

**GOVERNMENT SERVICE, OFFICERS AND SUPPORTING
STAFF: TOWARDS DEVELOPING A MANUAL OF ROLES,
RESPONSIBILITIES AND BEHAVIOURS IN THE LIGHT OF
ISLAMIC TEACHINGS**

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ABSTRACT:

It is the belief of every Muslim that the personality of the Prophet Muhammad (peace be on him) is so comprehensive that there is no aspect of the human life about which the Prophetic guidance and example could not be found. There are hundreds of thousands of government servants in Pakistan who are mainly Muslims. They are obligated to give the rights that Prophet Muhammad (peace be on him) has upon them. This article will try to discuss those rights, their implications and how a government servant, being senior or junior, should willingly and voluntarily give these rights. By using inductive, descriptive and analytical methods the author will try to derive these rights from the holy Qur'an and authentic Sunnah and then give suggestions to the government servants in the light of the divine texts.

KEYWORDS: Government, Behavior, Islamic teachings, Rights, Supporting Staff

1. Summary of the research paper:

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1. Brief introduction to the Rights of the Mustafa (peace be on him).
2. Implications of the Rights of the Mustafa for senior officers in the Light of Hadith ibn al-Lutbiyyah.
3. *Lessons that could be learnt from the Hadith of ibn al-Lutbiyyah.*
4. Implications of the Rights of the Mustafa (peace be on him) for Junior Staff.
5. Implications of the Rights of the Mustafa (peace be on him) in taking care of Junior Staff.
6. Some Issues discussed like: Merit in appointments, honesty and devotion in fulfilling the assigned tasks and duties; sincerity (*Nāṣiḥāh*); nepotism and bribery.
7. Concluding the Implications of the Rights of the Mustafa in the Light of Hadith:

"كلکم راع وکلکم مسؤول عن رعیتہ ..."

"Each and every one of you is responsible and each and every one of you will be held answerable about his/her responsibility...." ¹

2. Brief introduction to the Rights of the Mustafa (peace be on him):

Allah the All Mighty has favored us and honored us by sending Prophet Muhammad (peace be on him) to the humanity as He says:

¹ Bukhari, *Sahih Bukhari*, Book of Friday, Chapter on praying Jumu'ah in villages and cities, Hadith 849.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

"Allah did confer a great favor on the believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error." ²

The Messenger of Allah (peace be on him) has many rights upon us that we must know, understand carefully and then give those rights to him. Some of these rights are as follows:

1. To believe in him (peace be on him) as the last Messenger of Allah to the entire humanity. Allah the All Mighty says:

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

"Believe, therefore, in Allah and His Messenger and in the Light which We have sent down" ³

In Surah al-Hujurat, Allah the All Mighty says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا.

"Only those are believers who have believed in Allah and His Messenger

² The Holy Qur'an, 3: 164.

³ The Holy Qur'an, 64: 8.

and have never since doubted" ⁴

The Prophet (peace be on him) said about believing in him:

"وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ، يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ".

"I swear by the One in whose hand Muhammad's life is, no one from this Ūmmāḥ whether he is a Jew or a Christian, hears about me then dies before believing in what I have been sent with, but he will be from the dwellers of Fire." ⁵

2. To follow him (peace be on him), as following the holy Prophet (peace be on him) is the real proof of believing in him. Allah the All Mighty has limited His mercy to those who follow the Messenger of Allah as He declared:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ الَّذِينَ يَسْعَوْنَ الرَّسُولَ النَّجِيَّ الْأُمِّيَّ

"And My Mercy embraces all things. That (Mercy) I shall ordain for those who do right and practice regular charity and those who believe in Our signs. Those who follow the Messenger, the unlettered prophet." ⁶

3. Full Submission to his Commands as Allah the All Mighty says:

⁴ The Holy Qur'an, 49: 15.

⁵ Muslim, *Sahih Muslim*, Book of Faith, Chapter on Obligation of Believing in the Messenger ship of our Prophet Muhammad, Hadith 222.

⁶ The Holy Qur'an, 7: 156 - 157.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission"

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4. To love him more than anything else, as the Prophet (peace be on him) said:

"لَا يُؤْمِرُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ."

"No one of you can believe until I become more beloved to him than his children, his parents and all other people" ⁸

5. To help him and defend him (peace be on him) in his life and after his death. The companions defended him well in his life time. It is now the duty of the Ummah to defend his person and his Sunnah after his death.

1. **Implications of the Rights of the Mustafa (peace be on him) for senior officers in the Light of Hadith ibn al-Lutbiyyah:**

It is narrated that the Prophet (peace be on him) sent a man called ibn al-Lutbiyyah to collect the *Zākāt* money. He came back and said:

⁷ The Holy Qur'an, 4: 65.

