



Islamic Work Ethic in a Dynamic World

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The debate on work and life affairs and on work and economic development has been in a state of flux. This demonstrates not only the centrality and changing perception of work but also the vitality of the subject as an anchor for thriving concepts and practices ranging from prosperity and happiness, creativity and involvement, to political stability and social justice. While it is impossible to imagine life without work, it is equally impossible to contemplate technological and economic developments without considering mankind's ingenuity. This creative involvement in various work activities has catapulted human beings into challenging and rewarding endeavors, enabling people to

overcome difficulties and face emerging challenges.

The evolution of the work concept has been linked to the imaginative capacity of human beings and the never ending desire to enhance one's quality of life. But the centrality and perception of work has changed across centuries. Both the stages of economic development and spiritual attachment, among other factors, have contributed to enriching work concepts and strengthening practices. However, the concept and practice of work has raised questions regarding ethical conduct and the role of ethics in safeguarding people's welfare. This issue has not only underscored the role of ethics in the workplace

but also motivated researchers to explore religion as a dominant force that shapes ethics and the view of work (see Ali, 1988; Weber, 1958).

Religions differ in their views on work and, therefore, there have been varying interpretations of the role of work and its necessity in life. In Islamic teachings, the concept of work and its ethics has been articulated since the emergence of Islam in Arabia. This was not accidental, but a planned action that set out to underscore the role of work in society and underline its dimensions and centrality in one's life. For this reason, this paper is designed to explore perspectives on work and ethical economic activities. That is, the paper seeks to highlight work involvement and its relationship to social and economic justice. The latter cannot be achieved when poverty is widespread and when those who are able and who seek work find no opportunities by which to utilize their capabilities. Furthermore, the paper confronts two myths: work ethic as a new concept and the notion that Islamic beliefs do not accentuate either the role of or the necessity for work.

Work Ethic in History

The concept and meaning of work ethics across centuries has evolved in a way that has made progress and economic growth feasible. From the early Greek civilization through to the Industrial Revolution and up to current history, work ethics has evolved and consequently has led to qualitative changes culturally and economically. During the Greek civilization, work was viewed as the curse of the gods and equated with sorrow. The Greek civilization, moreover, did not only disdain physical work but also mental labor (in the mechanical arts) (Tilgher, 1930). The Romans, too, looked with contempt upon work and in fact adopted the Greek beliefs

(See Lipset, 1990). It is also believed that an earlier Jewish belief treated work as a sinful activity: "if man does not find his food like animals and birds but must earn it that is due to sin" (Lipset, 1990, p. 2). However, centuries later, the Jewish view of work witnessed profound change. This was manifested in the espousal of hard work and the notion that work itself is an essential duty in life.

In the early centuries of Christianity, the emphasis was on spiritual and ritual aspects of the religion. Work was disdained. Christians, during that time, were concerned with salvation and the afterlife, which was guaranteed not through hard work but through devotion to worshipping God. The emergence of Protestantism constituted a new era in viewing work and its role in life. Martin Luther (1483-1546) was a pioneer in asserting that people could serve God through their work. However, Lipset (1990, p. 62) documented that Luther "had contempt for trade, commerce, and finance; those endeavors required no real work. Hence, Luther did not directly pave the way for a rational, profit-oriented economic system." The profound qualitative change in viewing work was led by John Calvin (1509-1564) who advocated that work is a calling; a compliance with the will of God.

In his book, *The Protestant Ethic and the Spirit of Capitalism*, Max Weber (1905) argued that Calvin's and Luther's writings were instrumental in advancing the capitalist system and moving away from the Roman Catholic instruction toward work. He coined the term 'Protestant ethic' to underscore the role of religion in facilitating economic growth and sustaining hard work. Indeed, he argued that Protestant ethic was instrumental in creating conditions in the West that were hospitable for the emergence of modern capitalism and facilitating sound development per-

spectives that profoundly changed the balance of power in the world, politically and economically. Weber, however, appeared to overlook two important factors in this stage of economic and social development: familiarity with and the internalization of faith, and persistency in pursuing goals with energy and discipline. A strong sense of being destined to make a difference in life and being in charge of steering the future reinforces discipline and strengthens determination. Nevertheless, Weber, in underscoring the power of the religious message enhancing commitment to work, undeniably contributed to our understanding of the impact of religion on economic development. This understanding further inspired researchers and practitioners to look for ways to improve work conditions and enhance economic growth. Indeed, this understanding facilitated the spread of capitalism and helped shed light on the role of Protestantism in enhancing commitment to work.

