



UNRAVELING THE EPISTEMOLOGY OF ISLAMIC ECONOMICS: INSIGHTS FROM ABDUL HAMID AHMED ABU SULAYMAN'S THOUGHT

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Abstract: Epistemology of Islamic economics from the thought of Abu Hamid Sulayman is important to be studied as one of the Muslim prominent thinkers in the Islamization of Knowledge (IoK). The study adopts a qualitative methodology, employing thematic analysis to explore Abdul Hamid Ahmed Abu Sulayman's economic ideas as presented in his works on the epistemology of Islamic economics. The study indicated that AbuSulayman's thought of Islamic economics revolves around an epistemological structure based on Islamization of knowledge framework. Conclusion, Abu Sulayman's proposal for Islamic economics adopts an epistemological approach rooted in the Islamic worldview, utilizing the Islamization of knowledge framework, specifically *asalah wal mu'asirah*.

Keywords: Islamization of Knowledge, Epistemology, Islamic Economics, AbuSulayman.

INTRODUCTION

Islamic economics, throughout the Islamic history, has been rooted in the teachings of the Qur'an and the Sunnah. However, during the Enlightenment period in Europe, it underwent a process of

secularization. The revival of Islamic economics highlights the necessity of building it upon Islamic principles and teachings. This development should take into account the role of epistemology in shaping a coherent socio-scientific perspective, as emphasized by Choudhury (1995).

Iqbal & Mirakhor (2013) notes that the development of Islamic economics is behind that of Islamic finance and banking. This is due to the lack of a deep understanding of the structure of body in Islamic economics itself. Choudhury and Rahim (2016: 108) also make it clear that the original and creative contribution of economics and finance to the scientific world is increasingly forgotten compared to the dominance of Sharia rules in Islamic finance that is centered on wealth and products. The lack of a comprehensive epistemological framework in Islamic economics has resulted in gaps in theoretical development and practical application.

Literary significance, epistemology is derived from the Greek epistemic, which means investigating the nature of knowledge and justifying belief. In the view of Smith (2007: 27), Epistemology is the theory of knowledge that identifies and configures how a body of knowledge is derived and organized to address any set of issues, problems, and questions within the embedded system with strong interaction between them. For Haneef and Furqan (2011), epistemology is a study of the theory of knowledge, the source of knowledge, the application of knowledge and the limits of knowledge. It is imperative to know the epistemology of the Islamic economics to develop a genuine philosophical and theoretical concept without denying the contribution of the modern economics which is not

contrary to the principles and values of Islam. It is based on Islamic epistemology, which starts with the assumption that, originally, all knowledge is the knowledge of Allah.

One of the agendas was to restore the Islamic economics to the structure of the body of knowledge by virtue of the Islamic worldview. One of the main agendas carried out by the Islamization of Knowledge program that refers to the interpretation of knowledge on the basis of Islamic worldview. Interestingly, Abu Hamid Sulayman and his economic ideas are always related to the Islamization of Knowledge (IOK); he suggested the appropriate IOK is *asalah wal mu'asirah*, which means generating from its Islamic roots derived from Qur'an and Sunnah applied to modern knowledge. Its IOK is concerned with epistemological matters, including its special work on the Islamic economics.

One of the main things that IOK must exist is epistemologically Islamic knowledge differs from the West. Therefore, this study will examine the economics of Abu Hamid Ahmed AbuSulayman from an epistemological perspective using content and thematic analysis. The thought of Abu Hamid Sulayman, who emphasizes the need of reform in Islamic intellectual tradition, presents important implication for development of Islamic economics.

METHODS

This study is linked to the Islamic economics, which is restricted to its epistemology based on the thought of Abdul Hamid Ahmed Abu Sulayman. In addition, the Islamic economics aims to identify and establish an economic order that conforms to Islamic

scripture and traditions (Addas, 2008). This study uses qualitative research by referring to the meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of the subject being studied (Berg, 1989). The study uses thematic and descriptive analysis to analyze the data collection is generated from the work of Abdul Hamid Ahmed Abu Sulayman related to the epistemology of Islamic economics.

The thematic analysis will be based on previous literature linked to the framework of epistemology for the Islamic economics. It is argued that thematic analysis is a qualitative research method that can be widely used across a range of epistemologies and research questions by identifying, analyzing, organizing, describing, and reporting themes found within a data set (Braun & Clarke, 2006). In the meantime, developing a framework can help the researcher analyze the data, which is why one of the family's thematic analysis methods is the framework. The Framework Method, however, is not aligned with a particular epistemological, philosophical, or theoretical approach (Gale, et, al., 2013: 3).

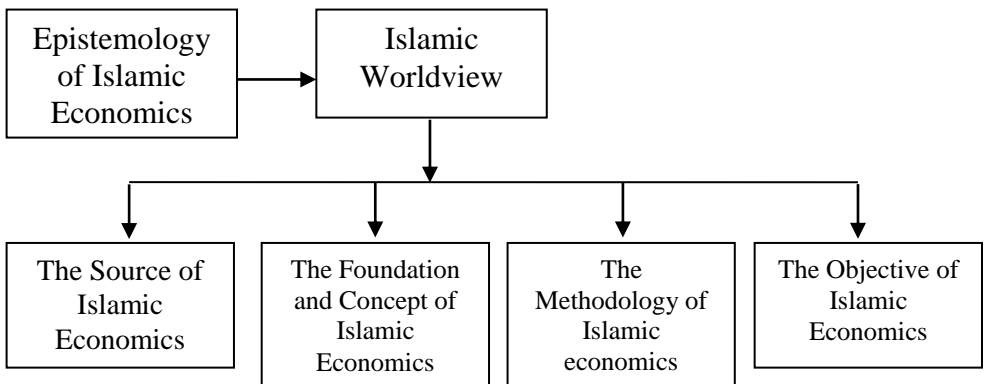


Figure 1: Epistemological Framework for the Islamic Economics.

