

Redefine the Branding in the Changing Business Environment; An Islamic View Point

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Abstract

This article engages the building of Islamic brand definition. In current studies, accuracy of explaining the definition of Islamic brand from the Islamic point of view is limited. Sufficient material exist related to the brand definition pertain to western countries and examine the similarities and dissimilarities of Muslim consumer behaviour toward brand. This study emphasizes that by using conventional brand domain in defining the Brand with an Islamic view point is unsuitable behaviour with Muslim segment because conventional domain could not fully expose the complete code of life, Islamic principles and values. Center of this study is key principles of Islamic guidelines that must be built-in developing a brand definition with Islamic view point. Epistemology (Quran and Sunnah) and ontology approach from Islamic perspective is needed to be used. Qualitative approach has been used in this article with basic Islamic principles of Aqidah, Islamic law (Sharia), morality (Akhlaq), honesty and self-accountability.

Keywords

Islamic brand, Belief, Islamic law, Morality and Self-accountability.

Introduction

From a market perspective, it is always good to give consumers what they really want and Muslims is a significant market segment that has not been studied and understood (Dr. Paul Temporal June 25th, 2011).

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In today's competitive world, marketing domain has rapidly captured the entire globe. Industries have segregated into two different groups; conventional and Islamic. Since last few decades, researchers have increased their focus toward Islamic marketing which created opportunities to further focus on its branding because existing conventional brands have shown interest towards Muslims' consumer segments. Muslim market increased its purchasing power since late 2000s (Kearney, 2007; Ogilvy & Mather, 2010). Around 1.6 billion Muslim population contributed in sufficient purchasing power, Halal concept rapidly increased in global marketing system, crossed USD 2.3 trillion per year (Adnan, 2013).

Simultaneously, international researchers emphasized towards Muslim community which has a misperception for branding, through an Islamic viewpoint, identified by the scholars. To investigate such misperception the Islamic branding was analysed by different scholars to identify Muslim consumers' perception and understanding of Islamic brand (Yusof & Jusoh 2014). To investigate further misperception, researchers reviewed more than three dozen definitions of brand and observed that every brand wants to create their own image in consumer mind. Scholars searched these definitions from e-journals by using the key words of brand and brand definitions.

No doubt that different scholar used different perception of Islamic brand on the basis of "Islamic" theme. In this regards, several scholars adopted variables of conventional domain for development of Islamic brand definition. Like brand as logo, brand as identity, brand as image, brand as legal instrument etc. (Ismail, 2016).

Scholars believe that construction of Islamic brand is still under process. It looks like that there is no clear definition of Islamic brand means, (Copinanth, 2007). In fact this statement is also supported by Wilson (2011), that Islamic brand definition is still indefinable. Similarly, Temporal (2011) identified that Islamic brand domain study is currently at initial stage so there is lack of precise definition.

As far as the conventional domain is concerned, Schultz and Schultz (2004) identified that conventional brand definition is like "Humpty

Dumpty”. Scott (2011) identified that brand is lazy, ineffective and inappropriate activity of marketing people to look busy our self.

Halal industry has got the global special attention as one of the most potential business industry. Demand from approximately 1.7 billion Muslims around the globe has made this industry crucial for business sectors. Islamic branding influence in buying and selling Halal packaged food products (Yunus, 2014).

According to the Halal food market (2018), global Halal market reached at US\$1.6 trillion in 2018 and has a projection to reach at 2.9 trillion till 2024¹. The current Muslim population is around 24% of the world population and is expected to 30% increase by 2050. Malaysia established an international Halal Authority Board to regulate Halal certification bodies. The government of Brunei has taken step to aspire to use the Halal Industry by 2035².

So far, this article endeavours to recognize the issue with thorough discussion on existing definition of Islamic and conventional domain. After that this study moves toward defining the Islamic brand on epistemology of Holy Quran and Sunnah. In this regards this study draws an overview with Islamic view point to a definition of Islamic brand. For future studies, it is strongly recommended to guide marketing and brand researches for clear understanding of Islamic brand domain.

