

PHILOSOPHICAL FOUNDATIONS OF ISLAMIC DEVELOPMENT: KHURSHID AHMAD'S CONCEPTION REVISITED

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ABSTRACT

One earliest work on philosophical foundations of Islamic development that perhaps could now be regarded as a classical conception is undoubtedly the work of Khurshid Ahmad. He talked on it as early as 1973 and published it as early as 1979. It could be considered as the most cited literature in Islamic development related publications. However, most literatures that refer to Khurshid Ahmad's conception of the philosophical foundation of Islamic development did that in a form of mere quotation. It has not been properly analysed.

After enjoying an analytical-free existence for about four decades, it is reasonably high time now to revisit the conception. This is the main aim of this paper. It relooks at the main gist of Khurshid Ahmad's conception of the philosophical foundations of Islamic development and highlights the essence of its observation for further improvement. This paper moves towards a proposal of a more holistic rearrangement of and addition to the philosophical foundations that Khurshid Ahmad has outlined. The new foundations involve the mould, actor, time-scale, framework, methodology, means and ultimate aim of Islamic development.

Keywords: Khurshid Ahmad, Islamic development, philosophical foundations of Islamic development

INTRODUCTION

Development is an important aspect of human life, moreover of the Muslims, as a large bunch of Muslims worldwide are depriving of it. It is therefore understandable that when endeavours for an Islamisation of knowledge started in 1970's, it was Islamic economics that has become one of the main concentrations.

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One of the prominent figures that could be regarded as one of the pioneers of Islamic economics is Khurshid Ahmad. He is not only an Islamic economist, but also a scholar², a writer³, an Islamic activist⁴, and a politician⁵. In a nutshell, it has to be undoubtedly acknowledged that Khurshid Ahmad is a prominent Muslim figure with vast experiences in not only academic activities, but also in Islamic movements and politic.

However, this does not mean that a revisit to any of his idea is not possible. In fact, such a revisit reflects very much of the attention and interest that has been given to his ideas, similar to the ideas of other great figures. It is with this contention that this humble paper intends to revisit one of his important and most cited ideas, that is on the philosophical foundations of Islamic development. After nearly four decades since he has talked and published about it, it is high time to look back into it and suggest any possible realignment and improvement, if necessary.

To accomplish the above objective, this paper is divided into three main sections. The first section relates to an overview of the gist of the philosophical foundations of development that have been outlined by Khurshid Ahmad. The second section deals with an analysis of the foundations with a view of revising them. Lastly, the third suggests a new list of philosophical foundations of Islamic development that is believed to be comprehensive in nature.

² As an Islamic economist and scholar, he has held positions such as Research Scholar at the University of Leicester, UK; Chairman, International Institute of Islamic Economics, International Islamic University, Islamabad (1983-87); President, International Association of Islamic Economics, Leicester, UK (1984-92); Member, Supreme Advisory Council, International Center for Research and Islamic Economics, King Abdul Aziz University, Jeddah (1979-83); Vice President, Standing Conference on Jews, Christians and Muslims in Europe, Berlin and London (1974-78); Member, Advisory Council, Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham, UK (1976-78); Member, National Hijra Committee, Government of Pakistan (1978-83); Member, Committee of Jurists to Evaluate Islamic Laws in Sudan (1986-87); Member, International Review Committee, Islamic Research and Training Institute, Islamic Development Bank, Jeddah (1988-89); Professor at the Karachi University (1955-68); Founder and Chairman of both the Institute of Policy Studies, Islamabad and The Islamic Foundation, Leicester (UK); Member, Boards of Trustees of Islamic Centre, Zaria (Nigeria), International Islamic University, Islamabad; Foundation Council, Royal Academy for Islamic Civilization, Amman (Jordan); and Vice President of Islamic Research Academy, Karachi and Lahore.

³ As a writer, Khurshid Ahmad has authored and edited about 70 books in both English and Urdu. He has also edited a number of ideologically oriented magazines and periodicals and contributed to a large number of magazines. He has so far participated in over 100 international conferences and seminars in personal as well as representative capacities.

⁴ As an Islamic activist, Khurshid Ahmad used to be a member of Islami Jamiat-e-Talaba (IJT) since 1949 and was elected as the Nazim-e-A'la (President) of the same organization in 1953. In 1956, he formally joined Jama'at-e-Islami Pakistan and at present is Naib Ameer (Vice President) of the organization. Besides several other responsibilities, he is presently also the editor of the seminal Tarjuman al-Quran, a monthly publication launched by Sayyid Abul ala Mawdudi in May 1933.

