

DEVELOPMENT FROM AN ISLAMIC PERSPECTIVE

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Abstract

The paper is an attempt to present fundamental underlying assumptions of development seen from an Islamic perspective and briefly examines some western approaches to development for comparison purposes. The paper holds that western perspective on development fails to understand the very nature of human as a material and non-material being. In Islamic perspective, however, development is seen as an integrated process within which includes the processes to build up a balanced nature of economic, social, environmental and spiritual life. It is purposeful human endeavors intended to bring about real material benefits, visible social advantages, and spiritual satisfactions based on on the principle of unicity of God (Tawhid). Development is thereby a process of triangle-relations; the relations between human and God, human and human, and human and nature (environment).

Keywords; *Development, Islamic, perspective,*

Introduction

The term development is ambiguous. Some argue that it is achieved by economic change through the process of modernization. Others view that it is a social change due to urbanization by adopting modern life style. So imprecise is the term that it has been a major debate in developmental and social studies.

One factor that leads to the condition as such are believed due to the different underlying fundamental values, ideological preferences, and political justification that inevitably shape and give direction as to what is development, how it is manifested and where it

is going to head. In another words, when the development is seen from either the western perspective it represents their underpinning fundamental values and ideological assumptions. Equally true when it is viewed from an Islamic standpoint.

Bearing the above as a point of departure, the paper is an attempt to present those fundamental underlying assumptions seen from an Islamic perspective. The paper argues that Islam counts it compulsory to be developed. It is inherent in the very meaning of Islam as a process of submission to the will of God within which development seen as an act of *ibadah*. Therefore, as a religion Islam never goes against development. It is apt to argue instead that Islam has its own peculiar approach to development, which is often at variance with those of western approaches. Being different does not mean devoid of it.

Furthermore, the paper is not intended to see practical know-how approaches to development. Because there is no single united practical conceptualization may be assumed as the best as against those of others initiated by different scholars in Islamic discussion on the subject matter. Whatever ideas are deemed good as far as it goes in line with Islamic paradigm on development. What is of significant is that all approaches have to be fully attempted to reveal its benefits to humans. The concerns have to be paid to the sustainability of development taking into account human needs as well as their mental and spirituals health. Equally, the environmental health has as well to be given a particular attention.

Thus, at the end the paper is an attempt to find out some philosophical bases to development from an Islamic perspective on which the pragmatic conceptualizations are built. Some particular ideas of Muslim thinkers shall be outlined to enrich the discussion. In addition to that, and to better understand Islamic standpoint of development, a brief presentation of western approaches by referring to some of their thinkers shall firstly examined. This article is a synthesis of, based on, some earlier writings on the same subject.

The Pitfalls of Western Paradigm of Development

It is not reasonable to argue that there is no development actions existed in one particular place since development cannot be measured in term of zero point bases. Rather, it would be proper to say that it is its approaches that are responsible for the failure of development efforts. To put it differently, some approaches to development have not been successful enough to deliver fruits to people. It is well noticed that a vast majority of the world population still living in underdeveloped condition. Hence, development is not only understood as a process to bring about prosperity to human. But it is sometime referred to the processes of distortion, inequality, and explorations instead¹, even though there is no denying that some countries have been about approaching to their developmental goals in terms of economical development. Still, the remaining question is that; what about their social, mental and religious development? This is what actually missing in almost all western values-laden approaches to development.

