

Integrated Model of Civilisational Development An Islamic Perspective

Model Bersepadu Pembangunan Sivil Satu Perspektif Islam

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Abstract

This article provides an Islamic framework for the study of development and civilization. It proposes an integrated model for balanced development. As such, it addresses the following points: the concept of civilization and civilizational development from an Islamic perspective, mapping the civilizational model for balanced development and reviving the civilizational vision of Islam as a pre-condition for the revival of the *Ummah*. In the discussion, leading role of the Islamic view of development and civilisation in the progress of society is highlighted; and urgency of a contemporary understanding of Islam that envisions it as a project for a civilisation of creativity, balance, justice, peace and progress is explained. The methodology applied therein represents analysis of views. The findings show the need for an integrated Islamic model of civilizational development. The main peculiarities of this model are: value loaded, balanced, comprehensiveness and flexible.

Keywords Civilizational Development, Integrated Islamic Model, Value Loaded Model.

Abstrak

Artikel ini menyediakan sebuah framework Islam bagi tujuan pengkajian pembangunan dan ketamadunan dan ia mencadangkan sebuah model bersepadu bagi pembangunan seimbang. Dengan itu, ia mengalamatkan perkara-perkara berikut: konsep ketamadunan dan pembangunan dari perspektif Islam, mencatatkan model ketamadunan

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bagi pembangunan seimbang dan menghidupkan semula visi ketamadunan Islam sebagai pra-syarat untuk menghidupkan semula Ummah. Dalam perbincangan, peranan utama pandangan Islam terhadap pembangunan dan ketamadunan dalam kemajuan masyarakat diserlahkan; dan kepentingan pemahaman Islam berkontemporari yang bermatlamat sebagai sebuah projek untuk ketamadunan kreativiti, keseimbangan, keadilan, keamanan dan kemajuan dijelaskan. Metodologi yang diaplikasikan didalamnya menggambarkan analisis pandangan. Penemuan itu menunjukkan perlunya ada model pembangunan bertamadun Islam. Keistimewaan utama model ini adalah: nilai mencukupi, seimbang, menyeluruh dan fleksibel.

Kata Kunci: Pembangunan Ketamadunan, Model Islam Bersepadu, Model Mencukupi Nilai.

Introduction

This article addresses the question of civilisational development from an Islamic perspective. In order to provide a comprehensive framework for such a study one has first to analyse the concept of civilisation and development. Then, articulate the concept of civilisational development. In general terms the ultimate goal of any human society is to undergo the process of development and reach certain levels of civilisation according to its own vision of life and social aspiration. Therefore, for a balanced transformation of society towards high degrees of development, there is always a need to have a sound, comprehensive and balanced model of development and civilisation. Without such a model or paradigm the society will not be able to undergo a systematic transformation resulting in civilisation development. Many human societies in the past and recent times have undergone the process of transformation through adopting different models of development and civilisation.

Muslim society is also another clear case of civilisational development. Indeed, Islam, similar to many other religions, has provided a vision for development and civilisation. By its very nature the Islamic view of development and civilisation is integrative, value laden, balanced and comprehensive. Furthermore, the civilisational vision of Islam stresses the urgency of a balanced eco-system and integrative environment of development.

This article, follows textual analysis and library research to discuss the main aspects that make the general framework of development and civilisation from an Islamic perspective. Furthermore, some classical and contemporary selected Islamic works on the question of civilisational development would be referred to in order to scrutinise the main principles of development. The significance of this article stems from the nature of the topic underhand. It is one of the most pressing issues of more merit and interest to the Islamic world and its development today. The article shows the need for an integrated Islamic model of civilisational development. The main peculiarities of this model are: value loaded balanced, comprehensiveness and flexible. Additionally, it has been clearly established that, inter alia, human factors, values, modern know how, technological means, managerial capabilities and governance are essential in the Islamic model of development.

The Concept Civilisation: General Definition

In certain Arabic literatures the term “civilisation” was used to mean “presence viz-a-viz absence; sedentary viz-a-viz Bedouin”¹ Al-Bustanī defined civilisation as “an infinitive means staying in a city and opposite of Bedouin, also the inhabitant of the cities and villages.”² Moreover, the term “civilisation”³ was literally used in the Western tradition: “civilisation is derived from the Latin word *civites*, which means a city, and *Civis*, which means the inhabitant of a city. Or *Civilis*, which means civility or what, is related to the inhabitant of a city, or used to mean a citizen.”⁴

¹ Al-Afrīqī, Abū al-Faḍl Jamāl al-Dīn Muhammad ibn Mukram ibn Manzūr (711H\1311), *Lisān al-‘Arab*, Vol. 4, First Ed. (Beirut: Dār Ṣadīr, 1968), p. 197.

² Butrus al-Bustānī, *Kitāb Muḥīṭ al-Muḥīṭ*, (Beirut: Maktabah Lubnān, 1970), p. 175.

³ For further details see, Nobert Elias, *The Civilizing Process: The History of Manners and State Formation and Civilisation*, Trans. Edmund Jephcott, (Oxford: Blackwell, 1982), pp. 1-50.

⁴ See, Philip Weiner, *Dictionary of the History of Ideas*, (New York: Charles Scribner’s Sons, 1973), p. 613.

