

***Maqasid al-Shariah* in CSR Practices of the Islamic Banks: A Case Study of IBBL**

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Abstract

Maqasid al-Shariah (the objectives of Islamic law) are meant to guide and benefit mankind in this world and the Hereafter. The Corporate Social Responsibility (CSR) activities focus on the welfare of the society at large and can also serve the objectives of the Shariah. This research focuses on the CSR activities of the leading Islamic bank in a developing country – Bangladesh. The study is based on the CSR activities of Islami Bank Bangladesh Limited (IBBL) – the oldest and largest Islamic bank of Bangladesh. The analysis is done on the basis of the requirements of *maqasid al-Shariah*. The study is based on secondary data. It conducted content analysis of eight year annual reports (2009 to 2016) of the bank. The main areas where the bank is performing its CSR activities are identified. Then an analysis is done according to the levels of *maqasid al-Shariah* (necessities, complements and embellishments). It is found that most of the CSR activities and expenditures of the bank are dedicated to the necessities. And, activities representing embellishments received slightly more importance than the activities representing complements. The contribution of the study is unique in nature since there is no prior empirical study that assesses the CSR in light of *maqasid al-Shariah* in the Bangladeshi context.

Keywords: *Maqasid al-Shariah*, CSR, IBBL, Bangladesh, Case study

Introduction

These days, terms like “business ethics, corporate volunteerism, compliance, corporate citizenship, and reputation management” have become common buzzwords in the business

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literature (Thorne, Ferrell and Ferrell, 2011). In general, businesses are considered as social units (Hossain, Mazumder and Alam, 2010). Similar to the individuals in a society, businesses also have to abide by the rules and norms of the society and work for the betterment of the society. From this perspective, the issue of Corporate Social Responsibility (CSR) has become popular these days among business organisations. Thorne, Ferrel and Ferrell (2011) mentioned:

In most societies, businesses are granted a license to operate and the right to exist through a combination of social and legal mechanisms.... Businesses today are expected to look beyond self-interest and recognize that they belong to a larger group, or society, that expects responsible participation. Thus, if any group, society, or institution is to function, there must be a delicate interplay between rights (i.e., what people are expected to get) and responsibilities (i.e., what people are expected) to common good.

The concept of business responsibility changed a lot over time. In the past, it was considered that a business's only responsibility is to earn profit to maximize the shareholders' wealth. This approach is called the shareholder approach. Over the years, this shareholder approach was changed to a stakeholder approach. The term stakeholder covers multiple groups.

The shift from the shareholder approach to the stakeholder approach resulted from multiple causes. It was seen that it is not only the shareholders who are affected by business activities. Business activities can affect the society and the environment. For example, manufacturing processes create wastes. If a corporation discharges those wastes into water, the water gets polluted. This environmental pollution harms the whole society.

The affairs of a company affect its employees also. The financial solvency and living standard of the employees depend on the company where they work. Other components of the work environment, including issues of health, safety and equal treatment, also affect the employees. Human rights practice at the organisational level has become an important issue for many.

As a result, in almost every society, there exists an expectation of business organisations that their activities should not harm the society in any way and will instead result in the betterment of the society. Thus, businesses should consider the interests of multiple groups of people in their operations. These multiple groups include consumers, interest groups, media, suppliers, employees, government and the general public (Deegan and Unerman, 2006). Because of the pressures (direct or indirect) from these stakeholders, corporate houses have to run their activities in a manner that does not harm the society. They have to demonstrate corporate citizenship.

There is another reason why corporations around the world are focusing more on the stakeholder perspective. Responsible behavior on the part of a company enhances its reputation and provides it with greater legitimacy in the eyes of the stakeholders. These days it is believed that for a company to establish itself as socially responsible, it has to do two things. First, it cannot do anything that is harmful to the society, and second, it should work for the betterment and welfare of the society. This is where the concept of CSR comes in. This is the core topic of this paper.

CSR is no longer a new concept in the business domain. It has been defined by different authors in different ways. Table 1 presents some of those definitions. If these definitions are analysed, it can be understood that CSR is clearly a concept that is derived from a stakeholder perspective. The issues like “multiple stakeholders” and “society as a stakeholder” are highlighted here.

