

# POINTS TO PONDER



## Doing Business Not For Profit

*Prof. Dr. Nor Faridah Abdul Manaf*

*Department of English Language and Literature, AHAS KIRKHS*

### EDITORIAL BOARD

AHAS KIRKHS ENTREPRENEURSHIP COMMITTEE (KENT)  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)

#### ADVISOR

**ASSOC. PROF. DR. MOHD NOH ABDUL JALIL**  
DEPUTY DEAN  
Student Development and  
Community Engagement  
AHAS KIRKHS, IIUM

#### EDITORS

**DR. HAFFIEZH AH AN-NADIAH AZLAN**  
Department of Psychology  
AHAS KIRKHS, IIUM

**ASSOC. PROF. DR. NURAZZURA MOHAMAD DIAH**  
Department of Sociology and  
Anthropology, AHAS KIRKHS, IIUM

**DR. SOHELA MUSTARI**  
Department of Sociology and  
Anthropology, AHAS KIRKHS, IIUM

#### ADMINISTRATIVE SUPPORT

**BR. NOR ISKANDAR MAZLAN**  
Assistant Director

**SR. ZARINA JAAPAR**  
Administrative Assistant

#### ILLUSTRATOR

HUSNA BINTI BUDIN

We complain, we whine, we argue that we live in a capitalist world where the rich gets richer and the poor gets poorer. Islamic economists, Islamic finance experts and our Islamic law experts try to redefine the world where everyone can fly, have enough to eat, etc. And yet. The rich gets richer, the poor gets poorer. We need to have good role models in which good entrepreneurs make more than just profits.

Can you think of anyone from the Islamic world? Forget about those who flaunt bounced cheques of millions USD through well-publicised media. We need real figures with real money.

Tuanku Sayid Syarif Hussein bin Abdurrahman Aidid, an Acehnese community leader who migrated to Penang at the end of the 18 th century to spread Islam and was also a successful businessman. He donated much of his wealth for the education of Malay children in the forms of scholarships and funding their educational needs including accommodation.

How can we forget Allahyarham Ahmad Dawjee Dadabhoy who gave his piece of land which is now Menara Bank Islam worth millions of Ringgit today.

Wakaf is a “business” not meant for monetary profit but ends up as a successful business venture. Taking this as a concept, when I have commercial products (mostly books and art pieces), I would undersell and yet I would make enough money to share with needy others. If you are not convinced that the final Paymaster is Allah, then perhaps you have not fully understood Islamic Business and Islamic Finance.

This is also the concept of zakat and sadaqah. When you share your wealth and not think of returns, you will be rewarded richly. By the real Paymaster. Sometimes not in monetary form. Just internal happiness.

Maybe it is time that we rethink about the real purpose of doing Business or Entrepreneurship.

## BIZ QUOTE

“Successful people do what unsuccessful people are not willing to do. Don’t wish it were easier; wish you were better.”

- Jim Rohn



# ARTICLE OF THE DAY

## Entrepreneurship in Qur'an and Hadith



**ADAM AIMAN BIN MANSOR**

*Head Bureau Entrepreneurship*

*Department of Qu'ran & Sunnah Studies, AHAS KIRKHS*

Islam is one of the religions that encourages individuals to pursue entrepreneurial endeavors. Islam encourages us to continually seek Allah's blessings. Business and entrepreneurship are held in high regard by Islam. Entrepreneurship is a factor that can alter a nation's economic problems. As narrated in a Hadeeth, “عَلَيْكُمْ بِالتَّجَارَةِ فَإِنَّ فِيهَا تِسْعَةَ أَعْشَارِ الرِّزْقِ”, which means “You should conduct business, for in it is 9 out of 10 livelihoods.” It also employs a large number of employees and self-employed individuals. Prior to a few years ago, the majority of the world's nations followed socialist systems rather than the capitalist system, especially since the fall of the Berlin Wall.

Entrepreneurship is more than just looking for work or engaging in fundamental business operations; it is a process of searching and directing through the earth's tracts. The term "search" refers to the process of looking into the unknown in order to find new horizons and chances for humanity's benefit. This type of active search entails taking chances and requiring creative thinking, which is what "entrepreneurship" is all about.

Entrepreneurship and religion are inextricably linked in Islam. Islam has its own set of entrepreneurship characteristics and guiding principles, which are based on the Qur'an and Hadis. The person must first be a Muslim, then an entrepreneur, because to human nature. He bears the burden of ibadah and khalifah. Above all other considerations, a Muslim entrepreneur should seek Allah's blessings. Muslim entrepreneurs engage in business for a variety of reasons, the most important of which is to fulfil the fardu kifayah.

