



ECONOMIC GUIDE LINES FOR MUSLIMS

PROPOSED BY IMAM AHMAD RAZA KHAN
In 1912 AD

Written by:

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IDARA-I-TAHQEEQAT-E IMAM AH MED
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FOREWORD

The treasure of knowledge and wisdom which Imam Ahmed Raza Khan left may be judged from the fact that it comprises of about 1000 books on 55 subjects. However his works so far published include only his writings on Religious aspects. Perhaps very few people know that besides being the greatest religious scholar of his time, he had also complete command over the subjects and problems of modern area, like Economics, Banking, Mathematics, Logarithm, Trigonometry, Astronomy, Physics, Chemistry, Geology etc etc. Regretfully, not much attention could be paid towards research and publication of such subjects.

It is, therefore, the earnest Endeavour of the *Idara-i-Tahqeeqat Imam Ahmed Raza* to publish such works not only in Urdu but also in different languages, specially in English.

With this objective in mind, we are presenting this booklet which shows Imam Ahmed Raza's farsightedness in financial matters concerning Muslim Ummah. These Economic Guide Lines were published from Calcutta in 1912 A.D in a booklet under the title of'

تدبير فلاح و نجات و اصلاح

While Professor Mohammad Rafiullah Siddiqui, an eminent Economist, has made a great contribution by writing in Urdu a comprehensive commentary on these guidelines proposed by Imam Ahmed Raza Khan, Professor M.A. Qadir has translated them into English for which we sincerely thank these scholars for completing this unique task.

Readers would observe that whereas the Theory of Employment, Interest and Money was enunciated by J.M. Keynes in 1936, the first Muslim Bank was established in 1941 and the European Common Market came into existence after the second World War, Imam Ahmed Raza

Khan presented his views on these issues as far back as in 1912 A.D. Had due attention been 'paid to the suggestions put forth by Imam •Ahmed Raza at that time, the Economic Conditions of the entire Muslim World could have been altogether different now.

IDARA

FOREWORD TO SECOND EDITION

The First Edition of “Economic Guide Lines” proposed by Imam Ahmed Raza Khan (English Version) was published by us on the occasion of “Imam Ahmed Raza Conference 1988” at Karachi in limited numbers and was distributed free of cost among the Scholars and intellectuals all over the world. For the first time, Imam Ahmed Raza’s thoughts regarding the Socio-economic aspect got recognition from the world Scholars. In view of the appreciation earned by the booklet and keen interest shown by the Students of Economics and other Social Sciences, we are presenting its Second Edition to quench their thirst for knowledge and better understanding of the versatile personality of Imam Ahmed Raza Khan.

We believe the best way to express our gratitude to a writer of Imam Ahmed Raza’s caliber is to reproduce his writings and compilations in sufficient numbers with modern arrangements of editing and printing and to make them available to the readers of all classes for extensive study and to facilitate better understanding of his thoughts, works and his real contribution to Islamic Studies and literature.

To quote Hakim Mohammad Saeed Sahib, “the facets of his personality invite both the scholars of the present age and students of the Universities, to read and think about the problems of life and Universe. His accomplished works are the most valuable academic heritage for us, through a research full study of his life and works, we may bring many new vistas of knowledge (Sciences and Arts) into light”.

Imam Ahmed Raza Khan has studied all the subjects in the light of Quran and Sunnah and always

strived for the unity and betterment of Muslim Ummah. May Allah give us the ability to follow his footprints and to do what we are expected to do as true followers of our beloved prophet Mohammad (May Allah's grace & peace be upon him).

