

**THE SALIENT CHARACTERISTICS  
OF THE CONCEPT OF WORK ETHIC  
IN THE PROPHETIC TRADITION**

*by*

*Shukri Ahmad  
School of Social Development  
Universiti Utara Malaysia*

**Introduction**

In general, religions have played an important role in determining human behavior towards hard work thus, maximizing productivity and performance. The Japanese, Koreans and Chinese as well as Christians have succeeded in arousing the spirit of working hard which flooded the world with agricultural products and industrial goods.

But along with the growth of industrial productivity, many countries especially the West have also seen the ethical chaos, growth of corruption and exploitation of the weak, unabated materialism, pollution and widespread immorality and destruction of the social fabric of the family.

Islam as a comprehensive religion really can become a good solution to this chaotic situation. In fact, the Muslims could have become a dominant power long time ago. With abundance of economic natural resources and a comprehensive religion, Muslims ought to be the economic and political power. Unfortunately, they were left far behind compared to other nations. The Muslim world has been in a state of pervasive decadence for several centuries. This negative state permeates the concepts, activities, and actions not only of the general

masses but also of the reform movements. This phenomenon of backwardness had affected the Muslims attitude. They had split into two sides. One emphasizing only the spiritual aspects, while the other, stunned by the new culture, tends to accumulate material wealth by disassociating themselves from their commitment to the injunction of Allah.

In order to move ahead, Muslims have to admit their mistake and start doing something constructive about it. The Qur'an and Sunnah contained much guidances which informed the Muslims' about the key to success. Through the concept of work ethic which is contained in the Qur'an and Sunnah, Muslims should now move ahead to achieve higher levels ethically and economically in order to overcome the non-Muslims' dominance in all aspects of their lives.

The aim of this paper is to visualize the concept of Work culture from the Prophetic Tradition. Therefore, the writer has deliberately separated the treatment of the concept of work ethic in *hadith* literature from that of the Quran, although admitting that the *hadith* should be part of understanding the Quran. Apart from convenience that separate approach provides, it also gives him an opportunity to address some ideas that are applicable to *hadith*. To fulfill this purpose, the writer will examine some attitudes which seem much more central to IWE (Islamic Work Ethic). Four of them will be discussed. These are attitudes to wealth, attitudes to livelihood, attitudes to time and attitudes to leisure.

### Attitude to Wealth

Bellamy, in his dissertation infers that there are many contradictions in the *hadiths* about the praise and condemnation of both of wealth and poverty.

Firstly, he mentions that some *hadiths* seem to condemn wealth. For example, he quotes a *hadith* which is narrated from

Al-Baihaqi as follows;

*"It is reported in the Hadith that the patient poor man will enter heaven before the grateful rich man by forty years."* (al-Baihaqi) See Bellamy 1956, p.50)

The prophet also says; *"Love of the world is the beginning of all sin"*. (Bellamy, p.54) Bellamy, then sums up that the implication of these *hadith* is that there is something essentially evil in wealth which leads to it's owner being penalized even if he has no wrong. (Bellamy, 56 1956, p.51)

In order to support his opinion about such contradictions, he mentions two *hadiths* which he assumes, one blame poverty and two praise wealth. Al-Raghib al-Isbahani narrates;

*"The Prophet used to take refuge against disbelief and poverty, and a man asked him: 'Are they the same?' He replied: 'Yes, poverty is almost disbelief'".* (Bellamy, p.58)

The Prophet also mentions;

*"The prophet used to say: O God, I ask you for guidance, piety, modesty, and wealth. He also said: How good an aid to fear of God is wealth."* (Bellamy, p. 59)

In conclusion, he suggests that of these two sets of traditions, the one blaming wealth and praising poverty is the older element into Islamic religious literature. While the other Traditions, which praise wealth as aid to salvation of the Muslims' are doubtless the weapon that the partisans of wealth hastily manufactured to defend themselves against the onslaught of the self-righteous poor. (Bellamy, 1956 p.60)

Therefore, he concludes that the two of such conflicting sets of Traditions, praising and blaming wealth could not have sprung from a single source. (Bellamy, Ibid)

The writer, however, disagree with this viewpoint based on the following reasons;

- i. Bellamy seems to mention that the Prophet has blamed wealth at the period of Mecca, but changed his utterance by praising it at the during the of Madinah period. This view contradicted with historical statements, where there exist many narrations which stated that the Prophet seems to blame wealth after the war of Uhud<sup>1</sup>.
- ii. Historically, many of the prophets' companions worked to acquire wealth. The Prophet never stopped them from gaining wealth at the Meccan period up to Medinah period.

