

Review

Perspective Economic Planning of Quaid-i-Azam and the Economic Development of Pakistan (1913-48)

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ABSTRACT

The Quaid-i-Azam is generally projected only as a statesman with keen political acumen, who created an independent state for the Muslims despite the Hindus and British opposition. The image of the Quaid-i-Azam has for long overshadowed his serious concern for the socio-economic uplift of the people of the sub continent in general, and of Muslims in particular. However, over the past tow decades, a number of authors have under taken to project this aspect of his personality in greater detail. This paper reviews the work of these writers to highlight the Quaid-i-Azam's economic vision and his serious concern for the economic and social uplift of the musses.

Key Words: Economic Planning; Quaid-i-Azam; Economic Development

INTRODUCTION

The study shows that Quaid's concern for social justice was based on the study of scholarly analysis of the Islamic welfare state as envisioned in the Quraan, his study of the British welfare system, The appalling poverty in India under British rule, an the vision of Allama Iqbal, particularly the Islamic system of governance as compared to western democracy. Influenced by all these factors, the Quaid-i-Azam's concept of a welfare state can be summed up as (i) a peoples government which would not allow landholders and capitalists to flourish at the expense of masses; (ii) an economic system based on the Islamic concept of equality and social justice; (iii) a major role of the pubic sector in fair distribution of the resources between the haves and have-nots. The paper also outlines the evidence of the Quaid-i-Azam's ideals and the Islamic welfare approach. At concludes with a hope for the reversal of the existing system, which is seen as contrary to the Quaid's ideals of economic and social justice.

This study aims to introduce the economic vision of the Quaid-i-Azam. The paper also reviews the perspective economic planning & policies for the betterment of the masses. The study also aims to provide information about the Quaid's Islamic economic thoughts. The goal of economic prosperity can easily be achieved by Islamic economic values.

Perspective economic planning of Quaid-i-Azam and the economic development of Pakistan (1913-1948). Quaid-i-Azam Muhammad Ali Jinnah is known more for his political achievements than for his socio-economic thought. Last two decades, however, have seen a continuous flow of books containing his speeches, statements, messages, and

interviews, discussions in pre-independence legislative bodies and addresses in the Constituent Assembly of Pakistan. Even a cursory look at this vast literature shows was that he was not only concerned with the political aspect of sub-continent's independence movement but also consistently expressed his views regarding the socio-economic uplift of masses in general and Muslim society in particular. These views in their bare essentials reflect a remarkable continuity of approach from the earlier days of his political career to the period he occupied the position of Governor General of Pakistan.

Actually he became more and more expressive and forthright as the prospects of Pakistan coming into existence became bright. When Pakistan finally appeared as a sovereign nation on the map of the world, he openly rejected the prevailing economic system as having failed to do justice between man and man and to eradicate friction form the international field. To quote his own words' The Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice (Yusufi, 1996)." On another occasion while responding to his public reception at Chittagong, he declared: 'You are only voicing my sentiments and the sentiments of millions of Musalmans when you say that Pakistan should be based in sure foundations of social justice and Islamic socialism which emphasizes equality and brotherhood of man (Yusufi, 1996)

Quaid-i-Azam's interest in socio-economic issues dates back from 1909 when at the age of 33 Council and with few years of interruption held this membership till

1947. Apart from speeches of political nature, he left a durable impression on legislation, which dealt with very large number of cotemporary economic problems. During this period, he spoke with knowledge and authority on bills concerning such diverse subjects as Indian coinage, steel industry, land customs, currency, tariffs, railways, merchant shipping, insurance companies, trade unions, inland postal rates, income tax. Excise duties, gold standard, Reserve Bank of India, aviation, cotton textile industry. Education, child marriage, and central budgets, His speeches on all these occasions show him to be a ceaseless advocate of interests of common people, with continuous condemnation of well-organized European commercial lobbies and their monopolistic practices. Afzal (1976) He also laid emphasis on Idealization or democratization of all public institutions in order to ensure greater and greater participation of people in the decision-making process and enhancement of social welfare.

While participating in legislative discussions, Quaid-i-Azam gave foremost attention to economic rights of the Muslims. An early example of this aspect was the passage of Muslim Walkf-e-Alal-Aulad Bill in 1913 which was skillfully piloted by Quaid-i-Azam with a view trevalidating Muslim trusts whose preservation was necessary for saving Muslims families from economic disruption. This incidentally also revealed his familiarity with Islamic jurisprudence.

