



The Role of Da'wahtic Motivations and Activities in Promoting Intra Trading Business of OIC Countries

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Abstract: *Muslim Ummah (nation) is addressed as the noble and moderate Ummah (wasatan). Their special qualities and characteristics have caused their supremacy among world communities and nations. So, they should think over their bilateral affairs for the interest of mankind. Intra trade is one of the major and important portions in this regard. Unfortunately, few superpower nations are trying to misguide this noble Ummah. They are leading intellectual war, cultural aggression and other Non-military activities or cold war against Islam and Muslim Ummah aiming to occupy Muslim's trade, resources, and political power, even liberty, sovereignty and independence and to destroy Islamic ideology, solidarity and unity, in a word all sources of power. They are playing roles by different names, slogans and mission, often by the name of development or modernization or New world order, by war for peace or clash of civilization, or by free market economy or globalization. They count Islam and its teaching, culture as well as Muslim's consciousness about their rights, power and resources as a great obstacle to actualize their mission. Non-Muslim world are united by various collective, internal and organizational efforts like EU. Even they are motivating themselves on their religious and territorial context. Why not Muslim take initiative to save themselves and to do something for their own business? Islamic da'wahtic motivation and activities can play a vital role to help the Muslim trader and leader in this field.*

Majority of the Muslim countries preferred to trade with few non Muslim countries rather than OIC states. After studying through the obstacles in Intra trade among OIC countries found that the main problem remains in Muslim mind and attitudes. It cannot be rectified without Islamic da'wahtic motivation to do something for the benefit and interest of Muslim Ummah to establish the Human Falah to achieve the pleasure of Allah.

Key words: *Procedure of Islamic Da'wah, Process of Da'wahtic Motivation and trade, Role of Islamic Da'wah in the promotion of intra trade among OIC countries.*

Introduction:

Allah (SWT) addresses the Muslim Ummah(nation) as the best Ummah for their special mission and activities for mankind. They spread *Maruf* (information of good deeds) and forbid from *Munkar* i.e unethical and wrong thoughts and activities. He also addresses Muslim Ummah as Ummah wasatan (moderate). They are neither extremist nor neglectful from the needful initiative. Their special quality and characteristics have caused their supremacy among world communities and nations. Our prophet (saw) addressed our nation like a body (جسد) and building. So, they should think over their bilateral affairs for the interest of mankind. Intra trade is one of the major and important portions in this regard.

In fact, it is very painful to us that other few superpower nations are trying to misguide this noble Ummah. They are leading intellectual war, cultural aggression and other non-military activities or cold war against Islam and Muslim Ummah



aiming to occupy Muslim's trade, resources, and political power, even liberty, sovereignty and independence and to destroy Islamic ideology, solidarity and unity, in a word all sources of power. They are playing roles by different names, slogans and mission, often by the name of development or modernization or New world order, by war for peace or clash of civilization, by free market economy or globalization. They count Islam and its teaching, culture as well as Muslim's consciousness about their rights, power and resources as a great obstacle to fulfill the mission.

So, Muslim Ummah has right to save their existence and specialty and to protect themselves from these various challenges, attacks and aggression. That is for the greater interest of Mankind. Because, if they are destroyed, which will harm the common people of the world due to destroying Islamic Ideology. Islamic da'wahtic motivation and activities can play a vital role to help the Muslim trader and leader in this field. When the wealth is the great weapon of life and 90% wealth are dealt by traders as prophet of Islam said (Tisatu Aa'shar) (Al Busiri, 1999, 3: 275)¹, then Muslim Ummah should pay special care about trade to accelerate working for their mission and vision.

For that, Islam approved intra trade among Muslim societies i.e. countries. On the other sides, non-Muslim are united by various collective, internal and organizational efforts like EU. Why not Muslim take initiative to save themselves and to do something for their own business? Super power countries are snatching Muslim countries resources and trying to see Muslim countries as their markets only, no liberty, no honour and dignity, even no value for Muslim's blood etc. In this situation they should not be followed only of these superpower or western.

On the contrary of this condition, Allah SWT. said:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

"And Allah will by no means give the disbelievers a way against the believers." (Al Quran , 4 al Nisa : 141).

As we the Ummah of Da'wah for human Falah (Success) should take da'watic initiatives to promote the intra trade which make easier to reach our mission and vision and strengthen its path. Hence, I suggest few initiatives of da'wahtic motivations after short coming on da'wah and its relation to trade as follows:

****A) Da'wah and trade in Islam**

****B) Close relation between Da'wah and trade**

****C) Da'wahtic Motivation and its procedures**

****D) Aspects of Da'watic Motivation in promoting Intra trade among OIC Countries**

****E) Three Major initiatives to operate for promoting Intra trade among OIC Countries**

****A)Da'wah and Trade in Islam:**

Da'wah means to invite, to invoke, to influence on or to motivate other to achieve determined goal. Islamic Da'wah means: a process by which, proper method and values are followed for inviting people or conveying the message of Islam to them



and teaching Islam to those who accept it, and helping them to implement it in their lives and these are to be implemented by those kinds of means and media which are approved by Islamic Shariah and suitable for mankind or the invited.'

Da'wah has individual approaches and collective approaches. Collective dawah is more related to and defended on the management i.e. organizational efforts than individual dawah.

Trade (in Arabic *Tijarah* تجارة) means an act or process of buying, selling, or exchanging commodities, at either wholesale or retail, within a country or among countries: domestic trade; foreign trade.

