

Muslim Educational System under Mughal Era

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ABSTRACT

Sub-Continent is unique with regard to foreign intruders those are not only invaded subcontinent hailing from western border but also ruled over this rich subcontinent in terms of variety of people and cultures. They ruled over this area with full vigour and introduced series of administrative and educational changes. Mughal era is very pertinent in this regard. In fact, Mughal mostly indulged in the world of luxuries and romance to please and quench their desire of instinct. However, despite all these flaws and short comings, they paid heed to education and literary activities too. Mughal era started with arrival of Zaheer ud din Babar in 1526 A.D ended with Bahadur Shah Zafar following the tragedy of War of Independence 1857 A.D. They amply focused on expansions and constructions of buildings and monuments. In this article, we will discuss early lives, educational reforms and policies with regard to potent monarch such as Babar, Akbar and Aurangzeb Alamgir in particular and others in general.

Keywords: Muslim, Education, Literature, Dynasty, Madrasah, Masjid, Mughal Era.

Introduction:

The arrival of Mughal in the subcontinents marked the new era of education in the subcontinent. Babur's triumph in the Battle of Panipat 1526 A.D, paved the way of foundation of Mughal Empire in the sub-continent. Mughal era marked with many drastic changes in terms of administration, constructions and education besides arts and architecture. Mughal era ushered in history of the world with religious tolerance especially by Akhbar which could not be replicated by west. Mughals also allowed East India Company to trade in the sub-continent which ultimately ruined their own grandeur via designs and money.

Mughals were far superior to Delhi Dynasty in many ways. They introduced series of administrative reforms with land reforms to uplift the lives of their masses. They paid heed to education to a certain extent too. They were fond of art and architecture. Their monuments are still astonishing for people to see.

Zaheer ud din Babar:

Zaheer uddin Muhammad was born on 24th February 1483 at Andijan, Farghana, Central Asia.(1) From his early age he adopted nick name Babar a Turkish word meaning Tiger. He acquired his early education from his teacher Shaikh Majid. He learned Persian, Arabic, Turkish and poetry from Shaikh Majid who influenced him a lot.(2) The other who trained him was his maternal grandmother

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results of the both types of institutes, madrassas students are observed more obedient than the secondary school students. Both types of the respondents try to provide sports facilities to their students, those who do not provide basically they do not have facilities in their institutes but they are in favor of providing games and sports facilities to their students. Both types of the respondents responded that they use different teaching activities in teaching and learning process.

Recommendations

On the bases of the findings from the collected responses, it is recommended that we should provide modern facilities to our students, should use modern training aids for teaching and learning but if we want make our future generation disciplined and obedient then we should follow the teaching of Almighty given in the Holy Quran and the teaching of the Holy Prophet (PBUH) and if we will not follow these teaching then we will have the same results as westerns have in their countries.

QUESTIONNAIRE

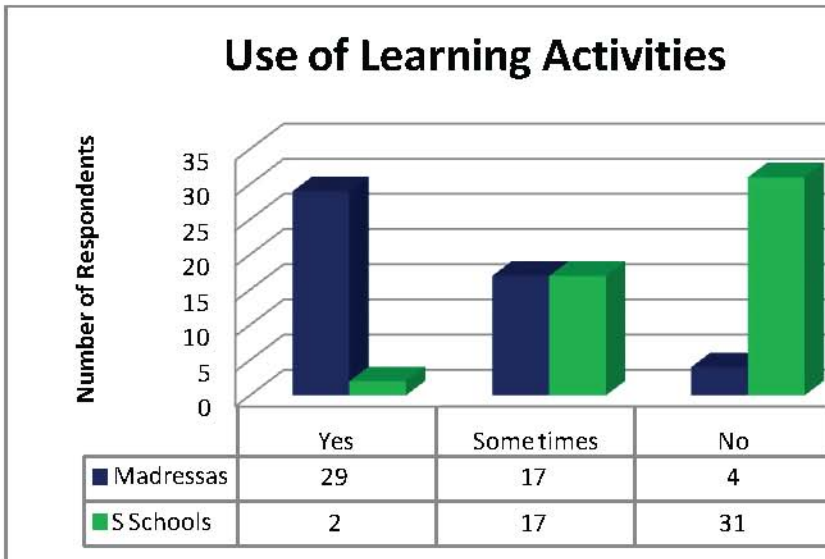
1. Which method of teaching, do you use to teaching your students?
2. Do you use modern teaching aids in your classroom? (Y/N)
3. If 'yes' then what are the training aids you use while teaching your classes?
4. If no then what are the reasons behind for not it?
5. Do you have students belonging to different cultures? (Y/N)
6. How do you maintain equality in your class for students belonging to different cultures?
7. How do you maintain discipline in your classes?
8. Do you use punishment to make your students disciplined? (Y/N)
9. Do you have sports facilities for your students? (Y/N)
10. Do you arrange activities in the classes or institute for better learning of your students? (Y/N)

