AN ENHANCED ISLAMIC WELL-BEING INDEX (IWI 2.0-2021) FOR MUSLIM COUNTRIES

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Abstract: This is a revised version of an assessment of the Islamic Well-Being Index (IWI) of Muslim majority countries, first published by this author in 2013 (IWI 1.0). It uses an improved, updated methodology and reflects the essential *maqasid al-shari'ah* (Higher Objectives of Islamic Law) developed by Imam Abu Hamid al-Ghazali. The IWI provides practical insights for countries that aspire to move to a higher state. Leading countries in the *maqasid* fields could serve as role models for lagging counties. More specifically, IWI indicators provide a way to spot problems, set targets, track trends, and identify best practice policies. This 2021 assessment adds four more countries to the 27 ranked previously. The method incorporates insights from leading Islamic scholars who have developed a '*maqasid* index of governance' for Muslim countries. The top three countries listed in the Index are (first to third): Indonesia, Tunisia and Malaysia. Indonesia, the world's largest Muslim country with a successful democracy, experienced an Islamic resurgence, which is reflected in its citizens' moderate values and practices. Leading countries within the *maqasid* fields are (first, second): Religion – Guinea-Bissau, Nigeria; Life – UAE, Brunei; Intellect - Albania, Kyrgyzstan; Family – Morocco, Tunisia; and Wealth – Malaysia, UAE. Countries showing greatest improvement in IWI rankings are Lebanon and Turkey. Those that significantly worsened are Afghanistan, Nigeria, Chad and Iraq. To expand the applicability of this index, governments in Muslim majority countries need to facilitate assessment. In particular, religiosity surveys should be expanded and periodic surveys are required to fill other data gaps. The IWI Index and its highlights should be prepared and published annually.

Keywords: Indonesia, Islamic Well-Being Index, Lebanon, *maqasid al-shari'ah*, Muslim countries, Tunisia.

Introduction

This is the first follow-up assessment of a 2013 publication[1] evaluating the best approach and parameters for measuring the Islamic Well-Being Index (IWI) of Muslims in Muslim majority countries (MMCs).[2] This comparative approach should benefit communities in identifying exemplary countries

to serve as role models worthy of emulation. It also indicates whether state policies have resulted in improvements between IWI assessment years. The focus is on MMCs since their governments have a greater opportunity to implement Islamic policies that could benefit their citizens' well-being.

Since the publication of our first Islamic Well-Being Index (IWI 1.0-2013), a few articles have appeared that similarly attempt to develop an Islamic well-being index, such as Sarkawi and others.[3] Feisal Abdul Rauf and collaborators, including Mohammed Hashim Kamali and Jasser Auda, introduced a '*maqasid* index of governance', which they believed is a measure of 'Islamicity.'[4] They contributed significantly to advancing the robustness of the approach and developing indices that can reflect the *maqasid al-shari'ah* (higher objectives of Islamic law). Muslim economists, most notably Umer Chapra,[5] struggled to develop an Islamic Index for rating Muslim countries in terms of "Islamic Human Development." Others, such as Hendrie Anto[6] and Necati Aydin,[7] expanded on Chapra's ideas. These other authors are generally attempting to engender development (inputs) that lead to Islamic well-being without closely measuring the current state (outcomes) of a population's Islamic well-being, which is the focus of the present article on IWI 2.0, using the most recent data available in early 2021. Changes in the IWI data over eight years (from 2013 to 2021) reflect significant well-being trends occurring in Muslim countries.

Islamic Well-Being

Corey Keyes, a Western researcher in well-being, believes mental well-being has three components: emotional or subjective well-being, psychological well-being, and social well-being.[8] The presence of a support system, the ability to adapt to changing conditions, and rapid response or recovery from stress are all indicators of good well-being. Positive psychologists agree that in order to experience 'the good life', one must live a meaningful life. Martin Seligman argued that 'meaningful life' requires five elements: positive emotions, engagement, relationships, meaning or purpose, and accomplishments.[9] Striving for 'meaning' or 'purpose' puts everything into perspective as it drives people to identify desirable life goals.

In terms of 'Islamic well-being', Mohsen Joshanloo stated: "According to Islam, worshipping and serving Allah are humanity's ultimate function, the fulfillment of which constitutes well-being… well-being is living a life in which all one's actions and intentions are organised around the principle of Allah's absolute sovereignty."[10] This state provides the correct condition in which the soul can be purified and submits to its Lord in the *mutma'inah* state,

which leads to the ultimate success (*falah*) at the end of one's life, as stated in the Qur'an:[11]

> (To the righteous soul will be said:) "O soul, in (complete) rest and satisfaction! "Come back to your Lord – well pleased (yourself), and well-pleasing to Him! Enter you then, among My devotees! Indeed, enter you, My Heaven!" (89:27-30)

As a result, the combination of belief (*iman*) and righteous acts (*'amal us-salih*) leads to an internal satisfaction, which can be regarded as 'Islamic well-being', as suggested by the following:

> Those who believe and whose hearts find satisfaction in the remembrance of Allah; for without doubt in remembrance of Allah do hearts find satisfaction. For those who believe and work righteousness is (every) blessedness (*tuba*), and a beautiful place of (final) return. (13:28-29)

In this article, achieving Allah's good pleasure (89:28), or "(every) blessedness" and final good state (13:29), are interpreted as Islamic well-being, represented by the word *tuba*.[12] It leads to "a goodly return" and entry into His Heaven, as well as the seeker's ultimate success (*falah*).

Concerning well-being, classical scholar Imam Abu Hamid al-Ghazali (d. 1111) wrote, "The objective of the Shari'ah is to produce the well-being of all mankind, which lies in safeguarding their faith (*iman*), their human self (*nafs*), their intellect (*'aql*), their posterity (*nasl*) and their wealth (*mal*). Whatever ensures the safeguard of these five serves the public interest (*maslahah*) and is desirable, and whatever hurts them (*mafsadah*) is against public interest and its removal is desirable."[13] These five elements are considered to be the necessities (*daruriyyat*) of a good life. Anto writes, "The fulfilment of these five basic needs is the condition for achieving welfare and happy living in the world and the Hereafter, which is called '*falah*'."

Measuring Islamic Well-Being using the *Maqasid al-Shari'ah*

In this paper, we improve on the 2013 Index approach by taking into consideration the methodology proposed by Abdul Rauf, which is explicitly based on *maqasid al-shari'ah*. Abdul Rauf's methodology, however, was developed more as a tool to evaluate 'Islamic governance', whereas the current approach seeks to measure the 'result' of good governance reflected more in the spiritual and mental state

of a country's Muslim citizens. We previously suggested that the *mu'amalat* (social interactions) component of our 2013 Index was "related to the shariah's five fundamental essential objectives (*maqasid*), namely the protection of faith, life, lineage, intellect and property."[15]

Construction of our IWI index follows a multi-step process similar to Abdul Rauf's:

1. Conceptual mapping between the scholar's definition of a *maqsad* and its proxy component parameters.
2. Data collection on component parameters.
3. Statistical analysis of the component scores.
4. Computation of the final index score.[16]

Measuring Indices

We calculate a composite index using each of the parameters chosen to represent each *maqsad* (objective). For example, for the *maqsad* of 'life,' five distinct parameters were chosen, each reflecting important aspects of the *maqsad*. The calculation for each *maqsad* entailed the four steps listed below.

Firstly, in accordance with the United Nations (UN) Human Development Index approach, the maximum and minimum values of a parameter were used to transform the range in values into the format 0 to 1. To calculate the index for each positive dimension, the following formula was used: (current value - minimum value) /(maximum value – minimum value).[17] Hence, the resulting Index was relative rather than related to absolute values.

In the second step, also following the HDI approach, each of the *maqsad* composite values was calculated as the geometric mean of the transformed values for each parameter selected for that *maqsad*. The method for determining the parameters for each *maqsad* is discussed further below. Equal weighting of all of the component scores was used to construct the overall index score of a country for each *maqsad*.[18] The advantage of giving equal weighting related to the minimisation of personal bias.

In the third step, the overall geometric mean of the four non-*din maqasid* (life, intellect, family, wealth) was calculated for each country.[19]

In the fourth step, we gave the '*din*' (religion) *maqsad* twice the weighting of each of the other remaining four *maqasid* when obtaining the overall IWI figure. This is similar to the scholars' proposal reported by Abdul Rauf: "Auda and Kamali contend that indicators within the *maqasid* do actually reflect the Islamic dimension, especially under the *maqsad* of religion, which

can be potentially given a higher overall weight."[20] Jasser Auda elaborated: "in measuring the *maqasid* we are measuring the *maslahah* of the people… [Further,] the Qur'an critiques those who pray but do not feed the poor, about education and justice. Islamic teachings are adamant about such specific things that will amount to much more than 30 per cent of the index. It would easily take it up to the 70 per cent level."[21]

We weight the non-*din* factors at 67 percent of the overall index in the 4-step approach used in this exercise, which is similar to Auda's recommendation. Kamali argued that "the Islamic nature of a state is not only within the *maqsad* of religion – it [also] relates to justice and equality," and Auda claims that, "elements of *'ibadah* are imbedded in every other *maqasid*… so I think that the uniquely Islamic components [i.e. the '*din*'] might constitute up to 30 per cent of the overall score."[22] '*Din*' is given 33 per cent weighting in IWI 2.0, in close accordance with these suggestions.

Choosing Indicators

The IWI-2021 incorporates numerous different types of indicators or parameters: outputs (outcomes) rather than inputs, as well as both single (primary) and composite (secondary) parameters. The following seven principles are applied in parameter selection:

1. We should not reward sheer material accumulation. For example, we do not use Gross Domestic Product, which is an indication of material wealth accumulation without clear linkage to societal well-being.

2. We try to identify dense criteria that reflect parameters that are themselves affecting the spiritual state of individuals. For example, Muslims attending mosque weekly is a better criterion than 'Number of mosques per 10,000 population' (suggested for the Malaysian Ummah Development Index),[23] since mosques in some countries may have lower usage than in others, e.g. Malaysian mosque attendance is relatively low.[24]

3. We choose criteria for data that is: a) obtained relatively easily, b) is available for most Muslim countries investigated, and c) is from reputable sources, such as the UN and World Bank. Parameters chosen may promote positive elements or prevent negatives ones.

4. We choose criteria that are most relevant and representative of the *maqsad*.

5. The status of women is emphasised since my research shows that women have been disadvantaged in many parts of the Islamic world and need assistance to approach the target norm implied by the Qur'an and Prophetic teachings.[25]

6. Criteria are selected to assist upliftment of the poor, weak, and disadvantaged in accordance with Islamic teachings on social equity.[26]

7. We favour outcome/output measures for the index rather than input measures, since such measures are more likely to reflect citizens' spiritual or mental well-being.

The parameters chosen are believed to be the best at the time of choosing and are deemed to represent an improvement over those chosen for IWI 1.0. However, we are open to incorporating other parameters in the future if doing so signifies improving IWI assessment further.

