

HUMAN DEVELOPMENT AND HEDONISM CULTURE CHALLENGES: A REVIEW FROM ISLAMIC PERSPECTIVE

Halipah Hamzah

Academy of Contemporary Islamic Studies (ACIS)
Universiti Teknologi MARA (UiTM) Pulau Pinang
13500 Permatang Pauh, Pulau Pinang, Malaysia

Corresponding author's email: shalipah@ppinang.uitm.edu.my

Abstract

Islamic development consists of human development, material development, technology development, and development of knowledge. Major aspect of Islamic development is human development. Human development is the process of human change to a better condition includes elements of physical, intellectual, spiritual and emotional. Spiritual and physical developments should be given priority in human development because of the negligence of one of these aspects lead to the imperfections in life for individuals, communities and countries. In the process of human development, there are many challenges to be faced. Among them are the challenges arising from cultural phenomenon hedonism. This culture brings challenges to the characteristics of human development, among which are a challenge to faith, knowledge, morality, justice and so on.

Keywords: Human development; hedonism culture; challenges; Islamic perspective

1.0 INTRODUCTION

Development is a process of improvement of a situation to be better than before (Che Bakar et al., 2007). Islamic development is comprehensive and covers all aspects of life. Absorbing the values of gratitude and justice in it carries out Islamic development process. Development goals of Islam are divided into two namely long-term goals and short-term goals. Long-term goal is blessed by Allah S.W.T. and in the Hereafter while short-term goal is to achieve life goals such as human capital development, increase useful product, quality improvement and quality of life, balanced development, new technology development and research, less reliance on outside powers and greater integration among the world's Muslims (Mohd. Kamal, 1988). Islamic development is accounted for three angles of vertical, horizontal and depth. Vertical dimension involves the relationship between man and Allah S.W.T., the horizontal dimension involves the relationship between man and man and man with nature which involves a deep dimension of human relationships with spiritual dimensions of the heart, mind, spirit and passion (Muhammad Shukri, 2002). The purpose of Islam is to produce human development balanced between soul and body in order to gain happiness in this world and the pleasures in the Hereafter (Siti Fatimah and Hamiza (Eds.), 1994). Islamic development is divided into four, which are human development, material development, technology development and scientific development. The main aspects in the development of Islam are human development and the others are supporting aspects (Che Bakar et al., 2007).

However, most people nowadays are more affected by developments from the perspective of the West. The prioritizing of Western development is the material development. For example, according to Western perspective, human development is about performance and enjoyment in the world. They assume that human beings have a body and mind without soul, and aim to live and reproduce only. According to their source, the knowledge that has authority in human development is the nature of reason, scientific as well as a benefit to the political and economic areas (Wan Mohd Nor, 2001). Hence, the importance of this study is to enlighten people about the real concept of human development and the challenges that need to be addressed in these modern times, especially the challenges of cultural hedonism. This is because, without realizing, this culture had dragged Muslims to practice human development according to the Western perspective.

2.0 THE CONCEPT OF HUMAN DEVELOPMENT

Human development begins with the development of spirituality. The Prophet S.A.W. undertook these human developments processes during the period of Mecca and Medina. In contrast to the pace of development in non-Islamic system, the development of these systems began with the development of business, and it rejects the importance of religion (Abdul Monir and Norhanizah (Eds.), 2005). Islamic concept of human development is based on human concepts and teachings of Islam. The Koran mentions that man is Allah's creation perfect. As Koran explain:

Truly, We created man in the best. (al-Tiin, 95:4)

Man is a creature that has a mind, spirit and angelic elements (Muhammad 'Uthman, 1982). Humans who are defined as people are different from man. The word human refers to the inner or spiritual aspect in man with nature and provides features that make one truly human. While man refer to the outward aspect or material that provides features of person to a human. The difference fact between the two terms explains that human nature consists of two elements namely body and soul (Zakaria, 1993). Human development is the process of human change to a better condition that includes elements of physical, intellectual, spiritual and emotional. Spiritual and physical development should be given priority in human development because of the negligence of one of these aspects lead to the imperfections of life for individuals, communities and countries (Che Bakar et al., 2007). In the human development according to Islam, spiritual development is the real purpose of man was created by Allah S.W.T. Material development only as a tool for human development to achieve the ultimate goal of pleasure from Allah S.W.T. Thus, the technology is designed to be the slave to a man not the man becomes a slave to the technology.

3.0 THE CONCEPT OF HUMAN DEVELOPMENT

The whole system of society and civilization is organized and mobilized in order to achieve human development goals for prosperity and fairness of society. Human development in Islam is to appreciate the purpose of Allah S.W.T. keeping the well being of people, which cover five areas:

3.1 Keep the Faith

Religion is a key element to man. It is one of the features that distinguish between human and animals. Security and freedom of faith must be guaranteed and there is no compulsion in religious matters (Musa, 1996). Allah S.W.T. says in Surah al-Baqarah, 2:156:

(These are) those who when afflicted with adversity, say: "Truly we belong to Allah S.W.T. and to Him we are returning)."

The highest prestige in religion is the recognition of the oneness of Allah S.W.T. and confidence of Hereafter. This stage is called "the basic needs". Performance claims and practices of worship must be a level of requirement and to behave with good character at perfection (Rosli & Mohd. Fikri, 2007). Every Muslim must protect and defend the sanctity of religion from distortion, violated and humiliated opponents. They were also forbidden to commit fraud against the religion such as misrepresentation, innovations, superstitions, idolatry, and others. Islam promises a great reward in the Hereafter for those who defend the religion.

