MEASURING DEVELOPMENT FROM AN ISLAMIC PERSPECTIVE: CONSTRUCTION OF AN INTEGRATED DEVELOPMENT FRAMEWORK (IDF) AND INDEX (I-DEX)

Ruzita Mohd Amin, Selamah Abdullah Yusof, Mohamed Aslam Haneef, Mustafa Omar Muhammad, Gapur Oziev
Outline of presentation

1. Background, Objectives and Methodology
2. Overview of relevant contemporary works on development
3. Construction of the Framework (IDF):
   a. The 5 *Maqasid* components from *Qur'an, Hadith* and *Turath*
   b. Issues on interpretations of the 5 components from *Qur'an, Hadith* and *Turath*
   c. Works applying *Maqasid al-Shari’ah* to development
   d. Operational definitions of the 5 *Maqasid* components
4. Construction of the I-Dex:
   a. Identifying Dimensions and Elements based on Operational Definitions
   b. Selection of indicators
Background

• Development continues to be a major concern in Muslim countries.
• While modern economics has made strides in development discourse, Islamic economics scholars have attempted to integrate this area of study with *al-turath al-Islami*
• In this study, *Maqasid al-Shari‘ah* is used as a basis for constructing a comprehensive framework to develop an Integrated Development Index (I-Dex)
Research Questions

This study addresses the following research questions:

1. How can a new integrated development framework be constructed, utilizing the Islamic heritage (al-turath al-Islami), especially works on Maqasid al-Shari‘ah as well as relevant contemporary literature on development and its measurement?
2. What are the components of this integrated development framework and what are the indicators that can be utilized to reflect these components?
3. How would an index based on the integrated development framework be constructed using the indicators identified?
Objectives of the Study

Specifically, this study embarks on the following objectives:

1. To critically review all relevant sources of knowledge representing *al-turath al-Islami* and modern literature on development and its measurement to demonstrate the need for an Integrated Development Framework (IDF) and Index (I-Dex).

1. To develop a comprehensive *Maqasid*-based Integrated Development Framework.

1. To identify the dimensions, elements and corresponding indicators for the construction of a *Maqasid*-based Integrated Development Index (I-Dex).
Methodology

Objective 1 – To review all relevant literature in *al-Turath al-Islami* and modern knowledge on development, its conceptual framework and measures.
Predominantly content analyses
  – *al-Qur’an* and *al-Sunnah*,
  – works of Muslim scholars
  – scholarly works on relevant modern development literature

Objective 2- To develop a comprehensive *Maqasid*-based Integrated Development Framework.
  - content analysis
  - induction method to identify common themes in the literature

Objective 3- To identify the dimensions, elements and corresponding indicators for the construction of a *Maqasid*-based Integrated Development Index (I-Dex)
  - Behavioral science operationalization method (Sekaran, 2000) breaks down abstract notions or concepts into observable characteristic behaviors: dimensions and elements
  - Capacity-building Discussions on Index Construction
  - Identification of indicators
Al-Ghazali’s theoretical framework of *Maqasid al-Shari’ah*
The 5 components of *Maqasid al-Shari’ah*

- **Hifdh al-din** (Preservation of religion)
- **Hifdh al-’aql** (Preservation of intellect)
- **Hifdh al-nafs** (Preservation of life)
- **Hifdh al-nasl** (Preservation of progeny/lineage)
- **Hifdh al-mal** (Preservation of property/wealth)
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Overview of Development Literature

• Development in the 1950s and 1960s was seen as part of the modernization/secularization thesis (Lerner, 1969)
• among the characteristics of progress and development was the ‘diffusion of secular norms’ and personality transformation that included the cultivation of a ‘secular mind’.
• However, instead of following this trend of development, much of the Muslim world has actually seen a resurgence of Islam
• Muslims want economic progress, but want to maintain their religious convictions and practices
Overview (cont.)

• Hence over the last 4 decades, development has taken a much wider connotation, taking a more holistic approach.

• While we still have the standard GDP/GNP/GNI measures of development, we now find other ‘multi dimensional’ works.

• Nordhaus and Tobin (1973); Opschoor (1991) and Mayo et al; (1997); Mahbub al-Haq (1995); Todaro (1997); Sen (1999); Constantini and monni (2004); Chatterjee (2005); Stanton (2006); Ranis (2006); Chowdhury and Skula (2006); Kula et al (2008); Moffat (2008).

• Concurrently, Islamic economists have also been talking about development from Islamic perspectives.
CONVENTIONAL DEVELOPMENT FRAMEWORKS

- **DEVELOPMENT FRAMEWORKS**
  1. Human Development
  2. Social Development
  3. Sustainable Development

- **CATEGORIZATION CRITERIA**
  1. Objectives
  2. Dimensions
  3. Attributes
HUMAN DEVELOPMENT FRAMEWORK

Objectives
• To develop and maximize the potential of human well-being
• To achieve self-actualization & to meet all the basic needs (physiological, safety, love, esteem)

Dimension
• Individual

Attributes
• Physical (economic, health, safety)
• Emotional (esteem, love, belonging)
• Spiritual
• Intellectual (education)

Indices
Physical Quality of Life Index (PQLI)
A New Index of Development Status
Human Development Index (HDI)
Beyond the HDI
Meaning in Life Index (MILI)
SOCIAL DEVELOPMENT FRAMEWORK

Objectives
- To improve on the welfare and quality of life of individuals
- To develop societies towards a more equitable and inclusive for all members of a society

Dimension
- Interaction among members of society

Attributes
- All social aspects, including health, education, equality, freedom, security etc.

Social Development Index (SDI)
Gender-related Development Index (GDI)
Gender Empowerment Measure (GEM)
Human Poverty Index (HPI)
Multidimensional Poverty Index (MPI)
Corruption Perception Index (CPI)
SUSTAINABLE DEVELOPMENT FRAMEWORK

Objectives
- To meet the economic, human, social needs of the present & sustain the development as a whole to ensure future generations meet their own needs

Dimension
- Interaction with individual, society and nature. Focus on sustainability for future advantage.

