

Economic Impact of Religious and Ethical Education in Mahdism Perspective

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Abstract

Religious and ethical education is as important as scientific, secular or technical education. The socio-economic impact of religious and ethical education is multidimensional. However, the study of the religious and ethical behaviors and their implicit as well as explicit impact on the human behavior is mostly hidden in latent variables i.e. which economists cannot observe or estimate directly. For measuring these latent or unobserved variables, the Structural Equation Modeling (SEM) technique is applied to the Divine Capital Model 2012. This study is an innovative start on the subject of Mahdism Ethics and lifestyles to explore the hidden or unobserved socio-economic impact of ethics and religion on life style of individuals. The study shall use survey data to estimate the relationships between ethics, religiosity, education and lifestyles in sampled population. The study shall provide the basis for the future research on the relationship between the

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economic performance and ethical and religious education which shall provide pragmatic support to do extensive theoretical as well as empirical studies in this new and emerging field of research. Based on the findings about the nature, direction and magnitude of the socio-economic relationships with ethical and religious education, the study proposes to invest for high morals in the society so that a highly civilized lifestyle may come into being which shall be required for the early reappearance of The Holy Imam of the time [Ajj].

Introduction

Islamic education is as important as general or technical education in perspective of ground setting for appearance of Imam of the time. Because technical and general education prepare the humans to learn skills for livelihood and Islamic education provides the framework of life, its principles and the manners to purify the life. Since for ground setting it a prerequisite to prepare at least some people on earth who would be welcoming the Imam (Ajj.) and who will understand and implement his guidelines for a global revolution. A hadith indicate the number of such people [NASERAAN] as 313, 10,000 or more. This manpower for the support [NUSRAT] can be prepared only if people are provided religious education along with the general or technical education. This highlights the importance of Islamic education for all especially Muslim. The people who will welcome Imam of Time are not ordinary people. They are best in their morals, in their prayers, in their spirituality, in their religiosity. They are best in their actions. These people are highly skilled and professionals. The education therefore is vital for training oneself to be best in skills and religiosity. As technical education gives man skills to earn a livelihood similarly Islamic education give a way of conduct to earn the livelihood for the life in world and the hereafter.

Although when there was Islamic system all over and Quran was the book to be studied and explored the hidden treasures in this world. As Allah Almighty said, "There is nothing green or withered, but is recorded in a clear Book". Gradually with the passage of time scientific evolution and technological improvements has made this world very fast. Islamic teachings have great impact on a person's life, precisely talking about students studying subjects other than religion should have findings and knowledge about what is in The World Holy Book about its related subject. ITSC 1992 mentions that Islam is perfect and revolutionary Divine message that transformed the Arabian society in a short span of time-from unjust tribal clan to a highly civilized society capable of rapid expansion in all spheres of life. It was in fact the message of Islam that helped in the emergence of an educational and scientific network, which in turn produces scholars and scientists now credited with so many discoveries and invention.

Knowledge in Islam does not mean only Islamic knowledge. It includes both the revealed and the acquired knowledge. There are two ways of acquiring knowledge, one is through faith and other is through planned and organized study. Islamic approach towards education is integrated and holistic and the curriculum is presented as unified whole aiming at simultaneous development of pupils' moral, social, cultural, Islamic and intellectual personality.

Ethical theories have been very important in many of the famous economic theories. Bradley (1980) discussed the economic ideas of Henry George (1980) and their ethical implications. As he writes, "Religion is seen as inseparable from life, and basic for economics. Religion has also influence the importance of universal values (ethics) as it

1. Surah al-Hadid, 57:22

plays various roles in virtue ethics, deontological and teleological or consequentialist moral theories. Islam has a clear code of conduct for humans and its all dimensions including society, universe, ethics, politics, economics, arts, legislation etc. it encourages physical training, hygiene, healthy habits, struggle and preparedness etc [Hamdani 2012].