Rose (1985) identified four elements of the Protestant ethic: deferment of gratification, diligence, punctuality, and the primacy of the work domain. These elements, collectively, have made it possible for the United States and Britain, for example, to become major economic powers and facilitate wealth accumulation and for the emergence of large business organizations. Furthermore, these elements have motivated business owners and entrepreneurs to engage in activities that are essential for advancing profit making and market expansion.

The passion to work hard, discipline in the workplace, and the desire to reinvest profits in new ventures were the outcome of Calvinistic teachings and religious commitment. Max Weber considered these elements as the most important development in the Christian view of work. He

asserted that societies which espoused Protestantism did much better than countries where Catholicism was prevalent. Samuel Huntington (2004a), a contemporary researcher who underscores the role of Protestantism in bettering economic conditions, states, "Would the United States be the country that it has been and that it largely remains today if it had been settled in the 17th and 18th centuries not by British Protestants but by French, Spanish, or Portuguese Catholics? The answer is clearly no. It would not be the United States; it would be Quebec, Mexico, or Brazil" (p. 31). He argues (2004b) that it is Protestantism that was the primary reason for the United States having a strong economy: "Protestant values . . . have shaped American attitudes toward private and public morality, economic activity, government, and public policy" (p. 10). That is, because of Protestantism, Western thought regarding work has experienced profound transformation; from a disdain for work to commitment and appreciation of the role of work in improving economic conditions and compliance with religiously driven ethics.

Relative to previous civilizations, Islam, from the beginning, as we detail later, placed an emphasis on work and articulated its necessity in life. The Quran articulates the divine responsibility to work wherever opportunities exist, locally or globally. The Quran instructs (45:13), "He [God] has also made subservient to you all that is in the heavens and the earth" and (62:10) "disperse within the land and seek from the bounty of God." The Prophet and early Muslim scholars asserted the role of work in economic and social development and in building a stable state where justice and goodness are the binding qualities among people. The Prophet indicated, "God has guards on earth and in the sky. His guards in the sky are the

angels and His guards on earth are those who work for their sustenance and safeguard the interest of the people” (Quoted in Al-Mawardi, p.218) and “Rise early to make a living and gain your economic needs as dedication represents benefits and success” (Quoted in Al-Pashehi, 2004, p. 418).

Work and Societal Justice

Before we tackle work ethic in Islam, there is an issue that Islam has characteristically linked to work and which thus bestows on work a quality beyond what is common in the discourse on work ethics. This issue is justice. Justice is not considered a byproduct of work involvement but an essential building block for having a functional economy and a morally based society. Al-Shaybani (1986, died 805, p. 29) argued that “making a living is the mainstay of humanity.” This should not be understood independently of ensuring and securing justice in society. Those who work engage in spiritual and economic activities that enable them to have a reasonable living standard in order to benefit those who are dependent on them and to gain social prestige and respect. Al-Shaybani’s assertion too should be viewed in the context of the Prophet’s sayings, especially those that place an emphasis on abolishing sins, achieving success, benefiting others, and that work involvement is a religious duty. The Prophet stated, “Among the sins are sins that cannot be recompensed by prayer and fasting. . . [but are wiped out by] a commitment to earning a livelihood” (quoted in Al-Shaybani, p. 39), “Rise early to make a living, as hard work generates success and reward” (quoted in Al-Pashehi, p. 417), “The best of work is that whose benefit is lasting” (quoted in Al-Pashehi, p. 416), and “making a living is a divine duty” (quoted in Al-Shaybani, p. 18). These sayings, though they assert

the economic necessity of work, take into account social and economic justice. They motivate people to work and work hard to alleviate poverty, reduce societal ills, and spread prosperity. These make it possible for justice to encompass the largest numbers of people and consequently generate opportunities and minimize discontent and instability.