Attributes
- Multidimensional perspective- include economic, social, and environmental aspects

Index of Sustainable Economic Welfare (ISEW)

Survey on Sustainable Human Development

A preliminary analysis of composite indicators of Sustainable Development
Conventional Frameworks are No Longer Purely ‘Economics’ in Nature

• This clear shift is closer to the Islamic position on development, especially if we look at the higher objectives of the Shari’ah or Maqasid al-Shari’ah (MS)

• A few Muslim scholars have attempted to develop alternative indices to discuss and measure development
Development in Contemporary Muslim Scholarship

Khurshid Ahmad (1980)

- ‘Comprehensive’ and multi dimensional- includes moral, spiritual and material dimensions.
- goal and value-oriented activity- this world and world hereafter
- heart of the development process is man- his attitudes and ambitions, his behaviour and lifestyle and his physical and socio-cultural environment
- Requires optimal utilization of God given resources plus equitable distribution of these resources and its output

• Mahdi (1983), Mannan (1983), Hasan (1995), Karanshawy (1996), Sadeq (2006) and many others- Development must solve problems of ummah and humanity
Selected ‘Index’ Literature in Contemporary Muslim scholarship

- The Ethics-Augmented Human Development Index (E-HDI) by Dar (2004)
- The Islamic Human Development Index (I-HDI) by Anto (2009)
- The Islamicity Index ($I^2$) by Rehman and Askari (2010)
### RECENT WORKS ON ISLAMIC DEVELOPMENT INDICES

<table>
<thead>
<tr>
<th>INDICES</th>
<th>ADVANTAGES</th>
<th>LIMITATIONS</th>
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</table>
| Ethics-augmented Human Development Index (E-HDI) – Dar (2002)           | 1. The proposed indicators are universally valued functions as well as developmental outcomes  
2. Explores the contours of a new approach that could lead to a better measurement of human development                                                                                                                                                                                                                                                                                                                                                           | 1. Data constraint  
   a. No reliable data for gender empowerment indicator  
   b. Use fertility rate as proxy for family values                                                                                                                                                                                                                                                                                                                                                                                |
| Islamic Human Development Index (I-HDI) – MB Hendrie Anto (2009)       | 1. Serves as a key factor to a more comprehensive and accurate measurement of the performance and level of economic development of the Muslim countries.                                                                                                                                                                                                                                                                                                                                       | 1. The application of I-HDI observes a discrete correlation coefficient between MWI and I-HDI.  
2. The measurement of NWI is still lacking of proper indicators and data.                                                                                                                                                                                                                                                                                                                                                       |
| Islamicity Index (I2) - Scheherazade S. Rehman and Hossein Askari (2010)| 1. Universal index – can measure the islamicity of both Islamic and non-islamic countries                                                                                                                                                                                                                                                                                                                                                                                                         | 1. Data for variables that represent Islamic principles is not enough                                                                                                                                                                                                                                                                                                    |
Critique on these Indices

- The E-HDI is based on *Maqasid al-Shari’ah* and it includes the ethical concerns in measuring development by incorporating freedom, faith, environmental concerns and family values in the HDI.

- Anto (2009) attempts to compute the index with the I-HDI. The index is comprised of what is termed as Material Welfare Index (MWI) and Non-material Welfare Index (NWI) representing the five basic needs in *Maqasid al-Shari’ah*. In addition, it also includes the Freedom Index and the Environment Index.

- Both measures used Maqasid al Shari’ah as a basis, but the choice of the indicators are somewhat arbitrary, as the meaning/definition of each component are not clearly given.
Critique on these Indices (cont’d)

• The Islamicity Index ($I^2$) was developed to measure the degree of “Islamicity” of Islamic and non-Islamic countries based on the principles of Islam, aims at finding out whether or not Islam is an agent that enhances human development and its economic performance.

• The interpretation of the principles of Islam not representative of the full spectrum of views and is overly biased on free-market economies, hence results favour free-market economies, especially those from OECD countries.
Towards Constructing the IDF and I-Dex

• Historically, major focus of literature on *al-Maqasid* was on developing the theory of *maqasid*, but mainly its legal dimensions. Current challenge is to breakdown the general objectives into more detailed components, elements and indicators that represent this comprehensive development framework.

• Then, to ‘measure’ development using a comprehensive framework- need for comprehensive index/indices

• However, this requires a detailed study of the primary sources and turath.
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Some clarifications

● When discussing *Maqasid* in the *Qur’an*, *Sunnah* and *turath*, we have to differentiate between the text of the sources themselves and their interpretations, which could themselves be considered part of *turath*.

● In this part of the *turath*, only the linguistic and semantic analysis of terms found in the *Qur’an* and *hadith* are presented.