The ethical dimensions are very important in our educational system. The education of pupils and to the teacher the ethics is regarded as important for professional performance. Take, for instance, the Education Act, where the ethical issues, associated with social, spiritual, moral and civic values are implicit as both organizational principles and objects of elementary and secondary education. But practically this type of education is not prevailing in the society.

Objective

To study the role of ethical religious education in Madhism perspective.

To provide a ground for future research on the relationship between religion and economic growth.

To suggest approaches for the promotion of Mahdism life style through religious and ethical education.

Organization of Study

The study has been organized in four sections. Section 1 includes an introduction, a background history and objectives of the study. Section 2 provides review of main articles on Islamic and conventional education impacts and also highlights features of Islamic education and Religious Education Impact and Prospects for Stability under Mahdism. Section 3 describes the methodology. Section 4 gives concluding results remarks and policy recommendations.

REVIEW OF LITERATURE

“Education is the most powerful weapon which you can use to change the world” Nelson Mandela (1918-2013)

A classic study was provided by Mincer (1974). He looked at individual earnings as a function of years of modern education and also other factors such as age and experience. He found that for white males not working on farms, an extra year of education raised the earnings of an individual by about 7%. Earnings appeared to be an increasing linear and decreasing quadratic function of years of work. When allowance was made for this, the return to a year’s schooling increased to 10.1%. However Mincer did not include the impact of religious education on individual earnings. Iannaccone (1998) empirically observes that the individual’s time allocation behavior seems to be affected by religious human capital, that is, person’s accumulated stock of religious knowledge, affection, skills, experiences, and sensitivities.

This study explores what sort of Education affects growth. The same was also analyzed by Wolff & Gittleman (1993). They estimated regression and concluded primary, secondary and tertiary education and attainment rates are important determinants. Our third question therefore, is whether Islamic education does also affect when measured as the degrees like Aamma, Khassah, Aalia and Aalemah levels etc. The study analyses that education helps in the use the best-practice technology and those having inadequate education are using technology inefficiently.

Abramson (2010) paper lends greater depth to those studies by providing a grounded assessment of the consequences of Central Asians’ religious knowledge acquisition abroad. He analyzes the results of interviews with current and former students, religious leaders, scholars of Islam, and government officials conducted during 2008–9. Furthermore, the paper examines who is going to which countries to study Islam, why, and how education acquired

abroad influences returnees' attitudes about religion and Islamic practice. It also examines the strengths and weaknesses of state policies and religious activity in each of the three countries (Kyrgyzstan, Uzbekistan, and Tajikistan), especially concerning Islamic study abroad and the integration of this training into society.

Abidi (2012) has analyzed that ethics is one of the determinant of teacher's productivity. The paper provides empirical evidence which confirms the relationship that exists between ethics and performance. The study concludes that the teacher whose ethical index is higher is more productive than those whose ethical index is less. "Ethics plays an important role in shaping human behavior and attitude. If a teacher possesses and practice high ethical attributes than his pupil are more likely to groom in a more ethical manner".

Carr (1994, 1996) has attempted to show that there are distinctive religious and spiritual truths. He gave few examples of what is mentioned in the Bible to show the different character of this types of truth: 'Man does not live by bread alone', 'No man can serve two masters', 'What does it profit a man to gain the whole world and lose his soul?' etc. Mackenzie (1998) critically reviewed and has stated that these examples are not distinctive truths rather they belong to social scientific, logical and moral knowledge [Baqari 2001].

Islamic ethical education is therefore plays an important role in shaping human behavior and attitude. Empirical studies have clearly shown that there exist a relation between education (either modern or Islamic) and performance of the workers. Different studies on the subject have lead to greater attention for the studies to be performed under religious perspective. This study is start on the subject under Mahdism perspective.