However, they were asked to donate their wealth for the sake of Allah<sup>2</sup>.

- iii. The Prophet wanted to remind the Muslims that they have to devote their love to Allah and his Messenger more than to other activities. The Prophets says; "You all are not considered believers unless you love me more than your father and kids and all other Muslims" (Muslim in his sahih ). Despite that, this *hadith* never stopped Muslims from loving their fathers and kids because love for wealth and kids is considered natural (the Quran,3;14 )
- iv. Another *hadith* clearly mentions;" Strong Muslim is better than weak Muslim" (Muslim in his Sahih from Abi Hurairah, 46/8). This hadis extols Muslim who are strong physically, materially as well as morally.

#### Attitude to Livelihood

There are plenty of *hadiths* from early collections which

praise work. The writer will mentions here only some. Many narrations prescribe that Prophet s.a.w. had asked Muslim to work hard. Miqdam ibn Ma'adi Karb narrates the tradition that the Holy Prophet says;

*"The Prophet says 'if someone goes out to seek nourishment for his small children he is in the way of Allah. And If he works for his old father and mother he is in the way of Allah and if he works for himself for modesty it is in the way of Allah, but if he works for the purpose of pride' and boasting he is in the way of devil syaitan'" (Tabarani ) See (Mahmud al-Thahhani, 1987).*

The meaning of the Holy Prophet's sayings is obvious. This *hadith* mentions that to work hard and to earn bread through honest means is equivalent to jihad. It is of an order equal to the defense of the Islamic state and of the word *la ilaaha illa Allah*. Once a man promised to himself that he would work hard, he not only ensures the fullest use of his conscious experience but also thanks God for the gift of brawn and mind and all that is in this world and Hereafter.

The matter of gaining a livelihood is closely associated with wealth and poverty. The following quotation impresses on one the righteousness of working for oneself and avoiding dependence on others, and emphasizes especially on the relation between an activity in this world and its result in the hereafter.

*"The messenger of God said; God loves the servant who has an occupation. He said; God hates the healthy servant who is unoccupied; and he said: He who gains his nourishment and does not beg from people, God will not punish him on the Day of Resurrection... and there is no one more beloved of God God hates everyone who is not occupied*

*with the activates of this world and the Hereafter".*  
(Mustatraf, 1279, II, p.73)<sup>3</sup>

In addition, the implication of the last Tradition seems to be that it is just as bad to neglect worldly activities as failing to work for the Hereafter. Another tradition which introduces the ever present idea of 'permitted things', which is of much concerned to a good Muslim, is the following, 'The best gain is the gain of the hand for him who is sincere'. (Muhadarat.I, 283)<sup>4</sup>

There is another version of Prophet Daud, which emphasises on the value of working with one's hands and also describes the invention of an important skill. Prophet Muhammad s.a.w says;

*"No one ate better food than the person who labored with his own hands. And verily the Prophet of God, Daud, ate his victuals from his own earnings."* (Bukhari)

The injunction to eat from the gain's of one's own hand was put into practice by many pious Muslim, and it appears as a praiseworthy quality in biographies. Imam Syafie for instance, views that there is nothing wrong with striving to gain one's livelihood. He gives this trenchant advice;

*"Seek eagerly after that which is useful to you and never mind what people say, for there is no way to be free from the tongues of people."* (Mustatraf, II, 74) See Bellamy, p.112).

Begging from door to door is equated with both parasitism and denial of ijtihad which the Holy Prophet s.a.w. disapproved of it. He has strongly censured it;

*"He who requests people for monetary help and begs,*

*shall meet his Creator without a single fibre of meat on his face."* (Bukhari and Muslim).

