

# Company Creditworthiness (Sharikat Al-Wujuh) from a Jurisprudential and Economic Perspective: An Applied Study

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## Abstract

This research examines *Shirkah al-Wujūh* (Partnership of Reputations), a unique Islamic partnership model not based on capital or labor but on personal reputation and mutual trust. Unlike conventional partnerships such as *Shirkah al-Amwāl* (capital-based) and *Shirkah al-A'māl* (labor-based), *Shirkah al-Wujūh* allows individuals to obtain goods on credit, leveraging their social credibility. Recognized in classical Islamic legal texts, this model demonstrates the adaptability of Islamic commercial law to various socio-economic contexts. The study is structured around three core areas: the definition and legal rulings of *Shirkah al-Wujūh*, its distinguishing features compared to other partnership types, and its potential applications in the contemporary economy. It emphasizes that while this partnership begins without financial or labor input, it functions effectively through trust and shared liability. Methodologically, the research applies an inductive approach to analyze legal principles, a comparative method to explore juristic opinions, and an applied method to assess modern relevance. The findings affirm that Islamic jurisprudence permits this form of partnership under specific legal safeguards to protect all parties involved. *Shirkah al-Wujūh* holds considerable promise in modern economic systems, particularly in supporting individuals with limited financial means but strong reputations. It may serve as a valuable tool in addressing issues like unemployment and underutilization of social capital. Given its foundation in trust and community ties, *Shirkah al-Wujūh* should be further explored and adapted within modern Islamic finance frameworks. Islamic banks and financial institutions are encouraged to develop structured models for such partnerships, ensuring compliance with Shariah while promoting inclusive economic participation and entrepreneurship. Policymakers should also consider regulatory guidelines to facilitate its safe and effective implementation in contemporary markets.

**Keywords:** Shirkah al-Wujūh, Islamic Finance, Partnership Contracts, Trust-Based Transactions

## Introduction

Partnerships in Islamic jurisprudence are broad and diverse. An individual may become a partner through labor, capital, personal guarantee, or a combination of two or all three of these elements. This flexibility activates dormant resources and enables emerging communities within the Islamic society to contribute meaningfully to economic development and societal growth. One such form is *Shirkah al-Wujūh* (Partnership of Reputations)—a partnership between two reputable individuals who purchase goods on deferred payment terms and resell them either for immediate or deferred payment. This is detailed in classical fiqh sources, such as *Al-Mabsūṭ* by Al-Sarakhsī (11/154) and *Fatḥ al-Qadīr* by Al-Kamāl Ibn al-Humām (5/30). Such a partnership may also involve one reputable partner (*al-wajīh*) making purchases, while the other—less prominent or skilled—focuses on selling the goods. This type of trade, where goods are acquired on credit and sold either for cash or on credit, can be undertaken by individuals or established as a company. When structured as a company, it serves to expand the scope of business and foster cooperation among partners.

This commercial model is permissible in Islamic law and offers a practical opportunity for those who possess work capability and a good reputation, but lack financial capital. *Shirkah al-Wujūh* is among the types of partnerships that have been extensively discussed by Islamic jurists within the broader framework of commercial dealings. It is primarily based on market reputation and social standing, rather than financial capital. Through such partnerships, small-scale enterprises—particularly partnerships based on personal trust (such as *Shirkah al-Wujūh*)—can be encouraged, enabling participation in commerce even for those without initial capital. This helps reduce reliance on interest-based (*riba*) financing, which is a leading cause of financial crises.

The researcher employed inductive, comparative, and applied methodologies. Islamic legal texts related to *Shirkah al-Wujūh* were analyzed, and comparisons were made with contemporary commercial practices. One of the main findings of the study is that *Shirkah al-Wujūh* represents a legitimate form of partnership recognized in Islamic jurisprudence as a response to market needs and commercial realities that are based on trust and reputation rather than capital. The study also reveals how Islamic jurisprudence effectively accommodates economic diversity based on reputation, social status, and commercial guarantees (*kafālah tijāriyyah*), which aligns in many ways with the structure of *Shirkah al-Wujūh*. Thus, these guarantees may be seen as a modern extension or application of this traditional partnership model (Rafiq al-Masri, *Toward an Islamic Economy: An Analytical Study of Shirkah al-Wujūh*, p. 66).

