

Abdel Qader al-Husseini

Abdel Qadir Auda

Abdolkarim Soroush

Abdul Rauf Fitrat

Abdullah Ali al-Moturuq

Abdurrahman Wahid

Abdurreshid Ibrahim

100

Great
Muslim
Leaders
of the
20th century

Ahmad al-Khatib Abu Muhammad

Ahmad Muhammad Ali Ansari

Ahmed Husain Deedat

Al Hajj Talim Ali Abu Nasr

Alija Izetbegovic

Al-Sadiq al-Mahdi

Anne Sophie Roald

Bacharuddin Jusuf Habibie

Dr Abdul Karim Germanus

Dr Ali Shariati

Dr Anwar Ibrahim

Dr Mahathir Mohammad

Dr Mohammad Iqbal

Dr Murad Wilfred Hofmann

Dr Saïd Ramadan

Dr Yusuf al-Qaradawi

Dr. A.M.A. Azeez



Institute of Objective Studies
New Delhi, India

100 Great
Muslim Leaders
of the 20th century

Editor-in-chief:

Dr Mohd Manzoor Alam

Chairman, Institute of Objective Studies

Editors:

Prof. Z M Khan

Prof. A R Momin

Prof. Manzoor Ahmed

Dr Shaukat Ullah Khan

Prof. Z A Nizami



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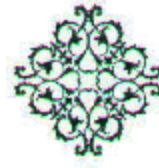
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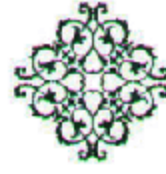
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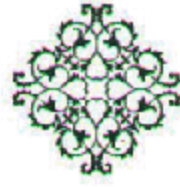
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Prof. Khurshid Ahmad

Pakistan (1932 -)

البروفيسور خورشيد احمد

He has brought Islamic economics to centre stage

as a modern discipline...it underscores

a unified view of the world

and the vision of an integrated universe.

Prof. Khurshid Ahmad is a research-scholar, educationist, versatile writer and a preacher of Islam. He is one of the leading figures in the emergence of Islamic economics as an intellectual discipline. He has been instrumental in the establishment of new institutions and programmes in the field of Islamic economics. 'He is a representative figure who has brought the economic teachings of Islam to the status of Islamic economics. He is also credited for turning value-free economics into a self-consciously value-oriented discipline based on the concept of *tawhid* and *khilafah*'.

Khurshid Ahmad was born in Delhi. His father, Nazir Ahmad, was a businessman, an activist and a participant for the movement of Pakistan. He was a friend of Maulana Syed

Abul Ala Mawdudi. Khurshid had a traditional Islamic education, and then enrolled in the Anglo-Arabic school in Delhi. Inclined to political activism, he participated in several pro-Pakistan demonstrations. He was elected president of the Children's League in Delhi in 1946. After Partition, the Nazir family migrated to Pakistan, and finally settled in Karachi. Khurshid was enrolled at the Government College of Commerce and Economics where he was exposed to economics and the works of Maulana Mawdudi, whose ideas deeply influenced and shaped Khurshid's thought. He was similarly impressed by Muhammad Asad (Leopold Weiss) and the poet-philosopher, Dr Mohammad Iqbal. His fellow students, Zafar Ishaque al Ansari, Khurram Murad and Khurshid's elder brother Zamir – future stars in their respective

fields – influenced and attracted him to the student wing of Jamaat-e-Islami, Islami Jamiat-i Taliban (IJT). These activities and personalities determined the future course of his life.

Khurshid Ahmad soon emerged as a gifted leader and, in 1950, was elected head of the IJT. While serving as president of the All-Pakistan Islamic Students Association (ISA) from 1953-55, he launched a biweekly student newspaper, *The Students' Voice*, and wrote a series of articles. He widened the social base of IJT to ensure its victory in campus elections in 1953.

Khurshid Ahmad earned the bachelor's degree in commerce in 1953, studied for the master's degree in economics and Islamic studies and secured his law degree in 1958. Simultaneously, he served as editor of *Students' Voice* (1952-55), of the Islamically-oriented *New Era* (1955-56), *Voice of Islam* (1957-64), *Chiragh-i Rah* (1957-68) and as associate editor of the *Iqbal Review* (1960-64). From 1955, he began his career as an academician; he taught economics (1955-70) in the faculties of economics and commerce at the Urdu College and in the department of economics at Karachi University. In the late 1960s and 1970s, Prof. Khurshid Ahmad combined teaching and writing as an economist involved with *da'wah*.