The famous Companion, Abu Masud Ansari, says about the Companions;

*"The Prophet s.a.w. exhorted us to spend in the way of God, and we went to the market, and earned money. The money thus earned we spent in a godly manner, and today many of us have thousands of derhams"* (Bukhari)

The Prophet also mentions about work associated with earthly matters even if someone sees his end near. The Prophet says:

*"If the Hour of end of the world comes, and in the hand of one of you is seeding, if he can get up to plant it, let him plant it. (Ahmad, Bukhari, and albani in his sahih -al Jami' al-Saghir)."*

#### Attitude To Time

Many hadith ask Muslim to be aware of the value of Time. Time is a 'commodity' that should be rightly invested, not to be wasted or abused. The Prophet declared:

*"The feet of Adam's will not cross the path (to Paradise, situated above the Fire) until he has been questioned (and he has answered satisfactorily) about his lifetime how he spent it? And about his youth, how he invested it? And about his wealth, how he earned it and how he disposed of it."* (Tirmizi, 1981, Pp.612)

This hadith mentions the value of time and its close

attachment to human working activities. The Prophet asked Muslims to invest in it wisely and forbade them to waste any part of it. The Muslim workers shall conscientiously and judiciously utilize all the working hours in dispensing all their duties and responsibilities. The duty of a Muslim has been mentioned by Abdul Rauf as "they should report to work promptly on time, diligent at work, never to play around or engage in vain conversation or in long telephone calls or doing one's own business at the cost of another employer, or making excuses for leaving" (Abdul Rauf, 1991, P.136).

The fact that ritual obligations are to be performed at their assigned time or during a prescribed period<sup>1</sup> it teaches Muslim the habit of doing things promptly without delay. Habitual delay leads to confusion and causes losses and great harm. It is, after all, injustice to those involved. It is a violation of trust, a vice condemned by the Prophet as a mark of hypocrisy<sup>5</sup>.

#### Attitude to Leisure

Furnham (1991, p. 55) has explained that attitudes to work and leisure exist in four possible positions. ( See figure 1).

- AB work hard/play hard- the idea that both work and leisure are desirable characteristics and that, when no doubt properly distinguished, should be highly enjoyable.
- AB Puritan - the idea that work ( in all its forms) is good and on the contrary leisure ( whichever course that takes ) is bad.
- CB Hedonist/idle rich- this position is largely against all forms of work (particularly if they are not immediately enjoyable or worthwhile) but they are in favor of leisure.

- CD Alienated- People who are against work and leisure seemed particularly alienated perhaps with concomitant feelings of powerlessness, normlessness, and meaninglessness.

(Figure 1)

	In favor	Against
Work	A	C
Leisure	B	D

Clearly, IWE endorse position AB. No doubt that IWE would be against idle, self indulgent and leisure. Indeed, many leisure pursuits, such as do-it- yourself, visiting relatives and fitness body programmes/exercises seem the very embodiment of IWE. The concept of balance between leisure and work is clearly mentioned by the Prophet:

*"The rational man, as long as his mind is healthy, should divide his time into four; Time to link with their God. Time to account of themselves, time to think about the creation of God, and time to fulfill their necessities such as eating and drinking". (Ibn Hibban in his Sahih')*

In term of hard work the Prophet had said; *"Allah verily likes if one of you do his job thoroughly and proficiently". (Baihaqi and Abu Ya'la and Ibn Asakir from 'Atsyah)*

#### Work Ethic in Islamic Civilization.

The Muslim world from the eight to the eleventh centuries is not only the point of departure in the long history of the

Muslim civilization, but also the point of arrival of an even longer history, the oldest human civilizations ever known. The Muslim empire overwhelmed all Arabian peninsular. To the west it laid Egypt with the entire northern coast of Africa including the Atlantic Coast and further nearly the whole of Spain and the Island of Sicily and Crete. To the of North Arabia, Syria up to Armenia and the whole territory of modern Persia with Afghanistan Northward of these countries belonged to Islam.

During this period, many Muslims have been successful in various aspects. From the beginning of the seventh to the Middle of the 12th century A.D. there appeared in the Muslim world a series of thinkers who beginning with theology, tradition and law, entered into the realm of investigation of many disciplines matter such as science and medicine.