Al-Mawardi (2002, died 1058, p. 216) was concerned with the well-being, during his time, of individuals and the quality of life of the community. He specified six elements that are essential to achieving improvement in life and to organize affairs: internalized faith, a feared and loved ruler, comprehensive justice, prevalent safety, widespread prosperity, and ample possibilities. In the context of this paper, the last four elements are relevant:

Comprehensive Justice. The existence of justice enables individuals and groups to cooperate, eases obedience, speeds development, expands wealth, enhances population growth, and ensures the stability of governments. The fourth caliph, Imam Ali, asserted that justice “is the mainstay of a nation.” In the absence of justice, individuals are subject to threats and oppression and neither economic development nor prosperity are possible. Al-Mawardi (p.226) argued that for justice to take root, one has to avoid greed and fear God. And since justice is an essential pillar for having an orderly and functional life, it must encompass two types: justice for self and for others.

Prevalent Safety. For Al-Mawardi, safety is an essential element for economic growth and prosperity. It serves as an instrument for economic initiatives and entrepreneurial activities. Furthermore, safety is a must for enabling innocent people to feel that their rights are not

violated and that the powerful are constrained from abusing those who are in disadvantageous positions. Al-Mawardi (p. 230) further stated, "Safety is a pleasant living and justice is the most powerful army, because fear hinders people from engaging in their profession and activities, obstructs their behavior and initiatives, and prevents them from obtaining that what is necessary for their living and orderly functioning of the society."

Widespread Prosperity. Al-Mawardi categorized prosperity into two types: that which comes from engaging in earning activities and that which results from the availability of natural resources. He made it clear that prosperity offers the best chance for people to seize opportunities, experience optimism, and take advantage of economic activities, whether or not the people have a large or small share of what is available.

Ample Possibilities. Al-Mawardi provided a clear link between work and consideration of possibilities. When people experience hopefulness and optimism, they are able to obtain what could otherwise be difficult to realize in life and are motivated to establish what could be considered impossible. The Prophet stated, "Without hopefulness, no person will plant trees and no mother feed a baby" (Quoted in Al-Mawardi, 2002, p. 234).

While intended to ease life and ensure progress, the aforementioned elements evidence that work is not detached from social, political, spiritual, and economic conditions. These conditions ease work and productive engagements. Furthermore, the above elements offer an ethical framework for safeguarding the interests of society and the individual. However, in treating justice as the mainstay of any na-

tion, Islamic thinking, in its early years, underscored that morality in the workplace and commitment to work can be sustained as long as justice is applied to all, irrespective of their position and resources. Indeed, no market actor is motivated if the fruit of his/her work is in jeopardy.

Work Ethic in Islam

As was shown in the preceding discussion, the meaning of work ethic, in Western civilization, has evolved from being an activity that is considered sinful and a burden to one that is a productive activity essential for serving God. However, while this represents a qualitative development, as the *Financial Times* reported (see Hill, 2012), the primary purpose of work "remains unchanged: to earn money."

This view, theologically and spiritually, differs from the original message of Islam. From the early years of the Islamic civilization, there has been an emphasis not only on hard work but on all other dimensions of work. Collectively, these dimensions lead to improving the well-being of members of society and the happiness of individuals. Accordingly, Islamic Work Ethic (IWE) is defined as (see Ali, 1988, p. 577):

... an obligatory activity and a virtue in light of the needs of man [person] and a necessity to establish equilibrium in one's individual and social life. Work enables man [person] to be independent and is a source of self-respect, satisfaction, and fulfillment. Success and progress on the job depends on hard work and commitment to one's job. Commitment to work also involves a desire to improve the community and societal welfare. Society would have fewer problems if each person were committed to his work and avoided

unethical methods of wealth accumulation. Creative work and cooperation are not only sources of happiness but are considered noble deeds, as well.

There are several pillars of Islamic Work Ethic (IWE). These are: effort, competition, transparency, and morally responsible conduct. Collectively, these pillars imply that conducting business with a minimum of or no restrictions and in a spirited environment will, essentially, result in higher performance and widespread prosperity. Below is a brief discussion of each pillar:

1. **Effort.** Both physical and mental engagements in work are praised in Islam. Though the latter is given more weight in the teachings, they are treated as instruments for improving productivity and the welfare of society. The Quran declares (53:39), "A person can have nothing but what he strives for" and frowns on procrastination stating, "Nor say of anything, I will do it tomorrow" (18:23). The Second Caliph, Omar, was quoted as saying, "I would prefer dying while struggling for my sustenance and the sustenance of my children, to dying while fighting in the defense of faith" (quoted in Abdul-Rauf, 1984, p. 23). The Prophet encourages hard work asserting, "let each work up to his capacity and if they should tire, they should take break" (quoted in Al-Barai and Abdeen, 1987, p. 143). Efforts, moreover, are linked to the desired output. The Prophet articulates this stating, "The best of work is one that generates benefits." The fourth Caliph, Imam Ali (1989, p. 469) remarked, "Do not be one of those who hope for a better world to come without working for it" and "He, who does not perfect his/her work, will bring confusion to self."
2. **Competition.** Islam focuses on ethical competition in any exchange or interaction (Quran 83:26): "Let competitors compete." In an environment where people compete to do what is good, employees are motivated to put forth their best effort and improve the quality of their work.
3. **Transparency.** This implies sincerity and truthfulness in business dealings, avoidance of manipulation, deception, concealment of truth, and dismissal of good deeds and kindness. The objective is not to give preference to self-interest at the expense of society and human needs. For this very reason, the Prophet's remark, "Those who declare things frankly will not lead to each other's destruction" (quoted in Al-Mawardi, p. 204) underlies the significance of transparency in the work environment and the need for cooperation to get jobs done.
4. **Responsible Conduct.** During the early years of the Islamic state, though the market and market activities were simple, there was an understanding that optimal service to individuals and society was an almost impossible task if ethics were corrupted. Al-Jaroud, a Muslim scholar who lived in the seventh century, asserted that "work is corrupted by bad ethics" (Quoted in Ibn `Abd Rabbih Al-Andalusi, died 940, p. 155, 2nd vol.). The fourth Caliph underscored the necessity of ethics in business conduct stating, "He who has fine ethics, his paths will be easy" and "Oh merchants, take and give what is just and right. When you deny what is right, you will spend much more than it in wrongdoing" (Quoted in Al-Maki, p. 519).

The above discussion demonstrates that the essence of work ethic in Islamic tra-

dition has a much broader meaning than simply working hard and earning more money. This necessitates the importance of moving beyond the traditional Western view of work and accentuates the link between economic requirements, personal happiness, and societal interests. Work must not be treated as an end but as a means to serving one's interests and improving the welfare of society. This perspective emphasizes that economic activities must not be driven by self-interest at the expense of society's and stresses the need to meet ever emerging and changing demands of the marketplace.

Dimensions of Islamic Work Ethics

In reviewing the literature on Islamic perspectives of work, numerous statements pertaining to the meaning and centrality of work emerged. These resulted in introducing a scale for Islamic Work Ethics, which was published in 1988. The scale is comprehensive in nature and reflects the most inclusive original treatment of work ethics in religious beliefs. Indeed, the construct of Islamic Work Ethics refutes myths that work ethics is a current development and that Islamic faith does not address ethics in the workplace.

Some American scholars assert that the concept of work ethics is a new development (see Barbash, 1983; Diddams and Whittington, 2003; Ferguson, 2004; Lipset, 1990). But this assertion is simplistic for those who are familiar with the teachings of Islam and the history of the states that were established in the first seven centuries of Islam. During that time, there was not only an understanding of the necessity for and responsibility toward hard work but also an articulation of the profound spiritual, philosophical, psychological, social, and economic dimensions of work. In Islamic teaching, work

is an obligatory activity for those who are capable. The Quran instructs (78:11) that God "made the day as a means of subsistence." The Prophet asserts that "work is a religious duty," "Making a living is a duty for every Muslim" (Quoted in Al-Shaybani, 1986, p. 18, died 805), and "Among the sins are sins that cannot be recompensed by prayer and fasting. . . [but are wiped out by] a commitment to earning a livelihood" (p. 39).

Highlighting the centrality of work in the Islamic tradition is a pressing necessity, due to the need to reeducate a public that has experienced cultural discontinuity since the Mongol invasion and destruction of the Islamic state in 1258. Indeed, rediscovering the traditional views of the Islamic attitude to work has a social and economic significance, as it can help safeguard the general security of the people and the welfare of future generations. The general security of citizens focuses on the purpose of Islamic ethics: benefiting people and minimizing their hardships, be they economic or social. Primarily, this includes poverty reduction and eradication of hunger and starvation. A brief look at the dimensions of Islamic Work Ethics reveals that poverty reduction is not only a possibility but also a duty for those who are in a position of authority. This is illustrated below:

1. **Spiritual Dimension.** This is reflected in the intertwined and dialectic relations between work and faith and between work and the refinement of one's soul from undesirable habits. Imam Abu Omer Al Awzai (died 774) argued, "If God wished evil to people he would grant them endless arguments and direct them away from work" (Quoted in Al-Mawardi, 2002, died 1058, p. 69). Abu Talib Al-Maki (1995; died 996, p. 557) stated, "If the religion of the people is corrupted,

their sustenance is ruined.”