⁵ As a politician, he holds the position of Member of Senate of Pakistan (2003 to date), Federal Minister of Planning and Development and has been Deputy Chairman of the Planning Commission, Government of Pakistan (1978-79), Member of Senate of Pakistan for two terms (1985-1997) and Chairman of the Senate Standing Committee on Finance, Economic Affairs and Planning.

THE GIST OF KHURSHID AHMAD'S PHILOSOPHICAL FOUNDATIONS OF ISLAMIC DEVELOPMENT

Khurshid Ahmad has introduced and discussed about the philosophical foundations of Islamic development in several of his many writings. According to Khurshid Ahmad himself (Khurshid Ahmad 1980: 187, fn. 27), he has discussed in detail about the philosophical foundations of Islamic development in December 1973 at International Youth Seminar in Riyadh, Saudi Arabia. The mimeographed paper was titled *Islam and the Contemporary Economic Challenge* (Khurshid Ahmad 1973).

The mentioning of the same has been done in his subsequent writing in 1979 in a chapter entitled "Economic Development in Islamic Framework", in an edited book named *Islamic Perspectives: Studies in Honour of Mawlana Sayyid Abul ala Maududi* (Khurshid Ahmad 1979). The book, co-edited by Khurshid Ahmad and Zafar Ishaq Ansari, was published by the Islamic Foundation in Leicester, United Kingdom. The same chapter was then reprinted in another edited book entitled *Studies in Islamic Economics* in the following year (Khurshid Ahmad 1980). The book was edited by Khurshid Ahmad and co-published by The Islamic Foundation and International Centre for Research in Islamic Economics, King Abdul Aziz University in Jeddah, Saudi Arabia. About eleven years later in 1991, this book, hence also the chapter, was translated by Sibly Maros into Malay language and published by Dewan Bahasa dan Pustaka in Kuala Lumpur, Malaysia under the title *Kajian Ekonomi Dalam Islam* (Khurshid Ahmad 1991).

Apart from that, the idea was also published as part of Khurshid Ahmad's book entitled *Islamic Approach to Development – Some Policy Implications* published by Institute of Policy Studies in Islamabad, Pakistan in 1994. Six years later, in 2000, Zeenath Kausar (2000:5-27) published the writing with a title "Islamic Approach to Development" as a chapter in her edited book entitled *Political Development – An Islamic Perspective*, published by The Other Press in association with The Research Centre, International Islamic University Malaysia.

In these writings, Khurshid Ahmad (1980:178-179; 1994:19-20) outlined four philosophical foundations of the Islamic approach to development, as follows:

1. *Tawhid*, which refers to God's unity and sovereignty which lays down the rules of God-man and man-man relationships (*hablum-minallah* and *hablum-minannas* respectively).
2. *Rububiyah*, which refers to Divine arrangements for nourishment, sustenance and directing things towards their perfection. To Khurshid Ahmad, this is the fundamental law of universe which throws light on the Divine model for the useful development of resources and their mutual support and sharing. It is in the context of this Divine arrangement, he says, that human efforts take place.
3. *Khilafah*, which refers to man's role as God's vicegerent on earth. It defines the status and role of man, and specifies the responsibilities of man as a Muslim and as the Muslim ummah. It is from this, Khurshid Ahmad says, that entails with the unique Islamic concept of man's trusteeship, moral, political and economic, and the principles of social organisation.

4. *Tazkiyah*, which refers to “purification plus growth”. Khurshid Ahmad says it is the mission of all the Prophets of God to perform the *tazkiyah* of man in all his relationships – with God, with man, with the natural environment and with society and the state.

Out of these four philosophical foundations, *tazkiyah* seems to be the focal point of Khurshid Ahmad’s (1994:20) definition of the concept of Islamic development. He says:

“The Islamic concept of development follows from its concept of *tazkiyah*, as it addresses itself to the problem of human development in all its dimensions: development is concerned with growth towards perfection through purification of attitudes and relationships. The result of *tazkiyah* is *falah* – prosperity in this world and the hereafter”⁶.

