

## “ISLAMIC PERCEPTION OF COMMERCE & BUSINESS MANAGEMENT”

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### BACKGROUND

In today's world, life have become challenging and at every facet of one's life, we are faced with dilemmas on how to live an ideal life, a life that is guided by the Holy Book of Quran and the Sunnah of Prophet Muhammad (PUBH). This paper tries to draw inferences from various texts and ancient documents to present and draw comparisons between what is permitted and disallowed. It draws comparisons between a Muslim who is ordained by God to live his life as per the guidances and principles of the religion and the one who enjoys material benefits and his behaviour is guided by results and outcomes and not how it is gained or earned.

### ISLAMIC HISTORY

Islam came, conquered and remained glittering for centuries together. The world derived innumerable benefits of the Islamic revolution which came on this earth. It was the time when the world witnessed many discoveries, inventions and rule of peaceful governance. But after gradual depletion of Islamic spirit, the Islamic Kingdom also shrunk. Imperialism, Capitalism, Socialism and other isms overpowered the world but the humanity could not get relief, equality, peace and freedom which it cherished during Islamic regime. Over last few decades Muslims started to reaffirm their conformance to Shariah norms and restructured their lives on the basis of Islamic principle. It was a strong feeling and may be blunt reality also that political and economic dominance of the west, during past few centuries, has deprived them of divine guidance in almost every field and especially in the socio-economic fields. Therefore, after

acquiring political freedom, the masses were striving for the revival of their Islamic identity to organize in collective life in conformity to Islamic principles.

After the economic recession of 2009 the majority of the world came to realize that it was the collapse of capitalism after socialism. American researches affirmed that the Tsunami's impact of recession would hamper the least, to those who were practicing Muslims. The whole world, especially the developed ones are looking toward Islamic economic system to rescue the sinking ship of the world economy. But here, a sensible question raises the doubts as to why are Islamic theories not relevant to the present context prevailing in Muslim countries. One very pertinent reason being given over here is that the Islamic scholars are un-aware of conventional knowledge, and those who have conventional knowledge, do not have sufficient Islamic knowledge to authoritatively comment on Islamic perspective and so should not meddle with them and keep a safe distance. The Ulema, on the other hand, are not considered suitable to comment on conventional subjects. This hiatus makes it difficult for scholars on either side to cross boundaries. Scholars, generally, choose their own domain to make comments or give advices. There are some more reasons observed as to why Islamic knowledge is not supporting the existing perspective of the Muslim world to prosper or at least to move in a meaningful positive direction. I think it should be crystal clear in every mind that Islam is neither an economic system; nor a business system; nor a way of accumulation of power; nor a set of rules for governance, it is purely a religion providing guidance in every sphere of human life which also includes economic system, business management and commerce as well. The holy Quran clarifies the very purpose of creation of human beings, "WAMA KHALAQTUL JINNA WALINSA ILLA LI ABUDOON". "I created the jinn and human kind only that they might worship me". In book of traditions Almighty says "I was a hidden treasure, I wanted to be known, so created creations".

If we analyse the book of Hidayat of mankind i.e "THE HOLY QURAN", we will find that there are around 6666 verses in it. Out of which Do's and Don'ts are only in 666 verses. Then what is there in dominant 6000 verses, Ulema confirm that 2000 verses discuss the life hereafter i.e Qabar, Barzakh, HASHR, YOUMAL QIYAMAH finally JANNAH, JAHANNAM and AERAF. The other 2000 verses discuss how Almighty created this universe, the earth, the moon, the mountains, the sea, the system of plant life, the animal life and how He exercises control over them. He emphasizes that it is He who is creator, sustainer, destroyer and absolute commander. Cause and effect relationships have been created to facilitate mankind. He can do anything without cause. Effects of causes may also be altered instantly without any apparent cause. But He does not do that in normal course of life.

While the rest 2000 verses discuss that the Almighty sent 124000 Prophets out which around 25 have been discussed thoroughly in Quran to drive home the concept as to why they were sent, how they fulfilled their tasks, what reaction and repercussions they faced; how ultimately Almighty gave them success over their opponents and finally, how world realized that Prophet should be followed.

In a nutshell, it can be concluded that out of the 6666 verses of Quran, nearly 6000 are only for shaping the behaviour of man and making him an "Islamic Rational entity". An Islamic rational man has the characteristics to become most suitable for every facet of the human life. If we refer to the lives of sahabah it will be very clear that they had all the qualities of an Islamic rational man i.e. a true believer of Islam or in terms of Quran a "Momin".

The characteristic of an "Islamic rational man" is being compared here with an "Economic Rational Man to differentiate as to why an Islamic Rational Man becomes more suitable for different aspects of human activity.



ISLAMIC RATIONAL MAN	ECONOMIC RATIONAL MAN
11. Believes that human values, social values, ethical values and religious values are ultimate goals as they lead to create a contented, secured, respectful happy life and humane society.	11. Believes that human values, social values, ethical values should be taken care of so long as economic motives are being fulfilled.
12. If we have Islamic rational employees the following benefits we may get.	12. If we have ERM employees the following problem we may face:
a. Minimum or no supervision required to extract work.	a. More supervision required to extract work.
b. Quality work possible without much concern of management.	b. Quality work possible only if extraneous rewards exist.
c. Working hours fully utilized.	c. Punching machines and performance target would be required for proper utilization of working hours.
d. Personal conflicts will be avoided as ego is sacrificed.	d. Personal conflicts get aggravated due to ego clashes.
e. Group dynamics can be achieved easily.	e. Group dynamics becomes a difficult task.
f. Smooth industrial relations and no unionism.	f. Strained industrial relations and potent unionism.

