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پژوهشگاه علوم انسانی و مطالعات فرهنگی
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As the Prophet says: "Those who suffer from poverty will come across problems in the other world" or "poverty and heresy are neighbors." Thus, worrying about faith and judgment day means worrying about people's living conditions. Here the role of Islamic economics and the Muslim economists becomes clear.

For the economic to be Islamic it means that the Muslim economist, having in mind the main goals and perspectives presented by religion and regarding the obligations enforced by the present national and universal condition, must act and plan in a way that can guide the society towards the main religious goals. This can improve the character of mankind and build a dignified society.

The goals are introduced by religion but the ways of reaching those goals are to be assigned by science. It is clear that the Muslim economist in his designing and modeling needs to use other branches of knowledge. Mankind behavior including his economic behavior varies in different societies and culture and this variety is even present in societies with one religion but different sects. Therefore, the economic behavior of Iranian, Pakistani, Emeriti, Malaysian and... Muslims differ from each other. This indicates the significant complexity of the subject and its various aspects, which must be studied by scientific methods.

Considering these points, in addition to the common and universal economic laws, the Muslim economist will pay attention to his national economic problems and will theorize the economic behavior. In other words, considering the fourth meaning requires considering the other meanings.

problems are very complicated and in studying them many parameters are to be considered.

The important point is that the method of justification and distinction between the correctness or incorrectness of hypothesis is common and universal throughout the world.

To call economic or any other branch of science 'Islamic' if it refers to being Islamic in context of justification is false. "In our scientific study of the Islamic economics, regularity, and being methodical objectivity and liability to criticism are our criteria (Dadgar, 1999, pp. 182-183). These criteria are the common, universal and non-religious criteria in the context of justification.

It seems clear now that in science the influence of commitment, faith, love, prejudice, values and so on are all significant in the context of discovery, but the context of justification which is the most important step in science logically is free from this influence (Throughout the article it was frequently mentioned that this distinction is based on logical analysis. But whether all people in their behavior - including agreement or disagreement with scientific theories - act according to rationality or not is a question that must be discussed in psychology and sociology of knowledge).

4. Conclusion

In the opinion of the writer of this article the most accurate meaning of Islamic economics discussed above is the fourth one. The viewpoint from which Islam looks at man "the way he must be" is the main factor in administering the society including its economical affairs. The main goal of a religious government is to protect man's nobility and to provide the background for the realization of ethic and moral values. In the Koran the enactment of justice is one of the main reasons for sending the prophets and this implies that the religious government has to regard this as its main duty. Self respect, honesty, bravery and other ethical values, recommended by Islam, are to be realized in a religious society.

There is no doubt that the realization of these values is directly or indirectly related to the economic and living condition.

4. Perhaps Islamic economics means, regarding the ethical and legal instructions and in general the direction of the Islamic teaching, the economic planning or the Islamic market which must act in a way that realizes the identified goals. Paying attention to the preferences and the classification of demands according to Islamic teachings and satisfying these demands can be considered "Islamic economics". "Islamic" as an attribute firstly must be given to those goals and secondly to the economic methods.

5. Another meaning of Islamic economics is being Islamic in the context of discovery. The Muslim economists can focus his attention on topics relevant to Islam or the Islamic community, for example topics like Nourishing (Enfagh), Fifth (Khoms), legal alms (Zakat), and so on, and their impact on the economy or otherwise is a topic that can be studied, theorized and regulated. But the resulting theories and regulations can be considered as scientific only when they are justified according to common criteria. The most important criteria are experience. These theories and regulations will endure as far as they are not in conflict with experience.

In economics or in any other branch of science which explains the natural laws, the attribute of Islamic first refers to ethical and legal orders and second to "being Islamic" in the context of discovery. But the methods and criteria which determine the truth of the theories and justify them are common and cannot take the attribute "Islamic."

The science of economics- in principal- is an experimental science, that is the correctness or incorrectness of its rules is determined by experience. Economics and other branches of science such as physics and chemistry act similarly in describing their topics. There is no doubt that the presence of man in economics and the influence of some factors such as cultures, beliefs, psychological factors and... vary our descriptions of economic behavior of different communities. This variety of descriptions does not mean that the economic science is different from other branches of science. This means that economical

biology and so on. This is the "uniqueness of method" that is the main characteristic of science.

3. What is Islamic Economics?

With regard to the different meanings of the attribute of 'Islamic' given to science, Islamic economics can also have different meanings.

