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## **Business Ethics, Values, Economic Development and Issues of Islamic Marketing with Reference to Craftsperson of Jammu and Kashmir**

**Nazia Qayoom**

Research Scholar,  
University of Kashmir, INDIA.

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### **ABSTRACT**

Islam is a way of life and not just a religion. It provides certain guidelines governing business ethics, which are dictated primarily by the notion of halal (lawful or permitted) and haram (unlawful or prohibited) as per Islamic jurisprudence (Fiqh. This paper explores the ethical system in Islam, which is essentially a reflection of divine commandments and guideline for right and wrong and the general ethical rule for business conduct.

Global recession has affected both developed and developing economies. Developing economies are striving for their sustainable growth and enhancement in local and global markets. From Islamic point of view success lies in faith, values, economic development and honest practices of marketing. In this study Kashmir has been put in the center and efforts have been made to trace out the craft as the catalyst for home and global development. The research is based on Islamic business ethical model and it has been validated by the empirical study. Findings reveal that Islamic principles are still preferred by the craftsman to be successful in this world and the world afterwards (aqbat).

The study findings are unique and enhancing the theory and concept that principles of Islamic business can be practiced in the countries having Muslim population in prominence as well as other communities. This can be a guiding principle for business community to be successful by practicing and carrying on Islamic business ethics. The classical source of Islamic law and principle is Quran, the sunna or the way of Prophet Mohammad (peace be upon him) and Prophetic sayings or hadith all replete with references to the proper conduct of Muslim in trade.

**Keywords:** Islam, Shariah, craft, Halal, Haram, Falah.

## INTRODUCTION

The Holy Qur'an and Prophet Mohammad (PBUH) have made it clear to us that the true Muslim is he who is honest and upright in his business and monetary dealing with others, even if they weren't Muslims. Also the true Muslim should keep his word and fulfill his promises, shun fraud and avoid deceit and perfidy, encroach not upon the rights of others, nor take part in wrongful litigation. A good Muslim does not give false testimony, and abstains from making unlawful money as from usury and graft. According to Islam whoever is not free from these vices is not a true believer but a renegade and a worthless transgressor. According to Muslim belief The Qur'an teaches us how to live our lives as complete human beings. It teaches us how to live our lives with respect, dignity, honor, and love in the mainstream of our earthly existence. As Muslims, we have to adhere to ethical standards, not only in business but also in all aspects of life. Both business and ethics are interrelated. There is a reference to this point in the Qur'an: For you in the Messenger of Allah is a fine example to follow (Al-Ahzab 33:21).

It is worthy stressing here that when Muslims stick to ethics in their daily lives, they will become good examples to emulate. Perhaps this will help rectify some aspects of the distorted image about Islam. Thus they will to some extent become worthy ambassadors of their religion.

The Prophet emphasized that honesty and kind dealings with customers are the secrets of success in business. He said, "The truthful and honest merchant is associated with the Prophets, the upright and the martyrs" (Al-Tirmidhi). "God shows mercy to a person who is kindly when he sells, when he buys and when he makes a claim" (Al-Bukhari). The Prophet gave many teachings on business and economic issues; he covered almost every aspect of business and economics. Here are only a few major principles of fair business dealings.

- I. No fraud or deceit, the Prophet (pbuh) is reported to have said, When a sale is held, say, "There's no cheating" (Al-Bukhari).
- II. Sellers must avoid making too many oaths when selling merchandise. The Prophet (pbuh) is reported to have said, "Be careful of excessive oaths in a sale. Though it finds markets, it reduces abundance" (Muslim).
- III. Mutual consent is necessary. The Prophet (pbuh) is reported to have said, "The sale is complete when the two parties involved depart with mutual consent (Al-Bukhari).
- IV. Be strict in regard to weights and measures. The Prophet (pbuh) is reported to have said, "When people cheat in weight and measures, their provision is cut off from them" (Al-Muwatta). Allah warns those traders who cheat in weighing and says **"Woe to those that deal in fraud, - those who, when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due. Do they not think that they will be called**

**to account- on a Mighty Day when (all) mankind will stand before the Lord of the Worlds."** Quran (133: 1-6)

- V. The Prophet forbade monopolies. "Whoever monopolizes is a sinner" (Abu Dawud).
- VI. Free enterprise, the price of the commodities should not be fixed unless there is a situation of crisis or extreme necessity.
- VII. Hoarding merchandise in order to increase price is forbidden.
- VIII. Transactions of haram items, such as intoxicants, are forbidden.