3.2 Keep the Mind

Mind is Allah's gift valuable to human. There is a big difference between wise and the people who have no understanding. It is a specific threshold of an individual to the religious responsibility, himself, family, community and nation (Rosli *et al*, 2007). Human must keep their mind to always be in perfect condition. This sense of perfection is to show the perfection of human beings from the other. Muslims must seek knowledge as much as possible without being restricted time limit, place or race. In addition, they are also forbidden from drinking and eating foods that are prohibited or have negative impacts because it can influence the level of awareness as a human. Islam forbids intoxicating liquor because drunkenness eliminates humanity (*Tamadun Islam dan Tamadun Asia*, 2002).

There are three common purposes of preserving, namely:

- i. Ensuring the safety of the community and provide good elements as well as benefit to them.
- ii. Avoiding the exposure to disease because it causes loss of society and their functional strength to bear the burden that to be incurred.
- iii. Protecting society from the danger of infected mind. Therefore, common sense of legislation to preserve the safeguards against all evils is to ban alcohol (Musa, 1996).

3.3 Preserving Life

Islam protects human life and is always sensitive to the rights of others. Every individual has the right to live under Islamic auspices, to guarantee freedom of thought, opinion and residence (Rosli *et al*, 2007). Every creature, including man is blessed with life from Allah S.W.T. Life belongs to the community and no one has the right to challenge this right without the permission of Allah S.W.T. In this regard, the Koran says about the preserving of life:

And surely it is We Alone Who give life and causes death, and We are the Inheritor eternally possessing all things. (al-Hijr, 15:23)

Thus, a person who invades another person's life means that they invade the community. This is coincided with the word of Allah S.W.T., which means:

And because (of the occurrence of the cruel murder) We laid down for the children of Israel that whoever kills a human being, except as a punishment for murder or for spreading corruption in the earth, it shall be as though he had killed all mankind; and that whoever saves a human life, it shall be as though he had saved the life of all mankind. Then Our Messengers brought them clear explanations; yet it was not long before many of them continued to commit excesses (spread corruption) in the land. (al-Ma'idah 5:32)

Preserving life covers preserving the life, maintaining body weight, preserving the sanctity and dignity of man, keeping away from sources of shame and preventing detrimental acts to all matters related (Musa, 1996).

3.4 Guard and Descendants

Islam insists that the dignity of each individual is fixed in human nature, without distinguishing color, religion, ethnicity, language, and so on. They shall have an equal right to dignity, bribes, and others (*Tamadun Islam dan Tamadun Asia*, 2002). Islamic teachings also give priority to the preservation of lineage as they guarantee rights of protected life and body (Rosli *et al*, 2007). Keeping the descendants by ensuring every child to grow up with the parents and get education and care from them while they have a guardian who protects against all sorts of dangers. Therefore, in an effort to preserve the honor and dignity from being involved in such despicable acts of adultery and the like, Islam enjoined marriage to his (Musa, 1996).

3.5 Compassed

Property is an important element in human life and upholds the requirements of Islam. Thus, Islam encourages the search for property as long as the right method is applied (Rosli *et al*, 2007). This can be deduced from the Koran, Surah al-Jathiyah, 45:12, which reads:

It is Allah S.W.T. Who has subjected to you the ocean so that ships may sail upon it by His command, so that you may seek of His Bounty and render thanks to Him.

Islam provides guidance and tips on the rights to own property and the duty to defend its rights. Human requires to work within their means and their respective expertise and the search for the actual provision is open to all. Wealth through the sweat of a person should not be deprived of it by force. Property owners who defend Islam and the wealth will be promised reward. While the hijackers or usurpers of property as a thief, thieves, liars, snatchers, and other consideration is the torment of the world and the Hereafter (*Tamadun Islam dan Tamadun Asia*, 2002).

4.0 HEDONISM CULTURAL CHALLENGES OF HUMAN DEVELOPMENT

The word hedonism is interpreted as a belief or a worldview that emphasizes the fun or enjoyment (*Kamus Dewan*, 2010). Oxford English Dictionary (1989) defines hedonism as a doctrine or theory of ethics, which states that pleasure, is the highest good or the ultimate goal of an action. Hedonism is also defined as a sense of satisfaction and pleasure to be a measure of behavior and an act of good (Haron, 1990). Hedonism evaluates the pros just based on the sheer pleasure. Moral values are considered similar to the advantages obtained in the culture of hedonism (Mustaffa Kamil, 1994). In the mid-19M, the hedonic Greece has classified the definition of hedonism into two terms. First, hedonism is an act of trade for excitement and happiness. Second, hedonism is a fun philosophy that is a philosophical doctrine that explains that the source of moral values and it is a pleasure to be at the highest value (Mardzelah, 2007). In the process of human development, there are many challenges to be faced. Among of them are the challenges arising from cultural phenomenon of hedonism. This culture brings challenges to the characteristics of human development, among which are a challenge to faith, knowledge, morality, justice and et cetera.

