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Islamic Work Ethics and Employee Performance in the UAE Oil and Gas Industry

دراسة حول أخلاقيات العمل الإسلامي و أداء العاملين في صناعة الغاز
والنفط في دولة الإمارات العربية المتحدة

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Dedication:

I dedicate this successful research to my great family; dearly loved parents, wife, and children.

Table of Contents

Abstract:	5
Chapter 1:	7
Introduction	7
1.1 Aims and Objectives of the Study	12
1.1.1 Aims of the Study	12
1.1.2 Objectives of the Study:	12
1.2 The Problem of the Study	13
1.3 Need for the Research	14
Chapter 2:	15
The Literature Review	15
2.2.3 Factors of work performance.....	44
Chapter 3: The Study Methodology	53
3.1 Sample of study.....	53
3.4 Study hypotheses	83
3.5 Data Collection methods.....	85
3.6 Research Limitations	86
Chapter 4:	88
Results and Discussion	88
Chapter 5:	107
Study Conclusion and Recommendations	107
5.1 Conclusions	108
5.2 Recommendations.....	114
Appendix I	120
References	131

Abstract:

This study contributes to knowledge via concentrating on Islamic Work Ethics impact on employees' performance in one of the major oil & gas industry firms "X". Islamic Work Ethics was examined from literature point of view as well as from a quantitative research approach in organization "X". The relationship between Islamic Work Ethics (IWE) and Employees' Job Performance (EJP) was examined and developed including impact of factors for each construct.

In this dissertation 301 self-rated surveys was used using random electronic method among employees. Thus, data was reviewed and analyzed which reveals that the IWE is leading to positive work attitudes and behavior; there are significant relationship between the IWE and the EJP as well as the IWE factors and the EJP factors.

Islamic Work Ethics is a multi-dimensional variable; it has two factors that are Integrity & collectivism orientation and Effort exertion. It is providing Islamic support knowledge for managers / leaders to implement proper business strategy in Muslim cultures. The IWE is supporting, commending positive attitudes, learning and excellent deeds including Excellency that is one of these principles and guidance to humanity. Finally, this research is helping leaders and HR professionals in "X" organization on the way to recruit their candidates, develop manpower and plan the way forward for any change in their leadership methodology as well as developing the staff.

ملخص

تهدف هذه الأطروحة إلى دراسة العلاقة التي تربط بين أخلاقيات العمل الإسلامي وأثرها على أداء الموظفين في واحدة من شركات النفط الكبرى وصناعة الغاز "X"، حيث تساهم هذه الأطروحة في المعرفة من خلال التركيز على تفاصيل وأثر هذه العلاقة ومدى تأثيره على أداء العاملين الوظيفي.

في هذه الأطروحة تم استخدام 301 استبيان في التصنيف الذاتي باستخدام طريقة المسح الإلكتروني العشوائي بين الموظفين. وبالتالي، تم استعراض البيانات وتحليلها والتي تكشف عن أن أخلاقيات العمل الإسلامي لديها علاقة إيجابية في سلوك العمل و على أداء العاملين الوظيفي. وهناك أيضا علاقة كبيرة وإيجابية بين كل العوامل المتعلقة بأخلاقيات العمل الإسلامي وكذلك عوامل أداء العاملين الوظيفي.

هذه الدراسة بينت أن أخلاقيات العمل الإسلامي يعتبر متغير متعدد الأبعاد 'multi-dimensional variable'، وهما عاملين و هما النزاهة والإتجاه الجماعي وممارسة الجهد. وأيضا وفرت الدراسة المعرفة الإسلامية والدعم للمدراء و القادة وضع الاستراتيجية المناسبة للأعمال وسط البيئة المسلمة. وتدعم أخلاقيات العمل الإسلامي وبإيجابية التعلم والعمل المتميز بما يؤدي ذلك للسعادة للبشرية. وأخيرا، هذا البحث يساعد القادة وخبراء الموارد البشرية في المؤسسة "X" لاختيار مرشحيها، وتطوير القوى العاملة وخطة الطريق إلى الأمام من أجل أي تغيير في منهجية القيادة، وكذلك تطوير الموظفين حسب المناسب.

Chapter 1:

Introduction

Chapter 1: Introduction

The world is growing vastly and rising day to day activities, it makes market challenges to grow with high demand for highly qualified products and services. Globally, populations worldwide are increasing annually which makes countries seek energy for domestic and industrial consumption. Accordingly; this high energy demand make opportunities for organizations to put aggressive major projects plan, place more emphasis on latest technologies implementation, expand Research and Development, put more emphasis directing high employees' performance in effective manner.

Human being sought to conduct good work which is clear as some people doing expertly profession; however not very responsibly. In contrast; effective people work is an output of clear plans for their tasks and targets in one professional domain. Those people are thoughtful about their responsibilities and the implications of their work. Furthermore, they act in a responsible fashion towards their personnel / organizational goals, their family, friends, peers and colleagues; their mission; to God then the institution affiliation (Gardner et.al, 2001).

A lot of employees who is doing good work are enjoying what they are doing. This is demanded as human beings are programmed twice to be psychologically dependent on being productive due to genes and the pressure of social expectations. Cultural values and beliefs are a major influence of what people are doing at work which is considered

morally right or not. For example, from the old days medical knowledge has been hindered by religious injunctions against human body dissecting; in which western medicine was slowed until fourteenth century, but afterward postmortems became permissible. Thus, western physicians caught up then surpassed their counterparts in Asia (Gardner et.al, 2001).

Cultures are composed of hundreds of domains, such as religion, medicine and mathematics. The domain of religion specifies the rituals and beliefs that allow a person who learns to do worship; thus feel connected with the God. Ethical domain is second symbolic code of each domain (after idea symbolic code that related to knowledge and practice). Ethical domain is sequence of actions leading to some desirable goals. Ethical domain reassuring people that skills will not be used against common interests and solely for the practitioners advantage. A lot of people are subjected to stress due to forces threatening good work whether those are electricians, lawyers, pharmacists or teachers. Evolvement of technology innovations, social, expectations changes on the part of producers and consumers make it difficult for any of practitioners holding a job to live up to the value of the domain. The values of society and our own system of values; for example, pressures impinging forcing on doctors to shorten their appointments with patient and lawyers to bill clients for five minute increments. People who are loyal to an enduring tradition are mostly to stay on ethical course. This loyalty is possibly due to religious faith or on assumption that traditions devoid of wisdom would not survive the passage of time (Gardner et.al, 2001).

Ali & Al-Owaidan (2008) stated that “Work in Islam, therefore, is situated in the core of the faith and is considered as an integral part in life”. Muslims societies extracted most of their Laws and judicial decisions from Holy Quran and Sunna resources. Therefore, the use of these resources is integral part of socio-political dialogue as well as it is become imperative in any discussion of the IWE (Ali & Al-Owaidan, 2008).

Islamic guidelines and directions are focusing on dedication in faith and believe to the God “Almighty Allah” exclusively; thus the IWE influence work commitment and being productive individual with such the IWE and positive behavior dealing with others. Work ethics is so important at the workplace which is expected to contribute to the organization reputation at high standard. Lack of access to the Islamic wealth literature relevant to business and organization by management scholars lead to unfortunate misunderstanding / ignorance in management and organization studies, this why the IWE was not well covered in the literature (Ali & Al-Owaidan, 2008) especially with its relation to the Employees Job Performance (EJP) and in the UAE Oil & Gas industry. Hence we tailored a combination of limited international articles adopting the IWE and Arabic Islamic references as well as some solid knowledge from trustful web sites as a way to bridge the gap in the literature.

The IWE is leading to positive work attitudes and behavior in which this was shown in the past empirical researches including the work ethics argument by Ali (1988),

Yousef (2000 & 2001), Rokhman (2010) and other researchers as it will be shown in this study.

There are a lot of distinction in values, perception and people philosophy, so consideration of such variances in these cultures is important as it is expected with some employees to perform certain leadership styles. These leadership styles require adapting certain methodologies towards ultimate performance goal (Eylon and AU, 1999). Hence, the IWE values are an adequate to form a unique leadership style to shape staff output and efforts effectively, as well as giving the opportunity to excel in all subjects of life, cause justice and happiness.

In this dissertation we will study Islamic work ethics and its impact on employees' job performance in the oil and gas industry in the UAE. We will cover Islamic work ethics in details much more than employees' job performance. This is because Islamic work ethics experienced gap in the literature and its dependant variable, however employees' job performance was well covered in the literature so it doesn't require a lot of details in the literature review section.

1.1 Aims and Objectives of the Study

1.1.1 Aims of the Study

The study aims to investigate Islamic work ethics and its relation / impact to employees' performance in the oil and gas industry in United Arab Emirates and specifically in Abu Dhabi Emirate. This study is focusing on Islamic ethics impact towards employees' performance and took employees feedback from one of the main firms in Abu Dhabi emirate "X" that is contributing to about 50% of the country daily oil production. This dissertation intends to concentrate on the topic through available literature review and randomly distributed questionnaires (quantitative study methodology).

1.1.2 Objectives of the Study:

The objectives of the study are to

- Study the concept of Work Ethics.
- Study the concept of Islamic Work Ethics (IWE).
- Identify the factors/drivers of both IWE and the EJP.
- Investigate the IWE impact (relation) on employees work performance in oil and gas industry.

1.2 The Problem of the Study

The industries are experiencing rapid change according to the massive challenges in the market and brought about by technological breakthrough. Vast technological communications and networking had allowed several companies to expand their operations internationally. Advances in technologies, emerging methodologies, researches and development as well as the Internet is creating virtual organizations and changing the whole concepts of management and business delivery. Customers progressively more look forward to higher quality products and services at lower price within quicker delivery.

The Oil and Gas industry sector faced an open challenging market, competition from multi-national companies, private players, and public participation in fairness. To compete in the dynamic business environment, a lot of organizations have taken up aggressive strategies of making projects (oil and gas production facilities, exporting facilities, refineries, pipelines and retail outlets etc.) to the global demand of petroleum products by expanding the present capacities and installing new facilities. Moreover, completing these projects at a faster pace is the challenge for the management of projects to remain competitive which require specific and qualified performance improvements.

Islamic Work Ethics is a unique solution to facilitate and enhance employees' performance in the UAE oil and gas industry in order to meet and exceed current market challenges in addition to demanding world growth that is in need to hydrocarbon energy (oil and gas). This dissertation will examine the Islamic Work Ethics and its impact on the

performance of employees in “X” organization within the oil and gas sector in Abu Dhabi.

1.3 Need for the Research

This area of research was not covered in the literature so far and it is an area of interest. Generally, Islamic work ethics in the literature was covered for some extent but there are no much data. Furthermore; there is no work done in the Oil and Gas industry firms to study IWE & employees performance specifically in the UAE which is covered in this study.

Chapter 2:

The Literature Review

Chapter 2: The Literature Review

In this chapter we will tackle a genuine myths, positive attitudes and behavior principles along with guidelines including more emphasis on Islamic Work Ethics. Work ethics has been addressed by different scholars in Western and Eastern countries as well as it is well constructed and clearly demonstrated in Muslim communities especially in Arab world. Ethics has been well known in past centuries in Arab countries particularly in Arabian Peninsula (GCC- Gulf Cooperation Council Countries & Yemen) which Islam encouraged its positive attitudes as highlighted by Sidani & Jamali (2010) which are like genuine Bedouin values emphasizing on generosity, braver and this was well implemented in our Prophet Mohammed Bin Abdullah - peace be upon him – message and life. The following Hadith is demonstrating the importance of ethics in Islam

عَنْ أَبِي هُرَيْرَةَ- رَضِيَ اللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ" (رواه البخاري في الأدب المفرد و صححه الألباني في السلسلة الصحيحة)
 Abu-Huraira may Allah be pleased with him reported: The Prophet - peace be upon him – said, "I was sent to perfect good manners" Narrated by Al-Bukhari in Al-Adab Al-Mofrad (Al-Albani, 1995, The Saheeha Series, Hadith 45). From our Prophet Mohammed Bin Abdullah - peace be upon him – life and enormous message; Millions are inspired from his personality and followed his methodology as well as a lot of them named “Mohammed”. Guinness World Records includes “Mohamed’s” name as the most name used between human being which reached to 70 million people worldwide (Yaqoot, 2007).