Thus traders who deceive by showing to customers a false sample or by concealing from them the defects of the product they're selling are not true Muslims in the judgment of Allah Prophet (PBUH) and, they are going to end up in hell.

Prophet Mohammad (PBUH) said: "The seller must explain to the buyer the defects, if any, in the quality of the article offered for sale. Should this not be done, the seller will permanently be caught in the Wrath of Allah (according to another narrator the exact words, 'he will always be cursed by the angels')."

In short, all manner of deceit and dishonesty in business is prohibited in Islam. It has been proclaimed to be an act worthy of unqualified condemnation. The Holy Prophet has expressed his strong dislike for those who do so. He has said he will have nothing to do with them; they do not belong to him.

The Prophet's general advice to all people was, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against the doubtful things keep his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a shepherd who pastures his flocks round a sanctuary will soon pasture them in it. Every king has a sanctuary, and God's sanctuary is the things he had declared unlawful" (Al-Bukhari).

### **Craft as a source of independent living and honest Earning**

In the Islamic context, Shaw (1996) reported that the act of getting something too easily and without hard work is known as *Maisir* or gambling and it is strictly prohibited in Islam. Furthermore, receiving a profit without working for it, known as *Tatfif* is also prohibited (Ahmed & Mukhtar, 2001).

It is significant to bear in mind that, the provision of goods and services (industry) is not only permitted by *Shariah* but also its promotion is obligatory on all Muslims. Furthermore, commerce had been the occupation of the Prophets of Allah. From the Islamic perspective, enhancing the services of the industry engaged in the provision of essential services to the society is *fadral-kafaya* (obligation of sufficiency). Allah has equated business men especially those who travel for the purpose of trade, with the *mujahidun*.

According to Quran Allah taught Adam (peace be upon him) one thousand crafts and said to him: "tell your sons and descendants if they have no patience, they may seek this

world by these crafts but never by religion. Religion is purely for me alone, Woe unto him who seeks this world by religion, woe unto him. By the positive attitude of Quran to Kasb and craft, as in other fields, Islam made an important change in the status of working class chiefly the merchants and played an important role in enabling them to flourish in the first two centuries. Under these conditions, the positive attitude of the Quran towards Kasb and lawful occupations and its legal, economic and social consequences, it seems reasonable to conclude that in order to control its economy and society, the Muslim caliphate needed to develop suitable regulations and institutions, such as hisba.

The Artisans, traders and vendors are all commanded to refrain from any kind of cheating. The Prophet Mohammad (peace be upon him) ordered his followers to “avoid squatting in thoroughfares but if you must, then you should respect the thoroughfare rights of others, do not stare, do not harm, return to the greetings of those who greet you command doing good and forbid wrongdoing.”

The relatively large quantity of craft related traditions point to a positive attitude towards occupations and crafts according to which earnings are considered to be the only means of sustenance permitted by Allah. This idea occurs in a famous hadith that says “man cannot earn any more lawful sustenance than that which his handiwork can provide” (ma kasiba al rajul tayyiban min amal yadihi). People are called upon to work and maintain themselves by their handiwork without any reliance (tawakkul) on others. Another hadith maintains that the prophet said: “man’s best mean of earning comes from handiwork” however, earnings remain an earthly concern and man should be moderate in seeking.

In elaboration of the Quranic attitude towards occupation and craft, many terms like kasab, amal al-yad, hirfa, mihna and sana are all synonymous expressions for idea of handiwork. It is said that prophet entrusted the keys of the kaba to the Uthman bin Talha who was a tailor. Like other crafts tailoring and spinning were attributed to holy personalities.

The positive attitude towards clothing craft were very natural because their products were essential for day to day living and more importantly for the fulfillment of the religious principle of **satr al-awra (pudenda covering)**. Other crafts were also mentioned in Quran. For instance, the use of leather, mentioned in the Quran (16:80) is referred to in several traditions. Allah loves his servants who engage in any craft for independent living (Inna allah yuhibb al-abd yattakhidha al nihna li yastaghni biha an al-nas).