The names of many Muslims thinkers and researchers stood very high in their fields. These names include as Razi (d.865-925M) who had compiled an Encyclopedia of medicine in ten volumes and had written 'al-Hawi' in twenty volumes. Similarly, Ibn Sina (Avicenna of Europeans, d.428/1037) mastered many subjects and his contributions to medicine got him the title 'the prince of physicians'. There are more than 400 books written on medicine by 300 devoted writers at a time when diseases in Europe were being treated with the performance of religious rites by the clergy.(Munir, 1974, p.166)

In history, there were Muslim writers such as Tabari, who wrote 12 volumes of the Islamic history. Then, there was also Ibn al-Athir<sup>6</sup> (d.606/1210M) who wrote the history of the world up to 1231 A.D.

The Islamic world has produced many eminent scholars such as Al-Biruni (d.440/1048) who masters in physics and mathematics, Al-Mawardi (d.450/1058) and Miskawih (d.243/857), in the principles of government and ethics; Umar Khayyam (d.1121), in mathematics; al Khawarizmi (d.850) in Ptolemy; al-

Biruni in astronomy and others. Indeed, the achievements of Muslims were overwhelming in theology, law, mysticism, history, Geography, Medicine, Chemistry, Astronomy, Mathematics, Ptolemy, botany as well as in commerce.

In commerce, the Muslims controlled Oceans. Oceans played an important role in trading between the eighth to eleventh centuries covering Indian Ocean. This ocean area facilitated essential trade exchanges, particularly the transfer of crops from India to the Persian Gulf and Syria, and to the east coast of Africa, Southern Arabia, the Red Sea, and Egypt. Muslims traded relation with China. Holt mentioned that the economic partition of the world left trade with Africa and Asia to mainly the Muslim East, until Portugal's discoveries.(Holt, 1970, p.525)

The Muslims also took over the trading connections across the desert. Muslims therefore, were in direct contact with other urban and civilized centers. From the eighth to eleventh centuries, Baghdad, Damascus, Cairo, Kairowan, Fez, and Palermo became centres for trading with vast movements of men, merchandise and ideas. Monetary economy became important, and was expressed in an abundant minting of dinars made possible by the influx of new gold and the development of credit which doubled the circulation of the currency.( Lombard, 1975, p.236 )

In the ninth century, Ibn Khurradadhbih (d.300/911) observed that the growth of wealth and commercial transactions was so great that actual cash could be seen changing hands in the smallest townships.(Lombard, Ibid, p.237).

In the middle age, commerce and exchange of goods were internationally transacted. All ethnic groups in the Muslim world participated; many races from Asia also took part. Hindus, Chinese, Mongols and Jewish merchants provided the means of communication between East and West since they could trade freely in both areas. (Lichtenstadter, 1958, Pp.143).

The material and intellectual flowering of the Renaissance in Europe was, in no small measure, due to its flourishing commercial and cultural relations with the East.

However, the second half of eleventh century did bring crises, disturbances and invasions, resulting in urban decline and the disruption of trade. The whole districts of Baghdad and Cairo stood in ruins; Gradually the centers of influence of an expanding economy no longer shone in the east, in the cities of the Muslim world. They moved westwards and became established in the mercantile cities of Italy. (Lombard, p.237)

From that time onwards the Muslims had declined. The Muslims had been defeated, massacred, double-crossed, colonized, and exploited even up to this day. Muslims now seemed to undertake work but without ethic, or have ethics but without assimilating to work. The writer would like to examine the factors which are the cause of the malaise in the modern time.

### **The Fiqh and its influence on Attitude**

The early fuqaha of the Ummah, the companion and their successors (tabiin) and the great founders of the fiqh school were preeminently knowledgeable in all matters affecting the life of the Muslims. These fuqaha maintained an encyclopedic knowledge. Many were masters of practically all the disciplines from literature and law to astronomy and medicine.

However, the fuqaha gradually changed their role which was relegated only to the ifta. They contrived to interpret the Quran and hadith within the fiqh of the law. (Sulaiman, 1988, 21). Then, the fiqh began to overwhelm the Muslim mind. The Muslims were just interested in learning the Quran as the law. Muhammad al-Ghazali mentions that this situation has stagnated the Muslim mind far away from reality and is inadequate to guide the Muslims in life. (al-Ghazali, 1992,

p.64). The Muslims only think of the shariah as a tool of implementing the fiqh: criminal law, prohibiting usury, but neglected to understand Islam comprehensively.

