THE INFLUENCE OF *ISRAELITES* NARRATIVES IN BUSINESS RESEARCH FROM ISLAMIC PERSPECTIVES

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ABSTRACT

The narratives for business research from Islamic perspectives are from the primary sources, Al-Quran and Sunnah (traditions) of Prophet Muhammad (peace be upon him). Most business researchers are not proficient to use the primary references but to rely on narratives that are translated in English and other languages that are conversant with the researchers. The presence of Israelites materials in the translated narratives is inevitable, but this can have implications on the authenticity of the literature. The purpose of this paper is to explore the influence of Israelites or Israeliyat in the references used for Islamisation of human knowledge in business research. The study uses content analysis on the feedback given by selected scholars in Islamic studies who are familiar with the Israelites. There a few findings from this study. Firstly, the paper argues that Islamisation of human knowledge is to incorporate, integrate and imbue the existence human knowledge with Islamic philosophy that derived from Islamic references, particularly Al-Quran and Ahadith. Secondly, the paper argues that Islamic references contained Israeliyat elements which can be questioned in terms of its authenticity. Thirdly, scholars are not clear on to be part of the Islamisation of human knowledge in the presence of Israeliyat elements in the ahadith and seerah (history) of Islam. Fourthly, scholars are not competent to use Islamic references. The study recommends general guidelines for researchers in using the translated narratives for business research from Islamic perspectives.

Key words: Business Research, Israelites, Islamic Perspectives.

Introduction

In recent years, business research from Islamic perspectives received great attention from both academics and practitioners. There are various dimensions of business research being examined from Islamic perspectives, for instance, ethical business operations (Rice, 1999; Ahmed et al, 2003), moral judgement (Ahmed et al, 2003), value-maximization (Saeed et al, 2001), positive on contemporary challenges (Forster & Fenwick, 2015), and influence on consumer behavior (Farrag & Hassan, 2015).While academics are contributing theories, concepts and insights (example, Rice, 1999; Saeed et al 2001) to the business research, practitioners are giving input from the industrial perspectives (Saeed et al, 2001; Ahmed et al 2003). The nature of academic research is fundamental research, very much theoretical and scholarship driven. This is in line with the role of academics in contributing the knowledge block to the existing knowledge. As for practitioners, the nature of research is applied research, which is very pragmatic and hands-on.

This study aims to explore the influence of Israelites or Israeliyat input and narratives in the primary references of Islam, the Quran and the hadith, cited in the business research from Islamic perspectives. It is a must to cite from the Quran and the hadith when conducting research from Islamic perspectives. Unlike the conventional research, all citations and references are based on the seminal work and scholarship discovery of researchers after empirical testing. Non-Arabic literate would find difficulties to refer to the translation of the Quran and Hadith, annonated bibliography and original manuscripts. Figure 1 illustrates the influence of Israiliyat in primary references, secondary references and other narratives on the Quran, Ahadith and other manuscripts.

Figure 1: *Israiliyyat* in references and narratives for research
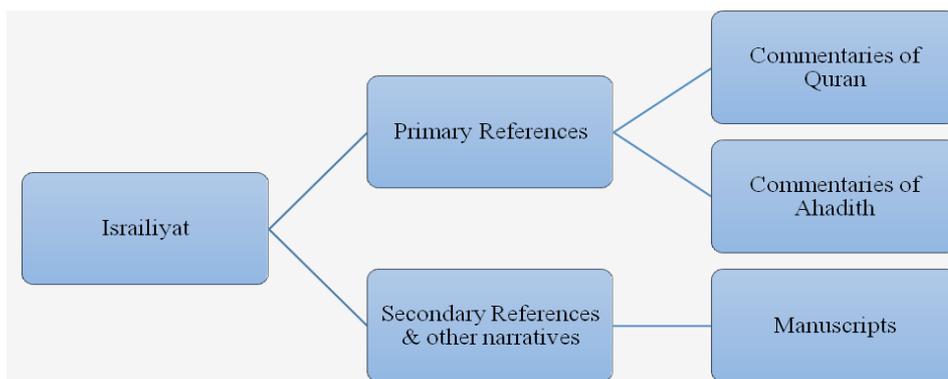
The motivation to conduct this research is due to lack of attention given by researchers who are conducting business research from Islamic perspectives. The main argument of this paper is that it is essential and necessary for business research from Islamic perspectives to use authentic materials and narratives to be in line with the Islamic teachings. The study is significant to the researchers in assuring that the citations and references are authentic in line with Islamic teachings. The expectation of the study contributes to seminal and scholarship work related to business research from Islamic perspectives.

The organization of this paper is divided into a few parts. Part 1 is the introduction part, which provides the overview of the study. Part 2 is the literature review, which argues critically the need to use authentic materials and narratives for business research from Islamic perspectives. Part 3, as the methodology component provides the rationale for the research design. Part 4 is the discussion and findings section highlights the findings and cross examines with previous seminal and scholarship work. The final part of the paper makes recommendation, implications for the study, and a concluding remark.

