Status and Trends of Research in Islamic Economics: Questions, Answers and Comments
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ABSTRACT. Status and trends of research in the field of Islamic economics (IE) is important to all who care for its progress. The editorial board (EB) of the Journal of King Abdulaziz University: Islamic Economics (JKAU:IE) posed questions in this regard and invited specialists for answers. The questions focused on IE research methodology, diversity, quality, and areas that still have to be covered. This paper focuses mainly on three of the EB questions, besides commenting on Asad Zaman’s leading article (Zaman, 2021) presented in response to the invitation of the EB of JKAU:IE. The first among the selected questions is about the main attributes of good quality research in economics and IE in particular. Answering this question requires displaying criteria employed in judging quality standards in economics and seeing how far these can be applied in IE, which is of a particular religious and philosophical nature. The second question is about the availability of well-defined metrics that can provide an objective assessment of the research quality in economics, IE included. Otherwise, assessment of quality would depend on subjective matters such as experience and value judgments. And how far each approach would serve healthy progress of research in IE? This question is obviously inseparable from the first one. Its answer begs a question about IE: could it be classified within sciences that accept well-defined metric assessment or not? IE is a social science that is intensively value-loaded, and evaluation of research quality may need qualitative evaluation in the first place. As for the third question, it revolves around methodology, whether the new trend of quantitative analysis is more suitable for IE research or the descriptive or qualitative analysis? The answer needs to address the development of research methodology in economics, in general, and IE in particular and the factors that favor or disfavor increasing reliance on the quantitative analysis in comparison to the traditional qualitative method.

KEYWORDS: Islamic economics, Quality standards, Research methodology, Analytical approaches

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1. Introduction

Questions raised by the editorial board (EB) of the *Journal of King Abdulaziz University: Islamic Economics* (JKAU:IE) mostly focus on how research has progressed in Islamic economics (IE), and how far such progress was in the right direction. The status and quality of such research cannot be answered unless we have some agreement on the nature, philosophy, and methodology of our discipline. In this paper, I am going to answer three questions out of the ten questions that were sent to us. These are the first, the third, and the eighth. However, hints on the answer to other questions may come occasionally within my notes.

When I sat down to write my answers, and comments, I did not look at any reference or article whether written by me or by someone else. I considered myself just a student setting in an exam-hall answering questions. I wrote what I have learned and what I gained from an experience of forty-five years, that is, since 1974, when I delivered my first public lecture on IE at the University of Alexandria. I am not presenting an article; it is rather a testimony of truth that reflects part of my experience. I hope those who read it would get some benefits.

2. Answers to Some of the Questions Posed by the Editorial Board

2.1 What is at stake?

The question posed by the EB is: What is at stake? What are the main attributes of good quality research in economics profession, in general, and Islamic economics in particular?

In my opinion, this question, what is at stake?, is the most important one. Its answer should guide us to how we can avoid errors, remove shortcomings, and achieve progress in our IE.

Good quality research in the science of ‘economics’ is customarily judged by several factors: originality, creativity, and methodology. Explanation is presented in the following paragraphs.

2.1.1 Nature and Philosophy

It is essential to acknowledge the religious nature of IE when carrying any research. Islamic economics is a science that is committed to the Islamic Sharīʿah and ethical values, while using available economic resources in the best possible manner for the production and distribution of the maximum possible *ḥalāl* output, needed by the society now and in the future. Hence, commitment to Sharīʿah rules is not an option; it’s an obligation. But, IE research in the recent twenty years, with minor exceptions, is almost empty of any new ideas or proposals that are genuinely obtained from deep analysis of Qur’ānic and Sunnah sources. This is while all research titles pronounce Islamic issue. Commitment to Sharīʿah rules has often been given in the form of quotations of Qur’ānic verses or *ahādīth*, with no serious or deep analysis of their meaning or relevance to the research problem that is under treatment. It must be emphasized that while researchers can get help from previous contributions of jurists or economists in the field of IE, they should not rely on these without thinking. In fact, for IE, which is a new paradigm to emerge, researchers must try and maintain diligence.