Literature Review

The Journey of Conventional Brand Definition toward Islamic View point

Branding is the major phase of any organization in modern industrial world and playing as backbone of industries. It also affects our daily life as necessity and luxury brands. “Brand” has toured an extensive journey in ways of concepts and definitions. During different tenures, several researchers shared their views related to definitions. If we analyse several Brand definitions, nobody can find single definitions

¹ <https://www.researchandmarkets.com/reports/4775690/halal-food-market-global-industry-trends-share>

² https://www.researchgate.net/publication/332120184_Global_Halal_industry_An_overview_of_current_developments_and_future_perspectives

in which welfare is protected for individual, public, culture, nation and whole world at large. Definition of brand is problematic and summarizes as follows; it's like "Humpty Dumpty", Schultz and Schultz (2004). Similarly brand has breakthrough in every aspect of life in economies, cultures, social and religious circles (Maurya & Mishra, 2012). Conventional brand is emphasized on materialistic worldview focused on maximum attention to material feature of human wellbeing. These definitions have given the perception that Brand is based on an identity through which companies are only looking for profit maximization. Corporate executives, who were respected previously, are now being viewed as dishonest, greedy and selfish (Tabis, 2009).

The idea of brand has been discussed widely among the international marketing scholars related to conventional domain. Also the most significant researches carried out of brand are on its definition.

Table 2.1) thematic conventional brand viewpoint related to firms and consumer

Classification	Author / Year	Firms View Point	Other than Firms View Point
	American Marketing Association - 1960	A Name that distinct one seller from other seller	
	Leo Burnett Company Inc – 1961		Leaves a mental picture of Brand identity
	Brown – 1992		Mental connection people around have it
	De chernatenoy – 1993	Firms input activities	
	American Marketing	Add any other feature to the attributes for	

Themes	Association – 1995	differentiate	
	Dibb - 1997,	Not limited to name design, symbol	It can be other feature
	Feldwick – 1991	Developed a guarantee of authenticity	
	Kapferer - 2004		Brand are more than mental association
	Kotler – 2004	Seller promise to deliver a specific set of features , benefits and services	
	Davis – 2009	Full personality of the firm	
	Bayer – 2011		Art of aligning, people with Company
	Paul – 2011	Brand is the once own unique story	
	Burgess – 2011		Brand is the reason to choose.
	Ogilvy & Mizerski 2011		Intangible item advertise the product
	Scott – 2011		Branding the campaign of lazy, ineffective

			marketing people to look busy and do nothing
	Wheeler – 2012		Building awareness and extend customer loyalty

In the nutshell, it can be considered that limits were confined in defining brand among the themes. It may appear simple but in reality it is bit difficult. There is no single clarification and definition able to make sense of a brand (Gerzema & Lebar, 2008; Maurya & Mishra, 2012). There is frequent emphasis with reference to the organizational perspective, i.e. brand as a logo, brand as an identity, and brand as a legal instrument. At the other side of organizational perspective, brand captured the market related to relationship and image. Based on the analysis of articles of two decades and focused interviews with 30 Sharia scholars of Security and Exchange commission of Pakistan Members, it is noted that they project that brand definition is standing on twelve dimensions., simultaneously segregated categories in three different perspectives with twelve different themes like organizational viewpoint, consumer viewpoint and both point of views (see table 2.2).

Table 2.2) Thematic Twelve Definitions of Brand

Classifications	Firms’ viewpoint	Consumers’ viewpoint	Both point of view
Themes	Brand as a logo.	Brand as a shorthand	Brand as a personality.
	Brand as a legal instrument		Brand as an image in consumers’ mind.
	Brand as a	Brand as a risk reducer	

	firm		Brand as an evolving entity
	Brand as an identity system.		Brand as relationship
	Brand as value system.		
	Brand as an adding value		

On the other side, this study criticizes the definition of brand because its entire setup is based on conventional marketing domain. Initially, marketing definition guides us that it is the process of planning, promotion, execution and exchange of goods/services among the parties (Kassim et al., 1999). As far as its central theme is concerned, it guides that brand definition is based on marketing principles. Further it leads to three main characteristics as described by Adnan (2013). First of all, emphasize on demand and supply and build a social network relationship between seller and buyer. At the second stage, analyse that seller product is fulfilling the need of buyer or end user. At the next stage, emphasize on achievement or outcome of this task that both parties are achieving their objectives. According to these characteristics, Adnan (2013) described the marketing formula as mention below.

$$(Needs\ and\ Desire) + (Product\ or\ Service) + (Value,\ Satisfaction,\ and\ Quality) + (Amendment,\ Transaction\ and\ Relationship) + Marketing = Maximizing\ Satisfaction.$$

The above formula is showing that end user is naturally connected with desires and needs for life. The result related to maximum satisfaction is achieved when business transaction fulfils the criteria like satisfaction, quality, etc. Here brand plays a vital role between buyer and seller. Further brand at this stage is providing full support for success of business transaction and increase social interaction between both parties.