Literature Review

Business research deals with several substantial items which include philosophy, knowledge, paradigm, methodology, contributions to knowledge, some approaches to the inquiry process, epistemology, ontology, and ethical considerations. The outcome of business research is useful by academics, business decision makers, key stakeholders, policy makers and lawmakers as input or trigger to make decision, to plan and execute policy, regulation, rulings, and future direction for the society and the economy. In lieu of this, the authenticity of the narratives, input, and ideas for business research is essential. It is more important for business research from Islamic perspectives. Figure 2 shows the position of the critical literature review in business research.

Figure 2: Critical Review of Business Research
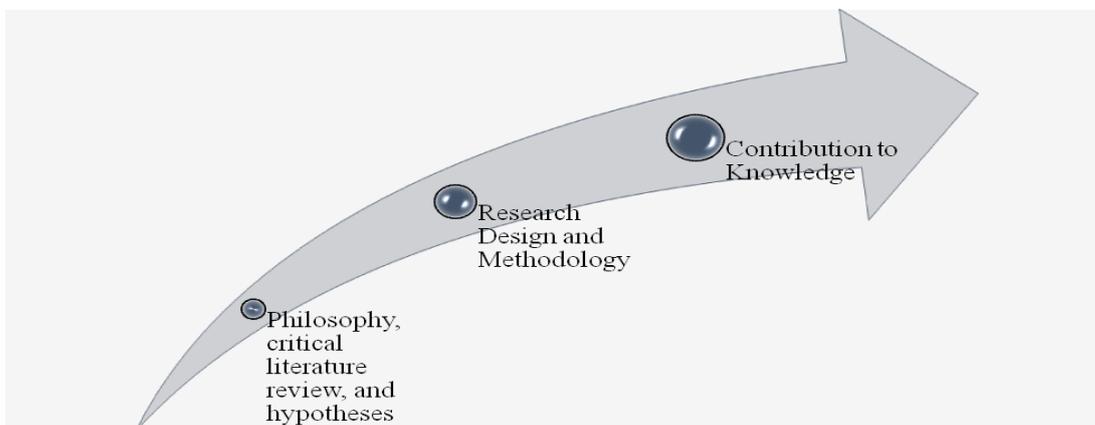
Philosophy

Philosophy deals with the development of thought, ideas, knowledge and existence of reality. In any research, the research outcome is about contribution to knowledge. The thought is form after a series of seminal work and collaborative learning. The primary contributing factor to basic knowledge is the continuous understanding about the nature and existence of knowledge. Indeed, philosophy provides clear understanding about something based on logic and observation.

Islamic philosophy provides guidance on how knowledge transfer allows for more knowledge exchange of ideas within the Tawhidic paradigm. The universal values of Tawhidic paradigm emphasize on execution of duties as servant and vicegerent of Allah. This paradigm allows the decisions and actions. According to Sarif (2015), the manifestation of Tawhidic paradigm is the form of wisdom of *Ulū Al-Albāb*, a concept that requires men to use knowledge together with other faculties in mankind to make sense of life in this world.

The orientation of Western philosophy is different from Islamic philosophy. While Islamic philosophy is always based on Quran and *hadith* as primary references, Western philosophy is based on rationality and empirically proven theses. In Islamic approach to research, the primary references provide the basis for argument and guidance in ensuring the research outcomes are always in line with the Islamic teachings. Therefore, this research argues that business research from Islamic perspectives is important to enhance business theories, concepts and ideas from Islamic worldview.

Authenticity

In any research from Islamic perspectives, the references must be authentic. Islam is based on revelation, the Quran and the Hadith (Ibrahim & Mohamad, 2004; Mohd Zain, 2012; Yaacob, 2014; Yati, 2015). These two references are fundamental in Islamic teachings. Quran is the source of guidance revealed to mankind through the Messenger of Allah. In the 30 juzuk of Quran contains guidance in the forms of guidance and reminders. The operatiolization of the guidance and reminders from Allah has been showed by Rasulullah SAW through his ahadith – his sayings, actions, approval and role model, reported by *ummatul mukminin* and companions (Ibrahim & Mohamad, 2004; Mohd Zain, 2012;Yaacob, 2014 ;Yati, 2015). The chain of narratives has been preserved and protected. Only the authentic narratives are used as evidences for rulings and guidance in decisions, actions and behavior. Therefore, this research argues that business research from Islamic perspectives must follow this strict tradition.

Islam allowed for rational (*aqli*) evidence, but must be guided by the revelation (Yaacob, 2014; Yati, 2015). Any activity that can bring goodness, benefits and enhancement to individual is welcomed. For example, in business transactions, agriculture activities, trades, and so on are allowed to use conventional and practical wisdom for the benefit of the society. The emergence of Islamic business schemes and models that are adopted from conventional practiced should be welcomed as long as they adhere to Islamic teachings, for instance, the business does not charge interest (*riba*), gambling (*maisir*), and uncertainty (*gharar*). The emergence of Islamic Finance requires business transactions to adhere to Islamic rulings (Sarker, 1999; Siddiqui, 2008; Dusuki & Bouheraoua, 2011; Visser, 2013).

