID-19 era, maybe this heritage is relevant. Does it need to be renewed in the sense of revitalization? And is it possible for us to create new legacies in responding to the challenges of the post-COVID-19 pandemic?

An analysis from Ahmad Tayyib shows that the locality and temporal contexts that gave birth to discourses on heritage and renewal are none other than direct friction (*al-ihtikāk*) between the East and the West since the 18th century. After that, various Islamic reformers emerged, such as Muḥammad ‘Abduh, Rashīd Riḍā, Jamāluddīn al-Afghānī, etc. in seeking coherent relations between the East and the West. This is what gave rise to intensive and massive discourses on *heritage*, such as *turāth* and *tajdīd* discourses, which began in 1967 at that time.<sup>21</sup> Thus, the relations between East and West in the contemporary era greatly influenced the birth of this discourse. If we pay attention to this, it is very objective because today the world is under the hegemony of Western Civilization Secularism which demands to always voice freedom.<sup>22</sup> In this context, the Muslim community is required to respond to the dynamics of life that occur in Western and Eastern hegemony in the 21st century. Especially regarding the issue of the world crisis, which has changed several life structures since the COVID-19 pandemic.

Accordingly, the terminology of the *turāth* and *tajdīd* discourse needs to be directed to something more substantial. Therefore, it is also necessary to re-understand Islamic heritage or *turāth* and fixed basic values (*al-thawābit*) as a foundation in responding to the challenges of the dynamics of life. The demand for change towards modernity is a necessity, or in other words, modernization and reform are forms of *sunnatullāh* that occur in the dynamics of human life. In this context, the Muslim community is required to appear as a middle *ummah* who can be a witness in the Qur’an. God said: “*And thus We have made you a just community that you will be middle and witnesses over the people and the Messenger will be a witness over you*” (Q. 2:143).

### 3. Islamic Renewal: Reconciliation between Religion and Science

In Western society, there is a general assumption that today’s scientific and technological advances are inseparable from the results of the process of secularizing science from religion. Accordingly, secularism is a major factor in the progress of Western science in the 21st century. If observed more closely, the assumption can be judged to be true according to facts and reality. This is generally seen in the long historical conflict between religious leaders and science in Western Europe over the past several centuries.<sup>23</sup> On the other hand,

there is also bad treatment, such as persecution, inquisition, and execution experienced by scientists.<sup>24</sup>

In the present environment, there exist pivotal inquiries regarding the extent to which these occurrences parallel the experiences of the Muslim population. Subsequently, as a result of this process of secularization, can it be inferred that there will be a manifestation of advancement within Islamic civilization? Moreover, is it conceivable to render science and religion secular in a manner that allows them to function by fulfilling their distinct roles? Is it conceivable that Islam ought to embrace the secularization of science in order to facilitate the development of diverse ideas aimed at addressing the challenges posed by the post-COVID-19 crisis?

Hence, in addressing these inquiries, I assert that it is erroneous to conflate Muslim society with the occurrences observed in Western culture. Furthermore, it is posited as a contention or proposition that Islam ought to embrace the process of secularization, which delineates the separation between religious beliefs and scientific pursuits. Moreover, it is highly erroneous to generalize the experiences of Western culture and apply them to the interpretation of Islamic civilization as a means to address the fall of scientific advancements inside the Muslim world, particularly in the realm of science and technology innovation in response to the post-COVID-19 crisis. Contrary to popular belief, Islam actively advocates for the harmonious integration of religion and science, while firmly rejecting any form of secularization that may create a divide between the two domains. It is evident that the argument is substantiated by multiple factual pieces of evidence and data. Among them are the following: Firstly, the Qur'anic Worldview, where the pattern of the Qur'an always shows that humans always read (*iqra'*),<sup>25</sup> think scientifically-rationally (*ya'qilūn-yatafakkarūn*),<sup>26</sup> observe (*afalā yarawna*),<sup>27</sup> reflect (*tadabbur*),<sup>28</sup> and explore (*sīrū fi'l-ardī*).<sup>29</sup> Second is the concept of knowledge in Islam, one of which is the basic doctrine related to the ethos of Muslims to study and even make it obligatory.<sup>30</sup> Third is the historical-sociological facts regarding Islamic science and its civilization.<sup>31</sup> And the last is the concept of *ijtihād*, where substantially Islam always demands innovation within the framework of the Shari'ah for something that is not explicitly stated in the Qur'an or *Al-Sunnah* (Prophetic traditions). Moreover, under the context of *ijtihād*, even if an interpretation is deemed incorrect, it may still be acknowledged and rewarded by God.<sup>32</sup>