Thus, researchers have to acquire suitable, accurate, and sufficient knowledge of Sharīʿah rules when dealing with economic problems. Yet, no one needs to study all the Sharīʿah rules of trade, market, finance, *zakāh*, etc., at once. Such rules can be acquired point by point, or step by step according to the specific requirements of the research. However, as a rule, a researcher who is involved in researching an issue without getting the basic Sharīʿah knowledge in advance would never produce good quality research, and may even produce something which is totally irrelevant to this field.

One of the problems, I have noticed, in the writings of Islamic economists who have not learned Arabic, is their reliance on English or French translations of the *ḥadīth* or books of Islamic jurisprudence (*fiqh*). These translations are not always accurate due to the translators’ adherence to the method of literal translation of the texts. Let me say that even some of the translations of the meanings of the Qur’ān lack accuracy. For me, where my original language is
Arabic, when I write a paper in English and need to quote some Qur’ānic verses, I have to look at several translations and choose between them. That is because the translation of the Qur’ān is not always expressing the Arabic meaning accurately. Frequently, I have to modify some words in order to feel the spirit, truth, and meaning of the Qur’ānic verse. This problem, faced by many researchers who have not learned Arabic, requires care and attention from some of the major international Islamic organizations. It is quite necessary to facilitate the efforts of non-Arab Islamic economists whose contributions in IE represent a considerable percentage of fresh research.

The philosophy of IE is based upon composition of Sharī‘ah tenets (maqāṣid) and morals derived from the ‘aqīdah (beliefs). Islam is a religion that requires its followers to establish a unique balance between their spiritual religious duties, which are rewarded in the hereafter, and the material worldly demands. It is a universal message to humanity. Muslims in assuming normal economic life, have to seek ḥalāl earning, which while controlled by strict Sharī‘ah principles, is a prerequisite for acceptance of all their spiritual duties. Muslims are required to be just, tolerant, moderate, rational, cooperative, and transparent in their socio-economic transactions. The conception of istikhlāf, which is central in the ‘aqīdah, controls a package of morals, which when taken into consideration, would help in achieving the Islamic concept of optimality. In fact, the core of Islamic moral values is inseparable from the Sharī‘ah and its tenets when analyzing human behavior and motivations in consumption, production, and trade. This is quite important to be recognized by Islamic economists and researchers.

Unfortunately, such an understanding of the philosophy of IE has been frequently absent, or marginalized, whether in the early 1970s literature or later. A matter that represents a serious gap whether in theory or in practice of IE.

2.1.2 Originality

New concepts or ideas in IE, in order to be genuine and acceptable, should be supported directly by ‘relevant texts’ from the holy Qur’ān and Sunnah, or by confirmed ijtihād of known founders of Islamic jurisprudence or other well-known Muslim scholars. The researcher is accountable for the accuracy of his (her) understanding of the meanings, relevance of texts taken from the Qur’ān and Sunnah or from confirmed ijtihād sources. Neglecting such conditions is likely to turn new ideas or concepts to a bid‘ah. In my personal experience, I found that many researchers in IE were not fully aware of the meanings and relevance of Qur’ānic verses or ahādīth which used to support their arguments. Fortunately, those were not presenting new concepts or ideas.

2.1.3 Creativity

Creativity in research is inseparable from the researcher’s personality, depth of his knowledge, confidence in his (her) ability to argue, analyze, discover, and unlock new areas of research. While creativity is the way to originality, but it is not necessarily associated with new ideas or concepts. Yet, it surely means skillful and sophisticated use of available knowledge, and ability to innovate solutions to research problems. Creativity in early IE research, which laid down the basic foundation of the new paradigm, was clear. Creativity in later IE research showed a downward trend. Most researchers tended to depend on early contributions without serious examination, or attempt to develop. Those researchers who are able to combine between deep knowledge of Islamic Sharī‘ah and economics have become much less in numbers and quality. Fuqahā’ who previously supported Islamic economists in the financial field with useful fiqh rules have not only stagnated, but by their new fatāwā, have become a main reason behind the deterioration of creativity in new research in the field.

2.1.4 Methodology

I have a few, but rather important, points to raise here. First of all, the concept of ‘relative scarcity’ has to be approved as an integral element of any IE analysis. Most of the criticism, or even entire rejection of the relative scarcity concept in IE can be explained by two factors; (a) confusion between ‘relative’ and ‘absolute’ scarcity, which expresses unnecessary misunderstanding, and (b) a discriminative attitude against the concept simply because it has been formed within secular thought and coined by economists who care nothing about our Islamic principles or values.

