

A Content Analysis on Verses Related with Development Worldview in the Qur'an

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Abstract

This article aims to examine and analyze the development worldview (*tasawwur*) in the Qur'an. The examination and analysis is based on the selected verses of the Qur'an that are related to development worldview. In the Qur'an, the verses of the development worldview are actually located separately in many chapters (*surah*). The question then is which ones of the verses could be accounted as the verses of the development worldview? What are the conceptual elements of the development worldview in the Qur'an that could be constructed from these verses? This article attempts to seek for the answer through three main purposes. Firstly, to identify the selected verses of the Qur'an that are related to the development worldview. Secondly, to analyze the conceptual elements of the development worldview in the identified Quranic verses; and thirdly, to develop the conceptual elements of the development worldview based on the identified verses of the Qur'an. All these are analyzed using a content analysis method. It will be shown that there are six conceptual elements of development worldview found in the Qur'an. They are Oneness of Allah, servitude of self/worship to Allah, vicegerent on earth, natural resources, time frame – world of al-ruh, present world, and the world hereafter, and pleasures of Allah. It is based on these six conceptual elements of development worldview that the Islamic-based development (IbD) worldview is constructed.

Keywords: Worldview, development, Islamic-based development, conceptual elements

Abstrak

Makalah ini bertujuan meneliti dan menganalisis *tasawwur* pembangunan dalam al-Qur'an. Penelitian dan penganalisisan ini dilakukan terhadap beberapa ayat al-Qur'an yang berkaitan *tasawwur* pembangunan. Dalam al-Qur'an, ayat-ayat berkaitan *tasawwur* pembangunan berada secara terpisah-pisah dalam pelbagai *surah*. Persoalannya, apakah ayat-ayat al-Qur'an yang membincang tentang *tasawwur* pembangunan? Apakah elemen-elemen konsep *tasawwur* pembangunan yang dapat dibina berdasarkan ayat-ayat al-Qur'an yang dikenalpasti itu? Makalah ini akan menjawab kedua-dua persoalan ini dengan memfokuskan perbincangan kepada tiga bahagian utama. Pertama, mengenal pasti ayat-ayat al-Qur'an terpilih berkaitan *tasawwur* pembangunan; kedua, menganalisis ayat-ayat *tasawwur* pembangunan yang dikenal pasti itu; dan ketiga, membina elemen konsep *tasawwur* pembangunan berdasarkan ayat-ayat al-Qur'an yang dikenal pasti. Semua ayat al-Qur'an ini dianalisis menggunakan kaedah analisis kandungan. Akhirnya, kajian kualitatif ini merumuskan *tasawwur* pembangunan dalam al-Qur'an itu terdiri daripada enam elemen konsep. Pertama, berpaksikan tauhid; kedua, berkaedahkan pengabdian diri/beribadah kepada Allah SWT; ketiga, manusia hamba dan khalifah sebagai pelaku pembangunan; keempat, sumber alam sebagai alat atau wasilah pembangunan; kelima, keseimbangan antara dunia dan akhirat; dan keenam, bermatlamat mencapai keredaan Allah SWT.

Kata kunci: *Tasawwur*, pembangunan, pembangunan berteraskan Islam, elemen konsep

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1.0 INTRODUCTION

The conventional development and the Islamic-based development (IbD) are two different entities. The conventional development is constructed from the conventional worldview borne from the Western epistemology. The Western epistemology is rooted solely from reasoning of the mind and rationality from the thoughts of the founders on the theory of development who themselves are bound by the conventional development philosophy. In the meantime, IbD is constructed from Islamic worldview (*tasawwur*) which originated from Islamic epistemology. Islamic epistemology stems from four main sources that is the Qur'an, Hadith, *ijma'* and *qiyas*. All four of these sources form Islamic worldview which is vastly different from the conventional worldview. In fact it is the basis to the construction of the IbD theory (Muhammad Shukri Salleh, 2003a: 21; Sidek Baba, 2006:186-187 & 191-192).

The question is whether this IbD theory can be applied whereas it was not born from the mould of conventional development epistemology and worldview? Thus, how is it possible that the IbD theory is equated with the conventional development theory while its epistemology and worldview are distinctly different? This is the main factor as to why this article is written. Since the conventional development worldview is said to be poles apart from the IbD worldview, then this is the key question that is discussed in this article. However the discussion in this article only focuses on the development worldview in the Qur'an because the Qur'an is the source of the highest and utmost Islamic knowledge. In addition, it is hoped that this article will become a pioneer to studies on IbD worldview in the other three sources of Islamic knowledge that is *Hadith*, *ijma'* and *qiyas*.

Based on the researcher's examination/observation, there has yet to be any research on development worldview in the Qur'an. Even if there is, it only discusses on five matters. First, the basic worldview structure in the Qur'an that is the relationship between Allah SWT, man and the natural resources (Izutsu, 1964). Second, basic things that are made as the stepping stones in developing society, such as Islamic rulings, the economic system, education, laws and others (al-Fawal, 1985). Third, godly (*rabbani*) worldview according to the Qur'an and the Sunnah that is Allah SWT as the Creator, man as servant and *khalifah*, and the natural resources as creatures (Ramli Awang, 1997). Fourth, moderation (*al-Wasatiyyah*) as one of the characteristics of the Quranic worldview (al-Salabi, 1999); and fifth the application of the Quranic worldview in the effort to create good relations between citizens and the ruler in Jordan (Husayn, 1999). In fact the worldview in the Qur'an that is discussed in these five researches are diversified. This exhibits that worldview in the Qur'an is not fixed and particular in character. It is more inclined towards the research objective of the researcher. Furthermore all matters mentioned in the Qur'an can be categorized as Quranic worldview.

It is based on this apparent gap that the discussion on development worldview in the Qur'an is important to be embarked upon. It is carried out to attain three research objectives. Firstly, to identify the selected verses of the Qur'an related to development worldview. Secondly, using a thematic exegesis approach, to analyze the identified Quranic verses on development worldview; and thirdly, to develop the conceptual elements of the development worldview based on the identified verses of the Qur'an.

In achieving all these objectives, this qualitative research with an explanatory and descriptive design uses the thematic exegesis (*tafsir al-Mawdu'iy*) approach, that is by collating and analysing the Quranic verses based on a theme or similar heading whether focused on a chapter (*surah*) or various chapters in the Qur'an (Muslim, 1997:16). In this research, all the collated and analysed Quranic are related to the development worldview theme. It is gathered and analysed from various chapters in the Qur'an. In other words, it is not confined to one particular chapter since development worldview verses are in various chapters.

