

Spirituality at Workplace

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Spirituality, in a narrow sense, concerns itself with matters of the spirit, a concept closely tied to religious belief and faith, and transcendent reality. In this connection, spirituality denotes mind-body dichotomy which is indicative of separation between soul and body. But Spirituality may also include the development of the individual's inner life through practices such as search for God the supernatural, a divine influence, or information about the afterlife. A sense of connection is central of spirituality - connection to a reality beyond than the physical world and oneself, which may include an emotional experience of reverence. The spiritual quest is one that emphasizes a dynamic process in which one purposefully seeks to discover his or her potential, ultimate purpose, and personal relationship with a Higher Power or Being that may or may not be called God. Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma, and doctrines. Spiritual concerns are thus separate from the concerns of any religious group and are not synonymous with those of religion.

Workplace Spirituality:

Spirituality as conceived by Stamp (1991)⁴ is "awareness within the individuals of a sense of connectedness that exists between inner self and the world". However, Mitroff and Denton (1999)⁵ defined spirituality as "it is to be connected with your whole self, others and the entire universe." Whereas according to Thompson (2001)⁶, it is something that we all possess but we are not aware of it, and when it is a time to do right then it comes in action. It was defined by Marques (2005)² as "An experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence" Likewise, Ashmos and Duchon (2000)⁷ defined 'spirituality at work' as the "recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community".

Rojas (2002)⁸ stated that "...spirituality may be defined as a relational-ideopraxis construct. Said differently, it is thought that an outcome of

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an agreement with the non-Muslim inhabitants of that area with the condition that their churches and synagogues would be kept preserved⁽²⁶⁾. but they would not be allowed to construct any new church or synagogue⁽²⁷⁾. It means that they have the right to renovate or restructure their already constructed holy places but new worship places can not be constructed in Muslim owned areas. As far as the areas of non-Muslim ownership are concerned, they are allowed to build new holy places too despite the fact that they are under the Muslim administration. *Abdullah bin Abbas*, an eminent exegete of the Qur'an among the distinguished companions of the Holy Prophet (SAW), replying to a question which was asked about the construction of non-Muslim citizens' new worship places, explained that they could not be given any right or freedom to build new church or synagogue, strike the wooden gong, drink the wine openly, or rear the pigs within the cities colonized or populated by the Muslims. In their own cities, constructed and populated by them and having come under the administrative jurisdiction of the Muslims as they are conquered by the Muslims, they have all the rights and liberties mentioned in the agreement with the Muslims⁽²⁸⁾. Non-Muslim citizens' religious freedom about sacred customs and rituals is restricted by one necessary condition that they should not be observed in such a manner as they irritate the Muslim citizens or they are performed with the purpose of showing off. They should avoid performing their rituals etc. at the places of Muslims' frequent sittings. It was included as clauses of reconciliation agreement between *Abu Ubaidah bin Al-Jarrah* (RAA) and the non-Muslim citizens of Syrian territory during the caliphate of *Umar Farooq* (RAA) that they (non-Muslim citizens) would not elevate the Cross in Muslims' towns, not bring the pigs to the fields of Muslims, and would not strike their wooden gong to make announcement for their rituals before or at the time of Muslims' *Azaan* (Call for daily prayers)⁽²⁹⁾.

The liberties and freedom which Islam has affirmed for the Muslims as well as non Muslims is absolutely balanced and beneficial to the humanity. These rights become more natural and balanced when they are limited with some conditions to synchronize them with social and human values along with individual and collective benefits and expedience. Hence the limits imposed by Islam on free will of man are entirely in favour of him individually as well as collectively to keep him on a balanced and moderate way that goes straight to the success of this worldly life in addition to that of the hereafter.

religious freedom could not be enjoyed in the real sense without the same rights to others.

Islam is a preaching religion with well-wishing nature and always invites the people towards its true and genuine beliefs ever-beneficial for the humanity. Islam gives so many evidences to prove its claim but never compels anybody to accept its invitation. Rather it restricts its preachers not to use other powerful tools to coerce anyone in this respect other than clear evidences and logical arguments. The Qur'an emphasizes that the responsibility of the Holy Prophet (SAW) is just to convey the message to others and not to force them towards Islam.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ⁽²²⁾

“So remind them (O Muhammad S.A.W.) you are only one who reminds.”

In terms of religious free will of non-Muslim citizens and tolerance of Islamic state towards them, an excellent example of *Umar Farooq's* preaching to his non-Muslim slave called *Wasaq* could be quoted. The non-believer slave himself states that when I was in the ownership of *Umar Farooq*, he always used to preach me to become a Muslim. When I did not embrace Islam despite his continuous urge, he used to say:

“لا إكراه في الدين”⁽²³⁾ (There is no compulsion in religion). Afterwards, when he was on his death bed, he released me and said: go away wherever you want to go⁽²⁴⁾.