To further the discussion, considering development from western viewpoint, there exist various opinions attempted to figure out what is it all about. Some give meaning to development as the economics of agricultural development. Some refer it to a process of entrepreneurship, international trade and industrialization. Others define it from political angle whereby development is engaged with the problems and implications of urbanization and democratization. In its further understanding, development is seen as economic and political modernization thereby development is simply the distribution of wealth (equity) rather than the creation of wealth. The political scientists focus on the stable problems for the achievement of democracy.² They associate development mostly on economic and

¹ This is referred as the distorted development whereby it has failed to provide good to human in term of their social needs. Midgley contends that it happens when a concomitant level of social development does not accompany economic development. Midgley, James, *Social Development, the Developmental Perspective in Social Welfare*. London : Sage Publication LTD. 1995.p. 5

² Lucian asserts that earlier political development was conceived as the state of polity, which might facilitate economic growth. See Pye, Lucian, W., “ the

political development. For most of them, it is economic which serves a basic requirement for development. Political development is just a prerequisite for economic development³. The index of development according to them is GNP per capita.⁴

Later on, this concept of development has been criticized from within western thinkers themselves. To mention some, Dependency Theorists and its proponents looked at the development as the product of capitalism and imperialism.⁵ Dependency theory is concerned with causes and impact of underdevelopment in the third world, and the circumstances under which a socialist revolution is possible. The theory believed that the economic and exchange relations between the third world countries and the industrialized ones either cause or perpetuate underdevelopment. The solution, which they proposed for the development, is the socialist revolution.

Other critics come up with new approaches such as Basic Needs Approach and Social Development Approach. The basic needs approach argues that economic growth alone will not eradicate mass poverty in developing countries and they are skeptical of conventional economic models that stress the role of wage employment in raising levels of living. Economic transformation of western industrial nations does not applicable to the circumstances of the third world societies. Instead, they propose the development policy to address to the problem of “unmet needs” of poorest groups in developing countries.⁶

Concept of Political development” In *Political development and Social Change*, Eds. Jason L. Finkle and Richard W. Gable, New York. 1971.

³Ibid.

⁴See Erison, Svante, Correlates of Development, *International Social Science Journal*. May. 1998.

⁵ See Tabrizi, B., G., “Development Theories: An Islamic Interpretation”. In *International Conference On “Comprehensive Development Of Muslim Countries From An Islamic Perspective*. Subang Jaya. 1994. Article 2. p.4

⁶ Unmet needs are such those of basic survival needs: nutrition, shelter drinking water, social rights, education, health, social security. Also, Non-material needs such as the need to participate in the political process, protected against discrimination and to have equal opportunity for advancement. See Migley, Op., Cit. p. 132-133.

Meanwhile, the social development approach is as a response to the distorted development. This approach proposes that to bring about human welfare is to understand the concept of development as a process of promoting people's welfare that is suited not only to enhancing the quality of life but to the problems of distorted development. It is a macro perspective that focuses on communities and societies, seeks to harmonize social interventions with economic development efforts. It integrates economic and social objectives.⁷

In a nutshell, there exists various views on the development that perceive development as a socio-political and economic change for a stable, prosperous and economically and politically autonomous state.⁸ For this reason, the idea of development subsequently understands as the process of modernization particularly economic and political modernization. Economic modernization is signified by growth and equity while political modernization is measured through mass participation, democratization and political stability.

In fact, the concept modernization is in itself subjective and value laden and therefore is influenced by western paradigm. Thus, as a process of development, modernization implies the ability of human to take control over nature and knowledge. To do this is only possible when human reasoning power is used as a means to arrive at producing knowledge. The knowledge they produced eventually would lead them to take control over environment,⁹ which signifies the liberation of man from nature and especially from God. Hence, development as economical and political modernization is nothing but the liberation of human from nature and God.

In line with this, Bill points out three important dimensions of modernization: 1). Technological dimension, that aims at industrialising of the society, 2). Organizational dimension, which

⁷ See Midgley, Op, Cit. P. 7-8.

⁸ Lucian W. Pye. Op., Cit. p. 47

⁹ See, Haniff, Ghulam, M., "Muslim Development at Risk : The Crisis of Human Resources". The American Journal of Islamic Science. Vol 9: 4. 1992. p. 516-517

implies the existence of differentiation and specialization in society and, 3). Attitudinal dimension that conveys for secularization.¹⁰

To understand the goals of development, suffice it here to refer to Huntington. He points out five goals of development: Growth, Equity, Democracy, Stability, and autonomy.¹¹ The first two are the economic goals whereas the third and the four are the political goals and the last is both economic and political ones. This bears a witness to the focus of the development theorists on the materials aspect of life, no whatsoever concern with the higher goals of spiritual values.

