



“So give your close relatives their due, as well as the poor and the needy traveler. That is best for those who seek the pleasure of Allah, and it is they who will be successful.”

[Ar-Rum: 38]

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“No man earns anything better than that which he earns with his own hands, and what a man spends on himself, his wife, his child and his servant, then it is charity”.

[Sahih Muslim, Hadith No. 2138]

“The purely economic man is indeed close to being a social moron. Economic theory has been much preoccupied with this rational fool.”

Richard H. Thaler, Misbehaving: The Making of Behavioural Economics

Scarcity of Resources and Islamic Economics
Salman Ahmed Shaikh

The phrase ‘resources are scarce, but wants are unlimited’ is regarded as a fundamental economic fact in mainstream economics.

If scarcity of resources also includes physical and natural limitations and not just income/resource constraints, then this notion of scarcity of resources is true.

We have certain aspirations like to live forever, to have no physical constraints, to have no regrets and to have no stress and illness, for instance. Wants like these can only be achieved in life hereafter.

We will not die in Heaven. We will not have physical constraints in Heaven. We will always be young and we will have no regrets of the past and no concern for the future in life after death in Heaven. Qur’an describes it as ‘لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ’ (Al Baqarah: 38).

But, it must be noted that books on introductory economics seldom use naturally un-achievable aspirations in discussing the so called fundamental economic fact. Most of the essential things are really not scarce at all. Food

per capita has actually increased since the 1970s as per Food and Agricultural Organization (FAO) data.

One-third of food produced for human consumption is lost or wasted globally. This amounts to about 1.3 billion tons per year, worth approximately US\$1 trillion. On the other hand, as per Food and Agriculture Organization, there are 828 million empty plates in 2021.

Neoclassical economics presents scarcity of resources as a positive economic fact. Then, it paints a very dismal picture of economics and encourages a highly dangerous social attitude.

For instance, if there are 50 students in a class room and if one student starts to distribute lecture slides in hard copy form to the students in absence of the teacher, the behavior of students will be significantly different when they think that the handouts are not sufficient for the class size as compared to the behavior in a scenario when they think that the handouts are sufficient for all the students in the class.

Neoclassical economics favours no government intervention (i.e. no teacher in class) and makes the economic players (i.e. students) believe that the resources (handouts) are scarce. This resultant dangerous social attitude does not seem apparent in real world because in a market economy, there are a large number of players and their mutual interaction is impersonal and more indirect and it is channeled by several intermediaries and institutions.

If we add to it the view by Lionel Robbins that not only scarcity of resources is an economic fact, but economics must

remain neutral between ends, then neoclassical economics presents a very gloomy field of knowledge.

But, it must be appreciated that an individual at micro level may face scarcity because of the purpose of human existence explained by Islam. If there will not have been any relative scarcity of resources at the micro level, then there should not have been any instruction for charitable giving, i.e. 'Infaaq'. This world is a place for test and this test requires difference in endowments. Qur'an says:

Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad - PBUH) is better than (wealth of this world) which they amass. (Al Zukhruf: 32)

Thus, the poor and the rich are tested for patience and thankfulness to Allah and how they act with their free will when faced with moral issues in life. Nonetheless, when it comes to essential needs like food, clothing and shelter, the problem is with distribution, inequality and wastage rather than with absolute scarcity of these essential needs.

World can still accommodate all the people who live in the world. Food per capita availability has actually increased with time. If food wastage is controlled and income distribution becomes egalitarian, then zero hunger is an achievable goal.

What perpetuates income and wealth inequalities is loopholes in tax system and

guaranteed return to money capital merely on the basis of loaning it out without bearing any entrepreneurial risk. Islamic economics framework directly levies charge on surplus capital and

disallows guaranteed return to money capital by prohibiting Riba. Resultantly, capital concentration and accumulation is discouraged while investment, spending and circulation is encouraged.

Roundup of 6th World Islamic Economics and Finance Conference **January 28-29, 2023, Minhaj University Lahore**



6th World Islamic Economics and Finance Conference was held at Minhaj University Lahore. It was well attended by renowned scholars and key professional of Islamic finance industry. The noted speakers came from U.K, Turkey, Malaysia, Qatar, Bahrain, Oman and other countries.

