

# Different Perspectives and Characteristics of Ubaidullah Sindhi's Political and Economic Thought (A) Economic and Political Thought of Islam

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## What is Economics?

Islam is a comprehensive religion that provides guidance for those who will live until the Day of Resurrection. In every aspect of life, its teachings are a source of guidance for human development and progress. The economic sector is an important part of the social system of life. The economy is the backbone of any country or state, and the strength and prosperity of the economy is vital to the success of the state. Livelihood is the basic need of every human being and without fulfilling this basic need, human life becomes impossible. However, to fulfil this basic need, people need guidance as to which means of livelihood are right and which are wrong. Islam is a divine system of life that provides guidance with balance and moderation in all areas of life, including economic matters. Its model of dealing with economic problems is unique and not found in any other religion or ideological system.

Literal and terminological meaning of Economics:

In the Arabic language, the word "معاش" is derived from the word "عاش" which means "life" or "sustenance". According to some, "عيش" refers to sustenance and livelihood.

Ibn Manzoor (630-711 AH) explains the meaning of "العيش":  
"العيش means life, it is derived from "عَاشَ يَعْشَى عَيْشًا", and 'معيشة' means (the resources) by which life can be subsisted."<sup>1</sup>

According to Al-Qamoos:

"المعيشة التي تعيش بها من العطعم والمشرب وما تكون به الحياة وما يعاش به"<sup>2</sup>

Translation: "Economy refers to the source of livelihood from which man obtains sustenance and which is the means of life and livelihood."

According to Imam Raghīb Asfahani:

<sup>1</sup> Ibn Manzoor, Muhammad bin Mukarram (1431H), Lisan Al Arab, Daar-as-Saadir, Beirut, Vol :6, p:321

<sup>2</sup> Feiroz Abadi, Mujaddid ud din (1439H), Al Qamoos Al Muheet, Daar Al Hadees, Cairo, Vol:1, p:291

”العيش: الحياة المختصة بالحيوان وهو أخص من الحياة لأن الحياة تقال في الحيوان و في البارى تعالى، وفي الملك ، ويشق منه المعيشة لما يتعيش منه“<sup>3</sup>

Translation: "العيش" refers to the life that is exclusively associated with animals. This term is distinct from "الحياة" because the latter covers life in a broader sense and includes humans, animals, God Himself and angels. "المعيشة" is derived from "العيش", which means (goods or necessities for life, such as sustenance, food and drink) on which life depends”.

### Importance of Livelihood:

Islam wants a Muslim to make economic efforts and be self-reliant in fulfilling his needs instead of putting the burden of his financial needs on others. Along with fulfilling his own needs those members of the society who are weak, be it men or women who cannot manage their finances by themselves, this individual who has been given the power and means to manage his/her finances by Allah Almighty should bear their burden. Therefore, we will briefly look at Quranic verses and prophetic narrations which indicate the importance of economic activity and livelihood in Islam:

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ<sup>4</sup>

Translation: “And surely, We established you firmly on earth with control and authority and created therein means of sustenance for you. Yet you thank but little”.

Allama Syyed Qutub writes the commentary of this verse:

“The Creator of this land and human beings settled everything here, He created human beings here and endowed this earth with the properties and resources that are suitable for human life. These are the means of livelihood and necessities for human beings. It is Allah who has placed the earth in such a place that is conducive for human development. Earth's structure, mass, distance from the Sun and Moon, its axis, tilt, and its speed of rotation all have a significant impact on human life. It is Allah who has accumulated immense treasures within the earth and most of the things found in it have been provided in abundance for human sustenance and use, which are necessary for human existence and development. Allah Almighty has also made humanity capable of using these resources for their own benefit, making them the custodians of this earth. He instilled in them the intellect and ability to unlock the hidden secrets of the universe using their knowledge for their own needs”.<sup>5</sup>

<sup>3</sup> Asfahani, Abu Qasim Muhammad bin Husain (1999), Al Mufradat, Dar ul Qalam, Damascus, p:194

<sup>4</sup> Quram, 7:10

<sup>5</sup> Syyed Qutub (1995), Fi Zilaal il Quran, Deen Muhammad Printers, Lahore, Vol:2, p:1162

6 وَ جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَ مَنْ لَسْتُمْ لَهُ بِرَازِقِينَ

Translation: "And in it We generated for you means of subsistence and also for those (human beings, animals and birds) whom you do not provide for".

Maulana Abd-us-Salam Bhatwi writes:

"Then the term came to be used for the necessities of life, meaning everything necessary for your life: food, drink, shelter, health care, rest, transportation, and all the things you cannot provide sustenance for. It includes two types of things; First, the creatures that have nothing to do with you: in the depths of the seas, on the heights of the mountains, in the vastness of the deserts, in the depths of the soil, inhabited and uninhabited, in the earth, and in the heavens, countless creatures, whom you can never provide for. Because of the emphasis of the negation of لَسْتُمْ with "برازقين" it has been translated as "never". The second category includes all things that are of your service, such as cattle, horses, wives, children, for whom you think you provide for. Understand well that you are not even providing their livelihood. We have also established their means of livelihood in the earth and it is We who provide them with sustenance".<sup>7</sup>

### **Islamic economic system in the light of the Holy Quran:**

At several places in the Holy Qur'an, it has been ordered to act in moderation in all matters, especially in economics, and to introduce such social values that create stability in economic justice. For the establishment of economic justice, the Holy Quran has imposed many restrictions, which can be followed to achieve the desired results. Some of them are given below

#### **Prohibition of consuming wealth unjustly:**

Illegal acquisition of an individual's property is unjust and excessive and hinders economic stability. If it becomes prevalent in the society, it will spread disorder and mischief in every aspect. The result will be a proliferation of conflicts. Therefore, Allah Almighty has strictly forbidden it:

وَ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ تَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَ أَنْتُمْ تَعْلَمُونَ<sup>8</sup>

Translation: And do not eat up one another's wealth amongst yourselves through injustice, nor take wealth to the authorities (as a bribe) so that, this way, you may (also) swallow a portion of others' wealth unfairly, whilst you are aware (that this is a sin).

