

AR	التفسير المادي للقرآن الكريم: نقد لتوجهين منهجيين في الاقتصاد الإسلامي
ENG	The Material Interpretation of the Quran: A Critique of two Methodological trends in Islamic Economics
FR	L'Interprétation Matérielle du Coran: Une critique de deux Tendances Méthodologiques en Economie Islamique

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ABSTRACT

The goal of this paper is to provide a critique of two approaches in Islamic economics that share the adoption of the Quran as a principal source of knowledge; the first one is the methodology of some Muslim economists who want to apply the apriorism of mainstream economics in Islamic economics, and the second is the tendency of economic inimitability in the Quran. Both approaches claimed that their theories are strong enough to extract economic phenomena from the Quran using the tools of modern science; nevertheless, practitioners of these approaches are confused about how to prove the non-sensory knowledge found in the Quran when generating Islamic economic theories. This is because Islamic economists found themselves powerless to challenge the dominant theory of knowledge which conventional secular economics depends on. Consciously or unconsciously, those scholars preferred to surrender to the material explanation of the Quranic text when trying to subject the Quran to the method of modern science, and they overlooked that the Quranic revelation is a transcendental text, and cannot be explained by material means, including the scientific method.

Keywords: epistemology - Islamic economics - methodology – the Quran – materialism

ملخص

الهدف من هذه الورقة هو تقديم نقد لنهجين في الاقتصاد الإسلامي يتشاركان في تبني القرآن الكريم كمصدر رئيسي للمعرفة: النهج الأول يخص بعض الاقتصاديين المسلمين الذين أرادو تطبيق المنهج القبلي المعتمد لدى التيار الأساسي الحديث في علم الاقتصاد على الاقتصاد الإسلامي، والنهج الثاني هو توجه بعض الاقتصاديين المسلمين نحو الكشف عن الاعجاز الاقتصادي في القرآن الكريم. كلا النهجين يدعيان القدرة على استخراج الظواهر الاقتصادية من القرآن الكريم؛ ومع ذلك، فإن ممارسي هذه المقاربات مرتبكون حول كيفية إثبات المعرفة غير الحسية الموجودة في القرآن الكريم عند توليد النظريات الاقتصادية الإسلامية، لأنهم وجدوا أنفسهم عاجزين عن تحدي نظرية المعرفة السائدة التي يعتمد عليها علم الاقتصاد التقليدي العلماني. وبوعي أو بغير وعي، فضل أولئك الباحثون الاستسلام للتفسير المادي للنص القرآني عندما حاولوا إخضاع القرآن لأسلوب العلم وتجاهلوا أن الوحي القرآني هو نص متماسم، ولا يمكن تفسيره بطرق مادية، بما في ذلك منهج العلم.

كلمات مفتاحية: إبستمولوجيا- اقتصاد إسلامي- منهج- القرآن- المادية

Abridged summary

The goal of this paper is to provide a critique of two approaches in Islamic economics that share the adoption of the Quran as a principal source of knowledge, nevertheless, practitioners of these approaches are confused about how to prove the non-sensory knowledge found in the Quran when generating Islamic economic theories, this is because Muslim economists found themselves powerless to challenge the dominant theory of knowledge which conventional secular economics depend on. Consciously or unconsciously, they preferred to surrender to the material explanation of the Quranic text when they tried to subject the Quran to the methodology of modern science and they overlooked

that the Quranic revelation is a transcendental text, and cannot be explained by material ways, including the scientific method.

This paper is not an attempt to establish a methodology to Islamic economics; rather, it is a critique of those false methodologies applied in this discipline. We have two examples in this regard:

The first represents Tawhid (oneness of God) as enough reason to make economists adopt Unity of Knowledge which means that all knowledge must follow the methodology of modern science. This methodological attitude allows Islamic economists to adopt apriorism and mathematical tools in economic explanation as same as modern mainstream economists do.

The second approach argues that the Quranic text has a miraculous quality; both in content and in form. This quality allows the Quran to contain irrefutable scientific facts. We find such ideas in Arabic writings in Islamic economics because Arabic is the original language of the Quran. Now, the question supposed to ask here is: what is the link between the two methodologies?

It seems that both trends try to normalize between divine revelation and the methodology of modern science, to avoid the possible methodological conflict between mainstream economics and Islamic economics. This paper gave two examples about how some Islamic economists deal with the Quran, and it explained why Islamic economics have fallen into the trap of the material interpretation of the celestial revelation. Finally, the paper comes to the conclusion that the reason that Islamic economists displayed such anti-intellectual, apparently ideological behavior lay deeper than any superficial

personal attitude. Instead, the way in which they had been educated had given them the behavioral traits of imitators rather than of diligent intellectuals.