⁸ Muslim, *Sahih Muslim*, Book of Faith, Chapter on The obligation to love the Messenger of Allah (peace be on him) more than one's family, children, parents and all other people, And mention of an absolute absence of faith regarding the one who does not love him with such love, Hadith 76.

"This is for you and this is mine as it was presented to me as a gift. The narrator said: The Messenger of Allah (peace be on him) stood on the pulpit, praised Allah, extolled Him then he said: What about a state official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not. By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck, a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said thrice: O Allah, I have conveyed (Thy Commandments).⁹ This Hadith shows that the gifts given to the government servants are considered bribery, as they are given to them for the sake of getting some favors in return. In this way a person who has a legal right is wronged.

2. Lessons that could be learnt from the Hadith of ibn al-Lutbiyyah

There are many lessons that could be learnt from this Hadith:

- 1. The leader should address the nation if there is a social problem that needs to be solved.*
- 2. The leader may hold the trustee accountable for the public works he assigns to him/her.*
- 3. The leader should stop the officers holding public offices from accepting any gifts.*

⁹ Muslim, *Sahih Muslim*, Book of Government, Hadith 37.

4. *The gifts accepted by the public office holders will be confiscated from them and put in the public exchequer.*
5. *Any way by which a gift is taken by public office holder is made null and void.*
6. *If a public office holder interprets his taking of gifts in a way that may legalize those gifts for him/her, that interpretation will be corrected by the legal authority.*
7. *Emphasize is made upon being trustworthy in all matters, particularly with what is related to the rights of people.*
8. *If an employee performs his/her duties with sincerity and hard work, he will be rewarded in this world and in the hereafter.*
9. *The public office holders should be selected on the basis of honesty and performance.*
10. *Public office holders should have the quality of transparency and their hands should be clean from taking bribery and gifts.*

3. Junior Staff and their Responsibilities in the Light of the Implications of the Rights of the Mustafa (peace be on him):

Junior staff is usually in majority in every nation, as they are directly in contact with public. How this segment of our society may fulfill the requirements of the rights of the Mustafa peace be on him is a question of fact. Right now we may just look at the ground reality regarding this segment. It is noticed that the junior staff is more corrupt than the senior in public offices. There are several observations on the junior staff, some of them are as follows:

i. Misuse of duty time: It is noticed that the junior staff comes

late but tries to leave early. They would prolong the time of work assigned to them or delay it. Doing personal work at duty time, leaving office for personal work, calling friends at office to chat or chatting with friends on social communication networks like skype, wibre and facebook, have become normal practices. Sometimes it is seen that they would prolong Zuhr namaz time or lunch break and start doing their personal work during that time. Sometimes they would do something that apparently looks good but at wrong time. For example it is seen (personal experience) that a teacher was reading the holy Qur'an during his invigilation duty in the examination hall. Indeed reading the holy Qur'an is 'Ibadah, but reading it at this particular time may not be rewarded as he is ignoring his duty. The Prophet said:

إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتِمَّنَهُ

"Allah, the most high, likes that if any one of you does some work he should do it perfectly."¹⁰

ii. Misappropriation of Government Resources: It is very often to see that the junior staff does not care about government resources provided to them at offices. The personal use of

¹⁰ Tabarani, *al-Awsat*, Hadith 891, and Baihaqi, *Shu'ab al-Iman*, Vol. 4, p. 334, and Ibn 'Adi, *al-Kamil*, Vol. 6, Hadith 2359.

papers, printers, cartridges (all kinds of stationary) is widespread. Moreover, the misuse of electricity, e.g. the lights, fans, air conditioners and electric or gas heaters are left on even when no one is in the office. The misuse of telephone is also noticed. It is used mostly for personal purposes and kept busy for long hours, so much so that when any government office is called the phone is found busy. The drivers would steal the patrol assigned for the senior officers they are working with while the senior officers would use the same vehicles for their personal use. Both the senior and junior staff would not hesitate to use the official buildings and their halls for their personal use holding the receptions of weddings, Walimas and Aqiqas etc.

iii. Misappropriation of financial resources

Another way of acquiring anyone's property is by force or fraud. This is technically called *Ghāshb* which means misappropriation, usurpation, embezzlement or plunder, which is strictly forbidden.

Narrated Abu Salama that there was a dispute between him and some people about a piece of land. When he told `Aisha about it, she said, "O Abu Salama! Avoid taking the land unjustly, for the Prophet (peace be on him) said,

"مَنْ ظَلَمَ قَيْدَ شَيْءٍ مِنَ الْأَرْضِ طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ".

"Whoever usurps even one span of the land of somebody, his neck will be

encircled with it down the seven earths." ¹¹

The above tradition has been related with minor variations by a number of other Companions as well. The substance of all of them, however, is that anyone who unlawfully occupies the smallest piece of land, even if it only be a span, measured by the extended thumb and little finger, shall be sunk as punishment to the lowest part of the earth on the Day of Reckoning.