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The responses of the participants about the tenth asked question are given below:

S. No.	Responses	Madressas' participants	Secondary School Participants
1.	Yes	29 (29/50*100)=56%	31(31/50*100)=62%
2.	Sometimes	17(17/50*100)=26%	13(13/50*100)=26%
3.	No	4(4/50*100)=8%	6(6/50*100)=12%
Total		50	50

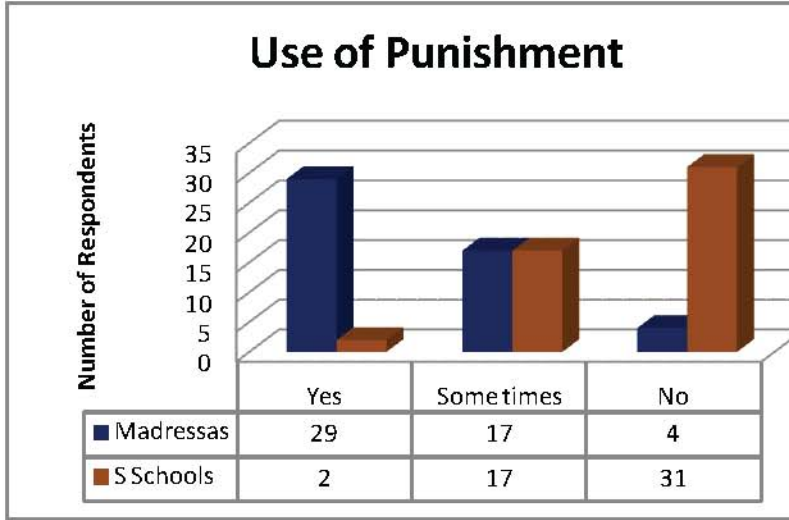


Discussion and Conclusion

If critically analyze the responses of the respondents belonging to both institutions we find no difference in their teaching approach. Approaches of teachers about use of modern training aids is almost the same. The both institutions are unable to use modern training facilities because of the limited funds availability, but they use those teaching aids which are available to them which are in their reach. The same percent of the respondents are using modern training aids because they are not available to them. Students belonging to diverse culture are enrolled in the both types of the institutes and they try to maintain such environment which is feasible for all and they do not feel any kind of discrimination while getting education in their institution.

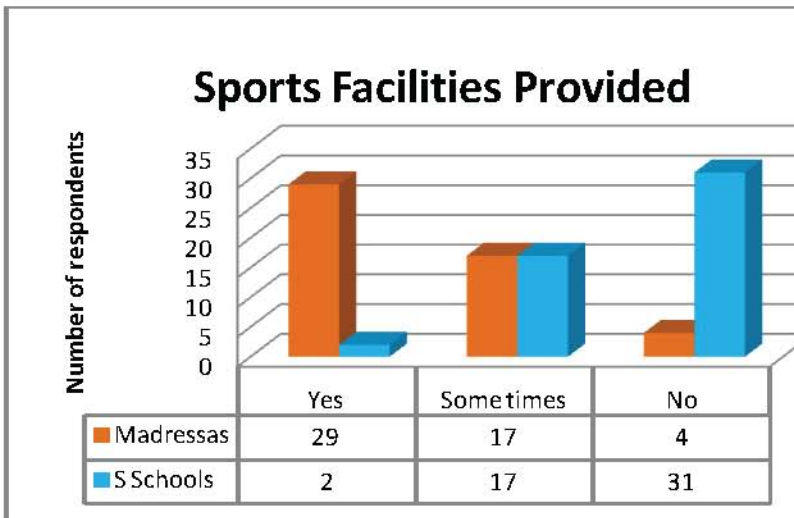
But in case of maintaining discipline in the institutes it is difficult for the school teachers but teachers of madressas are very successful in keeping a disciplined environment, as they follow the rules described in the Holy Quran or the actions taken by the Prophet Muhammad (PBUH). In order to maintain discipline in their institutes madressas teachers (58%) said that they punish their students if they do not follow the rules of the institutions while 62% of secondary school responded that they do not or unable to give punishment to their students if they misbehave or do not follow the given instructions. Consequently, v

S. No.	Responses	Madrassas' participants	Secondary School Par
1.	Yes	29 (29/50*100)= 58%	2(2/50*100)= 4%
2.	Sometimes	17(17/50*100)=34%	17(17/50*100)=34%
3.	No	4(4/50*100)=8%	31(31/50*100)=62%
Total		50	50

