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## **Teachings and Conduct of the Holy Prophet (PBUH) As a Legislative Policy for Governing Employment Relationship**

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### **ABSTRACT**

Healthy environment in a work place has always been remained the primary objective and a prerequisite for achieving production goals. Islam stresses upon upholding of relationships among men including the one between employer and employee. Teachings and conduct of the Holy Prophet Muhammad (PBUH), being the legislative source for Muslims to regulate all aspects of their lives to ensure success not just in this mortal life but also in the hereafter. This research work intended to explore one of the revolutionary aspects of the Holy Prophet's (PBUH) life; his unique teachings and conduct with his servants/employees in both private as well as official capacities. Review of the literature revealed that the man-made employment relationship systems are mostly exploitative in a way that they promote class-based society as they consider this relationship that of master and servant while Islam assigns it strong basis of brotherhood, equality and equitable justice. The research also concluded that general Islamic principles along with teachings of the Prophet (PBUH) were used by companions and the khulaf'a (rightly guided Muslim rulers) for regulating crucial areas of the employment relationship.

**Key words:** Prophet, Teachings, conduct, Employment Relationship, Justice and equity.

## **Introduction**

In the today's product-based living, peaceful work place is crucial for health employment relationship (ER) between an employer and his employee because man is either in the capacities of employer or employee in order to undertake his part in im'arat-ul-ardh (building the earth); a sacred cause. It is contract of employment that gives birth to ER. It is therefore mandatory, as per the Islamic teachings, that the contract shall be based on Shari'ah-compliant terms in a way that the contracting parties shall legally be competent to contract and there shall exists no gharar (uncertainty) on the part of both the parties.

The Prophet (PBUH) is a role model whose teachings and conduct play pivotal role in regulating all walks of life in a Muslim society including ER. On one hand the Prophet (PBUH) set an example while dealing with his personal servants in individual capacity while on the other hand, in his official capacity, he guided the umm'ah to be more cautious in respect of rights of their subordinates. Therefore, Islam stresses upon individuals as well as the state to take care of the less fortunate for the reason they deserve more favour and self-respect to make both ends meet and to receive their due share in wealth dignifiedly. In ordinary circumstances, Islam does not favour state's interference in trade activities unless public interest was found at stake. Being the custodian of the of the citizens' rights, it is duty of the state to play its supervisory role in regulating market affairs to preserve public interest.

## **Statement of the Research Problem**

The paper, in hand, is aimed to explore teachings and conduct of the Holy Prophet Muhammad (PBUH) as policy guidelines for governing employment relationship. How the teachings and conduct of the Prophet (PBUH) helped in recognition and protection of employees' rights is the prime concern of this work. These teachings have provided concrete guidelines to ensure best work place practices and socio-economic justice among the masses of a Muslim state. The paper also recommends that what modern day legislators and policy makers can learn from the teachings of the Prophet (PBUH) to regulate employer-employee relationship.

## **Research Methods**

The research was basically library-based study where Qualitative and descriptive research methods were applied to explore and analyze the relevant data from the primary and secondary sources of Islamic law.

Likewise, views of classical and modern Islamic scholars were given due room. The basic aim of the research was to discover, explain, examine and present major traditions of the Holy Prophet (PBUH) in his, both, individual as well as official capacities. Moreover, transliteration of the Islamic legal terms of Arabic language was done standardly. Arabic text of the Qur'ānic verses along with English translation was given for better understanding.

### **Islamic Concept of Employment Relationship: An Overview**

Islam promotes interest of both employer and employee on the basis of legal as well as ethical grounds. Employment relationship (ER) emerges out of the *ijārah al-ashkhās* (employment contract for hiring services of men) from the moment it was concluded between legally competent parties.<sup>1</sup> As per the Islamic teachings this is a binding contract in a way that it could not be revoked unilaterally.<sup>2</sup> Teachings and conduct the Prophet (PBUH) emphasize on making both employer and employee as a strong unit where their relationship has to be based in the light of vary solid principles of brotherhood, humanity, cooperation, equitable justice, along with the prevailing customs.<sup>3</sup>

Islam law, in normal circumstances, favours policy of non-interference in the market as it has laid down some distinctive ethical principles that promote healthy employer-employee relationship in a work place. These principles could be termed as Islamic Work Ethics.

### **Justice and Equality**

Most of the work place problems take place due to unjust and unfair dealing of employees in order to make them feel inferior. However, *Sharīa'h* considers both the contracting parties as contributors in building the earth. Therefore, the relationship of employer and employee, in the light of Islamic teachings, is viewed from unique perspective as it has been established on the strong foundations of justice and fairness that save workers from exploitation in the hands of greedy employers. It stresses that all the employees shall be dealt with fairly irrespective of their religion, race, colour and origin. Muslims are, therefore, required to observe justice and fairness in each and every situation of life. As a verse lays down these words:

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا  
اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ"

“O you, who believe! Be upright to Allah, witnessing with justice; and let not the hatred of a certain people prevent you from acting justly. Adhere to justice, for that is nearer to piety; and fear Allah. Allah is informed of what you do”.<sup>4</sup>

Likewise, another Ayah emphasizes on observing justice by whatever means possible as it says:

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا "

“O you, who believe! Stand out firmly for justice, as witness to Allah, even as against yourselves or your parents or your kin and whether it be against rich or poor, for Allah protects both”.<sup>5</sup>

Likewise, traditions of the Prophet (PBUH) describe the status of injustice in the sight of Allah (SWA) and stress on implementing justice even if it is against one’s self, children or relatives. In a tradition Ibn Umar (RA) while referring to the consequences of injustice narrates that the Prophet (PBUH) one said:

"إِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ"

“Injustice is darkness in the hereafter”.<sup>6</sup>

On another occasion some of the companions requested the prophet (PBUH) not to implement punishment on a woman who was convicted for committing theft. When the Prophet (PBUH) heard the proposal, he became angry and said:

"لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَرَقَتْ لَقَطَعْتُ يَدَهَا"

“If my daughter Fatimah had been guilty (of theft), I would have cut her hand off”.<sup>7</sup>

## Good Manners

A prosperous Muslim society cannot be expected without good manners among the society fellow men. It is a unique characteristic that makes a man beloved not just in the sight of Allah (SWA) but it is also a way of winning the hearts of others as Allah (SWA) says:

"...وَقُولُوا لِلنَّاسِ حُسْنًا..."

“...Speak good words to people...”<sup>8</sup>

Indeed, good manners can convert a foe into friend.<sup>9</sup> It is a natural tendency of humans that they feel attached to those who are more polite and well-mannered. Good behavior has an overriding effect on all other good qualities of a man. Therefore, it is a must for both employer and employee to be equipped with good manners so that to bridge the gulf of

differences between the contracting parties in order to create and maintain peaceful environment in the work place. The Prophet (PBUH) motivates employers to set a good example for the employed by considering them brother and friends which will make them nobles in the sight of Allah (SWA) (SWT) by saying:

"الْخَلْقُ كُلُّهُمْ عِيَالُ اللَّهِ، فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ أَنْفَعُهُمْ لِعِيَالِهِ"

“All creations are the family of Allah and who well behave with the family of Allah is most likeable to Allah”.<sup>10</sup>

### Co-operation

The Prophet (PBUH) has declared all Muslims as an integral human body in such a way that when an organ is in need of other organs, they promptly attend to it. In a famous tradition he says:

"مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى"

"The example of the believers' love, affection, and mercy for one another is like that of the body: when one of its organs ails, the rest of the body responds and watches over it by contracting fever".<sup>11</sup>

In order to co-operate others means to benefit others in a friendly manner which is a great task in the sight of Allah (SWA), as the prophet (PBUH) says:

"الْمُؤْمِنُ يَأْلَفُ وَيُؤْلَفُ، وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ، وَلَا يُؤْلَفُ، وَخَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ"

“The believer is friendly and befriended, for there is no goodness in one who is neither friendly, nor befriended. The best among people are those who are most beneficial to people”<sup>12</sup>

In the context of employment relationship, an employer is required to be sympathetic and kindhearted towards his employees, as the Prophet (PBUH) says:

"مَنْ لَا يَرْحَمِ النَّاسَ، لَا يَرْحَمُهُ اللَّهُ عَزَّ وَجَلَّ"

“Allah is not merciful to those who are not merciful to the people”.<sup>13</sup>

### Consultation

It is a unique characteristic of Islamic society that all affairs of individuals as well as of the state are required to be conducted through mutual consultation. The prophet (PBUH) was used to value opinions of his companions on crucial matters as he was commanded in these golden words:

”...وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ“

”...And consult them in the conduct of affairs. And when you make a decision, put your trust in Allah...”<sup>14</sup>

Likewise, another Ayah enumerates attributes of the believers and says:

”وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ“

“And those who answer the call of their Lord and establish prayer, and who conduct their affairs by consultation and spend out of what We have provided them”<sup>15</sup>

In this connection, the Prophet (PBUH) has set an example for the umm’ah by regularly consulting his companions on all crucial matters before taking any important decision. On the occasion of the famous Battle of Uhud the opinion Prophet (PBUH) was to stay inside Madīna in order to defend it but majority of the Muslims had contrary opinion which was accepted by the prophet (PBUH).<sup>16</sup>

No doubt that the consultative decision making culture, if adopted by employers, will not merely improve the quality of decision making but it will also develop a strong bond of relationship between employer and his employees that will make employees feel themselves as a part of business of the employer and consequently his profit and loss as their own. Moreover, mutual consultation and workers participation in work place affairs and decision-making process quashes selfishness as well as greediness from the work place.<sup>17</sup>

### **Fear of Allah (SWA) (taqwā) and Self-Accountability**

Fear of Allah (SWA) is the only cultural characteristic of Muslim society that works as a soul for the body without which a Muslim’s belief in Allah (SWA) is deemed incomplete. It is the only motivational force that encourages a Muslim for self-accountability before death.<sup>18</sup> Allah (SWA) considers a man with taqwā to be the noblest among all other creatures as Qur’an says:

”...إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ“

“...Verily, the most honorable person to Allah among you is he who fears Him most”<sup>19</sup>

The life of the companions of the prophet (PBUH) is full of situations where they have set an example for the Muslim community by adopting the attribution of taqwā. The first Muslim ruler (khalīfa), Abu Bakkar (RA) in his speech addressed Muslims while saying; “I have been appointed as a ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my

heart to have this in preference to anyone else...If I do right, you must help and obey me; if I go astray, set me aright...Obey me so long as I obey Allah (SWA) and His Messenger. If I disobey them, then you have no obligation to follow me".<sup>20</sup>

A problem-free work place can only be ensured when both the contractual parties whole heartedly promote a peacefully co-operative and work-friendly industrial environment based on taqwā and accountability before the creator.

### Merit-Based Distinction

Islam treats all employees equally important as per their dignity and honor are concerned. The Qur'ānic commandments have no parallel in this regard as it lays down unique criterion that says:

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَّقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ"

“O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is (the believer) who has Taqwā (piety and righteousness). Verily, Allah is all-knowing, all aware”.<sup>21</sup>

In order to create humanitarian and worker-friendly environment on the basis of dignity and respect for all is significant not just for their mutual relationship but as well as for the work place peace and tranquility where production process is undertaken. The Prophet (PBUH), through his teachings and conduct, discouraged all forms of discrimination among the workers that either causes differences between employee and management or employee and employee. Once the Prophet (PBUH), while indicating reason of priority of a person over others said:

"يا أيها الناس! إن ربكم واحد وإن أباكم واحد، ألا لا فضل لعربي على عجمي ولا عجمي على عربي ولا أحمر على أسود ولا أسود على أحمر إلا بالتقوى"

“O Mankind! Indeed your lord is one and your father is one. Verily, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor does a black have any superiority over white except by piety”.<sup>22</sup>

## Payment of Due Wages and its Fixation

Wages is payment of remuneration to a worker in return for the work he has done. As per the Sharī‘ah view point of wages is concerned, there has been found no uniform definition, though some of the contemporary scholars have attempted to define it as an agreed upon payment in cash or kind to a worker by his employer as a result of his contribution towards the production that may last for specified time period.<sup>23</sup>

While complying with the terms of the contract of ijārah al-ashkh’as, it is the responsibility of the employer to pay the agreed upon wages to the worker for he has rendered his services in accordance with the contract. Shariah on the other hand emphasizes and motivates workers to make the best efforts and hard work in order to perform and complete the assigned tasks as every man will get for what he strives. According to the Qur’ānic verse:

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

“For a man is nothing but for what he strives”.<sup>24</sup>

By accomplishing an assigned task, an employer is bound to pay due wages to his employee while keeping in view nature of the task and the efforts made.<sup>25</sup> Non-payment of due wages is the reason for Allah’s (SWA) wrath as the Hadith-e-Qudsi<sup>26</sup> says:

"ثَلَاثَةٌ أَنَا حَصْنُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أُعْطِيَ بِي ثُمَّ عَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ مِنْهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَىٰ مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ"

“I will be against three persons on the day of Resurrection... (one of them is) who employs a laborer and gets the full work done by him but does not pay him his wages.”<sup>27</sup>

Payment of wages, as an integral part of the employment relationship should be determined prior to initiating work and shall be paid immediately after work is accomplished as the Prophet (PBUH) says:

أَعْطُوا الْأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرْقُهُ"

“Give the laborer his wages before his sweat dries”.<sup>28</sup>

Likewise, the remuneration that is paid to an employee shall be made out of permissible wealth (māl al-mutaqawim). Moreover, the amount shall be specific in respect of type and quantity which shall be made known to the workman.<sup>29</sup> A tradition of the prophet provides evidence in regard to this principle that says:

"من استأجر أجيرا فليعلمه أجره"

“Whosoever hires a workman shall let the worker know his wages”.<sup>30</sup>

There are various scholarly opinions of Fuqaha in respect of due time of payment of wages. According to Hanafi school of thought, payment of wages becomes due even if workman was not engaged in work by the employer as the workman was available to render his services.<sup>31</sup> Payment of wages, as agreed upon, shall be prompt<sup>32</sup> and adequate in a manner that it may be sufficient for an ordinary worker himself and his family's decent living. It is essentially required that terms of employment contract must contain in detail specification of work, wages and duration of the assigned work in a way that the nature of work must be legal as well as permissible in accordance with the Islamic teachings.<sup>33</sup> The rule of supply and demand shall not be considered to decide and determine rates of wages in an Islamic society as it is a practice in conventional economics. Wages must be fixed in a way that it shall be enough to fulfill basic needs and life necessities that normally facilitate decent living in accordance with the contemporary norms<sup>34</sup> while keeping in view the broad principles of willingness, fairness, justice, expertise and skills.<sup>35</sup>

### **Revolutionary Conduct of the Prophet in Dealing with Employees**

The Prophet (PBUH) has dealt with employees in both private as well as official capacities with exemplary behavior that need to be discussed in a bit detail.

### **Individual Conduct in Respect of Employees**

The companion of the Prophet and his private employee, Anas ibn Malik (RA) reported: "I served the Prophet (PBUH) for ten years. By Allah (SWA), he never even said to me, "Uff!" He never said harshly for anything, "Why did you do that?" or, "Why did you not do that?"<sup>36</sup>

The prophet (PBUH) has commanded the believers to treat their subordinates in the same way as he did because they are human beings and shall be treated as they deserve with respect and dignity and shall not be compelled to undertake something that is beyond their physical or mental capacity<sup>37</sup> as the Prophet (PBUH) says:

"كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ..."

"Every one of you is a guardian and responsible for what is in his custody."<sup>38</sup>

### **Official Conduct of the Prophet (PBUH) as Custodian of the State**

The Prophet (PBUH) never wished to interfere in market affairs unless there a dire need was felt. It has been reported in a tradition of the prophet that once prices gone higher than usual and people have

complained the issue and asked him to fix prices of commodities. The prophet replied:

"إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ، وَإِنِّي لَأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ"

“Indeed Allah is the Musa'ir (price-fixation authority)...the Razzaq (Provider). And I am hopeful that I meet Allah and none ask me for an injustice (that I have committed)”<sup>39</sup>

Islam favours the rule of free-market activities where people deal and bargain with one another in accordance with the existing trade customs. However, when the state realized that the free hand given to the traders has been exploited the common man's interest by hoarding, unjust hike in prices of the commodities, monopoly, fraud and ambiguity in transactions, then the state is bound to step down to the market for regulating its affairs.<sup>40</sup>

The state has been given discretionary authority in certain exceptional circumstances to preserve public interest by declaring a mub'ah (permissible) thing as 'unlawful' to avoid greater loss by protecting society as a whole though it may inflict individuals' interest. This may happen in case of preventing traders from hoarding and forceful fixation of prices of commodities when the price hike seems unjust.<sup>41</sup>

### **Rights and Obligations of Employer and Employee**

Employer-employee contractual relationship requires the parties to fulfill their respective promises agreed upon in the event of concluding a contract of employment. There are certain elements to be kept in mind by the contracting parties while determining their rights and obligations.

#### **Duties of an Employer**

In the light of Prophetic conduct and teachings, an employer is required to play his due rule in respect of his employees by keeping in view the following guidelines that have been derived from Islamic teachings:

#### **Brotherhood**

It is one of the primary elements of employer-employee relations that the employer is required to create an environment where Islamic brotherhood prevails. As an evidence the prophet's (PBUH) tradition says:

"إِنَّ إِخْوَانَكُمْ حَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلِفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ"

"Your brethren whom Allah has placed in your custody; Let him who has made custodian of his brother by Allah feed him from what he himself eats, clothe him out of what he clothes himself, and impose not on him work that will overcome him".<sup>42</sup>

### **Payment of just and reasonable wages**

A worker is entitled to payment of fair wages in case he has accomplished his services in accordance with the terms of the employment contract. Moreover, he is also entitled to the customary social wellbeing schemes that provide extra payments in shape of allowances.<sup>43</sup> Sharī'ah emphasizes on immediate payment of fair and prompt wages.<sup>44</sup>

As per the Islamic viewpoint, wages of a worker shall be paid irrespective of the employment status of the worker. In either capacity of ajeer-e-kh'as (personal employee) or ajeer-e-mushtarak (common employee), employee's wages become due as per the terms of ijārah al-ashkh'as. Fixation and determining wages in return of work of an employee is considered one of the major terms of employment contract that has to be agreed upon by the contracting parties with free consent. Likewise nature of work, payment of wage and time period of the work are required to be pre-determined in the light of Islamic law of transactions.<sup>45</sup>

### **Payment of Prompt wages**

When a workman has performed his assigned work as per the terms of employment contract he is entitled to fair wages that shall be determined keeping in view the efforts he has made.<sup>46</sup> In a tradition the prophet has reported Allah (SWA) to have said:

"ثَلَاثَةٌ أَنَا حَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ عَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ"

"I will be against three persons on the day of Resurrection... (one of them is) who employs a laborer and gets the full work done by him but does not pay him his wages."<sup>47</sup>

### **Duties of an Employee**

Works as an under privileged segment of the society is one of the most dignified class in Islam as their rights have been stressed upon in order to motivate them for performing their duties with commitment. The

following are basic requirements for an employee that he must be equipped with in order to contribute his share in a fair way.

### **Attaining knowledge and professional skills in respect of work**

A worker is required to be aware and informed of his work-related knowledge and skills through which he becomes capable of undertaking his duties in the light of Islamic injunctions. It is also of pivotal nature to be updated of the customary trade and business practices so that not to deceive others and not to be deceived. Once, the second khalifa Umar ibn al-Khattāb (RA), while monitoring the market said: “A trader should not sell in our market if he has no knowledge, (of what and how he is dealing) otherwise he may eat ribā (usury), wished or denied”.<sup>48</sup>

Islam emphasizes that it is of pivotal importance that a worker shall be equipped with professional skills and experience which are required for performance of his respective duty. There is a Hadith that refers to this point by saying: “Good earnings of a worker are those which were earned when (he) was advised”.<sup>49</sup>

### **Excellence in performance**

Earning hal'al through legal means is not the only thing which is appreciated by Shariah but it also stresses on undertaking one's duty in a perfect and disciplined manner<sup>50</sup> for which he gets reward and blessing of Allah in the shape of His love and pleasure. A tradition indicates this point and says: "Allah (SWA) is pleased with those who try to do their work in a perfect way."<sup>51</sup>

### **Devotion regarding Work**

It has been considered an integral part of duty to show commitment while performing one's duty by using manual and mental capabilities. The prophet praised those who work with enthusiasm and perfection in these words: “Allah loves that when anyone of you does a job, and he does it perfectly. Besides this, an employee who excels in his devotion to Allah and renders to his master also what is due to him regarding duty, sincerity and obedience, there is double reward for him.”<sup>52</sup>

### **Rendering working capacity as a trust**

It is an Islamic obligation that a worker shall consider his working capacity as an am'anah (trust) which has to be rendered to employer by virtue of the employment contract. A tradition of the Prophet (PBUH) motivates on this point that says that am'anah (trust) should be given to the one who deserve it.<sup>53</sup> As far as am'anah in respect of working capacity is concerned it means that a worker is required to perform his

duty honestly while avoiding from cheating and dishonesty because it is in contravention of the basic spirit of Islam. A tradition clearly prohibits from this sort of bad attitude as it impacts the healthy working environment which says:

“...مَنْ غَشَّنَا فَلَيْسَ مِنَّا”

“He who cheated us is not from us (the Muslim community).<sup>54</sup>”

### Conclusion

As per the ordinary approach, Islam does not appreciate state’s interference in market affairs including employment relationship as that is primarily determined by the terms and conditions of employment contract between the parties. State is bound to intervene in case public interest is at stake, in that case, the Prophet’s (PBUH) teachings and conduct may provide guiding role that lay down certain guiding principles that define rights and obligations of the parties. The Prophet (PBUH) himself taught the umm’ah (Muslim Community) how to deal your subordinates in both private as well as official capacities. Unlike the man-made legal systems that deem employer-employee relationship as that of master-servant, Islam promotes brotherhood, human treatment and consultation between the parties. The Prophet’s (PBUH) teachings and conduct with his employees has made him an evergreen role model for all the times to come, especially, for the Muslim world to take this guidance in resolving the long-awaited problems of the working class by codifying a ‘ Shari’ah-compliant labour code’ and to set an example for the rest of the world.

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