Business and Trade (*Tijarah*) based activities are interrelated to dawah activities through ages. Islam looks trade as an honorable profession and part of the life. Even Allah also approves the trading process with human where they are enhanced to work for Jannat. (Al Quran, 61 : 10)² It is the concept and way of life to earn profits in order to gain entry into Heaven (Affandi, 2002 : 7).³

Human society can't run without trade. For that Islam regulates trade i.e. exchanging commodities which should be based on mutual understanding, Halal procedure, Halal products and services.

**Tijarah* is counted in Islam as a seeking of the bounty and grace (Fazdol) (تبتغون فضلا)⁴ of Allah (swt) as it is mentioned in the Qur'an :

"And when the prayer is finished, then may ye disperse through the land, and seek of the bounty of Allah." (Al Quran , 62 : 10).

It is on the basis of consent by the parties (تجارة عن تراض)⁵ and full of liberty of choice, without any cheating as it described by prophet(saw) also while he said: (من غش فليس منا) "who cheat , he is not from our community."⁶

He praises business as noble task if a business man follows the halal procedures. Prophet(saw) said: "أفضل الأعمال الكسب الحلال" "Best of deeds is Halal earning." (al Muttaqi, 1989 , 4: 7, Hadith No. 9221).⁷

Prophet (saw) said: "The honest (Muslim) businessman will be resurrected on the day of judgment among the Prophets, the most truthful and the martyrs." (Al Qazwini, 1400H.: Hadith No 2222).⁸

****B)Close relation between Da'wah and trade**

There are so many similarities found between Da'wah and trade. According to Historical background we have found both Da'wah and trade are marched side by side. We do not know when trade was begun. But is confirmed that many prophets were Merchants. Such as Prophet Idris, Shuaib, Musa, Dawood, Solaiman (Alaihimussalam), and Last Prophet Muhammad (saw).

Prophet Shuaeb (AS.) traded with merchant of his people and merchants of other nations (International traders) and become rich man by halal and fair business as it is mentioned in the Quran, this was the one of his miracles, it was financial miracle. Prophet Solaiman (AS) used various kinds of transports for trade.

Last prophet Muhammad (saw) was a trader and born in competitive business environment in Mecca which was great trade centre of the then world and he went to so many markets in different countries and towns. His da'wah was grown up in



business environment. In the beginning, most of da'ees were merchants. They used the trade as mean and opportunity to approach dawah. Most of his great disciples who migrated to Habsha which was international trade centre - were merchant. Even few of them like Abu Waqqas (RA) with some other few Muslim traded to China through coastal area of Southern India, Bengal, Malacca and Sumatra. Islam, in fact, reached East and West Africa, South and East Asia through the business people. So, the great contribution in da'wah is made by the merchants.

Although the main target of merchant is profit in worldly life, but Muslim merchant meets with Islamic da'ee to act for the pleasure of Allah and social welfare. Their outlooks in broad sense are very near and close.

Da'wah activities and motivations also can meet the trade and business motivations or can say marketing motivation procedure. According to quality assurance both are equal. No compromise with quality.

In regard of impact, both are interrelated, whereas Trade Influences the Da'wah and Da'wah also Influences trade.

So, we need the Study on Da'watic motivation and activities to study the trade or business motivation procedure to promote the intra trading among Muslim countries.

****C) Da'wahtic Motivation and its procedures**

The word 'Motivation' derived from 'motive'. 'A motive is an internal factor that arouses, directs, and integrates a person's behaviour. It is not observed directly, but it is inferred from his behaviour.' (Ducan, 1951 : 138)⁹. Motivation in Management refers to any conscious attempt to influence human behaviour toward the accomplishment of organizational goals and becomes a means by which superiors attempt to satisfy the needs of their subordinates while expected from them to contribute their utmost efforts to the organization in order to meet its objectives.(Sharfuddin, 1995 : 61)¹⁰

Dawatic Motivation derives from the belief in and loves of Allah, His prophets as well as accountability and sincerity for His Deen Islam to maximize the welfare for His creations.

Procedures for Islamic Dawahitic Motivation

Islamic Da'wahtic Motivation and activities based on some steps and procedures as it described by Allah (swt) in the Quran and practiced by His Prophet Muhammad (saw) in the Sunnah. Allah mentioned these procedures in several verses of his noble book Al Quran. From these of verses like constitution and that are mentioned in Surah al Nahl:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ
عَلَيْهِمْ وَلَا تَكُ فِي ضَلُوقٍ مِمَّا يَمْكُرُونَ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ [النحل : 125 - 128]



“Invite to the way of your Lord with Hikmah (wisdom, technique) and nicely exhortation, and argue with them in the way that is best in all considerations. Surely your Lord knows best him who strays from His path, and He knows best those who go aright. And if you decide to punish the oppressors, then punish them with the like of that with which you were afflicted. But if you endure patiently, surely, that is best for those who are patient. And be patient and your patience is not but for Allah, and grieve not for them, nor be in distress for what they plan. Surely Allah is with those who keep their duty carefully and those who do well quality effort.” (Al Quran : 16 Surah al Nahl : 125-128).

In these verses we found major steps for dawah as follow:

A. Determination of aims and objective of Dawah : Mision and Vision: Dawah to the way of Allah the only lord and almighty, approved by Him, not by other. Such as it is not for earning money or wealth, or for achieving leadership in society etc., but to guide the people to worship of Allah only and obey His *shariah* to be successful in life here and hereafter.