Prof. Ahmad has authored or edited over 24 books in English and 16 books in Urdu; he has also translated and edited ten works of Maulana Syed Abul Ala Mawdudi. Prominent among his works are: *Studies in Islamic Economics*, (editor and contributor, Leicester, 1980, 1981, 1982, 1986), *Towards Monetary and Fiscal System of Islam*, (Islamabad, 1981), *Family Life in Islam*, (Leicester 1974, also published in Japanese, Arabic French, Turkish and Yugoslavian), *Fanaticism, Intolerance and Islam*, (Lahore, 1956, 1978, 1986; also published in Indonesian and Bengali), *Principles of Islamic Education*, (Lahore, also

published in Arabic, German, Indonesian, Malay and Turkish), *Economic Development in an Islamic Framework* (Leicester, 1979), *The Position of Woman in Islam*, (with Nuzhat Afza, Nairobi, 1967; also published in Kuwait and Pakistan, 1982) *Islamic Approach to Development: Some Policy Implications*, (Islamabad, 1994).

Prof. Khurshid Ahmad's comparative study of the Oriental as well as Occidental philosophies in religion, academics, economics, constitutional issues, and his commitment to Islam have led to his being entrusted with key positions in national as well as international organisations. He has held the portfolio of the federal minister of planning and development and has been deputy chairman of Pakistan's Planning Commission, (1978-79). He has served as chairman, International Institute of Islamic Economics, International Islamic University, Islamabad (1983-87); president, International Association of Islamic Economics, Leicester, UK (1984-92); member, supreme advisory council, International Centre for Research and Islamic Economics, King Abdul Aziz University, Jeddah (1979-83); vice president, standing conference on Jews, Christians and Muslims in Europe, Berlin and London (1974-78); member, advisory council, Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak College, Birmingham, UK (1976-78); member, National Hijra Committee, Government of Pakistan (1978-83); member, committee of jurists to evaluate Islamic laws in Sudan (1986-87); member, international review committee, Islamic Research and Training Institute, Islamic Development Bank, Jeddah (1988-89). He has been member of Senate of Pakistan for two terms (1985-1997) and chairman of the Senate standing committee on finance, economic affairs and planning. He is founder and chairman of Institute of Policy Studies, Islamabad, and The Islamic Foundation, Leicester (UK). He is member of boards of trustees of Islamic Centre, Zaire (Nigeria); International Islamic University, Islamabad; foundation council, Royal Academy for Islamic Civilisation,



Amman (Jordan); and vice president of Islamic Research Academy, Karachi and Lahore.

In view of his pioneering contributions towards the development of Islamic economics as an academic discipline, he was awarded the first Islamic Development Bank Award for Economics in 1988. His contributions to the Islamic cause were *recognised in the form of King Faisal international prize* in 1990. In recognition of his services to Islamic economics and finance, he was given the 5th annual prize of American finance house, LaRiba, USA in July 1998.

Khurshid Ahmad became a member of Islami Jamiat-e-Taliban (IJT) in 1949 and was elected *nazim-i-a'ala* (president) of that organisation in 1953. He formally joined Jamaat-e-Islami Pakistan in 1956. Besides shouldering several other responsibilities, he was editor of the *Tarjumanul Quran*, a monthly organ of Jamaat-e-Islami. He has been 'increasingly involved internationally in the Islamic revivalist tide'" Because of his expertise, the development of Islamic economics and implementation of Islamic reforms held centre stage of his activities. He has been an important figure in the implementation and popularisation of LaRiba (interest-free) banking in Pakistan.

Like his mentor Maulana Mawdudi, Prof. Khurshid Ahmad has asserted that the comprehensive guidance of Islam and its integral relationship to all aspects of life are rooted in the *norm of tawhid*. "It points to the supremacy of the law in the cosmos, the all-pervading unity behind the manifest diversity.... It presents a unified view of the world and offers the vision of an integrated universe. It means that all men are the creatures of God and are all equal. The man as *khalifah*

of Allah on earth is under the obligation of establishing a new order of equity and justice, peace and prosperity. And this duty is incumbent on both the individual and the Muslim community," he said, adding, "Islam's emphasis on social responsibility establishes an equilibrium between life's material and spiritual aspects and provides guidance for all walks of life." It is this holistic vision of the world that underlines the *multifaceted yet religiously motivated and integrated career* of Prof. Khurshid Ahmad. It simultaneously 'accounts for his intellectual and commercial dialogue with the West, despite his deep criticism of it'.

Prof. Khurshid Ahmad has shared Maulana Mawdudi's views on the indictment of the West. He however appreciated the importance of science and technology in western society and held the view that Muslim societies are part of an international political and economic system. Unlike his mentor, Prof. Ahmad has not called for a total rejection of the West.

Instead, he advocated redefining of the relationship for interaction and for the sake of co-existence. He has thus favoured opening up to the Western world and the launch of a worldwide *da'wah* movement.

Prof. Ahmad has not called for a total rejection of the West. Instead, he advocated redefining of the relationship for interaction and for the sake of co-existence.