2.1 Work ethics

Work ethics is about set of norms that promote and encourage the employee being personally responsible and accountable for any set of work allocated to him. This is related to inherent values and beliefs.

Always work ethics is adding value at life, Spector (1986 cited in Yousef, 2000) demonstrated that each individual can directly affected by work ethics in the environment and react positively. These individual attitudes play a significant role in human behavior. Congleton (1991 cited in Yousef, 2001) noted that work ethic supports economic development. Furthermore Randall & Cote (1991 cited in Yousef, 2001) remarked that work ethic provoke employees towards big involvement in their jobs.

Nevertheless, western literature included various researches on the work ethic underline on Protestant work ethic (PWE). The PWE concept was evolved by Weber (1958) proposing a fundamental relationship between the PWE and Western society capitalism development. He linked the business success to religious belief. His proposal included the Protestant-Calvinistic faith had a spiritual thrust towards capitalism and was based on the assumption that work and financial success were means to achieve personal and religious goals (Kindron 1978 cited in Yousef, 2001). On the contrary, Ali (1992) stated that “the IWE, unlike the PWE, stresses social aspects in the workplace and duties toward society”. Ali (1992) confirmed that the IWE emphasized on good behavior, values

such as respect human being, cooperation with others, work commitment and attentiveness. Hussain et al. (2011) highlighted that IWE consider work excellence as a virtue and professionals whose work seriously are believe to be more successful in life.

2.1.1 Definition of Work Ethics

Work ethics is about getting positive work efficiency in timely manner, being self-directed with positive attitude with fellow workers and customers, with high performance and being loyal to the organization (<http://web.squ.edu.om>, 2011). The work ethics include positive work attitudes, interact gently with co-workers and colleagues at work place, respect all levels including leaders / managers and assure meeting business requirements to the best of capability. Sticking to work policies, code of conduct, including attendance, having good character, apply work uniform or dress code to have best official look and co-operate with peer to have best teamwork and good communication skills; hence to achieve business goals (<http://web.squ.edu.om>, 2011). Buchholz (1978 cited in Sidani and Jamali, 2010) shed light to work ethic as it is a reflection of the belief that work is good enough in which a successful outcomes are derived from hard work. Cherrington (1980 cited in Yousef, 2001) argued that work ethic is amazingly reflecting the individual attitudes towards different work aspects that include activity preference, work involvement and attitudes toward monetary and non-monetary rewards.

2.1.2 Importance of work ethics

Ali and Al-Owaihian (2008) pointed out that a lot of researchers found that having work ethic in the business associated with the emergence of industrial revolution and modern civilization. Therefore; work ethics contributed a lot to the emergence in science, knowledge and development of countries which is a main factor for commitment and determination to achieve business goals. However, any reluctant in implementing good work ethics is expecting to impact progress of development, business and life cycle in proper way. So, if we have ethical social life and people are honoring work ethics; thus massive business and life emergence is expected to take place within much short period.

2.1.3 Islamic Work Ethics

Islam management outperformed more than others and left remarkable marks on the minds until today; which made a lot of researchers and leaders are impressed of Islamic religion. The historical unique success of Islamic State was led by our Prophet Mohammed Bin Abdullah peace be upon him, that induced Michael Hart (1979, cited in Jabnoun 2005) to consider Prophet Mohammed as the most influential man in history.

Ali & Al-Owaihian (2008) explained that work ethics was probably demanded primarily due to the religious economic conditions in the 19th century, which was influenced in Europe prior to the industrial revolution, hence work was not held in high

esteem. The prevailing religious and social norms were not in favor of work. In contrary at later stage the industrial revolution took place, which helped west researchers attribute supporting being effective at work to the emergence of the Protestantism in Christian Europe and the corresponding rise of the industrial revolution. Afterwards, researchers have given more attention to work ethic in a context of religion in advancing economic enhancement.

Ali & Al-Owaihan (2008) explained that evolution of work ethic that came from the western world nature, values, norms and believes probably couldn't be applicable to other societies due to differences between them. Other societies developed the work views that obvious from their cultures especially in Islamic civilizations. Islamic civilizations accumulated knowledge prosperity and experience of work as well as economic enterprises over centuries. Such achievements were a proof to the existence of successful Islamic culture. This is demonstrating values existed in Islamic work ethics leading to best model life and achievements as well as stabilized safe countries.

Greenleaf (1977, Sergiovanni, 1996 & Fairholm, 1997 cited in Aabed, 2006) argued that servant leader approach is moral leadership styles that western literature focused on which such leadership lean towards ethics, values, norms, virtues, morality, authenticity, spirituality as well as putting more attention to service and stewardship. First scholar who highlighted servant leadership is Greenleaf in 1977 which identified as "the servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious

choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier". Beekun (1997 cited in Aabed, 2006) highlighted that ethics is a key principle in Islamic leadership. Hence, this leader could inspire sub-ordinate to absorb the good ethics at their workplace and expected to lead towards work outcome improvements.

Dannhauser (2007, cited in Ahmed, 2011) highlighted that the IWE support cooperation, consultation, fairness, union and spirituality at work environment. Implementing the IWE at work place will direct towards creativity, honesty and trust.

IWE derive people to be more focused in their life and put appropriate effort at their work; which Islam direct us to live and eat from our work as per the following Hadith from our messenger Mohammed

عَنِ الْمُقْدَامِ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ
Al-Miqdam may Allah be pleased with him reported: The Prophet said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor" Narrated by Al-Bukhari, Hadith #2072 (Al-Bukhari and Ibn-Hajer, 1987-1407H).

Islamic Work Ethics definition

Beekun (1997, cited in Rokhman, 2010) defined Islamic Work Ethics as “the set of moral principles that distinguish what is right from what is wrong in the Islamic context”. Also Rizk (2008 cited in Rokhman, 2010) defined Islamic Work Ethics as an orientation of employee towards doing his work as a virtue in human’s life. Furthermore, Ali (2005 and Rizk, 2008 both cited in Rokhman, 2010) highlighted that IWE is extracted from the main source Holy Qur’an and the teachings of Prophet Mohammed – peace be upon him, who signify that hard work caused to be absolved - and the legacy of the four Khalifas (the 1st four Islamic state leaders after Prophet Mohammed peace be upon him).

Likewise, Ali & Al-Owaidan (2008) defined IWE as “is an orientation that shapes and influences the involvement and participation of believers in the workplace. It implies that work is a virtue in light of a person’s needs, and is a necessity for establishing equilibrium in one’s individual and social life (Nasr, 1984 cited in Ali & Al-Owaidan 2008)”. IWE is for life fulfillment and molds business drive in the highest regard (Ahmed, 1976 cited in Ali & Al-Owaidan 2008). Ali & Al-Owaidan (2008) highlighted that IWE views work as a way to enhance self-interest economically, socially and psychologically, as well as to sustain social prestige, and to advance social welfare and reaffirm faith in which it has its origin from Holy Qur’an and Sunna. They point out that IWE implies work and commitment that will make each individual to realize their target; this is clear from the following Qur’an verse as Almighty Allah said

قال تعالى {وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى} سورة النجم آية 39

“Human being can have nothing but what they strive for” (Qur’an, Surat Al-Najm verse 39).

Yousef (2001) remark that studies in IWE are limited in which these share a number of similarities with PWE; which both consider emphasis on dedication, commitment, hard work and creativity as well as integrity to avoid unethical wealth accumulation, group effort and work challenge. However IWE differ from PWE that it places more emphasis on intention rather than results. This is clearly stated in this Hadith

عن عمر بن الخطاب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: (إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى ما هاجر إليه) متفق عليه

Omar bin Al-Khattab - may Allah be pleased with him - reported: I heard Allah's Messenger peace be upon him saying: "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for" Narrated by Al-Bukhari, Hadith # 1 and Muslim (Al-Bukhari 1987 and Muslim, 1992). This Hadith imply that anyone who is doing good work without being good intention will not be rewarded in the judgment day. It's a waste especially in Allah worship (called Ibada in Islamic term) which will not be accepted due to non existence of well Islamic believe towards Allah (called Ikhlas in Islamic term which means sincerity).

Islamic work ethics is more way of life for practicing a unique behavior on daily activities derived from Noble Qur’an and Sunna (the application of Sharia’a /Islam in the time of the Prophet Mohamed - peace be upon him - including every practice or talk

from him or report (an approval of certain action) rules, guidelines and directions, this was requested in the following Holy Quran verses as evidence to follow direction of our prophet Mohamed peace be upon him, as exemplar, guide and coach in all life situations, including the work duties.

قال تعالى {لقد كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا} سورة الأحزاب آية 21

Almighty Allah said “Ye have indeed in the messenger of Allah An excellent exemplar For him who hopes in Allah and the Final day, and who remember Allah much” (Qur’an, Surat Al-Ahzab verse 33 -The Clans, The Coalition, The Combined Forces). Islamic work ethics is a translation to the Book of Almighty Allah guidelines, ethics, manners and morals which infer applying all Qur’an and Sunna rules, polices, guidelines and recommendations in all the people life affairs (our research own definition).

Islamic Work Ethics role model & principles

Our prophet Mohamed - peace be upon him - was the role model in ethics, his exalted character, life characteristics and personality according to the following extract from Holy Quran verses and Hadiths

قال تعالى مادحاً وواصفاً خُلِقَ نَبِيهِ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ" [القلم 4] Almighty Allah said describing our prophet: “And surely thou (O Muhammad صلى الله عليه وسلم) hast sublime morals” (Qur’an, Surat Al-Qalam, verse 4).

وقال الله تعالى : "وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ" [الأنبياء : 107] Almighty Allah said: “We sent thee not, but as a Mercy for all creatures” (Qur’an, Surat Al-Anbiya’a, verse 107).

(1) وقد قال ابن عباس رضى الله عنه : إن رسول الله رحمة للبر والفاجر فمن آمن من به تمت له الرحمة في الدنيا والآخرة ، ومن كفر به أجلت له العقوبة في الآخرة مصداقا لقول الله جل وعلا : وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ [الأنفال : 33]

1. Ibn Abbas, may Allah be pleased with him said: “The Messenger of Allah's mercy to the Muslims and non-Muslims, so who believed in the Messenger of Almighty Allah's will get Allah's mercy & compassion in the world and the Hereafter, however who disbelieve him, a delay for his punishment in the Hereafter. This is as per the true to the words of Almighty God: “But Allah was not going to send them a Chastisement: Whilst thou wast amongst them; nor was he going to send it whilst they could ask for pardon" (Qur'an, Surat Al-Anfal verse 33).

(2) قالت عائشة - رضوان الله عليها - عندما سئلت عن خلق رسول الله صلى الله عليه وسلم: "كان خلقه القرآن" رواه مسلم وأحمد و أبوداود وذكره الألباني (1988) في صحيح الجامع حديث 4811

2. Ms. Aisha - may Allah be blessing her - has been asked about the ethics of the prophet Mohamed - peace be upon him -; said: “His ethics was a representation of Qur'an guidelines” Narrated by Muslim in his Saheeh (Al-Albani, 1988, Hadith# 4811).

