

An Analytical & Critical Review of G.A. Parwez's Rububiyyah Order

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ABSTRACT

As an modernist Muslim thinker the name of G. A. Parwez is well known in the literary circle. But whereas his thoughts are concerned a lot of contentions are with him. The same situation is with his economic ideas, which have significant difference from the traditional approach. He has presented his economic thought under the name of *Rububiyyah* Order. At least in the Sub-Continent it is a first well organized literary effort to present Islamic economic system on socialist lines. In his book *Rububiyyah Order* he has given outline of this system and with that, in his other books he has highlighted the characteristics of this system. But unfortunately there are many basic flaws in his theory and its practical implementations, e.g. extra ordinary emphasis on donation, negation of the concept of private ownership, hypothesis of equal wages regardless of education & experience, exceptionally heavy load on government and absence of practical mechanism of working of this order are those factors which infect left no room for its theoretical importance and practical implementation.

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1. INTRODUCTION

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The history of efforts to present socialism as an alternate economic order is quite old. But before the socialist revolution in ex. USSR, these efforts were not significant. Socialist revolution was the first well organized and national effort in this regard. Due to its influence some efforts were also made to present the teachings of Islam in the same manner. The first significant effort in this context was done by Parwez.

It is generally recognized that, Islam provides such an economic system which ensures that, all available resources will be utilized in such a manner that, maximum facilities could be provided to all human being, (Chapra 2005). But how this target could be achieved, different thinkers suggest different strategies. The one and the most common way to get this objective is to follow the capitalistic way as the majority of the Muslim thinkers has adopted (Aziz 2004). But, there is another strategy that this target could be achieved by adopting socialist style of economy (Asif 1995), and Parwez (1978).

Thoughts of Parwez are quite unique in the sense that, he gave a complete new meaning of the traditional terms (Ahmed 1997). The same situation is with his economic theories, which have almost 180 degree distance from the traditional approach (Aziz 2001). In this context he has two distinctions. One is that, he is one of the rare Muslim thinkers who have tried to give a complete economic model and up to some extent he is successful in his effort. And the second is that, at least in the Sub-Continent, he is the first scholar who has presented economic teachings of Islam in a socialist way. *Rububiyyah Order* is the name of his economic model.

The basic objective of this paper is to understand and analyze his economic order in an analytical and critical way. For this purpose this paper is divided in five parts. Second part deals with the outline of *Rububiyyah Order*, in which the basic characteristics of this system are highlighted. The way of its practical implementation and mechanism is discussed in the third part. The fourth part consists of its critical review in which it is proved that, this order nor theoretically can neither practically be implemented. Fifth & last part has conclusion of this discussion.

2. BASIC OUTLINE OF RUBUBIYYAH ORDER

Despite the fact, that Parwez is an assayer of socialism and refuses it because of its materialistic approach. But if the concepts of God and with the result of that moral value are being introduced in his model then it will become a perfect socialist system, which he has presented under the name of *Rububiyyah Order*. On the line of basic philosophy of socialism, he is not ready to accept the institution of private ownership. For this purpose, at start, he has refused to accept the concept of private ownership of land.

2.1 Refutation of Private Ownership of Land

It can be said, it is the starting point of his economic build up. He has flatly refused this concept (Parwez 1978:126). But he is not alone in this regard, there are also some other thinkers who have adopted the same line e.g., Sheikh Jallal-ud-Deen Thanisory and Muhammad Alla thanvi both has declared that Indian land is in the ownership of government (Seharvi 1974). In British age Shah Abdul Aziz has given the same verdict. Maulana Hifz-ur-Rehman Sewharvi also did not find any evidence from Qur'an for it. Another big name in this context is Allama Iqbal, who is also not ready to accept this concept. According to him land is a free gift of nature; hence it should be free for all human being (Niazi 1971). Only government has the right of its ownership (Baig 1939). But a step ahead Parwez said, since God is the owner of land, and no one can share in his ownership, hence government also will not have any claim on it. At most land will be in the trustee-ship of government (Parwez 1986:15). He derives this conclusion from the following verse of Qur'an (Chapter 41, verse, 10).

