



The Islamic Regret Minimization Framework: A Decision-Making Approach Based on Maqasid al-Shari'ah

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Abstract

This study examines the alignment and distinctions between the Regret Minimization Framework, a decision-making approach developed by Jeff Bezos, and the principles of Islamic Sharia. While the framework's emphasis on long-term implications and minimizing potential regrets resonates with the Islamic focus on mindfulness, ethical decision-making, and the pursuit of the greater good, key differences also emerge. The Regret Minimization Framework is primarily centered on individual-centric decision-making, whereas Maqasid al-Shariah, which refers to the higher objectives and intents of Islamic law, extends its scope to encompass societal well-being and collective benefit. Utilizing a systematic literature review approach, this study explores the practical applications and implications of the Regret Minimization Framework within the context of Islamic teachings. The findings suggest that while the framework aligns with several principles of Islamic Sharia, its implementation must account for the distinct emphasis of Maqasid al-Shariah on holistic and community-oriented outcomes. The study concludes by recommending further research to explore these synergies and develop practical guidelines for integrating the framework within an Islamic context.

Keywords: Decision-Making; Regret Minimization Framework; Islamic Sharia; Maqasid al-Shariah; Long-Term Thinking

Article Info

Article History:

Received: 10-22-2024 Accepted: 12-22-2024 Publish: 12-31-2024



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: 10.51590/waraqat.v9i2.860

Introduction

In the face of life's challenging decisions that can significantly impact our future, we are often confronted with the dilemma of weighing our options and making the right choice. This decision-making process can be particularly daunting when the stakes are high, and the consequences of our actions can have far-reaching implications. Jeff Bezos, the founder of Amazon, found himself in such a situation when he decided to leave his stable and well-paying job to pursue his idea of selling books online.¹

Despite having a promising career and the full support of his wife and those around him, Bezos struggled to find a satisfactory approach to making this crucial decision. Ultimately, Bezos developed his decision-making framework, the Regret Minimization Framework, which he used to guide his decision-making process. This framework involves imagining oneself at a future age, such as 80 years old, and considering the potential regrets that one might have. By taking this long-term perspective, Bezos could make a decision that he felt would not lead to lifelong regret. This approach has been widely recognized as a valuable tool for navigating complex decisions, as it allows individuals to consider the broader implications of their choices and make decisions that they can feel good about in the long run.²

The Regret Minimization Framework is a decision-making approach that centers on the idea of minimizing potential regrets. This framework encourages individuals to consider how they might feel about a decision in the future rather than focusing solely on the immediate consequences. By imagining themselves at an older age, decision-makers can gain a more holistic perspective and weigh the long-term implications of their choices.³

The Regret Minimization Framework aligns with the principles of Islamic Sharia, which emphasizes the importance of considering the potential consequences of one's actions and making decisions that are in harmony with the teachings of Islam. Islamic Sharia encourages believers to carefully consider the potential outcomes of their choices and make decisions that will bring them closer to Allah and lead to the best possible outcome in this life and the hereafter.⁴

This study utilizes a systematic literature review approach, drawing on scholarly sources such as peer-reviewed journal articles, books, and other relevant publications.^{5,6} The systematic review methodology allows for a comprehensive examination of the existing research on the Regret Minimization Framework and its alignment with the principles of Islamic Sharia. The review process involves the following steps:⁷ First, relevant literature was identified through extensive searches on academic databases, including Google Scholar, Scopus, and

¹ Staw, Barry M. "The Escalation of Commitment to a Course of Action." *The Academy of Management Review* 6, no. 4 (1981): 577–87.

² Marcatto, Francesco, and Donatella Ferrante. "The Regret and Disappointment Scale: An Instrument for Assessing Regret and Disappointment in Decision Making." *Judgment and Decision Making* 3, no. 1 (2008): 87–99.

³ Pomytkina, Liubov, Arthur Gudmanian, Olena Kovtun, and Serhii Yahodzinskyi. "Personal Choice: Strategic Life Decision-Making and Conscience." *E3S Web of Conferences* 164 (2020): 10021

⁴ Perry, Joshua E. "Managing Moral Distress: A Strategy for Resolving Ethical Dilemmas." *Business Horizons* 54, no. 5 (2011): 393-97.