(3) عن أنس رضي الله عنه قال : “كان النبي صلى الله عليه وسلم أحسن الناس خلقاً” رواه الشيخان (البخاري و مسلم) وأبو داود والترمذي وانظر مختصر مسلم حديث 1581 و صحيح البخاري – كتاب الأدب باب 112

3. Anas may Allah be pleased with him said: "The Prophet peace be upon him best people in character" narrated by the two Shaykhs (Bukhari and Muslim), Abu Dawood and Tirmidhi and see brief Muslim Sahih Hadith # 1581 and Sahih Al-Bukhari – Adab -Ethics Book, Literature section 112.

(4) عن مسروق قال كنا جلوسا مع عبد الله بن عمرو (رضي الله عنه) يحدثنا إذ قال: لم يكن رسول الله صلى الله عليه وآله وسلم فاحشا ولا متفحشا، وإنه كان يقول " إن خياركم أحاسنكم أخلاقا " (صحيح البخاري، حديث 6035)

4. Abdullah bin Amr (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) was neither a Fahish (one who speaks bad words),

nor a Mutafahhish (never used bad language or attitude)." He used to say, "The best amongst you are those who have the best manners and character." Narrated by Al-Bukhari, Hadith # 6035 (Al-Bukhari and Ibn-Hajer, 1987-1407H).

(5) وروى مسلم فى صحيحه من حديث معاوية بن أبى الحكم السلمى : بينما أنا أصلى يوماً مع رسول الله صلى الله عليه وعلى آله وسلم إذا عطس رجل من القوم قلت له : "يرحمك الله" . يقول : "فرمانى القوم بأبصارهم"¹ فلما عطس رجل فى الصلاة فقال له : "يرحمك الله" فرماه القوم بأبصارهم. يقول معاوية بن أبى الحكم السلمى : "وائكل أمياه ما شأنكم تنظرون إلى؟! "² قال: "فرأيت الناس يضربون بأيديهم على أفخاذهم يسكتوننى فسكت"، يقول : "فلما أنهى النبى صلى الله عليه وعلى آله وسلم" قال معاوية: "بأبى هو وأمى ، والله ما رأيت معلماً قبله ولا بعده أحسن منه ، والله ما نهرنى ولا ضربنى ولا شتمنى إنما قال لى:" " إن الصلاة لا يصلح فيها شئ من كلام الناس إنما هو التسبيح والذكر وقراءة القرآن "

5. Mu'awiya bin al-Hakam said: "While I was praying with the Messenger of Allah (May peace be upon him), a man in the company sneezed. I said: Allah have mercy on you ! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (may peace be upon him) had said the prayer, and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom. I swear that he did not scold, beat or revile me but said": "Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness and recitation of the Qur'an or words to that effect" (Muslim, 1992).

¹ نظروا عليه بحدة وشدة، الرجل لا يعلم أن الحكم نسخ فلقد كان الصحابة قبل ذلك يسلمون على النبى فى الصلاة ، فيرد النبى صلى الله عليه وعلى آله وسلم ، ثم نسخ النبى هذا الحكم ونهى عن الكلام فى الصلاة ، وجاء هذا الرجل ولا يعرف أن الحكم قد نسخ فوقف فى الصلاة
² كل هذا فى الصلاة !

(6) وعن أبي هريرة رضي الله عنه قال: "بعث رسول الله -صلى الله عليه وسلم- خيلاً قبل نجد، فجاءت برجل من بني حنيفة يقال له ثمامة بن أثال، سيد أهل اليمامة فربطوه بسارية من سواري المسجد، فخرج إليه رسول الله -صلى الله عليه وسلم- فقال: (مَاذَا عِنْدَكَ يَا ثَمَامَةُ؟) فقال: عندي يا محمد خير، إن تقتل، تقتل ذا دم، وإن تنعم، تنعم على شاكرك، وإن كنت تريد المال فسل تعط منه ما شئت، فتركه رسول الله -صلى الله عليه وسلم- حتى كان بعد الغد فقال: (مَا عِنْدَكَ يَا ثَمَامَةُ؟) قال: ما قلت لك، إن تنعم، تنعم على شاكرك، وإن تقتل، تقتل ذا دم، وإن كنت تريد المال فسل تعط منه ما شئت، فتركه رسول الله -صلى الله عليه وسلم- حتى كان من الغد فقال: (مَا عِنْدَكَ يَا ثَمَامَةُ؟) فقال: عندي ما قلت لك، إن تنعم، تنعم على شاكرك، وإن تقتل، تقتل ذا دم، وإن كنت تريد المال فسل تعط منه ما شئت، فقال رسول الله -صلى الله عليه وسلم-: (أَطْلِقُوا ثَمَامَةَ) فانطلق إلى نخل قريب من المسجد فاغتسل ثم دخل المسجد فقال: أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله، يا محمد والله ما كان على الأرض وجه أبغض إليّ من وجهك، فقد أصبح وجهك أحب الوجوه كلها إليّ، والله ما كان من دين أبغض إليّ من دينك، فأصبح دينك أحب الدين كله إليّ، والله ما كان من بلد أبغض إليّ من بلدك، فأصبح بلدك أحب البلاد كلها إليّ، وإن خيلك أخذتني وأنا أريد العمرة فماذا ترى؟ فبشره رسول الله -صلى الله عليه وسلم- وأمره أن يعتمر، فلما قدم مكة قال له قائل: أصبوت؟ فقال: لا ولكنني أسلمت مع رسول الله -صلى الله عليه وسلم- ولا والله لا يأتئكم من اليمامة حبة حنطة حتى يأتئ فيها رسول الله صلى الله عليه وسلم. رواه مسلم في صحيحه .

6. It was narrated that Abu Huraira (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) sent some cavalry towards Najd, and they brought a man of Banu Haneefah who was called Thumama Ibn Uthaal, the leader of the people of Yamaamah. They tied him to one of the pillars of the mosque, then the Messenger of Allah (blessings and peace of Allah be upon him) came out to him and said: "What do you have to say, O Thumama?" He said: O Muhammad, I shall say something good. If you kill me, you will kill one who has shed blood, and if you show me kindness, you will be showing kindness to one who is grateful, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allah (blessings and peace of Allah be upon him) left him alone until the next day, then he said: "What do you have to say, O Thumama?" He said: What I said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask,

and you will be given whatever you want. The Messenger of Allah (blessings and peace of Allah be upon him) left him alone until the next day, then he said: “What do you have to say, O Thumama?” He said: I say what I already said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allah (blessings and peace of Allah be upon him) said: “Let Thumama go”. So he went to some date palms that were near the mosque, and washed himself (ghusl), then he entered the mosque and said: I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger. O Muhammad, by Allah, there was no face on earth that was more hateful to me than your face, but now your face has become the dearest of all faces to me. By Allah, there was no religion on earth that was more hateful to me than your religion, but now your religion has become the dearest of all religions to me. By Allah, there was no city on earth that was more hateful to me than your city, but now your city has become the dearest of all cities to me. Your cavalry seized me when I was intending to do ‘Umrah. What do you think?” The Messenger of Allah (blessings and peace of Allah be upon him) gave him glad tidings and told him to do ‘Umrah’, and when he came to Makkah, they told him to say: Asabout (astonishing question if converted to Islam)? He said: “No, but I converted to Islam with the Messenger of Allah - peace be upon him - and I swear a grain of wheat does not comes from the Al Yamaamah to you until authorized by the Messenger of Allah peace be upon him”.

Narrated by Al-Bukhari Hadith # 4372 and Muslim in his Saheeh, Hadith # 1764 (Muslim, 1992).

From this Hadith, it imply that our Prophet has mercy and compassion with all human being including non-Muslims and this what attracted to Islam Thumama who was brought from 1000 km to Al-Madina in the K.S.A. as prisoner. Also it demonstrates patients, wisdom, justice, transparency and implementing plan in phases/stages approach from the greatest leader ever known in the world. Furthermore, next Hadith is directing and encouraging Muslims to enhance their ethics.

(7) عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: "إن الرجل ليدرك بحسن خلقه درجات قائم الليل صائم النهار" (الألباني، 1995، الصحيحة: ح ٧٩٥ و الألباني، 1998)

7. Aisha may Allah be pleased with her- said: The Apostle of Allah (peace be upon him) said: By his good character a believer will attain the degree of one who prays during the night and fasts during the day (Al-Albani, 1995, The Saheeha Series, Hadith 795).

From these Islamic legal manual; it's concluded that Muslims should follow the path of Prophet Mohammed peace be upon him who had the best ever human being character, ethics, behavior, was the best ever role model as well as was a mercy for everyone including non-Muslims and other living things; thus he guide, promote us to follow the prophetic tradition in all business work and life in ethical and positive character /behavior methodology. Moreover, these Hadiths is showing the strength in the IWE from principles, directions and leaders' behavior role model in business and life. This is setting the road map for

followers to commit their acts to simple ethics implementation and positive behavior which is expected to lead to the best business practices.

Islamic Work Ethics wider spectrum from Quran and Sunna

This section will cover further evidences and examples from Holy Qur'an and Sunna that are related to the IWE and life examples to how to deal with others and do the best attitude to accomplish the superlative outcome, product, and businessetc.

(8) عن ابو هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقَلِّبْ خَيْرًا أَوْ لِيَصْمُتْ" (صحيح البخاري)

8. Narrated Abu Huraira (may Allah be pleased with him) Allah's Messenger (peace and blessings of Allah be upon him) said: "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet". (i.e. refrain from all kinds of evil and dirty talk). Narrated by Al-Bukhari.

(9) عن جرير بن عبد الله رضي الله عنه قال : قال رسول الله صلى الله عليه واله وسلم " من لا يرحم الناس : لا يرحمه الله". (متفق عليه)

9. Narrated Jareer bin Abdullah al Bajali (may Allah be pleased with him) the Prophet (peace and blessings of Allah be upon him) said: "He who is not merciful to others, will not be treated mercifully." Narrated by Al-Bukhari and Muslim (Al-Bukhari 1987 and Muslim, 1992).

(10) عن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: " المؤمن للمؤمن كالبنيان يشد بعضه بعضاً " صحيح مسلم

10. Abu Musa - may Allah be pleased with him -, reported: Allah's Messenger (may peace be upon him) said: "A believer to another believer is like a wall of bricks supporting each other." Sahih Muslim.

The previous Hadiths showed the co-operation, mercy and kindness between people including neighbors, guests, colleagues and others in day to day activities, especially in business relations.

(11) عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: "حق المسلم على المسلم ست" قيل ما هن يا رسول الله قال: "إذا لقيته فسلم عليه وإذا دعاك فأجبه وإذا استنصحك فانصح له وإذا عطس فحمد الله فشمته وإذا مرض فعده وإذا مات فاتبعه" (رواه مسلم)

11. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: (Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Then he said: "When you meet him, offer him greetings; when he invites you to a feast accept it, when he seeks your council gives him, and when he sneezes and says: "AlHamdulelah" (All praise is due to Allah), you say "Yarhamuk Allah" (May Allah show mercy to you), and when he feels ill visit him; and when he dies follow his bier" (Muslim, 1992). This Hadith showed part of Muslim ethics; including greetings, socializing and supporting others.

(12) عن أبي ذر جندب بن جنادة وأبي عبد الرحمن معاذ بن جبل رضي الله تعالى عنهما عن رسول الله صلى الله عليه وآله وسلم قال: "اتق الله حيثما كنت، وأتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن" رواه الترمذي وقال حديث حسن، وفي بعض النسخ حسن صحيح

12. The Authority of Abu-Dhar Jundub bin Junadah, and Muadh bin Jabal, the messenger of Allah said: "Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people" Narrated Al-Tirmidhi (Al-Tirmidhi and Al-Mobarakfoori, 1998). This Hadith demonstrated the must do from each individual in their life followed by good deeds and relationship with people.