In a broad sense, the term “civilisation” connotes ‘Umrān or what one may call human association in which people share a common life and work together to achieve certain levels of advancement in both aspects of life, moral and material. The term “civilisation” is also used to denote “a land or house inhabited, peopled, well peopled, well stocked with people and the like; in a flourishing state; in a state contrary to desolate or waste or ruined; a land colonised, cultivated or well cultivated; a house in a state of repair.”⁵ Here the concept of civilisation shows the importance of the state of stabilising or settling in a place, land or house which indicate that “stability” is demanded in the civilising process as it provides the basic foundations of a civilisation. Furthermore, the state of development and flourish is another indicator of the state of civilisation of a society. In another definition, civilisation signifies “a building, a structure, an edifice; or perhaps the act of building.”⁶ The latter, adds another important aspect related to the civilising process. It conceives civilisation as an act of building which requires vision and plan for action and construction.

The Concept of Civilization: The Social Phenomenon

The term “civilization” in its technical definition has various meanings depending on the background, vision, approach and social context. For instance, sociologists, psychologists, anthropologists and historians used to define civilization in different ways with respect to their area of specialization. In a broad sense, the term “civilization” means, as Ibn Khaldūn⁷ put it, “the necessary character of human social organization.”⁸ In this context, the term underlines the social dimension of the civilizing process which stresses the human characters and qualities. In other words, civilization is a state of human development and organization,

⁵ Edward. William. Lane, *An Arabic-English Lexicon*, (Beirut:1968), p. 2155.

⁶ Lane, *An Arabic Lexicon*, p. 2156.

⁷ Ibn Khaldūn (1332-1406). He was born in Tunisia. He is considered to be the pioneer in introducing the science of human association from an Islamic perspective.

⁸ Ibn Khaldūn, ‘Abd al-Raḥmān ibn Muhammad, *The Muqaddimah: An Introduction To History*, Trans. Franz Rosenthal, Vol.1(Princeton: Princeton University Press, 1980), pp. 89-90.

which reflects certain kind of personality and human gathering that function as a systematic body to achieve certain objectives.

In a different context, Taylor provides one of the most comprehensive definitions of civilization: it is a “degree of fairly advanced culture, in which the arts and sciences, as well as political life are well developed, provides an additional perspective. V. Gordon Childe sees the essential characteristics of civilisation as internal social hierarchies, specialization, cities and large populations and the growth of mathematics and writings.”⁹ On a similar breath, civilisation is defined as “a well-established, complex society. Crucial characteristics of a civilization would include the emergence of towns and cities; an increasingly specialised division of labour; and the development of trade, manufacture, and commerce, and centers of local and national political and legal administration, systems of communication, literacy, and an elite culture of artistic and religious expression.”¹⁰ It is clear so far that the notion of civilization has to do with human accomplishments in various aspects of life. Furthermore, it has social, psychological and cultural dimensions.

The Concept of Civilization: An Islamic Perspective

To further elucidate on the Islamic view of civilisation, one may refer to the seminal works of Malik Bennabi who made civilization as one of the major subject matter of his thought and contribution to the world of Islam. He used the term “civilisation” in different ways and contexts. On the whole, he provided an important set of ideas and meanings that may provide a more scientific articulation of the concept of civilisation from a broader Islamic perspective. To begin with, one should mention that, without ever saying so clearly and openly, Bennabi provided a literal definition of civilization before he analysed it as a social phenomenon. He used the term in its literal meaning to denote presence viz-a-viz obscene and Bedouin viz-a-viz sedentary. However, one should note that

⁹ E. B. Taylor, *Dictionary of Anthropology*, Special Indian Edition, (Delhi: Goyl Saab, 1988), p. 117. See, also Taylor, *Primitive Culture*, (New York: Brentano's, 1924), p. 1.

¹⁰ David Jary and Julia Jary, *The Harper Collins Dictionary of Sociology*, Ed. Eugene Ehrlich, (New York: Harper Collins, 1991), p. 48.

he used the term “civilization” to denote witness before other nations and the love of knowing what is happening in the world. Here, he stressed the dynamic role of civilization as a social action that qualifies the society to become a witness over other nations which entails certain levels of advancement in various aspects of life. By his account, civilization cannot progress harmoniously unless it stands on two important poles; that of the moral aspects and that of the material aspects. He argues, as many other scholars, civilization demands the equilibrium between the spiritual and the material and finality and causality.¹¹ In another dimension, he stressed that civilization is not a pile of different kinds of objects. Rather, it is a harmonious whole of things and ideas in their various relations, uses peculiar means and circumscribed places.¹²

That is to say, civilization is a systematic process consisting of integral parts that function as a whole. As process civilization helps the individual annihilates the primitive features and negative elements within himself causing improvements in his social context.¹³ Put in psychological terms, civilization provides is a psychological and mental force that re-organises the human capabilities as well as the human vital energy directing it to respond to the needs of social development. Furthermore, civilization is in its essence “an idea...and a project for a systematic work. It is aspiring towards activating the social capacities in order to face the crucial problems of a society.”¹⁴

Taken together, all these definitions help determining the necessary elements needed in the civilising process. From the first definition one could see that civilization needs the balance between the moral and material aspects, accordingly from the second definition civilization requires systematisation and planning. It is a process. Moreover, the third definition explains the essence of civilization as an idea and a project for ac-

¹¹ Bennabi, *Islam in History and Society*, Trans. Asma Rachid, (Malaysia: Berita Studies in Contemporary Thought, 1993), p. 99.

¹² Fawzia Bariun, *Malik Bennabi: His Life and Theory of Civilization*, First. Ed, (Malaysia: Budaya Ilmu Sdn. Bhd, 1993), P. 164.