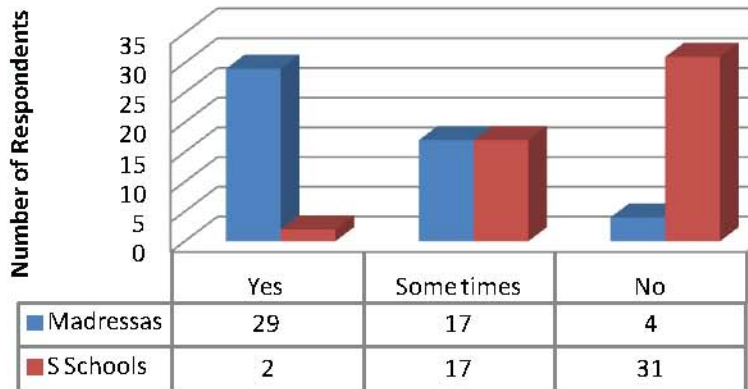


The responses of the respondents about the ninth asked question are shown in the table and graph below:

S. No.	Responses	Madrassas' participants	Secondary School Par
1.	Yes	37 (37/50*100)= 74%	26(26/50*100)= 52%
2.	Sometimes	13(13/50*100)=26%	11(11/50*100)=22%
3.	No	0(0/50*100)=0%	13(13/50*100)= 26%
Total		50	50



Students Belonging to Different Cultures



In response to the sixth asked question, the argued as Karachi is a people living to different areas of Pakistan reside therefore; there chances of having students belonging to diverse cultures. Both types of r said that it is the moral duty of the teacher as well as the institute admin maintain such environment where everyone finds no discrimination, fe further said that it is the era of competition where you get more pop more business where you provide latest knowledge as well as fair environ

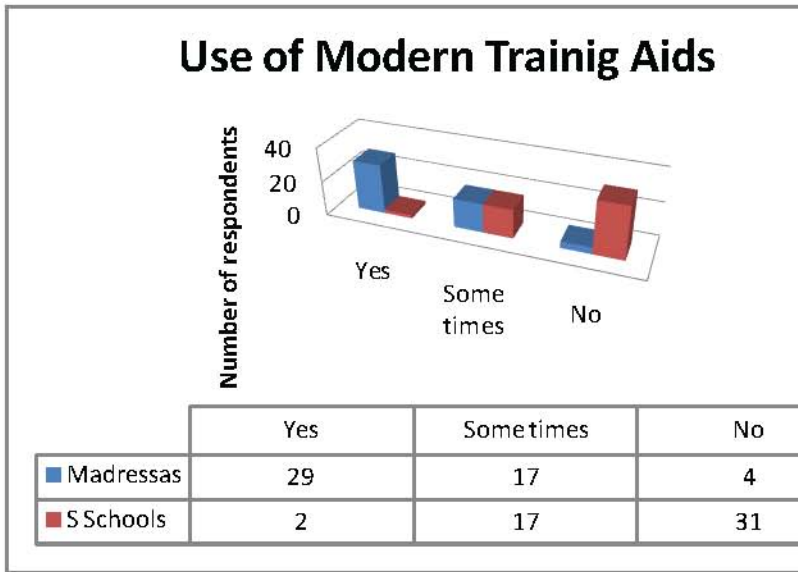
In response to the seventh asked question the madrassas respondent discipline is the prime focus in their institute because without it knowledge to the students by the teachers and to expect the desired outcc possible. Therefore the purpose the follow the rules defined in the Holy practiced by the last Prophet Muhammad (PBUH), in case if they find students are going out of their control then sometime they use punishme their students up to the required standards which are expected to be refl the behavior. This is the reason that you find madrassas students differ from the rest of the people moreover we teach of students in such a wa take the teaching very deeply and adopt it in their life.

While on the other hand the respondents from secondary school argue try to keep discipline in their classes and want to make them to learn bu of the students are not in their control it is quite difficult for them to h students, they also complain about the interference of political partie when they try to take disciplinary action against such students whose l not up to required mark then they find pressure from the local politic who are always favorable to the students instead of the faculty. As a are unable to develop the expected behavioral outcomes.

The responses of the respondents about the eighth asked question are the table and graph given below:

The responses of the participants about the second question are as unde

S. No.	Responses	Madrassas' participants	Secondary School Pa
1.	Yes	13 (13/50*100)=26%	18(18/50*100)=
2.	Sometimes	29(29/50*100)=58%	23(23/50*100)=
3.	No	8(8/50*100)=16%	9(9/50*100)=1
Total		50	50



In response to the third asked question, the participants were h following words to answer the question i.e. black-board, charts, and were having word OHP.

Those respondents who chose the option 'no' to the third asked que were asked to give the reason for not using the training aids in question. There were 08 from Madrassas and 09 from secondary scho are 16% and 18% of the over sample respectively. They used the statu such training aids are not available in our institutions because of tl funding.