Aims of Education in Religious Perspective

The aims of education are exactly the same as of the existing education systems. It has distinct foundation, inputs, processes and learning outcomes. The promised era of Imam Mahdi (Ajj.) shall demonstrate education system based on Islamic foundations. Khosrow Baqari (2001) in his book “Islamic Education” presents the following pillars of Islamic education;

PILLARS OF ISLAMIC EDUCATION [BAQRI 2001]

Growth and guidance (Rushd)	By growth we do not mean the physical growth or development. Rather it is the same meaning of the guidance towards the God as stated in the Holy Quran “And for those who strive hard for Us, We will most certainly guide them in Our ways; Allah is most surely with the doers of good”. ¹
Purification and good life	The two attribute purity and uncleanness used in relation to things that indicate preference or antipathy to them. These kinds of attributes have been known to all people in their dealing with different things due to their natural tendency. In Islamic perspective all the Islamic teaching, moral principles and behavioral education has discussed in terms of purity and uncleanness. “That is why the belief in God is known as the great purity ² and the belief in polytheism ³ ”. Now this purity is seen in all dimensions of life namely physical, intellectual, moral, social, economic and political ones. Therefore purity and good life is the aim of education that includes all dimensions of human life.
Piety (Taqwa)	Piety in its real essence is that one should restrict himself from doing wrong deeds or evils deeds. In other words, the person is concerned about the quality of his or her actions and tries to examine and re-examine them to be sure that they are done solely for God’s sake. It is stated in the Holy Quran, “O you who believe! Be careful of (your duty to) Allah, and everyone should consider what one has sent on for the morrow and be careful of (your duty to) Allah; surely Allah is aware of what you do ⁴ ”.
Nearness to God (Qurb)	“... and We are nearer to him than his life-vein” [Qaf:16]
Worship (Ibadah)	The Holy Quran states that the worship is the final aim in the creation of man ⁵ . So this specifies that it could be considered as the final aim for the education. How the worship is considered as the final aim for education as Holy Quran stated the real essence of the worship is called UBUDIYYAH means one takes God as one’s Lord. Taking God as the Lord, as a final aim of

1. Ankabut:69

2. See Tabataba, M Hossain Al-Meezan fi tafsir al Quran, vol.2 p210

3. Al –Baraat:28; “O you who believe! The idolaters are nothing but unclean”

4. Hashr:18

5. Zariat:56

education, should direct the human's activities in different dimensions of life.

Source: Baqari, Khosrow (2001) Islamic Education.

The Foundations & Principles of Education

In the same book by Baqari (2001) he has stated the foundation principles and methods of education. Principles and methods can be same to some extent with modern education but the foundation is different at all. A tabulated view of the whole discussion by Baqari is only presented here

Sr. #	Foundations	Principles
1	Influence of the appearance on the inner self	Changing the appearance
2	Influence of the inner self on the appearance	Changing the inside
3	The steady foundation of character	Continuity & care about action
4	Influence of circumstances on human	Improving circumstances
5	Resistance and influence on circumstances	Responsibility
6	The attraction of favor	Grace
7	Development of human capacity	Justice
8	Honor	Esteem
9	Thinking	Unfolding wisdom
10	Weakness	Tolerance

Source: Baqari (2001) Islamic Education

2.1 Impact of Islamic Education in Islamic Seminaries

According to all Islamic beliefs Imam Al-Mahdi and Jesus Christ will reappear and in the pre-appearance era there will be complex problems and disasters in the world. There is nothing noteworthy taught in the universities schools colleges and the Islamic seminaries about this important futuristic revolutionary change. Education in madrisah is quite different from education in school, college and university. Subjects like Fiqah, Tareekh (history), courses like Alam fazil and other respective courses are taught in this institution. Moreover, these seminaries have matriculates and somehow private graduates. Data analyzing the impact of religious education in Islamic seminaries is not available. Students from these seminaries often considered as less educated than those of students studied in private or government educational institution studying modern education.

