

context of rapidly evolving digital finance trends, which could be game-changers for Islamic finance's accessibility and efficiency.

While "Islamic Finance in Eurasia: The Need for Strategic Change" is a solid introduction to the sector, offering valuable insights into regional developments and challenges, it lacks the analytical depth required for a comprehensive understanding of the complexities of Islamic finance. The book's regional focus is useful, but its lack of attention to providing a comparative analysis or delving into the financial products and innovations at the heart of Islamic finance leaves much to be desired. For readers looking for a more technical and detailed examination of Islamic finance, this book may not provide enough depth. It is, however, a good starting point for those seeking an overview of the challenges and opportunities facing the sector across Eurasia.

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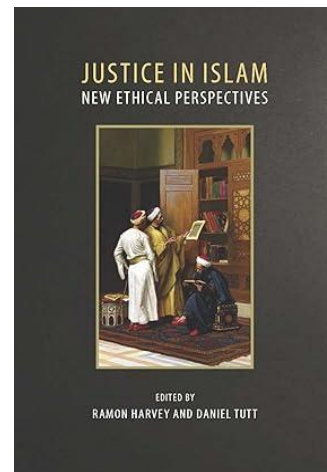
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Ramon Harvey and Daniel Tutt, eds. *Justice in Islam: New Ethical Perspectives*. Herndon: The International Institute of Islamic Thought, 2023. Pp. 153. Paperback. ISBN: 978-1-64205-657-0.

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Islam is often seen as the original and timeless faith given to humanity by the Creator of the universe, with justice being a core principle woven throughout its teachings. The book under review stands out as a significant and thought-provoking scholarly work. It is divided into two parts: 1) Theology and Ethics, and 2) Regional Discussions on Politics, Feminism, and Hermeneutics. The book explores the religious, moral, and political aspects of justice, evaluating both old and new philosophies. It also enlightens the growing discussions about justice within Islamic traditions as well as its importance in the contemporary world. The work is a mixture of both traditional Islamic thoughts and contemporary philosophical views, offering a rich and deep perception of justice in our ever-changing society.

The first part looks at justice through a lens of religion and morality, based on traditional Islamic ideologies and modern philosophical thoughts, highlighting influential thinkers, like Fazlur Rahman (d. 1988),



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Alasdair MacIntyre (d. 2025), and Taha Abdurrahman (b. 1944), and their contributions to Islamic moral thought. The second part focuses on gender justice and the tones of interpretation. This part, by incorporating feminist ideas and relevant readings, highlights how contemporary Muslim scholars, particularly women, are re-interpreting Islamic texts to address issues of gender equality and social justice. It also illuminates how the concept of justice is being reformed within various sociopolitical and cultural settings, including those of Türkiye, Iran, and Japan.

One of the book's major and notable points is an interdisciplinary lookout at justice. The contributors emphasize that justice in Islam extends beyond mere religious discussions and stress its broader repercussions within the sociopolitical and ethical domains that meaningfully impact current Islamic thought. The work probes into how contemporary Muslim scholars are re-examining early *fiqh* (Islamic law) through ethical and moral perspectives. It also takes a critical look at the *shari'ah*'s objectives to assess how justice can be comprehended in today's societies. This work inspires linkages and dialogue between Islamic and Western moral traditions, especially those rooted in liberal, Marxist, and critical racial theories. It suggests a deeper consideration of justice as a universal concept that is still grounded in specific contexts through intercultural dialogue.

The book also focuses on feminist ideas regarding Islamic justice. It highlights how women scholars are challenging male-dominated understandings of Islamic texts and insisting on a more inclusive approach that resonates with contemporary ideas of human rights and gender equality. The work also assesses how justice is taken and understood within Islamic politics. It analyses old views on governance and authority, while also exploring alternative agendas for achieving justice in contemporary Muslim-majority societies.

The contributors successfully combine traditional Islamic scholarship with contemporary moral and political discussions. By interlacing various perspectives, they create a deep and dynamic consideration of justice in Islam. The discussion on regional context truly unlocks a wider view, elucidating how justice can be seen and practised in different ways depending on cultural and political circumstances.

This work offers fascinating discussions and analyses on the titled work; however, there are definitely some areas that could have used a bit more exploration. For instance, the discussions mostly plunge into an intellectual and scholarly way, but they missed out on the basic perspectives on justice. It would have been better if the contributors had also looked at how justice was perceived and experienced by

marginalized Muslim communities, such as refugees and workers, as this would have opened up avenues for a new conversation.

Overall, *Justice in Islam* is an excellently researched piece of work, with each chapter serving as a rich guide based on historical, philosophical, and theological investigations on justice, a core concept and ethical responsibility. It is not just an academic resource but also a valuable piece of guidance for policymakers, theologians, and activists who want to grasp the real-world implications of justice in Islam.

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