In this regard, this paper claims that twelve (12) themes brand definition is falling under this formula. See Table 2.3

Table 2.3) Twelve Themes Brand Definition

Needs and desire	Product or service	Value, satisfaction, and quality	Amendment, transactions and relationship
<p>- Brand as a personality related to human desire, needs etc.).</p> <p>- Brand exist as an image in consumers' mind</p>	<p>- Brand as a logo (design, symbols, form of product, identity, and trademark).</p> <p>- Brand as evolving entities (identification and entities of product).</p> <p>- Brand as a firm (competitive advantage, acknowledge consumer with their firm brand)</p> <p>- Brand as a risk reducer (perceived risk into five types namely self-concept, social image, experience, price, and performance).</p>	<p>-Brand as adding value (value to social, economic, and psychology, value of equity, and product functional).</p> <p>-Brand as a value system (tools of trade, personal value).</p>	<p>-Brand as identity system (personality, culture, relationship, physical, reflection, and self-image).</p> <p>-Brand as relationship (logical extension of brand personality, benefit between two parties, emotional connections).</p> <p>-Brand as shorthand (mental connections, memory shortcut, and emotional value).</p> <p>-Brand as legal instrument (legal ownership, mark designate ownership, protect trademark infringement, and protection from</p>

			unethical competitors).
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There is another issue raised related to competitive advantage, registered trademark and duplicate trademarks presence in the market with copy right complications. Hence it’s really crucial to prevent from such kind of unethical practices (Simonson, 1994).

In this regards, it can be considered that there is no doubt, conventional branding domain gives benefit to buyer as well as seller and developed marvellous theories related to survival of brand but drastically fail to Islamic teaching and its realities. So the arguments will be further explained in detail in the critical review section on conventional brand with Islamic view point.

Gap Identification between Conventional Brand Definitions and Understanding the Islamic Relation

It is acknowledged that researches related to brand have been conducted methodically and in a very descent way. Several definitions have been delivered by the scholars for understanding the role of brand. These definitions threw fabulous role and forwarded the awesome concepts pertain to social interaction among organizations, distributors and end users. Keller (2003) identified that social interaction is based on the identification of life style, attitude, society trends and its judgment related to acceptance. In this perspective organizations keenly concentrate on the market analysis to generate maximum growth and productivity.

Temporal (2011) argues that if consumer has encouraging approach towards the brand, they may do again the purchases. These feelings would advantage the firm by increasing their sales and profits. When the customers are in receipt of interest with the brand, indirectly, it creates an association with the value of the brand through mind association, honesty, and emotional value.

From consumer perspective, organizations use different tools to capture customers’ attention and put maximum efforts to convert their needs into desire through different models and theories. These tools could not understand the importance of Islamic view point. Allah (SWT)

instructs His believers to control their desires and control their selves to avoid ruining themselves. As mentioned in Qur'an, (23:71):

But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, we have brought them their message, but they, from their message, are turning away.

The verse indicates that people ruin themselves if they choose the path against the Allah's will. From this point of view, all brand definitions does not fulfil and could not understand the basic element of worship, as mentioned in Qur'an, (51:56):

And I did not create the jinn and mankind except to worship Me.

Islam has restricted the unlimited material desires that lead into human disaster. This unlimited desire will badly affect the humanity. Human desire from Islamic perspective is governed by Islamic worldview. In this regard, Islamic worldview refers to the vision of reality and truth that appears before our mind's eye revealing what existence is all about (Al-Attas, 1994). It is not only for the goodness of individual himself but also every member of the society regardless his religion. In one of the verses of the Al-Quran (2:177), Allah says:

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakat; [those who] fulfil their promise when they promise.

Salleh (2003) put emphasis on the relationship between man and Allah, which brings the concentration toward *Hablunminnas*. This element is creating peace in societies, acceptance between organization and end users. Unfortunately in conventional perspective, organizations just emphasized on man to man relationship, these elements of conventional branding domain could not identify the pros and cons on society and culture. In fact this is the basic foundation of Islam and will affect the entire society.

