

**ISLAMIC THEORY OF MONEY**  
**IN THE THOUGHT OF TAQIYUDDĪN AN-NABHĀNĪ**



**A RESEARCH PAPER**

**SUBMITTED TO THE SHARI'AH FACULTY  
STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA YOGYAKARTA  
AS A PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
OBTAINING SARJANA DEGREE IN ISLAMIC LAW**

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YOGYAKARTA**

**2007**

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**OFFICIAL NOTE**

**Subject : A Research Paper of Didin Samsudin**

Honorable  
The Dean of Shari'ah Faculty  
State Islamic University  
Sunan Kalijaga Yogyakarta  
In-Yogyakarta

*Assalāmu'alaikum Wr. Wb.*

Having read, researched and corrected to whatever extent necessary, I, as a supervisor, think that the research paper belongs to:

Name : Didin Samsudin  
SIN : 0038 0586  
Department : Mu'amalat  
Title : Islamic Theory of Money in the Thought of  
Taqiyuddīn an-Nabhānī

Could be submitted in partial fulfillment of the requirements to obtain a Sarjana Degree in Islamic Law. Thus, it could be immediately tested.

Thank you very much for being available and understanding, may this research be useful, Amin.

*Wassalāmu'alaikum Wr. Wb.*

Yogyakarta, 18 Rabi'ul Awwal 1428 A.H.  
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LEGALIZATION PAGE


The Research Paper entitled  
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written by:  
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**MOTTO**

*Grasp the most trustworthy Al-Qur'an and al-Sunnah.*

لا تشرك بالله إنَّ الشُّركَ لظلمٌ عظيمٌ

*Join not in worship (others) with Allah:*

*for false worship is indeed the highest wrongdoing.*

*[Luqman: 13]*

## DEDICATION

*To my mother Darwi and father Yusuf  
who always pray to Allah the Almighty  
for my success in study and life  
and bestow moral and material support upon me,  
this work is dedicated.*

اللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدِيْ وَارْحَمْهُمَا كَمَا رَحِمْتَ رِيَّانِيْ صَغِيْرًا

## TRANSLITERATION TABLE

In transliteration of the Arabic names and terms in this research paper I have employed the transliteration system used by the library of McGill University and INIS publications in English.

Arabic Consonants	Latin Consonants
ا	,
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	t

ظ	z
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	w
ه	h
ي	y
ة	a
ة	at

**Short Vowels:**

ـِ	a
ـِ	i
ـِ	u



Long Vowels:

اَ	ā
وُ	ū
يَ، يِ	ī
ى	ā
آ	'ā

Diphthongs:

اَؤُ	aw
اَیَ	ay

Assimilation of the definite article:

الـ	al-
الشـ	al-sh
والـ	wa'l

Germination (التشديد) is always indicated by repetition of the consonant, like in رَبَّنَا -*rabbānā*.

The hamza (ء) occurring in the initial position is omitted.

## ABSTRACT

Current trends to refer back to Al-Qur'an and al-Sunna in all aspects of Muslims' life, including economy, has given a rise to modern Islamic economic revival era which is signed by the fast growing process of institutionalization of Islamic economic system all over the world. One of instruments of Islamic economic system which has been now developing widely is Islamic banking institution. The major supporting factor of its development is because of the majority agreement of Muslims that bank interest applied by conventional banks is the same as *riba* so that it is definitely by Islamic Law forbidden and should be abolished. Conventional financial theory bases the presence of the institution of interest in its economic system on the concept of *time value of money* which consists of two basic elements: *presence of inflation* and *preference of present consumption toward future consumption*.

Since the main business dealings of banking industries are related to money, the development of Islamic banking institutions in the world has brought out important questions: do paper money that is currently used is legalized by Shari'a? Is not it the fact that the money which was used during the Prophet Muhammad era (peace be upon him), or, in other words, during the time of revelation, *dinar* made of gold and *dirham* made of silver? Do these two monies have close relationship with Islamic teachings? These questions emerge because paper money system is regarded as a great help to the existence of bank interest (*riba*) and violation of Islamic economic laws.

This thesis emphasizes the importance of the stability of money from the viewpoint of economics on the one hand and its compatibility with Islamic teachings on the other. Therefore, anything that meets the criteria of stable money and is able to carry Islamic values to be in application to the wide range of areas deserves to qualify as Islamic money. Taqiyyuddin an-Nabhani is having the thought on the subject. It prompts the researcher to study and describe it with the purpose of [1] describing the theory of money in Islam according to Taqiyyuddin an-Nabhani's thought and [2] knowing how '*ulama*' see money in Islam in relation to Taqiyyuddin an-Nabhani's theory.

To reach this goal, the writer makes use of historical and descriptive approaches in order to give the background of the origins and development of money used by people and describe the Islamic law (Shari'a) elements as the basis of Taqiyyuddin an-Nabhani's theory of money.

Finally, based on the religious arguments presented by an-Nabhani, the writer comes to a conclusion that gold and silver, or in Islamic terms *dinar* and *dirham*, are two things that fulfill the requirements of stable money and were used as the main Islamic monetary units in classical history of Islam and have an unchanged relationship with some Islamic teachings like *zaka* and hand-cutting punishment.

## ACKNOWLEDGEMENT



In the name of Allah, the Compassionate, the Merciful

الحمد لله ربّ العالمين. اشهد ان لا اله الا الله وحده لا شريك له واشهد  
ان محمدا عبده ورسوله لا نبي بعده والصلاة والسلام على خاتم الأنبياء  
والمرسلين وعلى اله وأصحابه اجمعين

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I am indebted to all those who kindly helped lend me and look for many books I needed to complete this work, particularly librarians of Regional Library of Yogyakarta, Library of International Faculty of Economy of Indonesian Islamic University, Library of Islamic Business School, Library of Kolese ST. Ignatius and Library of Gadjah Mada University. Their help are greatly appreciated.

There are no words with which I can express my gratitude to my friends. Without mentioning them by name, I wish to thank them all for offering their care: criticism, comments, and moral and material support. Without their help, this research paper would have never been completed.



I would also like to thank Drs. H. Zamzuri umar, S.S., M.Pd. as former director of Madrasah Mu'allimin Muhammadiyah Yogyakarta, who has given me valuable opportunity to dedicate several years of my life at Mu'allimin.

