

BOOK REVIEW

M. Umer Chapra (2008), *The Islamic Vision of Development in the Light of the Maqāṣid al-Sharīʿah*, Jeddah, Kingdom of Saudi Arabia: Islamic Research and Training Institute, Islamic Development Bank. 79 pages.

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This is the first book of its kind that attempts to link development with, and position it within the *maqāṣid* Sharīʿah (objective of Sharīʿah). It tries to show how, in the context of the *maqāṣid* Sharīʿah, a development that is in line with the vision of Islam could be formulated and realized.

Development in this book refers to the real well-being of all human beings which the author terms as *al-falāh*, while the *maqāṣid* Sharīʿah is considered as the very basis of the framework to accomplish *al-falāh*. *Al-falāh* is regarded as one of the indispensable ways to realize the ultimate goal of all Islamic teachings, that is, to be a blessing for mankind, irrespective of race, colour, age, sex or nationality.

This, however, differs a little bit from the opinion of the present reviewer. It is not *al-falāh*, but instead, it is *mardhatillah* (the pleasure of God) that should be the ultimate goals of all Islamic teachings and human endeavours, development included. *Al-falāh* is indeed just one of the outcomes of the *mardhatillah*. It is the *mardhatillah* that justifies the bestowing of *al-falāh* by Allah s.w.t. upon His slaves whenever He pleases. In the absence of *mardhatillah*, accomplishment of *al-falāh*, moreover eternal *al-falāh* in the Hereafter, is not possible. Endeavours for development thus should aim at the accomplishment of *mardhatillah* as the ultimate goal, and *al-falāh* reduces to be the immediate goal and the end product of *mardhatillah*. *Mardhatillah* indeed is the key to not only the provision of *al-falāh*, but also all other gifts by Allah s.w.t.

However, the author's inclusion of intangibles in the measurement of development is worthy of note. Development to him could not be measured by only income and wealth, rather by a comprehensive vision of human well-being for at least two reasons. Firstly, the income and wealth could not emanate happiness beyond the fulfilment of basic biological needs.

Secondly, there are many other needs that are spiritual and non-material in characteristic, such as mental peace and, even the happiness itself. These, according to the author, require other needs such as justice and human brotherhood, spiritual and moral uplift. For a sustainable well-being, they need security of life, property and honour, individual freedom, moral as well as material education, marriage and proper upbringing of children, family and social solidarity, and minimization of crime, tension and anomie. New development paradigm does recognize some of these, says the author, but the spiritual foundation does not become its emphasis, although spiritual and non-material needs have to be satisfied to ensure true well-being and sustainability of economic development over the longer term.

This would definitely add to clarity if firstly, the author could have explained what are actually meant by spiritual and, secondly, a deliberation could have been made on how the spirituality could be measured. This would bridge the gap that has been ignored by writers many of whom simply mention spirituality but leave it out undefined, let alone discussing it in depth. It would be helpful if there is an explanation on the spirituality in relation to the fundamental elements of it, for instance the *iman* (faith) and *taqwā* (piety), the *mazmumah* (evil attributes) and the *mahmudah* (good attributes), as well as the *qalb* (heart) and the *nafs* (desire), as well as the relations of all these spiritual elements with, and their implications on development. As for the second question, at least there should be a clearer emphasis that not all that are unquantifiable and tangibly immeasurable such as the spiritual and non-material needs, are not relevant. They are real and relevant and cannot be ignored just because they are unquantifiable or presently immeasurable.

The other suggestion is on the essential deliberation on the meaning of the *maqāṣid* al-Sharīʿah itself. The author does not actually give any clear definition of the *maqāṣid* al-Sharīʿah, other than explaining what these *maqāṣid* or goals are, how they are mutually interrelated, what their implications are, and in what way they can together help promote real human well-being. Instead, discourse on the meaning of the term *maqāṣid* al-Sharīʿah itself is focused more on the categories of the *maqāṣid*, as classified by Imam Abu Hamid al-Ghazali. The author highlights al-Ghazali's explanation of *maqāṣid* al-Sharīʿah. That is, the very objective is to promote the well-being of the people which lies in safeguarding their faith (*din*), their self (*nafs*), their intellect (*ʿaql*), the posterity (*nasl*) and the wealth (*māl*), and whatever serves to safeguard these five is in public interest and is desirable, and whatever hurts them is against public interest and its removal is desirable.