B. Hikmah : This term is untranslatable, includes many things :

1. Taking initiative with wisdom and proper treatments.
2. Spreading fundamental values i.e. universal truths (كليات مسلمات وحقائق) (al Razi , 1979 , 19: 1138; al Alusi , 1985 , 13: 354) ¹¹ which are generally settled by certain and undisputable evidences and it is philosophical approach.
3. Studying and evaluating the situation and environment with planning and direction according to priorities. It is sociological and management approach.
4. Preparing and attractively starting the work to achieve the determined goal. It is also organizational and sociological approach.
5. Using strategic sides all the time to establish a plan and procedure.
6. Exercising attractive manner related to Da’ee and Madwo. It is behavioral approach.
7. Gradual efforts in reform and indirect operation at rectification and critics
8. Using suitable means and media for spreading the information or things. Such as, *Qadwah shaliha* (قدوة صالحة) or good modeling and effective advertisings.
9. Collecting data continually from proper sources such as field works, investigation which are mentioned in other various verses of the Quran and named : Al Sairu fil al Ardh (السير في الأرض)¹² *

C. Maweza Hasanah : It is nicely exhortation and a psychological approach of Islamic Dae, includes many efforts:

1. Attractive speech and oration describing beauty of Islam through ages, through stories, proverbs, poems, verses for enhanceing and warning about the consequence.
2. Nashiah (النصيحة): telling some for the benefit of other
3. Includes efforts to understand the rules and regulation of Islam
4. Includes al Amr bil Ma’rof and al Nahi ‘An al Munker (الأمر بالمعروف والنهي عن المنكر) or Enjoining the ma’rof (good and standard culture) and forbidding the munkar (evil and wrong activities)



D. Mujadala bil Ahshan : argue and debate in best manner and way

1. permission for debate where necessary, other ways should be avoided
2. Arguments with intellectual or who understands these, but in the way that it does not destroy the relation between Da'ee and Madwo.
3. During this approach Dae's conducts should be attractive with humility as well as his attitude should be positive and optimistic.
4. critiques should be creative and indirect

E. Mu`aqabah bin Husna : Facing oppression

It is behavioral & military approach, includes various sides:

1. when its necessity and preparation and conditions are fulfilled
2. patient is always better than using arms or combat
3. Militancy or war in the final moment where is no alternative.
4. Before engaging in war, there are many options for Dae, like patient, prayer to Allah, threat, social works, convince by material benefit or opportunity, boycott, Hijrah or migration or transfer, Hiding etc.
5. Try to occupy the heart of enemy by forgiveness, justice and best manner.¹³

F. Istiqamah Mustamarrah with Taqwah and Ihshan:

It is spiritual, psychological and management approach.

Istiqamah mustamarrah (استقامة مستمرة) means straightness and stability and work for determined aims continually.

Taqwah means observation of duties to Allah (swt).

Ihshan means assuring high quality and having needed full efforts for the interest of mankind.

These also include various sides:

1. planning and coordinating
2. Fair none but of Allah only.
3. Leaving inferiority complex
4. Complete surrender to and dependence on Allah
5. Self confidence and stability in da'watic efforts.
6. To find out the information from various sources to plan and consciousness.
7. Assuring best quality.
8. Strengthen the relation with Allah and Islam.

****D)Aspects of Da'watic Motivation in promoting Intra trade among OIC Countries:**

After studying through the obstacles in Intra trade among OIC countries found that the main problem remains in Muslim mind and attitudes or in psychological sides. Majority of the Muslim countries preferred to trade with the Eastern Asian Countries like China, Japan, and Korea or with United States or Europe rather than other OIC states. Such as in computer accessories products are produced in Malaysia more better which are produced in China, Japan Korea or US, but Many Muslim traders or



consumers prefer these Eastern Asian countries products or western. Garment products of Bangladesh are more qualitative and cheaper than India or China or Korea. But more Arab countries prefer these Eastern Asian countries products more than Bangladesh. So problems remain in mentality. It can't be rectified without Islamic da'wahtic motivation to do something for the benefit and interest of Muslim Ummah to achieve the pleasure and love of Allah. Although EU lacks the appropriate spirituality they are motivating themselves on their religious and territorial context. Such as in Dollar has been written "**In God we trust**", they mean Jesus by the word 'God'. So why not Muslim to use their true religion (Islam) and region (Islamic world) and motivate their brothers each other?

Prophet(saw) said explaining accountability for Muslim each other and to care especially about Muslim on brotherhood:

عَبْدَ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَظْلِمُهُ وَلَا يُظْلَمُهُ ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ . »

Narrated `Abdullah bin `Umar: Allah's Apostle said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection." (Al Bukhari, 1400 H. : Hadith No 2442).¹⁴

All Muslim are directed to help each other. So rich Muslim country should help poor Muslim country for their *Iman* based brotherhood. Prophet (saw) said:

« الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْأَنْبِيَانِ يَشُدُّ بَعْضُهُ بَعْضًا ». وَشَبَّكَ بَيْنَ أَصَابِعِهِ

"A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced (while saying that). "(Al Bukhari, 1400 H. : Hadith No 2446)¹⁵

Narrated An-Nu`man bin Bashir: Allah's Apostle also said,

تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا نَدَّاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى

"You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." "(Al Bukhari, 1400 H. : Hadith No 6011)¹⁶

Islam encourages promotional activities for the betterment of mankind. If we consider Islam as a product, it is also needed to be promoted to the whole mankind (target customer). The process of Dawah may be the synonym of Promotion. Here we are trying to integrate dawahtic motivation process with process of promoting intra trade among OIC countries as follows:

F)Use of Hikmah in promoting Intra trade among OIC Countries

- Hikmah in Dawah means dawah with these techniques which are determined by the study of environment, situation and proper treatment according to the Quran and Sunnah.



