



“There is not a living creature on the earth but it is for God to provide its sustenance. He knows its dwelling and its [final] resting place...”

[Al-Qur'an, Hud: 6]



“Be kind to your children, and perfect their manners.”

[Sunan Ibn-e-Maja, 3671]

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“A reliable way of making people believe in falsehoods is frequent repetition, because familiarity is not easily distinguished from truth.”

Daniel Kahneman

Thinking Fast and Slow

Quantum Regenerative Leadership (QRL) for Sustainability Management

Prof. Dr. Tariqullah Khan
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The world finds itself at a critical juncture, grappling with the pressing challenges of climate crisis, depleting natural resources, and breached planetary boundaries. This convergence of crises has catalyzed an unprecedented call for a global response, urging a collective shift in perspective and responsibility.

Formerly, the private sector, primarily driven by profit motives, now faces heightened scrutiny for its environmental impact. Green technologies are challenging established norms, presenting

opportunities for sustainable solutions. The once-aspirational Paris Agreement has transformed into a binding pact, demanding decisive action. Concurrently, laws, regulations, and disclosure requirements are reshaping the very essence of commerce, weaving sustainability into the fabric of every decision.

Within this tumultuous transformation, an economic tide emerges, carrying both perilous transition risks and unexplored opportunities. In this altered reality, can we navigate these uncertain waters with

the same conventional leadership mindsets? Can the compass crafted in bygone eras guide us through the unfamiliar terrains of tomorrow? The unequivocal response is no. What is needed is a new paradigm of leadership, a revolutionary shift in thinking that transcends traditional models and embraces the intricate complexities of our interconnected world.

This call for a transformation in leadership mindset is not a mere suggestion; it is an imperative. The future we envision, the future we construct, hinges on the capacity of leaders across all levels and facets of society to think differently, lead differently, and fundamentally, be different.

In the forthcoming sections, we will delve into the specifics of this new mindset, unraveling its fundamental principles and charting a course toward a more sustainable and equitable world. Stay engaged, for the journey ahead promises not only survival but also a more brilliant and vibrant future for all.

Leadership is a complex and multifaceted phenomenon that has been studied from various perspectives and disciplines. One of the emerging approaches to leadership is quantum leadership, which draws on the principles and metaphors of quantum physics to understand and practice leadership in a dynamic, uncertain, and interconnected world.

Another novel perspective on leadership is regenerative leadership, which emphasizes the need for leaders to foster ecological and social sustainability, as well as personal and organizational transformation. In this essay, I will review the main concepts and features of these

two approaches, and then propose a new framework of quantum regenerative leadership (QRL) that integrates them. I will also analyze the potential benefits and challenges of QRL for addressing the complex and wicked problems of the 21st century.

Quantum Leadership

Quantum leadership is based on the idea that leadership is not a fixed or linear phenomenon, but rather a dynamic and emergent process that is influenced by multiple factors and interactions. Quantum leaders are aware of the paradoxes, uncertainties and possibilities that exist in their environment, and they use them as sources of creativity and innovation.

Quantum leaders also recognize that they are part of a larger system, and that their actions have ripple effects on other parts of the system. Therefore, quantum leaders adopt a holistic and systemic view of leadership, and they seek to create alignment and coherence among the various stakeholders and elements involved in their work.

Quantum leaders are also flexible and adaptable, and they are able to shift between different modes of thinking and acting depending on the context and situation. Quantum leaders are not afraid of ambiguity or complexity, but rather embrace them as opportunities for learning and growth.

Regenerative Leadership

Regenerative leadership is based on the idea that leadership is not only about achieving goals or solving problems, but also about creating positive impacts on

the natural and social environment. Regenerative leaders are inspired by the principles and patterns of nature, and they seek to emulate them in their work. Regenerative leaders aim to create conditions that support the health, vitality, and resilience of living systems, both human and non-human. Regenerative leaders also focus on developing their own capacities and potentials, as well as those of others, through continuous learning and reflection.

Regenerative leaders are not driven by ego or self-interest, but rather by a sense of purpose and service to a greater whole. Regenerative leaders are not satisfied with maintaining the status quo or achieving incremental improvements, but rather aspire to generate transformative changes that enhance the quality of life for all.

Quantum Regenerative Leadership (QRL)

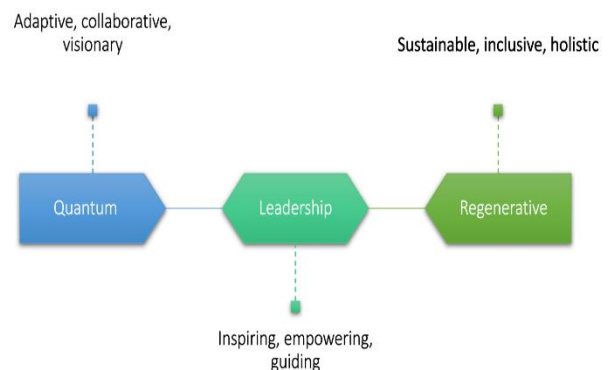
We propose quantum regenerative leadership (QRL) as a new framework that integrates the insights and practices of quantum leadership and regenerative leadership. QRL proposes that effective leadership in the 21st century requires both a quantum mindset and a regenerative mindset, as well as the skills and competencies to apply them in different contexts and situations.

QRL suggests that leaders need to develop four key capacities: awareness, alignment, adaptation, and action. Awareness refers to the ability to perceive oneself, others including future generations and other species, and the environment from multiple perspectives, and to recognize the interconnections,

interdependencies, and influences among them.

Alignment refers to the ability to create coherence and harmony among one's values, vision, mission, goals, strategies, and actions, as well as among those of other stakeholders and elements involved in one's work. Adaptation refers to the ability to respond effectively to changing circumstances and emerging challenges, by adjusting one's assumptions, behaviors, and actions accordingly. Action refers to the ability to initiate and implement actions that generate positive impacts on oneself, others, and the environment.

Quantum Regenerative Leadership (QRL)



Source: By author

Examples

Some examples of QRL in practice are:

- a) A leader who uses quantum principles such as superposition, entanglement, and uncertainty to create multiple scenarios and options for the future, and then engages stakeholders in a participatory process to co-create a shared vision and strategy that is aligned with their values and goals.

- b) A leader who uses regenerative principles such as biomimicry, circularity, and resilience to design and implement solutions that enhance the health and well-being of people and the planet, and then monitors and evaluates their impacts using indicators that reflect ecological and social values.
- c) A leader who uses both quantum and regenerative principles to foster a culture of learning and innovation in their organization, by creating spaces and opportunities for dialogue, reflection, feedback, experimentation, and co-creation among diverse and interdependent actors.

Opportunities of QRL

QRL has several potential benefits for addressing the complex problems of the 21st century. First, QRL can help leaders to cope with uncertainty, ambiguity, and complexity, by enabling them to embrace paradoxes, explore possibilities, experiment with solutions, learn from failures and leverage feedback loops.

Second, QRL can help leaders to foster innovation and creativity, by enabling them to tap into their own intuition and imagination and those of others, and by creating conditions that support divergent thinking, collaboration, and co-creation. Third, QRL can help leaders to enhance sustainability and resilience, by enabling them to align their actions with ecological principles and patterns, and by creating conditions that support regeneration, adaptation, and evolution of living systems.

Challenges of QRL

QRL also poses some challenges for leaders who want to adopt it. First, QRL requires a paradigm shift from conventional views of leadership that are based on mechanistic, hierarchical, and linear models, to more holistic, systemic, and dynamic models. This shift may entail unlearning some ingrained beliefs, assumptions, and habits, and learning new ones that are more aligned with quantum and regenerative principles.

