Journal of Economic Integration | Vol: 08 - N°: 02 / (June 2020) | pp: 354-365

Islamic finance and its strengths for the development of SMEs in Algeria

التمويل الإسلامي و دوره في تنمية المؤسسات الصغيرة والمتوسطة في الجزائر

Dr. Djaber BEZTOUH

University of Bejaia - Bejaia (Algeria), djaberbeztouh@yahoo.fr

Received: 16/04//2020 **Accepted:** 10/06/2020 **Published:** 30/06/2020

Abstract:

Small and medium enterprises (SMEs) are now widely recognized as engines of economic growth in Algeria. In the context of credit rationing to SMEs, and given their high dependence on bank debt, the benefits of crowdfunding offered by Islamic financial institutions are highly anticipated.

The purpose of this paper is to investigate the opportunities of development and growth as well as the main challenges to Islamic finance for SMEs.

Keywords: Islamic Finance; Islamic Financial Products; SMEs; Algeria.

JEL Classification Codes: G2, G3.

ملخص:

لقد أصبحت المؤسسات الصغيرة و المتوسطة تمثل طرحا يحتل أولوية متقدمة على صعيد اقتصاديات الدول المتقدمة و النامية و منها الجزائر. في سياق تقنين الائتمان لهذه المؤسسات ، ونظراً لاعتمادها المفرط على الديون المصرفية، فقد أصبح من الضروري البحث عن بدائل تمويلية تكون أكثر ملائمة لاحتياجاتها. و لعل من أبرز هذه البدائل، التمويل بالصيغ المصرفية الإسلامية التي لا تعتمد على الفوائد الثابتة. الغرض من هذه الورقة هو استكشاف فرص التمويل التي توفرها المالية الاسلامية لتطوير نمو المؤسسات الصغيرة و المتوسطة في الجزائر.

كلمات مفتاحية: المالية الإسلامية ، أساليب التمويل الإسلامي ، المؤسسات الصغيرة و المتوسطة ، الجزائر.

تصنيفات JEL : G2، G3،

Corresponding author: Djaber BEZTOUH, **e-mail:** djaberbeztouh@yahoo.fr

INTRODUCTION:

There is a kind of consensus on the importance and key functions that SMEs play in different economies of the world. Governments have recognized this fact and have thus formulated policies to energize their SME sector. However, SME managers often point to access to finance as one of the main obstacles to entrepreneurship and growth (Raz and al, 2017). Insufficient funding would curb the growth of SMEs, and even their activity. This would be a problem for entrepreneurs, but also, given the importance of SMEs in the economic fabric, a macro problem: production, employment, national income and the long-term growth rate would then be below potential.

The overall financing gap for SMEs is a particularly pressing problem in developing countries, since donors consider SMEs to be too risky and point to internal shortcomings in these enterprises by requiring them to allocate goods as collateral still detained. About 55-68% of SMEs in developing countries are either financially underserved or not served at all (Purnamasari and Darmawan, 2017).

Islamic financial intermediation has distinctive characteristics. It combines particularities both at the level of fundraising and at the level of their allocation. In fact, this intermediation is not limited to simple lender-borrower relationships, but it develops a double agency relationship between the bank and the depositor on the one hand and the bank and the entrepreneur on the other. In this spirit, the Islamic bank plays an essential role as a savings opportunity and investment designer (Patel, 2013) while being a partner. Islamic finance is present in more than 60 countries and its industry now offers new products to individuals and businesses. Especially the *Sukuk* experienced a strong growth of about 20% (Bessedik, 2013).

In Algeria, Islamic finance began in 1991 with the creation of the first Islamic bank in Algeria. Two banks (Al Baraka, Al Salam) share the Islamic finance market. Other private banks such as (AGB and Housing Bank) are trying to catch up in this sector, which seems to have many days ahead of it. Algerian state banks begin to contemplate a launch in Islamic credits. Thus BADR, CNEP and BDL are also considering adopting Islamic windows.

This article analyses the question whether Islamic Financial Institutions are more suitable to finance SMEs than conventional banks and attempts to answer the following question: what are the strengths, potential and leverage of Islamic finance for the development of SMEs in Algeria?