Table 1: Definitions of CSR

Author (Year)	Definition
Thorne, Ferrell and Ferrell (2011)	“... the adoption by a business of a strategic focus for fulfilling the economic, legal, ethical, and philanthropic responsibilities expected of it by its stakeholders”.
Ching (2012)	“... a set of policies and strategies that is said to occur when

	companies voluntarily integrate social and environmental concerns in their business operations and their interaction with stakeholders”.
Sheikh (1996)	“... responsibilities by companies, whether voluntary or by virtue of statute, in discharging socio-economic obligations in society”.

The issue of corporate responsibility remained debated for many years. For example, Friedman (1970) argued that the single responsibility of a company should be the economic responsibility. Friedman believed that if a business can increase its profit, this ultimately represents a contribution to the society because the parties (like shareholder, customers and employees) who are involved with the business derive benefit from that. Shareholders get their return on investment. Employees’ jobs become more secure because of the strong financial condition of the company. Their salaries are increased and thus their living standard rises. A more profitable company can provide better products and services to the customers. As a result, the living standards of the customers also improve. Moreover, a more profitable company has to pay more taxes to the government and the government spends the tax money on the people of the country. As a result, the whole society gets the benefits of the business.

However, Carroll (1979) later gave a more detailed model for corporate responsibility. According to Carroll, a business has four kinds of responsibilities:

1. Economic: Providing goods and services to the society and earning economic benefits.
2. Legal: Obeying the rules, regulations and laws set by the government.
3. Ethical: Following the beliefs and values of the society.
4. Discretionary: These represent the voluntary, philanthropic activities that the corporations perform for the welfare of the society.

A responsible business should aim to fulfil all these responsibilities. In addition to maximizing profits, the company should abide by the laws, beliefs and values of the society and also work for the betterment of the society in order to solve social problems.

Social problems are in existence almost everywhere in the world. Problems related to health and education, drugs, crime, violence, terrorism, social inequality, environmental pollution are common in every society in the world. Governments and development institutions all over the world are fighting to eradicate these social problems. Dealing with these problems needs efforts and money. Businesses, as compared to other institutions and individuals in the society, are considered financially more solvent and capable. There is thus a growing social expectation that, as a social unit, business should also contribute towards welfare of the society. It is expected that these activities will help mitigate the social problems.

Over the years, businesses in many parts of the world have been performing philanthropic activities that contribute to social welfare. This article focuses on Bangladesh. Though Bangladeshi companies perform various CSR activities, very little research has focused on the CSR practices of Bangladeshi companies. Most of what research does exist on the topic has mainly concentrated on CSR reporting. In this section, a summary of the research that concentrated on CSR practices in Bangladesh is presented.

Matin (2002) investigated the CSR activities of the companies in relation to natural disaster reduction and management of disasters when they do occur. Wise and Ali (2009) examined the corporate responsibility practices of Bangladeshi commercial banks. They found that Bangladeshi banking companies are contributing in agriculture and the SME sector. They also found that these banks are also contributing to the unprivileged section of the society. These banks contributed in the development of women and youth. Hossain and Rowe (2011) investigated the enablers for corporate social and environmental responsibility practices in Bangladesh. According to this research, the perception of an obligation to the society, regulations, desire to alleviate poverty and the motivation for corporate branding are among the main enablers of CSR practices in Bangladesh. Hossain, Mazumder and Alam (2010) examined the perceptions of people working in the corporate sector on CSR practices of Bangladeshi companies. They have found that the people in the corporate sector think that the status of CSR practices in Bangladesh is not satisfactory. The government and the society are not much aware of the CSR practices of Bangladeshi companies, which is why CSR

practices have not developed in a desired way. Hossain (2011), in research examining the CSR practices of Bangladeshi companies, found that these companies are performing CSR activities for environmental protection, education, infrastructure development, empowerment of women, health care and some others. Hossain and Diah (2014) investigated the contribution of companies in the Bangladeshi banking sector to the health sector. This was a case study research, based on six commercial banks in Bangladesh. The researchers found that Bangladeshi banking companies are contributing in the health sector by helping individual persons in need and also by developing health infrastructure by various means.

