

The Islamic Worldview in Its Formative Period

Jung Nyun Kim Cho.*

I. INTRODUCTION

II. HISTORICAL BACKGROUND OF ARABIAN PENINSULA

II -1. Pre Islamic History in General

II-2. Pre Islamic Religion and Its Practice

II-2-1. The ancient Pre-Islamic religion was animistic in nature

II-2-2. The ancient Pre-Islamic religion has local gods in most places.

II-2-3. The ancient Pre-Islamic religion; gods move from one place to other place

II-2-4. The ancient Pre-Islamic religion: Monotheistic people group

II-2-5. The ancient Pre-Islamic religion: holy places and development of the Kaaba

III. ISLAMIC WORLDVIEW

III-1. Islam and Shame

III-1-1. Group/Individual

III-1-2. Relationships

III-1-3. Shame

III-1-4. Peace

III-2. Islam and Honor

III-2-1. Honoring

III-2-2. Hospitality

III-2-3. Flattery

III-2-4. Family History

III-2-5. Education and Marriage

III-2-6. Arab Language

III-2-7. Money, Heritage and Wisdom

III-2-8. Physical Strength, Alliance and Bravery

III-2-9. Loyalty and Violence

IV. CONCLUSION

*Missionary of BEE Korea, Serving for Middle East, Ph.D Candidate of ICS in Torch Trinity Graduate School of Theology, Senior researcher at Torch Trinity Center for Islamic Studies

The Islamic Worldview in Its Formative Period

I. INTRODUCTION

It is well-known that there have been some misunderstandings between Muslims and Christians when they are trying to explain their belief to each other. Not only because Muslims and Christians have used same words with different meanings (e.g., prayer, sin, Holy Spirit, son of God), but also because their misunderstanding came from the unrecognized differences in worldview.

According to the dictionary, worldview is defined as: 1) the overall perspective from which one sees and interprets the world, and 2) a collection of beliefs about life and the universe held by an individual or a group. Most people in the world filter what they hear and see through their own worldview.

Generally speaking, the worldview of the West may be defined as the way in which all the phenomena of the society is interpreted and understood. That interpretation is heavily dependent upon cultural or traditional exercises and scientific theories. However, Islamic worldview is not one formed from culture or social environment, nor is rely on the history or the scientific progress or some prevailed ideologies. It is the worldview which rather gives rise to and impacts on culture and civilization of the society. In other words, it may be based on some very powerful sources originated from ancient Arab culture which may have an absolute impact on every sector of the society in Muslim country. Therefore it is necessary to study the history and religious practice in Arabian Peninsula before the religion Islam is formed.

The purpose of this paper is to identify the worldview of Islam through the study of pre-Islamic history and religious practices and to find out some relatedness between Islamic worldview and pre-Islamic culture if there is any.

II. HISTORICAL BACKGROUND OF ARABIAN PENINSULA

II-1. Pre Islamic History in General

Pre-Islamic world of Arabian Peninsula is often called as the dark period of Jahiliyya.¹ Arab has been known since the time of Shalmanesser II in 853 BC and several Semitic peoples of various tribes made Arab as their home. Due to the comparably high rainfall of Yemen and easy access to the sea, several kingdoms was established such as Saba (possibly Sheeba in the Bible), Himyar, Qataban, and Hadramaut. The center and north of the peninsula was occupied by nomadic tribes, meanwhile the south was populated by immobile people. In northern province, Aramic, rather than Arabic was the most used language. Towns located at on oasis, and were controlled and inhabited by several tribes. These towns became a terminuses and stations on caravan routes and also became target of raids by rather poorer Bedouin nomads.