1. In the Islamic teachings, there are some topics concerning economics. Some of these topics are ethical commandments and some of them are "do's" or "dont's" legal orders. These orders may be considered Islamic economics, but in fact فائغ belong to the fields of ethics and law, and thus considering them as "science" does not seem to be true.

2. Perhaps, Islamic economics means the act of theorizing and systematizing the economics done by the Muslim economist. In this application "Islamic" means the rise of that theory or system in the Muslim mind as the theory of relativity in physics was in the mind of a non-Muslim. The attribute of "Islamic" in this regard merely means that this theory was first presented by the Muslims.

3. Sometimes Islamic economics means establishing coherence between economic planning, activities, and the legal regulations of Islam. For example, in Islamic economics it is said that the usury is forbidden, or that some objects are not considered wealth, and therefore they can be traded. This meaning is connected in some way to the first meaning- when we speak of the "do's" or "dont's" of religion- but in other way it is different from it- that is, it is connected to topics which are not explained in religion clearly and must be interpreted by the Faqih. For example, laws concerning banking, insurance, internet business and so on are of such kinds of topics. "Principally, those economic rationale rules which have no conflicts with Islamic principles can be applied in Islamic economics" (Dadgar, 1999, p. 176). Alzargha believes that the reason for preferring a theory from a group of theories is the consistency of that theory with religious principles (Alzargha, 2004 a, p. 129).

religious beliefs in their theorizing process, and in their arguments at least try not to let any conflict face these beliefs, rather they try to establish a kind of consistency between them. This might require the interpretation (Tawil) of the religious text. The result is that there are philosophical, mystical and scientific interpretations of the Koran¹. This kind of theorizing of believer scientists is not contradictory with the objectivity of science because objectivity reveals itself in the process of justification. A hypothesis is accepted when it has sufficient reasoning and the origin does not matter.

6. One of the accurate meanings of science "to be Islamic" is to be Islamic in the context of discovery. The mind of a Muslim scientist works on problems which are present or relevant to religion or Islamic culture. The Muslim scientist, because of his religion, focuses on problems which might be unimportant to a non-Muslim scientist. This is the process of context of discovery. But as it was mentioned, for the grasped problem to be considered scientific, it must be justifiable according to common and general criteria². For example, the enactment of Fiqh punishments occurs only in the Islamic community. This reality naturally does not attract the mind of a non-Muslim psychologist or sociologist but naturally it attracts the mind of a Muslim who will theorize about it. For example, the relation between Fiqh punishments and decrease of crime, mental safety, personal and social safety and so on can be subject of a study. During this study a theory might arise. It is clear that this theory must not be regarded as scientific because of the Muslim identity of the scientist. In order to be scientific, this theory must pass the common justification. It is the case with physics, chemistry,

¹ Like the interpretation of Koran presented by some Muslim thinkers in which they tried to establish consistency between some verses of Koran and the theory of evolution.

² Overlooking some "Islamic sciences" in particular indicates some criteria of their justification be taken away from religious doctrine itself. For example, the authenticity of the narrator in addition to the popular criteria like honesty, trustworthiness and the like and commitment to particular religious sect can be another condition.

he has his own personal criteria¹. However, these criteria can be criticized and modified, albeit the process of criticism and modification itself is a common and general one. What follows is a study of the different meanings of the attribute of 'Islamic' given to science and the distinction between the validity of its usages.

1. One of the meaning of the attribute (Islamic) is the one that was mentioned in the discussion of Concepts above.

2. Perhaps the reason for science to be called Islamic is that it was originated or proposed by Muslim scientists, as for instance to call the scientific theories of Razi or Ibn Haitham and other scientists 'Islamic' because they were Muslims. This usage is not a genuine one and its function is no more than assigning scientific theories to their cultural origin and is based on common criteria and justification not on the source of origination.

3. Perhaps they applied the attribute to observe the norms, values, the Islamic principles in common and personal behavior. This usage can be applied to institutions but it has no direct relation to science in particular.

4. Sometimes, it is said that this particular research or the application of some particular device is not Islamic. For example, it is said that "any research meant for producing nuclear weapons is not Islamic" or "doing some research in the field of genetic or artificial insemination is not Islamic," and so on.

Here, it is clear that application of 'Islamic' has no relation to science itself. Scientific research cannot be bad or good. It is the application of the results of any scientific research which might be in contradiction to religious values and thus regarded as non-Islamic.