(Maqasid literature in the *turath* will be presented by the next speaker)
<table>
<thead>
<tr>
<th>DIN</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
</table>
| Qur’an | ● The Quran uses Al-Din 46 times.  
● Al-Tafseer Al-Kabeer (Mafateh Al-Ghaib) : Fakher Al-Deen Muhammad Bin Omar Al-Tamimi Al-Razi Al-Shafie  
| Sunnah | ● Sunnah supports the same meanings  
● al-Din al-nasihah .......... | ● Muslim  
● Bukhari, Muslim, Musnad Ahmad, Abu Daud  
● al-Nasa’i, Tirmizi, Ibn Majah, Riyadh al-Salihin...... |
<table>
<thead>
<tr>
<th>DIN</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
</table>
| Turath | • The root of al-Din is *da-yaa-na* and has several meanings such as: *al-Dayyan* (٣َۡ٥ۡ٩ۤ۴۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹۰۹
<table>
<thead>
<tr>
<th>NAFS</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qur’an</td>
<td>• The Quran uses the word al-Nafs 268 times.</td>
<td>● Tafseer Al-Tahreer Wal Tanweer : Al-Imam Muhammad Al-taher Bin Ashour.</td>
</tr>
<tr>
<td></td>
<td>• Mainly with the followings meanings: <em>Life/Man/human being</em> <em>(5:45...)</em>, <em>Soul</em> <em>(12:53)</em>, <em>Blaming Soul</em> <em>(75:2)</em>, <em>Tranquil Soul</em> <em>(89:27)</em>,</td>
<td>● Al-Tafseer Al-Kabeer (Mafateh Al-Ghaib) : Fakher Al-Deen Muhammad Bin Omar Al-Tamimi Al-Razi Al-Shafie</td>
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<td></td>
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<td>● Al-Muharrir Al-Wajeez Fe Tafseer Al-Kitab</td>
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<td></td>
<td></td>
<td>● Al-Aziz :Abu-Muhammad Abed-Alhaq Bin Ghalib Bin Atiyyah Al-Andalosi</td>
</tr>
<tr>
<td>Sunnah</td>
<td>• <em>Inna Linafsika ‘alayka haqqa</em>...........</td>
<td>● Bukhari, Muslim, Musnad Ahmad, Abu Daud</td>
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<td>● al-Nasa’i, Tirmizi, Ibn Majah, Riyadh al-Salihin......</td>
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</tbody>
</table>
| Turath | • The root word of Nafs (نافس) comes from Arabic na-fa-sa and means mainly “soul”, but also: self, body, conscience, heart and bad eye or jealousy (نافسة).  
• To sociologists: soul is "self" which is the body of knowledge.  
• To religious scholars: person’s unique identity during his life and after death. | • Mu’jam al-lugha al-Arabiyyah al-Mu’asira.  
• Ahmad Muhammad Hulayl. Hifzu al-Nafs Bayna al-Din wa al-Falsafah  
• kantakji.com/media/174658/file2436.pdf.  
• Al-Qurtubi, I-Jami’ Il Ahkam al-Quran, 15:262. Cited by huquq al-Nafs by Sa’d ibn Abd Allah Al-Sabr  
• Ibn al-Hajar, Fath al-Bari. 8:305. Cited by huquq al-Nafs by Sa’d ibn Abd Allah al-Sabr  
• Zuhayli Maqasid al-Shariah, part of Mawasu’ah Qadayah Islamiyyah Mu’asirah, Vol.5. pp. 621-705)  
http://majles.alukah.net/t119762/  
• 65*2țV ~ 56}  
• http://kenanaonline.com  
• Al-Alusi, Ruh al-Ma’ani  
• Željko Paša. 2006  
• Ibn-Sina’s teaching on the Human Soul |
<table>
<thead>
<tr>
<th>AQL</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qur’an</td>
<td>• The Qur’an has used 5 concepts that refer to al-Aql: <em>naasiyat, lubb, qalb, nafs and fuad</em>. Aql also has a spiritual component. Sunnah&lt;br&gt;• But main emphasis on: (47 times)&lt;br&gt;• Other terms are also used such as:&lt;br&gt;• “Tafakkur” [17 times, e.g. 2:269, 3: 118…]&lt;br&gt;• “Tadabbur” [2 times, e.g. 4:82, 47:24] both verses for Quran: 31[31]&lt;br&gt;• Maqased al Shar’ah w A’laqateha bel Adelah Al Shara’yah, Page 237&lt;br&gt;• Fe dhela AL-Qur’an 779/2.&lt;br&gt;• Al-Islam wa Darorat Al-Hayah, page 112.</td>
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<tr>
<td>Sunnah</td>
<td><em>Rufi’a al-Qalam ‘an thalatha</em>………..</td>
<td>• Bukhari, Muslim, Musnad Ahmad, Abu Daud&lt;br&gt;• al-Nasa’i, Tirmizi, Ibn Majah, Riyadh al-Salihin…….</td>
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</table>
| Turath | ● The Arabic word ‘Aql comes from the root verb (‘a-qa-la) which has several meanings including ‘to detain’, ‘to arrest’, ‘to comprehend’ and ‘to have intelligence’.  
● The Majority of Muslim scholars agreed that ‘Aql carries the meaning of ‘intellect’, ‘discernment’ and ‘intelligence’. | ● Mu’jam al-lugha al-Arabiyyah al-Mu’asira al-mu’jam al-waseet  
● Al-mu’jam al-waseet  
● Al-Mawsu’a al-Fiqhiyyah al-Kuwaytiyyah in the chapter about Aql.  
● Nahwa Taf’il Maqasid al-Shariah by Jamal al-Din Atiyyah  
● Zuhayli (Maqasid al-Shariah, part of Mawasu’ah Qadayah Islamiyyah Mu’asirah, http://majles.alukah.net/t119762/  
● Imam al-Ghazali Ihya’ Ulum al-Din 1:85.  
● Željko Paša 2006  
<p>|</p>
<table>
<thead>
<tr>
<th>NASL</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
</table>
| Qur'an | • Though Qur’an used al-Nasl only two times (2:205), (22:8) but together with Hadith repeatedly refer to the general meaning of al-Nasl as the family and marriage needed to ensure legitimate continuation of progeny, e.g., [23:5] | • Fatwa about Maqased al Shar’ah by Dr.Resoney  
• Hifth Al-nasl min Khilal Al-Tanshiaa wal-Riayah ,Farida Zoro.  
• http://islamtoday.net/boohooth/artshow-86-5844.htm  
• Worksheets published in the International Conference of the Supreme Council for the Islamic Affairs the twenty-second, which Discuss the purposes of the Islamic Sharia and issues of the day  
• Tafseer Al-Baghawi for Surah Al-Ruom  
• Islam and dharoreyat al Haya,page 103-104. |
| Sunnah | Tzawwaju al-Waluudah tanaasalu..... | Bukhari, Muslim, Musnad Ahmad, Abu Daud al-Nasa’i, Tirmizi, Ibn Majah, Riyadh al-Salihin...... |
| Turath | • development of the institution of family and the continuation of progeny  
• preventing the breakdown and cessation (ta’til) of procreation (Ibn Ashur]. | • Ibn Manzour, Lisan al-Arab  
• Zuhayli  
• Tafsir Al-Tabari, and Ibn Kathir. Surah Al-Baqarah:205.  
• Al-Mawsu’qa al-Fiqhiyyah al-Kuwaytiyyah |
<table>
<thead>
<tr>
<th>MAL</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunnah</td>
<td>Naha ‘an Idha’at al-Maal...........</td>
<td>Bukhari, Muslim, Musnad Ahmad, Abu Daud al-Nasa’i, Tirmizi, Ibn Majah, Riyadh al-Salihin......</td>
</tr>
<tr>
<td>MAL</td>
<td>Meaning</td>
<td>Reference</td>
</tr>
<tr>
<td>-----</td>
<td>---------</td>
<td>-----------</td>
</tr>
</tbody>
</table>
| Turath | ● Anything valuable according to Shari‘ah.  
● Maqasid of Maaal is to ensure circulation (*rawaj*), transfer of financial rights (*huquq maliyyah*), transparency (*wuduh*), preservation (*hifdh*), durability (*thabat*) and equity (*adl*). | ● *Mu’jam al-lugha al-Arabiyyah al-Mu’asira*  
● [http://www.arabdict.com](http://www.arabdict.com) and *lisan al-Arab*  
● Zuhayli, *al-Fiqhi al-Islami Wa Adillatu hu*  
● Ibn al-Athir as in *Lisan al-Arab*  
● al-Shatibi as in *al-Mawsu’ah al-Fiqhiyyah*,  
● *Nahwa Taf’il Maqasid al-Shariah* by Jamal al-Din Atiyyah  
● *Maqasid al-Shariah al-Islamiyyah*, Ibn Aashur, pp.458  
● *Al-Fiqh al-Islami wa Adillatu hu*,  
● *Rad al-Muhtar* [http://www.al-islam.com](http://www.al-islam.com)  
● *al-Bahr*, it is reported from al-Hawi al-Qudsi  
● Al-Suyuti reported from al-Shafi‘I. |
Outline of presentation