Second, QRL requires a high level of self-awareness and self-regulation, as well as emotional intelligence and social intelligence. Leaders need to be able to monitor and manage their own thoughts, feelings, and actions, as well as those of others, to create coherence and harmony among them.

Third, QRL requires a balance between reflection and action, between planning and improvisation, between analysis and intuition, between control and emergence. Leaders need to be able to switch between different modes of thinking and acting, depending on the context and situation, and to integrate them in a coherent and effective way.

Conclusion

QRL is a new framework of leadership that integrates quantum leadership and regenerative leadership. QRL proposes that leaders need to develop four key capacities: awareness, alignment, adaptation, and action, to address the complex and wicked problems of the 21st century.

QRL has several potential benefits for fostering creativity, innovation, sustainability, and resilience, but it also poses some challenges for leaders who want to adopt it. QRL is not a prescriptive or definitive model of leadership, but rather a generative and exploratory one,

that invites leaders to experiment with it and adapt it to their own contexts and situations.

Critique of Angus Deaton on State of Economics **Salman Ahmed Shaikh**

Nobel laureate economist Angus Deaton has recently criticized the current state of economics profession. He says that economists have failed to understand that capitalism is about power.

He confesses that realities have compelled him to change his mind. He described it as ‘a discomfiting process for someone who has been a practicing economist for more than half a century’.

He mentions that economists have stopped thinking about ethics and human well-being.

There is too much focus on efficiency, but equity is ignored and is left to politicians and policymakers. He admits that our recommendations become little more than a license for plunder.

It is interesting to note that the scholar who developed micro foundations and tools for engaging in micro-founded analysis in mathematical ways has admitted the role of history, politics and institutions.

He speaks facts and laments that despite growing inequalities, economists have ignored the underlying reasons. There are models of growth, but not substance when

it comes to understanding inequalities, acknowledging them, studying the underlying reasons and then engaging in meticulous research to find well-researched answers on how to avoid and contain growing inequities.

He says “Our emphasis on the virtues of free, competitive markets and exogenous technical change can distract us from the importance of power in setting prices and wages, in choosing the direction of technical change, and in influencing politics to change the rules of the game.”

As physics became prominent in all natural sciences, economics claimed that stature in social sciences. Economics came to be regarded as mother of all social sciences. Physicists thought that after roaming through observable universe in space as well as predict its nature over a period of time from big bang to far future; they could also predict economic behaviour of humans and market outcomes.

Not only majority of the economists could not predict the Great Financial Crisis of 2007-09 from their models, but had also failed to even entertain the idea as to how it can happen since their models assumed

apriori that markets are efficient and always clear.

Alan Greenspan, the long-time Central Bank Chairman of Federal Reserve Bank in USA was looked upon and regarded as Albert Einstein of economics having erudite knowledge and control over the pulse of the economy. He admitted that he was shocked and did not understand what has happened and how it can be dealt with in his initial public remarks.

Dynamic Stochastic General Equilibrium in use by the policymakers at the onset of Great Financial Crisis of 2007-09 brought dynamism over static models, general equilibrium over partial equilibrium and stochasticity or randomness over non-randomness and certainty. They were supposedly micro-founded and hence economists of all major schools had a broad consensus that they are reliable. The Great Financial Crisis of 2007-09 changed all that. Nobel Laureate, Robert Solow remarked:

“Economic theory is always and inevitably too simple; that cannot be helped. But it is all the more important to keep pointing out foolishness wherever it appears. Especially when it comes to matters as important as macroeconomics, a mainstream economist like me insists that every proposition must pass the smell test: does this really make sense? I do not think that the currently popular DSGE models pass the smell test.”

He further continues:

“They take it for granted that the whole economy can be thought about as if it were a single, consistent person or dynasty carrying out a rationally

designed, long-term plan, occasionally disturbed by unexpected shocks, but adapting to them in a rational, consistent way. I do not think that this picture passes the smell test. The protagonists of this idea make a claim to respectability by asserting that it is founded on what we know about microeconomic behaviour, but I think that this claim is generally phony. The advocates no doubt believe what they say, but they seem to have stopped sniffing or to have lost their sense of smell altogether.”

The micro-foundations in the aggregated models also take a uniform and singular view of economic behaviour, i.e. people engage in self- interested behaviour as utility-maximizing machines. Nobel Laureate Amartya Sen explaining the shortcomings in neoclassical economics approach to understand human behaviour comments as follows:

“A person is given one preference ordering, and as and when the need arises this is supposed to reflect his interests, represent his welfare, summarize his idea of what should be done, and describe his actual choices and behaviour. Can one preference ordering do all these things? A person thus described may be “rational” in the limited sense of revealing no inconsistencies in his choice behaviour, but if he has no use for these distinctions between quite different concepts, he must be a bit of a fool.”

Disregarding history, political economy, culture, institutions, heterogeneity, multiple motives and presence of non-economic impulses in human behaviour has resulted in lack of explanatory power in models. Most explanations that come

from the models comprise commonplace knowledge that is well known in advance by people outside of the field of economics. Policymaking sets aside abstract models and then try ad hoc adjustments to appease public and manage political economy.

Prof. Gregory Mankiw aspired to see economists working as dentists as envisioned by John Maynard Keynes. But, this aspiration is not achieved even after almost a century. In fact, mathematical abstraction to understand human behaviour like lifeless subatomic particles or celestial bodies that behave uniformly has led to failure in explaining human behaviour ex-post (after the event), let alone predicting it ex-ante (before the event).

A decade after the Great Economic Recession of 2007-09, the 2018 Nobel Laureate in Economics Paul Romer summarized his abstract of the paper "Trouble with Macroeconomics" as follows:

"For more than three decades, macroeconomics has gone backwards. The treatment of identification now is no more credible than in the early 1970s but escapes challenge because it is so much more opaque. Macroeconomic theorists dismiss mere facts by feigning

an obtuse ignorance about such simple assertions as "tight monetary policy can cause a recession." Their models attribute fluctuations in aggregate variables to imaginary causal forces that are not influenced by the action that any person takes. A parallel with string theory from physics hints at a general failure mode of science that is triggered when respect for highly regarded leaders evolves into a deference to authority that displaces objective fact from its position as the ultimate determinant of scientific truth."

Thus, it is now increasingly realized that understanding cultures, institutions, human psychology and doing differential diagnosis in every given problematic situation is important rather than relying on abstract model results which ignore important factors due to their lack of malleability with mathematical norms.

Such models which skip important details just because these details constrain the use of mathematics are bound to give less reliable results. Most of the incomplete mathematical economics models and their estimation using mathematical and statistical tools using proxy data which does not have universal definition is an example of misapplication of scientific method and scientific tools in domains where they do not fit and suffice alone.



Review of Global Hunger Index

Muhammad Hammad

As the year 2030 looms and just seven years remain to achieve the Sustainable Development Goals, nearly three-quarters of a billion people are unable to exercise their right to adequate food. Hunger is not new, and neither are its drivers.

What is new is that we now live in a time of what has been termed “poly-crisis”: the compounding impacts of climate change, conflicts, economic shocks, the global pandemic, and the Russia-Ukraine war have exacerbated social and economic inequalities and slowed or reversed previous progress in reducing hunger in many countries.

The 2023 Global Hunger Index (GHI) shows that, after many years of advancement up to 2015, progress against hunger worldwide remains largely at a standstill. As the effects of crises multiply and intensify, more and more people are experiencing severe hunger, with the situation expected to worsen throughout the year.