RESULT AND DISCUSSION

A Brief Biography of Abdul Hamid Ahmed Abu Sulayman

Abdul Hamid Ahmed Abu Sulayman was born in Mecca in 1936. After receiving his PhD. Graduate from the University of Pennsylvania 1973, he served in various Islamic organizations and universities. In 1973, he became Secretary General of the World Assembly of Young Muslims (WAMY). Then, he served as the Chairman of Department of Political Science at King Saud University, Saudi Arabia from 1982 to 1984. The president of The Association of Muslim Social Scientists (AMSS) from 1985 to 1987. President of the International Islamic University of Malaysia (IIUM) between 1989 and 1999.

His contributions to Islamic thought have been widely published in the form of books and reviews with different areas of knowledge. His books are *The Islamic theory of international relations: new directions for Islamic methodology and thought* (1993), *Islamization of Knowledge: General Principles and Work Plan* (1989), *Islamization: Reforming Contemporary Knowledge* (1994), *Marital Discord: Recapturing the Full Islamic Sprit of Human Dignity* (2003), *Crisis in the Muslim Mind* (2004), *Revitalizing Higher Education in the Muslim World: A Case Study of the International Islamic University Malaysia (IIUM)* (2007), *The Qur'anic Worldview: A Springboard for Cultural Reform* (2013), *Parent-Child Relations: A Guide to Raising Children* (2013), *Sex and Sex Education: What Do We Tell Our Children?* (2014). For articles, he wrote *Islamization of Knowledge with Special Reference to Political Science* (1985) published by *American Journal of Islamic Social Sciences*, *The Theory*

of the Economics of Islam (I & II) (1998) published by IIUM Journal of Economics and Management vol. 6, issue 1 & 2, and *Reconstructing Thought and Society in accordance with Islamic Values and Principles is the Key to the Regeneration of the Muslim Ummah* (2012) published by The IOS MINARET, India.

He was also a founding member of the International Institute of Muslim Thought (IIIT). Together with his colleagues at IIIT contributed to the Islamization of knowledge, including the Islamic economics where he also contributed to knowledge, until the end of his life. Prof. Dr. Abdul Hamid Ahmed Abu Sulayman died on Wednesday, August. 2021/Muharram 10, 1443, (Ashura') to Riyadh.

Epistemology of Islamic Economics

Epistemology is the study of knowledge, therefore "epistemic" means or relates to knowledge. It is to clarify what the notion of knowledge implies, how it is applied, and to explain why it has the characteristics it makes (Rescher, 2003: xiii). Furthermore, epistemological development theories may include beliefs about the certainty of knowledge, the structure of knowledge and the sources of knowledge (Lafrazza, 2005: 21). Epistemology can be said to be a belief about the conception, methodology and characteristics of knowledge.

Several attempts have been made concerning Islamic economics epistemology. The epistemology of tawhīd, proposed by Choudhury, Siddiqi and other scholars, emphasizes that the worldview of Islamic economics is based on the fundamental premise of tawhīd (Al-Daghistani, 2021: 111). It is rooted in the context of the absolute orientations of the qur'ān and the hadith. A pluralistic epistemology is

never attached to a single epistemic domain, but fluctuates between various fields of knowledge while fashioning around moral categories (Ibid: 276). It combines and merges knowledge of theological, philosophical, mystical, legal, and scientific reasoning (Ibid.). In the same statement, the historical development of Islamic economics epistemology conveyed by Ismail (2012) also explained that Islamic economics in the early stages was related to revealed Islamic knowledge. However, later on, it was also part of Islamic philosophy and related to many other disciplines.

The concept of knowledge in Islamic epistemology differs from secular-western epistemology, which is dualistic or a dichotomy of knowledge. Meanwhile, Islamic epistemology employs a unified approach that combines facts and values, objective reality and subjective emotions into the content of knowledge (Furqani, 2018: 21). Therefore, the study of epistemology in Islamic economics is of great significance in economic philosophy as the *raison d'être*.

The Islamic worldview is the basis of epistemology in Islamic economics. Irkhami (n.d) said the Islamic worldview could distinguish between the Islamic and Conventional economics. The worldview is the cornerstone that would determine the orientation of the Islamic economics and distinguish the Islamic economics from other economic systems (Furqani, 2018: 13). In other words, the Islamic worldview is the basis of epistemology in the Islamic economics, generated from the primary sources of the Qur'ān and Sunnah.

Discussing a source of Islamic economics as part of epistemology aspects, Mannan divided the sources of Islamic economics into two, namely: 1) the sources agreed by major ulama (al-

muttafaq ‘alaihâ) such as Qur’an, Sunnah, Ijma, and Qiyas; 2) the sources are not agreed by ulama (al-mukhtalaf ‘alaihâ) such as istihsân, istislâh, and istishâb (Mugith, 2003: 174-195). Al-Alwani's division of knowledge can be used to develop Islamic economics and existential knowledge (Rafikov & Akhmetova. 2020: 121). Until then, the Islamic economics needs revealed knowledge and followed by modern knowledge to cover related questions in society's economy.