Islamic financial institutions in Algeria can contribute to the creation of employment opportunities by encouraging the creation of small and medium-sized enterprises, local development projects, through the activation of the most suitable Islamic financial products for business needs, including Al *Mushāraka* and Al *Mudāraba*.

1- The rise of Islamic finance in the world:

Islamic finance today represents a considerable manna. Experts estimate it at 2500 billion dollars on the world market in 2015. The development of this sector has been felt in the traditional centers of Islamic finance and in a number of other markets. A significant number of new Islamic financial institutions (Ifis) have been rapidly established in the traditional markets of this industry, specifically in the countries of the Gulf Cooperation Council (GCC).

Islamic finance is also growing in new markets such as Syria, Lebanon, and it is exported to the United States, in Europe, Turkey and Canada as a result of the very sharp rise in oil prices in recent years and the excessive liquidity from the Gulf countries, which has partly flowed into the world's major financial centers, thus generating a growing interest in this Islamic finance.

In Europe, the United Kingdom is a pioneer with the rapid adoption of legal and economic measures to promote the emergence of Islamic finance. As such, the London market offers services and products compatible with the spirit of Islamic finance (opening of the first Islamic bank in Europe in 2004), (Fadhlaoui, 2009). Similarly, in Germany, this market is effectively taken into account, as shown by the initiatives taken on the "*Sukuk*" (Islamic bond product) market. Becoming fully aware of these phenomena, a large number of European countries are examining the opportunities of Islamic finance in industrialized countries.

The bulk of this market is still very concentrated geographically: almost two-thirds of Islamic financial assets are located in the Gulf countries and more than 20% in Southeast Asia. These figures show an advance in Iran that is explained by the importance of the population and the Islamisation of the economy from the 1979 Revolution (Bessedik, 2013). The two major centres of Islamic Finance, Saudi Arabia and Malaysia, which are responsible for the creation of 25% and 23% respectively of Islamic products, remain the main engines of growth of this market. The relative weight of Islamic assets outside these two regions remains very low (Beztouh and Touati, 2012).

This development has generated great interest from global conventional finance players in developed economies who have tried to increase their holdings in Islamic financial markets. With increased liberalisation, the Islamic financial system has become more diversified and deeper. The share of purely Islamic banks is: 86% in Iran, 86% in Bahrain, 71% in Qatar, 47% in Kuwait, 41% in the Emirates, 30% in Malaysia, 29% in Pakistan, 22% in Saudi Arabia, 2% in Indonesia (Bessedik, 2013).

2- The main products of Islamic finance:

Islamic banking particularly is a value-oriented ethnical proposition that aims at socio-economic development as opposed to the financialization of the economy. In addition, Islamic banks, being the major Islamic financial institutions in the society, are duty bound to offer a wide range of products and services that will meet the needs of all segments of society and ensure that risks and rewards are shared fairly in society (Purnamasari and Darmawan, 2017).

Indeed, the mobilization of funds and capital in Islamic finance is based on legal concepts different from those of traditional banks (Majidi, 2016). The financing methods adopted by Islamic finance can be classified into two main categories: those that result in the sharing of profits and sometimes losses between the investor and the entrepreneur (Allard and Benchabane, 2010) and those for whom such a sharing does not exist (asset-based financing instruments) (Martens, 2001).

Table (1). Main Islamic Financing Methods

Type	Description
1. Sharing profits and (sometimes) losses	
Mudāraba	A partnership contract between the capital provider (*Rabb al-Māl*) and an entrepreneur (*Muḍārib*) whereby the capital provider would contribute capital to an enterprise or activity that is to be managed by the entrepreneur. Profits generated by that enterprise or activity are shared in accordance with the percentage specified in the contract, while losses are to be borne solely by the capital provider unless the losses are due to misconduct, negligence or breach of contracted terms.
Mushāraka	A partnership contract in which the partners agree to contribute capital to an enterprise, whether existing or new. Profits generated by that enterprise are shared in accordance with the percentage specified in the *mushārakah* contract, while losses are shared in proportion to each partner's share of capital.
Muzāra'a	Traditional variant of the *mudāraba* applied to agriculture. The bank, which may bring cash or farmland, shares the harvest with the contractor.
Musaka	Traditional variant of the *mushāraka* applied to production orchards. The harvest is shared between the bank and its partners according to their respective contributions.
2. Lack of profit and loss sharing	
Kardhasan	Interest-free loan, charitable in nature. The bank may require the payment of administrative costs provided that their amount is not related to the maturity period of the loan.
Bay'mu'ajjal	Sale with deferred payment, made in one installment or in instalments, without additional cost.
Bay'as-salām or *bay'as-salaf*	Deferred Sale. The buyer pays the seller the negotiated price in cash with the seller's promise to deliver the property at term. Applies mainly to agricultural and manufactured goods whose quality and quantity can be clearly specified.
Ijāra or ijārawaiktinā	A contract made to lease the usufruct of a specified asset for an agreed period against a specified rental. It could be preceded by a unilateral binding promise from one of the contracting parties. As for the *Ijārah* contract, it is binding on both contracting parties.
Murābaha	A sale contract whereby the institution offering Islamic financial services sells to a customer a specified kind of asset that is already in its possession, whereby the selling price is the sum of the original price and an agreed profit margin.

