

The Sincere Advice in the Answers to the Questions of the Employees



By

The Virtuous Scholar,
the Sincere Advisor,

Abu Abdurrahman
Yahya Ibn Ali
al-Hajuri (حفظه الله)

Translated by:

Faisal Ibn Abdul Qadir Ibn Hassan
Abu Sulaymaan

النصح الأمين
في
الأجوبة عن أسئلة الموظفين

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Questions of the Employees¹*

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¹ The Arabic copy of the book used for the translation was taken from the Shaikh's website here:
http://www.sh-yahia.net/show_books_47.html. All footnotes have been added by the translator.

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين , والصلاة والسلام على أفضل الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه
أجمعين .

أما بعد :

In the Name of Allah, the Most Merciful, the Beneficent

All praise is due to Allah, the Lord of the worlds, and may Peace and Blessings be upon the best of Prophets and Messengers, our Prophet Muhammad, his family, and his Companions altogether.

As for what follows:

These are questions presented by some employees to our Shaikh, the Sincere Advisor, Abu Abdurrahman Yahya ibn Ali al-Hajuri, may Allah preserve him and increase him in knowledge, understanding, and benefit to Islam and the Muslims. The employees would love answers to the questions, understanding of their rulings, and the necessary advice in light of the statement of Allah:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So ask the people of the Knowledge if you do not know.²

They are grateful to him and supplicate for him all good, facilitation, steadfastness, and right conduct.

² [16:43]

Questions

First Question: We see many employees attaching their hearts to a job/occupation. Is this considered [to be] from relying upon the means [alone]?

Answer: All praise is due to Allah. We praise Him, seek His assistance, and seek His forgiveness. And I bear witness that there is nothing worthy of worship except Allah, alone, without a partner and that Muhammad is His slave and Messenger. May blessings and abundant peace be upon him.

As for what follows:

Attaching the heart to employment, a position, or status is relying upon other than Allah. Verily these things are a means from the [available] means, along with the Decree of Allah and His will. This attachment [of the heart to employment] is a polytheistic attachment. For verily Allah says:

و فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝ فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِقُونَ

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.³

And

كَأَيُّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

And so many a moving (living) creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.⁴

So it is obligatory upon a Muslim to rely upon Allah, the Exalted, and be confident in Allah regarding his provisions and the remainder of his affairs. And that he purifies his heart from the filth of Shirk.

The Exalted said:

³ [51:22-23]

⁴ [29:60]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ
وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ
عَلِيمٌ

O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahsha' [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 Islam, etc.)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.⁵

From the footsteps of Shaytan is this reliance upon a job/occupation because Allah, the Exalted said:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Shaitan (Satan) threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.⁶

* * * * *

Second Question: When does a job/occupation or work become a worship through which a person draws near to Allah, the Exalted?

Answer: Work is worship if the work is Legislated, without any prohibitions in it, and does not busy one from the remembrance of Allah. This is due to Allah's statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.⁷

So if it distracts from the remembrance of Allah, then it is not Legislated. Likewise, an employee must perform the work with Ihsaan as it is required from him due to the Hadith:

⁵ [24:21]

⁶ [2:268]

⁷ [63:9]

المُؤْمِنُونَ عِنْدَ شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالًا أَوْ شَرْطًا أَحَلَّ حَرَامًا

And the Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful.⁸

Whoever holds fast to Legislated work or a job/occupation which he performs, then it is obligatory upon him to perform it as it is required from him and not to rely upon it. Rather, he relies upon Allah, the Exalted and has confidence in Him. This [work] is only from the permissible, Legislated means which Allah, the Exalted has made easy for a servant. It is by way of the statement of Allah:

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

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.⁹

And by way of holding fast to the Legislated means as is established in the Hadith of ‘Umar (may Allah be pleased with him):

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

‘If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening.¹⁰

The word (تَغْدُو) proves that going out in the early morning to seek provisions is a desired, Legislated affair. So let your search of provision be with the purpose of Taqwa, upon obedience of Allah, protecting oneself from begging, taking care of one's wife, children, and other than them whom it is necessary upon you to take care of, honoring the guest, and tying the kinship. He should not believe that [a job/occupation] is what encompasses happiness for him and what distances misery from him. All of that is not allowed, as the Exalted said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ○ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ○ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ
ذُو الْقُوَّةِ الْمَتِينُ

⁸ Saheeh Tirmidhi (no.1352)

⁹ [67:15]

¹⁰ Graded Saheeh by al-Albani in Silsilatus-Saheehah (no. 310)

And I (Allah) 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, Allah is the All-Provider, Owner of Power, the Most Strong.¹¹

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Third Question: Some people think and believe that the one who does not have employment will be from the most miserable of people and the most poor. Is this opinion and belief correct?

Answer: No, this opinion is falsehood. Allah said:

يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

And [they] thought wrongly of Allah - the thought of ignorance.¹²

This is from the thoughts of ignorance and from the evil thoughts. For verily employment is not what the servant was created for and it is not what will provide for them. Allah says:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

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.¹³

Allah created them and Allah provides for them. This is a means from the [available] means. This thinking is mistake. It is a thought of falsehood. So it is obligatory upon the Muslim to believe that harm and benefit are only from Allah and will not occur except by His permission due to the Hadith:

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

O Allah! No one can withhold what You give, or give what You withhold, and the riches cannot avail a wealthy person with You.¹⁴

¹¹ [51:56-58]

¹² [3: 154]

¹³ [51:23]

¹⁴ Saheeh Muslim (no. 593)

The Prophet (ﷺ) said:

وَاعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

Know that if the entire Ummah were to gather together to do something to benefit you - you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you - you would never be harmed except that Allah had written it for you. The pens have been lifted and the pages have dried.¹⁵

So there is no employment, no one who is near, no one who is far, no Jinn, no human - all of them will not benefit except if Allah wills for a servant to receive benefit. They cannot harm except if Allah wills harm for a servant. No doubt that this thought can only spring from an evil Aqeedah and lack of cultivation upon Tawheed and the Sunnah of the Messenger (ﷺ). In Allah aid is sought.