2.2 Impact of Islamic Education in School, College and University

Hamdani (2012) writes, “Islamic education develops peoples’ on ethical foundations to achieve the following goals; 1. Making people dutiful 2. Conscious and nearness to God 3. Building a balanced personality and promoting harmonious relationship among all concerned including the universe 4. To differentiate between good and evil 5. Evolving a process of thought and actions according to Islamic teachings and so on”. Religious education in school and colleges is only confined to specific field of study. Literature from Islamic history has taught in these institutions which reflect as a general knowledge about Islam. Although the university of an Islamic state should have a separate discipline for Islamic studies. For example a student of Master in Economics studies 23 courses during the whole degree program, out of those 23 only 2 or 3 courses are offered in Islamic perspective namely Islamic Economics I-II, remaining 21 are from conventional economics or developed by west. Moreover, textbooks, curriculum, economic models are based on western concept of Economics. Studying west concept of economics rather than Islamic approach, professors, educationalists, and curriculum writers or policy makers are not able to develop a true Islamic economic model for their countries (Muslim Countries). So this type of education curriculum offering only 2 Islamic courses out of 23 is only taken as a formality to study religion but not the true spirit of Islam. This will result in secular mind set, provisionalism, and provoking ethnicity. “If education and the sources of education are not according to Islam, then the society cannot be transformed into the Islamic teachings and practices” [Hamdani 2012].¹

1. “There is no proper belief without deeds and belief cannot be firm unless coupled with practice.”[al-Hurai-Amili.Wsa’il al Shi’ah, Vol.6 Chap.4 p.127]

2.3 Features of Islamic Education

Education is a process of grooming and reforming people through proper direction and guidance throughout their lives and fields. Therefore, education in this context means a process of building and guiding human intellect in order to attain maturity and an ideal stage. For this purpose, Heavenly Messages and Laws and successive Messengers and Prophets (peace be upon them) were sent. They came to educate mankind in a balanced systematic way, covering all human aspects such as spiritual, conceptual, behavioral and physical.

The main pillars of Islamic Education are as follows

1. Islamic education code recognizes the fact that people possess pure natural instincts, and has equal response to good and evil. This reality is revealed in the following verse of the holy Qur'an:

"By the soul, and that which shaped it and inspired it to understand sin and piety? (Indeed) successful is he who keeps it pure and ruined is he who corrupts it." Holy Qur'an (91:7-10).

The Holy Quran mentioned that the Prophets' duties were both purifying and teaching.

This verse tells us that the success or the real source of utility is not only the X and Y commodities but consumption of goods and services with piety and without being sinful.

Imam Ali (A.S.) says in this regard:

"Certainly the heart of a youngster is similar to an empty land it accepts (makes grow) whatever is strewn on it". So education is important to shape the heart and character of the man power that is the source of economic growth.'

The Prophet (SAAW) pointing out the role of genes in the formation of human characters said: "Be careful when

choosing a wife, for (maternal) uncles have bearing on babies' characteristics." This hadiths tells that one should selective when choosing a marriage partner to ensure that future manpower should remain pious and desirable.

3. Basic motives and instincts exist within all people, but have different magnitudes with respect to strength or weakness. Hence, it is acknowledged that people possess various potentialities such as intelligence, noble characters etc. Islam takes this fact into consideration in its education process and observes this reality when shouldering people with responsibilities and duties.

4. Since every human being possesses the will and choice of selection, he or she would be held responsible for his/her actions. "and pointed out to him the two conspicuous ways" Holy Qur'an (90:10).

"Nay, man is evidence against himself, even though he puts, forth his excuses". Holy Qur'an (75:14, 15)

5. Education is a process of refining human character and building a pleasing personality. Knowledge is a guiding light in life to do constructive work and in turn educate others, while seeking knowledge solely for the purpose of its possession is not encouraged by Islam. Imam Ja'far as-Sadiq (A.S.) says:

"Knowledge is akin to practice, whoever learns would work and whoever works get learned; Knowledge calls for work, otherwise it goes away."