He placed therein firm hills rising above it, and blessed it and measured there in its sustenance in four days; it is open for (all) needy persons.

His whole emphasis is on the last words of this verse Open for all needy persons. From these words he concludes that, it is a Divine Order that, land should be open for mankind, and everyone has equal right on it. He further strengthened his claim from the following verses of Qur'an, (Chapter 55, Verse, 10)

And the earth hath he appointed for (His) creatures.

According to him, the concept of private ownership of land is spurious on the basis of this verse. Negation of private ownership of land automatically demolish the building of *Muzara'a*, hence he count's it as an unlawful practice (Parwez 1984:368).

2.2 Revocation of Institution of Private Ownership

According to him, private ownership of any thing is not possible. His basic argument in this regard is that, since all commodities are made by that raw material which is available from land, and since private ownership of land is not possible, hence the private ownership of all those items which are made by the resources of land is also not possible.

Whereas those verses of Qur'an are concerned which openly recognized this right, he thinks that these verses belong to that temporary period in which this economic order will not be established. When this system will stand on his feet then these orders of Qur'an will loose their importance (Parwez 1978: 190-193).

2.3 Elimination of Business Profit

In a system which doesn't have any room for private ownership, all resources will be in the hands of government, there will not be any concept of business and profit. No one will be allowed to do any business and get profit from it.

2.4 Negation of Accumulation of Wealth

It is quite logical in such type of circumstances that, there will not be any question of accumulation of wealth, because there will not be any use of it.

1.5 No Question of Lending & Riba (Interest)

In such economic conditions when there is not any right of private ownership of resources, business & Profit, naturally there will not be any question of debt, and in the absence of debt, *Riba* will automatically removed. It can be said to some extent that, in his *Rububiyyah order*, *Riba* (interest) is eliminated mainly due to such circumstances like a socialist society and not due to Divine Order (Parwez 1978: 162-193).

2.6 Labor is the only Factor of Production

In such a situation, when private ownership of land is prohibited, there is not any question of business or debt then naturally only one factor of production i.e. labor is left. In his economic order labor is the only factor of production and only remuneration of labor is lawful. This is the reason that he has refused to accept all sources of unearned income e.g., rent & *Mudaraba'a* etc. This conclusion is drawn from the following verse of Qur'an (Chapter 53, Verse 39)

And that man hath only that for which he maketh effort.

Why a man can get only that income which is the result of his dint of labour? To answer this question his basic reason is that, income of a man basically depends upon the two factors i.e., human labor and capacity of earnings.

According to him the difference in the earnings of human being is due to the second factor, but this capacity is not the creation of man but totally God gifted item. Basically this capacity depends on four factors i.e.

- i) Inherited capabilities of a man. ii) Initial environment , iii) Education & training and
- ii) Availability of chances.

Actually, all these factors are God gifted and man don't have any control on them. Hence man can't claim that his earnings is the result of his skill. The skill development of a man is the result of so many factors and the man don't have any control on them, hence it is completely God gifted item. Now the only factor which is left is the human labor on which man has his control. Naturally he can keep only that proportion of his income which is the result of his labor and the rest should be given in the way of God, i.e. it should be return to Him.

2.7 Equal Remuneration of Each Type of Labor

From the above mentioned reason, he concludes that, since everyone is just capable of doing labor. Hence the remuneration of each & every person should be equal. It doesn't matter in what kind of work he is engaged. Since they are just working hence all of them will get same remuneration. In this regard he is not ready to give any weight to qualification, specialization and any other skills (Parwez 1978: 110)

2.8 Reasons of Prohibition of *Riba*

In his opinion *Riba* is basically prohibited because increment in capital (which is called as *Riba*) is not due to the result of human labor. Since it is a form of unearned income hence it is prohibited. It is important that, according to him each and every type of increment on any asset is prohibited and the debtor can take back only the principal amount not more than that.