Moreover, a crucial aspect of Islamic economics epistemology lies in its inherent nature and distinctive traits. Several Muslim economists, including Mannan, Siddiqi, Naqvi, and Kahf, have contributed their unique perspectives. Mannan, for instance, suggests several essential elements that should be incorporated into the discourse of Islamic economics. These elements encompass concepts like freedom and the relationship between individuals and the state, the importance of private property, the role of the market mechanism and government, as well as the implementation of zakat and the prohibition of ribâ (Haneef, 1995: 17-19).

Siddiqi is also more or less the same as Mannan who views the relationship of the individual, society and the state related to the right to freedom, the role of state positively and actively, the implementation of zakat and the abolition of usury, and the guarantee of basic needs for the whole society (Ibid: 35-38). There are similarities offered by both where the rights of freedom and ownership, the role of the state, and the implementation of zakat and the abolition of usury are important issues within the principles of Islamic economics.

When discussing the epistemology of Islamic economics, methodology is also an important issue because to produce the

construction of a body of knowledge, a method is needed in accordance with the objectives of Islamic economics. Methodology can be regarded as a specific part of this branch of philosophy known as epistemology (Haneef & Furqani, 2011: 3). It is also linked to the worldview which stipulates the methodological rules of economic discipline in the production of theories (Haneef, 1997). Ultimately, the methodology of Islamic economics should be able to produce a distinct knowledge of economics based on Islamic epistemological sources (Haneef and Furqani, 2011: 21).

The proposed methodologies by contemporary Muslim scholars consist of Khursid Ahmad, Akram Khan, M.U. Chapra and Aslam Haneef. Khan (2018) said that Islamic economics can be regarded as social science should provide a methodology containing four phases, they are 1) concentrating positive economic statements of the Qur'ān and Hadith; 2) transmuting the positive economic statements derived from the Qur'an and Sunnah into a social science; 3) developing the hypothesis from the Qur'anic and Hadith texts; and 4) developing the statistical infrastructure for collecting and analyzing data. Chapra (2000: 28) said that the purpose of economics is also to help realize the humanitarian goals, then the method may not be just to describe, analyze, and predict, but also to compare the actual results with the desired goals, to analyze the reasons for the gap between the two, and to show how the gap may be removed without unduly sacrificing individual freedom. Chapra (2001) also supports the use of methodological pluralism that has apparently been preferred by Muslim scholars in the past.

There are three steps in economic methodology according to Chapra (2001: 38) to develop Islamic economics. The first step is to accept or reject the given hypothesis if it is part of the logical structure of the Islamic paradigm, which is defined by the Qur'ān and the Sunnah. The second step is to evaluate the hypothesis through logical reasoning in light of the rationale behind the teachings of Shari'a. Last step is testing the various hypothesis so derived, to extent feasible, against historical records and statistical data available for present as well as past Muslim and non-Muslim societies in realizing the maqāsid shari'ah.

Haneef and Furqani (2011) suggested the establishment of the Islamic economics. By applying *usūl al-iqtiṣād* as the methods of how to derive and appraise the organizing principles, concepts and theories of Islamic economics from the primary sources of Islam (*naqliyyah*), i.e., the Quran and Sunnah, as well as secondary sources (*'aqliyyah*) by *ijtihād* which would include reasoning, experimentation and observation.

The final part of Islamic economic epistemology is the purpose of Islamic economics. The purpose of Islamic law is called as *maqāsid as-shari'ah* linked to the purpose of the well-being criterion, *maslaha* (Choudhury, 2014). There is a general agreement among Islamic economists that the overall goal of the economics is to realize inter-temporal well-being, which is known as *falāh*. The concept of *falah* is very comprehensive, which includes the spiritual, moral and welfare aspects of the world and success in the hereafter (Khan, 1994; Chapra, 2008a).

Epistemology of Islamic Economics Based on the Ideas of Abu Hamid Abu Sulayman

The Source of Knowledge

The sources of Islamic economics based on Islamic worldview is essential because it will serve as a human behavior solving their socio-economic problems. Abu Sulayman (1998) divides the sources of knowledge into three, namely, revelations (wahy), reason, and universe. The Revelations as a source of knowledge and guidance in human life is the truth which Allah revealed to His Messengers so that they might convey His commandments to humankind, and guide and teach them the meaning and purpose of their existence (Abu Sulayman, 1998: 68). It can be stated that the Qur'ān and hadīth are the two basic sources of Islam that must be firstly referred to the development of Islamic economics. For him, understanding the Quran and the Hadith will prevent humanity from falling into the depths of destruction.

His second source of knowledge is reason. It is the instrument that humans use to understand, distinguish, and compare insight, and it is the means of carrying out responsibilities in the seen world (1998: 70). He adds that the role of reason is to understand the seen world through establishing the authenticity of the wahy and the by understanding its purpose concerning human existence in the seen world (Ibid). Thus, the two sources, wahy and reason, are integrated into the universe to enable humans to realize the purpose of creation and to fulfill the role of khalifah (Ibid: 70). So, the integration between revelation and rational knowledge cannot be separated in order to understand the role of humans on this earth as the caliph of Allah whose duty is to worship Allah and prosper the earth where he lives

before returning to the hereafter. Therefore, the economic activities of humans are to flourish the economy in the universe is a form of noble human duty according to Islamic teachings.

