

Implementing the Major New Paradigm

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Abstract, Paper & CVs

Implementing the Major New Paradigm of the 4th Industrial Revolution

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Abstract

Islam has been identified as the powerful force which, interacting with progressive forces *on the edge* of conventional thinking, creates the *Major New Paradigm* of the 4th Industrial Revolution.

This paradigm provides a new way of understanding physical, economic, moral and political reality so that the effects of automation may be addressed and a solution found for deprivation, poverty and environmental stress.

Moreover, it reveals the practical mechanism for the large-scale, non-inflationary creation (by the national bank) of interest-free money which is then lent for the purpose of *spreading the real economy and environmental benefit to every person in society*. The money is repaid and cancelled, leaving behind in existence the physical asset.

The uses of the interest-free loan supply include:-

- micro-credit
- small businesses and farms
- medium size corporations (on certain conditions)
- large-scale corporations (*if* thereby the spreading of the real economy to others is furthered).

One major consequence is that ALL individuals, over time, come to have an income from their connection to, or association with, productive capital.

Other important uses include public capital projects; housing; green environmental projects; and the clean generation of electricity.

This paper should be read in conjunction with:-

- *The Major New Paradigm of the 4th Industrial Revolution* by Rodney Shakespeare.
- *Multidimensional Properties of Money, Real Economy and New Technology* by David Pidcock.

Both papers presented at this Conference.

1. Introduction

There are three factors in the creation of a big, new idea or major new paradigm:-¹

- i) deep, widespread knowledge of the main subject
- ii) tension between academics in the centre and progressive thinkers *on the edge* of the subject wanting to develop and improve
- iii) some force or opposition *coming from the outside* which *interacts* with the progressive thinkers *on the edge* of the subject

The interaction of factors iii) and ii) then creates the *Major New Paradigm*.

2. The three factors exist today

There exists today:-

- i) deep, widespread knowledge of the main subject
- ii) tension between centrist academics and progressive thinkers *on the edge* wanting to develop and improve. In particular, the progressive thinkers identify:-
 - a) the creation of money *out of nothing* by the banking system
 - b) the destructive effects of the imposition of financial interest²
- iii) Islam as the force '*coming from the outside*'. In addition to having *Jihad, Ijtihad, the spirit of Zakah/Khums* and a distinctive culture, Islam abhors *Riba* (financial interest).

3. Factors iii) and ii) interact to create the *Major New Paradigm*

Therefore the situation is ripe for massive change. The third factor (Islamic culture and abhorrence of financial interest) interacts with the second factor (progressive *on-the-edge* thinking) to create the *Major New Paradigm* which establishes that:-

There is no physical or intellectual barrier to the large-scale, non-inflationary creation (by the national bank) of interest-free money lent for the purpose of spreading the real economy to every person in society.

This is done on the Islamic principles of the true free market (and not those of Western mainstream un-free market finance capitalism).

The loans are repayable and cancelled leaving behind in existence the productive assets. Therefore they cannot be inflationary.

NB. Crucially, the loans ensure that ALL individuals, over time, acquire an income from connection to, or association with, the real economy and productive capital. This is essential for a world in which computers and associated technology are

¹ Rodney Shakespeare, *The Major New Paradigm of the 4th Industrial Revolution* (paper presented at this Conference).

² The progressive thinking identifies **fifty nine** false assumptions underlying mainstream economics. Any one false assumption, or maybe two or three, invalidates *the whole* of the subject because *all of the assumptions are interlinked*. See www.binaryeconomics.net

doing more and more of the work and destroying jobs. And, in particular, it enables, over time, a true balance of supply and demand as required by Say's Theorem ('Law').