1. Background, Objectives and Methodology
2. Overview of relevant contemporary works on development
3. Construction of the Framework (IDF):
   a. The 5 Maqasid components from Qur'an, Hadith and Turath
   b. Issues on interpretations of the 5 components from Qur'an, Hadith and Turath
   c. Works applying Maqasid al-Shari’ah to development
   d. Operational definitions of the 5 Maqasid components
4. Construction of the I-Dex:
   a. Identifying Dimensions and Elements based on Operational Definitions
   b. Selection of indicators
Issues

● The definitions in Qur’an and Sunnah provided by Tafsir books vary with different contexts and interpretations, largely focusing on semantics.

● Most of the definitions in turath narrowly focus on Fiqh and Usuli aspects.

● There has hardly been definitions that are in the socio-economic context.

● Contemporary attempts to contextualize the definitions of Maqasid in relation to development are yet to be operationalized.
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Meaning of *Hifdh al-din* (Preservation of religion)

**Ibn Ashur**
- Salvaging the faith of every individual Muslim from being affected by anything that might undermine and confuse his or her beliefs and distort his or her behavior.
- Prevention of anything that might violate and destroy the fundamentals of Islam by defending Muslim land and sovereignty and preserving the means of Islamic learning and education among the present and future generations of the Muslim Community.

**Atiyah**
- Preservation of religion at the three realms:
  - Individual: “*al-tadayyun*” (personal piety) can be preserved through individual’s effort in promoting religious piety within one’s self by strengthening the ‘*Aqidah*, performing obligatory ‘*Ibadat*, embracing good *Akhlaq* and performing obligatory acts of obedience.
  - Family: preservation of personal piety by good choices of candidates for marriage
  - The Ummah. performing communal prayers and performing other socio-religious activities) and upholding moral values and curbing the spread of corruption.

**Chapra**
- Providing religious worldview which potentially helps man to reform the human self to ensure the fulfillment of all his spiritual and material needs.
Meaning of *Hifdh al-nafs* (Preservation of life)

- **Al-Juwayni & Al-Ghazali**
  - the preservation of human life through the law of retribution (in the event of murder).

- **Al-Raysuni**
  - establishing life’s foundation through the legitimacy of procreation - valid matrimony and having at the disposal whatever related measures needed including divorce
  - ensuring individuals survival through food & drink and not which is harmful or lethal
  - providing clothing & shelter

- **Al-Allaf**
  - obtaining lawful means of sustenance such as food, marriage, medicine, shelter

- **Ibn Ashur**
  - protect human lives from being ruined either individually or collectively by preventing harm and ruin before they happen, such as combating and eradicating epidemics.
Meaning of *Hifdh al-nafs* (Preservation of life)

Chapra

The achievement of:

- Dignity, self-respect, brotherhood and social equality
- Justice
- Spiritual and moral uplift
- Security of life, property and honour
- Freedom

- Education
- Good governance
- Removal of poverty and need fulfillment
- Employment and self-employment opportunities
- Equitable distribution of income and wealth

- Marriage and stable family life
- Family and social solidarity
- Minimization of crime and anomie
- Mental peace and happiness
Meaning of *Hifdh al-’aql* (Preservation of intellect)

- Al-Ghazali
  - Prohibition of wine

- Ibn Ashur
  - Protection of people’s minds from anything that would put them in disorder

- Al-Zarkashi
  - Making legal punishment obligatory for drinking intoxicants
Meaning of *Hifdh al-nasl* or *al-nasb* (preservation of progeny or lineage)

- **Al Sari**
  - legitimizing marriage, prohibiting adultery and forbidding emasculation among others

- **Çizakça**
  - protection of future generation and prohibiting *zina*, adultery, and the harsh *hudud* punishments mete out upon the violators

- **Kasule**
  - ensured through marriage, child birth within the marital bond and proper child bond
Meaning of *Hifdh al-mal* (Preservation of property/wealth)

- **Ibn Ashur**: protecting the wealth of the community from being ruined and from shifting to the hands of others without compensation.

