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## The Assumption of Unlimited Human Wants (AUHW) in Islamic Economics: A *Tasawur* Perspective

[Mohd Zulkifli Muhammad](#) , [Muhammad Naqib Mat Yunoh](#), [Farah Hanan Muhamad](#),  
[Noor Raihani Zainol](#), [Noormariana Mohd Din](#), [Mohd Rushdan Yasoa'](#), [Ahmad](#)  
[Ridhuwan Abdullah](#) & [Nur Fairus Abd Hamid](#)

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### Abstract

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This study examines the assumption of unlimited human wants in Islamic economics where *tasawur* is brought into play. Drawing from the analytical

method, the present study presents new concepts of unlimited human wants. The assumption of unlimited human wants (AUHW) was taken by Islamic economists and therefore altered and assimilated with Islamic elements known as the assumption of Islamic economics. The question is, does the assumption of AUHW accept in Islamic economics? If it fits, what are the assumptions of unlimited human wants parallel with Islamic *tasawur*? The data employed were drawn from Library research. The contents and textual analyses were used to achieve this purpose. This study found out that the assumption of AUHW was parallel with *tasawur*, and for that, they are suitable for Islamic economics. This study examines a new approach to measure unlimited human wants in an Islamic context. Our contributions are confined to this area – human wants. Our study also limits its perspective on the general context of *tasawur*. Future works can provide specific perspectives on unlimited human wants to cover different geographies. This study provides a new parameter for Muslims to manage their resources according to Islam. This study introduces a new measure of addressing unlimited human wants among Muslims.

### Keywords

**Unlimited human wants**    ***Tasawur***    **Islamic economics**    **Muslims**

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## Notes

1. Allah SWT swears that time is important for the reason that the matter needs attention. Allah SWT accompanied him with a warning that humanity is at a loss. If a human does not want to be classified as a disadvantaged group, they need to have faith and do good deeds, mutual advice advising the truth and patience.

2. There is a slight difference between the two verses of *al-Baqarah* (2: 168 & 2: 172). The verses in *al-Baqarah* (2: 168) are called tayyiban elections and then followed by the prohibition of following the footsteps of the devil, while in verse *surah al-Baqarah* (2: 172) is mentioned only tayyibat and then followed by the command to be grateful. This difference is due to the differentiation of the Bible (the intended verse) in both verses. The Qur'an in *Surah al-Baqarah* (2: 168) is directed to the Children of Thaqif, Khuza'ah and Mudlij who forbade themselves from eating livestock. However, pronunciation in general. It encompasses all humans. Whereas the Quranic verse in *al-Baqarah* (2: 172) is specific to believers (al-Tabariy, 2009 and al-Qurtubiy [1993a](#): 140 & 145). It is clear here that the content of a verse depends on whom the verse is directed to (Mohd Shukri Hanapi, 2012).

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## Author information

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### Authors and Affiliations

**Faculty of Entrepreneurship and Business, Universiti Malaysia Kelantan,  
16100, Kota Bharu, Kelantan, Malaysia**

Mohd Zulkifli Muhammad, Muhammad Naqib Mat Yunoh, Farah Hanan  
Muhamad, Noor Raihani Zainol, Noormariana Mohd Din, Mohd Rushdan  
Yasoa', Ahmad Ridhuwan Abdullah & Nur Fairus Abd Hamid

### Corresponding author

Correspondence to [Mohd Zulkifli Muhammad](#).

## Editor information

---

### Editors and Affiliations

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