Résumé

Le but de cet article est de fournir une critique de deux approches de l'économie Islamique qui partagent l'adoption du Coran comme source principale de connaissance; le premier est la méthodologie de certains économistes musulmans qui veulent appliquer l'apriorisme de l'économie conventionnelle dans l'économie Islamique, et la seconde est la tendance de l'inimitabilité économique dans le Coran. Les deux approches ont affirmé que leurs théories sont assez fortes pour extraire les phénomènes économiques du Coran en utilisant les outils de la science moderne; néanmoins, les praticiens de ces approches sont confus sur la façon de prouver la connaissance non-sensorielle trouvée dans le Coran lors de la génération des théories économiques Islamiques. C'est parce que les économistes musulmans se sont trouvés impuissants à remettre en cause la théorie dominante de la connaissance dont dépend l'économie laïque conventionnelle. Consciemment ou inconsciemment, ces économistes ont préféré se rendre à l'explication matérielle du texte coranique en essayant de soumettre le Coran à la méthode de la science moderne, en ignorant que la révélation Coranique est un texte transcendantal, et ne peut être expliqué par des moyens matériels, y compris la méthode scientifique.

Mots-clés: épistémologie - économie Islamique - méthodologie - le Coran - matérialisme

Introduction

Conventional economics, especially the mainstream economics, is said to be a science. This explains fully William S. Vickrey's statement that "economic theory proper, indeed, is nothing more than a system of logical relations between certain sets of assumptions, and the conclusions derived from them. The propositions of economic theory are derived by logical reasoning from the basic assumptions in exactly the same way as the theories of geometry are derived from the axioms upon which they are built"¹. In the same vein, according to Donald McCloskey², The official rhetoric of economists, to which they subscribe in the abstract and in methodological ruminations, declares them to be scientists in the modern mode. The credo of Scientific Method, known mockingly among its many critics as the Received View, is an amalgam of logical positivism, behaviorism, operationalism, and the hypothetico-deductive model of science. Its leading idea is that all sure knowledge is modeled on the early 20th century's understanding of certain pieces of 19th century physics. To emphasize its pervasiveness in modern thinking well beyond scholarship it is best labeled simply "modernism," that is, the notion (as Booth puts it) that we know only what we cannot doubt and cannot really know what we can merely assent to.

This material view of knowledge, which accompanied the birth of economics, did not go unchallenged. The Romantic and Idealist philosophers like Rousseau, Kant and Bergson, and a much larger number of religious scholars, raised a series of protests and emphasized not only the limitations of reason, but also the role of emotion and intuition in knowledge, with the objective of

restoring to man his enviable status in the cosmic scheme. They expressed a great contempt for the Enlightenment.³

In the view of the Romantics, the Enlightenment philosophers were guilty of holding a worldview that was mechanistic and unfeeling and therefore, unrealistic and inhuman. However, the Romantics' efforts were unable to counter successfully the tide of secularism that was gaining ground in the Western world⁴. Consequently, the secular worldview has dominated the economic knowledge by the material interpretation of science; any subject that goes beyond the limits of human reason is not acceptable.

The Islamic worldview, although it respects the rational mind, is not confined to the limits of human reason or to observable scientific investigations; rather, it contemplates both, the observable and the non-observable. In other words, 'material science' is the ultimate word under the secular worldview, whereas under the Islamic worldview there is another dimension to knowledge, which is 'revelation'. Thus, both worldviews have different understandings or notions concerning the 'truth' or 'reality'. Things which seem rational to an instrumental mind maybe appear irrational to the Muslim mind⁵.

Secular economics considered that all knowledge emanates from human research and exploration. It made an epistemic break between reason and divine revelation and relied on reason alone as the sources of knowledge. Islamic economics does not make or recognize such distinction. It does not even consider that there is an issue between the two. Thus, in the methodology of

Islamic economics, we have to integrate together the three broad sources of knowledge: Reality, Reason and Revelation⁶.

Despite all efforts, many Islamic economists have been utterly confused about how they defend epistemologically the harmonization of Islamic revelation with economics while conventional secular economics is the dominant paradigm in most parts of the world. Consciously or unconsciously, those scholars fell into the trap of material explanation of the Quran when they wrote in Islamic Economics. Many Islamic economists overlooked that revelation is a transcendental matter, and the Quran cannot be explained in material ways, including the scientific method.