Khurshid Ahmad (1994:20-22) expands these philosophical foundations with a list of 14 verses of al-Qur`an which he thinks have direct bearing on the formulation of an Islamic concept of development. These Quranic verses relate to social relationship (al-Qur`an 49:13), sustenance for human beings and all creations (al-Qur`an 15:19-21), devotion to economic pursuits after prayer (al-Qur`an 62:9-19), God’s promise of a good life and reward for a believer who does righteous deeds (al-Qur`an 16:97), a happy life for those who follow God’s guidance (al-Qur`an 20:123-124), earth as a means of livelihood for fulfillment of human life (al-Qur`an 7:10), God’s provision for human’s sustenance (al-Qur`an 16:114), God’s endowment of insight for human’s prosperity (al-Qur`an 5:100), purity as characteristic of a successful person (al-Qur`an 91:9; 97:14), prohibition on wrongful acquisition of wealth from others (al-Qur`an 2:188), the need to balance between this world and the Hereafter (al-Qur`an 28:77), the rights of a needy and deprived on one’s wealth (al-Qur`an 70:24), and giving priority to others although one is himself destitute (al-Qur`an 59:9).

These are followed by a list of 10 sayings of the Prophet (peace be upon him) which Khurshid Ahmad thinks (1994:22-23) bring into sharp focus some of the priorities of an Islamic development strategy. The sayings of the Prophet (peace be upon him) relate to righteousness as a measurement of man’s superiority in the eyes of God (*al-Bukhari*), brotherhood as all men are creatures of One God (*Sahih Muslim*), charitable status of one who plants a tree or cultivate a field that can be benefitted by human beings and animals (*al-Bukhari*), obligation of every Muslim to earn a lawful livelihood (*Suyuti, al Jami’ al-Saghir*), the importance of earning an income through one’s own effort (*Sunan Ibn Majjah*), the need to put an effort and rejection of a fatalistic attitude (no reference), an urge to seek the bounty of God and not burdening the others (no reference), prohibition of begging (*Abu Dawud*), the giver is better than the receiver (*al-Bukhari*), and the promise of meeting God with shining face for those who seeks world lawfully, refrains from begging, caters his family and kind to his neighbour (*Mishkat*).

Based on these fundamental principles and values, Khurshid Ahmad (1980:179-180; 1994:23-25) outlines five essential features of the concept of Islamic development, as follows:

1. The Islamic development concept is comprehensive in character and includes moral, spiritual and material dimensions. Development becomes a goal and value-oriented activity, devoted to the

⁶ Similar argument was also mentioned in his earlier writing. See Khurshid Ahmad 1980:179).

optimisation of human well-being in all these areas, for their welfare in this world and the Hereafter.

2. The focus for development effort and the heart of the development process is man. Development, therefore, means development of man, his attitudes and ambitions, his behaviour and lifestyle and his physical and socio-cultural environment. Man is to act as the *premium mobile*, not merely in a mechanical sense, but in the fullness of the human potential.

3. Economic development is looked upon by Islam as a multi-dimensional activity, with different factors and forces, which have to be balanced, harnessed and mobilised.

4. Economic development involves a number of changes, quantitative as well as qualitative, and has to be balanced between each other.

5. Islamic development involves two dynamic principles of social life, that is, firstly, the optimal utilisation of resources that God has endowed to man and provided in his physical environment; and secondly, their equitable use and distribution for the promotion of justice amongst all human relationships.

All in all, Khurshid Ahmad (1994:26) synthesise his argument by saying:

“In an Islamic framework, therefore, economic development has to be a goal-oriented and value-realising activity, involving the active participation of man and directed towards the maximisation of human well-being in all its aspects. It also entails building the strength of the Ummah so as to discharge all over the world its role as God’s vicegerent on earth and as “the mid-most people” (*ummatun wasatun*) to bring mankind to the just social order that Islam envisions for all human beings. Development means moral, spiritual and material development of the individual and society leading to maximum socioeconomic well-being with the establishment of a just order resulting in the ultimate good of mankind, here and hereafter”.

KHURSHID AHMAD’S PHILOSOPHICAL FOUNDATIONS OF ISLAMIC DEVELOPMENT REVISITED

The four foundations of the Islamic development philosophy that have entailed with the Islamic concept and framework of Islamic (economic) development as above have become the guidelines of many writings on Islamic development. Muhammad Kamal Hassan (1990:4-9), in elaborating the meaning of Islamic development for instance, has translated into Malay and quoted in full the philosophical foundations, essential features and policy goals of Islamic development that have been conceptualised by Khurshid Ahmad. Surtahman Kastin Hasan (1995:186) also, in explaining Islamic approach to development, mentions the same in his book. So is M. Manzoor Alam (1996:130-131) who, in discussing the philosophical moorings of economic development in his book, quotes fully the four philosophical foundations of Islamic approach introduced by Khurshid Ahmad.