⁵ Xiao, Yu, and Maria Watson. "Guidance on Conducting a Systematic Literature Review." *Journal of Planning Education and Research* 39 (1) 2019: 93-112..

⁶ Lame, Guillaume. "Systematic Literature Reviews: An Introduction." *Proceedings of the Design Society: International Conference on Engineering Design* 1, no. 1 (2019): 1633–42.

⁷ Chigbu, Uchendu Eugene, Sulaiman Olusegun Atiku, and Cherley C. Du Plessis. 2023. "The Science of Literature Reviews: Searching, Identifying, Selecting, and Synthesising" *Publications* 11, no. 1: 2. <https://doi.org/10.3390/publications11010002>

Web of Science, to gather scholarly sources addressing the Regret Minimization Framework and its intersection with Islamic Sharia. Next, the selected sources underwent critical analysis to evaluate their relevance, quality, and contribution to understanding the framework and its Islamic perspectives. Following this, the findings were synthesized and integrated to develop a comprehensive understanding of how the Regret Minimization Framework aligns with the principles of Islamic Sharia and its potential implications for decision-making within an Islamic context. Finally, the insights gained from the literature review were interpreted and discussed, emphasizing the practical applications and implications of the Regret Minimization Framework when viewed through Islamic teachings.⁸

Jeff Bezos, the founder of Amazon, found himself in a similar situation when he decided to leave his stable and lucrative job to pursue his idea of selling books online.⁹ Bezos had a promising career, a comfortable life, and the full support of his wife and those around him, yet the decision to leap was not easy.

In his search for guidance on how to make such a significant decision, Bezos developed his approach, known as the Regret Minimization Framework. This framework involves imagining oneself at the age of 80 and asking whether one would regret not having tried the proposed course of action. This strategy aims to minimize the potential for long-term regret, which Bezos recognized as a key factor in his decision-making process.¹⁰

The Regret Minimization Framework, as developed by Jeff Bezos, is a decision-making approach that aligns remarkably well with the principles of Islamic Sharia. The framework's emphasis on considering the long-term implications of one's actions and minimizing potential regrets resonates with the Islamic emphasis on mindfulness, ethical decision-making, and the pursuit of the greater good.^{11,12}

The Regret Minimization Framework's key aspect is considering long-term consequences. By imagining oneself at the age of 80 and asking whether one would regret not having taken a particular course of action, the decision-maker can better assess the potential for long-term regret and make a more informed choice. This approach encourages individuals to step back, consider their future selves, and make choices that will minimize the potential for lifelong regret, even if those choices may not be the absolute optimal solution in the short term.¹³

The concept of regret minimization is not limited to individual decision-making. In the medical field, for instance, the idea of "acceptable regret" has been formulated, where the patient's attitude towards losing health due to a mistaken decision is explicitly incorporated into the decision-making process.¹⁴ This approach suggests that in most cases, minimizing expected regret results in the same decision as maximizing expected utility, but when

⁸ Yusuf Karbhari, Md. Kausar Alam, and Md. Mizanur Rahman. "Relevance of the Application of Institutional Theory in Shariah Governance of Islamic Banks." *PSU Research Review* 5, no. 1 (2020): 1-15.

⁹ Staw, Barry M. "The Escalation of Commitment to a Course of Action." *The Academy of Management Review* 6, no. 4 (1981): 577-87

¹⁰ Coricelli, Giorgio, Raymond J. Dolan, and Angela Sirigu. "Brain, Emotion and Decision Making: The Paradigmatic Example of Regret." *Trends in Cognitive Sciences* 11, no. 6 (2007): 258-65. <https://doi.org/10.1016/j.tics.2007.04.003>

¹¹ Muhammad, Helmi. "Holistic Practice of Fiqh Al-Muamalat: Halal Accountability of Islamic Microfinance Institutions." *Nusantara Halal Journal* 1, no. 1 (2020): 22-31.

¹² Furqani, Hafas. "Individual and Society in an Islamic Ethical Framework: Exploring Key Terminologies and the Micro-Foundations of Islamic Economics." *Humanomics* 31, no. 1 (2015): 74-87.

