

A Review of Asad Zaman's Book (2022)
'Islamic Economics: The Polar Opposite of Capitalist Economics'
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Abstract. Islam is a complete way of life. The primary sources of Islamic teachings—the Qur'ān and Sunnah guide Muslims on personal and communal matters in social, commercial, and political spheres to attain *falāh* (welfare) in this world and the hereafter. The Islamic worldview guides Muslims to act as *Khalīfah* (*vicegerent*) and utilize the resources of the planet at their disposal as *amānah* (trust). Islam sees material sustenance as a means to attain spiritual transformation to elevate humans from their base desires to the content servants of Allah (SWT). In this book, the author explores the diverse and unique aspects of Islamic economic life that emanate from the Islamic worldview. According to the author, *the aim of the book is twofold. First, it contests the inclination of contemporary scholars to relate the opposing economic systems—capitalist and Islamic economic system (IES). Second, the detailed survey presents, to the non-Muslim audience, how economic affairs are organized under an Islamic economic system. Towards this end, it highlights unique and diverse aspects of IES that are in stark contrast to the capitalist spirit of economic life.* The book comprises eight chapters and follows a systematic flow. After the preface and introduction in chapter one, chapter two traces the origins of Islamic economics. The goals of an Islamic economic system are outlined in chapter three while chapter four discusses the Islamic framework of *Sharī'ah* (Islamic law). Chapters five, six, and seven outline the role of an Islamic state, the role of Islamic institutions, and the role of Muslim individuals respectively. The book ends with concluding remarks in chapter eight. *The book is a valuable addition to Islamic economics discourse, no matter how much we agree and/or disagree with the author's point of view.*

Keyword: Islamic economic system, capitalist economics, comparative economic systems

JEL Classification: P0, P1, P3, P4, P5

KAUJIE Classification: F1, F2, F3, F4, F5

1. Introduction

Islamic Economics (IE) emerged as a discipline in the late 20th century. In addition to the teachings of the Qur'ān, Sunnah, and early traditions, that provide the foundations of Islamic economics, certain historical, and sociopolitical forces paved the way for the development of contemporary Islamic economics discourse as this survey discusses at length. Among the notable revival and reform efforts included the establishment of two International Islamic Universities, one in Pakistan and the other in Malaysia. This year marks forty years since the establishment of the International Islamic University Malaysia and its Department of Economics. The university was established with a vision to *'integrate Islamic revealed knowledge and values in all academic discipline and educational activities.'* This year also marks forty years since the establishment of the Journal of King Abdul Aziz University: Islamic Economics. Forty years has an important connotation in Islam, that is associated with maturity and wisdom. Since its inception, different generations of Islamic economics have pre-occupied themselves to explore different aspects of the discipline.

While many scholars consumed their energies to explore the philosophical foundations of the subject others immersed themselves to explore the theoretical and methodological underpinnings. According to the author of the book, the efforts of scholars to synthesize tradition and contemporary realities are underway and the *'development of IE is part of this intellectual battle'* which requires *'vision and political will'*. At present Islamic economics literature covers a whole range of topics related to foundational, as well as micro and macro aspects of an IE system.

The publication of two comprehensive IE textbooks by Abojeib et al., (2018) and Ayub et al., (2022) evidence that the discipline of Islamic economics is maturing.

'Islamic Economics the polar opposite of capitalist economics' is a timely effort to

revisit the theoretical as well as practical aspects of two opposing systems—capitalism and the Islamic economic system. A survey of one hundred seventy-five-page is very handy. It touches upon a diverse range of topics. According to the author, it intends *'to present Islamic views on how to arrange economic affairs in a society to the Western audience'* (p. 11). The divergent historical experience led to different European and Islamic worldviews. This survey intends to present the broader perspectives of Islamic and Western views. The style of this survey is tailored to its goals. The author apologizes for the misrepresentation of heterodox ideas due to its binary approach. The idea that *'knowledge interacts with historical experience'* is a major theme of the survey.

