

Islamic Human Development: Theory and Practices

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Abstract: The study aims to examine the importance of Islamic human development. The study uses Qur'an and hadith as basis theory to explain the importance of the Islamic human development. Literature review methodology is used to explore the area of research. The findings explore the literature in terms of Qura'an and hadiths. The study shows Islamic human development encompasses conventional way of thinking. Human development starts with belief in Tawheed, success of Al-Falah, follow by Islamic principles & rights, well equipped in both revealed and divine knowledge; accepting equity of humankind and practising good governance at home, at institution and as a society through governments. This study provides rich insight of literatures that have been missing in relation to Islamic perspectives of human development.

Keywords: Islamic Human Development, Tawheed, Al-Falah, Good Governance, Islamic Ethics, Human Right, Knowledge, Equity & Equality

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I. INTRODUCTION

Islamic human development has been the recent talk in the global world today since the current conventional Human Development Index (HDI) could not encompass the tenet of Islamic areas. Anto (2009) emphasised that the conventional Human Development Index (HDI) might be the most detailed indicator but it is not totally compatible and enough measurement for human development based on Islamic perspective. The underlying theory and concept to develop HDI is not based on shariah principles. Measuring human development level of Muslim countries would be more appropriate by using a specific Islamic Human Development Index (IHDI). Human development is the centre of economic development objective in Islamic perspective (Ahmad, 2006). The study carried out by Amr & Marshall, (2008) highlighted that 'Human Development' is very much a product of evolving thinking about international development and human progress, more broadly. Human development focuses on the quality of life and what the UNDP calls a "process of enlarging choices." Human development, taken in its broadest and richest sense, also embraces the concepts of human freedom and development of the human spirit, as well as good governance. It was narrated that Abu Hurairah said: "The Messenger of Allah said: "...Whoever follows a path in pursuit of knowledge (human development), Allah will make easy for him a path to Paradise. No people gather in one of houses of Allah, reciting the Book of Allah and teaching it to one another, but the angels will surround them, tranquillity will descend upon them, mercy will envelop them and Allah will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him."²

The path the prophet emphasis is the path of Allah that is development through Islamic principles such as such as togetherness, Tawheed, knowledge, Islamic ethics (good deeds) and so on. Allah promise that paradise, peace and calmness of mind will descend for Muslim Ummah or Muslim community that based his development criteria on Islamic perspective. The main discussion in this study is that human development is majorly about protecting and strengthening human dignity. Allah says in the holy Qur'an:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient."(Al-Qur'an, Al 'Imran, 3:110)

"And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."(Al-Qur'an, Al-Hijr, 15:29)

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²SunanIbn e Majah, Book of Sunnah, Hadith no 225, Classified as Sahih By AllamaAlbani

These verses show that Muslim community show the best examples to the world today because they encourage right thinking if western world could know. This makes Islamic human development (IHDI) at a greater end compare to the current HDI. Human dignity comes from Allah who has picked and favoured humankind compare to other creatures. Humankind is the only being that have divine spirit from Allah during creation. God distinguish us by endowing us with knowledge of naqli (revealed knowledge) and aqli (rational science). Above all, Allah also endows humankind with the role of *Khalifa* on all beings on earth.

Nowadays, most of the Muslim researchers are of the view that the basic goal of human development is create enable environment that makes people to enjoy their spiritual, moral and socio-economic well-being in this world and success of the hereafter (*Al-falah*) (Islamic Relief, 2014). The implications of this are that such an environment can only be created in societies that work to remove sources of human deprivation in multiple dimensions. This is contrary to the prevailing view of development focused on economic growth alone.

II. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Tawheed Concept

Tawheed is the most essential part of human life because it evolves all part of human existence³. Tawheed means every creature were created and sustained by only Allah. In some part Tawheed refers to oneness of God. Allah said in the Holy Qur'an:

“And your God is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful” (Al-Qur’an: Al-Baqarah, 2:163)

All humankind originated from Allah and the development of human must be based on God guidance. Although humankind have advance in the use of technology but the weakness in it shows it is only God that is Omniscience and Omnipotent. This is stated in following verse:

“The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it” (Al-Qur’an: Al-Anbya, 21:104)

Almighty Allah created human being in the first place, no matter our aims, what we intend to achieve, we will all return to him. As Muslims, we should understand that tawheed concept is not only based on oneness of Allah. It is divided into three types. The types of tawheed in relation to human development are explained in Table 1.