Wajahat Rasool Qadri

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Author's Profile

Professor Mohammad Rafiullah was born on 1st of March, 1934 at Muradabad, Bharat. He was educated at Lucknow, Lahore and Canada. The following are notable among his teachers:

1. Allama Tajwar Najibabadi
2. Prof. Ashfaque Ahmed Khan
3. Dr. Ibadat Barelvi
4. Dr. Abul Lais Siddiqui
5. Prof. Syed Waqar Azeem
6. Sufi Ghulam Mustafa Tabassum
7. Dr. Abdullah
8. Dr. S.M. Akhtar

The following are notable among the Foreign Teachers:-

1. Prof. Urquhart
2. Dr. Slater
3. Dr. Smith
4. Dr. Dane Usher
5. Prof. Aicheson

Professor M.R.U. Siddiqui passed his M.A. Economics in 1956 from the University of Punjab; in 1969, got M.S.C. Degree from the Queens University, Canada. He has been teaching Economics for the last couple of decades and belongs to the selected class of Professors who are fully acquainted with the new technique of teaching Economics.

Professor Siddiqui was also connected with P.A.F. in 1953 and 1954 and took flying training from Air Marshall Zulfiqar Ali Khan, but his fate willed otherwise. So he left Pakistan Air Force and joined Teaching line for the benefit of his thousands of students.

Translator Profile:

Professor M.A. Qadir was born on 7th June 1921. He did M.A. Economics in the year 1943 and M.Com in 1946 from Agra University, Bharat. He joined Government College of Commerce in 1948 as a Lecturer in Commerce; became the professor of Commerce in 1953 and a senior Professor of Economics (Grade-19) in December, 1966, when he was transferred to Government Degree College, Sukkur. He served as the principle of two Degree Colleges at Sukkur viz: Govt. Degree College and Govt. College of Education and also as Principal of the C & S Govt. College, Shikarpur from where he retired in June, 1981.

He is the author of a number of books on Economic Theory, Banking, Modern Economic Development and Business Management and numerous standard articles on Economic and Commercial topics. He is also the author of a book on the life and Mission of the Holy Prophet (صلی اللہ علیہ وسلم) which is yet to be published.

INTRODUCTION

ECONOMIC GUIDE LINES OF IMAM AHMAD RAZA KHAN AND ITS ANALYSIS UNDER THE LIGHT OF MODERN ECONOMICS – THEORY AND PRACTICE:

Maulana Ahmad Raza Khan is a unique personality of the present Century. One who is an erudite like him can fully appreciate him. When Mohammad Rafiullah Siddiqi, Professor of Economics, read the economic guide lines of the Maulana, he extolled him. The first quarter of this century was a turbulent period when great ‘Ulema’ and leaders could not maintain their balance. In such a stormy period, Maulana Ahmad Raza Khan presented four principles for the economic welfare of Muslims entitled “TADBEERE FALAH-O- NIJAT-WA-ISLAH”. These four are important even today. Something has been said about these guide lines in this monogram.

The economic viewpoints of Imam Ahmad Raza Khan like that of a true Muslim resemble Nizam-e-Mustafa. The Quranic verses tell us that the aim of human life like that of quadrupeds are sally eating and drinking, but it is to follow the commandments of Allah in this life. The obedience of Allah is a must in all sphere of life, be it Articles of Faith or Acts or Economics or Politics. And obedience to Allah is impossible without obedience to the Holy Prophet

The essence of the teachings of Imam Ahmad Raza Khan is that obedience to Allah should emerge from obedience to Muhammad. Then you will become free from the anxiety of earning your bread. Allah says in the Holy

Quran, “We have apportioned among them their livelihood in the life of the world”. And there is not a living creature on Earth left the sustenance thereof depends on Allah (Chapter 11/1).

In the beginning of the present century controversy was rife whether India is “Darus - Salam” or “Darul . Harab”. A group of Ulema declared India to be “Darul . Harabs”. Due to th4s ‘Fatwa’ (1) it became necessary for the Muslims to migrate from India to other countries, (2) Usury business was allowed with the Hindus of India. Hijrat movement caught momentum. Thousands of Muslims sold their properties on nominal rates and migrated to Afghanistan. When they returned, they were penniless. Interest is a curse that spreads poverty and penury. Interest vitiates the nobility of man. Compound interest makes human life object ly miserable. The Muslims were already burdened with the interest of the Hindus. This ‘Fatwa’ made the situation still worse.

