

INCoH 2017
The Second International Conference on Humanities

**IMPLEMENTATION OF HUMAN DEVELOPMENT BASED ON
SULTAN MUHAMMAD AL-FATIH'S APPROACH**

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Abstract

Human development in Islamic-based development (IBD) need to emphasize on physical and spiritual aspect in order to achieve the comprehensive development which covers all aspects of human development. Most of ancient Islamic leaders emphasize these aspects in human development during their ruling time. One of the ancient Islamic leaders is Sultan Muhammad al-Fatih. He and his people succeed in conquer the Constantinople which is a wish from other leaders. According to the glory, Sultan Muhammad al-Fatih must have approaches to constitute his army team strength and become the best one. Thus, there are two questions regarding on this issue. First, how Sultan Muhammad al-Fatih constitute the quality of his people? Second, is the applying of spiritual aspect in human development cause their glories? To answer these two questions, three objectives were arise which are to identify the approach of human development based on Islamic-based development way and to analyze and summarize Sultan Muhammad al-Fatih's approaches in human development. In a nutshell, this research found out that the spiritual and physical aspects are important on the implementation of human development in order to build good qualities on human selves. Sultan Muhammad al-Fatih emphasized the good relationship between human and Allah SWT on achieving the successful and some of the activities which may people practice are ask Allah's help for the success like perform *hajjat* prayer before facing the enemy and believe in Allah's will after doing earnest efforts.

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Keywords: Human Development, Islamic-based development, Sultan Muhammad al-Fatih, Constantinople.



1. Introduction

Development is the changes over time in the physical structure or behavior of a person as a result of both biological and environmental influences (Craig & Dunn, 2007; Crain, 2011). It means that the changing of environment and human are a development either to better or worst side. Meanwhile, human is the development actor who needs to implement the development. The claim about human as development actor is agreed by Western and Islamic perspectives but the function of human for both sides are different (Salleh, 2003).

Al-Attas, and Naquib (1977) defined human development as a development, progressive and perfect which related with the kind of human spirit that change human to their real selves. Therefore, human development is important for implement the development because the implementation involved human as development actor who's responsible with the implementation. Before human implement other developments which involved material aspect, development on human selves need to concern first so that human selves already shaped with inner and outer strength while implement the development..

2. Problem Statement

Western scholars agreed with human as development actor but many of them claimed the function of human as exporter and consumer for benefit of economy side. These function concerned with physical development which can be count and see such as the increase of manpower, how much manpower are used and the productivity of employee. It also seen the knowledge of employee for using the latest technologies and the level increase of management skill (Dakian, 2009). These function are contrast with Islamic perspective which define the function of human as khalifah and slave of Allah SWT whose need to through the world life in order to go the real destination later; the *Akhirah*. The definition of human development from most of western scholars is the result of many intertwining, interacting forces including those that reflect the cultural, historical and social conditions within which each individual lives (Craig & Dunn, 2007).

Human development can take place in three essential areas which is physical, cognitive and emotional-social. On the other hand, it means that human may develop when body, mind, spirit and social relationship are changing (Crandell, Crandell, Corinne, Zanden, & James 2012). Many of western scholars have discussed about human development such as Watson (1930) who discussed about human behaviorism and Piaget (1952) discussed about human intellectual development. These thought based on secular perspective which shaped the understanding of human development concerned to the skills and knowledge that human have for implement the development. Then, some scholars aim to develop on all aspect of human lives such as spirit, intellect, social, emotion, physical, attitude and economy based on Shari'ah rule in order to refuse the earlier thought (Nik Pa, 2007).