4. Islamic understanding of true free markets

Islamic writers and analysts, past and present, have long identified market principles. Thus Islam had identified the principles of market economics *long before* Adam Smith (who published in 1776).³

Basic Islamic requirements for a true free market are:-

a) A concept of overall vision, distinctiveness and morality

The foremost requirement for a true Islamic economy is for overall relatedness and vision i.e., unity-of-knowledge or *unicity*. The Prophet (PBUH) asserts the existence of a single, absolute truth that transcends the world:-

*'Say (O Muhammad): He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.'*⁴

It is inevitable, therefore, that the leading Islamic writers are opposed to Western academic reductionism (which narrows, as far as possible, the area of a subject and tends to separate it from others).⁵ That is not opposition to subject specialisation as such but rather **a duty to take into account things which should be taken into account.**

The writers fully understand that a paradigmatic change is needed to take account of a wide range of studies rather than take a narrow legalistic approach.⁶ They advocate modern study and knowledge.⁷ Indeed, the goal of modernity and the concept of *unicity* are inextricably intertwined. So, however the situation is viewed, the writers believe that some sort of unity-of-knowledge world view is necessary if there is to be major paradigmatic change.⁸

3 S.M. Ghazanfar, *The Economic Thought of Abu Hamid Al-Ghazali and St. Thomas Aquinas: Some Comparative Parallels and Links* (paper originally presented at the 1993 History of Economics Society International Conference). Also *Socio-economic Thought in Early Islamic Civilisation: Contributions, Continuity and Influence* (presented at the First Canadian Forum on Islamic Economics and Finance at McGill University, Montreal, 2005).

4 Qur'an, Sura 112, verses 1-4.

5 Western finance capitalism has no sense of overall relatedness. It separates the economy from society and denies the need for morality in economics. At the same time, it hypocritically claims that all its outcomes are just and believes that, in a very fundamental way, it has no need to change because it is the perfection of the development of history – see F. Fukuyama (1992), *The End of History/The Last Man*.

6 Mohamed Aslam Haneef & Hafas Furqani, *Usul al-Iqtisad as a Pre-requisite in Developing Contemporary Islamic Economics*, international conference on "A Universal Paradigm of Socio-Scientific Reasoning", Asian University of Bangladesh, December, 2005.

7 Hjh Salma Bee, Hj Noor Mohamed Abdul Latif & Abul Hassan, *Rise and Fall of Knowledge Power: an In-depth Investigation*, international conference on "A Universal Paradigm of Socio-Scientific Reasoning", Asian University of Bangladesh, December, 2005.

8 Also, If the paradigmatic change is to be successful, the world view must be distinctive because, without distinctiveness, the *ummah* will never free itself from control by others. See Masudul Alam

Thus Islam requires an ethical ethos and duty towards other humans, fauna and flora.⁹ It says there can be no economics without morality. There are many aspects to this — they range from a simple concept of justice, to ethical investment, to better accounting practice, to concepts of human nature.¹⁰

Islam also requires an end to economic colonialism.¹¹ Deep within Islam, there is mourning for the loss of economic sovereignty.¹²

b) The need for the circulation of wealth

The Holy Prophet (PBUH) understood market need for the circulation of wealth:-

*'What Allah has bestowed upon his Messenger by way of 'fay' from the towns' people belongs to Him, to His Messenger, to the kinsmen, to the orphans, to the needy and to the wayfarer, so that the circulation of wealth may not become confined in the hands of the wealthy among them.'*¹³

This quotation upholds the duty of the government to help the poor and the need to have money in their hands so *that there may be the proper circulation of money in a market economy.*¹⁴ A 'proper circulation' of money reminds us of the need for a proper balance of supply and demand as required by **Say's Theorem** ('Law').

c) A direct connection between an interest-free money supply and the real economy

i) Mainstream claim to efficiency

Mainstream economics' prime claim is that it efficiently directs resources towards the real economy. Yet, despite the claim, *it does not.*¹⁵ Today, most of the new money supply goes into consumer credit, derivatives, a huge rise in existing asset prices

Choudhury (1997), *Money in Islam*.

⁹ Economics without ethics can only be destructive. Masudul Alam Choudhury, *Money in Islam*, (1997).