This report spotlights the experiences of youth and highlights the need for young people in their diversity to play a central role in shaping the systems of today for a sustainable, equitable, and resilient future. To break down the barriers to their full participation in food systems, young people’s capacities must be strengthened and agriculture and food systems must be promoted as viable and attractive livelihoods. Meaningfully engaging youth as leaders can unlock their potential as innovative agents of change

and harness their energy and dynamism to transform food systems.

The 2023 Global Hunger Index shows that since 2015, little progress has been made in reducing hunger. The 2023 GHI score for the world is 18.3, considered moderate. This is less than one point below the world’s 2015 GHI score of 19.1, indicating that progress on reducing hunger has largely stalled.

In contrast, between 2000, 2008, and 2015, the world made significant headway against hunger. There has been an increase in the prevalence of undernourishment, one of the indicators used in the calculation of GHI scores, rising from a low of 7.5 percent in 2017 to 9.2 percent in 2022.

The number of undernourished people in the world increased from 572 million to 735 million in this period. The 2023 GHI scores are based on data from 2018-2022, including the latest data available in this period for each of the four GHI indicators. Because the vast majority of these data are from 2020 or later, they can more fully capture the effects of the COVID-19 pandemic than the data in previous GHI reports.

Many countries are experiencing severe hunger in 2023, with the situation expected to worsen throughout the year.

The countries at the highest level of concern for 2023 are Afghanistan, Haiti, Nigeria, Somalia, South Sudan, Sudan, and Yemen, as well as Burkina Faso and Mali

in the Sahel region. South Asia and South of the Sahara are the world regions with the highest hunger levels, with GHI scores of 27.0 each, indicating serious hunger in both regions. For the past two decades, these two regions have consistently had the highest levels of hunger, which were considered alarming in 2000 and serious according to the 2008 and 2015 GHI scores. While both South Asia and South of the Sahara achieved considerable progress between 2000 and 2015, a comparison of the 2015 and 2023 scores shows that progress has nearly halted, reflecting the trend seen for the world as a whole. According to GHI projections, at the current pace, 58 countries will not achieve low hunger by 2030.

The Russia-Ukraine war contributed to global food price spikes in 2022 and continues to pose a threat to food security.

Because of the large quantities of grain and fertilizer produced by Ukraine and Russia, disruptions to supply chains in the region can have significant ripple effects throughout the world, as evident in February 2022, when food prices spiked, mostly in anticipation of future grain and supply shortages. The Black Sea Grain Initiative, signed by Russia and Ukraine in July 2022, allowed for the export of agricultural products out of Ukraine and calmed international markets. However, the agreement's expiration in 2023 without a guarantee of its renewal, and other events such as the destruction of the Nova Kakhovka dam in Ukraine, have highlighted the vulnerability that arises

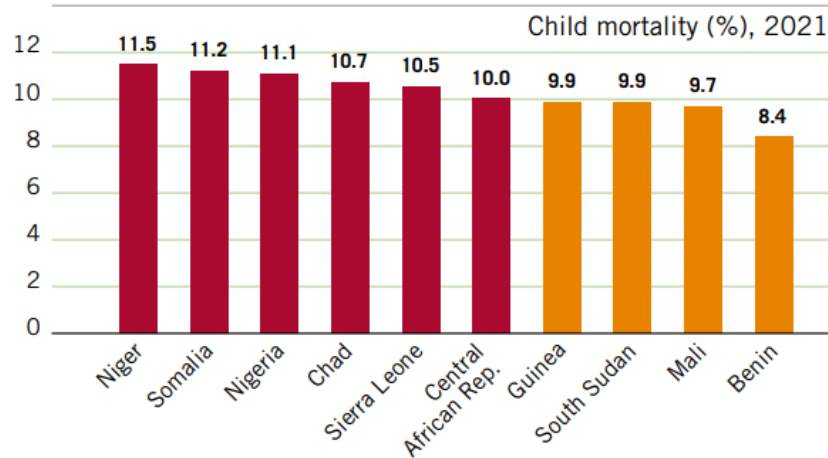
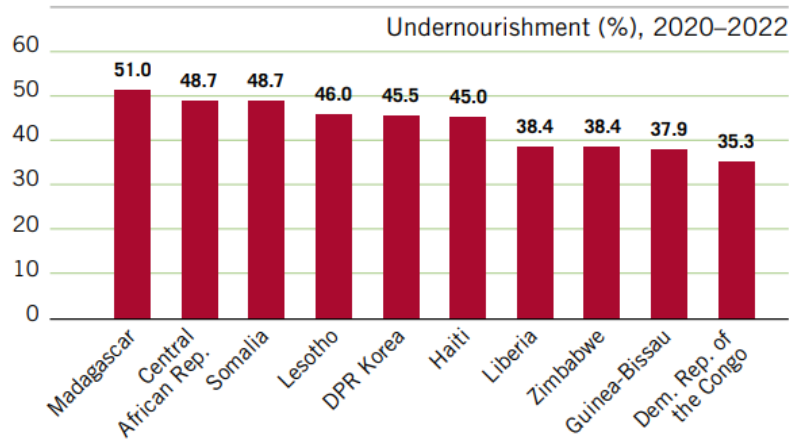
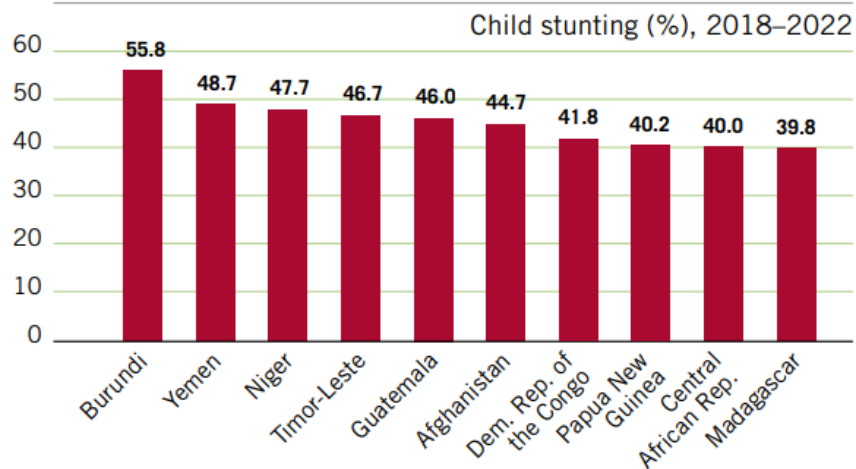
from the world's dependence on exports from this volatile region.

Policy Recommendations

The world is confronting overlapping crises that are exacerbating social and economic inequalities and reversing progress against hunger. Large demographic groups such as women and youth are carrying the burden of these crises but are underrepresented in policy discussions and decisions on food systems that affect them. These recommendations highlight the interest of youth in shaping their future as well as their right to do so. Generational and gender justice must underpin equitable, sustainable, and resilient food systems that fulfill the right to adequate food for current and future generations.

- ❖ Put the right to food for all at the heart of food systems transformation.
- ❖ Invest in young people's capacities to be leaders in food systems transformation.
- ❖ Invest in sustainable, equitable, and resilient food systems to ensure they offer viable and attractive livelihoods to young people.

Lastly, it is ironic that while there is some attention given to global hunger, there is limited attention given and no action taken on the humanitarian crisis in Gaza which is experiencing food deprivation for 2 million people.



