

The Islamic Revolutionary Critique of Capitalism: A Study in the Context of Pakistan

Zain Razzaq¹, Rab Nawaz²

Abstract

In Pakistan, most Muslim thinkers view capitalism as just an economic system, overlooking its societal foundations. In contrast, the Islamic revolutionaries assert that capitalism is a totalizing, all-inclusive system and civilization, characterized by a specific conception of individual, society, and the authoritative structures (state), all of which are interconnected and mutually dependent. Islamic revolutionaries are thinkers and activists such as Mawdūdī and Ansari who consider Western ideologies and practices as conflicting with Islamic teachings and call for a complete societal transformation grounded in Islamic values. This study aims to explore the socio-political foundations of capitalism. This critique is crucial in Islamic political and economic thought, as it highlights the competitive relationship between Islam and capitalism by critically analyzing its socio-political foundation. The paper concludes that rather than attempting to Islamize capitalist economics, it is necessary to reject it. An analytical study method with a qualitative approach is employed in this paper. It prefers primary sources; however, secondary sources are also used when they are needed.

Keywords: Islamic Revolutionaries, Capitalist Society, capitalist market, capitalist state, Civil society, Capitalism

Introduction

The relationship between Islam and modern science has been a subject of intense debate among Muslim scholars in Pakistan. While some scholars view science as being in harmony with Islamic teachings,³ others perceive it as conflicting with core

¹ Department of Islamic Studies, HITEC University, Taxila, Pakistan.
zainrazzaq@yahoo.com

² Department of Islamic Studies, HITEC University, Taxila, Pakistan.
rab.nawaz@hitecuni.edu.pk

³ For more details, see Razzaq, Z., & Nawaz, R. (2024). Modern reforms in the Islamic thought with particular reference to science: A study in the context of the Indian subcontinent (pp. 166–179). e-ISBN: 978-983-9379-76-1. Similarly, for a historical overview of Muslim efforts to harmonize the Qur'an and modern science, see Razzaq, Z., & Nawaz, R. (2025). Harmonizing the Qur'an and Modern Science: A Critical Study in the Context of the Indian Subcontinent. *Journal of Islamic Thought and Civilization*, 15(1), 352-366.
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Islamic principles.¹ A similar pattern can be observed in the economic realm, especially in the context of Pakistan. In Pakistan, most Muslim scholars have generally viewed capitalism as merely an economic system, assuming that it can be reformed or adapted through the application of *Sharī'ah* principles. However, this approach has been met with significant internal and external critiques, questioning both its assumptions and effectiveness. One significant critique of efforts to reform capitalism is that they attempt to reconcile two fundamentally incompatible paradigms: Islam and capitalism (Zaman, 2023). Zamān calls for a return to the vision of the founding scholars of Islamic economics, who sought to establish a comprehensive economic system rooted in the Quran, sunnah, and the Islamic tradition (Zaman, 2023). According to Islamic revolutionaries, viewing capitalism as compatible with Islam and attempting to Islamize it is fundamentally flawed. They argue that capitalism, as a totalizing system, is rooted in values and assumptions that directly contradict Islamic teachings and therefore cannot be reformed or adapted within an Islamic framework (Razzaq & Nawaz, 2024).

This study is based on the premise that capitalism is not simply an economic system but a totalizing order that influences and reshapes every aspect of life. Conceptualizing capitalism solely as an economic model is a serious misunderstanding of Islamic scholars and economists in Pakistan,² as it overlooks its deeper social, political, and civilizational foundations (Ansari, 2021b). Initially, capitalism was organized primarily as an economic system. However, over time, it extended its influence beyond economics, gradually shaping society, the state, and individual subjectivity. The dominance of capitalism over all aspects of life is

¹ Razzaq, Z. (2025). Mawdudi's response to modern science: A position between the extremes. *Advanced Humanities and Social Sciences*, 12. Consortium Publisher - ICDTD Inc., Canada. <https://doi.org/10.5281/zenodo.15610061>.