Regulators in their addresses assured that they are committed in providing a sound governance framework for Islamic financial institutions. Minhaj University also launched its Global CSR report which ranks Islamic financial institutions on their CSR activities and performance in a scientific and objective way.

Panel discussions highlighted the importance of embracing simplicity to bring a culture of sustainable consumption and lifestyle. On the other

hand, technology shall be leveraged for innovation in Islamic finance.

Panel discussion on social finance highlighted the gap in social finance and urged the Islamic financial institutions to also venture in this area.

Currently, in Pakistan, non-banking institutions like Akhuwat are filling the gap in social finance while Islamic commercial banks are yet to venture in establishing exclusive Islamic microfinance banks. Even the share in agriculture and SMEs in total financing mix is very negligible and even lower than conventional banks.

Panel discussion on Riba-free economy highlighted the importance of conviction, political will, coordinated planning, and

follow-up of application and execution through permanent committees having authority.

Riba free economy is a big project and involves commitment, coordination and urgency. Regulators and government have a key role in steering the path towards transformation by providing regulatory impetus for transformation of different institutions and their functions on Riba-free basis.

Panel discussion on challenges facing Islamic financial institutions highlighted outreach and awareness constraints. Speakers shared the sentiments that academia-industry linkage is necessary.

Masses need to be made aware of not only Islamic banking, but also of Takaful and other Islamic financial services. Apprehensions need to be removed through education and dialogue. There is a lot of misperception about Islamic banking.

Speakers also felt that expansion, especially in the wake of Federal Shariat Court's decision to Islamize the economy on Riba-free basis in 5 years requires capacity building of human resource.

Currently, even the staff that has worked for major part of career in conventional banking is not aware of nuances of Islamic bank and hence, they are unable to make people convinced about Islamic banking.

There were parallel technical sessions in which researchers presented their research works in the area of Islamic banking, Islamic microfinance, Takaful, Sukuk, Islamic commercial jurisprudence, financial inclusion and Shari'ah audit.

Two books were also launched in 6th WIEFC. The first book titled as "Islamic Microfinance: Global Developments, Models and Future Prospects" was penned by Prof. Dr. Hussain Mohi ud Din Qadri. The second book titled as "Environmental Sustainability and Islamic Ethics" was also authored by Prof. Dr. Hussain Mohi ud Din Qadri.



Key Highlights of World Islamic Economic Forum 2023

Feb 2, 2023, Karachi



National Islamic Economic Forum 2023 was organized by Dar-ul-Uloom Memon and Saylani Welfare Trust.

Conference Convener and Chairman, Saylani Welfare Trust Maulana Basheer Farooq in his speech said that Riba-free Pakistan is a constitutional requirement. Pakistan's independence was sought for enabling Muslims to abide by the principles of Islam. Riyasat-e-Medina model cannot be emulated without getting rid of Riba.

Muhammad Raza, SEVP-Group Head-Customer Support & General Services, Meezan Bank said that now there should be no doubt after Federal Shariat Court's decision that bank interest falls in the definition of Riba.

Growth in Islamic banking shows that not only Islamic banking can sustain, but it can be the only vehicle of expediting efforts for financial inclusion as majority of Pakistanis want Riba-free banking

services and it is corroborated by national and international surveys repeatedly.

Ahmed Ali Siddiqui, Director IBA CEIF emphasized that there shall be clarity of roles and coordination in making efforts towards Riba-free economy. There is important role to be played by the parliament and legislators. Vision should be to make Islamic banking the banking of first choice through innovation and excellence and by providing level playing field to the industry.

Conversion plans of different institutions, functions and programs shall be devised with follow-up. Government needs to take a lead in transforming the financial operations of federal government, provincial governments, state owned enterprises, public sector banks and national saving schemes.

Mr. Yousaf Hussain, President & CEO Faysal Bank also shared the case study of successful transformation of Faysal bank into a full-fledged Islamic bank. He

highlighted that commitment, coordination and planning is necessary to ensure disruption-free seamless transition. Not only Faysal Bank did not face disruption in business, rather it saw growth in its deposits and Islamic credit card portfolio.