The objective of this current research is to investigate the CSR practices of Islamic institutions in Bangladesh. In order to fulfil this objective, the researchers have conducted a case study on the IBBL—the oldest Islamic bank in the country. The activities of Islamic banks are guided by Islamic values. The analysis of CSR practices of this bank is conducted according to the criteria suggested by *maqasid al-Shariah*.

The next section of this paper presents a detailed description of the case organisation – IBBL. After that the concept of CSR is analysed in the light of Islamic values and guidelines. Then the methodology of the research is presented. After that the findings of the research are presented along with the analysis of these findings. Finally, the overall conclusion is drawn.

Description of the Case – IBBL

This section provides an introduction to the case under consideration in this research – IBBL. The information is mainly taken from the IBBL website as per August 03, 2017.

IBBL was established on March 13, 1983. This is the first Islamic bank in Southeast Asia. The bank is listed on both the Dhaka Stock Exchange (DSE) and the Chittagong Stock Exchange (CSE). On December 31, 2016, the bank had paid-up capital of BDT16,099.90 million and 33,686 shareholders.

Lewis and Algaoud (2001) defined an Islamic bank as “a financial institution that provides a service to its customers free from interest, and the giving and taking of interest is prohibited

in all transactions”. IBBL conducts all its banking and investment activities based on an interest-free system and as such has facilitated the introduction of a new era characterised by the achievement of the dream of Bangladeshi people of conducting financial transactions in accordance with the Islamic principles. The IBBL has received wide public acceptance as they brought an alternative to *riba*-based conventional banking.

Because of IBBL’s cooperation with the Islamic Development Bank (IDB) and several international Islamic banks and financial institutions, government entities and recognised personalities of the Middle East and the Gulf countries, it is now considered to lead in all commercial banking activities in Bangladesh. Its popularity is not only attributed to its number of branches (around 300) but also to the number of its staff (over ten thousand) and its widespread network in the country. It is one of the most successful banking companies in Bangladesh. Its official website articulates the bank’s mission as follows:

To establish Islamic banking through the introduction of a welfare oriented banking system and also ensure equity and justice in the field of all economic activities, achieve balanced growth and equitable development in through diversified investment operations particularly in the priority sectors and less developed areas of the country. To encourage socio-economic upliftment and financial services to the loss-income community particularly in the rural areas.

From this statement, it can be seen that the bank is emphasising issues like “welfare”, “equity”, “justice”, “socio-economic upliftment” and “community”. In many ways, CSR activities can help in establishing these values.

CSR and Islam

Islam is a comprehensive religion that emphasises both the life in this world and the Hereafter. Islam always encourages justice, fairness and humanity, both at individual and institutional levels. That is why CSR is not a foreign concept to the Islamic worldview. According to Dusuki and Abdullah (2007), the CSR is extolled in the Shariah. Therefore, it

is incumbent upon any Islamic bank to practice CSR, as it preserves the true spirit of Islam.

In al-Quran, Allah emphasised on two types of relationships. The first is the relationship between individuals and their Creator and the second comprises the relationships between people. Both are very important in order to achieve success in *akhirah* (the life Hereafter). In many Quranic verses and *hadiths*, Allah and the Prophet (*saw*) gave great importance to taking care of family, neighbours, poor people, travellers and others. In order to discuss these in detail, four concepts can be introduced here: *tawhid*, justice, *ihsan* and Shariah.

The concept of CSR is in many ways correspond to the concepts of unity (*tawhid*), ownership and accountability in Islam. According to the concept of unity, Allah is the Creator, Owner and Sustainer of all creations in this universe. The resources that man uses in order to survive in this world are a trust (*amanah*) from Allah, and people will be held accountable for the use of all those resources. Accordingly, the purpose of humans is to live their lives in submission and obedience to Allah (Graafland et al., 2006). To do so, the human conducts must be based on the rules and regulations given by Allah. Zinkin (2007) indicated that Islam has prescriptions that are consistent with a modern view of what needs to be done to enhance the social, human, and natural environment. They are in line with the concept of CSR.