The significance of studying *Shirkah al-Wujūh* lies in its ability to bridge a critical gap in the contemporary financial landscape. In modern economies, access to capital remains one of the most significant barriers to entrepreneurship, especially for individuals with limited financial resources but considerable social capital or business acumen. *Shirkah al-Wujūh* presents a legitimate, Shariah-compliant mechanism to overcome these barriers by recognizing reputation, trust, and market standing as valuable economic assets. Understanding and developing this model can provide viable alternatives to conventional, interest-based financing, promoting ethical and inclusive economic participation.

Moreover, this area of study addresses the pressing need to revive classical Islamic financial tools that align with the realities of the modern marketplace. While much attention has been given to Islamic banking and finance in recent decades, many classical partnership models such as *Shirkah al-Wujūh* remain underexplored or misunderstood. Systematic academic research on this model not only enriches the body of Islamic commercial jurisprudence but also contributes to the development of practical frameworks for Muslim entrepreneurs, especially in regions where access to formal financial institutions is limited or laden with interest-based conditions.

Finally, the exploration of *Shirkah al-Wujūh* contributes to the broader discourse on ethical finance, sustainability, and inclusive economic growth. As global economic systems face increasing criticism for exacerbating inequality and promoting speculative, unstable practices, Islamic financial models rooted in real economic activity, trust, and shared responsibility offer valuable alternatives. Studying *Shirkah al-Wujūh* is, therefore, not only important for the academic and legal understanding of Islamic partnerships but also holds significant potential for shaping more resilient, equitable, and socially responsible economic systems within Muslim societies and beyond.

### Research Problem

The research problem centers on how to benefit from activating the *Shirkah al-Wujūh* (Partnership of Reputations), particularly its distinctive feature of not requiring capital at inception. The study explores its contemporary applications and potential contributions to addressing challenges such as unemployment and economic stagnation. Furthermore, it examines how this model can enrich economic development by mobilizing elements such as trust, integrity, and reputation to attract and circulate capital through various investment channels.

### Research Questions

1. What is the concept of *Shirkah al-Wujūh*, what is its legal ruling in Islamic jurisprudence, and what are its governing conditions?
2. What are the similarities and differences between *Shirkah al-Wujūh* and other comparable contractual arrangements?
3. What are the distinguishing features of *Shirkah al-Wujūh*, and what are its key contemporary applications?

### Research Objectives

1. To clarify the concept, legal ruling, and regulatory conditions of *Shirkah al-Wujūh*.
2. To conduct a comparative analysis between *Shirkah al-Wujūh* and other similar contractual models.
3. To identify the unique features of *Shirkah al-Wujūh* and explore its modern-day applications.

### Significant of the Study

The significance of this research lies primarily in its contribution to clarifying the concept, legal ruling, and governing conditions of *Shirkah al-Wujūh*, a partnership model that holds considerable relevance in both classical Islamic jurisprudence and modern commercial practices. Despite its presence in the classical legal texts of prominent jurists, the details of

*Shirkah al-Wujūh* remain underexplored, particularly regarding its practical implementation in today's socio-economic context. This research addresses this knowledge gap by offering a systematic analysis of the concept, its legal status under Islamic law, and the specific conditions required for its validity. Such clarification is crucial for legal scholars, practitioners, and entrepreneurs seeking to apply Islamic partnership models within a Shariah-compliant framework that reflects both the spirit and the letter of Islamic commercial ethics.

Furthermore, the research provides valuable insights through a comparative analysis of *Shirkah al-Wujūh* and other similar contractual arrangements, such as *Shirkah al-'Inān* (partnership of capital and labor) and *Shirkah al-Abdān* (partnership of services). By highlighting both the similarities and fundamental differences between these contractual models, the study enhances the understanding of how *Shirkah al-Wujūh* fits within the broader landscape of Islamic partnerships. This comparative perspective is essential, as it prevents conceptual overlap and legal ambiguity, ensuring that *Shirkah al-Wujūh* is properly distinguished from other partnership forms. Such clarity ultimately strengthens the application of Islamic partnership principles in modern economic transactions.