In response to the fifth asked question the collected data is as under:

S. No.	Responses	Madrassas' participants	Secondary School Pa
1.	Yes	33 (33/50*100)= 66%	15(15/50*100)=
2.	Sometimes	12(12/50*100)=24%	23(23/50*100)=
3.	No	5(5/50*100)=10%	12(12/50*100)=
Total		50	50

Statement of the Problem

If we meet a layman and talk about the teachers in Pakistan, particularly about teachers of Islamic Education we get remarks against their teaching methodology. People comment that they are using obsolete teaching approaches of far past to teach the youth of contemporary era of technology.

Research Questions

Following research questions were raised to solve the problem:

1. What are the contemporary pedagogical approaches?
2. Are the teachers of madrassas and secondary schools adopting contemporary pedagogical approaches?

Methodology

Mixed approach was used during this research study, both qualitative and quantitative methods were used to collect data from the respondents. The research was based upon descriptive study because it describes difference in the teaching methods used teachers in by madrassas and secondary schools.

Population is the group to which a research would like the results of the study to be generalized. A defined population has at least one characteristic that differentiates it from other groups. The population that the researcher would ideally like to generalize results in referred to as the target population: the population that the research realistically selects from, is referred to as the accessible or available population. There are two types of criteria used to differentiate the population.

Sample Size

Hundred (50 each) randomly selected teachers teaching in madrassas and secondary schools.

Procedure

The study was conducted in two towns of Karachi i.e. Jamshad and Shah Faisal Town. A questionnaire consisting 07 closed-ended and 05 open-ended questions was 100 randomly selected teachers 50 each teaching in madrassas and secondary schools of Karachi.

Items Analysis

In response to the first asked question the teachers belonging to both types of institutes used the following words, lecture, discussion, presentation, group-discussion etc. One of the statements used by the madrassas teacher and secondary school teachers was “we make our students to read the text in the book, and at the same time we explain that text which we feel could be difficult for the students to understand.” A teacher from secondary school said that in our schools we do not have facility of modern teaching aids we want/wish to give training or knowledge to our students by using such latest things but these are not available to us, therefore we use old things which are available to us.”

Education has always been a major concern for Muslims, eager to obey their Prophet (PBUH) command:

Seek knowledge even if it is in China

Muslim contribution to knowledge and education is not unknown to anyone. Islamic education has touched important themes. Since Muslims civilization has religion as a unifying factor, it is naturally based on the Quran and the traditions (*Hadith*). Islam emphasizes the importance of education. The system of education is medieval and religious. Drilling and memorization methods were rampant. The same was true for the qur'anic education. (Ahmed, 1989). The teaching methods followed by the Muslims teachers in past and present can be discussed under the following points:

1. In order to align child's behavior with Islamic teaching, method of preaching in devised. (Ahmed, 1989).
2. The repetition process is recommended to promote memorization and understanding. (An-Nahlawi, 1979).
3. Another effective method used by the Muslims teachers/scholars to teach is the narrative style. This consists in telling a story, thus making long-lasting intellectual impressions on the listener by the liveliness, the conclusion and the message of the narrative. The Holy Quran uses this method, stories include psychological evidence of the power and comprehensiveness of Islam (Ulwan, 1994)
4. Medieval Muslim teachers were using another method to teach was dialogue. This is a conversation with pupils, during which questions were asked for the purpose to draw their attention and trigger their intellect. And indeed Abu Hanifa used to teach by propounding questions and discussing them in his shop (Ahmed, 1989).
5. A parable is a kind of metaphor, like the use of 'donkey' to symbolize a trivial and disgusting creature which carries huge tomes (heavy books) on the back but does not understand them. This has been used in the Holy Quran where it stands for people who falsify the signs of God.
6. Teaching by method of application affects the soul and confirms knowledge. Activities and practices are reciprocal and strongly connected with each other. Ahmed (1979) quotes Abu Hanif, the purpose of learning is to act by it, while the purpose of action is the abandoning of perishable for that which lasts forever.
7. A further method of teaching is dictation method, it consist in bringing up the child to have noble traits and morals. This is stressed in more than one Hadith, it is better for someone to educate his son than to give a measure of charity. The best thing that a father can give his son is good manners. Teach your children and family goodness and give them good manners (At-Tabrizi, 1990).
8. A child should have in his class those children whose manners are good and whose habits are satisfactory, since the child who listens to his friend is affected by him and feels fine with him. Al-Gazali's chief remedy however was: keeping of boys away from evil companions (Totah, 1926)

A Comparative Study of Pedagogical Approaches of Madrassa and Secondary School Teachers Affecting Learning Outcomes in Karachi, Pakistan

SumbulAnsar*

ABSTRACT

Study aims to compare the pedagogical approaches used by Madrassas and secondary schools and their learning outcomes. For the purpose a questionnaire consisting 07 closed-ended and 05 open-ended questions was served to the teachers of the selected institutes 50 each. It is found from the collected data that both the types of institutes are using same approach but in case of maintaining discipline madrassa teachers are applying the instruction given in the Holy Quran or by the Holy Prophet (PBUH), therefore they are more satisfied and successful in case of required learning outcomes. It is recommended that if we want to see our coming generation successful, and obedient, we should not ignore/leave the teaching of the Holy Quran and of the Holy Prophet (PBUH).