Existing Conventional Brand Definitions Promoting the Unethical Behaviour in Market

Fan (2005) states that from conventional point of view, brand has been sufficiently studied as a financial construct. From social construct perspective, there is lack of research. Deloitte identified three top issues during making decision about brands in which he noted that 28% respondent observe that how an organization is treating its employees. Secondly observed that 20% responses dealt with the environment of organization. Thirdly 19% companies support communities in which they are running their system. Ferrell and Gresham (1985) concentrated on the unethical behaviour appearing due to individual reason, thinking others ways and searching the opportunities of unethical activities.

Different firms are selling their products to maximize their wealth and they don't want to bother for long term relationship nor have eternal feelings of self-accountability which may highlight the issue of profitability reduction. A previous study also conducted that horse meat used in beef burger in British super market exemplifies dishonesties in commercial practices and that the owners' / senior managements do not have any feelings of self-accountability (Yamoah & Yawon, 2014).

Conventional brand promotion schemes focus on profit maximization which sometime delivers negative impact on society through brand promotion campaigns like wrong online brand system, promotion in sex, adds policies thought to be incomplete without females, hidden profit terms and condition clauses etc. These kinds of campaigns are harmful for society in many ways.

End user is depressed with how organizations are treating them. End users' desire is to base on organization mind-set in which firms have to observe humanity factor as well instead of just focusing to hunt the consumer. In fact end user expects that these firms will give more care to end user and his family. In this regards, ethical behaviour need to be reconsidered.

Alserhan (2010a) identified that organizations design the product in the way through research to win the hearts of customers and end users which is improving life style and identity. In this way, this perception

gets stronger that obsession and elitism has increased in societies. Conventional brand system also makes consumers obsessed by using luxurious brands and sometimes adopting manipulation activities. Such kinds of obsession activities by marketers are prohibited in Islamic guidelines. For example, the black Friday incident of American in which started campaign with name of “Thanks Giving promotion” in which organization ignored safety policy. Due to which number of casualties and injuries were reported just because of the obsession to purchase their favourite brand in low prices (IMB, 2015). In the same way, this trend has also started in other countries like China, Pakistan Australia etc. where firms launch different single day campaign for sale of product at low cost. The similar case occurred in Malaysia at Mood republic promotion during 2016.

Brand Definition with Islamic View Point

At the beginning, many researchers constructed definition of Islamic brand which were adapted from conventional brand pivot. Table 2.4 briefly explains the definition of Islamic brand according to the researchers’ point of view. Alserhan, (2010a) explains the definition of Islamic brand in three different views namely Islamic brand by compliance, Islamic brand by origin and Islamic brand by consumer. Islamic brand by compliance was strictly demand on Sharia compliance which was particularly concentrated in the food, takaful sectors and finance related matters.

Second part is Islamic brand by origin which means that brand is being produced in an Islamic country. Unfortunately these organizations were not strictly following Sharia principles and sometimes served alcohol to their consumers; misguided the customers by selling takaful, which is an alternative of insurance. Simultaneously, use different tactics for achievements of quarterly and yearly targets is against the Islamic guidelines.

Third part is Islamic brand by consumer. These brands have the target market of Muslim community. This condition is also creating clash in hotel industry like Dubai has more than 60% non-Muslim consumers. This part also created from non-Muslim multinational firms. These

organizations emphasized on heavy investment to capture the market share of Muslim community.

Table 2.4) Definitions of Islamic brand

Academicians	Islamic brand definition
Alserhan (2010a)	Islamic brand by compliance, Islamic brand by origin, Islamic brand by consumer (MNF).
Oglivy and Mather (2010)	Islamic brand is an approach that pursue the Sharia principles
Wilson (2011)	The definition of Islamic brand will remain indefinable.
Yusof and Jusoh (2013)	A product or service that meets the Shari compliant
Ahmed and Jan (2015)	The position of Muslim characteristics associated with the Islamic brand.

Temporal (2011) argue that construction of Islamic brand is not confined with religious schools of thought like Hanfi, Shafi, Maalki, Hanbli and Shiiea. Islamic brand definition should be adopted if any other school of thought exists in entire Muslim population who are bound to use halal product.

One more definition came up by Yusof and Jusoh (2013) from the findings of the chosen respondents. There is an association between brand and Islam in marketing perspective due to increase in demand by Muslim consumers.

