

Religions Views on Industrialization and Entrepreneurship: A Study in Islamic Perspective

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Abstract Divine view is to industrialization and entrepreneurship a part of the process of economic development. All that subscribe to the divine rules of governance become Ibadah (worship), hence industrialization within the divine ambit is also an Ibadah. Divine messages; therefore, stresses both the moral quality and skills in the production of goods. People are getting benefits from industry from different ways, sometimes their ritual prayers have been done comfortably through the well supports from industrial goods and services. As per common observation devotee don't find any relationship of industrialization and entrepreneurship with divine messages. In this paper an effort has been taken to present the divine messages with regard to industrialization, entrepreneurship and achievement motivation and some practical observation also presented on the same.

Keywords Industry, Religion, Services, Resources, Entrepreneur, Religious Entrepreneurship

1. Introduction

Industry and industrialization are general and appealing issues in modern science millennium. The effective utilization of all God-endowed available natural and other resources produced by industries other than the manufacturing branch must merit as a case for industrialization[1].

Industry is a fundamental activity in the economic life of a nation. It is a means towards the creation of a strong society in the midst of modern challenges and assisting it in safeguarding the welfare of the citizens of the Islamic state, whether Muslims or non-Muslims. The urge to acquire the new knowledge and skill is embodied in the Divine maxim:

"Wisdom in the right of believer wherever it is found, they have more right over it"[2]

In an Islamic legal maxim, it is stated that:

"A thing is a duty if another duty can not be performed without it"[3].

The above maxims provide the justification for the Muslim to consider industrialization as a moral and religious obligation in the light of the present circumstances.

2. Methodology and Objectives of the Study

The study is mainly based on secondary data. The major sources of data were the Holy Quran, Sunnah and Islamic management literature, Journals and different related research study. Some academicians and experts in Islamic discipline have also been consulted. The main objective of the study in to evaluate Islamic thinking regarding industrialization. The specific objectives are as follow:

- To analyze some issues relating to industrialization in divine perspective.
- To analyze the thinking of economic development by industrialization from divine verses.
- To discuss entrepreneurship and achievement motivation from some religious scriptures.
- To present some practical observations of religious entrepreneurship, materialism and their trend of motives in some south Asian countries.

3. The Holy Scripture and Industrialization

Given this spectrum of understanding, one of the Quranic and other religious scriptures thrust is to declare that man's efforts in acquiring and utilizing the God-endowed resources (including through industrialization) should be perceived only as a means to greater goodness and purity.[4]

Allah says in the Qur'an:

"He (Allah) made you strong with His help and bestowed great benefits upon you, so that you might give thanks"[5]

Craftsmanship and industrial aptitude had been the ways of the Prophets upon whom we attempt to emulate. Prophet Daud (Alihe Salam) was endowed with the art of making

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coats of mail while Prophet Nuh (Alihe Salam) was a builder of a huge and sturdy ark.

“We (Allah) taught him (Daud) the craft of making coats of mail, so that you might have protection in your wars. Will you then give thanks?”[6].

“On Daud, We (Allah) bestowed Our favors. (We said): ‘Mountains and you birds, echo his songs of praise’. We made hard iron pliant to him (saying): ‘Make coats of mail and measure their links with care. Do what is right: I see all your actions’[7].

We (Allah) revealed (Our Will) to him (Nuh) saying: Build an ark under Our watchful eye, according to Our guidance and Our inspiration![8].

Engaging in monumental projects was not alien to the tasks undertaken by the Prophets. For this, the events related to Prophets Sulaiman (AS) and Dzulkarnain (AS) is illustrative.

“To Sulaiman (We subdued) the wind, traveling a month’s journey morning and a month’s journey evening. We caused a fountain of molten copper to flow at his behest and jinn who served him by leave of his Lord. Those of them who did not do Our bidding, We shall punish in the fire of Hell. They made for him whatever he pleased: sanctuaries and statues, basins as large as watering troughs and fixed cauldrons. We said: ‘Give thanks, House of Daud.’ Yet, few of My servants are truly thankful”[9].