Another author, Aidit Ghazali (1990) too has outlined a list of philosophical foundations of Islamic approach to development that consists of all the four foundations outlined by Khurshid Ahmad. Although there is no reference given to Khurshid Ahmad, Aidit Ghazali's list of the philosophical foundations to some extent bears a resemblance to those of Khurshid Ahmad. He has in his list the *Rububiyyah*, *Khilafah* and *Tazkiyah* that have been mentioned by Khurshid Ahmad, with an addition of two other foundations, namely *Tawhid Uluhiyyah* and *Al-Falah* (Aidit Ghazali 1990:22-23). Instead of retaining *Tawhid* as the first foundation as laid down by Khurshid Ahmad, Aidit Ghazali divides it into two types of *Tawhid*, that is *Tawhid Uluhiyyah* and *Tawhid Rububiyyah*. By *Tawhid Uluhiyyah* he means the belief in the unity of God and all that is in the universe are His alone, while *Tawhid Rububiyyah* he defines as the belief that God alone determines the sustenance and nourishment of His creation and will direct those who believe in Him towards success. Another foundation Aidit Ghazali adds on in his list is *al-Falah* which he defines as the concept of success in Islam whereby any success achieved in the life on earth will contribute as a success in the Hereafter as long as that success (in the world) had been achieved within the guidance of God. All in all, Aidit Ghazali lists down five philosophical foundations of the approach to Islamic development, that is *Tawhid Uluhiyyah*, *Tawhid Rububiyyah*, *Khilafah*, *Tazkiyyah an-Nafs*, and *al-Falah*.

Aidit Ghazali's list of philosophical foundations of Islamic approach to development, irrespective whether he is inspired by Khurshid Ahmad's list or otherwise, seems to be the only writing that expands the list of the philosophical foundations of Khurshid Ahmad. He seems to refine *Tawhid*, the first philosophical foundations of Islamic development laid down by Khurshid Ahmad, by adding another form of *Tawhid* which Khurshid Ahmad misses out, that is the *Tawhid Uluhiyyah*. He also refines *Tazkiyyah* by specifying it as *Tazkiyyah an-Nafs*, purifying one's negative desires, instead of general purification put forward by Khurshid Ahmad.

However, the conception of the philosophical foundations of Islamic development put forward by Khurshid Ahmad as well as many other Islamic economists such as Aidit Ghazali, suffers from two deficiencies. Firstly, they incorrectly perceive *al-Falah* as the ultimate aim of Islamic development, whereas *al-Falah* actually is already an end in itself. To me, the right ultimate aim of Islamic development instead is actually *mardhatillah*, the pleasure of Allah s.w.t., while *al-Falah* is only the end result of it. Only one who gains the pleasure of Allah s.w.t. will likely to have *al-Falah*. One who aims at gaining only the pleasure of Allah s.w.t. manifests the highest and perfect sincerity of him, for his deeds are undertaken just for the sake of Allah s.w.t., not for anything else, even for *al-falah*. To him, whatever being bestowed by Allah s.w.t. upon him within the domain of the pleasure of Allah s.w.t. will be regarded as good and best for him. In this sense, Khurshid Ahmad's conception of *al-Falah* too could be regarded as imprecise. He perceives *al-Falah* as the result of *Tazkiyyah* (Khurshid Ahmad 1994:20, 1980:179), whereas *Tazkiyyah* actually is a means to *mardhatillah* and it is the *mardhatillah* that ensures *al-Falah*, not the *Tazkiyyah*.

Secondly, the philosophical foundations of Islamic development that Khurshid Ahmad outlines, like those of Aidit Ghazali that follows, are not holistic. Khurshid Ahmad's philosophical foundations only contain four foundations that could be categorised into just two categories of philosophical foundations of Islamic development, that is the mould and actor of development. The former are embedded with *Tawhid* and *Rububiyyah*, while the later embedded with *Khilafah* and *Tazkiyah*.