Source : Directed by the author from : Islamic Financial Services Board, Islamic Financial Services Industry Stability, report 2018, p.viii.

Scholars admit that the *Mudāraba* and the *Mushāraka* are the ideal products of Islamic finance, which in particular can bring socio-economic benefits. Ifis should then take these products into account. The *Mudāraba* is one of the most popular means of Islamic microcredit, it is a partnership contract between two parties. One party contributes through capital called *rabb al-mal*, and the other manages the project using its entrepreneurial strengths and skills, and called *Mudārib*.

In case of profit, both parties share the profits. However, the loss is borne only by the owner of the capital. *Mushāraka* is also an equity partnership contract between the two partners that involves an equity stake in a project. The profits or losses resulting from the activity will be shared among the parties concerned according to a predetermined ratio. Other products can also be integrated by the Ifis, namely *Zakat* and *Waqf*, which are considered an accumulation of Islamic charitable funds. These two instruments have played a key role in reducing poverty. As a religious duty for rich Muslims, *Zakat* and *Waqf* can be seen as effective tools in the anti-poverty agenda. They allow the circulation of wealth from the haves to those of the needy, which allows them to possess the means not only for consumption but also to undertake.

3- State of Islamic Finance in Algeria:

Islamic finance has been practised since 1991 with the first mixed-capital bank (public and private) to be established in Algeria, Al Baraka Bank of Algeria is also the first Algerian bank allowed to carry out all its operations in accordance with *Sharia* law. Algerian officials have preferred to allow the supply of Islamic products to individuals rather than see this sector move into the informal.

Islamic banks in Algeria hold only a very small share in terms of resource raising by comparing it to total resources, representing a share of 1.06% in 2006 against 1.69% in 2014 (Sami, 2017). In terms of financing, these banks hold only a very small share valued at 2.40% in 2006 and 2.05% in 2014. The maximum threshold reached was in 2008 and 2009 with a share of 3.10% and 3.11%, respectively. These peaks were achieved by Al Baraka bank, given that Al Salam bank began its operations in late 2008.

The network of the Group of Islamic Banks consists of only 31 open branches, including 25 Al Baraka Bank branches, against 1092 public bank branches and 218 conventional private banks (Sami, 2017). Al Baraka holds 15% of the shares held by private banks in Algeria, or 2% of the global market. From 2000 to 2010, the activity of Al Baraka Bank Algeria experienced sustained growth. The return on equity is estimated at 30% while the international average is 15%. For the *Murābaha* product alone, the bank had a turnover of 6,697 million dinars in 2010, an increase of 15% compared to the same period in 2009. Despite the performance achieved, Al Baraka Bank Algeria remains on the margins of the banking industry in Algeria and far from the expectations of Small and Medium Enterprises.

Experts believe that Islamic financing could have developed more rapidly in Algeria, especially in real estate where speculation is important, if the Algerian banking system, inherited from 30 years of socialism, was not itself weakly developed. Al Salam Bank is the second Islamic establishment to be established in Algeria. Having been approved by the authorities on 17 October 2006, the Bank did not officially start operations until early October 2008. Its shareholders include the Emirati E'maar real estate group, a Lebanese-Canadian bank and an Emirate insurance company, Salam Islamic Arab Insurance Company, the world’s leading provider of insurance and reinsurance guarantees based on the principles of *Sharia* law.