NB. In complete contrast, the economics of Western mainstream finance capitalism rejects morality because it thinks that all the outcomes of the *un*-free market are moral and just. It thinks that the present economy and society are the same thing, or rather it thinks that society does not exist.

¹⁰ Western mainstream economics is based on the selfish doctrine of *homo economicus*. In complete contrast, *New Paradigm* economics is based on *homo reciprocans* and *homo co-operans*.

¹¹ Robert Bianchi, *Islamic Finance and the International System: Integration without Imperialism*, Seventh Harvard Forum on Islamic Finance, "Integrating Islamic Finance into the Mainstream", Harvard University, April, 2006.

¹² Muhammad Iqbal Anjum, *Globalization at Crossroads of Warfare, Revolution, and Universalization: the Islamic Panacea, Stratagem and Policy Instruments*, in *Harmonising Development and Financial Instruments by Shariah Rules for Ummatic Integration*, International Islamic University, Chittagong, Bangladesh, 2004.

¹³ Qu'ran 59:7

¹⁴ Mainstream market theory alleges that wealth 'trickles down' from the very rich to the poor. However, the wealth never 'trickles down' because it is impossible for the very rich to spend all their money, even if they wanted to (which they do not). If for only this reason, there can never be a true balance of supply and demand as required by Say's Theorem (Law).

¹⁵ Today, only a tiny percentage (less than 2%) of the money supply goes into new productive capacity. Bernard Lietaer (2001), *The Future of Money*. David Korten (2001), *When Corporations Rule the World*.

(particularly housing and share prices), and to putting individuals, corporations, towns, cities and whole societies into ever-increasing debt.

Debt which is not put into productive capacity debilitates, and interest-bearing debt destroys. Thus the mainstream fundamental justification for the present banking system — that it allocates resources efficiently — is untrue.

ii) Elimination of financial interest

In particular, the money supply must be free of financial interest. Here is the Prophet's (PBUH) injunction against *Riba* (financial interest):-

*'O believers, fear you Allah; and give up the Riba¹⁶ that is outstanding, if you are believers. But if you do not, then take notice that Allah will war with you, and His Messenger; yet if you repent, you shall have your principal, unwronging and unwronged.'*¹⁷

The elimination of financial interest is central to the general Islamic belief that an independent nation, whose economy embodies efficiency and social and economic justice, *is* possible *if*, at its centre, there is a genuinely interest-free loan supply.

In circumstances in which the banking system is restrained¹⁸ from creating new money, the basic mechanism for creating national independence and implementing a modern, Islamic, *Riba*-free economy is the use of national bank-issued interest-free loans. These are administered by the banking system (which may make a genuine charge for administration cost but may not charge financial interest.) The loans are repaid and cancellable leaving behind in existence the productive assets.

Moreover, **Islam desires no inflation** and the repayment and cancellation ensure that this is so.¹⁹

d) Private property and widespread ownership of productive capital

Although today's labour markets are relatively free, the markets for productive capital are *not*.²⁰ They are *un*-free so that, throughout the world, productive capital is

16 In English translations the word 'usury' is often used. But this is a Western deceit. Islamic commentators view the Holy Prophet's injunction against *riba* as against *any* financial interest rather than, as in the use of the word 'usury' which in Western legal jurisdictions means 'excessive interest' (as distinct from *all* interest).

17 *Qu'ran 278-9*

18 The restraint is done by a gradual rise to 100% bank reserves. There is nothing new in 100% banking reserves. It was proposed by Simons and Fisher in the 1930s and supported by Milton Friedman. Today, moreover, a former Governor of the Bank of England is of a similar view. However, *none* of them proposes the use of the national bank-issued interest-free loans supply for the development and spreading of productive (and associated purchasing) capacity to *every* individual in society.

19 Muhammad Iqbal Anjum, *Towards a Progressive Pan-Islamic Monetary Regime* in Masudul Alam Choudhury ed. (2005), *Money and the Real Economy*.