¹³ Ren, Haiping, Yunxiao Gao, and Tonghua Yang. 2020. "A Novel Regret Theory-Based Decision-Making Method Combined with the Intuitionistic Fuzzy Canberra Distance." *Discrete Dynamics in Nature and Society* 2020 (8848031): 1-9

¹⁴ Djulbegovic, Benjamin, Iztok Hozo, Alan Schwartz, and Kelly M. McMasters. "Acceptable Regret in Medical Decision Making." *Medical Hypotheses* 53, no. 3 (1999): 253-59. <https://doi.org/10.1054/mehy.1998.0020>.

acceptable regret is considered, the thresholds for treatment decisions depend solely on the net benefit of the treatment and the magnitude of the associated risks.¹⁵

The Regret Minimization Framework aligns with the notion of "satisficing" in decision-making theory, where the decision-maker seeks an option that meets a specific minimum criterion rather than the optimal or best possible option. This concept, introduced by Herbert Simon, suggests that individuals often opt for satisfactory choices rather than striving for unrealistic maximization.¹⁶ This approach can be particularly beneficial in situations where the decision-maker is faced with many alternatives, as seen in complex systems like supply chains¹⁷ or urban transportation networks¹⁸. In such cases, the cognitive effort required to identify the absolute best choice may be too high or impractical. By focusing on minimizing potential regret rather than maximizing utility, the Regret Minimization Framework allows the decision-maker to make a satisfactory choice that they can feel confident about, even if it may not be the absolute optimal solution.¹⁹ This can be particularly useful when dealing with complex, high-stakes decisions where the costs of extensive analysis may outweigh the potential benefits of identifying the single best option.²⁰

This study seeks to answer two key questions: How does the Regret Minimization Framework guide decision-making in situations involving high uncertainty and complex trade-offs? Furthermore, how can its principles be aligned with or adapted to Islamic teachings, particularly within the framework of Maqasid al-Shariah?²¹

Result and Discussion

The Regret Minimization Framework is based on the premise that at the end of our lives, we are more likely to regret the things we didn't do rather than the things we did.²² This concept of "acceptable regret" in decision-making has been explored in the medical field, where it is recognized that the fear of regret can influence the choices made by patients and healthcare providers.²³

The use of regret functions is also well-established in decision theory, although a chance constraint formulation dependent on the evaluation of optimal regrets can make the problem difficult to solve efficiently.²⁴ Nevertheless, the underlying principle of regret minimization

¹⁵ Fujii, Yoichiro, and Yusuke Osaki. "Regret-Sensitive Treatment Decisions." *Health Economics Review* 8, no. 14 (2018): 14. <https://doi.org/10.1186/s13561-018-0198-2>.

¹⁶ Simon, Herbert A. "Rational Choice and the Structure of the Environment." *Psychological Review* 63, no. 2 (1956): 129-38. <https://doi.org/10.1037/h0042769>.

¹⁷ Glogg, Richard Y., Anna Timonina-Farkas, and Robert W. Seifert. "Modeling and Mitigating Supply Chain Disruptions as a Bilevel Network Flow Problem." *Computational Management Science* 19 (2022): 395-423. <https://doi.org/10.1007/s10287-022-00421-3>.

¹⁸ Yusuf Karbhari, Md. Kausar Alam, and Md. Mizanur Rahman. "Relevance of the Application of Institutional Theory in Shariah Governance of Islamic Banks." *PSU Research Review* 5, no. 1 (2020): 1-15.

¹⁹ Chiesa, Alessandro, Silvio Micali, and Zeyuan Allen Zhu. "Bridging Utility Maximization and Regret Minimization." *arXiv*, 2013.

²⁰ Simamora, Bilson. "Modeling Goal-Directed Choice Quality: A University Context." *International Review of Management and Marketing* 10 (2020) no. 5: 35-45.

²¹ Mohammed, Mustafa Omar. "Decision Making in Islamic Finance: A Shariah Perspective." *Journal of King Abdulaziz University: Islamic Economics* 28, 1 (2015): 3-18.

²² Worthy, Darrel A., and William T. Maddox. "Age-Based Differences in Strategy Use in Choice Tasks." *Frontiers in Neuroscience* 5 (2012): 145.

²³ McQueen, Paddy. "The Role of Regret in Medical Decision-Making." *Ethical Theory and Moral Practice* 20 (2017): 1051-65. <https://doi.org/10.1007/s10677-017-9844-8>.