Despite what has been stated above, the author undeniably has contributed much to the reinterpretation of al-Ghazali's thinking. This is done in at least three ways.

Firstly, the author argues that the *maqāṣid*, apart from the five mentioned by al-Ghazali which is considered as primary (*al-asliyyah*), also consists of other categories which the author terms as corollaries (*tabī'ah*). These corollaries, though not specified by the author at this stage, are said to have been indicated by the Qur'ān and the *Sunnah* or inferred from these by different scholars. They ease the realization of the primary *maqāṣid* and their realization therefore is also indispensable. The author bases this stance on the *fiqhi* principle that means (*wasail*) enjoy the same legal status as that of the *maqāṣid*. Accordingly, he says, legal maxim (*al-qā'idah al-fihiyyah*) stipulates that "something without which an obligation cannot be fulfilled is also obligatory". Based on the richness and dynamism inherent in the teachings of the Qur'ān and *Sunnah*, the author says, these corollaries could be expanded and refined to ensure that all human rights are duly honoured and that all the different human needs are adequately satisfied.

Secondly, the author also redefines the word safeguarding used by Imam al-Ghazali as not only implying the preservation of the status quo, but also striving for continued enrichment of the primary *maqāṣid* and the corollaries. By this, the author says, sustained development and well-being could be keeping on improving continuously in keeping with the changing needs and environment for individuals, society and mankind. *Maqāṣid al-Sharī'ah*, therefore, he argues, needs to be discussed within the context of our own times.

Thirdly, the author rearranges the sequence of the *maqāṣid al-Sharī'ah*, by putting the human self (*al-nafs*) on the top as what has been done by Fakhr al-Din al-Razi (d.606/1209), a prominent jurist writing around a hundred years after al-Ghazali. Moreover, Al-Shatibi, the author contends, has not always followed the sequence outlined by al-Ghazali. He argues that the sequence essentially depends on the nature of the discussion, hence perhaps his rearrangement. This seems to be more logical to the author in the discussion of sustainable development for human beings, as *khalifah* or vicegerent of God, are the end as well as the means to development. The human themselves to the author are the architects of their development or decline.

With this premise, the author explains the way how the human self, as one of the pillars of the objective of *Sharī'ah*, could be invigorated. The

major needs of human beings that must be satisfied, to the author, which he terms as corollaries of the primary objective of strengthening the human self and ensure a sustained well-being, consist of 14 things as follows: (1) dignity, self-respect, brotherhood and social equality; (2) justice; (3) spiritual and moral uplift; (4) security of life, property and honour; (5) freedom; (6) education; (7) good governance; (8) removal of poverty and need fulfilment; (9) employment and self-employment opportunities; (10) equitable distribution of income and wealth; (11) marriage and stable family life; (12) family and social solidarity; (13) minimization of crime and anomie; and (14) mental peace and happiness.

With the fulfilment of these 14 corollaries, the author argues, the four primary objective of Sharīʿah, that is faith (*Din*), intellect (*ʿaql*), posterity (*nasl*), and wealth (*māl*) could be ensured, and eventually entail with human well-being, the *falāh*.

The rest of the sections of this book have then been devoted to the explanation of these 14 corollaries of the human self (*al-nafs*) as the first objective of the Sharīʿah, followed by the explanation of the corollaries of the other four primary objectives of the Sharīʿah, that is the strengthening of faith (*Din*), enrichment of intellect (*ʿaql*), enrichment of posterity (*nasl*), and development and expansion of wealth (*māl*).

In doing this, amongst important points highlighted by the author in explaining the strengthening of human self (*al-nafs*) as the first and most important primary objective of the Sharīʿah are as follows:

1. That the inherent nature of human beings (*fitrah*) is good and free from any spiritual flaw. Human-beings are obliged to preserve these true nature or innate goodness, hence the enjoyment of *dignity, self-respect, brotherhood and social equality*.
2. That *justice*, especially socio-economic justice, is a pre-requisite for accomplishing the goal of dignity, self-respect, brotherhood and social equality. The author quoted al-Mawardi that relates comprehensive justice to the inculcation of mutual love and affection, compliance with norms, development of the country, expansion of wealth, growth of progeny, and security of the sovereign, Ibn Taymiyyah that regards justice towards everything and everyone is an imperative for everyone, and Ibn Khaldun that believes that justice is a compulsory ingredient for a country to develop.
3. That *spiritual and moral uplift*, through a faithful observance of moral values, could lead to mutual trust and cordial relations among people,

and motivate them to fulfil their mutual obligations and to help each other, thereby promoting family and social solidarity, tolerance and peaceful coexistence, and curbing the spread of anomie. In consequence, these will entail with an increase in social capital, which is necessary for promoting efficiency and equity and, accelerated development and human well-being. For all these, a proper motivating system is necessary.