Last but not least, I wish to thank my parents, though, I know that no words can actually perform this task. It is with deep humility that I acknowledge the fact that there is nothing I can say or give them in return that could measure up to even the smallest of the infinite gifts they have bestowed upon me.

Yogyakarta, 12 Rabi'ul Awwal 1428 A.H.  
31<sup>st</sup> March 2007 A.C.

The writer



Didin Samsudin  
SIN. 0038 0586



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# CHAPTER I

## INTRODUCTION

### A. Background

The Qur'an, according to Muhammad Quraish Shihab, declares that human being is by his very nature a "social being" who cannot live alone and is always dependent upon other side (people). Hence, to form a society is a certainty for them<sup>1</sup>.

Based on the aforementioned premise that men are social beings, here it can clearly be understood that in their social life men will certainly undertake a work through mutual exchanges between them in order to provide what they need and what they want, that is, essential and non-essential commodities. For that reason, some people provide goods, some provide services, and other people provide both goods and services. Goods are either produced on farms, like rice and milk, or in factories, like computers and paper. Services are such things as education, medicine, and commerce<sup>2</sup>.

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<sup>1</sup> The second verse of the first revelation received by the Prophet Muhammad (peace be upon him) can be understood as one of Quranic verses that explain the matter. This verse not only means, "Created man, out of a (mere) clot of congealed blood" or "A thing that stuck to the womb wall" but also can be interpreted as "[It was] created a wall that was always dependent upon other side or could not live alone". Another verse is, in this respect, the 13<sup>th</sup> of the *Surat Al-Hujurat*. This verse firmly states that man was created from a single (pair) of a male and female and was made into nations and tribes, that they may know each other. See for the details Muhammad Quraish Shihab, *Wawasan Al-Quran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Bandung: Penerbit Mizan, 2001), p. 319-320.

<sup>2</sup> Tom McArthur, *A Rapid Course In English For Students Of Economics* (Oxford: Oxford University Press, 1983), p. 3. Actually, basic human needs are simple, but every individual has additional personal wants which may be very complex. These simple needs and complex personal wants bring them to produce goods and services. These human necessities of

Goods and or services some people produce will be mutually exchanged for other goods and or services produced by other people to meet what each of both sides needs in his life. There are two kinds of economy to explain this exchange of goods and services, namely, barter economy and money economy. In a barter economy, this exchange is done by bartering directly without using any means of exchange. It is because everything is in this sort of economy valued in terms of what people exchange for. This method of exchange can only be carried out if the theory of a double coincidence of wants is applied. This theory states that for barter to work, someone who wants to exchange what he has must find someone else who has what he needs and is willing to exchange it for what he has<sup>3</sup>. While, in a money economy everything is measured in terms of money. Goods and services are sold for money, and that money is in turn exchanged for other goods and services. So it is understandable that exchange of goods and services is not in this second kind of economy carried out by bartering directly, but by using any intermediary thing as a medium of exchange, which is called money<sup>4</sup>.

Money is anything which is used as a means of exchange, whatever form it may take. This is the most general definition of money given by economists. It explicitly means that money is only a means of exchange. Therefore, money has

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life are divided into three categories: (1) primary, (2) secondary, and (3) tertiary. See on this account Muhammad Quraish Shihab, *Wawasan Al-Quran*, p. 407-408.

<sup>3</sup> Stephen L. Slavin, *Economics* (New York: Times Mirror Higher Education Group, 1996), p. 280-281. This theory of a double coincidence of wants is always used by economists in explaining the difficulties in barter trade.

<sup>4</sup> Richard G. Lipsey and Paul N. Courant, *Economics*, 11<sup>th</sup> edition (New York: HarperCollins College Publisher, 1996), p. 547.



no value in itself. The value of it is basically its value as a medium of exchange. Based on this notion, money is not meant for itself but it is meant to be used for making it much easier to buy and to sell. Accordingly, money is not one of traded commodities (that is, an object of act of selling and buying), although it is in the nature of real material, but it is a medium of exchange only<sup>5</sup>.

From the above definition, it is well understood that the use of money must be based on a certain underlying business transaction. If there is no business transaction, there will be no use of money, because it is business transaction that money is demanded. For this reason, the demand for money must be related to any business transaction, not for speculation<sup>6</sup>.

What is meant by the speculative demand for money here is to hold money rather than to invest it because of low interest rates (at low interest rates, people do not lend or invest their money) and the belief that interest rates will rise, and of the feeling or belief that the price of any commodity will decline and better opportunities for investment will come along<sup>7</sup>. Thus, the speculative demand for money is related to both low interest rates and unpredictable prices.

From the earlier explanation, the conclusion is that the use of money is not to be stored up or to get profits by itself but to overcome the problems of exchange in barter trade or, as what modern economics calls as, business

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<sup>5</sup> Tom McArthur, *A Rapid Course*, p. 85.

<sup>6</sup> Muhammad Syafi'i Antonio, *Bank Syariah dari Teori ke Praktik* (Jakarta: Gema Insani Press, 2001), p. 185.

<sup>7</sup> Stephen L. Slavin, *Economics*, p. 280-281. See also Lewis C. Solomon, *Economics*, p. 52.

transaction, i.e. a double coincidence of wants and the difficulty of sub-division of goods.

It is said that money performs many different functions, i.e. (1) medium of exchange, (2) standard of value, and (3) store of value. To serve as a medium of exchange is its basic and most important function because it circulates in economy only to save people from the inconveniences of barter<sup>8</sup>.

After money had been discovered, barter economy was replaced by money economy and apparently would likely never come back again because money has been so important in economic system that people cannot avoid using it. Money is today used by all economic systems in the world and will not be completely abandoned because all values are measured in terms of money: the price of goods is expressed in terms of money and the price of services is also expressed in terms of money. In other words, money has now become a universally accepted medium of exchange<sup>9</sup>.

The role of money in all economic transactions is currently unavoidable. It has really been able to cope with the core difficulties of exchange in a barter trade or business transaction. By its basic function as a medium of exchange, sale and purchase of goods and services can be carried out much easier than without money. Even today, this activity is almost impossible without money. It is in this

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<sup>8</sup> Lewis C. Solomon, *Economics*, 3<sup>rd</sup> edition, 2<sup>nd</sup> printing (Philippines: Addison-Wesley Publishing Company, 1980), p. 52. Slavin adds one more function so that there are four functions of money. They are (1) medium of exchange, (2) standard of value, (3) store of value, and (4) standard of deferred payment. See Stephen L. Slavin, *Economics*, p. 279-280.