²⁴ Glogg, Richard Y., Anna Timonina-Farkas, and Robert W. Seifert. "Modeling and Mitigating Supply Chain Disruptions as a Bilevel Network Flow Problem." *Computational Management Science* 19 (2022): 395-423. <https://doi.org/10.1007/s10287-022-00421-3>.

has proven to be a valuable tool in various decision-making contexts, including supply chain disruption management and game theory.

The key aspect of the Regret Minimization Framework is the consideration of long-term consequences. By imagining oneself at the age of 80 and asking whether one would regret not having taken a particular course of action, the decision-maker can better assess the potential for long-term regret and make a more informed choice.²⁵

This approach is particularly useful in situations where there is a high degree of uncertainty or when the decision-making process is complex. The Regret Minimization Framework can be especially valuable in navigating decisions with significant long-term implications, such as career changes, major investments, or life-altering choices. In the face of ambiguity and competing priorities, this framework encourages individuals to step back, consider their future selves, and make choices that will minimize the potential for lasting regret. By broadening the decision-making lens to encompass long-term consequences, the framework can help guide individuals toward more thoughtful, purposeful, and aligned decisions, even amid complex and uncertain circumstances.²⁶

The Regret Minimization Framework is a decision-making approach aimed at minimizing potential future regret by emphasizing long-term implications to ensure choices align with one's values and aspirations. Beyond individual decision-making, this framework has also been applied in broader contexts, such as supply chain management and game theory. Its application involves a structured process where decision-makers systematically evaluate potential outcomes to minimize regret:²⁷

1. Clearly define the decision to be made and the available alternatives. This involves identifying the specific choice or course of action that needs to be taken, as well as carefully considering the different options or paths that are available.
2. Imagine oneself in the future, such as at the age of 80, and reflect on how one might feel about the decision. Ask the question: "Will I regret not having taken this particular course of action when I'm older?"
3. Evaluate the potential for long-term regret associated with each alternative. Consider the lasting impact the decision may have on one's life, values, and well-being, such as its effects on one's religious faith, physical and mental health, family relationships, financial security, and personal growth.
4. Choose the alternative that minimizes the potential for future regret, even if it may not be the absolute optimal or most immediately beneficial choice. This involves weighing the potential for regret against the potential for positive outcomes and making a decision that aligns with one's deeper values and long-term aspirations.
5. Continuously re-evaluate the decision and be willing to make adjustments if necessary as new information or circumstances arise. The decision-making process should be an ongoing and iterative one, with the individual remaining open to reassessing their choices in light of changing conditions or new insights.

²⁵ Muermann, Alexander, Olivia S. Mitchell, and Jacqueline M. Volkman. "Regret, Portfolio Choice, and Guarantees in Defined Contribution Schemes." *Insurance: Mathematics and Economics* 39, no. 2 (2006): 219-29.

²⁶ Bruine de Bruin, Wouter, Annie M. Parker, and Baruch Fischhoff. "Decision-Making Competence: More Than Intelligence?" *Current Directions in Psychological Science* 29 (2) (2020): 186-92.

²⁷ Ren, Haiping, Yunxiao Gao, and Tonghua Yang. "A Novel Regret Theory-Based Decision-Making Method Combined with the Intuitionistic Fuzzy Canberra Distance." *Discrete Dynamics in Nature and Society* 2020 (2020): 8848031.

By following this framework, individuals can strive to make decisions that not only address their immediate needs and desires but also align with their long-term goals and values, ultimately leading to a greater sense of fulfillment and reduced potential for regret.²⁸

Regret Minimization from an Islamic Perspective

From an Islamic perspective, the Regret Minimization Framework can be understood through the lens of the concept of *maqasid al-Shari'ah*, which refers to the higher objectives and purposes of Islamic law. One of the fundamental aims of the Shari'ah is to preserve and protect the five essential elements of human well-being: religion, life, intellect, lineage, and wealth. According to Imam Al-Shatibi:

"المقاصد العامة للشريعة تهدف إلى تحقيق المصلحة للإنسان، بما يشمل حفظ الضروريات الخمس"

"The general objectives of Shari'ah aim to bring benefit to humanity, including the preservation of the five essential needs."²⁹

When making decisions, individuals are encouraged to consider not only the immediate consequences but also the long-term impacts of these essential elements. This aligns with the Islamic spiritual tradition that emphasizes making decisions that do not result in lasting regret and are by the teachings of the faith.³⁰