## BACKGROUND OF STUDY

The state of Jammu and Kashmir in many respects has problems of isolation, backward and inaccessible areas, and lack of an industrial base and employment opportunities. However, the state is vested with a substantial water resource, mineral base, and is famous the world over for its exquisite handicrafts, handloom products, tourism, horticulture produce and cottage industry.

Kashmir is known for its art and craft. The arts and craft of Jammu and Kashmir have recognition all over the world and everyone in the state is affiliated to this occupation in one way or another and is the major economic sector of the state. Crafts in the state vary

from the embroidery to shawl weaving, wood carving to paper mache, carpet weaving to namda weaving and much more are the products of unique craftsmanship.. Many intellectuals call Kashmir a heaven on earth. It's called so not only for its scenic beauty but for delicate arts and crafts too. The skill of the craftsmen and their capacity for intricate workmanship are assets, which can help development on a much larger scale. Moreover, as an export-oriented sector, it is instrumental in foreign exchange earnings worth crores of rupees annually.

The importance of this sector lies in the fact that it has enormous employment potential; it does not consume scarce resources, does not cause pollution and is environment friendly. The social cost benefit ratio, therefore of all investment in this sector goes up manifold. J&K is famous for the weaving of specialized fabrics like pashmina and kani shawls, silken, woollen and cotton fabrics.

### **Definition of Islamic Marketing**

Islamic Marketing can be defined as:

The process and strategy (Hikmah) of fulfilling need through Halal (Tayyibat) products and services with the mutual consent and welfare (Falah) of both parties i.e. buyers and sellers for the purpose of achieving material and spiritual wellbeing in the world here and the hereafter.

There are several key words/core aspects which enumerate this definition:

- Strategy (Hikmah).
- Need.
- *Halal (Tayyibat)*.
- Mutual Consent.
- Welfare (Falah).

In Islam business must not solely be directed by profits but also endeavors to uphold and heighten the welfare of human beings. Success (Falah) in Islam is not solely measured by profits or other material gains but also in the pleasure of the Allah (Siddiqi, 1979). While material goals concentrate primarily on goods and services that contribute to physical comfort and well-being, spiritual goals include nearness to God, peace of mind, inner happiness, honesty, justice, mutual care and cooperation, family and social harmony, and the absence of crime and anomie. (3:110, 6:152, 16:90, 23:53, 33:21). Islamic marketing should focus on value maximization principle that is based on equity and justice in all dealings and fair practice for the greater benefit of the society or *ummah*.

One of the biggest challenges faced today by Muslim business is globalization which requires them to design and employ effective and efficient marketing strategies in order to explore opportunities presented by it. The strategies to be adopted by Muslim businesses are expected not only to meet the challenges of the emerging markets but equally to meet norms, values and cultural needs of the Muslim societies (Saeed and Sohail, 2001).

## Issues of Islamic Marketing

Overall, the Islamic guidelines do not restrain the marketers from being creative and innovative in their attempt to attract new customers and retain existing customers. However, in that process they need to bear in mind of their accountability to God because to practice pandering, deceit, treachery, theft or injustice is considered as disgraceful, dishonorable and shameful gain.

Muslim marketers are obliged to ensure that all facets of marketing activities, such as planning of goods and services, pricing and distribution strategies, as well as the promotional techniques used, are in accordance with the regulations stipulated in the Quran and the Sunnah (Abdullah and Ahmad, 2010).

Islam does not oppose activities aimed at promoting business and industry but rather mandates and encourage it. However as a matter of requirement, this promotion must be done with great sensitivity to the moral and ethical or ethical rules specified in the Qur'an and the *Sunnah* of the Prophet. In line with that, Islam has laid down moral principles regarding business transactions and failure to adhere to them deprives a transaction of its integration to any category of Islamic decorum.

In general, all Muslim practices and acts are classified under the following categories.