The notion of justice is a core element of Islam. A strong relationship between business activities and justice prevails in Islam (Graafland et al., 2006). One of the important elements of justice in Islam is the equitable distribution of wealth. Many verses in al-Quran discuss justice, but the following will suffice for illustration:

We sent a foretime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will)(Al-Quran,57:25).

From the above, and many more verses and *hadiths*, it is clear that Islam promotes justice, not only among human beings but also among all living creatures. Based on the above discussion, it can be said that Islamic financial institutions should promote CSR in order to establish justice, equity and equality in society.

Another important concept in Islam is benevolence (*ihsan*), which is considered complementary to the concept of justice. Al-Quran links the two in the following verse:

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.(Al-Quran, 16:90).

According to al-Qurtubi (cited by Beekun and Badawi, 2005), justice is classified as mandatory while benevolence is something beyond the mandatory.

Maqasid al-Shariah

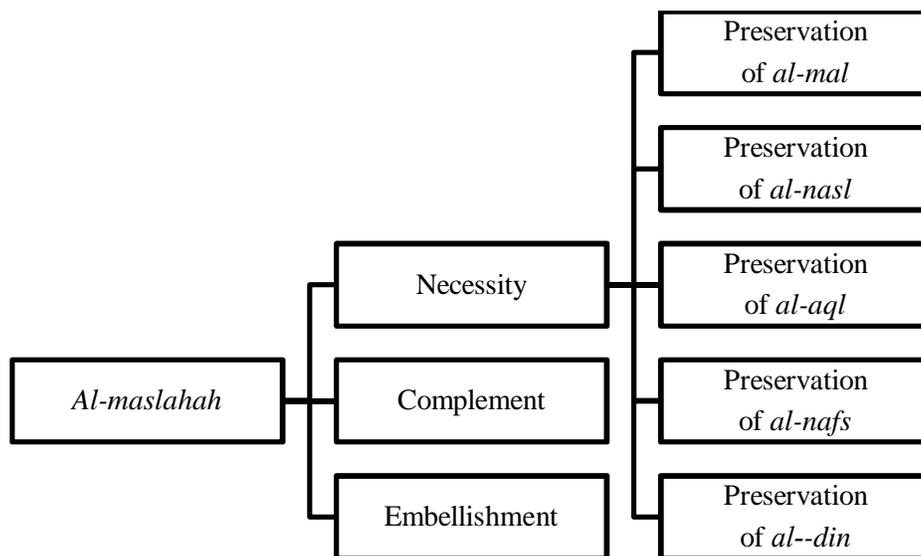
The functional basis of understanding CSR in Islam is the Shariah, or “Islamic Law”. The Shariah tries to implement values and ethics in all facets of human life (e.g., personal, social, political, economic and intellectual). Zinkin (2007) indicates Shariah as a legal framework imbued with moral values. This is dissimilar to the secular view where ethics and law are treated as different.

Muslim scholars of *maqasid al-Shariah* such as al-Ghazali, al-Juwayni, al-Shatibi and Ibn Ashur are unanimous that the broad objectives of Shariah are to achieve benefits for mankind (*maslahah*) and to ward off all forms of harm (*mafsadah*). In case of conflict between two *maslahah*, preference should be given to the higher *maslahah*. Conversely, in case that necessitates a choice between two *mafsadah*, the lesser evil is more tolerable.

Al-Juwayni’s theory was later refined by his student al-Ghazali, which has survived until today. Al-Ghazali’s theory has been extensively used by many Muslim scholars of past and

present. In *al-Mustasfa*, al-Ghazali spells out the premises of *maslahah*. He categorised them into a threefold hierarchy: necessities (*daruriyyat*), complements (*hajiyyat*) and embellishments (*tahsiniyyat*). He said that the Shariah was revealed to mankind to achieve these three objectives, which should be ranked in terms of their priority and importance. Necessities should be given priority over complements, and complements should be given priority over embellishments. According to al-Ghazali, necessities are those elements without which the system of a nation will run into chaos. Complements are elements that facilitate human lives, and their loss induces hardship but not total ruin. Meanwhile, embellishments are related to moral and ethical conducts. The domain of this hierarchy comprises five essential elements (*al-daruriyyat al-khams*): religion (*al-din*), life (*al-nafs*), intellect (*al-aql*), progeny (*al-nasl*) and wealth (*al-mal*). The framework of al-Ghazali’s theory is presented in figure 1:

Figure 1: Levels of *Maqasid al-Shariah*



In the Islamic paradigm, contracts entail more than a mere agreement between individuals. Islam requires human beings to honour all contractual obligations toward other people, because doing so is entailed by the covenant each person has with their Creator. People are not expected to conduct economic, social and other worldly activities as self-centred economic agents; rather, they are expected to balance between the rights and responsibilities of individuals and that of society (Chapra, 1995). Therefore, the notion of social responsibility is firmly engraved in both the material and spiritual aspects of life.