2.9 Role of Government

Like every socialist model in his order also, the burden of all economic activities should be on government's shoulder, which he called "*Markz-e-Millat*." This *Markz* will be responsible to provide all basic needs and other requirements of people living in that system. This responsibility is not just restricted to human being only but the *Markz* is also responsible for feeding of all living bodies on the earth. When God said that "I feed you and your children also" (Qur'an, **Chapter 6, Verse 151**) and "He is responsible to feed each and every living body on earth", (Qur'an, **Chapter 11, Verse 6**) then *Markz* is actually fulfilling that responsibility of God. The *Markz* will be responsible for all these matters until the people obey him. If the people do not pay homage to it, then *Markz* will free from all obligations.

2.10 A Problem and its Solution

Normally it is experienced that, in such type of system which is based on centralized planning, production of goods is normally hunted by extraordinary conformability or uniformity. How this problem will be solved in such economic order? To answer this question he assures that, it will not happen in his system. In his system honor will be given to individual taste. But how it will be possible? He didn't give the answer of this question throughout his writings.

2.11 Revenue Sources of *Markz*(*Centre*)

Now the question is how *Markz* will finance this heavy expenditure? Because the responsibility to provide each and every need of all of its citizens is on its shoulder. He didn't precisely give the answer of this question but has given too much emphasis on *Infaq*. It is a particular Qur'anic term which means that, give up all your income in the way of God beyond your requirements. (Chapter 2, Verse 219) It might be said

that, in his economic order, *Infaq* is the foundation stone. Muslims living in this Islamic state will spend all of their income in the way of God. And this spending will be the main sources of help to the needy persons of society & social welfare. At here it should be clear that in his writings he did not explain the mechanism that, how these resources would be channelised, or what will be the way of collection & utilization of these donations.

The second source of income of *Markz* is the imposition of taxes which will be called *Zakat*. Any Islamic government can impose *Zakat* according to her requirements. Since Qur'an is silent about the rate of *Zakat* and its heads; this situation according to him gives open field to any Islamic government to impose *Zakat* at various rates & on various items, from time to time. Whereas the *Sadqas* are concerned these are emergency taxes which *Markz* will receive and spent.

2.12 Why *Infaq*?

At here a very crucial question arises that, why a person who is earning from his dint of labor will give up his earnings in the way of God by sacrificing his needs?

He gives the answer in following way that, man consists of two things: one human body and the other, is his personality or *Nafas* or Devine Energy. Former worked under normal physical laws and its development totally depends on 'to take' or on all things, which a man provided to his body. On the other hand, the development of human personality is based on 'to give' or in the other words on *Infaq*. There is a direct relationship between *Infaq* and development of human personality, and the development of human personality is the ultimate aim of human life.

According to him mankind can be divided in two groups. 1st group consist of those persons whose total struggle is for this world only. They did not believe on God or on the Day of Judgment, hence devoted all of their efforts for this world. This group will be the failures on the Last Day. Their final destination will be the fire of Dragon.

The second group consists of those people, whose basic aim is to get the success in this life and the life after. And this success can only be achieved at cost of sacrificing today. They sacrifice their current interest for future benefits, in this world and in the life after this world. But this success can be achieved only at macro level. These people will deserve for *Jannah*.

According to him the whole structure of this universe is based on the principle of, 'to give'. It is a universal phenomena; for example human blood moves from one organ to another organ. Food passes away from different parts of the body. Each part of the body after doing his work passes it to the other. If any part of human body stops this process of 'to give' then results are quite obvious, it will result on death. Likewise if sun which is also engaged in the process of 'to give' if stops its energy then the results are quite clear, at least life on earth will be destroyed completely. Hence it is a universal phenomenon.

In this regard he has counted those advantages of *Infaq* which are given in Qur'an. However *Infaq* should be only to get the favor of God not for showiness. This is the only way of development of human personality. The Second Group follow the same line.

At here question arises how this target i.e. maximum *Infaq* by the people can be achieved? Because of unquestionably man by nature is quite selfish and greedy of immediate interest. The simple answer of it, he said, is the education and training. Due to continuous education & training people will be habitual of macro interest and learn to forget their immediate personal interest.

3. PRACTICAL PROGRAM

To establish *Rububiyyah Order* he has a practical program, which consists of different phases, these are as follows:-

The first phase is the stage of faith. Men should have believe on unity of law i.e. believe on God and further be assured that, this universe is totally in the control of God. Believe on the life after life and development of human personality, because in the second life the criteria of success will be that, how much a man is successful to develop his personality.

