MEASURING SUSTAINABLE DEVELOPMENT IN THE SELECTED ORGANIZATION OF ISLAMIC COOPERATION (OIC) COUNTRIES BASED ON *MAQĀSID AL-SHARĪ'AH*

BY

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ABSTRACT

In 2015, a set of 17 Sustainable Development Goals (SDGs) was approved as a new global agenda from 2016 to 2030. It is found that SDGs mainly cover three dimensions-economic, social, and environmental-of Sustainable Development (SD) and ignore religious-spiritual dimension. Based on a survey of literature, one of the key findings of the study is that teachings and values of the four major religions (Buddhism, Christianity, Hinduism and Islam) are relevant to SD and thus, religion has enormous potential to play a positive decisive role in achieving SDGs. For evaluating the sustainability performances of the Organization of Islamic Cooperation (OIC) member countries, this thesis constructs a *Maqāsid Al-Sharī'ah* based SD framework using al-Ghazali's theoretical framework of *Maqāsid Al-Sharī'ah*. From the framework, an index, *Maqāsid Al-Sharī'ah* based Sustainable Development Index (MSSDI) is built. MSSDI has five dimensional sub-indexes: *Hifdh al-Dīn* (Protection of Religion), *Hifdh al-Nafs* (Protection of life), *Hifdh al-'Aql* (Protection of Intellect), *Hifdh al-Nasl* (Protection of Progeny) and *Hifdh al-Māl* (Protection of Property). Due to constraints of data, especially related to *Hifdh al-Dīn* and spiritual needs of *Hifdh al-Nafs*, only 12 countries were analysed for MSSDI in all dimensions. The major findings are: Malaysia, Jordan, and Morocco are the top three performers in MSSDI. The dimensional and overall indexes show that lower-middle income and low-income countries are more vulnerable in terms of various aspects of sustainability. Hence, a greater cooperation and partnership among the OIC member countries is urgent to realize SDGs collectively. It is expected that the findings will guide policymakers substantially to design an appropriate policy framework to address all the issues associated with religion and SD in the OIC member countries.

خلاصة البحث

في عام 2015 ، تمت المصادقة على مجموعة من 17 هدفًا للتنمية المستدامة كجدول أعمال عالمي جديد من عام 2016 إلى عام 2030. وقد وجد أن أهداف التنمية المستدامة تتضمن ثلاثة أبعاد رئيسية: البعد الاقتصادي والاجتماعي والبيئي، الا ان البعد الروحي تم تجاهله. وفقاً لمسح الأدبيات السابقة، فإن إحدى النتائج الرئيسية لهذه الأطروحة تشير الى أن تعاليم وقيم الأديان الأربعة الرئيسية (البوذية والمسيحية والهندوسية والإسلام) ذات صلة بالتنمية المستدامة ، وبالتالي ، فإن للدين إمكانية كبيرة في أن يلعب دوراً إيجابياً وحاسماً في تحقيق أهداف التنمية المستدامة. لتقييم أداء الإستدامة في البلدان الأعضاء في منظمة التعاون الإسلامي ، تقوم هذه الدراسة ببناء إطار للتنمية المستدامة قائم على مقاصد الشريعة بإستخدام الإطار النظري لمقاصد الشريعة عند الامام الغزالي. تم بناء هذا الاطار، والذي يحتوى على مؤشرات خمسة فرعية هي: حفظ الدين ، حفظ النفس ، حفظ العقل، حفظ النسل وحفظ المال. نظرًا لشح وقلة البيانات ، وخاصةً فيما يتعلق بحفظ الدين وحفظ النفس ، يمكننا النظر في 12 دولة فقط من اجل بناء إطار لمؤشر التنمية المستدامة المستند على مقاصد الشريعة في جميع ابعادها. النتائج الرئيسية التي توصلت إليها الدراسة هي أن ماليزيا والأردن والمغرب من بين أفضل ثلاثة دول في منظمة المؤتمر الإسلامي اداءً في مؤشر هذا الإطار الجديد. تبين المؤشرات ذات الأبعاد الكلية والشاملة أن البلدان ذات الدخل المنخفض والمتوسط أكثر ضعفاً من حيث الجوانب المختلفة للاستدامة. وبالتالي ، فإن هناك حاجة ماسة لتحقيق تعاون وشراكة أكبر بين الدول الأعضاء في المنظمة لتحقيق أهداف التنمية المستدامة بشكل جماعي. ومن اهم التوصيات المتعلقة بموضوع الدراسة في ضوء النتائج التي تم التوصل اليها هي اقتراح وسيلة مناسبة لبناء مؤشر للتنمية المستدامة مبني على مقاصد الشريعة الاسلامية والذي يمكن إستخدامه في قياس أداء السياسات الاقتصادية والاجتماعية في دول أعضاء منظمة المؤتمر الاسلامي.