In a previous article (Yousri, 2002, pp. 24-28), I have explained, based upon Qur’ānic evidences, that the conception has support in Islamic philosophy.
Thus, it does not matter that secular economists coined the terminology of relative scarcity or used it in their analysis. Muslim scholars, particularly those who are specialized in fiqh, should, therefore, drop their rejection of relative scarcity. We all need to recognize that we cannot, under normal conditions, produce all goods and services that we need because factors of production, within a given period of time, are scarce in relation to our natural needs.

Needs in Islamic thought are different, however, from the concept of limited wants. Yet, because of relative scarcity, we have to rationalize our needs and prioritize them. For example, as Imam al-Ghazali advocated, Islam gives us three levels of needs/wants: basic necessities, needs (over and above the basic necessities), and needs which express betterment of life (complementarities). This guides us to how factors of production which Allah Almighty granted us can be used rationally, in the best possible Islamic manner. Those who would keep denying relative scarcity would keep IE dormant in an under-determined philosophical stage.

The second point concerns the relationship between IE and secular or mainstream economics as they call it. IE is based on the Islamic ‘aqīdah and Sharīʿah, but we cannot deny the existence of common issues with secular economics (SE). For sure, we recognize different views about this relationship and its nature. A small group of present-day Islamic economists have wild objections to such relationships as they believe that IE is an absolutely different field of knowledge. In their opinion, the religious nature and philosophy of IE establishes a considerable gap with SE that cannot be preached. Another group enlarge the area which can possibly be shared with SE. At the extreme, some among this group believe that the Islamic Sharīʿah and values constitute a general framework which is of major importance and relevance to monetary and fiscal issues (due to issues of ribā and zakāh), but not to other economic issues. Some other Islamic economists copied ideas and transferred theories from SE without any careful consideration to Sharīʿah rules or Islamic ethical values. This phenomenon was noticed since the first international conference of Islamic economists in 1976. Those economists, in fact, have been profoundly influenced by secular education, culture, and philosophy. Meanwhile, their knowledge in Islamic Sharīʿah and morals is frequently weak or totally confused. Research work of this group has mostly been carried in the field of Islamic banking and financial markets. Unfortunately, you will find errors in their work because of wrong fatāwā issued in this particular field and taken as given by those economists. Excessive research work of this kind gives an impression to foreign observers that IE is a branch of ‘mainstream economics’.

In my own opinion, both groups are wrong, i.e., those who utterly reject SE and those who diluted and changed the spirit of IE. Both groups are responsible for methodological confusion among young researchers! Islamic economists have to learn how to be committed, basically before anything, to the Islamic legal frameworks as given by the Sharīʿah rules, and how to embrace Islamic moral values in their analysis. At the same time, they have to keep doors open for possible benefit from SE.

We should not ignore the stock of mainstream economics. It is a human heritage that we have to examine before we decide what is trash and what is not. Let us remember that our Prophet Muhammad (ﷺ) has not rejected everything in the pre-Islamic era. He reformed financial contracts that existed in the jāhilīyah (pre-Islamic) period to be compliant with the Sharīʿah rather than rejecting them. Early Muslims, in the Umayyad period and the early Abbaside state were so enthusiastic to learn everything concerning the civilization of the Romans, the Greeks, the Persians and ancient Egyptians. That was their way to grasp previous knowledge, and understand how these non-Islamic civilizations began and how they had ended. Early Muslims were able to build and develop fast sciences in all fields within the boundary of their Islamic ethics, rules, and culture.

Why some Islamic scholars nowadays seem to be afraid to benefit from others’ knowledge? It is absolutely unwise to give a blind eye to mainstream economics as entirely incompliant with the Sharīʿah, or to think that different societies do not share some common economic issues, or claim that all theories are loaded with values that are against Islamic norms. Researchers in IE have to examine interpretations presented by SE theories whenever similar economic problems exist, and see how far we can benefit from such interpretations under different assumptions. It
will be our mistake to accept theories that are based on postulates or axioms derived from secular morals or values contradicting (partially or completely) with the Islamic Shari'a or morals.