Although every single citizen of the Islamic state is bound to obey the constitution as well as the administrative law of the state, the non-Muslim citizens are exceptionally independent of the state law in their personal and family matters. Islamic court is obliged to judge their personal and family matters according to their own personal laws, though the non-Muslim citizens can themselves make a request to the court to get their matters decided in accordance with Islamic law if they desire. Once *Umar bin Abdul Aziz*, one of the most pious caliphs of *Umayyad* period, demanded a legal opinion from *Imam Hassan Basari*, an eminent Muslim scholar of the first century (AH), on some issues of his non-Muslim subjects, he responded:

انما بذلوا الجزية ليطرخوا ما يعتقدون وانما انت متبع ولا مبتدع⁽²⁵⁾

“They (the non-Muslim populace) have accepted to pay *Jizya* (An annual state tax) for their religious freedom that they could reside within the Islamic state according to their own beliefs. You are a follower (of Islamic law) and not the innovator (of new laws. So resolve their issues according to their own beliefs).”

Besides other rights, non-Muslim citizens also have the right to worship freely in their own proper worship places i.e. their churches, synagogues, monasteries or temples but they are not allowed to build new places of worship within the area of Muslims' jurisdiction. The second orthodox caliph *Umar Farooq* (RAA), on the occasion of conquest of Syria, signed

in religious as well as political matters. Islamic state never affords the Muslims to ignore the teachings of the Qur'an and the *Sunnah* (Primary sources of Islamic knowledge) since they are the pedestal of Islamic state. It is just like that a citizen of a secular state refuses to follow the constitution and administrative law of the state and, in other words, challenges the writ of the state. Islamic state declares such a person as apostate and fixes the same penalty as that of a rebel in a secular state. Islamic state establishes its organization on the basis of apparent deeds and never doubts the intentions of the citizens. Islamic state would consider him a Muslim who apparently observes the fundamental elements of Islam, even if he is not internally a genuine Muslim but never allows its Muslim citizens to be apostates so as the organization of the society is not disrupted.

Religious Free will of Non-Muslim Citizens:

Non-Muslim citizens of an Islamic state can be divided into three categories. The first category of non-believer citizens consists of those who have joined the Islamic state by means of any contract or a treaty. Second are those who are dominated by the Islamic state as a result of defeat in war, and the third category are those who are other than these two and are residing somehow in Islamic state. All these three types of non-Muslim citizens are called "*Zimmi*" (people held in trust) which means that the protection of their lives and properties is the responsibility of Islamic state. Despite guaranteeing the shelter to their lives and properties, Islam does not impose any restriction upon them regarding their religious matters and sacred beliefs. Their right to live in the Islamic state as a respectable citizen is admitted by Islam and no verdict is imposed upon them with any sort of coercion. The Qur'an states that there is no compulsion or coercion upon them regarding their religious matters.

لَا إِكْرَاهَ فِي الدِّينِ (21)

"There is no compulsion in religion."

Non-Muslim citizens of an Islamic state are a bit more independent and free as compared to the Muslim citizens. They have more rights as citizens of Islamic state than the Muslims. Islam educates the Muslims to be more tolerant and considerate towards the non-Muslims. Islam furnishes complete religious freedom to the non-Muslim citizens to reside in Islamic ideological state according to their own creeds and beliefs even though their creeds, beliefs and dogma of life are entirely contrary to the ideas of the state. Islamic state neither itself intervenes in their religious matters nor allows the other citizens to do so. Their social customs and mode of civilization are guaranteed as an important responsibility of Islamic state. Religious diversity in Islamic state does not resist non-Muslims' religious rights and their typical life style. In short, their religious freedom is absolute in their personal matters with only one condition that the right of

Bareera not to be separated from her husband and she refused to obey as it was only a suggestion not a legal commandment, admitted her right of separation and allowed to her to do so⁽¹⁶⁾.

In reference to political free will within religious sphere of Islam, an example from the early caliphate period is reported in history books that *Sa'ad bin Ubadah*, one of the eminent companions of the Prophet (SAW), never took political oath of allegiance in the period of any of the first two caliphs of Islam. It is further reported that he never offered daily or weekly (*Jum'ah*) prayers which is an obligation by Islam under the leadership of either of them. During the caliphate of *Umar*(RAA), the second caliph, he migrated towards Syria and afterwards died therein⁽¹⁷⁾.