20 This is because most people do not have easy access to capital credit and to the necessary collateral and (unlike the rich) cannot survive an early investment mistake. Even with access to credit, they must pay compound interest whereas the rich (who already have the financial capital) need pay none.

narrowly owned by only a small percentage of the population.²¹ Because of the lack of freedom in present capital markets, private property in productive capital is *not* widely spread. That is a big mistake. Apart from the obvious political and societal virtues of wide capital ownership, there is the economic benefit coming from spreading what, increasingly, is the major contributor to wealth creation — i.e., productive capital.

With wide ownership comes the spreading not only of productive power *but also of the associated consuming power* thereby ensuring a proper balancing of supply and demand as is required by Say's Theorem ('Law').

Spreading consumer power is very necessary in a world of ever-increasing automation continually destroying well-paying jobs.

e) Social and economic justice

There is an Islamic requirement for social and economic justice and this is connected to the requirements for free markets, private property, widespread ownership of productive capital, economic efficiency, and also to the requirement for an interest-free money supply. Generally, Western mainstream finance capitalist economics believes that social and economic justice *cannot* be furthered without decreasing economic efficiency — i.e., it thinks efficiency and justice are incompatible.

That is wrong. With a proper use of an interest-free money supply, social and economic justice on the one hand, and efficiency on the other **are** compatible. Indeed, they are directly related so that the one reinforces the other. In the true Islamic Economy:-

Justice creates the efficiency and the efficiency creates the justice.

5. Implementing the *Major New Paradigm* for modern Islamic economy

In the first place, the national bank issues interest-free loans to the banking system.

These loans are directly related to the real economy and its spreading, made repayable and, when repaid, are cancelled thus ensuring that productive assets always back a society's currency. They are administered by the banking system making a reasonable administration charge.²² Occasional checks on the banks will be necessary to ensure that they are obeying wide ownership, true free market principles.²³

Because financial interest is not necessary, the loans allow capital projects to be constructed for *one half, or one third, or even less, of the present cost.*

21 For example, in Chile and Indonesia fifteen families own about 55% of the stock market.

22 The administration charge can be as low as half of one percent. If the loan has no collateral there may need to be a cost for commercial credit insurance.

23 True free market principles include:- business plan; ability and willingness to repay; collateral; addressing of the real economy, and desire to spread capital ownership (not least because this is now the only way to obtain a genuine balance of supply and demand).

Moreover, the loans cannot be inflationary — they must be repaid and, when repaid, are cancelled thus leaving the assets behind in physical existence.

Above all, the loans enable, over time, ALL individuals to have a reasonable capital income independent of labour income. The income comes from connection to, or association with, productive capital. This is essential for a world in which computers and associated technology (productive capital) are doing more and more of the work.

6. Detailed aspects of interest-free loans

a) Private sector

For the private sector, the central bank lends interest-free money to the banking system which then administers it (charging only genuine administration cost) on wide ownership, true free market principles. These include the existence of collateral, ability and intent to repay, and effective spreading of the real economy to as many people as possible.

The purposes in the private sector divide into four main areas:-

i) Micro-credit

It is outrageous that commercial banks charge around 60% for micro-credit while 200%, even 300% is not unknown in rural areas.

The Grameen Bank averages around a 34% charge on loans (some loans are less). 17% is for the borrowed money and the other 17% is for administration costs which are high AND include the costs of training the borrower.

Grameen has a 98% repayment rate and so there is no substantial reason why it could not receive interest-free money, lend it on to its usual clients and then repay the money to the central bank thereby halving the effective borrowing cost to the clients (say 17%).²⁴ That would be a huge improvement.

Other micro-credit organisations could similarly halve the costs of borrowing for their customers.

ii) Small businesses and small farms

When small or start-up businesses, including farms, have to borrow interest-bearing money, the chances of their survival considerably diminish. *But financial interest is not necessary when money is put into productive capacity, as in a small business.* There is no need for a small business to be burdened with the crushing burden of interest-bearing debt.