Protecting Religion (*Din*)[27]

Safeguarding religion (*din*) is defined by Raudha and others as "the preservation and development of human faith through spiritual enrichment in the divine law, embracing good moral standards, and performing religious practices at the individual, family and nation (*ummah*) levels."[28]

Country-level data on *din* was available for 31 out of the 50 MMCs. This was a limiting factor for calculating IWI 2.0, which could thereby only be determined for those countries. This was an improvement, however, over the 27 countries for which such data was available for IWI 1.0. Except in the case of four countries, the most useful data on strength of religious belief for Muslims came from the 2012 Pew Center report, *The World Muslims: Unity and Diversity*.[29] Data for general populations in four additional countries, Algeria, Burkina Faso, Iran and Bosnia & Herzegovina, are from the 2018 Pew report, *The Age Gap in Religion Around the World*.[30] The Pew 2020 *Global God Divide* report was used to update the general population data for Indonesia, Lebanon, Nigeria, Tunisia and Turkey.[31] The figures on religious commitments presented in these reports are derived from Pew Center surveys conducted between 2008 and 2019, which used consistent questionnaire wordings to measure religious commitment.

Four questions were asked citizens of MMCs, namely "Affiliation", and percentage that "Attend a place of worship weekly", "Pray daily" and "[Believe their religion is] Very important". Only the last three parameters

were used to calculate the *din maqsad*, with each being equal weighting. The outcome appeared to provide similar results to the *'Ibadat* scores obtained for IWI 1.0, which used Pew Center survey data on the percentage of Muslims praying five-times daily, attending mosque weekly, and "fasting in Ramadan or paying *zakat*".

Pew Center data is the most useful available survey data covering a large number of Muslim countries. We are therefore are compelled to use this data to assess the mean religious state of MMC Muslims.

Countries absent from the religiosity surveys include the 'oil sheikhdoms' (Bahrain, Brunei, Kuwait, Oman, Qatar, Saudi Arabia, UAE) and Comoros, Gambia, Guinea, Libya, Maldives, Mauritania, Sierra Leone, Somalia, Sudan, Syria, Turkmenistan and Yemen.

Survey data

The majority of data for the *din* assessment is derived from surveys discussed in the 2012 Pew Center report, *World Muslims: Unity and Diversity*, which included data from the 2010 report, *Islam and Christianity in Sub-Saharan Africa*. For the 2012 report, country survey sample sizes for Muslims only ranged from 788 (Albania) to 1,918 (Bangladesh), representing error margins of ±5.3 and ±4.4 points, respectively. Survey error margins ranged from a low of ±3.3 in Tunisia to ±6.3 in Palestine. For a particular country, one can say with 95 per cent certainty that the error attributable to sampling and random effects is plus/minus the error margin. For the 2010 survey, some countries were majority Muslim (Djibouti, Senegal), while others (Chad, Guinea-Bissau, Nigeria) had an even Muslim-Christian mix. Chad drew a disproportionate sample of urban participants. Sample sizes for Muslims in predominantly Muslim countries only ranged from 891 (Senegal) to 1,452 (Djibouti), representing error margins of ±5 and ±4 points, respectively. In the even-mix countries, sample sizes ranged from 373 (Guinea-Bissau) to 818 (Nigeria), representing error margins of ±7 and ±5 points, respectively.

Protecting Life (*Nafs*)[32]

Safeguarding life can be defined as protecting the existence, sustenance, and development of human life by satisfying basic physical and social needs, while also protecting individuals from harm. The latter might include hunger, disease, crime, unemployment, human rights violations, and environmental challenges, as mentioned by the UN Human Development Report.[33] Defence from external attack and loss of sovereignty are also major concerns.

Muhammad Asad highlighted: "A state, in order to be truly Islamic, must arrange the affairs of the community in such a way that every individual, man and woman, shall enjoy that minimum of material well-being without which there can be no human dignity, no real freedom and, in the last resort, no spiritual progress." He further elaborated that "in an Islamic state there shall be no soul-grinding poverty side by side with affluence; secondly, all the resources of the state must be harnessed to the task of providing adequate means of livelihood for all its citizens; and, thirdly, all the opportunities in this respect should be open to all citizens equally, and that no person should enjoy a high standard of living at the expense of others."[34]

Within the *maqsad* of life, Abdul Rauf listed the following responsibilities of an Islamic state: right to life and personal liberty; national security and defence capability; providing food, shelter and clothing to those who cannot afford them; healthcare quality, availability and affordability; and lastly, environmental protection.[35]

The following indicators were selected to assess this *maqsad*:

- National Peace and Security (Global Peace Index) measures "the state of peace across three domains: Societal Safety/Security; Ongoing Domestic/International Conflict; and degree of Militarisation."[36]
- Poverty Index measures proportion of the population below a basic sustainability level (poverty line).
- National Homicide Rate.
- Life expectancy (in years) at birth.
- Environmental Performance Index (EPI) ranks countries on 32 performance indicators covering environmental health and ecosystem vitality.[37]

Abdul Rauf agreed "that an Islamic state has an obligation to assist the *mustad'afina fil-ard*, the weak and oppressed on earth, wherever and whomever they may be."[38] Consequently, the UN Poverty Index (living below USD$1.90/day) is considered a proxy measure for the life *maqsad* related to "the provision of food, shelter and clothing,"[39] Moreover, since "the *maqsad* of life originated as the 'protected value' that makes murder a crime,"[40] the National Homicide Rate is also a relevant indicator.

Anto,[41] Abdul Rauf[42] and Sarkawi[43] all proposed life expectancy as a key indicator for the protection of life. Life expectancy benefits from good national healthcare availability. A longer life is also reflective of Islam's strong emphasis on cleanliness and purity. According to hadiths, one who strengthens family ties will live a longer life.[44]

The EPI, developed by Yale University in collaboration with the World Economic Forum, provides an overall assessment of the environmental sustainability of 180 countries. However, "The inability to capture transboundary environmental impacts persists as a limitation of the current EPI framework. While the current methodology reveals important insights into how countries perform within their own borders, it does not account for 'exported' impacts associated with imported products."[45]

Protecting Intellect (*'Aql*)[46]

Safeguarding the intellect can be defined as "utilising and developing the intellect, as well as protecting the mind from negative influences such as drugs and superstitions." It includes the right of freedom of expression.[47] Abdul Rauf believes that an Islamic state should ensure that all men, women and children have equal access to quality education. This requirement, according to Kamali, applies to both spiritual and secular education: "It is an obligation and compulsory."[48] Further, "education should enlighten societal members about the worldview and moral values of Islam, as well as their mission in the world as the *khalifah* of God."[49] This writer has not found any quantitative country assessments regarding Islamic teachings in Muslim countries, though such would be useful in assessing this *maqsad*.

Based on these considerations, the following indicators were selected:

- Adult Literacy Rate
- Human Capital Index
- Female secondary education percentage
- Press Freedom Index.

The Adult Literacy Rate is an essential indicator within all Muslim societies because it seves as a baseline education level for reading and understanding the Qur'an, as well as being indicative of a primary school level of knowledge, which is required for good parenting and employment productivity.

The Human Capital Index (HCI) benchmarks the key components of human capital. It was launched by the World Bank in 2018 as an effort to accelerate progress so that all children can achieve their full potential: "The HCI highlights how current health and education outcomes shape the productivity of the next generation of workers and underscores the importance of government and societal investments in human capital."[50]

Women require a secondary education equivalent to males both to ensure the quality upbringing of their children and to support informed family decision-making. This justifies including the parameter of "female participation in

secondary education percentage." However, greater female than male participation does not result in a higher score than the maximum achievable (i.e. 1).

Press freedom allows citizens to access truthful information and unbiased news, and to express their thoughts freely within limitations to eschew slander, false accusation, or blasphemy. The Press Freedom Index provides a snapshot of media freedom in each country by evaluating media independence, quality of legislative framework, and journalist safety.[51]

Protecting Family[52]

The *maqsad* of safeguarding lineage (*nasb*) and progeny (*nasl*) is best represented by protecting and promoting the well-being of the family, which is regarded as the fundamental unit of society in Islam. Marriage allows procreation[53] and protects Muslims from immoral extra-marital affairs,[54] while the Qur'an (30:21) emphasises that it provides the couple with tranquillity, compassion and love. Islamic marriage also protects lineage purity.

Protecting the family can be described as protecting the life of the expectant mother prior to, during, and after delivery, as well as protecting the infant. Islam promotes marriage as a life-long commitment and discourages divorce, though it permits the latter in cases of irreconcilable breakdown. Based on these considerations, the following indicators were selected to assess this *maqsad*:

- Maternal mortality index
- Infant mortality index
- Crude marriage rate
- Crude divorce/marriage rate
- Total fertility rate (TFR).

Muslim scholars who have written on the *maqsad* of protecting the family or lineage have used the following indices: maternal mortality index (Anto); infant mortality index (Anto; Raudha and Others); crude marriage rate (Sarkawi); and crude divorce rate (Sarkawi; Anto).

Chapra highlights the perils of divorce: "[Divorce] will have a detrimental impact on children's moral, mental and psychological development. This is the reason why…the Prophet said: 'Of all things allowed by God, the one despised by Him most is divorce.'[55] Therefore, it is necessary to avoid dispute and divorce as much as possible in the interest of children's well-being.[56] We therefore do not agree with Abdul Rauf's view that divorce rate should be

discarded as an indicator of family well-being,[57] although we 'normalise' it against the corresponding marriage rate to make it a meaningful indicator.

The TFR is based on a general scholarly view that Muslim parents should seek to at least replace themselves in terms of the number of children they have; having less than this number, without justification, is not encouraged by Islamic teachings.[58] The total fertility rate of a nation is the average number of children a woman will have over her lifetime, assuming she lives until experiencing menopause. Replacement fertility is the TFR at which women give birth to enough babies to sustain population levels. In 2003, global average for replacement TFR was 2.33.[59]

Allah explicitly advises: "And let those (guardians) have the same fear if they (themselves) had left weak offspring behind" (4:9). He emphasises the necessity of leaving behind strong offspring, indicating the importance of providing them with a religious upbringing (*maqsad* 1), good health (*maqsad* 2), a good education (*maqsad* 3), and nurturing strong family relationships (this *maqsad*).

Protecting Wealth or Property (*Mal*)[60]

The *maqsad* of safeguarding property (*mal*) can be defined as "the protection of ownership and property from damage, harm, theft or injustice." It also refers to the "growth of wealth through circulation and equitable distribution, as well as the preservation of wealth through investment and good governance."[61] The Qur'an provides a wide range of ordinances on socio-economic justice, equality, and equal distribution of wealth, such as "so that it (wealth) may not (merely) circulate between the wealthy among you" (59:7).

Chapra emphasises that wealth is "a trust from God, and needs to be developed and used honestly and conscientiously for removing poverty, fulfilling the needs of all, making life as comfortable as possible for everyone, and promoting equitable distribution of income and wealth."[62]

Based on these considerations the following indicators were selected to assess this *maqsad*:

- Equitable wealth distribution - Gini Coefficient
- Access to employment - Unemployment rate (percentage)
- Prohibiting unlawful gain - Corruption Perceptions Index
- Minimising resources overconsumption or environmental degradation - Ecological Footprint
- Promoting Islamic finance - Islamic Finance Development Index (IFDI)

As proposed by Abdul Rauf, "the Gini Coefficient, which measures national income inequality, captures the promotion of an equitable distribution of wealth. We measured access to employment, which promotes the sustainability of the individual, by measuring the unemployment rate within each country. Prohibiting unlawful gain is measured through the Corruption Perceptions index."[63] We do not include the suggested Gross Domestic Product Per Capita because we do not consider that wealth *per se* reflects Islamic well-being.