2. **Social Dimension.** There is an emphasis on continuity and the necessity for establishing social relations in a way that facilitates prosperity, eases distress, and strengthens social interaction among people. According to an Arab saying, the work of honorable people is embedded in “permissible earning and spending on dependents.” Imam Ali asserts, “The worth of each person stems from good deeds” (Quoted in Al-Mawardi, p. 48). The Prophet underscored the social dimension of work when he stated, “whomsoever it pleases that his sustenance should be made ample or his life should be lengthened, let him be kind to his relatives” (quoted in Muhammad Ali, 1977, p. 376) and “God has guards on earth and in the sky. His guards in the sky are the angels and His guards on earth are those who work for their sustenance and safeguard the interest of the people.”
3. **Philosophical Dimension.** Islam asserts the centrality of work intention in judging the usefulness of work: “The value of work derives from its intention” and the Prophet further asserts that “God does not look upon either your appearance or wealth, rather God examines your intentions and actions.” Islam makes it clear, however, that the outcome of work must serve the interests of society and ease the lives of the people. For this very reason, Islam links work to developments in society that do not distort the social, economic, and psychological balance. According to Al-Pashehi (2004, p. 417), Islamic instruction indicates that “Gaining sustenance leads a soul to serenity.” The jurist Al-Maki (pp. 252-253) wrote that “Islam denies faith without work,” asserting that the betterment of faith is possible only through knowledge and work. Furthermore, when the Prophet was asked, “What will substitute for knowledge?” his answer was “Work” (Quoted in Al-Pashehi, p. 416).
4. **Psychological Dimension.** This dimension takes on a special meaning, as it strengthens the identification of employees with their profession and their role as productive citizens in society. This is because work creates a feeling of economic independence and deepens social contributions, while increasing a person’s confidence in his/ herself and the ability for creativity and renewal. Al-Mawardi (2002, p. 297) stated that “He who works hard gets preeminence and he who multiplies his efforts experiences increasing ascendancy.” The Prophet stated that “God loves a person who has work” and “The truthful, honest merchant is with the prophets and truthful ones and the martyrs”. The Prophet encouraged workers to do their work and added that those who could not work due to illness would nevertheless get a reward in the hereafter: “Any worker who is working but is unable to continue due to illness, God will record him a reward for his work” (quoted in Al-Mawardi, p. 163).
5. **Economic Dimension.** Unlike the Western view of work, early Islamic scholars accentuated the link between economic necessity, personal happiness, and societal interests. Work is not an end but a means to serving one’s interests and improving the welfare of society. This perspective emphasizes that economic activities are sanctioned, individuals must not be driven by self-interests irrespective of that of society’s, and the need to continuously meet the ever emerging needs of the marketplace. The Prophet instructed believ-

ers: “Be creative in your work” (quoted in Al-Mawardi, p. 159) and “Get up early to make a living and gain your economic needs as dedication represents benefits and success” (quoted in Al-Pashehi, p. 418). Abu Talib Al-Maki (p. 500) indicated, “Through transaction, selling and buying, even in just your capital, you will gain benefits and be blessed.” And, due to the increasing benefits of business to society, the Prophet asserted, “Every work is blessed.” The Prophet, too, highlighted the link between ethics, business, and prosperity stating, “Good ethics and being good to neighbors contributes to the prosperity of cities and increases development” (quoted in Al-Mawardi, p. 383). The Quran further instructs (2:275), “God hath permitted trade and forbidden usury.”