These are needed in all aspects of trading such as Marketing, analyzes the Marketing Environment with their elements which influences information system, planning, financing, coordinating and advertising for commodities as well as buying and selling.

- Trader should not hit the regional cultural dresses or other commodities. They should try to rectifying mind and attitude indirectly.

- Hikmah policy guides us to evaluate the environment and situation and to have technique of motivation, initiatives and efforts for Business policy and marketing among the Muslim society as well as using media and styles which are suitable for the present society.

- Explaining business ethics and values that is important portion of Hikmah.

Islamic values comprise religious values, cultural values, and universal values that can ensure a balanced synthesis both the material and the spiritual dimensions of life through maximizing the welfare of the life here and hereafter and establish brotherhood, socio-economic justice, equity, mutual respect, magnanimity, cooperation, social welfare motivation, accountability, truthfulness, trust and sincerity through mutual consultation in all aspects of life. (Binti Abdullah, 2008 : 22) ¹⁷ As well as seeking knowledge and obtain excellence in performance are obligatory and that is one of major values. Faith in Allah, Taqwa or observance of duties to Allah, Amanah, Patience, hard working, braveness and having risk in efforts etc are also counted as values in Islam. In Islam, other ethical rules are to be followed in trade like : Adherence to contracts and promises, accurate measurement and weights, fair treatment of workers, mutual consent, exhorting goodness and forbidding wrong, abstaining from false advertising and misrepresentation, prohibition of Hoarding (Ihtikar) or non-indulgence in hoarding and profiteering, avoiding destruction of surplus produce, prohibition of interest and unlawful trade, prohibition of deceiving and cheating, fair and just recruitment practices, protection from Environmental pollution etc. These are only illustrative of Business ethics in Islam. (Ahmad, 1995 : 32)¹⁸

Thus, in Islam, all activities and transactions—production, distribution, consumption and exchange—are considered as worship (Ibadah) and subject to the constraints of Halal and Haram as laid down by Islamic Shari’ah. In Islam, a trader or marketer is expected to perform the roles for seeking the pleasure of Allah by serving consumers and society at large¹⁹ and every aspect of trading and marketing activities must conform to the guidelines of the Qur’an and the Sunnah.

- Taking initiatives for the Islamization of knowledge and practice concern to the trade and intra trade.

- Working on Islamization of advertisement and promotion business according to Islamic values.

- Invitation to practicing Islamic values of trade through advertising and modeling. Sexual appeals in advertising using women as objects of sexual desire should not be used.²⁰ If men and women appear in the ad, they must maintain the code of attires set by Islamic Shari’ah.



- Invitation to practice values in Mu`amalat for the purification of the Intra-trade management and to attract the non Muslim to OIC countries' goods and commodities as well as invitation to Islam. If more people in other than OIC countries become Muslim, intra trade will get more opportunities. So the traders will be benefited more by dawah activities.
 - Awareness about Muslim's dress code and Hijab code to save the Garments and cosmetics Industries in Muslim world as well as some hardware accessories for building and constructions.
 - Unifying the Islamic cultural and civilization attitude : to enhance the use of some common religious goods in the different Muslim countries such as Halal foods, musalla, carpets, wall met, veil or borka, bed seat, curtain, screen, dresses for use and wear with designing and painting in accordance with Islamic values etc.
 - Preferring the commodities of Muslim countries on the basis of cooperation
 - Inspiring to enhance the business activities among Muslim countries.
 - Muslim leaders should take few secret initiatives and plan that should not be spread out among the mass people. Muslim leaders do not know many things about the Jewish policy or Christian American and European policy in business. Why not Muslim? The term Hikmah allows them to do so.
 - Expanding market to the non Muslim countries: Intra trade does not mean to collapse the trade with non Muslim countries. Muslim traders will contact other countries technically through Hikmah. When they contact or discuss about the commodities of other non Muslim countries they should discuss by Hikmah, not by insulting their values and customs'. Allah said in this regard: وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ
“Reville not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance.” (Al Quran : 6 Surah al Anam : 108).
- Muslim traders should critique non Muslim trader's commodities indirectly along with explaining quality, design and price of Muslim trader's commodities as well as beauty of Islamic civilization and code of life for human Falah .