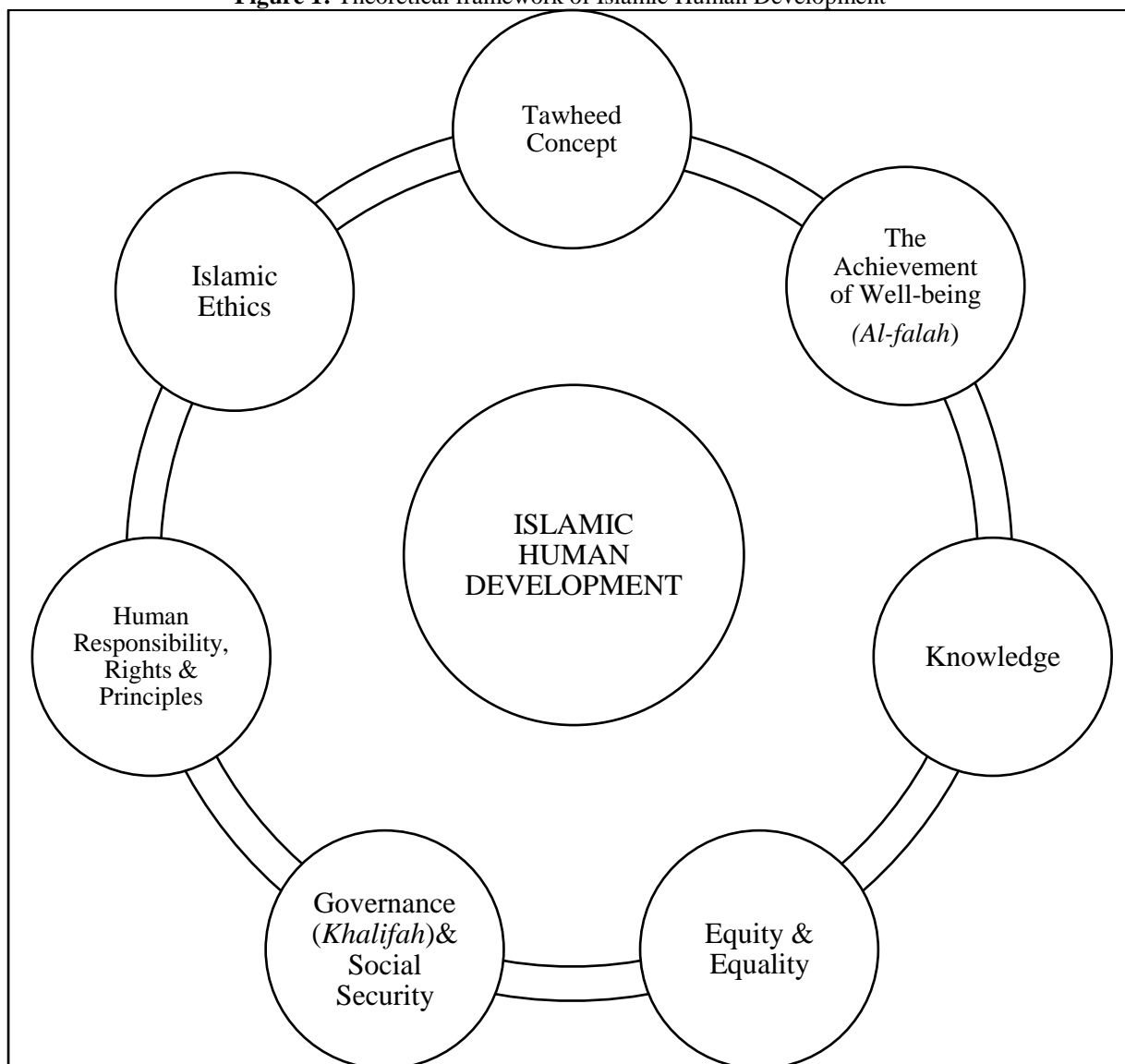
Table 1: Types of Tawheed

Types	Qur'an Verse	Characteristics
Tawheed ar-Rubobiyah (Tawheed of Allah's Lordship)	“Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.”(<i>Al-Qur’an, Al-A'raf, (7:54)</i>)	To identify Allah: <ul style="list-style-type: none"> • As a Creator. • Sustenance of creation and • Produces happiness in here and hereafter
Tawheed Al-ibadah (Tawheed of Allah's worship)	“And I did not create the jinn and mankind except to worship Me.”(<i>Al-Qur’an, Adh-Dhariyat, 51:56</i>)	To identify Allah: <ul style="list-style-type: none"> • Sole possessor of divinity • As the only creator to be worshipped • Belief & affirmation of Allah's lordship • By practising all other attributes of worship e.g zakat, hajj, fasting
Tawheed ul-Asmaawa-Sifaat (The Tawheed of Allah's Names &	“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be	To identify Allah based on the prophet descriptions

