

THE ECONOMIC OF RELIGION: AN EPISTEMOLOGICAL INSIGHT

Bayu Taufiq Possumah
Tazkia University College of Islamic Economic, Indonesia
Email: btaufiq@gmail.com

Abstract

Religion always go hand in hand with economic science, moreover the both is un-separated part of analysis to explain behaviour of economic. In the western and mainstream economic, the significance impact of religion in socially, politically, and economically complex world standing lag behind the perception of religion and economic itself. Beside interconnected between religion or ideology to economic science, this paper tries to examine some philosophical determinants of economic consequences of Islam, and through its worldview and epistemology, Islamic economic is an outstanding economic science because the religion and ideological matter coherently in its body of science.

Keywords: *Determinant, economic, Science, religion.*

A. Background

1. Studies on Religion and Economy: Revisited

Presently, a multitude of economic researchers has been investigating religious beliefs, activities and their economic consequences. The studies appearing on for example nature of religion, the determinants of individual religiosity, participation rates, religious mobility, commitment, and evolution of religious institutions, secularization, socioeconomic correlates of sect membership, church-state problems and economic consequences of religion. Economics of religion sustains at least four international journals, four associations, three annual meetings in the US and Europe.¹ For example American Economic Association Meeting also includes sessions on religion.²

In the past 5 to 20 years, more and more scholars have been using conventional economic methods to understand the way in which religion relates to the rest of society and to the economy in particular. Regarding the conceptual or theoretical approaches to the connection between religion and economy, there are two causal directions in the literature on sociology of religion.³ *First:* Religion is dependent upon developments in the economic and political aspects of contemporary life. Events in an economy - levels and standard of living or governmental market interference - influence such things as attendance at religious

¹See *Journal of Religion & Society*, (Creighton University), *Interdisciplinary Journal of Research on Religion* (Institut for Studies of religion, Baylor University), *Journal of the American Academy of Religion* (Oxford University), *Journal of Religion and Business Ethics* (The Institutional Repository at DePaul University), and *Journal of research In Islamic Economic*, Islamic Economic Institute, KSA

²EsaMangeloja, (n.d), *Implications of the Economics of Religion to the Empirical Economic Research*, University of Jyvaskyla, Finland, p.4

³ Please refer to Rachel M. McCleary and Robert J. Barro, *Religion and Economy*, *Journal of Economic Perspectives*, Vol. 20, Number 2—Spring 2006—Pages 49–72.

services or religious beliefs. In this model, economic development reduces individual participation in formal religious services and personal prayer, decreases religious beliefs, and diminishes the influence of organized religion on politics and governance. This argument has roots in the sermon on “The Use of Money” by the founder of Methodism; John Wesley (1760) and later was extended by Berger (1967) and Wilson (1966).

The second: theoretical approach looks at the connection between religion and economic and social life from the other directions. Religion is thought of as being the independent variable, influencing something about outcome on the economic, political, and social side.⁴Weber’s (1905 [1930]) in *The Protestant Ethic* viewed religiosity as an independent variable that could influence economic outcomes. Religious beliefs affect the economy by fostering traits such as work ethic, honesty (and hence trust), thrift, charity, hospitality to strangers and so on. The main analysis of the Weberian framework [see for example Berger (1967) and Wilson (1966)] is that the religious beliefs are what matter for economic outcomes. For Weber, houses of worship were not merely forms of social clubs. The special feature of religion is its potential influence on beliefs that reinforce particular traits and values (McCleary and Barro, 2006)

Among the religion that influences much are Jewish and Christian. According to the study of *Center for the Study of Religion and Culture* (2004), Jewish and Christian religious traditions are the two widely discussed as a fundamental concern with economy.⁵ Even, they argue further that the normative approach to religion and economy assumes that religion is constituted by a kind of attenuated political economy as in ancient Israel and classical Christianity. “Economy” was at the centre of these theological traditions up until the end of the 17th century. The *oikonomia Tou Theou* (Economy of God) as accounted in the Hebrew and Christian scripture (especially in the Torah, the Prophets, and the teachings and actions of the Jesus community) shares many general characteristics of *oikonomia* as practiced in antiquity and summarized by Plato in *The Republic* and Aristotle in *the Politics*.⁶ But this is not simply a matter of ethics, as argued by Beisner and Borgquist (1999), for traditional Israel and Christianity. As suggested by Meeks (1980), it is a theological matter: the

⁴DavoodManzoor, Economics of Religion: The Role Of Religion On Economic Performance, A Review of Literature, unpublished paper, see on www.IRTL.org

⁵M. Douglas Meeks, *God the Economist: The Doctrine of God and Political Economy* (Minneapolis: Fortress Press, 1980). See also Daly, H. E. and John B. Cobb. *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future*. (Boston: Beacon Press, 1989)

⁶In general, *oikonomia* is characterized by an economy that: 1) is based in nature and therefore limited, embedded in community and therefore regulated by community 2) aimed at human livelihood and life with rather than on the land, 3) stores up for survival of the day, 4) takes desire for granted but disciplines it through the relationships of those in the household, 5) emphasizes local rather than long distance markets, 6) resists artificial scarcity, 7) refuses to make land, labour, and money exhaustively commodities

knowledge of God is given in the accounting of an economy and relationship with God is constituted by the performances of an economy.⁷

The current view on the religion of economics is related to religion due to many reasons: enhance modern economic science by generating new information on “non-market” behaviour and what religion of economics is usually (Iannaccone 1998, p.1466); [it seems that “non-market” behaviour does not relate and reflect the ethical elements] .The current view also debates concentrate on ethic which cover positive and normative economics, But the view rest on whether economic is religious matter. This is not known yet. The study by McCleary and Barro (2006) look at the consequences of having an established state religion. They find that it is actually positive, both for church attendance and for religious beliefs. To some extent, it goes against what Adam Smith said. Smith stressed that established religion would promote monopoly, poor service, and decreased service attendance. He particularly inferred that from looking at the Anglican Church in England.

