Introduction

Just what is development? In the words of Fisk (Fisk & Osman Rani, 1982), "Malaysian development is a continuing process of adjustment to man’s total environment in Malaysia and it is concerned with the removal of poverty and the correction of racial imbalance in the incomes and ownership of the economy". Sardar (Sardar, 1977) defines development as a "strategic compound or private-and collective action with the intended or unintended consequences through which a society moves from one state of organizations, one system of ideas, beliefs and traditions and one stock of equipment to another in the context of other societies which have followed or are following a similar (though far from identical) route with similar (though differing) hopes aspirations and fears.

The former definition on development is secular in nature, the ends being materialistic while the later includes the spiritual elements as asked upon by Islam. However, the common concept of development in both definitions is that development is a dynamic process taken by man to attain some from of desired ends.

To pursue the discussion, I would like to add here that the goal of development in Islam is the man himself or on a large scale, the ummah. Development in Islam (Khalijah, 1982) should lead to:

(i) The evolvement of a good man with iman and taqwa, who is in his lifetime will perform amal salih. He is civilized i.e. ‘He is one who is conscious of himself and able to exercise his choice between good and bad. (H.G. Sarwar, 1960).

(ii) The evolvement of a human society, the ummah that adopts Islam as the Din.

Such evolvements are manifestations of Allah's purpose of creating man i.e. man as an ‘abd of Allah and man as a khalifah who inherits the earth and has supremacy in it (Al Baqarah 2:30, Al An'am 6:165). It is seen here that Islam is very concerned about man himself. The materials created by Allah are for him to use in order for him to achieve felicity and prosperity in this world and the hereafter.

Having defined development and the goal of development from the
Islamic perspective, it is then assumed that the application of science and technology is indispensable for the kind of development that we are aiming for. However, the applications of science and technology must be value orientated. It is the aim of this paper to discuss the Islamic values; that the development projects need to be impregnated with Islamic values and finally it gives a brief discussion on the strategies for effective implementations of these values.

Secular and Islamic Development

As stated in the Al Qur'an, Allah created the heavens and the earth for the profit of mankind and as signs for the wise ones. (Al Baqarah 2:164). The creations are not without meaning and purpose (Al Imran 3:191, Sad 38:27). Thus it is not for idle sport (Ad Dukhan 44:38) but for just ends (Nahl 16:3). Further we are also being reminded that the creations of Allah are in truth His proportions and in them are provisions as a means of subsistance for man and for all the living being that we are not responsible for (al H1jir 15:19 and 20).

It is for the felicity and prosperity of mankind that Allah created the earth and the heaven. However if man is to be benefit from Allah's creations it is necessary for him to know, to understand the creations of both living and non-living things and their behaviour. Such studies are what we presently understand as science. Technology on the other hand deals with the tools and techniques for carrying out plans to achieve the desired objectives.

At present most of the work of science and technology are secular in nature. Hence the ultimate aims of these work can be seen to be due to reasons of power and wealth. For example during the second world war Japan was stopped from invading Pearl Harbour not through diplomatic negotiations but by the bombing of Hiroshima and Nagasaki. Such a bombing was done without much consideration for the disastrous long term effects on man. We now know that the effects of these bombing are lethal and have destructive effects for generations to. Nowadays, we see the powerful nations competing one another in the armament race. Recently we heard that government of the U.S. of America is developing lethal weapons such as laser beam defense system. This for them is justified as it is for reasons of self defence against the possibility of Russian missiles being sent into the American territory. Smaller nations like Singapore and Malaysia feel that one of the key answers to general agalitarianism is through the development of science and technology in the country.

Now let us question the effect and impact of development that has taken place so far. At the home front, in pursuit of economic growth, there are a lot of development projects that require (i) the use of natural resources like timber, minerals and petroleum and (ii) the restructuring of the natural landscape as was done for the sake of housing and industrialisation projects. A number of these projects have in turn upset the ecosystem creating environmental crisis that finally endanger man's life and other creatures of Allah (Consumer’s Association of Penang, 1982).

Islamic Values

These examples have shown that development in pursuit of either power or wealth do not produce satisfying results. It does not in the long run help man to achieve the felicity and prosperity that could have been bestowed upon him by Allah should he does things that win Allah's pleasure. The basic problem of secular development is it is carried out without moral conviction, without consideration of its impact and effect on others or on the universe as a whole. As such, actions taken by the various groups, do after sometime lead to social disorder and decadence of the human society, environmental disorder and disaster, depersonalisation of the human being and creations of health problems. Such being the case, there is a need to seek for alternative goals in development so that the pursuit of which will guarantee that the heavens and the earth continue to be safe and profitable for man and the future generations thus allowing man to continue working towards achieving the more divine aim of life in this world as Allah's 'abd and khalifah.

Islam on the other hand clearly specifies the values that we all have to aspire for before we can achieve upliftment. By value we mean the goals, the principles and the standards that we need to adhere to before we act on anything. In Islam it is not just the action that matters but also the impact, effect and counteractions. Each human being is accountable for his actions in this world. There is no absolute freedom of action in Islam. Thus, in applying science and technology for development one of the immediate goals should be conservation: i.e. the preservation of equilibrium that Allah has already created in nature. This can be achieved by not spreading corruptions on earth (Al Baqarah 2:11) so that the earth and the universe is perfectly safe not just for us and other creatures living at present but also for generations to come.