1. **Halal**, or permissible. It has three levels:
  - o **Wajib**, or duty; obligatory acts. Failure to perform them is a sin. Duty can be described as the Core Halal, without which a firm can't be seen as Shariah-compliant. Implication: firm must perform Examples include being honest and transparent.
  - o **Mandoob**, or likeable; preferable but not obligatory. Not performing Mandoob is not a sin. Likeable can be described as the Supplementary Halal. Implications: do if possible. Examples include being helpful and going the extra mile.
  - o **Makrooh**, or despised; not preferable, discouraged by religion and usually seen as a last resort. Engaging in Makrooh doesn't result in a sin unless it leads to one. The most obvious example of Makrooh in Islam is divorce! Although it is Shariah compliant, it represents the border between compliance and non-compliance. It is loathed by society. Implications: avoid if possible.
2. **Mushtabeh**, or doubted; acts that a Muslim should refrain from because they might be Haram themselves or they might lead to Haram. Businesses should refrain as much as they can from engaging in doubted activities for the fear of being perceived to unscrupulous by Muslim consumers. Firms engaging in these activities risk a Fatwa being issued against them.
3. **Haram**, or not permissible; all acts condemned explicitly or implicitly by the Islamic religion. Engaging in them or in activities leading to them is a sin.

All these categories have implication on what companies planning to engage the Muslim marketplace should and shouldn't do. It is of no relevance whether these companies are Muslim or not, what is of relevance is what they should do, i.e., value maximization, and

how they do it – by fair play and just dealing. To illustrate, the duty *Wajib* of a company in Islam is to maximize the good of the society as a whole, not profit maximization.

The implications of these categories on the marketing aspect of business are very thorough and encompass the entire marketing mix for both services and goods. The first component of the conventional marketing mix, e.g., is the product. In Islamic marketing, however, it is the Halal product, and the difference between the two is huge. From an Islamic marketing perspective the product that a company sells must be entirely Halal. This means that all inputs, processes and outputs must be Shariah-compliant, i.e., the product and all that has been involved in its creation, delivery, and consumption must be environmentally friendly and totally harmless, as Islam clearly prohibits causing harm to anything that God created (all-embracing harmony in the universe). An un-Halal or Haram product will be very difficult to sell to the Muslim consumer because the Muslim consumer's behavior is mostly dictated by the common understanding of what is permissible and what is prohibited under the Shariah law.

Products and acts that might be seen or interpreted as *Makrooh* (despised) or *Mushtabeh* (doubted) will be immensely difficult to sell to Muslims. The same is true for companies producing these products or engaging in such acts. The Muslim consumer is ultra sensitive and the Muslim masses are easily swayed against anything that can be classified as un-Islamic – be it a country, a company, a product, a process and so on. Any company found to be engaged in anything other than Halal will be stamped as un-Islamic, a very costly stigma indeed. For example, a company that produces pork products will find it difficult to sell anything else it produces to Muslims because pork and all that is associated with it is forbidden in Islam.

## LITERATURE REVIEW

Islam emphasizes the importance of “free” and “independent judgment” on the part of the customer. The ability to think rationally while making any decision relating to global marketing activities is a prerequisite in Islamic law (Ahmad, 1995). ‘Umar b. al-Khattab’, the second Caliph of Islam, explains “trading is the true test of man, and it is in the operations of trade that his piety and religious worth become known” (cited in Bovill, 1958, p. 236).

Islam emphasis on fairness, the Sunna encourages Muslim traders to be honest, trustworthy and generous. Honesty in business is considered the surest pathway to heaven. According to Imam Abu Hanifa (founder of one Islamic school) “The *truthful merchant* [is rewarded by being ranked] on the Day of Resurrection together with the Prophet, the truthful ones, the martyrs and the pious people” (cited in Alwi Haji Hassan, 1997, p. 16). Quran instructs all Muslims to “give just weight and full measure” or otherwise be fair in their exchanges with others in matters of trade (Qur’an 6:152)

Coercion or ‘*ikrah*’ (Al-Qur’an 23:7), as defined by Tyser *et al.*, (1967:149–150), is to compel a person to do a thing without his consent. It follows therefore, that whenever some coercive force is applied for the purposes of concluding a global marketing deal, the fundamental and vital condition of mutual consent remains unfulfilled and the resultant

transaction is unethical and unlawful. The Prophet Muhammad (Peace be upon him) prohibited a transaction concluded under constraints or bay' al-Mudtarr (Ahmad, 1995:126). According to Islamic principles, sexual appeal, emotional appeal, fear appeal, subliminal advertising and pseudo scientific claims all have elements of coercion which cause them to be categorized as unethical as a means of marketing. An ethically sound marketing-mix, therefore, dictates that customers' decision-making freedom must be protected from all elements of coercion.

