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Entrepreneurship and Business Ethics from Islamic Perspective

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Abstract:

Entrepreneurship is a catalyst and the largest contributor to the economic development of every country in the world. Islam encouraged its adherents to be involved in business activities from day one, following the essentials of business ethics. Islam sees business activities as a form of worship since it was made lawful by Allah in the Noble Qur'an. It urged Muslims to become successful in this world and hereafter by enjoying good and forbidden wrong. The study, therefore, discussed entrepreneurship from Islamic perspective and examined the essentials of Islamic business ethics. The findings of the study show that in contemporary society, there are some Muslim entrepreneurs and traders who still conduct business regardless of its lawful or unlawful side. The study revealed that following the Islamic guidelines on entrepreneurship and the business ethics and manners of business activities proscribed in the Noble Qur'an and Hadith of Prophet Muhammad (PBUH) is the best way to succeed in any type of business. The study, therefore, recommends that every Islamic entrepreneur should continuously practise Islamic-based entrepreneurship and business ethics stated in the Noble Qur'an and in the Sunnah of our beloved Prophet Muhammad (PBUH) and always be fair, honest, and sincere in every business establishment conducted with other entrepreneurs, and always avoid bribery, corruption, lying, deceiving, conflicts of selfish interest and must avoid practicing usury either directly or indirectly. The study adopts descriptive and interpretative methods, and both primary and secondary data sources were used.

Keywords: *Entrepreneurship in Islam, Muslim preneur, Islamic business ethics, society, development*

1. Introduction

Islam is a complete and comprehensive religion that guides various professions, including how a Muslim lived his life as an entrepreneur. It is an obligation being a necessary condition that a Muslim must run his business based on the teachings of the Qur'an and Hadith of Prophet Muhammad (PBUH). Truth, sincerity, and honesty are required in every business transaction and the common knowledge of that business. Islam provides not only guidelines for spiritual matters but also worldly matters, including the conduct of business with entrepreneurship and leadership characterized by Taqwa (faith), Tawakkul (dependence on Allah), efficient and proper use of resources, the use of permissible sources of production and the production of permissible products, trustworthiness in all dealings, concern for societal welfare, fairness and transparency in all business and other activities (Maryam, Ayesha & Ayesha, 2016).

Islam sees entrepreneurship as part of economic and business opportunities beyond resources controlled (Mohd et al., n.d). Islam encouraged Muslims to engage in a lawful business and entrepreneurial activities, and every business and entrepreneurial activity consistent with the Islamic teachings was considered worship to Almighty Allah (God). All practices in accordance with the Islamic guidelines are counted as good deeds and will be rewarded by Allah (God). Thus, the Almighty Allah says in the Noble Qur'an:

"And whoever does righteous deeds, whether male or female, while being a believer, those will enter Paradise and will not be wronged, (even as much as) the speck on a date seed" (An-Nisa'I, 4:124).

Entrepreneurship is a catalyst and major contributor to the economic growth of a country. Islam encourages Muslims to involve in business activities since it is lawful and allowed in the Noble Qur'an. A business activity as a form of worship and the essential ethics of Islamic business transactions encourages a Muslim to become a successful entrepreneur in this world and in the hereafter. Thus, Muslim entrepreneurs are to conduct their business in accordance with the injections and guidelines of the Noble Qur'an and Hadith of Prophet Muhammad (PBUH). According to Islamic law, the concept of business ethics in Islam can make a conscious entrepreneur, and entrepreneurs who fear Allah (God) will always be steadfast in realizing entrepreneurship comprehensively.

The study of entrepreneurship from Islamic perspective is lacking in contemporary Islamic communities (Amir & Yusuf, 2020). The studies on entrepreneurship conducted by previous researchers focused on economic aspects and the relationship between Islamic entrepreneurship and the western status of entrepreneurship and business ethics. This study, therefore, focused on Islamic entrepreneurship and the business ethics proscribed on Muslim entrepreneurs in the Noble Qur'an and Hadith of Prophet Muhammad (PBUH), as well as what must be avoided by Muslim entrepreneurs.

2. Islam and Ethics

The word 'ethics' is derived from the Greek word 'ethos', the French word 'ethique', and the Latin word 'ethice', which denote the following meaning:

Characters, behaviors, moral principles, and values that are trusted by individuals or groups

Many scholars define ethics as a set of values, norms, and moral basis regarding the behavior of individuals in a social group. It allows people to distinguish an action as right or wrong and good or bad (James, 1998).

