

Islamic Business Ethics in Qs. Al-Jumu'ah Verses 9-10 From The Perspective of Quraish Shihab

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Abstract

Humans were created and placed on Earth not only to worship but also to serve as leaders (khalifah). However, fulfilling this role effectively is impossible if their basic needs are unmet. The fulfillment of these needs is a fundamental obligation that must be prioritized. To meet these needs, humans must strive and work, and one of the ways to do so is through business. Ethics is essential in shaping and building attitudes in all aspects, including business ethics. In Islam, business is not aimed at short-term goals or purely for individual gain but also considers long-term objectives, including one's relationship with Allah SWT. In the Qur'an, work is always linked to faith, indicating a close relationship between faith and activities, akin to the roots of a plant and its fruit. Therefore, when it is time to worship, it must be prioritized, as seen in the command for men to perform Friday prayers before continuing their work. The concept of business ethics in Islam has a different emphasis compared to conventional business ethics. These differences arise due to the distinct foundational principles and thought processes behind each approach. Islamic business ethics are based on the Qur'an and Hadith, the consensus and reasoning of scholars (ijma' and qiyas), and the business experiences within the Muslim community. Islamic Business Ethics can be understood through several concepts, including the Concept of Godliness, the Concept of Ownership as a Trust, the Concept of Good and Right according to Islam, the Concept of Responsibility, the Concept of Honesty, and the Concept of Justice. These concepts form the foundation of an Islamic business code of ethics, which serves as the legal basis for resolving disputes and enhancing brotherhood (Ukhuwah).

Keywords: *Islamic Business Ethics, Qur'an Exegesis, Quraish Shihab*

Abstrak

Manusia diciptakan dan ditempatkan di muka bumi bukan hanya untuk beribadah, tetapi juga untuk menjadi pemimpin (khalifah). Namun, menjalankan peran tersebut secara efektif tidak mungkin dilakukan jika kebutuhan dasarnya tidak terpenuhi. Pemenuhan kebutuhan tersebut merupakan kewajiban mendasar yang harus diutamakan. Untuk memenuhi kebutuhan tersebut, manusia harus berusaha dan bekerja, salah satu caranya adalah dengan berbisnis. Etika sangat penting dalam membentuk dan membangun sikap dalam segala aspek, termasuk etika bisnis. Dalam Islam, bisnis tidak ditujukan untuk tujuan jangka pendek atau semata-mata untuk keuntungan pribadi, tetapi juga mempertimbangkan tujuan jangka panjang, termasuk hubungan seseorang dengan Allah SWT. Dalam Al-Qur'an, kerja selalu dikaitkan dengan iman, yang menunjukkan hubungan yang erat antara iman dan aktivitas, seperti akar tanaman dan buahnya. Oleh karena itu, ketika tiba saatnya beribadah, maka hal tersebut harus diutamakan, sebagaimana terlihat

dalam perintah bagi laki-laki untuk melaksanakan salat Jumat sebelum melanjutkan pekerjaan. Konsep etika bisnis dalam Islam memiliki penekanan yang berbeda dibandingkan dengan etika bisnis konvensional. Perbedaan tersebut muncul karena prinsip dasar dan proses berpikir yang berbeda di balik setiap pendekatan. Etika bisnis Islam didasarkan pada Al-Qur'an dan Hadits, konsensus dan penalaran para ulama (ijma' dan qiyas), dan pengalaman bisnis dalam masyarakat Muslim. Etika Bisnis Islam dapat dipahami melalui beberapa konsep, termasuk Konsep Ketuhanan, Konsep Kepemilikan sebagai Amanah, Konsep Baik dan Benar menurut Islam, Konsep Tanggung Jawab, Konsep Kejujuran, dan Konsep Keadilan. Konsep-konsep ini membentuk fondasi kode etik bisnis Islam, yang berfungsi sebagai dasar hukum untuk menyelesaikan perselisihan dan meningkatkan persaudaraan (Ukhuwah).

Kata Kunci: *Etika Bisnis Islam, Tafsir Al-Qur'an, Quraish Shihab*

INTRODUCTION

Humans were created and placed on Earth not only to worship but also to serve as leaders (khalifah). They will not be able to fulfill this obligation effectively if their basic needs are not met. Therefore, the fulfillment of these needs becomes a fundamental obligation that must be prioritized. Consequently, humans must strive and work. One of the ways they can work is through business, making business an essential aspect of human life. The drive to work and engage in business has, in fact, been bestowed by Allah SWT in the form of an instinct to distinguish between benefit and harm, good and bad, to pursue what is desirable and avoid what is disliked. This innate drive leads to various activities and is referred to in the Qur'an as *Hubbus Syahawat*.

According to Quraish Shihab, the instinct (*syahwat*) in humans serves as the primary driving force behind all of their activities.¹ This drive is divided into two fundamental aspects: self-preservation and preservation of the species. These two drives give rise to the need for clothing, food, and shelter, the desire to own possessions, and the urge to have offspring. The Prophet Muhammad (SAW), during his youth and before being appointed as a Messenger, was known as a successful businessman. At the age of 12, he accompanied his uncle, Abu Talib, on business trips to Sham (Syria). He eventually gained the trust of his employer, Sayyidah Khadijah (R.A.), a wealthy and respected woman who later became his wife. Many of the Prophet's companions were also engaged in business.

