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The Impact of Work Ethics on the Employee's Behavior: A Quranic Perspective

Ali bin Muhammad Ibrahim Shehab¹

Abstract

Objectives: This study aims to demonstrate the effects of work ethics in achieving the vision, mission and goals of the institution, according to quality standards, and the needs of society and the labor market. *Methods:* The researcher uses the inductive and descriptive analytical approach to collect data, analyze them, and reveal their significance. The study runs into sections. The first section begins with defining work ethic, explaining its position, and characteristics in Islam. In the second section, the researcher reviews the foundations of the ethics in Islam. Finally, the study concludes by listing the most important ethical standards and requirements in the workplace, highlighting work ethics in the Holy Quran, and its effects and consequences on the job, the employee and the institution. *Results:* The findings revealed that the successful employee is one who has a genuine devotion to God., derives one's approach from the guidance of His Book, and applies it practically in one's career. The findings also showed that the behavior of a truly Muslim employee is characterized by balance in all aspects of the career he holds. *Conclusions:* The study revealed that Quranic ethics are not slogans, but rather a commitment, an obligation, and a necessity to improve and perfect one's work. The study recommends universities to highlight the standards of Islamic ethics to employees and students.

Keywords: Behavior, Employee, Ethics, Profession, Work Ethics.

Introduction

Commitment to ethics in the workplace is a persistently topical subject, and the need for it is ever-present and ever-renewing (Novak, 2009). Islamic scholars have been interested in ethics since the inception and establishment of the first Islamic state (Abdi, 2014), and thereafter with the establishment of the offices for the various departments of the caliphate, the state and the regions, and the organization of workers in these offices with the definition of their specializations, duties and wages (Al-Bassam, 2003).

In the past, there were many people who were interested in work ethics and investigated them. These are prominent figures in the Islamic history such as Al-Farabi, Al-Mawardi, Ibn Taymiyyah, Al-Ghazali, and Ibn Khaldun - all of whom documented and established authenticity in order to guide the caliphs, the public and all other employees and workers. With the modern needs of the modern civil state based on public job, the need for documentation, research, and presentation of expertise in scientific formats has become even more pressing (Islahi, 2005).

True Muslims are proud of the Holy Quran, that has organized all aspects of life. Thus, returning to it to derive work ethics is of utmost importance (Ebrahimi, 2017). The researcher presents this study because the interest in the issue of employee behavior in the workplace goes back to years

¹ Associate Professor of Tafsir, Department of Islamic Culture, College of Education and Development, University of Bisha, Saudi Arabia, Email: ali.shehab@ub.edu.sa, (Corresponding Author) <https://orcid.org/0009-0003-4301-4023>.



spent by the researcher in contemplation and thinking while assigned to various administrative tasks, where the researcher finds honorable and bright models of young employees, and other models below the appropriate level. This is a normal disparity that occurs in all societies and public institutions due to the difference and variation of human capabilities. However, what is not normal is the deliberate negligence of a group of employees and workers who do not lack ability or skill, but rather it is deliberate negligence that is in no way consistent with the ethics of Islam and the guidance of the Holy Quran.

There is a fair number of books, publications and dissertations that deal with work ethics and ethics in the workplace. Among these studies, for example, Albrithen and Briskman (2015) explored the social work ethic in the Saudi context. Al-Humaidan (1427AH) studied the application of work ethics in the Saudi system. However, what is new in the present study is its monitoring to the impact of Quranic ethics on employees' behavior, and focuses on it as a resource for human development. This, of course, is one of the programs of "The Kingdom's Vision for 2030" that aims to enhance the culture of work among young people and for citizens to possess the capabilities that would enable them to compete globally (Saudi Arabia's Vision, 2016). The significance of this study lies in the fact that it reveals to the negligent persons the aspects of their negligence, and perhaps the defects in their behavior. It also reveals to such inattentive persons that they deviate in some of their behavior from the morals of the Quran, or they contradict its explicit commands. The main research problem can be defined through the following question:

What is the effect of the ethics urged by the Holy Quran in determining employee's behavior?

Methods

The research topic entails the adoption of the following approach: First, the researcher uses the inductive method in collecting the texts necessary to be analyzed. Then, the descriptive-analytical approach is used for analysis and revealing the meanings and effects of the Quranic texts. All the quotations from the Holy Quran are only presented as translated in Sahih International. Citation is made after each quotation with reference to the Holy Quran followed by the number of the Quranic chapter (surah) and then the number of the verses quoted from that chapter.