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Fourth Question: Many employees fear their bosses or managers. That leads them to leave off the obligations or do something prohibited to please these people or out of fear of [losing] the job. What is the ruling on this action?

Answer: This action is prohibited. The Prophet (ﷺ) said:

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

Obedience is required only in what is good.¹⁶

And he (ﷺ) said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

There is no obedience to the creation in the disobedience of the Creator.¹⁷

It is not allowed for a Muslim to take a person from mankind as a Lord. For verily Allah dispraised the Jews and Christians for taking people as lords besides Allah. He said:

¹⁵ Saheeh Tirmidhi (no. 2516)

¹⁶ Bukhari (no. 7257), Muslim (no. 1840), and others

¹⁷ Saheeh Jami (no. 7520)

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allah) La ilaha 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).¹⁸

The majority of the Mufasssireen are of the opinion that the meaning of “**The (Jews and Christians) took their rabbis and their monks to be their lords besides Allah**” is that they worship them besides Allah since they obeyed them in the disobedience of Allah. So whoever obeys a person in disobedience of Allah has sanctified him and preceded the obedience to that person over the obedience to Allah, the Exalted. This sanctification is polytheistic in reality and requires repentance.

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Fifth Question: Is performing job-related work an excuse from the excuses to stay behind from the congregational prayer? We see many of the employees staying behind from the congregational prayer with the argument of performing work [that is part of their job]?

Answer: What is obligatory is establishing what Allah ordered before everything else. Allah said:

فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ

Therefore take Straight Path to Him (with true - Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikun¹⁹

And Allah says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

¹⁸ [9:31]

¹⁹ [41:6]

Worship Allah and join none with Him in worship.²⁰

It is obligatory to establish the commandments of Allah. Allah created the servants in order that they worship Him and obey Him. It is not allowed for them to miss the congregational prayer nor any obedience from the acts obedience to Allah due to job-related work. Nor is it allowed to delay it. Not in school nor work nor in any other affair because the congregational prayer is obligatory. The Prophet (ﷺ) wanted to burn those who stayed behind from the congregational prayer in their houses as [it comes] in the Saheeh from Abu Hurairah (may Allah be pleased with him):

لَقَدْ هَمَمْتُ أَنْ أَمَرَ مَنْ يَوْمَ النَّاسِ ثُمَّ أَخَالَفُ إِلَى أَنْاسٍ لَا يَشْهَدُونَ الصَّلَاةَ فِي جَمَاعَةٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ
بِالنَّارِ

I thought that I should order the prayer to be commenced and command a person to lead people in prayer, and I should then go along with some persons having a bundle of fuel with them to the people who have not attended the prayer (in congregation) and would burn their houses with fire.²¹

And Allah says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Raki'un (i.e. those who bow).²²

Prayer in congregation, along with it being obligatory, has great benefit. It comes in the Saheehayn from Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said:

صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

The prayer in congregation is twenty seven times superior to the prayer offered by a person alone.²³

So missing congregational prayer due to worldly work or class or other than that is betrayal, abandonment, leaving off an obligation, committing a sin, and lack of blessing in that work. This is because the Prophet (ﷺ) said:

الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَنْفَرَقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا

²⁰ [4:36]

²¹ Reported by Bukhari (no. 2420), Muslim (no. 651) and others

²² [2:43]

²³ Reported by Bukhari (no. 645), Muslim (no. 650) and others

The seller and the buyer have the right to keep or return goods as long as they have not parted, and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.²⁴

The above is one disobedience or some disobediences which are less than missing the prayer. If some disobedience occurs at work, it eliminates the blessing of that work, whatever it may be. This proves that this action is eliminating [i.e. the blessing]. Leaving off the congregational prayer is an elimination [of the blessing] and the committing of a sin. What do you hope to obtain in terms of this worldly life while you have committed a sin and left off an obligation? Allah says:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا

Say: "Short is the enjoyment of this world and the Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scaly thread in the long slit of a date-stone).²⁵

Its provisions are little and temporal. You will meet Allah, the Exalted, on the Day of Judgment and you have wasted the congregational prayer in order to eat and drink. Allah guaranteed for a man a guarantee that will occur. Perhaps you have more confidence regarding the guarantee of the job and you fall short regarding the guarantee of Allah, the Exalted, to His servants. To fall short of this confidence in this great aspect is deprivation. The congregation is obligatory and there is no excuse for leaving off the congregational prayer for the one who has the ability to come to it. None stays behind from it except one who has possesses hypocrisy:

ولقد كان الرجل يُؤْتَى يُهادى بين الرجلين حتى يوقف في الصف ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق

Whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row.²⁶

This is the Sunan of guidance which indicates that whoever preserves the prayers in congregation, inshallah, he will be written from the congregants who the prayer prevents him from Fahisha and Munkar.