Ecological Footprint is promoted by the Global Footprint Network (GFN) as a means of measuring human demand on natural capital, i.e. the amount of nature required to support people or an economy. "At a global scale, footprint assessments show how big humanity's demand is compared to what Earth can renew."[64] High country values indicate areas where excessive consumption occurs, which has an impact on everyone's well-being. While EPI figures (see life *maqsad*) do not take transboundary impacts into account, Ecological Footprint does. This is important when the largest environmental issue currently impacting humanity is Climate Change resulting from carbon emissions. Studies show that wasteful consumption in certain countries is the leading cause of environmental destruction worldwide.[65] GFN estimated that in 2014, humanity was using natural capital 1.7 times faster than the Earth's ability to renew it. Consequently, all countries, particularly wealthy ones, must "walk lightly" and reduce their ecological footprint. Countries with lower ecological footprints are thereby assessed positively compared to those with larger footprints.

The Refinitiv Islamic Finance Development Indicator (IFDI) is a composite indicator that measures the development and health of the Islamic finance industry in 135 countries. It ranks national Islamic finance markets based on five broad development areas: quantitative development, knowledge governance, corporate social responsibility, and awareness. However, the use of this indicator will need to be reviewed since information publicly available online is limited to only the top fifteen countries.[66]

Limitations

In preparing this IWI 2.0 assessment, the validity of the statistical data used was considered, followed by the validity of the methodology. The general concern is, "Are we adequately capturing the key aspects represented by each of the *maqasid*'s higher objectives?" After attempting to ensure appropriate parameter selection (see *Measuring Islamic Well-Being using the Maqasid al-Shari'ah*), two major issues can be addressed: first, is there sufficient data, and

second, is the available data accurate? Some data gaps exist in the following *maqasid* indicators: religiosity (*din*), religious education (*intellect*), crude marriage and divorce rates (*family*), Gini co-efficient and the IFDI (*wealth*).

One concern is lack of timeliness with regards to the Pew Center religiosity data (some of it dates back to 2008-2009), especially given the high weighting accorded to it (see *Protecting Religion*). Second, marriage and divorce data, which are important indicators for family well-being, are no longer recorded by the UN and World Bank. Consequently, some figures are out of date, while others are unavailable, especially for African countries. Third, poverty figures were unavailable for the Gulf countries for the life *maqsad*. They would almost certainly have enhanced these countries' non-*din* scores if they had been available. Finally, the IFDI base score for Muslim countries and IFDI figures for many other countries are not publicly available, which affects accuracy of the current assessment.

Two further considerations regarding the accuracy of data include whether that data is obsolete or politically-biased against certain Muslim countries. The latter possibility, however, has yet to be evaluated. IWI 2.0 also benefitted from the latest SDG 2020 Datasets for the Poverty Index and National Homicide rate because several IWI are aligned with the Sustainable Development Goals adopted by the UN. IWI 2.0 is based on data that was available until the end of 2020. However, much of the data and indices used precede 2020, and thereby predate the impact of COVID-19.

Results

Results from the improved methodology roughly mirror the IWI 1.0 results, displaying similar levels of well-being among countries that are geographically or culturally related to each other. IWI 2.0 rankings, however, hold a higher level of confidence. The Index provides an indication of important trends for government planners. Although we have not recalculated the 2013 indices using the current approach, it is clear that, beyond some changes due to the improved methodology, very significant changes in some country standings have occurred in the interim period, as discussed below.

Assessment of *Din* Results (Table 1)

In comparison to the Pew 2012 survey on The World's Muslims,[67] its 2018 survey[68] included data from four additional countries - Algeria, Bosnia-Herzegovina, Burkina Faso, and Iran. Analysis of the available data finds that Muslim countries can be grouped into five regions based on the strength

of their religious belief and observance (strong to weak observance, in order; average country transformed *din* values are indicated):

- African (non-Maghrib) countries (8): 0.919
- Southeast Asian countries (2): 0.854
- South Asian countries (3): 0.745
- Arab (MENA) countries (8): 0.703
- Former communist countries (8): 0.236.

Countries strongest in *din* were Guinea-Bissau, Nigeria and Burkina Faso, all in Africa. Leading countries in each of the other regions were Indonesia (South-East Asia), Jordan (MENA countries), Pakistan (South Asia) and Tajikistan (former communist).

The *din maqsad* country rankings are compared from 2013 to 2021. Because 27 countries were ranked in 2013 compared to 31 in 2021, the 2013 rankings were increased proportionately (i.e. 1.15) to facilitate comparison. This indicates that Jordan (+8), Guinea-Bissau (+7) and Djibouti (+6) strengthened in *din*, while Bangladesh (-13), Iraq (-11) and Afghanistan (-9) weakened. These three latter countries have all been negatively affected by foreign interference.

Assessment of Life Results (Table 2)

The Arabian Gulf and South-East Asia have the best overall result for the Life *maqsad*, with the UAE, Brunei, and Kuwait leading the way. Looking at each parameter of the composite, Malaysia and the Gulf countries perform best in terms of the Peace Index. Afghanistan, Iraq, Somalia, Syria, and Yemen are 'war torn' countries and among the least peaceful. For the other life parameters - poverty, homicides, life expectancy and environmental protection - West African countries score the worst, especially Nigeria, despite the fact it is an oil-rich country. Homicide rates are lowest in Indonesia and the Gulf countries. Life expectancy is highest in the Gulf countries, the Maldives, and Albania.

Table 1: Country Rankings for the *Maqsad* of *Din* (Religion)

Country	Rank 2021	Change 2013 - 2021	Composite Average	Attend Place of Worship Weekly	Pray Daily	"Religion is very important"
Guinea-Bissau	1	+7	0.980	1.00	0.976	0.964
Nigeria	2	-1	0.954	0.945	0.976	0.940

Burkina Faso	3	**N**	0.940	N/A	N/A	0.940
Chad	4	-3	0.931	0.879	0.988	0.928
Indonesia	5	+1	0.921	0.780	1.00	1.00
Niger	6	-	0.909	0.956	0.918	0.855
Mali	7	+1	0.884	0.857	0.847	0.952
Djibouti	8	**+6**	0.883	0.912	0.871	0.867
Senegal	9	**-8**	0.868	0.703	0.929	1.00
Afghanistan	10	**-9**	0.849	0.659	1.00	0.928
Malaysia	11	-3	0.788	0.615	0.847	0.940
Jordan	12	**+8**	0.776	0.703	0.788	0.843
Tunisia	13	**+4**	0.761	0.505	0.953	0.916
Pakistan	14	-	0.741	0.637	0.671	0.952
Palestine	15	+2	0.729	0.593	0.776	0.843
Morocco	16	-2	0.723	0.582	0.729	0.892
Egypt	17	+3	0.711	0.659	0.753	0.723
Algeria	18	**N**	0.692	0.516	0.918	0.699
Iraq	19	**-11**	0.682	0.429	0.918	0.807
Iran	20	**N**	0.654	0.407	0.906	0.759
Bangladesh	21	**-13**	0.644	0.571	0.588	0.795
Turkey	22	+2	0.612	0.473	0.718	0.675
Lebanon	23	-	0.550	0.374	0.671	0.663
Tajikistan	24	**-4**	0.388	0.319	0.435	0.422
Kosovo	25	+3	0.352	0.231	0.541	0.349
Bosnia-Herz.	26	**N**	0.318	0.253	0.271	0.470
Azerbaijan	27	-1	0.335	0	0.753	0.253
Kyrgyzstan	28	-3	0.259	0.242	0.176	0.410
Uzbekistan	29	-1	0.144	0.088	0.188	0.181
Kazakhstan	30	-2	0.045	0.099	0	0.036
Albania	31	-3	0.026	0.044	0.035	0

Sources: Except for four countries, data is from *The World Muslims: Unity and Diversity* (Washington DC: Pew Research Center, August 9, 2012) https://www.pewresearch.org/wp-content/uploads/sites/7/2012/08/the-worlds-muslims-full-report.pdf (Accessed June 30, 2021). Data for general populations in Algeria, Burkina Faso, Iran and Bosnia & Herzegovina is from *The Age Gap in Religion Around the World* (Washington DC: Pew Research Center, June 13, 2018), Appendix B. https://www.pewforum.org/2018/06/13/the-age-gap-in-religion-around-the-world/ (Accessed Feb 19, 2021).

Updated 2019 general population data is used for Indonesia, Lebanon, Nigeria, Tunisia and

Turkey in *The Global God Divide* (Washington DC: Pew Research Center, July 20, 2020). https://www.pewresearch.org/global/2020/07/20/the-global-god-divide/ (Accessed July 1, 2021). Notes: Significant change in a country's ranking is indicated in **bold**. N/A = data unavailable. N = Newly appearing country.

Table 2: Country rankings for the *Maqsad* of Life.

Rank 2021	Country	Composite Average	Vision of Humanity - Global Peace Index, 2020[1]	SDG Poverty Index (%) ⁻$1.90/d, 2020[2]	SDG National Homicides /100,000[2]		UNDP Life Expectancy at birth (yr), 2019[3]	Environmental Protection Index, 2020 [4]
1	UAE	0.948	0.893	N/A	0.990	2017	0.915	1.00
2	Brunei	0.930	N/A	N/A	0.990	2013	0.835	0.973
3	Kuwait	0.881	0.907	N/A	0.867	2012	0.819	0.934
4	Malaysia	0.880	1.00	1.00	0.838	2013	0.846	0.744
5	Jordan	0.877	0.796	0.993	0.905	2017	0.781	0.927
6	Albania	0.870	0.836	0.994	0.819	2017	0.939	0.781
7	Bahrain	0.843	0.677	N/A	0.990	2014	0.888	0.847
8	Bosnia & Her.	0.837	0.757	0.999	0.924	2017	0.892	0.661
9	Tunisia	0.803	0.733	0.997	0.752	2012	0.865	0.704
10	Algeria	0.797	0.640	0.995	0.905	2015	0.873	0.641
11	Morocco	0.787	0.749	0.997	0.838	2017	0.865	0.558
12	Qatar	0.779	0.957	N/A	1.00	2014	1.00	0.385
13	Azerbaijan	0.770	0.634	1.00	0.848	2017	0.723	0.698
14	Palestine	0.756	0.446	0.987 (5)	0.971 (6)	2017	0.765	N/A
15	Uzbekistan	0.755	0.701	0.891	0.933	2017	0.673	0.625
16	Iran	0.750	0.459	0.997	0.800	2014	0.865	0.748
17	Oman	0.748	0.804	N/A	0.990	2017	0.912	0.432
18	Kosovo	0.743	0.743	N/A	N/A		N/A	N/A
19	Maldives	0.741	N/A	0.980	0.962	2013	0.950	0.336
20	Indonesia	0.740	0.856	0.941	1.00	2017	0.673	0.409
21	Kazakhstan	0.735	0.800	1.00	0.562	2017	0.746	0.638
22	Saudi Arabia	0.711	0.567	N/A	0.914	2017	0.804	0.615
23	Egypt	0.707	0.549	0.991	0.800	2012	0.685	0.591
24	Tajikistan	0.696	0.687	0.976	0.886	2011	0.650	0.422
25	Lebanon	0.692	0.385	1.00	0.657	2016	0.950	0.661
26	Kyrgyzstan	0.680	0.731	0.987	0.638	2017	0.665	0.475