4.1 Challenges to the Faith and Piety

There are various challenges to faith and piety. For example, as mentioned by Allah S.W.T. in the following verse:

(Remember) the life of this world (which is not based on faith in and Allah-consciousness) is but a sport and a pastime; but if you believe in Allah and remain Allah-conscious, He will reward you and will not ask for your wealth, (except to grant you something which is better than what you possess). (Muhammad, 47:36)

The above quotations clearly imply that this life is only a game and entertainment when there are no purposes that are more nobles and more lasting. However, when this life is a life based on the way of life sanctioned by Allah S.W.T. which considers the world's way of life is just as Hereafter farm and assumes that the management and administration of the caliphate is the best in the world; that allows people to inherit an eternal life Hereafter. Faith and piety are not in the lifestyle of games and entertainment. At this time, the entire world whatever wealth is sacrificed by a believer who fears it will not be wasted and lost wage benefits would be the perfect reward. Nevertheless, Allah S.W.T. did not direct people to devote all their possessions, nor to burden them with prayers and duties that make it difficult because He has knowledge of the niggardly habits embedded in their souls. Verily, Allah S.W.T. does not put a burden surpasses one's ability (Qutb, 2009).

According to Ibn Kathir (1998), Allah S.W.T. said that as an affront to world affairs and belittles him for that is the consequence, unless he meant to serve Allah S.W.T. He did not mean to ever need to you, He does not ask anything of you and He has enjoined upon you tithes of your property to help your brothers who are poor and needy in order to be useful, and reward back to you.

Allah's word means:

By the soul and Him, Who well-proportioned it (with faculties well-suited for its creation), and inspired him with (knowledge of) what is wrong for it and (what is) right for it. Indeed

blessed shall be the man who has kept it pure (with faith and good deeds). And ruined shall be he who has corrupted it (with sins). (al-Syams, 91:7-10)

Man was created from the ground and blowing the spirit of the earth. This Allah's creation was equipped with a natural willingness to go to the path of good and evil way, or the way of guidance and the way of error. In addition to the availability of natural-readiness, there is energy to think and lead in a man. This energy force makes man responsible for all their actions. So anyone who uses this energy to clean himself and nourish with good readiness and preparedness, which he subjected to ill readiness and preparedness, means that he has achieved success and fortune. On the other hand, those who weaken the force of this energy loss means he was stricken. As a mercy to mankind, Allah S.W.T. does not just leave them to the leadership of natural readiness and energy of their leaders. Even Allah S.W.T. helps them with the religion brought by the messengers to provide balance-scale and strong consideration to them, tell them the things that trigger the faith, explain the evidence found in them and the events around which led to the guidance and eliminate ambiguity posed by the desires that they may see the real truth. Thus, the way people live to be applied is not disturbed by any ambiguity. This allows the energy of their minds to work with full awareness of the course chosen and pursues them (Qutb, 2009).

According to Ibn Kathir (1998), the creation of a more perfect nature is upright on a straight path. Allah S.W.T. directed that on atrocities and piety. That is, He explained to him and showed him what it meant. A man who purifies himself will be successful, by obeying Allah S.W.T. And those who are not will be put in a humiliating position and distance from other people so that he does evil and leave obedience to Allah S.W.T., and may also have later understanding. Fortunate are those who consecrated his life to Allah S.W.T., and lost the people whose souls are made dirty by him. Commenting on verse 91:7-10 of the Spricture, al-Zuhaili (1998) interprets that Allah S.W.T. swears by human being whom He made with perfection and the nature of which remains strong. This improvement means that Allah S.W.T. gives strength to a man according to his need for governing his body, ie, sensuous and refreshing, and the power of nature, and coupled with some strength and energy physically and spiritually. Allah S.W.T. also mentions rewards for acts determined by the human, who manages to obtain what is required, namely for those who purify themselves, educate, nourish and enhance it with piety and good deeds. Lost are those who are otherwise misleading, deceptive, careless, ignorance, do not educate themselves and do not strengthen it with obedience and good deeds.

4.2 Challenge to the Culture of Knowledge

Knowledge is able to differentiate people on earth. Knowledgeable people have many advantages compared to those who are not knowledgeable. In the human effort to gain knowledge and make it a point in life, many challenges are to be faced, such as quoted in the following Quranic passage:

And do not follow something you have no knowledge about. Surely the hearing, the sight and the heart, all of those will be questioned (of what they have done). (al-Isra`, 17:36)

The above cited verse tells us that Islamic faith is very straight and clear. This short sentence constitutes a perfect methodology for the human's heart and mind, including the newly scientific methodology known. In addition, the reinforcement is the element of faith and honesty with Allah S.W.T., which are the

characteristics of Islamic privileges. The gift of knowledge, which has been taken with pride in the modern era, has actually been discussed in the Holy Quran in which people have been warned of the great responsibility that comes with it. This warning has made it clear that every person is responsible for senses blessed upon them; hearing, sight, and senses that are related to human's heart such as feelings, faith, and emotions.

Thus, there are many Quran verses and Hadith establish a complete and integrated methodology. It requires intelligence to be prudent on his views and ensure the validity of the investigation. The investigation and the heart are prudent to serve crossings of mind, understandings, feelings and his views. Therefore, tongue or words that came out from our mouth should not be used to spread something unuseful, share something that is not reliable and without knowing the truth and sources of it. Besides, ones mind should not judge issues based on their understanding unless ones have known the truth and details of the issues and inform others to clear doubtful (Qutb, 2009).