Maulana Ahmad Raza Khan said that India was ‘Darus- Salam’. If this fatwa was accepted, the Indian Muslims would not have suffered the privations caused by Hijrat, nor the Muslim nation would have suffered from the curse of interest. The Maulana in his book “*KIFLAL FAQHIL FAHIM FI QARTAS-AL-DRAHIM*” (The position of currency Note and its related matters according to Shariah) has suggested such devices which benefit the Muslims without interest business. Beggary is a great national curse. It is not only the height of mental interia, but is a great problem for the entire nation.

Maulana Ahmad Raza Khan has strongly condemned beggary in his pamphlet “*KHAIRAL AMAL FI HUKM AL-KASAB WA ASSOAL SUWAL*” and has emphasised the importance of hard work and legitimate

ways of earning one's livelihood which opens the doors of individual and social property.

It is necessary for the intellectuals of '*Ahl-e-Sunnat*' to popularize the services of Maulana Ahmad Raza Khan and the other Ulema of that to the nation.

"Idara-i-Tahqeeqat-e-Imam Ahmed Raza is distributing the booklet under review gratis. Before this the Idara has distributed thousands of pamphlets and booklets on Maulana Ahmad Raza Khan. May Allah confer his benedictions on the members and patronisers of the movement.

(Ameen)

ALLAMA Mohammad Abdul Hakeem Shraf Qadri
1st Ramzan-ul-Mubarak 1397 AH
Lahore

ECONOMICS GUIDE LINES AND ITS ANALYSIS

The research work Dr. Muhammad Masood Ahmed has done on Maulana Ahmad Raza Khan Bareilvi is well known. In course of his research work Dr. Masood Ahmed focused his attention on the Economic Guide lines of Maulana Ahmad Raza Khan which he enunciated in his pamphlet *Tadbeer-e-Falah-o-Nijat-wa-Islah*” which was published from Calcutta in 1912/1 331 AH. The details of these guide lines are as follows

1. Excepting those matters in which the state is intervening, the Muslims should settle their conflicts by mutual consultation, so that crores of rupees which are squandered in un-necessary litigation may be saved.

2. The rich Muslims of Bombay, Calcutta, Rangoon, Madras and Hyderabad-Decan should setup banks for their Muslim brethren.

3. The Muslims should not purchase anything from non-Muslims. They should have business dealings with the Muslims only.

4. There should be emphasis on the spread of Ilm-i-deen (Islamic Teachings)

Apparently these four points or guide lines are brief, but Dr. Masood Ahmed has entrusted the task of elucidating these guide lines to me as a humble student of Economics. This task is stupendous. Despite my twenty years teaching experience, I think my knowledge is limited. In spite of my limitations, I have made my mind to explain these guide lines to the best of my ability. Allama Iqbal Says:

تقدیر امم کیا ہے کوئی کہہ نہیں سکتا

مومن کی فراست ہو تو کافی ہے اشارہ

Indeed these are the guidelines of a ‘‘MOMIN’’ who was saturated with the love of the Holy Prophet ﷺ

Before discussing these guidelines, I would like to say something by the way of Preface.

In 1912 when these guide lines were published, the study of Economics as a distinct subject was not common. In other developed countries of the world like England, America, France and Germany a special group of intellectuals was engaged in acquiring knowledge of Economics.

There is no doubt that regular books on Economics were being published, but the masses were not interested in this subject. The students used to avoid this subject, considering it to be dry.

The tremendous increase in the importance of Economics after the First Great War and particularly the Great Depression of 1929-30 is unprecedented in the history of development of social sciences. The number of students of Economics in American Universities and Colleges was very small. The girls particularly avoided to study Economics. But after 1940 the conditions changed radically and there was a great increase in the number of the students of Economics. Now the American experts are thinking of introducing the study of Economics at the primary stage.

It goes without saying that the Great Depression (1929-30) gave a great impetus to the study of Economics

in the masses and the Governments. The classical theories existed for the control of depression, but the Great Depression falsified these theories. The need was felt for a new theory which could help in combating depression. In 1936, J.M. Keynes, a British Economist published his book, "THE THEORY OF EMPLOYMENT, INTEREST AND MONEY" which triggered a revolution in Economic thinking in the world. Keynes theory enabled countries to overcome slump and depression. Keynes was made a lord in recognition of his new theory.