These four facts provide sufficient evidence to substantiate the notion that the experiences of Muslim society diverge significantly from those of Western culture. When examining this disparity at a deeper level, it stems from the distinct conceptions of core beliefs or worldviews that are specific to Islam and the Western civilization. Islam focuses significant emphasis on the characteristics of faith, particularly believing in God, through its teachings in the realm of scientific endeavors. In contrast, the Western worldview tends to prioritize logic, empiricism, and secularism while giving less emphasis to matters of believing in God. Hence, this proposition posits a prevalent misconception that asserts the necessity of secularism for the attainment of scientific advancements in the Islamic world.

It is from here that the implementation of the basic concept of the Islamic worldview will be complemented and applied under the name of Islamic renewal. In this context, the discourse on the basic principles of *tajdīd al-Islām* is always consistent with the theistic aspects (*ilāhiyyah*) in the spirit of renewal in various fields including religion (*al-mutaghayyirāt*

aspect) and science. This is normatively affirmed in the words of Prophet Muhammad when he said: “Indeed, for Allah sends these people at the end of every hundred years, people who renew their religion” (HR Abu Dāwud).<sup>33</sup>

Now, we are asking how to see the relationship between Islamic renewal and science more realistically. To answer this question, I will present the following three important points. First is to determine the meaning of “*al-Dīn*” in the words of Prophet Muhammad. He said “Indeed, for Allah sends these people at the end of every hundred years, people who renew their religion” (HR Abu Dāwud).<sup>34</sup> How can one comprehend the intended significance of this statement? Is it imperative to ascertain the semantic significance of the subject in question? Is the concept of “rule” referring to its original meaning or its religious identity? Hence, I underscore the importance of comprehending both connotations concurrently. Furthermore, it serves as a validation of our comprehension of Islam, which extends beyond mere religious rituals and encompasses a comprehensive worldview that is constructed as both a religious and civilizational identity. Based on the above information, there exists a pertinent association pertaining to *tajdīd al-Islām*, specifically the essence of implementing the religious-scientific principles of Islam as a comprehensive framework encompassing religion, science, and civilization, which remains applicable throughout the many stages of human progress. Secondly, it is important to emphasize and strengthen the conceptual understanding of the terms “Islam” and “Science.” Which Islamic notion should we begin by addressing through a fundamental-epistemic question? Which scientific discipline does it refer to? Subsequently, an examination is conducted to ascertain the existence of a structural correlation between the two entities, specifically in terms of their epistemological foundations and the utilization of value systems or axiology. Additionally, an exploration is undertaken to comprehend the interplay between the ethical aspects and the societal aspects of science in connection to Islamic teachings.<sup>35</sup> Meanwhile, its relation to the basic principle of *tajdīd al-Islām* is continuous innovation towards reality. This is supported by the doctrines of the Qur’an and *Al-Sunnah* to always think, correct, clarify (*tabayyun*), and examine the signs (*āyāt*) of the universe. Thirdly, the concept of Islamization of Science entails a dynamic process of knowledge exchange and assimilation between different civilizations. The process of acquiring the characteristics of Islamic Science involves undergoing translation, naturalization, integration, and assimilation in accordance with Islamic principles.<sup>36</sup> Although the concept of “Islamic Science” itself has gone through the process of Islamization of science, it has been formulated by Muslim thinkers differently.<sup>37</sup> As for its relationship with the basic principle of *tajdīd al-Islām*, namely the existence of a meeting point or common platform between the divine dimension (*ilāhiyyah*) and the worldly dimension (*dunyawiyyah*). In the concept of *tajdīd al-Islām* and the Islamization of Science, the concept of renewal cannot be separated from the *ukhrawī* (faithless) element in facing the problematic reality of human life that continues to grow.