In addition, the research identifies the unique features that distinguish *Shirkah al-Wujūh*, particularly its reliance on reputation, trust, and market credibility rather than financial capital. These characteristics make it an inclusive and empowering model for individuals who possess strong social standing or commercial relationships but lack substantial financial resources. By highlighting these distinguishing features, the study contributes to the development of alternative, equity-based financing mechanisms that align with Islamic legal principles. This is particularly significant for promoting entrepreneurship and economic participation among marginalized groups, thereby supporting financial inclusion within Muslim communities.

Finally, by exploring the contemporary applications of *Shirkah al-Wujūh*, this research offers practical recommendations for its revival and adaptation in modern commercial environments. The study demonstrates how this traditional model can be integrated within current business structures to facilitate ethical trade, reduce reliance on interest-based financing, and promote trust-based economic partnerships. In an era marked by financial instability and growing demand for ethical financial alternatives, the findings of this research are highly relevant for policymakers, Islamic financial institutions, and entrepreneurs seeking innovative, Shariah-compliant solutions that are rooted in Islamic legal tradition yet responsive to contemporary economic realities.

### Literature Review

The study "*Shirkah al-Wujūh from a Jurisprudential and Legal Perspective*" by Jamal Ahmad Al-Kilani and Rabiah Arafat Diyab (2023) offers an insightful analysis of *Shirkah al-Wujūh* from both Islamic jurisprudence and modern legal frameworks. The authors explore foundational concepts and legal interpretations of this unique form of partnership, providing a sound basis for academic discussion. However, the study limits its scope primarily to theoretical perspectives and does not delve deeply into the distinctive operational mechanisms or the broader economic implications and applications of *Shirkah al-Wujūh* in today's financial systems. In contrast, the current research builds upon these foundational discussions to

explore how Shirkah al-Wujūh can function within contemporary financial structures, offering practical relevance in modern commercial contexts.

In "*Companies in Islamic Jurisprudence Compared to Civil Law*", Dr. Ali Al-Salus (1994) provides a broad overview of various Islamic partnership models, including Shirkah al-Wujūh, and compares them with conventional civil law frameworks. This comparative approach highlights the points of convergence and divergence between Islamic and secular legal interpretations of partnership agreements. While this work shares some thematic ground with the present study—particularly in identifying the legal rulings and classifications—it does not extend its analysis to practical or applied contexts. The current study therefore distinguishes itself by prioritizing the implementation and economic viability of Shirkah al-Wujūh in modern-day transactions and financial systems.

Saleh bin Zaben Al-Marzouqi Al-Buqmi's "*Contractual Partnerships in Islamic Law*" (2023) undertakes a thorough comparative analysis of contractual partnerships according to the four Sunni madhāhib (schools of Islamic law). His study is detailed in examining the definition, conditions, and classifications of partnerships within Islamic jurisprudence, thus providing a robust theological and doctrinal framework. However, while the book includes discussions on different types of partnerships, it addresses Shirkah al-Wujūh only in a general sense. The present study narrows its focus to this specific form of partnership, assessing its contemporary utility, especially in light of today's credit-based commerce and evolving financial instruments.

Collectively, these sources contribute significantly to the theoretical underpinnings of Islamic partnership models, especially Shirkah al-Wujūh. They offer a strong foundation of traditional legal and jurisprudential thought that is essential for understanding the origins and structure of such partnerships. Nevertheless, a common limitation across all three works is the lack of attention given to the real-world viability of Shirkah al-Wujūh in current economic systems, where trust-based credit and non-asset partnerships are becoming increasingly common. This gap provides a critical motivation for the present research to extend the discourse from theoretical exposition to practical application.

In summary, while the existing literature effectively establishes the classical jurisprudential and legal bases of Shirkah al-Wujūh, it leaves unexplored questions regarding its functionality, relevance, and benefits in modern economic settings. The current study addresses this gap by focusing specifically on how Shirkah al-Wujūh can be adapted and implemented in contemporary markets. By doing so, it aims to bridge the theoretical and practical dimensions, making the case for a revival and modernization of this traditional Islamic partnership model.

