

مزدوروں کے حقوق و فرائض - اسلامی تعلیمات کی روشنی میں



# THE RIGHTS OF LABORERS IN ISLAM

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THE RIGHTS OF  
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## INTRODUCTION

All praise is due to Allah. We praise Him and seek His help. Whoever Allah guides, none can misguide him. And whoever He misguides, none can guide him. I testify that none has the right to be worshipped in truth except Allah, who has no partners. And I testify that Muhammad (ﷺ) is His servant and Messenger.

To proceed:

I seek refuge in Allah from the accursed Shaytan.

In the name of Allah, the Most-Merciful, Ever-Merciful:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

“Is it they who distribute the mercy of your Rabb? It is We Who have distributed their livelihood among them in the life of this world, and have raised some of them above others in ranks, so that they may serve one another. But the mercy of your Rabb is better than what they accumulate.” [Surah Al-Zukhruf 43:32]

My respected brethren in Islam!

Two important points have been mentioned in this Ayah:

a) The first; that it is Allah who distributes provisions to his servants in this world and chooses to give some more than the rest. This means that if someone is rich or poor, a hirer or a

laborer, a ruler or a subject; he is so because Allah decided to do so. So no one's personal efforts and excellence come in handy in deciding this. So the one who pays has no right to feel proud for being a giver, and the one who gets paid has no need to feel inferior for being a receiver.

b) The second; that the Qur'an mentioned the wisdom for this distribution, which is that the reason some are given more than others is to make this world run in a manner where people can come in handy for one another. If all the people were financially equal, as those who socialism believe, why would anyone work for someone?

Hence, the observation is that the rulers rely on their subjects, especially the poor to have their necessities fulfilled. And many needs of the poor are fulfilled by relying upon their rulers. Similarly, the hirer relies on his laborer, and the laborer relies on his hirer.

Mills and factories can generate millions, but if laborers are thrown out of the picture, these very mills and factories are worthless. The importance of workers and laborers to a factory or organization is similar to the importance of a soul to a body. In this manner, the relationship between a hirer and laborer is based upon the *Fitrah* and humanity. This is why the hirer can't treat his laborer inhumanely, and the laborer can't exploit his hirer.

How does the *Shariah* help us in addressing this subject? We will mention some points regarding this in today's Friday sermon.

## **LABORING IN LIGHT OF ISLAM**

### **1) What means of earning did Islam declare to be the best?**

Sa'id bin Umair (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked: "What kind of earning is the best and purest?" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ كَسْبٍ مَبْرُورٍ.

"A man's work with his hand and every transaction which is free from cheating or deception." [*Sahih Al-Tarhib wa Al-Tarhib* 1688]

### **2) Earning with one's hand is beloved to Allah:**

Miqdam (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَا أَكَلَ أَحَدٌ مِنْكُمْ طَعَامًا أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَمَلٍ يَدِيهِ.

"None of you have ever eaten a meal more beloved to Allah than that which he earned by working with his own hands." [*Musnad Ahmad* 17181; *Al-Arna'ut said: Sahih*]

### **3) Labor and hard-work is better than begging:**

Zubair bin Awam (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

أَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِجُزْمَةِ الْحَطْبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ.

“It is better for any of you to take a rope and cut some wood (from the forest) and carry it over his back and sell it, to preserve his dignity (as he is earning his own living), rather than ask a person for something and that person may give him or not.” [Sahih Al-Bukhari 1471]

#### 4) Every Prophet was a shepherd:

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ.

“Allah did not send any prophet but shepherded sheep.”

The *Sahabah* asked him: “Did you do the same?” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) replied:

نَعَمْ كُنْتُ أَرْعَاهَا عَلَى قَرَارِيضَ لِأَهْلِ مَكَّةَ.

“Yes, I used to shepherd the sheep of the people of Makkah for some *Qirats*.” [Sahih Al-Bukhari 2262]

#### 5) The rank and status of a laborer:

Ka'b bin Ujrah (رَضِيَ اللَّهُ عَنْهُ) narrated that a man passed by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) and the *Sahabah* saw his endurance and vigor. They said: “O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ), if only

this man was in the way of Allah!" The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى نَفْسِهِ يُعْفُفُهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ.