Finance Minister, Ishaq Dar also addressed the august forum. He assured that government is committed to promote Islamic banking and knows that Islamic finance is the only way to develop financial system on a stable and inclusive footing in the country.

Syed Samar, Executive Director, Development Finance Group, SBP highlighted the multi-layer Shari'ah Governance Framework introduced by State Bank of Pakistan to help Islamic banking develop on a sound and stable footing. He urged Islamic banks to be innovative and have more penetration in agriculture and SMEs.

He highlighted the need for removing misperceptions about Islamic banking. This can happen when the mimicking mindset can be avoided and innovative products and services can be developed along with the greater use of genuine profit and loss sharing based financing facilities.

Mufti Muneeb ur Rahman pressed that key government officials shall set an example and avoid conventional Riba-based banking. Regulators need to provide tax neutrality in all Islamic finance transactions to ensure that documentation is synchronized with actual structure of the Islamic finance contracts.

He also said that Sukuk should not just be used to repay past loans. He also highlighted the need for Dar-ul-Kifalat to replace public begging. He also insisted that Islamic law of inheritance shall be enforced as it is compulsory. He also urged the business community to use Islamic financial services and engage Shari'ah scholars to ensure Shari'ah compliance in their business operations.

Other speakers also spoke about the importance of embracing technology, promoting financial inclusion, increasing outreach, regulatory reforms, capacity building initiatives, and removing misperceptions among the regulators and masses.

Speakers also emphasized that we need to think beyond banking. Islamic capital markets, Islamic social finance and Takaful sectors are also important. People have very little awareness about them.

Speakers also stressed on the point that people see the impact and not just the fine jurisprudential points. Hence, until Islamic banks and financial institutions are not price competitive, people will be inclined to compare their impact and be left with some level of disappointment. Brand decoupling shall be able to stress on distinctive features from the perspective of economics and impact as well.

Key industrialists and executives of major multi-national and local companies stressed on improving the conditions of doing business. High inflation, rapid depreciation of currency, high interest rates and high taxes are impeding businesses to sustain. Riba-free financial solutions would provide Shari'ah compliant solution to financial needs, but economic crisis needs broader reforms in

economic policymaking and macroeconomic management.

Speakers also noted that Riba-free is not enough for Islamizing the whole economy.

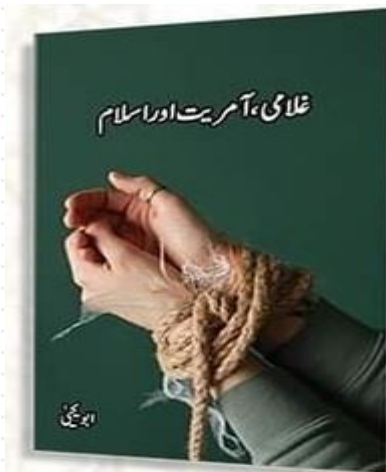
For that, profiteering, hoarding, fraud, cheating, gambling etc and other such unethical activities need to be avoided as well.

Book Review

Title: غلامی، آمریت اور اسلام

Author: Dr. Abu Yahya

Publisher: Inzaar Publications, 2022



This book answers the criticism on Islam that it did not abolish the institution of slavery or rather provided it legitimacy.

The noted author answers this misconception through references from Qur'an and Ahadith.

Author explains that Islam took all possible measures to abolish slavery without disrupting the socio-economy and bringing more misery and trouble for the enslaved.

Islam grants equal human rights to all people. In verse 13 of Chapter Al-Hujurat, Allah says:

“O mankind! We have created you from a male and a female, and made you into nations and tribes, so that you may

know one another. Verily, the most honourable of you with Allah is the most pious. Verily, Allah is All-Knowing, All-Aware.”

Author explains that it must be understood that 15 centuries ago, the institution of slavery was common in the world and when Islam spread, Islam took measures to get rid of the institution of slavery in a gradual process.

The gradual process was adopted so that people do not lose their source of sustenance and become liability to society and engage in wrong practices like begging, stealing and prostitution.

Qur'an is very clear on freeing slaves in the later revealed verses. In verse 12 and 13 of Chapter Balad, Allah says:

“And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave.”