Islamic knowledge corresponds with rationalist and materialistic knowledge in relation to the fitrah and the natural laws of the universe. Rather than stop at the point of gathering the knowledge, however, Islamic knowledge passes on to cultivate and refine it, and to prevent its shortcomings from having any sort of negative effects on society (Ibid; 157). Therefore, for him, the Muslim has access to a number of approaches and convictions revealed by the divine wahy and dealing with the fundamental issues of social behaviour (Ibid). From the explanation it can be stated that in the development of the Islamic economics generated from the two main sources of Islamic knowledge, namely the Qur'ān and hadīth, which are then integrated with other sources of knowledge as long as they do not conflict with Shari'ah principles.

The last source is the universe, which is created by Allah to be thrived by men. To Abu Sulayman, man cannot achieve his purpose, fulfill his role in life, or have peace of mind unless he continually acts and takes decisions concerning the management of his environment in the natural universe (1998: 74). As stated by him, it is argued that the universe as source of knowledge in Islamic economics can serve human to understand the reality of human life in the universe to achieve the welfare not only in the world but the hereafter.

Abu Hamid Sulayman provides a holistic approach to understanding human behavior and addressing socioeconomic problems, which incorporates both spiritual and rational dimensions, through three

divisions of Islamic sources. Abu Sulayman pointed out that the universe is a source of Islamic economics alongside the primary ones, such as the Qur'an and Hadith, in contrast to Mannan (1987), Chapra (2001), and Kahf (2019). Furthermore, they utilize Ijtihad, Ijma, and Qiyas to interpret and develop concepts that are relevant to contemporary economic challenges. Abu Sulayman's inclusion of the universe as a source of Islamic economics can provide empirical data for real-world applications in addressing modern economic challenges such as poverty, unemployment, negative externalities, and inequality.

The Foundation of Islamic Economics of Abu Sulayman

There are three fundamental foundations of the Islamic economics which must be considered in the Islamic economics according to Abu Sulayman, namely Tawhid, Khilafah, and brotherhood. Tawhid is the first foundation of the Islamic economics. Abu Sulayman (1998: 91) criticizes certain religions who say tawhid is a dogma, but according to him tawhid is a conceptual philosophy. It essentially teaches humans how to interact with other men in light of their relationship with Allah (Ibid: 91). It can be said that human social creatures should interact with one another in economic activities with Allah's consent. The implication in Islamic economics is that all men and women are related to each other and are in need and support of each other providing equality, cooperation, and mutual benefit. (Ibid). Rububiyah of Allah in economic implication explains us that the universe, such land, natural law, and natural power, are created by Allah for the benefit of man's life in the world (Ibid). It is related to the concept of istikhlāf that means all things are absolute own by Allah as

the Creator, and man is the trustee to develop earth in right path based on the Qur'ān and hadīth. Consequently, for him, no one should exploit, command disasters and a shortage of commodities to create a monopoly, for the sole benefit of himself (Ibid: 92).

The second is khilāfah, which explains that man is created from a single soul to be beneficiary and trustee on earth (ibid., 93). Man cannot achieve his purpose to fulfill his role in life unless he continually acts and takes decision concerning the management of his environment in the natural universe directed toward truth, justice, and reform (Sulayman, 1993: 74). The management of natural resources is the duty of man as vice-president to respond to his needs and needs on earth in a just manner according to the teaching of Islam.

The third foundation is brotherhood as collective of khilāfah. Khilāfah and brotherhood would be destroyed if man can claim absolute ownership of the natural powers and resources created by Allah for the benefit and use of man as an equal member in the society (Sulayman, 1998: 94). Sulayman gives the example of riba, which, in a wider sense, means the illegal control and exploitation of powers and natural resources (ibid.: 94). So, it can be said that when a man uses the concept of riba in his economic activity then indeed he has destroyed the concept of khilāfah and brotherhood as the trustee of God's wealth on this earth. In addition, it will also destroy the concept of tawhid and its derivative the concept of rububiyah. Khilāfah and brotherhood of man is the other side of the coin or rububiyah as far as the concept of the Islamic concept of tawhid (Ibid: 94).

There is a common view on the foundations of Islamic economics between Abu Sulayman and several Muslim scholars such

as Khursid Ahmad and Umer Chapra. Ahmad (1979) divides the philosophic foundation of Islamic economics into four, namely tawhid, rububiyah, khilāfah, and tazkiyah. Thus, the difference between the Islamic Economic Foundation between Abu Sulayman and Khursid Ahmad is in the aspects of rububiyah and tazkiyah. Chapra (1992) also has the same foundation of Islamic economics, namely tawhid and khilāfah, while the difference is the aspect of justice. Chapra does not include brotherhood because it is an integral part of the concepts of tawhid and khilafah would remain a hollow concept having no substance if it were not accompanied by socio-economic justice (1992: 209).

The Concept of Islamic Economic

Abu Sulayman Sulayman provides several important concepts of Islamic economics whose foundations are tawhid, khilāfah and brotherhood.

1. The Islamic Concept of Private Property

For Sulayman (1998: 1/95), private property in Islam can be understood correctly in harmony with the concept of tawhid, khilāfah and brotherhood. Men, as the vicegerent, are free to choose to use appropriate means to develop and benefit from the resources that are legally available to them (Ibid: 1/95). In line with that, the manifest of brotherhood is argued that man should give the extra income to the weaker members of society, which is due to the productivity of those natural resources that are used by him beyond his equal share (Ibid: 96).