Other views look into sub-fields studies that relate religion and economics:

- Studies of the current and historic role of religion in advancing or impeding economic development (Robin Grier, 1997), social progress (Robert Wuthnow, 1994), moral development [(Habibullah Khan, 2008) and (Robert Grier, 1997)] scientific and technology advances (John Henry, 2010), and so forth.
- Economic studies of religious beliefs, behavior, and institutions. (Examples: Explanations for conversion and commitment that emphasize choice and rationality over irrationality and indoctrination. Rational explanations for the success of “extreme,” “fundamentalist,” and “conservative” groups and weakness of more “liberal,” “mainstream” groups.)
- Religiously-oriented critiques of economic theory and practice. (E.g., “Christian economics” (Bob Goudzwaard, 1996), “Biblical Economics,” (James P. Gills, M.D, 2002) and “Islamic Economics.” (Kuran, 1993.) Religiously-oriented critiques of capitalism (Jacques Delacroix, 1992), socialism (A. M. C. Waterman, 1987), materialism (Robert Wuthnow, 1995), specific economic practices (LucreciaBoado, J.D.2010.), etc.
- Theoretical and observed differences between different forms of religion. For example, religion versus “magic”, and monotheism versus polytheism. Why Christianity displaced Greco-Roman paganism, see the studies done by David E Aune (1991) and

⁷See Patrick G.Duggan, *The oikonomia Ministry*,The Congregational Church of South Hempstead, <http://www.slideshare.net/pduggan/oikonomia-planning-meeting-3>

why polytheism is less morally constraining than monotheism, and see the studies done by Mark S. Smith (2001).

- Studies of religious “markets”. For example, alternatives to traditional “secularization” theory that emphasize the centrality of innovation, entrepreneurship, and competition in the “religious marketplace.” Market-oriented explanations for America’s religious vitality versus Europe’s religious decline. One approach is called the “*Secularization Hypothesis*” a part of “*Modernization Theory*,” as proposed by author Lipset(1967) and Rostow(1960), which says that as economies develop and get richer, people supposedly become less religious.⁸The second important approach is the “*Religion Market Model*.” The way government interacts with religion and influences the extent of participation in religion. Sometimes the government regulates the market, possibly promoting a monopoly religion or making it difficult for other religions to flourish. It might detract from religiosity: Some argue, for example author Opfinger (2011), if you have an established religion, you tend to have a monopoly, and monopolies tend to function inefficiently. Established religion tends to go along with government funding of religious activities which might result in greater religious participation
- Studies of religious commitment and religious groups influence the well-being of individuals, families, youth, communities, and nations.
- Studies of religious trends, the personal and social determinants of religiosity, and the relationship between religious and political/social/economic attitudes.
- Policy implications regarding the state regulation of religion, religious liberty, church-state relationships, the treatment of minority and deviant faiths, etc.

The studies above by means of secularization hypothesis⁹ approach indicate that there is a widely gap between religion and economic in conventional economic paradigm. That’s why the economist in the western still need to create new theories to correlate

⁸ According to this view, economic development causes individuals to become less religious, as measured by church attendance and certain religious beliefs. The beliefs refer to God, an afterlife, heaven, hell, and so on, and may also refer to tendencies of people to characterize themselves as religious. The secularization hypothesis also predicts that economic development causes organized religion to play a lesser role in political decision-making and in social and legal processes more generally. This idea appears in Weber (1930) and has been extended in Wilson (1966), Berger (1967), and Chaves (1994)

⁹ The hypothesis can be viewed as a part of modernization theory, whereby economic development leads to an array of changes in social and political institutions. Modernization theory, as discussed in Bell (1973) and Inglehart and Baker (2000), relates to the economic determinism of Karl Marx; see, for example, Marx (1913, pp. 11-12). The secularization hypothesis appears in Weber (1930), but he credits the idea to John Wesley—see Wesley’s 18th century essay “On the Use of Money” in Wesley (1951). For more recent discussions, see Wilson (1966), Berger (1967), and Martin (1978).

between religion and economic science. Or we can say that the economic theory occupied of critics in side of its religious thought.¹⁰

On the other side, Islamic economics as a discipline has been discussed by many scholars. Contribution of Muslim economists (economists who discuss the Islamic economics) to economic fields can be traced in early studies such as Abu Yusuf (died 798) who wrote *al Kharaj* (land revenues), Muhammad bin al Hassan (died 805) who wrote a book on *al Iktisab fi al Rizq al Mustatab* (earning derived income) and Abu 'Ubaid al Qasim bin Sallam (died 839) who wrote a book on *al Amwal* (the wealth), Ibn Khaldun (died 1404) in his book on *Al Muqaddimah* (the Introduction), he analyzed the economic factors that affect the rise and fall of nations (the laffer curves). All Muslim scholars of several hundred years ago have already said everything useful on Islam and economic matter.

