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**ABSTRACT**

**Ethics in Islamic Economics**

*الأخلاق في الاقتصاد الإسلامي*

This book has two main parts that are further subdivided into chapters. Part one has four chapters: “Islam as a religion of knowledge and peace for the world”, “Between belief and precise implementation”, “Trade in the free and fixed markets” and“World trade and usury”. The second part has two chapters: “Human rights in Islam” and “Continuous European Colonisation since the seventeenth century”.

The layout of the book is quite clear and while some parts are considered to be quite comprehensible, they actually prove to be a bit difficult for the average reader. The book includes a lengthy table of contents and index, and extensive footnotes appear on most pages to provide references to Qur’anic verses and prophetic traditions. A further list of references appears at the end of the book.

This book unfortunately lacks a coherent subject ranking system. There is a great deal of significant information, but often the reader cannot connect what the writer discusses in one section with the main theme of the book. For example, the book begins with the chapter “Islam as a religion of knowledge and peace for the world” and then it lists seventeen non-scholars of *fiqh*, *usul al-din* and language who have reached the highest level of Islamic legislation and its application. These include Jabir bin Hayyan, Al-Razi, Ibn Sina, al-Kindi, Hasan Bin al-Haytham and many others. In the third section, al-Jundi goes into detail about the inimitability of the Qur’an, although this has little relevance to ethics in Islamic economics. However, al-Jundi justifies the mention of the Qur’an in his foreword, where he states: “The Islamic description requires for the subject of this book that we start with what Allah the Highest has revealed and that is Knowledge and as He has described Himself with *al-Malik, al-Qudoos, al-Salaam*. And Allah’s religion, Islam, is the religion of peace for the whole world.”

Thus al-Jundi does not fulfil the objectives of this work, and he fails to precisely define the ethics of Islamic economics. Al-Jundi switches between the general and the specific, the past and the present, the history of Egypt and the history of Islam, and so forth. He does not deal with topics objectively but overshadows them with political zeal. It is unlike an academic work to possess such inconsistencies. Although he sets out to discuss the ethics of Islamic economics, his discussion turns to the religion of Islam in other aspects, irrespective of its relevance to the ethics of Islamic economics.

Dahlia Sabry

Translated by Saima Bhatti