

# The Islamic Gold Dinar Movement in Malaysia

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## People of the Out-post

The Islamic gold dinar and silver dirham movement in Malaysia was first propagated by the Murabituns in the mid 1980's. Members of the Murabituns are students of Shaykh Dr. Abdalqadir as-Sufi, the shaykh of the Shadilliya-Darqawwiah Tarekah and the Mehlevi Tarekah, also founder of the Murabitun World Movement.

The Murabitun programme is to restore the gold dinar and silver dirham; the khalifate, Amal Ahl al-Madina, guilds, waqf and the fallen pillar of zakat.

It is the first post-modernist platform that unifies all Muslims and it is directed to the establishment of Islam today. The political symbol of the Murabitun is the Islamic gold dinar that represents the end of nationalism, statism, political parties and political representations but most important of all, it indicates the end of submission to the present economic order.<sup>1</sup>

## The Guiding Light

Shaykh Dr. Abdalqadir as-Sufi has always emphasised that the establishment of the sovereign Islamic community is dependent on the rejection of the current usurious finance systems and institutions.<sup>2</sup>

He recognised that in this age, the dust of usury has settled on all aspects of human life, and maintains that modernism functions only as “the public relations of usury capitalism”.<sup>3</sup>

He identifies usury as the greatest of the unjust transactions that is permitted in liberal democratic states.<sup>4</sup> He describes it as the “ur-phenomenon of the global disaster-the crime of usury, the disease responsible for the surface eruptions of famine, ecological havoc and nuclear neurosis.”<sup>5</sup>

The analytical method of Shaykh Abdalqadir-as Sufi makes it possible to explain contemporary economic and political phenomena that cannot be adequately explained by capitalist free market theories or Marxism, welfare statism or the traditional theories of Third World development. The operational model of the modern society is usurocracy that hides behind liberal democracy. The rise of democracy and that of usurocracy have been simultaneous and parallel.<sup>6</sup>

The publication of a booklet entitled *Usury the Root Cause of the Injustices of Our Time*<sup>7</sup> in 1989 marked the beginning of a concerted effort by the students of Shaykh Dr. Abdalqadir as-Sufi to bring the matter forward to the public at large for both Muslims and non-Muslims alike.

The booklet consists of papers presented in a seminar in Norwich, England in 1987 that examined usury in its various forms and practices and came to the conclusion that the present banking and financial system of Western Capitalism is embedded by usurious trading and practices which is bringing destruction to the world and its inhabitants.

It also examined the nature and role of paper money i.e. fiat money as the motor of usury in Western Capitalism and is used as a tool of oppression and slavery against the developing countries of the world who have to adhere to the so-called “popular market demand” and international laws imposing the American dollars as the money of choice for international trade where countries give valuable and tangible goods while the developed nations in exchange, give them worthless paper.

Although the present socio-politico-economic philosophy of the situation was well understood by the Murabituns there was still a need to have an ‘alim to show them the way to overcome the present depressing situation.

Umar Ibrahim Vadillo had been recognised by Shaykh Abdalqadir-as Sufi as the person who has the capacity and capability to bring the matter of Islamic trading forward and was appointed to become the leader or Rais of the Murabitun World Movement and had the loyalty of all the students of Shaykh Abdulqadir as-Sufi in the matter of Islamic trading.

Since 1980's until now he has frequently traveled to Malaysia and Indonesia because these are the two places where there seems to be great opportunities where Islamic trading can be re-established, moreover during those times, the Murabituns in Malaysia were the most active in propagating the return of the gold dinar and silver dirham followed by the Indonesians.

A defining path was established by the publication of two very important books, simultaneous to each other i.e. *The Return of The Khalifate*<sup>8</sup> by Shaykh Abdalqadir as-Sufi and *The Return of The Gold Dinar*<sup>9</sup> by Umar Ibrahim Vadillo. In the former, Shaykh Abdalqadir as-Sufi pointed out the importance of leadership in Islam and the latter showed how Islamic trading can be re-established, by introducing the headlines of its implementation programme.

## The Early Period

The Murabituns in Malaysia, propagated the use of the gold dinar and silver dirham as an alternative currency and also articulated the nature of the present economic system not only to close friends but to anybody and anyone they met including practitioners of Islamic banking and finance but to no avail, or I would say, their reception to the idea was cold.

Despite not having the gold dinar and silver dirhams in their hands at that time, this group of people continued to propagate the gold dinar and silver dirham as the bi-metallic currency of the future in place of paper money.