Due to nomadic way of life in north and central Arabia, it was difficult to establish large sedentary and stable states. Among several states, there were two well known but short-lived states, first one is the Nabateans which stretched from Palestine to the Gulf with its capital city in Petra and ruled from about AD 100. The Nabateans was attacked and taken over by the Romans, and a second kingdom was established in the North with its capital in Palmyra in 265. The leader of the state was Odenathus and under his widow Zenobia, it flourished and culminated as a state. However the Roman

1. Jahiliyya is an Islamic concept of "ignorance of divine guidance" or "the state of ignorance of the guidance from God" referring to the condition Arabs found themselves in pre-Islamic society prior to the revelation of the Qur'an. By extension it means the state of anyone lacking the benefit of Islam and the Qur'an. The term is used several places in the Qur'an, for example:
Is it a judgment of the time of (pagan) ignorance [jahiliyya] that they are seeking Who is better than Allah for judgment to a people who have certainty (in their belief) (5:50)

Emperor Aurelian in 273 captured and extinguished the state. Two lesser known states in this area were Lakhmic, located in what is not Transjordan and southern Arabia, and Thamud. Lakhmic was the first known state to use Arabic as its official language.

The center region of the peninsular was called the hijaz where formed part of important trade route from the Mediterranean to the Arabian sea. The main key city of this merchant route was Mecca. In this period time Arabia benefited from the conflict between the Roman and Persian empires, because they did not open more efficient east-west trade route through Egypt. However, in the year of 384, the Roman and Persians finalized a peace treaty and the trade route through the *Hijaz* was no more needed and Arabia went into falling until 502, when the peace treaty was broken. From that year on wards, again Arabia faced new era of prosperity.

II-2. Pre Islamic Religion and Its Practice

The Arabian society was formed by three major occupational groups such as cultivators who live in oases area cultivating grains, dates and oil; and craftsman who centered in towns; and merchants who traveled to sell the products. As we studied in earlier chapter, for sedentary people in south with relatively high rainfall it was possible to establish the state, however for nomadic people in the north and central peninsular it was not possible to establish a state because of their frequent move.

Throughout the pre-Islamic ancient Arabia, various religions and its practice appeared and recorded in the ancient civilization of Egypt and Assyria and in Biblical accounts as well. With these ancient religious practices, there are many temples, high places and holy places in Arabian Peninsula.

II-2-1. The ancient Pre-Islamic religion was animistic in nature

The animism interprets everything from a spiritual philosophy rather than a materialistic philosophy. At this time, many socialists, including E. B. Tylor² saw human beings moving from an ancient worldview based on fear of the superpower to a modern worldview based on reality and science facts. The people in Pre-Islamic era live in the fear/power paradigm and see themselves in a physical world which co-exists with unseen powers. These powers could be appeared in human, animal, or even in lifeless trees or mountains and also sometimes regarded as having their own feelings and ability to connect between people and themselves.

In other words, the ancient Arabian nomads were fatalistic and basically had no real belief. The resurrection of the body was as foolish as a notion to the Arabians as it had been to the ancient Greeks. This life is all there is, and so make the most of it.³ They worshiped idols which they kept in their houses and in their temple, the *Kaaba*. They also feared trees, wells winds, and hills, believing them to be the dwelling places of good and evil spirit. The *Kaaba* was in important religious shrine. It housed many idols dedicated to the worship of several gods including Allah, “the God.”

Power is a paramount factor in fear-based cultures.⁴ In these cultures, the main way to deal with these unseen powers is to establish rules to protect people from harm and to procedures to appease these powers which might attack people. Each year, Arabic tribes from other parts of the region made a

2. He was a socialist who was active in studying the difference in thinking between Europeans and other peoples living in Africa and South America at the end of 19th C. In his book, he interpret the word 'animism' from the Latin word anima for 'soul.'

3. Frederick Mathewson Denny, *Introduction to Islam* (New York; Macmillan Publishing Company, 1985), 65.

4. In the Pacific Islands, it is called mana; the Iroquois of North America call it orenda; the Eskimo have the name of sila; the Chinese have the concept of fung shui; in folk Islam the name baraka (blessing or holiness) represents unseen power.

pilgrimage to Mecca to march in ritual around. These rules and procedures are sometimes referred as taboo which appeared as things like forbidden or unclean foods, sacred objects and special manners.

The powers of these kinds appeared in various forms, such as, ghosts, ancestors who live among people and special shapes like crescents, blocks, and triangles. To appease the powers, many kinds of rituals were practiced like offering of blood sacrifices with incense, offering money, or children as sacrifices to gods. With these rituals, religious personnel also came into scene to control these appeasement systems. In some cases they were known as priests, holy men, prophet, shamans, or witch doctors. Whatever their name, their duty is all the way same to understand the needs and wills of the gods or demons and to communicate with those spirits.