The readers should note that the new Economic theories were developed after 1930. It is rather surprising that Maulana Ahmad Raza Khan anticipated the new Economic developments in 1912. If rich Muslims had paid attentions to the guide lines of Maulana Ahmad Raza Khan since 1912, the Economic condition of the Indian Muslims would have improved a lot.

Now let us discuss these guidelines in detail. In my opinion, the first three guidelines are concerned with the spirit of new Economics and the fourth one is concerned with the spread of Islamic Studies.

First Guide Line

"Excepting those matters in which the Government intervenes, the Muslims should settle their disputes by mutual consultation so that crores of rupees which spent on litigation may be saved (for Economic Development).

The key point in this guide line is saving. Our Holy Prophet condemned prodigality over 1400 years ago. The Modern Economics condemn loose spending. They emphasise that un-productive expenditure is fruitless. If

we study the Economic life of the Indian Muslims in. the 20th century prior to the establishment of Pakistan, it will become crystal clear that during that period the Indian Muslims squandered crores of rupees in litigation. The Muslims constituted only 14% of the population of the U.P. They were well-to-do Muslim landlords (Zamindar) but litigation was their popular pastime. One of my near relatives who was a Zamindar used to visit us over a period of twelve years in connection with litigation with his brother-in-law, After partition of India into Bharat and Pakistan, Vallabh Bhai Patel abolished Zamindari and mined the Muslim Zamindars. Then agrarian litigation died a natural death.

The first guide line makes it clear that Maulana Ahmad Raza Khan did riot like expenditures on litigation. Litigation sowed the seeds of discord among Muslims. Secondly, the millions of rupees which were spent on litigation, if saved, would have ameliorated the economic conditions of the Indian Muslims. These expenditures were un-necessary. Litigation could be avoided if the spirit of consultation and cooperation was allowed to prevail between the disputants. In that case the money of Muslims would not have enriched others.

Maulana Ahmad Raza Khan stressed the need for saving in 1912, because he was sure that it was the best means of removing the poverty of Muslims. He was for drastically curtailing un- necessary expenditure and using the money thus saved on the economic rehabilitation and welfare of the Muslim masses. In 1936 Keynes enunciated his theory of employment and money, and strengthened the foundations of new or macro-economics. The most important variables of his theory are savings and investment. He maintains that to secure equilibrium in the economy, savings and investment should be equal. If there

is disequilibrium in the two variables, the economy will become prey to slump or inflation and both these situations are harmful from political, economic and social point of view. The great depression of 1929 - 30 exploded the Government's policy of non intervention in economic affairs of the country or the policy of *laissez faire* was falsified by economic fluctuations. Keynes advised the Government to fully intervene in the economic affairs of their respective countries to check slump and bring about quick economic recovery and prosperity. So the Governments took full part in economic rehabilitation and development and thus trade cycle was curbed.

The present is the epoch of economic planning. USSR is the pioneer in the field of economic planning in the world. The plans are generally drawn for 5 years periods.

Now backward and under-developed countries are engaged in economic planning through the Five Years Plan. The funds for the completion of plans are derived from two sources: 1. National Savings 2. Loans. If National Savings are inadequate, the developing countries have to depend on foreign loans and grants. The third method of financing the development program consists in the issue of inconvertible currency notes by the Central bank of the country. But this method increases inflation which if uncontrolled results in economic crisis or depression.

So the easiest and the best way is to encourage national savings. The level of savings is low in the developing countries because the income of people is low. Moreover if there is an increase in individual's income, it is spent on procuring durable consumers goods. According to an estimate of the economist the rate of saving in most of the underdeveloped countries is 5 to 8 percent, whereas in

developed countries it ranges from 15% to 18% of the national income. The developing countries should augment their savings to 15% to accelerate the pace of economic development.

We have all ready seen that according to Keynesian equation $S=I$, if savings are increasing, then investment will also increase. In 1950, Cohn Clark an American Economist suggested that Bharat, China and Pakistan each should save 12% of their national income for economic development purposes. The developing countries including Pakistan are floating various savings schemes to accumulate funds for economic development. National saving is the key to economic development.