In societal and national life, a system is needed to regulate how people should interact properly. Such a system ensures that members of society respect each other and observe manners, courtesy, and other social norms, which are referred to as ethics. Ethics is essential in shaping and building attitudes in all aspects, including business ethics. Moreover, Islam is a religion that highly values norms, courtesy, and mutual respect. For these reasons, this study will focus on discussing the concept of business ethics in the Qur'an, specifically referring to Surah Jumu'ah, Verses 9-10. It will also explore the statements and views of scholars and experts in Quranic exegesis regarding the concept

¹ M. Quraish Shihab, *Bisnis Sukses Dunia Akhirat: Berbisnis Dengan Allah* (Tangerang: Lentera Hati, 2011), 1.

of business ethics in Islam, particularly from the perspective of Quraish Shihab, a prominent Indonesian exegete.

RESEARCH METHOD

This writing employs the library research method, with the study utilizing library data in the form of books as its primary sources. The research was conducted by reading, examining, and analyzing various literatures, including the Qur'an, Hadith, and scholarly works in the form of journals and theses. To understand the meaning of the Qur'anic verses through an exegetical approach, the method used in this study is the *maudhu'i* (thematic) method, which involves gathering and classifying all the verses related to the theme and objectives according to the topic being discussed. The *maudhu'i* method is frequently used in research because it is able to keep up with the evolving times. It can therefore solve problems when the current generation is faced with a dilemma. Through this method, the present generation can find solutions from the Qur'anic verses interpreted in tafsir (exegesis) books.²

RESULTS AND DISCUSSION

Biography Quraish Shihab

His full name is Muhammad Quraish Shihab, commonly known as Pak Quraish Shihab. He was born in Rappang, Sidenreng Rappang Regency, South Sulawesi, on February 6, 1944, to Abdurrahman Shihab and Asma Aburisyi. Quraish is the fourth child among twelve siblings.³ He married Fatmawaty Assegaf on February 2, 1975, in Solo. The couple has five children: Najelaa Shihab, Najwa Shihab, Nasywa Shihab, Ahmad Shihab, and Nahla Shihab. He comes from a family of Arab Quraisy-Bugis descent, known for being descendants of the Prophet Muhammad through the Shihab lineage, which is well-educated.⁴

His father, Abdurrahman Shihab, was regarded as a notable scholar, businessman, and politician with a good reputation in South Sulawesi. His contributions to education are evidenced by his efforts in establishing two higher education institutions in Ujungpandang: the Muslim University of Indonesia (UMI), the largest private university in eastern Indonesia, and IAIN Alauddin Ujungpandang. He also served as the rector of both institutions: UMI from 1959 to 1965 and IAIN from 1972 to 1977.⁵

As the son of a professor, Quraish Shihab received early motivation and a deep affection for the field of Qur'anic exegesis from his father, who would often gather his children after the Maghrib prayer. During these times, his father would offer advice, mostly in the form of Qur'anic verses. From the age of 6-7, Quraish began his engagement and love for the Qur'an. He had to attend Qur'anic studies organized by his father, who

² Siti Khoirul Munawaroh, "Manajemen Dalam Perspektif Al-Qur'an," *Jurnal Indonesia Sosial Teknologi* 2, no. 08 (2021), 1422.

³ M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2007), 6.

⁴ Fatimatul Zuhroh and Bahroni Bahroni, "Konsep Pendidikan Anak Dalam Keluarga Perspektif Muhammad Quraish Shihab," *Jurnal Kajian Pendidikan Islam* 2, no. 5 (2023), 62.

⁵ Shihab, *Membumikan Al-Qur'an*, 6.

not only encouraged him to read the Qur'an but also briefly explained the stories within it. This was where his love for the Qur'an began to grow.⁶

His formal education in Makassar started from elementary school up to the second year of junior high school. In 1956, he was sent to Malang to study at the Darul Hadis al-Faqihiah Islamic Boarding School. Due to his dedication, he became proficient in Arabic within two years. Recognizing his talent for the Arabic language and his commitment to Islamic studies, Quraish and his brother Alwi Shihab were sent by their father to Al-Azhar University in Cairo on a scholarship from the South Sulawesi Province in 1958. He was admitted to the second year of Al-Azhar's I'dadiyah class (equivalent to junior high school in Indonesia) and completed his Tsanawiyah studies at Al-Azhar. He then continued his studies at Al-Azhar University in the Faculty of Ushuluddin, specializing in Tafsir and Hadith. In 1967, he earned his LC (Licentiate in Arabic).⁷