APPROVAL PAGE

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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LIST OF ABBREVIATION

AIDS	Acquired Immunodeficiency Syndrome
BAU	Business as Usual
BC	Before Christ
CA	Capability Approach
CES	Conference of European Statisticians
CF	Conceptual Framework
CO_2	Carbon dioxide
CSD	Commission on Sustainable Development
E-HDI	Ethics-Augmented Human Development Index
EI²	Economic Islamicity Index
EU	European Union
EUROSTAT	European Union Open Data Portal
FBOs	Faith-Based Organisations
FSU	Former Soviet Union
GDP	Gross Domestic Product
GNHI	Gross National Happiness Index
GNI	Gross National Income
GNP	Gross National Product
HASI	*Hifdh al-'Aql* Sub-Index
HDI	Human Development Index
HDSI	*Hifdh al-Dīn* Sub-Index
HIV	Human Immunodeficiency Virus
HMSI	*Hifdh al-Māl* Sub-Index
HNFSI	*Hifdh al-Nafs* Sub-Index
HNSSI	*Hifdh al-Nasl* Sub-Index
HPI²	Human and Political Rights Islamicity Index
I-Dex	Integrated Development Index
IDIs	Islamic Development Institutions
I-HDI	Islamic Human Development Index
IPE	Islamic Political Economy
IRI²	International Relations Islamicity Index
ISEW	Index of Sustainable Economic Welfare
IUCN	International Union for the Conservation of Nature
IWVD	Islamic Worldview of Development
JLIFLC	Joint Learning Initiative on Faith & Local Communities
LGI²	Legal and Governance Islamicity Index
MCs	Muslim countries
M-Dex	*Maslahah*-Based Development Index
MDGs	Millennium Development Goals

MILI	Meaning in Life Index
MSDI	*Maqāsid al-Sharī'ah* Deprivation Index
MSSDI	*Maqāsid al-Sharī'ah* Based Sustainable Development Index
MWI	Material Welfare Index
NDP	National Development Policy
NEP	New Economic Policy
NGOs	Non-governmental Organizations
NWI	Non Material Welfare Index
ODA	Official Development Assistance
OECD	Organization for Economic Co-operation and Development
OIC	Organisation of Islamic Conference
OIC	Organisation of Islamic Cooperation
OWG	Open Working Group
PaRD	International Partnership on Religion and Sustainable Development
PAS	Parti Islam Se Malaysia
PDI	Posterity Development Index
PISA	Programme for International Student Assessment
PQLI	Physical Quality of Life Index
SCP	Sustainable Consumption and Production
SD	Sustainable Development
SDGs	Sustainable Development Goals
SDSN	Sustainable Development Solutions Network
SMC	Swedish Mission Council
TF	Theoretical Framework
TIMSS	Trends in International Mathematics and Science Study
UKAID	United Kingdom Aid
UN	United Nations
UNCSD	United Nations Conference on Sustainable Development
UNDP	United Nations Development Programme
UNDSD	United Nations Division for Sustainable Development
UNECE	United Nations Economic Commission for Europe
UNEP	United Nations Environmental Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNMD	United Nations Millennium Declaration
USAID	United States Agency for International Development
WCED	World Commission on Environment and Development
WCS	World Conservation Strategy
WIN-Gallup	Worldwide Independent Network/Gallup
WVS	World Values Survey
WWF	World Wildlife Fund

CHAPTER ONE

INTRODUCTION

This chapter provides a general overview on the area of study covering a background of the study, the problem statement, research questions and objectives, a brief discussion on research methods employed in this study, and the significance of the study. We have provided a brief outline of the thesis at the end of this chapter.