The problem we want to solve in this article is that the Quran is not a natural phenomenon; accordingly, we can't deal with it using the methodology of modern science as some Muslim economists tried to do. This paper is not an attempt to establish a methodology to Islamic economics; rather, it is a critique of those false methodologies applied in the discipline. We targeted two examples in this regard:

The first represents Tawhid (oneness of God) as enough reason for Muslim economists to adopt Unity of Knowledge; this latter means that all knowledge must follow the methodology of modern science. This methodological attitude allows Islamic economists to adopt apriorism and mathematical tools in economic explanation as same as modern mainstream economists do.

The second approach of economic inimitability in the Quran argues that the Quranic text has a miraculous quality; both in content and in form. This quality allows the Quran to give irrefutable scientific facts. We find such ideas in Arabic writings in Islamic economics; this is because Arabic is the original language of the Quran. Now, the question one is supposed to ask here is: what is the link between the two methodologies?

What we assume as an attempt to answer in this paper is that both trends try to normalize between divine revelation and the methodology of modern science; they do as such to avoid the possible methodological conflict between mainstream economics and Islamic economics. The details of how those Islamic economists justified their methods and how we criticized their ideas are the subject of this paper.

1- Unity of knowledge as a methodological framework of Islamic economics

The dream of unifying knowledge is not a new one; the idea of generating one theory that explains everything attracted great minds throughout history. In Greek era, Aristotle developed the formal logic, thinking that he created the " Organon of knowledge." In the Islamic epoch, Al-Ghazali (1111) melded Aristotle's logic with Usul-al-fiqh. Ibn Rushd (1198) also tried to find a methodological framework that combines philosophy and Sharia in one format. One century later, Ibn Taymiyyah (1328) exerted the same effort, to assert that there is no conflict between mind and revelation. Today, there is an active pursuit

from many scientists, to create a theory of everything as the case of "Superstrings theory"⁷.

1.1- The roots of Unity of Knowledge in Islamic economics

Today, many Islamic economists think about the unity of knowledge, such as Ghanim , who argues that, since Allah is the creator of all phenomena; either natural or human, so, everything must be governed by divine laws. Hence, the only difference between them is in the nature of these laws. According to Ghanim⁸, the difference between the natural phenomenon and human action is that the former is a physical reality which is not man-made, while the human phenomenon is an act resulting from the will of man.

Nevertheless, Ghanim did not clarify his methodology in Islamic economics, and his approach to the unity of knowledge was very ambiguous⁹. The apparent attempt to establish a methodology for the unity of knowledge came after that, in the works of Masudul Alam Choudhury, sometimes under the name of "Unity of Knowledge" and other times under the label "Universal Paradigm." Asadi also tried to follow a similar path in his "theory of unifying all knowledge".

We focus in this paper on Choudhury's works, this because he applied his paradigm of the unity of knowledge in Islamic economics extensively. We do not ignore here the critique of Tag el-Din and Hasan to Choudhury's writings. Choudhury rejects all the legacy of Islamic scholars, especially, fiqh and Usul al-fiqh; instead, he adopts a Kind of complicated mathematical modeling to explain the Quran without any reference to works of old scholars. However, we will

study Choudhury's epistemic paradigm, labeled "unity of knowledge" as it appears in most of his works, mainly in his book "The Universal Paradigm and the Islamic World-System, Economy, Society, Ethics and Science"¹⁰.

Choudhury's epistemology begins with the belief that the greater issues of social, moral and cultural embedding that form a substantive part of human experience, remain outside the analysis of mainstream economics, and are treated as exogenous elements¹¹. Furthermore, whatever is true of mainstream economics is also true for social and scientific domains. To remedy this deficiency, Choudhury developed his epistemic paradigm that involves both normative and positive variables.

1.2- The impossibility of unity of knowledge as a methodology of Islamic economics

According to Choudhury, the "unity of knowledge" paradigm is characterized by universalism, extension, generality, and it starts from the oneness of God. Choudhury seems very hostile to the Islamic Fiqh heritage. This attitude appears when he explains the meaning of ontology in the engineering sense, and by his pompous use of mathematics in ontological issues such as Tawhid and the interpretation of the Quran. Furthermore, Choudhury called for a direct reading of the Quran and Sunnah, and he rejected all that advanced scholars had written¹².