Islamic ethics is a basis for judgment in personal as well as collective interaction. Based on previous research (Dubinsky *et al.*, 1991; Futrell, 2002) in the context of this study, unethical sales behavior is defined as a CRA's short-run conduct that enables him to gain at the expense of the customer. Examples of such activities include: Lying or exaggerating about the benefits of a product/service; selling products/services that people do not need; lying about availability; lying about the competition; giving answers when the answer is not really known; and implementing manipulative influence tactics or high-pressure selling techniques (Wray *et al.*, 1994; Howe *et al.*, 1994; Tansey *et al.*, 1994; Cooper and Frank 2002).

## **RESEARCH DESIGN AND METHODOLOGY**

### **Objectives of the study**

1. To investigate whether Kashmiri craftsman depend on loan for their development and motivation of its procurement.
2. To examine the following of Islamic Principles and ethics in business.
3. To measure the requirement of competency skill of craftsman in J and K.
4. To forecast the prospects of application of Islamic ethics in business at national and global level.
5. To study the applicability of Islamic Marketing and Islamic Economic behavior of the craftsman.

### **Hypothesis**

1. There is independency of finance in case of Kashmiri craftsman.
2. Investment pattern of expenditure in craft is not judicious.
3. Following Islamic principles in craft business do not lead to success.
4. Craftsman do not need enhancement of skill.
5. Following of Islamic principles doesn't lead to success.

### **Primary data**

The data and information was collected from 190 craftsmen through a well designed questionnaire. The data was collected from some parts of Jammu and Kashmir using simple random sampling technique.

## Secondary data

The researcher reviewed the published data, internet website, journals, Magazines, books and other published and unpublished thesis.

### Analysis

#### Research Design, Sample and Sampling Techniques

##### Details of Distribution of parameters in the sample

S. No	Parameter	No of individual in samples
1	Shawl weaving	66
2	Paper machie	22
3	Wood carving	22
4	Fur and Leather	21
5	Carpet weaving	32
6	Embroidery	27
Total		190

190 samples were taken to conduct research of different stakeholders.

**Table1: Study Loan Preference by the people**

Stakeholders	yes	No
Shawl weaving	52	14
Paper machie	19	3
Wood carving	20	2
Fur and Leather	18	3
Carpet weaving	27	5
Embroidery	25	2
Total	161	29

**Table 2: The source procuring loan**

Stakeholders	Money lender	Bank	Govt Agency	Baitulmal
Shawl weaving	0	12	4	50
Paper machie	4	2	15	1
wood carving	1	7	3	11
Fur and Leather	2	4	1	14
Carpet weaving	3	3	5	21
Embroidery	3	15	3	6
Total	13	43	31	103

## Explanation

The study revealed that Loan was preferred by most of the craftsman, while some of the craftsmen are not interested in taking the loan. Out of 190 craftsmen studied, 161 were willing to take the loan for Business purpose and the remaining were not interested.

### Explanation

With reference to the analysis of Table 2, the most preferred source of loan by Kashmiri craftsman is Baitulmal. It has been observed that approximately 52% of the craftsperson analyzed prefers baitulmal as source of loan. Some of the craftsmen prefer to take loan from the bank. While others are interested in taking loan from Money lenders and government agencies. It has been observed that maximum Kashmiri craftsman are following the Islamic principles for doing business that is following Islamic jurisprudence (Shari'ah) principles. People prefer to take loan as per the guidance of Quran and Islam, which will lead them to the path of success in this world and world thereafter (akbat).

### Hypothesis

H0- most acceptable source for craftsperson is not Baitumul

H1- most acceptable source for craftsperson is Baitulmal.