### Research Methodology

The researcher employed a multi-methodological approach to comprehensively examine *Shirkah al-Wujūh*, utilizing inductive, comparative, and applied methodologies to achieve a nuanced understanding of the subject. The **inductive method** served as a foundational tool to trace the origins and development of Shirkah al-Wujūh within classical Islamic jurisprudence. This involved an in-depth analysis of primary legal sources such as the Qur'an, Hadith, and the jurisprudential writings of the four Sunni madhāhib. Through this method, the researcher was able to extract key legal rulings, principles, and the unique characteristics

that define *Shirkah al-Wujūh* as a distinct form of partnership based on reputation and mutual credit, rather than capital contribution. The inductive process also helped in identifying the juristic reasoning (*ijtihād*) and historical contexts that have influenced its interpretation over time.

The comparative method was then employed to critically evaluate *Shirkah al-Wujūh* in relation to other types of Islamic partnerships, such as *Shirkah al-ʿInān*, *Shirkah al-Mufāwāḍah*, and *Shirkah al-Abdān*. This comparative analysis aimed to highlight the similarities and differences in structure, legal requirements, risk-sharing mechanisms, and permissible applications across partnership types. By juxtaposing *Shirkah al-Wujūh* with these alternatives, the study was able to clarify its unique position within Islamic commercial law—especially its reliance on personal credibility and market influence rather than physical capital or labor. This method also allowed the researcher to address scholarly debates surrounding its permissibility and to examine the positions of various jurists regarding its legitimacy and practical utility.

Finally, the applied method enabled the researcher to move beyond theory and evaluate the practical relevance of *Shirkah al-Wujūh* in today's commercial and financial environments. This involved an assessment of its feasibility within modern Islamic banking, finance, and trade contexts, especially where credit-based partnerships and trust-driven transactions are prevalent. The applied approach considered how contemporary institutions might integrate *Shirkah al-Wujūh* within legal and regulatory frameworks, and what safeguards would be necessary to ensure its Shariah compliance and economic viability. Through this lens, the study explored real-world scenarios and potential models in which this classical form of partnership could address the financing needs of capital-constrained yet reputable entrepreneurs in today's markets.

## Findings of the Study

### *Findings Themes*

The diagram provides a structured overview of *Shirkah al-Wujūh* (Partnership of Reputation)—a unique form of Islamic partnership rooted in mutual trust and personal credibility rather than financial capital. It categorizes the subject into three main dimensions: Definition, Ruling, and Sharī'ah Conditions; Comparative Analysis with Similar Partnerships; and Distinctive Features and Contemporary Uses. The first section explores how this concept is defined in classical Islamic jurisprudence and outlines the key conditions for its validity, such as mutual consent, reputation, and the absence of required capital. The second section draws comparisons with other partnership models like *Shirkah al-Amwāl*, *Shirkah al-A'māl*, and *Shirkah al-Muḍārabah*, highlighting similarities and distinctions. Finally, the third section addresses the trust-based nature of this partnership and its applicability in modern settings, especially in trade, Islamic finance, and credit arrangements. This framework underscores the relevance and adaptability of *Shirkah al-Wujūh* in both classical and contemporary contexts.