Keywords: Karachi, Madrassas, Secondary School, Learning outcomes, teachers.

Introduction

In its broadest sagacity, instruction is a job that assists education. Teaching is the dedicated function of information, expertise and characteristics planned to supply sole service to convene the learning requirements of the person and of civilization. School decides what and how to teach. Drastic measures are required for change. The past decade witnessed a great number of changes in the teaching profession. Numbers increased, qualifications improved, and there was a trend toward the laicization of the profession. Teachers now enjoy security, salaries, fringe benefits, rights of consultation and working conditions that were only dreamed by their predecessors in the fifties. Yet there remains a deepening malaise in the profession.

Berry (2010) writes Technology is full of impact. It also affects pedagogy. Good teachers are conscious of cultural and linguistic variety. Hybrid cultures within class also exist(Carter,2005). Effective teachers exploit the existing resources in culture and student's competence in class. They treat class as community. This opens ever –new vistas of communication and understanding (Stephens &Schaben, 2002). Cultural diversity inculcation leads to flexible and harmonic ways of communication. Reward system should also be introduced in order to ensure increased performance. Better ties between students and teacher field good results.

The first in the Holy Quran that was revealed on the Prophet Muhammad (PBUH) was:

Proclaim! (Or read): in the name of thy Lord and Cherisher, who created man out of a (mere) clot of congealed blood. (Qur'an: S.96)

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not about the denial of specific products and ventures. It is an immensely extraordinary financial framework which responds to the major economic inquiries on a broader scale.

Hassan (1998), suggested a stepwise approach for converting existing economic system of world to Islamic economic system, instead of a sudden shift to this paradigm. As it's the nature of humans not to accept a sudden change but gradually the thinking of individuals can be changed easily. It is essential to begin from the establishment of Islamic financial matters by rethinking suppositions, growing new speculations of microeconomics and macroeconomics, and offering testable models from the Islamic worldview.

In spite of more than a decade studies no consensus has been developed for considering Islamic economic system as the most impactful paradigm. Most of the research work on Islamic economics didn't present scientific steps for entering into the new paradigm. Hence they are more linguistic than scientific. This can be done by the following steps;

Firstly it's needed to think out of the existing paradigms and think for innovative notions and prototypes wherever mandatory.

Secondly, it's required to initiate from microeconomics, as indicated by Yalcintas, (1986), that one of the basic requirement is development of microeconomic theory under Islamic economic system. Similarly Ahmad, (1986) argued that instead of relabeling its required to develop new distinct theories of consumer behavior and firm theory, align with the postulates of Islamic economic system. Likewise Chapra, (1996) indicated the distinct dissimilarities of Islamic economic system postulates with existing economic systems.

Thirdly, it's needed to inspect current hypothetical and pragmatic studies, for collecting information regarding innovative notions and prototypes.

Fourthly, it's needed to implement hypothetical and investigational studies for gathering information regarding their acceptability in Islamic economic system.

Thus Islamic economic system can be the alternative economic paradigm which has the ability to overcome the societal evils like; poverty, corruption and social injustice if implemented in its original form, aligned with Sharia standards of giving equal opportunities and rights to all individuals.

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MPI is not only limited to income and wealth alone, it estimate poverty on the basis of availability of healthcare system, education and standard of living. It is found that poverty ratio is greater in rural areas of Pakistan around 54.6 % while lesser in urban areas, around 9.4 %, thus emphasizing the necessity of making equal distribution of resources economic policy for all areas.

Education, health, hygiene and decent living conditions may be granted if the country have enough income or if such income is distributed fairly equally. By contrast, when a low per capita income and, if unevenly distributed, the basic amenities of life cannot be provided with the masses. (Chapra, 1983). Thus it can be concluded that, appropriate distribution of wealth can overcome evils of inequality and corruption.

5. Solutions with Islamic Economic System

Islamic economic system is not a marginal system to deal with spirituality in life only but it's a system that provides direction of welfare not only for this life but for the life hereafter. (NecatiAydin, 2013). This system is based on God-centered spiritual values of giving equal rights to each and every individual, thus minimizing poverty, inequality and corruption altogether.

Islamic economic system facilitates divine, ethical and communal requirements of humanity along with materialistic requirements. It defines human welfare not by hedonic aspect but from divine, ethical and communal aspect. Although this system also favors free market system at large but it provides various directions for avoiding the unfair and injustice acts of the market. Therefore answer of "what to produce" can be given by comprehending nature and requirements of humanity and not by self-interest. As the ultimate requirement of Islamic economic system is not self-pleasure but Allah's will (Austay, 2007). It's actually the implementation of Shariah that forbade unfair acquisition of material resources for self-interest of a person or country (Hasan-uz-zaman 1984).