Since the numbers of Quranic verses on IbD worldview are plenty, around 500 verses (Mohd Shukri Hanapi, 2012:259), this working article only focusses on selected Quranic verses. The selected Quranic verses must have explained about the three basic elements in Islamic worldview which is the mould to IbD. The three basic elements referred to are first, Allah SWT is the Creator; second, man is servant and *khalifah* of Allah SWT; and third, natural resources are also creatures just like man, submit and obey to Allah SWT. Generally the Qur'an whether directly or indirectly described about these three basic elements (Muhammad Syukri Salleh, 2003a:21; Ramli Awang, 1997:16-54). These three basic elements will be linked to IbD.

Generally the discussion in this article is divided into four main sections. The first section, discusses on the operational definition of three key words that is worldview, development and development worldview. The second section then touches on the identification and selection of the worldview verses in the Qur'an. It contains the division of the said verses according to the IbD worldview concept contained in it together with the explanation of the essence of its meaning. The third section incorporates the development worldview constructed based on the Qur'an. It focusses on the elements of the development worldview concept contained in the Qur'an. Lastly is the concluding section and surmised from all the discussion in this article.

■2.0 DEFINITION OF OPERATIONAL

There are three main key words in this article. The three key words referred to are worldview, development and development worldview. Operational definition to all these key words will be discussed in this section. The purpose is to clarify the meaning as applied in this article.

2.1 Worldview

From the Islamic terminology, worldview is referred to as *tasawwur*. The word *tasawwur* in Islam is derived from the Arabic language. The root word to the term *tasawwur* is *sawwara* (Mihna, 1993:45) and is mentioned in a few verses in the Qur'an such as in Surah Ali 'Imran (3:6), al-A'raf (7:11), Ghafir (40:64), al-Hasyr (59:24), al-Taghabun (64:3) and al-Infitar (82:3).

In reality, the word *sawwara* bears a few meaning such as to give a perception to the form that is viewed (Mihna, 1993:45; Ibn Manzur, 1994:473); to try and give an actual view on something (Mas'ud, 1990b:936; al-Qasimiy, 1989:755); and to give an actual outlook on something; and to produce the outline of the thing in the mind (al-Qasimiy, 1989:755; Madkur, 1990:373).

According to Hamid Fahmy Zarkasyi (2004), the term *tasawwur* has a neutral character and is only used in the adverbial form. As such in the Arabic language it needs to be hooked onto with an adjective such as Islam, Christian, West and others. In other words this term can be used for any religion and also civilization. As an example, *tasawwur al-Islamiy*, *Islamic worldview*, *Western worldview*, *Christian worldview*, *Hindis worldview*, *Buddhist worldview*, *New Testament worldview* and others (Abdelaziz Berghout, 2009:58). The adjective Islam, West, Christian, Hindu and Buddhist are used as the differential. In addition, this also exhibits that each religion and civilization has its own worldview.

Based on the discussion on the meaning of *tasawwur* it can be surmised that the definition to the term *tasawwur* is a comprehensive and absolute description or explanation about a thing (Mohd. Kamal Hassan, 1993; Ramli Awang, 1997:6). This comprehensive definition comprises a true and complete explanation on a matter that is being researched (Haron Din, 1992:3). When the word worldview is combined to the adjective Islam, thus Islamic worldview is formed which means a comprehensive or absolute description about Islam whose purpose is to explain holistically the basic Islamic principles truthfully and comprehensively such that it becomes the foundation to the view of life and entrenched in a person (Haron Din, 1992:3; Muhammad Syukri Salleh, 2003a:21; Ramli Awang, 1997:6). This definition of worldview is to be used in this article.

2.2 Development

In this article the term development refers to Islamic-based development (IbD). Muhammad Syukri Salleh (2002:49 & 2003b:5) redefined IbD so that it is more accurate, comprehensive and exhibits the need to start from its own roots. The roots referred to by Muhammad Syukri Salleh is Islamic worldview. According to him, IbD refers to a comprehensive development process, integrated and balanced. It involves all

aspects of a person's life, whether at the individual level or community. It includes spiritual and physical development. It is also derived from the execution of the individual function in an institution as a servant of Allah SWT in the vertical relationship (*habl min Allah*) perspective and *khalifah* Allah SWT in the horizontal relationship (*habl min al-Nas*) perspective. Essentially this an initial definition of IbD offered by Muhammad Syukri Salleh. As such it is still rather sketchy.

Thereafter, Muhammad Syukri Salleh (2002 & 2003b) made the effort to present a detailed and comprehensive explanation on the definition of IbD compared to the earlier definition before this. According to Fadzila Azni Ahmad (2010:29), Muhammad Syukri Salleh's clarification on the definition of IbD can be seen clearly from three main aspects, that is, the worldview, epistemological and ontological aspects.

From the worldview aspect, Muhammad Syukri Salleh (2002:57 & 2003a:21) explains that IbD must be brought about from Islamic worldview. According to him there are three main elements in the Islamic worldview. First Allah SWT is the Creator; second the development actors are creatures; and third, development tools are also creatures. These three basic elements represent the mould that give shape to IbD. From the epistemological aspects, Muhammad Syukri Salleh (2002:21-29) elucidates that IbD knowledge encompasses the integration between *daruri* knowledge with *nazari* knowledge, *'aqli* proofs with *naqli* proofs, *fard 'ayn* and *fard kifayah*. On the other hand, from the ontological aspects, Muhammad Syukri Salleh (2002:8 & 67) stresses that the substance of IbD involves spiritual and material developments, mind and heart, knowledge and deeds, scientific methods and metaphysical methods. It is also an integrated combination of the economics, politics, finance, sociology, psychology, anthropology, philosophy, laws and others disciplines.

Based on author's assessment, there has yet to be found a definition on IbD that is as deep and as comprehensive as presented by Muhammad Syukri Salleh. Even if there is most would only stress on the ontological aspects only. As an example, Ataul Huq Pramanik (1998:xi), and Surtahman Kastin Hasan and Sanep Ahmad (2005:320) defined IbD as a comprehensive development system which encompasses the moral, spiritual and material aspects. This brief definition was later refined by Mohd. Kamal Hasan (1988:251) as one activity that is oriented based on values and perfecting the objectives of human's well being in all of the said aspects. The moral and material, economics and social, spiritual and physical aspects cannot be segregated. The aim is not to only achieve well-being in this world but also the desire to see well-being transcends till the hereafter.

Based on the discussion on the term IbD, it is found that the IbD definition as presented by Muhammad Syukri Salleh (2002 & 2003a) is sufficiently deep and comprehensive. It is clearly based on the roots of Islam that is the Islamic epistemological and worldview aspects. Thus the definition given by Muhammad Syukri Salleh is to used in this article.