Work Ethics

For having a clear understanding of the main theme of this work, it is better to begin with defining and clarifying some terminologies that are frequently used in the course of the study. Abdi (2014) define ethics as a science of conduct and as the movement of applying moral principles to any problems that exist. Wines (1992) defines ethics as the activity of applying moral precept to concrete problems. In Arabic the term *akhlaq* is the appropriate term that stands for the translation of the word ethics. The root from which it derives its meaning means "to create, to shape, to give form, to mould or to produce" (Ba'labaki, 1990). The term *Akhlaq* (plural of *khuluq*) refers to "collections of distinct traits of character" (Ba'labaki, 1990) Al-Mawardi (2010) states that the true meaning of *khuluq* in the language is what manners a person takes upon himself.

The concept of Islamic ethics is the science of good and evil, beauty and ugliness (Rahim, 2013). The verses of the Holy Quran come to clarify good and its sources, and to warn against evil and following its misleading steps. Then the moral system of Muslims is linked to their faith, as ethics are the essence of Islam and surround it from all sides. There is no better evidence of this

than the saying of the Prophet (peace and blessings be upon him) (PBUH): "I was only sent to perfect good morals" (Ibn Hanbal, 2001).

Behavior

WordWeb (2020) defines the word behavior as "manner of acting or controlling yourself" and also as "the way a person behaves toward other people." The word behavior is translated as *sulook* in Arabic, which means "a person's conduct, doctrine, and direction (Al-Fairuzabadi, 2005; Ibn Manzur, 1414AH). In Islam, behavior means the apparent, observable behavior, and the hidden behavior that only God can recognize. God Almighty says: «...And do not approach immoralities - what is apparent of them and what is concealed...» [Quran 6:151]. As such, behavior is a human activity that comes from a person in the form of words, actions or deeds whether voluntarily or involuntarily, apparent or hidden (Al-Qathafi, 1999).

Status of Ethics in Islam

It is widely accepted that ethics is not a general subject matter in the Islamic system and the culture of Muslims, but rather it is the essence of Islam and the spirit of its doctrine. As a result, many Quranic verses came calling for noble morals such as fulfilling covenants. This is outrightly expressed when God Almighty says: «O you who have believed, fulfill [all] contracts. [Which includes promises, covenants, oaths, etc.]» [Quran 5:1].

Numerous verses in the Holy Quran incite Muslims to practice justice. God Almighty says: «And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And fulfill the covenant of Allāh » [Quran 6:152]. He also says: «... and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness » [Quran 5:8]. In another verse, Almighty says: «Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression.» [Quran 16:90].

Cooperation in doing good deeds is another concern of Quran. God Almighty says: «... and cooperate in righteousness and piety, but do not cooperate in sin and aggression » [Quran 5:2]. Likely, honesty in speech and action is a recurrent value in Quran. Allah, the Almighty says: «O you who have believed, fear Allāh and be with those who are honest» [Quran 9:119]. Quran also includes a good deal of ethical recommendations for Muslims to adhere to. One prominent reference to such recommendations is in Surah Al'ana'am, where Allah says: «Say, [O Mohammed] "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty» [Quran 6:151-152]. What confirms the status of ethics in Islam is that the Quran has made it a basis for reward and punishment. God Almighty says: «And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people » [Quran 10:13]. It is also stated in the noble prophetic hadith: "The believer, through his good character and ethics, attains the ranks of one who stands in prayer at night and fasts during the day" (Ibn Hanbal, 2001).

The reason why Islam pays such great attention to morals is the human being himself, so that they may be happy and enjoy a good and dignified life. God Almighty said: «Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do » [Quran 16:97]. Therefore, ethics in the Islamic system are of such importance, and it is assumed, in light of the abovementioned, that the motivations for work

among Muslim employees differ from those of other employees, because the value of moral reward among Muslims is high, and its benefit is everlasting.

Characteristics of Islamic Ethics

Islamic ethics are divine in origin. The most important principle that distinguishes Islamic ethics from others is that they are derived from the Holy Quran and the Sunnah of the Prophet, may God's PBUH. Therefore, Islam's view of man, the universe, and life is a single extensive view based on knowledge and science, and encouraging research and contemplation. God Almighty says: «Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, who remember Allāh while standing,» [Quran 3:190-191]. Furthermore, Islamic morals are linked to worship and belief in God. The Holy Quran called upon man to believe in God and worship Him alone. This call to man is informed by the creation of man himself and the universe that surrounds him. God Almighty says: «And on the earth are signs for those who are certain [in faith]. And in yourselves, Do you not see? » [Holy Quran 51:20-21].