In fear-based culture, the religious personnel controlled people through the use of fear. Therefore, they were very effective in controlling and as a result, whole community and people's groups came under the leadership of those religious leaders who has many possibilities to be a dictator.

II-2-2. The ancient Pre-Islamic religion has local gods in most places.

The ancient Pre-Islamic communities were understood as nomadic that they moved from place to place and they should aware of the local gods and their taboos and requirements as they traveled. Any merchants, travelers and nomadic people should be alert all the time to be free from any possible harm from these local gods.⁵ For example, the Nabataean pantheon religious practices emphasized the local god of the mountain, Dashares, for settled people, meanwhile, the dolphin was revered by sea-going Nabataeans. For the

5. In Egypt, the eat was revered; in Edom it was the mountains; In Palestines special groves of trees and high places and many other location of temples and idols.

Nabataeans in contact with the Romans invited Zeus in their pantheon, while those in contact with Egypt incorporated with Isis.

The religion of Pre-Islamic era was identified as a servant of power and became lost in the maze of changing power influences.

II-2-3. The ancient Pre-Islamic religion; gods move from one place to other place

When people moved, they adopted the local gods for worship. From time to time they took their gods with them to a new place. Sometimes because of intermarriage, alliances, and conquering armies, their local gods and their effectiveness also influenced to foreign people. In some cases, the worship of their gods fortified as the fame of a civilization grew. For example, in ancient Egypt, as the fame of Egypt grew, the practice of Isis gradually known everywhere, to everybody.⁶

II-2-4. The ancient Pre-Islamic religion: Monotheistic people group

The monotheistic people also worshipped unseen and all powerful god who was everywhere and not be identified by any kind of image. These monotheistic people did not employ animal shape or image for their god. The Jews and Israelites never use any material or symbols to describe their monotheistic God. However sometimes they employed the powerful names for describing their deity, such as El, Allah, and God. The monotheistic God's name changes from place to place and sometimes added and mixed to the pantheon of other gods for local worship.

6. As the cult of Isis spread throughout the civilized world she acquired distinct aspects, attributes, and symbols that became common everywhere. The Egyptian goddess Isis possessed the powers of a water goddess, an earth goddess, a grain or corn goddess, and a queen of the Underworld.

II-2-5. The ancient Pre-Islamic religion: holy places and development of the *Kaaba*

There had been some degree of acceptance among people that certain places could be 'holy' or 'forbidden.' These places were normally known as a temple, tomb, or some unusual geographical locations, such as great mountains, rocks, special valley or a particular tree. In those days, holy places centered inside sanctuary of temples and most worshippers gathered in front of the temple, usually a large court yard, and only the special privilege of coming into holy places was given to religious representatives. Common worship ritual took place in front of the temple with offerings, sacrifices and other religious items while the representative person worshipped inside the holy place.⁷

Ancient cities usually need many temples to worship different gods. Yet, smaller and poorer towns and villages cannot afford to build several temples for various worships for gods. To solve this problem, they developed a *Kaaba*,⁸ or a local place that was considered as holy. All religious objects and were brought into that place, then people could pray before whatever god they want. Needless to say in Pre-Islamic era, *Kaaba* was the center for pantheistic religion and a strong supporter for pagan practices. This pantheistic practice came to an end when Muhammad declared that Allah was more powerful than any other gods in the world.

7. By absorbing the other local Egyptian deities, Isis achieved a position for which there could be no other competition. Greek, and then Hellenistic, and finally Roman contact opened even wider opportunities for her to be identified in other pantheons under different names.

8. There is a good example of this in the city of Petra, where a large altar dominates the courtyard in front of Qasr al Bint, or the temple to Dushare.

III. ISLAMIC WORLDVIEW

Most sociologists recognized three social issues which have existed since earliest times, the concept of fear, shame, and guilt. These are the foundations and building blocks of many different kinds of worldviews. In Pre-Islamic era, through the study of the Nabataeans, the major concept of the worldview was shame/honor paradigm. In this paradigm the group is more important than the individual and the group controls the concept of shame and honor and each individual as well.