Islamic economists can also benefit from studying the analytical art which developed through a long period of experience in SE. This art includes techniques or tools, technical skills, and professional treatment adopted by economists dealing with different economic problems under different conditions. The analytical techniques include also the use of mathematics and statistics (quantitative analysis) to arrive at more accurate results. It can be observed that these analytical techniques are ‘neutral’ by their very nature and they do not meddle with the basic assumptions/postulates or with hypotheses of secular theories.

2.2 Are there Well-Defined Metrics for Assessing the Quality of Research in Economics?

The EB posed the question: Are there well-defined metrics that can help in providing an objective assessment of the quality of research in economics profession; IE included? Or the matter is more subjective?

This question, in fact, is inseparable from the first one. My answer to this question is definitely, 'no'. My main objection is because of including the words ‘well-defined metrics’ in the question. You can get well-defined rules to assess articles in pure science fields but never in arts or social sciences. Social sciences, economics among them, are products of human brains which are influenced by many static factors and dynamic variables. The subjective element in evaluating the art is always present, but it should be wisely controlled by objective standards that are commonly accepted. In SE, objective assessment of research quality is judged by the stock of tested and approved theories. In IE, the objectivity is framed by meanings derived from the Qur'an and Sunnah, and can be guided and controlled by principles and standards such as those which are drawn and explained in the context of research quality.

Thus, for research in IE, I believe that we do not have well-defined metrics for quality measurement. Instead, we have standards and rules for evaluating the quality of research in economics in general, and these can be applied with careful consideration regarding the differences in the nature, philosophy, methodology, and targets between IE and mainstream economics.

However, econometricians, who are deeply involved in the conception of quantitative measurement, would most probably answer the same question by ‘yes’. Researchers in this group believe that quantitative measurement is indispensable. In this case, hypotheses have to be tested and results should, in their opinion, reveal undisputable facts. Such a trend is taking place at present not only in SE, but also in developing countries (Islamic countries among them), and in IE. This, in my opinion, is quite unfortunate for reasons that are mentioned in answering the following question.

2.3 Quantitative vs. Qualitative Research Methods

The question given by the EB is as follows: Quantitative vs. Qualitative research methods. In recent years, there is a noticeable trend by the young generations to design their research work on quantitative methods more than other investigative methods. Is this a ‘healthy’ and good sign that the discipline is moving in the right direction or the contrary is the case, i.e., what are the potentials and limits of ‘quantification’ of research in IE?

In the last answer (section 2.2 above), I showed my disagreement, or dissatisfaction of this trend and in the following is an explanation. The quantitative trend in economics emerged in the developed world and has been associated with the continuous evolution of pure positive economics. It has infiltrated and seemingly become fashionable among researchers in developing countries. We cannot deny advantages that accrue from the ability to measure and obtain accurate conclusions in research.

However, econometrics needs, on the practical side, relatively long-term and accurate statistical data. This is a big problem in most developing countries for many reasons. Among these, the most prominent are the political reasons such as inefficient institutions, political instability, and unwillingness of dictatorial governments to publish statistics in a transparent manner. This is to obscure some facts or to show alleged unreal state of economic progress. Transparency is also lost for other reasons. Businessmen give undervalued data on the volume of their activities in order to evade taxes, while low-income citizens still...
underestimate their incomes and livelihoods in order to obtain free subsidies or aid from the authorities. Besides, inflation rates are always declared under the actual prevailing rates for political and social purposes, while the exchange rate of the national currency always appears to be higher than its actual value. All this raises doubts about the accuracy and validity of statistical data in many developing countries. Researchers in economics frequently use such statistical data without sufficient scrutinization. This takes us to misleading conclusions. It would have been much better if those who are fond of quantitative measurement, study reasons behind the deviations and bias in the available data and work first for sound databases that can be used for conducting sound econometric research. These shortcomings apply whether for IE or SE.

When dealing with IE issues by using a quantitative measurement method, we also lack correct and accurate statistical data, for additional reasons. Firstly, the IE experience has been confined to the financial sector. Let us ask whether quality information and accurate data can be obtained? We find that some of the largest Islamic banks in Islamic countries employ part of their money in government securities, while recording the values of such operations in ṣudūrah accounts. There are other examples which raise lot of doubts about the truth of  ṣurūbah sale, or the so-called diminishing mushārakah.