Since 2017, the conditions for the exercise of banking operations under “participatory finance” by banks and financial institutions have been laid down in a regulation published in Official Journal No. 73. This Regulation states that participatory finance operations are considered “receipt of funds, investment, financing and investment transactions that do not give rise to the collection or payment of interest”. According to this text, these transactions concern in particular *Murabaha*, *Musaraka*, *Mudaraba*, *Ijara*, *Istisna'a*, *Salam*, as well as deposits in investment accounts.

To set up participatory finance products, the bank or financial institution must obtain prior authorisation from the Bank of Algeria. In this context, these financial institutions must first establish a “participatory finance window”. This department must be financially independent from other departments and branches of the bank and financial institution. The autonomy of the “participatory finance window” is ensured by an organisation and staff dedicated exclusively to these services, explains the regulation. This accounting separation is evidenced by the independence of the client accounts of the “participatory finance window” compared to the rest of their clients' accounts.

4- Constraints hindering the development of Islamic finance in Algeria:

4-1- Institutional Framework Constraints:

Legal problems do not allow Islamic finance to develop in countries where legislation does not fit the principles of this *Shari'a*-based finance. The compliance of a bank’s operations with the regulations that manage them gives them a legal character and guarantees the bank its rights in the event of litigation. The operating principles of Islamic banks give their products some peculiarities.

It is stated by (Elhachimi, 2018, p.6) that the lack of legislation laws about the Islamic banking in Algeria forms the primary barrier to the establishment of the Islamic banking system in Algeria. In fact, Algeria is one of the few Muslim countries in the world that does not yet have a specific legalisation to develop Islamic finance. This was said with regret by participants at the 1st National Islamic Finance Fair, held from 26 to 28 February 2018 in Boumerdès.

The Ordinance of 26 August 2003 on currency and credit does not contain any «special provisions for banking activities governed by *Shar'a*». The text “would benefit from being revised to include provisions that would allow these bank operations to be legally anchored without them”. Article 66 of Ordinance 03-11 of 26 August 2003 on currency and credit indicates, "Banking operations shall include the receipt of funds from the public, credit operations and the provision of means of payment to customers and the management thereof". The analysis of the articles defining the activity of mobilization and allocation of funds shows the incompatibility of Islamic banking with this regulation of a conventional nature.

4-2- Adopted banking model does not meet people's expectations:

Transaction fees and the additional tax cost weigh heavily on the cost of Islamic financial products and penalize them on a competitive price basis. This is in addition to the remuneration of the risk borne by Islamic banks. In addition, the banking model adopted by Islamic banks in the Maghreb, based on fixed income financing, does not meet the expectations of economic agents.

4-2-1- Predominance of financing product *Murābaha*:

Murābaha financing is arguably the most popular and used sale by Islamic banks. This popularity is evident from the statistics maintained by the various Islamic banks in their annual report (Majidi, 2016). In Algeria, the methods of crowdfunding that constitute the originality of Islamic finance are almost unworkable and do not even appear on the list of products of some agencies. Analysts deplore the excessive dependence of Al Baraka Algeria on Murābaha (Benamraoui, 2008).

4-2-2- The high cost of financing Islamic products:

The African Development Bank (2011) report indicates that the financing costs imposed by Islamic banks are often higher than those of traditional banks, This fosters the feeling that Islamic finance is expensive. There is, of course, the cost of complying with Sharia law, plus legal fees for structuring products that increase overhead. In addition, given that the Islamic finance market is a different segment of the global financial market, there is less competition, the market being often dominated by one or two banks, while in conventional financing, there are many competing institutions.

4-2-3- Lack of qualified staff:

Islamic banks in Algeria are experiencing a blatant lack of staff qualifications. In fact, most of it comes from conventional training in banking. However, these skills cannot be acquired without specialized training in well-established curricula.

4-3- The apparent confusion between Islamic finance and terrorism:

Since September 11, 2001, Islamic finance has experienced great obstacles because of the amalgamation between Islam or Islamic finance and terrorism or religious extremism. The repatriation of Islamic funds after 11 September 2001 is the result of obstacles and misunderstanding of its nature. A few years later, we see developed countries using Islamic finance and its funds "The stigma of Islam post-9/11 has made a real difference, leading to a massive repatriation of liquidity to the Muslim world" (Pastré and Gechva, 2008).