In contrast to the western perspective, the human's function in Islamic perspective is different which is human as vicegerent on earth and slave of Allah SWT. These function stated in surah adz-Dzaariyaat verse 56¹ and al-Baqarah verse 30². From these verses, it explained that Allah SWT create

¹ "I have only created Jinns and men, that they may serve Me" (Yusuf 'Ali, 2007).

human for devote themselves to Allah SWT and become vicegerent to this earth using all benefits that Allah SWT provided through natural sources. For maintain these function for last, human need to apply devotion dynamics that contained two type of dimensions; relationship human with Allah SWT (vertical dimension) and relationship human with human and natural sources (horizontal dimension). Through this devotion dynamic also, human need to maintain the relationship with their own selves that included inner components such as heart, intellect, spirit and desire. It is called as relationship human with themselves (inner dimension). Within these dimensions, it covers all aspect of human lives and builds comprehensive development (Salleh, 2002).

Therefore, human development in Islamic-based development (IBD) needs to emphasize on physical and spiritual aspect in order to achieve the comprehensive development which cover all aspects of human development. According to Hassan (1988), implementation and philosophy are needed in human development planning and the philosophy aspect is more important than the implementation in that planning. It is because the base which guides the development is the philosophy of the development. The development will become effective and follow *Shari'ah* rules when the philosophy based on Islamic teaching.

The human development from Western perspective mostly covers the physical aspect that can be seen and count. It is including the excellent personality and moral of human. According to Mansor and Kasim (2011), the excellent personality only do not enough for human development because the really excellent human that benefit to nation is human who balance in physical and spiritual aspects including power intelligent. Each of human need to have strength on spirit, intellect, physical and body. The spirit strength for doing responsibility with clean heart, the intellect strength for plan the effective strategies and doing work in systematic way, the physical and body strength for doing the work with fully energy which guide with inner realization, discipline and clear aim.

Al-Ghazali (1990) said human development must be including physical and spiritual development. It is because body and spirit related between each other for build the real human. As a result, the real human will contain physical body, cognitive and spiritual. Mansor Ahmad Saman (1993) argued that the real human development need to both aspects because to develop the physical aspect of development needs the support from spiritual aspect. It is agreed by Jasmi (2016) who said that human development cannot be declared as the real human development if the spiritual aspect do not develop too. It is only the physical development that aim to fulfill self-needed, not the spirit.

Mansor and Kasim (2011) also claimed that human development need to concern with spiritual development which is a basis in Islam and do not forget with physical development too. Spiritual development that involved human intellect and spirit need to develop first before the development in material aspect took part. It is because, human as the development actor need to embrace themselves with clean thought, purified spirit and good attitude. In addition, most of ancient Islamic leaders emphasized these aspects in human development during their ruling time such as Prophet Muhammad SAW himself who teach about spiritual first to his people and followed by physical aspect (Nik Mat, 2008). Another ancient Islamic leader who implements both aspects in human development is Sultan Muhammad al-

² “Behold, your Lord said to the angels: “I will create a vicegerent on earth.” They said: “Will you place therein one who will make mischief therein and shed blood? – whilst we do celebrate Your praises and glorify Your holy (name)?” He said: “I know what you know not.” (Yusuf ‘Ali, 2007).

Fatih. He and his people were shaped by Turki Uthmani's educational system which is the best educational system during that time. Consequently, his team succeed in conquer the Constantinople and fulfilled hadith Prophet Muhammad SAW³ which other Islamic leaders dreamed to achieve it (Abdul Rahman, 2013).

3. Research Questions

How Sultan Muhammad al-Fatih constitute the quality of his people? Is the applying of spiritual aspect in human development cause their glories?

4. Purpose of the Study

The main objectives of this study are to: firstly, identify the ideological thinking about human development based on Islamic-based development; secondly, to analyze Sultan Muhammad al-Fatih's approach in human development; and thirdly, to summarize the implementation of human development based on Sultan Muhammad al-Fatih's approach as a suggestion to apply it during this modern era.

