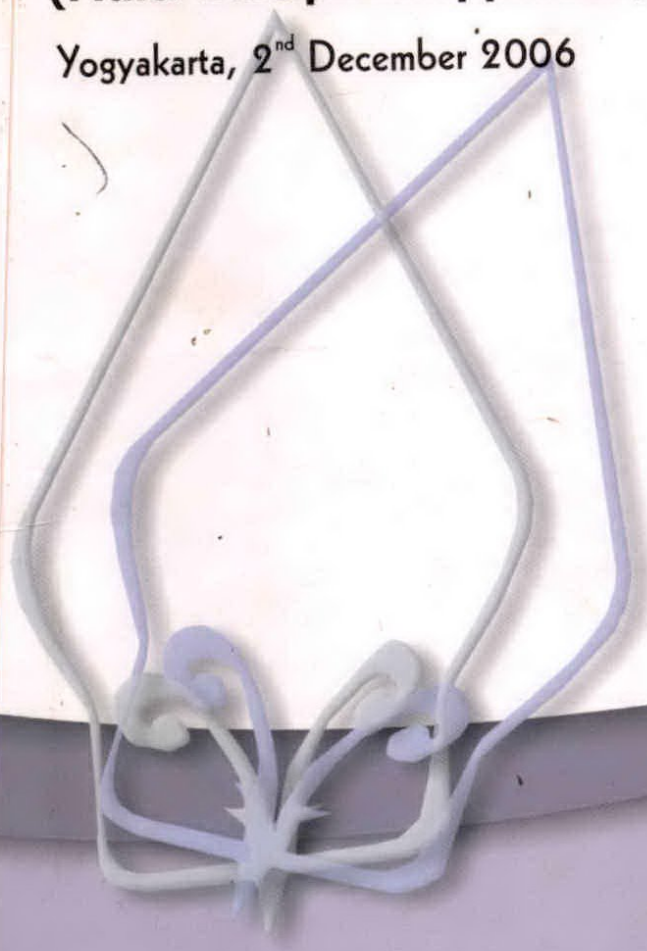


Proceeding

International Joint Seminar

**Muslim Countries and Development :
Achievements, Constraints and Alternative Solutions
(Multi-Discipline Approach)**

Yogyakarta, 2nd December 2006



Organized by:



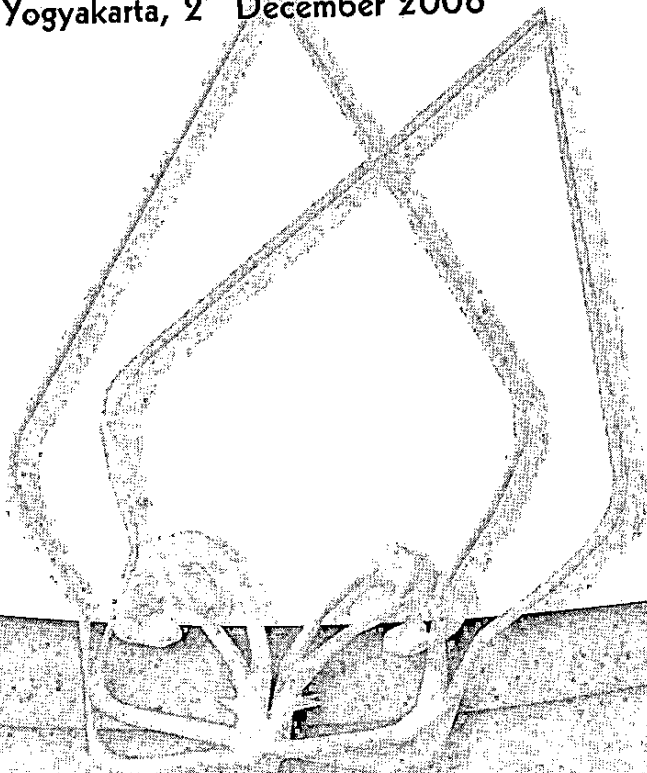
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Organized by:



Universitas
Muhammadiyah
Yogyakarta



International
Islamic
University
Malaysia



Education and
Cultural Attache
Embassy of The Republic
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

Wassalamu'alaikum Wr, Wb.

Dr. Khoiruddin Bashori

Rector, UMY

**MESSAGE FROM THE RECTOR OF
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

Assalamu'alaikum warahmatullahi wabarakatuh

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

Ma'assalamah

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Syed Arabi Iddid

Rector, IIUM

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE
EMBASSY OF THE REPUBLIC OF INDONESIA
KUALA LUMPUR**

Assalamu 'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

M.Imran Hanafi

Education and Cultural Attache, Embassy of the Republic of Indonesia

MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

Assalamu'alaikum warahmatullahi wabarakatuh

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Wan Rafei Abdul Rahman
Dean, Centre For Postgraduate Studies

**MESSAGE FROM THE ACTIVE
PRESIDENT OF POSTGRADUATE STUDENTS'**

Assalamu'alaikum warahmatullahi wabarakatuh

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures. We should acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future generations along with integrating them.

Thank you,

Mohd Nabi Habibi

Active President Postgraduate Students' Society (PGSS)

MESSAGE FROM PROGRAM DIRECTOR

Assalamu'alaikum warahmatullahi wabarakatuh.

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

Wassalam,

Nasrullah

Programme Director

Todi Kurniawan

Co-Programme Director

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On The Unique Mindset of A Muslim Business Entrepreneur: A Micro Developmental View

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Abstract

Economy is one of the major strategic aspects of life, and economic development perhaps carries the most plausible meaning of the term "development" in the current world. Business entrepreneurs are considered as an engine for economic growth and development. An expansion of a business firm gives us the impression that it makes positive contribution towards the development of its owner as well as the society in which it exists. However, does a firm's development in any sense means the development of its owner if he is a Muslim? Is a firm's growth in a conventional sense always compatible with its Muslim owner's true self-interest? Does a Muslim entrepreneur require possessing any distinctive aptitude to make his business success tantamount to his personal success?