“We have sent down iron, with its mighty strength and diverse uses for mankind, so that Allah may know those who support Him, though unseen, and support His Apostle”[10].

“He (Allah) sends down water from the sky which fills the riverbeds to overflowing, so that their torrents bear a swelling foam, akin to that which rises from smelted ore when make ornaments and tools”[11].

To appreciate this rope of the Sunnah(traditions of prophet), one can perhaps attempt to derive some relevant lessons from the following ahadith:

The Prophet once passed by a dead goat and upon seeing it said: *“Why did you not take off its skin? You could put it to use after tanning it. The Companions replied: “It was dead” Thereupon, the Prophet said: “Only its eating is prohibited”*[12].

The Qur’an also contains verses implying possible types of industries quite common to many civilizations. These are as follows:

4. a. Essentials Industries

i) Food-related industry:

The following verses are most relevant about food-related industry.

“With it (rainwater), We caused vineyards and palm-groves to spring up, yielding abundant fruit for your sustenance. Also a tree which grows on Mount Sinai and gives oil and relish for the caters. In the cattle too, you eat their meat and gain other benefits from them besides”[13].

“Eat of their (cattle’s) flesh yourselves, and feed the poor and the unfortunate”[14].

“And from wind-driven clouds. We sent down abundant water from the clouds, bringing forth grain and varied plants, and gardens thick with foliage[15].

“Have you ever considered the fire which you kindle? Is it you who have brought into being the tree that serves as its fuel – of are We the cause of its coming into being? It is We Who have made it a means to remind (you of Us) and a comfort for all who are lost, and hungry in the wilderness (of their lives)[16]

“And it is He Who has made the sea subservient (to His Laws), so that you might eat fresh meat from it, and take from it gems which you may wear”[17].

As these are fundamental needs of human being Almighty God has given due emphasize on food related industry.

ii) Clothing (textile) industry

“And (God) has endowed you with (the skill to make) dwellings of the skins of animals – easy for you to handle when you travel and when you camp – and (to make) furnishings and goods for temporary uses of their (rough) wool and their soil, furry and their hair”[18].

iii) Shelter (housing) industry:

“And God has given you (the ability to build) your houses as places of rest”[19].

“You have built mansions on its plains and hewed out houses in the mountains”[20].

5. b. Semi-essentials Industries

i) Industries fulfilling household demands for comforts and conveniences:

The relevant industries comprise the furniture industry, leather and footwear industry, carpet industry and the ceramics industry, among others.

“(And) wherein upon couches they (the righteous) will recline”[21].

“And cushions ranged, and carpets spread out”[22].

ii). Transport and communications industry:

Transport and communications are service-oriented industries. Although these may not contribute directly to the economy in the form of material productivity, these are crucial to the development of other industries.

“And (God) Who has made ships subservient to you, so that they may sail through the sea at His behest, and has made the rivers subservient (to His Laws, so that they may be of use) to you” (Sura Ibrahim -18:32). *“And (it is He, Allah, Who creates) horses and mules and asses for you to ride, as well as for their beauty: and He will yet create things of which (today) you have no knowledge”*[23].

“Do you not see that He (Allah) had subdued to you all that are on the earth? He has also given you ships which sail the sea at His bidding”[24].

“You can see ships ploughing through the craves, so that you might (be able to) go forth in quest of His (Allah’s) bounty, and thus have cause to be grateful”[25].

These verses, among others, have a bearing on the need to establish efficient and wide networks of transportation and communication, if God's bounties are to be fully reaped.

iii) Defense industry:

"And God propounds (to you) a parable: (Imagine) a town which was (once) secure and at ease, with its sustenance coming to it abundantly from all quarters"[26].

6. c. Comforts Industries

The Qur'an expresses references to luxuries, among others, such as beautiful mansions (9:72); garments of silk, brocades, soft couches (20:131); splendor of the worldly life (20:131); bracelets of gold. Pearls and silk (22:23); rich brocade (55:54); silver bracelets and heavy brocade (76:21); pearls and coral (55:22) and rubies (55:58).

Towards a Religion Based Entrepreneurship Model[27].