In Zakat rules, there was a fiscal head allocation for freeing slaves. Also, as an alternate to pecuniary punishments, freeing slaves was encouraged. In verse 33 of Chapter Nur, the final verdict comes like this:

“And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of Allah which He has bestowed upon you.”

Not only this verse points towards freeing slaves if they so desire, but also to help them with resources so that they can afford their livelihood independently.

Meanwhile, in the transition period, several Qur’anic verses and Ahadith ensured that slaves were dealt humanely. A Hadith says that while fasting, Muslims should work with their subordinates and reduce their working hours.

William Muir in his biography about Prophet Muhammad (pbuh) writes:

“Zaid, the freedman, was so strongly attached by the kindness of the Prophet, that he preferred to remain at Makkah rather than return home with his own father. ‘I will not leave thee,’ he said, clinging to his patron, ‘for thou hast been a father and mother to me.’”

In Muslim world later on, the institution of slavery was abolished quite late. However, the sources of Islam, i.e. Qur’an

and Hadith are very clear in their principle stand on slavery and Islam took steps to get rid of slavery in a gradual process. The gradual process was adopted as an economic need of transition so that an abrupt change must not bring about massive levels of economic hardships for the slaves.

But, even in the transition period, imbued with the spirit of kindness, compassion and submissiveness, people treated slaves humanely which resulted in their acceptance of Islam.

In fact, one of the arguments of non-believers was that how can Islam give such generous rights to slaves. Prophet Muhammad (pbuh) describing how to treat slaves once said: ***“feed them with food you eat yourself, clothe them with clothes that you wear yourself.”*** [Sahih Bukhari, Vol 3, Book of Manumission, Hadith Number 2545].

It must be understood in the light of history that it was during the colonization and post colonization period when Western powers treated slaves like animals with brutal torture and adopting un-human ways. They colonized lands and forced enslavement of indigenous people and displaced them from their homes and lands. David Stannard suggests that as many as 60 million Africans were killed while being enslaved [i].

In contrast, Islam prohibited enslaving a free man even in the transition period. It compelled that prisoners of war shall also be freed eventually. Mother of new born child would herself achieve freedom automatically. Thus, Islam took measures to ensure that within a generation, the institution of slavery shall end.

Author writes that since Muslims won huge lands in a short period of time, thousands and thousands of people came in the Muslim lands and it became difficult to shorten the transition period. However, Islamic approach as reflected from Qur'anic verses and Ahadith is clear on the stance of Islam on slavery and how it has to be abolished through a series of individual, social, legal and political reforms.

Author also sheds light on dictatorship being a collective form of slavery. Author explains that Islam promotes democratic decision making within Muslim society through the principle of “امرهم شورى بينهم”. The noted author also explains the sociological reasons why both slavery at

individual and collective level persisted for long in the world in all civilizations.

This explanation provides succinct reasons to understand the course of history while appreciating that the stance of Islam needs to be looked at from Islamic sources of knowledge rather than from the history of Muslim civilization.

References

[i] Stannard, David. American Holocaust. Oxford University Press, 1993.



Research Paper in Focus

Paper Title: Profit and Loss Sharing Partnership: The Case of the Two Tier Mudarabah in Islamic Banking

Author: Amine Ben Amar and AbdelKader O. El Alaoui

Publisher: Emerald International Journal of Islamic and Middle Eastern Finance and Management, Vol. 16 No. 1, 81-102.

This paper mathematically analyzes the two-tier Mudarabah model in an exclusive Islamic financial environment and under dual banking system.

Analysis suggests that the profit-sharing structure is built up by the three parties: the bank, the depositor and the entrepreneur. At the time of signing the Mudarabah contract, it has to be drawn up in a way that, at the ex post, the remuneration of each necessary production factor, capital and labour, should equal its marginal productivity.

However, the model assumed complete information symmetry, complete certainty and considered a one-shot model. Biggest issue in Mudarabah comes in asymmetric incentives, especially in the case of loss. It makes the problem of moral hazard and adverse selection highly important.

Authors note that the nature of profits, losses and risks to be borne differs according to the nature of the stakeholder (depositor, bank or entrepreneur) and its

position in the contractual relationship (Mudarib or Rabb-ul-Maal). However, the model could not incorporate information asymmetry, uncertainty and dynamic analysis. It also assumed risk-neutral agents and no output price risk. All of these factors are important features in application of Mudarabah.

