

# **Islamic Development Actor from Al-Qur'an and Al-Sunnah: An Exposition**

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## **Abstract**

Development from Islamic perspective is a comprehensive development process, integrated and balanced, which involves all aspects of a human's life and endeavour, at micro and macro level, likewise at the individual and community level, it also encompasses spiritual, mental, emotional and physical development. While an actor is the one that carries out or participates in a process. Therefore, Islamic Development actor is the person carries out the process of development according to the Islamic worldview. Based on this background, this paper tends to look into the concept of development actor from the first two sources of Islamic religion, (Al-Qur'an and Sunnah). The paper utilizes qualitative methodology through content analysis approach which is concentrating on these Islamic main sources. The finding shows that the development in general meaning starts from the creation of human being themselves. It also reveals that they are created purposely to worship their creator and to serve as the actor (khalifah) to develop the earth.

**Keywords:** Islamic Development, Actor, Qur'an and Sunnah.

## **Introduction**

The term "Development" al-tanimiyyah in Arabic language has dominated discussion at micro and macro level, at the local, national and international level. Its meaning is so elusive and amorphous, highly contested politically and theoretically. Therefore, the concept has no universally agreed definition(s). The researchers, scholars and stakeholders, define the term or concept based on their perspective.

Oxford English Dictionary defines it as "the process of developing or being developed." or "an event constituting a new stage in a changing situation."<sup>1</sup> , It is also depicted as "process of moving from unsatisfactory social, economic and political conditions towards a desired

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<sup>1</sup> Oxford English Dictionary.

situation through medium to long-term intervention and processes”<sup>2</sup> while it is also said to be “a process of enlarging people’s choices”; of enhancing ‘participatory democratic processes’ and the ‘ability of people to have a say in the decisions that shape their lives’; of providing ‘human beings with the opportunity to develop their fullest potential’; of enabling the poor, women, and ‘free independent peasants’ to organise for themselves and work together.”<sup>3</sup>

However, development is seen from Islamic point of view, as a comprehensive process, integrated and balanced. It encompasses all spectrum of a human’s life, at micro and macro level, likewise at the individual and community level. The comprehensiveness of the Islamic-based Development incorporates tangible and intangible matters, which can be seen as physical, mental emotional as well as spiritual development.

While an actor is seen as “a participant in an action or process”. Meanwhile, there is no doubt that human being is considered as an actor in development. Be it from conventional or Islamic-based development. However, the position of human being in the Western dominated development is different from Islamic-based development. In the former it is considered as a factor of production (means) while in the latter it is an end.

In Islamic literature, this actor of development is referred to as *InsĒn* (Human). The word can be traced to several root words of Arabic language, which includes, “*anasa*’ ‘uns and ‘*nasiya*’. The word *nasiya* means forget, forgetfulness is one of the major characteristics of human. It was said that “human is called *insĒn* because he was entrusted with his forgetfulness.” They are also call “*al-nas*” as it can be seen in Qur’an surah *al-baqara* (2):21; surah *al-nisĒ*; (4):1; surah *al-hajj* (22):5. A whole chapter (surah) is even call surah *al-nĒss*. The word ‘uns’ means serenity fondness and empathy. The third word ‘*anasa*’ means corporeal or tangible. It also called, “Son of Ādam”, in reference to the first man (creature) on the earth in which others were sprang from. Surah *A’arĒf* (7):172 and surah *al-isrĒ’* (17):70. Other words used for human being (actor) in Islamic literature especially Qur’an and hadith include *bashar* from the root word *b-s r-* this can be seen in surah *al-khaf* (18):110 and so on.