Man comes into the world with bare hands, and only with the help and generosity of Allah and with the care and cooperation of society can human survive, grow, and learn how to live (Ibid; 98). To him, private ownership of man is only functional mean, which only provide only the priority of use and not the right of total and absolute ownership (Sulayman, 1998/2: 99). He emphasized that the Islamic concept of private property can be realized through the concept of justice and equality (Ibid.: 106). It can be summarized that man makes their living to fulfil the needs through his works and the use of natural powers and resources; if the private ownership is surplus, it is obliged for all men to share their wealth for the weak and the destitute.

2. The Concept of Work and Labour

For Sulayman (1998: 1/99), men's income disparity largely depends on their work and work. It began with the concept of *ribā* as a sort of effort to get income in a way that is not allowed in the concept of Islam. To him, *ribā* is not simply only related to interest on loans or banking interest, but also encompassed all factors of production and distribution such as capital, land, natural laws, and monopoly powers (Ibid: 99). He said that *ribā* is not only in connection with lending and trade, but also with land (Ibid: 100).

Interestingly, he discussed the case of *ribā* is related to land rent that is not common to be discussed in many literatures of the Islamic economics. There are many hadith mentioning the prohibition to lease the land. He said that *ribā* occurs in land rent because the owner receives an illegal income in return for something he did not produce (Ibid.: 101). Although there is actually a history of Rafi` 'bin Khadij to Tawus, he said, "It is permissible to rent the land for cultivation, for

Ibn `Abbas said, "The Prophet (ﷺ) did not forbid that, but said: One had better give the land to one's brother free rather than charge a certain amount for it." Another issue is that it is allowed to rent land for money based on the hadith narrated by al-Bukhari, Muslim, Abū Dawūd, Nasā'ī, and Ibn Majah that Handhalah ibn Qays al-Ansari said: "We asked Rāfi Ibn Khudayh about renting land for gold and silver. Rāfi replied:" There is nothing wrong in that," which he interpreted that the land invested by a person then he has the right to get return from his service, labour, and capital in building the wells and irrigation canals (Ibid: 104).

Sulayman gives a broader understanding of the notion of ribā not just restricted to the form of interest on loans. To him, ribā goes beyond loans and interest, in that it has a more fundamental philosophical meaning in Muslim society, which it deals to exchange something for less or nothing such as monopolizing trade, renting of plain land, and charging interest for loans (Ibid: 105).

He insisted that capital and land should not be used to improperly enrich, accumulate and monopolise wealth and resources (Ibid.: 108). In the view of Abu Sulayman (1998/1: 108), proper application of the concept of khilafah would not allow disparity of income that exceeds man's ability and desire to work harder and more efficiently. From this opinion the concept of working in Islam must be done right with the efforts of man himself and with his ability in a just way according to the foundation of the Islamic economic foundations of tawhid, khilāfah and brotherhood.

3. Redistribution of Private Property

Sulayman (1998/1) said that Muslim society should be fair and conscious of human labour or capital invested in redistributed resources (Ibid.: 109). He quotes one of Surah in the Qur'ān related to redistribution of wealth, "As for spoil granted by Allah to His Messenger from the people of 'other' lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and 'needy' travellers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment." This redistribution of private wealth is very important to raise as core concept of Islamic economics because wealth earned or endowed by Allah must be circulated both for the individual himself, as well as for his family and society.

From his conclusions looking at five hadith quoted about the brotherhood he says that a variety of methods to meet necessities and bring justice and brotherhood is the society as practiced by al-Ansar who provided the means of earning a good living such as giving a piece of land and wealth. However, our Prophet Muhammad (s.a.w) gave his policy regarding the redistribution of private property in Medina. According to Sulayman (1998/1), since al-Ansar had developed the lands which they donated to the Muhājirîn, we find that the Prophet (s.a.w) returned the land to original Ansari owners and handed over most of the new resources to the Muhājirîn and the needy ones from al-Ansar. From this explanation, one can argue that the role of government linked to the redistribution of private property is urgent to get justice in the community.

He stated that the policies by the Prophet (saw) provide good examples and guidelines for the Muslim society when it faces danger and calamity in which the government and society has the right to control the prices and ration basic commodities, and redistribute wealth and use of factors of production (Ibid: 112). As the foundation of khilāfah and brotherhood, society is considered a united body and all members are entitled to a livelihood (ibid.). Therefore, the responsibility of fulfilling a livelihood is the responsibility of the whole society and the government when some of their society cannot meet their basic needs or may be affected by an unexpected disaster.

Then he explains how the boundaries of the redistribution of private property. For him, redistribution may be limited to natural resources used as inputs, or it may go beyond that to include ownership and savings (Ibid.: 113). Any kind of private property can be redistributed to help a society who can't meet their needs is encouraged in Islamic ways.

4. Inheritance

Islamic inheritance includes the concept of Islamic economics which is not widely discussed in Islamic economics, even though when talking about small unit of economy, namely the household, it is the basis for the concept to be discussed. In the view of Sulayman, there are many issues of Islamic inheritance besides the redistribution of wealth and resources, such as, the various responsibilities of man in society toward his family and relatives (Ibid: 113).

