



Juristic Analysis on Entrepreneurship and Contemporary Business Practices among the Muslims in Argungu Emirate

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ABSTRACT: This research paper is about entrepreneurship and contemporary business practices among the Muslims of Argungu Emirate in Kebbi State, Nigeria. In Islam, entrepreneurship and all sorts of business are guided by Islamic principles and values derived from the Quran and Sunnah. The present research is aimed at juristically examine the present day entrepreneurship and the modern business practices being carried out by the contemporary Muslims in Argungu Emirate. The research intends to juristically unveil the strange issues associated with the modern entrepreneurship and its kinds as well as business practices, such as online marketing, cryptocurrency, P.O.S services and charges, and the underlying principles of Islamic Shari'ah. This research is significant to the Muslim entrepreneurs and business persons in conducting their businesses, in the same way negating the kinds of business and business activities being practiced in the study area that contravene the dictates of Islam. The approach of this research is both qualitative and quantitative in nature and it uses mainly, primary sources of data collection and structured questionnaire, interview schedule and Focus Group Discussion (FGD). The findings of this study gives highlight on the provisions of Islamic *Shari'ah* on entrepreneurial and business activities and the Islamic ethics and values and importance of creating a job for self reliance and inclusive growth. The work also finds out that entrepreneurship and business are powerful instruments for societal or national development, especially if the ethical and moral practices are abide by.

Keywords: *Entrepreneurship, Business, Business Practices, Juristic view*

I. Introduction

Islamic religion, stresses the importance of economic activities especially the ones that promote standard of living and socio-economic wellbeing. It teaches the dignity of labour and support business activities to sustain oneself. There are numerous

verses in the Glorious Qur'an that encourage Muslims to engage in economic activities and earning a productive living (for instance, Q. 62: 9, 2: 275, 11:6, 4:29). Furthermore, numerous traditions of the prophet (PBUH) have indicated the importance of self reliance and commercial activities. For instance, in one of his traditions he (PBUH) said:

“It is better for anyone of you to take a rope and cut the wood (from the bush) and carry it over his back and sell it (as a means of earning a living) then to ask a person for something and be given or not” (Sahih al-Bukhari)

Thus, Islam has strongly encouraged Muslims to venture into business and trade and avoid begging or redundancy. However, Islam has also warned that such businesses must be in conformity with the moral and ethical provisions of Islamic *Shari'ah*. Jurists therefore, outlook the modern-day economic and financial activities, entrepreneurial and business activities and guide the businesspersons on the principles of Shari'ah and especially on things that are deemed harmful from a moral standpoint. So, Islam does not detach business and entrepreneurial activities from its jurisdictions.

Today, Muslims in Argungu Emirate engage in a number of entrepreneurial and business activities which need to be examined and assessed from the juristic point of views of Muslim so as to guide and redeem the entrepreneurs and businesspersons as there are currently business practices being carried out in the area that contradict the teachings of Islamic Shari'ah such as transactions dealing with interest (*ribah*), uncertainty (*gharar*) and unethical practices. Such practices are solely materialistic, devoid of moral values and focusing on the worldly gains. In contrast, the Islamic perspective on economic and financial activities is such that benefit not only materially but also spiritually. In view of that there is need to examine such business activities in accordance with the provisions of Islamic *Shari'a*.



1. Definition of Entrepreneurship

The word 'Entrepreneurship' is derived from the French word '*entreprendre*' which means; to begin, to undertake or to launch (Davis 2013). However, in the conventional usage 'entrepreneurship' is the action of being an 'entrepreneur': one who undertakes innovations. Innovation within the context of entrepreneurship is the development of new customers' value through solutions that meet new needs, inarticulate needs, or old customer and market needs in value adding new ways (Cohen and Levintal, 1990).

According to Timmons and Spinelli (2007) Entrepreneurship is a 'distinctive way of thinking, reasoning and acting' within the environmental context, where opportunities exist and could be harnessed for value creation and value renewal for the benefit of the entrepreneur and others. (Timmons and Spinelli, 2007)

2. Entrepreneurship from Islamic Perspective

According to Rehan (2018) Islamic Entrepreneurship is the process of identifying, evaluating and exploiting opportunities for new goods or services in accordance with the dictates of Islamic Shari'ah.