This little introduction is inevitable in order to realize the sanctity of moral laws, and the places of majesty, splendor, and greatness in them. This brings peace and joy to man, especially when man knows that his unquestioning response to God in itself is part of the morals of the believing servants of Allah. The description of the morals of the believing servants of God comes in many verses of the Holy Quran. It is not hidden for a Muslim the connection between Islamic morals and worship, and what results from this connection in terms of attaining piety and increasing faith. Muslims feel that in themselves, so their morals elevate, and consequently affect their behavior in their works and all the affairs of their life. Let us take some examples of verses from the Quran regarding this close connection.

The ethics are connected with prayers. God Almighty says: «Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allāh is greater» (Quran 29:45). Moreover, the ethics are linked with zakat (almsgiving). God Almighty says: «Take, [O Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allāh's blessings] upon them. Indeed, your invocations are reassurance for them. And Allāh is Hearing and Knowing» [Quran 9:103]. Likewise, there is a connection between ethics and fasting. God Almighty says: «O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous » [Quran 2:183]. Finally, ethics and Hajj are connected. God Almighty says: «Hajj is [during] well-known months, so whoever has made ḥajj obligatory upon himself therein, there is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj. And whatever good you do - Allāh knows it. And take provisions, but indeed, the best provision is fear of Allāh. And fear Me, O you of understanding» [Quran 2:197].

Islamic ethics emphasize self-surveillance

The Holy Quran is full of verses that reinforce self-surveillance in the human being. God Almighty says: «Indeed Allāh is ever, over you, an Observer [Ever-present and taking account of everything] » [Quran 4:1]. He also says: «Indeed, He knows the secret and what is even more hidden» (Quran 20:7). He also says: «..and He is with you wherever you are. And Allāh, of what you do, is Seeing». Therefore, the righteous predecessors, may God Almighty have mercy on them, used to strengthen self-surveillance in people's minds, and they used to increase their guidance with regard to the sincerity of action and intention for God Almighty alone. Imam Al-

Bukhari begins with the hadith of "actions by intentions" at the beginning of his book that is called later Sahih Al-Bukhari. In this Hadith the Prophet PBUH says: "The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for" (Al-Bukhari, 2000: 6689). In this way Imam Al-Bukhari admonishes himself, and in return alerts the reader to intend, when doing any work, to seek the pleasure of God Almighty. Al-Kawrani (2008) states that the early sheikhs preferred to present this hadith before everything they intended to do.

Foundations of Ethics in Islam

Doctrinal Foundation

Every social system has a belief from which man's conception of existence emerges, and through which man sets out to life and to the world of the unseen (Allan, 2005), whether this belief is religious or an intellectual philosophy. On the basis of this belief, social civilizations are established. If we look, for example, at any part of the communist system, we will find it in harmony with the materialistic communist philosophy and its concepts of man and life.

The foundations of the Islamic doctrine are evident before us. The Quranic verses have confirmed beyond any doubt that the ethical system in Islam is built on solid doctrinal foundations called the pillars of Eman (faith), which are stated by Prophet Mohammed PBUH as mentioned in Al-Naisaburi (2001) "to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in destiny, both good and bad." God Almighty says: «The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers.» [Quran 2:285]. Whoever wishes to understand the complete concept of ethics in Islam, all one has to do is refer to the verses of the Holy Quran. It is sufficient in this brief study to explain the importance of Islamic doctrine and its role in motivating people to do good deeds. Islamic belief is the spirit of the moral system in Islam, but this spirit cannot have a positive impact on the employee's morals until this employee takes into consideration its practical application secretly and openly.

Realistic and Scientific Foundation

The Holy Quran establishes a moderate moral system that takes into account the human nature of man and his tendencies (Naqvi, 2016). This fact is recurrent in the Holy Quran. Let us consider the following verse when Allah says: «And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you... » [Quran 2:143]. In the hadith of Anas bin Malik, may God be pleased with him, about the three men who considered their worship insufficient. The first mentioned not to breakfast, the second announced keeping away from women and the last offered to pray the whole nights. The messenger PBUH came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)" (Al-Bukhari, 2000: 5063).