In Islam, the overall intent of public expenditure is to fulfil public or social needs (Attia, 2007). The purpose of the CSR expenditure of the banks should also be in line with that intent. Those social needs can be classified among the essentials, compliments or the embellishments in accordance with the requirements set by the Islamic law. Attia(2007) classified expenditures in accordance with Table 2.

Table 2: Levels of *Maqasid* and Expenditure according to Attia (2007)

Hierarchy of <i>Maqasid</i>	Examples of expenditures
Necessities (<i>daruriyyat</i>)	<ul style="list-style-type: none"> ▪ Education ▪ Health care ▪ Expenditure on security and justice
Complements (<i>hajiyaat</i>)	<ul style="list-style-type: none"> ▪ Activities related to individual and social economic development
Embellishments (<i>tahsiniyyat</i>)	<ul style="list-style-type: none"> ▪ Building sports clubs, parks& recreation areas ▪ Holding competitions. ▪ Providing amusement facilities for employees ▪ Anything that improves the quality of life.

This paper identifies the CSR activities that IBBL has performed since its inception in 1983. Then these activities are analysed in terms of necessities, complements and embellishments.

As a prominent Islamic bank, it is expected that IBBL will focus on the Shariah requirements and guidelines.

Objectives and Methodology of the Study

The main objective of this research is to analyse the CSR activities of the IBBL in light of the guidelines of *maqasid al-Shariah*. Firstly, this article identifies the CSR activities of this bank. Secondly, an evaluation is done to determine the extent to which the bank's activities are consistent with the guidelines of *maqasid al-Shariah*.

This research is a case study. The IBBL is taken as a case. This case study is conducted by following the content analysis method. The contents of the annual reports of IBBL from 2009 to 2013 are analysed in order to identify the CSR activities of the bank.

Denscombe (2010) defines case study as follows: "Case studies focus on one (or just a few) instances of a particular phenomenon with a view to providing an in-depth account of events, relationships, experiences or processes occurring in that particular instant." Berg and Lune (2012) mentions that "case study is an approach capable of examining simple or complex phenomenon, with units of analysis varying from single individuals to large corporations and businesses to world changing events". Given (2008) defines case study as "a research approach in which one or a few instances of a phenomenon are studied in depth". This research identifies the CSR practices of the IBBL. This bank is selected as a case because this is the oldest and the biggest Islamic bank in Bangladesh. It is expected that an in-depth study of this bank will help to understand the CSR practices of the Islamic banks of a developing economy – Bangladesh.

Content analysis is done on eight years (2009-2016) annual reports of the IBBL. Given (2008) defined content analysis as an "intellectual process of categorising qualitative textual data into clusters of similar entities, or conceptual categories, to identify consistent patterns and relationships between variables or themes". In this research, through an extensive reading of the eight years of IBBL's annual reports, the main areas where the bank contributes through CSR activities are identified. Then the nature of the activities and contributions are

presented descriptively for each of these areas. After that, these activities and contributions are classified and evaluated according to the suggestions of *maqasid al-Shariah* in order to find out the extent to which the bank is performing these activities according to Islamic values and teachings.