B. Research Methodology

A survey of literature and thematic analysis on Islamic economic over the past few decades used methodology to reveals reasonable that Islamic economics rooted in particular Islamic worldview and derives its value-premises for the ethico-social teaching of the Qur'an and *Sunnah*. However, to understanding that economics matter inherently as the consequences of Islam, this paper provides and highlights some fundamental concept in Islamic economics to authenticate that economics exist in Islamic system of life. The concepts reflected in several philosophical determinants are: Worldview of the nature, Tawhid Epistemological of economics, and the last, Fiqh and economics.

C. Result

1. Secularization Paradigm to Economic Science

Modern sciences (including economics) developed on methods and methodologies that may not be sufficient for Islamic economics due to the sources of knowledge involved, and their worldview and historical experiences. In addition, different schools of thought may differ in their approaches to economics and even in the purpose of economic theory/models. For example, neoclassical economics adopts methodological individualism to build model with mainly prediction in mind, and Institutionalist which more interested in understanding behavioral patterns within institutional setting (Dugger, 1979).

The methodology of economic in western influenced by secularization worldview and thesis which propose that modernization has been takes (S) place societies undergo a process of structural differentiation such that a greater number of specialized institutions and

¹⁰ For discussions of evidence contrary to the hypothesis, see, for example, Finke and Stark (1992) and Iannaccone and Stark (1994)

organizations re-places a smaller number of less-specialized ones. Just as structural differentiation is the basic theme of Parsons' (1960:esp. 295-321) theory of modernization, so the stripping away of political, educational, economic, and other functions from religious institutions, and the reduction of religion's role to a specific "core function" is the basic theme of his treatment of the secularization of religion.

Most socialist and economists in the past two decades have been using mainstream methods to understand the way in how religion imported to the rest of socio political behavior and to economy in particular. Douglass North (1971, 1991) has proposed - and a steadily growing body of empirical literature has confirmed—that institutions, more than any other factor, determine economic performance. Failure of more conventional models to account for economic performance through time has induced many economists to look to more non- traditional explanations of economic performance, physical capital accumulation, human capital accumulation, and technological change as such only account for a fraction of economic growth through time.

Secularization theory in fact, has two mayor paradigms. *First*, the classical and neoclassical is based on the argument that the significance or religion has decreased in modern times. This perspective called “secularization thesis”. As the arch of proponent of this theory B.Wilson (1966) described secularisation as ‘*the process in which religious thinking, practice and institutions lose social significance*’. Peter Berger (1969) in "The Social Reality of Religion" argues that secularisation is: "*The process by which sectors of society and culture are removed from the domination of religious institutions and symbols*". The underlying assumption of this paradigm is that increasing differentiation of religious institution from other social and political institution since the middle ages [Dobbelaere (1981), Tscannen (1991)]. Religious enthusiasm in the Western world and peak in the Middle Ages as emphasized by Secularization thesis has been in long term (secular) decline since, is a result of the Protestant Reformation and the continued diversification of religious organisations and beliefs. However the foundation of Secularization Thesis centralized to the two basic ideas; the work of Max Weber (1907) and the work of Emile Durkheim (1912). Weber’s work showed that the Puritans has adopted a new ethic, which saw worldly success, if it was achieved honestly by pious people, as proof of divine favour; so that, in his phrase, "this worldly asceticism" replaced the other worldliness of hermits and monks. In other place, Durkheim’s work is also essential, because he represented the traditional function of religion as symbolising the identity of a community; it is this process that has almost irretrievably weakened in Western Christianity, according to Secularization Thesis.

Secularization Thesis as developed by Wilson (1966) , however, saw more general forces at work than the Protestant reformation as central to the decline of religion. These

include Social differentiation, Societalization, and Rationalization. Together, these processes constitute the general concept of Modernization which Secularization Thesis sees as inimical to religion as a social force. All these processes are connected with the advance of technological control over nature since the Industrial Revolution; MacLeod (1992) quotes a Dutch saying, "Artificial fertilizers make atheists". Behind this technological advance is of course scientific discovery, despite the fact that the relationships between science and religious belief are more subtle than one might suppose.

Second, a recent critique of the classical and neoclassical paradigm from rational choice theory, the religious economic approach focuses on the effect of religion on aggregate levels of individual religiosity. This perspective argues that religious participation (measured as church attendance) has increased in modern times since 1780s due to the free market of religion (absence of governmental regulation) and competition among churches [Finke and Stark (1988), Iannacone (1993)].

Several social scientists (e.g. Martin, 1979; Stark and Bainbridge, 1986) also has been put forward and entered the economic discussion of Secularization Hypothesis. During the process of economic development the people will become richer when they tend to focus on worldly matters and interest in religion decreases. This hypothesis proposes that as long as there is only one religion, this religion would be undoubtedly correct when become monopoly and aware of the existence of other churches and faiths. Hence, the belief in the own religion's correctness might vanish. A higher supply of different beliefs might destroy the trust in the uniqueness of the own church. The Consequently is, the people would reduce their religious involvement because they are not sure in which religion they can trust. This diversity then should lead to lower levels of religiosity.