4-4- Under-development of insurance services *Takaful:*

Islamic insurance was born in Sudan in the early 1980s and developed rapidly in Southeast Asia and the Gulf. Takaful insurance is considered to be a substitute for conventional insurance, an essential factor in the development of life insurance in Muslim societies and a catalyst for the progress of bancassurance. Takaful insurance in Algeria recorded an average annual growth rate (period 2007-2010) of 170%. These Takaful products (notably Takaful-Family) meet the needs of a segment of the market that believes that traditional products do not meet its expectations, particularly religious, can play an important role in the extension of insurance in general and the development of life and health insurance in particular.

5- Islamic banking opportunities for SMEs in Algeria:

In general, the problems associated with bank financing for SMEs remain similar from one institution to another, whether it is classical or Islamic. However, it appears that the products offered by Islamic banks could be particularly adapted to the needs of small and medium-sized enterprises for four reasons (Benzha, 2008):

- The weakness of SMEs in equity is well known and constitutes a major obstacle to access to bank credit; However, Islamic financing can circumvent the problem of equity provision since the Islamic bank intervenes as a partner and not as a funder.

- Excessive indebtedness resulting from this low level of own funds entails significant financial costs and jeopardizes the financial balance of the SME ; Islamic financing based on the principle of sharing losses and profits does not allow the imposition of fixed interest.

- At the banking level, the management of many SMEs is far from creating confidence ; however, Islamic financing sees the relationship as a Bank – rather long-term SME, in partnership with, in particular, an active role of the bank in the management of the business.

- At the level of monitoring and recovery, Islamic banks are supposed to have monitoring structures in place to monitor the work relating to the implementation of the investment and the proper operation of the SME, on the other hand.

We conducted a field survey of a sample of SMEs that looked at financing intentions for the future and alternative ways of financing SMEs. We first examined the financial culture of entrepreneurs and to what extent they are informed about the existence of certain financing methods, including Islamic financing methods, The European Commission has also made a number of proposals to help diversify their financial choices and to what extent they are predisposed to use these financing methods.

The companies interviewed were asked to indicate the extent to which they are informed of the existence of Islamic financing arrangements. In addition to the knowledge of these methods of financing, questions were also raised about whether companies would use them in the future.

Islamic financing arrangements are poorly known to SMEs. The proportion of respondents who said they were aware of these financing arrangements does not exceed 34%. Nearly one in four respondents (24.5%) reported not knowing that there are Islamic banks in Algeria. These results indicate a lack of knowledge in this regard.

To the question: *Would you be interested if your current bank offers you financial products compatible with the principles of Islamic finance?* About 65.6% report that they are interested in having their current banks offer financial products consistent with the principles of Islamic finance.

If the companies replied that they were aware of the existence of Islamic banks in Algeria (75.5%) and that they are interested in their current bank offering financial products compatible with the principles of Islamic finance (65.6%), they were asked about the modalities that interested them. While integrating the objectives of profitability and efficiency, Islamic finance is distinguished by its moral dimensions. The Islamic banking system adopts the concept of participation in the company's financial risks, in accordance with the principles that those who make profits must be able to incur losses.
Modern Islamic finance has perfected participatory instruments such as the *Mushāraka* and the *Mudāraba* (Benbayer and Rari-Medjaoui) in order to fulfil its vocation as a vector of development in logic of profit and loss sharing. Based on the client's morality, the relationship of trust and the profitability of the project, these participatory financing projects assume a perfect knowledge of the market and the future clients associated.

The Algerian banking system, as highlighted by the African Development Bank (2011) in its report on Islamic banking and finance in North Africa, has two Islamic banks (Al Baraka Bank of Algeria established since 1991 and Al Salam Bank of Algeria established in October 2008) which can contribute to the financing of local development projects, through the activation of the most suitable Islamic financial products for the needs of SMEs.

The SMEs interviewed are relatively interested in the Mudāraba at 58% and the *Mushāraka* at 36%. Concerning the future use of these Islamic financing methods, a significant proportion of respondents, 63.5% intends to use it. The desire to diversify the company's sources of financing seems to be the most important element encouraging the willingness to use Islamic financing arrangements. In Islamic finance, participatory intermediation appears as a solution to the problems of informational inequalities between project holders and investors.