1.1 BACKGROUND OF THE STUDY

Currently the world population is 7.2 billion, of them, 1.6 billion are Muslims. Asia-Pacific region is the home of sixty percent of the Muslim population. Around twenty percent is found in the Middle East region. Sixteen percent of them is in Sub-Saharan Africa and the rest four percent is scattered in the other parts of the world, i.e., Europe, North America, Latin America and the Caribbean (UNFPA, 2016, p. 36-37). In 1969, the historical summit that held in Rabat, Morocco gave birth an intergovernmental organization which is the second-largest after the United Nations (UN). The organization commenced as the Organization of the Islamic Conference, in short, OIC. Then OIC is renamed as 'the Organization of Islamic Cooperation (OIC)' in 2011. UNDP human development report categories countries into four groups based on the performances in the Human Development Index (HDI). Of the 56 OIC countries, 6 countries (Bahrain, Brunei Darussalam, Kuwait, Qatar, Saudi Arabia, and United Arab Emirates) are in the very high human development group; 15 countries are in high, 12 countries in medium and the remaining 23 countries are in the low human development group (UNDP, 2016). As the collective voice of the Muslims, one of aims of the organization is to "exert efforts to achieve sustainable and comprehensive human

development and economic well-being in member states." (OIC website, 2019; Khan, S. A. S., 2002).

Though OIC countries possess important economic resources, per capita income in most of the OIC countries are visibly low compare to the non-OIC countries. The scenario of intra-OIC trade is very poor and the share of industry as percentage of GDP in many OIC countries bears the testimony of economic stagnancy. Furthermore, the feature of socioeconomic indicators i.e., literacy rate, unemployment rate, inflation, healthcare is depressing in the OIC countries. The OIC countries are the home of a large percentage of poor people. Basic needs of these poor people including shelter, food, heath care, clean water remain unfulfilled. While a section of scholars claims that Islam as a religion is responsible for the underdevelopment in the Muslim world (Kuran, 1997), many scholars do not see Islam is inimical to growth, progress and development. For example, Rehman and Askari (2010b) states that the poor performance of economic development in the OIC countries has nothing to do with religion. Rather the OIC countries have been suffering from the traditional developing country diseases i.e., bad economic policies, corruption, inefficient institutions etc. These are the factors responsible for the dismal socioeconomic scenario in the OIC countries. Kuru (2019) argues that the 'centuries-old anti-intellectualism' and 'state control over the economy' are the reasons for the underdevelopment in the Muslim world. So, Islam can be blamed for the downfall of Muslim civilization, rather the history bears the witness that the Muslim world was developed in comparison to Western Europe between the eighth and eleventh centuries by way of producing creative polymaths and playing a crucial role in intercontinental trade.

It is seen that almost every nation, poor or rich, is following the contemporary western development discourse which is dominated by the ideas of growth,

development, and progress (Bakar (2011). This discourse allows the wealth accumulation by any means for achieving higher economic growth. Thus, Rich (2013: ix) has aptly stated, "Economic development is now the organizing principle for almost every society and nation on the planet". The result is obvious. Distribution of income and wealth is highly unequal across the globe irrespective of poor and rich nations. This is happening at a time when the world economy is more connected to each other by increasing the volume of trade, finance, production flows, social networks, migration, and technologies. In several ways, global environment is deteriorating i.e., human-induced climate change, lack of availability of fresh water, acidification of land and water, deforestation, desertification, outbreak of severe diseases and etc. The neoliberal capitalism system led the whole world into the 2008 economic and financial crisis (Kotz, 2009).