2. Economic Philosophy of Islam: Determinant and Consequences

The novelty of economic in Islam differs from all other kinds of economic system, i.e., the neoclassical economic, the Marxian economic, the institutional economics, etc. Not just by an ethical factor, but also by its acceptance of religion as the source of its principle as discussed in Section three. Thus, all economic behaviors and the body of economic in Islam must bring ethical consideration and constructed by the Islamic concept of life in Qur'an. The Islamic concept of life in Qur'an asserts that economic matter un-separately and as consequence of Islam it-self. However there are several determinants derived from Qur'an and Sunnah as basic sources of Islamic view on system of life represent that consequence which can be discussed as follows:

- **Islamic Worldview–The Basis of Economic Matter**

As we begin to explore the topic of Religion related to economics, we once again come face to face with the understanding that every worldview has its own way of dealing with the subject. Based on the presuppositions of each worldview, the way of dealing with economics will be very different. Before moving on to focus specifically on Islamic view of economics, it will be worth our while to gain some context by looking at the way each of the worldviews deals with the topic. Undeniable that every belief, nation, culture, or civilization even everyone have their own worldview. Because a worldview is basically the way we see things of fundamental values in our life, such as God, religion, human, world, knowledge, politics, happiness and truth. A worldview then is a direct product of civilization, culture, religion, race and belief.

Thomas F. Wall (2001) in his book *Thinking Critically about Philosophical Problem* defines worldview as “an integrated system of beliefs about the nature of your-self, reality, and the meaning of existence”.¹¹The Fontana dictionary of Modern thought (1977) provides a formal definition of worldview as:

“.....refers to a general conception of the nature of the world, particularly as containing or implying a system of value-principles. Any total philosophical system may be so styled which derives practical consequences from its theoretical component.....”

Therefore if the worldview is associated to the meaning of culture or belief, then spectrum and term will follows the culture or belief. For example, Christian’s view of economics means the economic must offer a description of man and society based on Biblical truth must identify and describe scriptural truths that explain current conditions, and must offer both operative and normative principles for achieving the most just economic system and individual behavior possible in our fallen world. It is not the function of Biblical economics to describe the tactics of implementing policies or programs but to offer principles and truths that, when implemented as policies, programs, and individual behavior, will conform the economic conduct and condition of men and society to the norms of Scripture (Beisner, et.al, 1989). As well as Economic *Naturalism* which understood that economics begins with the belief that there is no supernatural existence. As a result, the only principles which exist to guide economics are those which advance the goals of human society. Based on Naturalistic thought, as proposed by Robert H. Frank (2007)the species (society) rather than the individual takes precedent. The tendency that emerges from that is an approach to doing economics which tries to promote the welfare of society above the

¹¹ See Wall (2001), p.532

welfare of the individual. This generally involves some kind of central guidance by those who control the purse strings of society.

Refer to above definition; such a system of value-principles may be inspired by religious tenets or by moral philosophy independent of religion. And also, the distinctive spiritual and material aspect of the society and individual lives in often end to mold their worldview. Therefore, in making a choice, someone is imperative to look at the worldview dynamics from the different social systems rest on. Individual in a society can still have their own principles or variations, but hopefully their average behavior would tend to conform to the norms of what has socially been agreed upon.

In context to worldview of economic as a science, according to Kuhn (1970) worldview can be interprets as “change of paradigm” or “*Weltanschauung revolution*”, because the paradigm provides concept of value, standards, methodology and framework to study the science.¹² Thus, a major argument of those who build on Kuhn's approach to economic runs as follows: A world view greatly influences the scientific paradigm out of which one works; value judgments are closely associated with the world view; theories must remain coherent with the world view; facts themselves are theory laden; therefore, the whole scientific venture is permeated by value judgments from the start. The world view, or *Weltanschauung*¹³, shapes the interests of the scientist and determines the questions asked, the problems considered important, the answers deemed acceptable, the axioms of the theory, the choice of relevant facts, the hypotheses proposed to account for such facts, the criteria used to assess the fruitfulness of competing theories, the language in which results are to be formulated, and so on.¹⁴ This world view of Kuhn's Paradigm is closely associated with mainstream neo-classical economics. It is founded on a world view made up of the following propositions:

- Human nature is such that humans are self-interested and rational. That is, they know their own interest and choose from among a variety of means in order to maximize that interest.
- The purpose of human life is for individuals to pursue happiness as they themselves define it. Therefore, it is essential that they be left free to do so.
- The ideal social world is a gathering of free individuals who compete with each other under conditions of scarcity to achieve self-interested ends. As in the natural world with

¹² Kuhn stated: “*scientific research directed to the articulation of phenomena and theories which available paradigm*”. See Thomas S. Kuhn, *The structure of Scientific Revolution*, International Encyclopedia of Unified Sciece, vol.2, no.2 University Chicago Press, 1970, p.24

¹³ *Weltanschauung* is each paradigm determines the way science should be practiced, see Edwin Hung, (1997), *The Nature of science: Problem and Perspective*, Belmont California, p.368

¹⁴ Wilber (2003), p.2

physical entities, in the social world too there are forces at work which move economic agents toward equilibrium positions.