(13) عن أبي هريرة رضي الله عنه قال: قال صلى الله عليه وآله وسلم: "الإيمان بضع وسبعون شعبة أو بضع وستون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق والحياء شعبة من الإيمان" رواه البخاري ومسلم

13. It is narrated on the authority of Abu Huraira may Allah be pleased with him that the Messenger of Allah (may peace and blessings be upon him) said: Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith” Narrated by Al-Bukhari and Muslim. This Hadith demonstrated the highest and lowest level of faith inclusive of simple ethical character in removing injurious from people path/road. Hence; caring for people service and achieving good business practices in urban life.

(14) عن أبي هريرة رضي الله عنه قال: أن رسول الله صلى الله عليه وآله وسلم قال: اجتنبوا السبع الموبقات قيل يا رسول الله وما هن قال الشرك بالله والسحر وقتل النفس التي حرم الله إلا بالحق وأكل مال اليتيم وأكل الربا والتولي يوم الزحف وقذف المحصنات الغافلات المؤمنات (صحيح مسلم)

14. Abu Huraira, may Allah be pleased with him, reported: Allah's Messenger (may peace be upon him) observed: Avoid the seven most grievous sins. (The hearers) asked: What are they, Allah's Messenger? He (the Holy Prophet) replied: “Associating

next?" The Prophet said, "Your father" Narrated by Al-Bukhari (Volume 8, Book 73, Number 2). This Hadith directed people toward good companionship of both mother and father.

(17) عن أنس رضي الله عنه قال : عن النبي صلى الله عليه واله وسلم في الكبائر قال: الشرك بالله وعقوق الوالدين وقتل النفس وقول الزور صحيح مسلم, الإيمان, حديث رقم 127

17. Anas, may Allah be pleased with him, narrated: Regarding the major sins, the Holy Prophet (may peace be upon him) observed: Associating anything with Allah, disobedience to parents, killing a person and false utterance. Sahih Muslim, Book 1, Number 0159

(18) عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه واله وسلم قال " : رغم أنفه ثم رغم أنفه ثم رغم أنفه قيل من يا رسول الله قال من أدرك والديه عند الكبر أو أحدهما ثم لم يدخل الجنة " رواه مسلم, البر والصله والآداب حديث رقم 4628

18. Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise. The Book of Virtue, Good Manners and Joining of the Ties of Relationship (Kitab Al-Birr, Selah and Adab)' of Sahih Muslim, # 6189

(19) عن أبي هريرة رضي الله عنه قال : أن رسول الله صلى الله عليه واله وسلم قال (إن الله لا ينظر إلى صوركم وأموالكم . ولكن ينظر إلى قلوبكم وأعمالكم) مسلم, كتاب البر, حديث رقم : 465

19. Abu Huraira, may Allah be pleased with him, reported: The Messenger of Allah (may peace be upon him) said: "Allah does not look at your appearance or your possessions; but He looks at your heart and your deeds "Muslim, Birr, 465. This Hadith imply the

extension and importance of intention of work, believe and very good practice; hence success in the life and thereafter.

(20) عن أبي هريرة: أن النبي صلى الله عليه وآله وسلم قال: المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير، أحرص على ما ينفعك، واستعن بالله ولا تعجز، وإذا أصابك شيء، فلا تقل: لو أني فعلت كذا، ولكن قل، قدر الله، وما شاء فعل، فإن لو تفتح عمل الشيطان . مسلم، حديث رقم 4816

20. Abu Huraira, may Allah be pleased with him, reported: The Messenger of Allah (may peace be upon him) said: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) emphasis on that which gives you benefit (in the Hereafter) and seek help from Allah and do not incompetence, and if anything (in the form of trouble) comes to you, don't say : If I had not done that, it would not have happened so and so, but say: Allah did that what, saying if; hence if open work of the devil” Narrated by Muslim.

(21) عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم :انصر أخاك ظالما أو مظلوما قالوا يا رسول الله هذا ننصره مظلوما فكيف ننصره ظالما قال تأخذ فوق يديه. صحيح البخاري المظالم والغصب، حديث رقم 2264

21. Narrated Anas may Allah be pleased with him, reported: Allah's Apostle said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others." Narrated by Al-Bukhari, Volume 3, Book 43, Number 624

(22) عن عبد الله بن عمر رضي الله عنهما قال: أن رسول الله صلى الله عليه وآله وسلم قال : "المسلم أخو المسلم لا يظلمه ولا يسلمه ومن كان في حاجة أخيه كان الله في حاجته ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة ومن ستر مسلما ستره الله يوم القيامة" صحيح البخاري المظالم والغصب حديث رقم 2262

22. Narrated 'Abdullah bin Omar: Allah's Apostle said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection. " Narrated by Al-Bukhari, Volume 3, Book 43, Hadith #2262

(23) عن أم الدرداء رَضِيَ اللهُ عَنْهَا قَالَتْ حَدَّثَنِي سَيِّدِي رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: "مَنْ دَعَا لِأَخِيهِ بظَهْرِ الْغَيْبِ قَالَ الْمَلِكُ الْمُوَكَّلُ بِهِ أَمِينَ وَلَكَ بِمِثْلِ".
أَخْرَجَهُ مُسْلِمٌ، الذِّكْرُ وَالِدَعَاءُ وَالتَّوْبَةُ وَالِاسْتِغْفَارُ حَدِيثٌ رَقْمٌ 4913

23. Umm Darda' may Allah be pleased with her reported: My husband reported that he heard Allah's Messenger (may Allah peace be upon him) as saying: He who supplicates for his brother behind his back (in his absence), the Angel commissioned (for carrying supplication to his Lord) says: Amen, and it is for you also. Muslim Book 35, Number 6589. This Hadith encouraged Muslims to supplicate each other which will promote having a team co-operation.

(24) عن أبي هريرة - رضي الله عنه - أن رسول الله صلى الله عليه وآله وسلم قال: "إياكم والظن فإن الظن أكذب الحديث ولا تحسسوا ولا تجسسوا ولا تنافسوا ولا تحاسدوا ولا تباغضوا ولا تدابروا وكونوا عباد الله إخواناً" صحيح مسلم، البر والصلة والآداب، حديث رقم 4646

24. Abu Huraira (may Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah. This Hadith directed

people to avoid suspicion, spy upon other, envy and inquisitiveness, but to serve each other in good manner.

(25) عن أبي هريرة - رضي الله عنه - أن رسول الله صلى الله عليه وآله وسلم قال : من علامات المنافق ثلاثة إذا حدث كذب وإذا وعد أخلف وإذا أؤتمن خان صحيح مسلم الإيمان حديث رقم 113

25. Narrated Abu Huraira (may Allah be pleased with him): the Messenger of Allah (may peace and blessings be upon him) observed: There are three characteristics of a hypocrite: when he spoke he told a lie, when he made promise he acted treacherously, and when he was trusted he betrayed Muslim Book 1, Number 0113. This Hadith directed people to avoid hypocrite acts in dealing with other.

(26) عن ابن عباس موسى - رضي الله عنه - قال سمعت رسول الله صلى الله عليه وآله وسلم يقول : عيانان لا تمسهما النار عين بكت من خشية الله وعين باتت تحرس في سبيل الله (سنن الترمذي, فضائل الجهاد عن رسول الله، حديث رقم 1563

26. Ibn 'Abbas (may Allah be pleased with him) reported: Allah's Messenger (may peace be upon him) said: There are two kinds of eyes that would not be touched by the Hell fire. One of these is the eye which has shed the tears for fear of Allah, and the other is the eye which has stayed awake for guarding the path of Allah. Tirmidhi, Fadhilul-Jihad, 1563. This Hadith directed people for the advantage being dedicated at work in the path of God and being committed at work place.

(27) عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: من حُسن إسلام المرء تركه ما لا يعنيه حديث حسن، رواه الترمذي: حديث رقم 2318 وابن ماجه: حديث رقم 3976.

27. On the authority of Abu Huraira) may Allah be pleased with him (who said: The Messenger of Allah (peace and blessings of Allah be upon him said":Part of the

perfection of one's Islam is his leaving that which does not concern him" narrated by at-Tirmidhi, Hadith # 2318 and Ibn-Majah, Hadith # 3976. This Hadith directed people to act toward perfection in their acts.

(28) وفي مستخرج أبي عوانة من كتاب البيوع "بَابُ ذِكْرِ الْخَبْرِ الْمَوْجِبِ عَلَى الْوَزْنِ" ، عَنْ جَابِرٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ مَرَّةً " : إِذَا وَزَنْتَ فَأَرْجِحْ " حديث صحيح ، رقم الحديث: 3872.

28. On the authority of Jabir may Allah be pleased with him who said: that The Messenger of Allah (peace and blessings of Allah be upon him) said: "If you weighed a product to a customer; you must make it more than required" narrated by Abu-Awana in his Mustakhraj book, Hadith # 3872. This is showing the justice and transparency at life especially in business and commerce. This Hadith directed people to act according to justice principle and ordering each individual working in the market with costumers to be transparent in business.

(29) ومن رغب في بركة البيع فليصدق فيه وليبين للمشتري حقيقة السلعة وعيوبها إن كان بها عيب ولا يكتمه أو يدلس عليه فيها؛ لقوله صلى الله عليه وسلم في المتبايعين: فإن صدقا وبينا بورك لهما في بيعهما، وإن كذبا وكتما محقت بركة بيعهما. رواه البخاري ومسلم.

29. It is desired in a valuable selling he/she shall be transparent, and show the buyer the fact that commodity and disadvantages if the defect does not hidden therein; for saying peace be upon him about business individual and customer as The Messenger of Allah (peace and blessings of Allah be upon him) said: "If they are honest and explained details of the product being under sold; hence will get Baraka (best value and benefit of the product) in this deal; otherwise if they hide problems, issues in the product then will not get Baraka and no blessing of doing so" Narrated by Al-Bukhari

and Muslim. This Hadith directed people to act fairly with justice and transparency principles and open to costumers during business process.

From the previous section we wrap up that IWE is making each individual to be efficient in his relationship with others according to his believe in God then following the path of the Prophet Mohammed peace and blessings of Allah be upon him. This make each one to be transparent, have justice, cooperative with peers, leaders in the work environment, being focused, committed and enthusiasm in doing business to the best of ability as well as being honesty, respect, responsibility, fairness, and compassion with other people whether at work, market or elsewhere.

Islamic Work Ethics Further views

Ali & Al-Owaihah (2008) pointed out that Muslims since early days of Islam have devised a unique and specific conceptualization for work ethic. This work ethic and desired behavior reinforced their faith and emerged social and economic activities which in Arabian Peninsula. In a matter of fact this development from work ethic influence on Islamic society, culture and region that considered a novel emergence and arguably is in tune with today's contemporary thinking. For instance, Ibn Khaldun and Abdul-Rahman (1989), the medieval Arab sociologist, highlighted that business engagement has four values and objectives: "facilitating cooperation and mutual understanding among people, satisfying the needs of people, increasing wealth and influence and spurning the growth of cities".

IWE distinguished from other religions in which Judaism put emphasis on the specific and relevant of human being at earth. On the contrary, Christianity considers big emphasis on general guidelines of life on spiritual aspects (Ali and Gibbs, 1988 cited in Ali & Al-Owaihian, 2008). Conversely Islam provides specific and detailed policies and regulations of human life meanwhile sustain the spiritual perspectives implied in Christianity.

Islam instructs Muslims to importunate work and seek for it whenever available at any possible place “disperse through the land and seek of the bounty of God” (Quran, 62:10) and “God hath permitted trade and forbidden usury” (2:275). Furthermore, Islam directed people especially merchants to perform tasks essential for society survival and prosperous, this is indicated as Prophet Mohammed peace be upon him said: “the honest, truthful Muslim merchant will stand with the martyrs on the day of Judgment”. During 1st six Islamic centuries , it was a golden era for Islamic state were highly professional organizations emerged based on Muslims merchants believes and attitudes were they have been abiding to Islamic Ethics. They set a standard of conduct and ethical behavior in the marketplace. (Ali & Al-Owaihian, 2008). in fact, Rokhman (2010) confirm that work in Islam includes faith as an integral component of life which was regarded by Abeng (1997 cited in Rokhman, 2010) as a root and tree interdependent to each other.