The Holy Quran is realistic in its call to man to purify himself. It is in harmony with human nature and does not fight against it and the instincts that are placed therein. «Does He not know those whom He created? while He is the Subtle, the Aware?» [Quran 67:14]. So the goal of the Quran is to control these instincts and guide them towards the proper channels in a correct and

sound manner, so that he can play his role in developing the earth and increasing production. The moral system contained in the Quran encourages people to have knowledge and praises learning. It is sufficient here to point to Surat Alalaaq, which is the first chapter of the Quran to be revealed to the Prophet PBUH. Gabriel, peace be upon him, came to the prophet with the message and ordered him to read, but he says: "I am not a reader." (Al-Bukhari, 2000). Furthermore, Ibn Kathir (1999) states that these verses are the first portion that was revealed from the Quran. They are the first mercy with which Allah had mercy on His servants, and the first blessing with which Allah bestowed upon them. They are an indication of the beginning of the creation of man from a clot, and that of His honor, He taught man what he did not know, and honored him with knowledge, which is the degree by which our father, Adam, was distinguished from the angels. This knowledge represents the rules for preserving the Five Essentials that humanity agrees upon: Religion, Life, Intellect, Progeny and Property. The Holy Quran urges Muslims to preserve each of these Essentials are there in the Quran, and the purpose of enacting these rules is to protect the interests of the people. Al-Shatibi (1997) adds that these five Essentials are inevitable in the establishment of religious as well as worldly intersets and, if lost, all worldly welfares would collapse and the Hereafter would therefore be a complete failure.

Ethics Drives Man for Commitment and Responsibility

Islamic ethics make man responsible for what he does in all aspects of life. Allah the Almighty says: «Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants» [Quran 41: 46]. He also says: «...Every person, for what he earned, is retained. [i.e., subject or held responsible. Literally, "a hostage"] » [Quran 52:21]. Allah the Almighty says: « ... Indeed, the hearing, the sight and the heart - about all those [one] will be questioned» [Quran 17:36]. This questioning in itself is an honor to man, because it is not required from him except because he is worth of responsibility and has a free will.

Talking about moral responsibility prompts us to talk about moral obligation, for it is the main driver behind moral responsibility, and ultimately moral reward or punishment. Omar (2008) and Kuwaiti Encyclopedia of Jurisprudence (1427 AH) define morals as an obligation issued by the Sharia to comply with a praiseworthy morality or avoid a reprehensible one. In this way, obligation is the reason for commitment, whether it is by a person obligating himself or it is the Sharia that obliges him. It should be noted that obligation has no value or meaning if a person is deprived of will. Therefore, the value of moral behavior does not appear unless a person implements it freely and by choice.

In the Islamic system, responsibility is manifold. Man has responsibility for the life he lives and the universe and everything in it. Man is also responsible towards himself, his family, his job, his society, his leaders and his country. Allah says, «They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread. And they give food in spite of love for it {- The meaning here may also be "out of love for Him," i.e., Allāh (subḥānahu wa ta'ālā).} to the needy, the orphan, and the captive, [Saying], "We feed you only for the face [i.e., approval] of Allāh. We wish not from you reward or gratitude» [Quran 76:7-9], or from outside, which means that man is forced by the ruler of the Islamic State to abide by Islamic moralities for fear of being punished. Such punishment, as Al-Bassam (2003) explained, is either determined by the Sharia like the punishment for committing theft, adultery and slander of chaste women, or is left to the estimation of the Islamic ruler in case of, for example, breakfast during the day in Ramadan, not paying Zakat and doing other forbidden acts or neglecting obligations.

The ruler in the Islamic system is authorized by Sharia to punish anyone for whom Sharia has not determined a specific punishment. He determines the punishment according to the crime and the extent to which the offender is deterred (Peters & Bearman, 2016). This includes the punishment of an employee who violates the code of ethics for performing his job. Islam does not intend, through these laws, to assign a policeman who counts people's mistakes, but rather to intimidate the negligent employee so that laxity does not become a neglect of God's rights and a crime against society. Ibn Taymiyyah (1995) states that implementing the prescribed punishments is a mercy from God to His servants. The ruler should be strict in implementing the prescribed punishments, not being moved by compassion and hence neglects punishments. The ruler's intention must be to establish mercy by restraining people from evil deeds, not to satisfy his anger or desire to rise above other people.