In view of Islam, ethics is the noble character (Akhlaq). The word 'Akhlaq' is the most appropriate term to describe the ethics of Muslims. Akhlaq, as a noble character and ethics of the soul, usually refers to the character and characteristics, attributes, behavior, and habits of human beings (Noresah, 2000). Thus, Akhlaq is embedded in the soul of every individual and reflected through their deeds. Abu Hamid Imam Muhammad al-Ghazali (1990) and Ibn Miskawayh (1961) insist that Akhlaq is a trait embedded in the soul of individuals, and each individual's deed occurs spontaneously due to the existence of these attributes.

Akhlaq (noble characters) is the combination of balance between the spiritual elements and physical elements, and it became the primary basis in the formation of Muslim ethics. The implementation of ethical values guided by the philosophy of *tauheed* will give the universal measurement of the value system that should be followed by every human being. Thus, the formation of Muslim entrepreneurs' ethics is based on the values of Akhlaq. Muslim entrepreneurs are bound to the concept of a good relationship with Allah, other people, and the environment, whether it is intrinsic or extrinsic, in each of their behaviors and deeds. These relationships will produce the ethical values of Muslim entrepreneurs with Taqwa (piety), Ihsan (compassion), and Amanah (trust). These ethical values will guide the behaviors and manners of communication of Muslim entrepreneurs with other people in business transactions and will make their business plans successful and achievable (Mohd. et al., n.d).

3. Entrepreneurship from Islamic Perspective

Islam, as a complete and comprehensive religion, not only restricted the lives of its adherents in faith and worship to Almighty Allah alone but also talked about other scientific aspects and business activities. Islam encouraged Muslims to engage in a lawful business and entrepreneurial activities comprehensively. Islam explained how Muslims would run their business and companies in line with the Islamic teachings recorded in the Noble Qur'an and Hadith of Prophet Muhammad (PBUH). In other words, the concept of entrepreneurship is affirmed, encouraged, and clearly set up in Islamic laws. Islam is also known as the religion of entrepreneurship. It is defined by the verses of the Noble Qur'an and the Sunnah of Prophet Muhammad (PBUH), which enables and encourages entrepreneurs and entrepreneurship activities, risks taking and innovation for Muslims (Dedeng, 2016). Entrepreneurship is the process of creating, managing, and designing an organization to produce something unique, innovating opportunities, and improving the growth of profits (Drucker, 1985). Thus, an entrepreneur is a person who creates and innovates to build something unique of recognized value around perceived opportunities. Entrepreneurship is an incredible activity to gain the benefit and progress of a company.

Islamic entrepreneurship is a system, process, and practice of conducting business in an Islamic way (Kamal, n.d). Islam encouraged Muslims to engage in business as it allowed in the Noble Qur'an. Muslims were to strive to be self-reliant in life. The following verses from the Noble Qur'an are fundamental for Islamic entrepreneurship:

... وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ...

"... and Allah has allowed trading and forbidden usury..." (Qur'an; 2:275).

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

"And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks" (Qur'an; 28:73).

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصْلَانًا تَفْصِيلًا

"And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness" (Qur'an; 17:12).

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ

"And certainly we have established you in the earth and made in it means of livelihood for you; little it is that you give thanks" (Qur'an; 7:10).

The above verses absolutely affirmed business and clearly defined that every Muslim should strive positively in Allah's way and seek His bounty instead of waiting and hoping for the gift to come or depending on someone else. So a Muslim must work hard toward economic success in his life. Thus, the manner of his striving should be accompanied by the instructions and guidelines of the Noble Qur'an and Sunnah of Prophet Muhammad (PBUH). Islam requires balance in how its adherents deal and relate with others, and that balance is a real distinguishing factor between entrepreneurship in conventional views and entrepreneurship from Islamic perspective (Dedeng, 2016). For every Muslim, the Qur'an and Sunnah of Prophet Muhammad (PBUH) are always the benchmark and guide to their entire life, including entrepreneurship. Muslim entrepreneurs are instructed to be careful in doing their business and establishing relationships with others, such as having good faith, maintaining truth, avoiding lies, and taking unnecessary oaths in communication.

4. Entrepreneurs' Orientation in Islam

Entrepreneurial orientation is the basic of business management to success. It is the process, practices, and decision-making in a business (Dedeng, 2016). Entrepreneurial orientation in Islam provides solutions to different business challenges and encourages entrepreneurs to remain focused, innovative, and take risks.