This paradigm influenced the worldview of Islam later, Islamic society became a shame-based society and three fundamental aspects would be identified as shame, honor, and revenge.

III-1. Islam and Shame

III-1-1. Group/Individual

Since the most Arabic people lived in nomadic life, they tend to do everything from a group. The large extended family system makes one group and the family gathering of all relatives makes the tribe. They defined their relationship with others in the words of 'near' and 'far.' If a person share same blood, he/she is near, if a person from other tribes, he/she is far. Through marriage and adoption, persons could move into near relationship and enjoy all the honors and advantages as an insider of the tribe. They usually asked for strong conformity and royalty from those who are near to them. This unity gives honor, security, and social prestige in a society. The individuals are protected and guarded within the group and they will defend their interests against outsiders no matter what happened to them.

III-1-2. Relationships

Whole society is prevailed by a system of rival relationships. The reason is that this society is more or less governed by the power oriented value system, therefore great value and privilege are recognized when the dominating power is in effect. There are continuous struggle to dominate and to resist domination, and to destroy other rival groups. It is crucial to find out any kind of 'shame' to destroy other group to dominate them.

Arabs also fear isolation because an individual or a small group can function only in a large group which offers protection to them. This fear may originate from the nomadic life of Bedouin in a desert area for a long time. Being isolated in a desert means a horrible situation for an individual with a great possibility of being taken as a slave by other tribe and spending rest of the life in a low and mean status. By attaching together, individuals could offer each other some kind of protection. Therefore family and relationships became paramount in the society to find out who is near and far.

III-1-3. Shame

In Arab society, there are various kinds of shame. First of all, the failure of conformity is one of them. The very meaning of Islam is to obey to the point of total submission to God. Their practice of public prayer and universal fasting is to force many Muslims to complete conformity. One Arab proverb says, "Innovation is the root of evil." If a person fails to conform, he/she is harshly criticized, and place him/her in shame by the society.

Shame can be appeared by an action. Raping women is considered as a shameful act, however, right and wrong in Islam should define in the context of the Qur'an. If the Qur'an does not provide any guidance, then society tells what is right and wrong, acceptable and unacceptable. If someone acts against society, he/she may be considered as shameful person.

On top of that, shame is not only an act against society but also a discovery by outsiders. This means if a shameful act does not discovered by others, that act is considered as no shame at all. One proverb says, “Where you are not known, do whatever you like.” Therefore Arab people encourage to conceal a shameful deed and never to reveal that because it is considered as another disgrace and shame. There is an Arabic proverb says, “A concealed shame is two third forgiven.”⁹

Another shame for Arabic people is the possibility of failure. They are very reluctant to accept challenges or responsibilities within the society, however when they are away from his family and tribe, they change drastically. This is because they are free from the possibility of failure. In this case their mind set is quite different from that of Orientals with similar shame/honor culture. When Oriental people face same kind of shame, their focus is on the individual, while most Arabs’ focus is on outside forces. Exceeding anger, resentment and violence are focused on outside forces to shift the blame to them. Arab people will blame and react violently towards others.

Shame also can result when Arabs are not well treated as a special case. They are expecting to be the favorite, and their friends should continuously make sure them that they value more than others.

In shame/honor system of Arab society, it is important to realize that shame is not related to all the actions of wrongdoing. Shameful or honorable responses normally depend on the circumstances. The rule for telling a lie is

9. According to Karen Armstrong, in her book *Islam: A Short History*, the Kaaba was dedicated to Hubal, a Nabatean deity, and contained 360 idols which either represented the days of the year, or were effigies of the Arabian pantheon. Once a year, tribes from all around the Arabian Peninsula, Christian or pagan, would converge on Mecca to perform the Hajj. And according to the Qur’an, the Kaaba was built by the prophet Abraham and his son Ishmael as a house of monotheistic worship. However, by the time of Muhammad, the Kaaba had been taken over by pagan Arabs to house their numerous tribal gods. In 630 A.D., Muhammad and his followers took over leadership of Mecca after years of persecution. Muhammad destroyed the idols inside the Kaaba and re-dedicated it as a house of monotheistic worship.

bound to shame and honor. If shame can be avoided, or honor received then telling a lie is more honorable and things to be encouraged.