Choudhury tries to confer sainthood and determinism on his model (Unity of Knowledge) when he referred it to the divine source. Choudhury's amalgam of the unity of knowledge and the oneness of God looks turbulent and

unclear; this is because the oneness of God does not produce necessarily the unity of human knowledge.

It seems that Choudhry wants to examine the Quranic phenomenon with the same methodology of natural sciences when he appealed to the project of the unity of knowledge. Hence, the meaning of unity of knowledge becomes consistent with the meaning of Unity of Sciences, which is the fundamental doctrine in modern philosophy of science. The concept of the unity of sciences in the philosophy of science means: "a whole unity that organizes all sciences (natural sciences, social sciences, mathematical sciences, and humanities) considering that human being is an integral part of nature" ¹³.

As consequence of his ideas, there is only one (natural/physical) law, which is applied to both human and natural phenomena. Namely, there is a material universal unity which interprets everything, including the divine revelation. Accordingly, advocates of the unity of sciences claim that science would dominate all fields of knowledge, including those fields conventionally attributed to philosophy, religion, and morals. Consequently, if we apply the concept of the unity of knowledge in Islamic economics, this will lead us into two dead-end paths:

The first one is an esoteric mystical methodology which leads to Autistic Islamic economics that has no link neither to the Quran nor to the real world. Hence, Choudhury's mathematical models become similar to the allegorical codes used in Gematria.

The second path is the return to the embrace of the mainstream economics methodology. In this case, Islamic economics becomes a meaningless term, because Islamic economics was launched as an alternative to conventional economics which denies the spiritual needs of man and depends in explanation only on the material dimension of man.

2- Inimitability of the Quran (I'jaz) as a methodology in Islamic economics

The approach of economic inimitability in the Quran (Ijaz) is another example of how some Muslim economists use the material methodology of modern science to explain the Quranic revelation. This fashion has a great momentum in current days, especially in Arabic-speaking countries. We notice the application of inimitability theory in Islamic economics with Misri¹⁴, Awadhi¹⁵, Alabjee¹⁶, Al Saati¹⁷ and others. In this part of the paper, we will uncover the epistemic position of this idea and its ideological background.

In Lissanul Arab: Ijaz (inimitability) refers to excess, surpass and transcendence. In Islam, i'jaz or inimitability of the Qur'an is the doctrine which holds that the Qur'an has a miraculous quality, both in content and in form that no human speech can match.

2.1 –The scientific Inimitability in the Quran

The theory of economic Inimitability in the Quran is a branch of a larger trend which claims to offer a new interpretation of the Quran based on science. The first significant attempt in this regard was the explanation of Tantawi Djouhari of the Quran which was a big encyclopedia filled with a lot of scientific

theories. These theories turned out to be a new kind of proofs on the authenticity of the Quran. This kind of interpretation met a stiff opposition at that time. But today, it becomes very familiar, to hold conferences on Inimitability of the Quran or Suna,so that even The International Body of Scientific Ijaz in the Quran and Sunnah has come to be established in Makkah, with the aim of strengthening the methodology of inimitability to deal with the two principal sources of knowledge in Islam; the Quran and Sunna.

Today, studying inimitability in the Quran and Sunnah, has many branches, including the economic field. Therefore, it is necessary to dismantle the conceptual framework of (Ijaz or inimitability) (science) and (miracle) within the Islamic civilization vocabulary, because the substance of recent meaning of the "scientific Ijaz in the Quran" is to believe that modern science in its occidental meaning may be the ideal tool to prove that the Quran is a renewed miracle, and this attitude is totally contrary to the nature and goals of the Quran, this is because miracle by definition is an extraordinary and welcome event that is not explicable by natural or scientific laws and is therefore attributed to a divine agency.

2.2 -The roots of the concept of Ijaz

Some ancient scholars applied the characteristics of the miracle on the language of the Quran to exhibit the superiority of the Quran in style and language over the other human languages. Thus, the concept of Ijaz in the Quran becomes equivalent to the concept of the miracle in the previous monotheistic religions. Among these authors, we cite Al Baqillani, Al-Djordjany and recently

Al-Rafi'i. These efforts focused on the rhetoric of the Quran considering the Quranic text as a miracle itself.

2.3- The epistemic gap in Ijaz

Hence, the epistemic gap begins to emerge, because the founders of Ijaz's theory ignored that the characteristics of miracles do not exist in the language of the Quran; this is because the language of the Quran is the language of Quraysh, and its nature is from the nature of the ordinary language which is recognized by the man of the street at the time of the descent of the Quran, while miracles are extraordinary and supernatural phenomena, (fire does not burn - stick turns into a snake - the dead come back to life). It stands to reason; we cannot study the supernatural by scientific or natural methodologies.