This paper tries to look into this actor of development from Islamic point of view from Qur’an and hadith or sunnah as primary source in Islamic scholarship in addition to other Islamic literature. After the introduction, the paper discusses the concept and creation of human being as it can be seen from the Qur’an and sunnah. This is followed by the purpose of human creation. It also explores the *khilafa* as a role of human being, who is been tasked to shoulder the development on the earth. It analyses that the task given to human being as a privilege and honour. This is followed by exploration that the task of development is *amanah*, trust and responsibility. The paper is concluded by enumerated some features or characteristics of human being as actor or *IbD*.

### ***The Concept of Human being in the Qur’an and Hadith. (Formation of man).***

In Islamic literature, the concept of man begins with its formation or creation, reason or purpose of creation and predestination and so on. The Qur’an uses the term *Al-Khalifah*, *Al-insĒn*, *Al-nĒss* for human being as it has been said earlier.

Development starts from human creation or mankind formation, where it was created initially from the clay and subsequently fluid which is placed in the womb of the female to be

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<sup>2</sup> Bawole, J. N., Hossain, F., Ghalib, A. K., Rees, C. J. & Mamman A. (2017). Development management: a conceptual and theoretical overview in Development Management Theory and practice (Eds) Justice Nyigimah Bawole, Farhad Hossain, Asad K. Ghalib, Christopher J. Rees and Aminu Mamman. London: Routledge Taylor & Fransis . pp 1-24 (5).

<sup>3</sup> Cowen, M.A., & Shenton (1996) *Doctrine of Development*. London: Routlege. P2.

developed into congealed blood which known as clot. It is from this stage that developed into foetus or lump, after a while bones was created out of it. The bone is covered with flesh in another development stage which is matured into another creature by the sole creator. These processes are narrated in the everlasting book in many places. Thus:

Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be God, The Best to create!<sup>4</sup>

***Similar narration could be seen in another verse thus:***

O mankind! if ye have A doubt about the resurrection, (Consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you ; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) That ye may reach your age of full strength ; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much).....<sup>5</sup>Also

It is He Who has created you from dust, then from a sperm-drop, then from a leech-like clot; then does He get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,—Though of you there are some who die before;—And lets you reach a term appointed; in order that ye may learn wisdom.<sup>6</sup>Hadith

Narated by ‘Abdullah bin Mus’ud: Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him.....<sup>7</sup>

Allah then inform that he is best, only creator and originator and all his creature were created in the best shape, therefore “So blessed is Allah, the best Creator”. Ibn khathÊr says that the word was uttered after Allah has narrated His ability in the creating this creature and taking it from one stage to another until it reaches the final stage and perfect shape of human being.<sup>8</sup> One can see that this negates the theory of evolution from the west.

***The Purpose of Human’s Creation.***

Having known the development that occurs in the creation of human beings, it is imperative to know the purpose of its creation. This is explained in the Qur’an:

I have only created Jinns and men, that they may serve Me .# No sustenance do I require of them, nor do I require that they should feed Me.<sup>9</sup>

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<sup>4</sup> Al-Qur’ân: Sūrah Mū-minūn, (23):12-14

<sup>5</sup> *Ibid*: Sūrah Hajj (22): 5

<sup>6</sup> *Ibid*:Sūrah Mū-min,(40): 67.

<sup>7</sup> Al-bukhari Volume 4, Book 54, Number 430:

<sup>8</sup> Ibn Khathir (2003). Tafsir Ibn Khathir, Abridged by A group of Scholars Under the supervision of Shaykh Saiur-Rahman Al-Mubarakpuri, Riyad: Maktaba Dar-us-salam. Vol.6:635-8.

<sup>9</sup> Al-Qur’an: Sūrah Zāriyāt (51) 56-57.