2.3 Development Worldview

When the word worldview is combined to the term development, then the term development worldview is formed. The discussion on development worldview in this article is the comprehensive and absolute description on IbD. It is meant to explain the concept's elements truthfully and holistically such that it becomes the basis to all development activities in human's life. This description is definitely not confined to the development in this world or physical realm alone, because IbD is universal in nature, that is, it starts from the spiritual realm until the hereafter and from the physical aspects up until the spiritual aspects (Muhammad Syukri Salleh, 2003a:33). This is the definition of development worldview that will be used in this article.

3.0 METHOD

The method used in this study is content analysis. According to Wimmer and Dominick (2000:135-136), the content analysis means an analysis conducted systematically, impartially and numerically for the purposes of measuring the variable in a text (Wimmer & Dominick, 2000:135-136). It is a study method comprising a series of procedures carried out to derive conclusions from a text. The conclusions desired to be attained may either involve the message itself or the sender or addressees of the message. The content analysis may be used for many purposes (Weber, 1990:9).

The content analysis method aims to get independent of special factors in understanding and interpreting a discourse. It introduces objectives reading principles against the easily and automatically made interpretation, which depends on reader's knowledge, intuition, attitudes, values and reference environment. It ensures revealing the latent, implied content of the discourse rather than the content that is easily captured, exhibited and perceived at first sight (Bilgin, 2006:1).

In order to conduct content analysis on the texts contained in the sources, we need to encode the texts or divide into manageable categories or parts. The said encoding may be on the basis of words, meaning of words, sentences or theme, i.e. subjects. In the process following this encoding, one of the three types of content analysis that are thematic analysis, semantic analysis and network analysis may be used (Leblebici & Kilic, 2004:7).

The type of analysis used in this study is thematic analysis. The term thematic i.e. relating to a theme, is used to describe the method in which an exegete selects a group of verses related to a single theme. We may also call this method synthetic because it does not seek to impose human experience on the Qur'an, rather it seeks to synthesize these verses and their meaning into a single composite view and to unite human experience with the Qur'an. In this method the exegete does not interpret the Qur'an verse by verse; rather the exegete attempts to study the whole Qur'an by taking up a single theme from various doctrinal, social, development, cosmological and ethical themes dealt with by the Qur'an (Muslim, 1997:16). This method seeks to find or to discover the Qur'anic viewpoint concerning a particular issue from among the various issues related to life and the universe.

For example it can be used to study the Qur'anic approach regarding prophethood, development worldview in the Qur'an and the cosmology of the Qur'an. However it should be mentioned that the kinds of Qur'anic studies which are occasionally referred to as thematic exegeses i.e., the studies of some exegetes concerning some specific topics such as *asbab al-nuzul* of the verses, the *nasikh* and *mansukh* verses, the metaphors used in the Qur'an, etc. are not thematic exegesis. Such studies are compilations of a number of the problems which are raised in analytic tafsir (al-Dhahabi, 1992:150-151). According to al-Sadr (1981:7), while the prevalence of the thematic study approaches in fiqh has greatly developed Islamic legal thought, the prevalence of the analytic method in Qur'anic studies, which has dominated tafsir literature for several centuries, has impeded the development of Qur'anic thought and resulted in its acquiring a quality of repetitiveness,

so much so that we may say that centuries passed after the exegetic works of al-Tabari, al-Razi and al-Tusi without Islamic thought being able to create anything really new despite the extensive changes brought about over time in the various spheres of human life.

■4.0 RESULT AND INTERPRETATION

Generally the discussion in this section is divided into two main parts. The first part, discusses on the selection of the Quranic verses on development worldview in the Qur'an. The second part, the construction of the development worldview based on the Qur'an.

4.1 The Selected of the Quranic Verses on Development Worldview in the Qur'an

The selection of the Quranic verses on development worldview in this article is made based on three elements as well as a few specific characteristics. The three elements which are made as the criteria in the identification and the selection of these Quranic verses are the basic worldview elements that are found in the Qur'an. Whereas the characteristics are conceived from the discussions of scholars on the said three elements. This is as shown in Table 1.

Table 1 Basic elements and the characteristics of the development worldview verses

No.	Verse Element	Characteristics of the Verse Element
1.	Allah as the Creator	<ul style="list-style-type: none"> ▪ Allah the Creator of all things ▪ Allah the Creator of all things according to fate
2.	Man as creatures	<ul style="list-style-type: none"> ▪ The process of man's creation ▪ Man's function as servant of Allah ▪ Man's function as <i>khalifah</i> of Allah
3.	Natural Resources as creatures	<ul style="list-style-type: none"> ▪ Allah the Creator of Natural Resources ▪ Allah the Owner of Natural Resources ▪ Expanse of Natural Resources ▪ Types of Natural Resources

Table 1 shows the basic elements as well as the characteristics and the criteria used in the identification and selection of the Quranic verses on development worldview. First Allah SWT as the Creator; second, man as creatures; and third, natural resources as creatures. Nonetheless, this article will not be discussing all the verses that have fulfilled these three determined criteria. Only a few verses are selected to be discussed. This selection is based on purposive sampling that is the selection of the Quranic verses that truly spells out the development worldview theme and thereafter could explain the writing objective of this article.

Once the Quranic verses on development worldview is successfully identified and collated, they are then divided into six group of verses. These six group of verses refer to the elements of the IbD worldview concept that are contained in those verses. First, *al-Tawhid* (Oneness of Allah SWT); second, *al-'Ubudiyyah* (servitude and worship to Allah); third, *khalifah fi al-Ard* (vicegerent on earth); fourth, *mawarid al-Tabi'i* (natural resources); fifth, *al-Azminah - 'Alam al-Ruh, 'Alam al-Dunya wa 'Alam al-Akhirah* (time frame – world of *al-Ruh*, present world, and the world hereafter); and sixth, *mardat Allah* (pleasures of Allah SWT). The division of the development worldview verses according to these elementary concepts together with a detailed explanation on the essence of the meaning will be discussed in the following sections.

a) *Al-Tawhid* (Oneness of Allah SWT)

There are 4 development worldview verses selected which are related to the *tawhid* element. This is as shown in Table 2.

Table 2 Quranic verses on the *tawhid* element

No.	Chapter & Verse	Essence of the Verse
1	Al-Qamar (54:49)	Allah creates all creatures based on fate or His determined purpose since time immemorial (al-Tabariy, 1992d:569)
2	Al-An'am (6:101-102)	Allah is the Creator of the sky and earth (al-Qurtubiy, 1993c:36) and all things that exist in this world. Allah who creates all is the God that must be worshipped (Ibn Kathir, 1992a:166)
3	Al-Ra'd (13:16)	

b) *Al-'Ubudiyyah* (Servitude and Worship to Allah)

There are 14 development worldview verses selected which are related to the *'ubudiyyah* element. This is as shown in Table 3.