According to Ibn Kathir (1998), Allah S.W.T. prohibits talking to that is constituted by, but not based on knowledge, nothing but a fantasy. In a hadith mentioned, that the Prophet SA.W. said: "Stay away by you of prejudice, because it is a false speech". (Agreed 'alaih). Ibn Kathir added that we are forbidden from saying something just based on prejudices, assumptions or illusions and delusions. We must realize that each man will be questioned on the Day of Judgment about three favors, ie hearing, sight, and hearts, for what they have been used (Shafiyyurrahman, 2010). Abdullah (1990) explains that these prohibitions are entailed in law that covers all problems in the natural life. An individual should not say what he does not know, cannot be a witness except the things that have been seen by eyes, or heard by ears, and known by heart. In a matter of faith, the individual should not believe except by the arguments, which are proven by truth. Allah S.W.T. says:

But as for those who feared to stand before their Lord (to be judged), and curbed the lower desires of their soul. Truly, Paradise will be their abode. (al-Nazi`at, 79:40-41)

As seen from this verse, a person who fears of the greatness of his Lord, do not dare to disobey. His fear will lead him to ask for forgiveness, and repentance, and put him on a way of truth and being faithful to his Lord. Resisting oneself to fulfill his lust and desires will keep him away from all sins and bad things. It is easy to cut out ignorance of every human, but it takes some efforts to let humans become knowledgeable. Allah S.W.T will not give a test to humans beyond their capability because He is the All Knowing of His creations. Therefore, He asks humans to always stay to serve and obey Him and fear His greatness, which would bring them on a way of truth. He promises a reward of heaven to all who fought against their desires. This is because Allah S.W.T. knows the pitfalls and the power of jihad and the jihad in nurturing, educating, correcting and improving the human soul to the grave high. A man became a man with a passion for prevention, jihad and increase their souls. He, who created the human soul willingness to follow the impulse desires, as He has created a willingness to manage, prevent and break free from desires. Human freedom, which allows a person to receive the honor of heaven from Allah S.W.T., is the freedom to defeat temptation, freedom from the desire shackles and ability to cope with a fair (Qutb, 2009). According to Ibn Kathir (1998), people who are afraid when they stand before Allah Almighty and His law will avoid from following desires and instruct himself to always obey the Lord. It is the heaven's fragrant aroma where the direction and return should be led.

4.3 Challenges to the Supremacy of Moral

On the Judgement day, good deeds will help true believers. Islam requires its followers to possess a noble and honorable moral character, but in applying these instructions, many challenges need to be encountered. Among the verses that discuss the challenges related to moral supremacy is:

And as for those whose hearts are diseased (by disbelief), the surah will add wickedness (disbelief) to their wickedness (disbelief) so that they shall die unbelievers. (al-Taubah, 9:125).

According to Syed Qutb (2009), all the true believers will be provided with an evidence of a beauty of keeping their faith and become good believers. This is stated in this surah about the benefits of being a believer and it would lead to increase his faithness to the Lord. Their heart is pounding to remember Allah S.W.T., which adds to their faith. They could feel a great attention given by Allah S.W.T. to them when He revealed the surah about advantages of keeping faith to Him. However, those who don't keep their faith and remain ignorant, they will keep themselves away from the truth and die as an ignorant. That is the true evidence of Allah S.W.T.'s says and the promises that He will keep.

Ibn Kathir explains in his commentaries, the pronouncement of wickedness means doubts or fears. Meaning, there are more doubt or concern over their Rabb (Shafiyurrahman, 2010). Salahuddin and Omar (2009) explain that those whose hearts are diseased, that have hypocrisy, then they will get lost and will die as disbelievers. The following Quranic passage describes further this point of view:

My sons! Go and seek news of Yusuf and his brother (Bunjamin) and do not despair of Allah's Mercy and Help, for it is the unbelievers who despair of His Mercy and Help?(Yusuf, 12:87)

Those who believe will remain relief and comfort under the auspices of the faith and stay in good relationship with Allah. In addition, they are always in order because of their belief in Allah S.W.T. when they are in dire distress and suffering (Qutb, 2009). According to Ibn Kathir (1998), in this verse, Allah Almighty preaches about Jacob that he sent his children to go anywhere on this earth to seek news of Joseph and his brother, Benjamin. The word 'tahassus' used in the search for the good news, while the word 'tajassus' is for the bad news. He inspires, gives good news and told them not to despair over the mercy of Allah S.W.T. and to continually look forward and ask Allah S.W.T. to achieve their purpose because only non-believers will be lose in hope and in despair of Allah S.W.T. Abdullah (1990) adds that the despair of the mercy of Allah S.W.T. is not the nature of the believers but the non-believers. Therefore, Muslims are required to be grateful. In Surah al-Ma'arij also Allah says:

Indeed, man was created impatient (and niggardly). When evil befalls him he is despondent. And blessed with good fortune he grows niggardly (al-Ma'arij, 70:19-21).