Islamic position on entrepreneurship in terms of business performance was different because business is not only seen as a mundane activity for profit alone. Rather it is more oriented toward the blessings of the Almighty Allah. The Islamic concept of success is clearly understood, and every Muslim is demanded to compete in goodness (Qur'an; 2:148). This verse can be understood in different ways, and an entrepreneurial approach can be included in competing towards good works in achieving business success with the blessing of Allah.

According to Dedeng (2016), the dimensions of entrepreneurial orientation are:

- Autonomy,
- Innovative,
- Risk-taking,
- Pro-activeness, and
- Competitive aggressive

The above-mentioned dimensions of entrepreneurial orientation are explained by the author from Islamic perspective as follows:

4.1. Autonomy

Autonomy refers to the behavior of a person or persons in bringing an idea into the competition. It is the individual attitudes related to the opportunities. It is also the freedom of the organization to remove barriers, utilize resources and compete with other competitors (Lumpkin & Dess, 1996).

Islam encouraged its adherents to be independent, that is to find something to do (autonomy), to be self-reliant, and ask for blessings and favor from their creator (Allah).

4.2. Innovative

Innovation is the ability to think over creativity and conduct experiments for new ideas that lead to the discovery of goods and services. Innovation is the most important factor that must be owned by an entrepreneur, and it is the way that is set up to bring changes to business dimensions such as production, technology, price, etc.

Innovation is related to the activities of change and improvement. It is an instant process of getting something done by someone who is compelled to think of changing differently than most people. For insurance, the Muslim community basically changed to the people's innovations. Referring to the main source of Islamic law (Qur'an), Allah says: "...surely Allah does not change the condition of people until they have changed their own condition..." (Qur'an; 13:11). In another verse, He says: "And that Man shall have nothing but what he strives for" (Qur'an; 53:39).

The above verses indicate that change is a necessity for every individual or community, and the desire for change is determined by the community itself. In the context of innovation, this means that it is important for a Muslim entrepreneur to have the nature of change.

4.3. Risk Taking

Risk taking is one of the major factors responsible for the entrepreneurs' orientation in Islam. No entrepreneurship is safe because every time, the future is full of uncertainty, and no one can determine what will happen. The uncertainty of the future is the driving force of the hazards posed by the perspective of economics, politics, and life though (Dedeng, 2016).

The risks in a business are something that might happen, either desirable or undesirable, because of the uncertainty of the future. In Islam, a good entrepreneur must be ready to face the risk of both success and failure. Thus, entrepreneurship requires calculating opportunities and potential risks to face in the future to be well prepared and manage it when it happens. A Muslim entrepreneur should put trust in and rely on the power of Allah and be self-sufficient. However, such self-reliance of a Muslim on Allah does not mean sitting idly and doing nothing. Islam encouraged its adherents to work hard to be self-sufficient. The Noble Qur'an explains, "...when you have a decision to make, put your trust in Allah, and indeed Allah loves those who trust Him" (Qur'an; 3:159).

5. Sources of Islamic Business Ethics

In Islam, there are two major sources to be used as a guide to business ethics. These are the Noble Qur'an and the Sunnah of our beloved Prophet Muhammad (PBUH). Abu-Huraira narrated that the Noble Prophet (PBUH) said:

"I leave behind me two things; you will not be lost forever as long as you stick with them; that is the Book of Allah (Qur'an) and the Sunnah of His Prophet" (Sahih Muslim, Hadith no. 2408).

In view of the above Hadith, the Noble Prophet Muhammad (PBUH) leaves behind two things to guide Muslims in all matters, including business activities. He ensures that a Muslim who sticks to Qur'an and Sunnah will not be lost forever. Therefore, an entrepreneur who understands Islamic business ethics will ensure that business is conducted with the injections of Islam. Scholars in a branch of science of al-Fiqh discussed the concept of entrepreneurship and business ethics in a different approach to Islamic laws and saw entrepreneurship as a blessing from Allah (Che Mohd et al., 2015).

6. Essentials of Islamic Business Ethics

6.1. Sincerity and Good Intention

One of the essential elements of Islamic business ethics is having a sincere intention in all dealings. It is the basis of an act in Islam because it sets a target or goal in heart infusion. Good faith and sincere intention are usually accompanied by the implementation chosen by Allah. An entrepreneur should have a good faith, sincere intention, and truth to set up a good and successful business. Allah the Almighty says:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

"Surely we have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience" (Qur'an; 39:2).