Ahmed and Jan (2015), clearly defined that “Muslim characteristics are connected with Islamic brand”. This definition is also based on Aaker (1996) and Aaker (1997) articles related to consumer personality and attitude.

In the nut shell, this article raises several questions related to brand definition with an Islamic view point. a) Are non-Muslim firms (MNF) selling Halal product according to Islamic principle? b) What are the other features which can be added in Islamic brand as per Sharia

principles? c) Is Islamic brand definition also beneficial for non-Muslim communities?

Is Islamic brand Fundamentally Understandable as Sharia Principle?

Islamic brand must fulfil all the features related to brand for Muslim consumers through providing goods and services which are falling under Sharia principles. In this regards different authors have shared their views like (Alserhan, 2010a; Alserhan, 2010b; Fatima et al., 2013 ; Jumani & Siddiqui, 2012; Ogilvy & Mather 2010; Ozgen & Kurt, 2013; Temporal 2011; Wilson, 2011).

Fatema et al., (2013) also highlighted that the faith and ideology regarding human attitude have vital role in Sharia principle because faith and ideology give new vision and direction to society which is beneficial for this world and hereafter.

Young (2010) argues that the role of Sharia compliance must be measured for survival of modern Muslim consumers as a key point for marketing and brand. Jumani and Siddiqui (2012) offer clear understanding of Islamic brand where Islamic brand should gather all the features of the brands for Muslim consumers in term of providing goods or services under the line to Sharia value.

According to above discussion, researchers highlighted that Sharia principles play a vital role in Islamic brand domain. It raises another question whether Islamic brand can only be attaining from Sharia principle? It is because Sharia has close relation with soul. It raise query that if seller and buyers are interacting with each other, where their self-accountability exists? As explained in Holy Quran (35:32):

Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.

Ismail (2016) highlighted that products which fulfil the requirements of Sharia view point should be called as Sharia compliant brand. Study gives us confidence that Muslim life is more than fulfilling

the Sharia rules and regulations. Muslim consumer should purchase products primarily for will of Allah (SWT). Islamic brand can build initially a worship relation between seller and buyer as human being.

As been proved in Al-Quran (3:102-103);

...O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]. And hold firmly to the rope of Allah all together and do not become divided.

Musnad Ibn Hanbal (16628) stated that seller never sells any product, just invites customer to good items. If sales and purchase transactions are fulfilled with Sharia principles, also both parties are honest in business transaction then surely Allah (SWT) will highly reward them (Ibn Hanbal 2012). This suggests that brand cannot be separated from honesty, faith and ethics among Muslims.

Hence, the complete association closes down to be of selfish nature and alters into good deeds. In other words, the outcome of Islamic brand that needed to be taken into account among the marketer and Muslim consumer are blissful from Allah Almighty, peacefulness, and pleasure in both the worlds.

Islamic Countries to Start Islamic Brand

Peterson (1995), during past decades, investigated the country by origin concept, during that tenure, competition among international brand was increasing having agenda to build catchy brand based on country. Agrawal and Kamakura (1999) explained that country by origin concept is more beneficial when applicable on brand advertisement. In this perspective this strategy deeply concentrated on fragrance related products like perfumes, body spray, wines etc.

As far as the Islamic brand is concerned, Temporal (2011) selected the concept of country by origin from conventional domain. Later on started the theme with Islamic brand related to Muslim countries as origin. Different authors like Fatema, Bhuiya and Bhuiyan (2013) and Alserhan (2010a) focused that several brands did not follow religious condition. According to the international wine magazine 2018, another example of Italy around 1.4 million Muslim population, made biggest harvested wine production in 2018. It clearly shows that either it is

Muslim country or a non-Muslim country; it cannot be called an Islamic brand until and unless it fulfils the criteria of Islamic conditions.

Non-Muslim Multinational Firms (MNF) and Halal Products with Islamic Brand

Non-Muslim multinational firms are playing a dominant role in world business economy. Alserhan (2010a) captured 90% market share of entire Muslim market. Nestle invested USD 22 million in Pakistan recently which is the largest investment during the year. Can we assume that non-Muslim multinational firms produce halal product, clarify as per existing Islamic brand definition?

In this regard, this study emphasizes on verses of Holy Quran like Allah (SWT) allowed Muslim to marry with women of *Ahlul-Kitab* as stated in sura Al-Quran, (5:5):

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.