- **Al-Juwayni & Al-Ghazali**: the protection of people’s possessions from thieves by cutting off their hands.

- **Al-Shatibi**: the prohibition against injustice, depriving orphans of their property, wastefulness, envy, giving short measure and weight, corruption in the land.
Meaning of *Hifdh al-mal* (Preservation of property/wealth)


- protection of ownership and property
- acquisition and development of property or wealth
- preservation of wealth.

**Ng (2008):** availability as essentials or *daruriyyah*; circulation of wealth as complementariness or *hajiyyah*; while investment and growth of wealth as embellishment or *tahsiniyyah*

**Hassan and Mahlknecht (2011):** transparency in wealth and finance, and justice in the circulation of wealth

**Chapra (2008):** means to achieve this purpose:
- redistributive methods of *zakah*, *sadaqat* and *awqaf*
- economic development to increase national income by strengthening of human resources; proper monetary and fiscal policies to accelerate development; access to capital for the poor; employment and self-employment opportunities
- Education, research, and improvement in technology and management; Security of life, property and honour; Good governance; Freedom of enterprise
Outline of presentation

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Operational definitions of the components of *Maqasid al Shari’ah* in relations to the measurement of development

**Hifdh al-Din**: refers to preserving a way of life encompassing the belief system, acts of worship and moral/ethical values and conduct at the individual, society and state level.

**Hifdh al-Nafs**: refers to ensuring the existence, sustenance and development of human life through the fulfillment of basic needs, both physical & spiritual, and moral & social needs, and its protection from threats, both human and non-human, at the individual and collective levels.

**Hifdh al-Aql**: It refers to the use of the human intellect which develops through acquiring and utilizing knowledge to distinguish between right and wrong by safeguarding the mind from negative influences such as drugs and superstitions in order to be able to perform functions of comprehension, imagination, contemplation and critical thinking and balanced judgment.
Operational definitions of the components of *Maqasid al Shari‘ah* in relations to the measurement of development

**Hifdh al-Nasl**: It refers to the stability of the family institution through marriage for the continuation of progeny the protection of everything that would ensure the survival and progress of the family (in all dimensions – physical, material, spiritual, emotional) and the preservation and development of future generations.

**Hifdh al-Mal**: it refers to all resources which Allah made subservient to man and can be defined as anything (property) that can be owned and has value, including the rights and benefits of ownership based on the concept of *khilafah* (stewardship), which entails accountability with the objective to restore *Adl* (socioeconomic justice) and promote *Ihsan* (mutual benevolence).
Outline of presentation

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4. Construction of the I-Dex:
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   b. Selection of indicators
**Component: al-Din**

- Preserving a way of life encompassing the belief system, acts of worship and moral/ethical values and conduct at the individual, society and state level.
<table>
<thead>
<tr>
<th>Belief system</th>
<th>Acts of worship (rituals &amp; general)</th>
<th>Moral/ethical values &amp; conduct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>• Pillars of Belief</td>
<td>• Protecting against anything affecting <em>aqidah</em> or <em>ibadah</em></td>
</tr>
<tr>
<td></td>
<td>• Avoiding <em>shirk</em></td>
<td>• Honesty and trustworthiness</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Avoiding <em>riya’</em></td>
</tr>
<tr>
<td>Society</td>
<td>• Preventing whatever may affect the <em>Qat’i</em> (absolute) foundations by protecting the means of transferring the knowledge of <em>Din</em> to generations at present and in the future</td>
<td>• Communal prayers, socio-religious activities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• enjoining the good and forbidding the evil</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Upholding moral values</td>
</tr>
<tr>
<td>State</td>
<td></td>
<td>• Freedom of worship</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Adherence to Islamic law</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Curbing the spread of corruption</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Prohibition of false beliefs and ideas/superstitions</td>
</tr>
</tbody>
</table>
Preservation of *al-Din*:
Measuring belief system, acts of worship

Indicators:
- Religiosity Index (http://www.gallup.com/poll/114211/Alabamians-Iranians-Common.aspx)

Note: - Religious school enrolment (only for Malaysia & Pakistan) - MOE Quick Facts
  - Catholic school enrolment (USA) - World Values Survey
Preservation of *al-Din*: Measuring moral/ethical values

Indicators:

- World Values Survey ([http://www.worldvaluessurvey.org/wvs.jsp](http://www.worldvaluessurvey.org/wvs.jsp))
  - V56. Do you think most people would try to take advantage of you if they got a chance
  - V24. Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?
  - V74. It is important to this person to do something for the good of society.
  - V74B. It is important for this people to help the people nearby; to care for their well-being
  - V77. It is important to this person to always behave properly; to avoid doing anything people would say is wrong
Preservation of *al-Din*: Measuring moral/ethical values

Indicators:

- Crime Index ([http://www.numbeo.com/crime/rankings_by_country.jsp](http://www.numbeo.com/crime/rankings_by_country.jsp))
  - *Crime Index* is an estimation of overall level of crime in a given city or a country. Crime Levels up to 50 are reasonable, and crime index levels more than 100 are too high. *Safety index* is, on the other way, quite opposite of crime index. If the city has a high safety index, it is considered very safe.
<table>
<thead>
<tr>
<th>Belief system</th>
<th>Acts of worship (rituals &amp; general)</th>
<th>Moral/ethical values &amp; conduct</th>
</tr>
</thead>
</table>
| **Individual** | Pillars of Belief· Avoiding *shirk* | · Pillars of Islam· Seeking religious knowledge of *aqidah* and *ibadah* | · Protecting against anything affecting *aqidah* or *ibadah*· Honesty and trustworthiness· Avoiding *riya’*
| | | | |
| **Society** | Preventing whatever may affect the *Qat’i* (absolute) foundations by protecting the means of transferring the knowledge of *Din* to generations at present and in the future | Communal prayers, socio-religious activities· enjoining the good and forbidding the evil | · Upholding moral values |
| **State** | | Freedom of worship | Adherence to Islamic law· Curbing the spread of corruption· Prohibition of false beliefs and ideas/superstitions |
Component: al-Nafs

