



## Human Prosperity Measurement within The Gloom of Maqasid Al-Shariah

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**Abstract:** This study is trying to interpret the theory of Maqasid Al-Shariah in wide context, which further based on the measurement of socio-economic prosperity; it takes into account the major drawbacks of the existing measurements. The proposed measurement is an integrated Maqasid Al-Shariah based composite index to measure socio-economic prosperity of economies in general and muslim countries in particular. The integrated Maqasid Al-Shariah based measurement does not isolate economic and social progress from the spiritual and biophysical variables that effect human prosperity. Specifically, in this paper, we will be looking at the theory of Maqasid Al-Shariah and socio-economic prosperity, in order to develop these constructs within the proposed composite index and the measurement variables, where each variable constructs under the Maqasid Al-Shariah. This study argues that the existing measurements of socio-economic progress are limited by number of measured variables and, therefore, do not portray the real socio-economic prosperity status.

**Keywords:** Human Prosperity, Integrated Maqasid Al-Shariah, Composite Index, Socio-Economic Prosperity.

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### Introduction

Maqasid al-shariah consists of two words such as, maqasid and al-shariah. In an Arabic language the word maqasid means determination, committed, object or intellectual. Whereas, al-Shariah or Shariah means Islamic Law. Bello (2001), explained it more in this way “all aspects of human endeavor are it economic, political, social, or theological and it’s a complete way of life of a Muslim from cradle to the grave”. The maqasid are conventionally classified based on the hierarchy of necessities and inner strength of the purposes they represent. This classification which is the first, most famous and most important categorization of the maqasid al-Shariah, divides them into three hierarchical levels of daruriyyat (necessities), hajiyyat (complementaries) and tahsiniyyat (luxuries). Next to the necessities are the complementarians (hajiyyat), which represent “benefits which seek to remove severity and hardship that do not pose a threat to the very survival of normal order” Kamali (2008), while also improving the quality of life (Ahmad 1991). The third level of the maqasid involves the luxuries (tahsiniyyat) which are the “beautifying purposes” Auda (2008) that represent “desirability’s” which pursue the achievement of “refinement and perfection in the customs and conduct of people at levels of achievements” The complementary is lesser in terms of the severity of the demand for them compared to the necessities in that their absence may not lead to loss of lives even though it would make life difficult and hard

They add beauty and elegance to life without transgressing the limits of moderation (Ahmad 2006). Kamali (2008). Auda (2010) describes maqasid as one of the “most important intellectual means and methodologies for Islamic reform” in the contemporary world. Being a “methodology from ‘within the Islamic scholarship’” maqasid as Auda argues further, is essentially different from all the reform methodologies borrowed from outside the Islamic scholarship and terminology. Ibn al-Qayyim (2009) stated that: The Shariah is built on the foundation of wisdom and people’s welfare in this world and the afterlife. It is all about justice, mercy, wellbeing and wisdom. Whatever departs from justice to oppression, from mercy to its opposite, from wellbeing to depression and from wisdom of foolishness, has nothing to do with the Shariah even if it is claimed to be part of it based on some manipulations.

It captures the value of all the goods in the economy, whether consumed by households, governments, or businesses and as such, it is an extremely useful single measurement of a country’s well-being. A number of problems with the GDP measurement exist, such as prices may not exist for some goods and services, for instance government-provided free health care or family care services, so statisticians have to impute prices to get a more complete GDP measure. Yet imputation is unreliable,

due to necessarily subjective evaluations are done by remote statisticians and not by consumers taking benefit from the services.

Additionally, discrepancies arise when the imputed values of product and intangible vary cross-nationally. For instance, numerous services are appreciated highly in Finland than in the United States because of larger government sector in the former. Excluding the fact that these services in relative terms would prejudice Finland's GDP downward. Another shortcoming of GDP measuring occupy that for the improvement of quality price do no change; BlackBerries or iPhones could cultivate even more and are vastly more useful than similarly priced phones from a decade ago. Examining these inadequacies, among others, demonstrates that GDP might not a most accurate indicator of actual income, let alone prosperity. International standards for how GDP is to be calculated have been developed, refined and are widely accepted.