5. Research Methods

This exploratory study was conducted to obtain the key elements and gain the gist of ideas of a certain issues to build a concept or model and provide an effective design for a more comprehensive research (Sekaran & Bougie, 2010). Therefore, it is important to conduct exploratory study to understand something new and in depth, where researchers will seek for proper clarification of the real issues. The methodology employed for this study is qualitative via the secondary data. Secondary data were developed through literature by reviewing documents, journals, articles, books, printed media, and electronic and website reports (Neuman, 1994). These references are reviewed to identify, analyze and summarize Sultan Muhammad al-Fatih's approach in human development.

6. Findings

Sultan Muhammad al-Fatih is a young leader for Turki Uthmani era with the age around 20 years old. He is famous with his religious lifestyle that strength his spiritual aspect which is his relationship with Allah SWT. Some of his spiritual activities are never forget to perform *rawatib* prayer and *tahajjud* prayer. He also asked Allah SWT whenever he and his team in struggle moment like in a war to achieve the glory for Islam (al-Sallabi, 2016).

Sultan Muhammad al-Fatih also have good characters as a leader such as firm, brave, smart, strong will, justice, did not influence by his strength, the count of his people and the wide of his region, sincere and knowledgeable person (al-Sallabi, 2016). He also have similar characteristic as al-Qaradhawi said for *ibadurrahman* that already mentioned in Qur'an which is humble, generous, perform *qiamullail*, fear

³ Prophet Muhammad SAW said: "Verily you shall conquer Constantinople. What a wonderful leader will he be, and what a wonderful army will that army be" – narrated by Imam Ahmad (Bukhari, 2010).

to Hell, do not wasteful on expenses, believe in Allah SWT, distant himself from doing murder and respect the living, distant himself from doing *zina*, always doing *taubat nasuha*, do not make fake oath and leave unbenefited activities, understand the verses in Qur'an and lastly asking Allah SWT good life for his family (Al-Qaradhawiy, 2007; Mohamad Said & Salekan, 2007).

6.1. Spiritual Development

Sultan Muhammad al-Fatih himself never forget to perform *fardhu* prayer, *rawatib* and *tahajjud* prayer since *baligh*. His people also have strong spiritual which proven during choose *Imam* for first time prayer at Haghia Sophia Mosque. All of them never leave to perform *fardhu* prayer and some of them never forget to perform *rawatib* prayer (al-Sallabi, 2016). It shows that Sultan Muhammad al-Fatih and his people maintain their relationship with Allah SWT through prayer either the compulsory one or the optional. IBD also using *ibadah* as development principle which consist of the basic, *fadhail al-'amal* and general activities (Che Mahmud, 2012). The basic activities is *fardhu 'ain* activities and compulsory for each Muslim. The activities such as *fardhu* prayer, fasting, paying *zakaat* and perform hajj. *Fadhail al-'amal* not necessary for each Muslim but it is very encourage in Islam in order to increase spiritual level. The activities such as always remember Allah SWT and perform optional prayer. These activities are support for compulsory activities and it can be the way Allah SWT loves His slave. The general activities is *fardhu kifayat* and it also not necessary for each Muslim. The activities such as mu'aamalat, munakahat and development were categorized as general activities. In short, the basic activities and *fadhail al-'amal* are for spiritual development, then the general activities are for physical and material development. However, all of these activities for fervent the relationship between human and Allah SWT and in same time it is develop spiritual aspect in human selves (Salleh, 2003; Abang Muis, 2015).

Sultan Muhammad al-Fatih concerned about spiritual aspect in his army team's selves and their piety to Allah SWT. He always remind to his army team to leave any sins and immoral actions in order to have holy heart and Allah SWT help them to attain what they want easily. He also thinks the best method to increase the level of piety on his army team. Sultan Muhammad al-Fatih concerned with this aspect because this piety will affect the glory of Islam and he want to make sure his team in the best condition to attain the glory (Abdul Rahman, 2013).