• Ensuring the existence, sustenance and development of human life through the fulfillment of basic needs, both physical and spiritual, and moral and social needs, and its protection from threats, both human and non-human, at the individual and collective levels
<table>
<thead>
<tr>
<th></th>
<th><strong>Physical Needs</strong></th>
<th><strong>Spiritual Needs</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Individual</strong></td>
<td>• Fulfillment of human physical and biological needs</td>
<td>• Fulfillment of spiritual/psychological needs</td>
</tr>
<tr>
<td></td>
<td>• General protection of human life from harm and danger in his natural environment</td>
<td>• through moral and spiritual upliftment</td>
</tr>
<tr>
<td></td>
<td>• Prohibition to commit suicide</td>
<td>• <em>khushu'</em> (submission and contemplation) during prayers</td>
</tr>
<tr>
<td><strong>Social</strong></td>
<td>• Fulfillment of social needs</td>
<td>• Fulfillment of social needs</td>
</tr>
<tr>
<td></td>
<td>- through the achievement of good governance, equitable distribution of income and wealth</td>
<td>- through the achievement of brotherhood, social equality, gender equity, and family and social solidarity</td>
</tr>
<tr>
<td><strong>State</strong></td>
<td>• Protect the right for good health</td>
<td>• Fulfillment of intellectual needs through education</td>
</tr>
<tr>
<td></td>
<td>• Protection from harmful or lethal food or substances</td>
<td>• Protection of human rights</td>
</tr>
<tr>
<td></td>
<td>• Protection of human life from human and nonhuman threats (such as diseases)</td>
<td>• Respect for human life</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Protection of human dignity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Political democracy</td>
</tr>
</tbody>
</table>
Preservation of *al-Nafs*: Measuring physical needs

Indicators:

• Poverty index - Mean shortfall from the poverty line (counting the nonpoor as having zero shortfall) as a percentage of the poverty line ([http://data.worldbank.org/topic/poverty](http://data.worldbank.org/topic/poverty))

• Multidimensional Poverty Index (MPI) – includes several factors that constitute poor people’s experience of deprivation – such as poor health, lack of education, inadequate living standard, lack of income (as one of several factors considered), disempowerment, poor quality of work and threat from violence. ([http://www.ophi.org.uk/policy/multidimensional-poverty-index/](http://www.ophi.org.uk/policy/multidimensional-poverty-index/))

• Crime Index ([http://www.numbeo.com/crime/rankings_by_country.jsp](http://www.numbeo.com/crime/rankings_by_country.jsp))


Preservation of *al-Nafs*: Measuring spiritual needs

- Indicators:
  - Universal human rights index (http://www.ohchr.org/EN/HRBodies/Pages/)
    UniversalHumanRightsIndexDatabase.aspx
  - World Values Survey - possible indicators
    - V72. Living in secure surroundings is important to this person; to avoid anything that might be dangerous.
    - V74. It is important to this person to do something for the good of society.
    - V74B. It is important for this people to help the people nearby; to care for their well-being.
    - V77. It is important to this person to always behave properly; to avoid doing anything people would say is wrong.
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</tr>
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<tr>
<td>General protection of human life from harm and danger in his natural environment</td>
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<tr>
<td>Prohibition to commit suicide</td>
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<td>Fulfillment of social needs</td>
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<tr>
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<tr>
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<tr>
<td>- Protection from harmful or lethal food or substances</td>
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<td>- Protection of human dignity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Political democracy</td>
</tr>
</tbody>
</table>
Component: al-Aql

• The use of the human intellect which develops through acquiring and utilizing knowledge to distinguish between right and wrong.

• Safeguarding the mind from negative influences such as drugs and superstitions.

• Able to perform functions of comprehension, imagination, contemplation and critical thinking and balanced judgment.
<table>
<thead>
<tr>
<th>Category</th>
<th>Development of human intellect</th>
<th>Safeguarding the mind</th>
</tr>
</thead>
</table>
| **Individual** | · Acquiring and utilizing knowledge (education)  
· Comprehensive thinking  
· Critical thinking  
· Balanced judgment  
· Distinguishing between right and wrong | · Avoidance of intangible negative influence and effects of Shirk (polytheism), superstitions, rumours, gossips etc.  
· Avoidance of tangible negative influences and effects of drugs, alcohol and cigarettes. |
| **Social** | · Higher standard of education  
· More productive collective researches  
· Resolving social problems intellectually  
· Comprehensive thinking  
· Critical thinking  
· Balanced judgment | · Establishing concept of Tawhid  
· Upbringing a healthy generation  
· Reduce the damage of drug abuse, alcohol and cigarettes. |
| **State** | · Provision of effective educational institutes and facilities by constant enhancement  
· Provision of financial assistance for students and researchers in various disciplines  
· Mass media as a tool for freedom of expression (Concept of Shura). | · Eradication of illiteracy  
· Establishing concept of Tawhid  
· Upbringing a healthy generation  
· Reduce the damage of drug abuse, alcohol and cigarettes.  
· Mass media as a tool for Al-Amr bil Ma’ruf wa Nhyi’ ‘an al-Mukar. |
Preservation of al-Aql: Acquisition and utilization of knowledge