One of my students was searching the size and structure of finance which Islamic banks in his country invest in SMEs. He faced unwillingness on the part of banks to help him in getting accurate information. He only obtained the kind of general information which is attainable to the public. It is in fact a pity to establish research in an econometric style under such circumstances.

Other Islamic economic experiences in the insurance/takāful sector or in ṣukūk, also suffer from many shortcomings which raise doubts about statistical data. Again, you shall find figures, but for many reasons, such figures are not expressing the genuine Islamic economic concepts. Frequently, the gap is large between the term used for a specific type of financing and the numbers that should actually represent this type. Thus, quantitative research in this area would give us conclusions, but these will be misleading. What do we gain out of this?

The advantages of quantitative analysis cannot be denied. They are possible but, however, cannot be reaped in the present state of experience and information. Researchers should do their best in collecting accurate and sufficient data. They have to make a special effort in this field; an effort to cleanse the available statistics from impurities and errors, as well as make an effort to compose data on the basis of field surveys and special investigations. I got to know a researcher who obtained his PhD on zakāh and its impact on living standards in his home town by depending on field study and questionnaires which he designed.

In fact, qualitative analysis is much more advantageous at the present stage of IE development. The qualitative approach enables us to build normative theories. Later on, we may be able to test, empirically, hypotheses of such theories. The qualitative approach, which depends on logic and collection of accurate observations in practice, helps in exploring and understanding socio-economic interactions between individuals and institutions within the framework of Shari’ah and Islamic morals. Surely, we cannot always measure everything in quantities, or to evaluate performance of systems digitally. The qualitative approach provides a deep understanding of factors which motivate people, and to analyze their behavior in details. It widens the scope of arguments about the bases of IE, areas that should receive our attention, its desirable targets, and how to plan for better research standards. All this does not mean that the qualitative method ignores analysis of whatever relevant data is available. For sure, however, actual experiences and wise value judgements are important to the success of the qualitative approach.

3. Comments on Asad Zaman’s Lead Paper

1- Asad Zaman’s presentation delivers an impression that research in IE basically takes existing conventions and consensus in ‘normal science’ I for-granted, and seeks to resolve major or minor solutions to economic problems within same frame. This

(1) The use, by Zaman, of the expression ‘normal sciences’ (Zaman, 2021, p. 84), is vague and needs further explanation. What does it mean exactly in the context of Islamic economics?
is true for part of the research work in IE but not for all. In fact, this trend which Zaman mentions, had emerged since the first international conference of IE (Makkah, February, 1976). However, two other trends also emerged.

The first of these was carried by Muslim scholars who specialized in fiqh, and who asserted that IE is part and parcel of Islamic fiqh (Islamic jurisprudence), specifically of fiqh al-muʿāmalāt (i.e., trade, financial, and fiscal transactions). They took for granted the classical conventions that are well known in Islamic jurisprudence. The second trend was carried by a group of economists who have good knowledge in fiqh al-muʿāmalāt besides their main specialization and experience in economics. They were quite keen to maintain a methodology that is compliant to the Sharīʿah in their research work. We cannot deny that their research work was revolutionary and laid down the basic foundations of IE during the 1970s, 1980s and part of the 1990s.

Claiming that all research in IE in that period or the bulk, or most, of the research which followed was basically built or mainly influenced by mainstream economics needs strong evidences in an independent work.

2. Zaman is adopting a rather utopian approach! (this can be observed in many parts of the lead paper, particularly when he talks about services versus profits in section 7.3, p. 94). Well, it is important to talk about the ideals in IE and form normative visions based upon this. Yet, you cannot ignore that the Muslim society is not ideal, and was only ideal during the lifetime of the Prophet Muhammad (安宁). There are lots of undesirable conditions which are Sharīʿah incompliant. We have to know how to deal with a situation which is not ideal and how to narrow the gap between this and our ideal.

Besides, the conception of istikhlaṣ, with all its dimensions, should be quite clear in our minds when exploring or talking about morals, and when drawing the framework of IE. We have to carry out production that satisfies our moderate needs, and production to help the poor, needy and all the categories that need assistance. For this, we have to do our best in using resources efficiently. What does efficiency mean? Does it not mean minimizing costs? Avoiding all sorts of waste? Maximizing our surplus at the macro level? Or what?