²⁴ Reported by Bukhari (no. 2079), Muslim (no. 1531), and others

²⁵ [4:77]

²⁶ Reported by Muslim (no. 654) and others

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Sixth Question: What is the advice for some of the employees who account for the work hours with perfect accountability while at the same time are not concerned with the prayer times, especially the Fajr prayer? They do not awake except for the work hours?

Answer: In Allah aid is sought. This is a Religious weakness which requires repentance to Allah for missing the prayers due to Allah's statement:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily, the prayer is enjoined on the believers at fixed hours.²⁷

The Prophet (ﷺ) said:

العهد الذي بيننا وبينهم الصلاة فمن تركها فقد كفر

The covenant between us and them is the Salah, so whoever abandons it he has committed disbelief.

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This is whether he left it off entirely or left off some of the prayers, like the one who set the alarm clock for the time for work after sunrise and wasted the Fajr prayer. This one takes the ruling of one who abandoned the prayer if he is deliberate in that. If he only wakes up for the work shift and not the prayer, then he is considered one who left the prayer. Allah, the Exalted said:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۖ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

Did I not ordain for you, O Children of Adam, that you should not worship Shaitan (Satan). Verily, he is a plain enemy to you. And that you should worship Me [Alone - Islamic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.²⁹

Allah commanded His worship and did not command sanctifying wealth. So the worship of Shaytan is obedience to him and veneration. Worship of wealth is venerating it and giving precedence to it over the obedience of Allah. From this angle is the Hadith:

²⁷ [4:103]

²⁸ Reported by Tirmidhi (no. 2621), Nasaai (no.463), and others. Graded **Saheeh** by al-Albani in Saheeh Tirmidhi (no. 2621).

²⁹ [36:60-61]

تَعَسَ عَبْدُ الدِّرْهَمِ ، تَعَسَ عَبْدُ الدِّينَارِ

Wretched is the slave of the Dinar, the slave of the Dirham³⁰

As well, the one who does this will wake up with bad spirits and lazy as is proven in the Hadith of the Messenger (ﷺ). Rather, the condition of that man is worse. The Prophet (ﷺ) said:

يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا هُوَ نَامَ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِذَا قَامَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ،
فَإِذَا تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِذَا صَلَّى انْحَلَّتْ عُقْدَةُ كُلُّهَا فَأَصْبَحَ طَيِّبَ النَّفْسِ نَشِيطًا وَإِلَّا

During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, “The night is long, so keep on sleeping.” If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits

That is: if that does not occur from him

أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ

Otherwise he gets up in low spirits and lethargic³¹

This is if he does not remember Allah in the night and does not stand in the night for night prayer and remember Allah. So how about a person who does not stand for the obligation, no doubt he will be like how the Hadith of Abu Hurairah (may Allah be pleased with him) indicated. It is an agreed upon Hadith in the Saheehayn. As you heard, he will wake up in bad spirits, lazy, in a worse condition, and deficient in his Religion - a deficiency which disbelief is feared [for him] if he deliberately does that.

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Seventh Question: Many employees are overcome, when meeting in the morning, with using the greeting “Good morning” and in the evening “Good evening”. Very few greet with the greetings of Islam. Is this considered from imitating the disbelievers?

³⁰ Reported by al-Bukhari (no. 2887)

³¹ Reported Bukhari (no. 3269) and Muslim (no. 776)

Answer: Yes, this is considered to be imitating the disbelievers. The Prophet (ﷺ) said:

وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي وَ جُعِلَ الذُّلُّ وَ الصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي وَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

My provisions have been placed under my spear, degradation and humiliation have been placed for the one who opposes my affair, and whoever imitates a people, then he is from them.³²

So yes, this is imitating the disbelievers because it is known from their situation that they say: “Good morning [and] good evening”. This statement is not prohibited, but it is not necessary. It deprives from the greeting of Islam, which the Prophet (ﷺ) said:

وَاللَّهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا, أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْوهُ تَحَابَبْتُمْ أَفْشُوا
السَّلَامَ بَيْنَكُمْ

You will not enter Paradise until you believe, and you will not believe until you love one another. Should I not guide you to something - doing which will [make] you love one another? Spread out salutation among you.³³

Like this the Prophet (ﷺ) said. So this is considered deprivation, from imitating the disbelievers, and being used to that in the land is far removed from good and correctness. Spreading the greetings of peace is a desired affair and responding to it is obligatory due to the statement of Allah:

وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.³⁴

After he greets [another person], he can say whatever words he wishes like this statement:

صَبَّحَكَ اللهُ بِخَيْرٍ مَسَّاكَ اللهُ بِخَيْرٍ

May Allah make you wake up in good. May Allah make you reach the evening in good

As for substituting the greetings of peace with these words, then it is considered a substitute for it and it is not allowed for those words to substitute the greetings of peace.

³² Reported by Ahmad and graded **Saheeh** by al-Albani in Saheeh Jami (no. 2831)

³³ Reported by Muslim (no. 54) and others

³⁴ [4:86]

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Eighth Question: A Muslim employee mixes at work with the disbelievers: Jews, Christians, Hindus, and other than them. How does he interact with them?

Ninth Question: How does a Sunni employee interact with those whom he mixes with from the people of desires, innovation, and hizbiyyah?