Sources of His Economic Thought. The richness and variety of Quaid-i-Azam's observations on socio-economic issues shows that although he fully benefited from currents of contemporary thought on various issues, he did not allow them to dominate his own approach to life and it's the heart of an issue, acquire details, and cast new light on it according to his own rational and enlightened interpretation. This way of looking at things helped to develop certain recurring socio-economic and political themes in his intellectual set-up such as role of participatory political power in solving economic problems, equality of manhood, promotion of justice and fairplay, seeking of human welfare as a deliberate objective of social policy, workable solution to specific problems even if it means disturbance of status quo, eradication of poverty and income gaps for cultural emancipation of masses, uplift of agricultural and industrial workers; And education of the people at all levels.

A deeper look at the life and times of Quaid-i-Azam shows that, broadly speaking; he drew inspiration from the following four surces:

1. Al-Quran, Sirat-e-Rasul (PBUH), and Islamic jurisprudence were frequently consulted by him. Right from the very first day of his admission to Lincoln's Inn to the last days of his life he took inspiration from the Holy Quran and made frequent and well-informed references to Islamic Law, history and ethical values in his speeches and statements. His personal library contained a large number of Islamic books and he was reported to keep in his pocket a copy of the Holy Book, which he often consulted for

seeking guidance for the solution of various issues. Bokhari (1998).

2. His visits to England helped him to become familiar with the great welfare state movements initiated in the late nineteenth century by such philosophers as John A, Hobson (1858-1940), Richard H, Tawney (1880-1963) and Fabian Socialists stood for what was called positive liberalism designed to build up a society in which human welfare was consciously sought as the chief objective of social policy. Under the influence of these ideas England witnessed a quarter century of reform, including legislation for factory safety, limited working hours for women and children, clearance of slums, widened powers for labour unions, old-age pensions, sickness and disability insurance, and healthy planning of towns. Quaid-i-Azam was greatly influenced by positive Liberalism. Bolitho (1954) His advocacy for similar and even more aggressive reforms on the occasion of 25th Annual Session of Muslim League in 1937 reminds one of his early liberal approach. These reforms will be discussed later.

3. Conditions of abysmal poverty prevailing in India, especially among Muslim masses, greatly perturbed Quaid-i-Azam. He forcefully attacked budgets of British India for their inadequacy for solving problems of poverty and continuously demanded; full control of people of India over all fiscal policies. In this connection he often quoted Dutt (1963) whose Economic History of India eloquently analyzed the reasons for India's mounting poverty.

4. One single person who more than any other contemporary thinker influenced his thoughts and perceptions was Iqbal. In 1930s the whole direction and emphasis of Muslim Politics, and for that matter of Indian political scene, was transformed by the appearance of a single address, viz. Iqbal's Presidential Address at the Twenty-First Annual which Iqbal sent to Quaid-i-Azam between 1936 and 1937 greatly influenced the latter's thinking about the political and economic destiny of Muslim India. In his letter of May 28, 1937 Iqbal advocated that social democracy consistent with the legal principles of Islam had the answer to economic and social problems being faced by the Muslims. Allana (1968) Quaid-i-Azam seems to have accepted this approach as he regarded Iqbal as his leader, friend and philosopher, "who was the main force behind the national renaissance of Muslim India." Yusufi (1996)

Concept of economic welfare state. The foregoing observations show that although Quaid-i-Azam was not a professional economist. He had a firm grasp of the basic notions, which constitute a welfare-oriented economic philosophy. He viewed the proper form of society as one in which the interests of the community as a whole transcended those of the individual and in which economic relationship were motivated by goodwill and concern for the interest of other rather than by pure profit-seeking intentions. A society of this type should serve the interests of masses and his own words should be fully "backed up by

the people throughout the country". Rauf (1965) He declared in Muslim league's Thirtieth Annual Session held in Delhi in 1943 That the goal of Pakistan Movement was to set up a People's Government' which would not allow landlords and capitalists to flourish at the expense of masses. Yusufi (1996) Only such a government could as the major objective of social policy. This was how a democratic welfare state would come into existence.

What would be the major objectives of the welfare state? Quaid-i-Azam laid down the following three broad-ranging guidelines:

- i) "It is not our purpose to make the rich richer and to accelerate the process of accumulation in the hands of few individuals. We should aim at leveling up the general standard of living amongst the masses, our ideal should not be capitalistic but Islamic and the interests and welfare of the people as a whole should be kept constantly in mind."
- ii) Pakistan should not blindly follow Western economic theory and practice and should develop its own economic system based on true Islamic concept of equality of manhood and social justice. Yusufi (1996)
- iii) Public sector should play a more active role in providing a et work of social and public utility services and relief and amenities, especially in underdeveloped areas, Key industries should also be controlled and managed by the state.

The above guidelines provided the foundations for a host of welfare-oriented policies, which Quaid-i-Azam wanted to be followed for the development of various socio-economic sectors, for example to build up social infrastructure. Education should be given top priority as an instrument of socio-economic change. With emphasis on compulsory primary education and production of professional and technical manpower.

