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Dear Mohammad Yasir,

This is to inform you that your paper entitled “Islamic Education & Islamic Economy in India: Status & Development Theories” has been accepted by the editorial board based on the reviewers’ reports and editorial considerations. Hope your paper will satisfy the interest of the readers.

Thanks again for your kind interest in Journal of Islamic Studies and Culture.

Please feel free to contact if you require additional information.

Sincerely,

[M. Mamin Ullah]

M. Mamin Ullah
Executive Editor
Islamic Education & Islamic Economy in India: Status & Development Theories

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Abstract

There is no doubt that regular books of economics have published but a very few on this topic. But here we made a serious attempt to present the current status of Islamic economy & education collected from various researches, news reports & surveys in India by various GOs, NGOs and media along with we present here important economic theory for its improvement as a guideline.

We are going to present here four economic theories to develop not only Islamic economy but also Islamic education. Before this we want to show the current status of economy and education of Indian Muslims. At the end of this paper we present a ten point program structure for the development of Islamic education.

A. Islamic Economy & Education Status

In this section we presents the status of economy and education along with the briefing of economic corruption.

Now first we are going to present status of Islamic Economy & education in India collected & Summarizes from various News & Survey Reports.

- “Muslims are Poorest & Worst education group in India” – by IB Times 21 Aug 2013 [7]
- Six years after Sachar report, Muslim lot no better ----The Hindu January 14, 2013

Fig 1. Urban Education Levels by household Religion (%)

<table>
<thead>
<tr>
<th>Religion/Sex</th>
<th>Not literate</th>
<th>Literate Below primary</th>
<th>Primary</th>
<th>Middle</th>
<th>Secondary</th>
<th>Graduate and above</th>
<th>Not Reported</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindus</td>
<td>25.3</td>
<td>18.8</td>
<td>16.6</td>
<td>13.9</td>
<td>17.2</td>
<td>7.9</td>
<td>0.3</td>
</tr>
<tr>
<td>Muslims</td>
<td>42.4</td>
<td>20.9</td>
<td>16.3</td>
<td>10.0</td>
<td>8.0</td>
<td>2.3</td>
<td>0.1</td>
</tr>
<tr>
<td>All</td>
<td>32.7</td>
<td>19.0</td>
<td>16.7</td>
<td>13.3</td>
<td>13.3</td>
<td>7.0</td>
<td>0.3</td>
</tr>
</tbody>
</table>

| Female       |             |                        |         |        |           |                    |             |
| Hindus       | 33.4        | 18.1                   | 15.8    | 12.2   | 14.1      | 6.2                | 0.3         |
| Muslims      | 50.5        | 19.8                   | 13.9    | 7.8    | 6.2       | 2.6                | 0.1         |
| All          | 35.5        | 19.3                   | 15.7    | 11.6   | 13.2      | 5.5                | 0.3         |

Fig 2. Average Money Spent by Religious group member per day [7]

- Socio-economic and educational status of Muslims below that of the Scheduled Castes- by Sacchar commity
- There was no perceptible improvement in the status of Muslims - by economist and chief scholar at the U.S.-India Policy Institute Abusaleh Shariff.

(Seminar was the presentation of a paper, “Six Years After Sachar: A Review of Inclusive Policies in India, by Abusaleh Shariff.)

Fig 3. All India Literacy Rate by Socio-Religious Group
Now let us discuss about Islamic Economic Corruption. As it is well known through the report of Brain D. Hunt at 2008 that the wealth distribution by Saudi is improper among the Muslim communities & yearly large amount of ten crores is transferred to Salafi, Wahabi and Devbandi extremists. Due to this a majority of Muslims i.e. Bareilvi traditionalist & others become deprived which creates an economical imbalance.

B. Development Theories
We present the modified version of important theories for the development of Islamic Economy and education respectively given by neglected igneous of East Maulana Ahmad Rida Khan Bareilvi's literature.

i) For Islamic Economy
4 Principles are here [3]
1. Excepting those matters in which the state is intervening, the Muslims should settle their conflicts by mutual consultation, so that crores of rupees which are squandered in unnecessary litigation may be saved.
2. The rich Muslims of Bombay, Calcutta, Rangoon, Madras and Hyderabad-Deccan should setup banks for their Muslim brethren.
3. The Muslims should not purchase anything from non-Muslims. They should have business dealings with the Muslims only.
4. There should be emphasis on the spread of Islamic Teachings i.e. ilm-e-deen.

ii) For Islamic Education
Ten Point program for progress of Islamic Education [10]:
1. To open best school/colleges where knowledge should be imparted schematically.
2. Students/Scholars should be given monthly scholarship/allowance so that they take interest in their studies at all costs.
3. Reasonable salaries/allowances to be given to teachers on their performances.
4. The works of students should be noticed & whoever is found eligible for which ever subject should be encouraged for it and paid for working on it accordingly.
5. From these, those who are ready should be sent throughout the country so that by way of speeches, writings, debates, presentation, conference, seminars etc they spread the light of education and Islam.

6. Those books which may prove useful for country as well as Islam & which refute infidelity should be compiled by giving proper gifts to writers.
7. Already printed books as well as new books should be published in good material & distributed all over the country free of cost.
8. In every city there should be your officer/Supervisor who will sent you the details of the requirements in the city of debates, Orators or Literatures and you should dispatch the requirements as per their needs.
9. Those who are capable but are engrossed for their livelihood they should be given their monthly due & their capabilities should be utilized according to their fields.
10. Your religious news paper should be published and time and again news & items favoring Islam should be printed & distributed with and without monetary gains.

It has been quoted in the Holy Hadith of Prophet Muhammad (Peace & Blessings upon him) that in the last era the work of religion will not be possible without Money & it has been proved right. Hence this is practically possible only through improved Islamic Economy.

Conclusion
Empowering of Muslim communities uniformly. The equal distribution of charity is very important, but also a dire necessity of uniform education for their overall development.

It is imperative for Muslims to follow the development theories and also aware of their education & economy. All influential Muslim countries, leaders, individual persons etc will have to facilitate an equitable share for all Muslim communities in education, employment and economic activities to ensure their growth.

References
[1] “KIFLAL FAQIHAL FAHIM Fl QARTAS-AL-DRAHIM” Book By Ahmad Rida Khan bareilvi (The position of currency note and its related matters according to Shariah)