Table 3 Quranic verses on the 'ubudiyyah element

No.	Chapter & Verse	Essence of the Verse
1	Al-Dhariyat (51:56)	The purpose to which Allah created man is solely for man to serve and worship Him (Ibn 'Asyur, 2003:25).
2	Al-Zumar (39:11)	The command to worship Allah with all sincerity and devotion to the only One (al-Razi, 1990:222 & 226).
3	Al-Bayyinah (95:5)	
4	Al-Najm (53:62)	
5	Hud (11:50 & 11:123)	Every man is commanded to worship within the framework of servitude to Allah (al-Tabari, 1992d:543). The command to worship is in the positive form.
6	Al-Baqarah (2:21)	
7	Al-Nisa' (4:36)	
8	Al-Isra' (17:23)	
9	Ghafir (40:66),	Mankind is prohibited to worship other than Allah. The command to worship is in the negative form.
10	Al-Baqarah (2:83)	
11	Ali 'Imran (3:64)	
12	Al-Fatihah (1:5)	<i>Ithbat</i> (definite) and oath in servitude to Allah (Ibn Kathir, 1991a:28)
13	Al-Kafirun (109:2)	

c) ***Khalifah fi Al-Ard (Vicegerent on Earth)***

There are 10 development worldview verses selected which are related to the *khalifah fi al-ard* element. This is as shown in Table 4.

Table 4 Quranic verses on the *khalifah fi al-ard* element

No.	Chapter & Verse	Essence of Verse
1	Al-Baqarah (2:30)	Man's function as the <i>khalifah</i> on this earth (al-Qurtubiy, 1993a:182)
2	Sad (38:6)	Task and responsibility shouldered onto a <i>khalifah</i> is to uphold Allah laws justly and equitably on this earth (al-Tabari, 1992c:575). Besides that there are required to is flourish this encompassing man himself, animals, plants and all other creations of Allah (Ibn Kathir, 1992b:466)
3	Hud (11:61)	
4	Al-Hajj (95:5)	
5	Al-Baqarah (2:31-33)	
6	Al-Ahzab (33:72)	The potential and ability in the form of knowledge and mental agility as given by Allah to man to enable them to be able to fulfill their responsibilities as <i>khalifah</i> on this earth (Ibn Kathir, 1992a:76).
7	Al-An'am (6:165)	The task of a <i>khalifah</i> is as one of the trusts from Allah (M. Quraish Shihab, 2003:331).
8	Al-Nur (24:55)	The gift of the task of <i>khalifah</i> to man is to elevate his stature (al-Qurtubiy, 1993c:103). Allah promises to appoint those who believe in Allah and His Rasul as well as performing good deeds as His <i>khalifah</i> on this earth (al-Zuhayliy, 1991c:282-283).

d) ***Mawarid Al-Tabi'i (Natural Resources)***

There are 34 development worldview verses selected which are related to the *mawarid al-Tabi'i* element. This is as shown in Table 5.

Table 5 Quranic verses on the *mawarid al-Tabi'i* element

No.	Chapter & Verse	Essence of Verse
1	Qaf (50:38)	Allah is the Creator of all the natural sources existing in this world (al-Tabari, 1992a:154).
2	Al-Isra' (17:99)	
3	Baqarah (2:117)	
4	Al-Muzzammil (73:9)	Allah is the absolute Owner of all the natural sources that exist in this world (Ibn Kathir, 1992c:138).
5	Maryam (19:65)	
6	Al-Zumar (39:63)	
7	Al-Munafiqun (63:7)	
8	Al-Rum (30:22)	

9	Ali-‘Imran (3:190-191)	The purpose to which Allah created natural resources is for spiritual development. It refers to how all forms of natural resources could become a component to prove Allah’s existence, oneness, power, wisdom and vastness of His mercy.
10	Al-Rum (30:8)	The purpose to which Allah created natural resources is for intellectual development (mind). It refers to the creation of the natural resources as an ingredient to be thought and pondered upon by man. Allah created man with the ability to think. With the existence of the natural resources, man can use his faculty of the mind to study, explore, observe and understand all creations to be benefitted as tools for development.
11	Al-Naba’ (78:14-15)	The purpose to which Allah created natural resources is for man’s use (physical development). It refers to the function of the natural resources to fulfill the needs of man such as food, clothes, accessories, tools, abode, relationship, transportation and others. In order to fulfill man’s needs, Allah has created all that is available in this world to succumb to man.
12	Al-A’raf (7:57)	
13	Fatir (35:27)	
14	Luqman (31:20)	
15	Al-Jathiyah (45:13)	
16	Al-A’raf (7:10)	
17	Al-Isra’ (17:31 & 17:70)	The vast expanse of the natural resources in the form of rizq (sustenance) as fixed and provided by Allah (Ibn Kathir, 1992b:452)
18	Hud (11:6)	
19	Al-Zumar (39:52)	
20	Al-Baqarah (2:267)	The vast expanse of the natural resources in the form of redistribution concept through zakat, alms giving, charity, waqf and others (al-Qurtubiy, 1993b:208).
21	Al-Ra’d (13:22)	
22	Al-Munafiqun (63:10)	
23	Al-A’raf (7:96)	The vast expanse of the natural resources in the form of <i>barakah</i> (blessings). Allah promises to increase the rizq of those who believe and have faith to Him (Qutb, 1987:1339)
24	Al-Talaq (65:2-3)	
25	Al-Furqan (25:67)	The vast expanse of the natural resources in the form of the usage methods of the natural resources such as no wastage and wanton excessiveness (Ibn Kathir, 1992c:338).
26	Al-An’am (6:141)	
27	Al-Qasas (28:77)	
28	Ali ‘Imran (3:180)	Islam requires that man uses all the natural resources wisely and admirably.
30	Al-Tawbah (9:76)	
31	Al-Baqarah (2:177)	
32	Al-Mu’minun (23:51)	Ethics and rules in using the natural resources provided by Allah, that is, by eating that what is lawful (<i>halal</i>) and good. (Ibn Kathir, 1992a:209 & 210)
33	Al-Baqarah (2:168 & 2:172)	
34	Al-Ma’idah (5:88)	

e) *Al-Azminah - ‘Alam al-Ruh, ‘Alam al-Dunya wa ‘Alam al-Akhirah* (Time Frame – World of *Al-Ruh*, Present World, and the World Hereafter)

There are 11 development worldview verses selected which are related to the *azminah* element. This is as shown in Table 6.