Maweza Hasana in business and trade means:

- More concentrating on the Spreading concept of Tayeebat and Halal products and services much more among Muslim society for the resistance from the International traders, especially from the non Muslim multi national companies.
- Explaining how halal products benefit the mankind and how haram harm the living.
- Spreading and awaring about the concept of Maruf and Munker in society as well as in business. Because different sectors are effecting each other.
- Offering Nashiha for Muslim Leaders : It obligatory on Daaee to offer Nashihah for Muslim leaders to contribute in the interests of Ummah. Because, state policy for mass media and social organizations can play a vital role in awariness of Muslim people. Our prophet (saw) warns the Muslim leaders who do not take any initiative in this regard as follows: مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لَا يَجْهَدُ لَهُمْ وَلَا يَنْصَحُ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ



“A leader who is appointed in the affairs of Muslim, then he neither pay any initiative for them nor advise or guide them, certainly he will not enter the Jannah with them.”(Muslim , 1401 H : Hadith No 383)²¹

Prophet (saw) also warns the Muslim leaders who cheat the Muslim as follows:

من ولي من أمر المسلمين شيئاً فغشهم فهو في النار

“Who is appointed in any affairs of Muslims then he cheats them, he will be in Hell.”²²

- **Hisbah** for controlling of Marketing: Prophet often went to markets and observed the business activities. This is a part of Hisbah. The Hisbah or market authority is a religious job involving asking people to do well and to refrain from doing evil. Whether the business transaction is in accordance with Shari’ah principles or not, in terms of price, quality, ethics and other aspects of human welfare (consumer rights) are continuously monitored and corrected by a salaried person known as *Muhtasib* (a market governor). Usually, Islamic Dae act as *Muhtasib* (محتسب) in Muslim society.

Da’wah by Mujadala bil Ahshan in Intra trade affairs (when needed):

Its means providing arguments to Non Muslim world reasoning why Muslim world takes these kinds of initiatives for their own code of life. And that can be done through writing books, articles and sharing these in Seminar, Symposium, workshop and conference as well as in the internet.

Facing oppression in Intra trade:

Using militant power to face the oppression in international trade (if needed and found ability):

Two kinds of non Muslim in the world according to militant activities: ²³

1. Those who do not engage in the war against Muslim : treatment with them should involve justice (Qisth), kindness, righteousness (Bir), good manner and co-existence.
2. Those who fight against Muslim: then militant power can be executed if there is need and preparation for that.
 - Da’ee can call Muslim people to boycott the commodities of these countries and their helpers.
 - Spreading the belief or concept about Al Wala (friendship) and Bara’a (non friendly relationship) for pleasure of Allah with those whose are fighting against Muslim.

Integrating Taqwah and Ihshan in promoting Intra trade

- In the last Step, Islamic Da’ee can take major initiatives to grow the Taqwa and Ihshan among Muslim people and traders as well as enhancing the Muslim leader to settle in Iman, tawakkol, Ikhlas, Sabr, Mujahadah etc of internal powers of mind to act for Muslim countries as well as assurance of best Quality.

- Finding out the information from the non Muslim world and share the Islamic organization and leader to plan and work. In this way victory has come in many countries like Spain and Bengal.



****E) Three Major initiatives to operate for promoting Intra trade among OIC Countries**

Islamic Daaee can play his role to promote the intra trade among Muslim countries by three kinds of actions:

1. *Strategic Issues*
2. *Internal grounds of Muslim*
3. *Safeguard from the external trade aggressions*

1. Strategic Issues

There are some facts which influence intra trade among Muslim countries. A Muslim Daaee can use these Strategies. Those are:

1. Islamic creed and separate world view of Muslim (dunia and akhirah and Allah's continues activities)
2. spreading Islamic Business ethics
3. Ideological supremacy: Ideological power and unique supremacy of Islamic Ideology among world Ideologies.
4. Unity of Muslim in thoughts and practice: Ideological Unity, Unification in rules and regulation. So Islamic preacher can share in motivation for the integration and unity of Islamic Ummah
5. Spiritual motivation for real satisfaction: Western Economist cheats the people in the field of material satisfaction, while they say, want is unlimited. So Economics according to them is the effort to satisfy unlimited want by limited wealth. Islam does not say like this. But Islam has special strategy, emphasizing on inner satisfaction through zikir of Allah. Allah said: *الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ* "Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah's remembrance do hearts find rest ." (Surah al Raad : 28).

Muslim trader believes that the profit comes by trade not the final. There are will be another profits but great rewards in Akhirah i.e life here after. Thus, no need to fulfill all desires or no fixing of high pricing although there are necessities to specific goods. They do not harm people by high pricing. They remember Allah, then they satisfy. Consumers also think that there is no need to full fill all desires or wants. There is another life to enjoy more. Then they become economical in life style. In this way presser on earning sources and management become little and import rate from non Muslim countries will be very few. This is Islamic strategic to face the human need and satisfaction by two path. One satisfaction by fulfilling needs materially and real satisfaction mentally by spiritual effort i.e zikr of Allah, which rejoice the mind and heart. Islamic Daaee can make effect this remedy in import- export policy from other then Muslim country.

6. Great consumer's community : 26.59% of population i.e. one fourth consumers in the world are Muslim about 1600 million. However, they have 50% of the world's wealth and resources. And this is a great feature of the Islamic and Muslim world.²⁴ Muslims compose 80% or more of the population



in about 35 countries in Africa and Asia, there are about more than 50 countries where the population more than 50% are Muslim, and among the 45 countries in Africa about 30 states are Muslim majority. So it is the great consumer community in world. This enormous amount you need to feed, clothe, house and other living facilities, hence the ratio of consumption of a large amount of commercial goods. For these reason, western industrially developed countries are searching world market for their products even by war. Where they have pushed major Islamic forces are fighting each other as well as they are trying to make market free for those western commercial imperialist or colonialist.