<sup>9</sup> T. Gilarso, *Pengantar Ilmu Ekonomi Bagian Makro* (Yogyakarta: Kanisius, 1992), p. 226.

context that money is the main key to run the economic wheel<sup>10</sup>. Nevertheless, it does not mean that the use of money does not bring a new problem. In fact, it has a great difficulty as in barter economy. So, either barter economy or money economy has a same weakness. The fundamental problem in barter economy lies strictly on whether or not the theory of a double coincidence of wants can be applied. This has been overcome by money. On the other hand, the great problem of using money lies in the effort to keep its stability of its basic value as a medium of exchange, or as what economists term as its 'purchasing power'<sup>11</sup>. To maintain its value as a medium of exchange or its purchasing power, there are two factors that should be taken into consideration: (1) the material of money, and (2) the supply of and the demand for money.

First, the material of money. Money has its value if it is made of a certain valuable material. The value of it will be stable if it fulfils these three main requirements: (1) scarcity, i.e. the material of money is scarce so that the velocity of money round in business process is greatly needed to effect business transaction; (2) high value, i.e. money must have strong stability of its value as inflation occurs and must be able to make the inflation disappears, or, at least, minimize the possibility of the occurrence of inflation; and (3) durability, i.e. the

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<sup>10</sup> Tim Penulis, *Ekonomi SMU 2A*, 1<sup>st</sup> printing (Solo: PT Tiga Serangkai Pustaka Mandiri, 1995), p. 111.

<sup>11</sup> Delina Hutabarat, *Pelajaran Ekonomi untuk SMU Kelas 2* (Jakarta: Penerbit Erlangga, 1996), p. 69.



material of money will not be broken and the value of it will not lose if it is stored up for a long period of time<sup>12</sup>.

Second, the supply of and the demand for money. The demand for money is related to the quantity of business. An increase in business requires an increase in the amount of money coming into general circulation. If there is too little money (i.e., with an increase in business), many business transactions cannot be done. This can result in serious difficulties because it can lead prices to fall, and may cause people to go out of business completely. But the demand for money is related not only to the quantity of business but also to the rapidity of money with which the business is done. The faster velocity of money round in business process, although money is little, the more that business transaction can be done. Accordingly, money is a flow concept. It can therefore cope with the difficult problem of scarcity of money in an increasing number of businesses. The supply of money, on the other hand, is the actual amount of money available for business process. If too much money is available, its value decreases, and it does not buy as much as, for instance, three years earlier<sup>13</sup>.

The requirements mentioned above can only be fulfilled by valuable metals gold and silver or in Islamic terms *dīnār* and *dirham*. According to the history of origins of money, the use of valuable metals as money began after the use of 'commodity money' had failed to prove its function. This money covers such things as salt, tea, and rice. In short, the use of it experienced many

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<sup>12</sup> T. Gilarso, *Pengantar Ilmu*, p. 228.

<sup>13</sup> Tom McArthur, *A Rapid Course*, p. 85. See for detailed explanation on "money is a flow concept" Muhammad Syafi'i Antonio, *Bank Syariah*, p. 185.



difficulties. It was not efficient as money. Therefore, other more efficient things were needed to replace it. Finally, valuable metals were generally accepted as new money. Valuable metals include, for instance, gold, silver, and copper. Because gold and silver had (and have) been universally regarded as two very valuable metals, they were mostly used as money<sup>14</sup>. As nation-states began to appear, national currencies were for many years judged in terms of the so-called 'gold standard' because gold was regarded as a more valuable metal than silver. At that time, money really played its function as a medium of exchange in every international economic transaction. Gold shipment (removal of money) from and to one nation was always accompanied by goods shipment. It means that the removal of money was always underlain by sale and purchase activity. It is because gold currency system relies on trade flows or real sector, not financial flows<sup>15</sup>. Nowadays valuable metal has generally been replaced by paper notes which are not technically 'backed' by the store of gold, and are known as 'legal tender'. These notes are issued only by government and authorized banks. And this paper currency system is known as 'fiat' money system<sup>16</sup>. This change in kind of monetary standard cause trade flows decline and financial flows rise. Today, about 90 percent of foreign exchange trade reflects purely financial

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<sup>14</sup> T. Gilarso, *Pengantar Ilmu*, p. 226.

<sup>15</sup> Dominick Salvatore, *International Economics*, 6<sup>th</sup> edition (New Jersey: Prentice Hall International, 1995), p. 497.

<sup>16</sup> Lewis C. Solomon, *Economics*, p. 249.

transactions and only about 10 percent is trade financing. It is because this system provides facilities for speculation<sup>17</sup>.

The above explanation shows that there are basically two kinds of monetary standard: (1) metallic standard, and (2) paper notes standard. Metallic standard covers three specified monetary standards: (1) gold standard, (2) silver standard, and (3) mixed standard (bimetallic standard: gold and silver). Gold standard itself is divided into two categories: (1) gold ingot standard, i.e., in this monetary standard currency used in business process is paper notes. These notes are technically backed by the store of gold. Nominal value officially stamped by the public authority on the notes is convertible to gold; and (2) gold currency standard. Here, currency used in economic activity is gold itself. The currency is based on a certain weight of gold. Silver standard and mixed standard have the same mechanism with gold standard. Paper notes monetary standard, on the other hand, is a monetary standard that uses paper notes which are based only on the power of law issued by government as the only legal money in the country. These notes need not be backed by any set amount of precious and valuable metal<sup>18</sup>.

Because money is important in the economic system, including Islamic economic system, Muslim economists and Muslim economic thinkers present their theories of money. One of Muslim economic thinkers presenting his theory of money is Taqiyyuddīn an-Nabhānī. In his theory, he says that the right money

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<sup>17</sup> Dominick Salvatore, *International Economics*, p. 425.

<sup>18</sup> Faried Wijaya, *Pengantar Ekonomi; Ekonomi Makro, Pembangunan dan Internasional*, 2<sup>nd</sup> edition (Yogyakarta: BPFY-Yogyakarta, 1991), p. 182.

in Islam is *dīnār* and *dirham* as stated implicitly in the *Qur'ān* and the *Sunna*. It should be remembered that Islamic law has an essential relationship to human welfare. Therefore, currency system that is not technically based on gold and silver standard will surely contribute to create instability of economy because it is not in accordance with the Islamic teachings in this respect. Thus, the use of *dīnār* and *dirham* in Islamic economic system is a must. It is once again because (1) Islam has decided both as the right money in doing every economic transaction, and, in addition to that, (2) of the existence of historical evidences on the superiority of *dīnār* and *dirham* (gold and silver)<sup>19</sup>.