Some of the comments received by the early propagators of the gold dinar in Malaysia were that the gold coins reminded them of the late P. Ramlee film of *Ali Baba Bujang Lapuk* and therefore was not taken seriously. There were also comments that the world was moving towards plastic money i.e. credit cards, charge cards, debit cards and others, therefore to introduce a bi-metallic currency is going back to medieval years.

Although some quarters acknowledged that the greater importance of the bi-metallic currency is to rid of usury and usurious practices, oppression and injustices at the market place and trading, they however, also felt that it is not about the form of the currency used but because the lack of ethics and lots of greed that can be checked through best trading practices and charters of good conduct.

These negative reactions by the general public and also from those who were trained and learned in the present economic and finance system

can be understood because to them the idea seems ridiculous and absurd given the present world economic and financial scenario; gold and silver has long been denounced as currency-not because it was impractical – but by indoctrination of the present economic principles, education and practices, moreover it was also radical but at the same time it was not new.

Associate Prof. Dr. Hakimi Ibrahim,<sup>10</sup> however, used to say to me that the establishing of the gold dinar and silver dirham is an act of “going back to the future”.

In 1992, the Muslim community of Granada, students of Shaykh Dr. Abdalqadir as-Sufi, under the supervision of World Islamic Mint, minted the first gold dinars of the modern age according to the standards of Umar al-Khatib, the 2<sup>nd</sup> Khalif of Islam. According to that standard, a dinar is a 22 carat gold coin of 91.6 purity and weighs 4.25 grams while the silver dirham is silver coin weighing 2.975 gm a standard that had been adopted by World Islamic Trading Organisation (WITO).<sup>11</sup>

Only in 1995 did the Murabituns in Malaysia had in their hands the gold dinar and silver dirham in their physical form. These coins were minted by the World Islamic Mint and brought in from its minter in Dubai. From then onwards, the matter of the gold dinar and silver dirham moved from theory to reality.

For the purpose of reaching to a wider audience since they now have the coins in hand, the gold dinar and silver dirham were also promoted to be used as savings, on the basis it has intrinsic value; as dowry (mahar or mas kahwin) since this has been a traditional practice of the Muslims; to pay zakat, on the basis that it is the correct medium to do so; and as a gift.

Over the years, the movement gained support but from a small section of the public, from people who immediately understood what the gold dinar and silver dirham stood for, that is to be free from the enslavement of the banking and finance fraternity and the usurious nature of paper money, to avoid speculation and manipulation of international currency traders, freedom from the dominance of the kuffar and oppression from developed nations and deceiving practices and intentions by the so called super powers especially the United States of America more so because the American dollars were deemed the currency of world trading and in the case of oil, a currency imposed, but most importantly it was a call to submit to Allah’s decree where He and His rasul has declared war on the usurers.<sup>12</sup>

Sadly, however, the people that matters, those in the Islamic banking and finance still thread cautiously and some saw it as a threat to the now

well received and popular Islamic banking which has promised the Muslim public that it is shariah compliance and promoting interest free banking which translates as no usury and no usurious practices and halal banking.

The same can also be said of the leaders in power and also of the classically and traditionally trained ulamas who until now have not been exposed nor trained in trade and trading practices and because of that, when the question of the gold dinar and silver dirham was posed to them, they grappled with it and became uncertain of what it is.

There is also another renowned scholar, Shaikh Imran Nasir Hosein who spoke and wrote vehemently about usury and the ills of the present banking and financial system and the deception of paper money.<sup>13</sup> He too has supported the gold dinar and silver dirham which he has stated through various lectures and books written. Some of his followers and students too become ardent dinar activist and became a part of the gold dinar movement in Malaysia.

## The Moment of Recognition

The Asian monetary crisis of 1997 marked another phase in the gold dinar movement in Malaysia. It opened the opportunity to the then gold dinar activist to reach out to more people on their understanding of the banking and finance system and the ills of Western capitalism and also to raise again the issue of usury for public debate.

Since the third quarter of 1997 until the year 2001, many writings on the gold dinar and critique on Western capitalism were published mainly by the two major national language newspapers, *Utusan Malaysia* and *Berita Harian*. There were also writings on it published by magazines like *Al-Islam* and *Massa*.