However, objectives of Shariah point of that the GDP and all other measures developed for measurement of social, economic, and human development are either too deficient for evaluation of comprehensive human development or very different in their emphasis and underpinning fundamental bases from the objectives of Shariah. Muhasaba (self-evaluation) is a core principle for any progress in this world as well as in the hereafter. Muslim individuals and societies need to determine what is important for them and assess their requirements and aspirations for appropriately devising their assessment measures and constituent variables. Maqasid al-Shariah is broader in number of dimensions and more complex to construct. The broadness is captured in its multidimensionality instead of a single number. For example, Ghazali and (in his footsteps) Shatbi has classified these dimensions into five categories but they can be further subdivided into three subcategories each (as done by Shatbi) into dharuriyyat, hajiyyat, and tahsiniyyat or can be reclassified altogether in much more number of categories. The complexity in construction comes into play because of non-linear and non-monotone relationship between the objectives and the potential proxy variables. For example, if under-consumption is welfare reducing and hence increase in consumption reflects higher level of development, it is not necessary that exorbitant levels of consumption will remain welfare improving or Maqasid al-Shariah enhancing. In fact excessive consumption and expenditures are against the objectives of Shariah. Notwithstanding these difficulties socio-economic development measured using Maqasid al-Shariah as basis provides much richer understanding and measurement. Most economists traditionally use a simple economic measure called GDP to define prosperity. It can be measured in total for a country or at per head (per-capita basis); GDP is the most familiar and widely used measure of national progress. However, ignoring the distributional considerations, dividing GDP by the number of people in the country is a great starting point for measuring prosperity. It is certainly true that cross-country differences in GDP per capita are reflected in the average material living standards.

One intellectual product of this human development journey is the idea of human security. This was incubated in the 1993 and 1994 global reports, and Mahbub ul Haq (1999) saw in it the basis for a new 'human world order', through which human development was to replace weapons and armies as the means for security. While this new world order was not embraced at that moment, the idea of human security did get a life of its own. Hirai (2011) platitude that human development is broader than the Human Development Index (HDI), there are key conceptual and technical issues that are too often ignored. This doesn't mean that the HDI has remained immune to criticism since its introduction in 1990; instead, quite the opposite has happened.

A pivotal phase of making maqasid al-shariah (MS) index is to gather factors which completely represent MS proportions. Preferably, factors concerning MS ought to be extracted from questionnaires that satisfy some desirable properties that the index should correctly capture and measure the socio-economic developments towards the attainment of maqasid al-shariah. However, such questionnaire is not in use at the moment and such data is not systematically collected by any country. Given these constraints, we need to search for proxies that can serve the purpose, albeit to a limited extent. The survey data is accessible on free domain giving some information relevant for MS Index is the World Values Survey (WVS). It contains numerous survey phases and each of them barely diverse questionnaire. To make intelligent use of the available data, MS is enumerated by choosing the appropriate queries from the "*World Values Survey (WVS)*" data sources and alliance these assessment questions in groups which appears to narrate every measurement of MS. The benefit for taking WVS data is that as it is freely available and contains data for various countries which is help full in comparative studies.