As long as there is scrutiny to ensure that the small business has a viable proposal with appropriate provision for collateral and administration cost, there is no reason for there to be financial interest at all.

iii) Medium size corporations

²⁴ On a visit to Bangladesh, one of the authors of this paper was told by officers of a large and successful micro-credit organization that, with a supply of interest-free loan money, they could halve the effective cost to borrowers.

Implementing the Major New Paradigm

Interest-free loans should also be available for medium-sized companies and corporations **IF** the loans are associated with the widening of ownership.

However, unlike large corporations, medium-sized corporations would not be required to make a full payout of earnings (except for reserves for research, depreciation and development), so that they would have the option of expanding via retained earnings.

Once the interest-free loan is accepted, however, full payout of earnings would be required in future.

iv) Large corporations

In the case of large corporations, the key condition for the use of interest-free loans is that the investment is associated with the creation of new shareholders thereby distributing the ownership of new capital assets throughout the population.²⁵

The interest-free lending to large corporations is allowed **only if** the investment creates new owners of capital **and is part of policy to enable all individuals, over time, on market principles, to become owners of substantial amounts of productive capital.**²⁶

By using central bank-issued interest-free loans, administered by the banking system on the wide ownership, market principles of true Islamic economics and binary economics,²⁷ a large corporation would get cheap money. Wide ownership uses interest-free money to enable any person in the population, over time, on market principles, to have a basket of shares paying out their true, full earnings.

NB. Large corporations should have loans for their expansion. However, if they were to be given loans interest-free, the result would be a much greater concentration of ownership in existing shareholders (and huge accumulations of wealth). This is highly undesirable. ***It is therefore essential that the interest-free loans for large corporations should only be allowed if, on the principles of binary economics,²⁸ new shareholders are created.*** Of the many advantages, the main one is that productive (and associated consuming) capacity will be spread throughout the economy thereby enabling a balance of supply and demand (as is required by Say's Theorem) and, at the same time, a forwarding of social and economic justice.

In short, interest-free loans should be available if they result in wide capital ownership.

Needless to say, wide capital ownership (giving individuals a steady income) is essential for an increasingly automated world in which traditional full-time jobs are being replaced by temporary, insecure and part-time jobs.

7. Incomes for all

²⁵ Robert Ashford & Rodney Shakespeare, *Binary Economics – the new paradigm* (1999).

²⁶ Rodney Shakespeare & Peter Challen, *Seven Steps to Justice* (2002). Rodney Shakespeare, *The Modern Universal Paradigm* (2007).

²⁷ Robert Ashford & Rodney Shakespeare, *Binary Economics – the new paradigm* (1999).

²⁸ See www.binaryeconomics.net

In the modern, Islamic, *Riba*-free economy *all* individuals have a proper income (called a *competence*).²⁹ Apart from ownership in small businesses and the income which comes from labor work, **wide capital ownership** (in which the capital pays out its full return which would be five to eight times existing returns) is the crucial way for enabling *all* people to have an independent income which continues throughout their lives.

The competence

Mothers with children are therefore able to bring up their children without financial pressure. Even small children have an income, sufficient for basic need. At the age of five the income increases to allow for payment of basic school fees, with increases at eleven and sixteen. Thereafter the income stays with the child (now an adult) as part of the increasing adult Islamic **competence** which comes from an independent capital estate.

In practice the *competence* means that not only employees but people not in formal employment (e.g., women, carers and children) may have an income because they have been connected to what truly creates wealth — the productive capital assets of large corporations, for example. This is important because the spreading of capital ownership and its associated income will, over time, enable all members of society to have a basic income independently of whether or not they are in the conventional labour market. Thus *all* people become productive and so have the income that comes from their production (as capital owners) thereby enabling them to be consumers. This is the practical implementation of Say's Theorem ('Law')

However, a key condition for the use of *riba*/interest-free loans is that the investment must always be associated with the creation of new shareholders thereby distributing the ownership of new, *future* capital assets throughout the population.³⁰ The assets pay for themselves out of what they will earn in the future.

