

Notes

1 The Evolution of the Western Concept of Development

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6. Cowen and Shenton, *Doctrines of Development*, 35–21; Muller, *The Mind and the Market*; R.D. Winfield, *The Just Economy* (New York: Routledge, 1990), 142–187.
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8. *Ibid.*, 112–166; Muller, *The Mind and the Market*; Kurien, *Rethinking Economics*; Scherer, “New Perspectives on Economic Growth.”
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 29. North, *Understanding the Process of Economic Change*, 103.
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5. *Ibid.*, 13–14, 20–21, 46; E. Durkheim, *The Elementary Forms of Religious Life*, translated by Joseph Ward Swain (New York: Free Press, 1995): 15–16, 265–267.
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35. Ibid., 229.
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48. Pogge, *Freedom from Poverty*, 48–50.

3 The Foundational Elements of Development in Islam

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3. Mohammad Kulayni, *Usul al-Kafi* (Tehran: al-Matba’ah al-Islamiyyah, 1967).
4. Note that, in contrast to English, Romance languages (e.g., French) explicitly distinguish the propositional and objectual types of knowledge (e.g., “savoir” and “connaître”).
5. Ja ‘far al-Sadiq, *Misbahu al-Shariah*, Chapter 2.

4 The Dimensions of Development in Islam

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3. Ibid., 90–91.
4. K. Dennis, ed., *Rationality in Economics: Alternative Perspectives* (Boston: Kluwer Academic, 1998).
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8. Ja'far al-Sadiq, *Misbahu al-Shariah*, Chapter 2.
9. Mohammad Kulayni, *Usul al-Kafi* (Tehran: al-Matba'ah al-Islamiyyah, 1967).
10. On the constitution of Medina, see S. K. Sadr, *The Economy of the Earliest Islamic Period* (Tehran: Shaheed Beheshti University Publishing, 1996); R. B. Sergeant, "The Constitution of Medina," *Islamic Quarterly* Vols. 8–9 (1964–1965): 3–16; A. Khan, *Commentary on the Constitution of Medina*, in *Ramadan* (2006); A. Eman, "Reflections on the Constitution of Medina," *DKLA Journal of Islamic and Near Eastern Law* (2001–2002): 104.
11. Sadr, *Economy of the Earliest Islamic Period*.
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13. This and the remaining sections of this chapter draw on Sadr, *Economy of the Earliest Islamic Period*. See also Abd al-Malik Ibn Hisham, *The Life of Muhammad*, translated by Alfred Guillaume (Oxford: Oxford University Press, 1974); Eman, "Reflections on the Constitution of Medina"; Khan, *Commentary on the Constitution of Medina*; T. A. Ibn Taymiyyah, *Public Duties in Islam*, translated by Muhtar Halland (UK: The Islamic Foundation, 1976); Yahya Ibn Umar, *Akham Al-Suq* (Tunisia: Al-Sharika Al-Tunisiyyah lil Tawzi, 1975); Ahmad Ilyas, *Social Contract and the Islamic State* (Allahabad: Urdu Publishing House, 1940); A. Khalif, *Matba'at Lajnat al-Ta'lif wa-al-Tarjamah wa-al-Nashr* (Cairo: al-Qahirah, 1944); M. J. Kister, "The Market of the Prophet," *Journal of the Economic and Social History of the Orient* Vol. 8, No. 3, January (1965); Imam Khomeini, *Kitab ul-Bai* (Qum, Iran: Meh Publishing House); Imam Khomeini, *al-Makasib al-Muharramah* (Tehran: Bahram, 1961); Abu al-wafa mustafa Al-Maraghi, *min Qadaya Al-Amal wa Al-Mal fi Al-Islam* (Cairo: Majma'al Buhuth al-Islamiyyah, 1960); Allama AbudAla Mawdudi, in *A History of Muslim Philosophy*, ed. M. M. Sharif (Wiesbaden, Germany: Otto Harrossowitz, 1963); M. Y. Musa, "The Liberty of the Individual in Contracts and Conditions According to Islamic Law," *Islamic Quarterly*, 1955: 79–85 and 252–263; Al-Amili, al'Allammah asSayyid Ja'far Murtadha, *asSsuq* (Beirut: adDdar al-Islamiyyah, 1988); H. H. Shihata, "Market Competition in Light of Islamic Sharia," (Department of Commerce: Al-Azhar University, 1977); S. E. Rayner, *The Theory of Contracts in Islamic Law* (London: Graham and Trotman, 1991); J. Abu-Lughod, "The Islamic City—Historic Myth, Islamic Essence, and Contemporary Relevance," *International Journal of Middle Eastern Studies* Vol. 18 (1987): 155–179; R. Simon, *Meccan Trade and Islam* (Budapest: Akademiai Kiado, 1989).
14. From the sources of the Sunnah there are a number of traditions that explain some of the 108 rationale behind the prohibition of interest and usury. Imām Ali aḥ-ḥ-Ridā (ca. 765–818) gives a concise summary of the Prophetic guidance on the issue. See *Ilalu āḥ-ḥ-Sharāi* by Shaykh Sadūq (various editions), chapter 234 (*On the cause of the prohibition of Interest and Usury*). In the course of this tradition it is stated that