Therefore, human would feel nervous and anxious when they are in trouble. They response to such troubles like those things would remain forever. This is because they do not have a strong belief and do not put a hope in a right way. Human believes that everything that they have such as wealth and health are

granted by their own efforts. Therefore, they would not bother to share some of those with others who are in need and will keep all the pleasures to themselves. They have now become the slave and prisoner to the wealth because they do not understand the fact of living and their role in the provision. They do not expect anything better than Allah S.W.T. as has been disconnected from Allah S.W.T. and their hearts are empty of Allah S.W.T. In dealing with these two situations, they will forever be restless and anxious over the property of wealth. Faith in Allah S.W.T. is a great question of human life. When the human heart is empty from the core of belief, they will become shaky, nervous and scared either when there is calamity or acquire wealth and pleasure. But when their hearts are filled with faith, they are in peace and order because they are closely connected to Allah S.W.T. defining all the events and circumstances. They calmly accept the destinies of Allah S.W.T., aware of the blessings and kind Allah S.W.T., appreciate the test of Allah S.W.T., and always expect the help of Allah S.W.T. to find a way out of hardships. They are honest in doing good deeds as they realize Allah S.W.T. Therefore gives all the advantages that they have in this world, they know that every good thing they do, it will be given rewards by Allah S.W.T sooner or later (Qutb, 2009).

In this verse, Allah S.W.T. tells us about the human and his moral disgrace. He says through His words, when one faces troubles, he would be angry and make complaints. His heart was full of incredible fears and despairs of getting good. If he had the pleasure of Allah S.W.T., then he is very stingy to give it to someone else and refuses to grant the grace of Allah S.W.T. from the obtainment (Ibn Kathir, 1998). According to Salahuddin and Omar (2009), commentators said that this verse is a threat to people who are busy collecting money without fulfilling the obligation of zakat.

4.4 Challenge to the Nourishment of ‘Amr bi al-Ma’ruf

‘*Amr bi al-ma’ruf*’ or sent to charity claimed to be the duty of all believers. Among the challenges in nourishing the claim is as detailed in the following sentences:

And he who chooses a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be among the losers.(Ali-`Imran, 3:85)

Clearly, Islam is reciting the *Kalima* and the testimony of both *La ila ha illa Allah wa anna Muhammadan Rasulullah* be followed by the meaning. It is a strong belief in the theology fact, Islamic mysticism, the Hereafter, the sacred scriptures of the revelation of Allah S.W.T. and His messengers followed by real actions. Furthermore, Islam offers consecrated worshipping, practices of moral guidance and spiritual cleansing which need to be followed by human and other creatures that are connected to Allah S.W.T. This definition of Islam stated above does not have any impacts to humans if it does not being practiced by the human being whereas Islam brings prosperous and great life to them. However, there is no chance for Islam to be practiced in the scope of present generation of Islam as all Islam opponents are waiting to put it at fall. Those who do not practice Islamic values are people who are in lost in the Hereafter. He will not provide guidance to them and will not release them from punishment (Qutb, 2009).

According to Ibn Kathir (1998), Allah S.W.T. told that whoever seeks a religion other than Islam, never it will be accepted (religion) by Him. It means, if anyone chooses another path than the one that has been

sanctioned by Allah S.W.T., then He will not accept it, and in the Hereafter they are among the losers. Salahuddin and Omar (2009) describe that anyone who seeks a religion and Shari'a other than Islam that come after the Prophet Muhammad and the rise of Islam would, it not be accepted by Allah S.W.T. On the Day of Judgment, they will be among the losers because their place is in a state of eternal hell. Allah S.W.T. also says elsewhere:

O believers! Why do you say what you never do? It is most odious in Allah's sight that you should say that which you do not do. Truly, Allah S.W.T. loves those who fight for His cause in ranks as if they were a solid cemented edifice. (al-Saff, 61:2-4)

This chapter begins with arguments towards an event or several events that have occurred. Then it is accompanied by expressions condemning acts and the escalating attacks conducted. The third verse directly mentions about jihad and its advantages. It does not stress solely on jihad itself but merely on jihad for the sake of Islam and create a strong wall in defending it, and the jihad to strengthen the unity of Muslims. Koran aims to develop a nation. It wants to develop trusted people to take on the religion of Allah S.W.T. on earth and to uphold the laws of life and in His human life. Thus the Koran should develop individuals and group, and conduct practical in nature simultaneously at a time. In the second verse, it consists of punishment and condemnation of Allah S.W.T. against some of the believers who claimed has done some acts that were not actually done. These two verses outline the principal aspects of a Muslim personality that is real and honest with the inner surface, and actions generally should be paralleled with words in general as cited in the verse. This is the characteristic of a Muslim personality, which is emphasized in the Koran. This is a tremendous way of building art and clean of heart and character of a Muslim to qualify as a trustee of the Divine system of life on earth (Qutb, 2009).

According to Ibn Kathir (1998), the first verse is a denial of Allah S.W.T. against those who set a promise or say a word, but he did not comply. Therefore this verse serves as a basis for Salaf scholars who stress on the importance of keeping words. In this case they are also based on the Sunnah, as stated in the book of al-Shahihain, that the Messenger of Allah S.W.T. said: "The signs of the hypocrite are three: when he reneged on promises, if he speaks a lie, and if believed it treason". The other mentioned in the book is authentic: "There are four things that he himself is the fourth case, it includes a pure hypocrite, and whoever is in itself there is one of the four so it was there one characteristic of hypocrisy until he left it". Then he mentioned them, who do not keep their promises. Therefore, affirmed the denial of Allah S.W.T. through His word: "It is most hateful in the sight of Allah S.W.T. that you say what you do not". Imam Malik viewed that if a promise is has been made, ones has to keep the promise by any courses. But according to scholars, it is not absolutely required. In this case, they thought that was a weak verse when people expect the revelation of the duty of jihad to them, but after it was given the duty of jihad, some of them refuse. Thus, it was an opinion chosen by Ibn Jarir.