29 The *competence* (the word can be traced back to Jane Austen, Alexander Pope and William Shakespeare meaning property or means sufficient for the necessities and conveniences of life; sufficiency without excess) is defined as:- **a capital estate large enough to supply sufficient current consumer income to support at least one half of an affluent life style (measured in the context of what society as a whole can efficiently produce).**

Figures contained in a 1998 study by Northeast Ohio Employee Ownership Center, Kent State University, Ohio and a 2005 study from the Center for Economic and Social Justice, Washington, D.C., indicate (2005 figures) that, aged sixty five, an adult would have a binary income of about \$26,000 and a capital accumulation of at least \$200,000 with both figures continuing to increase after the age of sixty five. (The figures would be much higher today).

30 Another key condition would be that all large corporations would be required to pay out *all* their earnings except for reserves for research, depreciation and development. This requirement is necessary to ensure that:-

- corporations are encouraged to accept interest-free loans with the associated responsibility of widening ownership in the economy
- the loan is repaid at a competitive rate over a reasonable period of time
- the beneficiaries receive all the income coming from capital productiveness
- the entire economy is able to achieve sustainable aggregate growth and distributive justice on market principles.

NB. *The competence (ensuring that every individual has a reasonable income independent of labour income) is essential for a world in which computers and associated technology are doing more and more of the work.*

8. Housing

It is also possible that loans for private (as well as public) housing be interest-free (making repayment one half of the present cost). Such lending would require loans of only 80% of valuation and there should be criminal penalties for deliberate false valuations and declarations of income.

9. Public Capital Projects

In the case of public capital projects (e.g., roads, bridges, hospitals, schools, waterworks, fire stations, sewage works, etc.) the mechanism for the loans is simple – the national bank creates interest-free money and then lends it to the government for the purposes of the government’s own capital expenditure.³¹ Money for repayment is collected, as at present, out of fees and taxes with the difference that the amount required to be collected would be half, even a quarter, of the usual amount.

Interest-free loans for public capital projects have been used by the Channel Island of Guernsey. Guernsey has minimal national debt. Malaysia is believed to be experimenting with such loans and, of late, has achieved some remarkable feats of public construction.

Over the period 1939 - 1974 (a prosperous period) Canada used the loans and, today, many Canadian municipalities are demanding their use again to upgrade poor infrastructure. After 1935, New Zealand used such loans – for hydropower schemes, railways, state housing etc. – and had a remarkably prosperous period. In the late 1940s Taiwan used the loans to spread ownership of farm land without harming the rich.

10. Other uses for interest-free loans

Green capital investment is essential.

A good example is the construction of **mangrove-crested sea barrages** to protect against erosion of the land. But, at present, using interest-bearing loans, most green capital investment is not possible. With interest-free loans, however, such investment becomes viable.

Moreover, it is vital to have **clean, renewable energy** – e.g., electricity created by **tidal barrages, tidal lagoons, underwater turbines, wave machines, windmills, solar electricity, and geothermal power stations.**

³¹ The public capital projects need not be built by the government. If wished, they can be built by the private sector, and managed by the private sector.

A good example of what is possible is the Severn River barrage project in the United Kingdom. This project has been planned for decades and is capable of generating 10% of the UK's needed electricity. Moreover, the technology involved — concrete dams and turbines — is not new.

So why has the Severn River barrage project not been built? The answer is simple — if the UK government, in the usual way, borrows the money from the banking system at interest, the length of time to build the project and the effect of compounding interest makes the project financially unviable.

BUT if interest-free loans, created by the national bank, were to be used, the project immediately becomes financially possible. Furthermore, the UK has many sites around its coasts where similar projects (e.g., tidal lagoons and underwater turbines in tidal races) can be used.