Answer: He interacts with both groups with a Legislated interaction. If he is afflicted with mixing with them, then he calls them to Allah as Allah, the Exalted, said:

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 Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."³⁵

And

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Quran) and fair preaching, and argue with them in a way that is better.³⁶

And

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say (O Muhammad): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (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 Allah; those who worship others along with Allah or set up rivals or partners to Allah)."³⁷

³⁵ [41:33]

³⁶ [16:125]

³⁷ [12:108]

If he sees that this path benefits and has influence among those who were mentioned from the disbelievers and innovators, then he treads that path in light of the narration:

فَوَ اللَّهِ لَأَنَّ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ

For by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.³⁸

So the evidences were mentioned before. If he sees that there is no effect from his da'wah, then it is feared that he will return to disbelief, deviance, or the misguidance of the innovators. So it is obligatory upon him to resign from this work and from mixing with them to preserve himself and his religion due to the statement of the Prophet (ﷺ):

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا مُنْتِنَةً

The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell.

Reported in the Saheehayn from Abu Musa al-'Ashari³⁹. And due to the statement of Allah:

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ○ يَا وَيْلَتَا لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ○ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

And (remember) the Day when the Zalim (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!

He indeed led me astray from the Reminder (this Quran) after it had come to me. And Shaitan (Satan) is ever a deserter to man in the hour of need."⁴⁰

And due to His statement:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ○ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنْ لَنَا كَرَّةٌ فَنَتَّبَرْنَا مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

³⁸ Reported by Bukhari (no. 3710) and Muslim (no. 2406)

³⁹ Reported by Bukhari (no. 5534) and Muslim (no. 2628)

⁴⁰ [25:27-29]

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 Allah will show them their deeds as regrets for them. And they will never get out of the Fire.⁴¹

It was established from Ibn ‘Abbas (may Allah be pleased with him) that he said:

لَا تَجَالِسُوا أَهْلَ الْأَهْوَاءِ ؛ فَإِنَّ مُجَالَسَتَهُمْ مَمْرُضَةٌ

Do not sit with the people of innovation for verily sitting with them is a sickness [for the heart].⁴²

The people of desires includes the disbelievers and innovators. It is established from Abu Qilabah (may Allah have mercy upon him) that he said:

لَا تَجَالِسُوا أَهْلَ الْأَهْوَاءِ أَخْشَى أَنْ يَغْمِسُوكُمْ فِي الْبِدْعَةِ وَيُلْبَسُوا عَلَيْكُمْ دِينَكُمْ

Do not sit with the people of desires for I fear that they will immerse you in innovation and deceive you of your religion.⁴³

And this latest [point] is more deserving in regards to a Muslim if there is no affect from his da'wah. No doubt that him facing the people of disbelief of different types from the Jews, Christians, Hindus, and the likes, and the people of misguidance of different types will lead to a weakening of the Religion and he will almost submit/yield [to them]. So it is obligatory upon him to avoid mixing with these people and preserve his Religion, which is his principal wealth. Allah said:

فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Then die not except in the Faith of Islam (as Muslims - Islamic Monotheism).⁴⁴

And

فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ

⁴¹ [2:166-167]

⁴² Reported by Imam al-Ajurri in Kitab ash-Shari'ah (no. 133) and others with a **Saheeh** chain.

⁴³ It was reported by Daraami (no. 405) with a slightly different wording and others. It was graded **Saheeh** by Shaikh Yahya himself hafidhullah in ‘Urf al-Wardi (pg. 180)

⁴⁴ [2:132]

Therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him..⁴⁵

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Tenth Question: A person studied in a free-mixing college or institute and he obtained a certificate. Then he repented from this free-mixing and had remorse. Is it allowed for him to work with this certificate in a permissible job where there is no free mixing in it?

Answer: If he studied in a free-mixing study [college or institute], perhaps he was ignorant, committed a disobedience and then repented from it, or the affair was not clear to him, then after that he learned it was prohibited and he repented to Allah for what occurred. Then there is no effect after that upon his Legislated work. That is [thinking] the work that he does in that job/occupation, even if it is a Legislated job/occupation, is unlawful [due to the free-mixing during studies]. Verily repentance is upon him and to warn from what he fell into before and that he comes with the conditions of repentance which are well known. Then after that if he works in a permissible job based on what he earned from that study which he repented from, which sins occurred because of it, then it is hoped that his work is permissible for him with no prohibition upon him. It is by way of a Legislated work and the Prophet (ﷺ) said:

قال الله ثلاثة أنا خصمهم يوم القيامة - ومنهم - ورجل استأجر أجيراً فاستوفى منه ولم يعطه أجره

Allah says, “I will be against three persons on the Day of Resurrection: [from them] one who employs a laborer and gets the full work done by him but does not pay him his wages.”⁴⁶

This is for the one who works in any work, hires himself for the one who will employ him and the one who requests that he work with him, so he is given his earnings [due to that] and the Hadith of the three in the cave is [also] from this respect - in some of the wordings [of the Hadith].⁴⁷

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⁴⁵ [41:6]

⁴⁶ Reported by Bukhari (no. 2227)

⁴⁷ Reported by Bukhari (no. 2215), Muslim (no. 2743) and others

Eleventh Question: What is the ruling on working in the following offices as a manager or other than that:

1. The tax office
2. The customs office
3. Usurious Banks and Islamic Banks (as they claim)
4. Factories for alcohol and cigarettes
5. Courts and judiciary with the knowledge that they use man-made rulings and constitutional laws
6. Offices, colleges, institutes, and schools with free-mixing with women
7. The office of Media, television, and radio
8. The office of Tourism
9. The office for Birth control
10. The office of women's liberation
11. Parliament
12. Work in Voting
13. Military Corps
14. Companies and organizations that force employees to shave the beards and wear pants

Answer: We advise to avoid working in everything that was mentioned - everything that was mentioned, although some are worse than others. However, everything that was mentioned is not free from oppositions to the Legislation. So we advise to avoid working in them and to search for Legislated work which is safe from what was mentioned of disobedience. The Prophet (ﷺ) said:

إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ إِلَّا أَبَدَكَ اللَّهُ بِهِ خَيْرًا مِنْهُ

You do not leave off something for the sake of Allah except he will replace it with something better.