This concept of Islamic inheritance is very important how a head of the family must really prepare to his descendants about the concept of istikhlaf, so that when there is a transfer of property from

him to his beneficiaries as the descendants after his death, personal property including will be really managed by the next descendant.

5. International exchange of Factors of Production

The international exchange of factors of production becomes an important concept question in the Islamic economic discussion of Abu Sulayman. To him, one advantage of obtaining foreign capital by borrowing, rather than by selling stocks to foreigners, is that it could help avoid granting foreigners a say in the domestic policies of the borrower (Ibid: 115). In the state economy, international relations are essential for helping one another to ensure the survival of a country's populations.

He gave an example of the case of the Islamic-controlled khaibar land of the Jews how the Messenger of Allah (s.a.w) allowed the Jews in Khayar to manage their land in Khaybar. As he quoted that al-Bukhari and Muslim reported that Ibn 'Umar said: "The Prophet concluded a deal with the people of Khaybar according to which each gets one-half of whatever crops the lands or the trees produce. Sharing resource and its output between countries is encouraged in the Islamic economics as long as has a mutual agreement with a fair share and profit.

The Methodology of Islamic Economics

Before proceed to the explanation of the methodology of Islamic economics that he offered there were some of his criticisms regarding the methods used in the development of the Islamic economics. For him, contemporary Islamic scholarship and research work has not seriously tested the completeness with the philosophies

and methods of contemporary economics (Ibid: 1/80). Furthermore, all efforts by Muslims to resolve issues of interest or other partial issues will resolve the dilemma of the Islamization of contemporary Muslim societies (Ibid: 81). This occurs due to the original system and way of life of their own tradition (Ibid). Another cause is that Muslim scholars are stuck in the shadow of Capitalism, so they are incapable of producing the concept that the own of Islamic tradition itself has in the economic sphere.

He believes that there are three methodological concepts of Islamic economics that really can be implemented to answer the economic problem of the society. First, understanding the validity of naskh (Abrogation). He gave the example of the hadith sharecropping (muzèra'ah) that is not permitted in Islam and was described by Ibn Hazm. However, he came upon the hadith of Khaybar wherein the Prophet (s.a.w) is reported to have said that he shared crops withy the Jews of Khaybar, which abrogated all the previous hadith that forbade sharecropping (muzâra'ah). Sulayman says the two hadith have different issues. Hadith Kyabar addresses an issue of international trade and economy and the other hadith addresses the issue of domestic trade and economy (Ibid: 83).

Second, understanding time and space factors. This explanation is linked to the two Jabir'shadith.

1. Jabir (r.a.) reported that the Prophet (s.a.w.) said: "He who has land should cultivate it. If would not or could not, he should give it free of charge to a Muslim brother and take no rent from him."

2. Jabir (r.a.) also reported that the Prophet (s.a.w) said: “Whoever engages in Sharecropping (Mukhâbarah) is at war with Allah and His Prophet.”

The first hadith explains the land with investment of labour and capital, while other is related to the land of virgin (plain) (Ibid: 84). The second land cannot be rent because of plain land or land as found in the nature.

Third, comprehensive understanding of the basic philosophy and principles on two basic sources of Islam related to the contemporary time. It is related to the hadith narrated by al-Bukhari that Abu Bakrah said: “The Prophet prohibited (the sale of) gold for gold or silver for silver except an amount for the same amount (and) weight for the same weight.” Another hadith narrated by al-Bukhari that al-Barrâ’ Ibn ‘Azib and Zayd Arqâm said: “The Prophet prohibited selling gold for silver on credit (‘loan or delayed payment’ as in selling a commodity, and not exchanging currency).” Both hadiths related to abu Darda's discussion that prohibited Mu'âwiyah ibn Abu Sufyân for the exchange of gold and gold or silver for silver or gold with silver of different weights because Mu'âwiyah Ibn Abu Sufyân sold a water carries which is made of gold or silver for more than its weight, and he saw anything wrong with that transaction. The case was reported to the caliph 'Umar Ibn Khattab and wrote a letter to Mu'ūwiyah ibn Abu Sufyan citing the hadith of the Messenger of Allah (s.a.w).

According to AbuSulayman, the above hadith is not only understood textually, but contextually as government orders, establishing rules for trade and monetary transactions (Ibid: 87). There are several objectives of the two hadiths related to economic policy in

the time of the Messenger of Allah (s.a.w), namely to develop a flexible monetary economy in place of a primitive and rigid bartering economy, and provide a better means of trade and exchange (Ibid: 88). This was possible when the Prophet (s.a.w) decreed that gold and silver were to be used as more merchandise. Therefore, it is hadith debates on economic issues, the explanation of the hadith is not as it is, but what is the economic reason and its policies. He suggested to the contemporary Islamic economists that it is important to accurately understand the policy issues and their relation to the goals and the philosophies of hadiths meant to serve and facilitate for the people at that time (Ibid: 89).

Based on three methodological frameworks of Abdul Hamid Abu Sulayman, it can be said as he mentioned in many occasions as ‘Asalah wa al-Mu’asirah’, which means back to our root which is qur’anic concept that will applied in current time with the Islamic worldview

(<https://www.youtube.com/watch?v=U8NuQdiEICQ&t=338s>: 420-430). On the other hands, it can be defined in relation to Islamic economics by establishing the Islamic economics based on two basis sources of Islam: The Qur’an and Hadith with comprehensive understanding of Islamic vision, philosophy and goals that can be applied to the contemporary economic life. This method is very systematically developed in the development of Islamic economics which tries to produce Islamic economic concepts and policies based on the Qur'an and Sunnah through contextual interpretation of current economic problems of society.