Impact of Quranic Ethical Standards on Employees' Behavior

Identification of ethical standards is one of the dilemmas of ethical thinking. The reason is that man derives his ideas from his beliefs and through them he proceeds to the universe and life in general. In this regard, people have different schools of thought (Dewey & Tufts, 2022). For example, the utilitarian philosophy believes, as stated by Mill (1863), that the importance of work comes entirely from the value of its outcomes, and that an action is ethical if it leads to the best results, and some of its proponents tolerate some behaviors in case they lead to the best consequences. This philosophy measures actions by the amount of advantages and effects achieved, unlike the teachings of Islam, which are fixed in their values and principles, even if they do not achieve immediate gains. Aristotle (1998) believed that moral virtue lies in avoiding extremism in behavior and finding the middle ground between two extremes.

There are many philosophical schools and opinions on work ethics. When one contemplates over these schools, one will find that their proponents differ in defining the moral principles from which they proceed. The Holy Quran, on the other hand, has determined for man that the will of God and the Hereafter are what man should strive for in this life. This standard has been set before Muslims, to be a beacon through which Muslims can distinguish between good and evil, and can therefore choose truth and light over falsehood and darkness. God Almighty says: «... There has come to you from Allāh a light and a clear Book [i.e., the Qur'ān] by which Allāh guides those who pursue His pleasure to the ways of peace { - i.e., security, well-being, integrity and escape from Hellfire. Literally, "freedom from all evil" } and brings them out from darkneses into the light, by His permission, and guides them to a straight path» [Quran 5:15-16].

Although Islamic law has defined for man only one way for worship, which he must follow precisely. Al-Gaizani (1431 AH) has opened the way for him to follow the appropriate method with regard to customs and dealings, in accordance with the general standards brought by the Sharia, including truthfulness in word and deed, sincerity, patience, trustworthiness, fulfilling promises, keeping covenants, purifying the soul to attain the highest and most honorable ranks, cooperation in goodness, enjoining what is right, forbidding what is wrong, justice, equality, mastery of work and doing good in it, moderation and fairness, and that a person loves for his brother what he loves for himself.

Quranic Ethical Standards of Public Job

A successful career begins with choosing the right employee. God Almighty says: «Indeed, Allāh commands you to render trusts to whom they are due... » [Quran 4:58]. Al-Mawirdi (1971)

considers good selection as one of the duties of the Imam, along with the use of trustees so that work is controlled by competence and property is preserved by trustfulness. Since a job is a trust, choosing an employee is also one of the trusts that must be fulfilled by those who are qualified for it. On the authority of Abu Hurairah (may God be pleased with him) that the Prophet PBUH says to the one who asked him about the Hour: "If trust is lost, then await the Hour", that one says: What is its loss? The prophet says: "If a matter is entrusted to other than its people, then await the Hour" (Al-Bukhari, 2000: 5439). Therefore, it is necessary to set ethical standards for selecting employees. These should include both during- and post-selection standards as follows:

During-selection standards

The first standard is strength and trustworthiness. God Almighty says: «One of the women (in the story of Moses) said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy"» [Quran 28:26]. Moreover, in the story of Joseph, God Almighty says: «And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted. [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."» [Quran 12:54-55]. The two noble verses require strength and trustworthiness as two basic conditions for selecting any employee.

Choosing the best and most suitable is the second standard. The Messenger PBUH, as narrated by Al-Hakem (1990), says: "Whoever is in charge of any of the affairs of the Muslims and appoints someone over them out of actual favoritism, the curse of God will be upon him. God will not accept any compensation from him until he enters Hell." Furthermore, Ibn Taymiyyah (1418 AH) states that if Imam knows this, then he should only use the most suitable person available. If there may not be anyone available who is most suitable for that position, so he should choose the best person for each position according to his ability. If he does this after complete diligence, then he has fulfilled the trust and carried out the duty.

No favoritism when filling vacant position is the third standard. Selection of employees must be based on legitimate foundations and professional competence. It must never have any relation to kinship or party or sectarian affiliation. God Almighty says: «O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence]. And know that your properties and your children are but a trial and that Allāh has with Him a great reward» [Quran 8:27-28].