Islam and Development

It is noted above that western approaches to development is devoid of non-material aspect of life. Nonetheless, some of their approaches just like Basic Needs and Social Development Approach try to see development in a rather holistic way within which is included economic-social development, material and non material aspect. Non-material aspects according to these approaches are those such as the need to participate in the political process, protected against discrimination and to have equal opportunity for advancement, the ability to vote, freely determine individual right and so on. It has nothing to do with the belief on God and religion.

In short, development is a process of modernization according to which economic and political development must be run. This process surely signifies three important dimensions of development namely the advancement in technology, the differentiation and specialized of labour. And all these must be achieved by means of secularisation i. e. the separation of religion from all dimension of life. It is for this reason that the western framework of development is reductionism. It is not at all linked with inner dimensions of human's religiosity. Then a developed society according to them is where there exists a rational society in which man is liberated from the myth and religion. Thus, these western insights constitute the ideology of

¹⁰ See Bill, J., A., & Leiden, Carl, *Politics in the Middle East*, Boston: Little brown. 1979. p. 34

¹¹ See Huntington, Samuel, P., "The goals of development," in *Understanding Political Development*, ed., Myron weiner and Samuel p., Huntington. Harper Collins Publishers. 1987. p. 16

secular modernity. Their development concept therefore is nicely wrapped by the western ideological paradigm. At best, as Manzoor concludes, their development concept is no more than aiming at the realization of certain societal values within a political framework. At worst, it perpetuates a view of human and the universe which is thoroughly materialistic.¹²

Having noted the pitfalls of western developmental paradigm, and having said that western paradigm is by no means inapplicable, it is now sufficient to go in details as to how Islam views development and what is Islamic paradigm of development.

Concerning the conditions of Muslim countries¹³, and following some western thinkers,¹⁴ it is safe to argue that Islam does

¹² Manzoor, S., Parvez, "Ideology of development : An Islamic Critique", in *Development and the Muslims* Kadir H. Din (ed.), Bangi : UKM. 1996. p. 40

¹³The socio economic conditions of the vast majority of Muslim countries remain sadly underdevelopment in spite of vast amount of natural resources and financial wealth in some quarters of the Muslim world. A study of Muslim countries by Riaz Hassan unravels all the facts. Based on the World Bank development Report of 1990, he shows that in 1988, 65,7 % of the Muslim world population numbering nearly 590 million lived in low income economic with an annual per-capita income of US\$ 545 or less. Another 32.3% totaling 290 million resided in middle-income of US\$546 and 5,999. Only the remaining 2% or 18 million were living in high-income economies with over US\$6000 income per-capita. The human Development report of 1993 published by the United Nations Development Programs (UNDP), includes 45 Muslim nations in its surveys of 180 countries and shows the same result that most Muslim countries to be found in the very weak condition. In term of social indicator development, most of Muslim countries are also situated as underdevelopment. See Hassan, Riaz. "The Muslim World in The international economic System: an Overview", *Journal Institute of Muslim Minority Affairs*, Vol. XIII, number 2, 1992.

¹⁴ Claud R. Sutcliffe, as quoted by Sadeq, has argued that Islam is an obstacle to economic development. It is because Islam literally means as submission to the will of Allah. And, he contended that Islam is a determined, rigid religious. Everything has been decided so that Muslim must follow in that affair. From these he argued that there is no free will human in Islamic teaching. Since, he held, free will of human is to be crucial prerequisite of both the mastery orientation the related achievement motivation. The absence of the two in Islam would seem to be sufficient to establish Islam as an obstacle to development. See Sadeq, A. H. M. *Islamic Economic, Some Selected issues*. Lahore: Islamic Publications. 1989. p.47. Another examples is given by Tabrizi, quoting the opinion of Leonard Binder in his book; *Islamic Liberalism: Islam is referred to as an enemy, as a barriers to be penetrated, as a mystery to be fathomed, as a unity to be sundered and as an explosive entity to be deal with preventively*. See Tabrizi, B., G., *Ibid.*, p. 6