4. That *security of life, property and honour* are imperative in fulfilling the dire need of the human personality as Islam calls for the respect of life and brotherhood of mankind.
5. That *freedom* is necessary as it generates initiative and drives for necessary creativity and innovation and consequently, for human development and well-being. However, freedom here does not mean absolute freedom. Instead, it is bounded by moral values to ensure not just their own well-being but also the well-being of all God's creatures. This is possible through three important assets that have been bestowed by God, that is conscience (reflection of man's true nature, the *fitrah*), Divine guidance, and intellect. The freedom therefore is an outcome of man's conscience as *Khalifah* of God, within the bounds of the guidance provided by Him, used wisely according to man's intellectual capability.
6. That high quality *education* is essential for one's enrichment of intellect. It has to entail with two results, firstly the enlightening of one's worldview, moral values of Islam, and mission as *khalifah* of God; and secondly, the expansion of knowledge and technological base, so as to enable not only the enrichment of the intellect, but also the accomplishment of an accelerating and sustaining development.
7. That *good governance* is an indispensable need, for without good governance and hence political stability, the enforcement of the society's rules of behavior is not possible.
8. That *poverty* must be removed and *needs* for all must be fulfilled through an efficient and equitable use of all resources because of its negative consequences such as incapacity, helplessness and dependence, and capacity to drive a person close to disbelief.
9. That all individuals have to realize their need fulfilment through their own effort (*employment*), while a Muslim society through its management of the economy, provides *self-employment opportunities*

for the people to earn an honest living in keeping with their ability and effort.

10. That there should be an *equitable distribution of income and wealth* in order to avoid degrading the extremely poor and enable them to utilize their full potential.
11. That *marriage and stable family* life must characterize a congenial partner-in-life, affectionate and caring relationship of husband and wife to ensure stable families that emanates loving care and upbringing of the future generations as well as the development and survival of the society itself.
12. That women rights must be fulfilled as they are 'sisters of men', a 'trust from God' and men must not take advantage of the women's weaknesses nor humiliate them. They have equal, and not inferior, status, with ability to complement the role of men in promoting human well-being. Indeed, nobility of character, good husband-wife relationship and loving care of children by their parents could lead to *family and social solidarity*.
13. That an enabling environment for the *minimization of crime and anomie*, and consequently *mental peace and happiness* could be created by the fulfilment of the above twelve needs of the human personality.
14. That all the above needs, if satisfied, will have a positive effect on all the five primary *maqāṣid* al-Sharī'ah mentioned by al-Ghazali, that is the human self, intellect, posterity and wealth, as well as on faith by creating a more congenial environment for its better understanding and implementation. Faith here seems to be regarded as an outcome of the fulfilment of the above needs of the human self, not faith that becomes the determinant of the needs. Rethinking on this would definitely necessary. Is it the faith that moulds the way of life of a human being or the way of life that becomes the mould of his faith? It could be both ways but it would be much interesting and clear if this is discussed in details. Whichever ways this discussion could be, the yield, the author says, is the promotion of sustained development in all sectors of the society, economy and polity.

In strengthening the other four primary objectives of Sharī'ah (faith, intellect, posterity and wealth) that could in turn enrich the human self as the human self itself mutually strengthening them, the author has the followings to say:

1. In strengthening the faith, the author proposes six elements, that is religious worldview, values, proper motivation, education, enabling environment for righteousness and family and social solidarity, and the role of the state. The religious worldview is important and faith thus is arranged second after the human self, for it is the religious worldview that carries greatest potential of ensuring the reform of the human self in a way that would help ensure the fulfilment of all the spiritual and material needs of the human personality. One of the important needs is the moral uplift which has two requisites, namely existence of values or rules of behaviour and observance of these rules by everyone. One, and the only One, that could ensure the observance of these rules, says the author, is God. The stimulant that motivates the sacrifice of one's self-interest is the faith that stretches the fulfilment of the 'self-interest' beyond the span of this finite world, to the eternal Hereafter, along with the individual's accountability before the Supreme Being and the reward and punishment in the Hereafter. This Islamic worldview has to be accomplished by education which must also include the existing knowledge base and technology, leading the Muslims to employment and self-employment opportunities, uplifting of dignity, acceleration of development, reduction of poverty and inequalities in the distribution of income and wealth. Such an environment becomes an enabler for righteousness, the strengthening of family and social solidarity, and the promotion of mutual care and cooperation among individuals, as well as the desired qualities in individuals, humanitarian social goals, simple living, and the reduction of wasteful and conspicuous consumption. In all these, the author says, the state must play a complementary role, amongst others, by having effective checks and balances through institutions such as *shūra* (parliament), an honest judiciary, a free press, and properly conceived laws and regulations.