Now the discerning minds should keep in view this environment. In 1912, Maulana Ahmad Raza Khan had advised the Muslims to shun unnecessary expenditures and save as much as possible. At present, the Government is also urging the people to save to the maximum limit. Now, would you not recognize the economic farsightedness of Maulana Ahmad Raza Khan? Would you not be convinced of the fact that the discerning eyes of the Maulana were visualizing the future very clearly. Keynes won the title from the British Government for discovering a thing which Maulana Ahmad Raza Khan had already published in 1912. It is a pity that the Muslims did not pay any heed to this fact.

SECOND GUIDE LINE:-

Now let us come to the second guideline. The Maulana said the rich Muslims of Bombay, Calcutta, Rangoon, Madras and Hyderabad Deccan should establish banks for their Muslim brethren. This guideline is so

important from economic point of view that we cannot help recognizing the economic insight of Maulana Ahmad Raza Khan. In 1912, there were a few banks in the bigger cities of India. They were owned by the English or the Hindus. Upto 1940, there was no Muslim Bank in India. It was not an easy task to assess the importance of banks in 1912, but importance of these future financial institutions could not escape the attention of the Maulana. So he appealed to the affluent Muslims to set up banks for the Muslims. It goes without saying that Maulana Ahmad Raza Khan aimed at banking without interest or interestless banking.

The banks play an important role in sustaining the economy of a country. Credit is the life blood of commerce and the banks provide it. The banks collect the small savings of the people and make them available for investment in productive channels. We cannot think about a viable economy without banks. That is why the present economic system is called the compound interest system i.e. a system based on compound interest.

Finance holds the pivotal position in Economic Planning. No economic plan, whatever its size, can be completed without funds. It is the duty of the banks in a planned economy to minimize the paucity of funds from the economy and encourage investment. The banks perform two functions:

1. They collect large and small savings of people.
2. They lend these funds to those persons who invest them in productive channels i.e., in the production of such goods and services as assist in the production of wealth in the future.

Thus the importance of banks in the modern era is well established. Quaid-e-Azam was a farsighted

statesman. He realized the importance of a Muslim Bank for the economic development of Muslims long before establishment of Pakistan. He deplored the absence of Muslim banks. Being moved by the persistent exhortations of Quaid-e-Azam, Sir Adamjee Daud and Mirza Ahmad Isphani who were counted among the leading capitalists of the undivided India, set up the Muslim Commercial Bank in Calcutta on 9th July 1947. After partition of India the Head Office of this bank was transferred to Pakistan. At present, this bank is playing an important role in the economy of Pakistan through its numerous branches.

The modern financial experts have enumerated two types of savings. **(1) Saving & (2) Hoarding.** If an individual saves twenty rupees out of his monthly income of Rs.100/-, his monthly saving will be Rs.20/-. Similarly, the nation saves, If national income exceeds national expenditure, the result is national saving,

The individual can deposit their savings In the bank or invest them in some National Saving Scheme. This is called saving proper. But if the persons keep their savings to themselves, it is called Hoarding.

As long as persons deposit their savings in banks or invest them in some national saving scheme, the economy will remain balanced. But in case of hoarding of savings, the economy will become unbalanced. As Keyen's equation saving = Investment will be disturbed, the economy will become prey to inflation or slump. It will increase unemployment and un-utilized economic resources. This will result in several social evils.

At present the importance of savings and banks has become universal. In 1912 when economic literacy was very low, who knew that after 30 or 40 years savings or

banks will acquire so much importance. Maulana Ahmed Raza Khan had peeped into the future. He not only advised Muslims to refrain from prodigality, but also persuaded them to save. He also appealed to the rich Muslims to set up banks in which the Muslims could deposit their small savings and wherefrom the accumulated funds may be lent to the competent Muslim Industrialists so that they could compete with the Hindu Industrialists in the industrial and commercial fields.