² Muslim scholars who conceptualize capitalism merely as an economic system can broadly be categorized into two distinct groups based on their perspectives: Islamic economists and *Sharī'ah*-experts. For a detailed study of the *Sharī'ah* experts' conception of capitalism—particularly Taqī 'Usmānī's conception of capitalism—see Razzaq, Z., & Nawaz, R. (2023). *An Islamic alternative to Capitalism: A study of Sharī 'ah-compliant Finance with special reference to Muftī Taqī Usmānī*. Malakand University Research Journal of Islamic Studies (MURJIS) ISSN: 2708-6577, 5(02), 13-24. Similarly, for the in-depth study of the conception of Islamic economists—especially Khurshid Ahmad's conception of capitalism—see Razzaq, Z., & Nawaz, R. (2025). *Islamizing Economics: Khurshid Ahmad's Case Against Capitalism in Pakistan*. *The Journal of Islamic Thought and Civilization (RJITC)*, 3(1), 1–14. The majority of the Muslim economists regard Mawdūdī's proposed alternative as the foundational principle of Islamic economics. For an in-depth analysis of Mawdūdī's response to capitalism, see Razzaq, Z., & Nawaz, R. (2023). *An Islamic Response to Capitalism: A Study of Mawdūdī's Writings on Islamic Economics*. *Al-Irfan*, 8(16), 46–56. <https://doi.org/10.58932/MULB0027>.

described as “totalizing”. (Ansari, 2021a) Despite this transformation, most Muslim scholars in Pakistan still conceptualize capitalism as an economic arrangement, assuming that it can be reformed through the application of *Shari‘ah* principles. This prevailing approach underpins the Islamization of economics and finance. However, this paper addresses a critical gap in the existing literature: the absence of an analysis of capitalism as a totalizing, all-encompassing system from the standpoint of Islamic revolutionary thinkers in Pakistan, particularly those who reject the possibility of Islamizing capitalism altogether.

Hammād bin Muhammad al-Ansārī (1998) was the first to define capitalism, including its economic, social, and political implications. He argued that it is incorrect to assume capitalism and communism deal solely with economic aspects and have no influence on social, religious, or political life. In reality, these systems extend beyond economics, affecting all areas of human life. Just as both have particular conceptions of the economy, they also have specific perspectives regarding society, religious beliefs, and political life (Al-Ansari, 1970). It was Javed A. Ansārī who described the capitalist system as a closed, comprehensive system in which its three subsystems the state, society, and individuality—are interrelated and dependent on each other (Ansari et al., 2008). By examining the works of these prominent figures, this study aims to uncover the philosophical and socio-political critique these thinkers offer against capitalism.

In this context, the present study adopts an analytical research methodology grounded in a qualitative approach. The analysis is primarily textual and conceptual, aimed at uncovering the philosophical assumptions, internal logic, and implications of capitalism as a system and lifeworld. The study relies primarily on primary sources, including original writings, lectures, and digital content—such as speeches and YouTube videos—produced by advocates of the Islamic revolutionary critique in Pakistan. These materials provide direct insight into how Islamic revolutionary thinkers conceptualize, critique, and respond to capitalism.

Capitalist System and Lifeworld: The Islamic Revolutionary Viewpoint

Capitalism, according to the Islamic revolutionary scholars, is a totalizing, all-inclusive system and lifeworld that includes a specific conception of subjectivity, society, and state (Ansari, 2009).

Capitalist Individuality

Ansārī (1970) asserts that the capitalist individual manifests through various facets, which are further elaborated in the following sections.

Values and Beliefs of the Capitalist Individual

For Ansārī, a set of values that distinguishes capitalism from other socioeconomic systems is reflected in capitalist concepts of individuality, society, and the state (Ansari et al., 2008). Freedom, equality, and progress are central values of the capitalist system (Ansari, 2017). In a capitalist society, the individual pursues freedom. Ansari et al. (2005) explained:

The key capitalist value is Freedom, that is why capitalism is so often described as a free society. The individual in capitalist society is committed to freedom. Freedom is self-determination, the right to do what one pleases, as long as this does not interfere with the right of other members of society to do as they please.