This paper attempts to provide clues to answer these questions by reflecting on some salient features of a Muslim entrepreneur's unique mindset that is essentially required for achieving development in accordance with Islamic vision of life. The issues of reflection include position of a business in the total scheme of life, notion of competition and co-operation, perceptions of buyer-seller relationship, and attitude towards source of livelihood and business goals. The reflective discussions highlight that a Muslim entrepreneur's motivation for undertaking business actions is distinct from that of his conventional counterpart, although all of the actions may not be obviously different from those of his conventional counterpart. The paper concludes by maintaining and reinforcing the understanding that business actions triggered by true self-interest of a Muslim entrepreneur, possessing the right state of mind, simultaneously contribute towards the development of his own-self, his firm and his fellow-beings; on the contrary, when he is devoid of the proper mindset, his business actions may bring prosperity to his firm, but they are likely to cause to his self and others harms – perceptible or not.

Keywords: Development; competition; business goals; ØËfË outlook.

Introduction

"Development" is perhaps *the* key word in governmental planning, especially in countries which are known as either developing or underdeveloped. Developed countries have set benchmarks of development for others who aspire to achieve the status of a developed nation. The categorization of the world in line of development is based primarily on economic strength of a country. This has brought economic development in the forefront of other aspects of development.

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This may not be an exaggeration to say that for many countries economic development is no longer an instrumental objective; rather it transcends to be the ultimate goal. In this backdrop, economic development perhaps carries the most plausible meaning of the term “development” in the current world.

A business entrepreneur is considered as an engine for economic growth and development. Like all other individuals, he has aspiration for better future, and this inspires him to work for his development. He is expected to strive incessantly to develop his business firm and, thus, contribute towards the national economic development. This expectation is presumably based on the assumption that growth of a business firm and development of its owner are tantamount to each other. This assumed equivalence between the firm’s development and its owner’s development, however, may not hold true in all cases. General Motors, for instance, “allowed people to die in fuel-fed fires rather than alter the design of vehicles to avoid such fires,” because relevant cost-benefit analysis showed handsome amount of net savings after estimated legal payments for all potential fire fatalities.¹ Such a development of a business firm at the cost of human lives is manifestly against the development of its owner if he is a Muslim, because as a vicegerent of Allah on the earth he has to preserve lives, not to destroy for base interests. Similarly, production and distribution of tobacco products, which have proven health hazards, is one of the effective ways to make money, but this cannot be an acceptable means for a Muslim entrepreneur to promote his material gain in this world and eternal success in the Hereafter. By the way of another example, if high demand of garments during the month of Ramaġn occupies a Muslim cloth merchant so much so that he forgets the real purposes of fasting and becomes negligent in due prayers in it, he may promote his this worldly business interests, but only at a formidable cost of his true self-interest in *Ėkhirah*. Indeed, the Holy Prophet (May Allah bless him and give him peace) strongly affirmed destruction of three categories of people by saying “*ĖmĖn*” to Gabriel supplication. In one category are people who get Ramaġn, but fail to qualify themselves for the forgiveness from Allah.

This paper conceives the notion of development as changes in the current state of life which are considered positive or favorable by the *subject* of development for his ultimate goal. For a Muslim business entrepreneur, *subject* of development in question, development essentially entails well-being in this world and success in the Hereafter. Anything good in this-worldly sense, which may be detrimental to achieving success in the eternal life, is not considered good for him even in this world. He is among them about whom Allah says: “*And there are men who say: “Our Lord! Give us good in this world and good in the Hereafter and defend us from the torment of the Fire.”*”² His counterpart, on the other hand, is concerned only with fleeting objects, and his understanding of development is limited to this world. “*There are men who say: “Our Lord! Give us (Thy bounties)*

¹ Joel Bakan, *The corporation – The pathological pursuit of profit and power*, (New York: Free Press, 2004) at 61-65.

² Qur’Ėn, Al Baqarah 2: 201. Trans. ‘Abdullah YĖsuf ‘AlĖ, *The meaning of the Holy Qur’Ėn*, (Maryland: Amana Corporation, 1992) at 82.

in this world!" But they will have no portion in the Hereafter."³ This verse clearly reflects the constricted and flawed way he desires his well-being.

Now, it can be said that a Muslim business entrepreneur may consider certain changes in life, resulting from business operations, negative or unfavorable for his other worldly interests. In other words, some conventional approaches to firm's development may be contradictory to his true self-interest – success in the Hereafter. Some of the stipulations for his firm's growth may not be compatible with his personal understanding of self-development as a Muslim. If this is so, a conscious Muslim entrepreneur has a very high probability to develop cognitive dissonance out of such contradiction and incompatibility. One of the possible reactions to such dissonance is to lose interest in business and eventually renounce the business profession. Can this reactive behavior aimed at reducing or eliminating the dissonance be considered optimal? The following verse of the Qur'ân can be a source for the answer of this question. *"O ye who believe! Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual good will: nor kill (or destroy) yourselves: for verily Allah hath been to you most Merciful."*⁴ The verse clearly encourages believers to increase property by economic use.⁵ Then the believers, who are endowed with business aptitude, are supposed to carry out the responsibility of resource generation. In many traditions of the Holy Prophet, virtues of trade and necessities for Muslim to be in trade are spelled out.

Another possible reaction for dissonance reduction is to reduce sensitivity to the contradiction and incompatibility. This can be done by showing less concern for Islamic legal, moral and spiritual injunctions and encouragements that go against conventional business practices. This sort of reaction is manifestly undesirable, because a believer must not conduct his business in a way that makes his earnings unlawful or doubtful. Indeed, the Qur'ânic verse quoted above puts mutual consent, goodwill and avoidance of violence (nor kill or destroy yourselves) as conditions to be observed in the course of business dealings and wealth generation.

Now, a Muslim business entrepreneur is in an apparent dilemma. He has the responsibility of wealth generation for the benefits of the society and the individual, and at the same time he has to do it following certain guidelines. Unlike other businessmen, who do not have religious concerns, he is not free to do whatever he likes to fit to the market conditions. Visualizing a Muslim entrepreneur in such a critical and challenging position, this paper reflects on some salient aspects of a distinctive business mindset which he essentially requires to make his business success or development tantamount to his personal success or development. These aspects are: position of a business in the total scheme of life, attitude towards business goal and source of livelihood, perception of buyer-seller relationship, and notion of competition and co-operation. Reflections on these highlight that a Muslim entrepreneur's motivation for undertaking business actions is distinct from that of his conventional counterpart,

³ Qur'ân, Al Baqarah 2: 200. Trans. Y'Esuf 'Alî, n.3 at 82.