#### 4. The Model of Islamic Renewal in the Post-COVID-19 Pandemic Era

In general, Islamic renewal is an attempt to make an Islamic change based on the spirit of the divine dimension in dealing with a growing reality. However, does Islam itself essen-



tially have to be renewed? Then what is the renewal? Is not revelation from God absolute so that it is always relevant to every temporal and local context? Therefore, I must emphasize here that what is meant by *tajdīd al-Islāmī* is *tajdīd al-fikr al-Islāmī* (the Renewal of Islamic Thought). This is because essentially judging that Islam is a sacred, fixed, and absolute revelation from God. In religion, there exist certain sides or ideals that remain static and unchanging. Concurrently, Islamic thinking emerges as a product of human intellectual endeavors aimed at comprehending the principles and teachings of Islam. Every human cognition is inherently constrained by both temporal and contextual factors. Furthermore, it is important to note that human cognition does not preclude the potential for continuous adaptation to align with the progress of human existence.<sup>38</sup> Thus, it is clear that the renewal pertains to the Islamic thought itself, not essentially the religion.

If we consider looking at *tajdīd al-fikr al-Islāmī* (the Renewal of Islamic Thought) it will implicitly show that Islam has dynamic aspects and aspects of flexibility in seeing the developing reality.<sup>39</sup> In the post-COVID-19 pandemic context, what is the actual form of *tajdīd al-fikr al-Islāmī* (the Renewal of Islamic Thought) model itself? To answer this question, it is very fundamental to state first that Islam is a religion that integrates worldly and religious aspects as well.<sup>40</sup> In addition, religion in Islam means submission and obedience to the God of the universe.<sup>41</sup> Hence, it is imperative for the Islamic renewal movement to demonstrate unwavering allegiance and devotion to God, embodying the principles of submission and servitude.<sup>42</sup> In this context, the thing that is most based on the renewal of Islamic thought must be accompanied by the Islamic worldview or *al-tasawwur al-Islāmī*.

The perception of the Islamic Worldview notion varies among Muslim scholars. Undoubtedly, this notion will have an impact on the construction of the underlying concept. This statement holds validity as the phrase "Islamic worldview" is not originally employed within the framework of traditional Islamic tradition, but rather has been adopted from other intellectual traditions. Nevertheless, it should be noted that the Islamic theological tradition does not lack fundamental philosophical principles akin to other worldviews. Muslim academics exhibit variations in their perspectives on the Islamic worldview, however they share a common framework for perceiving both tangible and intangible aspects of existence.

Let us examine the vocabulary employed by various Muslim thinkers to delineate the Islamic Worldview in a clear manner. Sayyid Quṭb, in his work titled "*Muqawwimāt al-Taṣawwur al-Islāmī*," defines it as the amalgamation of diverse realities pertaining to essential beliefs that develop inside the cognitive and emotional faculties of a Muslim individual. The concept being referred to is a unique perspective on existence, encompassing the capacity for creation, the need for regulation, and the formation of linkages and relationships between being and will.<sup>43</sup> Samih Latif al-Zayn refers to it as "*al-Mabda' al-Islāmī*," which he defines as a rational credo of thought (*'aqīdah ikrāriyyah mabniyyah 'ala al-'aql*). This creed aims to establish a framework for human relationships with the divine, oneself, and others, all of which are founded upon the principles of Islam.<sup>44</sup> As for the more explicit and practical use of the term Islamic Worldview, Syed Muhammad Naquib Al-Attas defines it in these words: "What is the meant by 'Worldview', according to the perspective of Islam, is then the vision of reality and truth that before appears 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-Islām li'l-wujūd*".<sup>45</sup>