The Muslims were taught to work hard in gaining knowledge which is related to the Fiqh. They were not encouraged to work hard in the field of economy because it has no relation with the fiqh.

### **Sufism and its Influence on Attitude**

The long succession of tyrants, corrupt leaders, and puppet caliphs manipulated by powerful men, demoralized the Ummah and repulsed it from the political scene. Consequently the gnostic Sufi brotherhoods received people with open arms. They provided them with spiritual self-discipline and cultivation of mystical experience and thus, allowed them to be resigned to this in the face of their loss on the scene of history.

However, this tendency cost Muslim into losing their Islamic world view. Muslim thought became conservative and literal in law. Then, the 'Ummah' became directed between the way of the world (mundane affairs) and the way of virtue. This bifurcation of Islamic life into two paths in constant opposition to each other (one condemned and involving the material world with all its values and the other praiseworthy and involving all the religious and ethical values) corrupted and destroyed the role of the two paths, and both were eventually transformed. The former who, stunned with mundane affairs, became empty spirituality while the latter has passed away all material senses which seems to reflect the Buddhist spirit.

The sufis are merely concerned with self purification. No wonder this spirituality fell to the lure of Gnosis and to the mystical experience and became the prey of superstition miracle mongering.

The path of the world, on the other hand, developed its own immense system, absolved from the ethic and moral requirements that the representatives of the religion of Islam demanded. Without moral values in worldly affairs, the Muslims were bound to deteriorate economically and politically. This resulted in the degradation of the work ethic in the Muslims worldly and religious affairs.

### Political Crisis and its influence on Attitude

Through the Tartar invasion from the East and the Crusader invasions from the West, the Muslim nations had split into a number of nation-states. This disintegration contributed to disagreement amongst the Muslims. Political leadership and the men of power moved from one crisis to another. This resulted in the alienation of the wise subjects and the 'ulama and isolated them from reality and the vital concerns of people.

The thinkers, estranged and removed from active engagement their condemnation of political authority. Some began to indulge in affirming the normative and against the actual life. Other thinkers began to compromise the normative in their association with the political leadership. Increased tension led to polarity, and this brought about the ruin of the IWE in Muslim thought and action.

### Islamic Work Ethic and Motivation

Motivation is a part of work ethic. Steers M. and Porter. W (1991, Pp.5), define motivation as 'how behavior gets started, is energized, is sustained, is directed, is stopped, and what kind of subjective reaction is present in the organism while all this is going'. Motivation is essentially concerned with (1) what energize human behavior, (2) what directs or channels such a behavior, and (3) how this behavior is maintained or sustained.

Each of these three components represents an important factor in our understanding of working ethic.

According to Steers, and Porter (1991,p.5) there are three important sets of motivations which constitute the work situation. First, the characteristics of the individual; second, the behavioral implications of the required job tasks; third, the impact of the larger organizational environment.

Three major categories of individual differences in characteristics have been shown to affect the motivational process: interests, attitudes, and needs.

There are several theories of motivation related to performance and behavior at work according to western scholars. Steersm, & Poter W, (1991) has proposed a theory of motivation centering around one's attitudes about oneself. This theory posits that individuals attempt to behave in a fashion consistent with their own self image. If employees see themselves as failures on the job, they will not come forth with much effort and their resulting performance will probably be poor.

The theory of Maslow and of McClelland and Atkinson however, used the concept of need to explain the motivational process in individual characteristics. (Steers M. 1991, p.21). For example, individuals who have a high need for achievement might be motivated to engage in competitive acts with others so they can "win", thereby satisfying this need.