"If he goes out striving for his small children, he is in the way of Allah. If he goes out striving for his elderly parents, he is in the way of Allah. If he goes out striving for himself to abstain from wrongdoing, he is in the way of Allah. If he goes out vainly and boasting, he is in the way of *Shaytan*." [Al-Mu'jam Al-Kabeer of Al-Tabarani 282, Sahih Al-Tarhib wa Al-Tarhib 1959]

# THE RIGHTS OF THE LABORERS

## 1) Cooperate with them:

Trade is based on mutual cooperation. So, just like how traders help and cooperate with one another to achieve their goals, they should also cooperate with laborers and support them without worrying about them causing some form of profit or loss.

Allah said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression.” [Surah Al-Ma'idah 5:2]

This Ayah clearly mentions that we should establish cooperation on matters involving goodness and righteousness. So should also cooperate with laborers and support them, as they work hard to earn a lawful income to feed the people of their households.

Abu Dharr (رضي الله عنه) narrated that the Messenger of Allah (صلى الله عليه وعلى آله وسلم) said:

إِخْوَانُكُمْ حَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطِعْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ.

“Your brothers are your charges. Allah has put them under your authority. If someone has his brother under his authority, he

should feed him from what he eats and clothe him from what he wears and not burden him with anything that will be too much for him. If you burden him with what may be too much for him, then help him." [Sahih Al-Bukhari 30]

## 2) Set wages for them:

In the Islamic legislation, the one who hires the laborers should inform the laborers about the description of their work and set their wages before they start working. Only after being informed of the wage should the laborers start working. This prevents future disputes from occurring between the hirers and laborers. An indication to support this is found in the Ayat where Allah describes the conversation between Ayub (عَلَيْهِ السَّلَامُ) and Musa (عَلَيْهِ السَّلَامُ) regarding Musa's services.

Allah said:

﴿قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٦٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَبٌ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٦٧﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَيَّ مَا نَقُولُ وَكَيْلٌ ﴿٦٨﴾﴾

“One of the two daughters said, “O dear father, hire him; the best one you can hire is the strong and trustworthy. He said, “I would like to give you one of these two daughters of mine in marriage, provided that you serve me for eight years; if you complete ten, it will be of your own free will. I do not want to make things difficult

for you. You will find me, if Allah wills, from among the righteous.”. Musa said, “Let that be the agreement between me and you. Whichever of the two terms I complete, there will be no further obligation on me, and Allah is Witness over what we say.””

[*Surah Al-Qasas 28:26-28*]

The laborer should surely be paid an amount with which he can respectfully fulfill his daily necessities. Regarding this, it is said about Imam Hasan Al-Basri (رَحْمَةُ اللَّهِ) that:

أَنَّهُ كَرِهَ أَنْ يَسْتَأْجِرَ الرَّجُلَ، حَتَّى يُعْلِمَهُ أَجْرَهُ.

“He disliked to hire a man without telling him what his wages would be.” [*Sunan Al-Nasa’i 3858; Sahih Maqtu’*]

Similarly, Abu Sa’id Al-Khudri (رَضِيَ اللَّهُ عَنْهُ) said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ اسْتِئْجَارِ الْأَجِيرِ حَتَّى يُبَيِّنَ لَهُ أَجْرَهُ.

“The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited people from making people work before informing them of their wages.”

[*Musnad Ahmad 11565; Al-Arna’ut said: The Sanad is Munqati’*]

Although there is some speech on the authenticity of these narrations, what is correct is that if a person sets the wage for his workers and informs them of it, he will save himself and others from a plethora of worries.

### **3) Make them work only during work-hours:**

The one who hires the laborers should assign them work only at times in which they were hired to work in the first place. He

should not cause them hardship by burdening them with additional tasks, only to pay them an amount they can't spend comfortably.

There is a common practice which has merged in our societies; that many people work hard day and night to earn as much as possible to make ends meet, so greedy hirers take unjust advantage of this by making their workers work additional hours, not respecting the laborers right to spend his day or night properly. He makes the laborer work at day and at night, but Allah created the night as a source of peace and rest.