Neo-classical economists either accept the preceding empirically unverifiable and un-falsifiable statements or, barring overt acceptance, conduct scientific inquiry with methods based thereon. The first two propositions contain the motivating force in economic life (satisfaction of self-interest) and the third proposition spells out the context in which that force works itself out. It is interesting that experimental studies by psychologists indicate that people are concerned about cooperating with others and with being fair, not just preoccupied with their own self-interest. Ironically, these same studies indicate that those people attracted into economics are more self-interested and taking economics makes people even more self-interested. Thus economic theory creates a self-fulfilling prophecy.¹⁵

It seems fairly clear that all the propositions above bearing paradigm that “every man desires to obtain additional Wealth with as little sacrifice as possible,”¹⁶ and that is why the basic notion of the good permeating all neo-classical economics: individuals should be free to get as much as possible of what they want. This worldview of economic views that human pursuit of material interest alone as the primary goal of satisfaction in economic endeavors. Economists argue that individuals are always wants to maximize the utility or satisfaction from their actions (Pindyck and Rubinfeld, 2005). Stanislav Menchikov (1988), as Tideman (2002) in *Compassion or Competition* has noted remarks that:

The standard, neoclassical model is actually in conflict with human nature. It does not reflect prevailing patterns of human behavior . . . If you look around carefully, you will see that most people are not really maximizes, but instead what you might call ‘satisfiers’: they want to satisfy their needs, and that means being in equilibrium with oneself, with other people, with society and with nature. This is reflected in families, where people spend most of their time, and where relations are mostly based on altruism and compassion. So most of our lifetime, we are actually altruists and compassionate.

Economic thinking is primarily focused on creating systems of arranging matter for optimal intake of consumption. It assumes that the main human impulses are competition and consumption, and it has side-stepped spiritual and moral issues because those would involve qualitative judgments on values and other intangibles that go beyond its initial premises. But, by assuming that the more we consume the happier we are, economists have overlooked the intricate working of the human mind. The economists have accepted the principle of selfish individualism: the more the individual consumes the better-off he will be. He consumes out of perpetual needs which, if unmet, will make him innately unhappy.

¹⁵See Robert H. Frank, Thomas, Gilovich, and Dennis T. Regan, ‘Does Studying Economics Inhibit Cooperation,’ *Journal of Economic Perspectives*, 7, 2 (Spring 1993), pp. 159-171

¹⁶ Nassau Senior, *An Outline of the Science of Political Economy*, first published in 1836, (New York: Augustus M. Kelley, 1965), p. 26.

Economic growth is achieved when individuals consume more and more, demand boosting output. There is no room for altruism where an individual may incur cost for no conceivable benefit to himself.¹⁷ This became a foundation of conventional economic from Adam Smith to Lord Keynes and we can see reincarnates to the popular definition of modern economic as Mark Lutz (1998), in His book *Economics for the Common Good* observes that:

Modern economics is the science of self-interest, of how to best accommodate individual behavior by means of markets and the commodification of human relations.

In this economic worldview, the traditional human faculty of reason gets short-changed and degraded to act as the servant of sensory desires. There is no room for logic of human values and rationally founded ethics. Human aspirations are watered down to skillful shopping behavior and channeled into a stale consumerism. That is why the humanist critique of modern economics includes the assertion that “what is economically rational is often socially or morally unreasonable”. In all aspects of life we face choices that could lead to many different outcomes. It is exactly this human choice that is ignored in economic rationality, which is only about satisfying self-interest.¹⁸

On other side, as in Islamic discourses, term of worldview are used in vary such *at Tashawwur al Islamy, al Mabda al Islamy, IslamyNazariyyat, andru'yat al Islam lilwujud*. Al Mawdudy (1967) states that worldview (*IslamyNazariyyat*) begins with the concept of the oneness of God (*Al-Syahadah*) that carries over to the whole life of human in the world, because *al Syahadah* is a moral statement that encourages human to carry out in his whole of life.¹⁹ SyaikhAtif Al-Zayn (1989) explaining "Islamic worldview (*al Mabda' al Islamy*) is '*aqidahfikriyyah*, a belief that is based on logics."²⁰ Refer to SayyidQutb term of *Tashawwur al Islamy* is accumulation of human beliefs formed in mind and hearth of Muslim,²¹

From the above definitions and terms of worldview we conceive that Islamic economic based on Islamic worldview which covers the concepts of the truth, concept of God, revelation (Al-Qur'an), creation, soul, knowledge, *Dien* (way of life), freedom, values, virtues, happiness etc. That is why Al Attas (1984) interpreted worldview as “*a metaphysical survey of visible as well as the invisible worlds including the perspective of life as a whole; [thus, it] is not a worldview that is formed merely by the gathering together of various cultural objects, values and phenomena into artificial coherence*”. The vision of reality and truth that appears before our mind’s eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting. Thus by ‘worldview’ we must mean

¹⁷ See Tideman, (2002), p.143

¹⁸ Ben Whelan, From Individualistic to Social Economics, Book Review “Economics for the Common Good”, <http://www.feasta.org/documents/feastareview/whelan.pdf>

¹⁹ Al Mawdudy, (1967), *The Process of Islamic Revolution*, Lahore, 14.p.41

²⁰ Atif al Zain, (1989), *al Islam waIdulujiyat al Insan*, Dar al Kitab al Lubnani, Beirut,p.13

²¹ SayyidQutb,(n.d), *Muqawwamat at Tashawwur al Islamy*, Dar al Shuruq, p.41

ru'yatul-islam li al-wujud.²² That's why Chapra (1998) in this sense stresses on the importance of a true worldview. He says: "The worldview explains the origin of the universe and the nature of human life". Therefore, (our conclusion) Differences in worldview lead to difference in conclusions about the meaning and purpose of human life, the ultimate ownership and objective of the limited resources at the disposal of human beings, the relationship of human beings towards each other (their rights and responsibilities) and their environment, and the criteria for well-being".

Hence, the kind of Islamic worldview allows transcendental conceptions of general order of existence that are not present in other worldview. The conception includes the following cognitive notions:

- There is a universal spirit, god, deity, or divine entity.
- This divinity has established an eternal moral order that, in part at least, can be known to human beings.
- People have duty to follows eternal moral dictates.
- This human conduct has long term (beyond individual death) significance.