support the idea of development. The writer contends that Islam encourages and makes it compulsory to Muslim to achieve progress and development. As regards the current condition of backwardness and underdevelopment is, it has nothing to do with the Islamic teachings rather it has to do with by interwoven factors.¹⁵ Some argue the condition is due to the dependency of Muslim countries on the so called western perspectives.¹⁶

Furthermore, it is needless to go in a rather detailed discussion on the all-comprehensive and all-embracing system of Islam which embodies not only all aspects of life but also possesses a complete scheme of life; a way of conduct, *a verstehen*. Rather, suffice is to say that in Islam the concept of development is is stimulated by define teaching. This define teaching is great stimulatory force of Muslim towards development. Allah declares in Al-Quran:

“I create jinn and human being only for my worship. (61; 9). “When prayers is over spread over the world and search for the bounty of Allah.(jumuah;10). A person gets whatever he she strives for (53;39.). Compete to achieve what is

¹⁵ Ameer Ali traced back such problems to the loss of hegemony of Muslim political power, economic vitality and socio-cultural primacy dates back to the decline and disappearance of the Abbasid Caliphate. See Ali, Ameer. “Reconciling The Quest For Religio-Cultural Identity And Socio-Economic Development In Comptemporary Muslim World”. In *International Conference On “Comprehensive Development Of Muslim Countries From An Islamic Perspective*. Subang Jaya. 1994. Article 1. P. Quite contrary, Ghulam M Haniff sees that it is due to the lack of low level of human renounces. He says that the paucity of needed skill; knowledge and capabilities have placed most Muslim countries at the bottom of position. See, Haniff, Ghulam, M., “Muslim development at Risk: the Crisis of Human Resources” Ibid., p. 515-516. In Addition Ozay Mehmet outlines two main factors, first is endogenous factor such as that Islamic countries are not development oriented. The second one is the penetration of western paradigm of development as superior. See Mehmet, Ozay, “Islamic Underdevelopment, Cause and response”, in *Islamic Identity and Development, studies of the Islamic Periphery*. Kuala Lumpur: Forum Kuala Lumpur. 1990. p.35-39.

¹⁶ Bassam Tibi in line with the assertion contends that the identity crisis and material misery of the Islamic people have a role in weakening socio-economic achievement of those Muslim countries. See Tibi, Bassam. *Islam and the Cultural Accomodation of Social change*. trans. Johnson, Clare. Krojlov, Boulder, Colo: Westview Press, 1990.p. 21.

good (2;148). "It is He Who hath produced you from the earth and settled you therein" (Hud, 6)

From the above verses, it is clear that Islam has provided enough motivational achievement to Muslim to be developed. People are commanded to have high motivation for achievement. Within this context, development is therefore an action of *ibadah*, as a translation of God's order to human. Muslim is ordered to take a decision and selecting a place to settle. To take control and to have power to manage the nature according to a way that pleases God since God has placed nature at man's disposal and ordered him to develop the tools (technology) necessary for harnessing the resources.

As the same time, the above verses of Quran clearly disprove the arguments that Islam is barrier to development. But rather prove the opposite that Islam possesses mastery orientation, motivation and achievements to a very high degree. If these are accepted prerequisites for the development, Islam not only passes the test, it also secures an excellent and exceptional grade.

Islamic Paradigm of Development

Development as discussed from western perspective is, on one hand, a process towards the attainment of an ideal society where economic and political autonomy and stability is established. On the other hand, this whole economic and political progress is based on rationalization and scientific knowledge; materialism, rationalism dan empiricism at the expense of religion and religiosity and the isolation of God,.