3- On ‘generosity versus greed’2, Zaman says (pp. 94) “Every society faces an important question of what should be done with surplus wealth, in excess of what can be consumed by an individual and his dependents”. Such a statement is impossible to accept within the conditions of poverty and misery prevailing in about 80% of world societies, including the Muslim population.

How can we analyze and deal with our actual economic problems while holding in mind such ‘untrue’ situations? You cannot establish IE on the basis that all societies are enjoying a surplus of wealth! But for sure, we can say that IE is based on maintaining social responsibility. Such responsibility should be carried by the rich people (evidences in the Qurʾān and ahādīth) who have surplus. Peoples’ cooperation and solidarity based on love should, however, be maintained even if they are poor. But, we have to explain how this can be done in the economic language in our time. Otherwise, it would turn to be a fantasy! Unrealistic ideals and beautiful stories. Yes, this aspect is totally different than capitalism which is based on material calculations of loss and benefits, and people who have developed selfish behavior, etc. Again, the question is how such behavior has infiltrated to our Muslim societies? And how to get rid of it? What is our job as economists here? Or is it our job?

4- I would like to ask Zaman, seriously, what is wrong in learning the good examples of waqf (trusts or endowments) in the non-Muslim world (Zaman, 2021, pp. 94). Waqf in Islam is based on social-philanthropic behavior that is motivated by the ‘aqīdah and organized by Sharīʿah rules. We had a marvelous experience of waqf in the medieval period. Yet, we have also some rather unsuccessful and sad experiences in recent centuries. Such unfortunate experiences in waqf activities were due to the mismanagement of waqf and seizing of the waqf funds by corrupt authorities.

Wrong examples are given to show that we ought to do everything in our life with the spirit of ‘generosity rather than greediness’, which is a terrible symptom of capitalist societies. When going into the

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2 By the way Islamic economists will not be advocating generosity for generosity. In Islam, generosity is motivated by true belief in the duty to assist others freely and serve common purposes for the sake of earning Allah Almighty’s pleasure.
details of the argument, you find that Zaman explains this from what he believes an Islamic perspective by saying that we assess the effectiveness and potential of waqf as a tool of poverty relief, and deal with the technical aspects of how to revive waqf. What is wrong in this? Waqf in all times was one of the tools for poverty relief, and if we are keen to make it a successful scheme, we have to revise the technical aspects! It is not true that when we do this, we forge – or we are unaware of – the Islamic values of generosity, cooperation, or forgetting social responsibility. Generous Muslims who are financing a waqf scheme are not supposed to declare in public the spirit of love in their hearts. They should rather prove that they are doing serious work, and that they will do their best to manage such schemes in the best economic and technical manner.

When talking about the Islamic spirit of love, I believe that it would raise lots of confusion in IE, especially when saying “Research needs to be directed towards how establishing waqf can change social norms from the accumulation of wealth to the spirit of generosity and compassion for other members of society” (Zaman, 2021, p. 94). In fact, any Muslim that succeeds in establishing a waqf needs to give up part of the wealth which he accumulated while he is logically motivated by religious feelings to please Allah Almighty, and to serve his Muslim fellows that need assistance. It is not right at all to twist the meanings or use compassionate expressions in order to show zeal for IE. Such a style is not acceptable even as a utopian one. Capital accumulation, *per se*, is not necessarily done according to capitalist norms. It would be carried in Muslim societies in accordance to Islamic norms within the Shari‘ah framework. The question, in fact, is about why do we accumulate capital? For purposes which are compliant with the Shari‘ah and its tenets or not?

5- Concerning the issue of profits (Zaman, 2021, pp. 95-96), firstly, it should be noted that nothing in the Shari‘ah says that merchants or manufacturers or any other profession should not make profit. Profit is purely *halāl* as long as people who are practicing economic or exchange activities avoid prohibited practices such as *ribā*, *gharar*, *ghabn*, fraud, or being monopolists, etc. The dispute among our Muslim scholars since the medieval period was only about excessive or abnormal profits.