The book comprises eight chapters including separate chapters for introductory and conclusion. It follows a systematic flow. After the preface and introduction in chapter one, chapter two traces the origins of Islamic economics. The goals of an Islamic economic system are outlined in chapter three while chapter four discusses the Islamic framework of Shari'ah (Islamic law). Chapter five and six outlines the role of an Islamic state and the role of Islamic institutions respectively. Chapter seven highlights the role of Muslim individuals and the book ends with concluding remarks in chapter eight.

2. An Overview of the Book

After a brief preface, chapter One outlines a panoramic view of alternative worldviews — Islam and secularism. The author avoids excessive details and provides a coherent description of the European historical experience with religion that shaped its worldview. The author believes that human knowledge is a collective heritage of mankind that is fashioned by historical contexts and is prone to systemic errors, such knowledge is subject to critical examination. The author emphasizes that the knowledge of historical context, and exploring alternative worldviews

can help foster a clear understanding of the contemporary world.

Social sciences emerged as a result of European experience to answer the question that religion failed to provide. Social sciences are used as a tool to present purely European historical experiences as universal. Secular thought has a strong imprint on social sciences theories and institutions. The author argues that the process of social sciences replacing sacred knowledge does not recognize human agency and the possibility of human transformation. This European experience profoundly impacted the development of economic theory. Secular thought gives primacy to the diversity of human goals and freedom to choose. It sees social organization as a collection of individuals with contrasting goals and regards freedom and wealth as universal means as well as an end to pursue self-interest.

The author maintains that modernity is founded on empirical laws with no regard for human nature. Mainstream economics is presented as a discipline of economic laws and objective truths. It claims to be value-free and neutral discourse but in reality, is based on concealed normative assumptions. The core ideas of secular thought are contrary to Islam as well as Christian ethics that denounce selfish behaviour. Since the Muslim world did not encounter a parallel experience to European experience with religion. Therefore, religion plays a key role in Muslim intellectual discourse. It recognizes shared values and sees knowledge as an integrated whole. The author argues that the qualitative historical tradition continued to dominate Islamic tradition which gives it a unique perspective on social organization.

Chapter Two traces the historical roots of Islamic economics (IE). The author discusses that IE finds inspiration from traditional sources but is shaped by factors such as the colonization process, liberation movements for independent Muslim states, and retorting to the superiority claims of secular knowledge. The

author argues that the colonial era, by setting up structures alien to Islam, profoundly influenced social and political organizations in Muslim lands. While the liberation movements gave a distinct shape to Islamic thought, the pioneers of IE took the heavy task and courage to present the Islamic economic system as a distinct system from capitalism and socialism, hence, motivating Muslims to struggle for freedom. The author identifies two waves of IE. The first wave of IE arose in the early twentieth century. The pioneers of IE trained in Islamic legal studies provided the general outlook of IE. The scholars agreed that '*moral imperatives embedded in the Islamic economic system*' differentiate it from other systems.

The second wave of IE, in the post-colonial era, started with the first international conference on IE in Makkah in 1976. The author explains that majority of the scholars belonging to the second wave of IE were trained in Western academic institutes. They highlighted technical and operational aspects of IE and produced policy-oriented writings to address the economic problems of Muslims. Factors such as the need to manage the oil wealth of the middle east led to finding Islamically permissible alternatives to Western institutions. To train the manpower needed for the Islamization process several key institutions were set up. This includes the establishment of the Islamic Economics and Research Centre (IERC) in 1977 by King Abdulaziz University, the first-ever research centre in the discipline of IE in the World, currently known as the Islamic Economics Institute. Also, the establishment of the Islamic Development Bank in 1975 and its affiliate Islamic Research and Training Institute (IRTI), in 1981, currently known as the Islamic Development Institute were instrumental. The establishment of two International Islamic Universities: International Islamic University Islamabad (IIUI) in 1980 and International Islamic University Malaysia (IIUM) in 1983 also played a key role in the development of the discipline of IE.