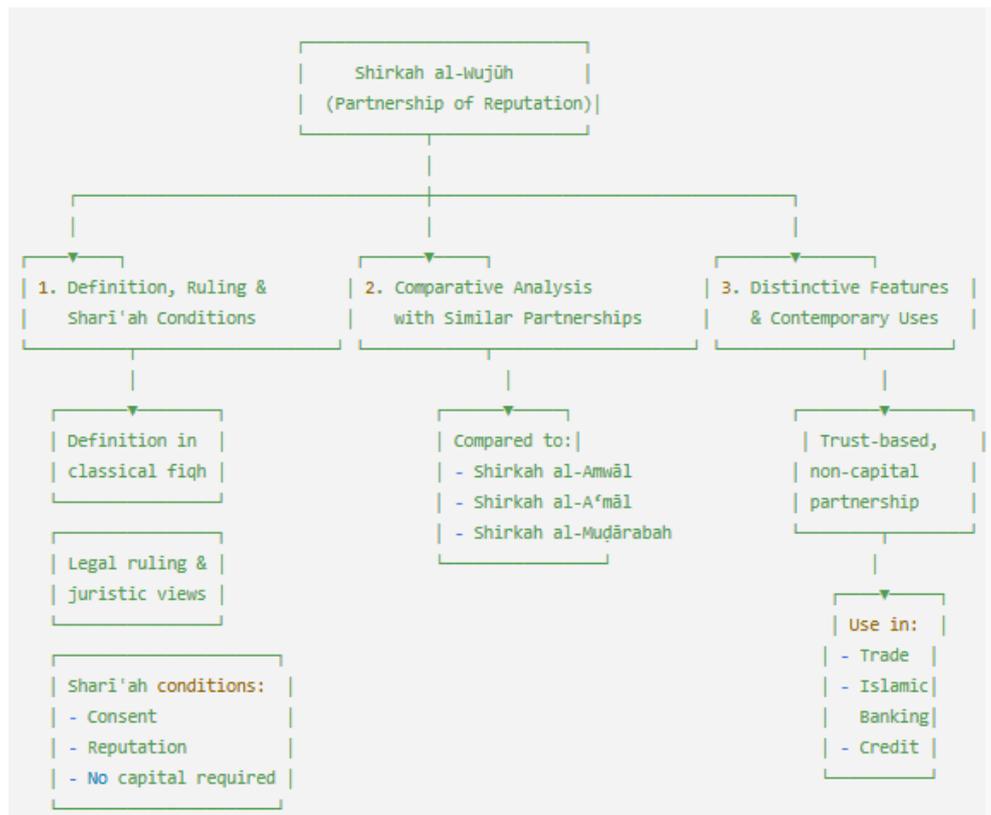


Figure 1: Conceptual thematic framework for the study

Shirkah al-Wujūh – Definition, Legal Ruling, and Shari'ah-based Conditions  
 Definition of Shirkah al-Wujūh – Linguistic and Terminological Perspectives

### Linguistic Definition

In Arabic, "wajh" denotes face, honor, or social standing. The term *Shirkah al-Wujūh* is derived from the notion of individuals engaging in trade based on their social status and reputation rather than financial capital. The term reflects the idea of two or more individuals buying on deferred payment terms (credit) due to their perceived trustworthiness and then selling for immediate or deferred payment. It is a partnership grounded in social credit rather than physical assets.

### Terminological Definition

- **Ḥanafī School:** Al-Kāsānī defined *Shirkah al-Wujūh* as a partnership between two individuals who possess no capital but enjoy public trust. They agree to buy goods on credit and sell them for cash or other terms, sharing the profits as agreed. The legitimacy of the company is based on the trust they command and the creditworthiness they bring. Ibn 'Ābidīn referred to it as "Shirkah al-Mufallasīn" (Partnership of the Insolvent), emphasizing the lack of initial capital.
- **Mālikī School:** Mālikī scholars define the partnership as an agreement to buy jointly without contributing any funds or skills, relying solely on shared liability. This type of company is deemed invalid in Mālikī jurisprudence due to the element of *gharar* (uncertainty) and absence of work or capital.

- **Shāfiʿī School:** Their definitions align closely with the Mālikīs. The partnership is invalid due to the uncertainty and lack of defined work or capital. Al-Māwardī in *Al-Ḥāwī al-Kabīr* declared it void.
- **Ḥanbalī School:** Ḥanbalī jurists accept *Shirkah al-Wujūh* as valid, aligning with the Ḥanafī view. They allow it based on public practice and necessity, treating it as a contract involving implicit agency and mutual responsibility.

The defining element across juristic views is the reliance on reputation and trustworthiness in lieu of physical capital. The partnership is considered lawful by the Ḥanafīs and Ḥanbalīs under certain conditions, while the Mālikīs and Shāfiʿīs deem it impermissible due to risk and ambiguity.

#### *Legal Ruling (Ḥukm) of Shirkah al-Wujūh*

##### 1. **Permissibility:**

- *Ḥanafī and Ḥanbalī Positions:* The partnership is valid, provided that profit-sharing ratios are predetermined, debt responsibilities are clear, and the transaction is free of *gharar* and *ribā*. It is justified by necessity and customary practice.