There are three key elements required for Islamic-driven business research, namely (a) revelation (*dalil naqli*) from Quran and Sunnah, (b) reasons (*dalil aqli*) from rationality and intellectualism, and (c) wisdom (*al-hikmah*) generated from the hybrid of revelation, reasons and practical experiences. Nabi and Sarif (2015) argued that the integration of the three elements is essential for ethical leadership driven by Tawhidic paradigm in contexts of democracy with love (*mahabbah*), mercy (*rahmah*) and justice (*'adl*). Without three elements, there will be inconsistency (*ghayr al-istiqamah*) and injustice (*zulm*). Figure 3 illustrates the three elements for Islamic driven business research.

Figure 3: Three key elements of Islamic-driven business research
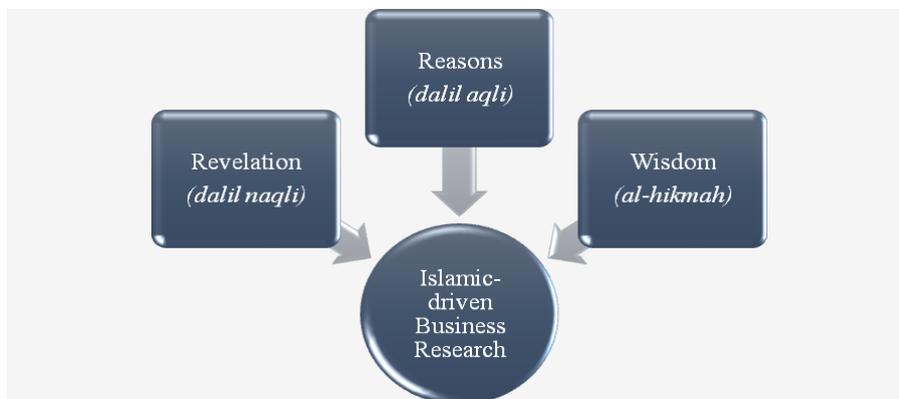
Islamic Finance is relatively new in the modern business. The main difference between Islamic and conventional finance is the orientation and nature of the transactions. While Islamic finance uses trading mechanism, conventional finance uses lending as mechanism to earn yield. Visser (2013) argued that Islamic finance is based on Islamic transactions and require research to give insights to the practice. Without showing this significant difference, the market would hesitate to accept Islamic finance. Indeed, in any good deeds, it will be counted when the deed is done based on good understanding. According to Siddiqui (2008), the understanding of contracts, risks, and performance in both schemes, Islamic and conventional finance, requires both conventional and Islamic contents. Without this understanding, the dilemma will be prolonged.

Knowledge about Islamic finance is important. The source of knowledge in Islam is based on the revelation. There is an important pre-requisite to access to the knowledge in Islam (Ismail, 2014). According to Hashim (2011), there are a few concerns in acquiring knowledge and apply of knowledge from Islamic perspectives. Firstly, literacy competency is required to acquire knowledge from the primary references of Islam. Without this competency, one would not be able to read and understand the primary references. Secondly, one needs to have contextual knowledge about the revelation, whether Quran or Hadith. The verses of *Quran* and *Ahadith* contained explicit and implicit meaning. Thirdly, one needs to learn the knowledge from scholars. There is no exemption to this requirement.

Knowledge that has been acquired needs operationalization. While the verses of Quran contain guidance and commandment from Allah, specific teachings can be found from the operations of *ahadith*. According to Dusuki & Bouheraoua (2011), the framework for Islamic finance is based on the basic teachings of Islam. Since it is related to transactions, the sources of rulings for Islamic finance must be from authentic references. Indeed, matters related to faith and religious duties must be in line with the commandment of Allah as prescribed in the Quran and as thought and shown by the Prophet SAW. Likewise, the measurement to Islamic practices must be based on Islamic teachings. Budiman, Amin, Yusoff, & Adeyemi (2015) applied into the measurement of Islamic principles. Thus, this research argues that the references for business research from Islamic perspectives must be authentic and in line with the teachings of Islam as prescribed in the *Quran* and the *Ahadith*.

Islamic Research

Islamic research is about conducting inquiry or investigation on a particular issue or problem that has implications for theories and practices under the guidance and ethical manner of Islamic teachings. The significance of research is to enhance understanding and practices for biggest benefits and pleasure of mankind. Since research has both of art and science dimensions, they have to follow steps, methods, and approaches consistently. A consistent inquiry process assures valid and reliable research outcomes.