¹³ Malik Bennabi, *al-Fikrah al-Afrīqīyah al-Āsiyawiyya fī Daw'i Mu'tamar Bandung*, Third Ed. (Dimashq: Dar al-Fikr, 1992), p. 91.

¹⁴ Bennabi, *Ta'ammulāt fī al-Mujtama' al-'Arabī*, (Dimashq: Dār al-Fikr, 1986), P. 116.

completing certain missions in a given time and space. In substantive terms, civilization could be analysed from various angles. It consists of several integral dimensions based on the point of focus ranging from literal, socio-cultural, socio-economic, and spiritual to civilizational.

The Concept of Civilization: Social and Intellectual Aspects

Having said that, it is equally important to highlight the functional aspect of civilization in which the social and intellectual dimensions are relevant. At the social level of analysis, civilization is “the total result of the moral and material conditions which grant a given society the possibility to offer each one of its members, in every stage of his existence from childhood till afterlife, with necessary social assistance requested for his growth in this stage or in the other.”¹⁵ Accordingly, and as made very clear in the above definition, civilization in the true sense is a social dynamic force which plays an important role in developing the individual and society as well.

It is clear that civilization is the sum total of the moral and material aspects which indicate its human and social significance. However, one should admit the fact that those aspects are not provided by the individual. Rather, they are given by a society when it commences its civilising process. According to the above passage, it is society that generates civilization and assists the individual to play his role in history as a transformation agent. It is society that provides the real context and aspiration for individuals to embark on a civilising process and developmental activities. Indeed, it constitutes the progressive milieu that helps the individual to carry out his responsibilities in the form of a mission. To put in a slightly different way, if the society is very important in the civilising process, then, the individual also holds a crucial role in this regard. But his role is dependent on the level of his sociability and integrity which determine his position and function on the entire movement of human development. Indeed, “the relation between the individual and society has been regulated in such a manner that neither the personality of the

¹⁵ Malik Bennabi, *Qadāyā Kubrā*, 1st ed. (Dimashq: Dār al-Fikr, 1991), p. 43.

individual suffers any diminution or corrosion...nor is he allowed to exceed his bounds to such an extent as to become harmful to the community...In Islam, the purpose of an individual's life is the same as that of the life of the community, namely, the execution and enforcement of Divine law and the acquisition of God's pleasure."¹⁶

The social dimension of civilization represented in the strong social relations network is important in the civilising process. In this aspect of civilization, man learns how to live within a group and acquires the essential elements of living in society and forming with others the social relations network. This network is crucial in any societal development.¹⁷

In addition to this social aspect of civilization, the intellectual dimension is also important. In other words, ideas are important to spark and guide the civilization process. Bennabi argues that civilization is:

*"The product of a substantial idea, which inspires to a pre-civilized society the vital drive that, penetrates it onto the historical movement. Thus, the society constructs its intellectual system in conformity with the original pattern of its civilization. It is rooted in an original cultural ambience, which will decide all its characteristics viz. a-viz. other cultures and civilizations."*¹⁸

The above passage shows the significance of ideas in formulating a civilization. Indeed, ideas are the main factor that initiates a civilization process. In general terms, creative ideas, help make a vision of civilization, develop a civilizational project and shape the intellectual characteristics and cultural originality of society. Indeed, ideas are the premier factors, which drive society into the threshold of history; they assist it to accomplish its mission and to carry out its responsibilities in a given historical moment. Moreover, ideas enable the members of the society to

¹⁶ Syed Abū al-A'ālā, Mawdūdī, *The Political Theory of Islam*, (Lahore: Markazi Maktabah Jamaat Islami, n.d), p. 55.

¹⁷ Bennabi, *Milād Mujtama': Shabakat al-'Alāqāt al-Ijtimā'īyah*, Trans. 'Abd al-Ṣabūr Shāhīn, (Dimashq: Dār al-Fikr, 1985), P. 88.

¹⁸ Bennabi, *Mushkilat al-Afkar fī al-'Ālam al-Islāmī*, (Dimashq: Dār al-Fikr, 1988), P. 41.

play their roles on the civilising process.¹⁹ On the basis of the above analysis civilization appears to be a complex phenomenon with multi dimensions which require an integrative approach in dealing with it. Therefore, for a better understanding and articulation of the civilization process we need to reconcile its integral parts in order to constitute its entire dynamic structure.

The Notion of Civilizational Development: The Islamic Perspective

In general terms, civilizational development is a result of human collective and systematic endeavours aspiring towards building a civilization in its multi-dimensional meaning. The latter, includes many aspects such as; intellectual, moral, spiritual, social, economic, technological, ethical, material and cultural advancement. All this development happens according to the worldview of the society and its social context. Thus, civilizational development does not happen haphazardly or occurs in a vacuum rather it is a process that demands scientific orientation. It is a process that has a goal and an end. That is to say, “‘development’ has as its goal a fuller and/or greater and/or better situation attained through the expansion or attainment of defined possibilities.”²⁰ As a process development involves, among other things, having vision, mission, objectives, strategies, plans, approaches and activities geared towards achieving progress at all levels. In more specific terms “sustainable development conceptualizes the different elements of civilization in a holistic manner. It takes in the management of natural, economic and human resources, spatial planning, institutional solutions, the moral dimension, the shaping of awareness and the choice of a defined life model.”²¹

¹⁹ *Ibid.*, p. 42.

²⁰ Machowski J. Ochrona Środowiska. Prawo i Zrównowaz.ony Rozwój. Z. ak: Warsaw, 2003, quoted in Antoni Skowron'ski, A Civilisation Based on Sustainable Development: Its Limits and Prospects, *Sust. Dev.*16, 117–125 (2008), In Wiley Inter Science, (www.interscience.wiley.com) D O I: 10.1002/sd.34.

p. 120.