In the next step the people who believe on these points will form a party with main objective of welfare of human being.

Next step is the communication of this thought, even a stage will come which he called '*Aqamat-e-Salat*', this is the stage when *Jannah* will establish in this world, which will be the result of collective efforts. This *Jannah* is established through a social contract between members of state and *Markz-e-Millat*. In this agreement *Markz* will be the representative of God, and provides the guarantee to believers to achieve the above mentioned targets i.e. a welfare state in this world and *Jannah* in the world after.

It can be said that, it is a Pure socialist model in which *Marks* has total control of economy. And there is not any concept of private sector.

4. CRITICAL ANALYSIS

If this model is being analyzed, in an impartial way then there are some basic drawbacks in it, these rawness are as follows:

4.1 The basic set back of this theory is that, history did not provide any proof of it. On this objection his stand is that, "history is suspicious". Our history was written in the age of kingship and capitalism. And the second problem is that, this history is so complicated and contradictory that it cannot provide solution of any simple problem.

Actually this is not the answer, if history is suspicious, then it is quite easy to draw arbitrary conclusions. But the real situation is that, he did not find a single event in favor of his claim, except the decision of second caliph Ummer Farooq about the lands of Egypt & Iraq. Hence his analysis has not any historical proof.

4.2 The argument on which he denied the concept of private ownership is quite baseless. If it is recognized that private ownership of land can't be proved from Qur'an, then also this conclusion cannot be drawn from this premises that, private ownership of any thing is not possible. This hypothesis could be accepted only in that case, if the things available from land are finished goods and mankind will have the right to capture them directly. But definitely it is not so. All things which are available from land are in raw condition, and human labor converts them into finished goods. In the other words man through his labor creates utility in these things. This human labor becomes the base of ownership, and the right of this ownership is recognized by God in almost 86 verses of Qur'an and no one can snatch it.

4.3 The basic fallacy of Parwez's economic thought is that, he has tried to eliminate the right of private ownership, which is the base of all economic activities, if this basic stone is removed then the building of all economic activities is demolished. This is the main set back of any socialist model and *Rububiyyah Order* has not any exception from it.

4.4 Another basic problem of this economic model is the concept of equal wages to all laborers regardless of education, qualification and skill. It is simply not possible. Difference in grades is quite natural; Qur'an itself has recognized it (Chapter 6, Verse 83). Anyone cannot fight with nature. Unfortunately this economic order is trying to do the same, which is simply impossible.

4.5 Like in socialism and in this economic order also determination of price is not possible, because when each and every item is in the ownership of government then how price could be determined? And any system, which is not able to determine the price, cannot be called as economic system and it is same with *Rububiyyah Order*.

4.6 Another big problem with this order is the concept of continuous *Infaq* from each and every person of the society. It is quite unrealistic concept. No doubt it is a Divine Order, but it is a quite difficult task. Its hardness can be clear from the fact that, Qur'an itself has counted it as climbing on mountain. (Chapter 90, Verse 10-16) Definitely it cannot be expected from each & every Muslim that he will be busy in doing the same. It can be said that, due to above mentioned shortcomings, *Rububiyyah Order* has not any practical importance, hence cannot be applicable in any way.

5. CONCLUSION

Basically the term *Rububiyyah Order* was an attempt to present Islamic economic teachings in the socialist style. The only basic difference was that, socialism is based

on the concept of materiality but this order is formed on the teachings of Qur'an. Hence it is based on monism and moral values. In the line of basic socialist philosophy this order is not ready to accept the institution of private ownership. The whole responsibility to run the economy puts on the shoulders of government.

But at least from Islamic point of view, who categorically recognize the concept of private ownership. It is very much difficult to negate this basic right. This is the reason that Parwez is just fail to support his claim on historical basis. Moreover there are some basic flaws in his model e.g. extra ordinary emphasis on the concept of donation, concept of equal wages to all workers regardless of their education and experience. Moreover he also failed to present the working of his order. On this basis it is very difficult to give any weight to this order from theoretical as well as practical point of view.

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