The verse categorically explains the main purpose of creation of human and that of the jinns, which is to be servants of Allah. To worship him alone and associates no body to him. He requires no sustenance nor feeding him. Ibn Khathêr in his explanation to this says that those who obey Allah and worship him will be rewarded with the best of the rewards likewise those who disobey his command will face the music and face the worst punishment.<sup>10</sup> Muhammad Asad emphasises that "the innermost purpose of the creation of all rational beings is their cognition (m'ÉrifÉh) of the existence of God". However, commanding to worship the creator does not determine that the creator is in need of such worshiping. He is infinite in his throne self-sufficient.<sup>11</sup> Numerous verses established a direct command to worship the creator with the sincerity. It says:

And they have been commanded no more than this: to worship God, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practice regular charity; and that is the religion right and straight<sup>12</sup>Likewise:

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.

It was also recorded in the Hadith that Abu Hurayrah said:

Allah the Exalted said, "O Son of Adam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness."

At-Tirmidhi and Ibn Majah collected this Hadith and At-Tirmidhi said, "Hasan Gharib."<sup>13</sup>Also.

While I was riding behind the Prophet (ﷺ) as a companion rider and there was nothing between me and him except the back of the saddle, he said, "O Mu`adh!" I replied, "labbaik O Allah's Messenger (ﷺ)! and sa`daik!" He proceeded for a while and then said, "O Mu`adh!" I said, "labbaik and sa`daik, O Allah's Messenger (ﷺ)!" He then proceeded for another while and said, "O Mu`adh bin Jabal!" I replied, "labbaik, O Allah's Messenger (ﷺ), and sa`daik!" He said, "Do you know what Allah's right on His slaves is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on his slaves is that they should worship Him and not worship anything besides Him."<sup>14</sup>Also.

The Prophet (ﷺ) said, "O Mu`adh! Do you know what Allah's right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet (ﷺ) said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet (ﷺ) said, "Not to punish them (if they do so)."<sup>15</sup>

It has been established that human purpose of creation as "to worship his creator" is a covenant between the creator and creature before coming to this world. All human testified that Allah is the Lord. That is to say, Human acknowledged Allah's Lordship and confessed their

<sup>10</sup> Ibn Khathir vol 9: 277

<sup>11</sup> Muhammad Asad, (1980), *The Message of the Qur'an*. Gibraltar: Dar al-Andalus, p 806. Ogunbado, A.F. (2014a). The Significance of the Qur'anic messages to humanity: A revisit. *IOSR Journal of Humanities and Social Sciences (JHSS)*. Vol. 19, Issue 9, Ver. IV (Sep. 2014) pp. 20-28.

<sup>12</sup> Al-Qur'Én: Surah al-Bayyinah. (98): 5

<sup>13</sup> Quoted in Ibn Khathir Tafseer of Surah zariyat. Vol 9:277.

<sup>14</sup> Sahiah Al-Bukhari, Vol. 8, Book 76, Hadith 507 (Sahih al-Bukhari 6500)

<sup>15</sup> Ibid, Vol 9, Book 93, Hadith 470 (Sahih al-Bukhari 7373)

position as obedient servant. Believing in Allah's tawheed oneness is the basic in the covenant between the creator and the creature. This is revealed in the Qur'an thus:

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."

The covenants as it can be seen was when the human being was in the spiritual realm before their physical existence or birth in this world. Human being acknowledged the divinity. It is also confirmation of their pledge of the tawheed rububiyyah and uluhiyyah.<sup>16</sup> The event marks the beginning of humanity. Therefore, the human should manage all his affairs to suit the obedience to Allah's commandment in harmony to the confession and testimony. Actualization of these event according to Hanafi and Mohamed Sanif "leads to the implementation of tasks and responsibilities to be in on obedience and devotion to Allah SWT solely."<sup>17</sup>

### ***Function as Khalifah***

Islamic-based Development sees the concept of man or Human being as having dual dimension roles. The first role is seen in the context of relationship between creator and His creature. Here he is seen as servant of his creator as it has been explained earlier. This can be termed *habl min Allah*. While the second role can be seen in the social milieu, relationship with oneself, the relationship with fellow human being and interaction between human being environment, or natural resources that is *habl min al-nās*. In this aspect human being is seen or regarded as *KhalifÉh* of Allah on the earth.