Imam Nowawi has narrated an inspiring incident in his book 'Riad al-Salihin', in connection with the usurpation of land. It is related that during the Caliphate of Mu'awiyah (may Allah be pleased with him), a woman filed a complaint in the court of Marwaan, the Governor of Madinah, against Sa'eed ibn Zaid that he had wrongfully occupied her land. Sa'eed bin Zaid (may Allah be pleased with him) feeling extremely hurt, exclaimed, "Would I approach upon the land of this woman and occupy it unjustly? Have I not heard the dreadful admonition pronounced in this regard, by the Messenger of Allah (peace be on him)?"

Sa'eed bin Zaid (may Allah be pleased with him) spoke with such feeling that even Marwaan was moved by it and said to him, "Now, I do not call for any proof or argument from you."

Sa'eed bin Zaid (may Allah be pleased with him) then made the following prayer from the depth of his heart, "O Allah! If you know that this woman has charged me with a false offense, deprive her of the vision of her eyes, and convert this land into her grave."

¹¹ Bukhari, *Sahih Bukhari*, Book of Oppressions, Chapter: The sin of him who usurps the land of others, Vol. 3, Hadith 633.

The narrator, Urwah goes on to say, “It happened exactly like that. I myself saw the woman. She became blind in old age and used to say that she had come to that state owing to the imprecation of Sa’eed bin Zaid (may Allah be pleased with him) and then one day she fell into a ditch as she was going over her land and the ditch became her grave.”¹²

It is related by Imran bin Husain (may Allah be pleased with him) that the Messenger of Allah (peace be on him) said:

.... " وَمَنْ اِتْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا .

“... And whoever acquires anyone’s property by force is not of us.”¹³

Abdullah ibn as-Sa’ib reported that his grandfather said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say:

لَا يَأْخُذُ أَحَدُكُمْ مَتَاعَ صَاحِبِهِ لِأَعْيَابٍ وَلَا جَادًا، فَإِذَا أَخَذَ أَحَدُكُمْ عَصًا صَاحِبِهِ فَلْيُرُدَّهَا إِلَيْهِ.

“None of you should take even the stick of his brother, neither in jest nor with the intention of taking. Anyone who does so should, therefore, return it.”¹⁴

It shows that even an ordinary thing like a stick cannot not be taken

¹² Nowawi, *Riad al-Salihin*, Book of Du'a (Supplications), Hadith, 1506.

¹³ Tirmidhi, *Jami' al-Tirmidhi*, Book of Marriage, Chapter: What Has Been Related about the Prohibition of The Shigar Marriage, Vol. 2, Hadith 1123.

¹⁴ Bukhkari, *al-Adab al-Mufrad*, Book of Dealing with people cheerfully, Chapter: Playing and joking that is not permitted, Hadith 241.

without the owner's permission, even by way of a joke. In case it is done, the article ought to be returned, and no one should imagine that the giving back of an article of little value, like a stick, was not necessary.¹⁵

Abu Hurairah (may Allah be pleased with him) relates, on the authority of his uncle, Raqqashi, that the Messenger of Allah (peace be on him) said, "Beware! Do not be unjust to anyone. Beware! Acquiring anything belonging to anyone else, without his consent, is unlawful." (Baihaqi and Daraqutni).

Similarly, there is another case of taking trivial things without permission. It is narrated by Zaid ibn Khalid al-Juhani:

"A man from the Companions of the Prophet (peace be on him) died on the day of Khaybar. They mentioned the matter to the Messenger of Allah (peace be on him). He said: Offer prayer over your companion. When the faces of the people looked perplexed, he said: Your companion misappropriated booty in the path of Allah. We searched his belongings and found some Jewish beads not worth two dirhams."¹⁶

iv. Exploitation of loopholes in rules and regulations:

There are some people who always look for loopholes in rules and regulations for their personal gains. In some offices there are

¹⁵ Extracted from *Ma'ariful Hadith*, published by Academy of Islamic Research and Publications, Lucknow (India)

¹⁶ Abu Dawood, *Sunan*, Hadith Number 2397.

punching machines for attendance. These machines have punch cards for the employees to record the time of coming and leaving the office. Some people would assign others to punch it for them early in the morning so that they may come late while in records they are shown present on time in their offices. Some people, particularly from senior staff would take loan and then not pay it back, not realizing how much great problem this loan will create for them on the Day of Judgment. The Prophet (peace be on him) said:

“A debt will be settled on the Day of Resurrection if the one who owes it dies, apart from three: A man who lost his strength fighting in the cause of Allah the All Mighty, so he borrows in order to become strong again to fight the enemy of Allah the All Mighty and his enemy, a man in whose presence a Muslim dies and he cannot find anything with which to shroud him except by taking a loan and a man who fears Allah the All Mighty, if he stays single, so he gets married for fear of losing his religious commitment. Allah will pay off the debt for these people on the Day of Resurrection”¹⁷

v. Various forms of *qawl al-zur wa al-‘amal bih* i.e., lying and acting upon lies:

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be on him) said:

" كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ "

"For a person to be considered a liar, it is enough for him to spread

¹⁷ Ibn Majah, *Sunan*, Book of Charities, Vol 3, Hadith 2435.

whatever he hears."¹⁸

There is a prophecy made by the Messenger of Allah (peace be on him) about the characters of the people who will come after his time. Abu Hurairah (May Allah be pleased with him) said, that the Messenger of Allah (peace be on him) said:

"سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ يُصَدِّقُ فِيهَا الْكَاذِبُ وَيُكَذِّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَرُ فِيهَا الْخَائِنُ وَيُحْوَنُ فِيهَا الْأَمِينُ " .
"وَيَنْطِقُ فِيهَا الرُّوَيْصَةُ قِيلَ وَمَا الرُّوَيْصَةُ قَالَ الرَّجُلُ التَّافَهُ فِي أَمْرِ الْعَامَةِ ."

“There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the *Ruwaibidah* will decide matters.’ It was said: ‘Who are the *Ruwaibidah*?’ He said: ‘Vile and base men who control the affairs of the people.’”¹⁹

The Prophet (peace be on him) explained how a lying person categorically spoils his fate. It is narrated by 'Abdullah that Allah's Messenger (peace be on him) as said:

"إِنَّ الصَّادِقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْنُدُقُ حَتَّى يُكْتَبَ صِدِّيقًا وَإِنَّ الْكَاذِبَ يَهْدِي إِلَى " .
"الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا ."

"Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to

¹⁸ Muslim bin Hajjaj, *Sahih Muslim*, Chapter on the Prohibition of narrating whatever is heard. Dammam (Saudi Arabia): Dar al-Khair, 1996.

¹⁹ Ibn Majah, *Sunan*, Book of Tribulations, Hadith 4172.

obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar."²⁰

The Prophet (peace be on him) has forbidden lying even while joking. He (peace be on him) said:

أَنَا رَعِيمٌ بَيْتٌ فِي رَيْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُخْتَمًا وَبَيْتٌ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذِبَ وَإِنْ كَانَ مَارِجًا " .
"وَبَيْتٌ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ

"I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good."²¹

It is seen that the lower staff would apply for sick leave while they are not sick, or it is seen in senior staff that they would go abroad for treatment on government expenses while they are not sick.

Flattering:

One of the famous forms of lying is flattering. It is usually done by the lower staff in favor of the senior staff. It is based on lies, as the first person qualifies the second person with qualities that he does not possess. It happened in front of the Prophet (peace be on him) as it is narrated by Abu Bakrah that a man praised another man in front of

²⁰ Muslim, *Sahih Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter on The Abhorrence of Lying and the Goodness and Virtue of Honesty, Hadith 134.

²¹ Abu Dawood, *Sunan*, Book of Etiquettes, Chapter on good manners, Hadith 4782.

the Prophet (peace be on him). The Prophet (peace be on him) said to him:

وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مِرَارًا ثُمَّ قَالَ مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ لَا تَحَالَةَ فَلْيُفْلِنِ أَحْسِبُ فَلَانًا
وَاللَّهُ حَسِيبُهُ وَلَا أُزْجِي عَلَى اللَّهِ أَحَدًا أَحْسِبُهُ كَذًّا وَكَذًّا إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ

"Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think him so and so,' if he really knows what he says about him." ²²

4. Lack of Trust (Amanat):

One of the serious problems in our offices is lack of trust. No one trusts the other. Everyone is scared from the other. The junior staff would think that his boss will spoil his/her annual confidential report (ACR) while the senior official would think that his/her junior staff is spying on him. This lack of trust cannot be removed except by following the Prophetic advice of being sincere to each other for the sake of Allah.

About the lack of trust it has been narrated by Hudhaifa that the Messenger of Allah (peace be on him) narrated to us two Ahadith. I have seen one crystallized into reality, and I am waiting for the other. The

²² Bukhari, *Sahih al-Bukhari*, Book 52, Book of Witnesses, Chapter: If only one man attests the conduct of another, Hadith 2662.