From the above explanation, self-determination involves a dual form of freedom: first, the freedom from external authority—such as God, tradition, or community—and second, the freedom to pursue one's own desires, particularly the accumulation of capital. Achieving self-determination requires both of these freedoms. In other words, the absence of external constraints is essential for the right to self-determination, as one can determine oneself according to one's desires only in the absence of external influences. Hence, it is necessary to ensure that an individual is not determined by anyone else without his permission. This guarantees the absence of external determination, which is referred to as freedom in a negative sense. If, for example, I want to smoking but an external restriction, i.e., lack the resources, limits my freedom (Ansari, 2009). Likewise, desiring to smoke before 16 years of age imposes a negative factual constraint since the sale of cigarettes to individuals under that age is prohibited by law in my country. Even if smoking were permitted under the age of sixteen, I might still face normative constraints due to the religious values or societal norms that inhibit smoking. In short, my actions are negatively constrained by external factors, rendering me negatively unfree. On the other hand, if no external constraints—factually or normatively—exist on what I wish to do, then I am negatively free. In contrast, “positive freedom” is characterized as the ability to self-determine. I am free in a negative sense, if I need a cigarette for smoking and there isn't any outside constraint either factual or normative (Ansari, 2009). The negative freedom, however, does not necessarily mean that I will choose to smoke. I might refrain from smoking because I consider it injurious to my health. In this situation, I am not factually positively free, since I have no inclination to smoke because of its negative effects on my health. Alternatively, if I need a cigarette for smoking, I may still refrain from doing so because I consider it ethically sin or medically harmful. Here, I am free in a factual positive sense (since the desire is present), but normatively positively unfree, as I restrain myself from my own belief that I am convinced. Whether this positive constraint factual or normative is truly a limitation depends on its source. If it comes from others, it limits my autonomy. But if it arises from my own convictions, then it

is a self-imposed constraint. In that case, it is an expression of self-determination or autonomy, even though it restricts my own positive freedom.

Rationality of Capitalist Individual

The belief in the unlimited increase in freedom is the rationality of the capitalist individual (Ansari, 2023). Although a human being is potentially free to dominate over nature and society, their self-determination is limited by these very forces in the real world. Capitalism emerges as a system built to support the ongoing human effort to overcome such natural, social, and moral barriers that restrict the potential autonomy of human desires (Ansari, 2014, 2016b). The lack of resources is considered the main barrier to human autonomy (Ansari et al., 2008), since there are infinite desires, but the means to fulfill them are not infinite. To attain freedom, a capitalist individual must accumulate substantial capital, as it is the means through which their desires can be fulfilled. The mentality to accumulate more and more capital is viewed as a measure of capitalist rationality. In this view, a rational person is someone who organizes their desires in a way that helps increase capital. Desires that do not support capital accumulation are considered irrational from a capitalist perspective (Mughal, 2018). In this view, accumulating capital and increasing freedom are closely linked, just like the sides of a coin. In other words, without capital, freedom has no real meaning; capital becomes the tangible expression of freedom (Ansari, 2016b). Capital accumulation is an essential tool for expanding individual freedom. As a universal resource, capital can be used to fulfill a wide range of human desires. Its flexible nature allows it to be utilized to construct anything, from a cathedral to a brothel (Ansari, 2017).

Ethics of Capitalist Individual

Actual freedom isn't possible as long as resources are limited. Capitalism aims to address this problem by encouraging two main values in individuals: the desire to own more (acquisitiveness) and the drive to compete (covetousness). These carnal forces lead individuals to always want and seek further resources (Ansari et al., 2008). Acquisitiveness refers to the pursuit of accumulating capital simply for the sake of accumulation, while covetousness represents the drive to compete with others in terms of capital (Ansari, 2016b). Both traits form the core of capitalist ethics. As a result, each individual competes with others in the never-ending pursuit of accumulating more resources. In this way, acquisitiveness and covetousness become essential instruments for the endless accumulation of capital (Ansari et al., 2008).