Two years later, in 1969, Quraish Shihab earned his M.A. in the same field with a thesis titled "al-I'jaz at-Tasryri'i al-Qur'an al-Karim (The Miracle of the Qur'an from a Legal Perspective)." In 1973, he was called back to Makassar by his father, who was then serving as rector, to help manage education at IAIN Alauddin. He served as the Deputy Rector for Academic Affairs and Student Affairs until 1980. In addition to holding this official position, he frequently represented his ailing father in performing certain essential duties. Subsequently, Quraish Shihab held various positions, such as Coordinator of Private Higher Education Institutions for Eastern Indonesia, Assistant to the Chief of Police of Eastern Indonesia in the field of mental development, and several other positions outside the campus. Despite his busy schedule, he managed to complete several research tasks, including "Penerapan Kerukunan Hidup Beragama di Indonesia" (The Implementation of Religious Harmony in Indonesia, 1975) and "Masalah Wakaf Sulawesi Selatan" (The Issues of Waqf in South Sulawesi, 1978).⁸

To achieve his goal of delving into the study of Tafsir, in 1980, Quraish Shihab returned to his alma mater, Al-Azhar University in Cairo, to specialize in Qur'anic exegesis. He completed his doctoral degree in this field within two years. His dissertation, titled "Nazm ad-Durar li al-Biq'a'i Tahqiq wa Dirasah (A Study and Analysis of the Authenticity of the Book Nazm ad-Durar by al-Biq'a'i)," was defended with the highest honor, *Mumtaz Ma'a Martabah asy-Syaraf al-Ula* (summa cum laude).⁹

His higher education, mostly pursued in the Middle East at Al-Azhar University, Cairo, is considered unique for Indonesia, especially at a time when much of higher education was completed in the West. Howard M. Federspiel remarked on this, saying: "When researching his biography, I found that he came from South Sulawesi, was educated in an Islamic boarding school, and received his higher education in Egypt at Al-Azhar University, where he earned his M.A. and Ph.D. This makes him better educated compared to almost all other authors in the Popular Indonesian Literature of the Quran,

⁶ *Ibid.*, 8-9.

⁷ *Ibid.*, 10-11.

⁸ *Ibid.*, 12.

⁹ *Ibid.*, 13.

and moreover, his higher education in the Middle East makes him unique for Indonesia at a time when much higher education was completed in the West. He also has a significant teaching career at IAIN Makassar and Jakarta, and now, even, he serves as the rector at IAIN Jakarta. This is a very distinguished career."¹⁰

The year 1984 marked a new phase for Quraish Shihab as he advanced his career. He transferred from IAIN Makassar to the Faculty of Ushuluddin at IAIN Jakarta. There, he was actively involved in teaching Tafsir and Ulum al-Quran at the undergraduate, master's, and doctoral levels until 1998. In addition to his duties as a lecturer, he was also entrusted with the role of Rector of IAIN Jakarta for two terms (1992-1996 and 1997-1998). Subsequently, he was appointed as Minister of Religious Affairs for approximately two months at the beginning of 1998, before being appointed as the Extraordinary and Plenipotentiary Ambassador of the Republic of Indonesia to the Arab Republic of Egypt, with concurrent accreditation to the Republic of Djibouti, based in Cairo.

Quraish Shihab's presence in Jakarta brought a new atmosphere and was warmly welcomed by the community. This is evidenced by the various activities he undertook within the community. In addition to teaching, he was entrusted with several positions. Among these was his role as a member of the Lajnah Pentashih Al-Qur'an (Qur'anic Review Board) of the Ministry of Religious Affairs since 1989. He was also involved in several professional organizations, including serving as Assistant General Chairman of the Indonesian Muslim Scholars Association (ICMI) when it was established. Additionally, he was recorded as a member of the Syariah Sciences Association and the Consortium of Religious Sciences at the Department of Education and Culture. Other activities included serving on the editorial boards of *Studia Islamika: Indonesian Journal for Islamic Studies*, *Ulumul Qur'an*, *Mimbar Ulama*, and *Refleksi: Journal of Religious Studies and Philosophy*. All these publications are based in Jakarta.¹¹

Quraish Shihab has also been active as a writer, with a recorded total of 61 books. Some of his works include:

1. *Tafsir Al-Manar: Its Strengths and Weaknesses* (Ujung Padang: IAIN Alauddin, 1984).
2. *Membumikan Al-Qur'an* (Bringing the Qur'an to Earth) (Bandung: Mizan, 1992).
3. *Mukjizat Al-Qur'an: Examined from Linguistic, Scientific Aspects, and Prophecies* (Bandung: Mizan, 2007).
4. *Wawasan Al-Qur'an: Thematic Tafsir on Various Issues of the Ummah* (Bandung: Mizan, 2007).
5. *Sunnah Syi'ah Bergandengan Tangan? Mungkinkah? A Study on Concepts and Thoughts* (Jakarta: Lentera Hati, 2007).
6. *Tafsir AL-Misbah: Complete Tafsir of the Qur'an in 30 Juz* (Jakarta: Lentera Hati, 2002).