7. Plenty of resources to self-dependence: Muslim countries have multiplicity in natural wealth and economic possibilities, which can march them to become self dependence. Muslim countries are owner of petroleum resources about 65% of total oil in the world.

Thus a great portion from the total production of the word in various wealth is remaining in Muslim countries. Such as Iron 45%, tin 55%, Phosphate 31%, natural gress 25%, Islamic world owns more than 77% of the rubber Nigeria where 72% of global production.

It is strange that 36 African countries are rich in mineral wealth, and of which 23 Muslim states.

Islamic world has more than 75% of jute, 52% of cotton, 93% of the fruit, 56% of the Indian nut, 56% of the culinary oils. Islamic world owns animal production among global wealth about 25% sheep and 40% goats and around 75% camels and others. These are followed by leather and wool, meat and dairy products and abound animal husbandry in the pastoral areas of the desert Arab, African and Asian plateau.

As well the Islamic world found a base from all oceans and seas, the Gulfs and the international rivers. Where are found resources of fish and pearls, sponges, corals and have a wealth of these about 45% of world resources.

The territory of Muslim countries are counted as largest source of solar energy in the world.

Muslim countries own the international marine straits that control the global maritime shipping lines such as Suez, Gibraltar, Bab el Mandeb, the Bosphorus, the Dardanelles and Malacca.

For these straits has direct impact on the global trade which enable Islamic world to control most of the seaports, transports and air.

Thus, unemployment crisis is a great one at present. The developed and developing Muslim countries have appointed more than ten millions workers in their countries. Different Muslim countries of the Middle East, Malaysia and Brunei etc. have appointed a lot of professionals and labors in their countries.

From the above discussion we can notice that these wealth, energies, worker's hands and other economical forces of the Islamic world have the opportunity to



become more developed area and advanced industrially in the world with their self-sufficiency. Where as these countries own including:

- A. Oil energy sources and provides solar water, electricity and others.
- B. Providing agricultural raw materials and mineral sources and others.
- C. Abundance of capital, especially in the oil owner countries.
- D. Availability of labor, especially in Indonesia and Bangladesh.

Setting calls for the Islamic world to the comprehensive plan and coordination between the materials and labor.

It is possible and easy to set up the greatest Islamic Common Market if there is found coordination among our Islamic countries.

8. Close business communication: Territorial closeness and easy communication that has strong impact on trade due to cost of transportation in import and export both of production material and products as well as services. Then price of all these things will be cheap and that will be helpful to compete in international market.
9. Influential position of Ulama on Muslim as a social leader and Imam

2. Internal grounds of Muslim

Strengthen the cooperation, working for the interest of Muslim Ummah and mutual understandings are the great weapons to work in internal ground of Muslim Countries. So Islamic Dae'e can works in this light as follows:

- Spreading the concepts of cooperation (Taawun) and Takaful (insurance and security) among Muslims by exchanging commodities, technologies and services to establish the welfare society and noble civilization to ensure the Falah in the life here and hereafter. That is by providing capital, tools, and consultations by sincerity and to right path for benefits (Nashihah) without misguiding, population capital transferring or manpower supplying, financial aid and assistance etc. Allah said :

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [المائدة : 2]

“Co-operate with each other in righteousness and piety, not in sin and hostility and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).”(Surah al Mayeda : 2).

- Acting on internal affairs of Muslim to enhance the co-operation and unity such as eradication the all kind of clashes usually raise from the Mazhabi or communal differential thoughts, gaining leadership, religious extremism or misunderstanding and hypocrisy or untrustworthy.
- Researching and examining the food and commodities exported from the out side of Muslim countries and setting up observation committees for awareness of Muslims continually
- Approving the importing things which are needful for Ummah and insist the companies of Muslim countries to produce this kind of goods according to the Shariah code as soon as possible.



- invitation to strengthen the unity
- sharing in setting a capital market by Zakah for the welfare business
- working for self dependences of Islamic countries
- quality assurance in commodities and services
- Eradication of corruption in trade and other Muamalat
- Muslim's specialty in civilization and culture (Dress code)
- Researching and acting on Arts, Fashion and design to invent the attractive and nice one matching Islamic values and codes.
- enhancing promotion worthy among Muslim
- Eradication of hypocrisy (Nifaqi) from Muslim leaders and scholars and urging them to contribute for the interest of Muslim Ummah.
- Providing opportunities to OIC countries to set advertisement of their commodities in every Muslim country through mass media and sectors of Marketing.
- Setting up capital market and common market for OIC countries
- Enhancing on innovation and research work by financial assistance, awards and other logistics supports.
- Proper use of all resources of Islamic world including natural and human resources.
- Working for the safe of internal resources of Muslim countries like oil, Human resources from the anti Islamic power groups whose are working in different ways like Brain drain, Brain wash, engaging in alcoholic, engage in plays etc.
- Making political influence by OIC and other international Islamic organizations on the international level such influences are made by EU and UN
- Using mentality or tendency and rapid response of Muslim community toward Islamic affairs. Their instances were found in the huge rallies of Muslim communities to protest the apostates, on the forbidden of Hijab by few western countries, and western war against Muslim countries like Iraq, Afghanistan as well as at the event of oppressions or killing mass Muslims in Myanmar or Kashmir and other unethical propagation on our prophet(saw) by the yellow journalism of anti Islam groups etc.
- Inviting financial agencies to invest in OIC countries.
- Invitation to set up a procedure for Economical Complementary System among OIC countries. Because few Muslim countries have plenty of natural resource and few of them have huge manpower and human resources. They can exchange which belong to every one to other and set up project for vocational training and human resource development in short run and small spaces, out of Academic training of ICVRTR in Islamic University of Technology in Dhaka.