Besides that, Sultan Muhammad al-Fatih remind repeatedly to his army team especially before every war to conquer the Constantinople about Prophet Muhammad SAW's hadith and motivate them to prove that the team who Prophet Muhammad SAW mentioned is them in order to fire his team's enthusiasm. They struggled to become the best one and achieve the titles. (al-Sallabi, 2016). Sultan Muhammad al-Fatih also remind his army team the struggle of planning need to come with *tawakkal* to Allah SWT. Only Allah SWT have power to determine either the glory for them or not.

6.2. Physical Development

Truthfully, Sultan Muhammad al-Fatih's army team grew with the best education system which covered all aspects in human lives; Uthmani education system (Abdul Rahman, 2013). Uthmani education system during Turki Uthmani era already become the best one that teach people many learning such as

religion, science, weapon, military and many other knowledge. Because of that, people during that time have strong understanding in spiritual and physical aspects.

This army team not build during Sultan Muhammad al-Fatih's administration but they build together from previous administration which is Sultan Muhammad al-Fatih's father; Sultan Murad. They got same education in theoretical and practice it during war for defend Islamic region (Abdul Rahman, 2013).

6.3. Applying Sultan Muhammad Al-Fatih's Approach in Human Development during This Modern Era

Nowadays, many of Islamic scholars want to achieve the glory of Islam again like the glory during Turki Uthmani era. Because of that, Muslim needs to shape their inner and outer selves as strong as they can in order to achieve that glory. One of the ways is implement the true Islamic-based development in human development which covering spiritual and physical, *dunya* and *akhirah* aspects.

First of all, the highest authority in education field need to reconstruct the education system to the system based on Islamic teaching like Uthmani education system which cover all aspects of human lives; physical and spiritual aspects. The education system is important because the human minded is shaping by their understanding and believe that mostly got from the education. Human needs to have both aspect of knowledge in order to build the excellent nation. The knowledge will affect their attitude.

The spiritual aspect is to develop inner side of human selves which related to the relationship between human and Allah SWT. It can develop by purify their heart first with spiritual activities from *fardhu 'ain* which compulsory for each Muslim and gain the spirit with *fadhail al-'amal* such as *qiamullail*, *dzikir* and *doa*' (Salleh, 2003). For the physical aspect, it is to develop human's physical which related with relationship between human and human, and human and others.

Besides that, leader needs to observe his people's spirit in order they in piety position to Allah SWT. If this part the leader can observe and maintain it, others part that involve with human such as criminal will be eliminated. It is because, human with highest piety will fear to Allah SWT and avoid doing any sins. It will make not just human develop to better level but the peace for the region also may be attained. However, to get the best nation with highest piety is not an easy task to achieve. Everyone need to get the clear understanding about Islam and help each other to overcome the flaws.

Besides education system and the piety to Allah SWT, believe to Allah SWT and trust in every of His planning need to be place in human selves. Human needs to put their hope wholehearted to Allah SWT after they were done with all of the struggling. For this time, it can be applied in many cases such as in working, learning and dealing with people. This kind of belief prove the mighty of Allah SWT as the Almighty who can change everything based on His will either He give what people want or He test people with what they do not want. *Tawakkal* will make people accept everything what Allah SWT decided for them.

7. Conclusion

Human development is important to achieve perfect development which included spiritual, physical and material aspects. Human as the development actor need to be shaped as best as they can to make the better whole development. It is because the development actors who implement the development need to know and understand what they do and more important the development needs to follow Shari'ah rules in order the blessing from Allah SWT fill on that place or nation. Then, the approaches in spiritual and physical aspects from Sultan Muhammad al-Fatih as an Islamic leader may be followed by the leaders nowadays. Therefore, the inner aspect in human selves need to be strong and firm in order to refuse negative influences from outside especially the influences which against the Shari'ah rules.

Acknowledgments

Thank you to the University Sains Malaysia (USM) for the financial supports through Short Term Grant, Account No: 304/CISDEV/6315131 -Titled Position of Hisbah and Negative Perceptions of Islamic Development Institutions in Malaysia.

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