Aidit Ghazali's foundations have another category apart from the two, that is the ultimate aim of Islamic development embedded by *al-Falah*. But this is not new as Khurshid Ahmad himself has mentioned it in his writings (Khurshid Ahmad 1994:20, 1980:179), though not specifically include it in his list of the philosophical foundations of Islamic development. These three philosophical foundations of Islamic development – the mould, actor and ultimate aim - are regarded insufficient, as a holistic philosophical foundation of Islamic development must consists of a more comprehensive list. One would not only think of the mould, actor, and ultimate aim alone. It would be necessary to also know the time-scale, framework, methodology, and means of the Islamic development. In short, there should be at least seven philosophical foundations of Islamic development altogether, namely the mould, actor, time-scale, framework, methodology, means and ultimate aim, as will be explained in the next session.

From the above arguments, Khurshid Ahmad's philosophical foundations of Islamic development therefore could be observed to have been suffered from three shortcomings. Firstly, the *Tawhid* that he outlines is short of another form of *Tawhid*, that is the *Tawhid Uluhiyyah*. Secondly, his positioning of the concept of *al-Falah* is inappropriate, as he regards it to be the result of *Tazkiyyah*, not the result of *mardhatillah*. And thirdly, his philosophical foundations of Islamic development could only be categorised into two foundations, that is the mould and the actor of Islamic development, leaving aside the other foundations such as time-scale, framework, methodology, means and the ultimate aim of Islamic development. Aidit Ghazali, though to some extent could be regarded as has been contributed to the expansion of the Khurshid Ahmad's philosophical foundations of Islamic development, suffers almost the same as Khurshid Ahmad. Firstly, he mistakenly treats *al-Falah* as the ultimate aim of Islamic development while it is actually a likely result of *mardhatillah*, the real ultimate aim of Islamic development. Secondly, his philosophical foundations of Islamic development, though adding the ultimate aim as the third foundations apart from the mould and actor, are still inadequate, thus not really holistic in nature.

SUGGESTION FOR A HOLISTIC PHILOSOPHICAL FOUNDATION OF ISLAMIC DEVELOPMENT

The four philosophical foundations of Islamic development that the present paper categorises them into two, namely the mould and the actor of Islamic development, that have been outlined by Khurshid Ahmad are undoubtedly useful and important. Khurshid Ahmad undeniably has pioneered a significant discourse on the philosophical foundations of the Islamic approach to development. So is with those of Aidit Ghazali. However, the idea of both could definitely be improved. Here in this humble paper we suggest a list of the philosophical foundations of Islamic development that we think is more comprehensive. As have been mentioned earlier, a philosophical foundation of Islamic approach to development should have seven foundations. They are its mould, actors, time-scale, framework, methods, means and ultimate aim. As established in an earlier writing (Muhammad Syukri Salleh 2003), the mould of Islamic development is Islamic worldview (*tasawwur*), while the actors of Islamic development are human beings (*`abdAllah*, or servant of God and *khalifatullah*, or vicegerent of God), the time-scale covers three worlds of pre-birth (*malakut*), present (*al-dunya*) and Hereafter (*al-akhirah*), the framework is the Islamic obligatory knowledge (*fard `ain*¹), the methodology is the worship (*ibadah*) of God, the means is the natural resources, and the ultimate

aim is the pleasure of God (*mardhatillah*). Below are the details of each of these philosophical foundations of Islamic development.

1. Islamic Worldview (*Tasawwur*) as the Mould of Islamic Development

In this first foundation, Islamic worldview or *tasawwur* in Arabic, refers to the real picture of Islam in one's mind and blended intimately within oneself, establishing a form of understanding about Islam and subsequently influencing one's thought and behaviour. In other words, as deliberated by Syed Muhammad Naquib Al-Attas (1995:2), the worldview from Islamic perspective refers to:

“the *vision of reality and truth* that appears before our mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting”.

The characteristic of the worldview of Islam, according to Syed Muhammad Naquib Al-Attas (1995:4-5), is as follows:

“...an authenticity and a finality that points to what is ultimate, and it projects a view of reality and truth that encompasses existence and life altogether in total perspective whose fundamental elements are permanently established. These are, to mention the most salient ones, the nature of God; of Revelation (*i.e.* the Qur`an); of His creation; of man and the psychology of the human soul; of knowledge; of religion; of freedom; of values and virtues; of happiness – all of which, together with the key terms and concepts they unfold, have profound bearing upon our ideas about change, development and progress”.

