

Towards a New Paradigm for Economics

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Comment by:

Masudul Alam Choudhury

University College of Cape Breton, Sycdney, Canada.

What is the Paradigm claimed by the author? The model of treating homelessness and hunger arises from a typical adoption of the utility function. The utilitarian approach *a la* neoclassical utility analysis and lexicographic method is the same. The author raises this exception but never frees his own analysis from it.

Thus the author drifts in normal science and no breakthrough is realized that would truly break through the neoclassical background methodology and instead treat the problem of hunger, homelessness, poverty, empowerment and entitlement etc (as many variables can be sensibly included) into a relational model. The Qur'an mentions about the paired (participatory) worldview of knowledge that can solve the problem of scarcity. A *hadith* mentions that poverty can lead to disbelief (Ibn Hajar, n.d.), that is to the abandonment of all values and purposes of life. These are great principles upon which the worldview of *Tawhid* and human wellbeing can be essentially modeled and taught with conceptual and positive implications. None of these exist in the paper.

Kuhn's model of the structure of scientific revolution calls for the following perspectives in the nature of the paradigm shift as 'a non-cumulative development episode in which an older paradigm is replaced in whole or in part by an incompatible new one'. Adel Abraham with a paper in the same volume as Kuhn's Structure of Scientific Revolution, entitled 'Science and the Structure of Ethics' (Foundations of the Unity of Science Vol. II) improvises a model of the scientific way of endogenizing ethics in analytical model: (1) existential perspective of an ethical theory; (2) explore the overly scientific types of ethical theories; (3) to explore theological and metaphysical types of EP; (4) criticize, then reconstruct the purist theories; (5) to some up with criteria of evaluation of existential perspectives EP. Thereby Adel Abraham (1970) writes, "The EP of a given ethical theory is its view of the world and its properties of moral processes and moral judgments."

The paper had not ventured into these areas to form an ethical paradigm. I do not think the approach adopted will lead anywhere except into repetition of segments of the neoclassical reasoning.

Only a relational worldview of unity of knowledge as premised in *Tawhid* with its structure of universality in scientific revolution can work. This approach has been developed by this commentator and is *magnum opus* scientific research project (See Choudhury, 2006).

The paper thus turns out to be a resounding title that remains unproved.

References

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- Kuhn, T.S.** (1970) "The Structure of Scientific Revolution", in **O. Neurath, R. Carnap & C. Morris** (eds.) *Foundations of the Unity of Sciences*, Chicago, ILL: University of Chicago Press, p. 154.