Islamic entrepreneurship is a process of starting an enterprise for producing goods or rendering services which are *halal* for making reasonable profits (Hoque 2014). Therefore, Islamic entrepreneurship refrains from actions that compromise social responsibilities, consumer rights, moral principles and sound business procedures.

Islamic entrepreneurship is based on the Islamic law and ethical values and if any businesspersons strictly follow this law and ethical values they should be considered as Muslim entrepreneurs (Faizal et al 2022). Thus, in Islam entrepreneurship involves conducting a business by innovations and risk-taking and by strict guideline set by Islam to regulate profit accumulation by prohibiting dishonesty, greediness, exploitation and monopoly.

3. Bases for Islamic Entrepreneurship

Islam and Entrepreneurship have an interconnected historical outlook. Entrepreneurial activities have long been existed in Islam. Many prophets of Allah engaged in entrepreneurial activities (buying, selling, manufacturing of goods or providing of services). For instance, Prophet Nuhu (PBUH) was described as a woodcrafter or carpenter, Prophet Dawud (PBUH) was a blacksmith and iron artisan, Prophet Idris (PBUH) was a dressmaker among others. (See Tajammal, 2024)

Arabs were skilled traders and merchants. Makkah and Madinah were major commercial centres which attracted traders and skilled craft men from different knocks and crannies of the Arab peninsular. Ukaz, Majannah and Dhul-Majaz were among the prominent markets during the Jahiliyyah period where traders from different parts of Makkah used to buy and sell commodities. (Hamidullah, 2001). The city of Makkah therefore, used to be a centre of commercial activities. It was the trade gathering of Makkah that provided Prophet Muhammad (PBUH) a favourable forum for preaching Islam (MarufLah, 2013).

Islam, from the outset, has placed on Muslim the task of working hard for lawful earnings to support oneself, the family and the community at large. It teaches the importance of hard work and innovation and honest dealings in businesses and transactions. It also enjoins and stimulates every Muslim to put forth all efforts toward the ultimate objective of achieving *falah* (well-being); therefore, all Muslim activities in Islamic Shari'ah are apparently channelled toward the achievement of this end goal. The well-being of the individual in this life and in the hereafter is attained through *falah* (Kayed and Hassan, 2010).

4. Qur'anic Proofs for Entrepreneurship

Several verses of the Glorious Qur'an encourage entrepreneurship and entrepreneurial activities as well as indicating the permission and benefits of engaging into business and entrepreneurial activities (including marketing, buying and selling). For instance in the Glorious Qur'an, Almighty Allah says:

"And when prayer has been concluded, disperse within the land and seek from the bounty of Allah ..." (Q 62:10)

In the verse above, Almighty Allah encourages Muslims to carry on their businesses and explore Allah's bounties after the performance of prayer (*Salah*). Therefore, in Islam there is no prohibition to embark on entrepreneurial endeavours.

In another place, Almighty Allah says:

"O you who have believed, do not consume one another's wealth unjustly but only (in lawful) business by mutual consent..." (Q 4:29)

The above verse also shows that Islam has permitted Muslims to engage in any lawful business or entrepreneurial activity provided it is conducted justly and by mutual consent. Moreover, Almighty Allah says in another verse:



“...Allah has permitted trade and has forbidden usury (ribah)...” (Q. 2:275)

The verse above clearly indicates that the Glorious Qur’an has legalised trade for Muslims and in a clear term, permission to engage in businesses is granted provided it does not involve usury (*ribah*).

In another similar verse Almighty Allah says: “It is out of His Mercy that he has made for you the night and day that you may rest therein and (by day) seek from His bounty; in order that you may be grateful”

The above verse shows that trade and entrepreneurial activities (buying, selling, production etc) could be considered as spiritual actions (*ibadah*) to Almighty Allah if they are carried out with good motive to please Almighty Allah.

More so, Almighty Allah says in another verse: “And We (Allah) have certainly placed you on earth, and provided you therein ways of livelihood...” (Q. 7:10)

Furthermore, Entrepreneurship and of course all kinds of business require their operators to be equipped with the necessary knowledge, wisdom and creativity in order to be successful in the business. The Glorious Qur’an and Hadith are the sources of knowledge and wisdom for entrepreneurship (Hoque, 2014). Qur’an has stressed the importance of knowledge, wisdom and creativity and which are all part and parcel of entrepreneurship.