27	Turkey	0.636	0.323	1.00	0.629	2012	0.904	0.568
28	Turkmenistan	0.600	0.646	0.574	0.638	2006	0.538	0.611
29	Bangladesh	0.539	0.719	0.931	0.829	2017	0.708	0.116
30	Burkina Faso	0.504	0.627	0.468	0.914	2017	0.285	0.425
31	Pakistan	0.479	0.317	0.986	0.638	2017	0.504	0.252
32	Libya*	0.471	0.182	N/A	0.800	2015	0.719	N/A
33	Senegal	0.430	0.859	0.564	0.333	2015	0.527	0.173
34	Sudan	0.415	0.284	0.605	0.543	2008	0.427	0.309
35	Djibouti	0.393	0.674	0.777	0.419	2015	0.496	0.086
36	Comoros	0.364	N/A	0.679	0.305	2015	0.388	0.219
37	Niger	0.320	0.489	0	0.619	2012	0.315	0.176
38	Gambia	0.314	0.827	0.894	0.171	2015	0.304	0.080
39	Syria*	0.309	0.050	N/A	0.829	2010	0.712	N/A
40	Guinea-Bissau	0.289	0.702	0.163	0.933	2017	0.158	0.120
40	Iraq*	0.289	0.074	0.982	0.095	2013	0.631	0.465
42	Mauritania	0.280	0.640	0.949	0.095	2015	0.412	0.073
43	Yemen*	0.274	0.110	N/A	0.408	2013	0.458	N/A
44	Guinea	0.241	0.737	0.644	0.200	2015	0.285	0.030
44	Mali*	0.241	0.432	0.449	0	2015	0.196	0.130
46	Chad*	0.224	0.522	0.375	0.181	2015	0	0.040
47	Somalia*	0.221	0.161	0.190	0.629	2015	0.123	N/A
48	Afghanistan*	0.192	0	N/A	0.361	2017	0.408	0
49	Sierra Leone	0.132	0.861	0.392	0.876	2015	0.019	0.007
50	Nigeria*	0.126	0.368	0.237	0.105	2015	0.019	0.183

Sources: (1) Institute of Economics and Peace, Global Peace Index 2020: Measuring Peace in a Complex World, Sydney, June 2020   https://www.visionofhumanity.org/wp-content/uploads/2020/10/GPI_2020_web.pdf (Accessed June 6, 2021). (2) UN Statistical Division, The Sustainable Development Goals Report 2020 https://unstats.un.org/sdgs/report/2020/ (Accessed June 6, 2021) (3) Latest Human Development Index Ranking From the 2020 UNDP Human Development Report http://hdr.undp.org/en/content/latest-human-development-index-ranking (Accessed June 6, 2021) (4) Wendling, Z. A., Emerson, J. W., de Sherbinin, A., Esty, D. C., et al. (2020), 2020 Environmental Performance Index (New Haven, CT: Yale Center for Environmental Law & Policy) https://epi.yale.edu/downloads/epi2020report20210112.pdf (Accessed June 6, 2021). (5) Palestine - World Bank 2016 value of 0.8% cited in https://www.theglobaleconomy.com/Palestine/poverty_ratio_low_range/ (Accessed June 6, 2021) (6) Palestine - UN Office on Drugs and Crime 2016 value of 0.7 homicides per 100,000 people cited at https://www.theglobaleconomy.com/Palestine/homicide_rate/ (Accessed June 6, 2021) Notes: SDG = UN Sustainable Development Goals. (*) Countries in recent or ongoing conflict. N/A = data unavailable.

Assessment of Intellect Results (Table 3)

Countries that do best for the Intellect *maqsad* are the former communist and Gulf Arab countries, as well as the Maldives and Malaysia. Albania leads in this category while ranking last in religiosity (see Table 1), indicating that education is the government's top priority. African and 'war-torn' countries perform the worst in this category, although Comoros, Senegal, and the Gambia are among the African countries that perform best. For Literacy and the Human Capital Index, the former communist, Southeast Asian, and Gulf countries perform best. For female secondary school enrollment, the Gulf Arab and former communist countries are among the best. For press freedom, the former communist and West African countries rank highest.

Significantly, the countries ranked last in this category – Chad and Niger - are both client states of France. Chad has been dubbed 'France's unsinkable aircraft carrier in the desert' for its historical support of colonial France. Niger is the primary source of uranium for France's nuclear energy industry. Their support for France appears to provide little benefit to their citizens who suffer restricted educational opportunities.

Assessment of Family Results (Table 4)

Countries that score well for the Family *maqsad* are the non-Gulf countries, Senegal, and Tajikistan. Those that score poorly are the African and Gulf countries, as well as Malaysia and Brunei. The Gulf countries and Brunei are wealthy countries where it seems couples find difficulty marrying and have fewer children when married.

Qatar's low *maqsad* score results partly from the blockade imposed on it by Saudi Arabia, Bahrain, and the UAE in 2017, which was only lifted in 2021.[69]

For maternal and infant mortality, Arab countries, Iran, and the former communist countries score best. For marriage rates, Tunisia, the Maldives, and Bangladesh score best. Countries more prone to divorce are Kuwait, the Maldives, Qatar and Malaysia. Kosovo, Indonesia, Tajikistan, and Syria have the lowest divorce rates. Countries having low fertility rates are Bosnia & Herzegovina and Albania.

Assessment of Wealth Results (Table 5)

Countries that score best for this *maqsad* are Malaysia, UAE, and Burkina Faso. The worst performers are 'war-torn' countries or those recently in conflict - Libya, Syria, and Yemen. Sudan, still recovering from the loss

of South Sudan and the Darfur conflict, also fares poorly. The Gini index shows income equality is best in former communist countries (Azerbaijan, Kazakhstan, Kosovo, Kyrgyzstan) and Algeria. Chad, Comoros, and Turkey have the most unequal income distribution. The unemployment rate is lowest in Qatar, Bahrain, Chad and Niger, and highest in Palestine, Kosovo, Bosnia & Herzegovina, and Libya.

UAE, Qatar, and Brunei are rated best on the Corruptions Perceptions Index. Those that score worst are mainly countries in conflict: Afghanistan, Chad, Guinea-Bissau, Iraq, Libya, Somalia, Syria, Sudan, Turkmenistan, and Yemen.

Environmental Footprint is worst for the Gulf countries, indicating unacceptable resource consumption levels. Malaysia is the most developed in Islamic financial terms, followed by Indonesia.

Table 3: Country Rankings for the *Maqsad* of Intellect.

Rank 2021	Country	Geometric Mean	Adult Literacy Rate, aged ≥15 years [1]		Human Capital Index, 2020 [2]	School Enrolment, Secondary, Females (% Gross) [3]		World Press Freedom Index 2020 [4]
1	Albania	0.928	0.974	2018	0.892	0.958	2019	0.891
2	Kyrgyzstan	0.912	1.00	2018	0.811	0.958	2019	0.892
3	UAE	0.890	0.910	2015	1.00	1.00	2017	0.690
4	Maldives	0.876	0.974	2016	N/A	0.771	2019	0.896
5	Bosnia & Herz.	0.875	0.962	2013	0.757	N/A		0.919
6	Qatar	0.873	0.910	2017	0.919	1.00	2010	0.693
7	Malaysia	0.870	0.936	2018	0.838	0.865	2019	0.844
8	Kuwait	0.861	0.949	2018	0.703	1.00	2015	0.825
9	Oman	0.857	0.949	2018	0.838	1.00	2019	0.678
10	Turkey	0.847	0.949	2017	0.946	1.00	2018	0.572
11	Brunei	0.826	0.962	2018	0.892	0.938	2019	0.578
12	Palestine	0.824	0.962	2018	0.757	0.948	2019	0.667
13	Kazakhstan	0.820	1.00	2018	0.892	1.00	2019	0.506
14	Kosovo	0.813	N/A		0.730	N/A		0.905
14	Uzbekistan	0.813	1.00	2018	0.865	0.969	2019	0.522
16	Indonesia	0.811	0.949	2018	0.649	0.896	2018	0.785
17	Tunisia	0.790	0.731	2014	0.595	0.990	2016	0.904
18	Bahrain	0.781	0.962	2018	0.946	1.00	2019	0.408

19	Azerbaijan	0.747	1.00	2017	0.757	0.948	2019	0.435
20	Algeria	0.742	0.756	2018	0.622	1.00	2011	0.644
21	Jordan	0.739	0.974	2018	0.676	0.646	2019	0.700
22	Libya	0.733	0.821	2004	N/A	1.00	2006	0.479
23	Lebanon	0.723	0.936	2018	0.595	0.583	1985	0.843
24	Saudi Arabia	0.718	0.936	2017	0.757	1.00	2019	0.376
25	Tajikistan	0.684	1.00	2014	0.541	0.833	2013	0.486
26	Morocco	0.661	0.667	2018	0.541	0.771	2019	0.687
27	Iran	0.652	0.821	2016	0.784	0.844	2017	0.333
28	Turkmenistan	0.628	1.00	2014	N/A	0.885	2019	0
29	Egypt	0.603	0.628	2017	0.514	0.885	2019	0.462
30	Bangladesh	0.602	0.679	2019	0.432	0.771	2019	0.582
31	Comoros	0.511	0.474	2018	0.270	0.594	2018	0.898
32	Senegal	0.491	0.385	2017	0.324	0.469	2019	0.992
33	Iraq	0.477	0.821	2017	0.297	0.438	2007	0.485
34	Gambia	0.473	0.372	2015	0.324	0.469	2010	0.885
35	Pakistan	0.432	0.474	2017	0.297	0.385	2019	0.644
36	Syria	0.428	0.756	2004	N/A	0.500	2013	0.208
37	Mauritania	0.407	0.397	2017	0.216	0.375	2019	0.854
38	Nigeria	0.398	0.513	2018	0.162	0.375	2016	0.804
39	Sudan	0.392	0.500	2018	0.216	0.448	2017	0.486
40	Afghanistan	0.381	0.269	2018	0.270	0.375	2018	0.770
41	Burkina-Faso	0.380	0.244	2018	0.216	0.396	2019	1.00
42	Sierra Leone	0.350	0.269	2018	0.162	0.385	2017	0.890
43	Yemen	0.343	0.410	2004	0.189	0.406	2016	0.439
44	Guinea-Bissau	0.292	0.308	2014	N/A	0.094	2000	0.861
45	Djibouti	0.276	N/A		N/A	0.542	2020	0.141
46	Guinea	0.274	0.128	2014	0.189	0.281	2014	0.825
47	Somalia	0.242	N/A		N/A	0	2007	0.484
48	Mali	0.225	0.167	2018	0.054	0.344	2018	0.828
49	Chad	0.210	0	2016	0	0.104	2019	0.738
50	Niger	0.196	0.167	2018	0.054	0.177	2017	0.923

Sources: (1) UNESCO Institute for Statistics. Data as of September 2020. Literacy rate, % of people aged 15 and above. https://data.worldbank.org/indicator/SE.ADT.LITR.ZS (Accessed June 7, 2021) (2) World Bank, Human Capital Index 2020. Data as of September 2020. https://www.worldbank.org/en/publication/human-capitalIndex (Accessed June 7, 2021) (3) World Bank, School enrolment, secondary, female (%gross). Data as of September 2020. https://data.worldbank.org/indicator/SE.SEC.ENRR.FE (Accessed June 7, 2021) (4) Reporters Without Borders, 2020 World Press Freedom Index. https://rsf.org/en/ranking/2020 (Accessed June 7, 2021). Note: N/A = data unavailable.

Table 4: Country Rankings for the *Maqsad* of Family.