<sup>6</sup> Quran, 15:20

<sup>7</sup> Bhatwi, Abd us Salam (2015), Tafseer ul Quran Al Kareem, Daar ul Andalus, Lahore, Vol:2, p:227

<sup>8</sup> Quran, 2:188

### Prohibition of concentration of wealth:

Hoarding wealth and not spending it on the poor and needy at the time of need and refraining from paying Zakat and other obligatory alms is a major sin. Allah Almighty has warned that:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ<sup>9</sup>

Translation: “And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment”.

### Prohibition of Extravagance:

Extravagance in the spending of wealth or holding back to such an extent that it goes to the point of being stingy. This is a reprehensible act which is forbidden, therefore spending in the way of God while avoiding extravagance and miserliness is desirable and rewarding:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا<sup>10</sup>

Translation: “And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness)”.

### Islamic Economic System in the Light of Prophetic narrations:

The economic aspect of life is of clear importance in the biography of Prophet Muhammad ﷺ. He ﷺ praised beneficial wealth and emphasized the importance of earning it, spending it well and making it more productive. He PBUH also praised those who were grateful for their wealth and spent it for the good of others. All this was in the context of attaining the inclination of Allah and not for any other nefarious purpose. The Holy Prophet (PBUH) said:

”نعم المال الصالح للمرء الصالح“<sup>11</sup>

Translation: “Sound (legitimately acquired) wealth is very excellent for a righteous man!”

The issue of wealth is directly placed as an important factor in the teachings given by the Prophet ﷺ. Its importance in the light of the hadith of the Prophet ﷺ can be estimated from the fact that the Holy Prophet ﷺ said:

”كاد الفقر أن يكون كفراً“<sup>12</sup>

Translation: “Poverty can almost turn into disbelief”.

”الإقتصاد في النفقة نصف المعيشة“

<sup>9</sup> Quran, 9:34

<sup>10</sup> Quran, 25:67

<sup>11</sup> Bukhari, Muhammad bin Ismail (2015), Al Adab ul Mufrad, Maktabah Islamia, Lahore, Vol:112, p:299

<sup>12</sup> Behqi, Ahmad bin Husain (2017), She'b ul Imaan, Dar ul Isha'at, Karachi, Vol:5, p:227, No:2212

Translation: "Moderation in expenditure is half of livelihood."

”ما عال من اقتصد“<sup>13</sup>

Translation: “Whoever is moderate will not be reduced to poverty.”

Prophet Muhammad ﷺ declared it a duty to obtain halal sustenance:

”طلب كسب الحلال فريضة بعد الفريضة“<sup>14</sup>

“Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory.”

The Holy Prophet ﷺ praised the one who works hard and strives to improve his economy and has declared the worker as the friend of Allah:

”عن رافع بن خديج قال قيل يا رسول الله، أي الكسب أطيب؟ قال: عمل الرجل بيده وكل بيع مبرور“<sup>15</sup>

Translation: Narrated Rifa'a bin Rafi' (RA):The Prophet (ﷺ) was asked, 'What type of earning is best?' He replied, "A man's work with his hand and every transaction which is free from cheating or deception."

### **Political Aspect of Islam:**

Islam is a developing religion that is exclusionary at the same time. The political structure of Islam is established by a number of passages in the Holy Quran. The Holy Quran was reexamined and interpreted by several Islamic scholars within the framework of the Islamic political system. Islam has a huge following because of its practices, which support Islamists' grand claims about people's loyalty to Sharia rather than to a particular region. In order to understand this assertion, the political system is primarily exposed to two key unique features. The first feature of the political system is that it fully supports both humanity's material needs and fundamental theology. This system's capacity to be adjusted to the operating conditions is its second noteworthy characteristic. However, both of these qualities are present in the Islamic political system, which fully satisfies the demands of humanity. Apart from this, Islam has a rich history of cooperative discourse on international politics and offers comprehensive precepts and strategies that position Muslims as leaders, endowed with the global rights necessary to address and overcome today's global issues. 1400 years ago, this is the first example of a developed religious community that was governed by law. In order to meet the requirements and desires of this age, the Muslim community constructed the institutionalization provisions in this way. The Holy Quran is regarded as the original source of Islamic law, having created the enduring foundation for Islam's

<sup>13</sup> Ibid, p:254, No:6567

<sup>14</sup> Hesmi, Ali bin Abi Bakr (1994), Majma' uz Zawaa'id, Makatbah al Qudsi, Cairo, Vol:10, p:225

<sup>15</sup> Hanbal, Ahmad bin Muhammad (2011), Al Musnad, Maktabah Rahmania, Lahore, Vol:23, p:141, No:17225

political system. Additionally, the core principles governing Muslim affairs in a political setting are found in the Holy Quran. A number of Quranic passages have been interpreted by different Islamists in line with their political views, which has helped shape Islamic political thinking. Allah Almighty says in the Quran:

”وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَنْتَ جَاعِلٌ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَ يَسْتَفِيْهُ الدِّمَآءُ ۗ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ“<sup>16</sup>

Translation: “And (recall) when your Lord said to the angels: ‘I am about to place My vicegerent on the earth.’ They submitted: ‘Will You put (the vicegerent) on the earth such as will do mischief in it and shed blood, whilst we are engaged in glorifying You with celebrating Your Praise and extolling Your Holiness (all the time)?’ (Allah) said: ‘I know that which you do not know.’”

Maulana Maududi rationalized this verse by stating that:

“One who exercise the delegated powers on behalf of another as his vicegerent. Khalifah thus is not a master, but deputy of the master; his powers are not his own but delegated to him by the real Master. He has, therefore, no right to have his own will but be there is to fulfill the will of the delegating authority. It would ne dishonesty and treason, if he assumed sovereign powers or use them according to his own whim or if he acknowledged another as his sovereign or submitted to his will”.<sup>17</sup>

Essentially, this verse of the Holy Quran denotes the vicegerency of the first man on earth, Hazrat Adam AS. Hazrat Suleman A.S. succeeded Hazrat Dawood AS' prophecy and kingdom. It was not a property succession, and prophets never handed their properties to their heirs. It is dispersed among the needy rather than among family members. The Prophet Muhammad (pbuh) stated:

” لَا نُوْرَثُ مَا تَرَكَنَا صَدَقَةً “<sup>18</sup>

“The prophets' property will not be inherited, and whatever we leave is to be used for charity”

”وَ لَقَدْ اٰتَيْنَا دَاوۡدَ وَ سُلَیۡمٰنَ عِلْمًا ۗ وَ قَالَا الْحَمْدُ لِلّٰهِ الَّذِىْ فَضَّلَنَا عَلٰی كَثِیْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِیۡنَ “<sup>19</sup>

“And indeed, We gave knowledge to David and Solomon, and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!”