A religion with a positive attitude to work and productivity is most likely to contribute positively towards the creation of new quality business entities and the fostering of a friendly entrepreneurship environment. It is anticipated that such a constructive attitude will produce fruitful results when complemented with a comprehensive framework and matched by political will and commitment from the state.

7. Religious Attitude towards Entrepreneurial Activity

Among the basic right all individual are entitled to and should enjoy in access to income explained that socio-economic justice based on the theory of social equilibrium implies that people are entitled to have equal opportunity and does not entail that they should be equal in poverty or in richness. Earning lawful (halal) living is tenable through engagement in productive activities, namely: employment (working for others) and being self-employed others (undertaking entrepreneurial activity). Although Islam endorses working for others for fixed salary, it encourages and stimulates believers to embark on entrepreneurship as the preferred option to earning Halal income.

Beg[28] noted only motivate believers to be entrepreneur, but in fact it makes to obligatory on them to work hard and gain halal earnings beyond their immediate needs in order to care for the community and the believers ummah at large. While the western system employs material incentives to motivate individuals to undertake entrepreneur activities, Islam mainly uses moral incentives without failing to account for the material stimulus. Muslims are actually advancing their own cause in this worldly life and the hereafter.

Muhammad was only twelve when he journeyed to Syria with his uncle. Abu Talib ibn 'Abdul Muththalib had planned

journeying with a band of traders in a trading expedition to Syria. When all the supplies had been ready and the group gathered to leave Mecca, Muhammed(saw) who at the time was a young boy, hugged his uncle and showed such great affection that Abu Thalib was in great pity. He said, "I will bring you with me, and we will never part." So this is Muhammad's first journey to know about the business world.

The prophet Muhammad(peace be upon him) is one of the members of the Quraisy family, and because of that he has a trader bloodline, as how Quraisy families usually are. Although he does not own money to do business alone, he receives a lot of capital from rich widows and orphans who cannot manage their own funds. They give their funds to the Prophet who is known to be honest in running a business with partnership and profit-sharing principles. So with it, the opportunity to enter the business world for Muhammad with managing other peoples capital.

Khadijah is one of many rich women in Mecca who manage their business through agents based on many forms of partnership. Because Muhammad(pbuh) is well-known for being diligent and confident since he was a child, he acquires a good reputation when he grew up. He is well known for his honesty and integrity. The citizens of Mecca themselves call him siddiq (honest) al-amin (trusted)

The Prophet Muhammad has succeeded in becoming a true entrepreneur that has an outstanding reputation and integrity. Other than that, he has also succeeded in dispersing his name in the business world specifically and Quraisy people generally. A hadith expert Abdur Razzaq, call inheritance from Mu'amar based from a source from Imam Zahri that when Muhammad(pbuh) reached an adult age, the Prophet Muhammad has formed into an entrepreneur. Because he does not have his own, capital trades with other peoples capital. Khadijah(RA) has appointed him as marketing manager to bring his goods to Habasyah market which was the largest trading city at that time. Muhammad(pbuh) was a true entrepreneur he has become a role model for his people how to start and manage a business without having your own capital.[29].

8. Achievement Motivation

Mcleland, Sutcliffe and other scholar argue that Islam lacks achievement motivation and economical development. An empirical study was carried out in a Jordan Valley to test the hypothesis that Islam lacks achievement motivation and hence it is an obstacle to economic development. The hypothesis could not be supported by evidence. Allah commands mankind and makes it compulsory for them to possess achievement motivation. "*Strive for achieving what is good*"[30].

This 'good' thing does not pertain only to the hereafter, it pertains both to here and hereafter. Allah teaches man to seek and pray to Him for goodness of both places. "*Oh Lord, give us what is good in this world and what is good in the*

hereafter”[31]. Let us consider the following verses of the Quran and saying of the Apostle (pbuh):

1. “Do not forget your share of the world”[32].
2. “When prayer is over, disperse in the world and search for the bounty of Allah”[33].
3. “A person gets what ever he strives for”[34]
4. “A faithful and trustworthy trader or businessman will be with the Prophets, Siddiqeens and martyrs in the day of judgement”[35].