Rank 2021	Country	Geometric Mean	Maternal Mortality Rate per 1000 live births, 2017 [1]	Infant Mortality ⁻(5yr) Rate per 1000 live births, 2019 [2]	Crude Marriage Rate per 1000 (CMR) [3]		Crude Divorce Rate[4]/ CMR (%)	Total Fertility Rate, 2021 [5]
1	Morocco	0.908	0.941	0.829	N/A		N/ A	0.959
2	Tunisia	0.873	0.965	0.868	1.00	2017	N/A	0.694
3	Syria	0.824	0.975	0.829	0.561	2006	0.836	1.00
4	Egypt	0.804	0.970	0.842	0.590	2010	0.697	1.00
5	Algeria	0.776	0.904	0.803	0.525	2013	0.737	1.00
6	Iraq	0.771	0.933	0.776	0.489	2004	N/A	1.00
6	Senegal	0.771	0.726	0.632	N/A		N/A	1.00
8	Libya	0.769	0.939	0.934	0.576	2008	0.532	1.00
9	Tajikistan	0.768	0.988	0.671	0.453	2016	0.889	1.00
10	Iran	0.758	0.989	0.908	0.604	2017	0.780	0.592
10	Turkmenistan	0.758	0.996	0.592	N/A		0.794	0.704
12	Bangladesh	0.757	0.850	0.724	0.698	2006	N/A	0.765
13	Yemen	0.748	0.858	0.487	N/A		N/A	1.00
14	Jordan	0.735	0.962	0.895	0.532	2010	0.468	1.00
14	Kyrgyzstan	0.735	0.950	0.855	0.367	2016	0.719	1.00
16	Palestine	0.734	0.979	0.842	0.324	2006	0.796	1.00
17	Sudan	0.731	0.743	0.526	N/A		N/A	1.00
18	Kazakhstan	0.698	0.994	0.947	0.511	2016	0.433	0.796
19	Comoros	0.692	0.763	0.434	N/A		N/A	1.00
20	Indonesia	0.686	0.847	0.803	0.345	2003	0.921	0.704
21	Pakistan	0.662	0.880	0.329	N/A		N/A	1.00
22	Gambia	0.657	0.478	0.592	N/A		N/A	1.00
23	Lebanon	0.655	0.977	0.987	0.482	2007	0.709	0.367
24	Kosovo	0.651	N/A	N/A	0.475	2018	1.00	0.582
25	Burkina Faso	0.635	0.721	0.355	N/A		N/A	1.00
26	Niger	0.628	0.555	0.447	N/A		N/A	1.00
27	Uzbekistan	0.620	0.977	0.855	0.360	2006	0.785	0.388
28	Kuwait	0.611	0.992	0.974	0.173	2010	0	0.918
29	Turkey	0.601	0.988	0.947	0.288	2018	0.482	0.602

30	Bosnia & Herz.	0.594	0.994	1.00	0.144	2012	0.830	0
31	Azerbaijan	0.585	0.980	0.829	0.309	2018	0.515	0.531
32	Afghanistan	0.582	0.442	0.447	N/A		N/A	1.00
33	Maldives	0.581	0.956	0.974	1.00	2005	0.194	0.367
34	Saudi Arabia	0.571	0.988	0.987	0.173	2005	0.589	0.612
35	Oman	0.560	0.986	0.934	0.086	2019	0.698	1.00
36	UAE	0.555	1.00	0.987	0	2005	0.482	0.306
37	Guinea-Bissau	0.542	0.416	0.382	N/A		N/A	1.00
38	Bahrain	0.537	0.990	0.987	0.259	2006	0.525	0.337
38	Brunei	0.537	0.975	0.934	0.194	2004	0.621	0.408
40	Malaysia	0.528	0.977	0.974	0.331	2019	0.313	0.418
41	Albania	0.522	0.989	0.947	0.381	2018	0.593	0.184
42	Mali	0.520	0.508	0.276	N/A		N/A	1.00
43	Mauritania	0.512	0.329	0.408	N/A		N/A	1.00
44	Guinea	0.481	0.496	0.224	N/A		N/A	1.00
45	Djibouti	0.438	0.785	0.434	0.187	1999	0.301	0.837
46	Chad	0.386	0	0.158	N/A		N/A	1.00
47	Qatar	0.346	0.995	0.987	0.036	2011	0.250	0.561
48	Sierra Leone	0.339	0.018	0	N/A		N/A	1.00
49	Somalia	0.293	0.274	0.092	N/A		N/A	1.00
50	Nigeria	0.262	0.196	0.092	N/A		N/A	1.00

Sources: (1) World Health Organisation, Trends in Maternal Mortality: 2000 to 2017 (2019) https://www.who.int/data/gho/data/themes/topics/sdg-target-3-1-maternal-mortality (Accessed June 7, 2021) (2) World Bank, Mortality rate, infant (per 1,000 live births under 5 years). Estimates developed by the UN Inter-agency Group for Child Mortality at childmortality.org https://data.worldbank.org/indicator/SP.DYN.IMRT.IN (Accessed June 7, 2021) (3) Primary sources: Wikipedia, Divorce demography https://en.wikipedia.org/wiki/ Divorce_demography (Accessed June 7, 2021); UN, World Marriage Data 2008. Annual Number of Marriages and Crude Marriage Rates https://www.un.org/en/development/desa/ population/publications/dataset/marriage/data.asp (Accessed June 7, 2021) Other sources: Azerbaijan -   https://countryeconomy.com/demography/marriages/azerbaijan (Accessed June 7, 2021); Kazakhstan, Kyrgyzstan and Tajikistan -   https://www.statista.com/ statistics/1053234/apac-crude-marriage-rates-by-country/ (Accessed June 7, 2021); Kosovo - Eurostat, Marriage and divorce statistics Statistics Explained, July 2020, Table 1: Crude marriage rate, selected years, 1960-2018 https://ec.europa.eu/eurostat/statistics-explained/ index.php?title=Marriage_and_divorce_statistics (Accessed June 7, 2021); Malaysia – Department of Statistics, Marriage and Divorce Statistics, 2020 ; https://www.dosm.gov.

my/v1/index.php?r=column/cthemeByCat&cat=453&bul_id=QmZ1cE4xRFAvYWQ0R05 hTk1rWm5KQT09&menu_id=L0pheU43NWJwRWVSZklWdzQ4TlhUUT09 (Accessed June 7, 2021); Sultanate of Oman – Marriage and Divorce Statistics, Crude Marriage Rate https://data.gov.om/veevcid/marriage-divorce-statistics?regions=1000000-total-sultanate (Accessed June 7, 2021); Tunisia – Marriage Rate in Tunisia 2014-2018 https://www.statista. com/statistics/1185371/marriage-rate-in-tunisia/ (Accessed June 7, 2021) (4) Sources for country crude divorce rates, see marriage rate sources. Azerbaijan - https://countryeconomy. com/demography/divorces/azerbaijan (Accessed June 7, 2021); Kazakhstan, Kyrgyzstan and Tajikistan - https://www.statista.com/statistics/1053261/apac-crude-divorce-rates-by-country/ (Accessed June 7, 2021); Kosovo - Eurostat, Marriage and divorce statistics Statistics Explained, July 2020, Table 2: Crude divorce rate, selected years, 1960-2018 https://ec.europa.eu/eurostat/statistics-explained/index.php?title=Marriage_and_divorce_ statistics (Accessed June 7, 2021); General divorce rate in Turkmenistan - https://knoema. com/data/turkmenistan+general-divorce-rate (Accessed June 8, 2021) (5) CIA, *The World Factbook*, Total Fertility Rate, 2021 Estimate https://www.cia.gov/the-world-factbook/field/ total-fertility-rate/ (Accessed June 8, 2021). Note: D/A = Data unavailable.

Table 5: Country Rankings for the *Maqsad* of Wealth.

Rank 2021	Country	Geometric Mean	Gini Coefficient [1]		Unemployment Rate 2019 [2]	Corruption Perceptions Index 2020 [3]	Ecological Footprint Per Capita 2021 [4]	Islamic Finance Development Index 2020 [5]
1	Malaysia	0.708	0.402	2015	0.872	0.661	0.766	1.00
2	UAE	0.689	0.755	2014	0.911	1.00	0.411	0.55
3	Burkina Faso	0.686	0.639	2014	0.756	0.475	0.965	N/A
4	Azerbaijan	0.682	1.00	2005	0.785	0.305	0.901	N/A
5	Kazakhstan	0.681	0.963	2017	0.822	0.441	0.617	N/A
5	Kyrgyzstan	0.681	0.954	2018	0.753	0.322	0.929	N/A
7	Niger	0.678	0.680	2014	0.985	0.339	0.929	N/A
8	Algeria	0.656	0.959	2011	0.540	0.407	0.879	N/A
9	Saudi Arabia	0.650	N/A		0.769	0.695	0.631	0.53
9	Sierra Leone	0.650	0.622	2018	0.828	0.356	0.972	N/A
11	Senegal	0.644	0.432	2011	0.742	0.559	0.957	N/A
12	Gambia	0.637	0.614	2015	0.645	0.424	0.979	N/A
13	Indonesia	0.636	0.535	2018	0.818	0.424	0.922	0.61
14	Mali	0.624	0.734	2009	0.717	0.305	0.943	N/A
15	Egypt	0.622	0.797	2017	0.577	0.356	0.915	N/A
16	Bangladesh	0.621	0.759	2016	0.838	0.237	0.986	N/A
17	Guinea	0.619	0.705	2012	0.833	0.271	0.922	N/A

18	Albania	0.609	0.726	2017	0.515	0.407	0.901	N/A
19	Tunisia	0.603	0.743	2015	0.369	0.542	0.887	N/A
20	Morocco	0.601	0.465	2013	0.646	0.475	0.915	N/A
21	Pakistan	0.595	0.714	2015	0.827	0.322	0.979	0.40
22	Jordan	0.589	0.705	2010	0.421	0.627	0.908	0.42
23	Mauritania	0.587	0.751	2014	0.625	0.288	0.879	N/A
24	Bahrain	0.586	N/A		0.975	0.508	0.426	0.56
25	Oman	0.581	N/A		0.898	0.712	0.525	0.34
26	Lebanon	0.570	0.784	2011	0.757	0.220	0.809	N/A
27	Uzbekistan	0.569	0.639	2003	0.769	0.237	0.901	N/A
28	Palestine	0.564	0.705	2017	0	N/A	0.986	N/A
29	Tajikistan	0.538	0.693	2015	0.567	0.220	0.972	N/A
30	Qatar	0.534	N/A		1.00	0.864	0	0.27
31	Brunei	0.533	N/A		0.643	0.814	0.617	0.25
32	Maldives	0.522	0.805	2016	0.761	0.525	N/A	0.23
33	Kuwait	0.516	N/A		0.917	0.508	0.475	0.32
34	Somalia	0.511	N/A		0.554	0	0.979	N/A
35	Turkey	0.504	0.365	2018	0.469	0.475	0.794	N/A
36	Bosnia & Herz.	0.500	0.734	2011	0.274	0.390	0.794	N/A
37	Iraq	0.497	0.880	2012	0.496	0.153	0.915	N/A
38	Guinea-Bissau	0.490	0	2010	0.906	0.119	0.936	N/A
39	Djibouti	0.474	0.378	2017	0.596	0.254	0.879	N/A
40	Nigeria	0.457	0.647	2018	0.683	0.226	0.972	0.21
41	Iran	0.449	0.411	2017	0.553	0.220	0.816	N/A
42	Chad	0.448	0.307	2011	0.929	0.153	0.922	N/A
43	Turkmenistan	0.409	0.411	1999	0.849	0.119	0.674	N/A
44	Comoros	0.407	0.224	2014	0.832	0.153	0.965	N/A
45	Afghanistan	0.405	N/A		0.563	0.119	0.993	N/A
46	Sudan	0.353	0.685	2014	0.349	0.068	0.950	N/A
47	Yemen	0.347	0.581	2014	0.492	0.051	1.00	N/A
48	Syria	0.297	0.618	2004	0.672	0.034	0.957	0.17
49	Libya	0.262	N/A		0.268	0.085	0.794	N/A
50	Kosovo	0.230	0.900	2017	0.033	0.407	N/A	N/A