Mudarabah is considered to be one of the most preferable modes of Islamic finance. Maulana Taqi Usmani in his book "Introduction to Islamic Finance" stated at least 5 times that Mudarabah and Musharakah are ideal modes of financing respectively on page 12, 17, 72, 107 and 164.

However, one of the major hurdles in the use of Mudarabah for financing is that only Rabb-ul-Maal is to bear all the financial losses. Therefore, if an Islamic bank enters into the Mudarabah contract as a Rabb-ul-Maal, only the Islamic bank would have to bear all the losses. Mudarib (fund manager) bears no loss while he has the complete authority in running the affairs of the business.

The Rabb-ul-maal (investor) is not allowed to participate in the affairs of the business. It is unlike the case in venture capital funds where the venture capitalist could include several covenants for dealing with agency problem and even have a say in appointment of directors and executive management).

Agency and moral hazard problem in Mudarabah deserves serious attention. Consider an Islamic economy with Mudarabah on asset and liability side and there is no other instrument used. Mudarib (usually blue chip companies) with no liability to share losses can obtain

financing from banks who would be Rabb-ul-Maal in asset side use of Mudarabah.

On liability side, bank will be Mudarib and the small savers and investors will be Rabb-ul-Maal. So, any loss incurred by blue chip companies is ultimately paid by small savers and investors who have all the liability to share losses without having a say in the affairs of the business!

If a loss occurs due to business cycle fluctuations, no part of the loss is borne by the business that had all the authority to run the business. The loss is borne not by the bank as well because bank is Mudarib on liability side. All loss is borne by the small savers and investors.

Now consider that government prohibits interest based lending and borrowing too. Will the people want to be Rabb-ul-Maal in Mudarabah with bank or the shareholder in a blue chip company which can take all the money, invest it, earn from it and if loss occurs, pass it onto the small savers?

Mudarabah (with current structure) even when assumptions of trust deficit and documentation problems are relaxed and even when there is no competing conventional banking system has issues in application to say the least.

In practice, running Musharakah is used in some countries like Pakistan. It reduces the element of risk and uncertainty by agreeing to a selected list of deductible expenses. It also equalizes the rate of return to the market rate through tier-wise asymmetric payoff distribution.

It solves the economic problem in Islamic equity based modes of financing, but as per some scholars, it compromises on the

essence of risk sharing. Essentially, it becomes a tool of risk-shifting with inexact profit calculation, asymmetric allocation of costs among stakeholders in the project and inexact calculation of even the investment capital.

To overcome problem of uncertain payoffs and asymmetric distribution of losses in Mudarabah, it is confined to use where a risk-shifting based financing portfolio is managed by the Islamic bank, either for retail depositors or for other banks in interbank Mudarabah. However,

the promise of inclusivity in Mudarabah can be achieved when its use increases in asset side operations.

The paper did not give more coverage to the problem of moral hazard under information asymmetry and uncertainty in a dynamic model. One way to solve these issues is to use hybrid Mudarabah by asking Mudarib to invest its capital as well and thereby share in risk of loss. It will still be distinct from Musharakah as the management role will be exclusively performed by Mudarib.

Reflections

The problem of specialization of knowledge makes scientists reach conclusions which are bounded by the specific jargon and scope of their disciplines.

Prof. Dawkins as a biologist asks naïve question that if there is complexity in observable life, then what will be the biological complexity of the Creator.

Atheists who belong to physics profession try to ascribe origins to physical forces and physical laws. Physicists like Prof. Michio Kaku having a mathematical orientation describe God's mind as 'Music of strings resonating through 11 dimensional hyperspace'.

Technical entrepreneurs like Elon Musk describe existence as part of a possible simulation. Unfortunately, there is no serious effort to understand the point of view of faith beyond the narrow confinements of one's field of specialization.

Loneliness greets us in space. Fermi's Paradox in physics wonders 'Where is everybody'. Why stars that were born long before our sun could not create any life. Our earth is not a separate corner in the universe; it has its composition of atoms coming from the same material that exists in the universe. Outside of earth, we have not found a liveable place where we could even just breathe naturally.