Pakistan came into existence on 14th August, 1947. The Hindus were skeptical about its economic viability. It was a fact. The Pakistan treasury was empty. The Muslims had no experience of industries and banking. There was an economic vacuum which had to be filled despite the odds. Gradually with the grace of Allah the difficulties were surmounted and Pakistan was put on the road to development.

I think that in 1912 if some far-sighted Muslims had acted on the advice of Maulana Ahmed Raza Khan, then the economic history of the Muslims in India would have been different and Pakistan would not have faced such bleak economic conditions. Such deep thinking and such guide lines which were pregnant with far reaching consequences were beyond the reach of an ordinary mind. It was the feat of Maulana Ahmed Raza who advised the wealthy Muslims to set up Muslim Banks so as to better the economic lot of the Muslims. Quaid-e-Azam also repeated the same thing in 1946. If in 1912 a few Muslim capitalists like Sir Adamji Daud and Mirza Ahmed Isphani had responded to the call of Maulana Ahmed Raza Khan, the economic future of Muslims would have improved considerably. And the economic consequences of this progress would have proved beneficial not only for the

Muslims of the Indian sub-continent, but also the Muslims of the world would have reaped its benefits.

THIRD GUIDE LINE:

Now we refer to the third guide line of Maulana Ahmed Raza Khan which is, the Muslims should not purchase any thing from any body except the Muslims. How important is this guide line? Also take a stock of present day world's economic order. It is a pity that the Muslims neither understood this golden rule, nor acted upon it. But after the Second World War, the war affected countries of Western Europe adopted it and at present these countries are most prosperous in the world.

During Second Great War, as a boy) saw the following couplet written on the shops of Muslims at Lukhnow.

“IF THE MUSLIM DESIRES AN HONOURABLE LIFE IN INDIA, HE SHOULD ALWAYS PURCHASE EVERY ARTICLE FROM A MUSLIM”

زندگی عزت کی مسلم بند میں چاہے اگر

تو یہ لازم ہے کہ سودا جب بھی لے مسلم سے لے

This couplet seemed to be an echo of the third guide line of Maulana Ahmad Raza Khan. This couplet impressed me very much, but I saw the well-to-do Muslims purchasing various things from the shops of Hindus at Lucknow. At that time there were economic experts among Muslims, but all of them took their clue from the western economists. They were absolutely un- mindful of the facts that one of their savants was telling them about useful

economic facts but none seriously thought about the third economic guide line; nor understood it; nor sought its clarification; if some Muslim economist had explained the far-reaching consequences of this guide lines the Muslims, in India, would not have been economically inferior to other nation.

Whether International trade should be free or protected is an old controversy. Leading economists of Europe and America have advanced arguments for and against protection. Adam Smith, the father of Economics was the greatest advocate of free trade. Free trade means that there are no restrictions on the import and export of goods and services between the various trading countries or they are nominal, on the other hand, protection consists in protecting nascent national industries against foreign competition by the Government. Adam Smith's book *An Enquiry into the Wealth of Nations* "was published in 1776. In 1791 Alexander Hamilton, an American statesman, strongly advocated the policy of protection and opposed free trade policy. Fredrick list of Germany gave cogent argument in favour of protection. The most important argument advanced for protection is that of protecting nascent industries against foreign competition. In the absence of protection, the new industries may succumb to the blast of foreign competition. Another argument is that national wealth circulates in the country and augments business transactions. I want to say something in the light of the third guide line of Maulana Ahmed Raza Khan.

The war of independence of 1857 put an end to the Muslim Empire in India and the British entrenched themselves in India. By 1912, the British Empire had become very strong in India. No body could think that the British would quit India after 35 years. Now the Muslim had no regime of their own, but the muslim nation stilt

existed who knew what it had lost. The Muslim leaders had to evolve suitable policies for the social, religious and economic regeneration of the Muslim. The Muslim leaders were active in educational, political and social spheres, but no body did anything to remove the economic backwardness and poverty of Muslim. At this critical juncture Maulana Ahmad Raza Khan presented his economic guide lines, but unfortunately the Muslims did not pay any heed to them. The educated Muslims were looking towards the west for guidance. They were oblivious of the fact that Allah had sent a man in their midst by following whose suggestions the Muslims would have extricated themselves from penury and would have started living an honorable economic life.