There are a few elements required for research from Islamic perspectives. Firslty, research from Islamic perspectives or Islamization of knowledge requires critical review and analysis (Hussien, 2008). Critical analysis requires researchers to conduct cross examination, comparison, analysis and synthesis of argument, research findings, implications for study, and conclusion on references. A mere summary of ideas and findings or annotated bibliography from previous studies is inadequate to validate in the research that is going to be carried out.

The originality and authenticity of the study are essential. The conventional research uses reliability and validity tests to ensure the study is valid, reliable and useful. As for Islamic research, it has to be based on the primary references, *Quran* and *Ahadith* (Ismail, 2014). The study solicits views from modern expert to validate the Islamic contents (Hashim, 2011). At the end of the day, Islamic business research outcomes would have to benefit both the individual and community (Baba & Zayed, 2015). Thus, original and authentic research will produce beneficial and useful knowledge.

Israiliyyat

Israiliyyat means narratives and explanation from Bani Israel. It is based on the tradition, culture, story told in the circle of Bani Israel (Yusoff & Othman, 2013). Majority of messengers of Allah came for Bani Israel on the message of *Tawhid*, full submission and devotion to Allah. A few major revelation were sent down to Bani Israel and taught by several messengers of Allah such as Prophet Musa (*Kitab Taurat*), and Prophet Isa (*Kitab Injil*) (Yati, 2015). However, some scholars of Bani Israel have inserted their views and narratives along with the commentaries and explanation in a few tafasir of Quran. References must be authentic and free from *Israiliyyat* (Ibrahim & Mohamad, 2004; Mohd Zain, 2012;Yaacob, 2014 ;Yati, 2015). Should not use (*mauquf*) in *Israiliyat* (Hakim, 2011; Rani, 2012).

Development of Israiliyat in Malaysia and other regions

There are several approaches used in Malaysia and other regions to address non authentic narratives in the teaching, learning, research and publication of Islamic studies. Firstly, it is done with the proactive role of religious authorities in regulating, monitoring and controlling of Islamic teachings, through any medium of instructions. Secondly, the elimination of non authentic thought through active seminal and scholarly activities. Thirdly, it is done with the active publications and awareness of the masses through publication and public lectures. The combination of awareness, education, reinforcement and enforcement reduces the speed development of *Israiliyyat* and its influence in education, research and public thought (Amir, Shuriye and Ismail, 2012; Yaziciogle, 2013; Abidin, 2014;. Yahayaa & Abdullaha, 2015).

The influence of *Israiliyat* in Malaysia is under control despite the influence of the Israiliyyat in Muslim majority countries in Asia, namely Indonesia, Bangladesh, Pakistan, Saudi Arabia, Arab Emerates and so on. Noticeably, the religious authority played a significant role in eliminating *Israiliyat* thought (Yahayaa & Abdullaha, 2015). In addition, authors and publishers have done wonderful task by creating the awareness (Abidin, 2014). They have made them aware of the *Israiliyyat* narratives (Yaziciogle, 2013). The presence of scientific comparative studies has proven the influence of *Israiliyyat* can be identified, examined and eliminated (Amir, Shuriye and Ismail, 2012). In fact, the scientific methodology enables the elimination of *Israiliyyat* narratives (Hussin & Solihin, 2013).

Indeed, there are three key elements to measure the influence of Israiliyyat narratives, namely (a) citation on *Israiliyyat* narratives, (b) impact of *Israiliyyat* narratives in thought, and (c) practice of *Israiliyyat* in decision and actions. Citation reflects the frequency of scholarly work being read other others. A scientific measurement is used to measure citation such as *h-index* (Dong, Johnson & Chawla, 2015), and *s-index* (Shah& Song, 2015). Measuring the active readership through citation measurement is necessary to researchers (Dechow, Sloan & Zeng, 2015). It is also essential for scholarly work to balance research collection and trend (Becker & Chiware, 2015). When the word "Israiliyyat" entered into Google Search, it produced 34,600 hits within 0.7 seconds. For Google Scholar search engine, it produced 303 hits within 0.04 seconds. As for Yahoo search engine, it produced 10,900 hits within 0.5 seconds. Based on this simple search, the citation on *Israiliyyat* is low, both as general term and scholarly term. In terms of impact, most of the items appeared in *Google* and *Yahoo* search engines have very low impact due to almost no citation of the narratives of *Israiliyyat*. Figure 4 illustrates the influence of *Israiliyyat* thoughts through three elements of citation, impact and practice.