Since Islam is a unified body of spiritual and temporal aspects based on *tawhidic* unity, this western concept of development cannot be accepted to understand development from Islamic perspective. Hence, it is required the redefinition of the term development which is totally based on Islamic viewpoint. To understand what is development in Islam, it is helpful to understand the ideas of some Muslim thinkers on the subject matter of development, change, and progress.

All of Muslim thinkers seem to agree that development is of two sides: First material development and second, non-material development. The non-material development is seen as the foundation for material development without which the material development would not last for longer time. It is also agreed that development aims is of twofold, to reach the prosperity in the worldly life and the highest one is to gain succeed in the hereafter. The success of the former is very much determined by the latter. The ways to arrive at the two successes are analysed in various ways.

Imam Al Ghazaly¹⁷, emphasises on the role of education and training in social and economic and moral upliftment. According to Him, in developing an Islamic society there are five necessary of *shariah* must be manifested in order to create a proper individual and social life. Those five are the religion life (*ad-din*), soul (*an-nafs*), family (*al-nash*), property or wealth (*al-mal*), and intellect or reason (*al-aql*). Therefore, development is done within context. It has to be based on religion. The existence of religion in society is a requisite to develop individuals and society. Then, man must be given first and foremost attention because human is the one who is mandated to be the agent of development. Having the two established, then family, wealth and the intellect have to be kept save to make sure society could run well.

Al Ghazali maintains that development that based on these five components is part of the divinely ordained, socially obligatory duties (*furud kifaya*). If they were not fulfilled, worldly life would collapse and humanity would perish. If people confine themselves to the acquisition of mere a subsistence level of living, all work and industry would come to a halt, and society would perish. Further religion would be destroyed. If subsistence living was the norms, human

¹⁷ To better understand Alghazali thought see further Ghazālī, AbūHāmid al- (d. 505/1111) (n.d.), *Ihya' 'Ulūm al-Dīn* (Cairo: Maktabah wa Matba'ah al-Mashhad al-Husayni), 5 volumes. Also see, Ghazālī, Abū Hāmid al- (1937), *al-Mustasfā* (Cairo: al Maktabah al- Tijariyyah al-Kubra).

productive efforts would suffer in addition to society's spiritual loss. He considers the moral values and ethical qualities of people a necessary condition for a comprehensive development of the society. This is the most emphasised aspect of human life.

Shah Waliyuallah has different way in viewing the concept of development¹⁸. His thoughts on development can be best seen through his concept of *irtifiqat* and its four stages. He uses these four stages to explain the different stages social economic development. It evolves according to him from very simple primitive village life to an international community. The first stage is dominated by simple economic struggle. To meet his immediate needs. The second stages, human enters this stage when he gets over the problems of his natural needs of food, drink and clothing. This stage is an expansion of the first stage with behaviour knowledge and good moral. As complexity of life increases, suitable institution and prudent measures conducive to progress is now needed such as wisdom pertaining to the way of life; wisdom of domestic life; wisdom of farming of livelihood; wisdom of mutual dealings and business contracts; wisdom of cooperation.

With the development of this stage; human already arrive at city stage of life, which is based on mutual dealing and cooperation. The need for preservation for this relationship and prevention of different economic and social evils leads to the third stage. In this stage, there are five institutions, which are of necessity: judiciary, executive; police and military force; Welfare and public works; spiritual purification and moral business. These are established to maintain society from economic and social evils.

In the four stage, the human society and the government adopts international characters and need arises to have a government of all the governments (*Khalifah al khulaf*). This international government must be powerful with men and material so that none could hope to defeat. By this then people can live peaceful life.

¹⁸ See Al-Ghazali, M., "Universal Social Culture: An Empirico-Revelation Paradigm of Shah Wali Allah." *The American Journal of Islamic Social Science*. 11:1. p. 16-24.

Then he combines the social economic development with the concept of *iqtirabat*, that is ways and methods of purifying and spirituality developing to gain God-Consciousness. A God consciousness is only possible when religion is manifested in individuals.