It implies that one can be a part of the Muslim community and enjoy the rights and status of a Muslim citizen by not breaching the central contract i.e. not getting away from Islamic faith even if he is disagreeing with the policies of an Islamic state. During the epoch of *Ali* (RAA), the fourth caliph of Islam, a deadly rebellious faction called *Khawarij* used to be active in their mischievous deeds and continuous insurgence against the community and the state specifically. *Ali* (RAA) tried his best to rectify their behaviour but all in vain. Then he sent them a message as a policy that they would have the right to reside wherever they wanted to live in the state but there would be a pledge which they had to honour that they would neither shed blood nor create any mischief in the society, and he (*Ali*) would fight against them if they created any disturbance in the society⁽¹⁸⁾.

It means that an Islamic state would honour the right and freedom to have a difference of opinion and actions up to the limit that no mischief is created in the society. State would never, in the name of free will, spare the mischievous people or their actions at all as they affect other citizens' rights. Islamic state would organize the citizens so as to all Muslims must follow Islamic teachings on the whole but would not interfere in personal and minor manners. Basic beliefs and fundamental elements of Islam are to be observed strictly. In other issues, Muslims are free to choose their own way without any restriction within the limits of the Qur'an and *Sunnah*⁽¹⁹⁾. Freedom of expression is also completely provided to the citizens of Muslim state but it is kept limited by imposing a sensitive stipulation. Islam does not allow the Muslims even hurting the religious feelings of the followers of other religions in the name of freedom of expression. Islam binds down the Muslim citizens to honour the religious feelings, sacred attachments and rituals of the non-believers. Right of religious freedom could not be enjoyed in the real sense without ensuring the same rights for others. It is commanded by Allah Almighty in the Qur'an:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ⁽²⁰⁾

“And insult not those whom they (disbelievers) worship besides Allah.”

Religious freedom of Muslim citizens can be better understood by concluding that Islamic state confers complete liberty to its Muslim citizens

annual tax on specific level of savings). When they would do that, their bloods and properties would be sheltered from me except the right of Islam, and final settlement of their account (of deeds) lies with Allah.”

Islam does not give the status and rights to the citizens who disobey Allah’s commandments or involved in islamically disapproved activities, equal to the common practical Muslims because they are partially breaching the contract and hence could not be treated equally with other Muslim citizens. Of course, they could be equal again if they return back and rectify their behaviour practically towards Islamic discipline. The fact is explained in the Qur’an as follows:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ (14)

“If they return back and establish *Salaat* (daily prayers) and pay *Zakaat* then they are your brothers in *Deen* (the complete religion).”

Taking argument from this Qur’anic verse the second orthodox caliph *Abu Bakar Siddique* (RAA) decided to fight against the people who refused to pay *Zakaat* (Tax for the poor) and was fully determined to do so even after the suggestions from the eminent companions to be lenient and not to stand in their way. He proclaimed:

وَاللَّهِ لَأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ (15)

“By Allah, I will fight against every person who would (not pay *Zakaat* and would) practically make a difference between *Salaat* (Prayer) and *Zakaat* (Poor Tax).”

Islam permits and provides freedom of thought to the Muslim inhabitants to express and act upon their own views about theological issues and problems of understanding with the exception of fundamental beliefs and elements of Islam, and with the condition that the original spirit of Qur’anic and Prophetic commandments would not be damaged. Complying with the Qur’an and *Sunnah* of the Holy Prophet (SAW), right and freedom of thought is admitted by Islam and it is allowed to disagree and argue in the issues of social or political nature. Everyone is allowed to be independent in his personal matters too if the basic spirit of Islamic belief is not being deviated from. The Islamic state is made bound to bear and honour the freedom of thought for all masses in this respect. Examples could be quoted from the history of golden epoch of the Muslims in this respect. In terms of personal free will in social matters, a nice example is narrated in the most authentic book of Hadith of a couple’s case which was presented before the Prophet (SAW) to be settled. A lady called *Bareerah* obtained by law her right of separation from his previous husband after embracing Islam. Her husband named *Mughees*, a black, did not want to lose her due to his love with her. He was so attached to her that he was weeping bitterly and his beard was drenched in the tears when the both reached the Holy Prophet (SAW) for decision. In spite of the miserable situation of the husband, the Holy Prophet (SAW), though suggested

He further explains that shattering the unity of the Muslims is a disgusting offence and ought to be crushed with an iron hand. In his own words:

فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أُمَّرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَانَيْنَا مِنْ كَانَ (10)

“Who intends to destroy the unity of *Ummah* (Muslim nation) you must kill him with sword, whosoever he is.”