Indicator: The Knowledge Economy Index (KEI), World Bank

- takes into account whether the environment is conducive for knowledge to be used effectively for economic development.
- It is an aggregate index that represents the overall level of development of a country or region towards the Knowledge Economy.
- The KEI is calculated based on the average of the normalized performance scores of a country or region on all 4 pillars related to the knowledge economy
  - economic incentive and institutional regime
  - education and human resources
  - the innovation system
  - ICT.
Preservation of al Aql:
Acquisition and utilization of knowledge

Indicator: Knowledge economy index (KEI) by World Bank: based on 4 pillars (using 83 structural and qualitative variables as proxies for these pillars):

**Pillar 1: Economic and institutional regime** - The country’s economic and institutional regime must provide incentives for the efficient use of existing and new knowledge and the flourishing of entrepreneurship.
(i) Tariff and non-tariff barriers; (ii) Regulatory quality; (iii) Rule of law

**Pillar 2: Education and skills** - The country’s people need education and skills that enable them to create and share, and to use it well.
(i) Adult literacy rate; (ii) Gross secondary enrollment rate; (iii) Gross tertiary enrollment rate

**Pillar 3: Information and communication infrastructure** – a dynamic information infrastructure is needed to facilitate the effective communication, dissemination, and processing of information.
(i) Telephones per 1,000 people; (ii) Computers per 1,000 people; (iii) Internet users per 1.000 people

**Pillar 4: Innovation system – the country’s innovation system** – firms, research centers, universities, think tanks, consultants, and other organizations, - must be capable of tapping the growing stock of global knowledge, assimilating and adapting it to local needs, and creating new technology.
(i) Royalty payments and receipts, US$ per person; (ii) Technical journal articles per million people; (iii) Patents granted to nationals by the U.S. Patent and Trademark Office per million people
Preservation of al Aql: Safeguarding the mind from negative influences

Indicators:
- Prevalence of current cigarette smoking: averages
- Current smoking of cigarettes (age-standardized rate)
- Current smoking of any tobacco product (age-standardized rate)
- Recorded alcohol per capita (15+ years) consumption of pure alcohol
- Total alcohol per capita (15+ years) consumption of pure alcohol among drinkers
- Total alcohol per capita (15+ years) consumption of pure alcohol
- Point prevalence (%), drug use disorders, 15+ years
- Age-standardized death rates, alcohol and drug use disorders, per 100 000
## KEI Indicators of cigarette/tobacco, alcohol, drug use.

<table>
<thead>
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<th>Development of human intellect</th>
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</tr>
</thead>
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</tr>
<tr>
<td></td>
<td>• Comprehensive thinking</td>
<td>• Avoidance of tangible negative influences and effects of drugs, alcohol and cigarettes.</td>
</tr>
<tr>
<td></td>
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<tr>
<td></td>
<td>• Balanced judgment</td>
<td></td>
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<tr>
<td></td>
<td>• Distinguishing between right and wrong</td>
<td></td>
</tr>
<tr>
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<td>• Higher standard of education</td>
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<td></td>
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<td></td>
<td></td>
<td>• Mass media as a tool for Al-Amr bil Ma’ruf wa Nhyi’ ‘an al-Mukar.</td>
</tr>
</tbody>
</table>
**Component: al-Nasl**

- Refers to the stability of the family institution through marriage for the continuation of progeny
- The protection of everything that would ensure the survival and progress of the family (in all dimensions – physical, material, spiritual, emotional) and the preservation and development of future generations.
### Component: al-Nasl

<table>
<thead>
<tr>
<th>Stability of the family</th>
<th>Continuation of progeny</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Individual</strong></td>
<td></td>
</tr>
<tr>
<td>- Chastity and Ghaddu basar (lowering the gaze)</td>
<td></td>
</tr>
<tr>
<td>- Marriage</td>
<td></td>
</tr>
<tr>
<td>- education</td>
<td></td>
</tr>
<tr>
<td><strong>Society</strong></td>
<td></td>
</tr>
<tr>
<td>- Social norms on ease/encouraging marriage</td>
<td>• Discouraging divorce or its prohibition for unnecessary reasons</td>
</tr>
<tr>
<td>- Social sanctions against relationships that are against the family institution</td>
<td></td>
</tr>
<tr>
<td><strong>State</strong></td>
<td></td>
</tr>
<tr>
<td>- Ensuring effective marriage and family laws</td>
<td>• Punishment of adultery and qazf</td>
</tr>
<tr>
<td>- Education</td>
<td></td>
</tr>
<tr>
<td>- Family education</td>
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</tbody>
</table>
Preservation of al Nasl

**Indicators:**

- The singulate mean age at marriage – an estimate of the average number of years lived in the single state among those who marry before age 50.
- Divorces and crude divorce rates by urban/rural residence: 2009 – 2013
- Contraceptive prevalence rate
- Mortality rate, under-5 (per 1,000 live births), World Bank data, UNICEF
- Illegitimate birth, 1998 data – UN
- Age-standardized suicide rates (per 100 000).
## Preservation of al Nasl

<table>
<thead>
<tr>
<th>Stability of the family</th>
<th>Continuation of progeny</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Individual</strong></td>
<td></td>
</tr>
<tr>
<td>▪ Chastity and Ghaddu basar (lowering the gaze)</td>
<td></td>
</tr>
<tr>
<td>▪ Marriage</td>
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<tr>
<td>▪ education</td>
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<tr>
<td><strong>Society</strong></td>
<td></td>
</tr>
<tr>
<td>▪ Social norms on ease/ encouraging marriage</td>
<td>▪ Discouraging divorce or its prohibition for unnecessary reasons</td>
</tr>
<tr>
<td>▪ Social sanctions against relationships that are against the family institution</td>
<td></td>
</tr>
<tr>
<td><strong>State</strong></td>
<td></td>
</tr>
<tr>
<td>▪ Ensuring effective marriage and family laws</td>
<td>▪ Punishment of adultery and qazf</td>
</tr>
<tr>
<td>▪ Education</td>
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<tr>
<td>▪ Family education</td>
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</tbody>
</table>
Component: al-Mal