The principle that we can abide by is as suggested in the Al Qur'an i.e. inviting all that is maahaf; enjoining what is right and forbidding the mungkar (al Imran 3:104). Such an ayat introduces to us the concept of halal and haram. Halal is when an action brings an all around benefit to the individual, the society and the environment. These all around benefit will ultimately promote social justice while haram on the other hand is an act that can bring temporary material gain and satisfaction to the party concerned but not an all-round benefit. It may lead to dehumanization, the wealth being concentrated in the hands of the few or it can lead to environmental crises and finally catastrophe (Z. Sardar 1982).
With the goal and the principle defined we can therefore determine the standards to be used as a criteria for determining whether the project is halal or haram. Basically there are three standards that we can adhere to: goodness, beauty and the truth.

Goodness is when the consequence of the actions help to improve man and the society without disrupting the equilibrium that exists in nature either spatially or over time.

Beauty is when one who sees it derives from it a pleasant experience and satisfaction. Beauty is not just for materials like seeing a beautifully decorated house but a thing is beautiful when it is in harmony with the human fitrah and the rest the creation or when it is in accordance with the laws of nature. This is otherwise known to be the truth. It can be seen that these values are interrelated to one another. An act that is truthful brings goodness and beauty. It will be in harmony with the laws of Allah. This is in fact a manifestation of the tawheed of Allah.

The Islamic values just mentioned appear qualitative and may not be easy to apply in the context of multiracial nature of several Muslim societies especially in the Asean regions. However if seen in the light of goals and principles that have been stated then the standards can be applied more objectively. Any Muslim cannot deny the fact that actions that bring about goodness, beauty or truth in Islamic sense should enable man to attain felicity, perfection and harmony with all those around him and should ultimately help him to be conscious of himself and of his duties Allah s.w.t. It will also ensure the continued existence of order and balance that exist within the ecosystem; man and the environment. This implies that man has no exclusive right over the creations of Allah but man is just given the trust to govern the amanat to rule the earth in accordance with the laws of Allah (Syed Naqib Al-Attas, 1978). His act can either be halal or haram. An act that is halal or haram is universal. This is stipulated by Islam not just in consideration for the individual who carries out the act but the society, the environment at present and in the future. This is the beauty of halal and haram. It transcends all the racial, sosiocultural-religo barriers. It ensures conservation. It ensures justice in the society irrespective of colours or classes. This is a standard that is absolute. Therefore value orientated projects based on science and technology can be insisted upon. Resistance will only come from those with vested interests.

Strategies in incalculation of Islamic values

The insistence of Islamic values in any developmental project based on science and technology may not be well received by the society such as ours in Malaysia. We have non Muslims in our society. However, due to the universal nature of halal and haram it is possible to gain support from non Muslim if we can convince them the benefits of carrying out value-orientated developmental programmes.

The question that befall us then is, how can such standards be adhered to? If all the members within the society are practising Muslim there is nothing to worry. All of them will have the built in mechanism to check whether their actions will win the pleasure of Allah or not.

The problem is we don't. Our society or any society for that matter will not be free from members devoid of moral convictions and moral consciousness. We cannot therefore assume that everyone is maqurof and avoiding what is mukarrar. We cannot therefore assume that everyone will adopt the attitude of doing what is maqurof and avoiding what is mukarrar. We have to define our strategies so that all developmental projects are value orientated as well. To ensure the incalculation and adherence to these values, we require that a mechanism that has control over the implementation of any project be devised by the government. Such a mechanism constitutes the establishment of a body consisting of members who are good men with very strong broad based knowledge of at the shariah, the humanities and science and technology. Members as a whole must also have a good record of experiences in various disciplines and have their own speciality. The function of the body is:

(i) To review a proposal submitted by the party who plans to carryout such development projects

(ii) To evaluate the proposal presented,

(iii) To supervise the implementation of the project.

(iv) To monitor the impact and effect of the project on man and the environment to avoid creating environmental crises.

It is not enough that within the government such a body exists. It is just as important that members of the society be scientifically literate, enough to demand that all developmental projects be known to them at the time the proposal is made. Debates over them can be carried out and their views be considered by the body. For such a situation to exist, the Muslims must ensure that amongst them are experts who can be relied up. They must be knowledgeable, articulate and forceful so that their view carry weight. Therefore for Muslims to be able to participate in decision and policy making or for their voice to be heard, and to be able to provide the leadership, Muslim must have the right kind of education; a balance between the scientific and technical education, the humanities and the fardhun ains. We also need our own experts in every field of specializations who at the same time knows the fardhun ains. Otherwise we shall have human robots who do things as instructed but not capable of rational thinking and hence cannot choose the good from the bad. It is up to the Muslims' community to raise consciousness amongst the members, to take great interest in education and to excell and be very dedicated in whatever they do. Without that we cannot become the best of mankind in whose hand, even the dog will be safe and taken care of and in whose presence a thorn in the path will be removed.
Conclusion

This paper has given the definitions of development both from the secular and Islamic points of view, the nature of scientific and technological development based on secular thinking, Islamic values and ways of implementing them.

Wabillahi taufik, walhidayat, wassalamualaihukum warahmatullahi wabarakatuh.

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