**Table 3: Important factor in choosing source of Finance**

Stakeholders	Easiness/easy availability	No fixed time to get loan	No limit on borrowing	Less formalities
Shawl weaving	33	5	17	11
Paper machie	8	3	6	5
Wood carving	8	4	7	3
Fur and Leather	8	3	2	8
Carpet weaving	11	3	6	13
Embroidery	12	6	4	5
Total	80	24	42	45

### Explanation

When people were asked about the important factor considered by them while choosing source of finance, it was observed that most important factor for choosing the source of finance was Easiness/Easy availability. It was also observed that no limit on borrowing and less formalities are average factors which impact the decision of borrower to choose the source of Finance. There is possibility that Non interest loan by Islamic banks can be instituted here.

**Table 4: Study Investment pattern of craftsman**

Stakeholders	Raw Material	Design	Instrument	Training for Skill development
Shawl weaving	28	10	13	15
Paper machie	6	5	8	3
Wood carving	9	4	5	4
Fur and Leather	7	4	2	8
Carpet weaving	13	6	4	10
Embroidery	5	11	6	5
Total	68	40	38	45

## Explanation

It has been observed that craftsperson prefer to invest money for purchasing Raw material to expand their business. It was also observed that people prefer to invest money on skill development of manpower. Craftsperson involved with the Embroidery prefers to invest money on design and instrument.

## Hypothesis

H0-The investment pattern of craftsperson is not judicious

H1-The investment pattern of craftsperson is judicious.

**Table 5: Method used by craftsperson in order to earn higher profits**

Stakeholders	Giving false information about quantity & quality	Pricing malpractising	Giving wrong information about constituents of product	Following honest practices as per islam
Shawl weaving	5	12	2	47
Paper mache	4	3	1	14
Wood carving	1	3	3	15
Fur and Leather	0	4	1	16
Carpet weaving	10	2	1	20
Embroidery	2	8	4	13
Total	22	32	12	125

## Analysis

The study revealed that most of the craftsperson follows honest practices as per Islam for earning higher profits and success in business. Success has not been used in the limited sense of worldly success. Rather, it denotes that enduring success which admits of no failure regardless of whether one is able to achieve success in the present phase of one's existence or not. Success not implies worldly prosperity, but true and real success everlasting bliss in this world as well as in the hereafter.

## Hypothesis

H0-Everything is fair in war and business

H1-Everything is not fair in war and Business.

**Table 6: Preferred Statement while handling Business Operation**

Stakeholders	Good deeds	Right words	Righteous stand/obedience to Allah's law	Honesty and straight forwardness in every daily transaction
Shawl weaving	20	16	10	20
Paper machie	6	2	11	3
Wood carving	7	7	5	3
Fur and Leather	2	5	10	4
Carpet weaving	10	7	12	4
Embroidery	2	15	5	5
Total	47	52	53	39

**Explanation**

It has been observed that craftsperson put emphasis on Righteous stand/obedience to Allah's law while handling business operations. The study also revealed that craftsperson also put lot of emphasis on good deeds, right words and straight forwardness in every daily transaction because all activities and transactions are considered as worship in Islam.

**Hypothesis**

H0-Righteous behavior is not preferred by craftsperson

H1-Righteous Behavior is preferred by craftsperson.

**Table 7: Type of training required in enhancing the trait**

Stakeholders	On the job training	Apprenticeship	Collaboration with factory	Classroom teaching
Shawl weaving	22	9	18	17
Paper machie	13	2	5	2
Wood carving	8	8	4	2
Fur and Leather	8	2	9	2
Carpet weaving	19	3	7	4
Embroidery	13	1	10	3
Total	83	25	53	30

**Explanation**

It has been observed that craftsman prefer On the job training in order to enhance there trait. The study revealed that Craftsman put more emphasis on training because it helps in sharpening of their skill which increases there capability and competency to compete.

## Hypothesis

H0: Enhancement of Training for capability and competency of craftsman is not required.

H1: Training for enhancement of capability and competency of craftsman is required.

**Table 8: study of Competency skills required to create Competitive Edge in Market**

Stakeholders	Knowledge	Skill	Behavior	Ethics
Shawl weaving	21	17	16	12
Paper mache	9	4	5	4
Wood carving	8	8	4	2
Fur and Leather	4	10	4	3
Carpet weaving	14	9	7	3
Embroidery	8	3	7	9
Total	64	51	43	33

## Explanation

In this table 8, it has been observed that as per craftsperson, knowledge about there trade is the most important factor which helps them to create competitive edge in the market. The other average factors considered important by craftsperson for creating competitive edge are skill, behavior and Ethics.