5. Perhaps by calling science "Islamic," its consistency and compatibility with the Islamic teachings is intended. For example, Muslim philosophers, as believers, observe their

¹ Encouraging learning science from non- Muslims, and hearing different words mentioned in the Koran and the tradition indicates that science has common criteria and has no relation with any particular country, people and religion. The Koran discourse with people of different ages is based on this fact.

have to be proven. Observation in this method is both the method of discovery and method of justification. But the "problem of induction" and other problems this method confronts show that science is not purely the result of observation.

In the non-inductive approach to science, observation has no remarkable role in the development of science. In the context of discovery, as mentioned above, ideas and hypothesis can come into the mind of scientist through any means, but this has no significance in the logical analysis of science.

In the non-inductive approach also the ultimate judgment is done based on experience but not through corroboration and proving of ideas and hypothesis – experiment is not capable of doing so – rather it is done through weakening and refutation. Experience cannot show the correctness of scientific hypothesis but it can show its incorrectness.

The important point is that it does not mean that when an idea or hypothesis comes to the mind of the scientist, it must be considered scientific. It must principally be testable and justifiable by the scientific community. In other words, there must be a common and objective method for its justification. It is in the process of justification that the scientific nature and the correctness and incorrectness of propositions are to be decided.

Science is based on "context of justification" not on "context of discovery" and the more accurate and objective the criteria are, the more scientific that science is¹. The source of any scientific hypothesis is not important. It is the correspondence of that hypothesis with the criteria that matters.

Thus, it is clear now that objectivity and commonness in science are related to the process of justification. These criteria are absolutely common and universal and no one can claim that

¹ To be scientific has different levels. In natural science the more a theory is measurable the more accurate its predictability is, therefore it is more refutable, thus it is more scientific. And the fewer these attributes are the less the theory is scientific. Economics is not exceptional. "The main aim of economics is prediction, not merely understanding phenomena's". (Blauge, P. 327).

2.3.1. Science as a popular and objective matter

As it was mentioned, one of the meanings of knowledge is "what the scientists possess in mind" (Popper, 2000 , pp. 201-203, 169-70). In this sense knowledge is something internal, personal, subjective and non-judgmental; that is, its truth cannot be determined. To decide its truth, the subjective matter must become objective (that is, to be presented in verbal or written form) so that it can be judged by others to see whether it is correct or not.

The objectivity of science means that any scientific proposition must be testable according to popular criteria approved by the scientific community. In other words, there must be a common method for distinguishing the truth or non-truth of this proposition by that scientific community. The main criterion of judgment is experiment, which is common, objective and is not personal or subjective.

While objectivity turns science into an impersonal matter, it also releases it from any geographical, religious, and national attribute. The qualities of the scientist have no relevance to the truth or non-truth of the scientific proposition.

2.3.2. The distinction between context of discovery and context of justification

There are two steps in the development of any scientific theory. The first is the "context of discovery" (Popper, 1984, pp. 26-36). In this step various ideas and hypothesis come to the mind of the scientist. They come to his mind through different ways. There is no regulation in this step, or if there is, it is not detectable or at least it has not been detected up to now. However, it is the creative mind of the scientist to detect and grasp these ideas and hypothesis.

In the inductive approach, scientific ideas and hypothesis are the outcome of observation and are considered as "summary of data." In this outlook, justification is done through frequent corroboration of the ideas and hypothesis and ultimately these

personal and social acts and finally predict their behavior. In this assumption there is no "Islamic Economics." But if these knowledges are considered social technology and instruments for social engineering, "Islamic Economics" does exist. That is, a plan that directs society to the specified goals. On the other hand, giving the attribute of Islamic to these sciences brings about a question: what does it mean for these sciences if they are described as Islamic? This question in general is related to the connection between "science" and concepts such as "faith," "commitment," "norms," and the like. This topic is studied in epistemology and in the philosophy of science. The following works in the field of methodology of economics also discuss this topic in general:

1. Blaug, Mark, *The Methodology of Economics, or, How Economists Explain.*

2. Ghaninejad Ahari, Musa, *An Introduction to the Epistemology of the Science of Economics.*

3. Katozian, Muhammad Ali, *Ideology and Method in Economics.*

4. Dadgar Kermajani, Yadollah, *A View at Islamic Economics, Knowledge's, Norms and Methods.*

5. Al- Zargha, Anas, *Islamization of Economics.*

The argument in this article is more in connection with the arguments in the last two works. The author of the article having agreed to some of the views discussed in these two works would like to show that "science" as a descriptive knowledge cannot have an Islamic or non-Islamic characteristic. However, economics, in particular, in a reasonable sense can be Islamic.