¹⁰Junaedi, Dedi, "Konsep dan Penerapan Takwil Muhammad Quraish Shihab dalam Tafsir Al-Mishbah". *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*.(Kediri:IAIN, 2017), hal.223

¹¹ Haward M. Federspiel, *Kajian Al-Qur'an Di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab* (Bandung: Mizan, 1996), 295-299.

7. *Jilbab: Women's Islamic Clothing, Views of Past Scholars and Contemporary Thinkers* (Jakarta: Lentera Hati, 2004).

Interpretation of Surah Al-Jumu'ah, Verses 9-10

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (9) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (10)

*O you who have believed, when the call to prayer is made on the day of Friday, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, then disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.*¹²

Friday is called Jumu'ah because it derives from the word "al-jam'u," reflecting the fact that Muslims gather once a week in large mosques. On Friday, all creation was completed, and it is indeed the sixth day of the year on which Allah created the heavens and the earth. On Friday, Allah also created Adam, Adam was admitted to Paradise, Adam was expelled from Paradise, and the Day of Judgment will occur on Friday. There is a moment on Friday during which no believing servant who asks for Allah's goodness while in that state will be left unanswered.¹³ This has been confirmed by many authentic Hadiths:

قَالَ ابْنُ أَبِي حَاتِمٍ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ قَرْنَعِ الضَّبِّيِّ، حَدَّثَنَا سَلْمَانَ قَالَ: قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا سَلْمَانُ، مَا يَوْمُ الْجُمُعَةِ؟" . قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَوْمٌ جُمِعَ فِيهِ أَبَوَاكَ أَوْ أَبَوَاكَ"¹⁴

Ibn Abu Hatim reported that Al-Hasan ibn Arafah narrated to us, who was informed by Ubaidah ibn Humaid, from Mansur, from Abu Ma'shar, from Ibrahim, from Alqamah, from Qursa' Ad-Dabbi, who narrated from Salman that Abul Qasim (peace be upon him) once said, "O Salman, what is Friday?" Salman replied, "Allah and His Messenger know best." The Messenger of Allah (peace be upon him) then said: "Friday is the day on which Allah gathers your parents, or your parents."

According to ancient languages, Friday was also called the day of 'Arubah. It has been proven that the nations before us were commanded to honor Friday, and they esteemed it. However, the Jews chose Saturday, which does not coincide with the day of Adam's creation, while the Christians chose Sunday, the day when the creation of

¹² Lajnah Pentashihan Al-Qur'an, *Mushaf Fami Bi Syaunin*, (Jakarta: Forum Pelayan Al-Qur'an, 2013), hal. 554

¹³ Abdullah bin Muhammad bin Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibnu Katsir*, Jilid 10 (Jakarta: Imam As Syafi'i, 2015), 10.

¹⁴ Ibnu Khuzaimah, *Shahih Ibnu KHuzaimah* (Beirut: Maktabah Al-Islami, n.d.), 625.

creatures began. Allah, the Most High, chose Friday for this ummah, the day on which Allah completed the creation of His creatures.¹⁵ This has been stated in a Hadith narrated by Imam Bukhari and Imam Muslim through the Hadith of Abdur Razzaq, from Ma'mar, from Hammam ibn Munabih, who said that the following is a Hadith narrated to us by Abu Hurairah, who reported that the Messenger of Allah (peace be upon him) said:

"نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَبْدَأُ أَهْمُ أُوْتُوا الْكِتَابَ مِنْ قَبْلِنَا. ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ، فَاحْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ، فَالْتَأَسُّ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا، وَالنَّصَارَى بَعْدَ غَدٍ"¹⁶

We are the last people to come, but we will be the first on the Day of Judgment. However, the other nations were given their scriptures before us. Friday is the day that Allah prescribed for them, but they disagreed about it. Allah guided us to it, and others follow us in this; the Jews will observe their day tomorrow, and the Christians the day after tomorrow.

As for the narration according to the wording found in Imam Muslim, it is as follows:

"أَضَلَّ اللَّهُ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ. فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلْقِ."¹⁷

Allah blinded those before us to Friday, so for the Jews, it was Saturday, and for the Christians, it was Sunday. Then Allah brought us and guided us to Friday, and made Friday, Saturday, and Sunday follow in sequence. Likewise, on the Day of Judgment, they will follow us. We are the last of the people of the world, but we will be the first to be judged among them on the Day of Judgment, before all other creatures.

Allah, the Most High, has commanded the believers to gather to worship Him on Friday. Allah, the Most High, says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ }

O you who believe, when the call is proclaimed for prayer on Friday, hasten to the remembrance of Allah. (Al-Jumu'ah: 9)

That is, purify your intentions, strengthen your resolve, and prioritize going to fulfill your worship of Him. The meaning of 'sa'yu' in this verse does not refer to its linguistic meaning (i.e., walking), but rather it signifies prioritizing and actualizing it.

¹⁵Alu Syaikh, *Tafsir Ibnu Katsir*, 11.

¹⁶ Muh}ammad ibn Isma}il Al-Bukha}ri>, *S{a}h}ih} Al-Bukha}ri>* (Beiru>t: Da>r Ibn Katsi>r al-'Ilmiyyah, n.d.), 248.