These writings were not only contributions from the Murabituns but also people outside the Murabituns especially those in the academia who re-examined Western capitalism and the banking and financial system in the wake of the Asian monetary crisis and thus supported the gold dinar and silver dirham as an alternative currency.

The Murabituns also took this opportunity to make contact and to present their case to the then Prime Minister of Malaysia, Dato' Seri Dr. Mahathir Mohamad through books, papers and gold dinar coins, given to him as gifts. One important document was the *White Paper on the Gold Economy* prepared by Umar Ibrahim Vadillo.

When Dr. Mahathir proposed that the gold dinar be the alternative currency for international trade and national reserve, especially with Muslim countries and those countries of where Malaysia had already Bilateral Payment Arrangements (BPA),<sup>14</sup> many were caught by surprise but for the dinar activist, it was exciting times.

The proposal by Dr. Mahathir marked the recognition of the gold dinar being an alternative currency but there was yet acceptance by the banking and finance fraternity and the public at large.

After the welcoming public discourse on the gold dinar by Dr. Mahathir, a new edition of *The Return of The Gold Dinar*<sup>15</sup> was published where Umar Ibrahim Vadillo introduced the *Architecture of the Gold Economy*<sup>16</sup> consisting its three core mechanisms i.e. the payment system (gold dinar and silver dirhams); the market place (open/Islamic markets) and investment (Qirad Trade Investment).

Although Dr. Mahathir had seen the gold dinar and felt it in his hand several times, the gold dinar that was proposed by the government was not the one according to standards of Umar al-Khattab as adopted by WITO. Until his proposal, although the dinar had been in circulation privately in Malaysia, many had not yet seen its physical shape.

The then Finance Minister II, Tan Sri Nor Mohamed Yaacop in his keynote address at conference on the gold dinar, proposed that 1 gold dinar be equivalent to 1 ounce of gold<sup>17</sup> as an accounting unit for the settlement of trade under the BPAs that Malaysia had with other Muslim countries.

Nor Mohamed Yaacop repeated the proposal again during his speech at a gold dinar conference<sup>18</sup> but during the question and answer session, members of the floor question the standard weight of the gold dinar proposed by the government and reminded that the weight of the gold dinar is well known and established.

Dr. Mahathir's proposal to use the gold dinar had the support of Iran who proposed that Malaysia set up a secretariat to provide information on the concept,<sup>19</sup> however, no other country whose leaders were Muslim had publicly stated that they would support the gold dinar proposal.

With the support of Iran and many articles written by foreign journalist, economist and analyst especially in internet and the mainstream media, the matter of the gold dinar had become an international issue and both the Muslims and non-Muslims waited for its implementation. For the non-Muslims, some of them saw it as a threat and pondered on how it would affect the wealth and influence of the West and its stranglehold on the present economy, while others saw it as

liberating them from the present oppressive banking and financial system and its institutions.

In 2001. Shaykh Abdul Qadir as-Sufi was honoured a doctor of letters by Universiti Sains Malaysia<sup>20</sup> and following that, a meeting with Dr. Mahathir. After that meeting the gold dinar movement seemed set to rise with a seminar on the gold dinar being planned.

After this period, there were more believers in the gold dinar including those from the banking and financial fraternity and the academia took notice and even Bank Negara had sent representatives to follow the proceedings in seminar and conference held on the gold dinar and it became somewhat a Malaysian project.

Local universities too followed suit and took an interest in the gold dinar and started to have students especially from the school of Islamic studies, business and management writing thesis about its probable application in the present economic and financial scenario.

However, when Dr. Mahathir stepped down as Prime Minister, his successor, Dato' Seri Abdullah Haji Ahmad Badawi did not show any interest in the matter of the gold dinar and all efforts instituted by Dr. Mahathir came to a halt and then it became clear it was not a Malaysian project at all but a Mahathir's project.

## The Indonesian Interest

The Asian economic crisis of 1997 had made a great impact on Indonesia where the government of the day had to borrow money from the International Monetary Fund to stay afloat after her currency the Indonesian rupiah had been devalued and made the country lost her wealth overnight.

The depressing situation made some Indonesians to become aware of the fallacy of the present economic and financial system. A group of Indonesians had the opportunity to have read a book entitled *Dajjal The King who has no clothes*<sup>21</sup> and when the monetary crisis hit Indonesia, they felt all Indonesia should read the book to understand what the real matter was about.