Table 6 Quranic verses on the *azminah* element

No.	Chapter & Verse	Essence of Verse
1	Al-A’raf (7:172)	Man’s confession and covenant while in the spiritual realm that they are creatures created and owned by Allah (Ibn Kathir, 1992b:272).
2	Al-Hadid (57:8)	
3	Al-Jathiyah (45:26)	Man is born into this world as the realm of proof to all the things that Allah SWT had covenanted during the spiritual realm. In the hereafter man will be resurrected to reckon all deeds done in this world (al-Tabariy, 1992b:205-206 & 1992d:265)
4	Al-Mu’minun (23:12-16)	
5	Al-Hajj (22:5)	
6	Al-Qasas (28:77)	The command to balance between this world and the hereafter.
7	Al-Ra’d (13:26)	

f) *Mardat Allah* (Pleasures of Allah SWT)

There are 3 development worldview verses selected which are related to the *mardat Allah* element. This is as shown in Table 7.

Table 7 Quranic verses on the *Mardat Allah* element

No.	Chapter & Verse	Essence of Verse
1	Al-Kahfi (18:110)	Man is presented with rewards and good retributions from Allah; given leave to see Allah in the hereafter; and gets happiness in the hereafter are the people who are in receipt of Allah's pleasures (al-Zuhayliyy, 1991b:43)
2	Al-Hajj (22:103)	
3	Al-Tawbah (9:72)	There is no higher expectations and no higher favour other than attaining the pleasures of Allah. With the attainment of pleasures of Allah, a servant will be granted <i>al-Falah</i> (success) in this world and in the hereafter (al-Zuhayliyy, 1991a:303; Ibn Hajar, 1989:515).

Nonetheless the aspect of Allah's pleasures in these two verses are not explicitly mentioned. It only exists in an implicit manner.

4.2 The Construction of the Development Worldview Based on the Qur'an

Based on the discussion on the selected development worldview verses before this, it allows for the construction of development worldview based on the Qur'an. This construction has resulted in six elements of the IbD worldview concept. First, *tawhid* is the pivot; second, self servitude to Allah SWT as the methodology; third, man is that servant and *khalifah* as the development actors; fourth, making the natural resources as the development tool or means; fifth, balancing between the needs of the world and the hereafter; and sixth, the aim is to reach the pleasures of Allah SWT. These six elements of the IbD worldview concept will be given a detailed explanation in the following sections.

a) *Al-Tawhid* as the Pivot

Tawhid is the godly concept in the Qur'an. It is the basis to faith and conviction of man regarding the existence and oneness of Allah SWT (al-Ikhlās, 112:1-3). Man admitted that Allah SWT is the absolute Creator, Owner and Enforcer in this world (Tauhid *Rububiyah*). As such it is obligatory (*wajib*) to worship and obey Him (Al-Qaradawiy, 1995:31; Ghazali Darusalam, 2001:289). Based on this most important position of this *tawhid* element, it is placed as the pivot to the development worldview based on the Qur'an. In other words, it is an approach to put the *al-Rabbaniyyah* (Godly) aspects as the pivot or core in all the efforts related to development. When this *tawhid* is made the pivot or core to all aspects in human's life in general and development worldview in particular, thus other aspects such as *fiqh* (rulings on deeds) and *akhlaq* (well and noble manners) will come under it (Ghazali Darusalam, 2001:290). This means, *tawhid* as the main heading whereas *fiqh* and *akhlaq* are under it.

The placing of *tawhid* as the pivot of development worldview is based on the verse in Surah al-An'am (6:101-102) and al-Ra'd (13:16) discussed before this. Besides that, the Prophets were sent to bring the message of *tawhid* (al-Nahl, 16:36; al-Anbiya', 21:25; al-Mu'minun, 23:32). As examples, Prophet Nuh a.s. (al-A'raf, 7:59; al-Mu'minun, 23:23), Prophet Hud a.s. (al-A'raf, 7:65; Hud, 11:25-26 & 50; al-Ahqaf, 46:21), Prophet Salih a.s. (al-A'raf, 7:73; al-Naml, 27:45; Hud, 11:61), Prophet Syu'ayb a.s. (al-A'raf, 7:85; Hud, 11:84; al-Ankabut, 29:36), Prophet 'Isa a.s. (al-Ma'idah, 5:72), Prophet Ya'qub a.s. (al-Baqarah, 2:133), Prophet Ibrahim a.s. (al-Ankabut, 29:16; al-Mumtahanah, 60:4) and Prophet Muhammad SAW (al-An'am, 6:56; Ghafir, 40:66; al-Kahfi, 18:110). In fortifying this matter, Rasulullah SAW while making the call to Islam in Mecca has taught about the knowledge on *tawhid* first before his family members and friends learned other knowledge (Sabiq, 1988:106; Ghazali Darusalam, 2001:289-290).

Concurrent to the placing of *tawhid* as the core to development worldview as propounded in the Qur'an, Muhammad Syukri Salleh (1985:22 & 2003a:41-42) states that the pivot to horizontal knowledge and deeds (relationship between man and man) is the vertical knowledge and deeds (relationship between man and Allah SWT) as contained in knowledge on *tawhid*. According to him, the essence of knowledge on *tawhid* must be integrated with all other knowledge of *fardu ain* such as *fiqh* and *akhlaq*.

The knowledge on *tawhid* is related to *aqidah* (deep rooted conviction). In it contained *Rukun Islam* (Pillars of Islam) and *Rukun Iman* (Pillars of Iman). It acts as the core to all other knowledge and faith (Muhammad Syukri Salleh, 1985:22 & 2003a:41-42). The knowledge on *fiqh* on the other hand is related to physical deeds or in particular refers to the understanding or knowledge on rulings that is related to the deeds of man who are adult and of sound mind (*mukallaf*) that is taken from the *syari'e* proofs (Rachmat Syafei, 2001:13-14). It is divided into four sections that is *ibadah*, *muamalat*, *munakahat* and *jinayah* (Arsyad Thalib Lubis, 1976:7). Whereas *tasawwuf* on the other hand is related to the cleansing of the spiritual aspects with *akhlaq* as the core and taking a very important position (Aboebakar Atjeh, 1977:5). It drives man to know about despicable characteristics (*mazmumah*) and replacing them with noble characteristics (*mahmudah*). This can cause one to be nearer to Allah SWT (Muhammad Syukri Salleh, 2002:26-27 & 2003a:41-42).

According to Muhammad Syukri Salleh (2003a:42:43), this does not mean that *fardu kifayah* is not taken into account. In addition development is in actual fact one of the forms of *fardu kifayah*. *Fardu ain* and *fardu kifayah* if seen at a glance seems to be separate entities, but both of them are integrated and cannot be separated. Although development is in the category of *fardu kifayah*, nonetheless it cannot be said to be IbD if its core is not *fardu ain* and is not implemented within the framework of the said *fardu ain*. IbD must be based on *tawhid* and implemented according to all things that have been laid down in *fiqh* and *akhlaq*.