Prophet (peace be upon him) told us:

"Trustworthiness descended in the innermost part of the hearts of people. Then the Qur'an was revealed and they learnt from the Qur'an and they learnt from the Sunnah. Then the Prophet (peace be on him) told us about the removal of trustworthiness. He said: The man would have a wink of sleep and trustworthiness would be taken away from his heart leaving the impression of a faint mark. He would again sleep and trustworthiness would be taken away from his heart leaving an impression of a blister as if you roll down an ember on your foot and it becomes a vesicle. He would see a swelling having nothing in it. The Prophet (peace be on him) then took up a pebble and rolled it down over his foot and said: The people would enter into transactions amongst one another and hardly a person would be left who would return things entrusted to him. There would be so much paucity of honest persons that it would be said: There in such and such tribe is a trustworthy man. And they would also say about a person: How prudent he is, how broad-minded he is and how intelligent he is, whereas in his heart there would be no faith even to the weight of a mustard seed. I have passed through a time in which I did not care with whom amongst you I entered into a transaction, for if he were a Muslim his faith would compel him to discharge his obligations to me and if he were a Christian or a Jew, the ruler would compel him to discharge his obligations to me. But today I would not enter into a transaction with you except with so and so."²³

In another narration Zahdam bin Mudarrib says that he heard Imran bin

²³ Muslim, *Sahih Muslim*, Book 1, Hadith 274.

Hussain narrating from the Prophet (peace be on him) that he said:

"The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation." `Imran added, "I do not remember whether he mentioned two or three (generations) after his generation. He added, "Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy, and they will stand witness without being asked to do so, and obesity will appear among them."²⁴

Ibn al-Sa'di Maliki reported:

"Umar bin Khattab (Allah be pleased with him) appointed me as a collector of Sadaqa. When I had finished the task assigned to me and I handed over that to him, he commanded me to accept some remuneration for the work. I said: I performed this duty for Allah and my reward is with Allah. He said: Take whatever has been given to you, for I also performed this duty during the time of the Messenger of Allah (peace be on him). He assigned me the task of a collector and I said as you say and the Messenger of Allah (peace be on him) said to me: When you are given anything without your asking for it, then accept it, eat it and give it in charity." ²⁵

**5. Implications of the Rights of the Mustafa (peace be on him)
in taking care of Junior Staff:**

²⁴ Bukhari, *Sahih Bukhari*, Book 83, Hadith 72.

²⁵ Muslim, *Sahih Muslim*, Book 12, Chapter on 'It is permissible to take without asking for it or hoping for it', Hadith 145.

The Seerah of our beloved Prophet (peace be on him) is the best witness upon the greatness of Islamic view of service and servants. As head of the state the Prophet (peace be on him) ordered the companions to be nice to their servants. He said:

"إِخْوَانُكُمْ خَوْلَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ"

"Your servants are your brothers. Allah has put them under your authority. So whoever has his brother under his authority, he must feed him from whatever he eats and he must clothe him from whatever he wears. Moreover, do not assign them duties that are more than their capacity. If you do so then help them" ²⁶

The Prophet (peace be on him) obligated the business community to pay in full the wages of the servant as soon as they become due. He said:

"أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرْقُهُ."

"Give the servant his wages before his sweat dries" ²⁷

He warned his companions from doing wrong or eating up someone's money by saying:

"مَنْ افْتَتَحَ حَقَّ امْرِئٍ مُسْلِمٍ بِمِيمِنِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَخَرَّمَ عَلَيْهِ الْجَنَّةَ". فقال رجل: وإن كان شيئًا يسيرًا يا رسول الله؟ فقال: "وإن كان قضيبيًا من أراك"

²⁶ Bukhari, *Sahih Bukhari*, Book of Emancipation, Hadith 2371.

²⁷ Ibn Majah, *Sunan ibn Majah*, Books on Pledges, Chapter on Salary of the Labors, Hadith 2436.

"He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him: Messenger of Allah, even if it is something insignificant? He replied: Yes, even if it is the twig of the arak tree."²⁸

The Prophet (peace be on him) used to take care of his servants so much so that he helped them get married also. Rabi'ah bin Ka'b Aslami says:

I used to serve the holy Prophet (peace be on him). Once he said to me, O Rabi'ah! Don't you want to get married? I said, no O Messenger of Allah, I don't want to get married, I don't have anything to maintain the wife and I don't like anything to keep me away from you. The Prophet (peace be on him) asked him the same question three times at different occasions. At third time Rabi'ah said, yes. So the Prophet (peace be on him) sent him to a certain family of Ansar to ask the hand of a lady.²⁹

The mercy of the holy Prophet (peace be on him) reached his non-Muslim servant also. A Jewish boy used to work for him as a servant. He fell seriously ill. The Prophet (peace be on him) kept on visiting him several times. One day when the Prophet (peace be on him) visited him he was breathing his last. The Prophet asked him to accept Islam. He looked at his father for approval. His father said, obey Abu al-Qasim (the Prophet). The boy accepted Islam and breathed his last. The Prophet (peace be on him) came out saying:

²⁸ Muslim, *Sahih Muslim*, Book of Faith, Chapter on Warning against Usurping the Right of a Muslim, Hadith 260.