وَ وَّرَثَ سُلَیۡمٰنُ دَاوۡدَ وَ قَالَ یٰۤاٰیُّهَا النَّاسُ عَلِّمْنَا مَنۢ تَطۡرِقَ الطَّیۡرِ وَ اُوْتِیۡنَا مِنْ كُلِّ شَیْءٍ ۗ اِنَّ ہٰذَا لَہُوَ الْفَضْلُ الْمُبِیۡنُ<sup>20</sup>

<sup>16</sup> Quran, 2:30

<sup>17</sup> Noor, Rabia (2018). "Preferences of Imam Moududi in Surah Baqara." *Ma'arif-e-Islami*, No:1, p:17

<sup>18</sup> Asqalani, Ahmad bin Ali bin Hajar (1986), Fath ul Baari, Dar ur Rayyan Lil Turaas, Vol:12, p:7, No:6346

<sup>19</sup> Quran, 27:15

“And Solomon inherited (the knowledge of) David. He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)”

وَحُسْبَىٰ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ<sup>21</sup>

“And there were gathered before Solomon his hosts of jinns and men, and birds, and they were all set in battle order (marching forwards)”

### **Charter of Madinah:**

Madinah's Charter is a treaty signed by its residents. It marked the founding of the first Islamic Republic and was thereafter considered as a constitution. Here's a synopsis of its main points: The charter refers to the inhabitants of Madinah as all citizens, including Muslims, Kafirs, and Jews. They can enjoy full rights and advantages. The Holy Prophet Muhammad (SAWW) administered Madinah, and Islam and Muhammad's (SAWW) instructions were obeyed throughout the realm. The Law's essential elements were equal rights, the administration of justice, and the refusal to accept discrimination.<sup>22</sup> Others may enter the contract once it has been accepted by its initial members, as long as they actively participate in it. The constitution also provided for the abolition of mutual agreements with opposing states. Aside from politics, the ideas included the death penalty for murder, restrictions on where convicts may be held, and a personal sentence, which means it is directed and unique to the culprit. Following the death of the Holy Prophet (SAWW), his close companion Hazrat Abu Bakr R.A. became the first caliph, claiming complete control over the Muslim world. Following the death of Hazrat Abu Bakr R.A., Hazrat Umar R.A. took his position, and Hazrat Usman R.A. followed in his footsteps. Hazrat Usman R.A. was easily deceived by his tribes' people, which contributed to his demise; he was killed inside his own home by rebel forces. Hazrat Ali ibn Abi Talib R.A., the Holy Prophet's son-in-law, then declared the caliphate. By the end of the Muslim Caliphate, the Islamic empire had grown significantly, including Egypt as well as certain eastern portions of North Africa in the west and the whole historical Sassanian Empire in the east.

The establishment of the Muslim Caliphates signaled the beginning of a new decade. Hazrat Umar R.A., the second most important caliph, laid the groundwork for the majority of the government's structures. His predecessor's brief reign was marked by frequent warfare and disorder; however, he was able to govern and keep the kingdom running. His strategic achievements can be summarized as follows:

- Formalized provinces in conquered territories.

<sup>20</sup> Ibid, 16

<sup>21</sup> Ibid, 17

<sup>22</sup> Teh, Yik Koon (2008). "Politics and islam Factors Determining Identity." *AsiaPacifiQueer: rethinking genders and sexualities*, p:85

- Appointed governors for each province.
- Established a strong and impartial judiciary.
- Centralized the state budget and created a tax office to manage revenues.
- Implemented pensions for troops instead of dividing occupied territory.
- Established a night duty that later became a local guard or policeman.
- Implemented security reforms to promote peace and discourage cowardice.<sup>23</sup>

Even during the Holy Prophet's rule, the kingdom was divided into provinces; following in the footsteps of his patriarch, Hazrat Umar R.A divided the seized regions into several provinces to ensure fruitful government. Governors, sometimes known as Ameers, were appointed to monitor the welfare of each province's population. Governors of tiny provinces were known as Wali or Naib, which meaning deputy. The governors were accountable to the sovereign if their citizens were subjected to cruelty while they functioned as guardians.<sup>24</sup>

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<sup>23</sup> Ahsan, Abdullah (1986). "The Quranic Concept of Ummah." *Institute of Muslim Minority Affairs. Journal* 7, no. 2, p: 606-616.

<sup>24</sup> Tariq, Saira, and Mian Muhammad Ali Awais (2020), "Form of Consultation in the Era of Farooqi: نیتروص یک تراشم نیم یقوراف دبع." *Al Khadim Research journal of Islamic culture and Civilization*, no. 1, p:11-21



## **(B) Characteristics of economic and political thought of philosophers of the Subcontinent**

### **The Economic Thought of Sayyid Abul A'la Mawdudi**

Sayyid Abul 'Ala Mawdudi is recognized with being the creator of Islamic Economics and developing the concept of an Islamic Economic System. Abul 'Ala Mawdudi was an excellent thinker and religious scholar. He has authored extensive material on several areas of Islamic doctrine.<sup>25</sup>

#### **1. The Concept Of Economic Equality:**

He acknowledges that human beings have diverse capacities, and as a result, everyone's income will differ, resulting in economic disparity. He recommended against this inequity since Islam's approach differs from capitalism and socialism. However, he did not identify any actual mechanism proposed by Islam to address this fundamental economic challenge. He also indicated that nizam-i-zakat may help fix the situation. He says that under an Islamic economy, the state's job will be to supply all needed services to the population. Since it will be a welfare state, the state will execute all of the responsibilities that are anticipated of such a government. The government can also levy taxes other than zakah. He stated that an Islamic economy will be free and driven by demand and supply factors. The price mechanism is the fundamental tool for allocating resources and compensating components of production. However, this market will not be as free as the laissez-faire economy. However, in a situation where the government has a very limited role in the economy to oversee demand and supply factors, it is likewise unable to restrict private ownership.<sup>26</sup>