In all, the current development models have been criticized by the contemporary great western scholars as faulty and unsustainable (Byrne & Fitzpatrick, 2009). In view of this global scenario, the concept of "Sustainable Development" (SD) has emerged as an alternative to the faulty and unsustainable development models. In 2015, in his book entitled 'The Age of Sustainable Development', Jeffry Sachs suggests that it is an urgent need, in the intellectual domain, to make a common understanding of SD. As a concept, SD is the interactions between the economy, the society, and the environment at global level (Sachs, 2015, p. 3). SD envisions a world free from poverty and hunger. Economic progress is ensured along with building social trusts to strengthen the community. Furthermore, the policies are pursued to protect environment from human-induced degradation (Sachs, 2015, p. 3). Sachs (2015, p. 13) states that SD offers synergies in the quest for equity, efficiency, and sustainability of the planet (Sachs, 2015, p. 14).

Though the idea of SD has been globally discussed for the last three decades, it became the 2030 Agenda, when in September 2015, 17 Sustainable Development Goals (SDGs) were approved by UN member states to pursue national and global policies until 2030. The proponents state that these global goals are action-oriented, concise, interconnected and universally applicable to all countries (UN General Assembly 2012, paras. 246-7).

Despite a normative, ethical and holistic framework of SD as claimed by Jeffry Sachs (2015), the 2030 Agenda has been criticized by many scholars. Jeffrey Smith (June 7, 2018) states that SDGs have not mentioned the word "democracy" for a single time. "Human rights" has been mentioned simply once as a secondary bullet point. Moreover, some vital terms on which the achievement of SDGs are highly depended on like "anti-corruption", "press freedom", "civil liberties", "civil society", "free expression", "free and fair elections", "separation of powers", and "independent judiciary," are completely ignored. Hence, Smith (2018) claims that UN SDGs is dictators-friendly, unsustainable and anti-democratic.

Though scant attention has been paid to the spiritual, intellectual, moral and cultural aspects of human development while developing the 2030 Agenda, for countries, especially in the Muslim world, that have seen an Islamic resurgence of sorts in the last four decades, a question arises: Can religion positively contribute to the achievement of SDGs? The question is pertinent as until recently, religion has long been seen as an obstacle to development (Ter Harr, 2011, p.24). Policy-makers and academicians generally see religion as something that would disappear as countries made economic progress and development. But in reality, it is seen that people in most of the countries still consider religion as a source of moral values while developing

modern lifestyles. It is, therefore, candidly argued that religion can influence the process of development (Ter Harr, 2011).

Anders Malmstigen, Secretary General, Swedish Mission Council (SMC) has rightly pointed out, "Religious actors –whether Muslim, Christian, Hindu or any other confession – have always been, still are and will continue to be key to development" (Malmstigen, 2016). Religion has a great potential to motivate people towards achieving SDGs. For instance, Alex Their of USAID vividly claims that partnership among faith groups can actually make a difference in terms of accomplishing SDGs (Joint Learning Initiative on Faith & Local Communities, 2015). Religion, religious values, religious organizations and religious actors can play an amazing role in sustainable development – this view is confidently hold by governments, bilateral donors, multilateral organizations and the entire international development community. Religion, as a social institution, can spread and implement the global idea of SD around the world (Semenenko and Galgash, 2014).

In a conference on "The Role of Religion in Sustainable Development and Peace" held in Berlin on 17-18 February 2016, the General Secretary of World Council of Churches Rev. Dr Olav Fykse Tveit, vividly connects religion with sustainability of development as follows:

> "Religion is never irrelevant for development, if the change we desire is to be sustainable."

In July 7-9, 2015, Joint Learning Initiative on Faith & Local Communities (JLIFLC) organized a conference in Washington, DC in order to discuss the role of religion in SD through building partnerships to end poverty. In the conference, it was

recognised based on convincing evidence that faith based and religious organizations can contribute to development by adding value. So, religion matters for development, there is no question about it. Now the crux of the matter is to understand how religious organizations, in a systematic manner, potentially contribute to development.