The Islamic motivational theory considered two dimensions of man's behavior. The inner human body which is concerned with the spirit. The outer human body which deals with material needs such as money. The Prophet utters;

*"Remember, in your body there is a lump of blood, if it is good all the body become good, but if it is bad, all of human body becomes bad, Lo, it is heart". (Muslim)*

This tradition refers to the inner spirit in determining the



success or failure of certain men. Bayyumi (1970, p.462) calls the motivational spirit of Islam which is perceived from the "spirit of Islam" as a core factor to determine success. This spirit can be conceived, implicitly and explicitly in Islamic law and values. This spirit sets a high standard of values as the fundamental objective sought by all Muslims. It is a difficult goal, for such a standard involves difficult sacrifice and responsibility in the scheme of belief and action. This spirit has made jihad, which means relentless effort through hard labor to one's utmost capacity, one of the highest and the most unavoidable virtues of a Muslim. (Hassan, 1989, p.335).

In this motivational spirit of Islam lies the working man's power of advancement and dignity; such power is not purely theoretical and ideal, but lies within the realm of practical possibilities.

Sayyid Hussein Nasr has laid down the concept of "aufu al'uqud" as motivational spirit in Islam. This concept brings the nature of the relationship between man and God and nature, man and society and even man and his own soul. (Nasr, 1989, p.14)

This concept of "al-Uqud" encompasses moral responsibilities and human relationships. Human relation is considered the important factor of industrial success in Japan and Korea. William Ouchi for instance, observes that Japanese companies become effective in stimulating motivation and commitment in work force by practising in consensual decision making, and broad-based concern for the people's welfare. (Tung, 1991, p.132)

In addition Imaduddin, states that the spirit of tawhid becomes a foundation of motivation. The Iman or tawhid of Muslim is tested by God through his daily life to determine how hard a Muslim faces the challenges of life. These challenges make a person undertake jihad against failure and lastly motivate him to work hard. (Imaduddin, 1985, p.13) The

relationships between man and God, man and nature and society and even man and his soul seek to bring all these into one path- the path which leads to worship of Allah. Based on that, all works must be done sincerely for the sake of Allah.

Briefly, the Islamic Work Ethic or Work Culture which pervasively exists the Sunnah could be summarized as follows;

1. Work is one of the highest form of "worship". Islam does not recognize any kind of unemployment. Therefore, Islam does not accept the doctrine of "mutual reliance" (tawakul) because the Prophet apposed this doctrine by holding jobs.
2. Work is sacred because it is seen as a "duty" to build a strong national economy. One's work is not an end in itself, but a means to destroy the non-economic control over the economy. Therefore, work constitutes the first pillar in the construction of a healthy economic system.
3. Work must be done seriously. One's success in worldly affairs as well as in the Hereafter relies upon how hard he works.
4. Justice in Islam is considered the unity of spiritual and material values. The Islamic values should not be isolated in the realm of idealism far from the practical worldly life. Rather, these values will guide a Muslims life in its entirety both spiritually and materially, religiously and worldly.
5. Work is 'amanah'; the trust which no other creation is able to accept for fear of not being able to discharge it properly. The concept of amanah covers all definitions of "Ibadat" including one's working life. One's work must possess a feeling of accountability for his work, because

all deeds will be reckoned in front of Allah in the Hereafter.

6. Work must be done diligently and patiently. Without diligence it is hard to achieve success in life. Patience is considered very important in a Muslims life. These concept which I have discussed require that man possesses both the traits.
7. The relationships between man and God, man and nature and society and even man and his soul seeks to bring all these into one path- the path which leads to worship of Allah. Based on that, all works must be done sincerely for the sake of Allah.
8. Time is important in a Muslims' life. Therefore, it should be used properly.

## END NOTE

- <sup>1</sup> Al-Kandahlawi has mentioned a hadith from Bukhari that the Prophet seems to blame wealth after Uhud's war. (Kandahlawi. 1987. Pp.259).
  - <sup>2</sup> Some of rich Companions of Prophets: Uthman Ibn Affan left; 3,500,00 Dirham, 100,000 Dinar, 1,000 camels and another properties values 2,000,00 dinar. (Tabaqat al Kubra, Vol 8, pp. 76). Abdul Rahman ibn Auf left; 1,000 camels and 300,000.00 sheeps, 100 horses. He left four widows, every widow narrated got 80,000. Zubair Ibn Awwam left; 2,2000.00 dirhams. Saad Ibn Abi waqqas left; 200,500.00, Talhah ibn Abdullah left 200,000 dirham and other properties 30,000.00 dirham. (al-Bahi. 1982. 302-303).
- Donation of Companions. At-Tabrani narrated that Abu Bakar Assiddiq distributed 4000 Dirham in Tabuk's war along with 770 camels and 30 horses. Abu Naim narrated that Uthman ibn Affan denotes 300 camels along with saddle to the soldiers. Ad-daruqutni also qouted that he destributed 1,000 dinar in other occations. At-Tabarani narrated that Abdul Rahman Ibn Auf has donated more than 84,000 dinar and 500 horses and 1500 camels at the time of Prophet. ( Al-Kandahlawi, 165-167).
- <sup>3</sup> See Bellamy, 1956, p. 53.
  - <sup>4</sup> Narrated Abu Huraira, Allah's Apostle said "One would rather cut and carry a bundle of wood on his back than ask somebody who may or may not give him" (al-Bukhari)