²¹ Piontek B. 1999. Jakość życia i sposoby jej mierzenia w strategii wzrostu gospodarczego i zrównowaz.onego rozwoju. *Problemy , Ekologii*6(3): 221–232, quoted in Antoni Skowron'ski, A Civilisation Based on Sustainable Development, p. 120.

Islam as a religion and way of life offers an integrated model and framework for civilizational development. It provides a balanced developmental model²² that is value laden and comprehensive. Like most advanced models of development today, Islam addresses the question of development from an integrated perspective stressing the importance of balance between the martial and spiritual aspects of civilization. In this model, the approach to development and civilization is holistic and balanced. It is holistic and comprehensive in the sense that aspects; such as socio-political, economic, religious, cultural, educational, scientific, technological and civilizational are interconnected and dealt with comprehensively. Additionally, while it stresses the comprehensiveness of developmental model it also regards balance between spiritual and material forces as essential character of real development.

Furthermore, the civilizational model that Islam advocates establishes and further advances the importance of both human and religious elements in the pursuit of development. In other words, “it points to the need for the spiritual development of humankind, and for an exchange of the goals of development from the material centred to the non-materialistic.”²³ By doing so, this model posits that issues like; civilizational vision, religion, ethics, culture, spirituality, technology and education are central to development. As a matter of fact, the Islamic civilization in its glorious moments was a real manifestation of aspirations and projections of Islam as a balanced civilizational developmental model calling for spiritual, material, technological, scientific, economic, social, cultural, educational, artistic and aesthetical progress.

Islamic View of Civilizational Development

In today’s age of globalisation and technological advancement, more than any time before, the question of balanced development be-

²² Abdelaziz Berghout, Importance of Religion, Man and Knowledge in Civilizational Development: Views of Malik Bennabi and Said Nursi, *Journal of Islam in Asia*, Vol. 10, No. 2, Dec 2013, pp. 101-104.

²³ Antoni Skowron’ski, op. cit., P. 120.

comes of more interest and merit, particularly to the developing world. The world of Islam, like others, engages in the processes of development aspiring toward achieving progress at all levels. As such, what is needed for the civilizational development, in general, is a clear vision and model of development that suits the traditions of respective people and nations as well as responds to their present and future aspirations.

In a global perspective, civilizational development is a complex process.²⁴ As such, “any process of global sustainable development must perforce entail fundamental changes in the attitudes and behaviour manifested by human beings – as compared with those characteristic of the industrial and technological era. Having at its disposal ever greater technical and technological possibilities and ever greater speeds with which information can be transferred and people moved about, humankind needs to make the necessary psychological and moral adjustments to such a state of affairs. From the point of view of its axiological and ethical content, sustainable development entails a moral obligation towards other forms of life (i.e. nature) and other human beings, be these living now or yet to be born. Sustainable development requires ethical maturity and a fundamental enlargement of the intellectual potential of the global society, as well as further appropriate development of science and technology.”²⁵ I believe and trust that this ethical and intellectual maturity is crucial, particularly in a situation of imbalance like the one we are witnessing today in the movement of the present human civilization whereby the martial, technical and technological aspects suppress and befall the ethical, spiritual and moral aspects of life.

Islam advocates a set of values such as trustworthiness, integrity, work as a form of worship, excellence, justice, fairness, brotherhood, mercy, respect, cooperation, consultation, *I‘mār*, *Itqān*, *Iḥsān*, *taqwah*, sincerity, caring, sharing, moderation etc. It is these values that make the Islamic model of development distinctive from others. With these values in the very core of Islam, development becomes more human and value loaded paving the way for more friendly and integrated model.

²⁴ Abdelaziz Berghout, Importance of Religion, P. 103.

²⁵ Antoni Skowron'ski, A Civilization Based on Sustainable Development, p. 123.

In fact, these values made possible for Muslims to build a balanced Islamic civilization that lasted for long centuries and bridged the world of old civilizations with those that come after Islam. It was able to nurture quality people and culture for civilizational development. The human models that Islamic civilization nurtured echoed the real civilizational values of Islam that have been referred to earlier.

Indeed, throughout the course of Islamic history, except in periods of decline of the Islamic civilization, the Muslim world has learnt the lesson that whenever Muslims undermined these civilizational²⁶ values, their understanding and practice of Islam reflected deficiency and disequilibrium. Therefore, it is always vital to stress those values particularly one addressing the question of development from an Islamic perspective. Hence, it is insufficient, from an Islamic perspective, to consider development only from material, physical, technological and scientific aspects but also from ethical, moral, intellectual, spiritual, cultural and civilizational aspects. Therefore, the core feature of the Islamic vision of development lies in this balance and equilibrium without which the whole process of development becomes futile.

This idea of balance in the developmental modal of Islam has been the focus of the Qur'an and the practice of the Prophet (s.a.w.) and those who followed his guided path. Thus, we find Muslim scholars ever since the times of Ibn Khaldūn (d.1406), in his celebrated initiative of the science of human association, calling for the revival of Islamic civilization and the civilizational dimension of Islam stressing the above mentioned values of development. In modern times too, the contributions of thinkers such as Malik Bennabi (d.1973) bear witness to the need for revivification of the civilizational values of Islam.