The word *KhalifÉh* is derived from the root word *Khalafa* which connotes 'to come after, to be followed, succeeded, or to remain after another that had perished or died'. The term *KhilÉfah* appears in the Qur'an twice in singular (2: 30 and 38: 26), and seven times in form of plural, four of them in the form *khalÉ'if* (6: 165, 10: 14, 10: 73 and 35: 39) and three in the form *khulafÉ* (7: 69, 7: 74 and 27: 62). Moreover, the term *istakhlafa*, in most instances, refers to the act of appointing someone as one's successor, and can be seen in five places (6: 133, 7: 129, 11: 57 and twice in 24: 55).<sup>18</sup> However, the human function is exposed in the Qur'an thus:

Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."<sup>19</sup>

It was mentioned that the Arabic word *ja'il* (doer) from word in the verse means *khÉliq* (creator). The two words originated from *ja'ala* and *khalaqa* respectively. All the words *ja'ala* in the Qur'án hold the same meaning as *khalaqa* (created). However, other opinion scrutinises the two words further and shows the differences. The word *khalaqa* means bringing or innovating something from nothing or zero. Establishing something new while the word *Ja'ala* means 'setting the position for something else' based on this interpretation. Allah made human being or created him to function as *khalifah* on the earth after its creation.<sup>20</sup>

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<sup>16</sup> Hanafi, Moh Shukri & Mohammed Saniff, Shereeza (n.d.) Human performance Measurement in the Human Development index (HDI): An Analysis of Adequacy. P.7

<sup>17</sup>Ibid p.8.

<sup>18</sup> Ibn Mansur, Muhammad Mukram (1968). *LisÉn al-'Arab*. Beirut: Dar Beirut li 'l-Tiba'ah wa 'l-Nashr, pp83-85.

<sup>19</sup> Al-Qur'am: Sūrah Baqara (2): 30.

<sup>20</sup> Hanafi, Moh Shukri & Mohammed Saniff, Shereeza (n.d.). P.9

Aside servitude to the creator Allah, Human being is given the task of khalifah (vicegerent). Which is to act as the actor of development that is to administer, to manage and to develop the earth based on Islamic principles. He is assigned to uphold sunatillah Allah's law with justice and equity on the earth. To give verdict or decision on the matter between human being. That is to say it is a function of khalifah to be a judge in case of dispute among themselves. This can be seen in surah sad:

O David! We did indeed Make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (Of thy heart), for they will Mislead thee from the Path of God: for those who Wander astray from the Path of God, is a Penalty Grievous, for that they forget The Day of Account.<sup>21</sup>

Furthermore, as the actor of development, he is appointed to make the earth and all what it contains such as human being themselves, animals, plants and other creatures prosperous. Al-Qur'Ēn says:

To the Thamūd People (We sent) Šāliĥ, one of their own brethren. He said: "O my People! Worship God: ye have no other god but Him. It is He who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (In repentance): for my Lord is (always) near, ready to answer."<sup>22</sup> Also Hadith says:

"Narrated Abu Hurayrah r.a. that the Messenger of Allah said: *Ista'marakum* means having you as the one who makes something prosperous (khalifah)"<sup>23</sup>

### ***Privileged and honour***

Khilafah (caliphate) given to human being is a special honour and privilege. Allah preferred and favoured human being over many of this creature. Allah created human race in a best way spectacular fashion and posture and endowed him with faculties such as hearing, taste, touch and above all brain to think and be in charge, to control and develop of the earth. Allah has honour human being by making other creatures on the land and sea subservient to his will and endeavour. The favour, honour and privileged given to human being is also glaring at the being of his creation, when Allah taught him what he did not teach his angels and commanded them to bow down for the father of mankind Ādam by the virtue of what he knew. Ibn khathir in the explanation of the following verse says that the verse "indicates that human are also preferred over the angels". Al-Qur'an says:

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things Good and pure; and conferred on them special favours, above a great part of our Creation.<sup>24</sup>

### ***AmĒnah. Trust and Responsibility.***

Actor of development shouldered by human being is also a trust amĒnah t given to them. The word amĒnah came from three words (a-m-n) which means security and safety or to be in the state of peace. In noun form, it becomes amĒnah which connotes security safety shelter protection and peace. Literally, amĒnah means responsibility trust, trustworthiness,

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<sup>21</sup> *Ibid*, Sūrah Sad (38): 26.