5. Companion asks the Prophet about the best deeds. The Prophet replied, prey on time, after that act rightoustly to mother and father, and fight to the way of Allah. (Bukhari, n.d., p.102.)
6. A family name which was given great and deserved lustre by three brothers, Madjd al-Din (d.606/1210), Izz al-Din (d.630/1233) and Diya al-Din (d.637/1239) who achieved literary fame in the fields of, respectively, philology and religious studies, historiography, and literary criticism.

## REFERENCES

- Abd Rauf, Muhammad., *Ummah ' The Muslim Nation*. Dewan Bahasa dan Pustaka: Kuala Lumpur, 1991.
- Ali, Shaukat., *Administrative Ethics In A Muslim State*. Publishers United Ltd. Lahore, 1975.
- Bahi, Muhammad, al. *Al-Fikru al-Islamy Wa al-Mujtama' al-Mu'asir, Mushkilat al-Hukm Wa al-Tawjih*. Darul al-Kitab al-Lubnani, Beirut, 1982.
- Bellamy, James. A., *Social Contrasts In Islam As Seen In Muslim Literature*, University of Pennsylvania Press, Philadelphia, 1956.
- Bukhari, *Sahih al-Bukhari*, Vol. I, Dar Haya' al-Kutub al-Arabiah, n.d.
- Furnham, Adrian., *The Protestant Work Ethic, the Psychology of Work Related Beliefs and Behaviors*, Routledge, London, 1990.
- Ghazali, Abu Hamid, al., *Ihya Ulumal Din*, Vol III, Darul Nadawat al-Jadidah, Beirut, 1980.
- Holt, P.M., *The further Islamic Lands, Islamic Society and Civilization*, Cambridge University Press, Cambridge, 1970.,
- Kandahlawi Yusof,, al., *Hayat al-Sahabah* Vol 11, Darul Qalam, 1987.
- Lombard, Maurice., *The Golden Age of Islam*, North-Holland publishing Company, Amsterdam, 1975.

Lichtenstadter, Ilse., *Islam and Modern Age*, Book Man Associates, New York, 1958.

Maududi, Abul Ala' Sayyid., *The Islamic Movement Dynamics of Values Power and Change*, The Islamic Foundundation, United Kingdom, 1984.

Munir, Muhammad., *Islam in History*, Law Publishing Company, 1974.

Muslim, Sahih Muslim, *Syarah al-Nawawi*, Dar al-Kutub al-Ilmiyyah, Beirut, 1990.

Muhammad Imaduddin Abdul Rahim., *Semangat Tawhid dan Motivikasi Kerja*, Institut kajian Dasar, Kuala Lumpur, 1985.

Nasr, Seyyed Husein., *Islamic Work Ethics, Traditional Islam in the Modern World*, Trans: Nasir Muhammad. Nurin Enterprise, 1989.

Tung, Rosalie L., *Key to Japan Economic Strength Human Power*, Lexington Books, 1991.

Thahani, Mahmud, *al-Mu'jam al-Awsat*, Maktabah al-Ma'arif, Riyadh, 1987.

Sulaiman, Abdul Hamid., (ed.), *Islamization of Knowledge*, International Institute of Islamic Thought, Herndon, United State, 1988.

Steers M, Richard and Porter W. Lyman., *Motivation and work Behavior*, McGraw-Hill, New york, 1991.

Tirmizi, *Sunan*, Istanbul, Vol 4, 1981.