With the above reference, therefore, a Muslim entrepreneur should ensure that the real intention in every dealing is to serve a noble purpose and to gain the pleasure of Allah the Almighty in every aspect of life through good faith/intention and sincerity.

6.2. Lawful Money

Islam puts great emphasis on business transactions, especially Halal and Haram. Allah the Almighty has clearly defined the parameter of Halal (legitimate) and Haram (illegitimate) in the Noble Qur'an. A business can only be established with halal money (lawful money) because you will be accountable for whatever you have before the Almighty Allah on the Day of Judgement. There is no money or wealth like halal ones, so as Muslims, we should only pursue income strictly from the halal source. Muslim entrepreneurs should also not engage in any unlawful job or business, and they should not cheat or claim the property of others.

Islam has made a scale to measure the legitimacy of income and profit on business. Allah says in the Noble Qur'an:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

"And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know" (Qur'an; 2:188).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"O you who believe! Do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you" (Qur'an; 4:29).

The Noble Prophet (PBUH) said: "Seeking a halal earning is the (next) Fardh (duty) after the Fardh (Salah)."

(Baihaqi)

In another Hadith, He also said: "The body which consumes illicit (Haram) earning is a proper fuel for hellfire."

(Bukhari)

Nowadays, people are more concerned about their career, dignity, status, and profession, not their money and wealth sources. Parents are teaching similar values to their children either directly or indirectly. The coming generation of Muslims is unaware of Islamic *muamalat* (business ethics) due to this practice. Some people have synchronized Islam in Prayer only. It is noticed among the new generation of the migrated European society; some youths attend the prayer in the first row behind the Imam, but when the prayer is finished, they start selling alcohol and opium or engage in gambling which is prohibited in Islam. It is felt that the following Hadith carries a lesson for the present generation of Muslims.

The Prophet (PBUH) said: "A time will come upon the people when they will not care as to how he gets his money whether legally or illegally." (Bukhari)

From the above references, it is affirmed that earning Halal income is a part of worship. Allah has promised to reward for earning Halal Income, and He does not accept the call of a person who eats Haram income. Thus, the concept of Halal and Haram is not limited to physical goods and services. It is also applicable to the method of earning and business operations.

6.3. Reliance in Allah

Tawakkul (Reliance in Allah) is essential to the success of any business. It will stop one from despairing when things are not going so well, knowing everything is in God's hands. It also reminds people at the heights of their success that it can all be taken away at any point in time, and for that, they should not become arrogant.

Reliance needs to be measured and balanced. As entrepreneurs, we need to exert our own actions within our God-given physical and mental capacity and do our utmost best to make our venture successful through learning business, marketing, finance, etc. Countered with regular prayers to God (Allah), we absolutely cannot sit at home praying and hoping things will work out by means of a miracle. At the same time, God is not to be left out of the equation because sustenance is from Him. In short, the effort is our responsibility, and the result is His. He says:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

"Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment" (Qur'an; 13:26).

In another verse, He says:

"...And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a (decreed) extent" (Qur'an; 65:3).

The above verses explain that it is important to get the necessary protection for your business via insurance and then put your trust and reliance on God. Tawakkul and subsequent protection from God is conditional on his servants, but you are to exercise the logic and do what you can. So therefore, as a human, you also have a role to play and effort to make not to sit down and expect miracles from God.

A hadith in Sunan Tirmidhi records a conversation with a man and prophet Muhammad (PBUH) that summarizes human efforts and God's effort perfectly. This man is about to leave for some journey without tying his camel. After being asked by the prophet Muhammad (PBUH) why the camel is not tied, the man replies, saying, "I put my trust in Allah." The prophet Muhammad (PBUH) then replied, "Tie your camel first, and then put your trust in Allah" (Imam at-Tirmidhi, Hadith no. 2517).

6.4. Time Management

As Islamic entrepreneurs, we have to manage our time judiciously. We should not run our business in a manner that affects our religion. We do not want to be conducting our business in a way it delays our prayers and affects our attendance at jam' (congregation) and other Islamic programs, nor to delay those obligations out of fear of a loss of profits. Thus, it will affect our level of faith and our closeness to Allah. The Almighty Allah says in the Noble Qur'an that:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

"O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you if you know" (Qur'an; 62:9).

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

"And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers" (Qur'an; 62:11).

The above verses show that Muslim entrepreneurs should not delay their prayer because of trading and not continue with their business transactions after the call to prayer is made on Friday. Thus, the warning to hasten to the remembrance of Allah and leave off trading when the call to prayer is made on Friday includes both the buyers and sellers.