<sup>22</sup> *Ibid*, Sūrah Hud (11): 61.

<sup>23</sup> Al - Bukhariy, No. Hadith 4684, Ibn Hajar, 1989a:449)

<sup>24</sup> Al-Qur'Ēn, Sura Al-isra (17):70

faithfulness, honest integrity and reliability. The term appears in the Qur'an six times. Twice in the chapters that was revealed in Makkah and four times in Medinah chapters.<sup>25</sup>

Khalifah, administrator or manager on the earth which is considered here as an actor (agent) of development on the earth is considered as a responsibility while responsibility as it is defined is "the duty of using power and authority in an appropriate way in the pursuit of objectives given by others in the authority"<sup>26</sup> Therefore, human being is given power and authority to pursue the objective of development of the universe. Al-Qur'Ēn reveals:

We did indeed offer the trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof: but man undertook it; — He was indeed unjust and foolish.<sup>27</sup>

Yusuf Ali in his commentary delineates the term al-amanah as "something given to a person over which he has a power of disposition, he is expected to use it as directed or expected, but he has the power to use it otherwise."<sup>28</sup> Many scholars both contemporary such as Al-MaudĒdi, al-Sayyid Qutub etc, and Classical such as Ibn KhaldĒn, Ibn Taimiyyah, Ibn khathir and host of others agree that caliphate (Khilafah) is a trust given to human being as a trustee.<sup>29</sup> Al-Amanah was offered to other creatures such as earth, mountain and heaven but they all rejected it they cannot bear such responsibility. However, human being accepted it. As such compensation will be awarded to any agent of development (caliph) who exercises the trust in a good manner and similarly punishment is kept for whoever behaves otherwise. It can be concluded that human being is a right creature to be appointed or to shoulder the development of the earth (al-amanah). This can be based on the speciality in its creation which has been referred to earlier. Al-Qur'Ēn says:

Verily, Allah commands that you should render back trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching, which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.<sup>30</sup>

### ***Distinguishing Characteristics of Human being as Actor of IbD.***

It was mentioned that human being as the actor or agent of Islamic based development should possess some distinguishing characteristics which include but not limited to:

Repentant, it is an adjective "expressing or feeling sincere regret and remorse; remorseful."<sup>31</sup> IbD actor should always repent, showing or feeling remorse for something mistakenly done or said wrongly. True repentance starts with genuine regret and stay away from repeating such bad deeds and continuously engage in doing good actions or utterances (kaul wa amal). Al-Qur'an says:

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<sup>25</sup> Zein, I.M., Al-Ahsan, A. and Muhamad Arif Zakaullah, (2008). Qur'anic Guidance on Good Governance in Guidance for Good Governance: Exploration in Qur'anic, Scientific and Cross-cultural Approaches, edited by Abdullah Al-Ahsan and Stephen B. Young. Kuala Lumpur: IIUM Press. 20-3.

<sup>26</sup> Al-Buraey, Muhammad (1994). Mabadi' Al-Idarah Wa Al-Qiyadah Fi Al-Islam., Al-Dammam:Matabi' Al-Ibtikat. 228.

<sup>27</sup> Al-Qur'an, Surah al-Ahzab (33):72.

<sup>28</sup> Abdullah Yusuf Ali (2006). *The Meaning of the Holy Qur'an, new edition with revised translation, commentary and newly compiled comprehensive index.* Maryland: Amana Publication. p1080.