There should be no discrimination between sexes in any sector of society Industrial workers and peasants should be organized to ensure adequate wages and to promote health. Education and recreation. There should be rapid agricultural modernization and appropriate heavy industries should be set up, similarly transport, energy, and irrigation network. Ports, aviation and other types of physical infrastructure should be developed and financial and banking sectors should be explored, mobilized and strengthened.

On the occasion of Pakistan's first Budget the Government announced a liberal Industrial Policy to associate individual initiative and private enterprise at every stage of industrialization. A few key industries were reserved for public sector and the remaining were reserved for public sector and the remaining were left open to private enterprise. Similarly doors for foreign economic assistance were opened on the principle of mutual commercial respect.

It will be seen that Quaid-i-Azam's philosophy of welfare state was pragmatic in view of the act that Pakistan virtually started from a scratch and had to build up almost every conceivable economic and social sector, Further,

more than 8 million refugees had to be rehabilitated inspite of lack of an adequate administrative machinery and financial resources, However the ultimate goal of all proposed policies and measures was to give high priority to equity and welfare in economic life. From this angle, Quaid-i-Azam's concept of welfare state was pragmatic yet visionary, critical yet hopeful.

Two Important Economic Welfare Documents

Two pre-independence. documents, prepared under the active guidance of Quaid-i-Azam's Throw adequate light on his socio-economic welfare philosophy.

The first document. consists of an economic, social and educational Programme chalked out in the 25th Annual Session of Muslim League in 1937. Its salient features (Pirzada, 1970) were:

- a. To fix working hours for factory workers and other labourers
- b. To fix minimum wages
- c. To improve the housing and hygienic condition of the labourers and make provision for Slum clearance
- d. To reduce rural and urban debts and abolish usury
- e. To grant a moratorium with regard to all debts, whether decreed or otherwise, till proper legislation has been enacted
- f. To secure legislation for exemption of house from attachment or sale in execution of decrees
- g. To obtain security of tenure and fixation fair rents and revenue; to abolish forced labor
- h. To undertake rural uplift work
- i. To encourage cottage industries and small indigenous industries both in rural and urban areas
- j. To encourage the use of Swedish articles, specially hand-woven cloth
- k. To establish an industrial board for the development of industries and the prevention of exploitation by middlemen
- l. To devise means for the relief of unemployment
- m. To reorganize secondary and university education, specially scientific and technical
- n. To enforce prohibition
- o. To abolish and remove un-Islamic customs and usages from Muslim society
- p. To organize a volunteer corps for social service

To further consolidate the above programme the following additional steps were recommended in 1941; Ahmad (1996)

- i. No loans on interest be taken for marriage and funeral processions.
- ii. Use of intoxicants and gambling be checked.
- iii. True spirit of brotherhood based on Islamic concept of equality and fraternity should be infused among those Muslim who have adopted the Un-Islamic view of caste based on profession and occupation.

Later on Quaid-i-Azam appointed a committee to chalk out a detailed scheme for collecting systematically zakat usher, fitra, and skins of qurbani and using them for the promotion of Muslim interests according to the shariah.

The second document relates to the Report of the twenty-three members Economic Planning Committee appointed by the Quaid-i-Azam in 1944. The Report prepared a comprehensive Twenty-Year Development plan for economic and social uplift, state industrialization, free primary education, reform of land system, security of tenure, improvement in the condition of labour and agriculture, control of money lending, provision of welfare services. Removal of gross inequalities of income, and development of health, housing transport, and trade sectors. Hasan (1991)

Most of the recommendations of the Committee reflected Quaid-i-Azam notions of transforming Pakistan into a welfare-oriented strong economic unit Pakistan's First Five-Year Plan (1955-1960) carried many of the recommendation's of the Committee but. As is well know, this Plan was put into cold storage by vested interests.

CONCLUSION

It may be asked as to why Quaid-i-Azam welfare-oriented approach did not become major part of public economy of Pakistan. Although Pakistan started from scratch in 1947, and since then has made significant advances in different economic sectors, it has by no means emerged as a welfare state. There may be many reasons for this state of affairs but one basic reason is that a few years after the death of Quaid-i-Azam power passed into the hands of vested interests that had no sympathy with the socio-economic objectives or ideology of Pakistan Movement. As a matter of fact, ever scholars of Pakistan Movement have produced few works which highlight the

dynamic and progressive approach of Quaid-i-Azam to the solution of problems of poverty and uneven distribution of incomes and wealth. Pervez (1980) It is high time we reexamine our entire socio-economic policy framework in the light of his pragmatic yet visionary advocacy for the promotion of a society in which human welfare based on Islamic principles of equality of manhood is consciously and deliberately sought as the sole objective of all social and public policies.

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