²⁶ The term "civilizational" is used in this paper to mean integral, comprehensive, realistic, universal, balanced and creative kind of understanding of Islam. Consequently, when one attaches the adjective "civilizational" to the expression "Islam" it indicates that we presumably consider Islam as a civilizing religion with the power and ability to build a civilized human social construction and culture.

Moreover, there are numerous Muslim scholars²⁷ who contributed to the development of more comprehensive views of the civilizational model of Islam, stressing the need to project it as an all-encompassing way of life and as a civilizational model for balanced development. Even though, some of these works have not used the term of civilizational development or the civilizational vision of Islam, they still reflect the civilizational aspects and values of Islam.

Delving into the works of those scholars one finds many evidences of their study of the above mentioned values of development. They all without exception referred to those values and rooted them into the Qur'anic text, traditions of the Prophet (s.a.w.) and works of the classical Muslim scholars.

Among the major features one may derive from the above mentioned works and many others, is the appeal to revive the civilizational values of Islam and its developmental model in order to regain the balance and progress in the life of contemporary Muslims. Notwithstanding the very many appeals and efforts undertaken by individuals and groups to advance the cause of reviving the civilizational values of Islam and its

²⁷ You may refer to: Sayyid Quṭb, *This Religion of Islam* (Egypt: Al-Manar Press, 1967); Sayyid Quṭb, *The Characteristics of the Islamic Concept* (Delhi: Hindustan, 1984); Abū al-A'ālā Mawḍūdī, *Towards Understanding Islam*, Translated and edited by Khurshid Ahmad (Pakistan: The Islamic Foundation A.S. Noordeen, 1979); Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, First Edition, Edited and annotated by Saeed Sheikh (Lahore: Institute of Islamic Culture, 1986); Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, First Edition, Edited and annotated by Saeed Sheikh (Lahore: Institute of Islamic Culture, 1986); Abul al Hasan Ali Nadawi, *Islam and the World*, 2nd Edition, Translated by M. Asif Kidwa'i (Lahore: Sh. Muhammad Ashraf, 1973); Malik Bennabi, *the Question of Ideas in the Muslim World*, Translated, annotated with a Forward by: Mohamed El-Tahir El-Mesawi (Kuala Lumpur: Islamic Book Trust, 2003); Muhammad Baqir Al-Sadr, *Our Philosophy*, Translated by Shams C. Inati, Forwarded by Nasr Sayyid Husayn (London: The Muhammadi Trust, 1989); Mutahhari. Ayatullah Murtaza, *Fundamentals of Islamic Thought: God, Man and the Universe*, Translated by Hamid Algar (Berkeley: Mizan Press, 1985); Mutahhari. Ayatullah Murtaza, *the Human Being in the Qur'an* (Tehran: Islamic Propagation Organization, 1983); Abdul Hameed Siddiqi and Muhammad Saeed Siddiqi in their work '*The Islamic Concept of Religion and Its Revival*', First Edition (Lahore: Kazi Publications, 1980).

developmental model, there has always been a need for political will and economic might which put the approach to work so as to bear its fruits.

Having said that, it is so far clear that the question of development from an Islamic perspective requires not only a better understanding of the core values of Islam but also possessing capabilities to manage it systematically in real situations. That is to say, one has to have the capabilities, skills and expertise for the management of development process. Accordingly, there is a need to envisage a mapping of the developmental model so as to see its requirements and demands. According to Michnikowski, “in the process of building a civilization based on sustainable development, the important tasks include:

1. promotion of humanity’s individual and collective information and knowledge,
2. the linking of the eco-social utility of the work institutions and organizations do with the level of income obtained as a result of that work,
3. the mastering of the skills involved in long-term forecasting, as well as the faithful valuation of work and the consequences of other changes in our surroundings,
4. the establishment of flexible bases (including as regards information) that may head off threats to eco-socially suitable management,
5. the mastering of the skills to recognize the situation regarding quality of life on the basis of ecological knowledge and
6. the mastering of the skills to steer processes of change in human-kind’s natural environment”²⁸

From the above passage, it is obvious that high weigh is given to technical, skills, financial, physical, scientific and social aspects of the civilizational development process.

²⁸ Machowski J. Ochrona Środowiska, in Antoni Skowron’ski, A Civilization Based on Sustainable Development, p. 123.

The moral, spiritual, religious and other intangible cementing elements are not visible. Hence, the next section shows how Islam projects a development that is based on balance between the martial and spiritual demands of development.

Mapping the Civilizational Developmental Model of Islam

The above section has thus far shown that the Islamic developmental model stands for balance and calls for the amelioration of all new means and technologies without undermining the roots and main principles of the religion and tradition. Moreover, the Islamic model stresses the following aspects and elements:

- 1) Integrated, balanced and all-encompassing civilizational vision whereby civilizational aspirations play a crucial role;
- 2) Dynamic role of human capital in development;
- 3) Cementing function of values and ethical norms in the orientation of development;
- 4) Significance of education, knowledge, capacity building and learning as pre-condition for any development process;
- 5) Importance of the culture of creativity in creating the psychosocial environment required in any civilizational development;
- 6) Moderate and balanced method of approaching and solving problems of development;
- 7) Strategic and systematic knowledge of development management;
- 8) Capability to measure and monitor progress and impact and outcomes of the developmental policies and plans;
- 9) Possessing the know-how and technological means and tools;
- 10) Considering the local, regional, international and global environment in managing development and lastly developing flexible set of policies, regulations and guidelines that facilitates and create the entire environment for development to take place and achieve the its strategic objectives.