³World-Insights. (2013). WHAT IS TAWHEED? Islam.ru

Attributes)	recompensed for what they have been doing.”(Al-Qur’an,Al-A’raf, 7:180)	
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Figure 1: Theoretical framework of Islamic Human Development

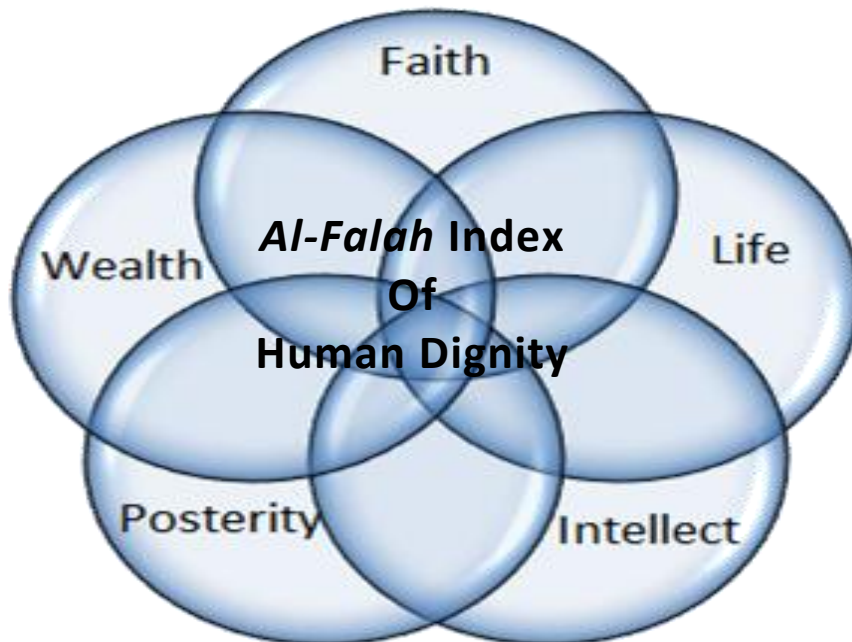


The achievement of well-being (Al-falah)

Al-falah refers to the human achievement of success in the here and the hereafter (Seun & Kalsom, 2015). The meaning of Al-falah (literally success) is broadened to refer to a comprehensive state of spiritual, moral, cultural, political and socio-economic well-being in this world, and success in the Hereafter (Islamic Relief, 2014). In practice, this means that at the level of the individual, s/he (as an independent agent) is able to satisfy their basic needs and work for their spiritual, intellectual and material advancement. At the level of the collective, the community or society is egalitarian and provides opportunities for its members to make progress in life. Khalifa (2001) describes al-falah behaviour as a difficult task to practice except for the believers who have sought guidance given guidance in return and are guarded by Allah from the evil spirit, stinginess and greed. Rafiki & Kalsom(2014) explained that the adoption of Islamic business practices aims to attain al-falah by seeking materialistic gain and shariah compliance. Muslims who are involved in business practices should adopt it as an act of ibadah. This is stated in the following verse and hadith:

“And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers”(Al-Qur’an, Ar-Rum, 30:39)

Figure 2: Al-falah Index of Human Dignity



Source: Islamic Relief (2014)

Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said,

*"The feet of the son of Adam will not move away from his Lord on the Day of Resurrection till he is asked about five things about his life, how he spent it; about his youth, how he passed it; about his wealth, how he earned it; and on what he poured it; and what he did with that which he learnt."*⁴

These verse and hadith explained that human dignity of Al-falah depends on whatever humankind contributes towards Allah and not mere creation of wealth. This shows that business practices should be based on what we can offer to improve the welfare of the society. Figure 2 shows the details of human dignity towards success of Al-falah.

Knowledge

Knowledge is a very important aspect of Islamic human development (Seun, 2015). The role of knowledge in human development is explained by the following Qur'an verses and hadith.

"... Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.(Al-Qur'an, Al-Mujadila, 58:11)

Recite in the name of your Lord who created -Created man from a clinging substance. Recite, and your Lord is the most Generous -Who taught by the pen -Taught man that which he knew not.(Al-Qur'an, Al Alaq 96:1-5)

It was narrated that Anas bin Mâlik said: The Messenger of Allah said:

*"Seeking knowledge is a duty upon every Muslim"*⁵.

The importance of knowledge was first mentioned in the holy Qur'an when the Angel first met with the prophet. Allah also encourage the educated Ummah that he will raise those Ummah with degrees as mentioned in the stated verse and hadith.