In other words, the Islamic worldview links inseparably the life in this world (*al-dunya*) with the life in the hereafter (*al-Akhirah*), the latter being of ultimate significance. The *dunya* aspect of human life is seen as a preparation for its *akhirah* aspect. "Everything in Islam is ultimately focused on the *akhirah* aspect without thereby implying any attitude of neglect or being unmindful of the *dunya* aspect."²³ The notion centers on the Islamic concepts of Tawhid, vicegerency, and *al adl*. Islamic economic frame is inlaid with its above described worldview. Since Islam is not a 'theory' based on assumptions but a 'way of life' dealing with 'actualities,' orthodoxy (Such as Sadr and anNabhany) prefers to talk of an Islamic economy or system rather than economics. This seems to be at odds with the experience of western society. Even attempts at bridging the gap between religion and economics have ended up with more opponents than proponents. Other important elements of a worldview that are discussed in order to justify the possibility of an Islamic economics are the elements of man, nature and aim in life, since these have direct relevance for making comparisons to mainstream neoclassical economics.²⁴

Here then, we can identified the important elements in Islamic worldview such concept of God, concept of knowledge, concept of ethic or norm, and concept of human being, transmit the epistemology and ideology of Islam to the analysis of economic. Because in fact according to Heilbroner (1988), without a vision or a "belief system" (ideology) there

²² See al Attas, (1995), p.1-2

²³ *ibid*

²⁴ See Mohamed Aslam Haneef, 'Islam, Its Worldview and Islamic Economics', *IIUM Journal of Economics and Management*, Volume 5 No.1, 1997.

can be no economic analysis, there will be nothing to analyze. In this sense, Islamic economic analysis works within an Islamic ideology. What is required is to ensure that within the economic vision, the concepts, and later on the more detailed analysis of the internal mechanisms of the economic system, are coherent and logically consistent with the vision and worldview itself. From this perspective, the universality of the Islam can be accepted as a rule of economic law.

- Tauhidical Epistemology of Economy

Everything's doing by human being was based on his thinking and his ideology. And a certain 'ideology' is depending on a certain 'worldview', while 'world view' was based on its epistemology in his philosophy.²⁵This is the reason why epistemology was so important to study and research in all field of knowledge.

The term of epistemology was used firstly in 1854 by J.F. Feriere. Epistemology is a branch of philosophy which tries to answer basic questions as Kant says: "*Was kann ich wissen?*" ("What can I know?")²⁶ Because the answer is about the central problem of human thinking, so epistemology has a central position, as Ayn Rand mentions, epistemology is the basic of philosophical sciences. Epistemology is one of the core areas of Philosophy. It is concerned with the nature, sources and limit of knowledge.²⁷

The term epistemology was derived from the Greek word: '*Episteme*' and '*Logos*'. Episteme mean 'knowledge' or 'the truth' and 'logos' means 'think' 'word', or 'theory'. Runes (1971) states that epistemology is the branch of Philosophy that explains sources, structure, method and knowledge validity.²⁸ Epistemology also can be defined as 'The Theory of Knowledge'. Epistemology in its explanation consists of two parts: 'a general epistemology' and 'a special epistemology' or 'theory of specific knowledge', especially for scientific knowledge; so it can mention as "Philosophy of Science".²⁹ The Philosophy of Science (Knowledge) and Epistemology cannot be separated one from another. Philosophy of Science based on epistemology, especially on problem of scientific validity.³⁰ Refer to Modern Western Philosophy of Science, scientific Validity consists three concepts of the truth theory: correspondence, coherence, and pragmatic. Correspondence needs harmony between idea and external fact (universe), its truth is empiric-deductive; coherence requires

²⁵Muhammad Taqi Misbah Yazdi, *Philosophical Instruction, An Introduction to Contemporary Islamic Philosophy*, (New York: Binghamton, University Global Publications, 1999), p. 85-6.

²⁶Fritjof Capra, *The Turning Point, Science, Society and The Rising Culture*, A Bantam Books, United States of America, 1982

²⁷Peter D. Klein, *Routledge Encyclopedia of Philosophy*, (Routledge: London and New York, 1998)

²⁸Dagobert D. Runes, *Dictionary of Philosophy*, (Totowa New Jersey: Adams & Co., 1971), p. 94.

²⁹Doni Gahril Adian, *Menyoal Objektivisme Ilmu Pengetahuan*, (Jakarta: Teraju, 2002), p. 17

³⁰See Adian (2002)

harmony among logical statements, this truth is formal-deductive; while Pragmatic requires instrumental criterion or necessity, this truth is functional.

Epistemology is the study of the formation and circulation of knowledge. The epistemology of economic science examines how economists produce their statements about the business world, how they move these claims, and the consistency of their knowledge. Epistemology basically defined also as the study of origin, nature, and methods of authentication and limit of knowledge or, simply, the theory of knowledge (Encyclopedia of Philosophy, 1967). Thus, Economic epistemology is concerned with the purpose of economic inquiry, the legitimate source of knowledge about economic phenomena, the scope of application of that knowledge and the appropriate structure of a scientific theory (Fox 1997, Addas 2008)