⁴ Qur'ân, Al Nisâ 4: 29. Trans. Y'Esuf 'Alî, n.3 at 193-194.

⁵ Footnote 541 in Yo'Esuf 'Alî, n.3 at 193.

although all of his business actions may not be immediately different from those of the counterpart.

With this introduction, we can now proceed to reflect on how a Muslim entrepreneur's mindset is distinct. For this reflective exercise, business as envisioned in Islam and business as envisaged in secular worldview are contrasted on the four major aspects of a business mindset as outlined in the preceding paragraph.

Position of Business in Life

Business: A Matter of Primary Interest

Religion and secularism stand poles asunder. In the era of modernization, secularism has fully emerged as a religion of irreligiousness. Malik Badri categorically pointed out that Darwin's evolution, Freud's psychoanalysis, Watson's behaviorism, Konrad Lorenz's ethology and the sociobiology of Desmond Morris are some of the major contributions towards building this new faith.⁶ Secularism has been so pervasive that no aspects of human life escaped the powerful influence of it. Like politics, education, medicine, and other aspects of life, economic and business activities in modern age have been disentangled from religious injunctions and imperatives. As to business organization, Umar Ibrahim Vadillo's evaluation is that "the workplace today has been secularized, deprived of any religious meaning, and has been removed from the zone of SharĒ'ah."⁷

After the collapse of Soviet Union, capitalism is *the* economic paradigm of secular worldview. Globalization – historically rooted in capitalism and colonialism – has been emerged as a new world order. As a matter of fact, the whole world is subject to the pervasive influence of globalization and, particularly, of modern Western economic thought. Economic prosperity has become the vision of a nation, a society and an individual. Like in ancient Greek oligarchic society, money and material possessions are now the key yardstick of measuring worth, status and standard of nations as well as individuals. A business entrepreneur of no faith or of weak faith is so intensely influenced by the glittering show of globalization, and hence bewildered, that, either consciously or unconsciously, he submits to *economic prosperity* and glorifies it.

⁶ Malik Badri, *Islamic versus western medical ethics: A moral conflict or a clash of religiously oriented worldviews?* Paper presented in FIMA (Federation of Islamic Medical Association) organized conference on Islamization of psychotherapy, July 2004, Jordan.

⁷ Umar Ibrahim Vadillo, *The return of guild*, <<http://www.islam.co.za/awqafsa/sorce/library/Article%2014.htm>> (accessed 17 September, 2004).

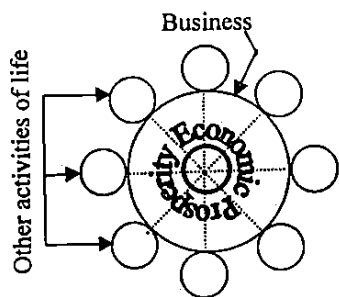


Fig.1 Position of a business in a modern economic mind

When economic prosperity occupies the central position in a life, business – the most vital strategic means of achieving economic growth – excels all other aspects of the life and dictates the course of action for them as schematized in figure 1. This distinctive psycho-economic feature of modern time plays a crucial role in the formation and operation of modern business organizations. Any standard text on business corporations gives its readers the impression that business is essentially and ultimately to make money or profit. The existence of this

money-making machinery in a society is made theoretically justified and socially accepted on the ground that it makes money by promoting social good. In reality, however, the notion of “corporate social service” or “corporate social responsibility” is not a constituent element to shape its prime objective – earning profit. The notion is simply instrumental to primary objective of making profit. Bakan provides a detailed eye-opening description of corporate social responsibility. He points to the fact that corporations are created by law and imbued with purpose by law, and the law makes corporate social responsibility illegal – at least when it is genuine. He quotes Milton Friedman, a Nobel laureate economist, who thinks that corporate social responsibility can be tolerated only when it is insincere, i.e., only when it is in the service of corporate interest.⁸ Robert Hinkley’s⁹ apprehension of corporate law is that it “casts ethical and social concerns as irrelevant.”¹⁰ No wonder then that social good is frequently given up if it stands against or is not compatible with corporation’s profit-seeking operations. Moreover, in many cases it is not the social good, rather social harm which is promoted for the survival and growth of business organizations. The vivid presence of tobacco corporations and gambling activities in the global and national economies are only a few to illustrate that business can achieve its money-making objective at the cost of the society.

Business: A Means of Earning Livelihood

Earning lawful livelihood is an obligation in Islam. The Holy Prophet said: “To try to earn a lawful livelihood is (also) an obligation like the other obligations (Baihaqi).”¹¹ Islam recognizes business or trade as a significant means of earning

⁸ Bakan, n.1 at 34-38. For details, see pp.28-59

⁹ A corporate lawyer who quit his job at international legal powerhouse Skadden, Arps when he realized, after twenty-three years in practice, that the law actually inhibits corporations from being socially responsible. This information is available in Bakan, n.1 at 37

¹⁰ Robert Hinkley, “How corporate law inhibits social responsibility,” *Business Ethics: Corporate*

Social Responsibility, January-February 2002. Found in Bakan, n.1 at 38

¹¹ Ahamad von Denffer, *A day with the Prophet*, (London: The Islamic Foundation, 1979) at 51.

livelihood. The importance of business in Islam is established by the traditions of the Holy Prophet, e.g., “nine-tenth of lawful earnings are from trades” and “honest businessmen will be with the Holy Prophet in the Day of Judgment.”

It is important to note that business in Islam is important for making *lawful earnings*, not for earning *money per se*. Similarly, the dignity of a Muslim businessman is because of his honesty in dealings, not because of his being a businessman. This distinguishing orientation of business in Islam is evident in the Holy Prophet’s putting conditions while declaring the earning of traders the purest. Muadh bin Jabal (RA) reports that the Holy Prophet said: “The purest of income is the earnings of traders who: when speak, do not lie; when something is placed in trust with them, do not misappropriate the trust; when promise, do not renege on their promise; when purchase something, do not find fault with the merchandise (i.e. they do not try to reduce the price by exaggerating its defects); when sell, do not praise the article (i.e. they do not exaggerate its good qualities in order to fetch a better price); when are indebted, do not delay payment.”¹²

Since business is a means to fulfill the obligation of earning livelihood and an obligation of life cannot be the end of it, so business cannot form the centrality of life. Business as an important means of earning lawful and decent livelihood has its own position in a Muslim businessman’s state of mind. Ideally, this position (as depicted in figure2 below) never corresponds to the central position of a business in modern economic man’s life, which is destined to achieve economic prosperity as schematized in Figure1.