He elaborates the fact in other words that any kind of movement, individual or collective, against the unity of Muslims would be fatal even if a single person separates from the Islamic state. He said:

فَمَنْ رَأَيْتُمُوهُ فَارِقَ الْجَمَاعَةَ أَوْ يُرِيدُ يُفَرِّقُ أُمَّرَ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَيْنَا مِنْ كَانَ (11)
فَاقْتُلُوهُ

“If you see a person separates from the (Muslim) unity or intends to shatter down the group of Prophet Muhammad (SAW), whosoever he is, kill him.”

This should not be considered a restriction on the freedom of belief and conscience. It is explained by the scholars that penalty of apostasy is not contrary to the freedom of religion or belief. Both should be regarded as two different things in two different situations. When a person accepts Islam and becomes a Muslim, he actually establishes a strong contract that he would be responsible to act upon and follow the Islamic belief and commandments. Apostasy, withdrawal from the Islamic discipline and belief, would evidently mean that he has failed to honour that very contract which he had established himself by means of his own free will granted by Islam and rightly deserves to be punished. It is according to the common principle of law that committer of negligence in performing the duties always deserves a penalty (12).

Strict nature of the Islamic discipline does not deal with only the converts going out of the circle of Islam but also controls the Muslim citizens regarding the details of basic creeds and fundamental elements of Islam. Defiance of any of them would result in a severe penalty because there is nothing left optional after entering in Islam. Even though there is nothing optional, all the compulsory laws of Islam are entirely beneficial for the humanity as they are formulated by the Creator exactly commensurate with that very nature upon which the human beings are created.

The Holy Prophet (SAW) affirms the compulsion of Islamic law as follows:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا

(رَسُولُ اللَّهِ)

(13) وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِنَّمَا بَحَقَّ الْإِسْلَامَ وَحَسَابُهُمْ
عَلَى اللَّهِ

“I have been commanded to fight against the people until they bear witness to the fact that there is no God but Allah and testify that Muhammad (SAW) is the messenger of Allah and establish (the system of) *Salaat* (daily prayers) and pay *Zakaat* (An Islamic

life that covers all aspects of human life. An individual is organised under the Islamic principles as well as collective unity is established in the society. All the Muslims are commanded to stay united leaving their differences behind. As the Qur'an states:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا⁽⁶⁾

“And hold fast, all of you together, to the rope of Allah, and be not divided among yourselves.”

The impulse drives the Muslims to such a unity that they should become like a human body which feels all pains and pleasures equally from every part of it. This unison of Muslims is desired by the Holy Prophet of Islam (SAW) himself as follows:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا نَدَّاعَى لَهُ سَائِرُ⁽⁷⁾ جَسَدِهِ بِالسَّهْرِ وَالْحَمَى

“You would find the Muslims in mutual love and well-wishing like a single body which feels pain in the whole body even if it is in any small part of the body.”

So the religious framework of the Muslims sets a valuable social impact upon the society and the Muslims, bound in strong discipline of Islamic obligations and having submitted their own choices to Allah's Will, enjoy complete beauty of worldly life, along with the affirmation of reward in the hereafter, while sharing their personal aches and joys with each other like a single human body. The concept evolves further and this faction is developed to be called “*Al-Jama'ah*” (The Organization) which is the foundation stone of entire social as well as political system in an Islamic state. Now if somebody longs for getting liberated from Islamic discipline by being a convert after having accepted it, he would surely be considered desirous, in fact, of entire system's destruction. He is an essential part of the system and obviously, cannot be permitted to act upon his desires harmful for the system as well as the ideology. He could exercise his free will to be or not to be the part of Islamic system which he had exercised prior to becoming a Muslim. Hence, withdrawal from the Islamic discipline, called apostasy, is not only prohibited by Islamic law but it is further declared as an inexcusable crime. The Holy Prophet (SAW) asserts about the person seceding from the Islamic system of state as:

فَأَيُّهُ مَنْ فَارَقَ الْجَمَاعَةَ شَبْرًا فَمَاتَ إِلَّا مَاتَ مَيِّتَةً جَاهِلِيَّةً⁽⁸⁾

“The person, who secedes from the Islamic system to the mere distance of the length of a span and then dies, dies on the ignorant beliefs of the pre-Islamic era having no concern with Islam.”

An extremely severe punishment is fixed for this nauseating offence considering it against the whole community. It is commanded by the Holy Prophet (SAW) that:

مَنْ ارَادَ أَنْ يَفْرُقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ⁽⁹⁾

“Kill the person who attempts to create dissension by separating himself from the organised system of Islam.”