**Table 9: Most Focussed point for Improving Sales and Marketing effort**

Stakeholders	Marketing Communication and advertisement	keeping cost in control	choosing right mode of distribution	selecting appropriate promotion technique
Shawl weaving	20	26	14	6
Paper mache	5	4	11	2
Wood carving	4	5	10	3
Fur and Leather	2	3	10	6
Carpet weaving	14	9	7	3
Embroidery	10	2	10	5
Total	55	49	62	25

## Analysis

The study revealed that craftsperson put more emphasis on choosing right mode of distribution for distributing there goods. The other factors considered were cost and advertisement of products. It is observed that Craftsman put more emphasis on those marketing activities which conform under the guidelines of the Holy Quran and the Hadith and seeking the pleasure of Allah.

### Hypothesis

H0: Cost and marketing promotion are not focused area in Islamic Marketing.

H1: Cost and marketing promotion is focused area in Islamic marketing.

**Table 10: Preferred Markets to sale the product**

Stakeholders	Local	National	International	Re-export
Shawl weaving	34	17	12	3
Paper mache	5	5	11	1
Wood carving	11	6	5	0
Fur and Leather	2	8	8	3
Carpet weaving	6	8	18	1
Embroidery	7	13	4	3
Total	65	57	58	11

### Analysis

The study revealed that people want to sale there product in local, global as well as international markets and travel the whole world for the purpose of business as Allah has equated business men especially those who travel for the purpose of trade, with the *mujahidun*.

### Hypothesis

H0: In Islamic marketing there are limitations of local, national or Global marketing.

H1: There is no limitation in Islam for local, National and Global marketing.

## DISCUSSION

### Economic Development as per Islamic perspective

The basic concern of development in Islamic economic system is on human welfare. This is in line with the very basic objective of Islamic jurisprudence (*Shari'ah*) which puts importance to the welfare of the people and their relief from hardship. Economic development should be consistent with this central objective of *shari'ah*. The center for development process in Islam relies on man as an economic agent at micro and macroeconomic. It is man to be educated on the entire development process by integrating social development, economic development and environmental conservation and protection. This paper attempts to explain the business ethics, values, economic development and issues of Islamic marketing. Economic development in Islam may be defined as a balanced and sustained improvement in the material and non-material (akbat) well-being of man, and

development as a multi-dimensional process which involves improvement of welfare through advancement, reorganization and reorientation of entire economic and social systems, and spiritual upliftment, in accordance with Islamic teachings. (Sadeq AHM, 1991: 1-2). It has been observed with the help of empirical study that Kashmiri craftsmen are following all these Islamic principles in business behavior.

From Islamic perspective economic development should also take into consideration the material need and spiritual need. Therefore in economic development, people should stress on both needs in order to live a balanced life for this world and the world hereafter according to the Muslims believe. Chapra (1993: 6-7) argues that satisfaction of the spiritual needs requires moral development; satisfaction of the material needs requires the development of all human and material resources in such a just manner that the needs of all human beings are adequately fulfilled.

### **Marketing from Islamic Perspective**

The interest in understanding the relationship between Islam and consumption and marketing practices has been increasing in recent years. Based on the verse of Al Quran, Islam teaches its followers to engage in a decent way of wealth acquisition through fair trade. In general, commerce is viewed as essential in Islam, for as long as the process is parallel with Islamic teaching on doing business. In relation to that, we should not forget that Allah SWT destined Prophet Muhammad SAW to be a successful businessman before his prophetic life as a model that we should emulate.

Allah SWT states:

‘O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you’ (Al-Quran 4:29).

Islam is the complete code of life (3: 19, 16:52, 98: 5, and 110:2). It means peace; peace with oneself, peace with other human beings, peace in this life and peace in the hereafter and complete submission to the will of God. In Islam every aspect of human life must be according to the will of Allah. So in Islam, Marketing is not confined with buying and selling or telling and getting profit or about goods and services under any business. All activities and transactions are considered as worship in Islam (2: 30). Islam is the way of life governed by rules and customs defined, explained and practiced by Prophet Muhammad (PBUH). Even human nature and behavior is not against Islamic Aqida, Shariah, and Akhlaq. In addition to these, Islam set some dietary laws intended to advance human well-being which comes from Allah(5:48).