Allah—in His Might and Majesty—has forbidden taking [direct] interest because it results in the corruption and devaluation of wealth. This is because, when someone buys one dollar for two dollars, the value of the first dollar is one dollar and the value of the second dollar is fictitious. So the sale and purchase of interest is harmful in all cases, for both the buyer as well as the seller. So Allah—May He be Magnified and Exalted!—protected his adorer-servants from interest in order to prevent against the corruption of their wealth, just as a ward prevents an immature mind from taking possession of the latter's wealth until he matures. So this is why Allah has prohibited interest and the direct [lit. “hand-to-hand”] sale of one dollar for two. . . . The reason for the prohibition of indirect interest [eg., consumer credit for general purchases, car loans, and the like] is the dissipation of that which is known and good; the wastage of wealth and property; [the dissipation of] the inclination of the people to pursue legitimate profit[-able enterprises]; and abandoning both [interest-free] loans and the manufacture of goods. All of these cause corruption, injustice, and the annihilation of wealth and property. A more detailed analysis of this tradition and its implications for the spiritual and cosmological dimensions of Walāyah is beyond the scope of this book. However, it does illustrate a fundamental application of the principles of Walāyah and, by extension, the Metaframework of Islamic praxis.

5 The Institutional Structure of Development in Islam

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2. Al-Tabatabai, *Al-Mizan fi Tafsir Al-Quran*, 43–64; Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 1, 241–285.
3. Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 1, 289–297.
4. *Ibid.*, 295.
5. Ja 'far al-Sadiq, *Misbahu al-Shariah*, Chapter 2.
6. Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 1, 184–186.
7. Y. Qardawi, *Al-Iman wa Al-Hayat* (Beirut: Mua'sessatal Risala, 1979): 175–191.
8. *Ibid.*, 182–183.
9. Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 3, 155–177.
10. *Ibid.*, Vol. 3, 169–172; Vol. 1, 287–363; Vol. 5, 291–342.
11. S. Habachy, “Property, Right, and Contract in Muslim Law,” *Columbia Law Review* I Vol. 62 (1962): 450–473.
12. Al-Hakimi, M. Hakimi, and Al-Hakimi, *Al-Hayat*, 100–101.