Knowledge is believed to have a positive impact on the moral attitude of human development; therefore, humankind is expected to seek knowledge that will add to the input of society (Seun & Kalsom, 2015). Knowledge, skills, can be empowered through entrepreneurial skills, training in work place in order for them to set up ventures in turn employ the jobless people in the society.

Islamic Ethics

Islamic ethics refers to character nature expected of humankind (Seun, 2015). Islam emphasises on the role of ethics and its significance for the development of individuals business and society (Rahim,2013). Good individuals may produce a good society at large. It was narrated in Al-Muwatta, The Messenger of Allah said:

*"Make your character good for the people."*⁶

⁴(Jami Tirmidh, Book on Description of Day or Resurrection, Hadith no 2424, Classified as Sahih By AllamaAlbani)

⁵SunanIbn e Majah, Book of Sunnah, Hadith no 224, Classified as Sahih By AllamaAlbani

The holy Qur'an also shed more light on Islamic ethics:

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. (Al-Qur'an, Al-imran 3:104)

These hadith and the Qur'an verse explain the importance of doing the right things, and encouraging humankind to partake in rightful activities. Doing good deed is highly rewarding and will improve the welfare of the society.

Equity & Equality

Equity is not a blind equality⁷. Both men and women are equal in their humanity, in their accountability before Allah, in their responsibility to perform their assigned tasks and will be judged based on their performance. But their assigned tasks are not the same. They have been given different capabilities by their Creator and the tasks based on those capabilities. This differentiation is not an error that needs to be corrected. It is the only basis for building a healthy and prosperous society. Islam liberates a woman from the modern tyranny of having to become a man in order to get a sense of self-worth and achievement. Allah said in the following verse:

"Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward". (Al-Qur'an. Al-Ahzab, 33: 35)

*"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves"*⁸

Contemplating on this verse and hadith, Islam has paved way for understanding of the roles of mankind. In terms of humanity, when Allah was passing the message, He mentioned both men and women. Also the hadith also shows that all Muslims are equal no matter where you originated from. The importance of this last sermon is that Islam is against racism, apartheid, favouritism and all sorts.

In the sixth century Arabia, men were ashamed if a daughter was born in their household. Many who considered themselves courageous and brave would bury their daughters after their birth to get rid of the shame. The practice was considered honourable. This is the time which was called the time of ignorance or "*Jahiliyyah*" by the Prophet Muhammad (peace be on him). He brought a message which was forward looking, open minded and based upon principle of justice for all – men and women. Holy Qur'an is the Word of God and a lasting source of guidance for all Muslims for all times.

It would be unrealistic to assert the absolute equality of human beings, although humans are basically equal in rights, duties and accountability, and there is some degree of similarity in physical and mental traits, which enables them to understand and apply rules and laws. At the same time, it is obvious that there is a natural diversity among human beings in terms of traits and talents; therefore there will be limitations in natural, social and political positions.

Human Responsibility, Rights & Principles

Human rights are fundamental rights which all human beings ought to possess because they are so deeply rooted in our humanness that their denial or violation is tantamount to a negation or degradation of that which makes us human.

Table 2: Human Responsibilities, Rights and Principles in Islam

Human rights	Verses	Quotation
Right to Life	Al-Qur'an, Al-Ma'idah, (5:32)	"... whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely..."
Right to Respect	Al-Qur'an, Al-Qasas, (28 : 55)	"And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace

⁶ Al-Muwatta, Volume 47, Hadith 1

⁷ Khalid Baig, Equity, not Equality, *Albagh*

⁸ Last Sermon of the Prophet Muhammad

		will be upon you; we seek not the ignorant."
Right to Justice	Al-Qur'an, An-Nahl, (16 : 90)	"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded"
Right to Freedom	Al-Qur'an, Al-Baqarah (2:256)	"There shall be no compulsion in [acceptance of] the religion..."
Right to Acquire Knowledge (Education)	Al-Qur'an, Al'Alaq, (96: 1-5)	Stated earlier
Right to Sustenance	Al-Qur'an, Al-Baqarah (2:212)	"... And Allah gives provision (sustenance) to whom He wills without account"
Right to Work	Al-Qur'an, An-Nisa, (4:32)	"... For men is a share of what they have earned, and for women is a share of what they have earned. ..."
Right to Privacy	Al-Qur'an, An-Nur, (24:27)	"O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded"
Right to Protection from Slander, Backbiting, and Ridicule	Al-Qur'an, Al-Hujurat, (49:12)	"... And do not spy or backbite each other..."
	Al-Qur'an, An-Nur, (24:26)	Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.
Right to Enjoy the Bounties Created by God	Al-Qur'an, Al-Araf, (7:32)	Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.
Right to Leave One's Homeland Under Oppressive Conditions	Al-Qur'an, An-Nisa, (4:97)	Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.
Right to "The Good Life"	Al-Qur'an, Al-Baqarah (2:229)	"...either keep [her] in an acceptable manner or release [her] with good treatment..."