5. Prophetic Proofs for Entrepreneurship

Many Prophetic traditions have encouraged Muslims to be self-reliance and business oriented. The life style of the Prophet Muhammad (PBUH) is a clear demonstration to the Muslims on how importance business is in Islam. The following prophetic traditions are enough to prove that Islam is a religion that promotes commercial and entrepreneurial activities.

Prophet (PBUH) is reported to have said: “No man earns anything better than that which he earns with his hands, and what a man spends on himself. His wife, his child and servant, then it is a *sadaqah* (charity)” (Sunan ibn Majah,)

The prophetic traditions have indicated that a person, who engages in business and trade, seeking thereby to support his family and to give charity, will be rewarded by Allah. Thus, engaging in a

lawful business could be considered as an act of worship.

In another Hadith, Al-Miqdam narrated that:

The Prophet (PBUH) said, “Nobody has ever eaten a better meal than that which one has earned by working with his own hands. The Prophet of Allah, Dawud (PBUH) used to eat from the earnings of his manual labour” (Sahih al-Bukhari, Vol. 3, Book 34, no. 286.)

The Prophet (PBUH) was asked: “Which is the best kind of earning?” He replied: ‘That for which one works with his hands. And honest trading’ (Sunan Abu Dawud Hadith no. 3465) In another tradition of the Prophet (PBUH), he said:

“It is better for anyone of you to take a rope and cut the wood (from the bush) and carry it on his back and sell it (as a means of earning a living) rather than to ask any person for something which may give him or not” (Sahih al-Bukhari Vol. 2, Book 24, Hadith no. 549.)

In the above Hadith, Prophet (PBUH) clearly pointed out that pursuing the chance to support oneself, regardless of the available resources at hand, is preferable than relying on others to support oneself.

It is clear from the aforementioned scriptural proofs that Muslims are obliged to strive, work and earn livelihood in order to support themselves. Muslims therefore, must work for economic success in this world and attain success, through the work in the hereafter.

Thus, Islam has no problem with Muslims in quest of lawful earning or engagement in business ventures. But the condition that must be fulfilled is the acknowledgement that every business undertaking is a form of *ibadah* which is aimed at pleasing Allah, the Omnipotent.

6. Characteristics of Islamic Entrepreneurship

Prophet Muhammad’s business strategy is generally reflected in the character of being honest, trustful, fair, social responsible and happy to help customers. He used to be enthusiastic to protect the rights of consumers. Prophet Muhammad (SAW) success and accomplishment in business was based on his truthfulness and trusty behaviour coupled with qualified knowledge and skills. Muslims entrepreneurs are therefore expected to emulate from his teachings and moral dealings.



Islamic entrepreneur has some distinct characters which are described below.

i. Knowledge: To run a business enterprise successfully from Islamic perspective an entrepreneur must acquire Islamic and contemporary knowledge. Muslim should seek a necessary knowledge about a business before venturing into it. Almighty Allah says in the in Glorious Qur'an: "And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about" (Q.17:36)

ii. Fear of Allah (Taqwa): It is an essential feature of Islamic entrepreneurship which a Muslim entrepreneur must possess as Almighty Allah says: "Indeed, the noblest person among you in the sight of Allah is he who fears Him most." (Q.49:13)

Allah-fearing (*Taqwa*) is the inner thoughts that make entrepreneur feel accountable and responsible about overall activities toward almighty Allah. The Muslimpreneur believes that every single activity is being observed and recorded by Allah and for every good or bad deed they will be rewarded or punished.

iii. Initiative: Taking initiative for establishing business enterprise is considered as a very good deed, because, many people benefited through good business enterprises. Allah says in this regard: "Except for those who believe and do righteous deeds shall have a reward uninterrupted" (Q. 95:6)

It is very natural for human being to take initiatives (make efforts) for achieving something, yet initiatives (efforts) must aim at all honesty. Muslim entrepreneurs should possess enough zeal, mental resilience and inspiration to take initiatives to uplift the economic condition of people of society.