Relations of Capitalist Individual

The relationships that capitalist individuals build with other members of society are not based on natural bondage of love or emotions, as often seen in traditional societies. Instead, the contracts of capitalist individuals with other members of capitalist society are usually for the fulfillment of individual desires, especially for the endless

accumulation of capital. In contrast to the concept of love, which involves putting the needs of others ahead of your own, the desire to increase in capital (selfishness) necessarily leads to the breakdown of genuine relationships. The capitalist individual prioritizes his own desires first and views others not in terms of social or historical relationships—family, relatives, friends, or neighbors—but as abstract, anonymous individuals (Mughal, 2018).

Ideologies of Capitalist Individuals

The basis of capitalism is the supremacy and sovereignty of man, which replaces God. This human-centered approach appears in three different domains. The first is liberalism, where a capitalist individual replaces God and seeks personal freedom and autonomy above all else. The second approach shifts attention from the individual to humanity collectively, when mankind as a species assumes the role of God rather than each individual. This idea is embodied in various communitarian ideologies, such as socialism and communism, which prioritize collective human authority and control. The third perspective views man not as an individual or a species, but as a nation. This is reflected in different ideologies such as nationalism, racism, nazism, and fascism. Though differing in form, these ideologies are considered capitalist because they uphold the fundamental values of capitalism—namely, the pursuit of freedom and the accumulation of capital. While their focus varies, they share a common aim: liberalism seeks freedom and capital for the individual, communism for the collective human race, and nationalism, racism, and fascism, for the nation (Ansari, 2009).

Theory of Knowledge of Capitalist Individual

Knowledge is shaped by the relationship between the object (thing) and the subject (observer). The objective behind the subject's observation determines the meaning and nature of that relationship. If the subject's objective is to satisfy personal will and desires, then the universe and all that it contains are considered as something that must be brought under his will (Mughal, 2018). From this perspective, knowledge is seen as an instrument that enables the capitalist subject to bring the universe under his control in order to fulfill his desires. Capitalist knowledge represented by modern science has two main types: natural sciences and social sciences. The first, known as the natural sciences, aims to enhance human capacity to dominate and control the forces of nature, while the social sciences focus on designing systems of order and governance that maximize individual freedom and create the best conditions for capital accumulation within every society and state (Ansari, 2009).

Capitalist Society

A capitalist society is one where individuals are provided with the opportunity to fulfill their desires. In a capitalist society, agreements are formed to serve mutual interests, and all individuals are regarded as equals according to these contracts, irrespective of their spiritual or moral standing. Such a society is based on the concept

of equal freedom, therefore creating an essential link between equality and freedom (Ansari, 2016b). The market is where individuals seeking freedom make beneficial contracts and agreements to accumulate more capital; thus, the market and capital become inseparable (Ansari, 2009). Every human relation in a capitalistic society is commodified, and society as a whole transform into a market society. Traditional society transitions into a civil or market society when all relationships are dominated by the desire for capital accumulation. In a capitalist society, only self-interested contracts are considered valuable (Ansari, 2016b).

Capitalist State

A state where freedom is provided to every individual equally by means of its constitution is called a capitalist state. It grants the same rights to every citizen within the capitalist society, as each person is equally expected to take part in the process of accumulating capital (Ansari, 2016b). Without any coercion, traditional man does not naturally embrace freedom and wealth accumulation as the ultimate life goals. For this reason, capitalist states place human rights at the highest level in their constitutions, as these rights are essential for enabling individuals to take part in the process of accumulating capital. The rights that provoke individuals to pursue the objective of capital accumulation are called “Basic Human Rights”. These rights are elevated to the status of universal law in capitalist societies, taking precedence over all other types of rights. According to Ansārī, a key point about basic human rights is that they should stand above the democratic process. If these rights are left to democratic decision-making, there is a risk that some societies may choose to reject them. Through the democratic process, when any rule or law has become superior to human rights, it is considered suspended (Ansari, 2016b).