²⁹ Tayalisi, Abu Dawood, *Musnad*, Hadith Rabi'ah bin Ka'b Aslami, Hadith 1257.

"الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ".

"Praise be to Allah who saved him from the Fire".³⁰

6. Some Issues discussed like: Merit in appointments, Honesty and devotion in fulfilling the assigned tasks and duties, Sincerity (*nasihah*), Nepotism.

i. Merit in appointments:

Favoritism in Hell

مَنْ وُلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمَرَ عَلَيْهِمْ أَحَدًا مَحَابَاةً فَعَلَيْهِ لَعْنَةُ اللَّهِ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا حَتَّى يُدْجِلَهُ
جَهَنَّمَ

The Messenger of Allah (peace be on him) said: “Whoever is put in charge of any affair of the Muslims and he appoints in command over them anyone out of favoritism, then the curse of Allah will be upon him, and Allah will not accept from him either repentance nor a ransom until He enters him into Hellfire.”³¹

A position of authority is a trust (Amanah). Its misuse will be accountable before Allah the All Mighty.

A common manifestation of corruption is the appointment of relatives or

³⁰ Bukhari, *Sahih Bukhari*, Book of Funerals, Chapter on If a child accepts Islam and dies whether his funeral prayer will be prayed, Hadith 1274.

³¹ Ahmad, Musnad Imam Ahmad bin Hanbal, on the authority of Abdullah bin Uthman.

supporters to positions (usually from which money is to be made), while they are not the most qualified to hold those offices. It is a cause of the downfall of nations.

When an appointment is made without considering merit, it is equal to inviting Allah's curse. Likewise, when we accept a position, it better be one whose obligations we can fulfill.

The Prophet laid some basic rules for those who are going to take leading positions in the community.

Abdur Rahman bin Samurah says that the Prophet said to me:

"يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ، لَا تَسْأَلِ الْإِمَارَةَ؛ فَإِنَّكَ إِنْ أُوتِيَتْهَا عَنْ مَسْأَلَةٍ وَكَلْتَ إِلَيْهَا، وَإِنْ أُوتِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا"

"O Abdur Rahman bin Samura! Do not ask for governorship..."³²

The Prophet followed this method as we see in a Hadith narrated by Abu Dhar who says:

"I said to the Prophet (peace be on him), will you not appoint me as a governor? He tapped on my shoulder and said: O Abu Dharr, you are weak and this is a trust, and on the Day of Judgment it will be disgrace and shame except for the one who took this responsibility as it ought to be and gave all rights that became obligatory upon him regarding it."³³

³² Bukhari, *Sahih Bukhari*, Book of Oaths and Pledges, Hadith 6248.

³³ Muslim, *Sahih Muslim*, Book of Governance, Chapter on Disliking Governorship without Need, Hadith 1825.

The Prophet (peace be on him) as leader of the Muslims knew who was capable of bearing the responsibility of community trustee and who was not capable. The Prophet (peace be on him) knew that Abu Dharr was not capable, so he advised him to stay away from it. This is a Prophetic method that carries a principle of Islamic civilization of installing capable governors and chiefs, keeping aside all those who are unable to perform this duty even if they are friends or close relatives. Hence the first governor appointed by the Prophet (peace be on him) was Bazan bin Sasan, the Prophet (peace be on him) made him governor of entire Yemen after the death of Khusrow. After his death the Prophet (peace be on him) appointed his son, Shahr bin Bazan over San'a and its suburbs. After the assassination of Shahr the Prophet (peace be on him) appointed Khalid bin Sa'eed bin 'Aas.³⁴

The above quotation from Ibn al-Qayyim emphasizes that those who undertake the high positions in the country must be experienced and have necessary technical skills.

The second caliph Umar bin Khattab put some conditions about a person who is going to undertake the position of the governor. He said:

"لا يصلح الوالي إلا بأربع خصال، إن نقصت واحدة لم يصلح له أمر: قوة على جمع المال من أبواب حلّه، ووضعه في حقه، وشدة لا جبروت فيها، ولين لا وهن فيه

"The governor is not competent unless he has four qualities, even if one of

³⁴ Ibn al-Qayyim, *Zaad al-Ma'ad*, Vol. 1, p.125.

these qualities lack he cannot succeed; ability of raise funds from lawful means, spending these funds on the deserving, strength without oppression and leniency without weakness." 35

Umar followed the Prophetic method in appointing his governors as the Prophet once said:

إِنَّا لَا نَسْتَعِينُ عَلَىٰ عَمَلِنَا بِمَنْ يَطْلُبُهُ

"We do not appoint as governor a person who seeks this position."³⁶

Umar used to emphasize upon his governors to be lenient and kind towards their subjects. Once he was interviewing a man for governorship, he examined him and decided to appoint him. While his secretary was writing the orders of appointment a child came to Umar and sat on his lap. Umar started pampering the child. The man seeing this said: O Leader of the Faithful! I have ten children like him, none of them ever came close to me. Umar said: then what is my fault if Allah has deprived your heart from mercy. Allah shows mercy to His merciful servants only. Then he said to the secretary: tear off the orders, if he is unable to show mercy to his children how he would be merciful to his subjects?³⁷

ii. Honesty and devotion in fulfilling the assigned tasks and duties

³⁵ Tartushi, *Siraj al-Mulook*, p.50.