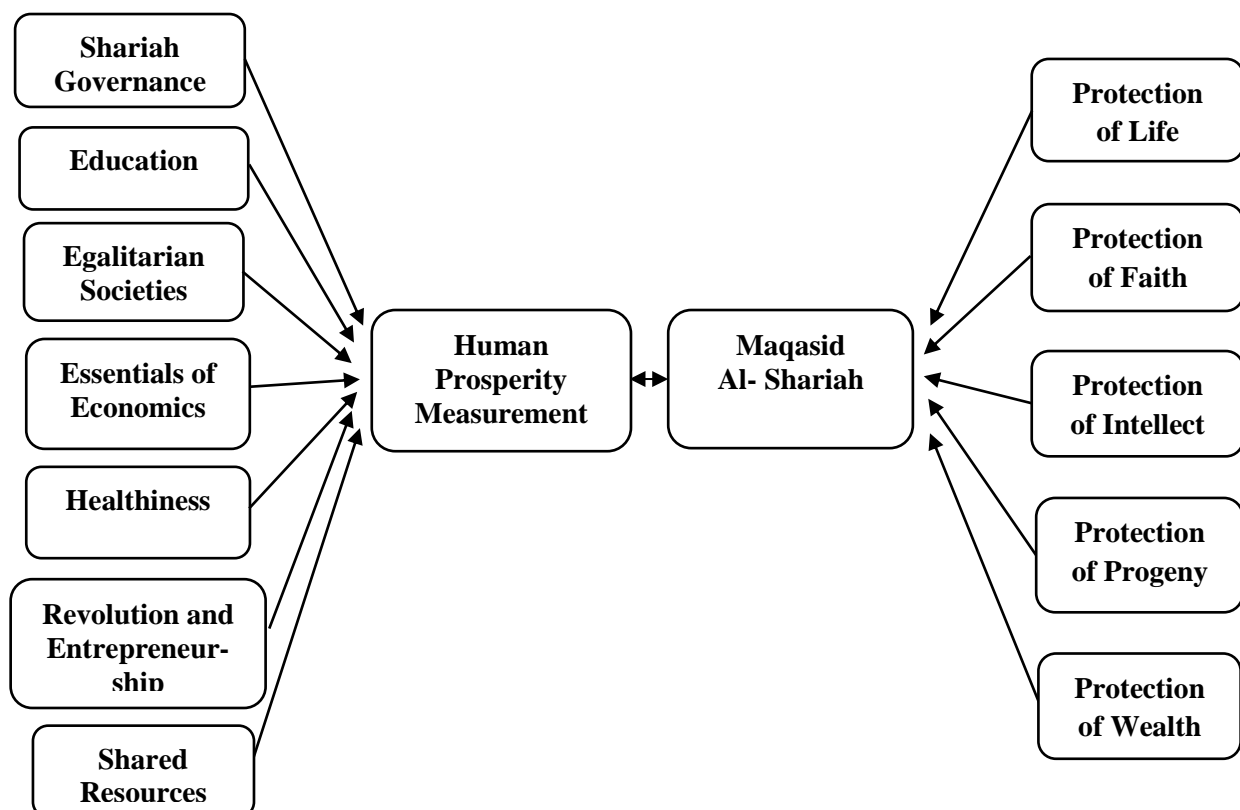
## Literature Review

Although literature concerning relationship between religious practices, human prosperity and ethical standards is vague, however influential, applied studies for instance, Blanchard et al (2005), Bachman et al. (2001), and Schafer (1974) consider the religious affiliation along ethical followings may decrease lawbreaking activities; However, assessment and appraisal of human prosperity is a vital chore for academia and concerned authorities (McGillivray & Clarke, 2006). An assessment of human prosperity data provides insights that in which way human prosperity transform over time and between intra-nations and inter-nations. Besides its enormous significance, discrepancy amongst academia regarding conceptualization and definition of human prosperity is here. Conceivably the underlying reason might be dormant and comparative environment for human prosperity. Sharpe (1999) and Land (1999) reported the results of human prosperity indicators or factors; normative well-being factors, lifespan fulfilment factors, and expressive communal factors. Irrespective of the uses of these indicators, the most prominent human prosperity indicators are considered as income and consumption in individual and collective context (McGillivray & Clarke, 2006). It is argued that the volume of income determines consumption, consumption further determines the level of utility (McGillivray & Clarke, 2006).

The purposes of this study consists of monitoring to social recording and imminent to social prediction. Perhaps this argument is based that prosperity is a direct function of consumption (McKenzie & Campbell, 1987; Shabbir 2019; Khan, Asmatullah, & Farooq, 2012). Several academic researchers deliberate human prosperity as dependent upon material things for example ability to consume, exhaustion of resources etc. (Dasgupta & Mäler, 2000; Shabbir and Zaman 2016; Dhanani & Islam, 2000; Johnson & Johnson, 1996).

The objective of most of economist to give such plans, which further creates more income from less sources. A widespread indicator to measure total income of a country is GDP, which is the total market value of all goods and services produced in a year. International standards for how GDP is to be calculated have been developed, refined and are widely accepted. Ignoring the distributional considerations, dividing GDP by the number of people in the country is a great starting point for measuring prosperity. It is certainly true that cross-country differences in GDP per capita are reflected in the average material living standards.

## Theoretical Framework



The above model elaborates us that this study is going to interpret the existing theory of maqasid al-shariah in term of socio-economic prosperity for the measurement of human development under the above mentioned model. However, the model of this study developed a relation between human prosperity measurement (HPM) and maqasid al-shariah (MS) are inter-correlated to each other, whereas, our study describes the a relationship between seven indicators of HPM, their nature of working under the limits of five thumbs elements of MS.

### *Shariah Governance*

The most visible point of shariah governance is that not a whole constitution or its sub clause can directly or indirectly contradict with any elements of maqasid al-shariah. However, shariah governance means that laws and regulations made in such a manner that no one claim for his rights and everything has done on equal proportion for whole nation. It further elaborates that misuse of constitution for personal benefits is absolutely prohibited Shabbir and Rehman (2015, 2019). Even, a layman has the right to inquire about any misconduct against him or his family or society. The expected outcome of this shariah governance holds that an honest and effective government development, which has the power for preserves order right and encourages productive citizenship.