¹⁷ Muslim ibn Al-H{ajja>j, "S{ah}i}h} Muslim," in *Jilid 5* (Beiru>t: Da>r Ih}ya>' al-Tura>ts al-'Arabi>, n.d.), 539.

This is similar to the meaning found in the words of Allah, the Exalted:

{ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ }

And whoever desires the life of the Hereafter and strives earnestly towards it while being a believer. (Al-Isra: 19)

The companions Umar ibn al-Khattab and Ibn Mas'ud (may Allah be pleased with them) recited this verse with the following reading: "Famdu ila zikrillah," which means "then hasten towards the remembrance of Allah."¹⁸ As for hastening towards the place of prayer, indeed, this is prohibited, as there is a hadith in the Sahihain (the two authentic books) narrated by Imam Bukhari and Imam Muslim through Abu Hurairah, from the Prophet (peace be upon him), who said:

"إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمَشُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتُوا"¹⁹

When you hear the iqamah, walk calmly and gracefully towards the place of prayer, and do not walk hastily. Whatever part of the prayer you catch, perform it, and whatever you have missed, complete it.

According to the narration by Imam Bukhari from Abu Qatadah, it is mentioned that while we were praying with the Prophet (PBUH), he suddenly heard the sound of hurried footsteps from the men. After the prayer was completed, the Prophet (PBUH) asked, "What is the matter with you?" They replied, "We came in haste to the place of prayer." The Prophet said:

"فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَاْمَشُوا وَعَلَيْكُمْ بِالسَّكِينَةِ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأْتُوا"²⁰

"Do not repeat that behavior. When you come to the place of prayer, walk and take your steps calmly. Whatever part of the prayer you catch, perform it, and whatever you have missed, complete it."

Thus is according to the hadith narrated by Imam Bukhari and Muslim.

قَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعُونَ، وَلَكِنْ ائْتُوهَا تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتُوا"²¹.

Abdur Razzaq said that Ma'mar narrated to us from Az-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurairah (may Allah be pleased with him), who said that the Prophet (peace be upon him) said: "When the iqamah for the prayer is announced, do not

¹⁸ Alu Syaikh, *Tafsir Ibnu Katsir*, 13.

¹⁹ Al-Bukhari, *S{a>h}ih Al-Bukhari*, 183.

²⁰ *Ibid.*

²¹ Al-H{aj}j, "S{ah}ih Muslim, 375."

approach it with haste, but come to it in a normal manner and walk calmly and gracefully. Perform whatever part of the prayer you catch, and complete whatever you have missed."

Al-Hasan Al-Basri said, "Remember, by Allah, the intended meaning is not to walk quickly. Indeed, they have been prohibited from approaching the place of prayer except with calm and graceful steps." The term "sa'yu" is related to the heart, intention, and devotion. Qatadah said regarding the meaning of His statement: "So hurry to the remembrance of Allah" (Surah Al-Jumu'ah: 9), it means to proceed with your heart and deeds, which is what is meant by the understanding of walking towards the place of prayer.²² It is also mentioned that Qatadah interpreted it with the same meaning as the following statement of Allah (SWT):

{ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ }

"When the child reached the age of [able to] work with him." (Ash-Shaffat: 102)

It means, he was able to walk alongside Ibrahim. Similar accounts have been narrated from Muhammad ibn Ka'b, Zaid ibn Aslam, and others. The statement of Allah:

{ إِذَا نُودِيَ لِلصَّلَاةِ }

"When you are called to attend the prayer on Friday." (Al-Jumu'ah: 9)

The call referred to here is the second call, which was commonly made in the presence of the Prophet Muhammad (SAW). When he would come out of his home and sit on his pulpit, the adhan would be called out before him. The first call, which was added by the Commander of the Faithful, Uthman ibn Affan (RA), was introduced due to the large number of people, as narrated by Imam Bukhari.²³

It is mentioned that Adam ibn Abu Iyas narrated to us, and he was told by Ibn Abu Zi'b, from Az-Zuhri, from As-Sa'ib ibn Yazid, who said that originally, the call to prayer on Friday was made only when the imam had seated himself on the pulpit during the time of the Prophet Muhammad (SAW), Abu Bakr (RA), and Umar (RA). During the reign of Uthman ibn Affan (RA), as the number of people increased, a second call was added. This second call was made from Az-Zaura, which refers to the high buildings near the mosque in Medina at that time..²⁴

Ibn Abu Hatim reported that his father narrated to him, who in turn was told by Abu Na'im, who heard from Ibrahim, who received from Muhammad ibn Rashid Al-Makhul, from Makhul, that initially the call to prayer on Friday was made only once—when the imam appeared—until the prayer was commenced. When this call was made, engaging in business was prohibited. Later, during the caliphate of Uthman, he decreed that an additional call to prayer should be made before the imam appeared, to ensure that

²² Siti hamelia Putri and Rachmad Risqy Kurniawan, "Produktifitas Tauhid Dalam Menyikapi Q.S Al-Jumu'ah Ayat 9 Beserta Hukumnya," 2022, 14.