It is this worldview – which is shaped by Revelation, the Qur`an - that gives rise to culture and consequently civilization (Mesut Idriz and Syed Ali Tawfik Al-Attas, 2007:xiii). It is from the mould of this Islamic worldview too that Islamic development originates. In other words, Islamic development has to evolve from within the mould of the Islamic worldview itself, not from within the mould of the Neo-Classical nor the Radical philosophy of the conventional development construct.

2. Man as Actor of Islamic Development

In the second foundation, man being the actor of Islamic development goes beyond the functions of merely *homo-economus* or a *pseudo*-human being as is held in the conventional development theories. Instead, man in an Islamic development upholds the status of servant and vicegerent of God (*`abdAllah* and *khalifatullah* respectively). He carries his tasks according to the contract that was established with God, as is mentioned in the Qur`an:

“When thy Lord drew forth from the children of Adam – from their loins – their descendants, and made them testify concerning themselves (saying), “Am I not your Lord (Who cherishes and sustains you)”? They said: “Yea! We do testify!” (This), lest ye should say on the Day of Judgment: “Of this we were never mindful” (Al-A`raff 7:172).

In other words, the development actor in the perspective of Islam carries his tasks as a fulfillment to the above contract. In the process, never in even one second should he degrades himself to be lower than the status of servant and vicegerent of God. This is measured by the level of his faith (*iman*) and desire (*an-nafs*)⁷. In order to maintain the status of servant and vicegerent of God, the least faith that he has to possess at all times is *iman ayan* – the faith of a knowledgeable and practising person - while the lowest desire is *nafs mutmainnah*² - the *nafs* of a person who enjoys tranquil feeling and behaviour. With such a level of faith and desire, and moreover if the levels are higher than the *iman ayan* and *an-nafs mutmainnah*, he would be able to be in charge of development as is supposedly to be in the Islamic development construct, rather than being in-charged by the development as normally happening in the capitalistic phenomenon.

3. World of *Malakut*, Present World and the World Hereafter as the Time-Scale of Islamic Development

This second foundation relates inextricably with the third. The time-scale of Islamic development is neither confined to a particular time-frame of a project nor to the present world (*al-dunya*) *per se*. Instead, it goes back to the world of *malakut* in which the man-God contract was established - as portrayed in the Qur'an above - and stretches to the present world (*al-dunya*) as well as to the Hereafter (*al-akhirah*). The world of *malakut* is the world of the designation of a blue-print of human life in this present world, including in development endeavours, while the present world is the world of realisation of the blue-print, and the Hereafter is the world of rewards. In short, the time-scale of Islamic development covers a long three worlds, by which the ultimate accomplishment of success would only be known in the Hereafter when he is bestowed by God with Paradise.

4. Obligatory Knowledge as the Framework of Islamic Development

The fourth foundation, that is obligatory knowledge (*fard `ain*), becomes the framework of Islamic development construct as it is embedded with a complete guideline – the Islamic belief (*aqidah*), Islamic rules and regulations (*shari`ah*), and Islamically good behavior (*akhlak*)⁸. The belief is dealt with by an Islamic discipline called *Tawhid*; the rules and regulations by a discipline called *Fiqh* (which is again divided into 4 aspects, that is worship (*ibadah*), daily dealings (*muamalat*), marriage (*munakahah*) and criminology (*jinayah*); and good behavior by a discipline called *Tasawwuf*. These three obligatory disciplines shape the framework of the Islamic development construct by providing the very basis of the essence of Islamic development. *Tawhid* ensures that the development endeavour is done for the sake of God, *Fiqh* ensures that it is undertaken within the rules and

⁷ There are 5 levels of faith and 7 levels of desire. The highest level of faith is *iman haqiqat* while the lower level is *iman haq*, followed by *iman ayan*, *iman ilmu* and the lowest of all, *iman taqlid*. The highest level of desire is *an-nafs kamilah* while the lower is *an-nafs mardhiyyah*, followed by *an-nafs radhiyah*, *an-nafs mutmainnah*, *an-nafs lawwamah*, *an-nafs mulhamah* and the lowest of all, *an-nafs ammarah*.

⁸ *Fard `ain* is one of the two forms of knowledge in Islam. The other one is *fard kifayah*. While *fard `ain* is obligatory to each individual Muslims, *fard kifayah* is obligatory to the Muslims as a community. In other words, *fard `ain* is an individual obligation while *fard kifayah* is a social obligation. An individual without *fard `ain* is considered sinful while a community without *fardhu kifayah* is also sinful but would be free of the sins when at least one member of the community fulfills the obligation.

regulations of Islam, and *Tasawwuf* ensures that the development is carried out with all Islamic values.