#### **1. Private Ownership:**

The Western perspective recognizes that every individual has the right to their own wealth and income. However, he asserts that this privilege is not unqualified in Islam. According to Islam, Allah is the owner of everything that individuals own. In addition to bestowing upon them the right to use, Allah has stipulated the rules about their consumption. The people have an obligation to abide by these directives and to manage their resources and income in compliance with these laws. Mawdudi, like other Muslim scholars, has brought to light the morally ordained part of this principle, which is entirely absent from western conception. Additionally, it asserts that Muslim concepts are superior to those of the West. He contends that things that are given to us by God are not humanly

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<sup>25</sup> Nasir Nabi (2017), The Economic Thought of Sayyid Abul A'la Mawdudi, Journal Insight Islamicus, Vol, 17, p:61

<sup>26</sup> Mawdudi, Abu al 'Ala (1948), *Insan Ka Ma'ashi Masla aur Uska Islami Hal*, Maktabah Jamaat Islami, Lahore, p. 10.

made; the government is only entitled to tax them if some individuals wish to utilize them for profit. A person will acquire ownership of anything if he uses his ability to make a portion of natural resources productive. The government has no authority to take away an individual's ownership rights or nationalize their property if they are owned by them in conformity with shari'ah. And it is outright oppression if the government follows suit. He has essentially shut the door on any private property nationalization in this fashion.<sup>27</sup>

## **2. Permissibility and Restrictions:**

Mawdudi is prepared to make no restrictions on acquiring wealth, provided that the money comes from halal sources. In the same vein, land ownership is permissible to an unbounded degree and cannot be restricted.<sup>17</sup> But he is willing to place constraints on these unrestricted rights in some of his writings, and the same is true with the land. The most crucial thing to note is that he accepts all revenue as halal without being able to discriminate between income derived from assets and income from human labor. He provides legitimate examples of heirship, endowment, and gifts to support his position. Because of this, revenue derived from any source is permissible as long as it does not originate from haram sources, as defined by the Shari'ah. The institution of private ownership becomes a legitimized cow in this scenario. There are many ifs and buts that aren't clearly stated, but nobody can touch it. Mawdudi argues that under an Islamic economic system, only those transactions that fall under the category of haram will be permitted; only those that are legal under shari'ah will be permitted.<sup>28</sup>

## **The Political Thought of Sayyid Abul A'la Mawdudi**

### **1. Consultation**

According to Mawdudi, the administrative or legislative tasks of a leader revolve around efficient consultation with those who give advice without fear or favour, in addition to mutual consultation with the people who would be ruled by the leader to be chosen. This will largely prevent monarchy, despotism, and tyranny. According to him, representatives of each party involved should be consulted either directly or indirectly. When it comes to appointments, this can be done by having voters choose their representatives in a general election or an electoral college. If it concerns decision-making, it may take the shape of a public investigation of a significant proposal or the holding of a referendum on significant issues impacting them. It can also take the shape of the representatives of the people who make up the legislative branch of the government. In such instance,

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<sup>27</sup> Mawdudi, Abul 'Ala (1990), *Mu'ashiat-i-Islam*, Markazi Maktaba Islami, New Delhi, p. 23

<sup>28</sup> Ibid, p:104

these representatives ought to be well-mannered, devout individuals who follow Allah's Law.<sup>29</sup>

## 2. Sovereignty

Defining Allah's sovereignty, Mawdudi writes:

“That His (Allah) writ must run supreme in the world: legal judgements must be based on His Shari'ah, the police must operate according to His commandments, financial transactions must be carried out in conformity with His laws, taxes must be levied as directed by Him and spent as specified by Him, the Civil Service and the army must obey His code, people must devote their abilities, capacities, and efforts to fulfilling His desires. Further, Allah alone must be feared, His subjects must submit to Him only and man must not serve anyone but Him”.<sup>30</sup> Abraham Lincoln defined democracy as "the government of the people, by the people, and for the people,"<sup>31</sup> which highlights the secular character of this style of governance since it excluded God from its functioning and made it open to all kinds of vices. Stated differently, it keeps religion and politics apart, creating the appearance that God is uninvolved in human affairs. Therefore, Mawdudi believes that separating religion from politics is a simple method to foster cynicism in thinking, confusion in morals, standardization in standards, ugliness in behavior, and opportunism in diplomacy. According to Mawdudi, the political structure that grants humans total sovereignty is the first manifestation of a corrupt leader. According to him, sovereignty is exclusive to Allah, not only because He created the cosmos but also because He gives humans all they require to survive and has knowledge of what would benefit and damage them while they are on the planet.<sup>32</sup>

## 3. Rule of Law

Mawdudi views the four Rightly Guided Caliphs' administrative practices as the pinnacle of Islamic democracy. These caliphs upheld equality before the law, and their administration of justice did not include any sacred cows. The caliphs were leaders who would not accept special treatment from any court and were prepared to appear before juries. Mawdudi used two examples of the presentation of two caliphs before judges to emphasize this point. In the first case, Zaid bin Thabit's court was to hear 'Umar the caliph's legal dispute with Ubayy bin Ka'b. Zaid got up from his chair after quoting 'Umar and offered him a seat. When 'Umar continued,

<sup>29</sup> J.B. Badamasiuy (2011), “Constitutionalism and Representative Government in Islam”, in *Shari'ah, Democracy and Governance in Islam*, International Institute of Islamic Thought, Nigeria, pp. 190–95.

<sup>30</sup> Mawdudi, Abul A'la (1985), *Let Us Be Muslims* The Islamic Foundation, Leicester, p. 299

<sup>31</sup> R. I. Adebayo (2010), “Islam, Democracy and Good Governance: A Glimpse of the Islamic Political Thought”, *Orita Ibadan Journal of Religious Studies*, vol. XLII, no. 2, p. 10.