The chapter also discusses the experience of Muslim-majority states to Islamize their economies. It also discusses the private and market-oriented solutions taken by the Muslim minority countries to set up Islamic-oriented institutions. It discusses the role of global non-state actors and Islamic political parties that influenced the IE discourse. It discusses two approaches to Islamizing the economy. The first approach requires Islamizing the whole state before Islamizing institutions while the second approach entails a step-by-step transition from Islamizing the institution to fully Islamizing the economy. It highlights the shortcomings of the partial Islamization process. It argues that such an approach is counter-effective due to the fundamental antithetical worldview of capitalism (see Zaman, 2012). It, therefore, necessitates radical transformation to achieve the goals of IE.

Chapter Three outlines the fundamentals of an Islamic economic system. It defines the Islamic view of human beings as complex and dynamic beings. Islam accepts greed as a base motive but the essence of humanity is not to act on these greedy motives. Islam acknowledges human transformation from base desires to achieve higher goals. In contrast, secular thought perceives human beings as cold, callous, and calculating homo-economicus motivated by selfishness and greed. It contends that social norms define the behaviour of humans. If the idea of selfishness is promoted to achieve social outcomes, humans will adopt such norms. It defines key features of an Islamic system that differentiate it from other systems. Islamic economic life is a means to an end. In Islam, the purpose of life is to struggle for inner transformation. The Islamic approach sees development as developing human beings to develop spiritually. In contrast to the capitalist contention of wealth and freedom both a means and end to pursue self-interest, Islam sees wealth and property as a gift and trust that should be shared with others.

The author argues that Islam encourages cooperation between individuals to achieve shared community goals as opposed to the competition between individuals for self-interest in a capitalist system. The idea of community and cooperation to struggle for a shared goal is at the heart of Islam. Similarly, social interest takes precedence over personal interest in an Islamic economic system as opposed to neoclassic wisdom of cut-throat competition for maximizing one's benefit. Motivation for inner satisfaction is crucial in Islam as opposed to the denial of the internal state in capitalist thought. The author compares the positivist practice of detached observation and the Islamic ethos of passionate engagement. He argues that Islamic economics is neither positive nor normative rather it is transformation '*Since Islamic ideals have been realized in the past, Islamic views about society are not 'utopian' in the sense of being unrealistic*' (p. 60). The author contends that human life is a struggle to transform the world to please God and to bring justice and equity in economic endeavours that leads to inner human transformation.

Chapter Four discusses the aspects of Islamic law related to economic activities and business ethics. It defines Sharī'ah as Islamic law that is derived from primary sources of Islam Qur'ān and Sunnah. It also covers Islamic tradition about the application of Islamic law to different situations in the past. It covers all aspects of human life, internal and external, including the rules related to economic activities and financial transactions. Islam tolerates dissent; hence scholars can hold differing opinions and diverse views, yet Sharī'ah presents a harmonious collection of rules.

The use of *ijtihad*, a consensus of scholars, on contemporary issues provides flexibility to respond to changing circumstances. Its function is contested among modern and traditional Muslims. Modern Muslims favour the liberty to interpret Islamic sources to creatively adapt them to modern conditions.

While traditionalists contend that *fiqh* rulings suffice new circumstances and freedom may result in compromising modern values. However, some scholars suggest choosing a middle way. This chapter also discusses the idea of property right in light of Islamic law. According to the author the concept of property has a broad meaning in Islam. Islam condemns the idea of absolute rights and regards property as a trust and a test from God that must be utilized to derive common interest. Therefore, Islam encourages spending excess money for social welfare while discouraging hoarding and accumulation. Not all types of property can be held, hence government must hold such public property in trust to benefit the public. It delineates wealth concentration as a major source of injustice. The majority of scholars agree that property ownership has no limit, however, to hold social justice government can reclaim lands when require. The author complains that despite the comprehensive teachings of Islam about moral and ethical consequences of property rights, the confidence of liberal thought in Western models leads to neglect enrich Islamic traditions.