Besides, the civilizational model takes Islam as its main guiding framework while opening the horizon to benefit from other sources of human civilizational expertise and achievements. The illustration below

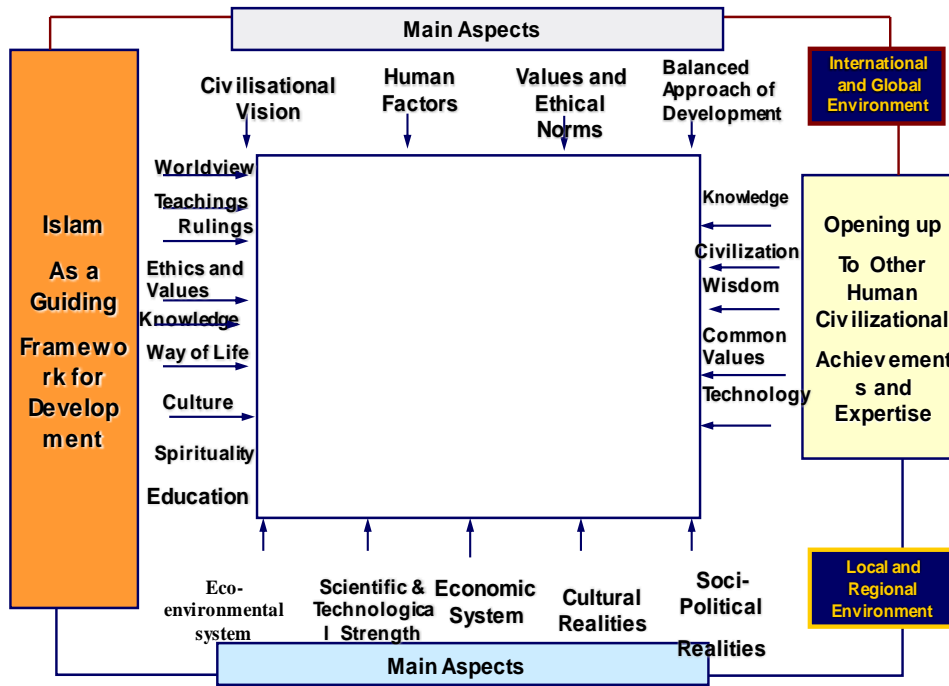


Illustration No. 1: Mapping the Islamic View of Civilizational Development

maps the main aspects of the Islamic model of civilizational balanced development:

What is important to be stressed from the above illustration is that Islam creates the spirit of inclusive developmental approach whereby its noble teachings guide the entire processes of development. The latter are guided by the civilizational values of Islam such as equality, justice, righteousness, freedom, tolerance, forgiveness, humanity, brotherhood, cooperation, solidarity, love, trustworthiness, progress, good governance, time management,...etc. More than that, Islam considers all sincere efforts and activities which fall within the ambit of establishing a balanced civilization as a form of worship and obedience of God.

Having outlined the various aspects of the civilizational model of development stressing the role of Islam as a guiding source of enlightenment, the next section highlights the main principles and foundations of the Islamic worldview. These guiding principles are essential in any developing process that is in accordance with Islam and its teachings.

Civilizational Development and the Principles of the Islamic Worldview²⁹

Similar to all other worldviews that offer a vision of the world and provide answers to the ultimate questions, the Islamic worldview has its own essentials, principles and foundations. Those essentials constitute the core elements that distinguish it from other worldviews. In general terms, the Islamic worldview comprises the following basic beliefs.

1. The unity of God as a core guiding principle.³⁰

²⁹ For more details refer to Berghout Abdelaziz, Introduction to The Islamic Worldview: Study of Selected Essential), Edited by Abdelaziz Berghout, Research Centre, IIUM. 2009, pp. 90-105.

³⁰ Allah says: “Say: He is God, the one and only God, the eternal, the uncaused of all being. He begets not, and neither is He begotten and there is nothing that could be compared to Him.” [Q 112: 1-4]; Allah says: “To Him belongs the dominion of the heavens and the earth.” [39: 44]; Allah says: “Unto God belongs all that is in the heavens and all that is on earth.” [Q 2: 283]. Allah says: “He is the Creator of the heavens and the earth. He has made for you pairs from among yourselves, and pair among cattle: By this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees all things” [Q 42: 11]. Allah says: “All things devoutly obey His Will.” [Q 30: 26].

2. The main articles of faith are: believe in God, angels, prophets, scriptures, predestination and the hereafter.³¹
3. The objectives of Islam are, i.e., the preservation of religion, intellect, life, wealth, progeny, freedom, justice, human nature, environment and vicegerency at large as developed and interpreted by scholars like Abū Ishāq al-Shāṭibī (d.1388), al-Juwaynī ‘Abd al-Ma‘ālī Imām al-Ḥaramayn (d.1399), and Muhammad Allāl Al-Fāsī (1910-1974).
4. Acquiring knowledge and possessing technology and sciences are rational obligations and religious duties.³² The signs, laws and patterns of God are planted and disseminated through the heavens, earth and human life. God commands man to discover them and exploit them in his spiritual and material advancement.³³
5. The protection of environment³⁴ and earth is the responsibility of all mankind.³⁵

³¹ Allah says: “*The Messenger believeth in that hath been revealed to him from his Lord, as do the men of faith. Each on of them believeth in Allah, His angels, His Books, and His Messengers...*” [Q 2: 285] and “*O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before him. Any who denieth Allah, His angles, His books, His Messengers, and the Day of Judgment, hath gone far, far astray.*” [Q 4: 136].