³⁶ Albani, *Sahih Sunan Nasaee*, Vol. 1, p. 148.

³⁷ Ibn al-Jawzi, *Tarikh Umar* (History of Umar), p. 104.

The Prophet (peace be on him) emphasized on being devoted in fulfilling the assigned tasks and duties. He said:

إن الله يحب إذا عمل أحدكم عملاً أن يتقنه

Abu Musa (may Allah be pleased with him) reported: The Prophet (peace be on him) said:

الخازن المسلم الأمين الذي ينفذ ما "وعن أبي موسى الأشعري رضي الله عنه ، عن النبي صلى الله عليه وسلم أنه قال: "أمر به، فيعطيه كاملاً موفراً، طيبة به نفسه فيدفعه إلى الذي أمر له به أحد المتصدقين".

The honest Muslim trustee who carries out his duties that are assigned to him in full, with his heart overflowing with cheerfulness, to whom he is ordered, is one of the two givers of charity".³⁸

This Hadith also mentions a very important principle to the effect that everyone must wholeheartedly perform the duty assigned to him by the state. If he is appointed custodian of the Bait-ul-Mal (public exchequer), he must fulfill his duty with utmost honesty. If he is not envious of anyone, nor harms anybody, nor behaves niggardly then he will be entitled to the same reward which will be due to the person who entrusted him that duty. Thus this Hadith enjoins every Muslim to perform his official duties wholeheartedly and to the best of his ability.

‘A’ishah (RAA) narrated that the Messenger of Allah (peace be on him) said:

اللَّهُمَّ مَنْ وُلِيَ مِنْ أُمَّتِي شَيْئًا، فَشَقَّ عَلَيْهِ، فَاشْتَقْ عَلَيْهِ وَمَنْ وُلِيَ مِنْ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفَقْ بِهِ.

“O Allah, cause distress to him who has any charge over my people and causes them distress.”³⁹

iii. Sincerity (*nasihah*):

It was narrated from Abu Hurairah that the Messenger of Allah (peace be on him) said:

"إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ". قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ قَالَ "لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ".

"Religion is sincerity, religion is sincerity, religion is sincerity." They said; "To whom O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the Rulers of the Muslims and to their common folk"⁴⁰

iv. Nepotism:

It is reported from the Prophet (peace be on him) as saying:

مَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمَرَ عَلَيْهِمْ أَحَدًا مُحَابَاهَةً فَعَلَيْهِ لَعْنَةُ اللَّهِ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا حَتَّى يَدْخُلَهُ جَهَنَّمَ

"Whoever is responsible for anything from the Muslims' issues, and then appoints over them a person due to his love of them, then the curse of Allah is upon him, Allah will not accept from him aversion nor correction

³⁹ Muslim, *Sahih Muslim*, Hadith 1828.

⁴⁰ Nasa'ee, *Sunan*, The Book of al-Bay'ah, Chapter on Sincerity to the Imam, Hadith4204.

until He enters him into the Hellfire." ⁴¹

The Prophet also said:

مَا مِنْ وَاٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

"There is no governor who takes charge of governing the Muslims, and then dies, and he had been cheating them, except that Allah prohibits him from Paradise" ⁴²

There are many lessons that could be learnt from these two Ahadith:

1. Complete prohibition of any form of nepotism or favoritism in appointing people to positions of responsibility, as indicated by the Prophet that such actions lead to having the curse of Allah upon one, as well as then being entered into the hellfire.
2. Giving positions to less able people out of love or family ties is a treachery to the public since they will be managed by less qualified people, and at the same time it is a treachery to the *Deen* as it goes against the order of Allah and His Messenger (peace be on him).
3. There is a narration from Umar (may Allah be pleased with him) that the one who does so has betrayed Allah, and betrayed the Messenger (peace be on him), and all of the believers.

⁴¹ Ahmad, Musnad Imam Ahmad bin Hanbal, on the authority of Abdullah bin Uthman.

⁴² Bukhari, Judgments (Ahkaam), Hadith number 7151.

4. In the narration agreed upon by Bukhari and Muslim, it is mentioned that the one who dies having cheated the people with respect to his undertaking, then he is prohibited from entering Paradise. Therefore it is clear that cheating is a grave sin particularly for those in positions of responsibility, and to appoint people out of love and family ties rather than ability to leadership roles is a specific type of cheating.