##### 2. **Impermissibility:**

- *Mālikī and Shāfiʿī Positions:* The contract is void due to the absence of capital and productive work, making it susceptible to uncertainty and speculative risk.

#### *Sharīʿah Conditions for Implementation*

- Clear agreement on profit/loss distribution.
- Full consent and transparency among all parties.
- Absence of *ribā* (usury) and *gharar* (excessive uncertainty).
- Commitment to honoring debt obligations.
- Oversight by Sharīʿah-compliant regulatory bodies, particularly in contemporary institutional applications.

#### *Comparison Between Shirkah al-Wujūh and Similar Partnerships*

Islamic jurisprudence allows for various partnership models: through work, capital, or guarantee—or a combination thereof. *Shirkah al-Wujūh* is distinctive in that it allows individuals to initiate business activities without any capital, relying purely on their reputation and social credit.

#### *Key Points of Comparison*

- **With Mudarabah:** Both involve one party providing effort while another provides resources. In *Shirkah al-Wujūh*, neither party necessarily provides initial capital, differing from *mudarabah*, where the investor provides the funds.
- **With ʿInān and Abdan Partnerships:** These involve joint work and capital. In contrast, *Shirkah al-Wujūh* may involve no capital and sometimes asymmetrical roles (e.g., one active, one passive).
- **With Kafālah (guarantee-based models):** In some Gulf practices, guarantees resemble *Shirkah al-Wujūh* where a person with legal standing guarantees transactions for others, contributing reputation as an asset.

**Summary:** What distinguishes *Shirkah al-Wujūh* is the reliance on reputation as a functional substitute for capital, enabling business engagement without direct investment. It aligns partially with several contract forms but remains distinct in its foundational assumptions.

### Distinctive Features and Contemporary Applications of *Shirkah al-Wujūh*

#### *Key Features*

- **Ease of Formation:** No upfront capital required.
- **Reputation-Based Credit:** Leverages social standing to access goods on credit.
- **Encourages Collaboration:** Divides tasks among partners based on strengths (sales, procurement, negotiation).
- **Low Barrier to Entry:** Ideal for individuals with commercial skills but no financial means.

#### *Contemporary Applications*

1. **Commercial Group Applications:** Trusted merchants collectively obtain goods on credit and distribute responsibilities based on skill sets and market knowledge.
2. **Islamic Banking Applications:** As a non-*ribā* alternative to commercial loans, *Shirkah al-Wujūh* could be adapted into Islamic finance mechanisms where banks act as partners based on client reputation.
3. **International Models:** In crisis-stricken countries, governments may leverage international creditworthiness to procure necessities—functionally resembling *Shirkah al-Wujūh*.
4. **Small Enterprise Support:** Enables micro-entrepreneurs with social credibility to engage in trade without needing collateral or upfront capital.
5. **Kafālah Systems in the Gulf:** Sponsorship models sometimes reflect *Shirkah al-Wujūh*, where sponsors guarantee and share profits with newcomers based on reputation and liability rather than capital.

### Summary of Findings

1. *Shirkah al-Wujūh* represents a Shari'ah-compliant business model rooted in trust and reputation, approved by several Islamic schools under specific conditions to safeguard against *gharar* and financial harm.
2. The model demonstrates the harmony between Islamic jurisprudence and diversified modern economies that rely on social capital and personal credibility.
3. While it shares characteristics with other Islamic partnerships, *Shirkah al-Wujūh* is unique in its capital-free nature, emphasizing mutual agreement and trust-based engagement.
4. Contemporary applications such as commercial sponsorship and worker recruitment under *kafālah* mirror many aspects of *Shirkah al-Wujūh*, validating its adaptability.
5. It is a promising mechanism to encourage small enterprises and entrepreneurship, especially for individuals without access to startup capital, thereby contributing to economic inclusion and reducing reliance on interest-based loans.

### Discussion of the Findings

*Shirkah al-Wujūh*, literally translated as "Partnership of Reputations," derives from the Arabic word "wajh," meaning face or status. Linguistically, it refers to individuals who are respected in society and possess trustworthiness. In the context of Islamic jurisprudence, this type of partnership involves two or more parties who lack financial capital but hold a high degree of social credibility. These individuals enter into trade agreements by purchasing goods on credit

due to the trust merchants have in their integrity and reputation. They then sell the goods either on credit or for immediate payment, distributing profits according to a pre-agreed ratio.