Sources: (1) World Bank, Gini Index, 1967-2019. Most recent year https://data.worldbank.org/
indicator/SI.POV.GINI (Accessed June 8, 2021) (2) Sustainable Development Report 2020:
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sustainable-development-report-2020/ (Accessed June 8, 2021), See SDG2020Database;
Kosovo – Unemployment Rate, from Kosovo Agency of Statistics (http://ask.rks-gov.net)

https://tradingeconomics.com/kosovo/unemployment-rate (Accessed June 8, 2021); pre-Covid-19 figure of 24.5% for 2019 taken; Palestine - Palestine: Unemployment rate (sourced from World Bank) https://www.theglobaleconomy.com/Palestine/unemployment_rate/ (Accessed June 8, 2021); pre-Covid-19 figure of 25.34% for 2019 taken (3) Transparency International, Corruption Perceptions Index, 2020 Results https://www.transparency.org/en/cpi/2020/index/nzl (Accessed June 8, 2021) (4) Global Footprint Network National Footprint and Biocapacity Accounts, 2021 Edition https://data.footprintnetwork.org (Downloaded June 4, 2021) (5) ICD-Refinitiv, Islamic Finance Development Report 2020, Top IFDI Markets and Global Average IFDI Values https://icd-ps.org/uploads/files/ICD-Refinitiv%20 IFDI%20Report%2020201607502893_2100.pdf (Downloaded June 8, 2021). Note: N/A = Data unavailable.

Overall Non-*Din Maqasid* Results (Table 6)

Countries that perform best (first to third) for the non-*din maqasid* are Tunisia, UAE, and Kyrgyzstan. Those with the lowest scores are 'war-torn' and African, with Nigeria placed last. A comparison is made between the non-*din* rankings in 2013 and 2021. In 2013 these were termed *mu'amalat* indicators. Because of differences in the methodology and parameters used, we only give weight here to large differences between the two IWI indices. Countries whose rankings improved most were Morocco (+23), Tunisia (+18), Algeria (+17), and Kyrgyzstan (+12). Clearly the Maghrib countries have made considerable progress, perhaps because this part of the Muslim world remains relatively peaceful. Tunisia and Algeria benefitted from the Arab Spring (2011) and ending of the Algerian civil war (2002), respectively.

Countries that deteriorated the most were in the Gulf and 'war-torn': Qatar (-20), Syria (-18), Saudi Arabia (-17), Oman (-15), Bahrain (-14), Brunei (-12) and Libya (-12). Gulf countries have a worse result partly due to poor marriage and divorce rates, as well as their large environmental footprints, which were not captured in the 2013 assessment. The data displays a general grouping of countries into regions based on similar historical and ethnic backgrounds (best to worst, in order):

- Non-Gulf Arab countries (but including UAE)
- Former Soviet Union countries
- South East Asian countries
- Other former communist countries
- Gulf Arab countries
- Iran, Turkey, Bangladesh, Turkmenistan, Pakistan
- Certain West African countries (Senegal, Burkina Faso, Gambia)
- Other African and 'war-torn' countries

Overall IWI 2.0 Results (Table 7)

A comprehensive data analysis conducted using the improved IWI 2.0 methodology shows that leading countries in Islamic Well-Being (for countries with data) are (in order): Indonesia, Tunisia, Malaysia, Jordan, Morocco, and Algeria. While in 2013, personal religiosity (*'ibadat*) and social interactions (*mu'amalat*) were given equal weighting, IWI 2.0 provides only 33 per cent weighting for the *din maqsad*.

Indonesia, the world's largest Muslim country and a successful democratic nation, performed very well. Although some improvement for Tunisia, Jordan, and Morocco likely resulted from the improved IWI 2.0 methodology, it is also due to a continuing trend among many Middle-Eastern Muslim youth to move away from secular Arab nationalism towards regaining an Islamic identity. Malaysia lost its IWI 1.0 lead, which likely reflects the consequences of high-level corruption and weakness in its family *maqsad* value, which was newly assessed in IWI 2.0.

A high ranking in the IWI index requires good scoring both in the *din maqsad* and non-*din maqasid*. Indonesia does not lead in either of these categories but scores well enough in both to prevail as overall IWI leader. Since Suharto's resignation as president in 1998, Indonesia has exhibited a growing, moderate Islamic resurgence, which is reflected in greater political participation, strengthening of democracy, Muslim intellectual engagement, and widespread dissemination of Islamic teachings.[70]

Table 6: Country rankings for the Non-*Din Maqasid*

Country	Rank 2021	Change 2013-2021	Non-*Din* Average	Life	Mind	Family	Wealth
Tunisia	1	**+18**	0.760	0.803	0.790	0.873	0.603
UAE	2	-1	0.754	0.948	0.890	0.555	0.689
Kyrgyzstan	3	**+12**	0.746	0.680	0.912	0.735	0.681
Algeria	4	**+17**	0.741	0.797	0.742	0.776	0.656
Kazakhstan	5	+3	0.732	0.735	0.820	0.698	0.681
Malaysia	6	+3	0.731	0.880	0.870	0.528	0.708
Morocco	7	**+23**	0.730	0.787	0.661	0.908	0.601
Jordan	8	+7	0.728	0.877	0.739	0.735	0.589
Indonesia	9	**+10**	0.715	0.740	0.811	0.686	0.636
Palestine	10	+1	0.713	0.756	0.824	0.734	0.564
Albania	11	-2	0.712	0.870	0.928	0.522	0.609

Kuwait	12	-9	0.699	0.881	0.861	0.611	0.516
Azerbaijan	13	-2	0.692	0.770	0.747	0.585	0.682
Brunei	14	**-12**	0.685	0.930	0.826	0.537	0.533
Bosnia & Herz.	15		0.683	0.837	0.875	0.594	0.500
Uzbekistan	16	+2	0.682	0.755	0.813	0.620	0.569
Egypt	17	+4	0.680	0.707	0.603	0.804	0.622
Oman	18	**-15**	0.676	0.748	0.857	0.560	0.581
Bahrain	19	**-14**	0.675	0.843	0.781	0.537	0.586
Maldives	20	-6	0.666	0.741	0.876	0.581	0.522
Tajikistan	20	-9	0.666	0.696	0.684	0.768	0.538
Saudi Arabia	22	**-17**	0.660	0.711	0.718	0.571	0.650
Lebanon	23	+2	0.657	0.692	0.723	0.655	0.570
Iran	24	+1	0.639	0.750	0.652	0.758	0.449
Turkey	25	**-10**	0.636	0.636	0.847	0.601	0.504
Bangladesh	26	+3	0.625	0.539	0.602	0.757	0.621
Qatar	27	**-20**	0.595	0.779	0.873	0.346	0.534
Turkmenistan	28	-1	0.585	0.600	0.628	0.758	0.409
Senegal	29	+7	0.569	0.430	0.491	0.771	0.644
Kosovo	30	-3	0.548	0.743	0.813	0.651	0.230
Burkina Faso	31	+9	0.537	0.504	0.380	0.635	0.686
Pakistan	32	+1	0.534	0.479	0.432	0.662	0.595
Libya	33	**-12**	0.514	0.471	0.733	0.769	0.262
Gambia	34	+4	0.499	0.314	0.473	0.657	0.637
Iraq	35	-2	0.479	0.289	0.477	0.771	0.497
Comoros	36	-3	0.478	0.364	0.511	0.692	0.407
Sudan	37	-1	0.453	0.415	0.392	0.731	0.353
Mauritania	38	+2	0.430	0.280	0.407	0.512	0.587
Syria	39	**-18**	0.424	0.309	0.428	0.824	0.297
Niger	40	-2	0.404	0.320	0.196	0.628	0.678
Yemen	41	**-10**	0.395	0.274	0.343	0.748	0.347
Djibouti	42	**-10**	0.387	0.393	0.276	0.438	0.474
Guinea-Bissau	42	-2	0.387	0.289	0.292	0.542	0.490
Guinea	44	+1	0.374	0.241	0.274	0.481	0.619
Mali	45	-1	0.364	0.241	0.225	0.520	0.624
Afghanistan	46	-3	0.362	0.192	0.381	0.582	0.405
Sierra Leone	47	0	0.318	0.132	0.350	0.339	0.650
Chad	48	+1	0.300	0.224	0.210	0.386	0.448
Somalia	49	-4	0.299	0.221	0.242	0.293	0.511
Nigeria	50	-3	0.278	0.126	0.398	0.262	0.457

Note: Significant change in a country ranking indicated in **bold**.

Table 7: Country rankings for the Islamic Well-Being Index 2.0.

Country	Rank 2021	Change 2013-2021	Total Composite Average	*Din*	Composite Non-*Din* Average	Life	Mind	Family	Wealth
Indonesia	1	+1	0.784	0.921	0.715	0.740	0.811	0.686	0.636
Tunisia	2	+7	0.760	0.761	0.760	0.803	0.790	0.873	0.603
Malaysia	3	-2	0.750	0.788	0.731	0.880	0.870	0.528	0.708
Jordan	4	**+6**	0.744	0.776	0.728	0.877	0.739	0.735	0.589
Morocco	5	**+8**	0.728	0.723	0.730	0.787	0.661	0.908	0.601
Algeria	6	**N**	0.725	0.692	0.741	0.797	0.742	0.776	0.656
Palestine	7	-2	0.718	0.729	0.713	0.756	0.824	0.734	0.564
Egypt	8	**+8**	0.690	0.711	0.680	0.707	0.603	0.804	0.622
Burkina Faso	9	**N**	0.671	0.940	0.537	0.504	0.380	0.635	0.686
Senegal	10	**-7**	0.669	0.868	0.569	0.430	0.491	0.771	0.644
Iran	11	**N**	0.644	0.654	0.639	0.750	0.652	0.758	0.449
Bangladesh	12	**-6**	0.631	0.644	0.625	0.539	0.602	0.757	0.621
Turkey	13	**+9**	0.628	0.612	0.636	0.636	0.847	0.601	0.504
Lebanon	14	**+10**	0.621	0.550	0.657	0.692	0.723	0.655	0.570
Pakistan	15	**+5**	0.603	0.741	0.534	0.479	0.432	0.662	0.595
Guinea-Bissau	16	+4	0.585	0.980	0.387	0.289	0.292	0.542	0.490
Kyrgyzstan	17	**+8**	0.584	0.259	0.746	0.680	0.912	0.735	0.681
Azerbaijan	18	**+8**	0.573	0.335	0.692	0.770	0.747	0.585	0.682
Tajikistan	18	**-10**	0.573	0.388	0.666	0.696	0.684	0.768	0.538
Niger	20	**-7**	0.572	0.909	0.404	0.320	0.196	0.628	0.678
Bosnia & H.	21	**N**	0.561	0.318	0.683	0.837	0.875	0.594	0.500
Djibouti	22	-4	0.552	0.883	0.387	0.393	0.276	0.438	0.474
Iraq	23	**-10**	0.547	0.682	0.479	0.289	0.477	0.771	0.497
Mali	24	-2	0.537	0.884	0.364	0.241	0.225	0.520	0.624
Afghanistan	25	**-19**	0.524	0.849	0.362	0.192	0.381	0.582	0.405
Chad	26	**-10**	0.510	0.931	0.300	0.224	0.210	0.386	0.448
Nigeria	27	**-16**	0.503	0.954	0.278	0.126	0.398	0.262	0.457
Kazakhstan	27	+1	0.503	0.045	0.732	0.735	0.820	0.698	0.681
Uzbekistan	27	+3	0.503	0.144	0.682	0.755	0.813	0.620	0.569
Albania	30	-1	0.483	0.026	0.712	0.870	0.928	0.522	0.609
Kosovo	30	+1	0.483	0.352	0.548	0.743	0.813	0.651	0.230

Note: Significant change in a country ranking indicated in **bold**. N = Newly appearing country.