Figure 4: The Influence of Israiliyyat Thoughts on Three Elements
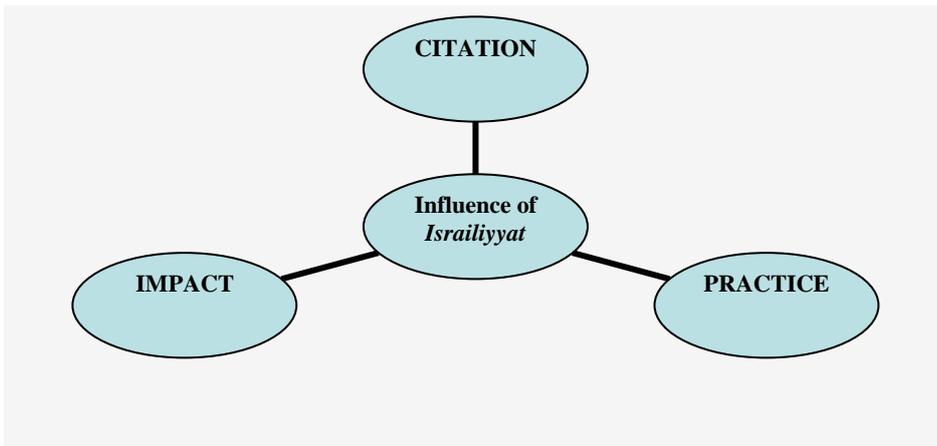
The influence of *Israiliyyat* thoughts can be examined through various elements of *Israiliyyat* within the milestones of Islamic development progress in Malaysia, namely (a) colonial era (from the time before the Western colonialisation, during the Portugese colonialisation (1511-1641), Dutch (1641-1774), British (1774-1944), Japanese (1944-1946), Independent Malaya (1946-1957)), (b) Independence era (1957-1990), and (c) Progressive & Transformative era (1990-2020) (Sarif & Ismail, 2011; Sarif & Ismail, 2015). Figure 5 depicts the three era of *Israiliyyat* influence.

Figure 5: Three Era of *Israiliyyat* Influence
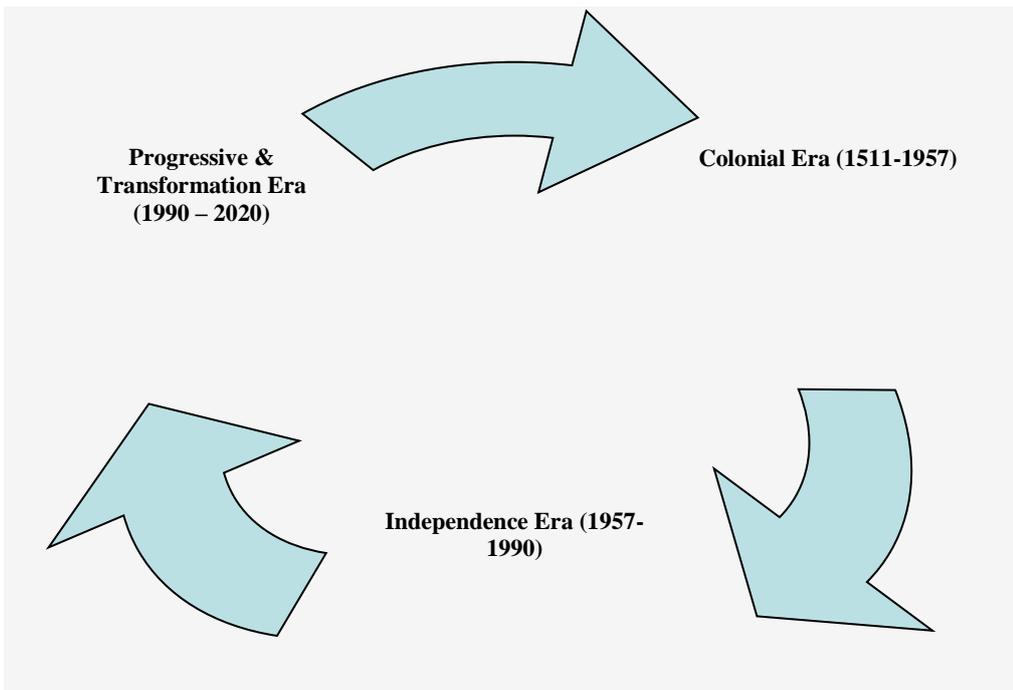
The influence of *Israiliyyat* thought during the colonial empire and imperialism is minimal, just limited to basic understanding of Islam. However, the *Israiliyyat* thought was gradually increased in teaching, research and enhancement during the British imperialism, pre-independence of Malaya, progressive and transformative era of Malaysia. Table 1 shows the influence of key elements of *Israiliyyat* thought in different timeline and milestone of Islamic development in Malaysia and Muslim dominated countries in Asian region.

Table 1: The Key elements of *Israiliyyat* throughout milestones of Islamic teaching

Israiliyyat elements	Before 1511	1511 - 1641	1641-1774	1774-1944	1944-1946	1946-1960	1960-1990	1990-2015
Basic	▓	▓	▓					
Teaching				▓	▓	▓		
Research				▓	▓	▓	▓	▓
Enhacement				▓	▓	▓	▓	▓

There are three ways on how to react on the narratives by *Israiliyat*, namely (a) acceptance, if the narratives are in line with the narratives in the *Qur'an* and *Hadith* together with commentaries made by reputable scholars (Hussin, 2008; Hussin & Solihin, 2013; Baba & Zayed, 2015); (b) rejection, if the narratives are contradictory with the narratives in the *Qur'an* and *Hadith* together with the commentaris of reputable scholars (Mohd Zain, 2012; Mohammed, 2013; Yusoff & Othman, 2013); and (c), indifferent, neither accepting nor rejecting, due to the mixture of truth and falsehood (Ismail, 2014; Yati, 2015; Budiman et al, 2015).