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Twelfth Question: Is it allowed to gain employment by way of a bribe [if the one applying] is a deserving person? Many managers do not allow anyone a job except through a bribe or a intermediary?

Answer: The bribed is not supported by a bribe. The one who is deserving of a Legislated job/occupation, then he takes it. As for giving money to these thieves and bribe-takers in order for

⁴⁸ Reported by Ahmed (no. 20758) and graded **Saheeh** by Imam Wad'iee in Saheeh Musnad (no. 1523)

them to intercede in such and such direction/aspect, then even though it may not be a bribe in certain situations in relation to the one giving it, it [still] aids the one who accepts bribes. Allah, the Exalted said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.⁴⁹

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Thirteenth Question: Is it allowed to contribute to the stocks of companies knowing that some of these companies invest in music concerts and shamelessness? Other companies are not cautious regarding usurious transactions, whereas some companies plunge people into disobedience such as listening to music on cellphones, like the the company Yemen Mobile and the likes.

Answer: Participating with these aforementioned companies will cause harms to those who participate, whether it be a fish company or a cell phone company or other than that. These harms are a result from disobediences that occur in it and oppositions that the company falls into. So due to the disobedience of Allah, the blessings of their wealth is erased and perhaps they will fail. Perhaps after that some of them may end up in prison. So it is obligatory to avoid working and participating with the likes of these companies which are not safe from oppositions. From those oppositions is placing their wealth in banks without a necessity. It is possible that everyone can place their wealth in their [own] business and they do not need to place it in the banks. This is an advice which is obligatory to give: to avoid these aforementioned companies due to what was mentioned regarding them and what the questioner did not mention about them. Also, due to a lot of disobedience and opposition in them. Any company that deals in permissible work, then participating with them is permissible. And Allah is the Facilitator [of all good].

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Fourteenth Question: We see many managers and administrators take women secretaries with the ability to take a man instead. What is the ruling on this action?

Answer: The ruling on this is [that it will lead to] seclusion [with a woman] in most cases and corruption in character and Religion. This is the intent [of this action] and it is planned: a woman

⁴⁹ [5:2]

takes a male secretary and a man takes a female secretary. It is a planned affair to erase the natural disposition. The Messenger of Allah (ﷺ) said:

إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ

Beware of entering upon the women.

So a man from the Ansar said: Oh Messenger of Allah, what about the in-laws of the wife (the brothers of her husband, his nephews, etc.)? He (ﷺ) said:

الْحَمُّ الْمَوْتُ

The in-laws of the wife are death itself.

The Hadith is agreed upon from ‘Uqbah ibn ‘Amir (may Allah be pleased with him).⁵⁰ Allah said:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

Then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.⁵¹

This [issue of having a female] secretary will lead to seclusion and closing of the door. This man is not infallible and she is not infallible. So this is, by Allah, unlawful with severity and it is obligatory to avoid. There are millions of men among the people and some of them do not have work. You could not find except this woman to answer the phone and the likes [of these actions]? This is imitation of the disbelievers and is from their attack to corrupt the Muslims. By Allah, this is from the detestable actions which the Muslims suffer from and by Allah, this is from the detestable actions which causes corruption in the Religion. However, Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

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Fifteenth Question: Is it allowed to use the tools that are specific for work for the purpose of seeking knowledge or calling to Allah, the Exalted, and this does not lead to any harm to the work/job? And is it allowed to use the tools and cars [provided for work] for personal affairs?

⁵⁰ Reported by Bukhari (no. 5232) and Muslim (no. 2127)

⁵¹ [33:32]

Answer: This [tool] is something prepared for purpose of the job/employment, so utilizing it for other than its purpose without their [the manager's/administrator's] permission is not necessary. [It is not allowed to use them] whether it be electrical wires, tools used to ride on, or tools used for listening, if they are used for other than their purpose except with permission from the managers/administrators or [out of] their kindness or pleasure. These things are a trust and this is the correct fulfillment [of that trust]. As for taking the company car, for example, or the work car which he works with and utilizing it for himself personally without permission, then this is from the oppositions which cause bad thoughts [about the person]. He cheats his trust and other than that from the affairs. It is obligatory to avoid whatever will lead to the lack of the preservation of the Religion and honor.

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Sixteenth Question: What are your advices for an employee who has some free time at his work? How should he utilize it?

Answer: This is a good question. Whoever has some free time, it is obligatory upon him not to waste it in games and television. Not in playing soccer nor in pure amusement/jokes nor with booklets/pamphlets which waste time. For verily there are some booklets, newspapers, and magazines [that are based on] forsaken cultures. They are not knowledge-based nor beneficial in the worldly life or the hereafter. [They are written regarding] what they call "culture" - in accordance to their definition of the statement. We advice them to utilize their time in the obedience of Allah, begin to memorize the Quran and review it. Whoever finds a period of time, even one hour or two hours, then let him head to the masjid in the place where he works. All praise is due to Allah, perhaps you will not find an office nor camp in this land except [that] in them are Masaajid and good in general. This [wasting of time] is only because of the penetration of the people of innovation and shirk, the penetration of the people of Hizbiyyah, the penetration of those who are not concerned with notifying the people and having concern with teaching them and making them understand the Religion of Allah. So memorize the Book of Allah. If it is the time of Duha, then pray salahtul-Duha. If it is the time of the obligatory prayer, do not waste the obligatory prayer in congregation. It is obligatory upon him that he offers it in its time. Likewise, he has concern with the morning remembrances, evening remembrances, and the remaining remembrances. He uses that time to memorize something of the Sunnah, like the Forty Hadith of Nawawi, *Riyaadus-Salibeen*, and reading something from the books of Aqeedah, like *Aqeedatul-Wasitiyyah* and what is easy for him from the books, like *Fathul-Majeed* and the books regarding this pure, authentic Creed. Likewise, he should have concern in learning what is required from him in terms of character and etiquette. There are some books regarding the etiquette from which a person learns the right of Allah and the right of his brother Muslim. He has concern for himself and if he does not concern himself, he will

be wasted. We know that there are some workplaces where the residents do such and such. Some people are playing and some people are watching television. If the likes of this person remained for one hundred years in this situation, he would die in a state of headlessness, abysmal, [and] not knowing anything from the affairs of his Religion. If he knows something about the Religion, he only knows very little which even some old women know, although not all of them. That is: he is heedless. Allah said:

اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ○ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ
يَلْعَبُونَ ○ لِأَهْيَةِ قُلُوبِهِمْ

Draws near for mankind their reckoning, while they turn away in heedlessness.
Comes not unto them an admonition (a chapter of the Quran) from their Lord as a recent revelation
but they listen to it while they play, with their hearts occupied (with evil things)⁵²

Also, he should have concern in listening to the knowledge-based lectures from the Scholars of the Sunnah and the explanations [of the beneficial books]. He should have concern for the good, beneficial heart-softeners that are authentic and based on the Book and the Sunnah. It is necessary that he spreads that among the employees at least, like the Mushaf. It is necessary that every soldier [in the army] have a mushaf in his pocket, to learn the fundamental sciences, and erase the illiteracy which is in the schools. Illiteracy is also in the camps which have a great affair. Likewise, having concern in terms of delivering continuous lectures. Likewise, distributing beneficial tapes and likewise distributing the Forty Hadith of Nawawi, *Riyyaadus-Saliheen*, *Saheeh al-Bukhari*, *Saheeh Muslim*, *Bulugh al-Maram*, *Umdatul-Ahkaam*, and something from the abridged books which are printed. Sometimes [this can be done] without published books, but with some of the booklets which are circulated in the schools and do not have pictures which are not needed. He has concern with authentic Aqeedah and distributing the likes of *Tadbeer al-Itiqaad* and *Subulus-Salam* of Imam as-San'aani, and *Durar an-Nadeed*, *Nayl al-Awtaar*, *Darari ul-Mudhiyyah* and the likes from Imam Shawkaani. This is an affair which, by Allah, needs concern with and it is not difficult by Allah. Tens of people spend their time using Qaat, this evil plant; spending their time with satellite dishes and televisions in the army compound, and in amusement and games. If Islamic religious education was placed in the camp or offices or affairs, it would be covered with a lot [of good]. Perhaps you will not find a soldier except he has something of that good that will benefit him in the worldly life and the hereafter, along with encouragement and guidelines. We ask Allah for His bounty and [to] turn the hearts of the servants to the obedience.

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⁵² [21:1-3]

Seventeenth Question: They [the company] deduct an amount of money from every employee in order to give Zakatul-Fitr on his behalf and those whom he is responsible for. Sometimes they take it before Ramadan or in its beginning and this employee does not know whether they give it in money or in grain and whether the time which it is given is correct or not. Is he rewarded for it?

Answer: First: giving the Zakatul-Fitr in money is not valid because it is an innovation and was not done at the time of the Prophet (ﷺ) and his Companions, along with the plentiful amount of money in their time. He ordered to give the Zakatul-Fitr in Saa' of food or Saa' of barley or Saa' of dates. They used to give it in accordance to the grain of the land in most cases, as found in the Saheehayn from Ibn 'Umar and Abu Sa'eed al-Khudri (may Allah be pleased with them).

Second: If you advance what you mentioned in the question or delay it or give it in another transaction, then it would not be valid from the one who requests these two affairs. This is in order to prevent falling into fitnah from those who do not understand the issue or due to the doubts of the evil Scholars or Scholars who did not understand this issue according to its knowledge-based or Hadith-based reality which the Legislation intends. So he should research the issue, then give the Zakatul-Fitr according to the desired form which was mentioned [in the answer].

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Eighteenth Question: An employee whose salary does not suffice his expenses or the expenses of his children, is it allowed for him to take the Zakat?

Answer: Yes, due to [what] Allah said:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ
وَإِنَّ السَّبِيلَ فَرِيضَةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.⁵³

And the Hadith:

⁵³ [9:60]

لا تحل الصدقة لغني ولا لذي مرة سوي

Charity is not permissible for a rich person, or for one who is strong and healthy.⁵⁴

This is if his earnings suffice him. As for if his earning do not suffice, like it is something small which does not meet the needs of his children and so he is given Zakat, then he is from the poor who are deserving [of Zakat] and enter into what the aforementioned verse indicates.

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Nineteenth Question: A group of employees agreed between themselves that each will give for example ten thousand a month, then give this amount to one among them. Then in the second month, they will give it to another one, like this, until it circulates among all of them without using a [charity] box nor voting nor [anything] other than that. Is this action allowed?

Answer: We have a number of advices regarding this. Before [we mention] that, our Shaikh (Shaikh Muqbil), may Allah have mercy upon him, in his admonishment advised that this action be left off. Then the thousand you give to him, you saved it in your fund until the second month and then save another thousand and then the third month [likewise] and you do not know except that you [have already] collected as much money as if ten people collected money and gave it to you. Also, it is a means which can lead to things in reality [that are not good], like [if] this person dies and then he has a debt to the others which they will not pardon. Or it can be a means to [the forming] of a small *Jam'iyyah* (charitable organization) or other than that from the things which are [from the] oppositions. We advise staying away from it.

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Twentieth Question: Sometimes an employee is obliged to work for the duration of four days, so he completes the work in two days. Is it allowed for him to take the earnings for four days or the earnings for two days only?

Answer: He takes the earnings of four days and the evidence for that is what is reported from the Prophet (ﷺ):

عملوا قليلا واجروا كثيرا

⁵⁴ Reported by Abu Dawood (no. 1634) and Tirmidhi (no. 652) and others. Graded **Saheeh** by al-Albani in Saheeh Jami (no. 7251)

These people have done a little labor (much less than we) but have taken a greater reward.⁵⁵

Regarding the Ummah of Muhammad. Whoever completes a lot of work in a short time is given the compensation for that large amount of work which the earnings have been set for him due to the aforementioned Hadith.

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Twenty-First Question: Is it allowed for an employee to take a sick leave more than he deserves? Is it allowed for the doctor to give him that?

Answer: If he is sick, then he takes the sick leave as long as he is sick until he is cured, then it is obligatory upon him to return to the Legislated action or seek a resignation if he does not have a desire for it. He can have an interim leave or a leave for visitation or leave for a break if they give him it. As for him saying he is sick and he is not sick, but gives false interpretations, then this is incorrect. He lies and goes to the doctor with a lie. He is sinful for that: sinful for lying to the manager, lying for soliciting a doctor and also a third sin, which is wasting the right of that work which is obligatory upon him.

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Twenty-Second Question: What is the ruling on an employee leaving during work or coming late for work? Is there a difference in the one who has deficiencies due to leaving or being late and the one who nothing occurs [to] in regards to his right?

Answer: Leaving that is necessary, like he needs to pray or needs to fulfill his need, then it does not mean that everyone who comes to a place which he is in cannot leave! Leaving can be necessary at times. However, whatever exiting is for something Legislated, then it is Legislated with the permission of the manager of the work or the likes of that. As for leaving with the intent of evading the fulfillment of his obligations or due to fraud or other that, then everyone is judged in accordance to what he intends and does. It is not allowed to take money or a salary for work he did not perform.

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Twenty-Third Question: Some employees have their salary increased every month with an amount of money, then it accumulates. Is there Zakat on this accumulated wealth?

⁵⁵ Reported by Bukhari (no. 7467)

Answer: If increasing his salary means his salary is forty thousand and then they increase this month so it becomes forty-one thousand and the second month like this, then if he reaches the Nisaab⁵⁶ then he gives Zakat following the origin [of his wealth].

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Twenty-Fourth Question: Is it allowed for an employee to work two jobs at one time?

Answer: There is no preventative if he performs and holds fast to them by performing them both and he agrees with both [managers] upon that. There is no preventative. Sometimes a person has a number of jobs and he establishes them in accordance to the work. We have been informed about Imam Bin Baz (may Allah have mercy upon him) that he use to work in *Iftaa*, and he worked in the *Raabitul-Islamiyyah*, and as the president of the Islamic University [of Madinah] [all] at one time. He used to establish the likes of five different jobs and he was given compensation [for each]. Each one of these works he did according to the best of forms. So this [action of the Shaikh] is from this angle. Whoever is appointed with many jobs and performs them and is given a compensation for his work [it is allowed]. So, yes.

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Twenty-Fifth Question: We hope from you an advice for some employees who Allah has sufficed them and covered their condition. With that, they are still searching for another job from the worldly occupations, while they are in need of the provisions of beneficial knowledge and righteous action.

Answer: This advice is desired for a person whom Allah gave him from His bounty and he continues to be serious in searching for the worldly life and is heedless of the hereafter. This heedlessness is deprivation.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah wants to do good to a person, He makes him comprehend the Religion.⁵⁷

⁵⁶ The required amount of money a person must possess for one year before giving Zakat

⁵⁷ Agreed upon. Reported by Bukhari (no. 71) and Muslim (no. 1037)

If Allah made easy for you by covering your condition, then praise Allah for that and turn towards beneficial knowledge and righteous deeds. Benefit from this worldly life. Allah said in His Noble Book:

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُمْصِرًا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ 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 Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.⁵⁸

Then after that He said:

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

Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty.⁵⁹

Benefit from your life in this world with righteous actions and utilize what Allah made easy for you from wealth to seek the hereafter. Allah, the Exalted said about Qaroon:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world.⁶⁰

That is: from [that which is] Halal.