An-Nabhānī's thought above is very interesting and attracts the writer to study and describe it, for it has relevance in examining the operation of the two international monetary systems in the perspective of Islamic economic doctrines and in determining which one is best applied in Islamic economic system. It is very likely that the gold standard will be re-established in the near future –see the main goal of establishing euro currency. In the context of the resurrection of Islamic economic system in the world especially in Indonesia today, this study of gold and silver-based money theory finds its momentum.

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<sup>19</sup> Taqiyyuddin An-Nabhānī, *Membangun Sistem Ekonomi Alternatif; Perspektif Islam*, Translated by Moh. Maghfur Wachid, (Surabaya: Risalah Gusti, 1996), p. 298-299.



much been discussed by Indonesian Muslim economists since the last decade of the twentieth century.

#### D. Prior Studies

In this part, the writer tries to map the study of money in Islam and of Taqiyyuddin an-Nabhānī's ideas in order to know what parts of both subjects have and have not much been discussed yet.

As far as the writer's investigation, it is in no doubt that works on money in the view of Islam have much been written. What should be noted here is the fact that the studies are much more concerned with the aspect of the nature and function of money which are directly associated to macro and microeconomic models of modern Islamic economy than with that of the special form of it within the perspective of Islamic doctrines.

For the discussion and analysis of the first mentioned aspect, there are many Muslim economist writers who have presented their views on it. To mention some, they are 'Abd al-'Azīm Iṣlāhī,<sup>20</sup> Mahmūd Abū Sa'ūd,<sup>21</sup> Muhammad Syafi'i Antonio,<sup>22</sup> Syafruddin Prawiranegara,<sup>23</sup> M. Umer Chapra,<sup>24</sup>

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<sup>20</sup> 'Abd al-'Azīm Iṣlāhī, *Economic Concepts of Ibn Taimiyah* (London: The Islamic Foundation, 1988).

<sup>21</sup> Mahmūd Abū Sa'ūd, *Garis-garis Besar Ekonomi Islam*, translated into Indonesian by Achmad Rais, (Jakarta: Gema Insani Press, 1996).

<sup>22</sup> Muhammad Syafi'i Antonio, *Bank Syariah Dari Teori Ke Praktik* (Jakarta: Gema Insani Press, 2001), particularly the chapter on money market and forex, 177-197.

<sup>23</sup> Syafruddin Prawiranegara, *Ekonomi dan Keuangan: Makna Ekonomi Islam* (Jakarta: CV Haji Masagung, 1988)



## B. Main Problems

Based on the background, it can simply be formulated some main problems of this research paper as follows:

1. What is the theory of money in Islam according to Taqiyyuddīn an-Nabhānī's thought?
2. What is *'ulāmā's* view on money in Islam in relation to Taqiyyuddīn an-Nabhānī's theory?

## C. Objectives and Significances

The objectives of this research are:

1. To describe the theory of money in Islam according to Taqiyyuddīn an-Nabhānī.
2. To examine *'ulāmā's* view on money related to the compatibility of Taqiyyuddīn an-Nabhānī's theory with Islamic teachings.

Research Significances:

1. Theoretically, it is hoped that this thesis will contribute a lot of significance to the field of the science of Islamic economics, in general, by providing a better understanding and complete explanation of the subject matter that has been a very important in economics and takes a large part of it in comparison to other subject matters in it.
2. Practically, it is also hoped that this thesis will contribute in a small way to the study of Islamic economic system for establishing a just and strong economic system in the writer's country Indonesia, in particular, which has

Afzalur Rahman,<sup>25</sup> Adiwarmarman A. Karim,<sup>26</sup> and Eko Suprayitno.<sup>27</sup> They presented different opinions on it. Their treatment of money can be classified into three types. First, there is the idea that money is more effectively associated to microeconomic models. Rahman, Abū Sa'ūd and Antonio are, for example, those who support it. Secondly, there is the view that macroeconomic concept of money as a policy instrument for attaining macroeconomic objectives, i.e. economic stability, resource mobilization, growth, distributive equity and diversification, is more important. Prawiranegara, Choudhury and Iṣlāhī emphasize this notion. Thirdly, there is the remark that the combination of both micro and macroeconomic concept of money is best applied to the Islamic economy. Adiwarmarman, Suprayitno and Chapra are of this opinion. Irrespective of their different opinions on that matter, once more, the recent writer has yet to find the same religious arguments on a certain money passably used in the world of Muslim business activities in particular and the whole world in general.

Regarding the aspect of what kind of money should be used in Muslims' life in the view of Shari'ah, the writer can only find three significant works: (1) "Mata Uang Islami: Telaah Komprehensif Sistem Keuangan Islami,"<sup>28</sup> (2)

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<sup>24</sup> M. Umer Chapra, *Sistem Moneter Islam*, translated by Ikhwan Abidin Basri, (Jakarta: Gema Insani Press, 2000).

<sup>25</sup> Afzalur Rahman, *Doktrin Ekonomi Islam*, 4 vols, translated by Soeroyo and Nastangin, (Jakarta: Dana Bhakti Wakaf, 1995).

<sup>26</sup> Adiwarmarman A. Karim, *Ekonomi Islam* (Jakarta: Gema Insani Press, 2001).

<sup>27</sup> Eko Suprayitno, *Ekonomi Islam* (Yogyakarta: Penerbit Graha Ilmu, 2005).