To see how in a reasonable sense economics can be Islamic it might be necessary to discuss two points related to "science."

5. A positivistic popular but incorrect application of the word science is in the derivative word "scientific" meaning "correct" and "nonscientific" meaning "incorrect." In the last usage of "science" the only meaning of scientific is experimental. A scientific proposition is a proposition that is dealt with in an experimental method. This method determines whether this proposition is true or not. Nonscientific proposition is a proposition that cannot be determined by experimental method.

To determine whether it is correct or incorrect, a different method - absolute reasoning or else must be used. For example, mathematical and philosophical propositions are nonscientific but they are not incorrect. "Water boils at 200°" is a scientific proposition but it is incorrect.

One of the reasons for insisting on regarding the religious laws as scientific and resisting against regarding them as nonscientific is the incorrect reading discussed above.

2.3. Islamic Sciences: in their restricted meaning they refer to those sciences that study the Koran and the tradition of the Prophet. These include the science of interpretation of Koran (Tafsir), theology (Kalam), principle jurisprudence (usul al- fiqh), and the study of tradition (Ulum Al- Hadith). In these sciences the primary aim is to explain God's intention. Thus, the existence of these sciences is dependent on the existence of the religion of Islam itself. Accordingly, there exist Christian and Jewish sciences. They are considered as branches of science because the coherence of their diverse propositions comes from the unanimity of their aims.¹

Psychology, sociology, and economics are specifically called science; that is they are - in principle - branches of experimental sciences. An important presupposition of this article is that Humanities and social sciences are science in particular usage; that is like the natural science they try to discover the rules of

¹ The criteria for the coherence of the propositions of a science are the unity of subject, the unity of object and the unity of method.

meaning of the attribute itself can help us see whether its usage is reasonable or not.

In this article by explaining some basic concepts like "Islam," "science," and "Islamic sciences," the author will examine the two basic characteristics of science in general and then through induction he argues what conceivable meanings the term "Islamic science" can have. It is also intended to see which one of these meanings is logically justifiable. Finally, the term "Islamic economics" will be discussed in light of the above meanings.

2. Concepts

2.1. Islam: in this article it means the religion of Islam and its two basic scriptures: the Koran and the tradition of the Prophet Muhammad (Tabatabai, 1996, p.106). It is clear that in Shiatte sect tradition includes the action, saying and silence of the twelve Imams.

2.2. Knowledge (elm): in addition to its denotative meaning, that is "to have knowledge" this term has some idiomatic meanings the most distinguished of which are the following:

1. Knowledge meaning what the scientists possess in minds.
2. Knowledge meaning certainty, which is applied in the principles of jurisprudence (usul al - Fiqh).
3. Knowledge meaning a set of propositions which have internal coherence. This coherence comes either because these propositions are all concerned with a single subject or are about a special object. In this sense the word "science" refers to different branches of science including the descriptive sciences like physics, chemistry, psychology and economics or normative sciences such as jurisprudence, law and the like.
4. Knowledge meaning descriptive method that relies on experimental methods for its validity, and its propositions are all dealt with and decided based on experience. In this sense it denotes "science" (Soroosh, 5; Mesbah, 61).

An Epistemological Approach to the Concept of Islamic Economics

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Abstract:

The topic of Islamization of science has obsessed the minds of many Muslim thinkers for a long time. Although today the debate on this topic is not as hot as it used to be, it is still of interest to some thinkers in the field of humanities. In the present article the author looking at the topic from different points of view and focusing his discussion on the concept of "Islamic economics" tries to argue in what sense Islamization of a branch of science can or cannot be reasonable.

Keywords: science, Islamic science, Islamic economics

1. Introduction

Giving the attribute of "Islamic" to some branches of science which has brought about terms like "Islamic psychology," "Islamic economics," "Islamic philosophy," and so on and sometimes to some institutions like "Islamic university" creates an epistemological question: what does it mean to be Islamic for these branches of science?

Not long ago the attribute of "Islamic" was used to be given to branches of sciences like physics, chemistry and mathematics and today though it is not used as much as before, there are few who favor its usage. To begin with, analyzing and explaining the

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