For a Muslim entrepreneur, seeking pleasure of Allah is his ultimate goal, and he is to declare “*Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, The Cherisher of the Worlds.*”¹³ He cannot have inordinate love for money. He prizes faith, piety and righteousness above all. According to Islam, a person who sacrifices his faith and loses the good pleasure of his Lord for a monetary gain has not made a good bargain. A Muslim will not go in for such a bad bargain.¹⁴ For a Muslim entrepreneur, a business is inevitably a means of earning *lawful livelihood*, and hence it must facilitate seeking bounties and pleasures of Allah.

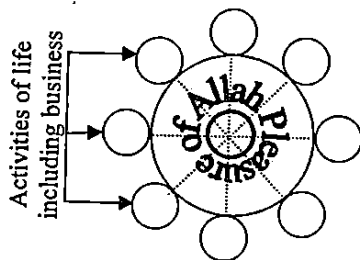


Fig.2 Position of a business in a Muslim mind

¹² The Muslim businessman,

<http://www.beautifulislam.net/finance/muslim_businessman.htm> (accessed 15 September, 2004).

¹³ Qur’ân, Al An’âm 6:162. Trans. Y’Esuf ‘Alî, n.3 at 342.

¹⁴ The book of transactions (Kitâb al-buyu’), translation of Sa’îd Muslim, Book 10, <http://www.2muslims.com/Quran_and_Hadith/hadith/muslim/010.smt.html> (accessed 15 September, 2004)

Conceptions of Competition and Co-Operation

Competition-Monopoly Paradox and Utilitarian Co-operation

Machiavellian “end justifies means,”¹⁵ Darwinian “survival for the fittest,”¹⁶ and Adam Smith’s “act of invisible hands”¹⁷ (translated into market competition and recently substantiated by Michael Porter’s “competitive advantage”¹⁸) have provided a solid secular foundation for modern business behavior. Having such a foundation, modern business has translated the economic concept of “allocative nature of resources” into “market is a cake” and, consequently, learned to treat competitors as *enemies* whose presence in the market simply implies less than expected share of the *cake*. So, it follows that modern business organizations are engaged in endless competition (sometimes called *business war*) to either annihilate enemies or drive them away for obtaining as larger share of the *cake* as possible. Inspired by “moving target,” this ceaseless competition can take any form, ethically sound or unsound, that can be defended by the *rational* objectives of a modern business organization: profitability, growth, and strategic development imperatives devoid of socio-ethical and humanistic considerations.¹⁹ This is atomistic competition charged by the urge for maximization of profit, and this is considered as the only guiding principle that dictates secular entrepreneurial behavior.²⁰

It is understood that such a competition frequently ends up either in an absolute monopoly where one organization can overthrow the others or in a monopolistic market structure dominated by a few powerful organizations.²¹ Whatever the case may be, domination by one or a few becomes inevitable when greed for money and control over the sources of resources – be they people, other business organizations, or other nations – are the key driving forces for modern businesses. Similarly, exploitation by them becomes inescapable when the religious and ethical values are totally absent in business decision-making, or at least they are forced and twisted to be aligned with its rational requirements. As a matter of fact, the issue of domination and exploitation by modern business organizations is by now so irritating and alarming that it has led to the debate:

¹⁵ Machiavellian: The end justifies means, <http://www.publicbookshelf.com/public_html/Outline_of_Great_Books_Volume_I/machiavelli_bfa.html> (accessed 20 October, 2004)

¹⁶ R.C. Darwin, Origin of species (chapter IV on natural selection; or the survival of the fittest), <<http://www.bartleby.com/11/4003.html>> (accessed 20 October, 2004).

¹⁷ H. Joyce, Adam Smith and the invisible hand, <<http://plus.maths.org/issue14/features/smith/>> (accessed 20 October, 2004).

¹⁸ Competitive advantage, <<http://www.quickmba.com/strategy/competitive-advantage/>> (accessed 20 October, 2004).

¹⁹ These objectives take first priority in decision-making in multinationals. See, Gareth Morgan, *Images of organization*, (London: Sage Publication, 1997) at 332.

²⁰ Muhammad Nejatullah Siddiqi, *Business enterprise in Islam*, (Lahore: Islamic Publications Ltd., 2nd edn., 1979) at 141.

²¹ Today commodity trade is dominated by a handful of global companies. For example, about six companies in each group control between 85 and 90 percent of the global wheat trade, 75 percent of crude oil, and 95 percent of iron ore. See, Morgan, n.19 at 334-336.

“Does organizational domination and exploitation occur by default or by design?”²²

Co-operation among modern businesses is dictated by potential profit that can be harvested from the co-operation itself. In Aristotelian view, this is utilitarian co-operation in which the parties brought together are moved by the feeling that they will profit by their association.²³ Joint venture is a good example of a form of co-operation in the business world. On joint venture negotiation table, each of the negotiating parties maneuvers in all possible ways to strike a business deal that maximizes his interest. This fact requires that each party has to be clever enough so that he is not made fool of another party’s crafty movements. Therefore, paraphrasing Aristotle’s observation of utilitarian friendship, it can be said that complaints and recriminations are heard most often, if not exclusively, in this kind of co-operation which has no other object save the financial interest.²⁴ Indeed, most of the joint ventures formed in the name of co-operation sever their relationships sooner or later and sometimes even develop hostility against each other.