2. In enriching the intellect (*‘aql*), intellect-faith interdependency faith plays an important role. Faith leads the intellect to the right direction, while intellect helps to maintain the dynamism of faith, to respond successfully to the changing socio-economic and intellectual environment, to develop the kind of technology that can accelerate development, and playing crucial role in the realization of the *maqāṣid*. The later needs an ability to exercise *ijtihād* and evaluate rationally and rightfully all interpretations of the Qur'ān, *Sunnah* and *fiqhi* verdicts, in harmony with the *maqāṣid*. This could be realized through a high quality religious and science education, a combination of which could lay a proper ground to know the values of their society, raise skills to

enable to earn livelihood in a morally lawful way, and making possible the contribution to the development of science and technology and the realization of the *maqāṣid*.

3. In enriching the posterity, four factors have to be endeavoured. They are moral development and proper upbringing and family integrity, intellectual development, need fulfilment and healthy environment, and freedom from fear, conflict and insecurity, and the debt-servicing burden created by the present generation's borrowing for consumption purposes.
4. In developing and expanding the wealth, faith, through its values and motivating system, has a crucial role to play. It avoids wealth to become an end in itself, promotes unscrupulousness and accentuates inequities, imbalances and excesses, helps inject a discipline and a meaning in the earning and spending of wealth, thereby, enable it to serve its purposes more effectively. The results are poverty removal, needs fulfilment of all, comfortable life for everyone, promotion of equitable distribution of income and wealth. In addition, creation of wealth would also include minimization of inequalities of income, enlargement of national pie, strengthening of human resources, reorientation of monetary, fiscal and commercial policies, promotion of micro-enterprises, and provision of microfinance to the very poor on a humane interest-free basis.

All these important conceptions of the Islamic vision of development in the light of *maqāṣid* al-Sharīḥ could have been strengthened if there is a discussion on the issue of the scarcity of resources which the author seems to believe in but has not discussed in a clearer manner. The questions that have been lingering in the mind of the present reviewer are as follows: what is the difference between the so-called scarce resources concept held by the author with the very assumption of the mainstream economics that resources are scarce while wants are unlimited? Could the resources be regarded as scarce due to their physical nature that reduce by utilization and consumption as well as due to human's inability to redistribute resources and their yields justly and to explore the unexplored resources efficiently? If so, how one relates them to the concept of *rizq* (provision from Allah s.w.t) that is believed to have been allocated by Allah s.w.t. to every living creature and *barakah* (blessing from Allah s.w.t.) that influences greatly on one's satisfaction and happiness irrespective of quantified amount?

Another thing that would probably enlighten readers of this book is the deliberation on the statement that a Muslim country could benefit from other countries as long as it is not in conflict with Sharīḥ. It undeniably

sounds very clear and has become an axiom among many Muslims. However, it has been stated as a generalization, without in-depth explanation. It would be enlightening therefore if deliberation on the statement could be made, for instance by differentiating the benefits at an operational level without compromising the philosophical underpinnings of the Islamic development.

The quality of the book too would have been better if there were no typographical and editorial errors that are prevalent in some parts of this book (such as blank pages, tables and figures without titles, et. cetera), as well as the missing of some references in the list of references at the end of the book, such as Masud 1977 and Nyazee 1994 (p.11, fn 7).

As a whole, however, this book is commendable and praiseworthy, for majority of other books on Islamic development usually confine themselves to economic development alone rather than a comprehensive development. In this book the author has been able to paint the relationship of the *maqāṣid* al-Sharī'ah in realizing the Islamic vision of a holistic development as he intends to do. The ingredients of human-being, that is faith, intellect, posterity and wealth, along with their corollaries, are well explained in a systematic manner. Although the points that have been raised in this book may not be new to some, the author however has managed to place them systematically in right places with strong support of references.