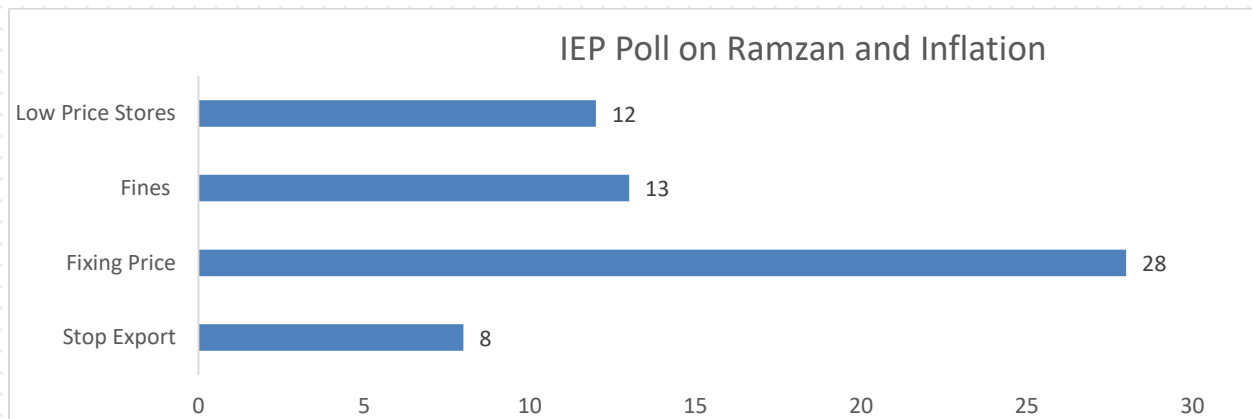
IEP Public Poll

In March 2024, the Islamic Economics Project held a public poll on its LinkedIn page. The question in the poll was How to regulate price of food items in Ramadan? Options were:

- ❖ Stop Exports
- ❖ Fixing price

- ❖ Fines
- ❖ Low price Stores

More than 60 people voted in the poll. Answers are illustrated in the graph below. It is interesting to note that more than 46% of the people voted for fixing price.



Nonetheless, 21% of the respondents think that fines will be beneficial for the price regulation. On the other hand, 20% of the people are in favour of low-price stores and 13% of the people believe that stopping exports is a better policy option.

Food price regulation is important for the government during Ramadan because food is very much consumed during this month, especially in Iftar and Sehri. Some people consume individually, some invite others to Iftar and some distribute to poor people. We have seen for many years that prices increase from the start of Ramadan, especially fruits, meat, and milk prices.

There is a majority of people who think that fixing prices is important for the government to regulate the price. There shall be no monopoly in the market and as

a result, prices can become stable and nobody should be able to hoard and increase the price.

Low-priced stores are also a good option, but there will be issues arising of fine quality and availability.

Stopping exports would have a negative consequence of constraining the inflow of foreign exchange. However, smuggling shall be stopped so that any export is documented and can be monitored and regulated to allow meeting the local demand first.

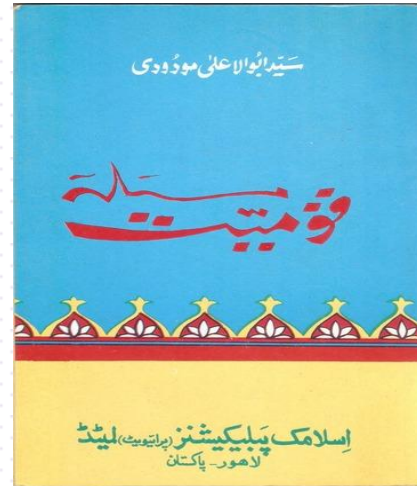
Some people also think that fines are a better option for regulation. Nonetheless, instead of fining the cart sellers who serve no more as agents for middlemen, there shall be fines on middlemen and whole sellers.

Book Review

Title: Masla-e-Qaumiat (مسئلہ قومیت)

Author: Syed Abul Ala Maududi

Publisher: Islamic Publications Limited



In this book, the author describes that nationalism is dangerous when it becomes a source of discrimination, inequities and separation.

Though, it is natural that human beings would live in society and have commonality of language, culture, vision, worldview and even political and economic systems, but these foundations of nationhood shall not become a source of exclusion, discrimination and superiority complex.

Author gives an example that human beings take milk from cows of every colour. However, racism and discrimination is still present in society.

It can distort peace, human rights and even retard advancement of science. If people are driven strongly by nationalism, then they will see history, political affairs, economic affairs and even science and knowledge from their nationalistic lens. It can be limiting and exclusionary.

Islam has a natural stance on individual and social identities. The diversity is mandated by the Creator, but all the diversity in human beings and other things in nature owes its origin to the Single Creator. All have common origin of creating agency, which is the Ultimate Creator.

All human beings are alike in their identity as humans. Prophet Muhammad (pbuh) in His Last Hajj sermon said:

“O’ ye people! Allah says: ‘We created you from one male and one female and made you into tribes and nations, so that you can know one another. Verily in the sight of Allah, the most honoured among you is the one who is most God-fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab or for the white over the black or for the black over the white except in God-consciousness.’”

Describing the importance of private property rights, Prophet Muhammad (pbuh) said:

“O’ people! Verily your blood, your property and your honour are as sacred and inviolable as the sacred inviolability of this day of yours, this month of yours and this very town (of yours). Verily, you will soon meet your Lord and you will be held answerable for your actions.”

Describing the concept of Muslim brotherhood, Prophet Muhammad (pbuh) taught:

“O’ People! Every Muslim is the brother of every other Muslim, and all the Muslims form one brotherhood. And your subordinates; see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear.”

In Islam, there is no racial, linguistic, regional or gender discrimination. Qur’an mentions the attributes of good Muslims in both masculine and feminine adjectives. The only thing which differentiates is God consciousness which requires humility and moral conduct in social sphere of life rather than feeling superiority on any pretext.

Instead of autocracy and exploitation, Islamic principles engender strong accountability (Hisbah), limit the government’s power of levying exorbitant taxes and ensure socio-economic justice and civil equality. Islam directs Muslims to uphold justice and instructs that even enmity of a nation must not make them leave the path of justice (Al-Maida: 8). Injustice is one of the main hurdles in bringing about peace in this world. Injustice in politics, in economics and in

every sphere of life must be avoided as per Islam.

On the other hand, Secularism as a philosophy or comprehensive doctrine is not entirely democratic if it does not allow religion to prevail in the public sphere of life even democratically. Islam permits individual freedom in the choice and practice of one’s religion or comprehensive doctrine. Some Muslim countries may not present the best examples of this commitment and they should correct themselves based on Islamic injunctions.

Secularism claims to be 'neutral' about religion, but in effect, it could turn out to be 'insensitive' to religion in several practical instances. Can we say there is a discrepancy between philosophy and practice? However, in the case of ideologies like Secularism, nothing is divine. Both its philosophy and practice is a result of human conception and attitudes. In its worst examples, the ‘public’ sphere of life can result in laws and policies which ban Hijab, beard, modest dress and in the case of a recent event, the ban of particular names for babies in some places in East Asia. ‘Private’ sphere of life then reduces to home alone. That is in private sphere since ancient times anyways.

There are also several misconceptions about the rights of non- Muslims in an Islamic socio-political framework. Non-Muslims can worship at their worship places. Furthermore, the government is responsible to safeguard their worship places. No non-Muslim can ever be forcibly converted to Islam. In Islam, Muslims believe in all Prophets sent by Allah including Ibrahim (pbuh), Moses (pbuh) and Jesus (pbuh).