- Taking oath again and again by all leaders of OIC countries (public and private sector) to work together as well as they don't give any chance to spread and advertise alcoholic commodities in their countries at present and future.
- Training and preparing Islamic Daae Trader and Call financial agencies to contribute in this field.
- Sexual commodities are not advertised openly or in Mass media, it should be restricted, it's only for marriage accessories shops and husband and wife or who ultimately have been engaged in consumer life.
- Urging the concerned build up the tourist spots and make easy traveling in Muslim countries to visit the calamities of Allah's creations (فسيروا) and to train up the related persons to offer hospitality and services which are allowed by Shariah for them and to enable Islamic Daae to invite people technically with attractive manners, and protect the tourists from cheaters, misguides and unethical person (like prostitutes) and alcoholic things etc.

3. Safeguard from the external trade Aggression

Few brothers may think that, when we take some especial effort for Muslims, that will harm the relation between Islamic world and others. In fact, it is not true. Because non Muslim all ready have taken so many steps and efforts to raid Islam and all affairs of Muslim. They are trying to cut out Muslim world's relation from rest of the world by spreading a concept that Muslims are terrorists and by other means of Intellectual war. They are working to grow political instability or unrest to harm the Economical atmosphere and development in every Muslim country in different names and slogans or on the context of globalization. They are always trying to create a pressure on Muslim leaders or countries by different organizations. Often they buy our leaders or scholars by gift or reward etc. So, Muslim countries having no alternative to safeguard initiative to protect themselves. Islamic Da'ees can help them by various dawahtic efforts. From those are:

- Insisting dawah activities among non Muslim world: than they will be busy for safe from the ideological raid by the Muslim Da'ee.
- Motivation about Halal and Haram production and services.
- Quality assurance to stay on the competition on all market
- High rate taxation on the goods of non Muslim countries' commodities
- Ideological safeguard (such as forbidden harmful thing and corruption).
- Straighten the Muslim association of trade and commerce etc.
- Taking initiative to face the intellectual war and cultural aggression.
- Explaining the attitudes of non Muslim toward Islam, Muslim and Muslim countries. They want to relate Islam as terrorism and spread misunderstanding about Islam. According to them all Muslim are corrupted. They are trying to be dominaed by power, even war against Muslim and occupying Muslim country. Majority of them never pleased by Muslim for ever. Allah warned us as follow:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ



“*And the Jews will not be pleased with you, nor the Christians, unless you follow their religion.*”(Al Quran : 2 Surah al Baqarah : 120).

- Inviting the people to boycott and leave the goods commodities of the oppressors on Islam and Muslims like Israel.
- Observation and awareness about foreign traders who use their profits against Islam and Muslim like Jews and Qadianies. Allah said : “*Take awareness and safeguard*” (خذوا حذرکم) (Al Quran : 4 al Nisa : 71)²⁵. In our country Bangladesh, Qadianies have established some cosmetics and children food companies. All the profits come out from these companies are used against Islam and Muslim.

Recommendation and Conclusion

Finally, we can suggest Islamic da'ees to think about Economic Da'wah or commercial Dawah (دعوة تجارية) and to participate in the motivation to intra trade among OIC Countries as follows:

1. An Islamic Da'ee can invite the people or producers or traders to produce and trade essential and Halal things.
2. An Islamic Da'ee can invite the people to trade the thing or commodities which are beneficial for mankind not to harm them like Alcoholic and unethical.
3. An Islamic Da'ee can work for eradicating corruption and unfairness in trade.
4. An Islamic Da'ee should emphasize on the special affairs of Muslim Ummah.
5. An Islamic Da'ee can use the formal and informal social media (khutba, waz, writing books, leaflet etc) in different categories like verbal, audio, video, Radio, TV, internet etc to convince the Muslim to work for their bilateral interest.
6. An Islamic Da'ee can invite the Muslim countries to play role as complementary to each other economically and not to depend on non Muslim countries.
7. An Islamic Da'ee is bound to economical jihad against Riba (interest). In fact, maximum transactions in the trade of Muslim world are based on interest.
8. An Islamic Da'ee can research to find out the conspiracy against Muslim.
9. An Islamic Da'ee can spread technically the creed of Islam. This is the fact that non Muslim traders always are trying to raid the Muslim trade. In ancient to medieval period, the Arab traders were dominant on the international trade to China through the Indian and Chinese sea. Because of that European traders tried to enter this territory by the geographical study. Finally, they succeeded and took effort to enter in these coastal area and snatched the natives wealth by robbery and cheating activities. An Islamic daee can take initiative to remember the history of European's trade in Asia and Africa.
10. An Islamic Da'ee can play an important role in the organizational efforts for the motivation of people or consumers.
11. An Islamic Da'ee can insist by an-Nashiha for the leader of Muslim country to stabilize the Islamic way of life and to work for the sake of Ummah interest.
12. Da'ee can earn the information from the other countries, which can be very effective for the plan in Intra trade.