The conference with a theme of *"Partners for Change – Religions and the 2030 Agenda"* was held at Berlin, Germany in February 2016. The outcome of this conference is the establishment of *"The International Partnership on Religion and Sustainable Development (PaRD)"*[1] to use as a platform to ascertain the positive contribution of religion and its values to SD. The standpoint of PaRD is that partnerships among various groups such as both religious and secular non-governmental organizations (NGOs), civil society, development organizations, academic institutions, foundations and community initiatives etc. can play a decisive role in achieving the 2030 SDGs agenda. More than eighty percent people of the world somehow belong to a particular religion. Their thoughts and actions are influenced by religious values and leaders. In the hard time, religion is a source of resilience and strength. So, religion matters for development.

Bakar (2011) argues that Islam can play an important role in the pursuit of alternative models of sustainable development. To do this, Muslims must have a genuine understanding of the vital nature of the problems and set forth solutions to these problems from the perspective of religious and philosophical worldview.

To sum up the finding of current literature of development, it is argued that religion can be meaningfully engaged in the process of development. In recent years, it is a noticeable shift that religion has been considered as a relevant factor as far as

[1] For details about the establishment, please visit: http://www.partner-religion-development.org

development research, practice and policy are concerned (Tomalin, 2013). Though religion is noticeably under-represented in the development discourse and it has been excluded from development studies for decades (Ver Beek 2000: 31).

1.2 STATEMENT OF THE PROBLEM

After Second World War, many Muslim countries become free from colonization and gained independence. This created an unprecedented opportunity for the Muslim world to formulate development policies on the basis of their religious values and local cultures. It would not be unreasonable and irrelevant to say that except one or two countries, most of the governments in the Muslim world did not pay attention to design policies based on Islamic values. Most of these countries heavily depended on the advanced and industrial nations of the West in many ways. Even the rich nations like Saudi Arabia or Kuwait are no exception from this trend. This overdependence on the West was inimical for any government of the poor Muslim nations to design policies from Islamic perspective. So, a tendency was observed that the Muslim World borrowed extensively from the Western development models along with their pitfalls. In their paper, Amin et al. (2015) critically reviewed the salient features of the Western models of development which took the modernization thesis as their basis. These models suggest that developing countries have pursued secularization and westernization in order to achieve development and modernize their economies.

Many prominent western scholars, however, are criticising the western models of development and their list is increasing. They are of the opinion that if present development models or the business as usual (BAU) policies are continued, there will be widespread inequality and environmental degradation in the long run and progress and development will be hampered (Sachs, 2015; Piketty, 2014; Stiglitz, 2012; Yunus,

2007; Sen, 1997). Muslim scholars have also criticised present development models which are not sustainable and threat to the human existence, including Khurshid Ahmed (1974;1979; 1994), Muhammad Umer Chapra (1985;1992;1993), Asad Zaman (2008), Mohamed Aslam Haneef (1994;1997; 2001), Monzer Kahf (1996;2003a; 2003b), Masudul Alam Chowdhury (1973; 2009), just to name a few.

The Western world came up with a holistic framework called Sustainable Development to respond to the present faulty models of developments. Sachs (2015) states, a path of a decent life is addressed in SD. For this, sustainability of environment, society, and economy must be combined. We argue here that religion has potential to offer necessary values and lifestyles for leading a decent life. As far as the Qur'anic concept of '*hayatan thayyibah*' or a good and pure life (Al-Qur'an 16:97) is concerned, it gives wider meaning and scope of life in compare with 'a decent life' mentioned by Sachs (2015). This is because Sachs envisions a decent life which does not consider on spiritual aspects of human life and the existence of the Supreme Being in human lifestyle. As far as Islam is concerned, it guides people how to attain a "good life". Thus, Islam ensures its significance in every aspect of development.

Now looking at all the great religions, it can be observed that people can achieve eternal happiness and salvation by following a lifestyle on this earth based on their religious ethics (Sachs, 2015, p. 223). Williams (1984) shows that through its ethical teachings, religion may have a significant influence on development. People still consider some decisions or actions as right (or good) and others as wrong (or bad) based on human values shaped by religious ethics. Thus, religious ethics contribute to SD. Many Islamic thinkers observed that the secular concepts of development was hitherto prevailed. These were far away from the Islamic concept of development. However, SD philosophy has brought the concept of development much closer to the Islamic concept