²³ *Ibid.*

²⁴ *Ibid.*, 15.

all people had gathered. It is required that only free men attend the Friday prayer, excluding slaves, women, and children. Those who are traveling, sick, or caring for the sick, as well as others with legitimate excuses, are exempt from attending the Friday prayer, as detailed in the jurisprudence books.²⁵ The command of Allah SWT:

{ وَذَرُوا الْبَيْعَ }

"And abandon trade." (Al-Jumu'ah: 9)

That is, hasten to remember Allah and abandon trade when the call to prayer is announced. Therefore, scholars agree that it is forbidden to conduct trade after the second call to prayer. The command of Allah SWT:

{ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ }

That is better for you if you only knew. (Al-Jumu'ah: 9)

That is, leaving trade and hastening to remember Allah and performing the prayer is better for you, meaning for your worldly life and the Hereafter, if you only knew.²⁶ The command of Allah SWT:

{ فَإِذَا قُضِيَتِ الصَّلَاةُ }

When the prayer has been performed. (Al-Jumu'ah: 10)

Meaning, when the prayer has been completed.

{ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ }

Then disperse throughout the land; and seek the bounty of Allah (Al-Jumu'ah: 10)

After they were prohibited from conducting transactions following the call to gather, they were then permitted to disperse throughout the land to seek the bounty of Allah. This is akin to what was done by Irak ibn Malik (may Allah be pleased with him); after he had finished his Friday prayer, he would stand at the door of the mosque and pray:²⁷

اللَّهُمَّ إِنِّي أَجَبْتُ دَعْوَتَكَ، وَصَلَيْتُ فَرِيضَتَكَ، وَانْتَشَرْتُ كَمَا أَمَرْتَنِي، فَارْزُقْنِي مِنْ فَضْلِكَ، وَأَنْتَ خَيْرُ الرَّازِقِينَ

O Allah, indeed I love Your call, and I have performed the prayer You have prescribed, and I will disperse as You have commanded. So grant me provision from Your bounty, for You are the best of providers.

It has also been narrated from some of the Salaf scholars that they said, "Whoever

²⁵ Zahid Mubarak, "Dakwah, Tabligh, Khutbah," *Komunikasi Penyiaran Islam* 2, no. 1 (2021), 40.

²⁶ *Ibid.*

²⁷ Alu Syaikh, *Tafsir Ibnu Katsir*, 15.

engages in trade on Friday after performing the Friday prayer, Allah will bless his trade seventy times, because of the verse from Allah that says:²⁸

{ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ }

Once the prayer has been performed, then disperse throughout the earth; and seek the bounty of Allah (Al-Jumu'ah: 10)

The command of Allah SWT:

{ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ }

And remember Allah abundantly so that you may be successful. (Al-Jumu'ah: 10)

That is, when you are engaged in buying and selling, remember Allah abundantly, and do not become so absorbed in your worldly affairs that you forget what is beneficial for you in the Hereafter. As it is mentioned in a hadith:

"مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كُتِبَتْ لَهُ أَلْفُ أَلْفٍ حَسَنَةً، وَحُجِيَ عَنْهُ أَلْفُ أَلْفٍ سَيِّئَةً"²⁹

Whoever enters a marketplace and says, 'There is no deity worthy of worship except Allah alone, with no partners, to Him belongs all sovereignty and praise, and He is over all things competent,' Allah will record for him one million good deeds and erase from him one million sins.

Mujahid said that a servant is not considered among those who remember Allah abundantly until they remember Allah at all times, whether standing, sitting, or lying down.³⁰

Islamic Business Ethics

Islamic Business Ethics is an applied ethics framework that represents the application of our understanding of what is good and right to various institutions, technologies, transactions, activities, and endeavors, collectively referred to as business. Discussions about Islamic business ethics should be accompanied by its framework and implications for the business world. Thus, Islamic business ethics fundamentally represent an effort by individuals to seek the pleasure of Allah SWT. Nevertheless, business within Islamic ethics is not aimed at short-term, individualistic profit alone but is oriented towards long-term goals that align with one's relationship with Allah SWT.³¹

1. Principles of Islamic Business Ethics

Islamic business ethics emphasizes the values derived from the Qur'an.

Several fundamental values in Islamic business ethics are based on Islamic teachings,

²⁸ *Ibid.*

²⁹ Sulaiman ibn Ahmad Al-Tabrani, *Ad-Du'a Li Al-Tabrani* (Beirut: Da>r Al-Kutub Al-'Ilmiyyah, n.d.), 258.

³⁰ Buya Hamka, *Tafsir Al-Azhar* (Singapore: Pustaka Nasional, 2003), 131.