To further the discussion, Abul Ala Al-Maududi's ideas on development shall be presented¹⁹. This can best picture through his reflections on the fall and rise of man and the communities. The rise and decline of man according to him, depends on the moral strength. Moral is of two kinds, 1. Basic human moral, 2. Islamic morals. The basic human morals are concerned only with man's success in this world whether he works for good or evil. These moral are basics for all human's activities. He contends that these moral can provide betterment to life if it is sincerely and jointly done. Individuals, society, can rise and develop if they have these moral qualities. These moral qualities such as: strength of will, power of decision, ambition and determination, patience, discipline and restrain etc.

Another moral is Islamic moral. This is not independent to basic morals rather it is complementary to it. The Islamic moral are nothing but the orientation of the basic morals on the spiritual foundation based on *tawhidic* unity of God. These moral is only for good, and for the elimination of evil. If the basic moral would direct man and community for self glorification and self interest, Islamic morals would exalt the people for higher objective, to win the pleasure of Allah SWT, to work, live and sacrifice for Allah SWT.

Furthermore, Naquib al-Attas sees development as endeavours that aim at establishing society to its original patter as manifested by Prophet Muhammad, SAW.²⁰ He holds such idea because, according to him, development is a vision of an ideal society. The society at the time of Prophet and earlier time is an ideal and a practical society

¹⁹See Maududi, S.A.A., *The Islamic Movement: Dynamicism of Values, Power and Change*, edited by Khurram Murrad, Leicester: The Islamic Foundation. 1984.

²⁰ See Al-Attas, Syed M, Naquib, *Islam and Secularism*, Kuala Lumpur : ABIM. 1978.

which is not an imagination and illusion. Thus, he conceives development as positive efforts towards the realisation of this ideal and practical society. These attempts, he proceeds, must be based on *al-Quran* and the life of the prophet as perfect example to be followed.

Al Attas, further elaborates on change and development and the interconnection between the two. Change is a complete transformation of people from their earlier stage in which they were unjust to their own selves being either remained in ignorance with Islam or being confused for some misconceptions or being in a state of negligence of not following it or being not fully established as an Islamic society of the original and earliest model to the condition of original Islam. The endeavour to bring such a change is referred as development. Development is then an effort to change society to be an Islamic society as practised by the Prophet.

To further the discussion, Khurshid Ahmad, which subsequently elaborated by Aidit Ghazali, summarise it into five landscapes of philosophical foundation on which development must be built, as follows: Those five are: Tauhid Uluhiyyah, Tauhid Rububiyah, Khilafah, Tazkiyah An-Nas, and al Falah.²¹ *Tauhid uluhiyyah* is the belief in the unity of God that implies each and everything is owned and therefore cannot be used to realize self and egocentric needs fulfillment. *Tauhid Rububiyah* is a belief that God determines the direction all of His Creatures. This implies that human has no effort to see the fruitful of the development except by the help of Allah. *Khilafah*, is the principle that human is the vicegerent of Allah on earth. Man is God's trustee and therefore has to take responsible for the maximalizing use of earth. *Tazkiyah An-Nas*, This means that in Islamic view that personal growth and purification is given the first attention before they take a far greater responsible since they are the agent of change and development. *Al-Falah*, development

²¹ See Ahmad, Khrushid, *Economic development in An Islamic Framework*, Leicester : The Islamic Foundation. 1979. p.12-13. See also, Aidit, Ghazali, *Development: An Islamic Perspective*. Selangor : Pelanduk Publications. 1990. p.22-23.

in Islam is aimed at achieving succeed both in this worldly life and the hereafter.

Having elaborated some Muslim thinkers thoughts on development and its philosophical foundation, it is pertinent now to understand the meaning of development. Hence development may be defined as a comprehensive, balanced and sustained improvement in the material and non-material well being of man. It totally emphasises to the development of human personality together with growth followed by socioeconomic justice and purity in accordance with norm and values of Islam or *tawhidic* principle.²² Therefore, in the light of the above discussion, we may narrow down Islamic paradigm of development within two broad elements. The first; it is a multi-dimensional process that is being contingent on *tawhid* Paradigm; the second; human is a focal point of development.

