

Module on
ECONOMY, ECOLOGY & THE COMMUNITY
by
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READING LIST

Discourse 1

ECOLOGICS OF ECONOMY: The Meaning of Economy & Its ReIntegration into Ecology

The financial crash of 2008-09 resulting in the ongoing economic recession has motivated much serious rethinking of economics and the economy. The classical Islamic conception of the economy is here explored through two key-terms, *qasd/iqtisad* (prudence, temperance) and *tadbir al-manzil* (stewardship of the home), and what it implies for the way we relate to wealth, work, career and business dealings.

Core Reading: Adi Setia, "The Meaning of Economy," in *Islamic Sciences* (Summer 2016), <http://cis-ca.org/jol/JIS-14-1/JIS-14-1-endmatters-web.pdf>.

Discourse 2

REVISITING THE MEANING OF *FARD AL-KIFAYAH*: Right Livelihood, Community & the Common Good

The socio-legal term *fard al-kifayah* basically refers to the duty of sufficing the needs of the community we live in. In this discourse, we creatively explore how this term would apply in practice in the way we relate our livelihoods to both, the communities we live in and to the general, common good. This lecture is an exploration of how can we go about seeking our livelihoods in a manner that also promotes and serves the livelihoods of others.

Core Readings: Adi Setia, (1) "Al-Ghazali on the Proprieties of Earning and Living," in *Islamic Sciences* (Summer 2013), <http://www.cis-ca.org/jol/JIS-11-1/JIS-11-1-Adi.pdf>; (2) "*Fard Kifayah, Mu'amalah* & the Commonweal," in *Islamic Sciences* (Summer 2013), <http://www.cis-ca.org/jol/JIS-11-1/JIS-11-1-End-matters.pdf>.

Discourse 3

SOIL, SOUL AND SOCIETY: *Mu'amalah* & Reviving the Socio-Economy of the Land

Tending to the soil we live on is an aspect of tending to our souls, and both are reflected in the manner we tend to the society we live in. The kind of socio-economic landscape we build for ourselves is an outcome of our success or failure in tending to all three. In this discourse, we explore how the communal revival of the sciences of *mu'amalah* (transaction) and *filahah* (husbandry) is imperative for creating

the socioeconomic landscape needed for the healthy nurturing of our souls, our soils and our societies.

Core Readings: Adi Setia, (1) “The Inner Dimension of Going Green: Articulating an Islamic Deep-Ecology,” in *Islamic Sciences* (Winter 2007), <http://www.cis-ca.org/jol/vol5-no2/Adi-5-2.pdf>; (2) “*Mu’amalah* & the Revival of the Islamic Gift Economy,” in *Islamic Sciences* (Summer 2011), <http://www.cis-ca.org/jol/vol9-no1/End-Matters-V-9-1.pdf>; (3) A. H. Fitzwilliam Hall, “An Introductory Survey of the Arabic Books of Filāḥa and Farming Almanacs,” (<http://filaha.org/introduction.html>).

Discourse 4

Reintegrating the Legal into the Social: Invisible Structures for a Land-Based Productive Economy

In the Islamic scheme of values, the economic enterprise is premised on the organization of livelihood for sufficiency (*kifayah*) rather than perpetual growth (*takathur*) so as to ensure overall socio-economic equilibrium. In this respect, there are discernibly close conceptual, structural and functional connections between the socio-economic objectives of *mu’amalah* (Islamic Transactional Law) and those of the Civil Economy. In this session, we will see how we can make use of the connections between the two to devise effective legal strategies, or invisible structures, toward organizing socio-economic sufficiency in our communities.

Core Readings: Adi Setia, “Reintegrating the Legal into the Social,” in *Law & Development Review* (December 2017), <https://www.degruyter.com/view/jldr.ahead-of-print/ldr-2017-0053/ldr-2017-0053.xml>; Bill Mollison, *Permaculture: A Designers’ Manual* (Tagari), especially Chapter 14: “Strategies for an Alternative Nation.”

Focus Group

Regenerating Community Economy: “Creating Enabling Structures for Reviving Community Economies”

This Community Economy Focus Group (CEFG) extends, in more practical terms, the discussion in Module 4 by looking into and analyzing some actual (invisible) structures, some well established and successful with proven track record, and some still novel and emerging yet very feasible. This is to ensure that technical success is not rendered in vain by structural failure.

Core Readings: (1) Adi Setia, “Reintegrating the Legal into the Social,” in *Law & Development Review* (December 2017); (2) Bill Mollison, *Permaculture: A Designers’ Manual* (Tagari), especially Chapter 14: “Strategies for an Alternative Global Nation.” (3) Videos/slides: (1) <http://www.geofflawtononline.com/learn/permaculture-a-designers-manual/chapter-14-strategies-of-an-alternative-global-nation/>; (2) <https://prezi.com/follur4aac6r/invisible-structures/>.

COMPLIMENTARY READINGS

1. Adi Setia, Yusuf Jha and Mahdi Lock, *Mu'amalah and the Revival of the Islamic Gift Economy: An Exploratory & Reflective Primer* (Kuala Lumpur: IGE Advisory, 2018).
2. E. F. Schumacher, *Small is Beautiful; Economics as if People Mattered*, [http://www.daastol.com/books/Schumacher%20\(1973\)%20Small%20is%20Beautiful.pdf](http://www.daastol.com/books/Schumacher%20(1973)%20Small%20is%20Beautiful.pdf).
3. E. F. Schumacher, *Good Work*, <https://terebess.hu/keletkultinfo/SchumacherGoodwork.pdf>.
4. Herman Daly, *Ecological Economics: Principles and Applications* (https://ia800500.us.archive.org/34/items/fe_Ecological_Economics-Principles_and_Applications/Ecological_Economics-Principles_and_Applications.pdf).
5. Salah Zaimeche, "Agriculture in Muslim Civilization: A Green Revolution in Pre-Modern Times," in *Muslim Heritage*, <http://www.muslimheritage.com/article/agriculture>.