The verses of nature in universe also reflect truth on those who want to wonder why there is life at all and for what purpose. Scientific discoveries have added more substance to the verse 'Which of God's blessings will you forget'.

Astrophysics has proved that there are too many features of blessings in various forms. Astrophysics has taken us near to the exact fraction of a second when God's command brought the Big Bang 13.7 billion years ago.

Big Bang can explain what happened afterward, but not what was before it, who was behind it and why did we come to exist in this world in the first place. We

can force the question of purpose out of sight, but not out of significance and importance to a thinking mind.

Market News

- ❖ Abu Dhabi Islamic bank launches Customer Majlis initiative to pitch their propositions and engage in productive one-on-one discussions with ADIB senior executives (Zawya, Feb 6).
- ❖ Standard Chartered launches SC Sahar Women's account to provide women access to different financial products and enable them to avail a discount of 2-2.5% compared to holders of other accounts (Business Recorder, Feb 6).
- ❖ PCJCCI sees doubled Islamic banking assets in 3 years in Pakistan (The News, Feb 2).
- ❖ Revival of economy possible only through Islamic banking: Dar (Dunya News, Feb 2).
- ❖ Saudi ACWA Power completes \$480 million local currency Sukuk issue (Zawya, Feb 2).
- ❖ Russia mulls turning to Islamic banking over closure of Western financial markets (AA, Feb 1).
- ❖ CBB Sukuk Al-Ijarah oversubscribed (Zawya, Jan 31).
- ❖ BOP, Akhuwat and NRSP sign agreements for financing through PMYB&AL Scheme (Daily Times, Jan 31).
- ❖ Federal Territories Zakat collection up 13 per cent last year in Malaysia (The Strait Times, Jan 26).
- ❖ Saudi Arabia to introduce new Zakat collection law and comprehensive investment law (Zawya, Jan 25).
- ❖ Nigeria houses the largest Sukuk market in Africa with an outstanding issuance of NGN 755.5 billion (Fitch Ratings, Jan 25).
- ❖ Nigerian Islamic finance industry to continue growth on policy push (Fitch Ratings, Jan 25).

- ❖ Faysal Bank Limited has entered into an agreement with AKS IQ for the development and implementation of a state-of-the-art trade solution (Business Recorder, Jan 20).
- ❖ UAE Islamic bank assets hit \$166 billion (Pakistan Observer, Jan 20).
- ❖ Cagamas starts 2023 with issuance of RM550 million worth of bonds and Sukuk (Zawya, Jan 20).
- ❖ Fitch Ratings sees growth prospects for Islamic derivatives (Fitch Ratings, Jan 19).
- ❖ Global Sukuk market set to recover from 2022 downturn (Arab News, Jan 18).



Economic and Financial Indicators

Islamic Banking Statistics 2013-2022

Country	CAR	Gross NPF	ROA	ROE	Net Profit Margin	Cost to Income
Bahrain	18.7	10.8	1.0	7.8	25.6	71.1
Bangladesh	11.5	4.5	1.3	23.5	33.3	43.8
Brunei	20.2	5.0	1.6	12.1	52.0	45.1
Egypt	15.24	7.25	2.62	42.08	58.76	30.91
Indonesia	18.4	4.1	1.3	11.8	13.9	86.1
Jordan	22.3	2.8	1.8	18.3	49.3	50.7
Kuwait	17.8	2.5	1.2	11.0	22.1	32.5
Malaysia	16.7	1.4	1.0	15.0	38.9	39.7
Morocco	20.6	0.2	-3.7	-26.2	-252.8	349.7
Nigeria	30.2	4.3	1.1	12.1	10.5	82.0
Oman	28.5	0.7	-0.8	0.1	-29.6	113.9
Pakistan	15.0	5.0	1.5	24.7	32.2	65.5
Palestine	16.8	2.3	1.0	9.5	24.2	69.6
Qatar	18.0	1.3	1.1	11.0	40.8	13.3
Saudi Arabia	20.1	1.2	2.2	16.4	49.5	49.6
Sudan	15.3	5.1	2.8	41.8	55.9	40.8
Turkey	16.5	4.0	1.3	15.5	21.0	43.3
UAE	17.2	6.3	1.4	11.4	32.0	50.5