6.5. Avoid Practicing Usury

Practicing riba (usury) is forbidden in Islamic shari'ah because the practice of usury causes oppression and inequality in society and affects the national economy. According to Che Mohd. (2015), involving in the practice of usury causes the rich to be richer with unlawful wealth and the poor to be poorer because the richer willing to take the small amount he/she has for them to continue living in poverty. The prohibition against the practice of usury is clearly stated in the Noble Qur'an. Thus, Allah says:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مِنْكُمْ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقِ اللَّهَ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

"Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say trading is only like usury, and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah, and whoever returns (to it) these are the inmates of the fire; they shall abide in it" (Qur'an; 2:275).

From the above-mentioned verse, it is understood that Muslim entrepreneurs must free themselves from practicing usury either directly or indirectly in the system, financing, and investment. Thus, traders should be wise in choosing resources and leverage. However, some of these traders are free from riba (usury), which was testified by Nizho and Mohd. (2008).

6.6. Avoid Scam Elements

In this aspect, both the traders and consumers should play their role in ensuring that there are no elements of fraud in their business. Allah repeatedly reminds traders in the Noble Qur'an to be honest and strictly prohibits fraud and corruption in business transactions. However, fraud in various forms and rates is something that often happens in world business today (Nor, 2012). People cheat others in different ways. They received full measure from others and otherwise when they measured for others. This practice was strictly rejected in the Noble Qur'an, and whoever does it woe is against him. Allah says:

لَلْمُظْفِقِينَ وَئِيلٌ

"Woe to the defrauders" (Qur'an; 83:1)

يَسْتَوْفُونَ النَّاسَ عَلَىٰ أَكْتَالِهِمْ إِذَا الِذِينَ

"Who, when they take the measure (of their dues) from men take it fully" (Qur'an; 83:2),

يُخْسِرُونَ وَزَنَوْهُمْ أَوْ كَالَوْهُمْ وَإِذَا

"But when they measure out to others or weigh out for them, they are deficient." (Qur'an; 83:3).

The above verses explain that fraud from any angle is illegal in Islamic rules and business ethics. This fraud would have created confusion between the two parties (buyer and seller) and could lead to discord and a prolonged fight (Che Mohd., 2015). Therefore, traders should always avoid impartiality and negative impact on the relationship between them and their customers.

6.7. Trust and Justice

Islam insists upon absolute justice and trust in business dealings. Thus, traders must perform justice. In other words, traders must be temperate in all things without the benefit, equal treatment and fair to all customers (Nor, 2012). Justice means putting things in the right place. Allah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ

“Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful” (Qur’an; 16:90).

This verse shows how Allah emphasizes justice in business activities because justice in business dealings will ensure justice in other aspects.

A trader or entrepreneur cannot cheat, betray customers, selling in high price and delaying payment to suppliers. Traders must trust in every business transactions made. The emphasis on trust is being mentioned in the Noble Qur’an. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

“O you who believe! Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know” (Qur’an; 8:27).

The verse explains that all actions and decisions made in a business that is based on the nature of trust and that business is ensured to be fair to everyone.

7. Conclusion and Recommendation

The study discussed entrepreneurship from Islamic perspective and examined the essentials of Islamic business ethics. It is believed that Islam encouraged its adherents to be involved in business activities from day one and must follow the rules of its business ethics. Islam sees business activities as a form of worship since it was made lawful by Allah in the Noble Qur’an. Islam also encourages Muslims to become successful in this world and in the hereafter by enjoying good and forbidden wrong. The findings of the study show that in contemporary society, there are some Muslim entrepreneurs and traders who still conduct business regardless of its lawful or unlawful side. It is believed that the concept of business ethics in Islam can make a conscious entrepreneur. Entrepreneurs who fear God will always be steadfast in realizing entrepreneurship comprehensively and in accordance with Islamic law. The study also revealed that following the Islamic guidelines on entrepreneurship and Islamic business ethics and manners of business activities proscribed in the Noble Qur’an and Hadith of Prophet Muhammad (PBUH) is the best way to succeed in any type of business.

The study, therefore, recommends that every Islamic entrepreneur should continuously practice Islamic-based entrepreneurship and business ethics stated in the Noble Qur’an and the Sunnah of our beloved Prophet Muhammad (PBUH) and always be fair, honest, and sincere in every business establishment with other entrepreneurs, and should always avoid bribery, corruption, lying, deceiving, conflicts of selfish interest and must avoid practicing usury either directly or indirectly.

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