We can't consider the operation of analyzing the Quranic text as a methodology to display inimitability in the Quran, because this operation is a human act, and all that can be disclosed by human effort should never be considered miracles. This is what is nowadays called Ijaz or inimitability of the Quran is just the opinions of scholars in explaining the rhetoric of the Quranic text.

It would make no sense to keep the description of "inimitability" or "miracle" to explain the rhetoric of the Quranic text. Obviously, the miracle must break all possibilities of explanation or imitation; because If man unlocked the mystery of the miracle by the scientific methodology, this means that it is not a miracle. In this case, readers of the Quran don't find any difference between the rod of Moses (PBUH) and the ropes, and the rods which is invented by Pharaoh's

magicians. Consequently, confusion between miracle and science will destroy the confidence in the Quran and science together.

2.4- The impossibility of Ijaz in the rhetoric of the Quran

It is very unlikely that Allah intended to challenge Arabs on issues relating to the rhetoric or the style of language while the Quran was declared by the same language of the Arabs. on another hand, rhetoric and language are the ideal domain for controversy and evasion of truth. Therefore, it is absurd to make an open-to-interpretation speech as a subject of a miracle.

We can observe examples from the Quran itself about the use of the fallacies of language to escape out the truth; for example the story of "the king who disputed with the prophet Ibrahim about God; Ibrahim said: "My Lord is the one who gives life and causes death," the king said: "I give life and death" ¹⁸. We can note that the interlocutor of the prophet Ibrahim has turned the metaphysical challenge which is " giving life and death" to a logical fallacy based on manipulation of words.

Let alone, when the challenge is based in whole on the game of language, whereupon, any poet or orator would create an identical text to the Quran. Generally, which affirm the superiority of a text on another if we deal with valuable texts, is just our subjective experience. We have no objective tools to treat the inimitability of the Quran. In the case of the Quranic text, we do not see a visible or concrete miracle; instead, we discern a peerless sacred text addressing mind and emotion at the same time, without using the power of

miracles. The Quran always repeats that the language of the Quran is similar to people language.

The Quran aims to be understandable primarily to people who speak Arabic as it was in the time of the prophet Muhammad (PBUH) without any inimitability which maybe prevents the understanding of the celestial message.

The attested experience proved that the big lies in religions did not appear by deceitful claimants of prophethood, but by distorting the celestial books, either directly by changing the texts or by falsifying the religious consciousness using misleading interpretations or biased explanations of the divine revelation. The purpose of the falsehoods in the history of religions is exploiting the power of faith which is in the hearts of believers to serve the self-interest of some people, who are usually minorities in the society. In this case, the impact of false religion becomes harmful and destructive; because it turns to be a tool of despotism and exploitation, instead of being a way to salvation.

We do unwise when we measure the power of the Quran only by the rhetoric standards because we'll lose sight of what this book includes of social uprising and the radical change in moral values which is caused by the effect of faith and belief in hereafter.

2.5- The meaning of the Quranic challenge

The Question that arises now is: what do we do with the challenge existing in five verses in the Quran which speak of the challenge through miracles, when we admit the non-existence of Ijaz in the Quranic text?¹⁹ We will hasten to say that neither the term of Ijaz nor miracle (mo3jiza) has appeared in

the Quran, all which we find in the Quran is the challenge to bring similar to the verses and Surats of the Quran. Scholars agree that the language of the Quran was clear and without ambiguity, hence, the meaning of the challenge becomes: calling the polytheists to bring an alike savior message from their idols, or finding a way to obligate Allah to give them another book instead of the Quran.

Until now no one could, and seemingly it will not happen in the future, to produce the like of the Quran, even if there were some people who tried to imitate the Quran because they cannot obligate God to accept them; this because the purpose of God from man is not like the purposes of human beings from each other, only who feared the station of his Lord and forbade the soul its caprice would benefit from the Quran.

2.6- The role of miracle

The Quran has rejected manifestly the use of miracles as a proof of its validity. Actually, miracles provide a temporary protection to prophets by what they generate of fear and astonishment " And nothing has prevented us from sending signs except that the former peoples denied them. And we gave Thamud the she-camel as a visible sign, but they wronged her. And we send not the signs except as a warning"²⁰.