### *Education*

Education is a fundamental sector of any country for diligent, promotion and evaluation of a nation. This sector can easily accessible, developed a high quality education structure which promote human development. It is the liability of Institutions and ministry of education to organize such moral education events, which further reflect a positively significant effect on society. Our institutions developed such special short courses and training programs under the supervision of shariah scholars and trainers.

### *Egalitarian Societies*

Egalitarian societies have apparent and responsible principal associations which encourage economic growth, but these societies must work under the limitation of Islamic law. It is noticed several times that egalitarian societies breach the law for their personal benefits, where maqasid shariah do not permit such unlawful act. However, Islamic societies have the right to protect their life, faith, intellect, progeny, and wealth, but they don't allow such illegal activities to safe their selves only.

### *Essentials of Economics*

The basic function of economics consider as a growing, sound economy that provides opportunities for wealth creation. The economists adopted several tools and techniques in order to develop multiple sources for wealth creation. However, in this study, we interrupt in the old existing methods and involved the Islamic law to overcome the financial crises issue and safe the society from them using proper resources Shabbir (2018). These resources are utilized and distributed by man keeping in it the social justice and seeking best of these in participation and cooperation by applying the knowledge, experience, ability and efforts through the power of pen and book granted by Almighty Allah to men in confirmation of "Unique among Creations" and "Custodian" there is no other source and creator of this universe expect Allah (SHT).

### *Healthiness*

To admit and believe that nothing could happen in the universe without the approval of Almighty Allah.

*And with Him are the keys of the unseen; no one knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness's of the earth and no moist or dry [thing] but that is [written] in a clear record. (Quran 6:59).*

The Quran is not a textbook or medicine book; it is a complete code of life hence this does hold direction that endorse good health and curing of diseases and woes.

*“O mankind! There has come to you a good advice from your Lord (i.e. the Quran), and a healing for that which is in your hearts.”* (Quran 10:57)

*“And we send down from the Quran that which is a healing and a mercy to those who believe...”* (Quran 17:82)

It is absolutely true that Quran Kareem is complete code of life for mankind; nonetheless it has miracles contain solutions to every problem of life including despair and illness.

### *Revolution and Entrepreneurship*

Revolution and Entrepreneurship is the friendly environment to new enterprises and the commercialization of new ideas for existing as well as for newly established business. The world is embarking on a new age. The days of the industrial age are over. This is the need of time to think beyond industrial revolution, vacate functioning so tough, shadow your vision and make a affluence beside the way. The slow giant of the industrial age are being outclassed by fast growing start-ups, ambitious SME's and technological innovators. Entrepreneur insurgency came out to be a master piece in cultivating commercial attention, viewing you how to modify the way you think, the way you network, and the way you make a living. *“The world's most populous Muslim majority country and third most populous democracy have experienced both a widespread Islamic revival and democratic transition over the last several decades”*.

### *Shared Resources*

Sharing means joint usage of things. In other words, it refers to the utilization of resources such as pre-determined products, trustworthiness in relationships and strong communities. However, shares resources in term of human prosperity reflect the view that as prosperity necessarily implies wealth, genuine prosperity is based upon money and other factors for individual citizens and for individual states. This reflects an understanding that a growing economy is necessary, but not sufficient, for national prosperity and that lacking additional factors such as accountable governments, healthy citizens, strong social capital, and respect for civil and political liberties a country will not able to achieve long term goal of prosperity.

### **Conclusion**

The purpose of this study is to address the issue of human prosperity under the shadow of Islamic law. However, maqasid al-shariah consists of five main elements such as protection of life, faith, intellect, progeny and wealth. Whereas, these elements compared with human prosperity measurement elements in order to better understand the socio-economic values. The Promotion of Economic Growth and Prosperity is essential to allow countries to reduce and eventually eliminate extreme poverty. Growth also generates the resources countries need to address a wide range of other development challenges, such as poor health and inadequate education. The human prosperity is the state of flourishing, thriving, good fortune or successful social status. Prosperity often encompasses wealth but also includes other factors which can be independent of wealth to varying degrees, such as happiness and health.

Pakistan's human development index (HDI) value for 2016 is 0.557, ranking the country at 147<sup>th</sup> amongst 188 countries and territories. However, between 1980 and 2016, Pakistan's HDI value increased from 0.337 to 0.557, an increase of 30.3percent. The above table reviews Pakistan's progress in each year of the HDI indicators. It further describes that between 1980 and 2016, life expectancy at birth augmented by 4.7 years, mean years of schooling enlarged by 2.4 years and expected years of schooling improved by 3.2 years. Whereas, country's GNI per capita has amplified by about 53.7 percent between 1980 and 2016.

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