1. Development is a comprehensive process based on the *Tawhidic* worldview.

Development is multi dimensional processes. It is social, economic, and political development. At the same time, it is psychological and moral development of individual. Al-Ghazali holds that it is to manifest the goals of *shariah* within which life (*ad-din*), soul (*an-nafs*), family (*al-nash*), property or wealth (*al-mal*), and intellect or reason (*al-aql*.) must be manifested. To Al Attas development is a process of change towards the attainment of Islamic society. All the dimensions to arrive at this are parts of development in itself. In a more detailed account, Shah Walliyullah understands development as the process of evolvement society from primitive to international governments, which for sure includes all the activities therein. Maududi, also contends that it is the process of attaining basic needs and Islamic needs which involves all human activities from social, economic, and politic and so forth. In short, development in

²² Sadeq, A. H. M. *Islamic Economic, Some Selected issues Op., Cit.,* p 12

Islam is all –encompassing; the processes that aim at achieving human welfare as a manifestation of *tawhid*²³.

Tawhid is a very basis of development. It is considered the central important thing human has to realize before embarking to materialize development. It is of two kinds: *Tawhid Uluhiyah* and *Rububiyah*. *Tauhid uluhiyyah* is the belief in the unity of God that implies each and everything is owned and therefore cannot be used to realize self and egocentric needs fulfillment. *Tauhid Rububiyah* is a belief that God determines the direction all of His Creatures. That human has no effort to see the fruitful of the development except by the help of Allah.

Tawhidic Paradigm thus signifies life as a whole of its unitary view of the universe. By this, development process is merely a coherent whole process. As a result, all the aspects of developments cannot be understood in isolation. For this reason, the concept of two permanent lives of human beings, namely life in this world and hereafter, is occupied an important place in the discussion of Islamic development. Development then is intended for the accomplishment of the first stage of life, which eventually will lead to another accomplishment in the second stage. To maximize hereafter is only possible when there are tremendous efforts of development in the first stage. An individual with preference for the hereafter is expected to maximize the first stage since it is an act of as *ibadah*. Allah says:

Man created only for Allah's Ibadah. (51: 56). When economic activities is ordained (62:10) then it would also be an ibadah (13).

This is to say that without having developed in the first stage, the prosperity in the second stage would not be possible. In Khurhid Ahmad's term, it is *Al-Falah*, which is the ultimate goals of

²³ Tawhid is a principle of Oneness of God. In Islam, it is a starting point of the concepts of unity in all aspects of life, which means that it has to be subservience to the oneness of God.²³ See al-Faruqi, I. R. (1982). *Al-Tauhid, its Implication for Thought and Life*. Herndon, Virginia: International Institute of Islamic Thought (IIIT).

development in Islam; the prosperity in this worldly life and in the hereafter.²⁴

Tawhidic paradigm also implies human being is a unity whole. Therefore, development cannot be a self-interest achievement. Rather, it is for the welfare of the *ummah*, and the whole human being of all the times so that development has to be as a justice and equal process regardless the differences among human. Within this context of the unity of human being, development is maintained its justice and sustainability. This justice and sustainability have to be maintained within the development of religious values to human. Thus, Maududi argues, Islamic moral and ethical qualities, or God-Consciousness of people, as suggested by Shah Wali Allah, is a necessary condition for a justice and comprehensive development of the society. According to Al-Attas, it must be in line with the patron of development given by The Prophet and his companions.