In Muslim Spain, Christians and Jews lived together. With the advent of Islam, it became possible that people could choose to hold on to their beliefs which could be different from the state religion. Thus, Islam is against all forms of religious and socio-political persecution and discrimination.

In the early Islamic period, non-Muslims in routine socio-economic milieu owned property and engaged in businesses. Non-Muslims who could not earn their livelihood received assistance from Bait-ul-Maal (national funds managed by the state) as well as enjoyed access to services of Islamic public endowments. In routine engagement and relation with people of different ideologies, Qur'an describes the manner of presenting its

message as follows: "Call men to the path of your Lord with wisdom and kindly exhortation and debate with them in the most befitting manner..." (Al-Nahl: 125).

Author has done a marvellous job of highlighting how nationalism can be dangerous in politics, economy and trade at macro level and disturbing diversity, inclusivity and justice at the micro level. Common points of engagement shall be universal values and principles which are well encapsulated in Islamic worldview and teachings.

Research Paper in Focus

Paper Title: Mapping Issues in Labour Economics: An Islamic Perspective for Research and Policy Development

Author: Mohd Nahar Mohd Arshad

Publisher: JKAU: Islamic Economics, Vol. 37 No. 1, 21 - 37.

The study illustrates the literature on labour economics from an Islamic perspective to identify the concentration of research, gaps in the literature, major difficulties to the development of the field, and how Islamic principles can guide policymaking in this area.

We are living in a capitalist society where wealth is circulated mostly among the rich. This creates systematic inequality

and this issue continues to further exacerbate the hardships faced by the workers. There are various studies on Islamic banking and finance, but the labour side of Islamic economics is not much focused upon and the number of research studies are limited. The purpose of this study as explained by the author is to explore the progress made in labour economics from an Islamic perspective,

especially in advancing policies that can improve the well-being of workers.

Three important elements have been identified in this paper in labour economics from an Islamic perspective: religious or cultural, behavioural, and systemic aspects. The religious aspect involves the direct interpretation and/or implementation of Islamic principles, rulings, and behavioural norms derived from the divine texts in labour economics. The role of culture ('urf) may have an effect on how religious texts are interpreted, which in turn shapes religious views.

The behavioural aspect is concerned with the role of individual behavior, ethics, and morality in shaping labour market outcomes. The systemic aspect is about the shortcomings or loopholes in the economic system that cause problems in the labour market, such as poverty, unemployment, and inequality. The study identified three main directions of research in labour economics from an Islamic perspective: (i) Islamic work ethics, (ii) Islamic labour markets, and (iii) Islamic labour policies. Most of the literature is mainly concentrated on addressing Islamic work ethics.

The study has discovered many gaps in the literature. There is a lack of theoretical development, empirical analysis, and policy recommendations from an Islamic perspective. Most of the literature is conceptual, focusing on normative behavioural aspects of the economic agents in the job market without depth of theoretical support.

Empirical evidence is scattered, making it difficult to fully understand many labour issues to guide policy making. Future researches, therefore, should focus on bridging the identified gaps by developing theoretical frameworks, conducting empirical studies, and formulating policy recommendations that are grounded in Islamic principles. Interdisciplinary research involving experts from different disciplines such as economists, sociologists, and theologians should also be considered. This could further enrich the understanding of labour economics from an Islamic perspective.

There are other issues which can be taken up in future researches which are not highlighted in the paper. For instance:

Due to multiplicity of motives and urge for pure altruism, the backward bending labour supply curve can be studied in Islamic economics.

Likewise, how profit sharing contracts can enable the workers to share in profits as well in the form of Mudarabah and Musharakah.

How Islamic social finance can be used to provide necessary financial capital to the workers so that they can become entrepreneurs.

How Islamic redistributive institutions can check wealth and income inequality and also incentivize productive investments so that more jobs are created for the workers.

Reflections

As per the faith of Islam, human beings are created for a test by Allah and we live in His universe under finely tuned life-supporting systems. Our success in this test depends on moral excellence in matters involving free will. The nature of the test examines human actions made with free will.

The wish to see absolute justice around us and to achieve everlasting happiness would be possible in afterlife provided we use our free will in choosing moral actions in this life. Success in this test is possible even for those who suffered injustice throughout their lives. Failure is also possible for the richest, powerful and outlaws who nonetheless might be able to evade law enforcement all their lives in this world.

Some scientists like Prof. Neil Tyson are comfortable with the notion that we are living in an ape farm created by aliens, but have a difficult time believing in a Creator who created this universe and us. It is perhaps because the above mentioned faith-based worldview even though is profound and gives everyone meaning in their lives, but it also asks us to shoulder responsibility which we want to avoid and escape from. These analogies reflect thinking and mind set to evade responsibility and they add nothing in terms of answering the questions about the meaning of life.

This world is not fair in all respects. A morally upright man is not necessarily the most honourable man in the world. A morally upright trader is not necessarily the richest in the world. Not all murderers have been or will be convicted in this world. Even if all murderers could have

been convicted, it will not be 'naturally' possible to give equitable punishment to the murderers who have killed more than one human being. Furthermore, it will not be possible to reverse the immoral actions and their already occurred consequences.

Religion promises absolute justice and deterministic rewards in the life hereafter. This fulfils the aspiration to have perfect justice to lives spent by pious and impious, poor and rich and just and unjust people. The promise that every action and even intention will be given due justice by the Creator makes the 'static conscience' created by Allah a 'self-regulated functioning conscience.'

Science can inform and identify moral dilemmas by highlighting the consequences of actions and inactions, but it cannot compel us to do the morally right things as influenced by some objective values and morality. Given the opportunity cost of every economic activity, we buy more luxuries despite there being one in nine people going to bed hungry and hundreds of thousands of people dying from curable diseases which can be prevented for an individual in less than the cost of a hamburger.

Some people suggest that being not religious does not mean that we are or will become immoral. However, faith does not argue that moral values originate solely from scriptures. There is an innate ability in our consciousness to differentiate right from wrong actions. The different approaches to life and its meaning can result in different ways of responding to moral calling. Faith not only compels and elicits pro-social behaviour, but it

provides meaningful consequences for good and bad actions.

Else, altruism while in poverty, anonymous charitable giving, and sacrificing one's life in the service of humanity would seem irrational if we are just going to die after some moments in the cosmos without any absolute justice. Inaction to not help change matters is also immoral, even if not illegal. If one possesses the means and finds an opportunity to help causes by way of spending wealth, volunteering and engaging in socio-political and democratic struggle, then one should undertake every feasible effort to contribute in social well-being by looking beyond one's self-interest.

Religion gives meaning to actions and moral choices. Else, both mass murderers and honest go through the same biological decay of their skulls after they die. One can decide to do an act morally as an end in itself and not merely as a means to a material end with the knowledge that there are deterministic rewards beyond the interpersonal relations in the world.

If one believes in this life only; then that person will be more selfish to get everything in this life. If we restrict our existence confined to this world alone with no accountability in the afterlife;

then, I am "just" as long as I am "just" in front of the society even though there could be crimes that the society could never have seen me doing. Contrarily, I could be regarded as "unjust" by the society if it convicts me based on evidence which could have been untrue. Life hereafter gives meaning to all our actions by promising each and every soul a just reward.

Religion concerns primarily with the moral sphere of life. It concerns with the moral conscience and strengthening it to elicit positive actions and behaviour. The developments in technology through modern science are in no way a replacement of moral values. Just like we can survive without sun neither in ancient times nor to this date, the same way religion is also a fundamental part of human society by giving it values and meaningfulness.