³² Allah says: “*Proclaim! Or read! In the name of thy Lord and Cherisher, Who created - created man, out of a mere clot of congealed blood. Proclaim! And thy Lord is Most Bountiful. He Who taught the use of the pen. Taught man that which he knew not.*” [Q 96: 1-5]. *Ijtihād*, thinking, pondering over the creation of God is an act of worship. Allah says: “*Thus doth Allah make clear to you His signs: in order that ye may ponder ‘consider’*” [Q 2: 219].

³³ Allah says: “*Verily in the creation of the heavens and the earth, and the succession of night and day: And the ships that speed through the sea with what is useful to man: And in the waters which God sends down from the sky, giving life thereby to the earth after it had been lifeless, and causing all manners of living creatures to multiply thereon: And in the change of the winds and the clouds that run their appointed course between sky and earth: In all this there are signs indeed for people who use their reason.*” [Q 2: 164].

³⁴ Compare with the modern Western view on the relationship between man and nature. For example, Richard C. Foltz (2002: xiii) argues that “Western civilisation has long seen nature as an adversary to be overcome and resources as existing only for the benefit of human beings.”

6. The unity of humanity: There is one origin and one Creator, i.e. Allah.³⁶
7. The unity of vicegerency: All humans are vicegerents of God who are delegated with the trust.
8. The unity of trial and test: All humans are created to undergo trial and test with positive and negative deeds and events.³⁷
9. The unity of human honour and dignity: All humans are honoured and dignified regardless of their races, religions and languages.³⁸
10. The unity of human responsibility and accountability: Every human being is responsible for his acts and deeds and will be accountable for them on an individual basis.³⁹
11. The unity of the sacredness of human life and soul: The life of every human being is sacred and is not subject to destruction of any sort.⁴⁰
12. The only criterion for human preference and human success or failure is taqwah (fear of God and good deeds).⁴¹
13. Moderation forms the essence of the Islamic way of life.

³⁵ Allah says: “*He to whom belong the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: It is He who created all things, and ordered them in due proportions.*” [Q 25: 2].

³⁶ Allah says: “*O mankind! Reverence your Guardian-Lord, Who created you from a single person, Created, of like nature, his mate, and from them twain scattered like seeds countless men and women.*” [Q 4: 1] and “*He who created the heavens and the earth and all that is between...*” [Q 25: 59].

³⁷ Allah says: “*And We test you all through the bad and the good things of life by way of trial: and unto Us you all must return.*” [Q 21: 35].

³⁸ Allah says: “*Now, indeed, We have conferred dignity on the children of Adam, and bore them over land and sea.*” [Q 17: 70]. 23-Unity of human will “*All human beings are given a free will to select their way of life and religion*”. Allah says: “*Say, ‘The Truth is from your Lord’: Let him who will, believe, and let him who will, reject it.*” [Q 18: 29].

³⁹ Allah says: “*Then shall anyone who had done an atom’s weight of good, see it. And anyone who has done an atom’s weight of evil, shall see it*” [Q 99: 7-8].

⁴⁰ Allah says: “*That if anyone slew a person—unless it be for murder or for spreading mischief in the Land — it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people.*” [Q 5: 32].

⁴¹ Allah says: “*...Verily the most honourable of you in the Sight of Allah is he who is the most righteous of you...*” [Q 49: 13].

14. Human mutual security and global protection of people is obligatory and a heavy responsibility upon the shoulders of committed vicegerents of God.⁴²
15. Relations between Muslim society and other human societies are based on peaceful co-existence, mutual understanding and cooperation, except in cases of aggression or acts of oppression.
16. Man is not forbidden to enjoy and make use of the bounties and gifts bestowed on him by God as long as he/she follows the proper ways and the right instructions of his Lord.⁴³
17. Corruption, mischief, moral decline and the collapse of people, nation and civilization is caused by those who disobey the commands of God and go against His laws and patterns in religion, the universe and life.⁴⁴
18. Mutual consultation, equality, justice, freedom, unity, tolerance, mercy, compassion, brotherhood, cooperation, love, advice and good deeds are all human and Islamic virtues and obligations.
19. The hereafter exists and all mankind will return for accountability and the final destination.⁴⁵

Taken together these essentials of the Islamic worldview formulate the basic framework of any developmental activities within the Islamic context. They set the major directions and principles of any civilising process. Therefore, it is crucial to inculcate these basic teachings and guiding principles into the body of activities geared towards achieving development and progress at all levels.

⁴² Allah says: “*Those who believe, and adopted exile, and fought for the faith, with their property and their persons, in the cause of God, as well as those who gave them asylum and aid –these are all friends and protectors one of another.*” [Q 8: 72- 75].

⁴³ Allah says: “*Say: Who hath forbidden the beautiful gifts of God, which He hath produced for His servants, and the things, clean and pure, which He hath provided for sustenance? Say they are, in this world, for those who believe, and purely for them on the Day of Judgment, thus we explain the signs in detail for those who understand.*” [Q 7: 32].

⁴⁴ Allah says: “*Mischief ‘corruption’ has appeared on land and in the sea because ‘the meed’ (reward) that the hands of men have earned. That Allah may give them a taste of some of their deeds: in order that they may turn back from Evil.*” [Q 30: 41].

⁴⁵ Berghout Abdelaziz, Introduction to the Islamic Worldview, PP. 90-105.