They then contacted the author Hajj Ahmad Thomson to ask permission to translate his book into Bahasa Indonesia and who then informed them that there was a group of people in Malaysia who were actively pursuing the establishment of Islamic trading.<sup>22</sup>

Two representative of the group then came to Kuala Lumpur and met up with the Murabituns and kept company for over a week in 1998.

In September that year they published *Sistem Dajjal*<sup>23</sup> a translation of Ahmad Thomson's book and also established Islamic Mint Nusantara who minted gold dinars and silver dirhams according to the designs and standards set by WITO. Their minters were Logam Mulia who in the wake of the depreciating Indonesian rupiah had previously minted the Indonesian koin haji – gold coins of various weights to be used by Indonesians who were saving up to enable them to perform hajj.

Following that, the gold dinar movement in Indonesia took off with the setting up of various organisations promoting the gold dinar and silver dirham like Yayasan Dinar Dirham Aceh and a forum consisting of ten organisations namely Forum Penggerak Dinar Dirham Indonesia (Forindo), established on January 24, 2003 following a seminar organised by Ikatan Cendekiawan Muslim Indonesia (ICMI) in Pontianak, West Borneo.<sup>24</sup>

Presently one of the most successful organisation in Indonesia promoting, buying and selling the gold dinar is Wakala Adina ( a member of Forindo) who has 17 Wakalas (agents) and circulates about 1,500 coins every month. Presently the denominations minted are 1 gold dinar, 2 gold dinars, ½ and ¼ gold dinar coins.<sup>25</sup>

## The PAS Position

Of the two Malay Muslim political parties, members of the Islamic Party of Malaysia (Pas) had showed more interest in the gold dinar and silver dirham and had given it much support in comparison to members of UMNO even though the ruling party's president was the Prime Minister at that time.

Lead by its youth wing, during its annual general meeting, held in Kuala Krai, Kelantan on Mei 3, 1998, the wing publicly supported the gold dinar and at the AGM made a sale of RM8,000.00 worth of gold dinars. It also introduced the gold dinar to the Kelantan people at a mass gathering later that day.<sup>26</sup>

This commitment was cemented on the 20<sup>th</sup> of September 2006 when the Kelantan Chief Minister, Nik Aziz Nik Mat launched Dinar Emas Kelantan (DEK), the state's own gold dinar. Although the gold coin had its own designs but its weight, measure and purity were according to the Standard of Umar al-Khattab.

DEK is now being marketed by Permodalan Kelantan Berhad (PKB) through the Ar-Rahnu chain of pawn shops to enable the public to buy and sell the gold coin which is being promoted presently as savings, as

dowry (mahar or mas kahwin), as a gift and also as a medium to pay zakat.

In 2007, PKB and Marslio International jointly organised an international seminar on the gold dinar and at this particular event, one of the speakers, Dr. Aziuddin Ahmad<sup>27</sup> introduced and made popular the term dinarist to describe the many dinar activists present.<sup>28</sup>

## Minting of Gold Dinars in Malaysia

The minting of the gold dinar was deemed important and necessary because only by doing so, can the gold dinar be in the hands of the people, moreover, only by having the gold dinar in its physical form, will break the psychological barrier that has been entrenched in the peoples' mind that gold and silver coins cannot replace paper money.

It came as a surprise to many when they saw and felt the gold dinar in their hands. Gone was the idea that the gold coins would be heavy and cumbersome to carry when they realised that the coin was thin and light in weight. The glitter of gold is real and so is its value. They immediately saw money in a different light.

The beginning of the effort to mint the gold dinar in Malaysia started with the launching of the e-dinar Ltd. in Malaysia in the year 2000 by the then Deputy Prime Minister, Dato' Seri Abdullah Haji Ahmad Badawi at the Islamic Arts Museum, the host of the 4<sup>th</sup> Islamic Political Economy International Conference jointly organised by Universiti Sains Malaysia and a few other organisation.

e-dinar is an internet based electronic payment and exchange system that facilitates gold backed transactions. Each e-dinar electronic unit corresponds to an exact, fixed weight of 4.25 grammes of pure 24k gold. (www.e-dinar.com).

In 2002, the wazirat of World Islamic Trade Organisation Malaysia initiated the first minting of gold dinars in Malaysia from five kilograms of gold according to the Standard of Umar al-Khattab which has been adopted by WITO, and this was executed by Islamic Mint Sdn. Bhd.