However, all of these admirable projects cannot come into existence because the government refuses to allow its own national bank to issue interest-free loans. In other countries, with interest-free loans, large-scale solar generation and water desalination, for example, are obviously possible.

11. No inflation, 100% banking reserves, interest to continue if own money is used

NB:-

i) The widespread use of society's money can only be **non-inflationary** as it is put into productive assets and their spreading ***with the repaid money being cancelled*** leaving behind in existence the productive assets.

ii) At the same time there would be a need to stop the banks creating new money³² by a rise to 100% banking reserves.³³ The result is that society's money supply can be used to spread, over time, the real economy to every person in society.

iii) The banks would still be able to lend *their own* money (and, with permission, that of depositors) on such terms as they wish, including interest.³⁴ Thus, for example, present Islamic Finance would continue.

12. Faith money

³² The use would require restraining the banks' ability to create new money.

³³ There is nothing new in this. It was proposed by Simons and Fisher in the 1930s and supported by Milton Friedman. Today, the (former) Governor of the Bank of England and the Austrian school of economics are of a similar view. However, none of them proposes the use of the national bank-issued interest-free loan supply for the development and spreading of productive (and associated purchasing) capacity to every individual in society.

³⁴ However, **there would still be financial interest in the economy** because the banks would be lending *their own* money and, with permission, that of depositors. Thus present forms of lending (e.g., Islamic Finance) would continue except that they would not be able to use society's money supply to do so.

Implementing the Major New Paradigm

At the heart of the *New Paradigm* is the use of society's money supply for widespread beneficial purpose particularly of spreading the real economy to every person in society..

And at the heart of the definition of the money is the rejection of *Riba* as required by the Prophet (PBUH).

So would not a good, simple name for the interest-free money be **Faith Money**?

About the Authors

Talib Warsi is a Muslim, a leader of faith, and a Doctor of Medicine who practised in Derby, UK. He is married to Perween Warsi, MBE, and has two sons. A regular broadcaster on radio and television, he has long been involved in race relations and is an expert on apartheid in political, financial and cultural systems. For ten years he was a Justice of the Peace

Talib's desire is that Islam should be relevant to everyday life by expressing the principles of Islam in the light of modern circumstances. He believes that the world is in a sorry state because it lacks – in various ways – any true understanding of the meaning and practice of Justice. He, too, believes that Islam is capable of taking – indeed, must take – an initiative so as to give a proper and effective lead to a world sorely in need of a lead.

Rodney Shakespeare taught in UK schools and colleges for thirteen years. For ten years he was Visiting Professor of Binary Economics at Trisakti University, Jakarta teaching on the International Postgraduate Islamic Economics and Finance program.

Binary Economics is a new paradigm economics which, among other things, addresses the technological shift now smashing out traditional well-paid jobs (and substituting insecure, low-paid ones) and upholds democratic economic rights as well as the usual political ones.

Rodney is a Cambridge MA, a qualified UK Barrister, and a well-known paper presenter and lecturer particularly at conferences dealing with money, the real economy, and social and economic justice. Co-founder of the Global Justice Movement www.globaljusticemovement.net he is the author of <http://www.binaryeconomics.net>.

In 2000 he received the (Martin Luther) King-Kelso Award. He broadcasts with various TV stations including Press TV.

Rodney's first co-authored book on Binary Economics — *The Two-factor Nation* — was published in 1976. He is co-author (with Robert Ashford) of the standard textbook on Binary Economics — *Binary Economics -- the new paradigm* (1999).

He is co-author (with Peter Challen) of the subsequent text *Seven Steps to Justice* (2002) which further develops Binary Economics. He is also author of *The Modern Universal Paradigm* (2007) containing later developments in particular relating to paradigmatic understanding and the appeal of Binary Economics to people of faith and of good faith, and *The Prophet Vindicated (P.B.U.H.)* (2019).

Rodney is a widower with two children and two grandchildren. He is a private tutor and Chair of the Committee Against Torture in Bahrain. Due to an accident he has impaired hearing.