So far as I have been able to check upon, the Concordance is complete both in respect of the words used in the Qur'an and the verses in which the various words occur. The citations are those of self-contained clauses, so that one is readily able to learn what the Qur'an has had to say about various things concerning life in this world and the hereafter.

For any person interested in studying the Qur'an through the medium of English, it is not, I dare say, a useful work — it is really an indispensable work. Even those who know Arabic and can use concordances such as those of Muhammad Fāris Barakāt (Al-Marshid ilā Āyāt al-Qur'ān al-Karīm wa Kalimatihi) and Muhammad Fu'ād 'Abd al-Bāqi (Al-Mu'jam al-Mufahras li-Ālaf al-Qur'ān al-Karīm) will find this book useful in that it lists all the Arabic words rendered into English by a given word together so that given any Arabic word one learns what other words having a similar meaning have been used in the Qur'an.


Confronted with such phraseologies as "Islamic Economics" and "Islamisation of knowledge", one cannot help being shocked at such outrage against all canons of reason and grammar. Can any piece of knowledge, or a science that endeavours to amass knowledge, be non-Islamic?! Our amazement grows manifold when we learn that these terminological legerdemains are being performed not by politicians but by academicians themselves.

However, we have been long used to "Islamic history" and "Islamic philosophy" which we have come to regard as acceptable substitutes for "Muslim history" and "Muslim philosophy" meaning thereby the political history of the Muslims and the history of the books and essays written by Arab/Muslim scholars touching upon philosophical issues. We have even got used to such expressions as "Islamic democracy" and "Islamic socialism", believing them, I presume, to be innocuous though bizarre and elliptical way of referring respectively to the democratic and socialistic elements in the Islamic socio-political system and Muslim political-economic institutions and practice.

Let us therefore try to see what is meant by Islamic Economics by those who use the expression. According to Mr. M.A Chowdhury, "the general methodology of Islamic economics is in some way different from that of strictly secular approach to the study of economic analysis and theory". ("Foundations of Islamic Economics", Criterion (Karachi), January 1974, pp. 17—25; see, p. 17). He further says that "in Islamic economics the predominant note is that to God alone belongs whatever is in the heavens and whatever is in the earth and that he has made the good things for the service of man." In other words, insofar as Economics is a normative science, Islamic Economics is distin

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tion and verification of hypotheses — it matters not at all whether a writer is or is not committed to any metaphysical supposition or ethical doctrine, and, as such, to regard a book on economic analysis as belonging or not belonging to Islamic Economics depending upon whether the writer is or is not a Muslim defies all logic. It is only insofar as and to the extent that Economics is also a normative science that the question of the writer’s commitment to a metaphysical view can possibly be used to classify the book as belonging to Islamic, Christian or Marxist Economics, although quite other system of classification could also be adopted.

Taking the book in review as our guide we find ourselves in a quandry with regard to the definition of “Islamic Economics.” On the one hand, articles written by those who are not committed to Islam (e.g., Charles C. Torrey, Claud A. Sutcliffe, and Harvie M. Conn) have been listed, and on the other hand, books on economics written by those who are committed to Islam (e.g. Muhammad Iqbal and Dr. S. M. Akhtar) have not been listed. Prof. Shaukat Ali’s *Administrative Ethics in a Muslim State* has been listed but not his *Nation Building Development and Administration* which devotes more than a hundred pages to economic development. The criterion adopted by Dr. Khan, therefore, appears to have been that any work discussing Islamic teachings on economic matters or the Muslim practice (past and present) in trade and commerce, land-holding and agriculture, and, manufacturing and industry, is to be regarded as belonging to Islamic Economics. This does not seem to me to justify the appellation of “Islamic Economics”.

A rose smells just as sweet by what ever name called. Let us, therefore, wish God speed to those who are engaged in determining, describing and analysing the injunctions of Islam concerning economic matters, studying the economic systems obtaining in Muslim countries and suggesting ways and means for their economic development.

Mr. Akram Khan is to be complimented for the yeoman service he has rendered to economists, Muslim and non-Muslim alike, interested in Islamic economic teachings or economies of Muslim countries. His bibliography is, in the first instance, selective, which is indeed a great mercy, for, as Mr. Khan himself says, “the vast plethora of literature on Islamic economics contains almost everything from incisive analysis and rigorously researched presentations to academic trash and religious rhetoric”, I should say, the latter being preponderant by far. Mr. Khan has kept the number of items abounding in “value judgements, pious hopes, slogans and persuasive discussions” to a minimum. Secondly, he has annotated all the items and provided information regarding the main thesis, subjects discussed, audience aimed at (laymen, economists, etc.), nature of sources utilised (primary, secondary or both) and the extent of documentation (partly, fully or undocumented) which will prove helpful to all categories of readers. Mr. Khan has endeavoured to be, and has in fact been, quite objective in his annotations. Thirdly, he has classified the items into various categories and sub-categories following the practice of economists in this respect. For example, the category of “General Economics, Theory, History, Systems” has been divided into the sub-categories of “General Economics”, “History of Thought”, “Economic History of the Muslim People”, and “Economic Systems”, which in their turn have been divided into more specific categories. This helps the reader save his time and energy.

All told, this book provides a useful bibliography to any student of economics interested in learning what there is to read in English or Urdu, about economic teachings of Islam and Muslim practice.

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