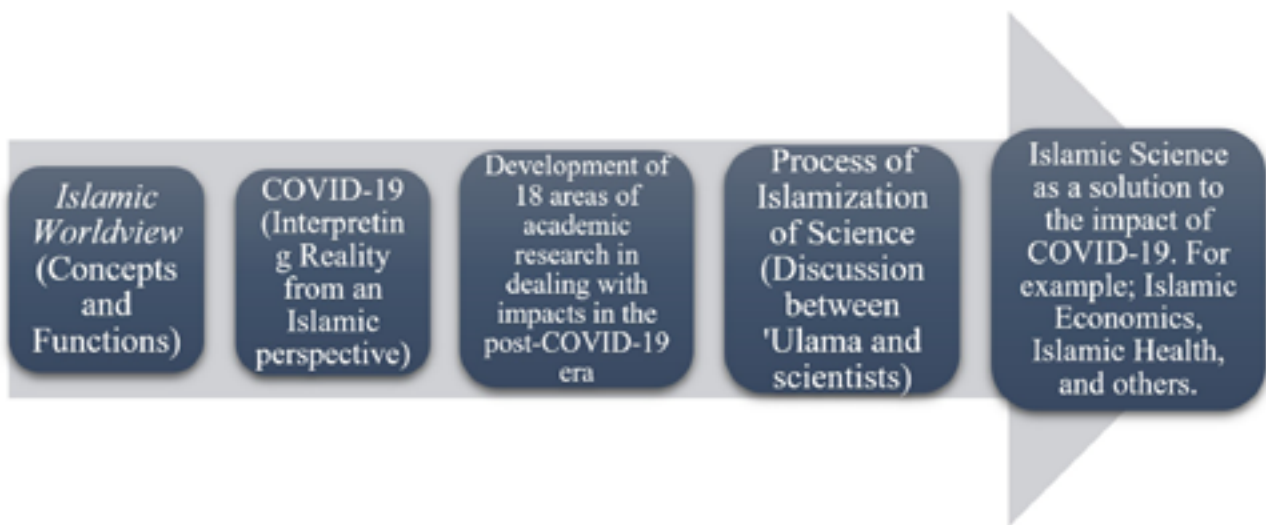
These four definitions have their own characteristics. Sayyid Qutb put more emphasis on the accumulation of basic belief values which later became a special view. The concept of this definition has a close relationship with the definition of Syed Muhammad Naquib Al-Attas regarding the vision of reality and visible truth so that it is intended as an Islamic view of the existence of things. Accordingly, this Islamic worldview has a special aspect in seeing the form of something. Therefore, it is not surprising that Al-Attas himself also emphasized that the Islamic worldview is not limited to the view of the mind on the physical world but includes aspects of *al-dunya* and *al-ākhirah*.<sup>46</sup> The relation between the definitions of Qutb and Muhammad ‘Atif al-Zayn is more at a practical level which is more indicative of the explanation of the form of the relationship from the Islamic worldview itself, namely related to the relationship between God, nature, and humans. The integration and mutual reinforcement of many interpretations of the Islamic worldview are perceived as significant. The entire compilation of these principles was subsequently framed by Muhammad Imārah as *Ma‘ālim al-Islāmī*.<sup>47</sup>

The Worldview of Islam serves as a comprehensive framework that establishes a connection between various dimensions of social reality and the teachings of Islam. This connection is particularly relevant to fundamental concepts within Islam, such as *al-‘aqīdah* (the Islamic creed), Shari‘ah (Islamic law), and *mu‘āmalah* (interpersonal transactions). This statement suggests that an individual’s identification as a Muslim is primarily determined by their adherence to four key aspects: faith (*al-‘aqīdah*), knowledge (*al-sharī‘ah*), ethics (*al-akhlāq*), and perspectives rooted in Islamic teachings (*al-minhāl al-Islām*). The assertion is substantiated by the premise that the Islamic Worldview encompasses fundamental components and possesses unique attributes, deriving from divine revelation.<sup>48</sup>

Hence, it is imperative to conceptualize the Islamic worldview as a comprehensive framework that permeates the thoughts and sentiments of individuals adhering to the Islamic faith or those affiliated with the Islamic revival movement. The significance of the Islamic worldview within the Islamic renewal movement cannot be overstated, as it serves as a basic cornerstone for the process of renewal. This emphasis on the Islamic worldview stems from a deep-rooted commitment to the devotion and subservience to both God (*ḥab min Allāh*) and humanity (*ḥab min an-nās*). In this particular context, it is crucial to underscore that this aspect possesses the capacity to distinguish itself and concurrently serve as a viable option for the revitalization of secularism, which exhibits a difference between the realm of the divine and that of the human.