<sup>32</sup> Mawdudi, Abul A'la (2000), “The Political Theory of Islam”, in *Contemporary Debates in Islam*, ed. by Mansoor Moaddel and Kamran Talattof, Palgrave Macmillan, US, p. 7.

Zaid was supposed to ask him to take an oath, but he refrained from doing so. "Umar took an oath and chose to sit next to Ubayy." Based on them, "Umar came to the conclusion that Zaid was unfit to serve as a judge because, in his opinion, "Umar and an average man did not stand equal." In a different instance, Judge Shuraih heard a case involving Ali the Caliph and a non-Muslim citizen. But Shuraih stood up to welcome the caliph, and because of this, Ali said, "This is your first injustice."<sup>33</sup>

### **The Economic Thought of Shah Waliullah:**

The Shah Waliullah School of thought, which originated in the 18th century on the Sub-Continent, had a profound influence, particularly in improving the socioeconomic situation of Muslims worldwide. The publications written by his devoted successors contain his ideas.<sup>34</sup>

### **Balance in Capital and Labour:**

In order to end exploitation, the state economy maintains a fair labour-capital ratio and pays fair salaries to both physical and mental labourers. It breaks up the monopoly of economic power held by a few number of people, which obstructs the just and equitable distribution of the gains from economic activity. When the economic forces are concentrated in a small number of hands, the resulting monopoly denies the general population their fundamental rights, which in turn sparks a violent revolution and popular uprising against the established order. Labor is the true source of money and wealth, hence a welfare state must safeguard workers' rights by enacting economic regulations that improve working conditions, particularly with regard to pay. Such a system is not the just one if the state is unable to meet the basic requirements of its citizens, such as food, clothing, and shelter. The state must prevent the emergence of any such situation by ensuring fair compensation for labor. In a state where people's basic necessities are not met, their mental health and moral standards are collectively deteriorated, and society as a whole collapses.<sup>35</sup>

### **Priorities Determination and Resource Allocation:**

Giving priority to some economic activities over others is a crucial option in order to allocate finite resources to meet the society's limitless demands and aspirations. In a welfare state, the restriction of unproductive occupations and other activities that generate income without the need for labor is employed to give

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<sup>33</sup> Muzaffar Hussain (2014), "The Islamic Polity of Abdul A'la Mawdudi", *VFAST Transactions on Islamic Research*, vol. 3, no. 1, pp. 663

<sup>34</sup> Islahi, Abdul Azim (2010), *The Economic Ideas of Shah Wali-Allah al-Dihlawi*, The American Journal of Islamic Social Sciences, Vol: 27, No:2, p.68

<sup>35</sup> Al-Dihlawi Shah Wali-Allah (n,d), *Hujjat Allah al-Balighah*, Dar al-Ma`rifah, Beirut, Vol:1, p.45

precedence to productive activities. When such unproductive behaviors are outlawed, resources are directed toward worthwhile endeavors. In this regard, Waliullah School considers market forces as well and lets them flow naturally in order to determine priorities. The forces of supply and demand in the market are essential for the beginning of economic activity because, when a certain segment of the population requires a particular good, this need drives producers to provide the good in sufficient quantity to maintain a balance between supply and demand. Thus, the natural force dictating the production of goods in a given amount and quality is the supply and demand chain. Moreover, the pricing of goods and services is determined by supply and demand. Welfare states do not preclude the use of market forces, but they do place a strong emphasis on preserving those forces unhindered by individuals acting in their own best interests by artificially reducing demand or production in order to manipulate prices of goods and services to their advantage or that of their group. If interest groups purposefully create any such imbalance, the state steps in with legislation to rebalance the forces of the market.<sup>36</sup>

### **Production and Distribution:**

Four recognized components are labor, land, capital, and the entrepreneur in the production process. Capital and entrepreneurs are not seen as distinct factors of production in capitalism. Three variables of production are recognized in Islamic economics, according to the Waliullah School. Human labor, whether physical or mental, is used in the production process and is entitled to a salary that is fair. Land receives its share of output in the form of rent because it is a natural resource used in the process and is vulnerable to natural disasters. Interest on capital is forbidden since it provides capital with stable interest without exposing it to loss risk. In this instance, the sole risk of loss is on the entrepreneur, which is obviously an exploitation of the entrepreneur via capital. Both capital and entrepreneurs are vulnerable to the danger of losing money under the welfare state economic system, which means that both are entitled to profits. Physical labor is widely employed in the industrial sector, and it is through this physical labor that production is made possible in all industries. However, most laborers receive such low pay that even when they work all day, they find it difficult to maintain a peaceful body and mind. The owner of the business pays low wages because there is a enough labor supply, and because workers must demonstrate that they are willing to work for such low pay, industrialists profit maximally at the expense of laborers. The workers' pay ought to cover their basic needs and enable them to live normal lives in society.

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<sup>36</sup> Ibid, Vol:2, p.111

Given that workers are the cornerstones of society's progress, the government must intervene in these situations.<sup>37</sup>

## **The Political Thought of Shah Waliullah**

### **Muslim Ummah Unification**

The significance of maintaining Muslim unity across all cultural and ethnic divides was underlined by Shah Waliullah. In his view, the only way for the Muslim community to maintain its social standing in the varied and fast evolving Indian society is to unite behind a shared understanding of Islam. He promoted tolerance and respect between the various Islamic schools of thought.<sup>38</sup>

### **The Importance of Sharia**

Shah Waliullah was a fervent supporter of Sharia, the Islamic legal code, and thought that it ought to be the cornerstone of all government and social control. He underlined the need of abiding by the Quran and the Sunnah—the customs of the Prophet Muhammad—in all spheres of life, including social interactions, politics, and economics. He stressed that in order to preserve social justice and peace, Islamic principles must be incorporated into everyday life and public policy.<sup>39</sup>

### **Relationship Between Revelation and Reason**

In order to reconcile revelation and reason, Shah Waliullah respected the use of human reason and intellect in the process of interpreting and analyzing religious scriptures. He thought that reason and revelation should cooperate and that human intelligence might be used to understand and apply Islamic ideas to contemporary sociopolitical situations. With the use of this strategy, he was able to formulate a reasonable and accepting interpretation of Islam that aimed to recognize and value the variety of Muslim ideas.<sup>40</sup>