5. *Ibadah* as the Methodology of Islamic Development

This foundation relates very much to the fifth foundation of Islamic development – the worship of God (*ibadah*) as the methodology of the Islamic development. Worshipping God is an obligation for all Muslims at all times, as man, as has been shown earlier, has testified that he is a servant of God and God is his Lord (Qur'an, Al-A'raff 7:172). But worship could not be realized unless one is equipped with the above obligatory knowledge. With the knowledge one knows the exact methods of worshipping God. Since development is one of the means to worship God, it is these methods that become the methods of Islamic development.

In Islam, there are three types of worship. Firstly, the basic worship such as praying, fasting, paying zakat and performing hajj as are required as individual obligations (*fard `ain*). Secondly, the commendable practices of worship (*fadh-ilul `amal*) such as supplementary prayers and fasting, gifts (*sadaqah*), performing *umrah*, remembrance of God (*zikr*), and so on. Thirdly, the general worship such as realizing social obligations (*fard kifayah*) in Islamic socio-economic and political systems needed by Muslim community. These three types of worship in consequence will result in a comprehensive Islamic development. The basic worship and commendable practices will entail with spiritual development while the general worship will lead to physical and material development.

However, the developmental outcome could only be accomplished through the right methods. The basic worship and commendable practices have to be performed in the ways that have been determined by *Fiqh*. The general worship has to be undertaken with the intention of pleasing God; its contents, ways of implementation and consequences have to be within the rules and regulations of Islam (*shari`ah*); and lastly, the basic worship must not be ignored. It is with these methodologies that development should be carried out and able to be a means to worship God. It is because of this too that the worshipping of God (*ibadah*) is considered as the method of Islamic development.

6. Natural Resources as the Means of Islamic Development

In the sixth foundation, natural resources as means of development is not regarded as given as is treated by the conventional development theories. Instead, Islam through al-Qur'an reveals the Creator and Owner of the natural resources, apart from describing the functions of the natural resources and their relationship with development actor, the man. Among the Qur'anic verses relating to creation of the resources are as follows:

“O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness; Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better)” (Qur'an, al-Baqarah 2:21-22).

“Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which God Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise” (Qur`an, al-Baqarah 2:164).

“It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters” (Qur`an, al-An'aam 6: 141).

The Qur`anic verses that relates to the ultimate ownership of the resources, among others, are as follows:

“To God belongs all that is in the heavens and on earth: To Him do all questions go back (for decision)” (Qur`an, al-Imran 3: 109).

“To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil” (Qur`an, Taha 20:6).

“To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things” (Qur`an, as Syura 42:12).

“For to God belong the Forces of the heavens and the earth; and God is Exalted in Power, Full of Wisdom” (Qur`an, al Fath 48:7).

The Qur`anic verses that talk about the functions of resources and their relationship with man as development actors, among others, are as follows:

“It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge” (Qur`an, al-Baqarah 2:29).

“It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought” (Qur`an, an Nahl 16:10-11).

“It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of God and that ye may be grateful” (Qur`an, an Nahl 16:14).

Besides having a clear picture of natural resources – be it about the Creator and Owner or about their functions and relations to man – the sixth philosophical foundation of Islamic development

also addresses the basic assumptions of conventional development theories. Rather than accepting the conventional assumptions that resources are scarce and wants are unlimited, it holds to the belief that resources are actually sufficient for all, if not abundant, and one is actually able to limit his wants.

Resources are argued to be scarce only if seen from physical perspective. But looking from the perspective of *Tawhid*, there is a concept of *rizq* (provisions from God) that explains that all men have been promised by God to be provided with their respective share of resources. In addition, another concept called *barakah* (blessings of God) reflects that the utility in having, using or consuming the share is not measured by quantitative but rather by qualitative criterion. The greater the *barakah* one is bestowed with, the lower the level of his maximum utility. In other words, irrespective of the amount of resources that he gets, he would be always satisfied (*qanaah*) and could, moreover, utilise them not only for his own benefit, but also for the benefit of others around him. This is made possible through the realisation of two aspects of ethic. The first is the Islamic consumption ethic in which one should consume only up to the amount that he really needs hence possibly entails with surplus; and the second is the Islamic redistribution ethic in which one should redistribute the surplus of the provisions given to him to the needy, such as to those provided with small amount of the provision by God and fall into the category of the poor that deserve *zakat* (Islamic alms). The right of the giver to utilise his share of God's provisions is known as primary right, while the right of the receiver to get his share from the redistribution of the provisions is known as secondary right. With such an argument, resources from the perspective of Islamic development are therefore regarded as unlimited.