<sup>28</sup> Ahmad Hasan, *Mata Uang Islami: Telaah Komprehensif Sistem Keuangan Islami*, translated into Indonesian by Saifurrahman Barito and Zulfakar Ali, (Jakarta: PT RajaGrafindo

“Money in Islam: A Study in Islamic Political Economy,”<sup>29</sup> and (3) Studi Perbandingan Sistem Mata Uang Emas (Dinar) dan Perak (Dirham) terhadap Mata Uang Kertas.<sup>30</sup>

The first mentioned book aims at uncovering the principles of Islamic jurisprudence which enable the author to widen the scope of Islamic laws (especially on *zakā*) on *dīnār* made of gold and *dirham* made of silver to paper money which is now in use without attempting to look for and establish Islamic laws indicating the presence of the Islamic religious obligation to make use of both of them and the second book presents a study on the relationship between the so-called “endogenous money in Islam” and Islamic political economy on which *muḍāraba*, *mushāraka* and other Islamic financial instruments that help to eliminate transactions based on the rate of interest are invoked. As is the case with the first book, this book does not also reveal the Shari’ah rules that require the use of gold and silver as money although the author itself considers them to be the right Islamic monetary units by giving a special term to them as “endogenous money in Islam,” but explains clearly and in detailed that these two monetary units are really compatible with modern Islamic economic system which is only established on the basis of Islamic teachings while the third book, as may be clearly inferred from its title, studies money in Islam more

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Persada, 2005). The original title of this book is “*al-Aurāq al-Naqdiyya fī al-Iqtisād al-Islāmī: Qīmatuhā wa Ahkāmuhā*,” published by Dār al-Fikr in Damascus, 1996.

<sup>29</sup> Masudul Alam Choudhury, *Money in Islam: A Study in Islamic Political Economy* (London and New York: Routledge, 1997).

<sup>30</sup> Nurhadi, *Perbandingan Sistem Mata Uang Emas (Dinar) dan Perak (Dirham) terhadap Mata Uang Kertas*, unpublished undergraduate thesis, State Islamic University Sunan Kalijaga, Yogyakarta, 2003.



specifically, that is about the comparative study of monetary system of *dīnār* and *dirham* to that of paper money. Therefore, it seems to have been close to being the main assistance to what is being studied by the writer of this research. But, the fact is different. For, although this book was written within the Islamic perspective, it was inclined to explain the matter within the Islamic economic perspective. It does not really describe the *Sharī'ah* rules that deal with the matter of money in Islam. Moreover, *'ulama*'s opinions to which the research is referred are not directed to solve this problem. They are only used to explain the economic concept of money in Islam.

Meanwhile, there has been hardly articles or books about Taqiyuddin an-Nabhānī and his ideas. Therefore, works on his thoughts are very rare. At the moment, the writer can only find two unpublished undergraduate works: (1) a thesis written by Ibnu Alwan,<sup>31</sup> and (2) a thesis written by Ansori.<sup>32</sup> The first discusses his thought on Qurānic exegesis, especially his method of interpreting the Qur'ān. The second focuses on his political one, particularly on the Islamic concept of state. These two theses do not touch at all his ideas about Islamic economic matters, such as the topic of money in Islam. Therefore, as yet the writer is the first researcher who does pioneering work on this topic.

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<sup>31</sup> Ibnu Alwan, *Metodologi Tafsir Tekstual: Studi atas Metode Tafsir Taqiyuddin an-Nabhani*, unpublished undergraduate thesis, State Islamic University Sunan Kalijaga, Yogyakarta, 2000.

<sup>32</sup> Ansori, *Konsep Negara Menurut Taqiyuddin an-Nabhani*, unpublished undergraduate thesis, State Islamic University Sunan Kalijaga, Yogyakarta, 2000.



### E. Theoretical Framework

Islam is a religion revealed not for any one place or people but for all peoples in all times to come. It has two original sources of its teachings, namely, the Qur'an and the Sunna of the Prophet (as the divine interpretation of the Qur'an), as the only divine guidance for all human beings in the world. With these, Islam may be said as the most perfect religion and a complete code of life because its divine guidance had provided a detailed account of everything including religious, political, social, cultural, and economic matters, in a number of basic values and general principles for their individual and social behavior in achieving their happiness in this life and hereafter<sup>33</sup>.

Islam is, perhaps, the only religion that, as shown above, provides a detailed account of all aspects of human behavior including in economic matter, and therefore, of course, has a high and positive value to the latter. Economic activity represents only a part of total behavior of man in this life. Man's conduct in economic has therefore to be compatible with Islamic teachings on economic available in the Qur'an and the Sunna as they are stated in both sources in a very clear way. Islam has prohibited some patterns of behavior adopted by people in their economic life because they are against the spirit of its teachings and are disapproved by reason and common sense, like usurious practices, cut-throat competition, gambling, hoarding of wealth, etc. But, it should be born in mind that Islam was not revealed to innovate all patterns of

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<sup>33</sup> F. R. Faridi (ed.), *Essays In Economic Analysis* (New Delhi: Genuine Publication & Media PVT. LTD., 1991), p. 14.

man's behavior in economic activity. They are essentially permissible except those forbidden by Allah<sup>34</sup>.

These economic activities (i.e., the works people do to earn a living) make up, as economists put it, the economic system which perhaps belongs to a town, a city, a country or the world. Such an economic system is the sum-total of what people do and what they want. Economists study this sum-total of what people do and what they want to understand the whole economic system of which the people are part. Their economic studies are scientific, because they use objective and scientific methods. Their methods used in studying human behavior in economic activity, after all, make economics a science. To conclude, economics is a science which studies human behavior in earning a living<sup>35</sup>.

The science of economics operates on two levels, the micro level and the macro level. Microeconomics operates on the level of the individual business firm, as well as that of the individual consumer. Microeconomics analyzes how a firm maximizes its profit and how consumers maximize their satisfaction. On the other hand, macroeconomics deals with huge aggregates like national output, employment, government spending, bank deposits, and the money; and how we can deal with inflation and recession<sup>36</sup>.

Money has become a very important subject in economics. To some extent, indeed some would be inclined to say the major part of economics is

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<sup>34</sup> 'Abd al-'Azīm Iṣlāhī, *Economic Concepts of Ibn Taimiyah* (London: The Islamic Foundation, 1988), p. 152.

<sup>35</sup> Tom McArthur, *A Rapid Course*, p. 3.

<sup>36</sup> Stephen L. Slavin, *Economics*, p. 1.

about the functioning and malfunctioning of money. The study on concept of money determines all the rest of economic concepts because money is the foundation of the whole economic system<sup>37</sup>.

It means that money is the only foundation on which the whole commercial side of man's social existence is based. It laid the foundation for economic development; it facilitated division of labor, establishment of industries, marketing of goods and services, etc. In addition, money makes its own system (that is, monetary system), which has a great effect on the stability of economy<sup>38</sup>.

As explained earlier, after the invention of money there have been basically two monetary systems in the world, metallic standard and paper money standard. Monetary unit used in the first standard is valuable metal while the unit used in second standard is a special paper issued by government and authorized bank and called as a *legal tender*. This is what is meant by money makes its own system. That is, money is the only element of establishing such a system.