2.1.4 Factors of Islamic Work Ethics

The common scale of Islamic work ethics is what has been developed by Ali (1988) with detailed 46 elements and other shorten version to 17 elements by Ali (1992); hence short version has been used by most researchers as well as utilized in this research and will be discussed in this section.

Islamic work ethics is the independent variable in this study and it's going to be tested thoroughly according to the concluded factors and elements. There is no common agreement among researchers about Islamic work ethics factors and since there is confusion in which some of them consider IWE uni-dimensional variable as Yousef (2000 & 2001) and Rokhman (2010) as well as Ali (1992); in contrary Ali & Al-Owaihah (2008) considered IWE as multi-dimensional variable based on four factors (concepts) as following

- Effort
- Competition
- Transparency
- Responsible conduct

These four factors of IWE have the promise to strengthen business progress in the world; thus will make leaders to apply these concepts and bridge business gaps in their organizations (Ali & Al-Owaihah, 2008).

2.2 Work performance

Work performance topic was well studied by many scholars and there is agreement among them on its, theories, measurements and application tools at work place. Organizations are striving to achieve their ultimate goals in highly and effective manner with high performance. Achieving high performance results is allowing the organization to inspire customers for its services and products. Performance management is important to be considered in the business to assure meeting corporate goals effectively. Siggin (1992) highlighted that for many years; organizational behaviorists have debated and analyzed the elements affecting job performance.

In this chapter we will touch upon part of the work performance from literature to appreciate this section as independent variable “Employees job performance” in the research.

2.2.1 Definition of work performance

Work performance was defined by McEvoy and Cascio (1989, cited in Suliman, 2001) as “accomplishment of assigned tasks”. They highlighted that performance to include clear description of the expectations from him and orientating of workers toward effective performance as well as to include work goals, measures and evaluation.

Additionally, Campbell et al. (1993, cited in Suliman, 2001) defined performance as measurable employees proficiency behaviors related to firm goals.

2.2.2 Importance of Work Performance

Work performance is the ultimate goal of any firm to achieve the best results, output, services and products as well as competing in the market and community. Suliman et al. (2010) highlighted that private and public sectors are putting efforts to enhance employees performance, accordingly some firms are using training tool, others are using staff motivational seminars as well as other firms are using rewards system (pay and career opportunity) to get most of their manpower output and performance. The reality shows that employees' performance depends on several factors; one of the most important of such factors is personality and traits which are predicting work performance.

This importance of work performance is deriving behind several researches. For instance, some of these research shed the light on the relations with corporate climate (Suliman, 2005), organization commitment (Suliman, 2000 & 2002), justice & satisfaction (Suliman, 2007), personality traits (Suliman, 2010), organization culture (Mathew et al., 2011) and job satisfaction & service climate (Raab et al., 2010).

2.2.3 Factors of work performance

Work performance or what so called Employees Job Performance (EJP) have certain factors playing a major role in building this construct components, competency and skills. The EJP is a multi-dimensional construct as proved by different scholars as Angle and Lawson (1994, cited in Suliman, 2001), Kaleberg and Marsden (1995, cited in Suliman, 2001), Somers and Birnbaum (1998, cited in Suliman, 2001) and Vroom (1964, cited in Suliman, 2001).

This multi-dimensional variable is used with a scale to be compared with other variables (e.g. commitment) and understand the relationship between them. Farh et al. (1991, cited in Suliman, 2001) argued that performance have four factors after examining self-ratings surveys from China and Taiwan; hence reveals four factors of understanding work duties, work skills, desire to work and job performance. The job performance factor comprised of quality and quantity as per Farh et al.'s study (Suliman, 2001).

Suliman (2001) studied the performance multi-dimensionality in Jordan using 1000 employees' self-performance rating and immediate supervisor performance ratings. Thus, Suliman's study reveal five factors using a developed scale of eighteen items (elements) used in this dissertation which this scale combined in the third part of this study survey (see appendix I). The performance scale is developed by Suliman (2001) and Farh et al. (1991). Suliman (2001) developed Performance factors are Understanding Work Duties, Work Skills, Work Enthusiasm, Job Performance dimension (JP – consist of two factors

Quality and Quantity) and innovation. This is helping organizations during market challenges to enable their employees have professional skills enhancing their performance.

2.3 Relationship between Islamic Work Ethics and Work Performance

The IWE received very little attention in the literature especially when it comes to its relationship of the IWE to work performance and is limited in the literature.

The relationship of the IWE to work performance is so limited in the literature in which one study was examined the link between IWE and innovation capability in Malaysian public sector by Kumar and Rose (2010). They found that the IWE is highly practiced in the public sector within Malaysia and it's clearly concluded from the respondents' declaration on enhancement of innovation strength in the Malaysian public sector. According to IWE measure, it was found to be significant with moderate correlation and positive relationship with the innovation capability scale (Kumar and Rose, 2010). Moreover, IWE give rise to conducting work and business in a spirited environment; hence will result in higher widespread prosperity and tremendous performance (Ali and Al-Owaihan, 2008).

In other study Arslan (2000, cited in Rokhman, 2010) compared Turkish and British managers using PWE (Protestant Work Ethics) which found that Turkish

managers got high score than British managers in all PWE characteristics. Moreover Arslan (2000) concluded that religious motives had a direct impact on business as well as IWE had significant role in business. Finally Arslan findings were similar to Ali (1998) who found Arab managers have better productivity than Western managers (Rokhman, 2010).

In the second place some studies has been conducted looking at the IWE relation with some other constructs (variables) different than performance as it will be explored more in this literature review. Examples of these constructs (variables) are individualism, job satisfaction, organizational commitment, turnover, locus of control, role conflict, role ambiguity, and job related variables. Ali (1992) examined the Islamic Work Ethic plus the Individualism scale using 117 managers from Saudi Arabia. The study reveals that the managers were highly committed to the Islamic Work Ethic and illustrates a moderate tendency toward individualism. Rokhman (2010) examined the Islamic Work Ethic on job satisfaction, organizational commitment and turnover in Indonesia in which 49 Islamic finance employees has been surveyed. Hence, the study reveals that the Islamic Work Ethic has positive influence on job satisfaction and organizational commitment; however no significant effect on turnover intention (employees quitting their job).

Likewise, Yousef (2001) examined the IWE on job satisfaction and organizational commitment in the United Arab Emirates in which 425 Muslim employees from several organizations has been surveyed. Hence, the study reveals that the Islamic Work Ethic has positive effect on job satisfaction and organizational commitment; as well as the IWE

moderates the relationship between these two variables. Additionally, Yousef (2000) examined the IWE as a mediator of the relationship between locus of control, role conflict and role ambiguity in the United Arab Emirates in which 397 employees from several manufacturing and service organizations has been surveyed. Hence, the study reveals that the Islamic Work Ethic has positive effect on job with significant correlation between the IWE and role ambiguity. In addition found that people with internal locus of control have stronger support of the IWE.

Similarly, Ahmed (2011) studied the impact of Islamic work ethics on job related variables (organizational commitment, job satisfaction, job turnover intention and rewards) in Pakistani Islamic banks and found it to be positively towards improving job performance.

In contrast, Greenberg (1977) found out that the effects of Protestant ethic support on task performance are mediated by factors as performance feedback and possible reward. The present studies provide strong support that endorsement of the PWE ideology is an important task performance achievement.

Al-Khatib et al. (2002, cited in Calza, Francesco et al. (2010) highlighted that the Muslim values influence the business ethic positively, as well as making the team have interpersonal relationships with strong cohesion among the individuals within an organization. Hence, moral obligations are known to be more effective and important than other means of control as legal or formal obligation.

The relation of the IWE with the EJP performance could be extracted from Holy Quran and Sunna, which is understood from faith (Iman) third pillar that's called "Ihsan" meaning excellence / perfection. Abbasi et al. (2011) highlighted that Ihsan is encouraging continuous enhancement in doing business. So if everyone in the organization exhibits this excellence / perfection (Ihsan); hence it will increase their effectiveness. This is evidenced in the following Quran verse narrates:

"وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ " القصص، 77

"But do thou good, as Allah has been good to thee" (Al - Qur'an 28:77 Al-Qasas). This verse is asking people to achieve excellence / perfection with their God in their duties towards following orders and directions from Prophet Mohammed – peace be upon him – as God has been good to them and it implies to do so with other people as well.

According to Ehsan (2010, cited in Tabassum, 2011) each individual to demonstrate his inner Iman (faith) in deeds and daily activities, a sense of social responsibility derived from religious principles. Ihsan explanation has been noted in the following Hadith when Jebra'il Angel (who revealed the Qur'an to the prophet Mohammad) asked Prophet Mohammad– peace be upon him – about the core beliefs of Islam

في حديث سؤال جبريل للنبي صلى الله عليه وسلم قال: "قال فأخبرني عن الإحسان. قال: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» (أخرجه مسلم، ح 8)

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.'

Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." (Sahih Muslim 1:1). This Hadith made the basis for each individual to follow the guidance of Islam and achieve excellence / perfection (Ihsan) in the life.

Furthermore, Ihsan is well described in Sunna that is covering relations with God in believe, worship and relations with others in daily business as well dealing with animals as proven from the previous Islamic quotes and others , part of them is the following Hadith

عن أبي يعلى شداد بن أوس – رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ" (أخرجه مسلم، 1955)

Abu Ya'la Shaddad bin Aws, may Allah be pleased with him, reported that the Messenger of Allah, peace of Allah be upon him, said: "Verily, Allah has enjoined excellence (Ihsan) with regard to everything. So, when you kill, kill in a good way; when you slaughter, slaughter in a good way; so everyone of you should sharpen his knife, and let the slaughtered animal die comfortably." Narrated in Sahih Muslim, Number 1955 (this is part of the Hadith and its also narrated in Sahih Al-Bukhari). The learning from this Hadith is a lot; so its general guidance to humanity for any activity should be done in excellence context whether it's simple or big, with human being, animals or plants. An

example of animal slaughtering is given to demonstrate the mercy even with animals and assure best comfortable and way.

Although Tabassum (2011) highlighted that Excellence (Ihsan) is a dominant and has positive relationship with Management Quality System in Islam which Quality is a factor of the employees' performance; however, in this research we noted from the Islamic literature that Excellence / perfection (Ihsan) is part of the IWE that has significant impact & positive relationship on the employees' performance including all its factors. This will be explored in chapter 3 & 4 with details.

There are also some other variables leading to performance enhancements which a lot of researches have been done in such area. For instance AlHarthi (2010) highlighted that several researchers came up with a conclusion that managers and leaders have a major impact to influence work climate; thus work performance enhancement (Goleman, 2001, Stringer 2002 & Watkins 2000, all cited in AlHarthi, 2010).

In conclusion of this chapter, the IWE is aligning every human being to be as most efficient as possible in his association with others based on the believe in God then following the path of the Prophet Mohammed peace and blessings of Allah upon him. This make each one to be crystal clear, cooperative with colleagues, leaders at the work environment, as well as being alerted, dedicated and enthusiasm in doing business to the best of ability. Also it makes every individual being honest, respectful, taking

responsibility, fair, and compassion with other people whether at work, market or somewhere else. Hence, with implementing the IWE it is expected to positively enhance the EJP.

Moreover, Islamic work ethics is a translation to the Book of Almighty Allah guidelines, ethics, manners and morals which infer applying all Qur'an and Sunna rules, polices, guidelines and recommendations in all the people life affairs (our research own definition).