Source: IFSB Data

Islamic Capital Market Investments

Measures / Groups	Annualized Return (%)			Annualized S.D (%)			Coefficient of Variation		
Stable Income Investments									
Sukuk	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22
S&P MENA Sukuk Index	2.67	3.96	0.69	1.94	1.63	2.45	0.73	0.41	3.55
S&P GCC Sukuk Index	2.96	4.45	-0.44	2.03	1.77	2.52	0.69	0.40	-5.70
Bond	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22
S&P MENA Bond Index	2.71	5.09	-2.79	3.89	2.48	5.97	1.43	0.49	-2.14
S&P GCC Bond Index	2.80	5.24	-2.76	3.97	2.52	6.09	1.42	0.48	-2.20
Equity Investments									
Islamic	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22
S&P 500 Shariah	12.04	12.30	11.35	18.03	13.27	26.75	1.50	1.08	2.36
S&P Europe 350 Shariah	7.26	8.83	3.18	15.38	13.60	19.27	2.12	1.54	6.07
S&P 500 ESG Shariah	11.92	11.50	13.00	18.15	13.15	27.22	1.52	1.14	2.09
Dow Jones Islamic GCC	4.25	2.07	10.13	12.82	12.44	13.79	3.02	6.00	1.36
Conventional	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22	2013-22	2013-19	2020-22
S&P 500	11.16	11.98	9.00	17.30	12.83	25.56	1.55	1.07	2.84
S&P Europe 350	5.20	6.80	1.03	16.56	14.44	21.10	3.18	2.12	20.40
S&P 500 ESG	11.41	11.77	10.46	17.34	12.77	25.73	1.52	1.08	2.46
Dow Jones GCC	4.58	2.69	9.68	12.04	11.36	13.72	2.63	4.22	1.42

Source: SP Dow Jones / Working by Research Desk

World Economic Outlook
Projections for Real GDP Growth for 2023 and 2024

Country	2023	2024
Argentina	2	2
Australia	1.6	1.7
Brazil	1.2	1.5
Canada	1.5	1.5
China	5.2	4.5
Egypt	4	5.3
France	0.7	1.6
Germany	0.1	1.4
India	6.1	6.8
Indonesia	4.8	5.1
Iran	2	2
Italy	0.6	0.9
Japan	1.8	0.9
Kazakhstan	4.3	4.4
Korea	1.7	2.6
Malaysia	4.4	4.9
Mexico	1.7	1.6
Netherlands	0.6	1.2
Nigeria	3.2	2.9
Pakistan	2	4.4
Philippines	5	6
Poland	0.3	2.4
Russia	0.3	2.1
Saudi Arabia	2.6	3.4
South Africa	1.2	1.3
Spain	1.1	2.4
Thailand	3.7	3.6
Türkiye	3	3
United Kingdom	-0.6	0.9
United States	1.4	1

Source: IMF World Economic Outlook, January 2023

Call for Papers

Call for Papers: International Financial Ecosystem and Islamic Firms
Emerald Managerial Finance

<https://www.emeraldgrouppublishing.com/calls-for-papers/international-financial-ecosystem-and-islamic-firms>

2nd International Conference on Islamic Economics 2023 (ICONIE 2023)

8th - 9th March 2023 (Physical & Online), Islamic University of Maldives, Maldives

<https://submit.confbay.com/conf/iconie2023>

2nd International Conference on Muslim World Economy and Business (ICMWEB)

Muslim World Resilience in Anticipating the Global Economic Uncertainties, May 10-11

<https://feb.uuii.ac.id/icmweb2023/>

Other Resources on Islamic Economics Project Portal

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| ❖ Research Articles | ❖ Book Reviews |
| ❖ Research Presentations | ❖ Frequently Asked Questions |
| ❖ Islamic Finance Calculators | ❖ Topical Bibliographies |
| ❖ Course Outlines | ❖ Islamic Finance Education Providers |
| ❖ Academic Resources | ❖ Researchers Database in Islamic Economics |
| ❖ Data Resources Links | ❖ Call for Papers |
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