iv. Truthfulness (As-Sidiq): Truthfulness is an essential aspect of Islamic business transactions. Entrepreneurial activities are expected to be carried out in a truthful manner. Islam in its teachings has stressed the need and significance of truthful dealings not only on business transactions but also in all affairs of Muslims lives. The Prophet (S.A.W) said in one of his traditions:

"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to tell the truth until he becomes a truthful person. Falsehood leads to *al-fujuwr* (evil-doing), and *al-fujuwr* (evil-doing) leads to the Hellfire." (Sahih al-Bukhari Hadith).

v. Risk taking: Where there is no risk there is no entrepreneurship; because; future is uncertain and

no one can certainly say what will exactly happen. As a result, risk may be derived at any time from economic, political and natural environment. Almighty Allah says:

"... Then when you have made a decision put your trust in Allah. Verily, Allah loves those who put their trust (in Him)" (Q. 3:159)

vi. Halal Earnings: In Islam income must be obtained through lawful and permissible means. There is a border line regarding the entrepreneurial activities and no entrepreneur can cross it if they want to get salvation in the hereafter. Almighty Allah says:

"Do not devour one another's property wrongfully – unless it be by trade based on mutual consent" (Q. 4:27)

In another verse Almighty Allah says:

"Do not consume one another's wealth unjustly, nor throw it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)" (Q. 2:188)

Muslim entrepreneurs must be determined to earn only through *halal* (legitimate) means. They should not only avoid illegitimate means in earning their provisions and livelihood but also keep (distance) themselves aloof from matters dubious and doubtful. (Hoque, 2014)

In Islam any form of business or entrepreneurial activities must be in conformity with the provisions of Islamic Shari'ah. The underlying principles and ethical values stipulated by Islam must be adhered to by every Muslim entrepreneur. Muslims entrepreneurs are therefore expected to imbibe the Islamic culture of honesty, trustfulness, piety (*taqwa*) fairness, patience, social responsibility and the customer satisfaction.

Juristic viewpoint on Entrepreneur

One of the objectives of Islamic Shari'ah is 'protection of wealth'. Acquisition and protection of wealth is among the fundamental human rights which the Shari'ah has granted every human being. Thus, the Islamic law has approved various business transactions contracts among people which must be carried out in accordance with its provisions. The circulation of money among the people has been encouraged and regulated by the Shari'ah to ensure social justice, fair dealings among others.



Many Muslims scholars and jurists lay emphasis on public welfare (*maslahah*) as a justification for promoting entrepreneurship provided it benefits the *ummah* (society) without contravening Islamic legal and ethical principles. Entrepreneurship is therefore seen as an economic activity encourages social justice, economic empowerment and means of livelihood (Dasuki, Asyraf, 2008).

Imam Abu hanifah view on business, commercial and other forms of financial transactions form one of most influential legal traditions in Islamic commercial jurisprudence (*Fiqh al-Mu'amalat*).

Abu Hanifa considered truthfulness in trade as a religious obligation. He upheld the Prophetic's saying that:

"The buyer and seller have the option to cancel the deal as long as they have not separated. If they are honest and disclose (the defects), their transactions will be blessed ..."

(Sahih al-Bukhari, *Book of Business Transactions* Hadith no. 2079)

In view of the above, it could be said that a Muslim entrepreneur must be honest, avoid fraud or misrepresentation and concealment in entrepreneurial activities. Any defect on the product should be made known to the buyer when contracting the deal. Sincerity and fair dealings should be upheld by the Muslim entrepreneur.

Imam Abu Hanifah emphasised on freedom and fairness in transactions. Deals must be based on inclusive mutual consent, without duress or exploitation. The bases for this could be traced from the Glorious Qur'an where Almighty Allah says:

"O you who believe! Do not consume one another's wealth unjustly, but only (in lawful) business by mutual consent..." (Q. 2:188)

Hanafi ruling is that any transaction without clear agreement or involving ignorance (*jahl*) or misrepresentation is invalid. He also discouraged all interest-based transactions and encouraged profit-sharing models such as *Mudarabah* (profit sharing), *Musharakah* (partnership). He held a firm stand against usury (*riba*), considering usury as a form of exploitation and prejudice. He opined that:

"Every loan that brings about benefit (to the lender) is a form of *riba*" (Hanafi Legal Maxims – *Qawa'id al-Fiqhiyyah*).