**Juristic Views and Legal Rulings** Islamic schools of thought diverge on the permissibility of *Shirkah al-Wujūh*. The Ḥanafī and Ḥanbalī schools allow it, considering it a legitimate form of partnership based on custom and necessity, with proper conditions such as clarity in profit-sharing and absence of *gharar* (excessive uncertainty) and *ribā* (usury). In contrast, the Mālikī and Shāfiī schools deem the partnership invalid, citing the absence of tangible capital and the potential for ambiguity. Despite this, contemporary scholars argue for its permissibility under strict Sharī'ah-compliant regulations, especially when addressing modern economic challenges.

*Shirkah al-Wujūh* stands out among Islamic contractual structures due to its reliance on personal credibility rather than financial assets. Unlike *mudarabah*, where one partner provides the capital and the other contributes labor, *Shirkah al-Wujūh* may involve no capital at all. It also differs from *Shirkah al-'Inān* and *Shirkah al-Abdān*, which require both partners to contribute either labor or money. Furthermore, while *kafālah* (guarantee) involves backing another's obligation, *Shirkah al-Wujūh* involves actual trade and profit-sharing by leveraging one's reputation.

**Functional Overlaps and Distinct Attributes** While elements of *Shirkah al-Wujūh* may appear in other contracts, particularly in scenarios where reputation influences credit access, the core feature of capital-free engagement distinguishes it from all others. For example, in the Gulf region, sponsorship systems sometimes mirror *Shirkah al-Wujūh*, where the sponsor provides legal cover and reputation for profit-sharing. However, unlike these models, *Shirkah al-Wujūh* explicitly involves mutual agreement, trade execution, and shared liability, making it a unique tool for engaging in commercial activity without upfront capital investment.

**Advantages and Economic Utility** One of the primary features of *Shirkah al-Wujūh* is its accessibility, particularly for individuals who lack financial resources but possess credibility and business acumen. It reduces entry barriers for aspiring entrepreneurs and allows commerce to thrive through social capital. The model encourages collaborative entrepreneurship, dividing roles such as purchasing, selling, and negotiation based on individual strengths. It also adapts well to economic environments that prioritize trust over collateral.

**Modern Implementations and Institutional Use** In today's commercial landscape, *Shirkah al-Wujūh* finds relevance in multiple sectors. Small merchants often operate under similar models by acquiring goods on credit and sharing profits after resale. Islamic banks can adapt this model for Sharī'ah-compliant financing, offering partnership-based credit to trusted clients. Governments in crisis-stricken nations sometimes employ similar mechanisms by leveraging international trust to obtain resources on deferred payment terms. In Gulf countries, the *kafālah* system—where sponsors assume liability for workers or traders—reflects some principles of *Shirkah al-Wujūh*, although it must be structured carefully to avoid legal and ethical violations. Overall, the model offers a powerful, inclusive alternative to interest-based lending systems.

### Conclusion and Recommendations

There is a need to revive and modernize *Shirkah al-Wujūh* in accordance with Sharī'ah-compliant guidelines and in alignment with current financial developments. This should include the establishment of strong jurisprudential oversight to ensure the structure remains free from *ribā* and *gharar*. Institutions and scholars must cooperate in laying out regulatory frameworks that enable its proper implementation within modern economic structures.

Scholars and practitioners are encouraged to promote *Shirkah al-Wujūh* as a viable alternative to interest-based loans and conventional banking, especially in micro-financing and startup ecosystems. By fostering awareness and developing financial instruments based on trust and reputation, Islamic finance can provide more inclusive opportunities and support entrepreneurship without compromising ethical standards.

Further academic research is recommended to expand the discourse on Islamic business partnerships, particularly within educational institutions and Sharī'ah advisory boards. Targeted efforts should be made to examine the applicability of *Shirkah al-Wujūh* across diverse economic contexts and to formulate practical guidelines for its integration into contemporary financial systems.

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