Advantages and Disadvantages of Israiliyyat Narratives Presence

There are several advantages and disadvantages of *Israiliyyat* narratives in business research. Firstly, it is advantageous for business research to use authentic narratives instead of unknown and uncertain sources of information (Hussin, 2008; Ismail, 2014; Baba & Zayed, 2015). The disadvantage would be time consumption and concerted efforts in filtering information (Mohammed, 2013; Budi et al, 2015)). Secondly, the presence of *Israiliyyat* enables dynamism, wisdom and comprehensiveness of business framework. The selection of materials would give more convenience (Mohd Zain, 2012; Yusoff & Othman, 2013; Yati, 2015). Nevertheless, it is disadvantageous for researchers to spend time checking and assuring validity and reliability of the narratives (Noble & Smith, 2015; Yahayaa & Abdullaha, 2015). Thirdly, *Israiliyyat* narratives provide opportunity for modern studies to examine classic manuscripts for sake of learning good values (Mohammed, 2013; Yusoff & Othman, 2013). Such appreciation will allow the classical narratives to be examined for the contemporary sake. Needless to say, the illiteracy to classical text analysis would discourage researchers to make significant research. Table 2 summarizes the advantages and disadvantages of the presence of *Israiliyyat* narratives.

Table 2: Advantages and Disadvantages in the presence of *Israiliyyat* Narratives

Orientation	Advantages	Disadvantages
Authenticity	Verification on sources of information	Concerted efforts can use for more research work
Comprehensiveness	Opportunity to develop comprehensive framework	Time consumption in assuring validity and reliability
Comparativeness & completeness	Opportunity to make comparison with classical studies	Lack of competency and literacy in examining classical manuscripts

Based on the above discussion, the study argues there are a few propositions require feedback from the practitioners. Firstly, the study argues that business research from Islamic perspectives is important to enhance business theories, concepts and ideas from Islamic worldview. Secondly, the study contents that the references for business research from Islamic perspectives must be authentic and in line with the teachings of Islam as prescribed in the Quran and the Hadith. Thirdly, the study argues that researchers have lack of competencies to cite and use authentic references. Figure 6 provides the conceptual framework of the study.

Figure 6: Conceptual framework of the study
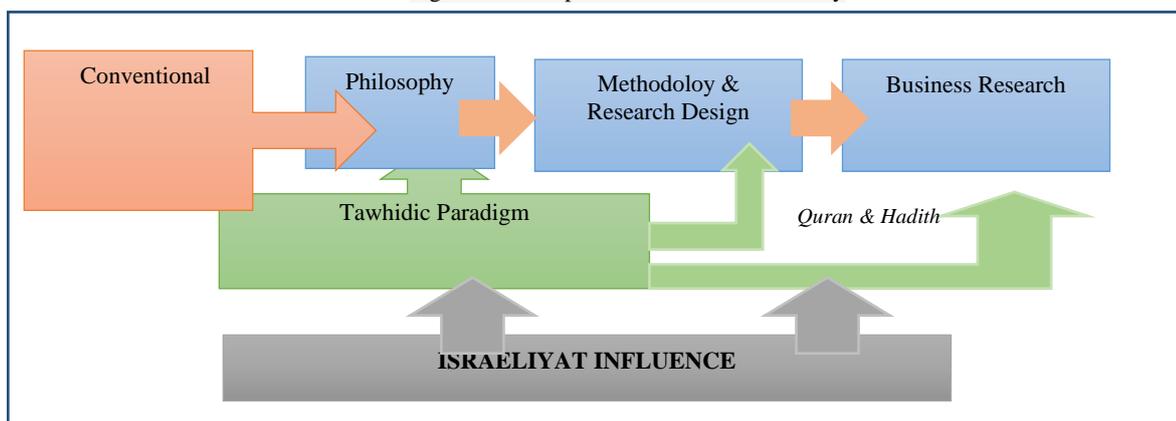
Methodology

The study uses content analysis on the feedback given by selected scholars in Islamic studies who are familiar with the *Israelites*. The study asked selected scholars on the influence of Israeliyat materials in the references used in business research from Islamic perspectives. There is a need to apply Islamic research methodology for business research from Islamic perspectives. According to Mohammed (2013), *turath al-Islami* should be used in research to use Islamic perspectives. Turath al-Islami refers to Islamisation of knowledge (*aslamah ma'arifah*), use of classical manuscripts (*al-tasil*), and use of contemporary inquiry (*al-tasil al-mua'asarah*). The study uses personal interview with experts in the field of knowledge to provide their views about the influence of Israiliyyat narratives and references in the research for business from Islamic perspective.