### **CONCLUSION**

Businesses should promote ethical standards in their enterprise, People involved in business should always be honest, truthful, and fulfill all promises and commitments. We must eliminate fraud and cut-throat competition. The guiding principle for the behavior of a

Muslim is what the Qur'an refers to as Al 'Amal Assalih or virtuous deeds. This term covers all deeds, not just the outward acts of worship. Muslims are expected to not only be virtuous, but to also enjoin virtue. In other words, they must not only be morally healthy, but must also contribute to the moral health of society as a whole.

The Prophet Mohammed (peace be upon him) summarized the conduct of a Muslim when he said: "My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right." In Islamic Marketing the ethical standard is not compromised. So it can bring good luck for all the stakeholders in the market irrespective to their race, religion and classes. Marketing is being criticized for charging High Prices, Deceptive Practices, High-pressure selling, Shoddy or unsafe products, Planned Obsolescence, Poor services to the disadvantaged consumers etc. Islamic marketing may resolve all these complaints as it must ensure highest level of marketers accountability to the almighty God and they will always be holding the fear of punishment in the hereafter. If the Islamic Marketing is established, society will always be getting pure products and be enjoying the good conducts from the part of the marketers.

Companies seeking to engage in business with Muslim consumers need to know these underlying beliefs that drive the Muslim consumer's behavior. Multinational corporations should be multicultural as well and not simply impose their own culture; they need to adapt their operations to make their Muslim customers, employees, and suppliers comfortable with their practices.

## **RECOMMENDATION**

There should be awareness about business ethics, faith, values, economic development and issues of Islamic marketing by organizations and by the craftsman by themselves. There is also possibility that Non interest loan by Islamic banks can be instituted here which can benefit the traders.

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### **Books**

1. Hisba art and craft by Ahmad Ghabin
2. Arts and crafts, Jammu and Kashmir (land people culture)

Business ethics differ from industry to industry, and nation to nation. The nature of a business's operations has a major influence on the ethical issues with which it must contend. For example, an ethical quandary arises for an investment brokerage when the best decision for a client and their money does not coincide with what pays the brokerage the highest commission. A media company that produces TV content aimed at children may feel an ethical obligation to promote good values and eschew off-color material in its programming. A striking example of industry-specific business ethics is in the energy field. Companies that produce energy, particularly nonrenewable energy, face unrelenting scrutiny on how they treat the environment. The issue of economic development thus demands a fresh theoretical approach founded on three pillars: an ethics for redefining the very objectives of civilization; a new definition of the object and field of study, capable of taking in the ecological dimension; and a new rationale for Economics as a discipline (ibid., p.xii).<sup>viii</sup> 'Islamic economics' represents a systematic effort by Muslim economists to cast a fresh look on the entire economic problem and. <sup>viii</sup> ISLAMIC ECONOMICS. methodology and come up with fresh solutions to old and persisting problems.<sup>x</sup> ISLAMIC ECONOMICS. gui\_ded by potential pay-back for business firms/ or economic power for the state. Capital, wherever it is available, flows to the programmes where it has all the safeguards and an assured return. Islamic economics refers to the has been called a field of literature that "identifies and promotes an economic order that conforms to Islamic scripture and traditions," and in the economic world an interest-free Islamic banking system. The literature originated in "the lates 1940s, and especially" after "the mid-1960s." The banking system developed during the 1970s. Islamic economic literatures' central features have been called "behavioral norms" derived from the Quran and Sunna, zakat tax as the... Ethical issues in marketing arise from the conflicts and lack of agreement on particular issues. Parties involved in marketing transactions have a set of expectations about how the business relationships will take shape and how various transactions need to be conducted. Each marketing concept has its own ethical issues, which we will discuss in this chapter. Emerging Ethical Problems in Market Research. Market research has experienced a resurgence with the widespread use of the Internet and the popularity of social networking. It is easier than ever before for companies to connect directly with customers and collect individual information that goes into a computer database to be matched with other pieces of data collected during unrelated transactions.