The Islamic tradition also emphasizes the importance of moderation and balance in all aspects of life. This principle can be applied to the Regret Minimization Framework by encouraging individuals to seek a course of action that is reasonable, achievable, and in harmony with Islamic values. Rather than striving for perfection, the decision-maker should focus on what is responsible and aligned with the principles of the Shari'ah, helping to avoid unrealistic expectations while still achieving satisfactory results.³¹

For example, in the case of Jeff Bezos' decision to leave his stable job and pursue his idea of selling books online, the Regret Minimization Framework would prompt him to consider the potential impact on his faith, family, and overall well-being, not just the immediate financial or career implications. By imagining himself at the age of 80 and reflecting on whether he would regret not having taken the entrepreneurial leap, Bezos was able to make a decision that, while risky in the short term, aligned with his long-term goals and values.³²

The Regret Minimization Framework can be a valuable tool for Muslims navigating complex decisions while upholding their faith. Its alignment with the concept of *maqasid al-Shari'ah* supports the idea that decisions should preserve the essential elements of human well-being.

²⁸ Nasiry, Javad, and Ioana Popescu. "Advance Selling When Consumers Regret." *Management Science* 58, no. 6 (2012): 1160-77.

²⁹ *Shatibi, Abū Ishāq Ibrāhīm ibn Mūsā ibn Muḥammad al-Lakmī al-Shaṭībī*. Al-Muwafaqāt. Ed. Abū 'Ubayda Maṣhūr ibn Ḥasan Āl Salmān. Introd. Bakr ibn 'Abd Allāh Abū Zayd. 1st ed. Beirut: Dār ibn 'Afān, 1997.

³⁰ Madadin, Mohammad, Hamzah S. Al Sahwan, Khaled K. Altarouti, Suhaib A. Altarouti, Zaid S. Al Eswaikt, and Ricardo G. Menezes. "The Islamic Perspective on Physician-Assisted Suicide and Euthanasia." *Medicine, Science, and the Law* 60, no. 4 (2020): 278-86

³¹ Sidik, Mohd Suhadi Mohamed, Md Noor Saper, and Nurul'Ain Mohd Daud. 2020. "The Application of Maqasid Shariah Elements in Family and Marriage Counseling." In *Proceedings of the 1st Progress in Social Science, Humanities and Education Research Symposium (PSSHERS 2019)*, edited by [editors' names, if available], 713-18. Atlantis Press.

³² Jeff Bezos 'Thought This Would Be His One Big Regret in Life.' *CNBC*, January 17, 2020. <https://www.cnbc.com/2020/01/17/at-age-30-jeff-bezos-thought-this-would-be-his-one-big-regret-in-life.html>.

Furthermore, the framework encourages transparency, accountability, and ethical decision-making, which are central to Islamic teachings.³³

Moreover, the Regret Minimization Framework's emphasis on minimizing potential regret aligns with the Islamic principle of Istikharah, which encourages believers to seek guidance from Allah through prayer and reflection before making important decisions.³⁴ The Prophet Muhammad Rasulullah ﷺ taught:

"إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رُكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ"

"If any one of you intends to undertake a matter, let him pray two rak'ahs of non-obligatory prayer and then say: 'O Allah, I seek guidance from Your knowledge'."³⁵ By imagining oneself in the future and considering how one might feel about a decision, the framework allows individuals to engage in a similar process of spiritual contemplation, ultimately leading to choices that are more aligned with their faith and values. This synergy between the Regret Minimization Framework and the Islamic concept of Istikharah further strengthens the framework's relevance and applicability for Muslim decision-makers.³⁶

The framework has proven useful in various decision-making contexts, including healthcare, supply chain management, and even decision theory. Its key aspect is the focus on long-term consequences, helping individuals assess potential regret by imagining themselves at a future point in life and reflecting on their choices. This allows for a more informed and thoughtful approach, even in situations of uncertainty or ambiguity.³⁷

Implications of the Regret Minimization Framework in the Context of Islamic Sharia

The Regret Minimization Framework is compatible with the principles of Islamic Sharia in several ways:³⁸