On July 28, 2003 The Royal Mint of Malaysia rolled out its first batch of gold dinar for public use and using the coins to partially pay its employees' July salary. The coins were in the form of ¼ gold dinar and 1 gold dinar<sup>29</sup> according to the standards of WITO.

In 2003 Dinar Dirham International minted gold dinars from one kilogram of gold according to the standards of WITO.. It also became the promoters of the gold dinar during the Organisation of Islamic

Conference (OIC) held in Kuala Lumpur in October 24<sup>th</sup> and 25<sup>th</sup> that year of which Malaysia was the chairman then.

IGD Practice Sdn. Bhd. who operates [igdexchange.com](http://igdexchange.com) made available the buying and selling of physical gold dinars through the internet beginning 2004. The coins are minted according to the standards of WITO. ([www.igdexchange.com](http://www.igdexchange.com)).

IGD Practice also had an investment scheme that was called Islamic Hybrid Instrument (IHI) which used the gold dinars as an investment tool. The participation of the public in IHI was called qirad, however the qirad practiced was not in accordance to the qirad practiced in its pure form in the Islamic trading practices as defined by Shariah law.

In 2006, Swarnabhumi International Sdn. Bhd. had an internet website to sell and buy physical gold dinars and promoted it amongst the co-operatives who were also invited to become their dealers but this venture did not take off. They however managed to mint gold dinar according to the standards of WITO. After a few months the website was discontinued. ([www.swarnabhumi.com](http://www.swarnabhumi.com)).

Presently, members of the public can also purchase physical gold dinars from Public Gold, ([www.publicgold.com.my](http://www.publicgold.com.my)) a gold trading company based in Penang. The coins have a different design from WITO coins but follow the same measurement, weight and purity. Public Gold is planning to issue gold dinars according to the standards and designs set by WITO and hopes to discuss on the matter soon.<sup>30</sup>

## Zakat Payment

One of the main functions of the production of the gold dinar and silver dirham is to enable Muslims to pay their zakat correctly, however, presently no zakat collection centre or state zakat board accepts payment of zakat in gold or silver with the exception the zakat for jewellery to be paid in gold. All of them would prefer to accept zakat in Ringgit Malaysia.

There was, however, an attempt by the Selangor Zakat Collection Centre (PZS) to accept zakat payment in gold following a seminar it organised in collaboration with [igdexchange.com](http://igdexchange.com) on July 5, 2004 entitled *Generating Wealth in Accordance with Islamic Paradigm: Promulgating the Application of Dinar in the Modern Economy* at Summit Hotel, Subang Jaya, Selangor, but it did not fall through due to certain technicalities that could not be resolved by both parties.

## The Research Groups

Two of the earliest research groups were the Gold Dinar Research Group (GDRG) Universiti Sains Malaysia, Penang and Dinar Dirham Research Group, Universiti Teknologi Malaysia, Skudai, Johor.

Both these research groups not only attended, participated and propagated the matter of the gold dinar within Malaysia but were also invited to present papers to neighbouring Indonesia, namely in Jakarta, Bandung, Aceh, Medan and Riau and also in various parts of Thailand.

Another research group was also established by the Malaysian Multimedia University (MMU) in Malacca, however, this group is pursuing research on the parameters that the gold dinar should be of 9.999 purity.

International Islamic University (IIU) is also actively promoting the use of the gold dinar and was the organiser of two international gold dinar seminars in 2002 and participated in other gold dinar conferences and seminars over the years.

Universiti Kebangsaan Malaysia's Dinar Research Group is looking into how to regenerate wealth through gold dinar transactions within Malaysia and with other Islamic countries, taking into account the architecture reality of the present financial system.

## A Gold Dinar Co-operative

Through the efforts of GDRG in promoting the gold dinar, a group of staff members of Universiti Sains Malaysia, Penang together with businessmen, public servants and pensioners had established a co-operative call Koperasi DinarMas Nakhoda Nan Intan Pulau Pinang Berhad or KoDinarMas on November 16, 2006. It was established to educate members on the gold dinar and real economy. It presently builds up gold dinar savings and funds and is also involved in educating the public on the gold dinar economy. The co-operative have other business too like housing and building and development project in ecological waste management and farming projects. It is its policy not to be involved in activities which are speculative in nature i.e holding shares, bonds, etc.<sup>31</sup>

## Conference, Seminar, Workshops

The first national seminar on the gold dinar was organised by Kolej Universiti Islam Malaysia (KUIM) entitled *The Gold Dinar : Towards Strengthening Economy of the Ummah* at Nikko Hotel, Kuala Lumpur on March 17, 2002.