The Prophet (peace be on him) set a standard that is followed only by those people who fear Allah openly and secretly. The following Hadith could be the best role model for those who are even slightly tilted towards nepotism. The narrator Ibn A'bud says that 'Ali (may Allah be pleased with him) said to me:

“May I not narrate to you about me and Fatimah the daughter of the Apostle of Allah (peace be on him)? She was most favorite to him among his family.” I said, “Yes”. He said “She pulled the grinding stone with her hand so much that it affected her hand, she carried water in a water bag so much so that it affected the upper portion of her chest, she swept the house so much so that her clothes became dirty. The Prophet (peace be on him) acquired some slaves”. So I said “Would that you go to your father and ask him for a servant. She then came to him and found some people talking to him. She therefore returned. Next day the Prophet (peace be on him) came to her and asked her, what was your need? But she kept silence. So I said, I inform you, O Apostle of Allah. She pulled grinding stone so much that it affected her hand; she carried water bag so much that it affected her neck. When the servants were brought to you I asked her to come to you and ask for a servant to save her from the exertion she is suffering.” He said “Fear Allah, O Fatimah and perform the duty of your Lord and do the work of your family.” When you go to bed say “Glory be to Allah” thirty three times, “Praise be to Allah” thirty three times, and “Allah is Most Great” thirty four

times. This is one hundred times. That will be better for you than a servant. She said “I am pleased with Allah the most high and with His Apostle (peace be on him).”⁴³

v. **Bribery:**

The love of money is put in the nature of human beings. Allah the All Mighty says:

وَاللَّهُ جَبَّحْتِ الْخَيْرِ كَشَدِيدًا

"And he loves money" ⁴⁴

There are some people whose love for money exceeds all limits and they start loving it blindly. The Prophet (peace be upon him) called these people the worshippers of money and baddua them. According to the narration of 'Abdullah bin 'Amr, the Prophet (peace be upon him):

"May the slave of Dinar, Dirham and fame, perish as he is pleased if these things are given to him, and if not, he is displeased. May such a person perish and relapse, and if he is pierced with a thorn, may he not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust. If he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction. He is so simple that if he asks for permission he is not permitted, and if he intercedes, his

⁴³ Abu Dawood, *Sunan*, Book of Tribute, Spoils, and Ruler ship, Chapter: The Division of The Khumus and The Share of his Relatives, Hadith 61.

⁴⁴ The Holy Qur'an, 100: 8.

intercession is not accepted." ⁴⁵

When a person becomes blind in his love for money he uses every available means to collect it whether these means are lawful or unlawful. The most widely spread unlawful mean of collecting money in our country is bribery. People give and take bribery and give it different names. The Prophet (peace be on him) cursed these people who give or take bribery. According to the narration of 'Abdullah bin Amr:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

"The Messenger of Allah (peace be on him) cursed the one who bribes and the one who takes a bribe." ⁴⁶

Some members of junior staff hold the opinion that due to their low salary it is not as great of a sin to take bribery as it is for those who get high salaries. The Prophet (peace be on him) has made this issue very clear. He said:

مَنْ اسْتَعْمَلَنَا عَلَى عَمَلٍ، فَرَزَقْنَاهُ رِزْقًا، فَمَا أَخَذَ بَعْدَ ذَلِكَ، فَهُوَ غُلُولٌ.

"Whoever is appointed by us on a duty and we fixed an amount of money

⁴⁵ Bukhari, *Sahih Bukhari*, Book of Jihad, Chapter on Guarding in Jihad, Hadith 2687.

⁴⁶ Tirmizi, *Jami' al-Tirmizi*, Book of Judgements from The Messenger of Allah, Chapter on What has been related about the One Who Gives A Bribe And The One Who Takes A Bribe for Judgment, Hadith 1337.

for him, then whatever he takes above that, it is considered stealing" 47

Concluding the Implications of the Rights of the Mustafa in the Light of Hadith:

"Narrated Abdullah bin 'Umar: I heard Allah's Apostle (peace be on him) saying, "every one of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allah's Apostle and I think that the Prophet (peace be on him) also said, "A man is a guardian of his father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care." 48

This is a comprehensive Hadith that addresses the entire community of the Muslims. Each and every member of the Muslim community is like a shepherd who is responsible for his/her herd. Starting from the ruler and coming down to every head of the house, every house wife, every major child and every servant, this Hadith invites us to understand our duties and fulfill them with utmost sincerity, honesty and devotion in fulfilling the assigned tasks and duties.



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⁴⁷ Abu Dawood, *Sunan Abu Dawood*, Book on Tax, Government and Booty, Chapter on Governors' Salaries, Hadith 2943.

⁴⁸ Bukhari, *Sahih Bukhari*, Book of Friday, Chapter on praying Jumu'ah in villages and cities, Hadith 849.