In my opinion the third economic guide line is most important. He wanted to give economic protection to the Muslims. The Hindus were much ahead of the Muslims in the field of trade and business. The Hindu bannias wanted to maximize their profit. The Muslim had no business experience. If the Muslims ventured into business, the Hindus tried their utmost to oust them from business. Non-patronization by Muslims also hastened their ruin. Maulana Ahmad Raza Khan knew all these trends. The only solution consisted in the Muslims patronizing by Muslim traders and shop keepers and all business transactions should be carried among the Muslim interest. The position of the Muslim businessmen and shop keepers resembled the nascent industry which is to be protected against ruthless foreign competition. The Muslims must patronize the Muslim shop-keepers who wanted to prosper in the business field.

What would have been the likely economic results if the Indian Muslims had acted on the suggestions of Maulana Ahmad Raza Khan? The money of Muslims

would have gone to the Muslim shop-keepers who would have made more purchases from the Muslim wholesalers. The Muslim wholesalers would have purchased more goods from the Muslim manufacturers who would have produced more to cope with the increased demand. Economic resources like land, labour and capital are required to produce more foods. Increased production would be provided to the unemployed Muslim labour. With an increase in their incomes, their effective demand would have increased. This would have brought the spiral of prosperity for the Muslim. The question arises where the Muslim industrialists could get the capital from. The answer to this question is hidden in the first two guide lines of Maulana Ahmad Raza Khan; that the Muslims should save and the wealthy Muslims should establish banks which provide funds for productive projects.

Effective demand plays a vital role in the Keynesian theory of Employment, Interest and Money. And the idea of effective demand is clearly present in the third guideline of Maulana Ahmad Raza Khan. But entire credit goes to Keynes. We praise Western economists while quite oblivious are the suggestions of our eminent savant. It is most deplorable.

Now let us see how far the Western World has acted upon this guide line of the great Maulana after the Second Great War. The countries of Western Europe like Germany, France and Italy were completely ruined due to the War. Germany and Italy were completely destroyed.

After the War, Germany was divided into Westren Germany and the Communist (Eastern) Germany. Similar was the plight of Italy and France. But Westren Germany soon improved its condition by giving first priority to economic reconstruction and development.

European Common Market was formed between the countries of Westren Europe as a result of Rome Treaty because West Germany could not rehabilitate its economy single handed. It was the time when the USA was dominating the world politics and the Dollar was unrivalled as the world currency.

The idea underlying the formation of the European Common Market was the same as hinted by the Great Maulana in his third guide line i.e. the Muslims should not purchase anything from any body except the Muslims. According to the Rome Agreement, the member countries would produce those articles in which they enjoy comparative advantage over other countries. The member countries would deem themselves to be a unit. The trade between the member countries would be free and unrestricted. There will be no restriction on the mobility of the factors of production. Imports will be heavily taxed export will be encouraged to the utmost. Those commodities which the member countries can produce will not be imported from abroad. Business transactions would be mostly amongst the member countries.

At the inception of the E.C.M even the members were not sure of its success. But with the lapse of time this institution blossomed into a very powerful economic institution. The economy of the members was established on very solid grounds. The financial position of members became very strong. We saw that the position of the American Dollar in world market became less important and German became the hardest currency of the world. The phenomenal success of the European Common Market gave birth to a new branch of economics which is called the theory of economic integration. Much has been and is being written about it.

Being impressed with the splendid success of the E.C.M. ten countries formed the European Free Trade Area (E. F. T. A.) but it could not be as successful. The agreement between Iran, Turkey and Pakistan was on the same lines but it could not be successful. A conference of the three member countries was held on April, 26, 1976 in Izmeer, Turkey to make R.C.D. a success, but so far no positive results have come to the surface. If the three countries try to revive this institution, it can be successful to the benefit of the member countries.