Thus Islamic economic system gives the answers of conventional economic questions as; what to produce? Produce goods and services that assist individuals in growth of their divine, intelligence, ethical values and social relations.

For whom to produce? Produce the basic necessities for all individuals equally and luxuries in limit only for the people who have the buying power.

How to produce? Produce via fair, effective and efficient market mechanism.

5.1. Conclusion

Existing writing on Islamic economic system is to a great extent about Islamic monetary instruments and establishments. It may give an impression as the fundamental distinction amongst conventional and Islamic financial matters is in the instruments, as opposed to foundational viewpoint. Islamic financial system is

Thirdly, all the environments influence human behavior and their use of scarce resources, (Chapra, 1993) including physical, social and political environments, i.e., not snatching anyone's right and providence of jobs on merit.

Therefore, it's necessary to complete the system filter mechanism and incentives to create a favorable environment for the values and the economic, social and political institutions that influences in a way that could help achieve the well-being in the fullest sense. This will bring to the fore the need for an economic reform.

4. Issues in Economic Systems

The recent increase in the economic system issues are rooted in various factors.

Firstly, there is widespread dissatisfaction with the manner economic problems are analyzed and resolved by most economists. The current area of material well-being could not do much for some persistent problems of the world. Widespread poverty in developing countries, Inflation, unemployment, widespread regional disparities, technological attack on social, economic and moral values, lack of waste self-control consumerism, exploitation through international aid and unfair trade patterns have developed an impetus to the search for an innovative approach to humanity issues (Lexington, Heath, 1989).

Second, the dominant economic theory focuses on the narrow and unrealistic expectations about the nature and human behavior.

Third, the international economic order is the outcome of prevailing economic thought that has institutionalized exploitation of the poor by the rich countries. The global economic mechanism has been developed to keep the leadership of the developed and technologically advanced countries. But it is now broadly realized that such an economic institutionalized arrangement carries its own seeds of destruction (Akram, Futures, 1991). Therefore, there is a perceived requirement for a flash back focus to the economic system.

4.1. Fundamental Problems

At present, the fundamental problems of developing countries can be classified by poverty, corruption and inequality. However, these are overshadowed by its consequences in the form of unemployment, terrorism, poor health, social injustice and illiteracy. According to BE2C2 (Business-Economy-Engg-Commerce-Communication) Report, (2016) and The Express Tribune Business, (2016), on multi-dimensional poverty index (MPI), four out of ten Pakistani's are victim of acute poverty; i.e., 40 % of the Pakistani's lies below the poverty line. With maximum rate in FATA & Baluchistan about 85 % and minimum in Punjab about 31 %, while Sindh & GilgitBaltistan have almost equal rate of 43 % & KPK about 49%.

controversial clause and can be explained in several ways. Firstly in a purely material sense, completely avoiding the spiritual, or secondly in the content that highlights the spiritual aspect. Depending on which definition of well-being is taken, there arises the need for entirely different configuration of goods and services to be produced by the economy with the available scarce resources without unequal distribution among people. This then lead to alternative mechanisms for resource allocation and distribution.

An economy might have reached the apex of glory in physical sense, but might not able of standing for long. If people morality and societal ethics are weakened and people in authority starts snatching inferior people rights, the new generation will not be able to get the kind of attention, education and career they want to achieve, so cultural and social tensions may grow with anarchy (Chapra, 2000). Greater individual harmony by providing equal rights to individual can help increase the best people to work in marketplace and an integrated social harmony can make a favorable environment for efficient governance and rapid development of economy. If it's true, then focus on serving selfishness and maximization of wealth, income and consumption might be weaker in some degree to serve the interests of society and the optimization of human welfare. (Easterlin, 1973, 1995, Oswald, 1997). Therefore, if financial agreements with well-being in the broader sense are made, then economic system may not be confined on prosperity of material only rather it might focus on equal distribution of resources and equal rights of all individuals.