If the precious moments of life are pursued in following the commands of the Creator with regards to moral behaviour and fulfilling responsibilities, then death will be followed by a life of everlasting happiness and that will begin for never-ending again. The concept of afterlife accountability promises absolute justice for every small act of evil or kindness in this life.



Market News

- ❖ Bank Negara: Priorities to build a strong Islamic finance ecosystem in 2024 to support Malaysia's economic transformation (The Star, March 20).
- ❖ EGX proposes Islamic index methodology for Shariah compliance review (Pakistan Observer, March 29).
- ❖ ADIB leads successful closure of \$235.14 million Shariah-compliant syndicated loan (ZAWYA, March 28).
- ❖ Saudi Arabia's Islamic Trade Finance Corp to provide \$1.4 billion to Bangladesh Petroleum (ZAWYA, March 26).
- ❖ ICIEC assigned first-time AA- long-term issuer credit rating by S&P with a stable outlook (ZAWYA, March 27).
- ❖ Almost half (45%) of UK homebuyers would consider using an ethical finance provider that follows Islamic principles (IFA Magazine, March 28).
- ❖ Ship-owner Al Seer and energy trader seal \$235 million Sharia financing for new VLGCs (Trade Winds, March 28).
- ❖ Islamic Banking in the Egyptian market hits EGP 606 billion in 2023 - (Daily News Egypt, March 14).
- ❖ Bank Nizwa announces the launch of the 'Sairafah Islamic Finance Leaders program in collaboration with AAOIFI (ZAWYA, March 13).
- ❖ Islamic banking assets in UAE surpass \$190.6 billion for the first time at year-end 2023 (ZAWYA, March 19).
- ❖ Sharjah Islamic Bank provides the first Islamic financial facility for the Turkiye Wealth Fund (ZAWYA, March 21).
- ❖ Standard Chartered Pakistan preparing to convert Into full-fledged Islamic bank (ProPakistani, March 22).
- ❖ Uganda introduces ground breaking interest-free Islamic banking (Daily Sabah, March 28).
- ❖ Qatar's Islamic Banking is resilient with a 25% asset share in 2023 (Mettis Global, March 29).
- ❖ Saudi: Yamama Cement obtains \$213.33 million financing from Alinma Bank (ZAWYA, March 29).
- ❖ Saudi: Second government Sukuk savings round attracts over \$255.73 million (ZAWYA, March 14).

- ❖ Govt picks Rs 93.61 billion through the Sukuk auction via PSX against a target of Rs 50 billion (Mettis Global, March 14).
- ❖ Govt plans to raise Rs 300 billion from Ijarah Sukuk auctions at PSX (Profit by Pakistan Today, March 05).
- ❖ Al Rajhi Bank sells \$1 billion in 5-year sustainable Sukuk, a document shows (Reuters, March 06).
- ❖ Qatar Central Bank issues treasury bills and Islamic Sukuk worth \$412 million (ZAWYA, March 02).
- ❖ Cagamas remains upbeat with the successful issuance of RM 960 million bonds and Sukuk (ZAWYA, March 06).
- ❖ Bank Islami's Ehad Sukuk II listed on PSX with gong ceremony (Pakistan Observer, March 22).
- ❖ Saudi: NDMC completes issuance of \$1.18 billion Sukuk (ZAWYA, March 20).
- ❖ Aldar aims for \$8.4 billion in sales this year with plans to issue green Sukuk (The National, March 22).
- ❖ The Alternative Bank, TK Tech Africa set up a \$500 million digital Sukuk partnership (Leadership News, March 28).
- ❖ Abu Dhabi's Mubadala launches \$1 billion 10-year Sukuk (ZAWYA, March 26).
- ❖ Govt fixes Rs 135,179 as minimum Zakat Nisab in Pakistan (Pakistan Today, March 07).
- ❖ Over Rs 125 million was transferred to Zakat beneficiary accounts in AJK (Dawn, March 07).
- ❖ Saudi aid agency to deliver Zakat Al-Fitr to Yemen (Arab News, March 30).
- ❖ MVR 1.6 million was collected as Fitr Zakat during the first 10 days of Ramadan (The Edition, March 29).
- ❖ 62 indigent Muslims receive N 7.5 million Zakat in Ibadan (Prompt News, March 29).
- ❖ MUIS to give out \$2.6 million of Zakat to over 8600 during Ramadan (The Straits Times, March 15).