In our time, some scholars discuss the permissibility of profit maximization. On theoretical grounds, profit maximization should not be wrong if the market is purely clean of all Shari‘ah incompatible practices. Thus, there is a huge difference between an Islamic economic system and a capitalist one. We need not to raise any confusion among young researchers in IE by dealing with the profit as if it would classify the Islamic economy either to be a serving or an exploiting one.

6- It is not appreciated, on objective grounds, to make sweeping statements such as ‘SE is not scientific’. We have to be careful because we are not addressing only Muslim audiences. Our message is universal, and should reach secular economists at world level. They will not accept such sweeping statements and are bound to retaliate (if or when they care). The definition of what is scientific and what is not, is determined in philosophy. Would we like to be engaged in probably an endless argument about the scientific character of IE versus SE, instead of focusing on the message of IE?

7- Why in IE thesis when criticizing the secular literature, we totally ignore that such thought has roots that belong to Muslim scholars in the Medieval period? Why cannot we recognize that not all the roots of secular thought are Shari‘ah incompliant?

The above comments on the leading paper are not all that can be said, but are the most important ones. In conclusion, I say, thanks to Allah Almighty, Lord of the worlds.
References


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حالة وتوجهات البحث في الاقتصاد الإسلامي: أسئلة وأجوبة وتعليقات

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تُعد حالة واتجاهات البحث في الاقتصاد الإسلامي مهمة لكل المهتمين بتقدم هذا العلم. وقد طرحت هيئة تحرير مجلة جامعة الملك عبد العزيز: الاقتصاد الإسلامي أسئلة في هذا الصدد وطلبت إجابات من المتخصصين. وركزت الأسئلة على البحث في الاقتصاد الإسلامي من حيث المنهجية والتنوع والجدوة والمجالات التي تعاني من قصور في تغطيتها. تتناول هذه الورقة بشكل رئيس ثلاثة من الأسئلة المطروحة، ثم تُغلق في النهاية على الورقة الرائدة التي يقدمها أُسْد زمان في إطار الأسئلة المطرحية وحالة الاقتصاد الإسلامي. السؤال الأول الذي تتناوله الورقة يتعلق بالأسئلة المطروحةاختارانجادة في الاقتصاد، وفي الاقتصاد الإسلامي على وجه الخصوص، وإجابة عن هذا السؤال تتطلب عرض المعايير المستخدمة في الحكم على الجودة في الاقتصاد ومعرفة إلى أي مدى يمكن تطبيقها في الاقتصاد الإسلامي، الذي يشكل الدين المنطلق الأساس الذي يحدد إطاره وفلسفته الخاصة. السؤال الثاني يتعلق بتوفير مقاييس محددة ودقيقة يمكن استخدامها لتقييم الموضوعي لجودة البحث في الاقتصاد، بما في ذلك الاقتصاد الإسلامي، حيث يختلف ذلك، فإن تقييم الجودة يعتمد على أمور ذاتية مثل الخبرة الخاصة، والأحكام القيمية، نظرًا إلى أي مدى سيُخفى كل نهج من هذين الاتجاهين، المرجوب للبحث في الاقتصاد الإسلامي؟ هل هذا السؤال لا ينفصل عن السؤال الأول، وإجابة أن تطبيق استثنائي حول الاقتصاد الإسلامي؟ هل يمكن تصنيفه ضمن العلوم التي تقبل تقييماً قياسياً محدداً أم لا؟ الحقيقة أنه علم اجتماعي ذو إطار قياسي، وتقسيم جودة البحث فيه تحتاج إلى إضافات نوعية. أما السؤال الثالث، فيفيد حول متى استemeteryت في الاقتصاد التنفيذية؟ هل الاتجاه الجديد للتحليل الكمومي أو القياسي أكثر ملاءمة لبحث الاقتصاد أم التحليل الوصفي أو النوعي؟ تحتاج الإجابة إلى استعراض تطور منهجية البحث في الاقتصاد بشكل عام، والإسلامي بشكل خاص، والمواد الذي تجد من لا تجد الاستدلال المتزايد على منهجية التحليل الكمومي القياسي مقارنة بالمنهجية النوعية أو الوضوحية.

الكلمات الدالة: الاقتصاد الإسلامي، معايير الجودة، منهجية البحث، المقارنات التحليلية.

B41, B49, B52: JEL

W : KAUJIE

تصنيف

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