Juxtaposition of Mutual Co-Operation and Competition

“Commit not evil in the land with intent to do mischief”– this is one of the fundamental principles of business enunciated in the Holy Qur’ān.²⁵ This principle nullifies the atomistic competition for profit maximization which is imbued with a strong sense of hostility towards fellow businessmen. For a Muslim entrepreneur, the atomistic competition-based business paradigm has to be replaced by one which will have formative ingredients of mutual consent and goodwill, aversion towards violence, and sense of compassion. The Holy Qur’ān tells, “Let there be amongst you traffic and trade by mutual goodwill: nor kill (or destroy) yourselves: for verily Allah hath been to you most Merciful.” Then how a Muslim trader can think to be aggressive to wipe out other traders, especially his fellow brethren, for the promotion of his business interests, when he is vicegerent of Allah Who loves and showers mercy on all of His creatures! Hence, “all transactions should be based on the fundamental principle of *‘Ta’auanu Nālal birri wa’t-taqwa*” (mutual co-operation for the cause of goodness and piety). A transaction not based upon this sound principle is not lawful.”²⁶

In one hand, Islam inculcates in the mind of a Muslim entrepreneur a sense of obligatory co-operation; on the other hand, it firmly stands against monopoly, which paves the way for exploitation of consumers and workers, and acts as a serious deterrent to the Islamic principle of optimizing social benefits.

²² For details, see Morgan, n.19, chapter nine.

²³ Aristotle, *The nicomachean ethics*, translated by J.A.K. Thomson, (London: George Allen & Unwin Ltd., 1953) at 206.

²⁴ Aristotle, n.23 at 227.

²⁵ Qur’ān, HĒd 11: 85-86. YĒsuf ‘AlĒ, n.3 at 533-534.

²⁶ The book of transaction, n. 15.

The Holy Prophet said: "He who brings in merchandise is blessed, and he who monopolizes it is cursed."²⁷

The issue of business competition in Islam should be understood in the light of the principles of compulsory co-operation and forbidden monopoly. Making mutual co-operation mandatory and prohibiting monopoly configures a unique mindset of a Muslim businessman entrepreneur in which the notion of business competition finds a distinctive mode of expression. When prohibition of monopoly necessitates competition, obligation of mutual co-operation checks the temptation to launch cutthroat competition – destined to push the competitors out of market – which essentially and eventually gives birth either monopoly or, at best, monopolistic market structure.²⁸ As a matter of fact, the paradox of competition and monopoly as manifested in modern business practices finds an appropriate solution in Islam. If any formula of business competition is to be in line with the Islamic vision of life, it must contain the elements of co-operation and compassion.

Thus it follows that the notion of business competition is altogether different to a Muslim businessman, though a surface view of his competitive endeavor may not be different from that of his conventional modern counterpart. He plans and expends his efforts to improve the quality of his products and services not to capture greater market share by cutting others. He does so because it is his responsibility to pay customers their dues in best possible manner. Hence, his quality development program is not motivated by the desire to win the business battle, expand the market share, and gradually achieve some sort of monopoly power; rather it is resulted from his profound sense of obligation to serve the creations of his Creator. The most fundamental factor, which develops in him such a distinctive attitude of competition, is his firm conviction that sustenance comes from Allah, Who gives sustenance in abundance whom He wishes. For example, Allah says: "*And Thou givest sustenance to whom Thou pleasest without measure.*"²⁹ Also, "*It is Allah that giveth (you) want or plenty, and to Him shall be your return.*"³⁰ In the Holy Qur'ân are plenty of verses with similar meaning that remind a Muslim mind that Allah's bounty is without measure or account, and that protect him from the absurd fear which little human minds create out of "nicely calculated less or more." Of special significance in this context is Qur'ânic principle against profiteering. The way the Holy Qur'ân lays down this principle is thought provocative: "*That which is left you by Allah is best for you, if you are believers.*"³¹ A Muslim entrepreneur knows with certainty that if he sincerely follows Allah's law in the course of his business dealings, "what is left him after he renders to others their just dues will be not

²⁷ Quoted from Ĥabd al-RaĤman b. NaĤr al-ShaizarĤ, *NihĤyah al-Rutbah fĤ Ūalab al-Ĥisbah*, edited by al-Sayyed al-BĤz al-ĤArĤĤĤ, (Beirut: DĤr al-ThaqĤfah, 1981) at 12.

²⁸ In a monopolistic market structure, a few giant sellers controls almost the whole market and this gives them the power to manipulate consumers and other marginal sellers as well.

²⁹ Qur'Ĥn, Al 'ImrĤn 3: 27. YĤsuf 'AlĤ, n.3 at 133.

³⁰ Qur'Ĥn, Al Baqarah 2: 245. YĤsuf 'AlĤ, n.3 at 100.

³¹ Qur'Ĥn, HĤd 11: 86. YĤsuf 'AlĤ, n.3 at 534.

only enough, but will be the best possible provision for his own physical and spiritual growth [or development].”³²

PERCEPTION OF BUYER-SELLER RELATIONSHIPS

Utilitarian Relation

Buyer and seller are two parties in a business transaction. They are dependent on each other to satisfy their own needs. Their mutual dependency may make one party vulnerable to unjust maneuver of the other party. If the buyer and the seller are dependent on each other in a way that strikes a balance of power between them (upper-right and lower-left quadrants of figure3), they are then less likely to take undue advantage, even if they are not ethically sound. But in situations where this balance is absent (upper-left and lower-right quadrants), chance of unjust action is greater.

Modern business is an economic instrument to maximize financial interests. Religious injunctions, moral issues and even social concerns are irrelevant if these are not supportive of its course of profit or wealth maximization. In this odd reality, kindness and magnanimity hardly find a place in buyer-seller relationship. Weaknesses of a party in a business deal make him vulnerable to the unfair and unjust treatments of the other party. The proverbial phrase ‘might is right’ is found fully operative in modern business relationship when one party is more dependent on the other for his survival and growth. The relationship between multinationals and host nations of the developing world is illustrative of this.³³

		BUYER	
		Strong	Weak
SELLER	Weak	<p>(1) <i>Strong Buyer and Weak Seller:</i> Seller is more dependent on buyer than the latter is on the former</p> <p>Buyer can take undue advantage of seller's weaker position</p>	<p>(3) <i>Weak Buyer and Weak Seller:</i> Fairly equally dependent on each other</p> <p>Difficult to take undue advantage of other party's position</p>
	Strong	<p>(4) <i>Strong Buyer and Strong Seller:</i> Fairly equally dependent on each other</p> <p>Difficult to take undue advantage of other party's position</p>	<p>(2) <i>Weak Buyer and Strong Seller:</i> Buyer is more dependent on seller than the latter is on the former</p> <p>Seller can take undue advantage of buyer's weaker position</p>

Figure3: Mutual dependence of buyer and seller and chance of interest manipulation

³² Footnote 1585, YĒsuf ‘AlĒ, n.3 at 534.