Miracle does not give the proof of the credibility of the message because its effect will expire once their time of display ends. For this reason, we can say that there is no logical link between the celestial revelation, which is absolute and intended to be sustainable, and the miracle, which is material and limited by time and place.

It is also noteworthy to add that people who don't speak Arabic, they cannot be aware of the Ijaz of the Quran - if we accept its existence - in fact, most Muslims today do not speak Arabic, and even those who speak it, they do not see in the language of the Quran any difference from the formal Arabic language. Most people who accepted the idea of inimitability of the Quran did that because they just admire and esteem the transcendent nature of the Quran.

The purpose of the miracle is to create a state of awe in the hearts of the viewers - certainly not all people-This fear would make people think in what prophets say and reflect on the message that is revealed to them instead of persecuting the messengers. Accordingly, miracle does not offer any proof or argument to reinforce the faith because the nature of faith is a psychological matter. Furthermore, there are a lot of people who sighted miracles and rejected the prophets. Hence, we understand why Allah did not agree to the request of the infidels when they asked the prophet Muhammad (PBUH) to display miracles, to support his claim. Instead, the Quran directed people to another strong and more certainty proof which is "faith" and "piety"²¹.

2.7- Inimitability and science

Language is no longer, the only issue in the arena of competition on Ijaz (inimitability of the Quran). Unlimited projects of scientific interpretation of the Quran were launched beyond Tantawi Djouhari. Though, some traces of the natural methodology were found in the interpretation of the Quran centuries ago.

Al-Shatibi²² forewarned to the danger of alike endeavors, when he said: "a lot of people exaggerate when they attribute to the Quran any kind of natural knowledge, inherited from ancients or latecomers; Teachings, Logic, Gematria, and all matters which were studied by thinkers in these arts and the like. If we checked this argument in the light of the above, we find it wrong. It is not permissible to add to the Quran anything else not consistent with it...we must adopt exclusively in understanding the Quran on what depends on Arabic usage".

In the middle of the last century, many thinkers focused on demonstrating the epistemic trap in the scientific interpretation of the Quran, which was nothing more an oriental "scientism" hidden under the pretext of Ijaz. Shaltout and Qutb were among scholars who criticized this exotic methodology. However, after that, the scientific inimitability of the Quran becomes an open project to every Tom Dick and Harry.

Conclusion

Although Islamic economics has a specific nature, which refers directly or indirectly to the Quran, some Muslim economists could not escape the material interpretation which they inherited from the conventional economics. This interpretation dominated even the understanding of the Quranic text per se.

This article gave two examples about how some Muslim economists have dealt with the Quran. And it explained why they fell into the trap of the material interpretation of the Quran. The article concluded that the main reason which made Muslim economists adopt the material interpretation of the

revelation is "scientism" which is a psychological trait inherent in the minds of the Muslim economists maybe from the way in which they had been educated.

Through the previous discussion, we conclude to the following:

- It would not be so wise to believe that certainty exists only in science because in this case, science turns to being the creator of values and norms.

- the method of the Quran differs from that which is used in science; this is because science is based on tolerating doubt, and continuous research, while the Quran is based on absolute and fixed certainty.

-The attempt to combine science and the Quran in one format in Islamic economics or any other social sciences leads to a bad fabrication of theories.

- The scientific discovery is not the goal of the Quran, not even Sunna. The Quran urges for knowledge which leads to " piety", "Those truly fear God, among His Servants, who have knowledge"²³

End notes

¹ -Vickrey in (Hosseini, 1986).

² - McCloskey (1983, pp484-485).

³ - Chapra (1995, p23).

⁴ - Ibid.

⁵ - Addas (2008, p52).

⁶ - Ibid, p65.

⁷ - (Gribbin 2009).

⁸ - Ghanim (1991, p20).

⁹ - Ibid, pp20-27.

¹⁰ - Choudhury (2007).

¹¹ - Ibid, p2.

- ¹² -(Choudhury 2010, pp 201-227)
¹³ -(Elmessiri 2013, pp64-69).
¹⁴ - Misri (2005).
¹⁵ - Awadhi (2006).
¹⁶ - Alabjee (2006).
¹⁷ - Al Saati (2010).
¹⁸ -(the Quran; 2:258).
¹⁹ -(The Quran; 1:23-24, 10:38, 11:13, 17:88, 52:33-34).
²⁰ - (The Quran; 17:59).
²¹ -(The Quran; 17:90-96).
²² -(1341 Hijri, vol 2 pp 52-53).
²³ -(The Quran; 35:28).

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