

Home > What do You Know about Islamic Economics? > Emphasizing that Islamic Economics Comprise a Doctrine

Emphasizing that Islamic Economics Comprise a Doctrine

After putting forth several examples explaining the differences between doctrine and science, we shall emphasize the fact that by the economic doctrine, whose existence in Islam we have been questioning and answering in the affirmative, we do not mean here the science of economics. As a religion, Islam does not have to discuss the sciences of economics, astronomy, mathematics, etc. We mean by it, rather, the economic doctrine itself.

Our research and inquiry are about whether Islam provides a method for regulating the economic life, not whether Islam undertakes upon itself to conduct a scientific study of the available means and methods of economics contemporary to its advent and of their results. Such is the task of scientists of economics, the economists.

The series arrives, after that, at an explanation of the viewpoint regarding the answer, deriving the accurate concept from the Islamic legislative system (Shari'a) which absorbs and incorporates different fields of knowledge. We prove this even by the very nature of Shari'a and its sources. After that, we shall dispel some doubts cast about the belief in the existence of the Islamic economics, and we shall answer these, too.

In particular, I would like to refer to the allegation which says that Islam has brought ethical principles, and that it did not bring an economic system to regulate life; so, it is allegedly a mere preacher, not a system maker. We will explain how this charge capitalized on the ethical aspect of Islam and used it to overshadow the characteristics of its social organization despite the fact that Shari'a has indeed tackled both fields.

It has, as a religion, applied the ethical aspect in order to ethically nurture the individual Islamically, and it has practiced the social organization as a system chosen by God for all the human family.

This briefly sums up this discussion and its subject-matters. The details of these researches and

subject-matters follow.

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