Most commentators say that the verse was revealed concerning the state of war. Some said: "I have fought." Though he did not fight. "I've been stabbed". Though he did not do so and others. About the word of Allah S.W.T., "O ye who believe, why do not you say what you do"? Imam Malik narrated from Zayd bin Aslam, he said: "That is jihad". Imam Ahmad narrated from Abu Sa'id al-Khudri, he told me: Allah S.W.T. said: "There are three groups of people that Allah S.W.T. loves, which are those people who get up at midnight, people line up to pray, and people march to war". (Reported by Ibn Majah)

4.5 Challenge to the Determination to Move Nahy ‘an al-Munkar

Nahy`an al-munkar is the restrictions on people from doing evil. This missionary effort needs to be done in earnest despite the challenges. Among them is as described in the following verse:

And cling fast one and all to the bond of Allah S.W.T. (the religion of Islam), and do not draw apart from one another. And remember the favours He has bestowed upon you, how He united your hearts when you were enemies (during the age of ignorance), so that you become as brothers (in Islam) through His Grace; and how He delivered you from the abyss of Fire when you were on the very brink of it (because of your unbelief during the age of ignorance) and He saved you from it. Thus Allah S.W.T. makes clear to you His Revelations, so that you may be rightly guided. (Ali-`Imran, 3:103)

The unity of Ummah who holds tight and abide to Allah’s rope is a bless that given by Allah S.W.T to His servants that He loves. Therefore, He reminds about this bless to His servants. He reminded them of previous pagan time where hostile lived near each other, such as the hostility between the Aus and Khazraj tribe in Medina. Then Allah S.W.T. tamed the hearts of two tribes with the mediation of Islam. No one can unite the brotherhood of faith but only Allah S.W.T. Similarly; Allah S.W.T. has reminded them of the joy that has saved them from hell that they nearly thrown into it. He saves them from hell by giving guidance to them to hold fast to the rope of Allah S.W.T. as the first pillar, and unite their hearts and their religious fellowship with Allah S.W.T. as the second pillar.

This verse also implies there is a continuous movement of the Jews to divide Muslims in Medina lines by spreading slanders and dividing Muslims into several groups. Allah S.W.T warns in Koran not to follow People of the Book’s footsteps, listening to their deceit and conspiracy, and forbid to divide like them. These warnings indicated strong deceptive how great the Jews who had made Muslim groups in Medina suffered and how great they were sowing the seeds of conflict, doubt and confusion. This is a normal practice the Jewish people in every age. This is also their activity today and tomorrow towards the Muslims in every place (Qutb, 2009). According to Ibn Kathir (1998), Allah S.W.T. commands Muslims to unite in the congregation and forbid fragmentation. Many hadiths from the Prophet S.A.W. prohibit the split and sent forge unity. As mentioned in Sahih Muslim from Abu Hurairah that the Prophet S.A.W. said: “Allah S.W.T. will be pleased with you three things and hate you the three things. He is pleased with you if you worship Him and not associate anything with Him, holding fast to the rope of Allah S.W.T. and not scattered and loyal to those who have been entrusted with the affairs by Allah S.W.T. He hates you in three things that are a lot of talk, talk to others, asking questions, and disperse property”.

Remember the favor given to you by Allah S.W.T. in the early period (the age of Jahiliyyah) you are enemies to each other, then He united your hearts, and because of the favor of God, you become brothers. And you were on the brink of Hell, and He saved you from it. Thus, Allah S.W.T. does make clear His revelations unto you, that you may be guided. This verse contains of an incident happened between two groups; the Aus and the Khazraj which during that years there have been so many wars, severe hostilities, envy, and revenge that lead to wars and assassination. When Allah S.W.T. revealed Islam, they hugged each other, become brothers and love Allah S.W.T., interlocked relationships and helped one another in righteousness and piety. They were previously on the brink of hell because of their disbelief, and He saved them by giving guidance to the faith. They have been rewarded a lot of advantages by Prophet

S.A.W. during the war Hunain, which when one of them denounced the Prophet S.A.W., because he gave more advantages to one of them as asked by Allah S.W.T.

According to Salahuddin and Omar (2009), Muslims are commanded to hold fast to the Koran and not just the slightest part of the religion of Islam. In addition, they are prohibited from fighting in religious matters. They also are ordered to remember the blessings that Allah S.W.T. has given them especially in the days before their mutual hostility. At that time, He had fused and saved them in the religion of Islam while they were on the edge of hell because of disbelief and ignorance.

Allah S.W.T. says in Koran:

Be they men and women, the hypocrites are all alike. They enjoin what is evil, forbid what is right, and tighten their purse strings (niggardly). They have forgotten Allah (by disregarding His Ordinances), so Allah has forgotten them (by disregarding them). Indeed the hypocrites are evil-doers. (al-Taubah, 9:67)

The hypocrites, men and women are from the same ground and have the same habits. While the hypocrites at all times and places do not do same acts and utter same words, but all of these stem from their sick heart, to slander and commit a conspiracy and fear to confront and be honest. These are their traits as the basis. They do not only encourage to do evil things, but they do forbid to do good things, and even do take those actions carelessly. They take actions to those things through a global conspiracy, whispers, blemish-reproach, and criticism because they do not dare to criticize openly unless they feel secure about it. They forget Allah S.W.T. and therefore they only consider people and their interests only. Therefore, Allah S.W.T. would forget them, and they were not given any values in the eyes of Allah S.W.T. The hypocrites are excluded from faith and deviate from the path. He further threatened that they would suffer the same fate with the unbelievers. That is their position in the world among human and their place in the Hereafter with Allah S.W.T.