The chapter also covers Islamic rules of business regarding permissible trade, transfer, property, and ethical conduct in the marketplace. It highlights the key difference between Islamic and Western business ethics. In Western thought, morality is viewed as an instrument to derive the benefit such as '*good ethics are good businesses*'. Virtue must not be subordinate to making a profit. If morality is seen as a means of making money, immorality will be preferred if it leads to more money. In contrast, Islamic society gives primacy to moral behaviour and the pursuit of virtue. Hence, intention is central in judging the social value of an act. Islam stresses the need for justice, fairness, and equity to both parties in a business transaction while prohibiting speculation, gambling, and unjust gain.

Islam strictly prohibits interest since it does not reward productive activity. Scholars put

considerable effort into the issue of how to create Islamic banks that function without interest. According to the author a key argument is that lenders must participate in the risk of business to earn rewards. Islamic law and institutions are designed not to make profits but to promote spiritual growth. It argues that Islamic ethos cannot reconcile with the risk-free profit-making attitude of modern banks. Islam does not approve of making money from excess money rather it encourages spending on unprivileged segments of society. Giving loans to the needy is encouraged. The chapter discusses the use of financial engineering to replicate interest with service charges that leads to conformity in form, not in spirit. Labor is a form of worship in Islam. Islam sees the relationship between employer and employee as a cooperative enterprise, as opposed to the supervisor-subordinate relationship in a capitalist system. Islam recognizes entrepreneurial skills but does not give them superiority. Islam encourages meritocracy and provides a mechanism to protect labour rights.

Chapter Five sheds light on the economic functions of an Islamic state as directed by Islamic law. The author explains the scope of an Islamic government to legislate is limited where Sharī'ah has provided laws such as inheritance, property rights, certain types of criminal laws, etc. The Islamic State can legislate where Sharī'ah is silent. Citizens can refuse to obey laws of the state that are against Islamic law. Therefore, obedience to God supersedes other authorities. Judiciary plays its role to provide clarity where needed. The Islamic State is a social organization that makes an effort to realize spiritual goals through material means. The function of an Islamic state is to ensure that, '*Economic affairs are to be managed to provide social and economic justice to citizens*' (p. 95).

This chapter also defines the features of a political structure in light of Islamic teachings. The modern form of democracy is a byproduct of the European experience. The author

maintains that in Islam political organization is a means to an end. Therefore, the ruler is equal to the subject before Islam. Islam sees the Muslim community as one Ummah united by a shared purpose as opposed to a nation-state that gives importance to geographical divisions. In an Islamic society decision-making process is *shūrḥ* (consultation). *Shūrḥ* brings harmony and consensus to the Islamic community. The participatory form of govt makes it different from democracy which often caters to the interest of the largest sub-group and tends to generate conflict. Islamic govt must provide justice, security, freedom, and equity to its citizens. In return, citizens are expected to obey the state authority. The selection of a ruler is passed by an electoral college than a direct election. There is freedom of religion, worship, movement, expression, equality of opportunity, and right to benefit from public services.

The chapter also covers the legitimate sources of revenues of an Islamic state which are *zakāh* and *‘ushr*. In addition, *kharāj* and taxing or renting natural resources, and customs duties, are also recognized as legitimate sources of revenue. The author contends that Islam guides on the rate and provides details of legitimate categories and potential use of state spending. The Islamic State, in addition to public administration, is responsible to provide justice, security, and physical as well as spiritual welfare of citizens while prohibiting evil. Islam gives primacy to the engagement of individuals and the community to provide social service and cater needs of the community. It serves as a social safety net. If private initiatives fail, the state can step in to rescue them. However, if the government fails to fulfil its responsibility individual citizens are held responsible. Govt can be sued in an Islamic court to provide required services. The West sees justice as an incidental by-product of opposing interests. Historically, the Islamic State equipped itself with institutions to coordinate and harmonize to deliver justice. The author briefly discusses the role of the institution of

Khalīfah (governor), *muftī* (Islamic law interpreter), *qāḍī* (judge), *ḥisbah* (institution to safeguard social interest), *dīwān al-mlāzīm* (court of abuse) that are integral parts of the framework of an Islamic state to provide justice.