As we have studied, in Arab culture, shame should be avoided at all times. In case it happens, it must be hidden and covered. If it is exposed, it should be revenged to restore honor. Due to group oriented strong relationship, the fear of shame among Arab peoples is more powerful than that of the West. If a person is in shame, he/she loses the power and influence and through his/her shame, the entire group will suffer and be in a position of shame and may face crucial crisis of total destruction.

Shame may be eliminated by revenge and this is sanctioned by the Qur'an in Surah XI 173 saying, "Believers, retaliation is decreed for you in bloodshed." It may also be eliminated through payment of money by same kinsmen in the group. This need for revenge is getting more severe than ever before.¹⁰

III-1-4. Peace

In traditional Arab society, peace is not paramount and a secondary value, when compared to the degree of shame/honor system. Traditionally, according to Arabic value system, war and strife were the normal state for them because raiding was one of the main sources for the economy. In the past, the ideal of permanent peace was restricted only to the community of Islam and to those non-Muslims under Islamic governance who paid tribute to Islam.

10. A Syrian scholar, Kazem Daghestani, tells of an Arab husband who caught his wife in bed with another man. He drew a gun and pointed it at the couple while addressing the man. 'I could kill you with one shot but I will let you go if you swear to keep secret the relationship you have had with my wife. If you ever talk about it I will kill you.' The man took that oath and left and the husband divorced his wife without divulging the cause. He was not concerned about the loss of his wife or her punishment but about his reputation. Public shaming and not the nature of the deed itself or the individual's feelings had determined his action.

In Egypt In 1972, out of 1,120 cases of murder, it was found that 25% of the murders were based on the urge to 'wipe our shame', 30% on a desire to satisfy 'wrongs' and another 30% on blood-revenge.

Furthermore, Islam instituted Jihad-holy war as the relationship with non-Muslim states and never offer any kind of peace to them. This value system influences all aspects of life and commonly speaks, “There is honor within Islam, shame without.”

III-2. Islam and Honor

Honor and shame are bound together as complementary, but contradictory in the meaning. Normally the absence of shame brings honor. However Arab people express their families as being honorable, because they avoid certain action against social conformity. Comforming to social custom is utmost to keeping one’ honor, according to Arabic people and their value system.

III-2-1. Honoring

To honor people, it is paramount not to defy but to save one’s face. For example there is the story of a father who is working under the hot sun with his two sons. When father asked a drink of water, the older one said, “No, I will not’ and the younger one said, “Yes, I will.” However, younger son did not get the water for his father, thus both sons did not do. According to the West and its value system, both sons were wrong. This seems not the case with Arab people who do not think in terms of right and wrong, but in terms of shame and honor. Saying “No” to father’s face could be to dishonor him and would become shame on him, meanwhile saying “Yes” in front of him is to honor him, even though it ends up as a lie.

III-2-2. Hospitality

The most honorable act in Arab culture is hospitality. They believe hospitality honors the guest and covers up any kind of shame that the host and the

family might have. The host tries great effort to show hospitality to honor the guest and not to be shamed by them.

III-2-3. Flattery

To honor people, there should be flattery in Arab society. Usually Arabs flatter someone when they want to honor that person exceedingly in front of other people. Flattery must be second in the Arab cultures of honoring someone, when hospitality is counted as first. Also, gift giving is another way to honor people and through gift, they show their willingness to honor the person.

III-2-4. Family History

Honor is also related to the family and personal history, therefore Arab people strive hard to keep the honor of the clan or tribe. It is the main duty for the eldest son of the family to keep the honor for whole family and to execute family member who does shameful act among the tribe.

III-2-5. Education and Marriage

Education also grant honor. A person with a doctorate degree will get great honor in Arab culture. Therefore, most Arab people strive to gain higher education to raise the entire status of the family and of the tribe. Even very poor families sacrifice and work hard to earn money to support a son to complete his higher education. Because higher education and achievement of a son always bring more honor to the family and ultimately to the tribe.