Imam Malik in al-Muwatta laid down principles of fair market behaviour that relate to entrepreneurship and market regulation. He stresses the fair pricing without oppression. Imam Malik narrates that the Prophet (PBUH) did not fix prices, but advised honesty in trade and reliance on market forces

provided exploitation does not occur. This has indicated the balance in Maliki Fiqh on freedom to trade, but not at the cost of social justice. He also condemns fraud and deception (*ghash*) giving the Hadith of the prophet (PBUH) saying:

"The messenger of Allah (PBUH) forbade selling fruits until they began to ripen and forbade the sale of what is not in one's possession" (Al-Muwatta, Book 31, Hadith 8)

The above tradition has clearly underscored the importance of honest dealing, transparency and ownership in business transactions.

Imam Shafi'i, in his major legal treatises such as *al-Risalah* and *al-Umm* affirms the virtue of earning a living through *halal* business activities. He said:

"There is nothing wrong in with someone working with his own hands or engaging in trade, as long as he avoids *riba* (usury), *ghash* (deceit), and what is forbidden (by the *Shari'a*) (*Al-Umm*).

Thus, any form of *halal* business is encouraged when it is carried out with integrity and within the tenets of Islamic law (*Shari'ah*). Furthermore, in the same *al-Umm, Kitab al-Buyu'* (Book of Transactions), he stresses on strict adherence of business clarity and mutual consent. He mentions "Trade should occur by mutual consent (*taradi*), free from coercion, deceit, or ignorance (*jahl*)."

The above implies that entrepreneurial activities (buying, selling, production etc) should be built upon clear offer and acceptance (*ijab* and *qabul*), without *gharar* (excessive uncertainty) and no unjust enrichment.

Imam Shafi'i further condemned strongly business that may involve usury (*riba*). He maintained that:

"Any conditional excess in exchange of commodity is *riba* and it is impermissible"

(*Al-Umm, Kitab al-Riba*).

Imam Ahmad bin Hambali on the other hand considered lawful trade as commendable. He believed that engaging in honest commerce can be spiritually rewarding and is an essential means of livelihood. In relation to entrepreneurship, Imam considered innovation via *maslahah* as permissible but condemned unjust innovation that does not serve the economic needs and public interest (*maslahah*) (Kamali, 2000).

Imam Ahmad also emphasize on the prohibition on contracts or business involving significant uncertainty, speculation, fraud or misinformation about the item of sell.



7. Some Business Practices among the Muslims in Argungu Emirate

Some contemporary Muslims in Argungu Emirate have embarked on a number of businesses and business practices, some of which are of course, in line with the provisions of Shari'ah and hence so carried out within the context of Islamic codes and principles while others are contrary to such context and framework of the Shari'ah and are therefore, considered impermissible or prohibited in Islam. Business transactions in Islam are governed by various ethical principles without which business or business contracts would be deemed imperfect, considering the codes and values of the Shari'ah for proper conduct of business transactions.

7.1 Point of Sale (P.O.S) Services

A Point of Sale (POS) system is the combination of hardware and software that businesses use to

process customer transactions at the time and place of purchase. Traditionally, this referred to a cash register, but modern POS systems have evolved into comprehensive digital platforms that manage various aspects of business operations.

Today, many Muslims in Argungu Emirate offer POS services as means of earning their livelihoods. There are also others who use POS as an alternate method of payment of their goods and services. In whatever way or means POS is used, it is for business purpose, therefore, payer and payee are the contracting parties. The POS agents who usually operate on road side and offer their services get their turnover from the transaction made through charges applied on the service offered.