People only give consideration and respect to those who are strong, brave and outspoken in delivering their opinions, those who stand to defend their faith, those who are willing to face the world with their thoughts, and those who are fearless to fight in wars and make a peace during days. These people are forgetting people and remember Allah S.W.T. Therefore they are not afraid to criticize man to defend the truth. They are those who remember Allah as well as being reminisced and respected by man (Qutb, 2009). According to Ibn Kathir in his commentaries, among the criteria of the hypocrites in the paragraph above are, prevent welfare and told disobedience, refuse to spend in the cause of Allah, and forget Allah in their life (Shafiyurrahman, 2010). Salahuddin and Omar (2009) explain that hypocrites whether male or female are alike. They encourage each other and are against practicing good deeds, and stingy to contribute to the welfare projects. They ignore Allah S.W.T., and too He does not care about them.

4.6 Appreciation for the Challenges of Justice

Justice in Islam covers all aspects including political, economic, social, religious, and other crimes. Justice must be understood and appreciated by Muslims. However there are challenges in embracing the concept of justice as stated in the following verse:

O believers! Be ever steadfast in upholding justice, bearing witness to the truth for the sake of Allah, even though it against yourselves, your parents, or your kinsmen. Whether he (the accused) rich or poor (do not let it stop you from saying the truth), for Allah can best protect the wellbeing of both. Therefore, do not be led by passion, lest you should swerve from the truth. If you distort your testimony or decline (from being witnesses), know that Allah is Well-Acquainted with all that you do. (al-Nisa`, 4:135)

Islamic system seeks to mobilize themselves against themselves and against the sentiments of self toward self, parents, kinsfolk, poor or rich. All these are feelings and sentiments of the natural or traditional requirements that have influence towards people as judges and witnesses in a real life. Islamic system and exerts themselves to confront it as it deployed against the love of self, parents and relatives. Human desires come in various ways as mentioned in the Koran such as love to himself, to his wife and kindred, sympathetic to the poor when running the court, to please the rich, fanatical towards his family, tribe, nation, and country during conducting courts, and to testify something.

There are various forms and types of the heart desire, which are forbidden by Allah the Almighty that those who believe would not be affected to those him and did not deviate from the truth even when they were pressured. Real definition of justice and the embodiment of its meaning in the real world, in the human's heart and in the human's life until the peak of the highest glory would never happened except at the time of the impressive Prophet's Divine, and after the time throughout the history of the Islamic state in the upright and full of faith and belief in the groups and individuals who have been civilized by this unique way of life. Only a live system that delivers Divine to the level of justice, which is a level to overcome the forms of established rules of judicial administration in modern times (Qutb, 2009). According to Ibn Katsir (1998), an action must never be driven by lust. Avoid racism or be wrong simply to avoid the public hatred. It means, just because you want to avoid public hatred against you, then it leads you to leave a fairness in all deals. Allah S.W.T. says elsewhere regarding the justice:

Allah S.W.T. enjoins justice, kindness and charity to one's kindred, and forbids indecency, wickedness and oppression. He admonishes you (through His Orders and His Interdictions) so that you may take heed (al-Nahl, 16:90)

Koran highlights policies that could soften the hardness of compassionate justice policy which are tight and firm, opening the door for those who want to tolerate some of their rights, prioritizing the spirit of love and eliminating the feelings of hatred from their hearts. It opens the door to those who want to adopt an attitude more than of justice to treat those who are broken hearted or to gain an advantage. Every good act is a mere courtesy. Order to do mercy encompasses all space-related life of a slave relationship with Allah S.W.T., family, community and all other human beings. Violation means every evil aggressor. Evil means that each act is detested by the nature and therefore Islam detests it because Islam is the nature of laws. Tyranny means the act of cruelty beyond the limits of truth and justice. No society can be raised on violation, evil and injustice. Human nature will rise up in rebellion after a certain period of time to oppose these destructive factors in strength and no matter what means and causes used by rulers who do wrong to protect it. Human nature will rise up against it as a living will rise against any foreign objects that enter into it. He orders to do justice and be compassionate and avoid prohibitions declared by Allah S.W.T. from committing violations, evil and injustice that are suitable for a healthy human nature (Qutb, 2009).

According to al-Qurtubi (1996), Allah S.W.T. enjoins justice and kindness to all people, who do good deeds, give assistance to relatives, give preference to their invaluable contributions, and prohibit people from committing indecencies, evil, and injustice. According to Ibn Kathir (1998), Allah S.W.T. tells us that He ordered his servants to do justice, to take a stand full of heart and balance, and organize to do good. Sufyan bin 'Uyainah said: "Fair here is the same attitude in doing good deeds for Allah S.W.T., good deeds done in secret or openly. Ihsan is, someone's inside it better than it looks. Allah S.W.T. also commanded to connect relationship. He forbids indecency and evil. The word al-fahsya means prohibition of the wrongdoing actions while al-munkar means illegal acts carried out by someone. He told you to do good and forbid you to do evil. So that you may take heed.