9. Empirical Data on Religious Entrepreneurship

Theory building in religious entrepreneurship is up to now in early stages. Noland(2003) investigated the impact of religious attitudes on national economic performance using data from three multi-ethnic societies where it is found-“Islam does not appear to be a drag on growth or an

anchor on development as alleged” and he concluded that “if anything the opposite appears to be true”[36]

9.1. Success Rate of Religion Based Entrepreneurship

- A) Those who are motivated to do something for the pleasure of Almighty their success in religious entrepreneurship is 100%.
- B) Those who are motivated to do something for the pleasure of God as well people their success is 50%.
- C) But those who do their divine jobs for the sake of worldly benefit their success is 0%.

[N. B: Above data is the reflection of the sayings of Prophets applicable who believe in hereafter.]

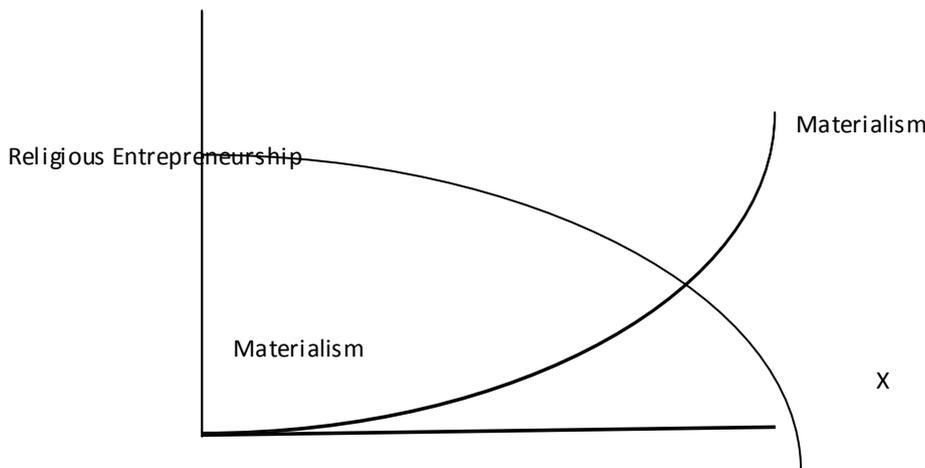
9.2. Here Bellow Data Shows a Study Conducted by Beg(1990) Where Merit Point Achieved on the Account of Entrepreneurial Activities Among Seven Ethnic Indian Groups:

Caste	Organizat ion set-up	HRM	Production Mgt.	Entreneurship & Econ Success	MKTG	Econo success	Total Merit	remark
Christians	2	10	23	2	7	1	45	7
Muslims	11	14	39	6	3	6	79	1
Other Hindus	8	10	23	4	5	5	55	5
Brahmins	10	5	31	5	8	3	62	4
Jains	5	19	39	1	7	4	65	2
Marathas	6	10	28	3	3	2	52	6
Others	2	14	31	2	3	6	64	3

Source: cited in Beg(1990, p.105)[37]

From the study area on engineering enterprises of Kolhapur(Maharasta), in India, where entrepreneurial activities among seven ethnic Indian groups were examined. The findings of the study as indicated in above table placed Muslim entrepreneurs at the top the list in every category except marketing.

9.3. Relationship and Trend of Materialism and Divine Entrepreneurship



Above curve it indicates that the materialism concept is gradually establishing, but religious initiatives are declining. It is obvious that religions are becoming lesser appealing to the modern scientific world. In this way spirituality becomes weaker and peace are ruined.

10. Conclusions

Industrialization and entrepreneurship are closely related issues. In contemporary world maximum human Endeavour as well financial investment are on developing entrepreneurship and industrialization. In fact these are not only outcome of religious support or any other ethical encouragement rather it is a crying need. To develop general sense and to encourage people for industrialization the above discussion are highly influential. The effective utilization of God-endowed natural and other resources can be possible through industrial process through proper entrepreneurship. These are means towards the creation of a strong society in the midst of modern challenges and assisting it in safeguarding welfare of the citizen of any state. To uphold the economic status, standard of living and alleviate poverty at present industrialization is a religious obligation.

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