Closely related to the topic of money and monetary system is, in the view of various religions including Islam, interest or usury. Islamic teachings about interest/usury are very clear. There is an absolute prohibition of it in the Qur'an. The Qur'an regards it as a practice of the unbelievers and demands, as a test of belief, that it should be abandoned. The Qur'an says: 'Allah hath permitted trade

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<sup>37</sup> 'Abd al-'Azīm Iṣlāhī, *Economic Concepts*, p. 139.

<sup>38</sup> *Ibid.*



and forbidden *ribā* (Arabic word for interest and usury)'. In the course of economy, money and interest/usury are subject to critical studies of Muslim economic thinkers for the sake of their compatibility with Islamic teachings about economy<sup>39</sup>.

As in the case of conventional economy, in Islamic economy, the requirements of an economy are two: money and return. In conventional economy, a principle used to gain a return is called the principle of interest, while in Islamic economy a principle used to gain a return is called the principle of Profit and Loss Sharing (PLS). These two returns are different in nature. Return, in the principle of interest, is gained from a contractual obligation (interest) to be paid by the borrower to the lender at a fixed rate for a stipulated period of time without paying any attention to the fact whether and to what magnitude the borrower (business entity) makes a profit or loss. The same is true for consumption loans for personal needs. Whereas return, in Islamic economy, is only resulted from initiative, enterprise, efficiency and productive activity based on partnership, where profits among two or more partners and owners of capital are distributed in any agreed upon proportion. Therefore, return on capital will depend on the rate of profit and proportion of capital provided or invested. Regarding consumption loans for personal needs, Islamic tradition for such loans has been '*Qarḍ al-Ḥasan*' loan without payment of interest<sup>40</sup>.

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<sup>39</sup> *Ibid.*

<sup>40</sup> F. R. Faridi (ed.), *Essays In Economic*, p. 53-55.



Because interest is, as shown in the Qur'anic verse above, forbidden by Allah, the abolition of the principle of interest in gaining a return in Islamic economic activity is a must. The rationale for this prohibition of interest is basically that the payment of interest is against the spirit of Islam. It violates the principles of equity, fairness and justice. The proper principle to replace this interest principle is, according to Muslims economists, the principle of PLS which is based on the Islamic concept of *Muḍārabā* or *Qirāḍ*, meaning partnership. This principle meets the criteria of Islamic principles of equity, fairness and justice. This is why the principle of gaining a return in Islamic economy is different from that in conventional economy<sup>41</sup>.

The other requirement is, on the other hand, considered neutral. It means that the existence of money does not conflict with Islamic teachings about economy. It is because money has universal application. That is, it can be universally applied in all economies and at the same time Islam does not forbid the use of it in its economy. More than that, Islam even suggests using it although never states explicitly what kind of money should be used in human economic life<sup>42</sup>.

Because Islam does not state explicitly the kind of money should be used in human economic life, the problem deserves to be noted here is that whether in Islam there is a kind of money which has to be used in an Islamic economic system considering money is, as explained earlier, the fundamental of the whole

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<sup>41</sup> *Ibid*

<sup>42</sup> F. R. Faridi (ed.), *Essays In Economic*, p. 21.

economic system and is closely related to interest. Besides that, there have been many monies used in economy since the early invention of it in the economic history of man.

It must be recognized that reflections on money from the viewpoint of its form are very rare with Muslim thinkers, with the exception of Taqiyyuddin an-Nabhāni who had discussed it in full Islamic perspective. In his thought to which this thesis is subject, Islam has implicitly indicated the true money to be used for carrying out daily economic activities, gold and silver. These two kinds of money are the only money in Islam. Therefore, in answering to the above question, he says that silver and gold are the only suitable monetary units for an Islamic economic system.

## F. Research Method

With regard to the method used in this research, the writer explains it as follows:

### 1. Type of the Research

This is a library research, of which material objects is the text of the book "*Al-Nizām al-Iqtisādī fi al-Islām*" written by Taqiyyuddin and its formal object is the thought of Taqiyyuddin on the theory of money in Islam. This research is also a descriptive-analytical research, i.e. to describe Taqiyyuddin's thought on money in Islam objectively, enclosed with critical analysis.<sup>43</sup>

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<sup>43</sup> Sudarwan Danim, *Menjadi Peneliti Kualitatif* (Bandung: Pustaka Setia, 2002), p. 41.

## 2. Research Approach

There are two approaches to the study of Islamic legal reasoning: normative and descriptive. The first is used to analyze the problem studied in the context of Islamic law while the second is used to describe the thought of the figure studied to get the basic elements of Islamic law he presents. In this research, the writer will use the second approach so that it can be found the basic elements of *Sharī'a* that form Taqiyyuddin's theory of money in Islam.

## 3. Method of Collecting Data

Data will be collected from primary sources: Taqiyyuddin's *al-Nizām al-Iqtisādī fī al-Islām*" and his other writings on the subject matter; and secondary sources: writings related to this subject matter.

## 4. Data Analysis

In analyzing data, because it is in the form of a book, the writer uses content analysis technique. It is a technique used to take a conclusion through an effort of finding message characteristic of the book by using deductive thinking technique and inductive one, which is done objectively and systematically<sup>44</sup>.

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<sup>44</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2004), p. 219-222.



## G. Thesis Structure

It is better for the writer, in this part, to arrange systematically all the discussion in this thesis. It consists of five chapters. The writer arranges them as follows:

Chapter one is the introduction which describes the significance of this research. It covers its background, main problem, objective and usefulness, prior studies, theoretical framework, research method and thesis structure.

Chapter two is a brief biography of Taqiyyuddīn an-Nabhānī. It covers his background and personality including his family, education and personal character. Besides, it explains also his career and mentions his scholarly works.

Chapter three is a general overview on money. This subject is placed in the third chapter because it will give the readers enough information on it before going into the focus of the study. This chapter discusses the origins of money, definition and functions of money and the use of money in Islamic history.

Chapter four is description of Taqiyyuddīn an-Nabhānī's thought on money. In this chapter the writer will describe the Islamic law elements he used to form his theory on the matter. It includes also analysis of the relevance and compatibility of his theory for completing the growing Islamic economic system by presenting ulama's ideas on money in Islam.

Chapter five is concluding remarks that conclude the whole discussion. It includes conclusion and constructive suggestion relevant to the recent economic developments.