5.0 CONCLUSION

Lately, there is an imbalance between the development of material and human development. There is more rapid development of developing material than spiritual development. Spiritual development becomes less of priority. Hence, the birth of a society is not on balanced and integrated development as the developed West, but the development under human material. As a result, in the midst of rampant development, develop various ills such as adultery, corruption, gambling, alcohol, murder, jealousy, stingy, riba, and others. Physical and material development alone makes people reject the Grace of Allah S.W.T., due to their ego, pride, and arrogance. Therefore, human should develop spiritual development thanks to the grace of Allah, and live with more harmony and closeness to Him. Human development should highlight more on the human development. This is because only material development has been well progressed and well developed day by day than human development itself, which is getting weak and destructed due to an imbalance development. Equilibrium will exist again if the human development is given priority and the emphasis it deserves. Spiritual development also should be enhanced, because spiritual vacuum will create many social ills in society.

References

- Al-Quran dan terjemahnya (Rasm Uthmani)*. (2007). Kuala Lumpur: Pustaka Darul Iman Sdn. Bhd.
- Al-Qurtubi, Muhammad Ibn Ahmad al-Ansari.(1996). *al-Jami' li Ahkam al-Qur'an*. Beirut: Dar al-Kutub al-'Ilmiyyah
- Al-Zuhaili, Wahbah. (1998). *al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*. Beirut: Dar al-Fikr
- Abdullah Muhammad Basmih. (1990). *Tafsir Pimpinan al-Rahman kepada Pengertian al-Quran 30 Juzu`*. Kuala Lumpur: Bahagian Hal Ehwal Islam, Jabatan Perdana Menteri
- Abdul Monir Yaacob dan Norhanizah Ismail (Eds.). (2005). *Islam Hadhari: Himpunan Isu Kontemporari*. Kuala Lumpur: Institut Kefahaman Islam Malaysia
- Che Bakar Che Mat, Abd Shukor Md Ali, Wan Kamariah Leman, Norlela Kamaluddin, Sharifah Anom Omar, Salmah Hussin dan Wan Ariffin Wan Yon. (2007). *Pembangunan dari Perspektif Islam*. Shah Alam: Universiti Teknologi MARA
- Haron Din. (1990). *Manusia dan Islam*. Kuala Lumpur: Dewan Bahasa dan Pustaka
- Ibn Kathir, Ismail Ibn Kathir. (1998). *Tafsir al-Qur'an al-'Azim*. Beirut: Dar al-Ma'rifah
- Kamus Dewan*. (2010). Kuala Lumpur: Dewan Bahasa dan Pustaka
- Mardzelah Makhsin. (2007). *Sains Pemikiran dan Etika*. Kuala Lumpur: PTS Professional Publishing Sdn. Bhd.

- Mohd. Kamal Hassan. (1988). *Pendidikan dan Pembangunan: Satu Perspektif Bersepadu*. Kuala Lumpur: Nurin Enterprise
- Muhammad 'Uthman El-Muhammady. (1982). *Memahami Islam, Insan, Ilmu dan Kebudayaan*. Kota Bharu: Pustaka Aman Press Sdn. Bhd.
- Muhammad Syukri Saleh. (2002). *Pembangunan Berteraskan Islam*. Kuala Lumpur. Utusan Publications and Distributors Sdn. Bhd.
- Musa bin Fathullah Harun. (1996). *Pengantar Syariat Islamiyah*. Kuala Lumpur: Syarikat Meza
- Mustaffa Kamil Ayub. (1994). *Menangani Cabaran Membina Kecemerlangan Tamadun Ummah*. Selangor: Budaya Ilmu Sdn. Bhd.
- Rosli bin Mokhtar dan Mohd. Fikri bin Che Hussain. (2007). *Maqasid al-Syariah: Hikmah di Sebalik Pensyariatan*. Selangor: Karya Bestari Sdn. Bhd.
- Simpson, J.A. & Weiner, E.S.C. (1989). *The Oxford English Dictionary*. Oxford: Clarendon Press
- Salahuddin Abdullah & Omar Khalid. (2009). *TafsirMubin*. 6 volumes. Kuala Lumpur: Dewan Bahasa dan Pustaka
- Sayyid Qutb. (2009). *Fi Zilal al-Quran*. Kaherah: Dar al-Syuruq
- Shafiyurrahman al-Mubarakfuri. (2010). *Al-Misbahul Munir fi Tahzibi Tafsir Ibni Katsir*. terj. Abu Ihsan al-Atsari. Jakarta: Pustaka Ibnu Katsir
- Siti Fatimah Abdul Rahman dan Hamiza Ibrahim (Eds.). (1994). *Islam: Penyelesaian Permasalahan Zaman Moden*. Kuala Lumpur: Institut Kefahaman Islam Malaysia
- Tamadun Islam dan Tamadun Asia*. (2002). Kuala Lumpur: Penerbit Universiti Malaya
- Wan Mohd Nor Wan Daud. (2001). *Pembangunan di Malaysia: Ke Arah Satu Kefahaman Baru yang Lebih Sempurna*. Kuala Lumpur: Institut Antarabangsa Pemikiran dan Tamadun Islam
- Zakaria Stapa. (1993). *Beberapa Aspek Kefahaman Islam: Persoalan Ketuhanan dan Kemanusiaan*. Kuala Lumpur: Penerbitan Pustaka Antara, Kuala Lumpur