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Notes:

عَنْ نُعَيْمِ بْنِ عَبْدِ الرَّحْمَنِ ، قَالَ : بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : تِسْعَةُ أَعْتَارِ الرَّزْقِ فِي التِّجَارَةِ (أحمد البوصيري ، إتحاف الخيرة المهرة بزوائد المسانيد العشرة ، (الرياض : دار الوطن ، 1999م) ، 3 / 275 ، أحمد المتقي ، كنز العمال في سنن الأقوال والأفعال ، رقم الحديث 9342 ، 10/3)

2 Allah said : يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ : [الصف : 10 ، 11 ، ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ]

3 Nik Mohamed Affandi, ed. Ismail Noor, *Islam & business* (Sobang Jaya : Pelanduk Publications, 2002), P. 7.

4 Allah said : 10 : فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ [الجمعة : 10]

5 Allah said : 29 : يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ [النساء : 29]

6 Musnad Ahmad

7 Ali al Muttaqi, *kanzul Ummal fi Sunan al Aqwal wa al Afaal* (Beirut : Muassasat al Resalah, 1989), vol.4, p. 7 , Hadith No. 9221.

8 Sunan Dar al Qutni, kitab al Boyeu , Hadith No. 2850, Vol. 7, P. 113; In other narrations addition is found by word 'Muslim' : التَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشَّهَادَةِ يَوْمَ الْقِيَامَةِ : 'Muslim' Ibn Majah al Al Qazwini, Sunan ibn Majah , kitab al Tijarat, 1403 H. Hadith No. 2222.

9 W. Jack Ducan, *Organizational Behavior*, (Boston : Houghton Mifflin, 2nd ed., 1951) p. 138.

10 Ibn Omer Sharfuddin, "Motivation the Cornerstone of Human Performance : An Islamic And Comparative Perspective", *Islamic Principles of Business Organisation and Management*, Selected Papers of the Seminar on Islamic Principles of Organizational Behavior, held at Herndon, Virginia, USA, September, 1988, ed. F. R. Faridi (New Delhi, Qazi Publisher and Distributors, 1995, P.61.

11 Majority of Interpreters of the Quran view that the Hikmah in that verses of the Quran means Dawah by *kulliat muslimat wa Haqaiq*. (كليات مسلمات وحقائق) which are salted by al Dalail al Qatyeah wa Yaqiniah (الدلائل القطعية واليقينية) or Peremptory evidence See. Fakhr al Razi, *Mafatihul Gaib* (Birut : Dar Ihayah al Turath al 'Arabi, 1979), vol. 19, P. 1138; Shib al Deen Mahmud al Alusi , *Ruhul Maani* (Birut : Dar Ihayah al Turath al 'Arabi, 1985), Vol. 13, p. 354.

12 Allah said : أَوْلَمْ يَسْبِرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا

عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ [الروم : 9]

46 : أَلَمْ يَسْبِرُوا فِي الْأَرْضِ فَكُنْ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ [الحج : 46]

13 Allah said in this regard: وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (33) وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ : [فصلت : 33 - 35] ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34) وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ [فصلت : 33 - 35] "And who is better in speech than one who calls to Allah and does good, and says: I am surely one of Muslim, those who submit? The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. And none is granted it but those who are patient, and none is granted it but the owner of a mighty good fortune. (Surah Fussilat : 33-35).

14 Shahih al Bukhari, kitab al Mazalim, 1400 H. Hadith no. 2442.

15 Ibid, Hadith No. 2446.

16 Ibid,, Hadith No. 6011.

17 Khalthom Binti Abdullah, *Marketing Mix from an Islamic Perspective* (Selangor: Pearson Prentice Hall, 2008), P. 22.

18 Sayyed Fayyaz Ahmad, "The Ethical Responsibility of Business : Islamic Principles and Implications", *Islamic Principles of Business Organisation and Management*, Selected Papers of the Seminar on Islamic Principles of Organizational Behavior, held at Herndon, Virginia, USA, September, 1988, ed. F. R. Faridi (New Delhi, Qazi Publisher and Distributors, 1995), P. 32.

19 Khalthom Binti Abdullah, Ibid, P. 61.

20 Ibid. Allah said : "And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. And let them wear their head coverings over their bosoms. And they should not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or guileless male servants, or the children who know not women's nakedness. And let them not strike their feet so that the



adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful.” (Surah al Nur : 31).

He also said: “O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.” (Surah as Ahzab : 59).

²¹ Imam Muslim , Shahih Muslim, Kitab al Iman, 1401 H. Hadith No. 383.

²² Al Tabarani, al Mu'zam al Wasit, vol. 4, p. 11.

²³ Allah said : لا يَنْهَاهُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا يَنْهَاهُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوا فِي الدِّينِ وَأَخْرَجُوا مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ [الممتحنة : 8 ، 9

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.” (Surah al Mumtahina : 8-9).

²⁴ Total population of the world 627,99,00000 (6291 million), there is today nearly 1600 million Muslims in the world's by 26.59% of the world's population since 1999 (The Farawana magazine, Dhaka, February, 2001, P. 27) and across the world their number are increasing while the number of Christians 1 530 million about 25.45% of the inhabitants of the world (ibid.) This amount with a huge number of Christians New religionist and atheist at a time which is expected that the number of Muslims will increase more and more in this twenty first century to almost twenty thousand billion.

²⁵ :Allah said

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ أَوْ الْفُرُوجِ جَمِيعًا (Surah al Nisa : 71).