Chapter Six covers the role of Islamic Institutions. The author argues that the challenge confronted by Muslims is to either adopt traditional institutions and reform them to fulfil modern needs or to form new institutions that conform to Islamic laws while meeting modern needs. It also discusses the challenges faced to implement the Islamic economic system. The first practical challenge is to devise Islamic alternatives of interest.

The scholars take three routes to face this challenge. The first route considers that ‘*modern banking interest is not the form of interest in Qur’ān*’. The second route deals with the evolution and modification of existing Western financial institution and practice to comply with Islamic law. As opposed the third route perceives Islamic institutions to be radically different from capitalist institutions. The majority accepts this view but differs in the approach to achieving it. There is a comprehensive effort needed to place the Islamic system. The third route is further discussed in detail (see Zaman, 2021).

The author addresses several unique aspects of Islamic financial institutions. As opposed to seeing ‘*money as an end in itself*’ which is at the heart of capitalism, Islam treats money as a means to carry social projects and to create value. An Islamic financial system is based on the concept of cooperation and trust. The author complains that some scholars object the feasibility of such a system in today’s world. They argue ‘*historical event led to evaporation of trust*’. The author cites evidence that shows ‘*history proves the feasibility of developing a global economy based on Islamic mechanisms of trust and cooperation*’. However, it acknowledges the difficulty of the task to design and implement such a system in the contemporary global economy.

It discusses some of the ways to accomplish an Islamic economic system. It stresses the need to revive historical institutions such as *dār al-āmān*, *waqf*, and *ḥisbah* to conform to modern conditions. For instance, it argues investment must be based on some form of partnership. Equity products must be linked to real and useful products or services. For instance, the use of deposits for socially profitable projects to curb wealth concentration. It highlights the legal basis of *waqf* and acknowledges its significance for the economy. It discusses the role and scope of *takāful* (Islamic insurance) to serve the social interest. It discusses the role of *ḥisbah* (audit) to overcome market failure that requires state intervention. The author argues that in contemporary times *ḥisbah* can play its role to protect public interest such as the protection of the environment, ecology, and natural resource. However, its scope is limited to visible immorality.

Chapter Seven discusses the role of Muslim Individuals and summarizes Islamic principles that guide Muslim conduct in the economic sphere. Islamic institutions must be founded on shared goals that unite Muslims. According to the author Islamic teachings are not a mere explanation of the desired behaviours rather they are transformation oriented. The author enlists two strands of scholars one strand of scholars advocate the bottom-up approach which involves transforming the individuals that leads to social and institutional transformation. The second strand of scholars endorses a top-down approach which involves the use of government passive and coercive powers to achieve desired social transformation. Islamic history provides support for both approaches.

Islam encourages Muslims to engage with the world to achieve inner spiritual transformation. It defines some key characteristics of Muslims. Muslims must be productive and earn enough to provide for their sustenance. Islam encourages spending on others. The compulsory spending in the form of *zakāh* is

intended to fulfil the community's responsibility towards the poor. The Islamic concept of *infāq*, spending in the way of Allah (SWT), intends to help those in need. In addition, a voluntary, long term and planned category of spending for the welfare of society, is encouraged by setting up *waqf* (endowment). Islam perceives all humans as equal before Allah (SWT). Therefore, a social relationship should not be a matter of pride, rather superiority is derived from one's closeness to Allah (SWT).