The findings from qualitative research are valid and reliable due to the comprehensive and rigid criteria used. According to Healy and Perry (2000), there are three tests from scientific paradigm, namely ontology, epistemology and methodology; two ontology tests, namely, ontological appropriateness and contigent validity; epistemology test includes multiple perceptions of participants and peer researchers; and three methodological tests, methodological trustworthiness, analytic generalization and construct validity. The validity and reliability concerns are still in existence (Noble & Smith, 2015).

In practice, the study conducted pilot test to obtain feedback from the practitioners about the appropriateness, relevant and acceptable interview questions. The participants in the pilot study are excluded from the actual study. After getting the clearance for research permit, the study chose randomly experts in the field of knowledge on convenient basis. The respondents were contacted to arrange for appointment. Each interview lasted between 30 minutes to 1 hour. The study used note-taking method in writing down the interview feedback. After transcribing the interview results, the study obtained verification and clearance from the respondents.

Findings and Discussion

The findings are based on the feedback of eight experts in the field of knowledge of the study.

Authentic references are a must. According to Expert 1, it is essential to refer and cite authentic materials. Every research should have competency in filtering information obtained from various journals. Expert 1 said:

> *We have to be careful in selecting materials for our research. Today, there are so many non authentic materials. Even publications from established publishers are also contained Israiliyat materials. No short cut. We have to refer to expert or specialists in Quran and Ahadith.*

Based on Expert 1's view, *Israiliyyat* influence can be minimized when researchers referred and cited authentic references. In fact, according to Mohammed (2013), the use *turath al-Islami* methodology approach to study Islamic references can reduce the influence of non authentic material, narratives and references. Regardless of method, validity and reliability of the study are essential (Noble & Smith, 2015).

Islamic primary references are important for Islamic driven research. Without referring to Islamic references for Islamic-based research, the research findings would be questioned. Expert 2 said:

> *Why people made a lot of noises when the experts reminded you to refer to authentic Islamic references? You never complaint to the medical doctors when they prescribed you with certain medicine. For example, Panadol is a kind of drug and you know drug can have side effect. But people just consumed it. When you have some dilemma about halal or haram, you are always refer to experts to get their opinion or verdict of rulings.*

Indeed, Expert 2 is very concern about the need for every researcher to refer and cite to Islamic primary references. Needless, the concern of Expert 2 has been incorporated by Expert 1. This is universal issue, not just limited to Islamic business research, but also other research approach as well (Yaacob, 2014 ;Yati, 2015).

There are pre-requisites in using Islamic references and narratives to avoid *Israiliyyat* influence. Expert 3 contended:

> *We have not used to the tradition of referring to authentic materials because we did not learn properly Islamic teachings. Many of us just relied on hearsay or perhaps attended a few lectures or read a few books already sufficient. That's not the way to deal with Islamic teachings and rulings. Islam has its own curriculum and methods of learning Islamic through a proper teaching system.*

When researchers obtained training to use Islamic references, they will be guided to refer and use authentic references. With this approach, the influence of *Israiliyyat* can be avoided (Yaacob, 2014; Yati, 2015).

Islamic-based business research is essential for the Muslim nation building. Expert 4 said:

Business research can give impact to business decisions, behavior and actions. If the input for the business research is from deviance teachings or falsehood, the recommended decisions and actions, might cause negative consequences to the society, not just behavioral but also belief system. Just imagine, if business researchers referred to the non authentic and Israiliyat materials, they will establish a belief system in the business that will create confusion and disunity in the society.

Israiliyat has its own standard and deserves some respect (Yaacob, 2014; Yati, 2015).

According to Expert 5:

> *Apart from reading the content of any tafsir books, it is important to read the introduction first, so that we know the methodology of the author. Imam Ibn Kathir, in the introduction of his tafsir, quoted from his teacher Ibn Taymiyyah on how to deal with Israiliyyat. There are of three types:*
> *1. Stories which are supported with evidence from al-Quran and authentic al-Sunnah: we accept this; like the Virgin Mary and the miraculous birth of Jesus.*

2. Stories which are clearly against evidence from al-Quran and authentic al-Sunnah: we reject this; like Iblis was originally an angel.
3. Stories which we cannot find evidence that either support or against them in al-Quran and authentic al-Sunnah: we have to put those stories on hold until we can get better understandings or evidence; like the name of the wife of the minister in the story of Prophet Yusuf a.s.

The practice of previous authors always referred and cited authentic references. Expert 6 argued:

Classical scholars of the past, they will narrate many things in their books, but they also mentioned the names of the narrators (just like what we are doing now, quoting references from the sources). Ibn Kathir narrated many stories, but he mentioned the names of the sources. Now, it would be the responsibility of the readers to see who these narrators are. People in the past they have this knowledge, so whenever they read the stories they would know can these Israiliyyat stories from Abdullah ibn Salam or Wahb ibn Munabbih or Muhammad ibn Juraij can be accepted or rejected?