The following basic human rights are outlined below:

1. **Right to live:** Each capitalist individual has the responsibility and right to focus their life on accumulating capital in order to enhance his freedom. If an individual does not fulfill this responsibility, he is not considered human because he is not fully embodying his self-determination.
2. **Right to Express:** Each capitalist individual of the capitalist state has both the duty and the right to express his or her opinion about the methods and strategies that can best promote unlimited capital and freedom. However, freedom of expression is not accepted by those who reject the enhancement of human autonomy and capital as the essential objective of life
3. **Right to ownership:** Every individual is expected to invest their capital through banks or financial markets to increase their capital. If they use their capital in other ways that do not focus on the continuous increase in capital, they may systematically lose access to economic benefits and resources (Ansari, 2017).

Both a democratic and a capitalistic state are essentially identical, aiming to establish the dominance of capital within society by means of human rights (Ansari, 2016b). A capitalistic state is essential for the existence of a capitalistic society, as it is the capitalist state that is responsible for the enforcement of mutual contracts (Ansari, 2016b). A capitalist state can operate under either a democratic or dictatorial governance to enhance the autonomy and freedom of the state's individuals. While these forms of governance differ in structure, both serve to universalize and support capitalist rationality. In societies where people willingly accept capitalist rationality and pursue unlimited fulfillment of their desires, the state rarely needs to use coercion to sustain this system (Ansari, 2009). A democratic governing system is typically implemented in areas where people accept capitalist rule as legitimate (Ansari, 2023).

In these societies, democratic systems assist to expand and universalize the influence of capital across individuals, society, and state (Ansari, 2016b). On the other hand, if the members of a society are unaware of what the rationality of capitalism demands, then in such societies the dictatorship of a group that reflects capitalist rationality must be established in order to force the individuals in order to accept it (Ansari, 2009).

Criticizing Capitalism: Islamic Revolutionary Perspective

The Islamic revolutionaries conceptualize capitalism as a system and lifeworld, as mentioned in section 2. They also criticized capitalism as an all-encompassing system and lifeworld, asserting that it influences not only the economic level but also the individual, social, and state levels.

Capitalist Individual: Capital-centric Subject

Islam does not accommodate capitalist freedom and individual autonomy. Instead, it promotes a lifeworld grounded in the recognition of Allah's (SWT) ultimate authority. From the Islamic perspective, the crucial form of injustice lies in denying Allah's (SWT) omnipotence and power. The capitalist notion of freedom as a value contradicts the Qur'anic conception of worshiping, for which humans are created.¹ The holy Quran considers these capitalist ideals of self-determination and autonomy as forms of rebellion (*baghy*)² against divine authority. The pursuit of freedom through capital accumulation ultimately transforms an individual from God's subject into a capital's subject. (Ansari, 2016b, 2023) The Qur'an highlights the condition of individuals and societies driven by the pursuit of capital, highlighting that their desire for accumulation persists endlessly—only ceasing at the point of death.³ The Quran describes the reality of capitalistic knowledge as follows: Ignore those who reject divine guidance and are only focused on worldly concerns. This is the full extent of

¹ Qur'an, 51:56

² Qur'an, 16:90

³ Qur'an, 102:2

their knowledge.¹ The Islamic concept of knowledge fosters God-consciousness in contrast to capitalist knowledge. The Quran highlights that it is the intellectuals and those who pursue profound knowledge who are truly afraid of Allah (SWT).²

Capital is a Tangible Form of Carnal Desires

Capitalism seeks to satisfy carnal desires. Anyone who submits to this rationality of desire becomes a capitalist individual, surrendering himself to the vices of acquisitiveness and covetousness (competition). A capitalist individual is enslaved by his desires, directed by the carnal forces of competition and accumulation. He considers the accumulation of capital as its only legitimate purpose, and money becomes capital when its sole purpose is to accumulate more of it (Ansari, 2017). The advocates of the Islamic revolution argue that the purpose of Islam is not the fulfillment and enhancement of carnal desires. Islam does not seek to promote acquisitive and covetous subjectivity, nor does it aim to foster a society or state driven by lust and selfishness. Instead, Islam teaches that people should control their desires and develop a consciousness focused on the life hereafter. The Messenger of Allah (pbuh) himself preferred a life of poverty over richness. There is not any hadith that supports the endless pursuit of desires or the accumulation of capital. As a result, seeking high material standards becomes less important and is not a central concern in a God-oriented life (Ansari, 2017).