Linked to the economic in Islam, the central or core concept which permeates all aspects of Islamic economic epistemology is *Tawhid* or the unity of God.³¹ In Islamic economic epistemology, there is a higher authority than the senses and human reason which provides the stable "vertical axis" (the transcendent) to which the "horizontal axis" (efforts of humans) can refer to as a point of reference [(Fadl,1991) and (Smith, 1989)]. This is what is implied when a person declares the *shahadah* or declaration of faith in Islam, i.e., one's acceptance of God's authority over one's own. This *Tawhidi Paradigm* of economic sees human reason aided or rather guided, by revelation. As stated by the well-known Islamic scholar, al-Ghazaly (died 1111 A.D.), "prudence alone does not guarantee restraint and moderation and requires the aid of revelation." (Fadl, 1991) This proposition is at present considered as "unscientific" in the western secular approaches to science (Haneef, 1997)

Tawhid simplicity according Sheikh Shalih Fawzan in his commentary to *Book of Tawhid* is the devotion of one's acts of worship to Allah alone.³² Imam Ibn Taimiyah dividing Tawhid into Tawhid *Rububiyah*, Tawhid *Uluhiyah*, and Tawhid *Asma' wa as Sifaat*.³³ Relation between Tawhid and worship is very closely, therefore according Al Qurtuby in his *Tafseer Al Jaami' li Ahkami al Qur'an* represent that some of Salaf scholars interpret word *liya'budun* in surah *adz Dzariyaat* ayah 56 with *liyuwahhidun*.³⁴

³¹ Among the authors promote this idea is Masudul Alam Choudhury in his book *Islamic Economics and Finance: An Epistemological Inquiry*, Emerald Group Publishing, 2011

³² As Syaikh Prof. Dr. Shalih Fawzan, *Concise Commentary on The Book Of Tawheed*, 2005, Riyadh, Maiman Publishing House, p.1, the argument from Al Qur'an related the types of Tawheed among are QS.23: 84-89, 7: 180, 12:31

³³ Samir Muhammad Nawfal, *Daurul Aqidah Fi al Iqtishod al Islamy*, 2005, Jamiah al Azhar, p.29

³⁴ Al Qurtuby, *al Jami' li Ahkamil Qur'an*, ch.19, p.506, see also Abu Hayyan Al Andalusy, *Bahr al Muhith*, 1993, Beirut, Dar al Kutub, I/Ch.2

A Muslim is interpreted as to believe in the Oneness of God³⁵ and to have God constantly present in one's life. There is first and foremost an ontological demarcation between God and everything else. the Muslim believes that God talks of Himself in the Holy Qur'an as the One God who has no partners,³⁶ the God who is living, eternal, self-subsisting,³⁷ the God who created all other creations³⁸ with the sole purpose of worshipping Him³⁹; the God who created man as the best of creations and gave him knowledge⁴⁰; the God who created the universe in perfect order;⁴¹the God who is the Cherisher, the Sustainer, the Gracious, the Merciful, the Omnipotent, Omniscient, the Owner of everything

There is no doubt that tawhid is the most basic and key concept in Islam. According to Siddiqi (1980): 'It sums up the Islamic way of life and presents, in a nutshell, the essence of the Islamic civilization.' He rightly considers 'a lapse from tawhid' the main cause behind the Muslims' decline – 'their loss of political power, of their economic backwardness, intellectual stagnation, and social degeneration.

Tawhid is the essence of the apostolic preaching, because he is the principle and the construction of all charitable foundations. The Tawhid is embedding of economics in moral and ethical values, institutional and legal, cultural, social and religious functions enables economics to truly become a study of the extended field of political economy and world-systems. We have used these attributes for the comprehensive understanding of economics, society and science as the socio-scientific worldview of unity of knowledge across diversified domains and entities (Choudhury, 1992). When economic activities are part of worship to Allah, and worship it-self as a realization of Tawhid, the economic activity of a Muslim should be based and relies on *Tawhid*, as well as all human activities in the political, social and culture. The relationship between Tawhid and economic can be seen in at least three basic values that become the foundation for economic activities, i.e. consumer behavior of Muslim society is the fruit of Tawhid:

- Belief in the Day of Resurrection and the hereafter life, this principle directs a human to give priority to the hereafter than world consumption. Hereafter consumption is the future consumption (because there is reward in heaven), while world consumption is the present consumption. Allah Said,

³⁵ QS.112:1-4

³⁶ QS.17:111, 112:1

³⁷ QS.3:2

³⁸ QS.6:12

³⁹ QS.7:54, 24:41,51:56

⁴⁰ QS.2:30, 96:4-5

⁴¹ QS.13:2-4

*“Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, we give him thereof, and he has no portion in the Hereafter”*⁴²

- The concept of success in Muslim life is measured by religious morals of Islam, and not by the amount of property owned. Higher morality is the higher the success achieved. Virtue, truth and devotion to Allah are the key to Islamic morality. Virtue and truth can be achieved with good behavior and useful for life and keep away from crime.
- Property is the Allah’s grace and not something which in itself is bad (excessive and should be shunned). The property used to achieve the goal of life is the Allah’s pleasure, if cultivated and in correctly used. Allah said,

*“And the parable of those who spend their wealth seeking Allah's pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer (knows well) of what you do.) This is the example of the believers who give away charity seeking only Allah's pleasure,”*⁴³

Thus, according to Siddiqi (1979) the concept of economic man in conventional economic⁴⁴ invalid with Tawhid paradigm of economic, because Tawhid governs economic behavior of man and lead to achieve his objective of seeking the pleasure of Allah. Tawhid emphasizes equality, brotherhood, justice and benevolence, truthfulness and honesty, compassion and kindness, priority of social good over that the individual, acceptance of the principle of rule of consent and decision through mutual consultation, the sanctity of the family, and that sex relation shall be based on contracts, emphasis on cooperative living and recognition of the right of the society to private wealth.