Abu Sulayman's view of Islamic economic methodology is quite different from others. For example, with Naqvi (1981), although there are similarities with him where the Qur'an and Hadith should be the main sources in Islamic economic methodology, he added four axioms, namely unity, equilibrium, free will and responsibility, in deducing or derived various economic theories to be applied in the real life. Haneef (1997) in Islamic economic methodology tends to the stages of Islamizing economics with its stages. The first stage is to identify the Qur'anic and Sunnah verses related to economics by interpreting and systemizing them into economic principles, postulates, hypothesis, and precepts, using *ijtihad*. Second stage is filtering Western economic thought through the Islamic lens. The final stage is evaluating and testing Islamic economic theory its strength and reliability. Abu Sulayman focuses more on the two main sources of Islam, the Qur'an and the Sunnah, whose validity of the texts must be truly understood in depth, their relationship to time and space, and the framework of their philosophy and principles in the contemporary Islamic economics. Certainly, when talking about contemporary economics, it will always meet with Western economies. Therefore, when the Qur'an and Sunnah are the core of the concept of Islamic economics, then when Western economics is not in accordance with Islamic teachings, it is rejected.

The Objective of Islamic Economics

According to Abu Sulayman, the Islamic economics aims to promote and attain justice and equality (Ibid: 2/106). He stresses that dominant economic philosophies and the dominant system should not discourage Muslims from participating and offering a new and fairer economic approach (Ibid: 2/108). Justice is a universal objective that Islamic economics must achieve. Chapra (2001: 3) stated that the Qur'an declares justice as one of the main purposes for which God sent His messengers to mankind (Surah 57:25). He (1992; 2001) used justice as the objective of Islamic economics, and is also its foundation. He pointed out that justice is done without unnecessary interference in the right of the people to lawfully run their lives and the way they invest their labour and earn their living (Ibid: 1/102). Therefore, the Islamic economics should direct the behavior of individuals in a society to ensure fairness to all in all economic activities.

Epistemological Model of the Islamic Economics Based on Abdul Hamid Ahmed Abu Sulayman

Abu Sulayman's epistemological model in the development of Islamic economics is based on the Islamic worldview through the 'asalah wal mu'asirāh' approach, which is a form of the Islamization approach to knowledge that he proposes. The sources, characteristics, principles, methods and goals of Islamic economy must be based on a true vision of the Islamic worldview in accordance with the teachings of Islam itself.

According to him, the economic sources of Islam comprise three, namely the Qur'an, the Sunnah and universe. On the other hands it may contain sources such as qauliyah and kauniyah. The Qur'an and

Sunnah should be the main references in the economic development of Islam by involving the reason and universe as sources used in the study of the source of revelation. Islamic sources on the other hand can be regarded as divine revelation and reason (Abu Sulayman, 1985: 270), or it can be said as revealed and rational knowledge.

It is therefore imperative that the co-ordination between revealed knowledge and human reason be instilled in our consciousness, culture and thought. Any disparity between the two or uncertainty about their relationship is a dangerous phenomenon that must be removed from Islamic thought. This will prevent random, irresponsible actions and conflicting responses when faced with a complex issue for which there is no clear answer (Ibid: 272).

As for the development of the Islamic economics there is a conceptual foundation that is genuine derived from the source of revelation which is part of the study of the Islamic worldview, namely tawhid, khilāfah and brotherhood. These three basic foundations of Islamic economics must exist as a basis in the development of current Islamic economic concepts. However, there is a basic concept that should be discussed in the Islamic economics, namely the Islamic concept of private property, work and labour, redistribution of private property, inheritance, and international exchange for factor production.

In the development of the concept of Islamic economics is urgently to apply correct and accurate methodology in the process of its development. At the beginning of the discussion, it has been explained that there are three methods in developing the Islamic economy that come from the main sources, namely the Qur'an and Sunnah, which are then associated with the correct understanding of

Islam, namely the vision, philosophy, and goal that can be applied in the contemporary economic life. In-depth analysis of economic phenomena becomes particularly important in the Islamic economic method offered by Abu Sulayman, which includes the analysis of the main source texts related to issues of economic concepts, policies and objectives. The scope of contemporary economic life cannot be separated from modern economics; therefore, the integration of knowledge is a must as long as the modern knowledge is not against the foundation, principles, and objective of the Shariah. To Abu Sulayman (1998: 2/109), the methods of our contemporary Islamic methodology should be relevant and dynamic to be able to generate the quality of thought that is able to allow Muslims to lead in the contemporary world (Ibid).

The main objective of the Islamic economy according to him is to achieve justice whose derivatives are equality, maximum efficiency, fair trade, improvement of living standards, stability of economy, and *falāh* (welfare in the world and afterworld). It may be argued that justice as a universal objective is also considered the highest of *maqāsid Shari'ah* in Islamic economy. Achieving the *Maqāsid al-Shari'ah* (the goals of the Shari'ah), or what may be referred to as the vision of Islam, two of the most important constituents of which are socioeconomic justice and the well-being of all life created by God (Chapra, 2014: 31).