³³ For the details of interest manipulations by multinationals, see Morgan, n.19, chapter nine.

Buyer-Seller Reciprocal Relation

Islam takes into account the chance of interest manipulation in buyer-seller interaction. Its legal, moral, and spiritual directives restrain a Muslim, either buyer or seller, from taking undue advantage of the other. "The Holy Prophet has strongly disapproved all transactions that involve any kind of injustice or hardship to the buyer or the seller. He wanted that both, the buyer and the seller, should be truly sympathetic and considerate towards each other. One should not take undue advantage of the simplicity or ignorance of the other. Islam expects the buyer and the seller to look upon each other as Muslim brethren or fellow human beings, each trying to go all his way to help and serve the other."³⁴ The following is a brief description of a few of the numerous reciprocal responsibilities of a seller and a buyer in Islam that reflects its concern for preserving their rights.

Seller's Responsibility – Buyer's Right

"Islam, which condemns every kind of injustice and exploitation in human relations, wants its followers to conduct business in a sublime spirit of justice tempered with human kindness. The conduct of the seller in a transaction should be characterized not only by justice (Insaf), but also by magnanimity (Ihsan). *"Allah will forgive the sins of a Muslim who absolves a fellow-Muslim from a sale contract not liked by the latter,"* says the Holy Prophet."³⁵

"The seller should not think that he has unrestricted liberty to extort as much as possible from the buyer. He has to be just; he should take his own due and give the buyer what is his. If the seller happens to overcharge the buyer, he, instead of feeling proud of his cleverness in doing so, should somehow compensate him for the excessive payment received. The Holy Prophet said: *"The Muslim is he from whose tongue and hand a Muslim is safe, and the muhajir is he who gives up what Allah has prohibited for him."*³⁶

The seller is expected to make manifest to the buyer the defects (if any) in his goods for sale. "Islam has imposed on the traders that defective and worthless goods should not be given in exchange for good ones, and if there is a defect in the goods sold it must be pointed out and made manifest to the purchaser. The Messenger of Allah said: *"The buyer and the seller have the option of canceling the contract as long as they have not separated; then, if they both speak the truth and make manifest, their transaction shall be blessed, and if they conceal and tell lies, the blessing of their transaction shall be obliterated."*³⁷

³⁴ The book of transaction, n.15.

³⁵ The book of transaction, n.15.

³⁶ Denffer, n. 12 at 55

³⁷ The book of transaction, n.15.

Seller must not adopt any selling technique which is advantageous to him and disadvantageous to the buyer. All bargains that are struck without giving the purchaser a fair chance of examining the things are prohibited because this amounts to denying him a right that was his due. Islam has banned two forms of sale contract that were prevalent before Islam, namely 'Munabadha'³⁸ and 'Mulamasa'.³⁹ "Both these forms of transaction are prohibited because in either case the purchaser gets no opportunity to examine the things sold to him, and the bargain is likely to prove unduly disadvantageous to one side."⁴⁰

Buyer's Responsibility – Seller's Right

The buyer shall not issue any kind of injustice or hardship to the seller. He is expected not to take undue advantage of the ignorance of the seller. In fact, Islam demands that "goods and commodities for sale should go to the open market and the seller or his agents must be aware of the state of the market before proposals are made for the purchase [of goods or commodities in bulk]. He should not be taken unawares lest advantage be taken of his ignorance of the state of the market and the prevailing prices."⁴¹ "The Holy Prophet forbade the meeting of a caravan and forbade selling merchandise until it is taken to the market."⁴² This implies the importance of the seller's awareness of market and his right to have access to the market information.

According to the saying of the Holy Prophet mentioned before,⁴³ one of the signs of the trader who earn the purest income is that while buying he does not find fault with the merchandise. This means that he does not try to reduce the price by exaggerating its defects, if any. One of the unlawful and impermissible practices of buyers mentioned by al-Shayzarī is that they "buy a commodity at a stated price, but if they find it has a defect and then return to the seller asking for a discount, they firstly bargain about the original price which they paid for it without discount."⁴⁴ It is understood that what applies to buying for re-selling also applies to buying for general consumption. In addition to denouncing price manipulation by buyer, Islam forbids *bai' al-muḥājar* in which the buyer buys a thing forcibly, or the seller sells a thing unwillingly because of his compelling necessity. Islam suggests that "instead of purchasing the thing, and taking undue advantage of the seller's helplessness, one should help him."⁴⁵

³⁸ Munabadha means that the seller should throw the cloth to the buyer before he has carefully examined it. The very act of throwing the cloth will mean that the bargain has been struck.

³⁹ Mulamasa means touching the cloth without examining it, i.e., the buyer was just supposed to touch

the cloth to strike the bargain.

⁴⁰ The book of transaction, n.15.

⁴¹ The book of transaction, n.15.

⁴² al-Shayzari, n. 27 at 13.

⁴³ See note 10.

⁴⁴ Al-Shayzari, n. 27 at 63.

⁴⁵ The book of transaction, n.15.

Source of Livelihood and Business Goals: ØÖFÖ Outlook

ØËfËsm in its proper sense is not an addition to Islam. It is very much an integral part of it. This can be seen in the famous Gabriel *×adith* in which Gabriel asked the Holy Prophet about Islam, the true faith (*Ëman*), the perfection of faith (*iËsan*), the Hour, and the portents of the Hour. As to *iËsan*, the Holy Prophet answered: "It is to adore Allah as if you see Him, and if you see Him not, He nevertheless sees you." On the departure of Gabriel, the Holy Prophet introduced him to his companions who were sitting with him saying: "It is Gabriel, who came to you to teach you your religion."⁴⁶

Indeed, ØËfËsm is a comprehensive system of thought and practice to institute *iËsan* in all activities of life. It puts primary and heavy emphasis on the understanding and internalization of the 'inner aspects and meanings' underlying any religious commandment, ritual, practice, etc. Conceding the necessity and importance of *fiqh*-based requirements of religious performance, it urges a person to go *through* but *beyond* the form and formality to reach the substance and thus make his self the manifestation of *iËsan*. This concept of externality and internality or form and substance of religious orders is equally applicable to economy and business. Israr Ahmed has rightly pointed out that 'Islamic economic system encompasses elements of two kinds: legal and spiritual. The former deals with, *inter alia*, *zakat* and other compulsory financial obligations, and the latter deals with *Ëadaqa*, charity, and other optional financial transactions aiming at the welfare of the communities.'⁴⁷