With regard to the unlimited wants, the sixth philosophical foundation of Islamic development argues that the wants are unlimited only when one's desire (*an-nafs*) are at the levels below the level of *an-nafs mutmainnah*, that is either at the level of *ammarah*, *lawwamah* or *mulhamah*. But if the desire is above these levels, that is either at the level of *mutmainnah*, *radhiyyah*, *mardhiyyah* or *kamilah*, one's wants is limited. As such, the assumption of the unlimited wants in the conventional development theories is actually referring to merely the lower levels of desire which are dominant among the development actors. From the perspective of Islamic development construct, the wants could actually be limited by raising the desire to a higher one. In consequence, the resources could therefore be exploited according to the needs rather than to the wants. The desire is indeed the one that stimulates the wants.

7. *Mardhatillah* as the Ultimate Aim of Islamic Development

Lastly, in the seventh foundation, the aim of the Islamic development is not just to accomplish success in this present world but also, and in fact more important, is the success in the Hereafter. This could be achieved only with the pleasure of God (*mardhatillah*). Since only with the accomplishment of the pleasure of God one could attain the success both in this present world and in the Hereafter, the ultimate aim of the Islamic development is therefore the pleasure of God, the *mardhatillah*.

CONCLUSION

Khurshid Ahmad undeniably could be considered as the pioneer of the philosophical foundations of Islamic approach to development. Many authors of Islamic development have benefitted the works of Khurshid Ahmad that relate to these philosophical foundations. Unfortunately however, these authors seem to merely quote the foundations but without analysing nor expanding them. Aidit Ghazali could perhaps be considered as the only author that endeavoured to expand the idea, though he does not indicate that he neither refers nor inspired by Khurshid Ahmad's work. However, the expansion by Aidit Ghazali could be regarded as a minor one. His list consists three of the four Khurshid Ahmad's philosophical foundations of Islamic approach to development. His only contribution is only in dividing *Tawhid* into *Uluhiyyah* and *Rububiyyah* instead of *Rububiyyah* alone as is done by Khurshid Ahmad, and in adding the list with another foundation, *al-Falah*, which Khurshid Ahmad has already mentioned in his writing. Although he has five foundations instead of four as of Khurshid Ahmad, the only new foundation Aidit Ghazali adds on is *Tawhid Uluhiyyah*, while the others have already been mentioned by Khurshid Ahmad in his writings.

If these philosophical foundations of Islamic development were to be categorised into a more concrete foundations, Khurshid Ahmad's foundations could be categorised into two, namely mould and actor of Islamic development, while Aidit Ghazali's foundations could be categorised into three, namely the mould, actor, and ultimate aim of Islamic development. The ultimate aim of Islamic development that has been expressed by Aidit Ghazali, however, is incorrect as *al-Falah* is actually an end in itself, while the means is *mardhatillah*, the pleasure of Allah s.w.t. It is impossible for one to accomplish *al-Falah* unless he has achieved the *mardhatillah*. The correct ultimate aim of Islamic development is therefore *mardhatillah*, not *al-Falah*.

Even with these three categories of philosophical foundations of Islamic development – the mould, actor, and ultimate aim of Islamic development – that have been outlined by Khurshid Ahmad and Aidit Ghazali, it is still inadequate for a comprehensive philosophical foundations of Islamic development. This present paper argues that apart from these three categories of foundations, there should be another four categories. They are the framework, methodology, time-scale, and means of Islamic development. All together therefore, this paper insists, there should be, in sequence, seven foundations of Islamic development, namely the mould which is the Islamic *tasawwur* (worldview), the actor which is the man as the servant and vicegerent of God, the time-scale which includes the world before birth (*malakut*), this world, and the world Hereafter, the framework which is the *fard `ain*, the methodology which is the *ibadah* (worship), the means which is the natural resources, and the ultimate aim which is the pleasure of Allah s.w.t. (*mardhatillah*).

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