1. **Maqasid al-Shari'ah:** The framework's focus on minimizing regret and making decisions that align with one's long-term well-being is consistent with the concept of Maqasid al-Shari'ah, the higher objectives of Islamic law. These objectives include the preservation of faith, life, intellect, lineage, and wealth, which the Regret Minimization Framework inherently supports.
2. **Transparency and Accountability:** The Regret Minimization Framework encourages decision-makers to consider the broader implications of their choices, which aligns with the Islamic principles of transparency and accountability in financial and business dealings.
3. **Ethical Decision-making:** By encouraging individuals to consider how they might feel about their decisions in the future, the Regret Minimization Framework promotes ethical decision-making that is aligned with the principles of Islamic Sharia, which

³³ Binti Rahim, N. A., and J. Ibrahim. "Maqasid al-Shari'ah as Ethical Theory for Consultants." 2018 International Conference on Information and Communication Technology for the Muslim World (ICT4M). Kuala Lumpur, Malaysia, 2018. 88-93

³⁴ Unus, Iqbal, and Cam Caldwell. "Ethical Principles of the Islamic Faith – Insights for the Modern World." Business and Management Research. 2018. Sciedu Press.

³⁵ Al-Bukhārī, Abū 'Abdullāh Muḥammad ibn Ismā'īl ibn Ibrāhīm. *Ṣaḥīḥ al-Bukhārī*. Cairo: Dār Ibn al-Jawzī, 2009

³⁶ Mahmud, Mohd Izwan, Joki Perdani Sawai, Rezki Perdani Sawai, Masturina Mahazir, and Shamsuritawati Sharif. "Content Validity of the Islamic Emotional Regulation Module." *International Journal of Academic Research in Business and Social Sciences* 12, no. 1 (2022): 1968-1978.

³⁷ Fischhoff, Baruch, and Amber E. Barnato. "Value Awareness: A New Goal for End-of-life Decision Making." *MDM Policy & Practice* 4(1) (2019).

³⁸ Alziyadat, Naser, and Ahmed Habib. "Ethical Decision-Making in Islamic Financial Institutions in Light of Maqasid Al-Sharia: A Conceptual Framework." *Thunderbird International Business Review* 61 (2019): 707-718.

emphasizes the importance of making choices that are in harmony with the teachings of Islam.

4. Spiritual Reflection: The process of imagining oneself at a future age and considering potential regrets aligns with the Islamic emphasis on spiritual reflection and contemplation in decision-making.

These alignments between the Regret Minimization Framework and Islamic Sharia suggest that the framework can be a valuable tool for Muslims in navigating complex decisions and aligning their choices with the principles of their faith. The Regret Minimization Framework's emphasis on long-term consequences, ethical decision-making, and spiritual reflection resonates deeply with the teachings of Islam. By encouraging individuals to consider how they might feel about their decisions in the future, the framework promotes a holistic approach to decision-making that is well-suited to the Islamic worldview.³⁹

The Regret Minimization Framework developed by Jeff Bezos resonates remarkably well with the principles and teachings of Islamic Sharia. By encouraging individuals to consider the long-term implications of their decisions, promoting ethical and accountable decision-making, and fostering spiritual reflection, the framework aligns with the higher objectives of Islamic law and the broader Islamic worldview.⁴⁰

The compatibility between the Regret Minimization Framework and Islamic Sharia suggests that the framework can be a valuable tool for Muslims, empowering them to navigate complex decisions in a manner that is consistent with their faith and values. By aligning with the principles of Maqasid al-Shariah, which focuses on the preservation and promotion of faith, life, intellect, lineage, and wealth, the Regret Minimization Framework provides a decision-making approach that resonates with the core objectives of Islamic law.⁴¹

Moreover, the Prophet Muhammad Rasulullah ﷺ provided guidance on how to handle past decisions and avoid falling into regret that opens the door to negative thoughts or satanic whispers. He said:

"أَحْرِصْ عَلَىٰ مَا يَنْفَعُكَ وَاسْتَعِينِ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ مَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا. وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ"

"Be enthusiastic about that which benefits you, seek help from Allah, and do not be lazy! If something happens to you, do not say, 'If only I had done such and such, it would have been like this or that,' but say, 'Qaddarullah wa maa shaa'a fa'ala' (Allah has decreed, and what He wills, He does). Indeed, 'if' opens the door for Shaytan."⁴² The explanation from Imam Ibnul Jauzi also confirms this: "Allah's plans that have been determined for you are the best.