13. U. Duchrow and Franz J. Hinkelammert, *Property for People, Not for Profit: Alternatives to the Global Tyranny of Capital* (London: Zed Books, 2004), 15–16; On the role of prophets, see also Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 2, 23–68.
14. Duchrow and Hinkelammert, *Property*, 17–18.
15. *Ibid.*, 18–27.
16. M. Tamari, “*With All Your Possessions*”: *Jewish Ethics and Economic Life* (New York: Free Press, 1987), 30–35.
17. *Ibid.*, 53.
18. Tamari, “*With All Your Possessions*.”
19. *Ibid.*, 25.
20. Duchrow and Hinkelammert, *Property*, 23–27.
21. Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 3, 285–318.
22. *Ibid.*, Vol. 3, 211–214; Vol. 4, 203–273.
23. *Ibid.*, Vol. 4, 168–179.
24. *Ibid.*, Vol. 6, 324–415.
25. G. A. Cohen, *If You’re an Egalitarian, How Come You’re So Rich?* (Cambridge, MA: Harvard University Press, 2000), 49; Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 5, 125–157.
26. Cohen, *If You’re an Egalitarian?* 118.
27. *Ibid.*, 49–119.
28. *Ibid.*, 120, 131–133, 143–145, 175–176.
29. Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, 278–468.
30. D. C. North, “Five Propositions about Institutional Change,” in *Explaining Social Institutions*, ed. J. Knight and I. Sened, 15–26 (Ann Arbor: University of Michigan Press, 1995); Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 1, 366; E. M. Uslaner, *The Moral Foundation of Trust* (Maryland: University of Maryland College Park, 2008).
31. Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 6, 93–111.
32. *Ibid.*, Vol. 5, 441–480; Vol. 6, 33–92.
33. *Ibid.*, Vol. 6, 66–75.
34. Reference to the sayings of the Prophet in this section are from Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 5, 291–342; Vol. 1, 287–310.
35. Al-Hakimi, Al-Hakimi, and Al-Hakimi, *Al-Hayat*, Vol. 5, 322.
36. *Ibid.*, Vol. 5, 294–299.
37. *Ibid.*, Vol. 5, 344.
38. *Ibid.*, Vol. 5, 344.
39. *Ibid.*, Vol. 5, 367.
40. *Ibid.*, Vol. 5, 367.
41. *Ibid.*, Vol. 5, 366–370.
42. *Ibid.*, Vol. 5, 342.
43. *Ibid.*, Vol. 5, 371–440.
44. *Ibid.*, Vol. 5, 374.
45. *Ibid.*, Vol. 5, 389.
46. *Ibid.*, Vol. 5, 375.
47. *Ibid.*, Vol. 5, 374–375.

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Glossary of Arabic Terms

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|---|---|
| <i>Ámal salih</i> | Righteous work |
| <i>Ábd</i> | Servant-adorer |
| <i>Ádl or adilah</i> | Justice, balance |
| <i>Ahadeeth</i> | (singular: <i>hadeeth</i>) Talks, sayings or conversations; Authoritative and scholarly biographies of the Prophet and books of tradition |
| <i>Akhlaq</i> | Moral and ethical disposition |
| <i>Al Amr</i> | A command or a decree |
| <i>Al-amr bil-ma'ruf wa Al-nahy 'an il munkar</i> | Commanding the good and forbidding the evil |
| <i>Al-Faridhatu Al-Ádilah</i> | The just duty |
| <i>Al-Insan-ul-Kamil</i> | Perfected human being |
| <i>Al-Rahman</i> | The Universally Merciful Allah |
| <i>Al-riba</i> | Usury |
| <i>Al-Sunnatu Al-Qa'imah</i> | The established tradition |
| <i>Amanah</i> | Trust |
| <i>Áqd</i> | Agreement |
| <i>Áql</i> | To have it together. The root verb also means "to restrain" or "to withhold" |
| <i>Aslamtu</i> | (comes from <i>Salám</i>) I have delivered myself into safety/security |
| <i>Ayah</i> | Sign; something that stands in relation to something else such that the cognizance of the sign leads to the cognizance of the thing represented by the sign |
| <i>Ayatu Al-Mubkamah</i> | Firm signs |
| <i>Baraka</i> | (plural: <i>barakat</i>) Blessings |
| <i>Bay'</i> | Exchange |
| <i>Bay'ah</i> | A contract between the person who is deemed worthy of accession to the office according to the first dimension of legitimacy and the members of the community |
| <i>Dayn</i> | Debt |