Requesting authority is a reason for being deprived of it is the fourth standard. God speaks about prophet Joseph in the Quran requesting authority: «[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."» [Quran 12:55]. This episode is to show Joseph's (peace be upon him) keenness to improve people's life and livelihoods and to call them to the oneness of their Lord and to worship Him. Joseph also is aware of the profound effect of this position on guiding the people, seeking to establish truth and spread justice and intending thereby to please God Almighty, not merely for the love of fame, kingship or power. There is a big difference between such a will and that of a person's seeking a job to achieve his ambitions through it.

Post-Selection Standards

There are some post-selection criteria like Job training, inspection visits and treat employee respectively.

Training is of great importance and is considered an investment due to the benefits it brings to the institution as well as the employee. Training aims to improve performance and productivity, develop skills and competencies in project management, human resources and quality management and enhance the reputation of the country or institution (Mohammed, 2014). Al-Bukhari (2000) mentions that prophet Mohammed PBUH said: "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them.". For success of work and success of employee, and to enhance the positives and correct errors and deviations, there must be continuous administrative supervision and follow-up during work, planning, meetings, reporting, periodic inspection, spot visits, and continuous contact with employees.

Inspection visits is another post-selection criteria, holding violators accountable, verifying the integrity of spending, clearing financial trusts, annual statistics, uncovering corruption, rewarding employees who do good, and other aspects that enhance the employee's role and improve the performance of institutions, are all essential tasks of successful management. Furthermore, respecting the employee and treating him appropriately, so that he is not harmed, despised, insulted, or detracted from his work in a way that affects his ability to perform work and achieve goals. God Almighty says: «And those who harm believing men and believing women for [something] other than what they have earned [i.e., deserved] have certainly borne upon themselves a slander and manifest sin» [Quran 33:58].

Work Ethics in the Holy Quran

Islam is keen to emphasize work ethics, starting with a person's dealings with his Lord such as sincerity, trust and divine supervision, and dealings with work and those around therein such as honesty, trustworthiness, mastery of work and others.

Work ethics are a set of values, systems, standards, and laws that collaborate to achieve the vision, mission and goals of the institution with the highest positivity required in job performance and methods of dealing within the work environment and with beneficiaries. Among the work ethics that the Holy Quran urges, as stated by Al-Omar (1990) and Sarrar (2023), are as following:

Sincerity

Sincerity means purity, cleanliness, freedom from impurities, distance from hypocrisy. The employee should devote oneself to God alone in one's attention, work, and acts of obedience. God Almighty says: «(Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds» [Quran 6:162].

Honesty

What distinguishes the ideal employee in his job is honesty with himself and his organization, his superiors and subordinates, his colleagues, and beneficiaries -- in words and deeds, in movements and gestures, in silence and stillness, in promise and appointments, and even in requesting a leave. God Almighty says: «O you who have believed, fear Allāh and be with those who are true honests» [Quran 9:119].

Trustworthiness

Trustworthiness is a fixed moral character that distinguishes a Muslim employee, by which he refrains from what he has no right to, and performs what is required of him. Trustworthiness is

a primary characteristic of believers. God Almighty says: «And they who are to their trusts and their promises attentive» [Quran 23:8]. Trustworthiness in performing job duties by being constantly honest in maintaining the privacy of the relationship between the parties and preserving the interests of the job and puts them ahead of his personal interests.

Justice

Justice is an absolute virtue, not limited to a particular gender, interest, institution, administration, relative or desire. Justice is a divine law, a civilizational value, a human necessity, a legal obligation, and a functional task. Islam has ordered it to be a life behavior and a functional reality for individuals, societies, institutions, governments, and states. God Almighty says: «Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.» [Quran 16:90]. The employee must achieve justice in his dealings with his subordinates in evaluation, his boss, treating his fellow employees and his dealings with beneficiaries.

Initiative Taker

Some of the attributes of a good employee is that he takes the lead, suggest multiple ways to improve the work, makes the right decision at the right time and solves problem as soon as possible. God Almighty says: «And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous» [Quran 3:133]. Some examples of how the employee can be initiative taker in Being polite, building good human relationships, saving a certain amount of intelligence, realizing aspects of strengths and weakness, providing innovative solutions and having zero problems.

Cooperation and Patience

An employee has to be cooperative and share patience with other employees and his employer. God Almighty says: «...And cooperate in righteousness and piety, but do not cooperate in sin and aggression.» [Quran 5:2]. God also says: «And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allāh]» [Quran 2:45]. He also says «O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient» [Quran 2:153]. And He says «O you who have believed, persevere and endure and remain stationed and fear Allāh that you may be successful» [Holy Quran 3:200].