³¹ Faty Rahmarisa, "Etika Bisnis Dalam Perspektif Islam," *Jurnal Khazanah Ulum Ekonomi Syariah (JKUES)* 5, no. 2 (2022), 3.

including the following principles:

a. Unity (Tawhid)

The first principle of Islamic business ethics is unity. This principle is reflected in the concept of tawhid, which integrates all aspects of a Muslim's life, including economic, political, and social fields, into a homogeneous whole, emphasizing consistency and comprehensive order. Thus, the principle of unity in Islamic business ethics is based on the idea of a cohesive business practice, both vertically and horizontally, forming an essential equilibrium in Islam.³²

b. Equilibrium (Adil/Fairness)

The second principle refers to the Islamic teaching of fairness in business activities and the prohibition of deceitful or unjust practices. It is a significant transgression to cheat, for instance, when someone who receives a measure from others demands it to be complete while always shortchanging others. Deception in business greatly undermines Islamic business ethics because justice is key to business success. The Qur'an commands Muslims to measure and weigh accurately and to avoid deceitful practices.³³

c. Free Will (Ikhtiyar)

Freedom in Islamic business ethics is a crucial principle that should be exercised without harming collective interests. Free will refers to human inclination to continuously satisfy personal, unlimited needs, regulated by the obligation of individuals towards the community through acts of charity, such as zakat, infak, and sadaqah..³⁴

d. Responsibility (Mas'uliyah)

The next principle is responsibility, which involves exercising free will with accountability and ensuring justice and unity. In practice, especially in business ethics, individuals must be responsible when exercising their free will.³⁵

e. Truth (Sidq), Goodness (Khayr), and Honesty (Amanah)

In this context, truth encompasses not only accuracy but also virtue and honesty. Truth implies genuine intention, attitude, and behavior, including the process of acquiring commodities and seeking profit. However, Islamic business ethics also regulate and guard against actions that could potentially harm one party involved in a transaction, ensuring that all business practices are conducted with integrity and prevent harm.³⁶

2. Objectives of Islamic Business Ethics

Implementing Islamic business ethics serves specific goals that are well-defined and meticulously planned. Below are the objectives of Islamic business ethics:

a. Establishing Islamic Business Codes of Ethics These codes will regulate, develop,

³² Ibid., 5.

³³ Ibid.

³⁴ Fakhry dan Havis Aravik Zamzam, *Etika Bisnis Islam Seni Berbisnis Keberkahan* (Yogyakarta: Deepublish, 2020), 7.

³⁵ Ibid.

³⁶ Ibid.

and outline business practices within the framework of religious teachings. The code serves as a symbol to protect business practitioners from risks.

- b. Providing a Legal Foundation This code can serve as a legal basis for determining the responsibilities of business practitioners, particularly towards themselves, their business community, society, and ultimately, their accountability to Allah SWT.
- c. Resolving Disputes The code of ethics acts as a legal document capable of resolving conflicts or losses that arise, potentially avoiding the need to resort to judicial authorities.
- d. Enhancing Ukhuwah Islamiyyah (Islamic Brotherhood) The code can contribute to resolving many issues between business practitioners and the communities they serve. It fosters brotherhood (ukhuwah) and cooperation among all parties involved.³⁷

Application of Islamic Business Ethics According to Quraish Shihab

In the Qur'an, businessmen are those who have faith in Allah SWT, as work is often linked with faith in the Qur'an. This signifies a close relationship between faith and activity, much like the relationship between a plant's root and its fruit.³⁸ Thus, the Qur'an encourages people to work or engage in business, but not merely for temporary gain; rather, it emphasizes seeking true, lasting benefit that impacts both worldly life and the hereafter. Therefore, when it is time for worship, they should prioritize it. For instance, when the time for Friday prayers arrives, men are specifically instructed to perform the Friday prayer first before resuming work, as indicated in Surah Al-Jumu'ah, verses 9 and 10.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (9) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (10)

O you who have believed, when the call to prayer is heard on the day of Friday, then proceed to the remembrance of Allah and leave trade. That is better for you if you only knew. And when the prayer has been concluded, then disperse within the land and seek the bounty of Allah and remember Allah often that you may be successful. (QS. al-Jumu'at/62 : 9- 10)

The Quran also illustrates that Muslims engage in various activities beyond just performing ritual worship; they are also involved in work. Work in the Quran is described as seeking the bounty of Allah SWT, as stated in the following verse: "Indeed, your Lord knows that you stand [in prayer] almost two-thirds of the night or half of it or a third of it, and [so do] a party of those with you. And Allah determines the extent of the night and the day. He knows that you will not be able to do it, and He has turned to you in mercy.

³⁷ Wiwin Koni, "Etika Bisnis Dalam Ekonomi Islam," *Al-Buhuts* 13, no. 2 (2017), 79.

³⁸ M. Quraish Shihab, *Etika Bisnis Dalam Wawasan Al-Quran* (Tangerang: Lentera Hati, 2013), 48.