Following that, many more international and national seminars and workshops were organised by various interested parties whose main purpose was to increase awareness of the public, educating those who are interested to venture into the gold economy and also to look for solutions to integrate the bi-metallic currency into the present banking and financial system. A list of the conference, seminars and workshop are attached.(Appendix 1)

## Conclusions

1. The gold dinar movement in Malaysia started with the understanding that the bi-metallic currency of gold and silver is the syariah currency and that it will help in giving back real wealth to the people and rid of usury and usurious practices now rampant in the economy and financial system and raise the fallen pillar of zakat.
2. The gold dinar movement in Malaysia became an international agenda through the involvement of the former Prime Minister, Dato' Seri Dr. Mahathir Mohamad who proposed for it to become a currency for international trade and national reserve.
3. The gold dinar and silver dirham calls for the re-establishment of syariah base trading and does not stop at syariah compliance principles which is used by the present Islamic banking and financial sectors in Malaysia.
4. The gold dinar movement in Malaysia has been able to put in focus the illness of the usurious practices inherent in the international banking and finance system and institutions and enlightened the world masses about the injustices usury has brought working hand in hand with liberal democracy.
5. The gold dinar movement has also showed that the gold dinar and silver dirham is a more stable and just currency compared to paper money and has proved that using gold and silver coins as money is not a step backwards into medieval years.
6. There is a need for the present and future ulamas to be trained in the fiqh of Islamic trading and to understand that Islamic trading

practices is different from the present economy practices and to understand the true nature of usurious practices that is inherent in the present system.

7. There is a need for the fiqh of Islamic trading be taught to the next generation of Muslims scholars so that there will be discernment and discrimination on what is approved and disapproved according to the shariah.
8. The gold dinar movement will remain a private initiative until and unless governments lead by Muslims realises that the architecture of the gold dinar economy according to Islam has its own arena to enable it to prosper.
9. On the payment of zakat, the state Baitulmal has to take charge which means the government of the day has to make the necessary changes in order zakat can be taken in the correct manner.
10. There is a need for the present leaders in the Muslim world to have a paradigm shift especially in amending trade laws so that the gold dinar economy can be practiced by Muslims according to the shariah which will then enable them to submit to the decree of Allah and cleanse themselves of being usurious.

#### End Note

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## THE ISLAMIC GOLD DINAR MOVEMENT IN MALAYSIA

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- 28 The International Gold Dinar Economy : A Blueprint for the Ummah organised jointly on 24<sup>th</sup> and 25<sup>th</sup> July 2007 by Permodalan Kelantan Berhad and Marslio International at PWTC, Kuala Lumpur.
- 29 Royal Mint rolls out first batch of gold dinar, 29 July 2003, New Straits Times.
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- 31 Dr. Mahamad Hakimi Ibrahim, co-ordinator for GDRG, USM, Penang.

### Appendix 1

#### Exhibitions/ Workshops/ Seminars/ Conference/ Conventions on the Gold Dinar in Malaysia

##### **23<sup>rd</sup> – 24<sup>th</sup> November 1998:**

Exhibition on Dinar, Dirham and the Dynamics of Waqf in conjunction with The 3<sup>rd</sup> ISNET-USM International Conference on Islamic Political Economy : Labour Relations Within the IMT-GT Growth Triangle at Univesiti Sains Malaysia (USM), Penang.

**15<sup>th</sup> –18<sup>th</sup> Nov. 2000**

Dinar Dirham Exhibition at The Islamic Business Workshop organised by Penang Malay Chamber of Commerce in conjunction with ISNET-USM 4<sup>th</sup> International Islamic Political Economy Conference : Asia-Europe Muslim Cooperation at the Islamic Cultural Museum, Kuala Lumpur jointly organised by Islamic Cultural Museum, ISNET-USM and Pusat Pengajian Pendidikan Jarak Jauh (PPPJJ) USM.

**19<sup>th</sup> August 2001 :**

Gold Dinar : An Introduction to Islamic Currencies, Penang, organised by UMNO Permatang Pauh, Penang.

**17<sup>th</sup> March 2002 :**

National Seminar on The Gold Dinar : Towards Strengthening Economy of the Ummah, Kuala Lumpur organised by Kolej Universiti Islam Malaysia (KUIM) Kuala Lumpur.