Providing Advice

Evaluating employees and providing them with advice is a key element in human development. God Almighty says: «The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allāh and His Messenger. Those - Allāh will have mercy upon them» [Quran 9:71]. Direct advice to the employee has a great impact on correcting the career path, improving performance and raising the level of production. The prophet PBUH says: "Religion is providing advice." Sahaba says: To whom? He says: "To God, His Book, His Messenger, the leaders of the Muslims, and their common people" (Al-Munthiri, 1987).

Teamwork

Working through a one-team approach is one of the most important reasons for the success of an institution. God Almighty says: «The believing men and believing women are allies of one

another » [Quran 9:71]. He also says: «He (Thualqarnein) said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam."» [Quran 18:95]. The management that transforms the members of its institution into a collective effort is the most successful. Thus, the collective efforts of the individuals are integrated and their sense of success increases, and the ethics of the collective spirit are strengthened.

Ethics' Effects and Consequences

When the performances of an institution's staff are integrated, good effects manifest, and the institution succeeds, especially when employees are combined together by professional work behavior and their behaviors are elevated by the Quranic work ethics. Therefore, the institution's vision is achieved, the message reaches the community and becomes more acceptable, and the goals and objectives rise to become more ambitious. Among these effects are the followings:

A sense of integration between the manager and the employee. The manager rules with justice and the employee implements and responds, and above all is their Quranic reference to rule between them in what they differ about. God Almighty says: «Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice» [Quran 4:58].

Following all the ethics of the Holy Quran achieves the interests of all involved. God Almighty says: «... So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do. » [Holy Quran 2:85].

Empowerment on earth, its construction, and succession therein are all fruits of adhering to Quranic ethics and work behavior. God Almighty says: «Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them» [Quran 24:55].

When the employee believes that his good work is an act of worship to God, this increases his effectiveness, develops his positive qualities, and enhances his abilities. God Almighty says: «Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds. » [Quran 6:162]

The closer an employee is to the Quranic ethics, the happier and better his life will be. God Almighty says: «Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life» [Quran 16:97].

Attaining the love of God is a great objective, and striving for it makes it easy for the seeker to devote himself to work, master it, and increase and improve production. God Almighty says: «Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection» [Quran 19:96].

Knowledge is the beacon of life, and for the employee it is a beacon that guides him in his journey. God Almighty says: «... Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do» [Quran 58:11].

Conclusion

Work ethics from the Quranic perspective is the guidance to every Muslim to perform job

ethically based on the core guidance of Islam. The study found that the moral system in the Holy Quran is a single fabric, based on solid foundations with valuable meanings that elevate man to the highest ranks. Likewise, Islamic ethics should be reflected in all the actions and behaviors of Muslims. They prepare the righteous person in its comprehensive human sense, so that he can perform his function in the most complete and perfect way, even if his functions are multiple and different. The study also reports that successful employee in this life is one who truly worships God, derives his approach from the guidance of His Book, and applies it in practice for himself and those around him. His heart is full of compassion, love, and cooperation.

In the view of the Holy Quran, a righteous person tends towards positivity in his behavior, and realizes that work and construction in this life are duties for which a person will be held accountable in this world and the hereafter. On the contrary, Islamic ethics are not slogans that are difficult to apply practically in life. Rather, they are easy for those who adhere to the standards set by the Holy Quran. They are sufficient to make a person feel morally responsible, and are also sufficient to purify and cleanse his soul from the vices and evils that may affect his profession behavior at work in particular, or life in general; as there is no separation between the two.

This study shows the importance of religious ethics be practiced at workplace as religion provides complete rules of good and bad, and right and wrong. Work ethics in Islam is generally derived from the relationship between man and God, and man and his fellow human beings and other creatures. Thus, every human action strives to fulfil realization in this world and also success in the hereafter.

The study ends by some recommendations for sharia Departments, legal specialist and unit of quality. The Sharia Departments in universities must adopt research topics that contribute to establishing Quranic ethics in the souls of people in general and employees in particular. The study also recommends departments of development and quality in universities should adopt training courses conducted by experts with the aim of improving the behavior of employees in society. Finally, legal specialists at universities are recommended to highlight the standards of Islamic ethics to employees and students, so that they can direct their behavior accordingly.

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