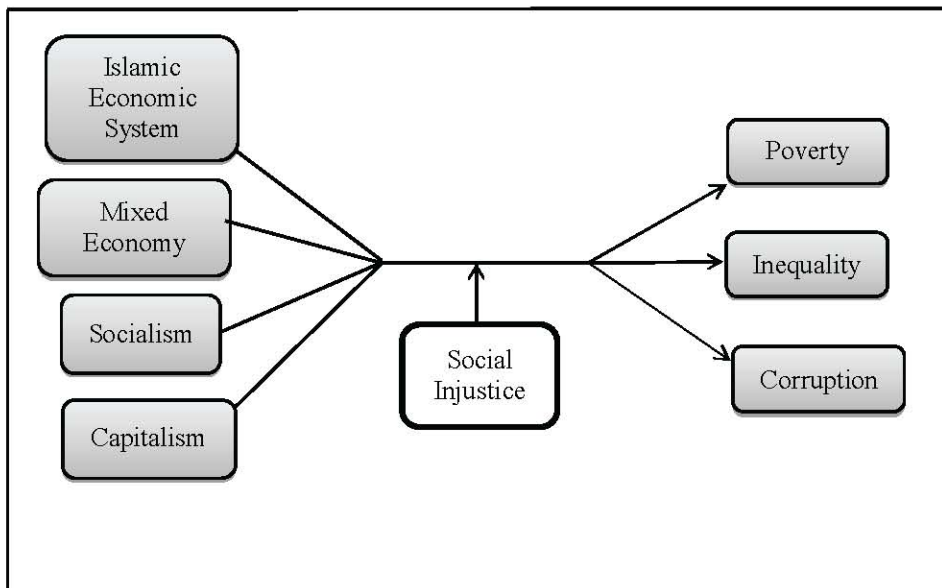
3.3. Corruption

There are three main aspects that determine the use of resources in each economy or the financial system free from misuse or corruption. These include filtration, motivation and economic and political restructuring (Chapra, 1992). Just as well-being can be defined in various ways, similarly the filtering mechanisms can be performed differently for motivation and economic restructuring to prevent from misuse.

First, all the different demands on scarce resources must pass through a filter, so that the realization of spiritual and humanitarian objectives may not remain in danger, to create a balance between all claims on resources and their contribution and distribution among people equally, not saving by the people having authority or misuse like bribery or corruption.

Second, if authority is excluded, then the demanded type of filtering can be achieved through incentives to everyone, good enough to give their best performance and to refrain from using resources in a manner that prevents the application of the desired type of well-being, i.e., payments in accordance with performance of people.

2.6. Conceptual Framework



Social injustice moderates the relation between economic systems and societal evils.

3. Existing Social Evils

3.1. Poverty

Poverty is not limited to single element of wealth, but expresses lack of multiple necessities of life, i.e., food, shelter, clothing, education, hygiene and well-being (Deleecq et al. 1992). It's the result of un-equal distribution of resources among people, the larger the difference in focus for resource distribution, the larger will be the difference between the financial sectors of societies and larger will be the rate of poverty in the country (Chapra, 2003). The central problem of the economy revolves around one of the most important aspects of human life, limited resources to satisfy unlimited wants. Lack of resources creates a dilemma for managers who have to make a choice between the options to address the problems of what to produce, how to produce, how much to produce, when to produce and for whom to produce. (Shaikh, 2010). Accurate knowledge of these requirements can lead to a stabilized economic system that can overcome the economic crisis, together with the social ills of humanity because of distributive injustice of wealth among people causing poverty.

3.2. Inequality

It's the dissimilarity between circulation of desired life elements i.e., healthiness, pleasure, education rights, material rights and chances for success (Prudence L. Carter and Sean F. Reardon, 2014). Different economic systems have different views, but one dimension seems common in all, which is the goal of realization of human welfare and minimization of inequality. However overcoming inequality is urged by some economists (Oswald et al., 1997) as it is itself

2.4. Mixed Economy

Mixed economy is a compromise between capitalism and socialism that exists in Canada, Sweden and UK (Salman, 2012). It is based on coexistence of public and private sector where government act as a regulator, i.e., encourage private sector to take on public sector enterprises that are not running efficiently or can be better run by the private sector. But this regulation tilt this system more towards capitalism because most of the government organizations, especially in developing countries are not running efficiently therefore their private sector started overcoming large number of government organizations and thus a greater portion of profit again went to the ownership of capitalists.

One of the key failure reasons of mixed economy is high rate of taxes (Shaikh, 2012). It is based on continuation of economy by taking greater tax charges from both government and private sector organizations. Another flaw of mixed economy is the retention of interest based financial system which results in making poor's more poor and has created many economic crises in a short span of time leading to the Great Recession of 2007-09, resulting in increased poverty .Thus it lacks an ethical foundation to foster social optimization and development of individuals at bigger scale, i.e., to stimulate societal and individuals growth.

2.5. Islamic Economic System

Islamism with influences of mixed economy prevails in Iran, (Chaudhry, 2003). The Islamic model is based on scarcity of resources, benefit of humanity and wants based on requirements (Saeed, 2009). An Islamic economic system ensures personal freedom, freedom of choice, ownership, the profit motive, but in that case, provides efficient moral filters at various levels of their life and activity (Chapra, 2000). It also has developed its own institutions to fulfill the aims of human welfare, economic rise and social and distributive justice in society.

Islamic economic system is similar to traditional economic system in fulfilling needs of humanity with scarce resources but it is differentiated in answering the basic economic question of materialistic thoughts of traditional economics and humanity benefit in accordance to Divine directions in Islamic economic system (Khan 1994). Moreover he argued it's a system that suggests utilization of scarce resources by collaboration and social assistance.