Also, because of this universal humanity, Islam pays particular attention to the environmental issues. Islam holds the idea that everything created in this universe is placed at the service of man to be sought and benefited from according to the way Allah. This is a responsible entrusted to man. This responsibility is also included also a way of preserving the environmental balance on the earth whereby man preserves ecosystems, guarantees the survival of all other creatures and draws from the earth what is he rightfully needs to survive. Though, it does not mean that man owns them in total. Nature is a blessing from Allah to man and should be met with gratitude and put to the best use. In fact, it has to be maintained to the optimal use to the benefits of all humans. Allah says:

“Believe in God and His apostle, and spend (in charity) out of the (substance) whereof He has made you heirs” (Al Hadeed: 5), and “On earth will be your dwelling-place and your means of livelihood - for a time” (Al Baqarah : 36).

Islam asks Muslim to benefit from it wisely. Islam prohibits excessive in the use of natural resources to prevent from doing harm

²⁴ Khurshid Ahmad, Op., Cit., Aidit, Ghazali. Ibid.

to the environmental at the same time Islam calls for moderation in the development of natural resources so that it may be benefited by the future generation. Allah announces: “Thus, have We made of you an *Ummat* justly balanced, that ye might be witnesses over the nations” (2; 124).

2. Human is the focal point of development.

This is because God has placed the universe at man’s disposal. Human are *Khilafah*. *Khilafah* is a principle that man is the vicegerent of Allah on earth. Man is God’s trustee and therefore has to take responsible for the maximalizing use of earth.

Afterward, it comes to the realization of human’s duty on earth as the vicegerent of Allah. This is the very reason why Islam places human as its focal point of development. Islam considers human as both the players as well as the recipients, the producer and not as merely a customer of this development. Human is therefore given the honor and favor, the huge amount of ability and potentiality for the purpose of humanizing the earth and improving life. Allah says:

“We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation” (Al Israa: 70).

In another verse there is plainly asserted that man was created to operate as the vicegerent, the trust keeper and the co-worker of God on the earth. Allah says:

*“He it is who created for you all that is on the earth.” (Al-Baqarah:29).
“And it is He who has made generations after generations, replacing each other on the earth.” (Al-An’am:165) “O you who believe, betray not Allah and His messenger, nor betray knowingly your Amanat, things entrusted to you, and all the duties which Allah has ordained for you.” (Al-Anfal:27).*

Nevertheless, before man takes the responsible of *khalifah*, they have to develop first their own physical and socio cultural environmental which based on Islamic value and moral. Therefore, an

individual is expected to know what he is permitted to do, and what he is under obligation to do, to serve his fellow human beings. That is why self purification (*tazkiyah*) is needed. This means that in Islamic view, personal growth and purification is given the first attention before they take a far greater responsible since they are the agent of change and development. The concept of *Tazkiyah* in development is meant to bring about a growth towards perfections through purification of attitudes and relationships. Allah says:

Verily Allah changes not the conditions of a people until they change what is in their souls. (13:11). Because Allah change not the bounty He has bestowed on a people until they change what is their souls.

The above two verses point clearly to change in the external conditions, and the quality of life, of a people as a result of internal change in the human psyche.

Conclusions

From the discussion on development in Islamic perspective, some conclusions are now drawn, as follows:

- Western development is incompatible with Islamic value system; it is based on their secularistic and positivistic paradigm. It is exploitative and fails to understand the very nature of human as a material and non-material being.
- Development from the Islamic perspective is seen as a multi-dimensional process within which includes the processes to build up a balanced development in all spheres of life: economic, social, environmental and so forth. It is a purposeful, human endeavors intended to bring about real material benefits, visible social advantages, and spiritual satisfactions.
- Development in Islamic perspective is based on the principle of unicity of God as the fundamental truth, which is known as *Tawhid*. this signifies that the purpose of development is to please Allah, and therefore to reach the goal of prosperity in both stages of human life; the worldly and hereafter, as a manifestation of *tawhidic* paradigm.

- Thus, the correct lines and the right direction in Islamic perspective of development is for sure a way in which the principle of *tawhid* is not violated.
- Development in Islam is a process of triangle relationships; the relationship between human and God, human and human, and human and nature (environment). The last two relationships are subservience to the first. It is manifested within the commandment of God.

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