The up shoot of this discussion is that if the Muslims had acted sincerely on the suggestions of Maulana Ahmad Raza Khan, they would certainly have the same success as attained by E. C. M. One of our great Savants had lighted the torch of economic progress. We had to find out the path of progress in that light, but unfortunately instead of following the way shown by the Maulana, we completely ignored him. We can ascribe our failure to follow the path shown by the great Maulana to our misfortune or lack of far-sightedness. Or the national leaders became so much engrossed with social, educational and political reforms that they did not give requisite attention to the economic rehabilitation of the Muslims which is really astonishing and regrettable, although in 1912 Maulana Ahmad Raza Khan had shown the beacon light for the economic betterment of the Muslim community.

Fourth Guide Line:

The fourth guide line of the Maulana Ahmad Raza Khan is concerned with economic reform, but its importance is great in itself. he said, “We should popularize Islamic learning and spread it among the Muslims” (1)

This was the period when the educational reforms of Sir Syed Ahmad Khan were influencing the Muslims who were trying to imbibe Western learning. The acquisition of the English Education was a good thing in itself. Our Holy Prophet (صلی اللہ علیہ وسلم) has emphasized the acquisition of knowledge by the Muslims. But the thin that was harmful and which the Maulana had felt at that very tie was that the young generation was becoming attracted to the Western culture along with English education which was highly abominable and objectionable. The Maulana had realized that if the Muslims gave up religious education, they would lose their Islamic identity and individuality. The new civilization will wreck their unity. Their condition will resemble the following couplet.

نہ خدا ہی ملا نہ وصال صنم

نہ ادھر کے رہے نہ ادھر کے رہے

“They could neither find God, nor the company of their beloved. They were left utterly disgruntled.”

Akbar Allahabadi had felt this trend. He admonished the Muslims through his poetry that they should not forget their real position. Your most precious treasure is your religion and culture. But the intoxication of reform was so deep that the Muslims did not pay any heed to this crucial problem. Akbar Allahabadi said in his couplets “When Syed met the people with the Gazette, he collected lacs of rupees, the Shaikh showed the Quran, but he could not get a single paisa” And that:

‘The enemies have lodged a report in the Police Station that Akbar takes the name of God in this epoch’.

سید اٹھے جو گزٹ لے کے تو لاکھوں لایے

شیخ قرآن دکھاتے رہے پیسہ نہ ملا

رقیبوں نے ریٹ لکھوایی ہے جا جا کے تھانے میں

کہ اکبر نام لیتا ہے خدا کا اس زمانے میں

The western civilization misguided the young men so profoundly, that they started from their religion and society and the English succeeded in their nefarious design.

The alienation from religion palpably jeopardised the separate identity of the Indian Muslims. But when Quaid-e-Azam wanted to unite the Muslims on one platform in the name of Islam, they gathered like moths around him. Islamic thinking and affinity was ingrained in the Muslims which culminated in the partition of India.

The Muslims got a new country which came into existence because of the fact that the Muslims were a separate nation. Their religion, culture and customs are quite different from those of the Hindus. It is a pity that a separate state was acquired in the name of Islam, but those at the helm of affairs did not make any effort to introduce Islam in Pakistan in the real sense. It was imperative to transform Pakistan into a truly Islamic state. Islamic education should have been imparted to the young generation. They should have been told why the Muslims of India had struggled for Pakistan and why great sacrifices of life and property were given. But unfortunately attention was diverted from this issue. The race for political power started. The foundations of Pakistan had not yet become strong that the country became a prey to political turmoil. The neglect of religion proved to be highly harmful. We

identified ourselves with provinces, forgetting that we are simply Muslims First and Last.

The basic reason behind that calamities that befell our country was our neglect of religion. If Islamic education was stressed right from the beginning, we would not have witnessed these ominous days. To day, it is most essential to bring the strayed new Muslim generation back to Islam by means of Islamic education, Islamic culture and history. If efforts in this behalf are initiated in the right earnest, it is likely that new generation may regain its Islamic identity. According to Allama Dr. Mohammad Iqbal:

“This soil is very fertile, if it is slightly wet”.

ذرا نم ہو تو یہ مٹی بہت زرخیز ہے ساقی