To conclude, to create an Islamic rational man is indispensable to have fruits of Islam (The sentence is not explanatory enough). This is the reason why Islamic do's & don'ts were not given by the Almighty in 13 years of Makkah life and early few year of Madeenah as well (whose life?). The 6000 verses first descended and sahabah inculcated and cultivated these verses in their faith, style and all spheres of life. They became fully receptive to the Commandment of the Almighty. It was just impossible for them to know a Command of Almighty or a Sunnah of the prophet (BPUH) and not to obey it. So much so that the Almighty himself witnessed and praised the highest degree of their submission. This was the base for total adoption of Islam. Whatever commandments were revealed, got obeyed completely in its true spirit even by the commonest of the common man.

When the verse of Purdah was revealed, a common lady was working in the field. She sent someone to

bring a thick (Is it necessary to mention a thick sheet - will it not suffice to state "sheet" of cloth) sheet of cloth to cover herself to be able to return home as commanded by the Almighty. There are innumerable and unbelievable ("unbelievable" is not the right word. Consider use of words like "astounding", "amazing", etc.) examples in sahaba's life regarding how they valued Islam and proved their credential of being a MOMIN (an Islamic rational man).

Coming to the Islamic perception of commerce and business management or any field of knowledge, there is no hurdle and not much rigorous research required.

Of course, the Ulema have to be well-acquainted with what is happening in different aspects of live and what would be the proper Islamic injunctions in a given situation. Taking the case of business management, it's one of the areas in marketing in

which advertizing is a very important area. If we look into the present scenario, we find that it has become anti-social, immoral, obscene, vulgar, unethical and constantly ruining human culture and traditions. Islam can never accept these unwanted elements. It can never be said to be HALAL. But how many Muslims are accepting and obeying this command. Reason is clear, they are not Islamic rational. Likewise in every sphere of human activity Islam has drawn a clear line and that boundary cannot be crossed by an Islamic rational man.

The practical solution of the problem is to form a body consisting of Ulema and experts from diverse specialities. Whenever some issues crop up, the matter may be referred to this body for a practical solution. Through a proper consultative process with the Ulema, these experts and the leaders at the helm of affairs, Islamic boundaries can be ascertained.

Islam has no prejudice with any field of knowledge which is needed to ease the life, smoothen human activities and provide research for making life comfortable. Needless to say, that during the rise of Islam, all type of knowledge and expertise was developed and they were treated as Islamic in spirit. Chemistry, physics mathematics, statistics, public administration, medical science, surgery, engineering, Navy, geography, Algebra and Algorithm on which entire modern computer and Information technology is based on, have been provided by Muslims. All these are Islamic allied fields of knowledge. "Wisdom is the lost property of believer. So where ever he finds it he has better right to it". The fact is that all knowledge is Islamic until they contradict Islamic faith and cross clear boundaries drawn by Shariah. In the book of tradition it is stated "wisdom is ultimate goal of believer and where ever he finds it, it is his prerogative to acquire it, as he deserves it more than anybody else". Rasulullah BPUH said "seek knowledge even if it were in china". The important matter is the implementation of knowledge in true Islamic spirit which is not possible without an Islamic rational man.

My submission is that it is not the lack of knowledge, but rather lack of zeal to implement available knowledge in every field of human activity. This zeal

can only be there in an Islamic rational man who was pivot of entire efforts of the whole life of the prophet S.A. For every knowledge, training the people to implement that knowledge in its true spirit and perspective is essential. But we do not think that a Muslim Engineer or Doctor or Expert of any field tries to know its Islamic boundaries of that knowledge so that it may be implemented in true spirit and perspective of Islam.

The crux of the whole paper may be viewed as follows

1. At first, effort is to be made to create an Islamic rational man as two-third's of the life of Rasulullah S.A was spent on it and about 6000 out 6666 verses of the Quran have been revealed for this purpose. How to do this needs, is a completely dedicated and gigantic task by itself. But every Muslim prior to entering in to practical life must become an Islamic rational man in order to enjoy the real fruits of Islamic knowledge and lit a candle for others to follow.
2. To know what would constitute an Islamic stand on any particular issue in any domain of knowledge, a body of Ulema experts of that respective field and the people at the helms of affairs should sit together to discuss and to know correct view of shariah. Institute of Objective Studies N. Delhi is doing this beautiful job through organizing FIQHI seminars on different issues. A viable solution would be to entrust this work to Dar-ul-ulums and now in every city Darul Iftas have come up. Every Darul Ifta may have people drawn from different fields of knowledge. Through this, work may be diversified and Islamic views on any issue of practical life, Islamic knowledge may be communicated to the whole Ummah very easily.
3. Experts of diverse fields of modern knowledge should do exhaustive and qualitative research to achieve excellence in every field of research activity and have ample share of contribution in every area so as to have a say in that domain and have

courage to point out those items  
which cross the boundary of Shariah.

Shall feel aptly rewarded if this paper is read objectively with open mind and with the zeal to create an Islamic rational man who is of core importance in the existing perspective.

#### **REFERENCES**

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