Mudārabah and Mushārah are examples of Islamic financial relationships. The rabb-ul-māl provides capital, while the mudārib gives entrepreneurial labor, in a Mudārabah partnership. Different parties contribute capital to a Mushārah, and some also administer it. The capital provider bears the financial loss in proportion to the amount invested, while the entrepreneur effectively loses time and effort spent in the endeavor. Profits are distributed based on predetermined ratios.

By giving a framework for behavior and offering a sense of being, Islam satisfies a significant need by providing the tools to satisfy both physical and spiritual needs. Islamic moral and ethical ideals motivate people to strive for spiritual greatness by encouraging tolerance and equipping them with adaptive skills to deal with life's challenges. Islam encourages a cohesive community in a brotherhood saturated with social duty, as well as a sense of self-respect and familial values in individuals.

Finally, in our post-secular world, the role of religion in business is becoming increasingly common. The metaphysical is becoming a social truth, and academicians should not be afraid of it, but rather recognize it as a significant trend in management research and practice. EIP is a complicated and contentious idea built on three interconnected pillars: entrepreneurship, socioeconomic/ethical considerations, and religious spirituality. It differs from ethical entrepreneurship in that it involves well defined methods and scriptural references, as well as an unique metaphysical goal. We choose to refer to entrepreneurship from an Islamic perspective since the specifics of EIP must be drawn and interpreted from the scriptures and applied to context, even though common usage and practical marketing interest favour the constellation of Islamic entrepreneurship.



# REFLECTIONS FROM THE REVELATION

## Of Poets, Prophets and Entrepreneurs



**NURULHANIY BT AHMAD FUAD**

*Department of Qu'ran and Sunnah Studies, AHAS KIRKHS*

"I stand up on my desk to remind myself that we always need to look at things the different way!"

That was what Mr John Keating, the unorthodox, lovable poetry teacher said once in his class, when demonstrating the paramountcy of creative thinking. And yes, he was standing on his desk. This is a classical scene from the legendary film in pedagogical history, *The Dead Poets Society*. Before that scene, it was much more interesting to note that they were learning about different ways to express something; using different words that wreathe in the same 'semantic field', which inadvertently affects one's viewing of things. Instead of 'sad', use 'morose', 'dejected', 'despondent'. Instead of 'angry', use 'furious', 'outraged', 'apoplectic'. These kinds of statements were often heard from our language teachers which, in fact, hold a pivotal role in shaping the mind of an entrepreneur. These words each carry slightly different connotations, which widens one's understanding of a concept, hence, the more vocabularies one possesses, the wider one's island of thought will be. The wider one's island of thought is, the more space one gets to discern things from different, new sides. It seems then, that poets are no different than entrepreneurs, eh?

In the desperate exertion to shine a different kind of light over the discourse of entrepreneurship other than the usual commercial scrutiny, a slight turn of attention perhaps can be directed towards the driving essence of entrepreneurial endeavours itself, which are thinking (both critical and creative) and innovating. Entrepreneurship connotes the creation of the new. However, different from the modern conception of creating the 'new' as a constant process of 'becoming' with an unclear destination, Islamic entrepreneurial spirit is steered by a well-grounded conception and a clear destination: to reach the ultimate Reality which is Allah SWT. Now, ponder these two hadiths from our beloved Prophet SAW:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ((أتدرون ما المفلس؟))، قالوا: المفلس فينا من لا درهم له ولا متاع، فقال: ((إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فُتيت حسناته قبل أن يقضي ما عليه، أخذ [من خطاياهم فطرحه عليه، ثم طرح في النار])؛ (رواه مسلم) [1]

Abu Hurairah r.a reported that the Messenger of Allah (ﷺ) said, "Do you know who the bankrupt is?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account, and he would be thrown in the (Hell) Fire".

[عن أبي هريرة عن النبي صلى الله عليه وسلم قال: " ليس الفنى عن كثرة العرض ، ولكن الفنى غنى النفس " . (رواه البخاري ومسلم) [2]

Abu Hurairah r.a reported that the Messenger of Allah (ﷺ) said: "Richness does not lie in the abundance of (worldly) goods, but richness is the richness of the soul (heart, self)."