6. Furnishing a model practical code of Islamic values and ethics is an important part of constructive Islamic education.

7. Learning lessons from other people's mistakes: Allah, the Highest says:

"Have they not journeyed in the land and seen how was the end of those before them?" Holy Qur'an (12:109)

"Have they not journeyed in the land and seen how was

1. al-Kulaini. al-Kafi. Vol. I. Chapt. 3, p.44

the end of those before them? They were stronger than these in might and they dug up the earth and built upon it more than these have built and there came to them their apostles with clear signs; and (surely) Allah never wronged them, but they wronged themselves." Holy Qur'an (30:9)

Imam Ali (A.S.) says in this regard to one of His son (A.S):

"So, I hastened to mould you properly before your heart hardened up and your mind became preoccupied, so that you might be ready to accept through your intelligence the result of the experience of others and be saved from going through these (bitter) experiences yourself Now you can very easily make use of all the knowledge which men have to acquire with great care, trouble and patience. Things which were hidden from them and which any experiments, experiences and sufferings could bring to light are now made very conveniently and easily available to you (through these advices)."

8. Education is generally a personal and social responsibility:

"O you who believe guard yourselves and your families against a fire whose fuel is people and stones..." Holy Qur'an (66:6)

(1) Nahjul-Balagha: Letter 31, Imam Ali (A.S.) advice to one of his Sons (Muhammad Hanafiya)

"And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong and these it is that shall be successful". Holy Qur'an (3-104)

The above review of Islamic education indicates that the type of education and system has effects on human life as reveled in Holy Quran or guided by Holy Infallibles.

The Characteristics of Muslim, or Mo'min and the Mahdivi Attributes

A person who claims to be a Muslim becomes Muslim or mo'min when he fulfills certain criteria and possesses some

essential characteristics. Such characteristics have been elaborated in the Holy Qur'an, Hadith and other Islamic literature as Tabqaat-ul Ebaad or 'Sifaat-e-Mo'min. The true characteristics of Mo'min are in other words the Mahdavi attributes which must be prevalent among those who wish to be considered as 'Muntazir' and 'Nasir' of Imam Al Mahdi (Ajj.). Since economic behavior of humans is strongly affected by the attributes they possess, therefore, one has to accept the proposition presented by Hamdani (2012) that;

Proposition1: "Other things held constant, the response to economic and non-economic factors of an individual possessing higher level of Mahdavi attributes shall be systematically different from that of an individual possessing lower level of Mahdavi attributes"

A few examples of such attributes are mentioned here. It is reported from the Prophet (s) that he said:

“I was sent to complete the best of morals.”

Allah, the Almighty, has given man intellect and made him a creature that thinks and differentiates between good and evil. He shows him what is the best and what is the worst and what is the most desirable and what is the most disliked among deeds.

But whoever seeks to go beyond that, these and they that exceed the limits. And those who are keepers of their trusts and their covenant, and those who keep a guard on their prayers, these are they who are the heirs, who shall inherit paradise; therein they shall dwell forever.”¹

Imam Ja'far al-Sadiq (a) quotes the Messenger of Allah (s) as having said:

“Indeed the most perfect among the believers is of the best of morals.”²

In the sermon, Holy Prophet Muhammad (s) praises

¹. Holy Qur'an (23:1-11)

². Kulaini, Usul al-Kafi, vol.2, p.99.

faithful men who are simple-hearted, i.e. he who bears no evil in his heart towards anyone nor is hypocritical, hasty or deceitful, but whose heart is pure and his self is cleansed against any filth or evil.

The believer of whom the Messenger (s) praises his character and attributes is also the one who spends whatever he can out of his own wealth in charitable & benevolent programs and deeds seeking Allah's pleasure.