Business as a part of economic system is embedded with legal and spiritual elements, the external and internal aspects. The external-legal issues in business are evident in that Islam has laid down some basic conditions to be fulfilled if a transaction is to be lawful and declared certain forms of business as unlawful. However, a thorough investigation of the five principles of business as laid down in the Holy Qur'Ën reveals the vivid presence of internal-spiritual aspects of business and their priority to the external-legal issues. "And O, my people! Give just measure and weight, nor withhold from the people the things that are their due, commit not evil in the land with intent to do mischief. That which is left you by Allah is best for you, if you are believers! But I am not set over you to keep watch!"⁴⁸ In these words addressed by prophet Shu'ayb to his people, the Holy Qur'Ën enunciates the fundamental principles of commerce as follows:

- to give just measure and weight
- not to withhold from the people the things that are their due,
- not to commit evil on the earth with the intent of doing mischief,

⁴⁶ Ahman ibn Naqib al-Misri, '*Umdat al-sËlik*, translated by N.H.M. Keller, *Reliance of the traveler*,

(Evanston: Sunna Books, 1994) at 808. The author quoted this *×adith* from SaËiË Muslim.

⁴⁷ Israr Ahmed, *IslËm kË m'ËshË niËËm (the economic system of islam)*, (Lahore: Markazi Anjuman

Khuddam-ul-Qur'Ën, 1985) at 16.

⁴⁸ Qur'Ën, Hud 11: 85-86, YËsuf 'AlË, n.3 at 533-534.

- not to indulge in profiteering (That which is left you by Allah is best for you, if you are believers!), and
- to do right things right spontaneously (But I am not set over you to keep watch!).

Of the five principles, only the first one, if taken literally, primarily possesses elements of externality, and the rest of them either solely or primarily address the elements internal in nature.

Of course, here, the last principle deserves special consideration. "*But I (×aīrat Shu'ayb) am not set over you (×aīrat Shu'ayb's people) to keep watch*"— by this the Holy Qur'Ēn has made an inseparable link of business to the inner pillar of Islam, namely īlsan. This means that like in formal worshipping, a Muslim in business must feel the presence of Allah and perform business activities with an active and overpowering feeling that his activities are in constant vigilance of Allah. Without proper development of such inner foundation in human mind, Islamic laws pertaining to business transactions alone cannot ensure that one will not cause injustice to others in the course of business dealings. For example, if one consider his competitors enemies and undertake strategic initiatives (quality development, advertising, launching new product, etc.) with an intention to push them away from the market, Islamic laws will not prevent him from taking such initiatives unless he eventually creates monopoly. Similarly, one can take advantage of buyers' exigencies and charge higher than normal price to reap extra profit, because the relevant law does not attempt to fix the price and profit margin. Thus, it follows that the fundamental principles of business in Islam make ØĒfĒ pattern of thought relevant for the one who wish to be a true Muslim businessman. Needless to say, only such businessmen aspire and strive hard to see that the laws of Allah are effective in business dealings.

ØĒfĒ outlook appears to be more relevant for a Muslim businessman when the prevailing business environment, in which he conducts his business, is taken into consideration. Equipped with modern technologies and financial instruments, the powerful modern business organizations are moving from north to the south and west to the east in heroic fashion and affirming the victory of capitalism. Because of their glittering and unchallenged business show, the modern business behaviors, though defective, are considered the only reality by most of the people involved in business. And business behavior as Islam depicts is considered normative or idealistic only, as if in modern time it has no practical possibility. Moreover, "the *SharĒ'ah* that deals with human transactions and especially those transactions that deal with trading has been abdicated in favor of the laws of kufr."⁴⁹ Besides these, strong oligarchic tendency in social life is fuelling the desire to obtain money and wealth by whatever means in order to achieve social status. All these are, indeed, reflected in the tradition of the Holy Prophet: "A time will come upon mankind when a man will not care whether what he takes is lawful or unlawful (in Bukhari)."⁵⁰

⁴⁹ Vadillo, n.8.

⁵⁰ Denffer, n. 12 at 53.

So, the existing environment is not at all conducive for a Muslim businessman. He is, on one hand, exposed to the powerful influence of the defective behaviors (business vices) of the dominant modern business and subject to the constant temptations of social oligarchy (whispering of economic prosperity); on other hand, he is not required to comply with the behaviors that Islam prescribes (business virtues). In such an environment, how can he achieve and practice the virtues in business dealings if he does not subscribe to *ØËfÊ* attitude? *ØËfÊ*s aim to abandon all improper behavior and to acquire and exercise, always and under all circumstances, the best behavior proper to human beings. And in business, *ØËfÊ* thought can make it possible for a Muslim businessman through transforming the widely held *terrestrial vision* of business into a *transcendental vision* as schematized below.

The figure below shows four kinds of business in respect of the attitude of the business owner towards the source of earning and his goal of business. *ØËfÊ* thought enlightens a person to consider the first two kinds (the two lower circles) unacceptable and, hence, avoidable. Of these, the first one is the 'worst' kind where the owner thinks: 'My business is the efficient source of what I earn and I wish to maximize my wealth.' The other is the 'worse' kind which subscribes to the thinking: 'My business is the source, tempered with chance factors, of what I earn and I wish to maximize my wealth through serving my customers needs.'