Notice that the first hadith, while elucidating the transcendental Islamic conception of bankruptcy, it also demonstrates the formation of the Islamic worldview that seeks to change the way of thinking from its very core. The second hadith on the other hand, shows the Prophet SAW teaching us the Islamic conception of 'richness', tying it with a metaphysical reality probably unthinkable by his previous community. This by no doubt, is the Quranic approach, as has been showcased in the reformation of the concept of Karam, making it now revolve around taqwa rather than just worldly possessions. [3] This substantiates that the Prophet SAW, as the epitome of a perfect insān, managed to reform the way of human thinking through an ontological and epistemological reconstruction, guided by Allah SWT, the Unchanging Reality. He SAW gave new meanings to words, explained new takes of certain concepts already existent among the Arab society, and introduced new concepts, which all are meant to be interwoven into a beautiful tapestry describing Truth. Relate this with the instance of our whimsical Mr Keating; they are tied together by the pole of 'viewing things the different way'. Isn't that what makes an entrepreneur?

On a different light, one should also recognize that these ventures are impossible without language. As has been mentioned by Heidegger, "language is the house of being" and as such, embarking on the entrepreneurial pursuit might require one to gaze into the abyss of linguistic depth. Even more so in the Islamic entrepreneurial vision that presents a holistic image of progress, it mirrors the passion of our giant scholars and thinkers that pioneered and spurred exceptional undertakings, of whom many of them are also scholars of language.

Therefore, these strings of related conceptions were hoped to contribute to the image of a holistic entrepreneur; one that dares to stand on tables, thus able to see what is beyond the familiar horizon.

### REFERENCES

[1] Sahih Muslim, hadith no. 2581

[2] Sahih Bukhari, hadith no. 6446; Sahih Muslim, hadith no. 1051

[3] Syed Naquib Al-Attas, *The Concept of Education in Islam; A Framework for an Islamic Philosophy of Education*, (Kuala Lumpur: Ta'dib International Sdn Bhd, 2019). 9.



# KENT. ETIJARI SUCCESS STORY

## Best Social Media Posting

## Celcom Siswapreneur @ Google Bootcamp 2022



**HUSNA BUDIN**

*Department of Sociology and  
Anthropology, AHAS KIRKHS*



Recently, Celcom organized a program called Celcom Siswapreneur @ Google Bootcamp 2022 for students from 20 higher learning institutions in Malaysia at UTM Hotel and Residence, Kuala Lumpur. The program runs for 2 days from 29 to 30 October 2022 virtually and physically. A total of 4250 participants have joined the program of which 250 are present physically. This program is held to support Malaysia digital ecosystems and digital entrepreneurs by providing students with digital skills for entrepreneurship, employability and technopreneurship, in line with the country's goal of developing a strong digital economy. IIUM sent 12 students and one lecturer to join this program. Throughout the program, many hands-on activities were provided for all participants. Sr. Farah Nurliyana Mohamad Maidin from Department of Sociology and Anthropology won the "Best Social Media Posting" award in the program. It is hoped that more programs like this will be organized in the future and more students will participate.



# UPCOMING EVENT

BAJET 2022 MDEC MD

Jualan Murah Keluarga Malaysia @  
**DE DAGANG**

RAKAN PLATFORM DIGITAL

bizapp fave foodpanda Grab instant store  
Jooom K Kuma Lazda lokéin MAE OYO  
Rist Shopee sitegiant TikTok Shop wonderfly

Abang Iz  
Teman Niaga

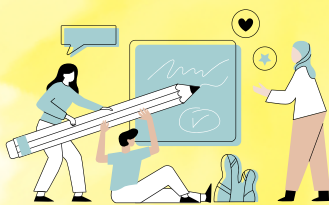
SENANG JE! JOM LAYARI [MDEC.MY/DEDAGANG](https://MDEC.MY/DEDAGANG)

Kak Lis  
Teman Beli-Belah

#KELUARGA MALAYSIA

## BIZ TIPS

### 5 HEALTHY HABITS OF A SUCCESSFUL ENTREPRENEUR



Create a routine and plan



Keep healthy and meditate

Always work smart



Track your progress



Focus on Quality

#### CONTACT US:



E-mail:  
[kent\\_kirkhs@iium.edu.my](mailto:kent_kirkhs@iium.edu.my)



eTIJARI Illustrator  
[husnabtudin@gmail.com](mailto:husnabtudin@gmail.com)

Feel free to scan the QR code to share  
our e-bulletin:

