

كيف يؤدي الموظف الأمانة

HOW SHOULD THE EMPLOYEE PERFORM HIS AMĀNAH?



50 BENEFITS EXTRACTED FROM AYAAT-UL-DAIN
(THE VERSE CONCERNING DEBT/CONTRACTS)
BY: SHAYKH 'ABDUR-RAHMAN BIN NASIR AS-SA'DEE
(MAY ALLAH HAVE MERCY UPON HIM)

﴿SHAYKH 'ABDUL MUHSIN BIN HAMMAD AL-'ABBAAD AL-BADR﴾
﴿حفظه الله﴾



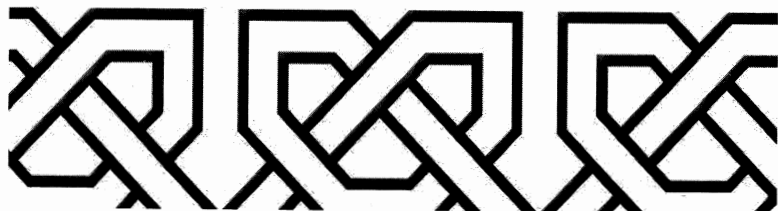
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حفظه الله



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INTRODUCTION

All praise belongs to Allah, the Lord of all that exists. And may Allah bless and grant the most complete and perfect peace upon the head of the messenger, leader of the pious, our Prophet Muhammad, and may He, Allah, bless and grant the most complete peace and blessings upon his family, his companions, as well as whoever follows them in excellence until the day of Judgment. As for which follows:

This is a small treatise regarding sincere advice to those individuals who have been appointed an entrusted task as well as those workers pertaining to fulfilling what has been commissioned to them regarding actions and jobs. I had written this treatise hoping that those individuals will derive benefit from it; and it, the treatise, would become an aid for them towards having *Ikhlaas* in their intentions, have seriousness in their actions; as well as it would become a help toward establishing and carrying out their obligations. I ask Allah that He grants us all success and directs us to the right way.



NOBLE VERSES REGARDING FULFILLING THE
AMĀNAH

Among the verses, pertaining to upholding the *Amānah* and abandoning betrayal of it is within the statement of Allah ﷻ:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

"Verily! Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching, which He (Allāh) gives you! Truly, Allāh is ever All-Hearer, All-Seer." [An-Nisaa' verse 58]

Ibn Katheer رحمته الله said in his explanation of this statement,

"He ﷻ informs that He commands us to fulfill the trusts to whom it is due to. In the hadith of al-Hasan on the authority of Samrah that the messenger of Allah صلى الله عليه وسلم said,

أَدِّ الْأَمَانَةَ إِلَىٰ مَنْ ائْتَمَنَكَ ، وَلَا تَخُنْ مَنْ خَانَكَ

"Fulfill the trust to whoever entrusted (it) to you, and do not betray whoever has betrayed you."

It, the Amānah, encompasses all obligatory trusts placed upon the person pertaining to the rights of Allah ﷻ over His servants from the prayer, the Zakāt, fasting, expiations of sins, oaths and so forth from what has been entrusted upon the person, not what the servants view as an entrusted task.

In addition, from the rights of the servants have over one another, like a matter that has been entrusted in a person's custody and so forth from what they entrust without investigating an evidence upon that. Therefore, Allah ﷻ has ordered (us) with pertaining to fulfilling trusts. Therefore, whoever does not perform that in the Dunya' Allah will take that from him on the Day of Resurrection."

In addition, the statement of Allah ﷻ,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ

تَعْلَمُونَ ﴿٢٧﴾

"O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānât." [Al-An'fal verse 27]

Ibn Katheer رحمته الله said (about the verse),

"Betrayal encompasses all unavoidable as well as intentional acts of transgression, major and minor sins. 'Ali Bin Abi Tal'ha from Ibn 'Abbas said,

﴿وَتَخُونُوا أَمْنَتِكُمْ﴾

"And do not betray your trusts."

He said ('Ali Bin Abi Tal'ha),

"The Amānah are the actions, which Allah has entrusted upon His servants; meaning obligatory actions. He (Allah) says, "Do not betray" meaning do not violate Amānât (i.e., plural for Amānah). He ('Ali Bin Abi Tal'ha) said in another version of the hadith,

﴿لَا تَخُونُوا اللَّهَ وَالرَّسُولَ﴾

"Do not betray Allah or the Messenger."

He said (about the verse),

"Do not betray/ violate (Allah and the Messenger) by abandoning His Sunnah or by committing acts of disobedience."

Moreover, Allah ﷻ says,

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا

وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

"Truly, we did offer *Amānah* to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. Nevertheless, man bore it. Verily, he was unjust and ignorant." [Al-Ahzab verse 72]

Ibn Katheer رحمته الله said after mentioning some statements regarding the explanation of the word *Amānah*, and from it, the *Amānah*, is from the acts of obedience, obligatory duties, the *Deen* (i.e., the Religion of Islam), as well as the boundaries that Allah and His Messenger have set; He said,

"All of these statements, concerning the *Amānah*, do not contradict one another; on the contrary they all agree with one another; and they all stem from the *Amānah* being duties, accepting Allah and His Messenger's commands, and their prohibitions, provided that the person establishes that then he will be rewarded, and if he abandons it then he will be punished. Therefore, Mankind had accepted the *Amānah* upon feebleness, ignorance, and unjustness to himself; save

whomever Allah grants success towards fulfilling the Amānah, and to Allah Aid is sought."

In addition, Allah ﷻ says,

﴿ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴾

"And those who guard their trusts and covenants." [Al-Ma'arij verse 32]

Ibnu Katheer رحمته الله said,

"The meaning of this verse is when they, the believers, have been entrusted with an Amānah they do not betray it; and whenever they are given covenants they do not double cross it, these are the attributes of the believers and the opposite of those attributes are among the qualities of the Hypocrites. Just as what is mentioned in the authentic hadith,

"The sign of the Hypocrite are three. Whenever he speaks he lies, whenever he promises (something) he breaks (it), and whenever he is entrusted (with something) he betrays (it)."

آيَةُ الْمُنَافِقِ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا

اِثْمِنَ خَانَ

"The sign of the Hypocrite are three. Whenever he speaks he lies, whenever he promises (something) he breaks (it), and whenever he is entrusted (with something) he betrays (it)."

Moreover, in another wording of the same hadith,

وفي رواية : إِذَا حَدَّثَ كَذَبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ

فَجَرَ

"Whenever he speaks he lies, whenever he makes a contract he double crosses it, and whenever he quarrels he acts immoral."



NARRATIONS FROM THE MESSENGER ﷺ REGARDING FULFILLING THE AMĀNAH

Moreover, pertaining to the narrations from the Messenger of Allah ﷺ related to preserving the *Amānah* as well as cautioning from neglecting and abandoning it:

On the authority of Abi Hurairah رضي الله عنه, he said,

بَيْنَمَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ ،
جَاءَهُ أَعْرَابِيٌّ فَقَالَ : مَتَى السَّاعَةُ ؟ فَمَضَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ - يُحَدِّثُ ، فَقَالَ بَعْضُ الْقَوْمِ : سَمِعَ مَا قَالَ فَكْرُهُ
مَا قَالَ ، وَقَالَ بَعْضُهُمْ : بَلْ لَمْ يَسْمَعْ ، حَتَّى إِذَا قَضَى حَدِيثَهُ
قَالَ : أَيْنَ أَرَاهُ السَّائِلَ عَنِ السَّاعَةِ ؟ قَالَ : هَا أَنَا يَا رَسُولَ اللَّهِ ، قَالَ :
فَإِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ ، قَالَ : كَيْفَ إِضَاعَتُهَا ؟
قَالَ : إِذَا وُسِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

"While the prophet ﷺ was in a setting speaking to the people, a Bedouin came to him then said, "When is the last hour?" The Messenger of Allah continued speaking (with the people).

Then some of the people said, "Did he (the prophet) hear what he, the man said; and some of them said, "on the contrary he didn't hear him at all." As his speech was finished, heﷺ said,

"Where is the one who questioned me about the last hour?" the person said, "Here I am, oh, Messenger of Allah. Heﷺ said, "When the Amānah is neglected and abandoned then wait for the last hour." The person said, "How will it be neglected and abandoned?" Heﷺ said, "When the matter is given to other than the rightful person, then wait for the last hour."

أَدِّ الْأَمَانَةَ إِلَىٰ مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ

"Fulfill the Amānah (i.e., the entrusted task) to who has entrusted with it, and do not betray the one who betrays you."