Capitalist Society: A Self-oriented Society

A religious society is built on values such as mercy, lineage, sacrifice, and love, while a capitalist society is formed on self-interested cooperation. In this way, a capitalist society is fundamentally different from a society based on religion (Ansari, 2016b). The objective of a capitalist society is the accumulation of capital, with all activities being evaluated based on their role in capital accumulation (Ansari et al., 2008). This objective can only be fulfilled by consistently fostering the carnal forces of accumulation and competition within society (Ansari, 2021a). Thus, individuals of a capitalistic society demand the greatest price for their possessions and pay the lowest price for the goods they purchase. Thus, a capitalist individuals seek to pay the lowest price for the things they buy and demand the highest price for what they have (Ansari, 2009). Capitalist society is in conflict with human nature, as humans are not inherently selfish. The highest human desire is to love and be loved, and love thrives on selflessness, not selfishness. A loving individual strives to embody characteristics such as generosity, kindness, and selflessness, considering selfishness and jealousy as harmful traits (Ansari, 2009).

¹ Qur'an, 53:29-30

² Qur'an, 35:28

Capitalist Society is Nonhierarchic Society

A society founded on the principle of worshipping God cannot be structured solely around the notion of equality. Islamic society is intrinsically hierarchical, where authority lies with *Ahl al-Taḳwā* (people of piety)¹ and *Ahl al-Ra'y* (people of wisdom).² They act as mentors, offering guidance and education to the Muslim society. Roles and responsibilities are distributed according to individuals' spiritual and moral character, in Islamic society and Islamic state (Ansari, 2016b).

Market versus *Bāzār* (Islamic Markets)

In ancient times, economies were deeply embedded within their societies, and economic value was determined by the conception of good and evil in every society. In the Islamic market (*bāzār*), local communities were central to determining economic values, guided by the principles of *halāl* and *harām*, and an Islamic conception of morality. However, with the rise of capitalism, this traditional system has been replaced by a value system driven solely by market forces. The free market economy has eliminated the moral and legal restrictions that traditionally defined the values of the *bāzār* (Islamic market) (Ansari, 2016b). In traditional societies, the market was shaped by social values, rather than being constructed by them. In modern capitalist societies, the market occupies a central position and significantly shapes social values, effectively governing the whole society (Ansari, 2009).

Personal Ownership is Abolished in Capitalism

Personal ownership is abolished in a capitalist system. The capitalist concept of property must be given legal protection in a capitalist system. Capitalist economics creates corporate entities that can legally go bankrupt but do not die. An individual owns personal property, and upon death, the ownership ends, with the property being distributed. In capitalism, when a corporation is formed, it assumes a corporate identity. It manages all its operations based on the principle of capital accumulation, with the sole purpose of endlessly increasing capital. In the case of personal property, the owner has the freedom to utilize it as he wishes. In contrast, a capitalist corporation is obligated to structure all its commercial and production activities solely for the accumulation of capital for the sake of accumulation. In a corporate company, shareholders and managers are the two main types of stakeholders. Shareholders typically do not participate in the corporation's governance, and its performance largely depends on the managers. Shareholders expect managers to increase the value of their shares; if the managers fail, the corporation faces the risk of bankruptcy. The assets of a company are transferred to other corporations, which then engage in

¹ Qur'an, 49:13

² The Qur'an clearly affirms that people with knowledge are not on the same level as those without knowledge. See Qur'an, 39:9.

processes to increase the value of the shares. In actuality, a capitalist economy does not really have private property. The capitalist and communist economies are essentially similar in this respect (Ansari, 2009, 2016b).