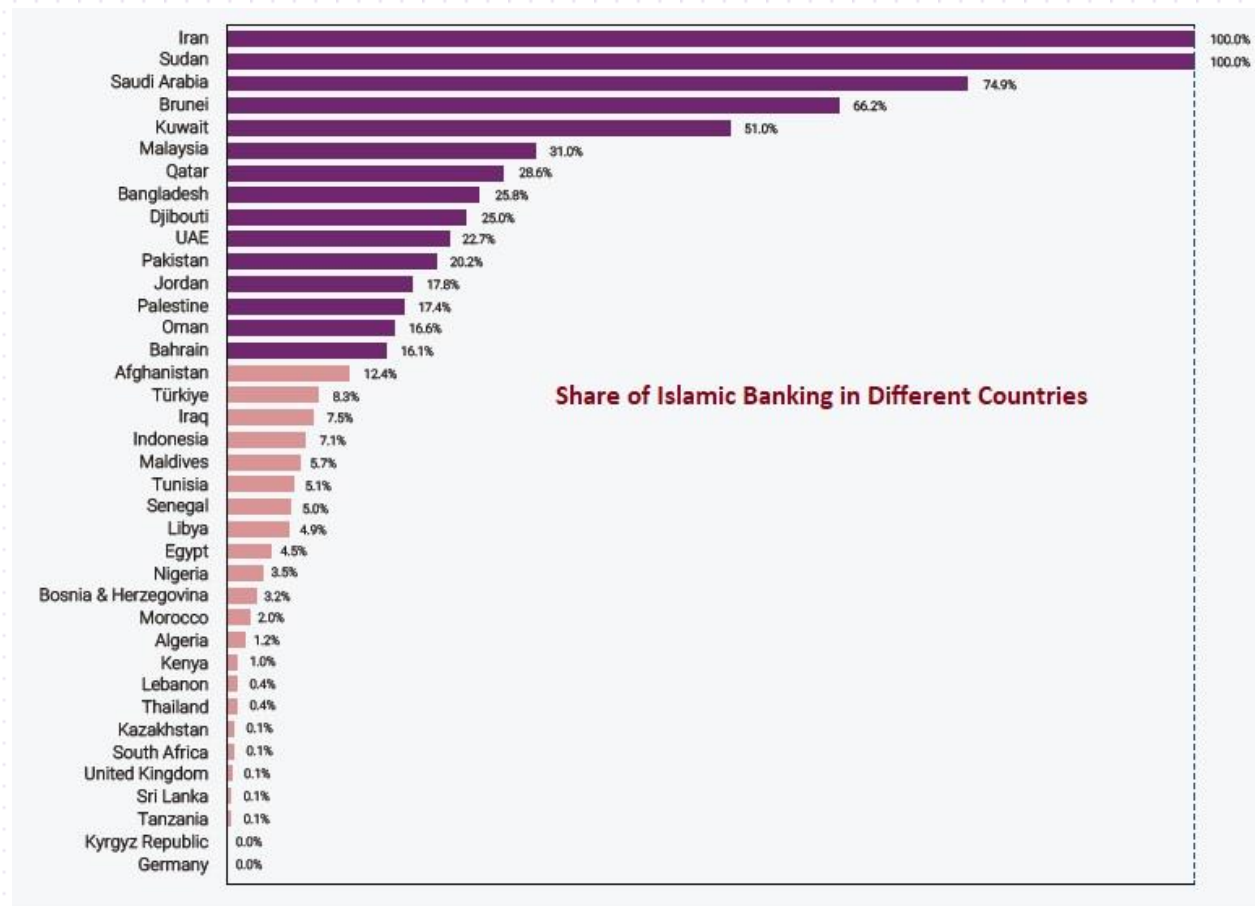


Economic and Financial Indicators

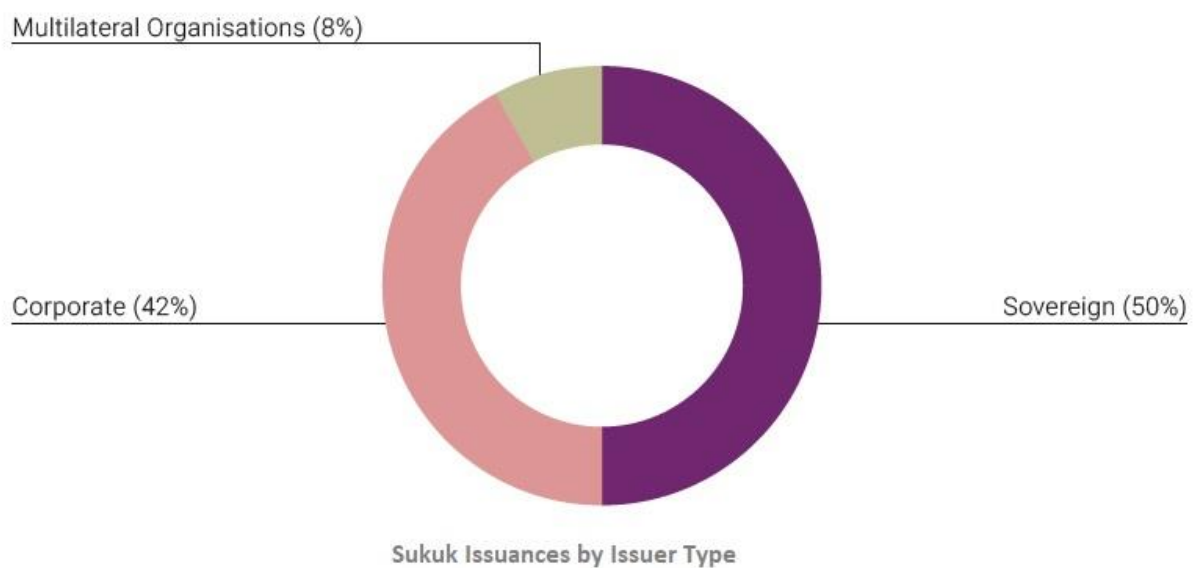
Islamic Banking Statistics 2023

Country	CAR	Gross NPF	ROA	ROE	Net Profit Margin	Cost to Income
Bahrain	19.5	0.8	0.8	10.2	37.3	54.1
Bangladesh	21.2	1.2	0.5	11.1	34.4	54.8
Brunei	16.6	2.2	2.1	16.9	59.0	44.5
Egypt	19.81	2.53	3.38	40.15	68.94	23.99
Indonesia	25.4	2.4	2.8	19.6	37.5	68.2
Jordan	21.1	1.9	1.7	18.2	54.5	45.4
Kuwait	17.1	1.8	1.4	11.2	56.7	38.8
Malaysia	17.8	1.6	1.0	13.9	38.9	42.7
Morocco	20.0	0.3	-1.5	-17.3	-63.3	159.6
Nigeria	13.53	6.02	2.31	54.40	31.82	60.3
Oman	13.53	6.02	2.31	54.40	31.82	60.3
Pakistan	21.6	4.3	4.6	82.5	57.5	36.4
Palestine	15.0	4.1	0.8	9.7	19.4	61.5
Qatar	19.1	1.8	1.5	16.2	40.1	13.3
Saudi Arabia	19.6	1.0	1.77	13.6	49.0	38.8
Sudan	8.60	4.68	3.01	34.1	37.5	50.0
Turkey	21.5	1.0	4.7	59.7	52.8	28.1
UAE	18.4	6.3	2.0	15.3	35.7	54.4

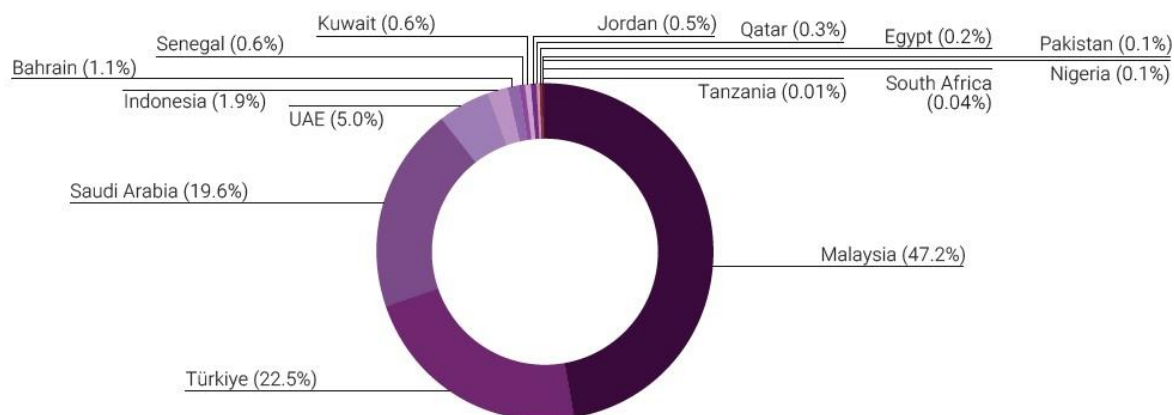
Source: IFSB Data



Source: IFSB Secretariat workings based on PSIFIs, data culled from various RSAs' websites, and annual financial reports of Islamic banks.