Imam Ja'far al-Sadiq (a) quoted the Messenger of Allah (s) as saying:

“Whoever believes in Allah and the Last Day should keep their promise when they make it.”^۱

The Messenger of Allah (s) says: “Whoever deceives another Muslim or harms him or even dislikes him is not one of us.”^۲

The Holy Quran stated; *“God commands justice and doing of good”* (XVI : 19). There is no doubt that Imam Mahdi (Ajj.) will reappear to restore justice and equality throughout the earth.

The Holy Prophet (PBUH & His Progeny) said,

“If a person is able to know about the high value of ethics (Hussn-e-Khulq), then he would also know that he is dependent of ethics” Zadi (2009, pp 293, *Pillars of Humanity*).

The Ethical Principles

From religious and other literature it may be deduced that the most commonly recognized ethical principles under the Mahdism would include:

Minimizing others' Harm	Respecting Autonomy
Protecting Privacy	Justice
Treating People Equitably	Faithful to Promise
Spending for the welfare of others	Truthfulness
Benevolence	Generosity

۱. Bihbodi, Sahih al Kafi, vol.1, p.117.

۲. Harrani; Tuhaf al-Uqul an aal al-Rasul, Prophet's Sermons.

The first five principles are also discussed by Hammersley et al (2012). This list is not exhaustive.

This discussion highlights the general as well as importance of religious and ethical education which can be delivered only when it is planned this way and also the necessary resources are allocated in this direction at state level.

2.4 Religious Education Impact and Prospects for Stability

Abramson (2010) paper lends greater depth to those studies by providing a grounded assessment of the consequences of Central Asians' religious knowledge acquisition abroad. He analyzes the results of interviews with current and former students, religious leaders, scholars of Islam, and government officials conducted during 2008–9. Furthermore, the paper examines who is going to which countries to study Islam, why, and how education acquired abroad influences returnees' attitudes about religion and Islamic practice. It also examines the strengths and weaknesses of state policies and religious activity in each of the three countries (Kyrgyzstan, Uzbekistan, and Tajikistan), especially concerning Islamic study abroad and the integration of this training into society.

The key findings of the above study (Abramson, 2010) are given below

Central Asians after studying in formal Islamic institutions are not contributing much to their religion in their home countries.

The Central Asian governments are not making use of the expertise of returning students with religious training, but their policies are effectively alienating large numbers of them.

Central Asian states' hyper-politicization of religious education undermines attempts at fruitful dialogue and efforts to improve religious education.

Domestic religious education in Central Asia is weak and

fails to equip graduates with the necessary tools for countering and minimizing extremist and intolerant forms of Islam.

Central Asians who have studied Islam in formal institutions abroad are not likely in the near term to welcome foreign militants in their countries in the same way as the Taliban have welcomed Al Qaeda and Islamic Movement of Uzbekistan fighters in Afghanistan.

METHODOLOGY

3.1 Framework

The present study is an innovative start on the subject on Mahdism doctrine. An overview of religious and ethical education is presented here to promote an understanding among general people. The two core variables of present study are economic performance and religion and it investigates whether or not there is a relationship between the two. There are different types and categories of variables i.e. exogenous, endogenous, discrete, continuous, latent and observed variables. In our study we have latent variable case i.e. religion. It cannot be observed directly however it can be observed qualitatively and can be quantified using different proxies & indicators and conducting survey. "A latent variable is an underlying construct not directly tapped by any one set of measures, although the typical process is to capture the construct by measuring it with multiple items (Duncan, 1975). For example, consider sensation- seeking. It is a latent construct and we choose to capture its meaning by measuring it with a 4-item scale (Stephenson, Hoyle, Slater, & Palmgreen, 2003)". Similarly the present study account different indicators for determining the relationship between economics and religion. One of the key characteristics of the Mahdism era is global economic prosperity. The current study attempts to model how economic performance can be enhanced (for the ultimate

goal of global economic prosperity) through effectively channelizing religion and ethics.