**29<sup>th</sup> April 2002 :**

Dialog on the Gold Dinar, at IKIM Kuala Lumpur organised by Institut Kefahaman Islam Malaysia (IKIM).

**18<sup>th</sup> June 2002 :**

Seminar on Dinar Dirham and Islamic Economy at Masjid Wilayah Persekutuan Kuala Lumpur.

**25<sup>th</sup> – 26<sup>th</sup> June 2002 :**

The Islamic Dinar : Towards Economic Unity of Muslim Communities at IKIM, Kuala Lumpur organised by Institut Kefahaman Islam Malaysia (IKIM).

**4<sup>th</sup> July 2002 :**

The Gold Dinar : Issues and Prospects, Kuala Lumpur organised by Kuala Lumpur Zakat Collection Centre.

**30<sup>th</sup> July 2002 :**

Gold Dinar Workshop, Bangi, organised by Gabungan Koperasi Universiti at Universiti Kebangsaan Malaysia (UKM), Bangi, Selangor Darul Ehsan.

**19<sup>th</sup> August 2002:**

Conference on Stable and Just Global Monetary System : The Viability of The Islamic Dinar at Putra World Trade Centre, Kuala Lumpur, organised by International Islamic University Malaysia.

**7<sup>th</sup> October 2002 :**

Seminar in the Islamic Gold Dinar and the Silver Dirham organised by World Islamic Trade Organisation (WITO) Malaysia jointly with The Murabitun Amirate of South Africa at Belmont Square Convention Centre, Cape Town.

**22<sup>nd</sup> – 23<sup>rd</sup> October 2002:**

International Seminar on Gold Dinar in Multi Lateral Trades, Kuala Lumpur, organised by International Islamic University and Bank Negara Malaysia.

**1<sup>st</sup> July 2003 :**

International Convention on the Use of The Gold Dinar as an Alternative to International Currency, Kuala Lumpur organised by Dewan Perniagaan Islam Malaysia.

**28<sup>th</sup> July 2003 :**

Royal Mint rolls out first batch of the Malaysia Gold Dinar

**24<sup>th</sup> September 2003 :**

Gold Dinar and Silver Dirham Exhibition at Perpustakaan Sultanah Zanariah, Universiti Teknologi Malaysia (UTM) Skudai, Johore organised by Dinar Dirham Research Group (DDRG), UTM.

**5<sup>th</sup> July 2004 :**

Generating Wealth in Accordance with Islamic Paradigm : Promulgating the Application of Dinar in the Modern Economy organised by Pusat Zakat Selangor in collaboration with igdexchange at Summit Hotel, Subang Jaya, Selangor.

**4th October 2004 :**

Seminar Dinar Emas Peringkat Negeri Melaka 2004, MITC Melaka, by Majlis Agama Islam Melaka and Pusat Zakat Melaka

**20<sup>th</sup> September, 2006**

Seminar Emas Dinar Kelantan, Kota Bharu by Permodalan Kelantan Berhad.

**20<sup>th</sup> September, 2006**

Launching of the Emas Dinar Kelantan by the Chief Minister, Tuan Guru Dato' Nik Abdul Aziz Nik Mat

**24<sup>th</sup> – 25<sup>th</sup> July 2007 :**

International Conference on the Gold Dinar Economy : A Blueprint for the Ummah organised jointly by Permodalan Kelantan Berhad (PKB) and Marslio International at Putra World Trade Center (PWTC), Kuala Lumpur.

**24<sup>th</sup> -25<sup>th</sup> July 2009 :**

Workshop on Gold Dinar 09 organised jointly by Dinar Research Group Universiti Kebangsaan Malaysia (UKM), Faculty of Islamic Studies, Graduate School of Business, Institute of West Asian Studies and National University of Malaysia at UKM, Bangi.

**27<sup>th</sup> August 2009 :**

Seminar Antarabangsa Penjanaaan Ekonomi Melalui Transaksi Wang Dinar : Dinar Alternatif Kini & Masa Depan organised jointly by Dinar

THE ISLAMIC GOLD DINAR MOVEMENT IN MALAYSIA

Research Group UKM, Jabatan Kemajuan Islam Malaysia (JAKIM), Jabatan Pengajian Arab & Tamadun Islam (JPATI), Institut Kajian Rantau Asia Barat (IKRAB), Kumpulan Kebudayaan Arab & Peradaban Islam (Kukapi) in co-operation with Institut Latihan Islam Malaysia (ILIM).