The commitments of the Islamic bank in an active or passive partnership, in this case *Mushāraka* and *Mudāraba*, are important informational signals and indicators of the reality of the company that is jeopardizing its reputation (Patel, 2013). In addition, the partnership between these agents offers stronger and more credible signals than short- or medium-term financing, or those negotiated on the markets.

Long-term financing based on the principle of sharing losses and profits (4P) leads the bank to produce the information given the need for a good evaluation and selection of projects. Indeed, the performance of a bank's financing operation is directly related to the quality of the project financed.

Therefore, the choice of projects affects not only the profitability of the bank, but also the remuneration of its depositors-investors to the extent that in the event of low returns on their investment deposits, they may leave the bank for another competing bank.
In addition, contrary to the techniques used to evaluate credit scoring, which have undergone considerable standardization, 4P funding offers a lot more information than debt financing and still requires complex and case-specific assessments. They are also long-term and strengthen the informational advantage of Islamic banks. Not only will agents be strongly encouraged to disclose their information, but also, the experience of banks and their strong

involvement in the real world (given the principle of the direct link between financial transactions and real assets), give them specific knowledge of the business world.

In addition, monitoring ("monitoring") is an integral part of participatory intermediation. It overcomes the problems of post-transaction information asymmetries between economic agents. The Islamic bank is exploiting increasing returns of scale to the extent that the cost of supervising borrowers is growing less rapidly in proportion to the amounts lent. Islamic financial institutions have a dual commercial and financial vocation. Far from being confined to the traditional task of financial intermediation, they are involved in the activities of creation, transformation and marketing of wealth as full stakeholders. This dual purpose is legally illustrated by the existence of two types of clauses in financing contracts governing the relationship between the bank and its partners:

- Financial clauses setting out the amount, duration and general conditions of use and renewal of the financing line ;
- Commercial clauses laying down the terms of the transaction and/or operation carried out under the above mentioned financing line.

The SME market approach by Islamic financial institutions can be analyzed according to three criteria: investment, profitability and risk (Benzha, 2008).

The investment: The Islamic Bank requires any promoter of a project to submit a feasibility study which must, in principle, provide information on financial, economic, commercial, technical and organisational aspects. As the files presented rarely contain all these elements, Islamic banks have established departments for project study and monitoring.

Profitability: That's the key to Islamic finance. Indeed, for an Islamic bank, what is most important is the profitability of the SME to be financed since the remuneration of the bank depends almost exclusively on that profitability. The sharing of profits between the SME and the bank reflects the fact that profit is only the result of the symbiosis of labour and capital.

The risk: The granting of loans to Smes generally carries a high level of risk, in particular because of the risk of insolvency and the fragile nature of the guarantees offered by SMEs. At the level of Islamic banks, however, the problem of guarantees is less acute than for conventional banks.

Conclusion:

In addition to responding to the financial needs of companies, Ifis have an effect on the moralization of business practices in their environment. Basing their action on the principle of risk-sharing, they can contribute to mitigating the particular risks that characterize economic conditions in countries (Haddab and Traimond, 1992).

Unfortunately, only two private banks provide so-called Islamic finance products in Algeria, namely El Baraka Bank and Bank El Salem. They are required by law to deposit most of their funds into the public purse for interest. They are regulated by the same regulations as conventional banks. The *Sukuks* stock market could not start in Algeria. There is even a refinancing problem for these two banks.

Refinancing is carried out at the Central Bank only on the basis of interest rates not charged by the latter. There is no Islamic insurance market, in our country, There is only one Islamic insurance company *Takaful:* Salama insurance. To date there is no specific law in the Takaful, there is no company of *Retakaful* (Amirou, 2018). The Sharia National Supervisory Board does not yet exist. Employees in so-called Islamic finance have not received specialized training. They are employees of conventional finance who found themselves in Islamic finance and insurance. Until now, there are no institutes or schools training in Islamic finance.