The following are the POS charges on transaction via terminal in Argungu

POS Charges

	Amount	Charges
1.	₦1,000 and below	₦50
2.	₦ 1,100 - ₦5000	₦100
3.	₦6,000 - ₦9,000	₦ 150
4.	₦10,000 – ₦15,000	₦ 200
5.	₦16,000 - ₦29,000	₦300
6.	₦21, 000 – ₦29,000	₦300
7.	₦30,000 - ₦39,000	₦400
8.	₦40,000 - ₦49,000	₦ 500
9.	₦50,000 - ₦59,000	₦ 600
10.	₦60,000 - ₦69,000	₦700
11.	₦70,000 - ₦79,000	₦800
12.	80,000 - ₦ 89,000	₦900
13.	90,000 - ₦ 99,000	₦ 1,000
14.	100,000	₦ 1,200
15.	200,000	₦2,200
16.	300,000	₦3,200
17.	400,000	₦4,200
18.	500,000	₦5,200
19.	600,000	₦6,200
20.	700,000	₦7,200
21.	800,000	₦8,200
22.	900,000	₦9,200
23.	1,000,000	₦10,000

Source: Maikwaramniya Business Centre, Argungu, Kebbi State

Although, at times the POS charges might slightly differ from one agent to another. One might be charged lower or higher than the above stipulated charges, depending on the agent or customer who might seek for discount.

Muslim jurists are not in consensus on the charges applied on POS services. For instance, some

jurists hold opposing views on the extra charges being paid for each withdrawal from POS agents. They argue that the withdrawing amount should be equal to the receiving amount by the customer. For instance, if one party gives ₦ 5,000 another party will receive equal amount of ₦5,000. Any excess payment on the item or money being exchange of



the same kind or equal amount, then the rule of 'equal for equal' will be applied and thus is considered *riba*. They base their argument on the following Hadith:

Abu Sa'eed al-Khudri reported that the Messenger of Allah said:

“(When exchanging) gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, the two exchanged amounts should be of identical type and quantity and should be delivered simultaneously (hand to hand). If the two exchanged amounts are of different kinds, then you may exchange them in the quantities you like provided that the deal does not entail postponement of delivery” (Sahih al-Muslim, Kitab al-Musaqah, Hadith no.1587)

The additional amount being paid for the transactions on POS where a customer will pay in excess or above the original amount or where a customer will transfer and or be debited a certain amount of money and receive in return less than what they paid. From this view, anything in excess to the original amount is considered 'riba' taking into cognisance of the teachings of the above Hadith.

What is meant by 'equal for equal' as mentioned in the Hadith, is when one party gives 5000 units of gold, then other party must return exact 5000 units of gold. Anything in excess to that amount will be considered *riba*.

In contrast to the above view, other Muslim jurists consider the POS charges as an administration fee or a payment for the work rendered to the customer and not in exchange of the transaction amount. This view also takes into cognisance of the charges applied to the POS agent by the Central Bank of Nigeria (CBN) for each cash-in and cash-out transactions and the charges of the Financial Institutions who provide the POS terminal. In view of that, the charges could be considered as the administrative or payment for the work done.

7.2 Cryptocurrency

Cryptocurrency as a digital form of money functions with the help of a technique called 'cryptography'. Cryptography is a process that translates legible information into codes that cannot be broken at all. The cryptocurrency is based on the digitized currency. The main book of all crypto watch transactions is called 'blockchain' (Maishanu, 2024).

In Nigeria, the term 'cryptocurrency' when mentioned is usually prompted with various peculiar thoughts and beliefs in the minds of those who are

concerned with digital marketing and those individuals who engaged in traditional form of currency. The bone of contention is usually on the negative perceptions linked to the operational nature of the cryptocurrency and other fraudulent acts associated with it, such as yahoo-yahoo or scams.

Shari'ah viewpoint on Cryptocurrency

There is no consensus of Muslim scholars regarding the legality of using cryptocurrencies by the Muslims. There have always been divergent of opinions among the Muslim scholars whether or not cryptocurrency should be used by Muslims in consideration of its high volatilities and speculations, lack of intrinsic value, the risks and uncertainties associated to cryptocurrency which are not Shari'ah compliance.

For example, Cryptocurrency transactions are usually identified by digital addresses hiding the identity of the user; in that case, the cryptocurrency investors may be vulnerable to scams and fraudulent activities. In this regard, the risk associated to it, is condemned by Islamic Shari'ah.

Some jurists, like Mufti AbdulQadir BarakatulLah argue that cryptocurrencies can be considered *halal* (permissible) as long as they are widely accepted as money or form of payment. Furthermore, Mufti Faraz Adam opines that crypto assets with lawful utility can be regarded wealth and or property. However, Sheikh Shawki, the Grand Mufti of Egypt expresses risks associated with cryptocurrency due to lack of proper rules governing the operations of the cryptocurrency.