Moreover, it is imperative for the trajectory of Islamic intellectual reform to explore potentialities from diverse perspectives, necessitating a renewal that aligns with the exigencies of humanity in the aftermath of the COVID-19 epidemic. The primary focus while employing the Islamic Worldview entails examining its distinct viewpoint on the nature of COVID-19, encompassing both its physical and non-physical or metaphysical aspects. In addition, it is important to examine the underlying wisdom inherent in the consequences of the post-COVID-19 impact events, as well as the theological implications of God’s role in these circumstances. Subsequently, it becomes evident from the ramifications of this global health crisis that there exist a minimum of 18 other prospective domains for scholarly investigation that warrant further exploration and development.<sup>49</sup> Hence, it is imperative that this Islamic revival be centered on the untapped potential inherent within these domains of research.

The realization of the regeneration and growth of these disciplines necessitates the convening of discussions and research collaborations between religious leaders and scientists. The process of Islamisation of science involves the manifestation or application of the notion through the formulation and agreement upon numerous patterns and methodologies. The objective of this endeavour will also contribute to the advancement of Islamic academic fields, including Islamic economics, Islamic business, Islamic politics, Islamic health/medicine, and related disciplines. These diverse scientific fields hold the potential to address the multifaceted challenges posed by the influence of COVID-19 on various dimensions of modern human existence. In order to facilitate comprehension of the preceding discussion, I thus offer the diagram in the following manner:



## CONCLUSION

We must understand Islamic reform as a process of re-thinking and reforming the Islamic religious thought (*al-fikr al-Islāmī*) itself. This update must be directed toward the development of Islamic Science as a solution in dealing with the world crisis due to the post-pandemic COVID-19. This model of Islamic renewal can also integrate divine aspects through faith (*dhikrullāh*) and worldly aspects through thinking about solutions to the people’s predicaments. This foundation is based on the Qur’an. God says: “*Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], ‘Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, indeed, whoever You admit to the Fire – You have disgraced him, and for the wrongdoers, there are no helpers.’*” (Q. 3:191–192).

The conceptual framework of this Islamic renewal model holds intrinsic importance for adherents of the Muslim faith, as well as extrinsic relevance for the global community. The internal significance of strategic orientation within the context of “Islamic progressivity” in addressing the post-pandemic COVID-19 dilemma is a topic of interest. Furthermore, it effectively presents Islam in a proportional manner, so cultivating a sense of hope in the pursuit of substantiating one’s religion through virtuous actions. This is achieved by advocating for the incorporation of reform in Islamic Science as a viable option to mitigate the repercussions of the COVID-19 pandemic. The theological connection between the current

pandemic and its divine origin, as well as the belief that individuals who possess faith and engage in virtuous actions will receive guidance, is of significant relevance. Hence, the resolution of the repercussions caused by the COVID-19 pandemic is inherently intertwined with the realm of faith, wherein divine guidance can be sought to effectively address the challenges posed by this global health crisis, as elucidated in religious scriptures. God says: “Indeed, those who have believed and done righteous deeds – their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure” (Q. 10:9).

On the other hand, the external significance for the world community in overcoming the post-COVID-19 impacts includes: (1) It provides a new perspective and breadth in the field of knowledge that tends to justify the perspective of scientific truth; (2) It develops integration and unity between religion, philosophy, and science as sources of knowledge; and (3) It conceptually contributes to mitigate various issues that are seen as negative impacts of science in dealing with COVID-19, such as epistemic impact in understanding the reality of the COVID-19 crisis holistically and ethical impact by incorporating ethical values in science to deal with post-COVID-19 impacts.

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## NOTES

1. See detailed descriptions of the development of each of 18 academic research areas in A. Haleem et al., 2020, "Areas of academic research with the impact of COVID-19", *American Journal of Emergency Medicine*, pp. 2–3. DOI: <https://doi.org/10.1016/j.ajem.2020.04.022>.