Some countries that scored well among the non-*din maqasid* ended up

with the lowest overall IWI rankings due to low levels of religiosity (*din*). These are all former communist countries – Kosovo, Albania, Uzbekistan, and Kazakhstan. Other countries with low scores are 'war-torn' and African.

A comparison is made between the 2013 and 2021 country rankings for Islamic Well-Being.[71] Due to changes in the methodologies applied in the index years 2013 and 2021, we only emphasise major ranking changes considered to be meaningful. Countries that improved the most are Lebanon (+10), Turkey (+9), Azerbaijan, Egypt, Kyrgyzstan, Morocco (+8), and Tunisia (+7).

The Islamic well-being of certain Middle Eastern Arab countries has improved significantly towards regaining their historic Islamic leadership role, which is thought to be related to increased Islamic consciousness as reflected in the 2011 Arab Spring uprisings. Lebanon's IWI 2.0 standing has improved significantly as a result of re-building since the 2006 war with Israel. The enhanced IWI 2.0 methodology may have also captured the well-being status of these Arab countries more accurately than before.

Turkey, Azerbaijan, and Kyrgyzstan have shown improvements that appear to be related to economic growth, rather than increased religiosity (see *din maqsad*). In Turkey's case, however, historical bans on the Islamic headscarf in universities and the national parliament, first imposed by Ataturk, are now fading.

Countries whose IWI has deteriorated most over the same period are Afghanistan (-19), Nigeria (-16), Chad, Iraq, Tajikistan (-10), Senegal (-7), and Bangladesh (-6). These worsened IWI rankings are related to deteriorating security or civil conflicts.

Afghanistan experienced the greatest IWI decline of any country between successive reporting periods. This is confirmed by a 2018 Gallup Poll which found that Afghans expect their quality of life to deteriorate significantly over the next five years.[72] In 2019, another Gallup Poll found that "No Afghans are thriving and 85 percent are suffering."[73] This is related to the fear-based climate created by 40 years of conflict and a lack of confidence in Afghanistan's security, partly created by Taliban attacks.

A marked contrast in IWI trends is apparent between Kyrgyzstan and Tajikistan, which are otherwise similar in their geography, history, and resources. Thus, while Kyrgyzstan has advanced (+8), Tajikistan has deteriorated (-10). This is partly due to their differing political backgrounds, since Kyrgyzstan is considered to be the most democratic of the five Central Asian republics in terms of freedom of public expression, whereas Tajikistan is ruled by an authoritarian government that restricts such freedom.[74]

Nigeria has been affected by deteriorating security related to the rise of Boko Haram and other militant groups in the north of the country, while Chad and Senegal have also experienced conflict.

Iraq experienced major conflict in 2014 with the rise of the so-called 'Islamic State,' which captured territory across the country's northern and central regions, before being neutralised by 2020.

Bangladesh's IWI declined under Indophile Prime Minister Sheikh Hasina, who has downgraded Islam's societal role, promoted secularism, and imposed capital punishments on many Muslim leaders since 2009.

The results show country groupings into regions as follows (best to worst, in order):

- South-East Asian countries
- Non-Gulf Arab countries
- Burkina Faso and Senegal
- Iran, Bangladesh, Turkey, and Pakistan
- Former communist, other African, and 'war-torn' countries - Afghanistan, Chad, Nigeria, Uzbekistan, Albania, and Kosovo.

Discussion and Conclusions

The world averages for many of the *maqasid* parameters compare well with pre-COVID-19 averages for MMCs (Table 8). MMC averages show Muslims are generally more likely to regard religion as 'very important' and to practice their faith. Furthermore, they outperform world averages in terms of Gini income equality and national homicide rates. Other parameters, such as the Global Peace Index, Adult Literacy Rate, UN Human Capital Index, female secondary school enrolment, Maternal Mortality Rate, and Corruption Perceptions Index, show MMCs performing worse than the world averages. This challenges MMCs to improve in these fields, which are essential indicators of Islamic Well-Being.

Table 8: Comparison of Indicator Averages for MMCs with Coeval World Averages

	Indicator	World	MMCs	Comparative Status
1.	Attend place of worship weekly (%)	39	49.7	Significantly higher
2.	Pray daily (%)	49	67.0	Significantly higher
3.	"Religion is important" (%)	54	72.1	Significantly higher

4.	National Homicide Rate, per 100,000 population	7.32	3.82	Much better
5.	Gini Coefficient	36.10	35.17	Better
6.	Total Fertility Rate, children per woman	2.52	2.983	Higher
7.	Poverty Level (%)	12.36	14.161	Probably similar
8.	Infant Mortality Rate, per 1,000 live births, 2020	28	28.67	Similar
9.	Ecological Footprint (global hectares)	2.75	2.91	Similar
10.	Life Expectancy at Birth (years), 2019	72.8	70.17	Slightly worse
11.	Global Peace Index	2.10	3.39	Worse
12.	Environmental Performance Index	46.44	39.09	Worse
13.	Human Capital Index, 2020	0.56	0.50	Worse
14.	Female participation, secondary education (%)	76	70.04	Worse
15.	Press Freedom Index	34.80	44.10	Worse
16.	Maternal Mortality Rate, per 1,000 live births, 2017	211	231.96	Worse
17.	Unemployment Rate (%)	6.97	7.79	Worse
18.	Adult Literacy Rate, aged ≥15 years (%)	86	76.68	Significantly worse
19.	Corruption Perceptions Index	43.3	33.5	Significantly worse

Notes: (1) Not including Gulf Arab countries. (2) 2017 figure. (3) 2021 figure (estimated).

The IWI-MMC represents a scorecard highlighting leader and laggard countries and providing practical insights for countries that aspire to move to a higher state. Countries who lead in each of the five distinct *maqasid* fields of well-being represent role models for lagging counties. IWI indicators can help spot problems, set targets, track trends, understand outcomes, and identify best policy practices. Good data and fact-based analyses based on this work can help government officials refine their policy agendas and facilitate communication with key stakeholders.

Abdul Rauf believes that, "In God's eyes, one can pray and perform *'ibadat*, but if he is unjust then his final score is a negative one…the Islamicity of a state does not rely solely upon the *'ibadat*. The *mu'amalat* are equally important..."[75] The present IWI 2.0 assessment found that Nigeria ranks second in the *din maqsad*, but last in the composite non-*din maqasid*. This mirrors the amazing IWI 1.0 finding that "the West African bloc of countries (Nigeria, Chad, Senegal, Niger, Mali) that display the highest levels of Personal Religiosity

('*ibadat*) at the same time demonstrate the lowest levels of Social Interactions (*mu'amalat*). This finding indicates that countries with Muslim citizens who perform well in terms of Islamicity do not necessarily display good levels of Social Interaction practices. This is an important finding that deserves follow-up research to elucidate reasons for this dissonance."[76] Confirmation of this general pattern in IWI 2.0 implies that the overall approach of the two IWI methodologies is broadly similar, and that Nigeria's position in this matter has changed little since 2013.

The hypothesis presented here is that many Muslim leaders in West African countries hold the incorrect view that Islam is only about ritual worship, rather than understanding that worship is comprehensive, covering everything that a person says or does to seek Allah's pleasure. It is not restricted to the individual's direct relationship with God, but also includes the person's relationship with her/his spouse, children, relatives, business relations, humanity in general, and even birds, animals, and plants. It is presumed that Islam's role has narrowed in West Africa to core practices as a survival response to severe depredations linked to the European slave trade and colonialism, which removed Islam from trade, finance, banking, law (except family/personal), and governance. In one severe case, Nigerian Boko Haram extremists have attacked non-traditional schools teaching modern knowledge essential for societal improvement. In the context of such misguided thought, West Africa has the world's highest rates of preventable death from disease and malnutrition.

In our 2013 article, we proposed that Senegal, which achieved third place in IWI 1.0, would be worth visiting.[77] In 2017, the author visited Senegal and found a country whose Muslims displayed a high level of God-consciousness. He discovered Senegal had been blessed by the work of Sheikh Aamadu Bamba (1853-1927), founder of both the Muridiyya Sufi brotherhood and the city of Tuba (named after a tree in Paradise),[78] which he established in 1887. As an Islamic renewer (*mujaddid*), Aamadu called Muslims to spiritual rectification, while opposing colonialism. Forty percent of Senegalese reportedly follow him today, of whom 60 per cent are women. As a prime pilgrimage destination, Tuba has grown into Senegal's second largest city. Blessings from the profound *Muridiyyan* influence largely explain why Senegal has such high Islamic well-being.

The significant rise in IWI 2.0 of Tunisia can be interpreted as a strong endorsement of the success of that country's Arab Spring movement, led by Rachid Ghannouchi's Islamist party, Ennahda. It is also testament to the 'soft' approach taken by Tunisia while promoting an Islamic-minded civil society capable of leading the transition from autocratic government to working democracy. It serves as a good example for other authoritarian Muslim

countries to follow.

Shadi Hamid, of the US Brookings Institution, makes some comments in his 2016 book, *Islamic Exceptionalism*,[79] that validate the otherwise surprising finding that Indonesia and Malaysia have topped the rankings in both IWI-1.0 and IWI-2.0. Hamid highlights, "Indonesia and Malaysia feature significantly more shariah ordinances than Egypt, Tunisia, Algeria, Morocco or Lebanon, to name a few." He points out that Indonesia and Malaysia are led by secular-based parties; they had to enact shariah legislation to satisfy popular demand among their Muslim citizenry for "Islam to play a central role in law and governance." Surely, this is the concrete realisation of what Abdul Rauf (with other scholars) intended when identifying those Muslim countries showing a higher degree of conformity to the *maqasid al-shariah*.

Policy Recommendations

- A Muslim organisation should be funded to conduct periodic surveys to fill the data gaps for various *maqasid*, with special emphasis on obtaining comprehensive data from the Gulf and Brunei, as well as marriage/divorce data from African Muslim countries.

- It is necessary to identify internationally respected Muslim professionals and leaders who can promote Islamic values in the life, intellect, family and wealth *maqasid* to help uplift citizens in laggard countries who wish to strive to realise these virtues.

- Special attention is warranted to determine the best approach towards enhancing Islamicity in countries found to be lagging in the *din maqsad*, especially former communist countries.

- For African laggard countries in the non-*din maqasid*, the importance of modern education, including for women, should be promoted to facilitate employment, good upbringing of children, and to overcome widespread sickness from disease and malnutrition. Second, *mu'amalat* teachings and anti-corruption campaigns are required to enhance respect and compassion between fellow citizens, and to establish good family and neighbourly relations between non-Muslims and Muslims.

- Table 8 is important for administrator-planners to identify the key areas where MMCs lag and where efforts and resources are needed to reduce the gap with non-Muslim countries.

- Ideally, the IWI Index should be prepared annually, with a summary publication.