³⁹ Sidik, Mohd Suhadi Mohamed, Md Noor Saper, and Nurul'Ain Mohd Daud. 2020. "The Application of Maqasid Shariah Elements in Family and Marriage Counseling." In *Proceedings of the 1st Progress in Social Science, Humanities and Education Research Symposium (PSSHERS 2019)*, edited by [editors' names, if available], 713-18. Atlantis Press

⁴⁰ Ahmed, Habib, Faruq Arif Tajul Ariffin, Yusuf Karbhari, and Zurina Shafii. 2019. "Diverse Accounting Standards on Disclosures of Islamic Financial Transactions: Prospects and Challenges of Narrowing Gaps." *Accounting, Auditing & Accountability Journal* 32 (3): 866-896.

⁴¹ Kashif, M., E. C. De Run, M. Abdul Rehman, and H. Ting. 2015. "Bringing Islamic Tradition Back to Management Development: A New Islamic Dawah Based Framework to Foster Workplace Ethics." *Journal of Islamic Marketing* 6 (3): 429-446.

⁴² Muslim ibn al-Hajjaj al-Qushayri al-Naysaburi. *Sabih Muslim*. Edited by Muhammad Fu'ad Abd al-Baqi. Cairo: Isa al-Babi al-Halabi wa Shurakah. 2014.

Sometimes Allah Azza Wa Jalla blocks your plans to test your patience, so show Him beautiful patience. Soon you will see something that makes you happy."⁴³

Additionally, the framework's emphasis on ethical decision-making, transparency, and spiritual reflection mirrors the Islamic emphasis on mindfulness and the pursuit of the greater good. This synergy between the Regret Minimization Framework and Islamic Sharia offers Muslim decision-makers a powerful tool to navigate life's complex choices while upholding their religious beliefs and values.⁴⁴

Conclusion

In conclusion, the Regret Minimization Framework offers a valuable perspective on decision-making that can be highly beneficial, even within the framework of Islamic teachings. This framework encourages individuals to carefully consider the long-term implications of their choices and make decisions that align with their core values and beliefs, ultimately minimizing the potential for future regret. By incorporating principles from the Islamic tradition, such as "self-reproach" and "maqasid al-Shari'ah", the framework provides a holistic approach to decision-making that can contribute to an individual's spiritual, moral, and overall well-being.

While the Regret Minimization Framework should not replace thorough analysis and critical thinking, it can serve as a valuable complement, helping individuals navigate complex, high-stakes decisions with greater confidence and purpose. By adopting this framework, individuals can make choices that address their immediate needs while also aligning with their long-term goals and the teachings of their faith, leading to a greater sense of fulfillment and reduced potential for regret. By aligning their decision-making with the principles of the Regret Minimization Framework and the teachings of Islam, individuals can make choices that are not only beneficial in the present but also contribute to their long-term spiritual and emotional well-being. This approach can ultimately lead to a greater sense of fulfillment and a reduced potential for regret, allowing individuals to live their lives with a stronger sense of purpose and alignment with their faith.

Several research directions can enhance the understanding and application of the Regret Minimization Framework in Islamic contexts. Case studies demonstrating real-world implementation would provide empirical evidence of the framework's effectiveness. Investigating potential synergies with traditional Islamic decision-making methods could yield valuable theoretical insights. Analysis of implementation challenges and their solutions would strengthen practical applications. Finally, examining the framework's utility across domains like Islamic finance and ethical decision-making would demonstrate its broad relevance. These investigations would collectively advance both theoretical understanding and practical applications of the framework within Islamic paradigms.

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⁴³ Ibn al-Jawzi, Jamal al-Din Abu al-Faraj Abd al-Rahman ibn Ali. *Sayd al-Khatir*. Edited by Hasan al-Masahi Suwaydan. 1st ed. Damascus: Dar al-Qalam. 2015

⁴⁴ Uyun, Qurotul, Irwan Nuryana Kurniawan, and Nahdhata Jaufalaily. 2019. "Repentance and Seeking Forgiveness: The Effects of Spiritual Therapy Based on Islamic Tenets to Improve Mental Health." *Mental Health, Religion & Culture* 22 (2): 185-194.

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