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| <i>Deen</i> | Religion; a way of living, and obedience to a set of rules of behavior, a way of conduct in service of something or someone. It covers customs, habits, religion, ideology, cosmology, praxis, conduct, and rules of behavior (institutions) |
| <i>Du'a</i> | Prayer |
| <i>Falah</i> | Success and salvation |
| <i>Fiqh</i> | The internalized knowledge of issues, understanding |
| <i>Fitrah</i> | The Primordial Nature of humans |
| <i>Halal</i> | Permissible |
| <i>Haram</i> | Unlawful |
| <i>Hawa</i> | Whim and caprice |
| <i>Hayat Tayyibah</i> | The good life |
| <i>Ibadah</i> | Worship; connotes both adoration and service |
| <i>Ibadah</i> | Act of adoration or worship |
| <i>Ihsan</i> | Acts of beneficence; <i>mohsin</i> : a person whose actions become acts of beneficence |
| <i>Ihtikar</i> | Hoarding of commodities and productive resources from the market for the purpose of pushing up the prices |
| <i>Ikrab hukmi</i> | Aversive ruling |
| <i>Ilm</i> | Knowledge |
| <i>Imamate</i> | Temporal and spiritual leadership of the society |
| <i>Iman</i> | A word derived from the verb <i>amina</i> , meaning safety and security |
| <i>Iman</i> | The act of believing |
| <i>Infraq</i> | Expenditures |
| <i>Iqta'iddar</i> | Devoting land for building houses |
| <i>Israaf</i> | Extravagance |
| <i>Isti'mar</i> | Physical development of the earth |
| <i>Itilaf</i> | Wasting, destruction |
| <i>Irraf</i> | Opulence |
| <i>Jihad</i> | Struggle |
| <i>Karamah</i> | Human dignity |
| <i>Kharaj</i> | Taxes and rents on public lands used by private producers |
| <i>Khalifa</i> | Agent-trustee (plural: <i>khulafa</i>) |
| <i>Khilafah</i> | Agency-trusteeship |
| <i>Khums</i> | Means one-fifth; in Quran means <i>zakat</i> : the right of others in one's income and wealth |
| <i>Khyar Haywan</i> | When the subjects of the negotiations were pack animals, the buyer had the right to return the animal up to three days after the deal was consummated |
| <i>Khyar Majlis</i> | When sellers and buyers could terminate negotiation before leaving the location in which it was taking place |
| <i>Khyar Moddah</i> | When a delivery period was specified but the product was not delivered on time |

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| <i>Khyar Qashsh</i> | When the buyer discovers that the quality of the product is not what was expected |
| <i>Khyar Rou'yah</i> | When a buyer has not seen the commodity subject of the negotiation but after seeing it finds it unacceptable |
| <i>Khyar Shart</i> | When the side conditions which were specified during the negotiations were left unfulfilled |
| <i>Kufr</i> | Rejection of faith |
| <i>La dharar wa la dhirar</i> | No harm no injury |
| <i>Ma'rifa</i> | Knowledge |
| <i>Ma'ád</i> | The return of creation to its origin and accountability of humanity (individually and collectively) for acts of commission and omission, success and failure in achieving, establishing, upholding justice toward their selves, others of their kind and the rest of the creation |
| <i>Meethaq</i> | Covenant; the Primordial Covenant that all humans were called before their Supreme Creator and asked to testify that they recognize in Him the One and Only Creator and Sustainer of the entire Creation and all other implications flowing from this testimony |
| <i>Millah</i> | Belief |
| <i>Mu'min</i> | Believer |
| <i>Mubayaá</i> | (from the word <i>bay'ah</i>), Political allegiance; a contract between the ruler and the community that the leader will be rule-compliant in the discharge of the duties of the office |
| <i>Muhkam</i> | Unambiguous |
| <i>Muhtasib</i> | Person in charge of holding participants to accountability |
| <i>Niyyah</i> | Intention |
| <i>Nubbawah</i> | Prophecy; the continuous chain of humans appointed by the Creator to remind, warn, cleans, teach, and induce humans to bring about and uphold justice within the created order through their position of agency-trustee assigned and empowered by the Supreme Creator |
| <i>Qaba'il</i> | Tribes |
| <i>Qaflah</i> | Negligence, inattention, and carelessness |
| <i>Qard Hassan</i> | A beautiful loan (interest free) |
| <i>Qaum</i> | People |
| <i>Qist</i> | Mutual and interrelational justice among humans and between them and the rest of creation |
| <i>Rabb</i> or <i>Allah</i> | The Cherisher Lord |