<sup>29</sup> Ogunbado, A.F. (2019). *Leadership in Islam: Ibn Khaldun's perspective.* Brunei Darussalam: UNISSA Press. 56-57.

<sup>30</sup> Al-Qur'an, Surah Al-Nisi (4):58.

<sup>31</sup> Oxford dictionary.

Unless he repents, believes, and works righteous deeds, for God will change the evil of such persons into good, and God is Oft-Forgiving, Most Merciful, and whoever repents and does good has truly turned to God with an (acceptable) conversion.<sup>32</sup>Also

If anyone does evil or wrongs his own soul but afterwards seeks God's forgiveness he will find God Oft-Forgiving Most Merciful.<sup>33</sup>Also.

Turn ye to your Lord (In repentance) and bow to His (Will) before the penalty comes on you: After that ye shall not be helped.<sup>34</sup>Hadith.

Related by al-Ṭabarānī mentions that Abū Farwah asked the Prophet: "If a man has done all kinds of sin, leaving out nothing, will his repentance be accepted?" The Prophet asked him: "Are you a Muslim?" When answered in the affirmative, the Prophet said: "Then do what is good and abandon what is evil, and God will change all your past misdeeds into good ones." The man asked: "And even my worst, treacherous ones?" The Prophet said: "Yes." The man glorified God and continued to do so as he went away.

Al-Agharr al-Muzani who was from amongst the Companions of Allah's Apostle (May peace be upon him) reported that Ibn 'Umar stated to him that Allah's Messenger (May peace be upon him) said: O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day.<sup>35</sup>

Every child of Adam is a sinner, and the best sinner are those who repent.<sup>36</sup>

Listening, is another attribute which actor of IbD must possess. It means paying attention closely to utterance of somebody or someone so as to hear them. Ability to listen and understanding verbal and nonverbal communication. Listening as it was said "encompasses getting in touch with one's own inner voice", it includes understanding of body language, and what mind and spirit are communicating."<sup>37</sup> This can be inferred in surah al-zumar thus:

Those who listen to the word, and follow the best (meaning) in it: those are the ones whom God has guided, and those are the ones endowed with understanding.<sup>38</sup>

Best Conduct: An actor of IbD should be able to conduct himself in a best way at all the time. Prophet Ibrahim (a.s) and those who are with him conduct themselves in a good manner. Allah says "There is for you an excellent example (to follow) in Abraham and those with him."<sup>39</sup> Likewise from Prophet Muhammad, Allah says:

Ye have indeed In the Apostle of God a beautiful pattern (of conduct) for anyone whose hope is In God and the Final Day, and who engages much in the praise of God.<sup>40</sup>

Humbleness: it is another quality of the actor of Islamic development management. It is a quality of being modest or unpretentious. It keeps somebody from bragging, proud or

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<sup>32</sup> *Ibid*, Surah Al-furqan (25):70-71.

<sup>33</sup> *Ibid*, Surah Al-Nisa (4):110

<sup>34</sup> *Ibid*, Surah Al-zumar (39):54.

<sup>35</sup> Muslim :: Book 35 : Hadith 6523

<sup>36</sup> <https://hadeethenc.com/ar/browse/hadith/5344>

<sup>37</sup> Ogunbado, A.F. Abu bakar Y. S., Mpawenimana, Abdallah Said. (2020). 'Umar Ibn Khattab, an epitome of servant leadership: A sustainable lesson for contemporary leaders. *Journal of critical Reviews* vol.7, issue 8. Pp 1021-1026. (p.1024) also see Ogunbado, A. F. (2014b). *Servant Leadership: An Islamic Perspective*, *Journal of East Asian Studies* (Special Edition) 2014. Pp. 243-262.

<sup>38</sup> Al-Qur'an, Surah Al-zumar (39):18

<sup>39</sup> *Ibid*, Surah Al-mumtaina (60):6.