### **Welfare and Social Justice**

The issues of inequality and social injustice greatly troubled Shah Waliullah. He thought that the best way to guarantee wealth equality, preserve individual rights, and promote peace and communal cohesion was through the application of Islamic law. He advocated for social welfare and education as tools to fight poverty and build stronger communities, as well as for the rights of the underprivileged and marginalized, particularly women.<sup>41</sup>

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<sup>37</sup> Al-Dihlawi, Shah Wali-Allah (1970), *Al-Budur al-Bazighah*, Academy of Shah Wali-Allah al-Dihlawi, Pakistan, p.84

<sup>38</sup> Adib, H (2009), *Islam and the quest for social justice in India*, Oxford University Press, p.123

<sup>39</sup> Ahmed, L.(1988), *Shah Waliullah and Delhi tradition*, Islamic Book Trust, Malaysia, p.45

<sup>40</sup> Ibid, p.75

<sup>41</sup> Ghazzali, M.A. (2005), *The Socio-Political thought of Shah Waliullah*, Isara-e-Islamiat, Mumbai, p.147

## **Pragmatic Politics**

While adhering to the precepts of Islamic governance, Shah Waliullah also understood the value of political pragmatism in addressing the complex social and political landscape of his nation. A Muslim leader, in his view, ought to be prepared to establish coalitions and make concessions in order to further the goals of the faith. His defense of the Mughal Empire throughout its fall, which he saw as crucial to the safety and prosperity of India's Muslim populace, demonstrates his pragmatic mentality. In summary, Shah Waliullah's political beliefs aimed to bring Muslims together and advance a more equitable and peaceful society. They were founded on philosophical and theological principles. His legacy lives on in the Impact he had on modern Islamic thought and political discourse, particularly in South Asia.<sup>42</sup>

## **Economic Thought of Allama Iqbal:**

On November 9, 1877, Pakistan's greatest thinker, Allama Muhammad Iqbal, was born. His poetry, written in 70% Persian and 30% Urdu, enthralled the Muslim Ummah and was a major factor in the founding of Pakistan. Naturally, Allama Muhammad Iqbal's goal came true thanks to the outstanding and devoted labor of Quaid-i-Azam Muhammad Ali Jinnah, the founder of our nation.<sup>43</sup>

## **Demand for a New International Economic Order:**

Allama Iqbal was aware of the exploitation that the wealthy Western countries imposed on the impoverished and developing Eastern countries of the world. He appears to have predicted the emergence of a new global economic system that is currently the subject of intense discussion and debate in international forum. Iqbal believed that the growing hostility between Western nations stemmed from the strategy of seizing additional colonies and markets. The colonial system, which allowed rich nations to dominate less developed ones, infuriated his sense of fairness. His poetry during this era usually denounces the exploitative character of Western Civilization. In 1936, he composed:

“One nation pastures on the other, One sows the grain which another harvests, Philosophy teaches that bread is to be pilfered from the hand of the weak, and his soul rent from his body, Extortion of ones’ fellowman is the law of the new civilisation. And it conceals itself behind the veil of commerce”<sup>44</sup>

## **Socio-Economic Changes:**

Iqbal thought that the establishment of social justice required socioeconomic reforms. He clarified, however, that the execution of these modifications would

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<sup>42</sup> Metcalfe, B. (2009), *Islamic Revival in India*, Princeton University Press, U.S, p.185

<sup>43</sup> Saeed, Khwaja Ahmed (2002), *Economic Philosophy of Allama Iqbal*, *The Pakistan Development Review*, 41 (4), p.973

<sup>44</sup> Iqbal, M. (1948), *Speeches and Statements of Iqbal*, Al-Manār Academy, Kashmir, p.38

depend on human moral perfection, wherein Islam would have to play a decisive role:

“What they call Commerce is a game of dice; For one, profit, for millions swooping death, Their science, philosophy, scholarship, government Preach man’s quality but drink man’s blood”.<sup>45</sup>

### **Poverty:**

Reducing poverty is high on developing nations' agendas. The developed world is now focused on eradicating poverty rather than just mitigating it. Allama Iqbal emphasized the connection between human psychology and economic activities and posed the question of what would happen to a man's body and psyche if he or she couldn't make ends meet. As a result, he believed that poverty had a profound effect on the human soul. Man is morally and socially reduced to nonentity, and the mirror of the soul is tarnished. He was profoundly affected by the extreme poverty that the people in the British subcontinent experienced during the 1857 war. He determined the following inquiries to be searched for:

- (A) Is poverty necessary in the current global economic system?
- (a) Is it not feasible to release every person from the bonds of destitution?
- (c) Is it not feasible that the heart-breaking cries of the impoverished in British India's streets would never be heard again?
- (d) Is it not feasible for heartfelt and pitiful depictions of poverty to be permanently erased off the global map?<sup>46</sup>

### **Political Philosophy of Allama Iqbal**

#### **Iqbal’s Ideal Individual and State:**

Iqbal highlights the significance of the state, viewing it as a goal unto itself. According to him, a person depends on social organization for all of their rights, including life. However, he makes the State and the person interdependent in his later writings. Here, he keeps the two in check and treats them as equally significant. Without the assistance of the state, an individual cannot spiritually realize who they are, and the state cannot exist or advance without the intrinsic value of its citizens. A person's survival depends on society, and society helps the individual. According to Iqbal:

“This self is personality woven of individuality and sociality both of which develop side by side.”<sup>47</sup>

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<sup>45</sup> Saeed, Khwaja Ahmed (2002), Economic Philosophy of Allama Iqbal, The Pakistan Development Review, 41 (4), p.977

<sup>46</sup> Ibid, p.978

<sup>47</sup> Maruf (2003), Dr. Muhammed, Iqbal’s Philosophy of Religion a Study in the Cognitive Value of Religious Experience, Iqbal Academy, Lahore, p. 202.