There is a need a culture of verification. Expert 7 made a point:

Even some of us practice this: this news, where does it come from, Utusan or Malaysiakini? That is why we can depends on al-Bukariy and Muslim, because there two authors mentioned in their introductions that they only include hadiths that are authentic according to their judgments. The other books: Abu Dawud, al-Tirmidhi, al-Nasai and Ibn Majah did not provide the same guarantees in their introductions, that's why not all hadiths in their books are authentic, but remember they have done their responsibilities by mentioning the narrators (sources) of these hadiths, so we have the responsibility to check. These issues will not be there if we read the original Tafsir Ibn Kathir (plus the introduction so that we know the methodology applied), not the translated or abridged versions since the names of these many narrators are not there.

Research training is required both any kind of research.
Expert 8 said:

In conventional business research, you have to take Research Methods, Quantitative Methods, Qualitative Methods, Literature Review, Research Design, and so forth, so that you have basic competency to conduct business research. However, when you conducted Islamic business research, you used conventional business research experience, which is not proper. Islamic knowledge tradition is based on both revelation (naqli) and reasons (aqli).

Based on the findings, the study observed that the influence of Israiliyat in Islamic business research can be avoided when researchers (a) refer and cited authentic references, (b) consult experts in the field of knowledge, (c) attend training on citing Islamic references, and (d) conduct peer review for verification of relevant references for Islamic business research. Figure 5 highlights the two contributing factors to minimize *Israiliyat* influence.

Figure 5: Two Contributing Factors to minimize Israiliyat influence in Islamic Business Research
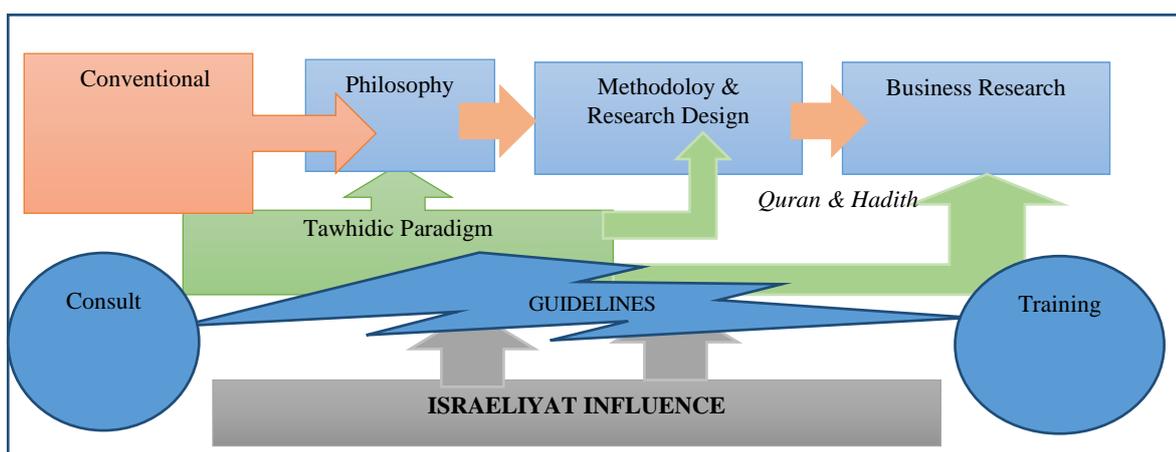
Conclusion

The study contributed important guidelines on how to ensure and assure authenticity of the narratives for business research from Islamic perspectives are from the primary sources, *Al-Quran* and *Sunnah* (traditions) of Prophet Muhammad (peace be upon him). The concern that most business researchers are not proficient to use the primary references but to rely on narratives that are translated in English and other languages that are conversant with the researchers can be overcome when guidelines are created together with the training and consultation with scholars in the field of knowledge. The study acknowledges the presence of *Israelites* materials in the translated narratives is inevitable, and also realized that this can have implications on the authenticity of the literature. The findings of the study recommends researchers to (a) refer and cite authentic references, (b) consult experts

in the field of knowledge, (c) attend training on citing Islamic references, and (d) conduct peer review for verification of relevant references for Islamic business research. Along with the recommendations, there are a few concerns need to be addressed. Firstly, Islamisation of human knowledge is to incorporate, integrate and imbue the existence human knowledge with Islamic philosophy that derived from Islamic references, particularly *Al-Quran* and *Ahadith*. Secondly, Islamic references contained *Israeliyat* elements which can be avoided as it will reduce authenticity. Thirdly, scholars who are not clear on to be part of the Islamisation of human knowledge in the presence of *Israeliyat* elements in the *ahadith* and *seerah* (history) of Islam can refer to guidelines and attend training. Fourthly, scholars are not competent to use Islamic references should always consult and attend training. The study recommends general guidelines for researchers in using the translated narratives for business research from Islamic perspectives.

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