As reported in Sahih Al-Bukhari (2326) Holy Prophet (ﷺ) purchased food grains from a Jew on credit and mortgaged his iron armour to him.

Imam Ibn Hajar Al-Asqalani pointed toward the Hadith showing permissibility in trade with the unbelievers (Al-‘Asqalani, 2000). As pointed out in the Hadith, Holy Prophet (ﷺ) promised that his shirt is only used for war which showed the law of trade with non-Muslims i.e., it is permissible as long as the dealing is with Islamic requirements. This Hadith is debatably the strongest position to permit Muslims to obtain the necessities from non-Muslims (Al-‘Asqalani, 2000).

Muslims cannot illegally sell weapons to the enemies (polytheists) and cannot provide them assistance to uphold their religion (Nawawi, 1997). *Ijma'* gathered points that the transaction is allowable with Jews, Christians, Buddhists, Hindus or others, as long as they do not directly fight against Islam.

O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise. (Al-Quran, 9:28)

Accountability to Allah (SWT) reflects trust worthiness which includes both instruments and goals. The instrument is that what is started with to enhance efficiency and effectiveness then by the time is transferred to be goal itself (Abbasi, Rehman & Bibi, 2010). As Al-Quran clarifies, "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." (Al Quran, 99, 7-8)

These warnings confirm clearly that Muslims are allowed to carry out the sale and buy deal with non-Muslims. Back to the pavilion, there is acceptability to purchase the products; can the halal product which was manufactured by non-Muslim Multinational Firm (MNF) be referred as Islamic brand? It can only be considered as Sharia compliant product but not be considered as Islamic brand. Because there is a gap related to belief, morality, and self-accountability regarding the product. In other words, the paper suggests that MNF brand can be recognized as Halal brand and the brand which is manufactured in Muslim countries with belief morality and self-accountability and having will of Allah (SWT). That can be thus defined as Islamic brand product.

Islamic Brand and Conventional Marketing Pivot

The earlier researches found that the definition of Islamic brand bases upon conventional system (Ahmed & Jan, 2015). Alserhan (2010a) constructed Islamic brand definition on the basis of conventional setup like brand by compliance, brand by country, and brand by audience. They designed the brand Islamic definition on the basis of Islamic perception as adopted by non-Muslim Firms (MNF). Ahmed and Jan's

(2015) definition of Islamic brand personality is according to the theory of brand behaviour and is quite deceptive. Ismail (2016) declared that researchers implemented the conventional brand pivot in defining the Islamic brand. This is out of place toward brand with Muslim consumer behaviour. So the purpose of this definition is to maximize the satisfaction by coming across the Muslim market. Further by using the western world view, other effects may appear on societies through definition of Islamic brand. Like high obsessed ratio and mental unsatisfaction level of consumers etc. In fact Islam is complete code of life; it is beneficial for Muslim community as well as non-Muslim communities. Allah (SWT) clarifies in the Holy Quran (3:19):

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between them. And whoever disbelieves in the verses of Allah, and then indeed, Allah is swift in taking account.

Thus Islamic brand has to be defined to the products and services that fulfil the will of God and Islamic law. After this, Islamic brand is to be defined on the basis of epistemology from Islamic view point. This epistemology was clearly agreed among Muslim intellectuals who founded it under the guidance of Qur'an and Sunnah. Moreover, Islam has its own knowledge of principles which is called *Fiqh Muamalat*. This set of guidelines of knowledge gives us the responsibility to open our eyes and perform our duties for the will of Allah (SWT).

Conclusion

The most important issue is the limitation of literature related to brand with an Islamic view point. There is no doubt that conventional domain has successfully achieved the idea of brand definition. Sharia scholars need more concentration in this Islamic domain. Fatema, Bhuiya and Bhuiyan (2013), explained that Islamic brand has its own Sharia identification which need no modification from conventional brand pivot. Currently it shows that society demand increase in ethical concentration in business market with strong belief of Aqidath for

worship of Allah (SWT). In this regards this study propose below definition:

“The products or services offered by Muslims’ business firm which is based on Sharia compliance consisting of homogenization of several aspects such as Sharia compliance product, self-accountability and marketer’s integrity (*akhlaq*) in order to teach the consumer to achieve the blessing from Allah Almighty”

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