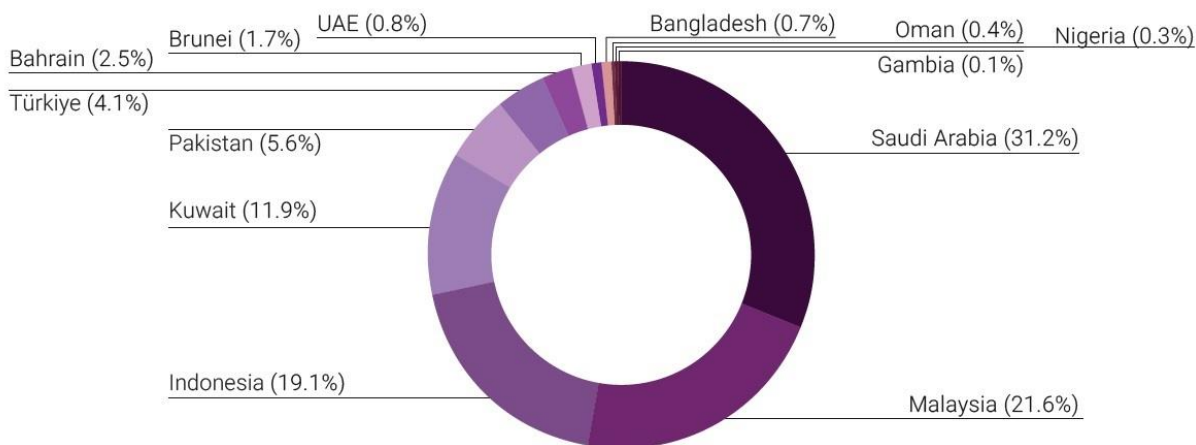


Source: IFSB Estimates based on data from Refinitiv



Corporate Sukuk Issuance by Jurisdiction of the Originator

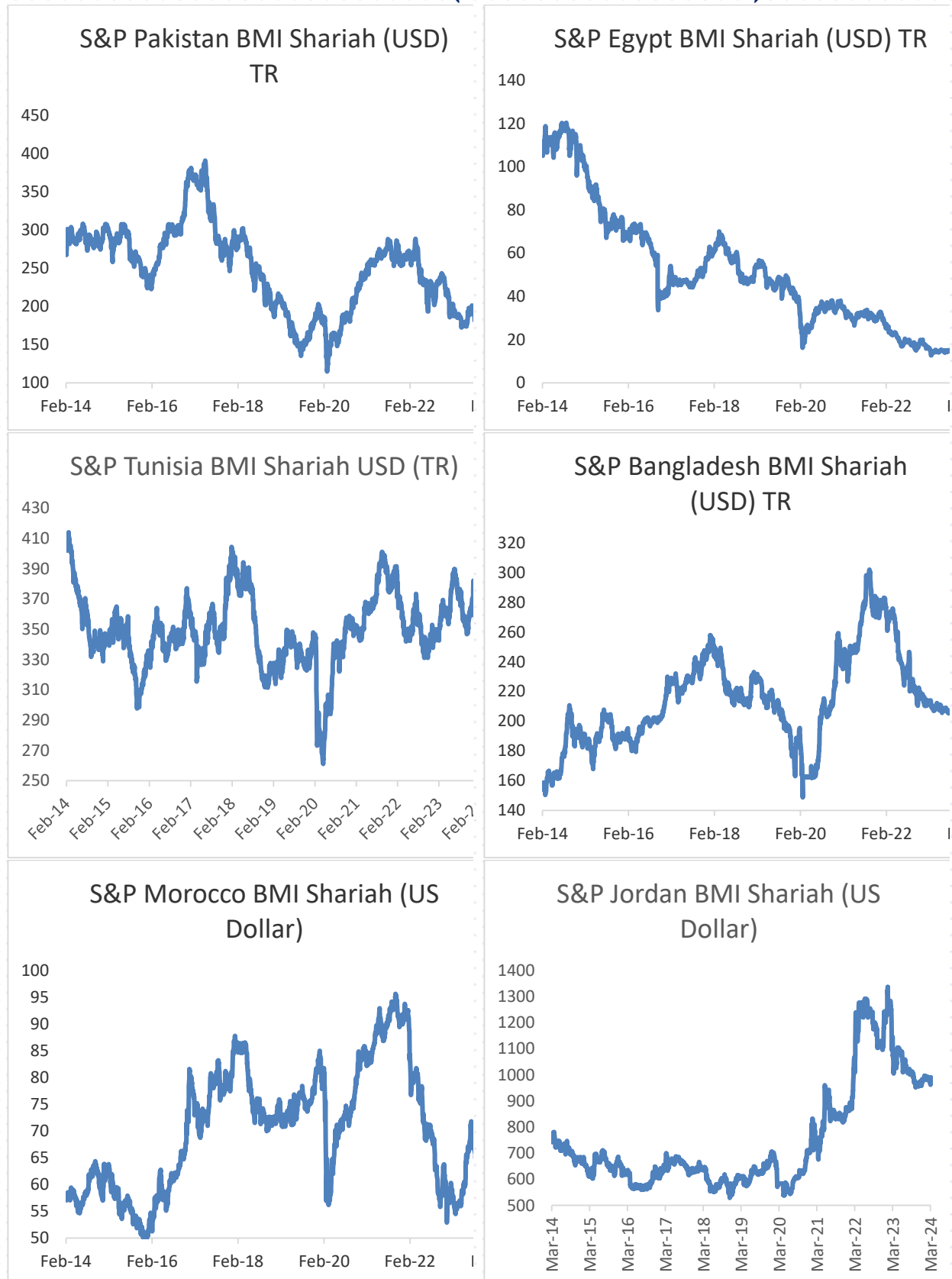
Source: IFSB Estimates based on data from Refinitiv and Regulatory Authorities (excluding Iran due to data limitations)



Sovereign Sukuk Issuances by Jurisdiction of the Issuer

Source: IFSB Estimates based on data from Refinitiv and Regulatory Authorities (excluding Iran due to data limitations)

SUKUK Investments (Source: SP Dow Jones)



Global Economic Perspectives June 2023
Projections for Real GDP Growth for 2023, 2024 and 2025

Country	2023f	2024f	2025f
Algeria	1.7	2.4	2.1
Bahrain	2.7	3.2	3.1
Bangladesh	5.2	6.2	6.4
Benin	6	5.9	6.1
Burkina Faso	4.3	4.8	5.1
Chad	3.2	3.4	3.1
Comoros	2.8	2.9	3.6
Côte d'Ivoire	6.2	6.5	6.5
Djibouti	4.4	5.4	5.9
Egypt	4	4	4.7
Gambia	5	5.5	5.8
Guinea	5.6	5.8	5.6
Guinea-Bissau	4.5	4.5	4.5
Iran	2.2	2	1.9
Iraq	-1.1	6	3.7
Jordan	2.4	2.4	2.4
Kenya	5	5.2	5.3
Kuwait	1.3	2.6	2.4
Lebanon	-0.5		
Maldives	6.6	5.3	5.9
Mali	4	4	5
Mauritania	4.5	5.6	6.8
Morocco	2.5	3.3	3.5
Mozambique	5	8.3	5.3
Niger	6.9	12.5	9.1
Nigeria	2.8	3	3.1
Oman	1.5	2.8	2.6
Pakistan	0.4	2	3
Qatar	3.3	2.9	3.1
Saudi Arabia	2.2	3.3	2.5
Senegal	4.7	9.9	5.2
Sierra Leone	3.4	3.7	4.4
Suriname	2.4	3.2	3.1
Syrian Arab Republic	-5.5		
Tunisia	2.3	3	3
United Arab Emirates	2.8	3.4	3.4
West Bank and Gaza	3	3	3
Yemen	-0.5	2	

Source: World Bank Global Economic Perspectives, June 2023

Call for Papers

Special Issue, Emerald Journal of Financial Reporting and Accounting
<https://www.emeraldgrouppublishing.com/calls-for-papers/islamic-financial-accounting-reporting-and-accountability>

Special Issue, Islamic Economics and Finance in Times of Crisis
World Scientific Journal of Business and Economic Analysis
<https://www.worldscientific.com/worldscinet/jbea>

ICSD 2024: 12th International Conference on Sustainable Development
European Center of Sustainable Development
September 11-12, Rome, Italy
<https://www.preventionweb.net/event/icsd-2024-12th-international-conference-sustainable-development-rome-italy>

Annual Conference of the British Association for Islamic Studies
University of Leeds, Monday 20 - Tuesday 21 May 2024
<https://www.brais.ac.uk/conferences/brais-2024/cfp>

NACIF 2024 Conference
'Tapping The Untapped Islamic Financial Market in North America'
<https://www.nacif.us/call-for-papers.html>

Other Resources on Islamic Economics Project Portal

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| ❖ Research Articles | ❖ Book Reviews |
| ❖ Research Presentations | ❖ Frequently Asked Questions |
| ❖ Islamic Finance Calculators | ❖ Topical Bibliographies |
| ❖ Course Outlines | ❖ Islamic Finance Education Providers |
| ❖ Academic Resources | ❖ Researchers Database in Islamic Economics |
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| ❖ Qur'an and Hadith on Economics | ❖ Video Library |



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