Although huge consensus exist between researchers regarding the edge of Islamic economic system over its secular substitute systems, the acceptability of considering as an alternative paradigm isn't achieved yet (Iqbal, Syed Ali & Muljawan 2007). Moreover, the early reports of work and productivity according to Islamic social justice each factor of production, including labor, is the contribution of the nominal value of at least pay the average product, not the marginal product (Choudhury, 1987). If payments for agents are in excess of its marginal product, this is due to the fact that the agent group as a whole has a higher average product marginal product.

other social sciences to examine the impact of changes in economy as well as society. The four main economic systems revolving in world are capitalism, socialism, mixed economy and Islamic economic system.

2.2. Capitalism

According to NecatiAydin. (2013) capitalism is far above than free market ideology, rather it's a system that considers wealth as the basic aim of life for all people, in which individuals rely on self-interest without any government interferences. Capitalism is the leading economic philosophy of the Western world consisting of Western Europe and North America, under the leadership of the United States. Capitalist model is based on scarcity of resources, self-advantages and unlimited wants.

Berger (1973), states capitalism to be a linear, mechanistic and deterministic view of society and processes of change and transformation and it suffers from ethnocentrism as well as unwarranted global extrapolation. Moreover, capitalism has been accused for increasing social differences and making legitimate class conflict and current difference as well as stability of western domination, exploitation and injustice (Mishan, 1967; Stent, 1975). Likewise the Great Depression, existing economic crisis is can be considered as a thought provoking error of capitalism. As no solution till now has emerged to fix this crisis and capitalism is unsuccessful in fulfilling the promise of worldly heavens (Aydin, 2011), it lead to the need of new paradigm that has the ability of overcoming this crises.

2.3. Socialism

Socialism is the leading economic ideology in the USSR, China and some other countries of Eastern Europe. Socialist model includes scarce resources; their labors benefit and limited wants. Choudhury (2004), claimed that the irrelevance of morals in economic theory in broader and macroeconomics in specific is because of the failure of clarifying partialities and perceptions through endogenous models of socialism.

Materialism and consumerism, which unavoidably followed as a result of economic development, have led to the breaking of the family and community. It is responsible for a big portion of depersonalization, immoral values, inequality, loss of personhood and identity particularly in the western world (McMurty, 1999). Socialism that arose as a substitute of capitalism has failed to comprehend humanity needs. By establishing the base on collective ownership it failed to focus on individual benefit (NecatiAydin, 2013). The strict principles of socialism have made religion as poison for its own people and ultimately it failed due to its own contradictory maxims of rigid secular norms.

The mainstay of an economic system is based on human welfare. If well-being is explained in a way that raises the materialistic and hedonistic sense and also includes spiritual and humanitarian goals, then the cost will not only include economic prosperity and human, but social and economic justice, fraternity, peace of mind, happiness and social harmony (MU Chapra, 2000). A well-organized economic system explains the peak to which equality in society has been achieved; need fulfillment for all, full employment condition, equal distribution of wealth, and economic stability without high debt service charge, higher inflation rate or destruction of financial system so to endanger humanity.

Gregory and Stuart (1985) argue that "in order to distinguish an economic system with other, we must focus on their fundamental elements and compare their sizes." To one end, through a methodical and systematic way, we provide a number of features that should be seen in system. Even if the world view is similar as in the institutional and conventional financing (Blaug, 1985), that is assured by some economists to be complementary that introducing institutional analysis into static neoclassical theory involves modifying the existing body of theory.

Rationale of Study

At the turn of 20th century world is facing evils like recession, poverty, corruption, inequality, unemployment, terrorism, and social injustice, which are the ultimate results of an unstable economic system. Therefore humanity is in intense need of finding an economic system that can stabilize the declining economies as well as helps in overcoming the social evils. But the development of an economic climate model requires the construction of a theoretical economic context mainly because no such model exists "(North, 2010). Thus economic restructuring from scratch is required for developing distinct theories of macro and micro-economics for the betterment of humanity.

Currently most of the developing countries are facing evils of poverty, corruption and inequality (NecatiAydin, 2013). Therefore an economic system is required on a broader scale that can stabilize the declining economies as well as helps in overcoming these evils. This research is aimed to find the root causes for the spread economic evils, particularly poverty, inequality and corruption by analyzing above mentioned economic systems prevailing in the world; their influences on society and ultimately finding the one that may overcome these evils and also provide some measures of its implication.

2. Prevailing Economic Systems

2.1. Economic System

An economic system is an ideology of providing safety, justice and welfare to humanity (Muhammad, 1975). It's a system describes how a country's economy is organized. It examines how social, moral standards and other social philosophies shape up an economy, and uses historical evidences along with