Bibliography List:

1. ABDELMALEK F-Z., (2012), *La place de la finance islamique dans le financement des petites et moyennes entreprises en Algérie*, Thèse de Magister en Sciences Economiques, Université de Tlemcen (Algérie).
2. ALLARD P. et BENCHABANE D., (2010), « *La finance islamique : modèle alternatif, postiche ou PASTICHE ?* », In Revue française d'économie, 2010/4, Vol. XXV, p. 11-38, (France)
3. ALONSO J- I et COISPEL A., (2009), « *Finance islamique : quelle possibilité de développement en Espagne ?* », In Revue Banque Stratégie, Février, n° 710.
4. Banque Africaine de développement, (2011), Services bancaires et finance islamiques en Afrique du Nord : Évolution et perspectives d'avenir.

- BENZHAH., (2008), «*Le financement de la PME en finance islamique*», In TFD 90, Mars 2008.

5. - BENAMRAOUIA., (2008), «*Islamic banking: the case of Algeria*», In International Journal of Islamic and Middle Eastern Finance and Management, Vol1, Number 2.
6. BESSEDIK A., (2013), *Les opérations de financement et d'investissement dans le droit musulman*, Thèse de doctorat en droit de l'Université Paris-Est Créteil, (France).
7. BENARBIA M., (2011), Les perspectives de développement de l'industrie des assurances en Algérie et les réformes nécessaires pour promouvoir ses capacités concurrentielles, Colloque international sur : « Les sociétés d'Assurances Takaful et les sociétés d'assurances Traditionnelles Entre la Théorie et l'Expérience Pratique ». Université de Sétif – Algérie, 25 et 26 avril 2011, (Algérie).
8. Elhachemi, H.G., (2018), « *Factors of influence in the establishment of islamic banking and finance in algeria* », Academy of Accounting and Financial Studies Journal, Vol.22, Special Issue, pp. 1-7.
9. EL HYANI O., (2008), « Microfinance : Quelles perspectives de développement pour les IMF : Cas du Maroc », in Karim, Nimrah, Michael Tarazi, and Xavier Reille. "Islamic Microfinance: An Emerging Market Niche." Focus Note 49. Washington, D.C.: CGAP, August 2008, (USA).

10. FADHLAOUI H., (2009), « La crise de 2007 : les recommandations de Stiglitz dans la réforme du système bancaire », Université de Bourgogne, Laboratoire d'Economie et de Gestion, (France).
11. Islamic Financial Services Board, (2018), Islamic Financial Services Industry Stability, report 2018.
12. KORBI F., (2016), La finance islamique : une nouvelle éthique ? : Comparaison avec la finance conventionnelle, Thèse de doctorat en économie et finances, Université Paris 13 Sorbonne Paris Cité, (France).
13. MAJIDI E M., (2016), *La finance islamique et la croissance économique : Quelles interactions dans les pays de MENA ?*, Thèse de Doctorat en Sciences économiques, Université de Pau et des Pays de l'Adour, (France).
14. MARTENS A., (2001), « *La finance islamique : Fondements, Théorie et réalité* », Centre de recherche et développement en économique, Université de Montréal, Cahier 20-2001, Septembre 2001

- PASTRÉ O., et GECHEVA K., (2008), *« La finance islamique à la croisée des chemins »*, In Revue d'économie financière, n°92.

15. PATEL A., (2013), « *Financement des PME : une place pour les sukuk participatifs ?* », In Cahiers de Recherche PRISM-Sorbonne, Pôle de Recherche Interdisciplinaire en Sciences du Management, CR-13-12, (France).
16. PURNAMASARI F, DARMAWAN A., (2017), « *Islamic Banking and Empowerment of Small Medium Enterprise* », Journal Etikonomi, Vol. 16 (2), Oktober 2017, pp. 221-230.
17. RAZA H., AHMED F., OSAMA A. and AHMED F., (2017), « *Islamic banking for small and medium enterprises (SMEs): A glance at challenges and prospects in Pakistan* », International Journal of Development and Sustainability, Vol. 6, N° 12, pp.1998-2008.
18. SAMI A., (2017), *Les banques islamiques en Algérie : parts du marché et perspectives de développement ?*, Thèse de Doctorat en économie et statistiques appliquée, Ecole Nationale Supérieure de Statistique et d'Economie Appliquée (E.N.S.S.E.A).
19. SHABAN M., DUYGUN M., John FRY J., (2016), « *SME's lending and Islamic finance. Is it a "win–win" situation?* », Economic Modelling, Vol. 55, June 2016, pp. 1-5.