## Iqbal & Democracy:

Iqbal believed that a person's life and destiny were shaped by their type of governance. Iqbal was a strong supporter of democracy, which is founded on Islamic principles. He thought that Islam's teachings are timeless and applicable to all people. His beliefs are primarily motivated by the moral deprivation of Muslims in the subcontinent as a result of their loss of power. He thought that eventually the Muslims will reclaim the splendor that had been lost to them. According to him, the fundamental tenet of an Islamic state is the doctrine of Tawhid, which forbids discrimination between Muslims and non-Muslims on the grounds of race, color, language, education, or geographic location:<sup>48</sup>

ولایت، پادشاہی ، علم اشیا کی جہانگیری  
یہ سب کیا ہیں؟ فقط اک نکتہ ایمان کی تفسیریں

Province, kingdom, knowledge of the world!

What is all this? Only the interpretation of faith

## Iqbal and Muslim Nationalism:

Iqbal introduced the idea of Muslim nationalism in contrast to the nationalism espoused by the racial, ethnic, and geographic movements in Europe, all based on this very concept of "spiritual democracy." He aimed to instill confidence in Muslims by reminding them that adhering to Islamic teachings is the only way for them to preserve their identity and dignity. On the one hand, he wanted Muslims to free themselves from the shackles of so-called scientific ideas and ideologies:<sup>49</sup>

مشرق از سلطانی مغرب خراب  
اشتراک از دین و ملت برده خراب

To fail to find the self is naught to be,

To find it but to bestow one's self on self

## Characteristics of political and economic thoughts of Obaidullah Sindhi Introduction

On March 10, 1872, Ubaidullah was born in the Sialkot district to the Uppal Khatri family. Ubaidullah was born four months before his father passed away. His grandfather assumed responsibility for his care, which was laborious. He was brought by his mother to the house of his maternal grandfather following the death of their grandfather. At the age of fifteen, Buta Singh Uppal adopted the name "Ubaidullah Sindhi" after converting to Islam. He was later accepted to Darul Uloom Deoband, where he was associated with other eminent Islamic scholars of

<sup>48</sup> Shaukat Ali (1978), Drparveen, The Political Philosophy of Iqbal, publishers untied LtD.176, Anarkali, Lahore, p.127

<sup>49</sup> Maruf (2003), Dr. Muhammed, Iqbal's Philosophy of Religion a Study in the Cognitive Value of Religious Experience, Iqbal Academy, Lahore, p. 75

the day. After returning to the Darul Uloom Deoband in 1909, Maulana Sindhi gradually became more involved in the Pan-Islamic movement. He was one of the leaders of the Deoband School during World War I. During the conflict, Ubaidullah traveled to Kabul in order to inspire Afghan Amir Habibullah Khan. In December 1915, he enlisted in the Provisional Government of India, which was established in Kabul. He remained in Afghanistan until the end of World War I, at which point he departed for Russia. After two years in Turkey, he moved to Hijaz (Saudi Arabia), where he studied and thought about Islamic thought for around 14 years, especially in light of Shah Waliullah Dehlawi's. He was a Pan-Islamic scholar when he first started his career. Nevertheless, Ubaidullah Sindhi emerged as a non-Pan-Islamic scholar when he studied Shah Waliullah's writings. India produced a remarkable political rebel in Ubaidullah Sindhi. The primary goals of this research are to investigate the early years and schooling of Maulana Ubaidullah Sindhi, to explore his conception of pan-Islamism, and to evaluate his writings and ideas.<sup>50</sup>

### **(C) Characteristics of economic and political thoughts of Ubaidullah Sindhi:**

#### **Characteristics of Political thought of Ubaidullah Sindhi:**

##### **His Pan Islamism:**

The only political philosopher to have early exposure to Russian communism was Ubaidullah Sindhi. Being a Pan-Islamist, he personified the multifarious nature of the Ghadar Movement, which he joined in 1926. He is reported to have developed an interest in Islam as a result of reading novels like *Ahwaal ul Aakhirah*, *Taqwiyatul Eeman*, and *Tufatul Hind*, which ultimately resulted in his conversion in 1887. As a result, several Sindhi pirs developed strong relationships with Pan-Islamists throughout India, particularly with Deobandi Ulema.

Ubaidullah's religious teaching took place in a favorable environment in Sindh, which was said to be a significant hub for religious study. It was there that Hafiz Muhammad Sadiq instructed him. It appears that in Deoband, he had an equal impact on his professors and fellow students as they did on him. After earning his degree from Darul Uloom Deoband in 1891, he traveled to Sukkur and began working as a teacher for Taj Mahmood Amroti. He founded the Darul Irshad in Goth Peer Jhanda in 1901. 1909 saw him return to Delhi. He assumed leadership of a "Deobandi affiliate in Delhi" in 1912 and worked to combine the modernism of Aligarh with the traditionalism of Deoband. As a result, he distributed newspapers with progressive political viewpoints in addition to introducing teachers with an education in English.

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<sup>50</sup> Ali Haider (2022), An Analysis of the Work of Mulana Ubaid Ullah Sindhi, *Journal of Global Peace and Security Studies*, 3(1), p.1

He started taking a more combative stance in his instruction in 1913. It makes sense that Shah Waliullah's writings preserved Sindhi social ideas. In an attempt to spark an insurgency in the North West Frontier and the tribal areas, Sindhis surreptitiously formed a network of frontier tribes throughout Sindh and the Peshawar district in June 1915. In October 1915, he next made his way to Kabul, where he joined the Berlin-India Committee mission financed by the Turku-Germans and students from Lahore. He attempted to further his pan-Islamic goals while serving as the home minister of an Indian government operating under exile. However, the 1916 Arab upheaval compelled Ubaidullah to take a more nationalist stance. He felt that creating an Indian Muslim identity was the greatest way to advance the interests of Indian Muslims. He said that Indian Muslims ought to get closer to Indians. Ubaidullah watched the events in Russia with keen interest while he was in Kabul. He coordinated revolutionary propaganda in India and connected it to Sindhi's army in Kabul with the help of his friends.<sup>51</sup>