Finally, this study experienced big challenge to find sufficient literature on the IWE subject especially to cover influence between the IWE and the EJP as it is limited and it became nil in Oil & Gas industry. This has been explained in this chapter earlier by Ali & Al-Owaihan (2008) which is due to lack of access to the Islamic wealth literature relevant to business and organization by management.

Therefore; the study will address the possible resources including Arabic resources and study data to meet dissertation aim and objectives covering the IWE influence to the EJP. Survey/data collection will be followed by validation process, make detailed processing and calculations using SPSS software covering factor analysis, descriptive statistics, correlation test & analysis, regression test & analysis and finally review outputs & interpret results.

Chapter 3: The Study methodology

Chapter 3: The Study Methodology

This study data was collected from the main oil & gas producer firm in Abu Dhabi emirate “X” as part of the United Arab Emirates which has multi-nationality and diversity population to address the topic of “Islamic Work Ethics and its Impact on Employees Performance in the UAE Oil and Gas Industry”. The surveys was prepared in English and Arabic languages form “Arabic version was used as contingency as per appendix I”. This survey version was adequate for the regular handy manual distribution; however for simplicity the survey was loaded in English language as its only available language service using <http://www.surveymonkey.com/> which was followed by emails to company employees list (copy of email is attached in appendix I) with survey web link. The questionnaire was distributed to four main technical divisions’ full time employees, in which there was positive attitude from contributors as they support this study putting their ideas and answers. Hence, this implies good educated and supportive culture and revealed a response from 301 employees. These data will identify the strong area and other area of concern to make leaders to focus and put a future study to improve employees’ job performance using IWE.

3.1 Sample of study

This study data was collected in Abu Dhabi emirate in which firm “X” have multi-nationality environment comprised of around 51% Emirati Employees which is part of the big census picture. According to the UAE census of mid 2010, the country has total

population of 8.264 million comprised of around 6.161 million males and 2.102 million females. Abu Dhabi Emirate (capital of the UAE) had about 49 % of Emiratis population which is 404,546 Emiratis out of 947,997 (11% of the total population). Abu Dhabi Emirate census includes 204,108 males and 200,438 females (uaeinteract.com, 2010). The country depends heavily on multicultural expatriate workforce (88.6 % of population).due to severe shortage in domestic manpower which is the reason behind their high count (Yousef, 2000).

This research questionnaire which is self-managed type, gave each individual an opportunity to express their views on a wide range of issues related to the work conditions as was noted that there is no right or wrong answer. Also it gave each participant a potential to talk as open, fair, honest as possible as they can in their responses. Assurance was given to respondents that no individuals will be identified from their responses and there are no requests for confidential information included in the questionnaire. Furthermore, it was clarified that the results of the analysis will be strictly used by the researchers for study purposes only.

This questionnaire encompass of three parts:

- General Information (demography, Suliman, 2001 & Farah et al., 1991).
- Islamic Work Ethics (independent variable, Ali, 1992).

- Employees' Job Performance (dependent variable, Suliman, 1995 & Farah et al., 1991).

This questionnaire has scale of five points employed ranging from 1 (strongly agree) to 5 (strongly disagree) for Islamic Work Ethics and Performance Appraisal; however demography ranges from 1-6 according to the question type.

3.1.1 Demographic Characteristics

The demography analysis was ran on the data collected from the organization "X" using 17 elements that reveals male respondents of 90.7% (273 individual) and female respondents 9.3% (28 individual). Majority of the respondents were married representing 82.4% (248 individual), unmarried employees represented 17.6% (53 individual) out of 301 employees respondents. Also data revealed 95 Emiratis respondents (31.6 %), and 206 Non UAE nationalities respondents (68.4%). The following tables and histograms are providing more explanations of the study respondents age, education, and service experience and job status

Table 1 and figure 1 demonstrates the Descriptive Statistics of demographic characteristics for the 301 respondents. Data distribution from this population is normal with standard deviation ranges from 0.291 to 1.415.

Table 1: Descriptive Statistics

	N	Minimum	Maximum	Sum	Mean	Std. Deviation
The gender of the respondent	301	1	2	329	1.09	.291
The marital status of the respondent	301	1	2	354	1.18	.382
The education level of the respondent	301	2	6	1224	4.07	1.129
The age of the respondent	301	1	5	893	2.97	1.067
No. of years worked in current organisation	301	1	5	852	2.83	1.415
No. of years worked in the current position or job	301	1	5	845	2.81	1.318
Job Status of the respondent	301	1	3	636	2.11	.462
The nationality of the respondent	301	1	2	507	1.68	.466
Valid N (listwise)	301					

Figure 1: Descriptive Statistics

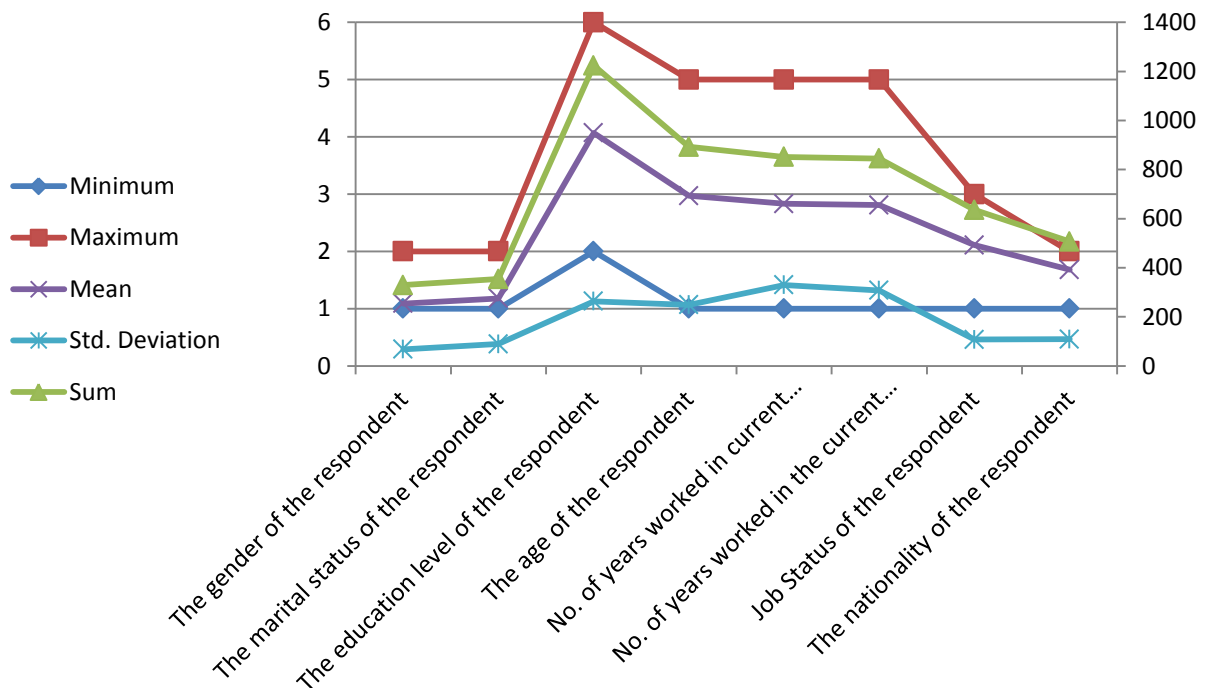


Table 2 and figure 2 demonstrate the gender of the respondents out of 301 individuals. Most of population was male representing 90.7% (273 individual) and female respondents 9.3% (28 individual).

Table 2: The gender of the respondent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	273	90.7	90.7	90.7
	Female	28	9.3	9.3	100.0
Total		301	100.0	100.0	

Figure 2: The gender of the respondent.

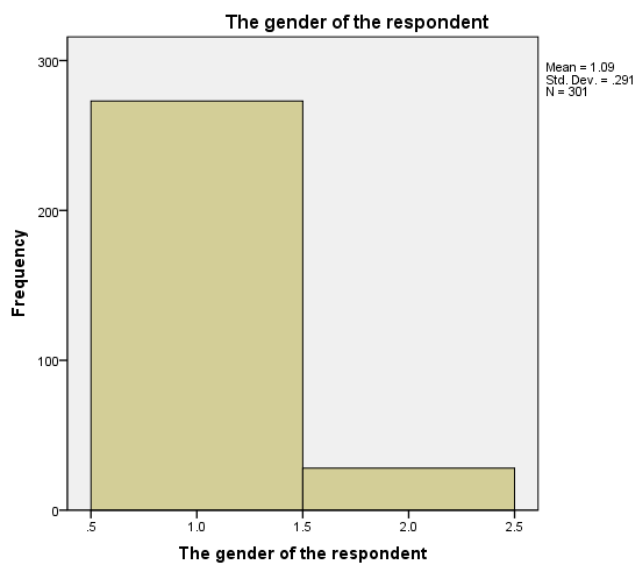


Table 3 and figure 3 demonstrate the marital status of the respondents out of 301 individuals. Majority of the respondents were married representing 82.4% (248 individual), unmarried employees represented 17.6% (53 individual).

Table 3: The marital status of the respondent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	248	82.4	82.4	82.4
	Unmarried	53	17.6	17.6	100.0
Total		301	100.0	100.0	

Figure 3: The marital status of the respondent.

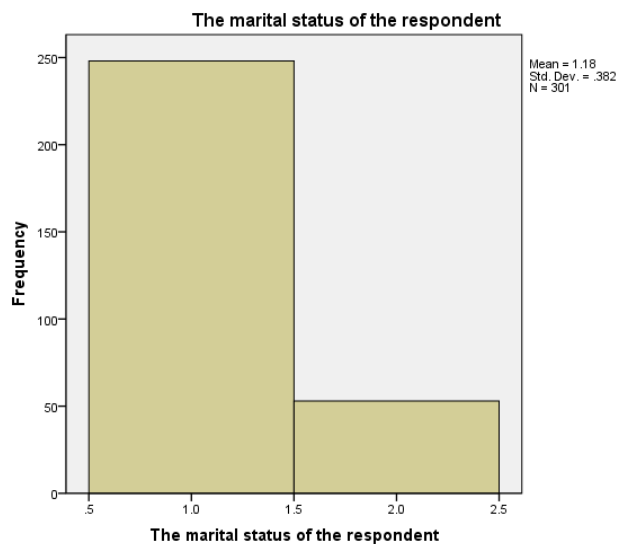


Table 4 and figure 4 demonstrates the education level of the respondents out of 301 individuals. Distributions of results indicated greater part of the respondents have graduate degree representing 38.2% (115 individual), followed by college degree representing 23.3% (70 individual), then higher diploma representing 16.6% (50 individual), then master or above degree representing 14.3% (43 individual) and least is high school degree representing 7.6% (23 individual).

Table 4: The education level of the respondent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	High School	23	7.6	7.6	7.6
	College degree	70	23.3	23.3	30.9
	Graduate degree	115	38.2	38.2	69.1
	Higher Diploma	50	16.6	16.6	85.7
	Master or above	43	14.3	14.3	100.0
	Total	301	100.0	100.0	

Figure 4: The education level of the respondents.