The author holds that Islam gives utmost importance to the dignity of the poor; this is in contrast with the class-based attitude in Western culture. Allah (SWT) has put the right of the poor in the wealth of the rich. Hence it is an obligation of the rich to seek the needy. On the hand, the poor are encouraged to control their needs and abstain from help. The author further discusses that Islam favours moderation in every aspect. It discourages conspicuous consumption. It discourages a luxurious lifestyle and endorses simplicity.

Isrāf (extravagantly spending) and *tabdhīr* (to spend on which is forbidden) are forbidden. Islam prefers equality in lifestyle for all people. Spending out of necessity for stylish consumption, and indulging in credit-based consumption is conflicting with the Islamic spirit of moderation. Islam prohibits envy from others based on their possessions and encourages to look at the people less fortunate to be thankful. The author states that material possession should not be a matter of pride, true richness is contentment of heart. Islam advises the rich to conceal richness to prevent envy.

Many scholars identified envy as an important source of waste and unhappiness in capitalist economies. Islam encourages empathy for others.

Chapter Eight ends with a brief conclusion. In his concluding remarks, the author discusses two fundamental concepts in economics discourse. These are the problem of scarcity and unlimited wants. It is a fundamental

economic problem that economist seeks to resolve. The conventional solution is to increase wealth to fulfil unlimited wants. He argues that the current state of the environment and ecological degradation is a result of the unconstrained pursuit of wealth and self-interest. The author cites evidence and argues that there are enough resources on the planet to fulfil the basic needs of every human. He mentions, '*it is not material resources but the will to do good is scarce*'. Islamic teaching based on social responsibility, cooperation, and harmony offers a radically different vision of life that is conducive to mankind and the planet it inhabits.

3. Observations

The book is a timely survey to revisit the theoretical and practical aspects of two opposing systems. A survey of one hundred seventy-five pages is very handy. The language of the survey is simple. It avoids complex sentences and jargon. The book has a logical flow. It keeps the reader engaged. Its narrative style makes it easy to follow and comprehend. It is an exciting read that explores the diverse and unique features of IE. It covers a whole range of topics all-inclusive the history, prominent features of the Islamic economic system, legal and ethical framework, unique institutional structures, etc. It challenges the dominant view that IE has overlaps with capitalism or it is a variant of capitalism. A novel feature of the survey is that it provides diverse views regarding different aspects of IE and reconciles why such diverse views exist. It uncovers the unique aspects of an IE system that spark the curiosity of readers.

It presents Islamic economics as an alternative paradigm and negates the possibility of merging the two extremes— Islamic economics and capitalist economics. Overall, the survey is a good attempt to revisit the unsolved debate regarding the comparison of two opposing economic systems. Strength of the book lies in its holistic approach. It can be used as a reference book for Islamic Economics specialization at undergraduate

level. The author cites valuable seminal work of pioneer and contemporary scholars. The readers can use these references to further explore different aspects of Islamic economics. Since the scope of the book is limited to highlighting the contrasting features of two fundamentally opposite economic systems, an apparent limitation of the book is that it does not provide a way forward to transform the economy according to the Islamic ideal.

The reviewer of this book has few reservations regarding certain aspects of the book. The author criticizes conventional economics that borrows the framework and tools of analysis from physical sciences and relies on the use of mathematical models to study human behaviour and economic phenomena. However, the author does not offer an alternative and relevant framework for economic analysis. Ayub et al., (2022) address the question 'where and how to find our framework of economic analysis?'. They argue that 'the relevance of biology for economic analysis stems from the fact that biology is concerned with *characteristics, classification, and behaviour of organisms. It studies how they react with each other and with changes in a natural environment*' (p.44). Hence instead of solving mathematical equations to predict human behaviour, biology provides a more sensible framework for economic analysis.