Proposition2: “Seemingly Unobservable Ethical Attributes do also affect Economic Performance”

Deriving the inspiration for further exploration from Proposition-1, the present study shall empirically test the Proposition - 2 by using the following methods and techniques.

3.2 Data

Sources of data: Although secondary source data is also used but the main source of data for this study is primary.

The Questionnaire: We have developed a questionnaire according to the study objectives (see Appendix A). The questionnaire was pilot tested and refined before final survey. The survey was conducted during November 2013 in Quaid-e-Azam University (QAU) Islamabad and University of Azad Jammu & Kashmir (UJKA).

3.3 Model

The Model underlying this study takes the following form;

$$EP = \beta_0 + \beta_1 CRE + \beta_2 RRE + \beta_3 MES + \beta_4 LE + \beta_5 STME + \beta_6 PIRE + \beta_7 REP + \beta_8 MT + \beta_9 PNI + e$$

Where the abbreviated (observed) variables are defined as under;

EP	Economic performance (dependent variable)
CRE	Compulsory religious education
RRE	Regular religious education
MES	Madrasah education standard
LGE	Legitimate earnings
STME	Science & technology with madrasah education
PIRE	Private institutions regular religious education to integrate faith based decision making
REP	Religious education before developing economic plans
MT	Madrasah teachers untrained
PNI	Privileges or unwilling students no interest in secular education

3.4 Estimation Procedure

For estimating a latent-observed variable case we use structural equation modeling technique (SEM). This is very flexible technique and used to test relationship between these variables. One big advantage of SEM is that it allows for using latent variables. Estimation of multiple and interrelated dependence relationships and the ability to represent “unobserved” concepts into these relationships. SEM helps researcher to extract the measurement error. “Once measurement error has been extracted from the latent variables that have a specified relationship in a model, only the systematic relationship between these latent variables remains (Cudeck et al., 2001; Jöreskog, 1973)”. The model consists of latent variables and measured variables and their error terms and also the relationship between these two. The error terms for measured variables estimate the unreliability (measurement error) that exists between the measured and latent variables. “The disturbance term for the latent variable represents the variance unaccounted for in the latent variable by the measured variables. In this way, uniqueness and random error are divorced from commonality in such a way that the reliability...is in effect 1.0 (Hoyle & Kenny, 1999)”. In SEM the parameter between latent variable and measured variables depicts true relationship of measurement corrected for unreliability (Bollen, 1989).

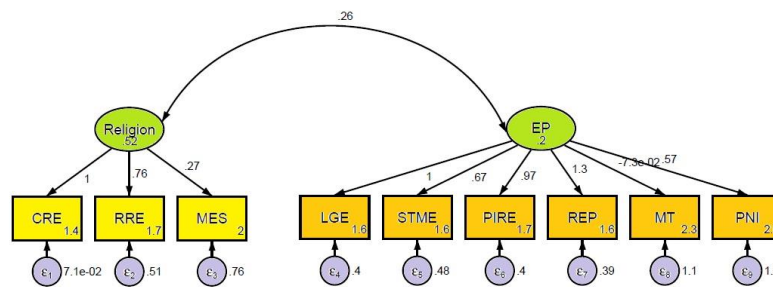
Results

4.1 Path Analysis -SEM Path Diagram

In our analysis we have come up with the acceptance of our hypothesis that ethics improves performance. In vast religious literature it has been mentioned that best in humans is one who is best in morals. The Imam (Ajj) of the time is best in morals so educating pupil teacher researcher for making them excellent in morals is likely to set such environment which is required so that the Holy Imam

reappear. The moral attributes play important role in shaping human behavior. The analysis below confirms that a relationship exist between universal/religious variables i.e. justice commitment etc and economics performance of individuals.