أَوَّلُ مَا تَفْقَدُونَ مِنْ دِينِكُمُ الْأَمَانَةُ، وَآخِرُهُ الصَّلَاةُ

"The first of what you all will lose from your religion is the Amānah, and the last of thing is the Prayer."

آيَةُ الْمُتَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا

اِئْتَمَنَ خَانَ

"The sign of the Hypocrite are three. Whenever he speaks he lies, whenever he makes a promise he breaks it, and whenever he is entrusted with something he betrays it."



THE ENTRUSTED PERSON'S FULFILLMENT OF HIS
DUTIES HAVING EARNESTNESS & IKHLAAS WILL
REWARD HIM IN THE DUNYA' AS WELL AS THE
HEREAFTER

Whenever the person, who has been entrusted with a task, establishes the fulfillment of his duties with earnestness, hoping for the reward of Allah; then he will be free from being held responsible for not fulfilling the duty, and he will be deserving of Allah's reward for his actions in the Dunya'. In addition, he will be granted victory with a reward in the hereafter. The Legislative texts have mentioned showing that the recompense and reward are according to what the person has done of deeds. The deeds should be carried out anticipating a reward from Allah and seeking the face of Allah ﷻ,

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنَّ أَمْرٌ بِصِدْقَةٍ أَوْ مَعْرُوفٍ أَوْ

إِصْلَاحِ بَيْنِ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ

أَجْرًا عَظِيمًا ﴿١١٤﴾

"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allāh's Cause), or Ma'rūf

(Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward." [An-Nisaa verse 114]

Bukhari and Muslim noted on the authority of Abi Masood ؓ that the Messenger of Allah ﷺ said,

إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ

"Whenever the man (i.e., husband) spends upon his family anticipating a reward from Allah, then it will be an act of Sadaqah on his part."

The Messenger ﷺ said to Saa'd Bin Abi Waqaas ؓ,

وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا، حَتَّى
اللُّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ

"You have not spent on your family seeking doing so the face of Allah, except that you will be rewarded for that (spending), even if you put mouthful (of food) in the mouth of your wife."

Hence, these texts have indicated that whenever the Muslim fulfills what is obligatory of him, then he

becomes free from being held responsible (i.e., for not fulfilling the responsibility); and he indeed will only obtain reward and good recompense due to his anticipation of receiving a reward from Allah and seeking the face of Allahﷻ.



KEEPING A SPECIFIED TIME FOR WORK IN ORDER TO COMPLETE THE TASK

It is incumbent upon every worker as well as every person, who is carrying out a task/job to allocate a specified time for the task, which was assigned for that. Hence, he should not occupy himself within that time with other matters different from that task, which is incumbent for him to execute within that duration.

Moreover, he should not occupy the time or a little bit of it with his own affairs, not with a different matter, which is not related to the task or job. Because the time for the deed/task does not belong to the worker or the person who is doing the job; on the contrary, the time is specifically for doing the task, in which the payment/reward is acquired in exchange.

In addition, as-Shaykh al-Mua'mmar Bin 'Ali al-Baghdadi, who passed away in the year 507 A.H. had admonished the organization of the ruling minister in an eloquent and beneficial manner. Among what he said in the beginning of the admonition,

مَعْلُومٌ - يَا صَدَرَ الْإِسْلَامِ! - أَنْ أَحَادَ الرَّعِيَّةِ مِنَ الْأَعْيَانِ مُخَيَّرُونَ
فِي الْقَاصِدِ وَالْوَافِدِ، إِنْ شَاؤُوا وَصَلُّوا، وَإِنْ شَاؤُوا فَصَلُّوا، وَأَمَّا
مَنْ تَوَشَّحَ بِوِلَايَةٍ،

"What is well known is that the traditions/customs of citizens among the people is that those who can choose to welcome/host the traveler and honored guess/delegate. If they wish they would welcome them and if they wish, they relieve themselves of tending to them; however, as for the one who assumes the role of leadership and power.

فَلَيْسَ مُخَيَّرًا فِي الْقَاصِدِ وَالْوَافِدِ، لِأَنَّ مَنْ هُوَ عَلَى الْخَلِيفَةِ أَمِيرٌ
، فَهُوَ فِي الْحَقِيقَةِ أَجِيرٌ، قَدْ بَاعَ زَمَنَهُ، وَأَخَذَ ثَمَنَهُ، فَلَمْ يَبْقَ
لَهُ مِنْ نَهَارِهِ مَا يَتَصَرَّفُ فِيهِ عَلَى إِخْتِيَارِهِ، وَ لَالَهُ أَنْ يُصَلِّيَ نَفْلًا، وَ
لَا يَدْخُلُ مُعْتَكِفًا.... لِأَنَّ ذَلِكَ فَضْلٌ، هَذَا فَرَضٌ لَزِمٌ

Then he cannot choose to welcome and host the traveler and honored guess, because He is an Amir over a Khilafah (i.e., rule over the people). Then he, in reality, is an employee.

Indeed, he has sold his time and has received his payment in exchange.

Therefore, there does not remain from his day to freely move about on his own accord, nor does he have (the free time) to pray superogatory prayers or be a Mu'takifa (i.e., one who makes Itikaaf in the Masjid) because that is a matter of secondary importance, and this duty, is a binding obligation upon him."

وَمِنْهَا قَوْلُهُ : وَهُوَ يَعْطُهُ :

فَاعْمُرْ قَبْرَكَ كَمَا عَمَرْتَ قَصْرَكَ

And among the admonition is his statement, and he was giving an admonition,

"Prepare to live in your grave just like you prepared to live in your palace."

Moreover, just as the person would request his full payment/reward, he would not like the payment to be decreased any. Hence, it is a duty upon him not to decrease anything from the time of work, or to divert that time towards doing a different task. Allah has rebuked and criticized those who are stingy in

their weighing and paying those who have given them their full share of their rights (i.e., work), however, they disregard and neglect the rights of others (i.e., fulfilling the Amânah). Allah says,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾﴾

"Woe to Al-Mutaffifin, Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected (for reckoning), On a Great Day, the Day when all humanity will stand before the Lord of the 'Alamîn." [Al-Mutaffifin verses 1-

6]



GOOD REASONS FOR SELECTING A WORKER/EMPLOYEE FOR A TASK

The foundation for choosing every worker or employee for a task/deed is that he is strong as well as reliable. Because with strength, he will be able to accomplish the task that is requested of him; In addition, with having reliability he will be able to carry out the task in a manner, which from him is no sin; because with having *Amânah* (i.e., loyalty) he will place the matters in their proper place.

In addition, in relation to the person having strength, he will be in position to fulfill the assignment that is upon him. Allah had informed (us) about one of the two daughters among the people of *Mad'yan* that she said to her father after Musa عليه السلام had drawn water for them both,

﴿يَنَابِتِ اسْتَجِرَةٌ اِبْنِ خَيْرٍ مِّنْ اسْتَجْرَتِ الْقَوِيِّ الْاَمِينِ ﴿٣٦﴾﴾

"O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." [Al-Qasas verse 26]

In addition, Allah said about the *Ifrīt* from the Jinn, who had brought to light before Sulaymaan عليه السلام his ability to bring the throne of *Bilqis*,

﴿ أَنَا عَائِدُكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾ ﴾

"I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work." [An-Naml verse 39]

Meaning: that he has gathered within himself the ability to carry the throne and bringing it to Sulaymaan, as well as protecting the throne's contents.

Moreover, Allah had informed (us) about Yusuf, that he said to the King,

﴿ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهِنَّ ﴿٥٥﴾ ﴾

"Set me over the storehouses of the land; I will indeed guard them with full knowledge." [Yusuf verse 55]

In addition, the opposite of having strength and trustworthiness is being incapable and disloyal; it is a foundation pertaining to the lack of specifying the

person for a job and this is a good reason in reality for removing him from that job.

Moreover, when 'Umar bin al-Khattabؓ made Sa'd Bin Abi Waqaasؓ an *Amir* over *al-Kufa* (i.e. a town in Iraq). Some of the incompetent people of *al-Kufa* obtained from him and spoke ill about him to 'Umar bin al-Khattabؓ, 'Umarؓ thought the matter regarding removing him from his position would be best in order to ward off the Fitnah so that no one among them would act unjustly towards him.

However, 'Umarؓ in his state of being sick he designated six men among the Companions of the Messenger of Allahﷺ to elect among one of them to become the successor after him, and in the company of them was Sa'd bin Abi Waqaasؓ.

Hence, 'Umar feared that it would be assumed that his removal of Sa'd bin Abi al-Waqaas from being the *Amir* of *al-Kufa* was because the lack of his suitability to rule; so Umar rebutted what they had assumed in his statement,

فَإِنْ أَصَابَتِ الْإِمَارَةُ سَعْدًا فَهُوَ ذَاكَ ، وَإِلَّا فَلَيْسَتْعِنَ بِهِ أَيُّكُمْ مَا أُمِّرَ ،
فَإِنِّي لَمْ أَعْزِلْهُ عَنْ عَجْزٍ وَلَا خِيَانَةٍ

"If leadership if bestowed upon Sa'd, then he is that one suitable for it, otherwise then anyone of you whom have been made an Amir (i.e. a ruler) then he should seek assist in him for indeed I did not remove him from his position because of a matter of lack of ability or violating of a trust."

On the authority of Abi Dhar, may Allah be pleased with him,

عَنْ أَبِي ذَرٍّ رضي الله عنه ، قُلْتُ : يَا رَسُولَ اللَّهِ ! أَلَا تَسْتَعْمِلُنِي ؟ قَالَ : فَضْرَبَ
بِيَدِهِ عَلَى مَنْكِبِي ، ثُمَّ قَالَ : يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ ، وَإِنَّهَا أَمَانَةٌ ، وَإِنَّهَا يَوْمَ
الْقِيَامَةِ حَزِيٌّ وَنَدَامَةٌ ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَ أَدَّى الَّذِي عَلَيْهِ فِيهَا

"I said, Oh Messenger of Allah! Are you not going to employ me as an Amir? He then placed his hand on my shoulder and said, Oh Aba Dhar verily you are not able to fulfill the task of being an Amir and indeed, it is an Amânah, surely, it will be a disgrace and remorse upon you on the Day of Resurrection. Except for the one who takes the Amânah rightly so and fulfills that which is upon him."

In addition, related to this matter is the hadith on the authority of Abi Dhar, May Allah be pleased with him, that the Messenger of Allah ﷺ said,

وَفِيهِ أَيْضاً عَنْ أَبِي ذَرٍّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ
: ((يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا ، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي ، لَا
تَأْمُرَنَّ عَلَيَّ إِثْنَيْنِ ، وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ)) .

"O Aba Dhar indeed I see that you are not able fulfill the right being an Amir and I surely love for you what I love for myself. Do not become an Amir over two people and do not govern over the wealth of an orphan."



THOSE WHO ARE IN CHARGE ARE A MODEL
IN THEIR DILIGENCE OR LAZINESS FOR
THOSE UNDER THEM

When those head of responsibilities carry out their duties completely and entirely, then those employees and people under them will follow suite and imitate them in that.

In addition, everyone in charge of doing a task/job, religious or otherwise, will be questioned about himself and his subordinates. He ﷺ said,

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ، فَأَلْأَمِيرُ الَّذِي عَلَى النَّاسِ فَهُوَ رَاعٍ
عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ ، وَ الرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ
عَنْهُمْ ، وَ الْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَ هِيَ مَسْئُولَةٌ عَنْهُمْ ،
وَ الْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ ، أَلَا فَكُلُّكُمْ رَاعٍ وَ كُلُّكُمْ
مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Every one of you all are guardians, and are held responsible for his flock. Hence, the Amir who is over the people then he

is a guardian over them and will be questioned concerning them. The man (i.e. husband) is a guardian over his household, and will be questioned concerning them; the wife is a guardian over the house of her husband, his children and will be questioned concerning them; and the slave is a guardian over the wealth of his master, and will be questioned about it. Is it not then that every one of you all are guardians and that all of you will be questioned about his flock."

In addition, when those in charge of responsibilities uphold their duties at all times they will become excellent models for their subordinates. A poet had said,

وَأِنَّكَ إِذْ مَا تَأْتِ مَا أَمَرْتَهُ بِهِ * * * تُلْفِ مَنْ إِيَّاهُ تَأْمُرُ آتِيَا

"And surely as you had fulfilled what you are enjoining, you will find the one you commanding fulfilling it."

Meaning, whatever you command others under you to do, which you had already preceded them in establishing your duties; then, surely, others will respond to you and will carry out what you have enjoined on them.



THE WORKER /PERSON'S CONDUCT TO
OTHERS SHOULD BE IN THE SAME MANNER,
AS HE WOULD LIKE TO BE TREATED

Naseebah "Sincerity," its affair within the Religion of Islam is enormous. For this reason the Messenger ﷺ had said,

الدِّينُ النَّصِيحَةُ، قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ، وَلِكِتَابِهِ،
وَلِرَسُولِهِ، وَلِأئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

"The religion is Naseebah, they said, "To whom Oh Messenger of Allah? He said, "To Allah, to His Book, to His Messenger, to the leaders of the Muslims as well as the common people."

In addition, Jareer Bin 'Abdillah al-Bajali ﷺ said,

بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنَّصْحِ
لِكُلِّ مُسْلِمٍ.

"I had pledged to Messenger of Allah ﷺ to establish the Prayer, to pay the Zakât, and be sincere to every Muslim."

In addition, just as every employee or worker if he has a pressing matter with someone in which he would like the other person to treat him excellent then indeed, it is binding upon him to treat others good; and He ﷻ said,

فَمَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ، فَلْتَأْتِهِ
مَنْيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلِيَأْتِ إِلَى النَّاسِ الَّذِي يَحِبُّ
أَنْ يُؤْتَى إِلَيْهِ

"So whoever would like to be removed and saved from the Hellfire, enter Paradise then his death should come to him while he believes in Allah and the Last Day; and that he should do to people, how he likes to be done."

Meaning, you should treat people in the same manner you would like them to treat you.

In addition, He ﷻ said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"None of you all will believe (completely) until he loves for his brother what he loves for himself."

In addition, Allah has rebuked the individual, who treats others contrary to what he likes to be treated in His statement,

﴿وَبَلِّغْ لِلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ

وَزَنُّوهُمْ يُخْسِرُونَ ﴿٣﴾﴾

"Woe to Al-Mutaffifin, Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to men, give less than due."

[Al-Mutaffifin verses 1-3]

In addition, He ﷻ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ ، وَوَادَ الْأَبْنَاتِ وَ

مَنْعاً وَهَاتِ ، وَكَرِهَ لَكُمْ ثَلَاثًا : قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ ، وَ

إِضَاعَةَ الْمَالِ

"Indeed Allah ﷻ had made unlawful upon you unruliness to your parents, burying the infant girls, hindering a person from what is his right or demanding what he is not entitled to; and

He, Allah, hates for you (to do) three things, gossip, excessive questioning, and squandering wealth."

Moreover, within this hadith is the dispraise of the person who always takes and does not give. Allah has mentioned the guardians of the orphans, who fear for their small children if they pass away leaving them behind. Allahﷻ,

﴿وَلِيَخَشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ﴾

﴿فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾

"And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words." [An-Nisaa verse 9]

Meaning, just as they like their weak children to be treated good after they have passed away, then indeed it is upon them to treat the orphans, who they have guardianship over, with excellence.



THE PERSON SHOULD TAKE PRECEDENCE TO THE FIRST TASK, BECAUSE THE EARLIEST TASK IS AMONG THE PRESSING MATTERS

Among the qualities of equality and justice is that the person/worker should not postpone a previous matter, which is among the pressing needs; nor should he give precedence to a secondary matter.

On the contrary, the priority with him should be according to what takes precedence; and within that is an ease for the worker as well as the pressing needs.

Moreover, it has come in the Sunnah of the Messenger ﷺ, which indicates to that. On the authority of Abi Hurairah ؓ he said,

بَيْنَمَا النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ ،
جَاءَهُ أَعْرَابِيٌّ فَقَالَ : مَتَى السَّاعَةُ ؟ فَمَضَى رَسُولُ اللهِ - صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ - يُحَدِّثُ ، فَقَالَ بَعْضُ الْقَوْمِ : سَمِعَ مَا قَالَ فِكْرُهُ
مَا قَالَ ، وَقَالَ بَعْضُهُمْ : بَلْ لَمْ يَسْمَعْ ، حَتَّى إِذَا قَضَى حَدِيثَهُ

قَالَ : أَيَّنَ أَرَاهُ السَّائِلَ عَنِ السَّاعَةِ ؟ قَالَ : هَا أَنَا يَا رَسُولَ اللَّهِ ، قَالَ :

فَإِذَا ضَيَّعَتْ

الْأَمَانَةَ فَانْتَظِرِ السَّاعَةَ ، قَالَ : كَيْفَ إِضَاعَتُهَا ؟ قَالَ : إِذَا وُسِّدَ

الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

"While the prophet ﷺ was in a setting speaking to the people, a Bedouin came to him then said, "When is the last hour?"

The Messenger of Allah ﷺ continued speaking (with the people). Then some of the people said, "Did he (the prophet) hear what he, the man said; and some of them said, "on the contrary he didn't hear him at all." As his speech finished, he

ﷺ said,

"Where is the one who questioned me about the last hour?" the person said, "Here I am oh, Messenger of Allah. He ﷺ said, "When the Amânah is neglected and abandoned then wait for the last hour." The person said, "How will it be neglected and abandoned?" He ﷺ said, "When the matter is given to other than the rightful person, then wait for the last hour."

In addition, the aspect of guidance from this hadith is that the Messenger ﷺ did not response to the inquirer until after his completion of his discussion with those who came before him (i.e. the questioner).

Al-Hafiz Ibn Hajr said in his explanation (i.e. of this hadith),

وَيُؤْخَذُ مِنْهُ أَخْذُ الدُّرُوسِ عَلَى السَّبَقِ، وَكَذَلِكَ الْفَتَاوَى وَ
الْحُكُومَاتُ وَنَحْوَهَا

"What can be derived from this hadith is the taking of lessons (i.e. lessons are given) to the person who takes precedence; likewise in Fatawa, government, and the likes."

In addition, it comes in the biography of Abi Ja'far Muhammad bin Jareer at-Tabari in *Lisaanul-Mizaaan* by al-Hafiz Ibn Hajr, his statement:

Ibnu 'Asakir by way of 'Abi Mu'abd Uthman Ibn Ahmad *ad-Daynuri*, said,

حَضَرْتُ مَجْلِسَ مُحَمَّدِ بْنِ جَرِيرٍ، وَحَضَرَ الْفَضْلُ بْنُ جَعْفَرِ بْنِ
الْفَرَاتِ الْوَزِيرِ، وَقَدْ سَبَقَهُ رَجُلٌ، فَقَالَ الطَّبْرِيُّ لِلرَّجُلِ

"I had attended a sitting (of knowledge) of Muhammad bin Jareer, and al-Fadl bin Ja'far bin al-Furat, the minister, attended also and a man had preceded him. So at-Tabari said to the man,

أَلَا تَقْرَأُ؟ فَأَشَارَ إِلَى الْوَزِيرِ ، فَقَالَ لَهُ الطَّيْرِي : إِذَا كَانَتْ النَّوْبَةُ لَكَ فَلَا تَكْتَرِثُ بِدِجْلَةَ وَلَا الْفُرَاتِ ،

"Are you not going to read?" The man pointed to the minister; and at-Tabari said to the man, "When it is your turn, don't care about Dijlah¹, or al-Furat."

قُلْتُ : وَ هَذِهِ مِنْ لَطَائِفِهِ وَ بَلَاجَتِهِ وَ عَدَمِ التَّفَاتِهِ لِأَبْنَاءِ الدُّنْيَا

I said, "and this is among his subtleties, his eloquence, as well as his inattention to the people of Dunya¹."



¹ **Translator's note:** Dijlah is the name of a capital that occurred in Baghdad during the *Khilafah* of 'Abbassiyah, and today it is the capital of Iraq.

THE DISTINGUISHING QUALITY OF THE
WORKER IS THAT HE SHOULD BE KNOWN
FOR HIS VIRTUE AND BEING FREE FROM
TAKING BRIBES & GIFTS

It is incumbent upon every worker that he is honest, has a sense of integrity, his heart is free and distance from spending the peoples' wealth falsely, from that which is presented to him in the form of a bribe or even if it is called a "gift".

Because, whenever he takes the peoples' wealth without a right then he has spent it falsely; and spending wealth falsely is among the matters that causes the non-acceptance of the *Du'a* (i.e. supplication). Imam Muslim noted in his authentication on the authority of Abi Hurairah that he said, the messenger of Allah ﷺ said,

أَيُّهَا النَّاسُ ! إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا ، وَإِنَّ اللَّهَ أَمَرَ
الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ ، فَقَالَ

Oh people indeed Allah is Tayyib; He will not accept any deed except that it is good². Allah has commanded the believers, with what He has enjoined the Messengers with; he said,

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾



Oh Messengers! Eat of the Tayyibât foods, which Allâh has made legal, and do righteous deeds. Verily! I am Well-Acquainted with what you do. [Al-Mu'minun 23:51]

وَقَالَ :

He said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

"Oh you who believe! Eat of the lawful things that We have provided you with." [Al-Baqarah 2:172]

² **Translator's note:** meaning the deed meets the requirements of Ikhlaas to Allah and Muta'bah of the Messenger (i.e. adhering to his authentic Sunnah) and Allah knows best.

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ : يَا رَبِّ !
 يَا رَبِّ ! وَمَطْعَمُهُ حَرَامٌ ، وَمَشْرَبُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَغَدِي
 بِالْحَرَامِ وَفَأَنَّى يُسْتَجَابُ لِذَلِكَ ! ؟

Afterwards he mentioned the man who extended his travel; he was disheveled, and dusty. He raised his hands to the sky saying, "My Lord! My Lord! (i.e. supplicating to Allah) and his food, drink, and clothing were haram. His nourishment was from the Haram. So will his supplication be responded to?!"

In addition, among the clearest matters to chase away the person from spending wealth wrongly is what Bukhari noted in his Saheeh³ on the authority of Jun 'dub Bin 'Abdillah that he said,

إِنَّ أَوَّلَ مَا يُنْتَنُ مِنَ الْإِنْسَانِ بَطْنُهُ فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا
 فَلْيَفْعَلْ وَمَنْ اسْتَطَاعَ أَنْ لَا يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ بِمِلءِ كَفِّهِ مِنْ دَمٍ
 أَهْرَاقَهُ فَلْيَفْعَلْ

³ Hadith of Jun 'dub Bin 'Abdillah found in Saheeh Bukhari #7152.

Verily the first of what will decompose from the human being (i.e. after dying) is his stomach. Hence, whoever is able avoid eating anything except from the Tayyib (i.e. Halal) then he should do so; and whoever is able not to let anything come between him and Paradise because of bloodshed on his hands, then he should do so.

In addition, what Bukhari⁴ noted on the authority of Abi Hurairah, from the Prophet ﷺ said,

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ ، أَمِنْ
حَلَالٍ أَمْ مِنْ حَرَامٍ

Indeed, there will come a time to the people when a person will not be concerned how he takes his wealth, either from the Halal, or from the Haram.

Moreover, within these individuals, who take their wealth without worrying if it is *Halal*; they deem that which has been placed in their hands is *Halal* and they deem the *Haram* is that which is not within their reach.

⁴ Hadith #2083, Hadith of Abu Hurairah.

As for the *Halal* in the religion of Islam then it is what Allah and His Messenger ﷺ has made *Halal* (i.e. lawful); and *Haram* is what Allah and His Messenger ﷺ have made *Haram* (i.e. unlawful).

In addition, narrations have been mentioned in the Sunnah of the Messenger ﷺ indicating the prohibition of the workers/employees from taking anything from the wealth of the job even if it is called a "gift."

Among them is the Hadith of Abi Humayd as-Sai'di⁵, May Allah be pleased with him, that he said,

إِسْتَعْمَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا مِنَ الْأَسَدِ ،
يُقَالُ لَهُ : ابْنُ اللَّثِيَّةِ عَلَى الصَّدَقَةِ ، فَلَمَّا قَدِمَ قَالَ : هَذَا لَكُمْ ، وَ
هَذَا لِي أُهْدِيَ لِي ،

"The Messenger of Allah ﷺ had employed a man from the tribe of Azd, it was said about him, he is Ibnul-Lutbiya (i.e. the son of Lutbiya) he was sent to collect the Zakât. So when he returned he said, "This is for you all, and this is for me, it was a gift given to me."

⁵ Saheeh Bukhari, Book of Zakât hadith #577 (English version)

قَالَ : فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى الْمُنْبَرِ ،
فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ،

He, Abu Humayd as-Sai'di, said, "Then the Messenger of Allah ﷺ stood on the Min'bar, praised and extolled Allah."

وَقَالَ : مَا بَالُ عَامِلٍ أْبْعَثُهُ فَيَقُولُ : هَذَا لَكُمْ ، وَهَذَا أُهْدِيَ لِي ؟!

Then he said, "What is the matter with a man whom I sent to collect Zakât, afterwards he said, "This is for you all, and this is a gift that was given to me?"

أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّى يَنْظُرَ أَيُّهُدَى
إِلَيْهِ أَمْ لَا ؟!

"Should he not sit in his father's house or mother's house so that he can see if it was a gift, which was given to him or not?"

وَالَّذِي نَفْسٌ مُّحَمَّدٍ بِيَدِهِ ! لَا يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ
يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ بَعِيرٌ لَهُ رُغَاءٌ أَوْ بَقْرَةٌ هَا خَوَازٌ أَوْ شَاةٌ تَبْعُرُ

By the One (i.e. Allah) who Muhammad's soul is in His Hand, not a single person among you will obtain anything from it (i.e. a gift) except that he will come on the Day of Resurrection carrying on his neck a camel screaming loud, or a cow mooing, or a sheep screaming intensely.

ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتِي إِبْطَيْهِ ثُمَّ قَالَ اللَّهُمَّ هَلْ بَلَّغْتَ مَرَّيْنِ

Afterwards, He, the prophet, raised his hands until we saw the white of his armpits. Then he said twice, "O Allah have I conveyed the message to them?"

عَنْ أَبِي هُرَيْرَةَ قَالَ :

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ
وَعَظَّمَ أَمْرَهُ

On the authority of Abi Hurairah⁶, he said,

⁶ Saheeh Muslim hadith #1831 (i.e. in the Arabic book)

The Messenger of Allah stood amongst us one day and he mentioned the Ghulul (i.e. betrayal regarding spoils) and he attached great importance to it as well as the matter concerning it.

ثُمَّ قَالَ لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ يَقُولُ

يَا رَسُولَ اللَّهِ أَغْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ

Then he said, "I definitely should not find anyone of you coming on the Day of Resurrection on his neck a camel screaming then he will say: O Messenger of Allah! Seek forgiveness for me. Then the Messenger will say to the person: I am not able to intercede any on your behalf before Allah; indeed I have already conveyed the message to you."

لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمَمَةٌ فَيَقُولُ يَا

رَسُولَ اللَّهِ أَغْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ

"I definitely should not find anyone of you coming on the Day of Resurrection on his neck a horse neighing (i.e. whinnying) then he says: O Messenger of Allah! Seek forgiveness for me. Then I will say to the person: I am not able to intercede any

on your behalf before Allah; indeed I have already conveyed the message to you."

لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ هَا تُغَاءُ يَقُولُ يَا رَسُولَ
اللَّهِ اغْنِنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أبلغتكَ

"I definitely should not find anyone of you coming on the Day of Resurrection on his neck a ewe (i.e. sheep) screaming intensely then he will say: O Messenger of Allah! Seek forgiveness for me. Then I will say to the person: I am not able to intercede any on your behalf before Allah; indeed I have already conveyed the message to you."

لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ نَفْسٌ هَا صِيَاخٌ فَيَقُولُ يَا
رَسُولَ اللَّهِ اغْنِنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أبلغتكَ

"I definitely should not find anyone of you coming on the Day of Resurrection on his neck a soul screaming intensely then he says: O Messenger of Allah! Seek forgiveness for me. Then I will say to the person: I am not able to intercede any on your behalf before Allah; indeed I have already conveyed the message to you."

لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَابَةٍ رِقَاعٌ تُخْفِقُ فَيَقُولُ يَا
رَسُولَ اللَّهِ اغْنِنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ

"I definitely should not find anyone of you coming on the Day of Resurrection on his neck a Riqaa' shaking intensely then he says: O Messenger of Allah! Seek forgiveness for me. Then I will say: I am not able to intercede any on your behalf before Allah; indeed I have already conveyed the message to you."

لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَابَتِهِ صَامِتٌ فَيَقُولُ يَا رَسُولَ
اللَّهِ اغْنِنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ

"I definitely should not find anyone of you coming on the Day of Resurrection on his neck a Samit then he says: O Messenger of Allah! Seek forgiveness for me. Then I will say to the person: I am not able to intercede any on your behalf before Allah; indeed I have already conveyed the message to you."

The word *Riqaa'* mentioned in the hadith is clothing, and the word *Samit* is gold and silver.

وَمِنْهَا حَدِيثُ أَبِي حُمَيْدِ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: هَدَايَا الْعُمَّالِ غُلُولٌ

In addition, among the narrations on this subject is the Hadith of Abi Humayd as-Sai'di⁷, that Messenger of Allah ﷺ said,

"Gifts, donations given to workers are Ghulul (i.e. betrayal of the trust regarding spoils)."

عَدِيَّ بْنِ عَمِيرَةَ الْكِنْدِيِّ قَالَ
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى
 عَمَلٍ فَكْتَمْنَا مَخِيضًا فَمَا فَوْقَهُ كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ

In addition, among the narrations mentioned on this subject is the Hadith of 'Adee Bin 'Amirah al-Kin'dee; that he said,

⁷ Imam Ahmad noted it #2360 as well as others. Look in the *Takh'reej* of the hadith in *Irwaa' al-Ghaleel* authored by Shaykh al-Albani #2622; and its meaning is the meaning of the previous hadith regarding the story of Ibnul-Lutbiya.

I heard the Messenger of Allah ﷺ say,

"Whoever we employ for work from among us, and he smuggles/ steals (i.e. from what comes about from the work) even if it is a needle or so much is greater or less than that; then that betrayal will be an iron collar on him, which he will wear on the Day of Resurrection."

وَمِنْهَا حَدِيثُ بُرَيْدَةَ عَنْ أَبِيهِ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ

رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ

In addition, among the narrations on this subject is the Hadith of Buraydah, from his father, from the Prophet ﷺ said,

"Whoever we employ for work, afterwards we gave him a specified amount (i.e. payment etc.), then whatever he takes after that then it, which he took, is Ghulul betrayal of the trust regarding spoils."

وَفِي تَرْجَمَةِ عِيَّاضِ بْنِ عَنَمٍ مِنْ كِتَابِ صِفَةِ الصَّفْوَةِ لِابْنِ الْجَوْزِيِّ

In addition, in the biography of 'Iyyadh Bin Ghanam, may Allah be pleased with him, from the Book *Sifatul-Saf'wah* "Descriptions of the Best" authored by Ibnul-Jawziyah⁸ :

وَكَانَ أَمِيرًا لِعُمَرَ عَلَى حَمصَ أَنَّهُ قَالَ لِبَعْضِ أَقْرِبَائِهِ فِي قِصَّةٍ طَوِيلَةٍ:
فَوَاللَّهِ! لَأَنْ أُشَقَّ بِالْمِنْشَارِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَخُونَ فَلَسًا أَوْ أَتَعَدَّى!

In addition, he, 'Iyyadh, used to be an Amir for 'Umar bin al-Khattab, May Allah be pleased with him, over the city of Hamsa; he would say to some of his relatives in a long story, "Then, by Allah! I being split open by a saw is more beloved to me than betraying a bankrupted person or violating him (i.e. his rights).

I ask Allahﷻ, that He grants all employees and workers among the Muslims success to fulfill his/her work in the manner, which is pleasing to Allahﷻ. May He bring about reward and a praiseworthy outcome (for them) in the Dunya' as well as the Hereafter. May Allah send blessings, praise, and salutations upon His servant, His Messenger, Our

⁸ Volume one, page 277

THE DISTINGUISHING QUALITY OF THE
WORKER IS THAT HE SHOULD BE KNOWN
FOR HIS VIRTUE AND BEING FREE FROM
TAKING BRIBES & GIFTS

Prophet, Muhammad; as well as upon his family and
companions.



APPENDIX-1

50 BENEFITS EXTRACTED FROM AYĀT-UL-DAIN
(THE VERSE CONCERNING DEBT/CONTRACTS)

By: Shaykh 'Abdur-Rahman Bin Nasir As-Sa'dee رحمته الله

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بَيْنَ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ
وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ
اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيحْسٍ مِنْهُ
شَيْئاً فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهاً أَوْ ضَعِيفاً أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ
فَلْيُمْلِلْ وَلِيَّهُ بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا
رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن رَضَوْنَ مِنَ الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا
فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبُ الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ
تَكْتُبُوهُ صَغِيراً أَوْ كَبِيراً إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ
لِلشَّهَدَةِ وَأَدْفَعُ أَلَّا تَرْتَابُوا ۗ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا
بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا

يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَأَتَّقُوا اللَّهَ

وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ يَكُلِّ شَيْءً عَلَيْهِ ﴿٢٨٢﴾

“Oh you, who believe when you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm); it would be wickedness in you. So be

afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.” [Al-Baqarah 2:282]

This is the verse concerning Debt; and it the longest verse of the Quran. It includes tremendous, splendid, and beneficial verdicts as well as *Miqdar* (i.e. laws).

The first of them: is that all types Islamic loans, from forward buying and so forth are permissible; because Allah had informed (us) about the loan, which upon it, the believers have an established report concerning it mentioning its verdicts (i.e. rulings).

Second & Three: That it is a must in forward buying to have an appointed time (term). That it is a must that the appointed term is stipulated and known. Therefore, it is not permissible for it to be neither at present nor at an unknown period.

Fourth: The command to write the entire loan contract; either it is obligatory or if it is highly recommended due to the severity of the need for writing it. That is because a loan contract without writing it will enter a great evil upon it pertaining to errors, forgetfulness, disputes as well as arguments.

Fifth: Ordering the Scribe to put down in writing (i.e. the loan contract).

Sixth: That he, the scribe, is fair regarding himself for the sake of concerning his writing; because the open sinner's statement nor his writing will not considered.

Seventh: that it is obligatory upon him to be just between the two parties in the contract. So he should not favor one of the two because of a kinship, a friendship, or so forth.

Eighth: Is that the scribe is conversant with writing documents as well as whatever the two parties will adhere to in the document and whatever will result—by means of it—a trust; because there is no path towards fairness except by that; and this is taken from His statement,

﴿وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبًا بِالْعَدْلِ﴾

“Let a scribe write it down in justice between you.”

Ninth: Is that if a document is found, which is known for it previously mentioned fairness; then he should act according to it even if he and the witness have passed away.

Tenth: Allah's statement,

﴿وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ﴾

"Let not the scribe refuse to write"

Meaning, he should not refrain whom Allah had blessed him with his teaching of the art of drawing up contracts; that he writes down the two parties agreement. Therefore, just like Allah has given him his teaching he should/must do well to the servants of Allah, who are in need of his scribing; and he shouldn't decline from scribing for them.

Eleventh: Is an order to the scribe to not write anything except what the one, who has the right to dictates.

Twelfth: Is that the one, who should dictate between the two contracting parties is the one who is in debt.

Thirteenth: He, Allah, orders him to make clear all of the rights, which are upon him and that he should not neglect any of it.

Fourteenth: That the person's acknowledgement to himself is acceptable; because Allah has commanded

the one, who is indebted to dictate to the scribe. So if he writes his acknowledgement, then because of that it establishes it's (i.e. the contract) binding and bonding/ensuring which is what he acknowledged to himself even if had claimed mistakenly or out of forgetfulness after that.

Fifteenth: Is that the one who has a debt which is clear of its extent, its description pertaining to abundance, minority, payment in advance, as well as deferred payment. That he is the one who owes the debt, statement is accepted before the statement of the one whom giving the money. Because Allah did not forbid him from disregarding the right which is upon him except that his statement accepted according what he, the one who owes the debt, says pertaining to the extent of the debt and its description.

Sixteenth: Is that He, Allah, had it impermissible upon the one, who it is incumbent to pay the *Haqq* (i.e. Debt) to neglect and/or diminish anything from its amount, its wellness, its excellence, or its deadline and so forth from everything else that belongs to it (i.e. the contract) as well as its appendages.

Seventeenth: Is that he, who is not able to dictate one's duty (i.e. his debt) due to his youthfulness, impudence, muteness or similar to that; then indeed his legally responsible person should represent him as his replacement in dictating and acknowledgement.

Eighteenth: Is that the legally responsible person should adhere to the fairness just like what the person, who owes the debt should adhere to of fairness and non-fulfilling the debt. This is due to His statement,

﴿بِالْعَدْلِ﴾

“In justice.”

Nineteenth: Is that he, Allah, has imposed as a condition upon the *Wali* (i.e. legal guardian) to be fair; because dictating with the previous mentioned fairness will not come about from a *Faasiq* (i.e. open sinner).

Twentieth: Is an establishment of the legal power and control over the wealth (i.e. of the minor).

Twenty first: Is that the debt is an obligation upon the youth, impudence, the muteness, the insane, as well as the weak and not upon their *Walī*.

Twenty second: Is that the acknowledgement of the youth, the impudent, the insane, and the imbecile/feeble minded and similar to them as well as their disposal of affairs is unbecoming. That is because Allah has appointed dictating for their *Walī* (i.e. legal guardian); and He did not appoint anything for them out of mercy, and for fear of the loss of their wealth.

Twenty third: The validity of the *Walī's* free disposal over the wealth of the one, who was mentioned (i.e. previously).

Twenty fourth: pertaining to it (i.e. the previous statement) shows the legitimacy of the people to learn these matters, which the individuals who have a contract of debt—by means of it (i.e. the matters)—can act trustfully with one another; because what is intended from that is consolidation and fairness. So whatever is not complete from what has been regulated by the revelation then it becomes a matter, which has been legislated to fulfill.

Twenty fifth: Learning how to write contracts is that which is regulated by the Quran and *Sunnah*; rather it is a collective duty and obligation. Because Allah ordered the writing of debt and so forth, and will not occur except by learning.

Twenty sixth: that He has been commanded to call upon witnesses for the contract of a loan; and that is to be done in a delegating manner. That is because of what is intended with that is showing the way to what will preserve the rights.

Thus it (i.e. the matter) returns to the welfare and interest of those who are under obligation (i.e. who is indebted).

Twenty seventh: That the minimum number of witnesses over contracts involving wealth and so forth is two men, or one man and two women. The *Sunnah* also indicates that the witness should accept the oath of the one who is giving the money.

Twenty ninth: Is that the testimony of women alone concerning wealth and so forth will not be accepted; because Allah did not accept the women's testimony except when accompanied by the man's. Indeed it is said, "*Indeed Allah has placed two women in*

the place of one man” because of a wisdom, which He has mentioned, and that wisdom is present whether if the testimony is with two women and one man or women by themselves. And Allah knows best.

Thirty: Is that the testimony of a mature slave is accepted just like the testimony of the free man due to Allah’s statement,

﴿وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ﴾

“And get two witnesses out of your own men.”

And the mature slave is among our men.

Thirty-first: is that the testimony of the disbelievers whether they are male or female is not accepted. This is because they are not from us (i.e. the Muslims), because the testimony’s foundation, i.e., its basis, is upon *‘Adala*, i.e., righteousness, and he is not.

Thirty-second: Within it (i.e. the statement) is the man’s virtue over the woman. And one man is equivalent to women (i.e. in testimony) due to the strength of His memory and the deficiency of her memory.

Thirty-third: Is that whoever forgets his testimony afterwards he is reminded and he recalls then his testimony is accepted due to Allah's statement,

﴿فَتُذَكَّرُ إِحْدَاهُمَا الْأُخْرَى﴾

“So that if one of them (two women) errs, the other can remind her.”

Thirty-fourth: It is deduced from the meaning (i.e. from the previous section of the verse) is that whenever the witness fears forgetting his testimony pertaining the obligatory rights of the contract. Then it is obligatory upon him to write it down (i.e. the obligatory rights of the contract) because whatever is not completed of an obligation by means of it then it becomes an obligation.

Thirty-fifth: Is that it is an obligation upon the person to accept if he is called to be a witness and he is not excused, then it is not permissible for him to decline due to Allah's statement,

﴿وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾

“And the witnesses should not refuse when they are called on (for evidence).”

Thirty-sixth: Is that whoever is not distinguished by the acceptable characteristics of being a witness in his testimony, and then it is not obligatory upon him to respond due to the lack of benefit in it, and because he is not from those qualified of being witnesses.

Thirty-seventh: Is the prohibition for the person writing down the debt contract to being weary and dissatisfaction; any part of the contract; from the little, the big, the description of appointed time, as well as all of whatever is contained in the contract pertaining to stipulations and specifications.

Thirty-eighth: is a clarification of the wisdom in writing and calling upon someone to be a witness concerning contracts and that is..

﴿أَفْسَطْ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾

“That is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among you.”

Therefore, indeed it (i.e. the verse) comprises of the fairness, which—by means of it—is the strength and support for Allah’s servants and their countries. And the testimony which is combined with writing it

down will be stronger, more complete, and more distant from doubt, uncertainty, contention, as well as dispute.

Thirty-ninth: It is deduced from the statement that whoever suspects and/or questions his testimony then it is not permissible for him to embark boldly upon it (i.e. the testimony). Rather it is necessary to be certain first.

Fortieth: His ﷺ statement,

﴿إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا

تَكْتُبُوهَا﴾

Save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down."

Within it, i.e. the statement, is the permission/concession to leave off writing down the contract if the trade is ready in cash because of the non-necessity of writing it down.

Forty-first: Is that even though he is permitted to leave off writing the present trade then indeed it has

been legislated to call someone to be a witness as he states,

﴿وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ﴾

“But take witnesses whenever you make a commercial contract.”

Forty-second: Is the prohibition from compelling the scribe that he is called upon at a busy time and results in a hardship upon him.

Forty-third: Is the prohibition from forcing the witness also that he is called upon to bare testimony or to fulfill the writing of the contract while having an illness or a distraction which is unbearable for him and so forth. This statement,

﴿وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ﴾

“Let neither scribe nor witness suffer any harm.”

This statement was made in a passive voice verb. And as for making it, i.e., the verb, based upon the subject of verb (i.e. the doer of the verb) then in doing is a prohibition for the witness and the scribe from causing harm to the owner of the right (i.e. the

person who is indebted) by refusal or demanding an unbearable price and so forth. And these two are the **Forty-fourth and forty-fifth.**

Forty-sixth: is that committing these impermissible acts is among the characteristics of *Fisq* (i.e. open sin) due to Allah's statement,

﴿وَأِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ﴾

"But if you do (such harm); it would be wickedness in you."

Forty-seventh: That attributes like *Fisq*, *Emaan*, Hypocrisy, hatred, love/allegiance and so forth which can be found present within the human being. Thus there can be within a person an element of *Fisq* (i.e. open sinning) and so forth. Likewise an element of *Emaan* and Disbelief can be found within him. Due to his statement,

﴿فَإِنَّهُ فُسُوقٌ بِكُمْ﴾

"It would be wickedness in you."

And he did not say, *"So you all are open sinners."*

Forty-eighth: And the right of the contract is to take precedence over what is present because of the

priority of its place; and the stipulation of righteousness in the witness due to His ﷺ statement,

﴿مَعْنٍ رَّضَوْنَ مِنَ الشَّهَدَاءِ﴾

“Such as you agree for witnesses,”

Forty-ninth: is that customary law stipulates righteousness is throughout all places and all times. Therefore, whoever is pleased by the people and held in esteem with them then his testimony is accepted.

Fiftieth: It is deduced from this statement that the testimony of an unknown person is not to accept until he is given a good recommendation.

Thus, these are the verdicts from what was derived from this noble verse according to the present circumstance and limited understanding. And belongs to Allah alone regarding his speech the verdicts and secrets which he bestows it upon whom He wills among His servants.



APPENDIX-2

FATAWA REGARDING EMPLOYEES

All praise belongs to Allah alone the Lord of all that exists. May Allah praise and send blessings upon the most virtuous of the prophets and the Messengers, Our prophet Muhammad as well as his family, and all of his companions.

As to proceed:

These questions from some employees who would like to have response to it, i.e., the questions, to have *Fiqh* of its verdicts and rulings, They were presented to our Shaykh Abi ‘Abdir-Rahmaan Yahyaa Bin ‘Ali Al-Hajoori—May Allah preserve him and increase him in knowledge, *Fiqh*, i.e., understanding of the Islam, make him a benefit to the Religion of Islam as well as the Muslims. As well as to have some sincere directions that is obligatory concerning the matter of Allah’s statement,

﴿ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“So ask the people of the Reminder if you do not know.” [Al-An’biya 21:7]

And they are grateful to Him, i.e. Allah, supplicating to Him for all that is good, for success, for the straightway, as well as for righteous guidance.

The first Question: We see many of the employees are devoted to their jobs. Is this considered to be from depending only on the means?

Answer: All praise belongs to Allah alone. We praise him, we seek his assistance, and we seek his forgiveness. And I testify that none has the right to be worshipped in truth except for Allah alone who has no partners. I testify that Muhammad is His servant and His last Messenger. May Allah praise and send blessings upon him, his family abundantly. As to proceed:

The heart’s attachment to employment, position, or rank, this is a dependency on other than Allah. That is only one of the causes by means of Allah’s ﷻ decree and supreme will. This attachment is an attachment related to polytheism. For indeed Allah ﷻ said,

﴿ فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ

﴿ نَطِقُونَ ﴿٢٣﴾ ﴾

“And in the heaven is your provision, and that which you are promised. Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.” [Ad-Dhariyaat 51:22-23]

And Allah ﷻ says,

﴿ وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

﴿ ٦٠ ﴾

“And so many a moving (living) creatures there is, that carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All Knower.” [Al-Ankabut 29:60]

And it is obligatory upon the Muslim to be dependent upon Allah ﷻ, and to rely on Him regarding his provisions as well as the rest of his affairs. And that he should cleanse his heart from the filth of polytheistic actions. He ﷻ says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ (١١)

“O you who believe! Follow not the footsteps of Shaytaan (Satan). And whosoever follows the footsteps of Shaytaan (Satan), then, verily he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islâm, etc.)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.” [An-Nur 24:21]

The 2nd question: When should employment or labor become an act of worship which by means of it will bring him closer to Allahﷻ?

Answer: the labor becomes an act of worship when it is a legislated deed/action, no prohibition within it, nor is it a distraction from the remembrance of Allah, due to Allahﷻ statement,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَامْوَالُكُمْ وَلَا ءَوْلَادُكُمْ عَنْ ذِكْرِ ءَللّٰهِ وَمَنْ يَفْعَلْ ذَٰلِكَ فَأُوْلَٰئِكَ هُمُ الْخَٰسِرُونَ ﴿٩﴾﴾

“O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, and then they are the losers.” [Al-Munafiqun 63:9]

Therefore, when it diverts him from the remembrance of Allah then it is not legislated. And like this he should fulfill it, i.e. the worship, in an excellent manner just like it necessities due to a hadith,

المؤمنون عند شروطهم إلا شرطاً حراماً حلالاً أو
شروطاً أحل حراماً

“The believers are bonded to their conditions unless if there is a stipulation which prohibits a lawful matter or a stipulation which permits an unlawful matter.”

Therefore, whoever has obligated oneself to a legislated task or an employment which he must perform then it is obligatory upon him to fulfill it just he has become liable to fulfill it. And he should

not solely depend and rely on it; rather his sole dependency and his reliance should be upon Allah ﷻ. This is only from what Allah ﷻ has made facilitated for him from the permissible, legislated means pertaining to Allah ﷻ statement,

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ

النُّشُورُ ﴿١٥﴾

“He it is, who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision and to Him will be the Resurrection.” [Al-Mulk 67:15]

Also from the area of seeking the legislative means just as what has been affirmed in the hadith of ‘Umar رضي الله عنه,

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

“If you all have Tawakkul, i.e. total dependency, upon Allah exactly as he should be depended upon then indeed He, Allah, will provide for you all just like what He provides for the bird.

It comes out in the morning with its stomach empty and returns with its stomach full.”

The statement “*comes out in the morning*” indicates that the coming out in search for provisions is a matter which is requested from the legislation. Thus searching for provision should be with having the intent of *Taqwaa* upon the obedience of Allah; and refraining oneself from begging. Having consideration for the wife, children and so forth from those whom caring for them is obligatory, being hospitable to the visitor and close to kin should not be the intent because He, i.e. Allah, is the one who guarantees him happiness or keeps him distant from misery. All of this is impermissible. He, the Most High, says,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ

يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

And I (Allāh) created not the jinns and humans except they should worship me (Alone). I seek not any provision from them (i.e. provision for themselves or for my creatures) nor do I ask that they should feed me (i.e. feed themselves or my creatures).

Verily, Allâh is the All-Provider, Owner of Power, and the Most Strong.” [Ad-Dhariyaat 51:56-58]

The 3rd question: Some of the people think or believe that the person who doesn't have a job that he indeed will become among the most miserable and poor of people. Is this thinking and belief correction?

Answer: No, this thinking is false. Allah ﷻ says,

﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

“Thought wrongly of Allâh - the thought of ignorance.” [Ali Imraan 3:154]

This is from the thinking of ignorance and thinking poorly of Allah. For indeed employment is not, that which created the servants and that which provides for them. Allah ﷻ says,

﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾﴾

Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.” [Ad-Dhariyaat 51:23]

Allah is the one, who created them, and Allah is the one, who provides for them. And this is one of the means. So this is an incorrect and false thinking. Therefore it is obligatory upon the Muslim to believe that all harm and benefit is from Allah ﷻ. It will not come about except by His permission due to a hadith,

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ
وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ،

“O Allah, there is no one who can prevent what you have given, and there is no one who can give what you have prevented. And nor can wealth avail its owner from you.”

The prophet ﷺ said,

وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ
يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَ إِنْ اجْتَمَعُوا عَلَى
أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ
عَلَيْكَ زُفَعَتِ الْأَقْلَامُ وَ جَفَّتِ الصُّحُفُ

“And know, i.e. have knowledge, that the community were to gather to benefit you in the least, they will not be able to

benefit you except with what Allah has already written for you. And if they were to gather to harm you in the least, then they would not be able to harm you in the least except with what Allah already written against you. The pens have been lifted and the pages are dry.”

Therefore, there is no employment, kin, distant relative, jinn, or mankind; all of them will not be able to benefit him or anyone else except after Allah wants good for the servant. And all of them will not be able to harm him or anyone except after Allah wants harm for the servant.

And no doubt that this thinking only originates from poor ‘Aqeedah, i.e. belief and creed, and the lack of being nurtured upon *Tawbeed* and the *Sunnah* of the Messenger of Allah, may Allah send blessings and salutations upon him and Allah is the one who, assistance is sought in.

The 4th question: many employees are afraid of their managers and those who are responsible over them. And that leads them to abandon obligatory matters and to do impermissible acts seeking gratification of these individuals as well as out of fear of their employment. What is the verdict concerning this type of action?

Answer: this type of action is impermissible,

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

“Obedience is only in matters which are Ma’roof”

Like this the Prophet ﷺ said. And he also said,

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

“There should be no obedience to the creation in disobedience to the creator, i.e. Allah.”

In addition, it is not permissible for any Muslim to take any person among mankind to be lord. For indeed Allah ﷻ dispraised and criticized the Jews and the Christians on the basis of their taking people as their lords besides Allah. He ﷻ says,

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ

ابْنَ مَرْيَمَ وَمَا أُمُّرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا

هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿١٦﴾

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He) . Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” [At-Taw’bah 9:31]

The major of the scholars of Tafsir are upon the meaning of the statement *“They (Jews and Christians) took their rabbis and their monks to be their lords”* means they worshipped them besides Allah, that they obeyed them in the disobedience to Allah. So whoever obeys a person in the disobedience to Allah then indeed he has venerated and worshipped him and has taken precedence of obeying that person over obedience to Allah. And this a polytheistic reverence in reality that is in need of repentance.

The 5th question: We ask for advice for some employees who Allah has sufficed them in matters of the Dunya’, i.e. worldly life, and has guarded their

circumstance while they in spite of this they look for other worldly work, and they are in need of learning beneficial religious knowledge and righteous deeds?

Answer: this advice which is due. A person whom Allah has blessed from His virtue, and he has not ceased in seeking Dunya' and he is heedless in seeking the hereafter. This is heedlessness and bereavement,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"Whomever Allah wants good then He, i.e. Allah, will grant him understanding of the religion."

When Allah facilitates for you the protection of your circumstance then you should praise Allah upon that. And you should be devoted towards seeking beneficial knowledge and righteous deeds, and you should seek benefit from this worldly life. Allah ﷻ says in His noble book,

﴿ اَعْلَمُوا اَنَّما الْحَيَوةُ الدُّنْيَا لَعِبٌ وَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْاَمْوَالِ
وَالْاَوْلَادِ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ بِنَانِهِ ثُمَّ يَسِيحُ فَرَدَّهُ مُضْفَرًا ثُمَّ يَكُونُ

حُطْمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا

﴿٢٠﴾ مَتَّعُ الْغُرُورِ

‘Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.’ [Al-Hadeed 57:20]

Afterwards Allah says in the following verse,

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ

﴿٢١﴾ الْعَظِيمِ

‘Race one with another in hastening towards Forgiveness from your Lord (Allâh), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of

Allâh which He bestows on whom He pleases. And Allâh is the Owner of Great Bounty.” [Al-Hadeed 57:21]

Take benefit from your life in this Dunya’, i.e. worldly life, by doing righteous deeds, and utilize what Allah has made facilitated for you from your wealth, and with it, i.e. the wealth, seek the hereafter. Allah ﷻ says about Qaarun,

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾

“But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world” [Al-Qasas 28:77]

Meaning, from the *Halal*, i.e. permissible,

﴿وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾

“And do good as Allâh has been good to you.” [Al-Qasas 28:77]

From you doing good just like Allah has been good to you. You doing good to yourself by teaching it and understanding it, i.e. your soul, and perhaps for a period you should seek religious knowledge so that you can worship Allah ﷻ upon insight until you meet

Allah, And this period of time which you sought religious knowledge which increases the lifespan in actuality and is not this money. This is that which increases the lifespan and this is the nutrition for the soul just as what Allah ﷻ says,

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ

﴿مُسْتَقِيمٍ﴾

“And thus we have sent to you (O Muhammad) Ruban (an Inspiration, and a Mercy) of Our Command. You knew not what the Book is, nor what is Faith? But we have made it (this Qur’ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allâh’s religion of Islâmic Monotheism).” [Ash-Shura 41:52]

Allah has called it *Ruban*. Thus it is nutrition for the soul, which no Muslim can do without ever.

The 6th question: The Muslim employee who mingles at his job with the disbelievers from the Jews, the Christians, the Hindus and other than them; so how should his association be with them?

The 7th question: How should the employee who is upon the *Sunnah* associate with the one who mingles with him at his job, from the people of desires, innovations, and factionalism?

The answer for both: he should cooperate with them with legislative dealings if he is tested with mingling with them. He should call them to the religion of Allah. He ﷺ says,

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾



“And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." [Fussilat 41:33]

And He says,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ﴾

﴿أَحْسَنُ﴾

“Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and

the Qur'ân) and fair preaching, and argue with them in a way that is better.” [An-Nahl 16:125]

Moreover, He says,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسُجِنَ اللَّهُ وَمَا

﴿ ١٠٨ ﴾ أَنَا مِنَ الْمُشْرِكِينَ

“Say (O Muhammad): “This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e., to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge. And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).”

[Yusuf 12:108]

If he thinks that this way will benefit and it has an influence in an environment whom from the disbelievers and people of innovation can be reminded then he should take it in a manner as the following,

فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ
مِنْ حُمْرِ النَّعَمِ

"For I swear by Allah that indeed Allah guiding one man by way of your hand is better for you than a red camel."

In addition to the previously mentioned evidences concerning this matter; and if he thinks that there will be no influence to his calling to the religion rather it is feared for him withdrawal from the disbelievers and those upon innovation, then it is obligatory upon him to fall back from this action as well as mingling with them in order to preserve himself and his religion due to the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement,

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ الشُّوْءِ كَحَامِلِ
الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ
وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَ
نَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا
مُنْتِنَةً.

“The example of the righteous companion and the wicked companion is like the person who carries misks, i.e. oils, and the blacksmith. So the one who carries misks either he will give it, i.e. the oil, to you as a gift, or either you will buy it from him, or either you will come across a pleasant scent. And the blacksmith either he will burn your clothes, or you will come across a rotten scent.”⁹

Also due to the statement of Allah ﷻ,

﴿ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَيْلًا ﴿٢٧﴾
 يَا لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
 وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ ﴾

“And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: “Oh! Would that I had taken a path with the Messenger (Muhammad). “Ah! Woe to me! Would that I had never taken so-and-so as a friend!” [Al-Furqân 25:27-29]

And due to the statement of Allah ﷻ,

⁹ Bukhari and Muslim noted it on the authority of Abi Musa al-Ash'ari-may Allah be pleased with him.

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْكُذَّابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾
 وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا لَهُمْ أَعْيُنَنَا وَنَنحِبُّنَهُمْ فَسَخَّرْنَا لَهُمْ قُلُوبَنَا وَلَا نَنصُرُهُمْ أَلَّا يَدْرِكُوا الْقَوْمَ الَّذِينَ سَخَّطْنَا لَهُمْ قُلُوبَنَا وَلَا يَفْعَلُونَ ﴿١٦٧﴾﴾

“When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: “If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.” Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.” [Al-Baqarah 2:166-167]

In addition, it has been affirmed on the authority of Ibn ‘Abbasؓ that he said,

“Do not accompany the people of desire, for indeed sitting with them will cause illness”

The people of desires include the disbelievers and the people of innovation. And it has been affirmed on the authority of Abi Qilaabah—may Allah have mercy on him—that he said, *“Do not sit with the people of desires for I fear that they will immerse you in innovation, and deceive you about your religion.”*

This lastly mentioned matter is more suitable regarding the Muslim if there is no influence from His calling the people to the religion. And no doubt that it directed to the people of disbelief from the Jews, Christians, Hindus, and similar to them. They are misguided in various ways and it could cause a weakness in the religion, i.e. regarding the Muslim, and he will not be safe. So it is an obligation upon him to avoid mingling with these individuals and that he preserves his religion which is main capital of his wealth. Allah ﷻ says,

﴿ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

“And die not except in a state of Islâm (as Muslims) with complete submission to Allâh.” [Ali Imraan 3:102]

﴿ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ﴾

“Therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him.” [Fussilat 41:6]