Muhammad Syukri Salleh (2003a) proposes that this is in line with the view of Mohd Radhi Ibrahim (2003:3) who said that *fardu ain* and *fardu kifayah* are two branches of knowledge that cannot be separated. Both are closely related to the servitude concept and development management on this earth. Man is obliged to learn and grasp *fardu ain* such as *aqidah*, *fiqh* and *akhlaq* so that man is able to be a good and obedient servant of Allah SWT. So is the obligation to study *fardu kifayah* such as engineering, medicine and equipping man himself to

manage and develop this earth. The obligation on each and every individual to learn *fardu ain* exhibits the utmost importance of *fardu ain* to be known by each individual, whereas for *fardu kifayah* there is no obligation on every individual but only to a selected few due to its very large scope. However, each individual Muslim has to study *fardu kifayah* which he needs to manage and develop this earth. Nevertheless, the *fardu kifayah* learnt has no meaning if it is not based on *tawhid* and not implemented within the framework of *fardu ain*.

Clearly a development cannot be said to be IbD if it is not based on *al-Tawhid*. In fact it cannot be accepted as a good deed and will be assessed as the dust blown by the wind (al-Nur, 24:39). This has negated Marxism assumption that man's soul will be oppressed and in anguish if this life is based on *tawhid* (Sobri Salamon, 1988:84).

The real reason as to why *tawhid* is placed as the pivot to development is to prepare the core so that the development that is to transpire is within the boundary of submission and obedience to Allah SWT (al-Nahl, 16:36); it is not segregated from the purpose of worshipping Allah SWT (al-Dhariyat, 51:56); obeying and following all rules and regulations as determined by Allah SWT (al-Isra', 17:23-24); and is always based on *tawhid* to Allah SWT (al-An'am, 6:151-153).

When the implemented development pivot or core is strong enough, only then there is ease in the efforts to transform development as an act of worship through the approach of *fiqh*. In addition, development could also be carried out truthfully, trustworthily and responsibly through the approach of *akhlaq*. The combination of these three things by putting *tawhid* as the pivot will form a development framework that is strong and accurate.

From a larger and deeper point of view, the *tawhidic* concept is aimed at fostering relationship between man and his Creator (*habl min Allah*) and relationship between man and man (*habl min al-nas*) (Wan Liz Ozman Wan Omar, 1996:47). *Tawhid* is not just a word, but a philosophical lesson on how to foster social relationship which is the pivot to the relationship with Allah SWT (Sobri Salamon, 1989:25). Actually this describes the function of man who carries out his task as the development actor (relationship between man and man) and on a higher scale as a servant who obeys the command of Allah SWT (relationship with Creator). This means that the *tawhidic* concept has put man's position in its actual place in this world and clarifies the why and for what the purpose to which man is created by Allah SWT. Allah SWT the Omnipotent, is the Creator, whereas man is as a servant and *khalifah* of Allah SWT on this earth (Khurshid Ahmad, 1980:29-31). Based on the overall discussion on this *tawhidic* concept, then it can be inferred that by placing *tawhid* as the pivot to IbD is an obligation. It is to ensure that Allah SWT is pleased with a development that transpires and therefore attains success (*al-falah*) in this world and the hereafter.

b) *Al-'Ubudiyah* as the Methodology

If *tawhid* is considered as one the main parts of the *fardu ain* tree which in turn is regarded as the pivot to development, thus the servitude of self to Allah SWT represents its methodology. This is in accordance to man's oath in the spiritual realm that they are the servant of Allah SWT (al-A'raf, 7:172; al-Hadid, 57:8). In fact Allah SWT had mentioned that man is created solely to servitude his self to Him (al-Dhariyat, 51:56). Besides that, there are many commands for man to serve his self to Allah SWT (Hud, 11:50 & 123; al-Najm, 53:62; al-Baqarah, 2:21; al-Nisa', 4:36) and the admonition to ascribe partners to Allah SWT (Ghafir, 40:66; al-Isra', 17:23; Ali 'Imran, 3:64; al-Baqarah, 2:83).

As the servant of Allah SWT, man must always submit his self or to be more precise worship Him. Worshipping Allah SWT means centralizing the sole submission to Allah SWT by going through and arranging all aspects of life in this world, physically and spiritually, in accordance to the legal rulings of Islam, whether in the individual's life as a servant to Allah SWT or within the relationship between man and man as a member of the society (Ibn Qayyim, t.t.:485). Evidently, al-Qaradawi (2006:37-38) states that worship is a matter that is ordained by Allah SWT and following each and every matter that is conveyed by Rasulullah SAW. It covers all commandments and prohibitions as well as encompass all permissible and prohibited matters. This is contained within the component of obeying and submitting to Allah SWT. A more simple meaning of worship is as presented by al-Rajihy (1998:6) and al-Asyqar (1999:260). According to them, worship is all matters that is liked and pleased by Allah SWT. Notwithstanding that the matter is in the form of words or deeds and explicit or implicit.

As such it is apparent that worship has a huge scope. It is not only confined to religious rituals, but also encompass all aspects of man's life at every moment, including in implementing IbD. The implementation of IbD cannot be regarded as worship unless it follows the established methodology. As such worship has specific methodologies, and thus worship can be the methodology to IbD just like all the deeds performed by man on this earth (Muhammad Syukri Salleh, 2003a:47).

According to Muhammad Syukri Salleh (2002:52 & 2003a:48-50), worship is divided into three forms that is fundamental worship, main deeds (*fada'il al-A'mal*) and general worship. Fundamental worship are obligatory acts of worship to be performed by every man such as prayer, fast, *zakat* (obligatory alms giving), *hajj* and others. Main deeds on the other hand are deeds that are not obliged to be performed but are highly recommended in Islam such as *zikir* (remembrance), reading the Qur'an and *tasbih* (rosary). General worship are mostly in the form of *fardu kifayah* such as *munakahat*, *muamalat*, politics, medicines, law, development and others.

Actually fundamental worship and main deeds lead to spiritual development, whereas general worship lead to material and physical development. In other words, spiritual development is the effect from the fundamental worship practices and main deeds, whereas the material and physical development is the effect from the general worship practices. Since IbD is a combination between spiritual development and physical development, thus a true IbD is an effect from the holistic form of worship (Muhammad Syukri Salleh, 2002:53 & 2003a:50).

In ensuring that all form of worship performed is accepted by Allah SWT, including development, it must follow the implementation methodology and rules fixed by Allah SWT. If the methodology and rules are not adhered to, then the said development cannot be regarded as IbD (Muhammad Syukri Salleh, 2003a:51).

For the fundamental worship and main deeds that lead towards spiritual development, it is not free from *tawhid*, *fiqh* and *akhlaq* which are *fardu ain*. In performing this fundamental worship and main deeds, these three matters must be executed integratedly (Muhammad Syukri Salleh, 2003a:51). The feeling of *tawhid* to Allah SWT (al-Bayyinah, 98:5) is placed as the pivot, whereas *fiqh* provides the guiding rules and *akhlaq* on the other hand, gives rise to the utmost and satiable satisfaction in one's worship and to relish in the moment.