From the perspective of the Qur'an, these rights came into existence when we did; they were created, as we were, by God in order that our human potential could be actualized. Rights created or given by God cannot be abolished by any temporal ruler or human agency. These rights and responsibility ought to be exercised since everything that God do is for a just purpose. These rights are further demonstrated in Table 2.

Governance, Social Security and Role of Khalifah

Good governance is essential to human well-being. It is unrealistic to assume that all individuals will become morally conscious in human societies as a result of belief in God and accountability in the Hereafter (Islam Relief, 2014). Moreover, even if a person is morally conscientious, it is possible s/he may be simply unaware of the social priorities in resource use. In the holy Qur'an, Allah say:

"[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters" (Al-Qur'an, Al-Haj, 22:41)

The role and development of human is entailed in this verse. Governance should be based on good things by observing five times prayer, provide security to take of the citizens and Allah gives human kind the role of a leader (*Khalifah*). All matters are entailed in good governance such payment and management of zakat, security issue and controlling the affairs of the state in the line with the shariah principles.

“O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do”(Al-Qur’an, Al-Maidah, 5:8)

The attributes of good governance were explained in this verse. Some of the attributes of good governance are: justice, rule of law (As-Shura), transparency, accountability righteousness, equity, love, khilafah (leadership) and so on. This verse shows that for human development to be complete, the society must be just, righteous and love one another. These attributes of good governance are pointed out in the following verses as shown in Table 3.

Table 3: The Attributes of Good Governance

Attributes	Qur’an Verses	Quotations
Khilafah (leadership)	Al-Qur’an, Al-Imran, 3:159) <i>(Leadership by Consultation)</i>	“... [O Muhammad]... consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]”
Justice	Al-Qur’an, An-Nahl, 16 : 90) <ul style="list-style-type: none"> • Order justice • Good conducts • Forbid immorality • Forbid bad conducts & oppressions 	“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression...”
Rule of law (As-Shura),	(Al-Qur’an, An-Nisa, 4:135) <i>(Custodian of Justice)</i>	“O you who have believed, be persistently standing firm in justice , witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted”
Transparency	(Al-Qur’an, Al-Baqarah, 2:32) <ul style="list-style-type: none"> • The angels were transparent by saying they had no knowledge. 	They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."
Accountability	(Al-Qur’an, Sad, 38:22)	“... so judge between us with truth and do not exceed [it] and guide us to the sound path.”
Righteousness	(Al-Qur’an, Sad, 38:24)	“...And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they...”
Equity	(Al-Qur’an, Al-Ahzab, 33: 35)	As Stated earlier
Love	(Al-Qur’an, Al-Maidah, 5:8)	“...do not let the hatred of a people prevent you from being just...”

III. CONCLUSION AND RECOMMENDATION

The principle of Tawheed reserves the right to determine and dictate in matters related to the world or human society with respect to Allah. This right only belongs to Allah, because He is the creator of mankind and the universe, and designer of everything in it. He is well aware of all needs. He knows all the physical and spiritual capacity of man and also the hidden treasures of the earth, balance, composition and its usefulness.

Basically, transparency and open government is essential for the eradication of corruption and institutionalizing fair system, based on equity and the rule of law. Transparency or openness in government is important in the growth process. It is a way of eliminating corruption and promoting accountability in the conduct of government affairs. Today, the search for a transparent performance of the UN has become a phenomenon worldwide with Transparency International.

Islam provides many human rights for the individual. The following rights are those rights mentioned earlier. The life and property of all citizens in an Islamic state are considered sacred, whether a person is Muslim or not. Islam also protects honour. So, in Islam, insulting others or making fun of them is not allowed.

In the Islamic perspective of developing future human resource professionals, a conscious effort should be made to include Islamic concepts and ethics based on the contents of al-Quran and hadiths either infused or

integrated in Human Resource Development and in in-service training programs (Rahim et al., 2013). It has been shown that Islamic concepts and ethics are able to provide the foundations for justice and tolerance to the diversity of needs, problems, and challenges faced by a society and/an organization. Future research should look into how Islamic human development could be measured using more Islamic variables quantitatively and qualitatively.

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