7.3 Social Media Marketing

Social Media marketing is becoming a popular marketing channel in the study area. Today, the social media platforms are beyond connecting friends, families and associates to similar interests but also are used as marketing agents for advertising products. Social medias such as Facebook, WhatsApp, Instagram Tik Tok, YouTube are becoming a marketing and advertising platforms. In spite of the need for using data before one could get access to social media, yet the social media handles and platforms are increasingly becoming significant marketing forums where goods and essentials commodities of daily needs are advertised and are gaining the interest of the potentials customers. Goods or products advertised on social media could get wider acceptance as against the traditional way of marketing products.

Facebook and WhatsApp social media are most commonly used medias for digital marketing in the study area. Facebook and WhatsApp as social media



networking sites are also becoming market places for buying and selling among the contemporary Muslims in the study area. Items like, shirt, trousers, caps, *shadda*, lace, shoes, wristwatch, handset, laptop, among others are usually marketed and sold on Facebook and WhatsApp.

Many Muslims today do engage in social media marketing with unethical and corruptible practices, using exaggerated statements, fake information, dubious acts and hidden defect in the process of marketing their products. Sometimes, *najash* (misleading advertisement) and *ghubn* (unfairness) could be allied to the social media marketing. This is because, a product or commodity could be advertised on social media which may have a poor quality and be sold as the one which is known with high quality and could only be identified when it is physically presented or is delivered to the buyer. For instance, clothing materials like lace, *ankara* or *shadda* of poor quality may be marketed on social media and be sold to the customers at the price of the one with high quality.

Juristic view on Social Media Marketing

The Shari'ah viewpoint on business or social media marketing is very clear. Shari'ah does not prohibit business and commercial activities but prohibits businesses and commercial dealings that contradict its ethical and legal guidelines. Sale or business which involves deception, cheating or false advertisement is forbidden in Islam as indicated in Qur'an and Hadith. Almighty Allah says in the Glorious Qur'an:

"... And do not defraud the people of their goods, and do not commit abuse on the earth, spreading corruption" (Q.11:85)

The Prophet (SAW) is also reported to have said:

"The two parties to transaction have the option (of cancelling it) until they part. If they are honest and disclose any defects, their transaction will be blessed, but if they lie and conceal any defects, the blessings will be erased" (Sahih al-Bukhari)

The assembly of Muslim Jurists of America (AMJA) issued Fatwa on social media marketing in 2018, stating that, it is permissible to earn money through social media marketing platforms provided:

- i. The marketing and advertisements do not contain lies, deception, or exaggeration.
- ii. The products or services being promoted are *halal* (lawful) in Islam.
- iii. The contents shared respects Islamic morals, including decency and modesty.

iv. The sponsorships and paid partners are clearly disclosed.

In view of the above, a Muslim social media marketer must avoid deceptive practices, fake reviews, click bait, advertising or promoting illicit products which are prohibited by the Shari'ah.

The Islamic values and principles of commercial transactions have been enshrined in Islamic law of transactions. Therefore, Any sale or business which is carried out in conformity with Islamic Shari'ah, then it is considered lawful (*halal*) in Islamic law.

II. Conclusion

By and large, from the foregoing results obtained from the research it is clear that bases for entrepreneurship is from the teaching of the Glorious Qur'an and traditions of the Prophet (PBUH). Islam, from the onset, has placed on Muslim the task of working hard for lawful earnings to support oneself, the family and the community at large. Islamic Entrepreneurship must be operated in the domain of the Islamic Economic system. In Islam, the principles of business transaction and the ethical practices laid down by the Shari'ah must be adhered to by the Muslim entrepreneurs. The Islamic culture of sincerity, trustfulness, honesty, piety (*taqwa*) justice and patience in business dealings must be demonstrated by the Muslim business persons.

The business practices that involve deception, usury, excessive uncertainty (*gharar*) or conceal of defects on items of sell are forbidden by Islamic Shari'ah. The business transactions that contravene the provisions of Shari'ah must be avoided by the Muslims.

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