The author mentions the full Islamization efforts of Muslim countries such as Pakistan, Iran and Sudan (p.42). The author also quotes Algeria as an example of countries that attempted to fully Islamize economy. To the best knowledge of the reviewer, Algeria has never attempted to Islamize its economy. The book contains English translation of Arabic words for non-Arabic speakers; however, a proper and consistent transliteration of Arabic words is lacking. Another reservation is concerning the literature cited in the book.

There are only a handful of citations after the year 2012. A review of recent IE literature can provide a balanced view of the subject. For instance, Mirakhor and Askari, (2017) outlined

a comparison of the Islamic economic system and capitalism from a political-economic perspective. In addition to reemphasizing the role of *hisbah* to address ecological concerns, a discussion of the importance of the circular economy for Islamic economics and finance discourse (Haneef and Jamaluddin, 2021) and an analysis of sustainable development goals from an Islamic perspective (Khan and Haneef, 2022) could provide a valuable insight.

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مراجعة لكتاب أسد زمان (٢٠٢٢)

"الاقتصاد الإسلامي: القطب المقابل لعلم الاقتصاد الرأسمالي"
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المستلخص. الإسلام هو منهج متكامل للحياة وهو يشمل جوانب الحياة كلها. والمصدران الأساسيان للتعاليم الإسلامية - القرآن الكريم، والسنة النبوية- يوجهان المسلمين على المستوى الفردي والجماعي في المجالات الاجتماعية والتجارية والسياسية لتحقيق الفلاح في الدارين. كما أن الرؤية الكونية الإسلامية تُرشد المسلمين ليمثلوا لأوامر الله كخليفة على وجه الأرض. ومن تلك التوجهات التعامل مع الموارد المتاحة للإنسان في الكون كأمانة دون تبذير أو تقتير. يرى الإسلام الموارد المادية وسيلة لتحقيق الانتقال الروحي من الانشغال بالرغبات الأساسية إلى الانشغال بعبادة الله سبحانه وتعالى. يكشف المؤلف في هذا الكتاب الوجوه المتنوعة والفريدة لحياة اقتصادية منبثقة من الرؤية الكونية للإسلام. سعى الكتاب إلى تحقيق هدفين رئيسيين، وهما؛ أولاً: إبراز التعارض لميل العلماء المعاصرين للربط بين الأنظمة الاقتصادية المتعارضة-النظام الاقتصادي الرأسمالي والنظام الاقتصادي الإسلامي من جهة. وثانياً: عرض قراءة تفصيلية لغير المسلمين للوقوف على كيف يتم تنظيم الشؤون الاقتصادية في ظل نظام اقتصادي إسلامي-حسب وجهة نظر المؤلف- من جهة أخرى. ومن أجل ذلك، يسلط المؤلف الضوء على جوانب فريدة ومتنوعة من النظام الاقتصادي الإسلامي المتعارض بشكل واضح مع الروح الرأسمالية للحياة الاقتصادية. يتكون الكتاب من ثمانية فصول. الفصل الأول خصص للمقدمة والتمهيد. والفصل الثاني تعرض أصول الاقتصاد الإسلامي. ويوضح الفصل الثالث الهدف من النظام الاقتصادي الإسلامي. ويناقش الفصل الرابع هيكل الشريعة الإسلامية. ويغطي الفصل الخامس والسادس الهياكل المؤسسية ودور الدول الإسلامية والمؤسسات الإسلامية على التوالي. ويلقي الفصل السابع الضوء على دور الأفراد المسلمين. وينتهي الكتاب في الفصل الثامن بملاحظات ختامية. ويعتبر هذا الكتاب إضافة قيمة في مجال الاقتصاد الإسلامي، بغض النظر عن مدى اتفاقنا و/أو اختلافنا مع وجهة نظر المؤلف. الكلمات الدلّة: النظام الاقتصادي الإسلامي، الرأسمالية الاقتصادية، مقارنة تصنيف الأنظمة الاقتصادية.

التصنيف JEL: P0, P1, P3, P4, P5

التصنيف KAUIE: F1, F2, F3, F4, F5