Findings and Analysis

Hossain (2011) identified the areas where corporate houses of Bangladesh contribute in their CSR activities. The main areas that were identified by him are: “creating employment”, “helping people who are affected by natural calamity”, “protecting natural environment”, “working for disabled people in the country”, “working for women’s empowerment”, “working for ensuring health care facilities to the citizens”, “investing in cultural sector”, “infrastructural development of the country”, and “increasing literacy rate”. While examining the CSR activities of IBBL for this research, similar activities are identified. It is found that that in their annual reports, IBBL has classified their CSR activities as: (1) “humanitarian and disaster relief”, (2) “education”, (3) “health”, (4) “sports”, (5) “arts, literature & culture”, (6) “environment”, and (7) “others” (as per the Annual Report 2016 of IBBL). This section of the article first offers some examples of IBBL’s contributions in each of these areas based on the information in the annual reports of eight years, and then an analysis of these activities is done in accordance with the guidelines of *maqasid al-Shariah*.

IBBL is contributing to the *education sector* of Bangladesh mainly by providing students with scholarships. They also encourage meritorious students by giving awards. Other than these, IBBL supports educational institutions, including medical college, nursing institute, technical institute, schools and *madrasahs*, and institute looking after the well being of special needs children.

IBBL makes notable contributions in the *health sector* of Bangladesh. This includes from fully supporting hospitals to running health camps. Many of these are especially targeted for the poor people. Also, these include activities that are targeted only to the Muslim population. For example, in 2010, IBBL organised Circumcision Camps for poor Muslim

boys. Other than these, they also contribute to the treatment of individuals by providing them with financial assistance.

Bangladesh is a land of many natural disasters. IBBL contributes in the disaster management programmes and also provides with assistance to the distressed people. Their assistances are in the form of direct distributions and also through donations to the Prime Minister's relief fund. Their relief programme includes distribution of cloths during winter season, distribution of food items during Ramadan, distribution of sacrificial meat, and rehabilitation programme. IBBL introduced a special deposit product called "Mudaraba Waqf Cash Deposit Account", from which any profit earned is utilized for social and human welfare as per instruction of the account holders.

IBBL encourages the young generation for *sports, arts and culture*. According to IBBL annual reports, the bank takes this kind of initiative in order to help the young generation not to get derailed in their life. In 2011, IBBL was a sponsor of Bangladesh Cricket Board for ICC World Cup Cricket 2011. They have also organised "Islami Bank National School Football". In 2011, around 4,800 schools participated in this tournament. In order to promote cultural activities, the bank has established *Bangladesh Sanskritik Kendra* (i.e. Bangladesh Cultural Centre).

IBBL has reported on their activities on *environmental protection*. The bank is committed to green banking initiatives suggested by Bangladesh Bank (the Central Bank of Bangladesh). They are working on energy saving and paper saving. They persuade their customers for online banking. Other than these they are also raising awareness of climate change issues. IBBL arranges *women empowerment* programmes. They also contribute to the country's development of entrepreneurship.

In the annual reports, IBBL mentioned about the amount of money they have contributed in different CSR activities. Here, an analysis of these contributions in different activities is done with the help of the guidelines in *maqasid al-Shariah*. It was mentioned earlier that IBBL has classified its CSR activities in several categories. In this research, these categories are again

classified under necessities, complements and embellishments. Issues like education, health, humanitarian and disaster relief are classified as necessities. Education represents *al-aql*. Health, humanitarian and disaster relief represent *al-nafs*.

The environment does not figure as a separate category in al-Ghazali's classification of necessities. However, a case could be made that it is most closely related to those elements that improve the quality of human life. There is no doubt that good natural environment helps to improve the life of the people. The quality of the human life would be threatened by a degraded environment. Therefore, the environment is classified as complements along with other unspecified sectors.

Contributions to sports and arts, literature and culture are considered as embellishments.

Table 3 represents IBBL's year-wise contribution in different sectors and Figure 2 provides a visualised comparison of the CSR contributions. It is to be mentioned here that, although content analysis has been done for eight years (2009 to 2016) of IBBL annual reports, data on monetary contributions in CSR activities are identified since 1983 – the year the bank started its operation. However, the data of 1983 to 2009 is given on an aggregate basis, and the data of the following years on a yearly basis.