The Tawhid epistemology of economic also emphasizes social-relationships in Islam which based on the universal brotherhood (*ukhuwah*) of all human beings⁴⁵. As a member of an *Ummah*, the Muslims are visualized like one body, so that the whole body senses pain if any organ is suffering from any discomfort⁴⁶.the Qur’an has explicitly ordained Muslim to help one another in furthering God-consciousness (*Taqwa*) and virtue (*birr*)⁴⁷. Thus mutual help rather than conflict should be the basis of all economic relationship.⁴⁸

⁴² Qur’an,42:20

⁴³ Qur’an, 2:265

⁴⁴ Objective of economic-man is to maximize his benefits subject to feasibility constraint and choose only those actions which will yield the maximum benefits for Him-self. He does not consider if his responsibility to cater for the need of welfare the others.

⁴⁵ QS. 4:1

⁴⁶ QS. 49:10, see also Hadith narrated by Muslim, *Kitab al Birr wa al Silah*, No.80

⁴⁷ QS. 5:2

⁴⁸ QS. 41:10

3. Kaffah Paradigm of Economic: From Epistemology to Methodology

The presence of economic in Qur'an also declares that there are two dominant economic rationales that may emerge. The first draws its inspiration from spirituality in Islam and argues that the notions of 'tradition' and the 'sacred' should constitute the core of Islamic approach to economic. The second argues that issues of economic and values in Islam must be treated within a framework of concepts that shape the goals of a Muslim society. Ten fundamental Islamic concepts which based on its worldview and epistemology are identified as constituting the framework within which economic theory in Islam inquiry should be carried out, four standing alone and three opposing pairs: *tawhid* (unity), *khilafa*(trusteeship), *'ibadah* (worship), *'ilm* (knowledge), *Halal* (praiseworthy) and *Haram* (blameworthy), *'adl*(justice) and *dzulm*(tyranny), and *istisla* (public interest) and *dhiya*(waste). It is argued that, when translated into values, the Qur'anic concepts embraces the nature of economic inquiry in its totality; it integrates facts and values and institutionalizes a system of economic that is based on accountability and social responsibility. Hence, Islamic Holistic and Integralistic Paradigm on epistemology, on ontology and on axiology are the prime principles that we are need to reviewing and reconstructing our economic, even our philosophy, our sciences, our ideology and our civilization.

That is why in this point Islamic Economic subject is also integrated to others discipline:

- Islamic economics related to other areas of Islamic knowledge, because it derives from the same sources as they do and deals with an aspect of human behaviour whose other aspects are tackled by other branches of Islamics. Yet Islamic economics has closer ties with some Islamic disciplines especially, ethics, *usul*, (axioms) *fiqh*, theology (*Aqidah*), and history.
- Islamic economics resembles, "*Ilm al Usul*" in its methodology. *Usul* goes from minute details and individual texts backward to establish the general principles and rules upon which they are based. It also deals with texts in a way that derives their rationale and fundamentality. Similarly, Islamic economics deals with individual texts in an attempt to discover the theorems they represent. It also tries to derive the rationale of the material behaviour of man when he is governed by the rulings of *Shari'ah*. Moreover, Islamic economics leans heavily on "*Ilm al Usul*" since it uses *Usul*-general rules and principles, in establishing consistent drawings of the Islamic economic theories and system.
- Islamic ethics provides the core of Islamic economics, i.e., its value system. A point of divergence between Islamic economics and conventional economics was that Islamic

economists always refuse the neutrality of the economic science and confess from the beginning that their discipline is value loaded. Thus ethics for Islamic economics is an indispensable pre-requisite. The pattern of human behaviour that Islamic economics basically assumes is that of a person inculcated with the Islamic values of responsibility towards Allah, care about other persons, self discipline, self contentment, altruism, etc.

- Islamic theology ('aqidah) is naturally the foundation of all Islamic branches of knowledge upon which, like them Islamic economics is based. The outlook of life, man, and his surroundings is in the core of Islamic economics without which it would have never existed.

D. Conclusion

The present paper proposed to take a look of the treatment of the concept of economic in religion. It used an original methodology to tackle the issue in order to have a comprehensive outlook of the literature related to religion and economic. From the paper, we could draw some important conclusions on the relation between economic and religion. First the concept has been more and more studied in the economic literature. We identified referred to the western opposition between economic science and religion and tried to identify the ideological biased in the economic theory and more generally in the process of knowledge production. The second debate was inherent to economics and was structured on the opposition between religion and economy. On the other side the Islamic economics is arguably as an independent discipline of economic science which is different from other mainstream economic system that is because Islamic economic has its own character which is an integral part and even as a consequences of the religion itself. Islamic economics is a sub-system of a larger domain of Islam, hence its sources are derived from the fundamental sources of Islam, Qur'an and Sunnah deals with all economic matters and activities. Worldview and epistemology of Islamic economic emanated from the principle of Islamic view to system of life. Shariah law (Fiqh) and ethical values formulated as the framework of Islamic economic analysis to various problems and behaviour of human life. Islamic economic has developed in a way such that the "truly Islamic" spirit is neglected in its philosophy, epistemology and various aspects. Then, if the discipline is able to resolve its theoretical and practical difficulties it could then justifiably takes its place alongside Western capitalism and its offshoots, with a distinctiveness religion of its own.

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