For general worship that leads to physical development, Muhammad Syukri Salleh (2002:54 & 2003a:51) and Surtahman Kastin Hasan and Sanep Ahmad (2005:19-20) stated that its methodology is pre-determined by five conditions. The development efforts executed is deemed as worship when it fulfills all these pre-determined conditions. First, it is done with a sincere intention because of Allah SWT with the hope of attaining His pleasures. Second, the content in the effort and task carried out is not against the *syar'i*. Third, the execution follows

the Islamic laws. This means it is executed in accordance to the *syar'i* principles and *akhlaq* Islam such as trustworthy, just, responsibility and others. Besides that, it has to follow the methods or ways that is determined by *syar'i* such as beginning with *basmalah* and supplication. Four, the result is not in contradiction with *syar'i*. Five, all efforts and tasks performed do not distract them from performing fundamental worships or also known as specialised worship. This set of conditions are good as it fulfills the assertion of *aqidah*, *fiqh* and *akhlaq*.

The methods of implementing every form of worship is rooted by *tawhid* or the feeling of godliness towards Allah SWT. This is in line with Surah al-Bayyinah (98:5) as discussed before this. Other matters that are found in each form of the worship implementation methods are all embraced under the *tawhidic* concept. In fact all stand on the pivot of *tawhid*.

Based on the overall discussion before this, it is found that the combination of fundamental worship, main deeds and main worship form an IbD methodology. It is evident that the methodology of servitude to Allah SWT is IbD. With that, development becomes a tool for man to submit his self to Allah SWT. This is suitable with the function of man's creation in this earth that is to worship Him (al-Dhariyat, 51:56).

Essentially, worship is an IbD methodology as man must live in worship to Allah SWT in all aspects of life, each second and moment. IbD on the other hand is one of the aspects of human's life. As such it must be implemented by using worship as its methodology.

c) Man Servant and Khalifah as Development Actor

Man is made up of the physical, spiritual, intellect and desires (Mustapha Hj. Mohd. Jar, 1986:17). Man is to function as a servant (al-Dhariyat, 51:56) and *khalifah* of Allah SWT on this earth (al-Baqarah, 2:30). As a servant, man is required to worship Allah SWT the Omnipotent, who created and owned the whole of this universe, whereas as a *khalifah*, man is tasked to develop, flourish and manage the natural resources (Mustapha Hj. Mohd. Jar, 1986:17). The combination of these two main functions of man's creation is the true reality of man's function as a development actor.

According to Muhammad Syukri Salleh (2003a:31), as development actor, man must defend his status as servant and *khalifah* on this earth. In his vertical relationship with Allah SWT (*habl min Allah*), man is the servant of Allah SWT. In man's horizontal relationship with the natural resources (*habl min al-nas*), man is *khalifah*. With that, a development actor is believed to be born not only to carry out stereotypical and secularistic functions such as consuming, growing, studying, working, having a family, reproducing and death. Man cannot be regarded as merely producers or consumers that take only into account physical strengths, mental agility, skills and all else that is merely tangible in nature. All activities of production and consumption is just part of man's tool to proof his servitude to Allah SWT as determined since man was in the spiritual realm (al-A'raf, 7:172; al-Hadid, 57:8). Moreover, it is a tool to fulfill his life as a normal human being. In whatever activity and deeds, his status as servant and *khalifah* cannot be segregated from him.

In relations to that, in implementing the development process man cannot fall into the development servant trap because development is for man and not man for development (Muhammad Syukri Salleh, 2002:67 & 2003a:31). With that, a development actor can only really cause development that is included in the category of worship and one that is in receipt of the pleasures of Allah SWT.

d) Natural Resources as Development Tools or Means

The various types and forms of natural resources that exist in this world are creatures (Qaf, 50:38; al-Isra', 17:99; al-Baqarah, 2:117) and owned by Allah SWT (Maryam, 19:65; al-Muzzammil, 73:9; al-Zumar, 39:63; al-Munafiqun, 63:7). This ownership of Allah SWT is real and absolute in nature while man's ownership is temporeal (*majazi*) in character (Sobri Salamon, 1989:10-11). Allah SWT is said to be the real owner of the natural resources because He is the Creator of the natural resources, whereas man is said to have a temporeal ownership because in this matter man is no more than a trustee who is given the authorization to use it (Sobri Salamon, 1988:61). In this matter, Allah SWT presents the trust and responsibility of managing the natural resources to man who is the *khalifah* tasked to make this earth prosperous (al-Zamakhshariy, 1995:461).

All the natural resources created has a specific purpose. At the very least, there are three main reasons why Allah SWT created the natural resources. First is for spirituality. It refers to how all form of natural resources can be used as an element that proves the existence, the oneness, the power, the wisdom and the expanse of the mercy of Allah SWT (Ali 'Imran, 3:190-191; al-Rum, 30:22). Second is for intellectual development. It refers to the creation of the natural resources as a component to be used for thinking and reflecting by man. Allah SWT created man with the ability to think. With the existence of the natural resources, man can use his faculty of the mind to explore, examine, observe and understand all creations to be benefitted as development tools (al-Rum, 30:8). Third is for man's use (physical development) (al-Naba', 78:14-15; al-A'raf, 7:57; Fatir, 35:27). It refers to the function of the natural resources to fulfill the needs of man's sustenance such as food, clothing, accessories, tools, abode, relationship, transportation and others. In fulfilling these needs to man, Allah SWT has created everything in this world to be subservient to man (Luqman, 31:20; al-Jathiyah, 45:12). In other words, all that is available in the natural resource that exist in this world is lower in standing than man so that man can easily derive benefit from them.

Based on these three main purposes that shows the natural resources are development tools or means. It is not the objective that is intended to be achieved from the implemented development. In the Qur'an it has been mentioned repeatedly regarding the natural resources and its role as amenities to facilitate ease (*tharwah*) in man's life. It is not more than a tool or a means to achieve a noble aim that is worship Allah SWT (the true and real Owner). In this matter, man cannot be excused from searching for these amenities in the form of natural resources. However, Islam only requires man to use all the available natural resources virtuously and wisely (al-Qasas, 28:77; Ali 'Imran, 3:180; al-Tawbah, 9:76; al-Baqarah, 2:177).

Although man is given this amenity to use the natural resources for development, simultaneously they need to be mindful that all these natural resources are created and owned by Allah SWT. Man in this matter are merely given temporeal ownership by Allah SWT in using the said natural resources.