Notes

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1. Daud Abdul-Fattah Batchelor, 'A New Islamic Rating Index of Well-Being for Muslim Countries,' *Islam and Civilisational Renewal* 4, no. 2 (2013):188-214.
2. This article has received considerable interest: as of June 6, 2021, it has registered 12,180 reads on ResearchGate.
3. Azila Ahmad Sarkawi et al., 'A Conceptual Framework of Maqasid Human Wellbeing Index,' *International Journal of Advanced Biotechnology and Research* 8, no. 3 (2017): 220-5.
4. Imam Feisal Abdul Rauf, *Defining Islamic Statehood: Measuring and Indexing Muslim States* (New York: Palgrave, 2015).
5. Umer Chapra, *The Islamic Vision of Development in the Light of Maqasid Al-Shariʿah* (Jeddah: Islamic Development Bank, 2008). Available at: https://www.researchgate.net/publication/303499103_The_Islamic_Vision_of_Development_in_the_Light_of_Maqasid_Al-Shari%27ah. (Accessed on: June 30, 2021).
6. Hendrie Anto, 'Introducing an Islamic Human Development Index (I-HDI) to Measure Development in OIC Countries,' *Islamic Economic Studies* 19 (2011): 69-95.
7. Necati Aydin, 'Islamic vs Conventional Human Development Index: Empirical Evidence from Ten Muslim Countries,' *International Journal of Social Economics* 4, no. 12 (2017): 1562-83.
8. Christine Robitschek and Corey Keyes, 'Keyes's Model of Mental Health with Personal Growth Initiative as a Parsimonious Predictor,' *Journal of Counselling Psychology* 56 no. 2 (2009): 321-9.
9. Martin Seligman, *"Authentic Happiness," in Flourish* (New York: Simon and Schuster, 2011).
10. Mohsen Joshanloo, 'Islamic Conception of Well-Being,' in *The Pursuit of Human Well-Being*, ed. Richard Estes and Joseph Sirgy (Dordrecht: Springer, 2017), 109-31.
11. Translations of the Qur'an are taken from Yusuf 'Ali, *The Meaning of The Holy Qur'an: Text, Translation and Commentary* (Kuala Lumpur: Islamic Book Trust, 2009).
12. Ikrimah said *tuba* means 'How excellent is what they earned,' *Tafsir Ibn Kathir*, vol. 5 (Riyadh: Darussalam, 2000), 277.

13. Abu Hamid al-Ghazali, *al-Mustasfa min 'ilm al-usul* (Cairo: Maktabah al-Tijariyyah al-Kubra, 1937), 139-40.

14. Anto, 'Introducing an Islamic Human Development Index,' 75; M.S. Salleh, *Pembangunan Berteraskan Islam* (Penang: Utusan Publications, 2003) argues the right aim of 'Islamic development' is *mardhiyyatillah* (Allah's Pleasure) since only the one who gains Allah's pleasure will receive *falah*.

15. Batchelor, 'A New Islamic Rating Index of Well-Being for Muslim Countries,' 194. Although Abdul Rauf used 'Dignity' as a sixth *maqsad*, we will stick with the five essential *maqasid* defined by al-Ghazali.

16. Abdul Rauf, *Defining Islamic Statehood*, 93.

17. For negative dimensions, the formula is modified slightly.

18. Cf. Ibid., 97.

19. When a zero value is determined for any of a country's *maqsad* parameters, the arithmetic mean of parameters is calculated instead of the geometric mean.

20. Abdul Rauf, *Defining Islamic Statehood*, 76.

21. Ibid., 79.

22. Ibid., 79-80.

23. M. H. Mohamad and N. S. Abdul Jalil, *Indeks Pembangunan Ummah Malaysia* (Kuala Lumpur: IKIM, 2016).

24. See Table 1.

25. Daud Batchelor, 'Exploring the Significance of Some Cultural and Religious Factors in Domestic Violence among Muslim Immigrant Australians,' *Islam and Civilisational Renewal Iournal* 11, no. 1 (2020): 9-38.

26. See Muhammad Asad, *The Principles of State and Government in Islam* (Gibraltar: Dar Al-Andalus, 1980): 86-94.

27. See Table 1.

28. Raudha Md Ramli et al., 'M-Dex among Islamic Countries.' Available at: https://doczz.net/doc/987140/m-dex-among-the-islamic-countries-raudha-md.-ramli-abdul. (Accessed on: June 30, 2021)

29. *The World Muslims: Unity and Diversity* (Washington DC: Pew Research Center, 2012). Available at: https://www.pewresearch.org/wp-content/uploads/sites/7/2012/08/the-worlds-muslims-full-report.pdf.

30. *The Age Gap in Religion Around the World* (Washington DC: Pew Research Center, 2018). Available at: https://www.pewforum.org/2018/06/13/the-age-gap-in-religion-around-the-world/.

31. *Global God Divide* (Washington DC: Pew Research Center, 2020). Available at: https://www.pewresearch.org/global/2020/07/20/the-global-god-divide/.

32. See Table 2.

33. UNDP, *Human Development Report 2013: The Rise of the South: Human Progress in a Diverse World* (New York: United Nations Development Programme, 2013). Available at: http://hdr.undp.org/en/content/human-development-report-2013 (Accessed on: June 30, 2021).

34. Asad, *The Principles of State and Government in Islam*, 88.

35. Abdul Rauf, *Defining Islamic Statehood*, 67-69.

36. Institute for Economics & Peace, *Global Peace Index 2020: Measuring Peace in a Complex World*, (Sydney, June 2020), 2. Available at: https://

www.visionofhumanity.org/wp-content/uploads/2020/10/GPI_2020_web.
pdf. (Accessed June 30, 2021).

37. Z.A. Wendling et al., *2020 Environmental Performance Index* (New Haven,
CT: Yale Center for Environmental Law & Policy). Available at: https://epi.
yale.edu/downloads/epi2020report20210112.pdf.

38. Abdul Rauf, *Defining Islamic Statehood*, 68.

39. Ibid, 88.

40. Ibid, 67.

41. Anto, 'Introducing an Islamic Human Development Index,' 77.

42. Abdul Rauf, *Defining Islamic Statehood*, 88.

43. Sarkawi, 'A Conceptual Framework of Maqasid Human Wellbeing Index,'
221.

44. Allah's Messenger (peace be upon him) said: "He who likes that his
sustenance should be expanded and his age may be lengthened should join
the tie of kinship." *Sahih Muslim*, Book 32, Hadith #6203.

45. 'About the EPI.'

46. See Table 3.

47. Raudha et al., 'M-Dex among Islam*ic* Countries,' 11.

48. Abdul Rauf, *Defining Islamic Statehood*, 70.

49. Raudha et al., 'M-Dex among Islamic Countries,' 15.

50. *The Human Capital Index 2020 Update* (Washington, DC: World Bank, 2020).
Available at: https://openknowledge.worldbank.org/handle/10986/34432.

51. Reporters Without Borders, *World Press Freedom Index 2020*. Available at:
https://rsf.org/en/ranking/2020. (Accessed on: October 2, 2020).

52. See Table 4.

53. Abdul Rauf, *Defining Islamic Statehood,* 69.

54. Abdullah b. Mas'ud (RA) reported that Allah's Messenger (pbuh) said: "0
young men! Those among you who can support a wife should marry, for it
restrains eyes and preserves one from immorality" (*Sahih Muslim*, Chapter
1, Book 8, Hadith #3233).

55. Sunan Abu Dawud #2172. Al-Suyuti considered it to be authentic. Available at:
https://abuaminaelias.com/dailyhadithonline/2013/04/15/talaq-worst-of-halal/.
(Accessed on: December 12, 2020).

56. Chapra, *The Islamic Vision of Development in the Light of Maqasid Al-
Shari'ah*, 44.

57. Abdul Rauf, *Defining Islamic Statehood*, 107.

58. See Daud Batchelor, 'Islamic Perspectives on Curbing Population Growth to
Promote Earth's Sustainability,' *Islam and Civilisational Renewal* 10, no. 1
(2019): 21-46. Also Raudha, "M-Dex among Islamic Countries", 15; Anto,
'Introducing an Islamic Human Development Index,' figure 4, suggested
'fertility rate' as a family well-being indicator; Ibid., 85, noted: "A high
fertility rate might reflect a strong desire/commitment onto sustainability of
the next generation…this should be followed by a good quality of birth as
indicated by the mortality rate."

59. Thomas J. Espenshade, Juan Carlos Guzman and Charles F. Westoff, 'The
Surprising Global Variation in Replacement Fertility,' *Population Research
and Policy Review* 22 no. 5/6 (2003): 580. In rating countries, those with a

TFR of 2.33 or more are considered the best, while countries with lower TFR are marked down.

60. See Table 5.
61. Raudha and Others, 'M-Dex among Islamic Countries,' 11.
62. Chapra, *The Islamic Vision of Development in the Light of Maqasid Al-Shari'ah*, 47.
63. Abdul Rauf, *Defining Islamic Statehood*, 102.
64. Global Footprint Network, *Ecological Footprint*. Available at: https://www. footprintnetwork.org/our-work/ecological-footprint/. (Accessed on: June 4, 2021).
65. Daud Batchelor, 'Impacting Earth more: rising populations or excessive consumption and carbon emissions?' (paper presented at 1st National Conference on the "*Environmental Crisis and Our Obligations to Act: Teachings from Islamic and Abrahamic Faith Traditions*," Brisbane, March 14, 2020).
66. ICD-Refinitiv, *Islamic Finance Development Report 2020*. Available at: https://icd-ps.org/uploads/files/ICD-Refinitiv%20IFDI%20Report%20 20201607502893_2100.pdf. (Accessed on: June 30, 2021). As IFDIs are available freely for only 15 countries, values for all MMCs are taken as ranging between the highest scorer (Malaysia, 111) and the global average (11), including non-Muslim countries, thereby assuming that the lowest value for Muslim countries equals the global average.
67. Pew Center, 2012
68. Pew Center, 2018
69. Doha International Family Institute, *The Impact of the Blockade on Families in Qatar* (Dohar, 2018).
70. Din Syamsudin, 'Islamic Resurgence (Indonesia Experience),' (paper presented at "*World Congress on Islamic Resurgence: Challenges, Prospects and Way Forward*," Shah Alam, September 7, 2013).
71. Refer to *din maqsad* for the approach taken.
72. Steve Crabtree, 'Afghan's Misery Reflected in Record-Low Well-Being Measures,' *Gallup*, October 26, 2018. Available at: https://news.gallup.com/ poll/244118/afghans-misery-reflected-record-low-measures.aspx.
73. Steve Crabtree, 'Inside Afghanistan: Nearly Nine in 10 Afghans are suffering,' *Gallup*, September 16, 2019. Available at: https://news.gallup. com/poll/266825/inside-afghanistan-nearly-nine-afghans-suffering.aspx.
74. Isabelle DeSisto, 'Competing for Cake Crumbs: Why Chinese Mining Leads to Conflict in Kyrgyzstan but not Tajikistan,' *Centralasiaprogram*. Available at: https://www.centralasiaprogram.org/competing-cake-crumbs-chinese-mining-leads-conflict-kyrgyzstan-tajikistan.
75. Abdul Rauf, *Defining Islamic Statehood*, 81.
76. Batchelor, 'Impacting Earth More,' 206-7.
77. Ibid., 210.
78. Qur'anic verse 13:29 specifically mentions *tuba*.
79. Shadi Hamid, *Islamic Exceptionalism: How the Struggle Over Islam is Reshaping the World* (New York: St. Martins Griffin, 2016), 31-2.

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