Marriage in Arab culture brings honor. Once a young man gets marry, he is placed better status in a family. When his first son is born, his status goes up even higher. They believe that a man's wife is also his honor, that's the reason why severe judgment comes upon his wife when she dishonors him

through her misbehavior.

III-2-6. Arab Language

Arab people are more conscious of their language than any other people in the world and their consciousness is almost fetish. Language is everything to them; it is divine; it separates people who are near and far; it separates the educated from uneducated; it is the unique medium of artistic expression.

Poetry became an invisible tie between various kinds of clans and tribes, while the tribal community of blood serves as a visible bond. It was poetry which bound Arab people together as a people, rather than a mere collection of hostile primitive tribe, providing the basis for a larger sentiment. A poet is so important in an Arab family, because he was a shield to the honor of them, a weapon to keep off insult of shame, a means of maintaining their good and glorious deeds, and an instrument of establishing their family honor and fame forever. There are three occasions for Arabs wish one another joy; the birth of a boy; the appearing a poet in a family or tribe; and the foaling of a mare.

Therefore someone wants to study and understand Arab history and its culture, he/she must study Arab poetry first. Actually Arab poetry is full of pride and vainglory which speaks of their brilliant accomplishment, courage, and resolution and deeds. Sometimes glorifies themselves as a hero who is boastful and defiant. If someone study the poetry in detail, he/she will see through all the value system in them.

III-2-7. Money, Heritage and Wisdom

Many Arabs admire wealthy people. Down through the history, it is obvious to be noticed. Muhammad, the founder of Islam, was a rich, wealthy man himself. Arab people see the wealth as very honoring mean which could help the poor and the masses in great need and perceive the richness as some-

thing to be respected and portrayed in literary form of poetry. The rich leader could be very hospitable and generous, two paramount elements which are extremely valuable in obtaining honor and obliterating shame. The wealthy leaders spend money around, gaining respect and covering shame.

Any possible heritage from Muhammad makes Arab people very honored and proud and any trace of great leaders of their tribe achieve great honor. Every tribe and family has some stories of individuals how they achieved honors or how they performed honorable characteristics. Meanwhile, shameful figures in the family or tribe should be removed and erased to preserve the honorable heritage.

Arab people also respect wisdom and old people because they know all the old stories and can give out wise counsel to young people. The old people use the language in more formal and decent way than young people; they are often wealthy people because they use their wisdom to earn money or sustaining the tribal territory, land, people and tribal honor as well. Therefore wisdom is another virtue to related to honor in Arab culture.

III-2-8. Physical Strength, Alliance and Bravery

Most Arab heroes demonstrate tremendous physical strength. To become brave heroes Arab young boys are raised in the way of being manly and strong. Physical strength together with charisma and wealth are dominating combination in Arab society.

Someone with strong alliance between groups can be respected as a strong leader, since strength and wealth are recognized in a group setting in Arab culture. Most politicians demonstrate their power to use strong alliances with various powerful tribes and families.

Bravery also honors people. The story of Arab heroes does not concern whether they had victory or not, but concern about the act of bravery itself.

The most important ingredient for them is to demonstrate how brave they are.

III-2-9. Loyalty and Violence

Since Arab culture represents group oriented mind set, loyalty to the family and tribe is crucial factor to maintaining honor. Insider never asks for correctness of the leaders of the tribe in front of other people. It is paramount for family or tribe to united together to survive.

Violence speaks honor and removes shame from the tribe. Whenever they have revolts, most of them are bloody and cruel. It is because they believe violence is the important virtue to demonstrate honor for the family and tribe.

VI. CONCLUSION

As we have studied earlier, there have been various tribes and clan had lived in Arabian Peninsula since very early stage of the history. Due to nomadic way of life in north and central Arabia, it was also difficult to establish large sedentary and stable states. Most of them were nomads who traveled and maintained their desert lives as a throng mainly because of the geographical difficulties and dry weather.

The large extended families make one group and these groups grow in one clan or tribe. Since every individual is identified and found within tribal setting, shame/honor is the most paramount value system among their culture. These tribes in Arabian Peninsula were descendants of Abraham through the line of Ishmael.