### **Ubaidullah's View on Socialism:**

Maulana Ubaidullah Sindhi, the renowned advocate of Indian independence, visited Afghanistan in 1915 at the invitation of Sheikh al-Hind Maulana Mahmudul Hasan, his mentor. One of the main organizers of the "Reshmi rumal," or "silk letters," plot to topple the British was Ubaidullah. Because of his involvement in the 'Silk Letters Conspiracy,' Sindhi became more well-known in the nationalist minds of India. He had written letters to the Czar and the governor of Russian Turkistan, at Hasan's insistence, pushing them to unite with Turkey and launch war against the British. The letters included minute details about the envisaged Hezbollah army's organizational structure. Silk scarves were used to conceal the letters so they wouldn't be found. But when it was discovered, the British retaliated harshly in India by enacting the harsh Rowlett Act, which severely restricted civil liberties. For seven years, Ubaidullah stayed in Kabul and collaborated closely with the revolutionaries.<sup>52</sup>

Throughout his time in Moscow, he closely examined the Soviet Union's efforts to implement communist theory and ideals. In 1924, he released an Urdu draft of a constitution for Free India that, in terms of economics, was quite similar to the Soviet constitution. It placed a strong emphasis on the welfare of the people, nationalization, and the destruction of landlordism and feudalism. Ubaidullah believed that socialist doctrines directly complied with Islamic law. Along with forming the Mahabharata Svarajia Party, he also sought to further the political

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<sup>51</sup> Halepota, A. W. (1982). Sindhi Ulama's contribution towards the understanding and interpretation of the Holy Qur'an in the modern context. *Islamic Studies*, 21(4): 1-18.

<sup>52</sup> Jäschke, G. (1964). Reviewed work: The politics of social change in the Middle East and North Africa by Manfred Halpern. *Die Welt des Islams*: 277-280

agenda outlined in his constitution. Copies of the document were destroyed by the British, and Ubaidullah was compelled to live in exile in Turkey, Italy, and Arabia. These were the opinions he continued to voice after returning to India in 1939.<sup>53</sup>

He had returned from India as a thinker, having departed as a firebrand agitator and revolutionary activity organizer. He wrote on his impressions of Moscow in the foreword of the "Constitution." "We got the chance to see firsthand in Moscow the outcomes of the Russian Revolution. A few members of our Committee studied the Revolution by learning Russian. We got excellent chances to discuss our opinions with influential Russians. We regret that the current generation in our nation has come a long way in comprehending the essence of the Revolution as we examine the impact of the Russian Revolution on other European nations."<sup>54</sup>

### **Ubaidullah Sindhi's View on Political Equality:**

Democracy is the name for people's freedom, and it cannot exist without freedom of speech, the ability to participate in politics, the ability to form associations, etc. According to Ubaidullah Sindhi, there won't be any distinctions between rich and poor, black and white, or any other group of people when there is political equality. It indicates that there will be no discrimination of any kind in that particular culture and that everyone will be treated fairly. Everyone will be able to express themselves freely. There cannot be political equality or freedom when affluent individuals dominate all state institutions, are in charge of the state, and can enact laws that suit their interests. Therefore, everyone living in the state need to be allowed to take part in politics, but in order to defend their rights, farmers and other hardworking people should have the most say. A civilization will eventually collapse and decay if there is no political equality on all fronts—economic, social, and political.<sup>55</sup>

### **Characteristics of Economic Thought of Ubaidullah Sindhi Distribution of Wealth and Economic Equality:**

Ubaidullah Sindhi stressed the importance and significance of the distribution of wealth and economic equality in society. According to Sindhi the main reason for social unrest and instability were unequal distribution of wealth economic inequality. For this reason Sindhi proposed the implementation of the zakat system given by Islam. According to Sindhi zakat was a very powerful and effective way of distributing wealth in the society and alleviating poverty, because

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<sup>53</sup> Ali Haider (2022), An Analysis of the Work of Mulana Ubaid Ullah Sindhi, Journal of Global Peace and Security Studies, 3(1), p.5

<sup>54</sup> Ibid

<sup>55</sup> Khuhro, H. (1998). Masjid Manzilgah, 1939-40. Test case for Hindu-Muslim relations in Sindh. Modern Asian Studies, 32(1) 49-89.

zakat ensures the circulation of wealth within the society from the rich to the poor. This act of distribution and circulation was not only an economic activity but also a moral obligation which creates a sense of social cohesion among the society.<sup>56</sup>

### **Criticism on Interest (Usury):**

Like many other thinkers of the subcontinent Sindhi criticized the Usury based economic system, labeling it as exploitive and unmatched with Islamic teaching and Islamic economic system. He argued that usury created an environment in which the rich exploited the poor. To battle this system Sindhi proposed an Islamic economic system which was usury free. This system would be based on profit sharing and ethical investments.<sup>57</sup>

### **Role of State:**

As discussed before Sindhi believed that the state had a crucial part to play in the promotion and maintenance of economic justice in society. The state acts as a regulator in an Islamic State making sure that there is equal distribution of wealth among all groups of people and there is no economic injustice. If there is unequal distribution of wealth and economic injustice than it is the responsibility of the state to actively intervene and eliminate injustice and restore the balance. Sindhi saw the intervention of state as necessary to regulate the economic principles.<sup>58</sup>

### **Islamic Economic Principles:**

In Sindhi's economic philosophy Islamic economic principles play a vital role. Sindhi prioritized the Islamic economic system over all other economic systems, contemporary and old. According to Sindhi's philosophy Islamic economic system provides such a framework which ensures economic fairness and ethical behavior in all economic dealings. As discussed before, Sindhi stressed the promotion of zakat and the demotion of usury based economic system. His approach was the integration of the Islamic economic principles into the daily lives of individuals and institutions. He stressed the fact that these principles should not merely be theoretical but they should be applied. According to him this was the only the Muslims could be economically independent of the British who would soon take over and economically crush the Muslims.<sup>59</sup>

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<sup>56</sup> Rahman, A.F (2013), Ubaidullah Sindhi's contribution to Islamic Economic thought, The Islamic Quarterly, London, p.32-42

<sup>57</sup> Muhammad Sarwar (2002), Maulana Ubaidullah Sindhi – Haalt, Taalimaat, Siasi Afkaar, Muhammad Haneef & Sons printers, Lahore, p.38

<sup>58</sup> Ibid

<sup>59</sup> Ibid, p.65