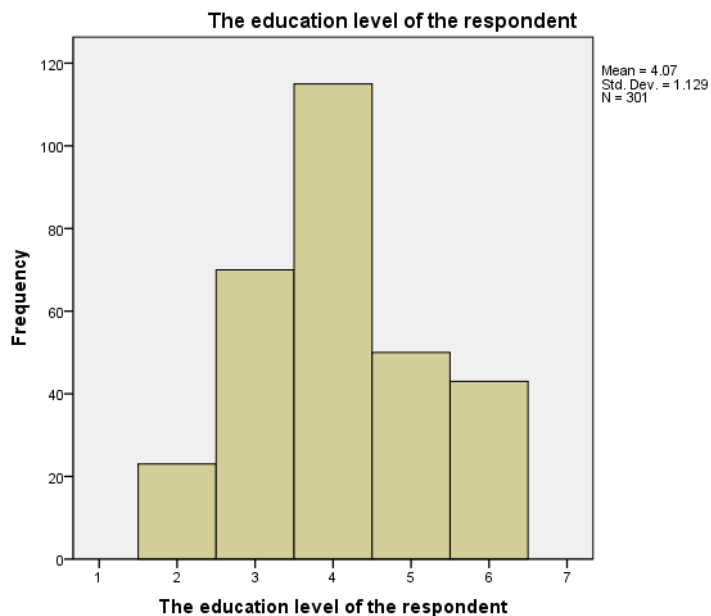


Table 5 and figure 5 demonstrates the age of the respondents out of 301 individuals. Distributions of results indicated greater part of the respondents age lie between 25-34 years old representing 35.9% (109 individual) which is the most energetic period in the life span; hence expecting the big employees' job performance output to the organization. These results was followed by 35-44 years old representing 28.2% (85 individual), then

45-54 & 55 years old or above representing 21.9 & 9.6% (66 & 29 individual) respectively, and the least is less than 25 years old representing 4.3% (13 individual).

Table 5: The age of the respondent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 25	13	4.3	4.3	4.3
	25-34 years	108	35.9	35.9	40.2
	35-44 years	85	28.2	28.2	68.4
	45-54 years	66	21.9	21.9	90.4
	55 years or above	29	9.6	9.6	100.0
	Total	301	100.0	100.0	

Figure 5: The age of the respondent.

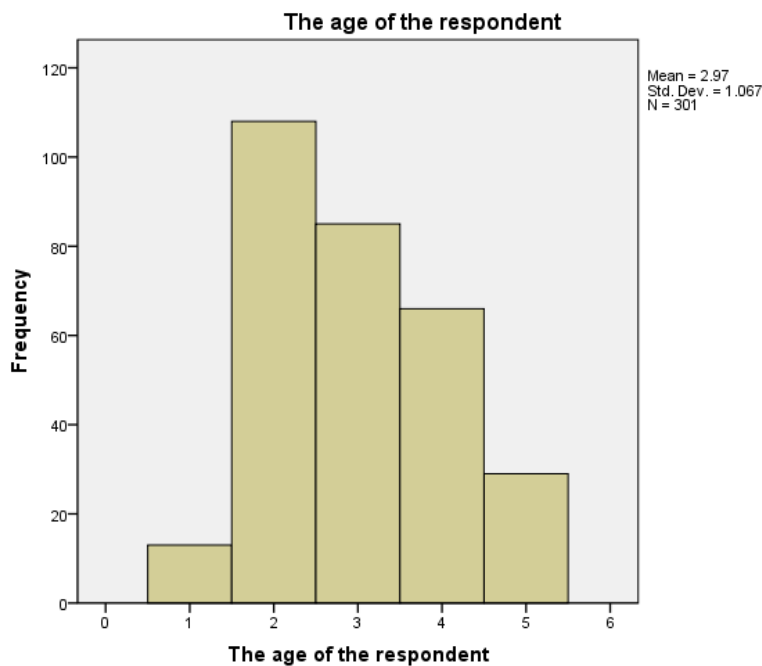


Table 6 and figure 6 demonstrates 301 employees experience in current organization. Distributions of results indicated greater part of the respondents having experience 2-5 years representing 28.6% (86 individual). This is followed by “16 years or above” and

“one year or less” experience representing 20.3% (61 individual). The least count number is from 7-15 years of experience representing 11.6% (35 individual).

Table 6: No. of years worked in current organisation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	One year or less	61	20.3	20.3	20.3
	2-5 years	86	28.6	28.6	48.8
	6-10 years	58	19.3	19.3	68.1
	7-15 years	35	11.6	11.6	79.7
	16 years or above	61	20.3	20.3	100.0
	Total	301	100.0	100.0	

Figure 6: The experience in current organization.

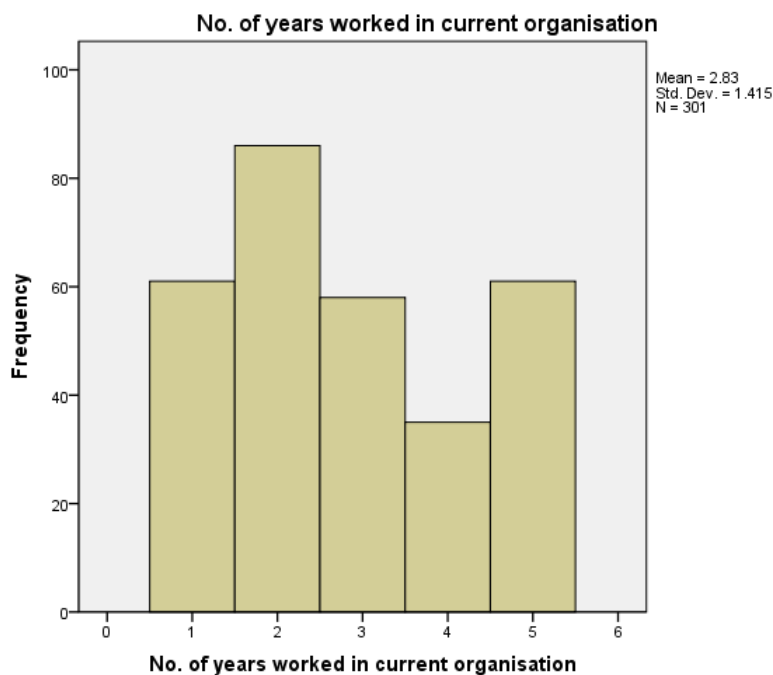


Table 7 and figure 7 demonstrates experience in the current position or job of 301 employees. Distributions of results indicated greater part of the respondents having experience in the current position 2 -5 years representing 31.9% (96 individual). This is

followed by 6-10 years of work representing 21.9% (66 individual). The least portion is “16 years or above” representing 16.3% (49 individual).

Table 7: No. of years worked in the current position or job

			Frequency	Percent	Valid Percent	Cumulative Percent
1	Valid	One year or less	50	16.6	16.6	16.6
2		2-5 years	96	31.9	31.9	48.5
3		6-10 years	66	21.9	21.9	70.4
4		11-15 years	40	13.3	13.3	83.7
5		16 years or above	49	16.3	16.3	100.0
		Total	301	100.0	100.0	

Figure 7: The No. of years worked in the current position or job.

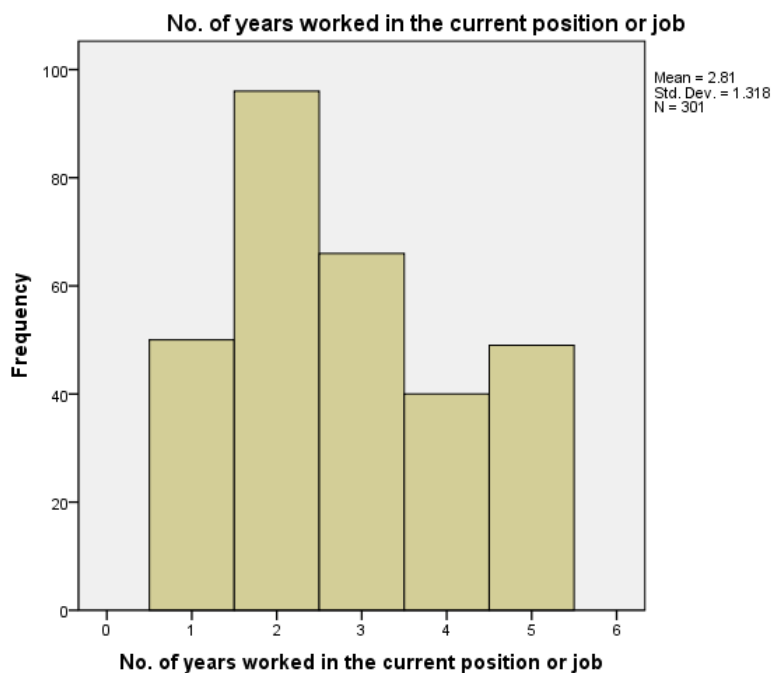


Table 8 and figure 8 demonstrates job status (level) of 301 employees. Distributions of results indicated normal distribution which greater part of the respondents in the middle

management representing 77.4% (233 individual). This is followed by lower working level then top management representing 16.9 & 5.6 % (51 & 17 individual) respectively.

Table 8: Job Status of the respondent

			Frequency	Percent	Valid Percent	Cumulative Percent
1	Valid	Top level	17	5.6	5.6	5.6
2		Middle level	233	77.4	77.4	83.1
3		Lower level	51	16.9	16.9	100.0
4		Total	301	100.0	100.0	

Figure 8: The job status of the respondent.

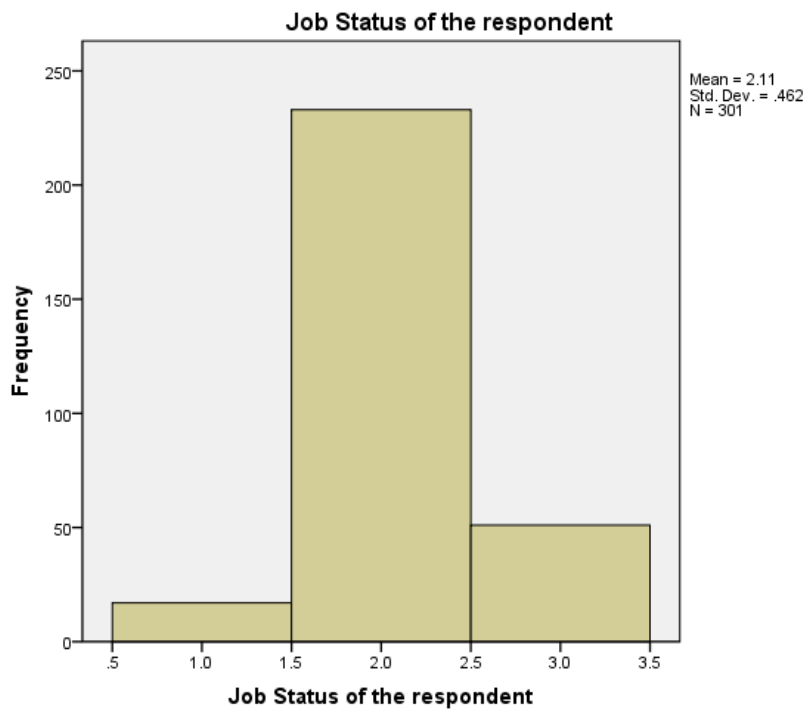
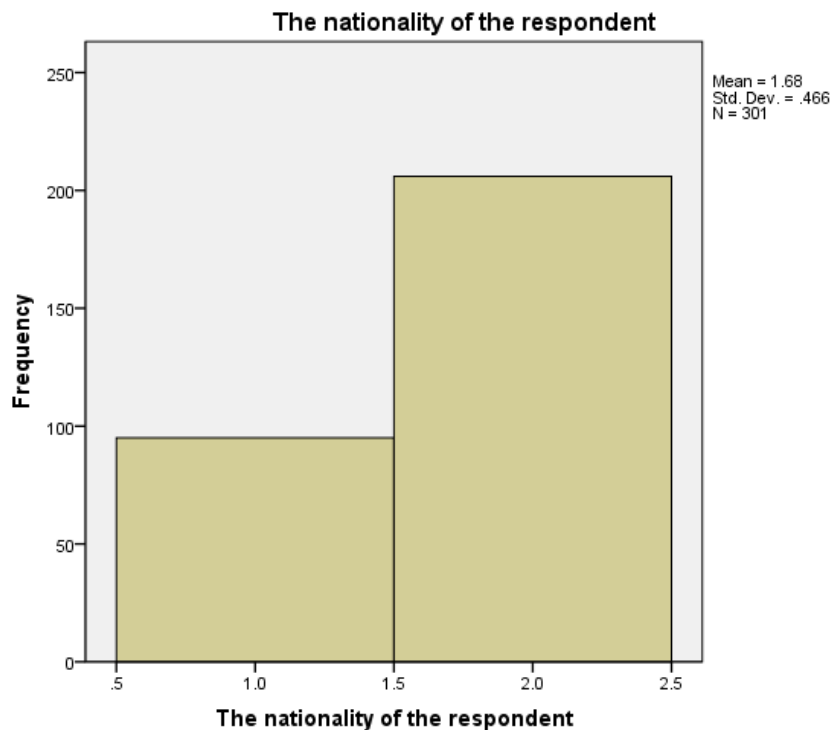


Table 9 and figure 9 demonstrate respondents' nationalities of 301 employees. Distributions of results revealed 95 Emiratis respondents (31.6 %), and 206 Non UAE nationalities respondents (68.4%).