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| <i>Rasheed</i> | Someone who is making progress on the path-to-perfection |
| <i>Rububiyyah</i> | The manifestation of the actions of the <i>Rabb</i> expressing the twin ideas of “cherishing” and “Lordship” |
| <i>Rub</i> | Spirit |
| <i>Rushd</i> | Individual self-development |
| <i>Sadaqa</i> | (plural: <i>sadaqat</i>) From the root word meaning truthfulness and sincerity |
| <i>Sadaqat</i> | Payments to redeem others’ rights and a demonstration of the veracity of one’s claim to Islamicity |
| <i>Sakiynah</i> | Tranquility |
| <i>Salah</i> | Prayers |
| <i>Salámah</i> or <i>Salám</i> | Connoting the verbal idea of “entering safety and security,” or “becoming safe and secure” |
| <i>Shahadah</i> | Witnessing; the witnessing of Allah as the One and Only Creator, Sustainer and Cherisher of the creation, and the witnessing of the messengership of Muhammad |
| <i>Shirk</i> | Associating partners with Allah |
| <i>Shu’ub</i> | (singular: <i>Sha’b</i>) Branches of humanity |
| <i>Ta’seer</i> | Price controls |
| <i>Tafakkur</i> | Reflective meditation—reasoning, i.e., observing, considering, and reflecting on the significance of things and phenomena |
| <i>Talaqqa ArRukban</i> | The prohibition of interference with supply before entrance into the market |
| <i>Taqwa</i> | An intense awareness of the presence of the Cherisher Lord, Allah-consciousness |
| <i>Tatfeef</i> | Short changing a buyer—not giving full weight and measure |
| <i>Tawbah</i> | Repentance |
| <i>Tawheed</i> | The One-and-Onlyness of the Creator |
| <i>Tazakkiiy</i> | Is the cleansing-purification process that emanates from the human |
| <i>Tijarah</i> | Trade |
| <i>Übudiyyah</i> | Expresses the twin idea of “adoration” and “service” in responding to the <i>walayahh</i> of Allah given through <i>Rububiyyah</i> |
| <i>Ukhuwwah</i> | (comes from <i>a’kh</i> meaning brother) Brotherhood |
| <i>Ulil-albab</i> | Who attains an ever-active full consciousness |
| <i>Ulum</i> | Aware, possess |
| <i>Walayahh</i> | Mandate; the unconditional, dynamic, active, ever-present Love of the Supreme Creator for His Creation manifested through the act of creation and provisioning of its sustenance; being, or working, in the closest possible proximity to someone |

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| <i>Waliyy</i> | (plural: <i>aulia'</i>) The one who is doing <i>walayahh</i> |
| <i>Waliyy-u-Allah</i> | Devotee of Allah |
| <i>Waqf</i> | Designated assets whose underlying income flows are used to support building and maintaining public infrastructures |
| <i>Yaqeen</i> | The state of full certainty |
| <i>Yaqeen</i> | Certainty |
| <i>Yuzzakiy</i> | “to cleanse” 3rd person: He cleanses |
| <i>Zakat</i> | The right of others in one’s income and wealth |

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