About two thousand years ago, the worldview of Arab people was primarily shame/honor based with minor portion of fear/power system. In this shame/honor paradigm, the group is more important than the individual.

Therefore the group has all the power to control people and establish the concept of shame and honor for the whole tribal group. It was also fear-based value system, therefore power was one of the respected virtue to be admired among people.

From this background study of pre-Islam history and religion, we may conclude that all the factors, like ancient tribal value system, life style, their culture, religious practice, inspire Arab people in forming the worldview of Islam later. These footprints from earlier pre-Islamic culture are found in Islamic worldview, such as group mindset, fear to be isolated, failure to conformity to the society, for shameful deeds among people. Meanwhile, for honorable deeds and thoughts are also found in Islamic worldview, such as respect for age, hospitality, gift giving, family history without any shameful records, higher education, marriage, wisdom, alliance and violence as well.

Most of the people consider the worldview of Islam is different from that of the West because Islamic worldview was not influenced by the culture or social tradition, nor is rely on the history or the scientific proof. It is the worldview which rather gives rise to culture and influence to form social tradition.

However, it is not quite the case. The worldview of Islam was also inspired and influenced by pre-Islamic circumstances and environment of Arab people. It is deeply related to the value system of former inhabitants in same area. Therefore Islamic worldview is developed and formed through all kinds of impacts not only from outside but also from inside. It is the worldview which should be interpreted and understood in the context of history within diachronic perspective.

● REFERENCES CITED

- Budd, Jack. *Studies on Islam: A simple outline of the Islam faith*. Translated by Middle East Mission. Seoul: Jerusalem Press, 1992.
- Al-Kaysi, Marwan Ibrahim. *Morals and Manners in Islam; A Guide to Islamic Adab*. London: The Islamic Foundation, 1986.
- Chapman, Colin. *Cross and Crescent: Responding to the Challenge of Islam*. Downers Grove: IVP, 2007.
- Denny, Frederick Mathewson. *An Introduction to Islam*. New York: Macmillan Publishing Company, 1985.
- Gruse, Robert Karl. *No other gods: emergent monotheism in Israel*. Sheffield: Sheffield Academic Press, c 1997.
- Goldmann, David. *Islam and the Bible: Why Two Faiths Collide*. Chicago: Moody Publishers, 2004.
- Guillaume, A. *The Life of Muhammad*. Karachi: Oxford University Press, 2006.
- Harris, Robert A. *The Integration of Faith and Learning: a Worldview approach*. Eugene: Cascade Books, c2004.
- Hiebert, Paul G. *Transforming Worldviews: An Anthropological Understanding of How People Change*. Grand Rapids: Baker Academy, 2008.
- Iliff, Francis P. *Salam Aleikum: Understanding Muslim Culture to Make Friends*. London: Interserve, 1995.
- Kim, Ah Young. "The Muslim Presence in Korea and its Implications for Korean Evangelical Missiology." A dissertation, Fuller Theological Seminary. August, 2003.
- Marrison, G. E. *The Christianity Approach to Islam*. Translated by Heng Bin Yim. Seoul: Asian History of Theology Institute Press, 1991.
- Miller, Darrow L. "Worldview Development and Discipling the Nations." *International Journal of Frontier Missions* 14 (April-June 1997): 97-99.
- Parshall, Phil. *Inside the Community: Understanding Muslims through their traditions*. Grand Rapids: Baker Books, 1994.
- Moffett, Samuel Hugh. *A History of Christianity in Asia: Beginnings to 1500*. Marynoll: Orbis Books, 1998.