Allah said:

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾<sup>(٨٦)</sup>

“Do they not see that We made the night for them to rest in, and made the day bright? Indeed, there are signs in this for people who believe.” [Surah Al-Naml 27:86]

Allah also said:

﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾<sup>(١١)</sup>

“And We made the day for seeking livelihood.” [Surah Al-Naba 78:11]

Allah also said:

﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ﴾

## تَشْكُرُونَ ﴿٧٣﴾

“It is out of His mercy that He made for you the night and day, so that you may rest therein and seek of His bounty, and so that you may be grateful.” [Surah Al-Qasas 28:73]

There is a clear indication in these Ayat that Allah created the night for rest and the day to seek sustenance. Hence, making laborers and workers stay up at night and make them work is without a doubt an act that opposes the *Fitrah*. In today’s ‘organized’ world, night duty has become a pillar of earning, a pillar so strong that any attempt to break it seems pointless. Even though its harms keep on showing themselves, but running towards financial ‘independence’ has placed such a veil on people’s minds that they have lost the ability to understand these harms.

### 4) Help them:

The hirer should make the laborer work as much as he can do so easily. He should not assign him any work which is beyond his capability or strength to perform, for he will likely leave flaws in his work out of resentment.

This is why the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ.

“Do not burden him with anything that will be too much for him. If you burden him with what may be too much for him, then help him.” [Sahih Al-Bukhari 30]

Abu Dharr (رَضِيَ اللَّهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَالْبِسُوهُمْ مِمَّا تَلْبَسُونَ وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ.

“These servants are your brothers whom Allah has put under your control, so feed them with the same food that you eat, clothe them with the same clothes you wear, and do not burden them with so much that they are overwhelmed; if you do burden them, then help them.” [Sunan Ibn Majah 3690; Al-Albani said: Sahih]

### **5) Display good manners with them:**

The hirer should display good manners when interacting and dealing with those working for him. He should show the most excellent of manners and morals. He should handle matters in a cheerful and elegant manner. He should adopt generosity and deal with weak and helpless individuals with mercy and gentleness. These are the basic guidelines which every Muslim is supposed to follow and act upon in his lifetime, especially in businesses, trading, borrowing and buying and selling.

To practically implement this manner, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) went to the extent of telling us to be the best to them by sitting with them to share our food.

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ فَلْيُقْعِدْهُ مَعَهُ فَلْيَأْكُلْ فَإِنْ كَانَ الطَّعَامُ مَشْفُوهًا قَلِيلًا فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ. قَالَ دَاوُدُ يَعْني لُقْمَةً أَوْ لُقْمَتَيْنِ.

“When the slave of anyone amongst you prepares food for him and he serves him after having sat close to (and undergoing the hardship of) heat and smoke, he should make him (the slave) sit along with him and make him eat (along with him), and if the food seems to run short, then he should spare some portion for him (from his own share.” [Sahih Muslim 1663]

And if one deals with them in a bad manner, his end has also been clarified.

Rafi bin Makith (رَضِيَ اللهُ عَنْهُ) narrated that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

حُسْنُ الْمَلَكَةِ نَمَاءٌ وَسُوءُ الْخُلُقِ سُوءٌ.

“Treating those under one's authority well produces prosperity, but an evil nature produces evil fortune.” [Sunan Abu Dawud 5163; Al-Albani said: Da'eef]

## 6) Tolerate their mistakes:

The hirer should tolerate and overlook the minor and insignificant faults of his laborer, and refrain from arguing, humiliating or punishing him if he disobeys him or shows him enmity, and make his heart wide-open and show generosity and tolerance when he deliberately makes a mistake.

Abdullah bin Umar (رَضِيَ اللَّهُ عَنْهُمَا) said: "A man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: "O Messenger of Allah! How many times should the servant be pardoned?" The Prophet was silent. Then he said: "O Messenger of Allah! How many times should the servant be pardoned?" He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً.

"Seventy times each day." [Sunan Al-Tirmidhi 1995; Al-Albani said: Sahih]

## 7) Pay them their dues before their sweat dries:

A clear ruling has been preserved from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on this issue. He said:

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرْقُهُ.

"Give the worker his wages before his sweat dries." [Sunan Ibn Majah 2443; Al-Albani said: Sahih]

Meaning that when a laborer has done his job, he should be immediately paid for his work. No delays should be made in this, nor should the hirer start to remind him of his favors, because the laborer is merely seeking payment for his efforts in serving you.