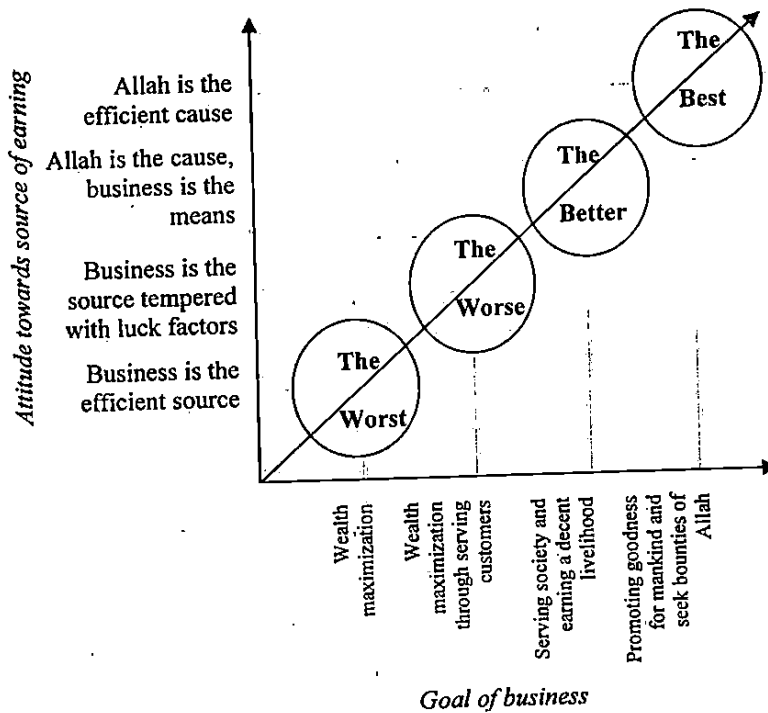


Figure 4 Views of business in Sufi thought

The other two kinds (the upper two circles) are commendable. The owner of the 'better' type of business thinks: 'Allah is the cause and my business is the means of what I get and I wish to serve the society and earn a decent/moderate livelihood.' The owner of the 'best' type is far advanced in ØËÊ ways who thinks: 'Allah, Who can give without any means, is the efficient cause of what I get, and I wish that my business be the cause of goodness for mankind and that I humbly receive what Allah leaves in it for me.'

It is important to note that though these two types are commendable, ØËÊ thought encourages one to gradually move to the best type which prepares him in the best possible manner to be a beneficiary of the Divine mercy and bounties. A Muslim businessman, adequately trained in and properly oriented to ØËÊ ways can comprehend the true nature of a business and its real position and role in life. So, he is expected not to be bewildered by the glittering show of modern business organizations and, hence, best suited to remain steadfast in manifesting the virtues in business dealings.

Conclusion

From the reflective discussions, it follows that Islamic vision of business shows marked differences from atomistic competition-based modern business. The Muslim business entrepreneur, who epitomizes this vision in his business dealings, is necessarily different from the one whom has seized rather a this-worldly vision of business. Although they have similarities in that both of them carry out their business activities in this material world by using temporary inputs and resources, the former views business only as a means of earning lawful provisions of life; whereas the latter is married to business for amassing wealth without any genuine concern for the legitimacy of his means of earnings, as if he is "*who pileth up wealth and layeth it by, thinking that his wealth would make him last forever!*"⁵¹

The Muslim entrepreneur has to conduct his business affairs in a sublime spirit of humanity and justice. He is conscious of his religio-moral obligations towards his buyers and sellers to pay their just dues. He has firm conviction that when he is at the service of humanity in the best possible manner, he receives from The Sustainer the best possible sustenance for his material and spiritual development. Hence, he feels an unceasing and undeniable inspiration for having genuine co-operation and compassion – instead of cutthroat competition – in his attempt to develop his business. His counterpart, on the other hand, cannot see any reasonable alternative other than relentless and aggressive competition for his business development. This is because that his objective of wealth maximization cannot be realized without it, especially when he, unlike the Muslim entrepreneur, believes that his real source of livelihood is objects of this limited material world. His submission to the whispering of economic prosperity thus urges him to follow any kind of shrewd and swindling measures, if necessary, in the course of business dealings with competitors, customers, business partners, even with relatives and friends.

⁵¹ Qu'rËn, Al-Humazah 104: 2-3, at 1698.

One may wonder that a Muslim businessman himself and his business are subjected to the pervasive and dominating influence of atomistic competition-based business paradigm, which is prevalent in the current highly interdependent world. His wonderment may then turn into argument against the ØËfÊ view of business, which is the central theme of the reflection in this paper. He may argue that for a Muslim businessman facing the challenges of globalization, introduction or integration of ØËfÊ thought into his business practices is irrelevant; even if it is relevant, it will only remain as a theoretical proposition. This sort of argumentation is rooted in the experience of intensified competition ensued by modern money-driven business organizations and is invigorated by the belief that competing against each other is the only way to survive against this modern business trend. Since, the modern business generally considers competitors enemies, and it is spiritually and humanistically incorrect to do so, the argumentation leads to the conclusion that ØËfÊ outlook cannot be relevant for a Muslim businessman in modern times.

The nature and position of a business in the Islamic frame of life, however, make ØËfÊsm relevant for a Muslim businessman. When contextual adversities of modern times, in which he runs his business, are considered, ØËfÊ outlook stands not only relevant, but becomes essential for him. Those who think in favor of the above argument take it for granted that imitation of the competitive models of modern 'homoeconomic' people is the only key to survival. But one should not forget the following Qur'Énic verse: "*Muhammad is the Messenger of Allah; and those who are with him are stern against unbelievers, (but) compassionate among themselves.*"⁵² It is not possible that people will be stern against their real enemies without being compassionate among themselves first. And it is also not possible to be compassionate without practicing virtues. So, it follows that co-operation and well wishing among Muslim businessmen is an essential precondition to survival and excellence in business. In absence of the mutual co-operation for the cause of goodness or piety, the survival and excellence will always be vulnerable and questionable.

Man as a theomorphic being is responsible to preserve his self and others, not to destruct either. He is to opt for harmony and cohesion against fragmentation and dissension. He is to replace notion of "the survival for the fittest" by "the survival for the compassionate." This reminds us an old story containing moral lessons. Once, a stranger from a different planet came to visit this world. Before his departure, he drew a line on a piece of paper with a pencil and asked the people around to tell him how to make the line shorter. Some thought to erase a part of the line, and others to cut it short. The stranger took the same pencil and drew a bigger line beside the previous one and departed to other planet smiling! A lesson pertaining to morally sound competition can be learned from this story. Self-development (to be bigger) is possible without issuing harms (to cut shorter) to others. Of course, the ØËfÊ thought will go beyond this moral lesson to suggest that self-development effort must not be inspired by the desire to make others inferior or less worthy. This effort should be made on its own account without having the maligned intention of seeing own-self superior to all others.

⁵² Qu'rÉn, Al-FatÍ: 29, YÉsuf 'AlÉ, n.3 at 1336.

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