Prof. Khurshid Ahmad has worked for years to develop the science of Islamic economics, which is directly related to the Islamic movement. Explaining the evolution of economics, he said, "Initially the emphasis was on explaining the economic teachings of Islam and offering Islamic critique of contemporary Western theory and policy. During this phase most of the work was done by the ulema, the leftists and Muslim social thinkers and reformers. Gradually, the Muslim economists and other professionals became involved in this challenging enterprise." The first international conference on

Islamic economics in 1976 represented a watershed in the history of the evolution of Muslim thinking on economics, marking the transition from economic teachings of Islam to the emergence of Islamic economics.

Prof. Khurshid Ahmad has maintained that the fundamental values and message of Islam continue to be the same. But he has adopted a fresh approach which has yielded a new Islamic paradigm. In this the Quran and the Hadith provide the foundation for the perspective rather than the starting point for the analyses. The first premise that Prof. Ahmad established is that "economic development in an Islamic framework and Islamic development economics are

rooted in the value-pattern embodied in the Quran and the Sunnah." In terms of methodology, he has spoken of the broader Quranic value-patterns rather than the specific provisions of

particular verses. With this he developed a more broadly integrated model of Islamic economics. His perspective is not apologetic or defensive. It is an attempt to create an intellectual *discipline on an Islamic basis, 'so that it can provide guidance for operational programmes and activities'*.

According to Prof. Ahmad, "Islam does not admit of any separation between 'material' and 'moral', 'mundane' and 'spiritual' life, and enjoins upon man to devote all his energies to the reconstruction of life on healthy foundations. It teaches him that moral and material powers must be welded together, and spiritual salvation can be achieved by using the material resources for the good of man and not by living a life of asceticism." He has pleaded that state institutions are necessary and national communities legitimately exist, but loyalties to state or nation are subordinate to the allegiance to God and the ummah.

He has declared, "*Tawhid* sets the goals of development. Developing a God-conscious human being, a balanced personality is the aim of human resource development and objective of development policy. Industrialisation should aim at creating conditions of social and economic justice. Property can be possessed and used for investment. But it may not be used to exploit others. In a nutshell, the emphasis has to be on God-conscious planning." He has thus rejected the concept of 'economic man'. Islamic economics promotes cooperation and mutual obligation and does not do away with healthy competition. *Zakat* is 'compulsory levy' and its purpose is to create a fund for the support of economically depressed classes. Usury has no place in Islam as it has damaging effects on human welfare.

For him, the supposedly value-free Western economic analyses are not at all value-free.

Prof. Ahmad has been able to develop a 'self-consciously value-oriented discipline'. For him, the supposedly value-free

Western economic analyses are not at all value-free, and it becomes apparent when it is applied in non-Western context. He asserted that economists have a moral responsibility to *work for economic justice and the betterment of humanity*. Thus the emergence of Islamic economics reflects a rejection of some of the basic assumptions of traditional Western scholarship and represents a step ahead of the traditional Muslim approach to economic subjects. Prof. Khurshid Ahmad has laid great emphasis on actual projects rather than doctrine. He has advocated the creation of Islamic banks and financial institutions. More than 100 Islamic banks or investment groups have already come up in different parts of the world. This programmatic activism is an important outcome of the emergence of Islamic economics; it is a befitting recognition of Prof. Khurshid Ahmad's pioneering work as an Islamic economist of the 20th century.

Dr. Ahmad Domocao Alonto
 Haji Abdul Malik Karim Amrullah
 Haji Umar Rita
 Haji Muhammad Amin al-Husayni
 Haji Hafiz Sadri Koci
 Hakim Abdul Hamid
 Hakim Hafiz Mohammad Ajmal Khan
 Hakim Mohammad Said
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 Maulana Ashraf Ali Thanvi
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 Maulana Mohammad Ilyas

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 Rachid al-Channouchi
 Rizaeddin Fakhreddin
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 Syed Muhammad Naqib al-Attas
 Tunku Abdul Rahman
 Umar al-Mukhtar
 Zaynab al-Ghazali
 Ziaur Rahman

Spanning the tumultuous history of the 20th century, this book profiles the life and times of 100 great Muslim leaders, the impact of whose thoughts and achievements continue to shape our lives in the 21st century. Quite a few of them are still among us, their lives' best work yet to come. This book endeavours to enrich our knowledge about the Muslim world while dispelling centuries-old myths and misconceptions.

The Institute of Objective Studies (IOS), based in New Delhi, is vision-inspired to be working for the creation of a humane society. The IOS, adhering to the core principles of Islam, is facilitating the integration of knowledge through interdisciplinary inquiry and research. This book is an account of the most momentous 100 years of world history, bringing into perspective many of the challenges being faced in our multicultural, multiethnic world, and the way Islam has engaged with them.



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