Civilizational Development: Urgency of Reviving the Civilizational Vision of Islam

There is no doubt that Islam provides comprehensive and value laden framework for civilizational development, however, the long centuries of decline of Islamic civilization and its creativity has led to some sort of confusion over its dynamism in our contemporary context. Indeed, the culture of inertia that resulted from the decline crippled Muslims and hindered their contemporary civilizational role and major contributor to world civilization. Therefore, there is a need to revive the civilizational vision of Islam that paves the way for the culture of creativity and innovation.

Certainly, those Muslims wanting to revive back the dynamism of Islamic civilization need to address the misconception about the role of Islam in civilizational development. At this juncture, one has to stress that Islam is not the cause of inertia, as being portrayed by some quarters, but it has always been the source of enlightenment and guidance to those who approach it properly.

Indeed, Islam has never been an obstacle in the way of dynamic, balanced and comprehensive progress of nations and people. On the contrary, it was a major contributor to the development of human civilization. Islam strongly advocates technological⁴⁶, scientific, cultural, economic, and civilizational progress; and calls for a balanced development in all spheres. It propagates the common human values such as protection of life, intellect, property, freedom, justice, peace, mercy, balance, integrity and security. In line with this, as a guiding framework for balanced civilizational development, Islam stresses, among other things, the need to strive for balanced civilizational progress and development: Allah declares: *(But seek, with the wealth which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: But do thou*

⁴⁶ Berghout Abdelaziz, *the Islamic View of Technology: Re-discovering the Patterns of Balance and Order, Structures for Life*, Rozenberg Publishers, Amsterdam, the Netherlands 2010, pp. 133-144.

good as Allah has been good to thee, and seek not occasions for mischief in the land) [28: 77].

Therefore, for the Islamic civilizational model to bear its fruits and contribute to balanced development, Muslims should play their role in understanding and implementing it at both individual and collective levels. Hence, the question of reviving the civilizational vision of Islam is relevant and need to be addressed accordingly. For the civilizational model of development to achieve its goals, Muslims need to rediscover and apply the civilizational vision of Islam. By civilizational vision, this study refers to the integral, comprehensive and well organised frame of reference which allows for effective study, analysis, interpretation and generation of ideas and solutions related to problems of development based on the teachings of Islam. It should be clear that empowering the Muslim with the civilizational vision of Islam means possessing the ability to deal with problems, situations and civilizational phenomena from a more systematic, integral, comprehensive and balanced way. It is the ability to see things from different facets and use integrated approaches in addressing issues and problems of development.

Certainly, the civilizational vision “maintains that each one of the exclusionary approaches, or paradigms, used in the study of the human condition presents a mere facet of the complex reality.”⁴⁷ Therefore, to have a complete picture of any given phenomenon one has to consider all its facets and aspects.⁴⁸ Otherwise, it is impossible for one-sided or segmented approach to provide us with a comprehensive view of any social phenomenon. Hence, as we go through the experience of many Muslims today, we observe the tendency of this one-sided mindset claiming hold of the truth undermining the rest of views and aspects. This tendency creates a culture of exclusiveness towards others and overlooks vital factors which affect the civilizational development of the Muslim *Ummah*.

⁴⁷ Farahang, *Globalization on Trial* (Canada: International Development Research Center, 2000), p. 44.

⁴⁸ See Abdelaziz Berghout, “Creativity and Creative Thinking: Towards an Integrated Civilisational Approach”, paper present to the seminar on “*Thinking*”, 29th -30th August, 2005, Organized by the research Centre, International Islamic University, Malaysia.

Therefore, the absence of civilizational vision in many practices leads to the segmentation of our practices and decision in real life situations.⁴⁹

Put more emphatically, the civilizational vision “requires an ecological perspective- a sense of the whole, along with the sensitivity to how things relate to one another. That seems to be missing as we approach the twenty-first century.”⁵⁰ This missing element in our practical culture creates many problems when it comes to our understanding and implementation of the teachings of Islam. Therefore, empowering people with the civilizational vision of Islam becomes imperative. Indeed, undermining the very many factors and aspects that constitute the core of the civilizational vision of Islam may end up in fatal consequences to the entire *Ummah*.

It is so far clear that reviving the civilizational vision is an important step towards realising development. Muslims should be able to revive and implement the civilizational vision of Islam in guiding the processes of development. The civilizational model of development should be holistic, systematic, balanced and practical. Taken together these characteristics reflect a vision that is more realistic and developmental in nature. This is why the approach of Islam to development covers all aspects of human and social life stressing on creating civilizational value and progress for the entire mankind. Additionally, its main aspects are: values driven, educational, humanistic and cultural. Taken together these aspects show the importance of the civilizational vision and its role in reviving the dynamic role of Islam and its contributions to the development of the Islamic world and mankind at large.

Conclusion

What is important in the study of the civilizational model of development from an Islamic perspective is the framework which it provides to guide the process of development. This framework makes it possible to see the vital role of values, ethics, worldview, education, culture, people, technological know-how, knowledge, sciences, management etc. In

⁴⁹ Quoted in, Farhang Rajae, *Globalization on*, p. 43.

⁵⁰ John, Gaddis. Living in Candlestick Park, *the Atlantic Monthly*, 283 (4), 1999 quoted in Farhang, *Globalization on Trial*, p. 44.

this way, one can project a developmental model which is balanced and responds to the changing realities and circumstance of people. The civilizational vision requires that the Muslim should understand Islam as a driving force behind a civilization and not mere moral personal teachings. It is rather a guide for intellectual, spiritual, economic, social, cultural, scientific, technological and civilizational development. By advancing this understanding, Muslims can regain back their dynamic role in civilizational development.