The dimensions above articulate coherently that Islamic Work Ethics is not merely linked to working hard. Rather, it underscores the significant of work in enhancing the well-being of individuals and strengthening their self-esteem and social prestige, reducing poverty and engaging in activities that advance the welfare of society and those who are unfortunate. Table 2 presents selected statements of Islamic Work Ethics that underscore the role of the state, groups, and individuals in alleviating economic hardship, enhancing the community well-being, and ensuring productive participation in the economy. The above dimensions differentiate Islamic Work Ethics from Protestant Work Ethic (PWE). They are broader in their scope and include issues that are not considered within the domain of PWE. In particular, Islamic Work Ethics stresses both hard and creative engagement. In addition, Islamic Work Ethics does not separate intention from outcome, though

it highlights intention as a measure of morality. If the intention is bad, it contradicts the principle of the faith and thus outcomes are not sanctioned. In the marketplace, for example, when the intention is to achieve a monopoly or engage in trading in alcohol, the resulting fortune is considered unlawful gain. This is because Islamic Work Ethics is driven by the goal of acquisition of benefits and repulsion of harm to society. Furthermore, in its sanctioning of hard work and commitment to work, Islamic Work Ethics does not seek furthering self-interest at the expense of society; personal benefits and societal ones thrive together. That is, Islamic Work Ethics considers serving others and the community as an integral element that sustains individual well-being and that of society.

Likewise, the ever-existing possibility of deceptive behavior makes it an obligation for those engaged in any transaction to be transparent. In this context, the saying “Buyer beware” is not sanctioned.

Most importantly, there are two additional elements that should be emphasized. First, individuals are encouraged to avoid any work that is doubtful or might facilitate exploitation of others. For example, Abu Talib Al-Maki (1995, p. 503), a tenth century jurist, argued that a person should not be involved in work that enables an oppressor or which harms other people. Furthermore, a person should not engage in work in which the benefits are not clear and there is a doubt of its consequences. The doubted area is any area of transaction that lies between what is legitimate and what is prohibited (Ali, 2014). That is, despite Islamic emphasis on work and the necessity for improving the well-being of individuals socially, psychologically, and economically, work should be carried out within the framework of morally accepted behavior and action. Second, viewing

work as a social obligation demands that both government and business organizations be active in creating job opportunities. This responsibility is an integral part of IWE and it is thought to lead to societal prosperity and social harmony.

Table 2: Islamic Work Ethics Statements Pertaining to Economic Welfare

- One should take community affairs into consideration in his work.
- The state should provide work for every one willing and able to work.
- One should not be denied his full wages.
- One should strive to achieve better results.
- Good work benefits both one's self and others.
- Justice and generosity in the workplace are necessary conditions for society's welfare.
- One must participate in economic activities.
- Work should be done with sufficient effort.
- Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.
- Work is an obligatory activity for every capable individual.
- Hard work is a virtue in light of the needs of a person and the necessity to establish equilibrium in one's individual and social life.
- Life has no meaning without work.
- Exploitation in work is not praiseworthy.
- Work gives one the chance to be independent.
- Work is a source of self-respect.
- Carelessness is unhealthy to one's welfare.
- More leisure time is bad for individuals and society.
- A successful person is the one who meets deadlines at work.
- Hard work does not guarantee success.
- One should constantly work hard to meet responsibilities.
- Progress on the job can be obtained through self-reliance.
- Devotion to quality work is a virtue.

ity, and between spirituality and disciplined and ethical conduct. The nobility of work, however, does not stem only from hard work but also from persistently exploring new ways for discovering how to ensure the happiness and prosperity of the community. Those who engage in work are driven by a divine calling to serve people and to do what is good for the rest of the population. For these individuals, serving their interests is not divorced from benefiting others. In fact, it is in the course of avoiding wrong doing and upholding social and economic justice that their interests flourish. In the end, the essence of Islamic Work Ethics is generating benefits that serve self without ignoring the interests of others. The Prophet instructed, "The best of work is that whose benefit is lasting" (Quoted in Al-Pashehi, p. 416). This dialectic relationship between self and others, between possibilities and prosperity, and between generated benefits and poverty reduction are seldom articulated with such clarity as in the early days of Islam. The Prophet stated, "The best of people are those who benefit others" (Quoted in Al-Barai, and A. Abdeen, 1987, p. 144) and that "He, who does not thank people, does not thank God" (quoted in Al-Mawardi, p. 333). Both statements stress that everything on earth is purposefully created to benefit people, reduce their hardships, and generate opportunities for them to explore and take advantage of.

Conclusion

In summary, the dimensions of Islamic Work Ethics, individually and collectively, highlight the linkage between individual and society, between work and prosper-

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