⁵⁸ [57:20]

⁵⁹ [57:21]

⁶⁰ [28:77]

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

And do good as Allah has been good to you.⁶¹

Do good as Allah was good to you. Be good to yourself by studying and understanding the Religion. Perhaps a period of time [will come] in which you seek knowledge and worship Allah upon insight until you meet Allah [and He] will increase your lifespan in reality and not that wealth. This [seeking knowledge] is an increase in age and food for the soul as Allah, the Exalted, said:

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

And thus We have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Quran) 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. Allah's Religion of Islamic Monotheism).⁶²

So Allah called it [knowledge] the soul and it is the food for the soul, which is indispensable for the Muslim.

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Twenty-Sixth Question: The Hadith of Ma'qal ibn Yasaar: “O son of Adam! Devote yourself to My worship”, does this contradict having permissible work and employment? What is the meaning of this Hadith?

Answer: No, the intent of the Hadith Qudsi from Ma'qil ibn Yasaar, which is a Saheeh Hadith:

يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبِكَ غَنَى وَأَمَلًا يَدِكَ رِزْقًا يَا ابْنَ آدَمَ لَا تَبَاعِدْ مِنِّي أَمَلًا قَلْبِكَ فَقْرًا وَأَمَلًا يَدِكَ
شُغْلًا

Indeed Allah, the Most High, said: “O son of Adam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty.”⁶³

⁶¹ [28:77]

⁶² [42:52]

⁶³ Reported by Tirmidhi (no. 2466), Ibn Majah (no. 4107), and others. Graded **Saheeh** by Imam al-Wadi'ee in Saheeh Musnad (no. 1128)

It is a great Hadith and the explanation of the Hadith is in the statement of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.⁶⁴

Whoever is distracted by work from the remembrance of Allah, then this one is a failure.

وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

And whosoever does that, then they are the losers.⁶⁵

Whoever is not distracted from the remembrance of Allah, then he continues to be devoted to the obedience of Allah. Even if he works to satisfy his needs and [to] suffice himself and his children.

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ

Everyone of you is a guardian and everyone of you is responsible (for his wards).⁶⁶

And

كفى بالمرء إثماً أن يضيع من يعول

It is sufficient sin for a man that he neglects him whom he maintains.⁶⁷

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Twenty Seventh Question: Some managers give some employees some monetary compensation as encouragement for them. However, the transaction is completed with another clause in which there is a lie. An example of that is that he is given money because he is travelling while he is not actually

⁶⁴ [63:9]

⁶⁵ [63:9]

⁶⁶ Reported by Bukhari (no 5188) and Muslim (no.1829)

⁶⁷ Reported by Muslim (no. 996) with a different wording and Abu Dawood (no.1692) with the above wording. It was grade **Hasan** by al-Albani Saheeh Sunan Abi Dawood (no. 1692)

travelling. Is it allowed for the manager to do this and is it allowed for the employee to take this wealth through this path?

Answer:

رَامَ نَفْعًا فَضَرَّ مِنْ غَيْرِ قَصْدٍ وَمِنَ الْبِرِّ مَا يَكُونُ عُقُوبًا

He desires benefit, but harms without intent
And from righteousness there is disobedience to the parents

That which is given in accordance to a lie, where he says so and so is travelling so that he is given a compensation when in reality he is not travelling or the likes - this [is gained through] a dealing that is not legislated. He wants to do good to a person while abusing himself and others. It is obligatory to avoid it. If he wants a compensation from a person, then let it be in a clear form. It is obligatory upon the Muslims to deal in clarity. Woe be to the dealings of some people by ploys, trickery, inconsistency, and transgression against the self. Allah, the Exalted said:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."⁶⁸

It is obligatory upon the one who transgresses himself in the likes of these affairs to train himself in the obedience of Allah before death.

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Twenty-Eight Question: The government gives every government office a budget in the beginning of the year to spend in what is in relation to work. The year ends and some money remains from this budget, so the manager and his companions write some forged bonds stating that they have spend this money in work and it is not like that. Is this action allowed?

Answer: How is this allowed? This fraudulent action is robbery, stealing, and forgery. This is taking wealth of the people in falsehood. Allah said:

⁶⁸ [39:53]

لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Eat not up your property among yourselves unjustly.⁶⁹

This money that was given to you is a trust. It is obligatory to fulfill the trust as Allah wants. Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Verily! Allah commands that you should render back the trusts to those to whom they are due.⁷⁰

If anything remains, then return it to the one who deserves it. If they say: “Take the money as those who are thankful, take it as those who are rewarded”, then that is permissible for them. If they do not give them, then with which right do they take [this money] using these forgeries? This is from what we indicated recently and in Allah aid is sought. We ask Allah for facilitation and all praise is due to Allah the Lord of the Worlds. We advise with having Taqwa of Allah, the Exalted, for verily in it is much good to the servants. Allah said:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).⁷¹

We advise likewise with having understanding of the Religion - seeking Legislated knowledge. We advise likewise with holding fast to the Sunnah of the Messenger of Allah (ﷺ), having good character, having good dealings, observing the Lord of the Worlds [at all times]. For verily a person does not deal simply with the people. It is necessary that he deals [with the people] along with knowing that Allah sees him:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُن تَرَاهُ فَإِنَّهُ يَرَاكَ

To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.⁷²

This is obligatory and all praise is due to Allah.

⁶⁹ [4:29]

⁷⁰ [4:58]

⁷¹ [65:2]

⁷² Reported by Bukhari (no. 50) and Muslim (no. 8)

[End of Questions]

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