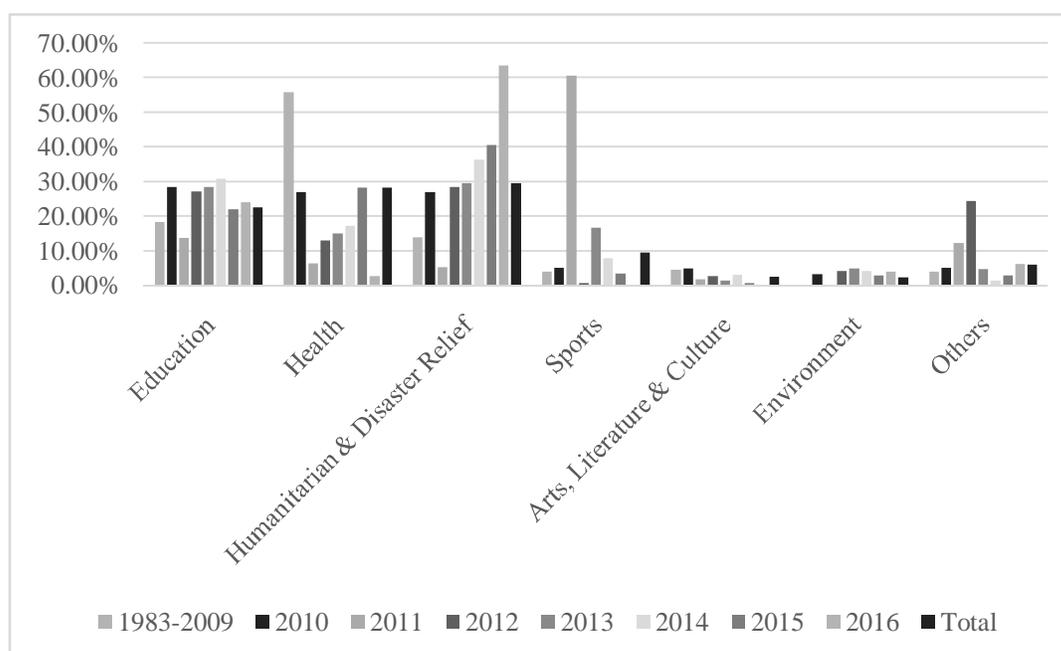
Table 3: CSR Contribution by Sector

**In Million BDT*

Sector	1983to 2009	2010	2011	2012	2013	2014	2015	2016	Total
Education	285.34	67.80	56.17	83.80	135.2 6	161.3 4	175.2 4	161.0 0	1,125.9 5
Health	873.62	64.11	25.78	39.75	71.50	89.47	226.0 4	16.84	1,407.1 1
Humanitarian & Disaster Relief	217.61	64.06	21.79	87.93	140.1 0	190.1 6	323.9 0	425.9 5	1,471.5 0
Sports	60.83	12.00	248.7 5	1.61	78.97	40.20	26.60	-	468.96
Arts,	68.75	11.22	7.15	8.24	5.86	15.21	5.12	0.12	121.67

Literature & Culture									
Environment	-	7.36	0.48	12.48	22.94	21.12	21.42	26.39	112.19
Others	61.31	11.87	50.55	75.38	21.79	7.02	22.11	40.47	290.50
Total	1,567.4	238.4	410.6	309.1	476.4	524.5	800.4	670.7	4,997.8
	6	2	7	9	2	2	3	7	8

Figure 2: CSR Contribution by Sector



The above shows that the IBBL has allocated most of its CSR funds for education, health, and humanitarian and disaster relief. On average, the allocation was in-between 20 to 30 percent each. Out of the total CSR contributions, 29.44 percent were for humanitarian and disaster relief, 28.15 percent for health, and 22.53 percent for education. Sports also received generous contributions from IBBL. Especially in 2011 during ICC World Cup Cricket tournament in Bangladesh. 60.57 percent of the CSR contributions of that year went for sports. Out of the total CSR contributions, sports received 9.38 percent. In comparison, the arts, literature and culture, and environment sectors received the least contributions. Out of

the total, only 2.43 percent for the former and 2.24 percent for the later. The other unspecified sectors received 5.81 percent of the total.