## CHAPTER V

### CONCLUDING REMARKS

#### A. Conclusion

Based on the above discussion, the recent writer concludes that

1. According to Taqiyyuddin: a) Islam pays great attention to the important creation of money in human life. Islam views it as a significant ethical medium for carrying the *Shari'a* attributes of justice, security, fairness, growth, stability, organization, value and socio-economic well-being. In other words, the significance of money as a significant carrier of values that link the existence between this World and the Hereafter has been recorded in the sources of Islam from its inception. This relationship can be seen, for example, from the presence of *zaka* on money; b) Islam does not allow people to choose what they please to serve as money. Therefore, the making use of what is made of or based on the standard of gold and silver as special form of Islamic money is an order of Islam. It will absolutely create balances of the World and the *Akhira* as proven in the time of the classical history of Islam. It is the right, proper, and highly significant carriers of those attributes from the level of its theory construction to the fields of application; c) Efforts to replace this special form of money by other currencies, for instance, paper or copper, which their power is not equivalent to that of gold and silver are not in accordance with *Shari'a* and will give rise to

complex and complicated socio-religious problems of life as we have now experienced.

2. Muslim jurists have come to the same implicit agreement that *dinār* made of gold and *dirham* made of silver were the main monetary units which prevailed in the classical history of Islam since the time of the Prophet Muhammad (peace be upon him) down to the downfall of 'uthmānī dynasty in 1924, and have essential relationship with some unchanged Islamic laws. Therefore, they have shown unpleasantness of minting new currency money which has not the equal power to that of gold and silver, for it will cause debasement of currency which is disadvantageous to the *umma*.

#### B. Constructive Suggestion

Based on the above conclusion, this research

1. Suggests the importance of the return to Islamic concept of money which considers gold and silver as Islamic money and of making use of it from the viewpoint of the fact that it is stipulated by *Sharī'a*, especially in countries that their constitutions clearly declare Islam as the basis of their laws and traditions and or in Muslim populous countries.
2. Suggests the significance of the unity of the above nations' currencies in particular in order to make an equal power to that of the American dollar and the

project of the unity of European nations' currencies (*Euro*), and of the world currencies in general in order to create a just economic system.

In closing this thesis, irrespective of shortcomings it has, the writer sincerely hopes this work can help the readers in conducting Islamic teachings about economy. May Allah guide us to His ways!



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Enclosure I

TRANSLATION

CHAPTER III

No	Page	F.N.	Translation
1	58	39	O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with Fruits: so that they may give thanks.
2	60	41	(1) For the covenants (of security and safeguard enjoyed) by Quraysh, (2) Their covenants (covering) journeys by winter and summer, (3) Let them adore the Lord of this House, (4) Who provides them with food against hunger, and with security against fear (of danger).
3	65	51	From Ṭāwūs from Ibn 'Umar that Allah's Apostle (peace be upon him) said: "Weight is weight of people of Mecca and measurement is measurement of people of Madina.
3	69	60	(275) Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are Companions of the Fire; they will abide therein, (276) Allah will deprive usury of all blessing, but will give increase for deeds of charity; for He loveth not creatures ungrateful and wicked, (277) Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: On them shall be no fear, nor shall they grieve, (278) O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers, (279) If ye do it not, take notice of war from Allah and His Messenger: but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly, (280) If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for ye if ye only knew.
4	69	61	O ye who believe! Devour not Usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.
5	69	62	Abū Sa'īd reported: Bilāl (Allah be pleased with him) came with fine quality of dates. Allah's Messenger (may peace be



		upon him) said to him: "From where (you have brought them?)" Bilāl said: "We had inferior quality of dates and I exchanged two <i>sā's</i> (of inferior quality) with one <i>sā'</i> (of fine quality) as food for Allah's Apostle (may peace be upon him)," whereupon Allah's Messenger (may peace be upon him) said: "Woe! It is in fact usury; therefore, don't do that. But when you intend to buy dates (of superior quality), sell (the inferior quality) in a separate bargain and then buy the superior quality.
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#### CHAPTER IV

No	Page	F.N.	Translation
1	75	5	O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of Allah. And there are those who bury gold and silver and spend it not in the Way Of Allah: announce unto them a most grievous penalty.
2	77	6	Ibn 'Abbas (Allah be pleased with him) reported that on a certain day a member of <i>Banī 'Adī</i> was killed. Then, Allah's Messenger (peace be upon him) decided that the amount of <i>diyya</i> which must be paid by the murderer is 12.000 dirhams.
3	77	7	In every soul of a Mu'min (get killed) there is <i>diyya</i> in the form of 100 camels, and for person who possesses <i>dīnār</i> , (his <i>diyya</i> is) 1000 <i>dīnārs</i> .
4	77	8	'Aishah (Allah be pleased with her) reported that Allah's Messenger said: A thief's hand is not to be cut except upon stealing quarter a <i>dīnār</i> or more.
5	78	9	From Tawūs from Ibn 'Umar that Allah's Apostle (peace be upon him) said: "Weight is weight of people of Mecca and measurement is measurement of people of Madina.
6	79	10	On the authority of 'Aisha and 'Umar it was reported that The Prophet used to levy half a <i>dīnār</i> out of each 20 <i>dīnārs</i> or more and 1 <i>dīnār</i> out of 40 <i>dīnārs</i> .
7	79	11	'Alī (peace be upon him) reported that the Prophet (may peace be upon him) said: "I have forgiven the <i>sadaqa</i> ( <i>zakā</i> ) on horses and on slaves. Then bring <i>sadaqa</i> on dirhams at the rate of one dirham for every forty. But nothing is payable on 190 dirhams. And when it (wealth) reaches 200 dirhams then 5 dirhams shall be payable.
8	80	12	Do not sell gold for gold, except like for like, and do not increase something of it upon something; and do not sell silver unless like for like, and do not increase something of it upon something; and do not sell for ready money

			something to be given later.
9	80	13	Do not sell gold for gold and silver for silver except weight for weight and of the same kind and in equal quantity.
10	80	14	'Abd al-Rahmān b. Abū Bakra reported on the authority of his father that Allah's Messenger (may peace be upon him) forbade the sale of gold for gold, and silver for silver except equal for equal, and commanded us to buy silver for gold as we desired and buy gold for silver as we desired. A person asked him (about the nature of payment), where upon he said: "It is to be made on the spot. This is what I heard from Allah's Messenger (may peace be upon him).
11	81	15	Fādala b. 'Ubayd al-Anṣārī reported: A necklace having gold and gems in it was brought to Allah's Messenger (may peace be upon him) in Khaybar and it was one of the spoils of war and was put to sale. Allah's Messenger (may peace be upon him) said: "The gold used in it should be separated, and then Allah's Messenger (may peace be upon him) further said: '(Sell) gold for gold with equal weight.'
12	91	46	Mischief has appeared on land and sea because of (the meed) that the hands of men have earned. That (Allah) may give them a taste of some of their deeds: in order that they may turn back (from evil).