So recite what is easy [for you] of the Quran. He knows that there will be among you those who are ill, and others traveling throughout the land seeking of Allah's bounty, and others fighting in the cause of Allah. So recite what is easy [for you] of the Quran and perform the prayer and give the zakat and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah as better and greater in reward. And ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful." (QS. al-Muzzammil 73:20).³⁹

The Quran encourages people to work or engage in business. However, work in the Quran is not merely about seeking immediate gains but aims at achieving enduring benefits that positively impact both worldly life and the hereafter.⁴⁰ The concept of business ethics in Islam differs significantly from conventional business ethics. This difference arises because the foundational principles and thought processes underpinning each are distinct. Islamic business ethics are based on the Quran and Hadith, the consensus of scholars (ijma') or analogical reasoning (qiyas), and the business experiences of the Muslim community. In contrast, conventional business ethics are derived from the philosophies of thinkers and societal conditions that necessitate the creation of moral rules in the realm of business. The concept of Islamic business ethics can be explained as follows:

1. Concept of Divinity

In the realm of Islamic business, the concept of divinity is inherent in every business activity. Humans are obligated to fulfill their duties towards Allah SWT in both acts of worship and transactions. In business, Islamic teachings establish fundamental principles of what is permissible (halal) and impermissible (haram) regarding transactions, including acquisition, disposition, and similar activities.⁴¹

2. Concept of Ownership

Islamic perspective on wealth holds that the absolute owner of everything on Earth, including material possessions, is Allah. Humans are merely trustees, as they cannot create things from nothing.⁴²

3. Concept of Good and True According to Islam

Truth is the essence of faith and a defining characteristic of a believer and the Prophets. Without truth, religion would not stand or remain stable. Conversely, falsehood is a trait of hypocrites. A major issue in today's markets is the widespread deceit and falsehood, such as lying in product promotion and pricing. Therefore, honesty is one of the most important traits of a trader that is pleasing to Allah.⁴³

4. Concept of Responsibility

Islam emphasizes the concept of responsibility in human life. Humans are granted extraordinary blessings by Allah and are given responsibilities that are not

³⁹ *Ibid.*, 48.

⁴⁰ M. Quraish Shihab, *Etika Bisnis dalam Wawasan al-Quran*, 5-6.

⁴¹ Nining Sukaeningsih, "Etika Kemitraan Dalam Prespektif Quran Dan Hadis," *Jurnal Ekonomi Syariah* 4, no. 1 (2022), 24.

⁴² *Ibid.*, 24.

⁴³ *Ibid.*, 25.

bestowed upon other creatures. In business, this responsibility extends beyond mere regulatory ethics. While regulatory ethics question whether something is permissible or not, a responsible attitude is committed to achieving values.⁴⁴

5. Concept of Honesty

The foundation of any morally strong endeavor is honesty. Honesty is a fundamental quality of moral character. Being kind to others without honesty is hypocrisy and can often be harmful. Therefore, a businessman must act honestly with the intention of ensuring others' well-being and happiness, as he wishes for himself, by clearly communicating both the strengths and weaknesses of the goods or services to others or partners, whether visible or not.⁴⁵

6. Concept of Justice

Justice is the primary norm in all aspects of business. This is reflected in the Quran, which makes justice a goal of divine teachings. Indeed, justice is one of the names of Allah, and its opposite, oppression (*zalim*), is a quality that Allah has forbidden for Himself and prohibited among His servants.⁴⁶

CONCLUSION

Islamic business ethics fundamentally represent humanity's effort to seek the pleasure of Allah SWT. It places a strong emphasis on the values outlined in the Qur'an. In the Qur'an, work is often associated with faith, indicating a close relationship between faith and action, akin to the root of a plant and its fruit. Thus, the Qur'an encourages people to work or engage in business. However, work in the Qur'an is not merely for short-term gain but aims at achieving a fundamental benefit that is advantageous for both worldly life and the Hereafter. Consequently, when the time for worship comes, individuals must prioritize their religious duties first. For instance, when the time for Friday prayers arrives, men must perform the Friday prayer before resuming their work.⁴⁷

The concept of business ethics in Islam differs significantly from that of conventional business ethics. This divergence arises from their foundational principles and underlying thinking. Islamic business ethics is based on the Qur'an and Hadith, the interpretations of scholars through *ijma'* (consensus) or *qiyas* (analogy), and the business practices of the Muslim community. In contrast, conventional business ethics are grounded in philosophical thought and societal conditions that necessitate the creation of moral rules in the business field. Islamic business ethics can be understood through several key concepts: concept of divinity, concept of ownership as trust, concept of goodness and truth in Islam, concept of responsibility, concept of honesty, and concept of justice. Through these concepts, an Islamic business code of ethics is established,

⁴⁴ Ibid.

⁴⁵ Muhammad Arif Rahmat, "Penerapan Bisnis Islam Terhadap Bisnis Elektronik Di Bone Trade Center (BTC) Kabupaten Bone" (UIN Alauddin Makasar, 2017).

⁴⁶ Rahmat, "Penerapan Bisnis Islam Terhadap Bisnis Elektronik Di Bone Trade Center (BTC) Kabupaten Bone."

⁴⁷ M. Quraish Shihab, *Etika Bisnis dalam Wawasan al-Quran*, (Tangerang: Lentera Hati, 2013), hal. 5-6.

which serves as a legal foundation to resolve disputes and enhance brotherhood among the community.

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