The below is the SEM [sequential equations modeling] graphical representation of the model estimated for looking at the proposed interrelationship empirically. This has been extracted by using the statistical software STATA [which is mostly used in studies of social sciences]. The oval shape circles shows latent variables as explained above in section No. 3.2. The boxes show the observed variables on which the data is collected using questionnaire so they are observed this way (section 3.2). The arrow with double sides show relation of latent variables and the arrow from these latent circles to the boxes show that the latent variable is further explained by the boxed observed variables. The value 0.26 is a coefficient of EP with respect to its covariance with religion. Greater value of covariance shows strong relationship between the variables which is further explained by significant probability value ($P > |z|$) 0.000. The small circles $\epsilon_1, \epsilon_2, \dots, \epsilon_9$ are known as error terms. The model residual information is explained by these error terms.



Model Summary

Covariance Religion	Coef.	Std. Err.	Z	P> z	[95% Conf. Interval]
EP	.2581939	.0644501	4.01	0.000	.1318739 .3845138
LR test of model vs. saturated: chi2(26) =25.44				Prob > chi2 = 0.4943	

Our empirical findings revealed that religious education have a significant impact on economic performance (economic growth). Table 4.2 presents p-chi square value is 0.5 which is greater than 0.05 alpha for us to declare the model is good fit. However chi square value makes clear the relation between the two variables. The covariance between religion and EP is 26 percent. The larger the covariance the stronger will be the relationship. The observed variable for example LGE value 1 shows that it has strongly explains economic performance. Legitimate earning (LGE) is one of the most important features of the Mahdivi society. Educating the concept of earning legitimate will result in prosperity of the society. PIRE value .97 highlights the importance of religious education for faith based decision making. The decisions of an individual based on faith and Mahdivi attributes (i.e. justice) affluence the society.

In a nut shell, educating an individual in such a way will lead to a better lifestyle. This type of lifestyle is benefited for both the individual and the whole society. Thus formation of the society having these characteristics and features will serve as a ground setting in early appearance of Imam Ajj. The evidence of the present study shall provide a way for future research on the relationship between religion and global economic prosperity under the Mahdism and in general.

Conclusion, Strategies and Suggestions

The empirical analysis on religion and economic performance has highlighted that the ethical religious education has important role for achieving the objective of global economic prosperity and making a way which could

result in appearance of the savior of mankind. According to our results we conclude that there is a positive relation between religious education and performance. Our study let us conclude that there is an urge among people to receive education degrees with Islamic background.

This is may be due to the people's realizing that religious education should be reformed and enhanced in schools, colleges and Universities as a part of educational stream. The analysis also points to the direction that religious education is as important as general education. It also suggests that Islamic education might have the same impact on economy as the general education because both affect the human thinking, practices, psychological behaviors and response at work. It can be explored that each year of Islamic education may either increase or decrease the earning power of the labor force. Moreover religious education promotes the concept of legitimate [Halaal] earning which induces prosperity in society.

Accepting as a reality that without education we cannot be the best humans and without religiosity we cannot be best Muslims. This study guides us to adopt the following five strategies in view of ground setting for the early appearance of Imam Mahdi (Ajj.).

1) Economics of religion should be studied and promoted in universities as well as in religious seminaries so that an understanding may be developed about the systematically different economic behaviors among peoples of faith and others;

2) Empirical studies should be conducted and facilitated about the interrelationships among religious and ethical education, economic behaviors and the corresponding life outcomes

3) The scheme of studies of Islamic seminaries as well as general education should be reformed by introducing the courses on Divine Economics which is the study of economics and religion in each other's perspective;

4) Special training courses, workshops, seminars should be arranged relating to the above mentioned strategies; and

5) Short visits of scholars, researchers, sociologists and economists should be arranged to the communities where Mahdavi attributes have been transformed into lifestyle [such as in Iran], so that such personal observation of a Mahdavi society may convert the well-wishers or thinkers of Mahdism doctrine to implementers of Mahdism lifestyles in order to achieve nobility at global level.

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