## Enclosure II

### BIOGRAPHICAL NOTES

#### 1. Afzalurrahman

He is one of prominent Muslim scholars from East. He was born in Pakistan in 1918. After the completion of his study in Pakistan, he stayed in England till his death in 1998. Some of his works are: *Economic Doctrines of Islam, Muhammad as A Trader, Qur'anic Science, Subject Index of Qur'an, Muhammad as A Military Leader, Islam Ideology and The Way of Life (2 Vol.), Muhammad SAW Encyclopedia of Seerah (5 Vol.)*.

#### 2. Muhammad Quraish Shihab

He is one of prominent exegesist in Indonesia. He was born in Rappang, Sulawesi Selatan, on 16 February 1944. After he graduated from SD (elementary school) in his own town, he continued his study at SLTP (junior high school) in Malang. At the same time, he studied at Darul Hadis al-aflaqiyah in the same city. In 1958, his father sent him to Cairo to study at al-Azhar. He was accepted as a student of class 2 of thānawiyya level. After that, he had his university education at the same institution, al-Azhar university, from where he obtained his Lc in 1967, M.A. in 1969 and DR. in 1982. From 1973 to 1980, he was elected as a vice rector of IAIN Alauddin, Makassar. Besides a lecturer at many Islamic universities, he is also a productive writer. Some of his works are:



*Membumikan al-Qur'an (1992), Lentera Hati (1994), Wawasan al-Qur'an (1996), Tafsir al-Misbah (2002).*

3. Masudul Alam Choudhury

He is Professor of Economics at The School of Business, Cape Breton University, Sydney, Nova Scotia B1P 6L2, Canada, and as International Chair at Postgraduate Program in Islamic Economics and Finance, Trisakti University Jakarta, Indonesia. He is Canadian Citizen. His Educational Qualifications and Specializations: 1. Ph.D. Political Economy, University of Toronto. 1977. His thesis: "*Some Aspects of Optimal Human Capital Investment and Economic Growth: Theoretical and Empirical Study*"; 2. M.A. Economics, University of Toronto, 1973. His Major Paper: "*Foundations of Islamic Economics*"; 3. M.Phil. Mathematical Statistics with Specialization in Econometrics, University of Islamabad, 1969. His thesis: "*Multicollinearity Problem in Economic Models*"; 4. M.Sc. Pure & Applied Mathematics, University of Islamabad, 1968; 5. B.Sc. Hons. Pure Mathematics, University of Dhaka, 1967.

His Original Contributions

He is one of the original contributors to the field of Islamic economics since 1974. he is the contemporary pioneer of the field of Islamic Political Economy and Islamic World-System. He has developed this field analytically as a Tawhidi (Oneness of Allah) epistemological investigation of the theory, methodology, analysis and applications of the



emanating knowledge-based process order to interactive systems involving economy, society, institutions, environment, globalization and the socio-scientific domain. Thus he has pioneered the Tawhidi epistemological approach, the systems-oriented process-based treatment, the socio-scientific concept in varied fields of political economy ranging from theory, development, international economics, social policy, institutionalism, all the way to money and capital markets. All these are centered on the knowledge-based epistemological investigation of 'globally interactive, integrative and evolutionary systems' emanating from the epistemology of unity of knowledge.

Furthermore, he considers his original and pioneering contributions to be in the area of universalizing the methodology of the Tawhidi knowledge-centered systemic treatment of processual order in 'global' systems to be paradigmatically viable in all systems-based socio-scientific inquiries both of the unification (evolutionary complex equilibrium) and disequilibrium types.

His Scholarly Books: 1. *Money and Real Economy*, London & New York: Wisdom House Academic Publications, 2006; 2. *Science and Epistemology in the Qur'an*, The Edwin Mellen Press, Lewiston, New York, 2006; 3. *An Advanced Exposition in Islamic Economics and Finance*, Edwin Mellen Press, 2004; 4. *The Islamic World-System, a Study in Polity-Market Interaction*, London & New York: RoutledgeCurzon, 2004; 5. *Explaining the Qur'an*, a Socio-Scientific

Inquiry, 2 volumes, Edwin Mellen Press, 2003; 6. *Political Economy of Structural Transformation, with Special Reference to Islamic Countries*, Leeds, Eng: Wisdom House, Leeds, Eng. 2003; 7. *Dynamic Analysis of Trade and Development in the Islamic World: Selected Case Studies*, Dhaka, Bangladesh: Bangladesh Institute of Islamic Thought, 2003; 8. *The Islamic Worldview, Socio-Scientific Perspectives*, Kegan Paul International, London, Eng. 2000; 9. *Comparative Economic Perspectives: Occidental and Islamic Perspectives*, Kluwer Academic, Norwell, MA, 1999; 10. *Studies in Islamic Science and Polity*, 1998. London, Eng.: Macmillan Press Ltd.

**Enclosure III**

**CURRICULUM VITAE**

**Name** : Didin Samsudin

**Date of Birth** : 2 July 1982 in Karawang

**Sex** : Masculine

**Status** : Single

**Residence** : Toko Karya Tani Diesel: Jl. Alang-alang Lanang Sukatani Wetan  
Cilamaya – Karawang 41384 - Jawa Barat - Indonesia

**Parents** : Yusuf (father)  
Darwi (mother)

**Educations** : SD Negeri 1 Sukatani Cilamaya  
MTs. Madrasah Mu'allimin Muhammadiyah Yogyakarta (1997)  
MA. Madrasah Mu'allimin Muhammadiyah Yogyakarta (2000)  
Shari'ah Faculty, State Islamic University Sunan Kalijaga (2007)

**Organizations** : Staff of PIP IRM Madrasah Mu'allimin Muhammadiyah  
Yogyakarta (1998-1999)  
Staff of Department of Hikmah IMM Komfak Syari'ah IAIN  
SUKA Yogyakarta (2001-2002)