2. Dowson, R., 2020, "A Discussion of the Practical and Theological Impacts of COVID-19 on Religious Worship, Events and Pilgrimage, from a Christian Perspective", *International Journal of Religious Tourism and Pilgrimage*, 7: 33–51. DOI: <https://doi.org/10.21427/ytdq-3s12>.
3. Prof. N. T. Wright, New Testament theologian and lecturer at the University of St. Andrew explicitly thus argues, "Christianity offers no answers about the Coronavirus. It is not supposed to". See his opinion as well as criticism and input in Pityana 2020.
4. Ibid., p. 330.
5. "And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me'" (Q. 21:25).
6. S.M.N Al-Attas, the great contemporary Muslim scholar argues that "What is the 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; for it is the world of existence in its totality that Islam is projecting. Thus by 'worldview' we must mean *ru'yat Islām li'l-wujūd*." See S.M.N. Al-Attas 1995: 2.
7. "And indeed, for those who have wronged is a portion [of punishment] like the portion of their predecessors, so let them not impatiently urge Me" (Q. 51:59).
8. It is explicitly described as follows: From Usāmah ibn Zayd that the Prophet Muhammad said: "If you hear that *tha'un*'s disease is endemic in an area, then do not enter that area. If you are in that area, do not leave (run) from there" (HR Bukhari). See Bukhārī 1422 AH: 130. See also the same meaning of prophetic tradition slightly different sentences in Abū Dāwud 1999: 22.
9. Ibn Hajar al-Asqalāni, *Badʿ al-Maʿūn fi Fadhl al-Thāūn*, (Riyadh: Dār al-ʿĀshimah).
10. See Muʿādh's dialogue with Prophet Muhammad in full in Abū Dāwud n.d. : 303. See also an abridged version in Abū Muhammad ʿAbdullah bin ʿAbd al- Al-Dārimī 2000: 267.
11. See Umāmah, 2003: 43.
12. Ibn Manzūr 1994: 107.
13. "[Allah will say], 'Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve'" (Q. 17:49).
14. Abū Dāwud: 104. See and compare also with Hākim al-Nayshābūrī 1990: 567.
15. This meaning is based on the derivation of the word *tajdid* itself in the Qurʿan and Hadith of Prophet Muhammad as well as classical Arabic dictionaries. Moreover, *tajdīd* itself is one of the terms in Islam and is the original word from the Arabic vocabulary. See full details in Saʿīd 2015: 2–17.
16. Umāmah: 16–18. These three axes are actually the perspectives of classical Islamic scholars (*al-Qudamāʾ*). See Amin al-Khūli 2017: 16.
17. See Ibid.: 19.
18. Ṭayyib, n.d.
19. Hanafi 2017.
20. Al-Jābirī 1993; Hanafi 1991.
21. Ṭayyib n.d.: 133. All of the response movements of these reformist Islamic scholars essentially share the voice to revitalize and re-interpret the meaning of *turāth* as heritage and *tajdīd* in Islamic thought. See Abu Zayd et. al 2006: 33.
22. Nasr 1999: 16.
23. See the conflict, for example, in Drapper 1875.
24. Examples were the attacks or discrimination experienced by scientists such as Galileo Galilei, Copernicus, Giordano Bruno, and Baruch Spinoza. See A. Zakai, "The Rise of Modern Science and the Decline of Theology

as the ‘Queen of Sciences’ in Early Modern Era”, *Reformation & Renaissance Review*, 9(2), 133. DOI: <https://doi.org/10.1558/rrr.v9i2.125>. See also I. Testoni, “Eternity between a Novel Theology and a New Science from Giordano Bruno to Emanuele Severino”, *European Journal of Science and Theology*, 15(5): 118–123.

25. “Recite in the name of your Lord who created” (Q. 96:1).

26. “And they will say, ‘If only we had been listening or reasoning, we would not be among the companions of the Blaze.’” (Q. 67:10) and “Then do they not give thought? There is in their companion [Muhammad] no madness. He is not but a clear Warner” (Q. 7:184).

27. “Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?” (Q. 20:89).

28. “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin” (Q. 4:48).

29. “Say, [O Muhammad], ‘Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent’” (Q. 29:20).