The Capitalist System is Absolute Ignorance (*Jāhiliyyah*)

The term “*Jāhiliyyat-e-Khālīṣah*” is initially introduced by Mawdūdī to outline the Western system and its dominant ideologies. However, Ansārī used this term for capitalism – the only system and lifeworld dominated in the West. For him, Islam and capitalism (system and lifeworld) are fundamentally opposed. Considering the capitalist system as absolute requires a complete rejection of its economy, rationality, aesthetics, society, etc. Ansārī argued that no other ideological position can effectively oppose the dominance of the capitalist order in the modern age. As long as capitalism prevails over the Islamic state, there will always be a need for a strong interpretation of Mawdūdī’s breakthrough to challenge the dominant system. (Ansari, 2021b) If the concept of reforming capitalism on Islamic grounds (Islamization of capitalism) is recognized, then the conceptual breakthrough presented by Mawdūdī will become meaningless and ineffective.¹

Explicitly Rejecting Social Science

To defeat and replace the capitalist lifeworld, it is essential to explicitly reject the social sciences,² because these sciences legitimize and justify capitalism and provide the instruments for its governance (Ansari, 2016a). Attempts to develop Islamic policy within the capitalist system and lifeworld result in the subordination of Islamic values, regulatory procedures, and transaction forms to capitalism, preventing any true transcendence of the capitalist system (Ansari, 2016a).

Conclusion

In conclusion, the Islamic revolutionary presents capitalism not merely as an economic system but as a system and lifeworld, characterized by a specific conception

¹ The advocates of Islamization of capitalist economics seek to establish Sharī‘ah-constrained economy. For the Islamic revolutionary critique of this project, see Razzaq, Z., Nawaz, R., & Others. (2024). The Islamic revolutionary case study against Sharī‘ah-constrained capitalist economics in Pakistan. *Jahāt Ul-Islām*, 18(1), 12–21. <https://doi.org/10.51506/jihat-ul-islam.v18i1.660>.

² Unlike Islamic revolutionaries, Islamic modernists uncritically accept modern scientific principles and methods and seek to harmonize traditional Islamic thought with modern science., see from example Zain Razzaq et al., “Modern Reforms in the Islamic Thought with Particular Reference to Science: A Study in the Context of the Indian Subcontinent,” *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC)*, pp. 37–57, <https://doi.org/10.31436/SHAJARAH.VI.1928>.

of individuality, society, and the state. They argue that capitalism transforms an individual into a subject of capital by prioritizing freedom, autonomy, and accumulation over worship of Allah (SWT). The capitalist society promotes selfishness, materialism, and a nonhierarchical, desire-driven structure in direct opposition to Islamic values rooted in piety, love, and spiritual hierarchy. The capitalist state ensures equal freedom to accumulate capital. In the capitalist state, human rights preserve capitalist rationality. Ultimately, the Islamic revolutionary viewpoint calls for a total rejection of capitalism—its economy, rationality, society, and associated social sciences—viewing it as an absolute *jāhiliyyah*, incompatible with the Islamic concept of individuality, state, and society.

This study has offered a conceptual and textual analysis of the Islamic revolutionary critique of capitalism in the context of Pakistan. However, future research could empirically investigate how these critiques resonate with broader Muslim communities, particularly among Islamic scholars, activists, and students. A survey-based study could examine whether and how Islamic revolutionary ideas about capitalism influence current attitudes toward Islamic economics and finance. Additionally, a comparative analysis between Pakistan and other Muslim-majority societies—such as Iran, Malaysia, Turkey, or Indonesia—could shed light on the similarities and divergences in Islamic responses to capitalism across different socio-political and theological landscapes. Such studies may help identify whether the revolutionary rejection of capitalism is unique to Pakistan's intellectual tradition or part of a broader transnational Islamic movement.

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