The epistemology of Islamic economics based on Abu Sulayman is relevant to construct today's Islamic economics. The sources of knowledge that he focuses on deepening the texts of the Qur'an and Sunnah related to economic issues either from economic

facts in the field or referring to modern economic theories in the framework of the Islamic worldview by using an approach called as the Islamization method of knowledge which he calls 'asalah wa al-mu'asirah.'

Abu Sulayman's epistemology has a direct impact on modern Islamic economics. The Islamic worldview derived from the Qur'an and Sunnah must guide the integration of revealed and rational knowledge to respond to modern economic realities and achieve maqasid al-Shariah. The methodology offered by him must be relevant and dynamic, which allows Muslims to engage in the contemporary economic world without sacrificing the principles and objectives of Shari'ah. The method he offers can be regarded as a bridge between revealed and modern knowledge to achieve the goal of justice in the economy, based on the Islamization of knowledge.

In his view of Islamic economic epistemology, he fails to mention the role of Islamic classical books (turath) in the development of Islamic scholarship. Although it is not explicitly mentioned, in Islamic economic methodology he explains the importance of the interpretation and ijtihad of the Qur'an and the Sunnah regarding economic ideas, which may be drawn from the understanding and views of Islamic scholars quoted from his books.

Orman (1997) divides Islamic economic sources into two categories, namely general and special sources. The Qur'an, hadith, tafsir, kalam, philosophy, and Islamic history are among the general sources used to develop the body of knowledge in Islamic economics. Specific sources, including al-kharaj and al-amwal, will specifically assist in the development of Islamic economics in depth. Hisbah,

nuqud, al-kasb, and tijarah. To achieve maqasid Shari'ah, it is necessary to utilize all resources to develop a genuine Islamic economics that combines with the realities of the modern economy.

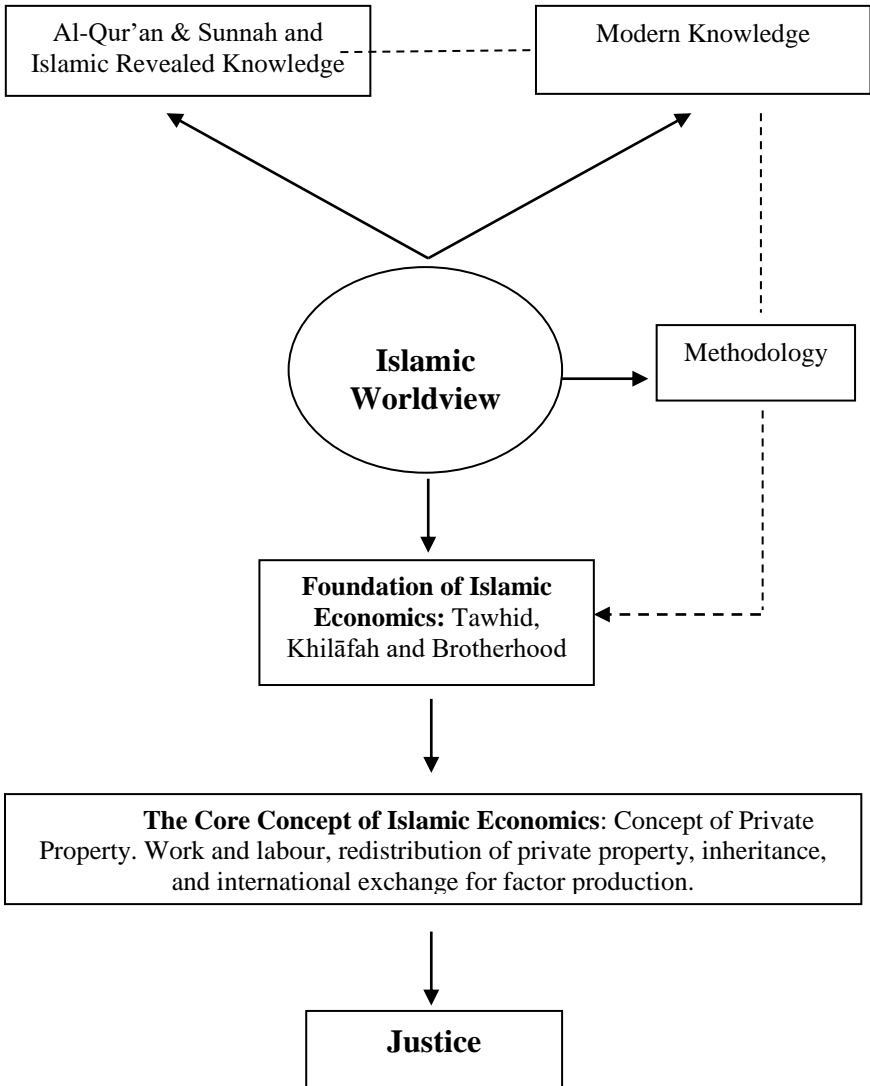


Figure 2: Epistemological model of the Islamic economy of Abu Sulayman

CONCLUSION

Abu Sulayman's proposal for Islamic economics adopts an epistemological approach rooted in the Islamic worldview, utilizing the Islamization of knowledge framework, specifically *asalah wal mu'asirah*. The epistemological elements of Islamic economics are further explored, encompassing the sources of knowledge, foundational concepts, key principles, methodology, and objectives. The development of Islamic economics must draw from its primary sources, the Qur'an and Sunnah, with reason and the universe serving as complementary sources to analyze the economic phenomena. By establishing a solid foundation based on Islamic principles, the aim is to achieve social justice within society.

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