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Survey on Economy & Education of Indian Muslim as per guidelines of Imam Ahmad Raza (R.A.)

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ABSTRACT

Without a doubt, it can be necessarily proclaimed that traditional books of economics have remained ineffective at shedding light on the agenda of this research. This research establishes the ground to make 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.

This research presents four economic theories to further develop not only Islamic economy but also Islamic education. Before this the paper exhibits the current status of economy and education of Indian Muslims. This research paper, in conclusion, presents a ten point program structure for the development of Islamic education.

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Introduction

In past days various surveys are done over the similar topic. In various reports like sachchar committee muslims are considered educationally and economically lagging. Majority of sunni muslim follows traditional islam i.e. the true teachings of Muhammad ﷺ through the theories of Aala Hazrat imam Ahmad Rida Khan (R.A). So this is the matter of self analysis that how can we develop our educational & Economical status? The tools given by our imam Aala Hazrat imam Ahmad Rida Khan (R.A) is using widely by others.

So in this Research paper we explain the critical need of programs & plans penned by Aala Hazrat imam Ahmad Rida Khan (R.A) the trough the analytical analysis and surveys in schematic practical manner. For which my research papers covers the two major things first is the current status and the second is development theories. This methodology of Imam Ahmad Raza in an indian perspective, has barely received any attention by researchers and scholars. This paper attempts to fill the research gap and makes an original attempt to provide an analysis of the topic using a combination of surveys, Technical Reports, observation checklist and ridwi literature survey of fatawa razvia as research tools aiming for a qualitative research design.

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Aala Hazrat Imam Ahmad Raza, unanimously and internationally recognized as the Mujaddid (Reviver) of the Fourteenth Century was thinker who develops various plans needed to be execute. Now a days various reports are available in this scenario so we are going to connect these modern surveys & reports to derive the Imaam’s (R.A) theory into attention for the welfare of Muslim ummah.

A. Islamic Economy & Education Status

In this section, this research displays the status of economy and education accompanying the briefing of economic corruption at national level. Firstly, the paper presents the status of Islamic Economy & education in India acquired and deciphered from various News & Survey Reports.

- “Muslims are Poorest & Worst education group in India”
by IB Times 21 Aug 2013
- Six years after Sachar report, Muslim lot no better -
The Hindu, January 14, 2013
- Socio-economic and educational status of Muslims below that of the Scheduled Castes
by Sacchar committee.
- 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.)

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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 muslim i.e. bareilvi traditionalist & other become deprived which creates an economical imbalance.

The regular visits & reading the official records was done. All of them are presented below as a brief of our survey.

A) Urban Education Levels by household Religion (in %)

B) Average Money Spent by Religious group member per day

C) All India Literacy Rate by Socio-Religious Group

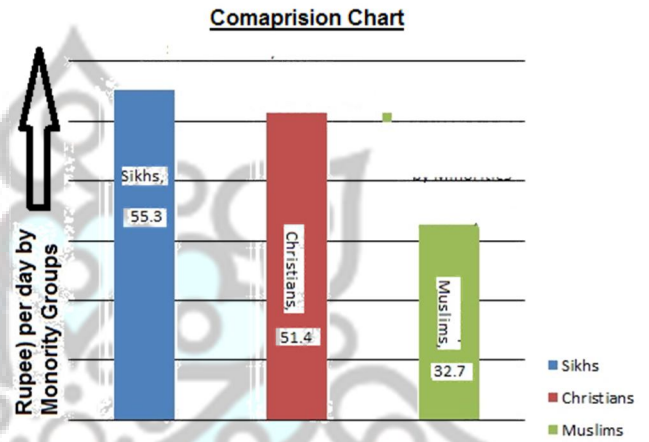


Fig 1. Urban Education Levels by household Religion (in %)

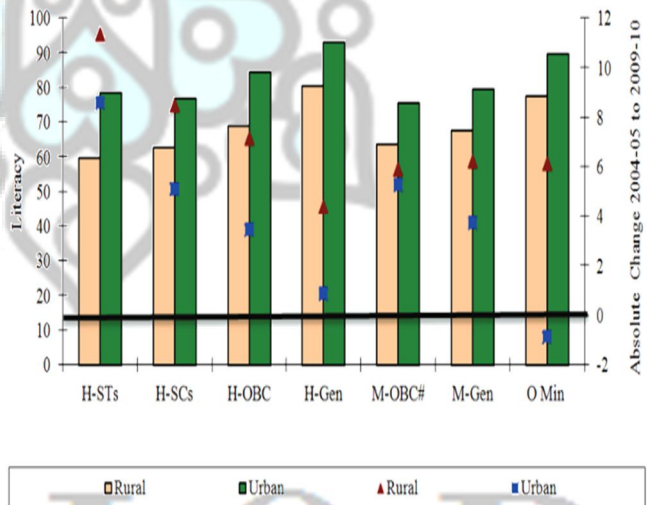


Fig 2. Average Money Spent by Religious group member per day

Religion/Sex	Not literate	Literate Below primary	Primary	Middle	Secondary	Graduate and above	Not Reported
Male							
Hindus	25.3	18.8	16.6	13.9	17.2	7.9	0.3
Muslims	42.4	20.9	16.3	10.0	8.0	2.3	0.1
All	27.7	19.0	16.7	13.3	13.3	7.0	0.3
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	1.6	0.1
All	35.5	18.3	15.7	11.6	13.2	5.5	0.3

Fig 3. All India Literacy Rate by Socio-Religious Group

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B. Development theories

As per the previous discussion it is clear that the muslim education and economy is required to improve in schematic manner with some practical advancement of tradition the We present the modified version of important theories for the development of Islamic Economy and education respectively articulated by the by reknowned igneous of the eastern Islamic world of Maulana Ahmad Rida Khan Bareilvi's literature.

i) For Islamic Economy

The following four theoretical points are given by Aala Hazrat Imam Ahmad Raza (R.A) :

- i. Excepting those agendas, in which the state is intervening, the Muslims should reconcile and tend to their issues by mutual consultation, so that millions of rupees which are fritter away in un-necessary litigation may be saved.
- ii. The flourishing Muslims of Bombay, Calcutta, Rangoon, Madras and Hyderabad-Deccan should setup banks for their Muslim brethren.

iii. The Muslims should not purchase anything from non-Muslims. They should have business dealings with the Muslims only.

iv. There should be emphasis on the spread of Islamic Teachings i.e. ilm-e-deen.

ii) For Islamic Education

Also the following ten theoretical points are given by Aala Hazrat Imam Ahmad Raza (R.A) for progress of Islamic Education:

1. To endow the society with top grade school/colleges where knowledge should be imparted schematically.
2. Students/Scholars should be allotted adequate scholarship/allowance to motivate and encourage their interest in their studies at all costs.
3. Reasonable salaries/allowances to be given to teachers on their performances.
4. Student initiatives should be acknowledged & whoever is found eligible for which ever field of work 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 of benefit for the country as well as Islam & which refute infidelity should be compiled by giving proper aids and incentives 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 ascribe 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 capable with potentialities but are occupied with the drive to achieve livelihood they should be given their monthly due & their capabilities should be utilized according to their fields.

10. Your religious newspaper should be published and time and again news & items highlighting the uniqueness of Islam should be propagated 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.

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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 muslim 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.

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