• Refers to all resources which Allah made subservient to man and can be defined as anything (property) that can be owned and has value, including the rights and benefits of ownership based on the concept of *khilafah* (stewardship),

• Entails accountability with the objective to restore *Adl* (socioeconomic justice) and promote *Ihsan* (mutual benevolence).
<table>
<thead>
<tr>
<th>khilafah (stewardship) rights and benefits of ownership</th>
<th>Adl (socioeconomic justice)</th>
<th>Ihsan (mutual benevolence).</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Individual</strong></td>
<td></td>
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</tr>
<tr>
<td>· Property/wealth</td>
<td>· Zakat</td>
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</tr>
<tr>
<td>· Investment</td>
<td>· Waqf</td>
<td>· Investment</td>
</tr>
<tr>
<td>· No hoarding</td>
<td>· charity</td>
<td>· charity</td>
</tr>
<tr>
<td>· Transparency in financial transactions</td>
<td>· Circulation of money</td>
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<tr>
<td>· No corruption</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>· Transparency in financial transactions</td>
<td>· Investment</td>
<td>· Investment</td>
</tr>
<tr>
<td>· No corruption</td>
<td>· charitable activities and events</td>
<td>· charitable activities and events</td>
</tr>
<tr>
<td>· Transparency in financial transactions</td>
<td>· opportunities for employment</td>
<td></td>
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<tr>
<td><strong>State</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>· property rights</td>
<td>· Investment</td>
<td>· Investment</td>
</tr>
<tr>
<td>· free trade and market economy/freedom of enterprise</td>
<td>· Income redistribution</td>
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<td>· Social development goals</td>
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<tr>
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<td>· Zakat and waqf institutions</td>
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</tr>
<tr>
<td>· Access to capital for the poor</td>
<td>· Opportunities for employment</td>
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</tr>
</tbody>
</table>
Preservation of al-Mal: Indicators

- Adjusted GDP per capita (PPP USD)/ GNI per capita in PPP terms

- The proportion of a population living below the international poverty line of $1.25 (in purchasing power parity terms) per day

- International Property Rights Index (IPRI)
  - measures the significance of both physical and intellectual property rights and their protection for economic well-being. It determines the level of property rights (legal and political, intellectual, and physical) available to countries and the individuals within. Property rights is defined as giving citizens of countries the right to trade, to do business, to own property, to be protected by the legal system of a country, and to claim their own intellectual property over ideas, knowledge and patents.

- Index of Economic Freedom (IEF)
  - focuses on four key aspects of the economic environment over which governments typically exercise some policy control: (i) Rule of law – property rights, freedom from corruption; (ii) Government size – fiscal freedom, government spending; (iii) Regulatory efficiency – business freedom, labor freedom, monetary freedom; and (iv) Market openness – trade freedom, investment freedom, financial freedom.
Preservation of al-Mal: Indicators

• Vulnerable employment rate
  – vulnerable employment are own-account workers and contributing family workers who have a lower likelihood of having formal work arrangements, and are therefore more likely to lack elements associated with decent employment, such as adequate social security and a voice at work.

• Paid employment-to-population ratio
  – The proportion of paid employment-to-working age population ratio as an indicator for employment opportunity as there is a strong association of wage and salaried workers with decent work forms. A low ratio value indicates that a nation is facing challenges in creating decent work for its people.

• Gini index

• The World Giving Index score
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Outline of presentation

1. Background, Objectives and Methodology
2. Overview of relevant contemporary works on development
3. Construction of the Framework (IDF):
   a. The 5 Maqasid components from Qur'an, Hadith and Turath
   b. Issues on interpretations of the 5 components from Qur'an, Hadith and Turath
   c. Works applying Maqasid al-Shari’ah to development
   d. Operational definitions of the 5 Maqasid components
4. Construction of the I-Dex:
   a. Identifying Dimensions and Elements based on Operational Definitions
   b. Selection of indicators
SUMMARY/CONCLUSION

• The study has managed to show that Maqasid al-Shariah can provide a basis for an Islamic development framework and index.

• Integrating knowledge from *al-Turath al-Islami* and modern development literature is able to provide a more relevant approach to discussing and measuring development.
Challenges

• Developing framework based on *Maqasid* for contemporary settings
• Varying opinions, diverse approaches in what constitutes development and how to measure it.
• Contextualizing the writings in *Turath* for measuring development in a contemporary setting
• Interpretation of the Qur'anic verses and hadith (only authentic ahadith considered in the study) and relating it to measuring development.
• Consolidating all information to construct the operational definition of each component.
• Identifying the relevant indicators and unavailability of important indicators to measure some of the elements.
Challenges

• Coming up with the operational definitions - definitions given for the *Maqasid* components are more of the legal and semantic dimensions/approach and not from the social or development perspective.

• Unavailability of a comprehensive definitions of the components - requires extensive efforts of looking at many sources for this endeavor.

• While the works of past scholars in *al-Turath al-Islami* and *Maqasid* literature have provided important foundation, developing contemporary framework and indices requires innovative and fresh thinking.
Recommendations & Future Directions

• Much more work needs to be done in this area - propose to have a Phase 2.

• Phase 2 will involve further refinement of the framework and index, which requires the following:
  – solicitation of more feedback and opinions, and validation:
    • through direct discussions with identified individuals
    • through publication of the report findings to obtain opinions from a wider group of individuals
    • setting up of a website
Recommendations & Future Directions

• Computation of I-DEX and cross-country comparisons
• Possibility of undertaking cross-country survey (similar to World Values Survey) to collect data on several elements of the 5 components that are currently not available and/or insufficient to measure the elements. Eg: Elements related to religious and spiritual aspects
• Continued collaborations with IRTI in terms of financial assistance for this endeavor.
Thank you