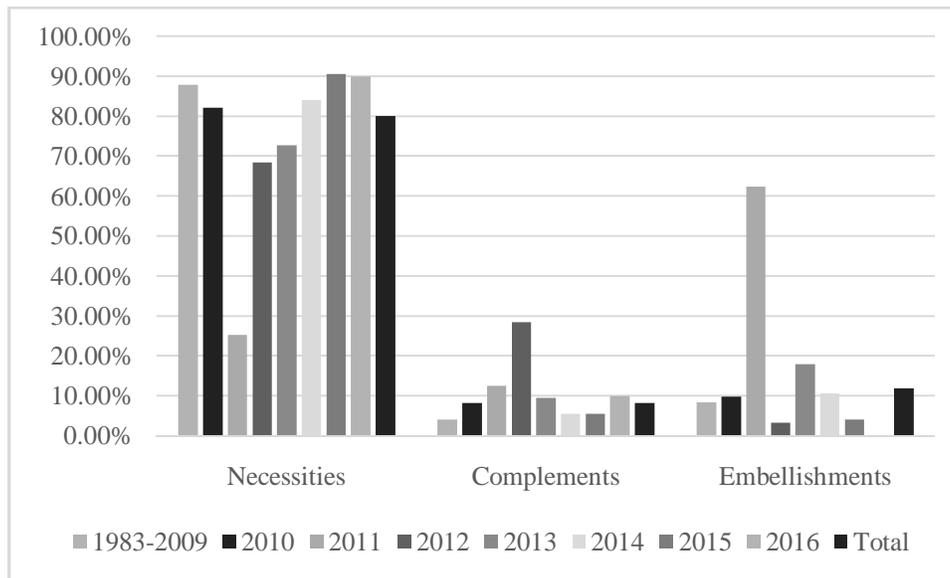
Table 4 represents the CSR contributions according to necessities, complements and embellishments. Figure 3 visualises the contributions for comparison.

Table 4: CSR Contribution by *Maqasid*

**In Million BDT*

Levels of <i>Maqasid</i>	1983 to 2009	2010	2011	2012	2013	2014	2015	2016	Total
Necessities	1,376.5 7	195.9 7	103.7 4	211.4 8	346.8 6	440.9 7	725.1 8	603.7 9	4,004.5 6
Complements	61.31	19.23	51.03	87.86	44.73	28.14	43.53	66.86	402.69
Embellishments	129.58	23.22	255.9 0	9.85	84.83	55.41	31.72	0.12	590.63
Total	1,567.4 6	238.4 2	410.6 7	309.1 9	476.4 2	524.5 2	800.4 3	670.7 7	4,997.8 8

Figure 3: CSR Contribution by *Maqasid*



According to Table 4 and Figure 3, IBBL has always given the highest importance to the necessities, except in 2011. As identified earlier, that year the biggest chunk of the contributions was for the sports. 80.13 percent of the total CSR contributions are for the necessities. The bank's contribution for the sectors in complements (8.06 percent of the total contributions) and embellishments (11.82 percent of the total) are somewhat similar.

Conclusion

Though CSR is mostly a western concept, issues such as charity, benevolence and welfare are closely related to Islamic values. That is why Islamic financial institutions around the world are also practicing CSR activities. In this case study research on IBBL, it is found that this bank is undertaking various CSR activities.

In terms of the levels of *maqasid al-Shariah*, it is found that almost always the bank's greatest focus was on necessities. The reason for this can be easily understood. As Bangladesh is a developing economy, this bank, in order to follow the guidelines of Shariah, mostly focused on meeting the necessities like education, health, and humanitarian and disaster relief. Activities related to complements and embellishments received similar low importance. Bangladesh suffers from high environmental pollution. It is also highly vulnerable to the

adverse effects of climate change and global warming, which are having a significant negative impact on the country's environment. This is why it can be suggested that in order to follow the objectives of Shariah, the bank should give more emphasis to the environmental issues in comparison to activities at the level of embellishments. This proposition can be applied to all other Islamic business organisations in Bangladesh.

This paper has its limitations. It concentrated on one bank only. Moreover, it is solely based on content analysis of the annual reports. However, this research can be considered as an exploratory study on the CSR practices of Islamic banks in Bangladesh in the light of *maqasid al-Shariah*. Future researchers can extend the study by taking other banks as samples. Other than this, the motivations of CSR practices can be identified by interview-based studies.

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[The translated verses of the holy Quran are taken from the translated version of al-Quran by Abdullah Yusuf Ali]

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