30. [It is narrated] from Ibn Mas‘ūd that Prophet Muhammad said: “Seeking knowledge is an obligation for all Muslims.” See Al-Tabarānī 1994: 195.

31. Briefly related to the historical-sociological facts of the progress and decline of science in the Islamic world, we can see in Arif 2016: 82–97.

32. See Mu‘ādh’s well-known dialogue with Prophet Muhammad in full in Abū Dāwud 1999:303.

33. Ibid., 104.

34. Ibid.

35. For a comprehensive discussion on this topic, see Bakar 2016: 26–42.

36. According to Adi Setia’s research regarding the definitive formulation of Islamic Science, in the end, the discourse leads to three definitions: (1) Islamic Science is a scientific discipline that examines the history of Islamic Civilization and its relation to the development of science and technology in the Western world. (2) Islamic Science is a scientific discipline in the field of Science Philosophy and Islamic Philosophy which formulates various concepts, philosophies, and scientific methodologies that have, are, or should guide science activities in Islamic civilization; (3) Islamic Science is a scientific discipline that examines the reformulation of Islamic Science as a long-term research program (research program) that is *tajribī* (experimental), *‘amalī* (practical), and sensory (empirical) which aims to carry out the values of knowledge and the values of Islamic *‘Adab* in science and technology activities in the present era. For a comprehensive discussion of these three definitions, see A. Setia 2016: 44–49.

37. For example, the foundation of the Islamization of Science according to Ismail Raji al-Faruqi is based on the concept of “Al-Tawḥīd as Worldview”. See Al-Faruqi 1992: 9. Syed Muhammad Naquib Al-Attas presents his view via the framework of the “Islamic Worldview” or *ru’yat al-Islām li’l -wujūd*. See Al-Attas 1995: 2. As for Seyyed Hossein Nasr himself, he formulated it based on “Scientia Sacra” which originated from a transcendent tradition. See his full explanation in Nasr 1989: 119.

38. See M.H. Zaqqūq 2018: 23–26.

39. Muhammad Iqbal expressed his perspective on the cultural movement within Islam, emphasizing its rejection of the traditional static perception of the universe and its embrace of dynamic viewpoints. See M. Iqbal 2009: 175.

40. “But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters” (Q. 28:77). See also Q. 98:5: “And they were not commanded except to worship

*Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”*

41. The assertion that Islam categorically denies reasonable behavior among its adherents is not substantiated. The focus on the term "subject" in this context pertains to an individual who assumes a subservient role, consistently displaying submissiveness and obedience towards their Creator.

42. “Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds’” (Q. 6:162).

43. S. Qutb 1998: 41.

44. S.L. n.d.: 8.

45. S.M.N. Al-Attas 1995: 2.

46. *Ibid.*

47. M. Imārah 2009: 25.

48. The Islamic worldview can be characterized as a theistic perspective centered around the belief in Allah as a deity deserving of worship. It asserts that Allah is the Creator of the universe and positions humanity as central to the creation of the universe. In addition, the theistic perspective of Islam presents a notable juxtaposition to secular and atheist ideologies. It can be inferred from the given statement that the comprehension or notion of God holds fundamental significance within the Islamic worldview. This subsequently led to the emergence of additional elements, including the notion of revelation, the notion of religion, the notion of science, and various others. In a more structured manner, Hamid Fahmī Zarkasyi proposed certain parts within the Islamic worldview, specifically, the following: (1) The Islamic Worldview necessitates the inclusion of faith or belief in God, wherein the concept of God is intertwined with human cognition. The Islamic Worldview posits that the human thought process is intrinsically linked to the concept of Revelation. The integral (*tawhīdī*) concept refers to the Islamic Worldview, which encompasses not just social and natural realities, but also incorporates several dimensions. These dimensions include the integration of spiritual and earthly aspects, empirical and non-empirical elements, as well as including elements of the Shari‘ah, faith, and morality. Additionally, there are four key components to this concept. The Islamic worldview necessitates that individuals engage in both empirical and non-empirical modes of thinking, drawing from both rational and divine sources of knowledge. For a comprehensive explanation, see Zarkasyi 2021.

49. A. Haleem et al. 2020: 2–3.