<sup>40</sup> *Ibid*, Surah Al-Ahasab (33):21



haughty. It is a synonym to humility which is defined as “freedom from pride or arrogance. To be humble with in one’s self. “For God loveth not any arrogant boaster”<sup>41</sup> it was recorded that ‘Umar bin khatab when he was a command of the believers requested one of his governors to meet him at a pastoral place near Madina. The governor put on an expensive dress. ‘Umar was so furious at seen him on such outfit and ordered him to take off the cloth and wear put on shepherd attire and look after the camels at the venue until further notice. Few days later, khalifah visited him again and asked him about his feeling, he replied “I feel repentant Umar then said:

A Muslim governor cannot be haughty or proud, if you are repentant, I send you back as governor, I hope you have learnt the lesson that a governor is not superior to the people; he is only one of them with great responsibility.<sup>42</sup>

Patience: A characteristics of vicegerent who is tasked to shoulder the development of the earth. In Arabic language is Sabr which is taken from infinite word s-b-r which means patience, calm, and endurance. It means “the ability to wait, or to continue doing something despite difficulties, or to suffer without complaining or becoming annoyed.”<sup>43</sup> It can be categorized into two, physical and spiritual. The former is to stomach hardships or difficulties such as carrying or pushing heavy objects. The latter is about the soul. Based on situation, various terms are associated with it. In keeping hold of wealth, it is called temperance. In calamity, it is known as endurance as opposed to sorrow. In the field of battle, it is termed as courage as against to cowardice. Patience is called contentment in abstaining from luxuries. While it is called temperance in the pleasure.<sup>44</sup> Qur’an says:

And We appointed, from among Them, Leaders, giving guidance under Our command, so long as they persevered with patience And continued to have faith In Our Signs.<sup>45</sup> Also

Nay seek (God’s) help with patient perseverance and prayer: it is indeed hard except to those who bring a lowly spirit.<sup>46</sup> Also

Those who patiently persevere, seeking the countenance their Lord; Establish regular prayers; spend, Out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off evil with good: for such there is the final attainment of the (eternal) home.<sup>47</sup>

Charity: It is a distinguishing characteristics of vicegerent, the actor of Islamic based development, it is defined as given aid to needy. Extend generosity and kindness towards the needy, those who are suffering in one way or the other. It is also depicted as “the voluntary giving of help, typically in the form of money, to those in need”.<sup>48</sup> As a way of development of the earth, the actor should be described as a charitable person. One who can relief others from suffering. Spending his wealth at night and day, secretly or openly, to every tom, dick and harry. Therefore reliving suffering from other is changing from one condition to the better and that is also known as a form of development. There are numerous verses that encourage charity in the Qur’Én. Such as:

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<sup>41</sup> *Ibid*, Surah Luqman (31):18

<sup>42</sup> Quoted in Ogunbado, A. F. leadership... pg.127.

<sup>43</sup> Cambridge Advanced Learner’s Dictionary

<sup>44</sup> Mohamed, Y. (2006). The Path to virtue: Ethical philosophy of al- Raghīb al-Isfahani. Kuala Lumpur: International Institute of Islamic Thought and Civilization. 274. Ogunbado, A, F. (2019). Leadership.... 120.

<sup>45</sup> Al-Qur’Én., Surah al-Sajdah (32): 24.

<sup>46</sup> *Ibid*, Surah al-Baqarah (2): 45.

<sup>47</sup> *Ibid*, Surah Ar-ra’d (13):22

<sup>48</sup> Oxford dictionary.

Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve.<sup>49</sup>Also

Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for God loves those who do good.<sup>50</sup>Also

O ye who believe! spend out of (the bounties) We have provided for you before the day comes when no bargaining (will avail) nor friendship nor intercession. Those who reject faith they are the wrong-doers.<sup>51</sup>Also

Those who patiently persevere, seeking the countenance their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home.<sup>52</sup>Also

The parable of those who spend their substance in the way of God is that of a grain of corn: it groweth seven ears and each ear hath a hundred grains. God giveth manifold increase to whom He pleaseth; and God careth for all and He knoweth all things.<sup>53</sup>

Moderation: it is an attribute of the actor of Islamic Based Development. It is to avoid excess or extremes in behaviour or opinion. Likewise should not be lower than the expectation. That is to say, not to behave or act beyond the actual limit or extremely below the perimeter. This can be link to one of the important concept in Islam known as “wasatiyyah”. It is a position, midway between two extremes (al-ifrat and tafrit). Islam calls for moderation in all its adherence endeavor.<sup>54</sup> Therefore the Islamic-based development actor should adhere to the moderation. Uphold the quality in all their actions and behaviors. Follow golden mean. In spending, there shouldn't be extravagance nor stinginess.<sup>55</sup> In eating, drinking, dressing,<sup>56</sup> walking,<sup>57</sup> sleeping and others. Similarly, in the issue or religion, extremes is prohibited.<sup>58</sup> Moderation should be taken into consideration also in seeking hereafter one should not forget his portion of this world. Al-Qur'an says:

But seek, with the (wealth) which God has bestowed on thee, the home of the Hereafter, nor forget thy portion in this world: but do thou good, as God has been good to thee, and seek not (occasions for) mischief in the land: for God loves not those who do mischief.<sup>59</sup>Hadith:

Anas (Allah be pleased with him) reported that some of the Companions of Allah's Apostle (May peace be upon him) asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said: I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too;

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<sup>49</sup> *Ibid*, Surah Al-Baqara (2):274.

<sup>50</sup> *Ibid*, Surah Al-imran (3):134.

<sup>51</sup> *Ibid*., Surah Al-Baqarah (2):254.

<sup>52</sup> *Ibid*., Surah Ar-ra'd (13):22

<sup>53</sup> *Ibid*, Surah Al-Baqara (2):261

<sup>54</sup> Sumarto, & Ogunbado, A. F. (2021). Leadership and Islam wasathiyah perspective of the Qur'an, Hadiths and Ulama. *International Journal of Southeast Asia*. Vol. 3. Number. Pp33-42.

<sup>55</sup> *Ibid*, Surah Al-isra (17):29; Surah al-furqan (25):67. Etc.

<sup>56</sup> *Ibid*, Surah Al-a'raf (7):31

<sup>57</sup> *Ibid*, Surah Al-isra (17):37.

<sup>58</sup> *Ibid*, Surah Al-isra (17):171.

<sup>59</sup> Al-Qur'an, Surah Al-qasas (28):77.

I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me.<sup>60</sup> Also:

Allah's Messenger (ﷺ) said, "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Messenger (ﷺ)?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).<sup>61</sup>

## Summary and Conclusion

The paper starts with the introduction where it discusses the definition of development, what is meant from conventional or Western dominated perspective as against to Islamic-based development. As the nature of the paper which is a critical analysis from Qur'an and hadith. All the discussions are based on the said sources. The paper analysis that the process of the development started from the creation of human being. It deliberates the purpose of creation of human being which is followed by the explanation on khilafa) as a special role of human being to develop the earth. Human being has been honoured by given the task, likewise it is amÉnah on his side.

It is concluded that Al-Qur'an and hadith are primary source in Islamic scholarship. Human being is the agent of development from Islamic-based development and not considered as a mere a factor of production. Human being will be questioned about the responsibility of the development given to him in this world on the Day of Judgment. The actor of development should possess some characteristics such as repentance, listening, best conduct, Humbleness, patience and so on.

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<sup>60</sup> Muslim, Book 8, Hadith 3236.

<sup>61</sup> Al-bukhari, Vol. 8, Book 76, Hadith 470

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