<http://www.palestine-info.co.uk>

http://www.iiu.edu.my/iaw/Students%20Term%20Papers_files/Asri%20and%20Fahmi%20IslWWandCG.htm

http://www.teachingaboutreligion.org/SingleWorldview/muslim_worldview.htm

<http://ancienthistory.about.com/cs/nepeople/a/saudiArabia.htm>

http://www.bookrags.com/wiki/Ancient_history_of_Yemen

<http://strategyleader.org/worldview/worldvbrown.html>

<http://www.wsu.edu/~dee/ISLAM/PRE.HTM>

<http://www.palestine-info.co.uk>

http://www.crescentlife.com/spirituality/intellect_&_reason_islamic_worldview.htm

<http://www.stanford.edu/~rhorn/a/policy/StruggleOfNrrtvs/3.SLDWorldViewConflicts.pdf>

ABSTRACT

이슬람 형성기의 이슬람 세계관에 관한 연구

김정년

이슬람 세계에 대한 정확한 이해와 접근을 위해서는 다양한 연구가 필요하지만 무엇보다 이슬람의 세계관을 살펴보는 것이 가장 근간을 이루는 연구라고 보여진다. 이러한 이슬람의 세계관을 이해하기 위해서는 아라비아 반도 내에 이슬람이란 종교가 태동되기 이전 사회의 역사와 가치관, 그리고 세계관을 살펴보는 것이 우선되어야 한다고 본다.

이 논문의 전반부에서는 아라비아 반도의 역사적 접근이 시작되면서 이슬람 이전의 전반적인 역사에 대해 연구하고 있다. 아라비아 반도의 지형적 특성에 따라 그들의 주거 환경과 문화 그리고 생업이 특색 있게 발달하는 것을 살펴보고 이어 그 시기 아라비아 반도 내에서 행해졌던 종교적 행위에는 어떤 것이 있는지 서술하고 있다. 그들의 종교는 정령 숭배주의(animism)을 중심으로 발전했으며 모든 사물에 정령이 있다고 믿는 공포/힘의 논리를 숭배하게 되었다. 따라서 이 시기에 대부분의 사람들은 모든 장소와 사물, 심지어 작은 돌에까지도 신들이 있다고 믿었고 유목민 생활을 하던 아라비아 사람들은 잦은 여행으로 인한 사고를 막기 위해 여러 가지 금기 사항을 철저히 지키며 가는 곳마다 신들을 섬기는 것이 보편화 되어 있었다. 다신 숭배의 결과로 카바 신전을 다신교 신전으로 만들어 놓고 일년에 한번씩 이곳을 순례하는 종교적 행위를 중요시 여기게 되었다. 반면에 유일신을 믿던 이스라엘 사람들의 유대교 영향도 이 시기에 아라비아 반도 내에서 발견할 수 있다. 이러한 유일신 종교가 훗날 이슬람의 태동에 적지 않은 영향을 미친 것으로도 보여진다.

후반부는 이슬람 세계관에 대한 연구로 그들은 명예를 가장 중요한 덕목으로 여기는 세계관을 가지고 있으며 따라서 명예를 더럽히는 어떤 모욕이나 수치가 일어나는 경우 죽음도 불사하는 극단적인 가치관을 가지고 있음을 알 수 있다. 그들의 수치는 개인을 떠나 가족과 종족, 그리고 종족간의 관계에 있어서도 가장 중요한 위치를 차지하며 결혼이라는 제도 역시 명예라는 틀 안에서 이해되고 있기 때문에 개인보다는 가족

의 명예가 우선되는 현상을 볼 수 있는 것이다. 이슬람의 세계관은 옳고 그름보다 명예와 수치가 우선하는 덕목이라는 것을 이해할 때 그들의 문화와 삶을 좀 더 깊이 이해하게 되는 것이다.

그들이 생각하는 명예는 사회 전반에 걸쳐 강력한 영향력을 미치고 있음을 알 수 있다. 비록 행동이 따르지 않는다 하더라도 그들은 말로 모든 예의를 지켜야 하며 필요하다면 빈 말도 서슴지 않는 것이 그들이 세계관임을 알 수 있다.

이슬람 이전의 아라비아 반도에 형성되었던 이러한 세계관은 이슬람 세계관을 형성하는데 적지 않은 영향을 주었음을 알 수 있으며 이슬람의 세계관을 이해할 때 그들의 문화를 수용하고 나아가 무슬림에게 더 가까이 다가갈 수 있는 통로가 된다는 사실을 발견하게 된다.

• Key Words: 이슬람 세계관, 자힐리아, 정령 숭배사상, 다신교, 카바 신전, 공포, 명예/수치