## 8) Pay them their dues irrespective of your situations:

A hirer being a menace when paying the laborer, delaying the payment, refusing to pay or paying by making the laborer realize his dependency is improper behavior on the hirer's end, because the if the laborer has done his job, he has every right to ask for his

payment, even if the hirer's business is in recession or loss. Refusing to pay one's laborer is clear-cut oppression.

Allah said:

﴿وَلَا تَبْخُسُوا النَّاسَ أَمْثِيَّاهُمْ وَلَا تَعَثُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَأَنْتَقُوا الَّذِي خَلَقَكُمْ وَالْحَبِيلَةَ الْأُولَىٰ ﴿١٨٤﴾﴾

“And do not deprive people of their due and do not commit abuse on earth, spreading corruption. And fear Him who created you and the generations before you.” [Surah Al-Shu'ara 26:183-184]

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said that Allah said:

أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أَعْطَىٰ بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَىٰ مِنْهُ، وَلَمْ يُعْطِ أَجْرَهُ.

“I will be against three persons on the Day of Resurrection: That person who makes a covenant in My Name, but he proves treacherous. That person who sells a free person (as a slave) and eats the price. And one who employs a laborer and gets the full work done by him but does not pay him his wages.” [Sahih Al-Bukhari:2227]

## 9) Reward the laborer for his efforts:

The hirer should give his laborers some additional rewards alongside his due wage, as this raises the laborers spirits, and he does his tasks with whole-hearted dedication. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) also advised us to give the laborer a share of

rewards for his efforts.

Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ فَلْيُجْلِسْهُ فَلْيَأْكُلْ مَعَهُ فَإِنْ أَبَى فَلْيُنَاولْهُ مِنْهُ.

“When the servant of anyone of you brings him his food, let him make him sit by his side and eat with him, and if he refuses then let him give him some.” [Sunan Ibn Majah 3289; Al-Albani said: Sahih]

This hadith clarifies that if a hirer gives an additional payment to his laborer as a reward from his profits or due to his hard work, emotions of love, respect and empathetic cooperation are produced, and this proves to be beneficial for both the hirer and the laborer.

## **10) Don't feel shy of giving them what they worked hard for:**

Irrespective of the wage due to be given to a laborer, the hirer should never be worried. This causes one's difficulties and worries to disappear. In the *Hadith* of the three who were trapped in a cave, paying attention to the hirer's story is important.

Abdullah bin Umar (رَضِيَ اللَّهُ عَنْهُمَا) narrated that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

فَقَالَ وَاحِدٌ مِنْهُمْ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَحِيرٌ عَمِلَ لِي عَلَى فَرَقٍ مِنْ أُرْرُ، فَذَهَبَ وَتَرَكَهُ، وَأَيَّ عَمَدْتُ إِلَى ذَلِكَ الْفَرَقِ فَزَرَعْتُهُ، فَصَارَ مِنْ أَمْرِهِ أَيَّ اشْتَرَيْتُ مِنْهُ بَقْرًا، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ فَقُلْتُ اعْمِدْ إِلَى تِلْكَ الْبَقْرِ. فَسُقَّهَا، فَقَالَ لِي إِنَّمَا

لِي عِنْدَكَ فَرَقٌ مِنْ أُرْزٍ. فَقُلْتُ لَهُ اعْمِدْ إِلَى تِلْكَ الْبَقَرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرَقِ، فَسَاقَهَا، فَإِنْ كُنْتَ تَعْلَمُ أَيَّيَّ فَعَلْتُ ذَلِكَ مِنْ خَشِيَّتِكَ، فَفَرِّجْ عَنَّا. فَأَنَسَاحَتْ عَنْهُمْ الصَّخْرَةَ.

“One of them said: O Allah! You know that I had a laborer who worked for me for one *Faraq* (i.e. three *Sa*'s) of rice, but he departed, leaving it (i.e. his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him): “Go to those cows and drive them away.” He said to me: “But you have to pay me only a *Faraq* of rice.” I said to him. “Go to those cows and take them, for they are the product of that *Faraq* (of rice).” So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.” The rock shifted a bit from the mouth of the cave.” [Sahih Al-Bukhari 3465]

The rock shifting for the hirer's act of generosity and eventually moving completely shows that Allah rewards such people by removing the sources of anxiety and worries from them completely.



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