The natural resources presented by Allah SWT to man is so vast and limitless. According to the Qur'an, the limitless of the natural resources is based on four main factors. First, based on the *rizq* concept that is determined and presented by Allah SWT (al-A'raf, 7:10; al-Isra', 17:31&70; Hud, 11:6; al-Zumar, 39:52). Second, based on the re-distribution method of the natural resources such as alms giving (al-Munafiqun, 63:10; al-Ra'd, 13:22a) and *zakah* (al-An'am, 6:141; al-Baqarah, 2:267). Third, based on the *barakah* concept (al-A'raf, 7:96; al-Talaq, 65:2-3); and fourth, based on the methods of using the natural resources such as no wastage (al-Furqan, 25:67; al-An'am, 6:141).

Although the natural resources provided by Allah SWT is so vast and limitless, this does not mean that man can use them without any consumption boundary. In reality there is ethics and rules in the usage of the natural resources that is the prohibition on eating prohibited (*haram*) food, dirty and of no quality (al-Mu'minun, 23:51; al-Baqarah, 2:168 & 172; al-Ma'idah, 5:88). When man uses the permitted and good natural resources then it facilitates man to serve and submit to Allah SWT. The ease to serve and submit to Allah SWT is due to the their cleansed soul and not dirtied by matters that are prohibited by Allah SWT.

Based on the overall discussion prior to this, it can be surmised that the natural resources is a development tool or means. All the existing natural resources in this world belongs absolutely to Allah SWT who presented to man to use according to his needs and ethics as provided by Him. This gift on the other hand acts as a measurement to gauge how man, who is given temporary rights, could perfect his task as a servant to worship to Allah SWT and thereafter perform his tasks as a *khalifah* in prospering and administering this worldly justly.

e) *Al-Tawazun* (Equilibrium) Between the World and the Hereafter

The execution of development covers an extensive period of time. It starts with the spiritual realm in the form of a covenant (al-A'raf, 7:172; al-Hadid, 57:8), thereafter followed with the this tangible world which is the realm of development (al-Mu'minun, 23:12-14). Thereafter it ends with the realm of the hereafter which is the realm of reckoning and retributions (al-Mu'minun, 23:15-16; al-Hajj, 22:5).

From these three realms, it is in this world that development transpires. The guideline on the execution methods and shape is formed during the spiritual realm. The execution in this tangible temporeal world is guided by Allah SWT as contained in the Qur'an and Hadith. Whereas the end result from that execution will be reckoned in the hereafter. If the development in this world is executed according to the guideline determined in the spiritual realm, the end result in the hereafter is positive. But if on the contrary the end result is in the negative (Muhammad Syukri Salleh, 2003a:38-39).

Development transpires in this world due to man's covenant with Allah SWT that was made in the spiritual realm. Whether development took place according to the covenant in the spiritual realm will determine the rewards in the hereafter later. If man is presented with hell, then their development is not to be considered as successful although they have succeeded very well in terms of material and physical development in this world. As such the absolute result of development can only be realised in the hereafter and not in this world (Muhammad Syukri Salleh, 2003a:40).

This explanation shows that every human being will definitely go through the three realms that have been mentioned. However man is only required to balance the needs of the world and the hereafter (al-Qasas, 28:7; al-Ra'd, 13:26). In the spiritual realm, man only covenants to serve and submit to Allah SWT, whereas in this world man will attempt to variously carry out development. In this matter man is asked to balance between deeds for the happiness of this world (physical aspects) and deeds for the happiness of the hereafter (spiritual aspects) only. The life of this world needs to be made the main field to obtain as much as possible "supply" (good deeds) to be used in the hereafter. On this issue, intrinsically between the two realms (this tangible world and hereafter), the calculations made in the hereafter should be given priority as it is more permanent in nature.

As such, it is clear that the development worldview based on the Qur'an encompasses the spiritual as well as the physical development. The balance between these two aspects are referred to as *al-Tawazun*. If separated between these two aspects or one aspect is given more weight than the other, then that development cannot be said to be *IbD*.

f) Aims to Achieve *Mardat Allah* (Pleasures of Allah SWT)

The pleasures of Allah SWT is the ultimate aim of development (al-Kahfi, 18:110; al-Hajj, 22:7). In other words the pleasures of Allah SWT is the greatest expectation of man and represents the greatest and biggest gift of Allah SWT (al-Tawbah, 9:72). This means that there are no higher expectation and no better gift other than in receipt of the pleasures of Allah SWT. In clarifying this matter, HAMKA (1999:3053) mentioned that all gifts in the form of *mahsusah* (physical form) does not bring any meaning without the inclusion of this *ma'nawiyah* (pleasures of Allah) gift.

It is based on the pleasures of Allah SWT that is put as the ultimate aim to development. Whereas development is as a tool or means to attain the pleasures of Allah SWT (Muhammad Syukri Salleh, 2003a:81). A development becomes an *IbD* when it places the pleasures of Allah SWT as its ultimate aim. To attain the pleasures of Allah SWT man needs to fulfill three main conditions. First, the development that is to transpire must be carried out sincerely for the sake of Allah SWT and hold steadfastly to the *tawhidic* concept. Second, adheres to all the *syari'ah* rules and regulations as determined by Allah SWT and taught by Rasulullah SAW with full realisation and practice. Third, always performing good deeds whether in relationship with Allah SWT and relationship among man. Specifically, the pleasures of Allah SWT can be achieved when all the *IbD* worldview concept explained before is fully convicted and realised.

The effect of accepting this pleasures of Allah SWT is to attain *al-Falah* on this earth and the hereafter at the end (Muhammad Syukri Salleh, 2009). This is in line with the views of al-Zuhayliy (1991a:303) and Ibn Hajar (1989:515) while providing the exegesis of Surah al-Tawbah (9:72) that with the pleasures of Allah SWT, man as the servant can attain success in this world and the hereafter. As such it is evident that final development worldview based on the Qur'an is to achieve the pleasures of Allah SWT and not *al-Falah*. *Al-falah* is only the effect from the attainment of the pleasures of Allah SWT.

■ 5.0 CONCLUSION

Based on the overall discussion in this article, it can surmised that development worldview in the Qur'an is comprised of six elements. First, based on *tawhid*; second, a servitude/worship to Allah SWT methodology; third, man as servant and *khalifah* as development actor; fourth, natural resources as the development tool or means; fifth, balance between this world and the hereafter; and sixth, aims to achieve the pleasures of Allah SWT. The core element to these six conceptual elements of development worldview is *al-Tawhid*. The development worldview that is constructed based on Al-Qur'an has at least five strengths. First, it is based on revelation; second, its core is *al-Tawhid*; third, its basic elements which include aspects of Allah SWT as the Creator, humans and the natural resources as the creations; fourth, its

time frame encompasses the realm of world of *al-Ruh*, present world, and the world hereafter; and fifth, its objective is to attain the pleasures of Allah SWT.

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