Table 9: The nationality of the respondent

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	UAE National	95	31.6	31.6	31.6
	Non UAE National	206	68.4	68.4	100.0
Total		301	100.0	100.0	

Figure 9: The nationality of the respondent.



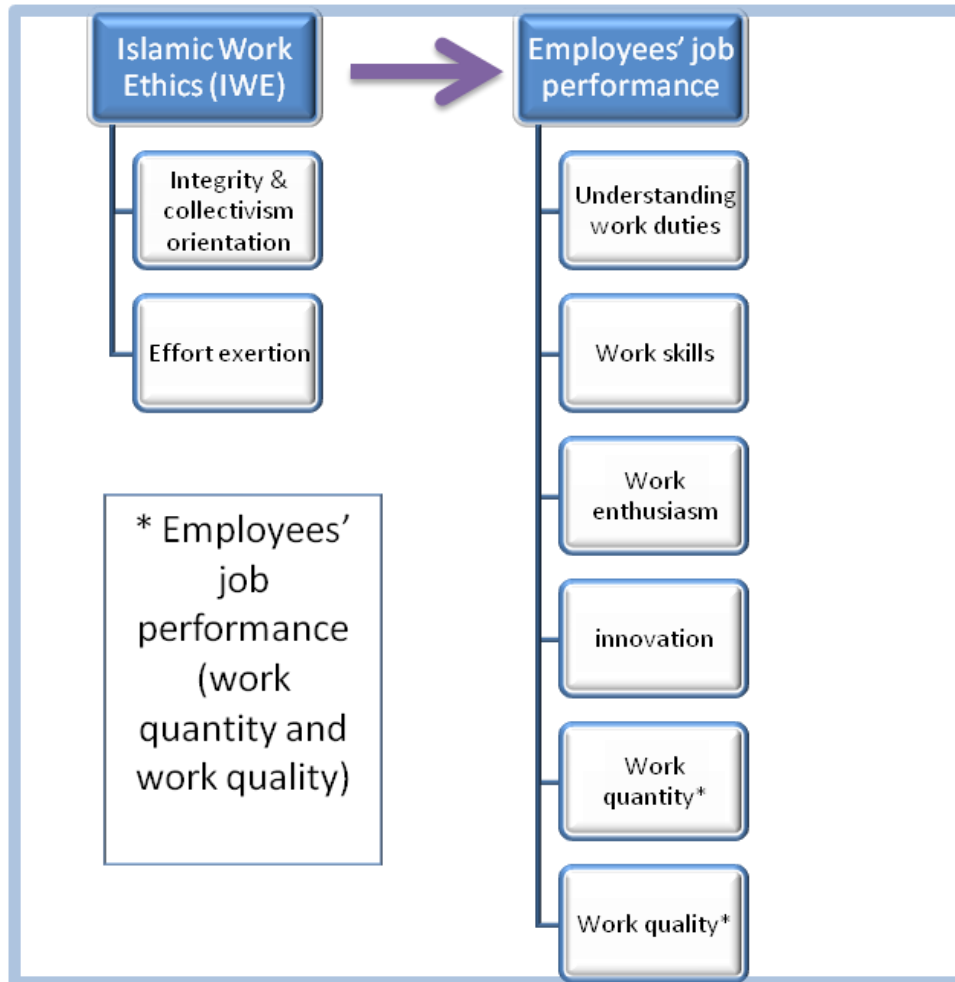
3.2 The study model and variables

The dissertation has two main variables; Islamic Work Ethics (IWE) which is independent variable and Employees' job performance which is dependent variable. Every variable has some factors and each factor has a minimum of two elements from the questionnaire. Among researchers still there is no clarity and no common agreement

about Islamic work ethics factors whether IWE is uni-dimensional or multi-dimensional variable. Some scholars consider IWE uni-dimensional variable as Yousef (2000 & 2001) and Rokhman (2010) as well as Ali (1992); in contrary Ali & Al-Owaihyan (2008) considered IWE as multi-dimensional variable. Hence one of the study goals is to examine multi-dimensionality of IWE which will be tested by factor analysis.

IWE independent variable with its factors and Employees' Job Performance dependent variables with its factors are well demonstrated in figure 10 via hierarchy structure. More details on the factors will be covered in the following "3.3 Variable Measurements section".

Figure 10: IWE & Performance variables and factors.



This study will examine the relationship between the IWE and Employees' Job Performance (EJP) using following relationships:

1. The relationship between the IWE (independent variable) and Employees' Job performance (dependent variable).
2. The impact of the IWE on the EJP (indicated in the data output as Performance).
3. The IWE factors relationship with the EJP.

Details and results of these relationships will be explained in chapter 3 and 4.

3.3 Variable Measurements

This study consider IWE as multi-dimensional variable based on Ali & Al-Owaihan (2008) work results (detailed in chapter 3), this data factor tests/analysis and reliability test (followed by Correlation and Regression tests at later stage has been done for the data analysis) that reveals the following factors

- Integrity and collectivism orientation (shown in the data analysis as Integrity)
- Effort exertion (shown in the data analysis as Effort)

Study questionnaire encompass of three parts: General Information (demography), Islamic Work Ethics (independent variable) and Employees' Job Performance (dependent variable). The process of the work after distributing surveys was as follows

- The data answers were collected automatically using surveymonkey.com site.
- Data was transferred to Excel software.
- Data was validated after making quality check and quality assurance.
- Transferred to SPSS software (stands for Statistical Package for the Social Sciences, version 19 released in 2010)
- Worked out detailed processing and calculations. Conducted the following
 - Factor analysis for IWE and employees' job performance.
 - Descriptive statistics.

- Correlation test and analysis.
- Regression test and analysis.
- Review outputs and interpret results.

The IWE questions (17 elements) were extracted from Ali (1992), and the EJP questions (18 elements) were extracted from Suliman (2001). The reliability test was run for the global variables and their different factors. Tables below show the reliability test of the items of each variable.

Rotated component matrix & Reliability test for the IWE variable and factors.

This study explored all available data to come up with a solid methodology to adequately utilize IWE elements responses from collected data to an effective level; thus found that are two main factors in addition to third deleted factor

- Factor 1: Integrity and collectivism orientation (expressed as Integrity in the result tables)
- Factor 2: Effort exertion (expressed as Effort in the result tables)
- Factor 3: Intention to work and perform (deleted)

These factors were concluded based on rotated component matrix (table 10) which third factor was deleted due to shortage of third element in reliability test to support result.

Factor Analysis tables including rotated component matrix

Communalities		
	Initial	Extraction
Laziness accompanies employees in their works	1.000	.889
Dedication to work is a high merit (virtue)	1.000	.791

Good work benefits both one's self and others	1.000	.776
Justice and generosity in the workplace are necessary conditions for society's welfare.	1.000	.800
Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole	1.000	.525
A person must perform his work to the best of his abilities	1.000	.837
Work is not a goal by itself, however it is a mean to enhance growth and personal relations	1.000	.603
Life without work is meaningless	1.000	.695
Additional free time (leisure) is beneficial to the society	1.000	.416
Social relationship between employees should be encouraged and ensured within organizations	1.000	.704
Work is a tool that enables people to control their human nature	1.000	.504
Creative work is a source of happiness and achievement	1.000	.817
Any person who works is more likely to get ahead in life	1.000	.683
Work provides people a chance to become independent	1.000	.698
The successful person is the one who deliver work on time.	1.000	.772
A person should always work hard to perform his responsibilities	1.000	.710
The value of work is derived from accompanying intention rather than its results	1.000	.752

Extraction Method: Principal Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	9.056	53.273	53.273	9.056	53.273	53.273	5.249	30.876	30.876
2	1.046	6.154	59.427	1.046	6.154	59.427	3.850	22.648	53.524
3	.984	5.791	65.218	.984	5.791	65.218	1.798	10.575	64.099
4	.883	5.193	70.411	.883	5.193	70.411	1.073	6.312	70.411
5	.820	4.823	75.234						
6	.686	4.037	79.271						
7	.605	3.558	82.830						
8	.488	2.871	85.701						
9	.433	2.549	88.249						
10	.357	2.098	90.348						
11	.319	1.876	92.224						
12	.302	1.777	94.001						
13	.281	1.651	95.652						
14	.232	1.364	97.015						
15	.223	1.314	98.329						
16	.147	.866	99.195						
17	.137	.805	100.000						

Extraction Method: Principal Component Analysis.

Component Matrix^a

	Component			
	1	2	3	4
Laziness accompanies employees in their works	.097	.887	.094	.291
Dedication to work is a high merit (virtue)	.810	-.087	-.317	.163
Good work benefits both one's self and others	.834	-.076	-.233	.142
Justice and generosity in the workplace are necessary conditions for society's welfare.	.816	-.114	-.301	.172
Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole	.670	-.188	.071	.187

A person must perform his work to the best of his abilities	.891	-.045	-.202	.005
Work is not a goal by itself, however it is a mean to enhance growth and personal relations	.634	-.006	.259	.366
Life without work is meaningless	.811	.068	.065	-.170
Additional free time (leisure) is beneficial to the society	.579	.172	.025	.225
Social relationship between employees should be encouraged and ensured within organizations	.831	.001	.017	.112
Work is a tool that enables people to control their human nature	.563	.035	.409	-.134
Creative work is a source of happiness and achievement	.883	.053	-.180	-.036
Any person who works is more likely to get ahead in life	.745	.019	.056	-.352
Work provides people a chance to become independent	.806	.048	.074	-.199
The successful person is the one who deliver work on time.	.732	.182	.185	-.412
A person should always work hard to perform his responsibilities	.819	.065	.000	-.189
The value of work is derived from accompanying intention rather than its results	.436	-.343	.608	.271

Extraction Method: Principal Component Analysis.

a. 4 components extracted.

Table 10: Rotated Component Matrix^a

	Component			
	1	2	3	4
Laziness accompanies employees in their works	.006	.051	-.036	.941

Dedication to work is a high merit (virtue)	.840	.266	.120	.006
Good work benefits both one's self and others	.801	.320	.179	.019
Justice and generosity in the workplace are necessary conditions for society's welfare.	.842	.262	.147	-.014
Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole	.538	.249	.415	-.043
A person must perform his work to the best of his abilities	.772	.468	.148	.006
Work is not a goal by itself, however it is a mean to enhance growth and personal relations	.443	.185	.573	.208
Life without work is meaningless	.484	.642	.209	.072
Additional free time (leisure) is beneficial to the society	.465	.227	.256	.289
Social relationship between employees should be encouraged and ensured within organizations	.635	.423	.331	.109
Work is a tool that enables people to control their human nature	.123	.553	.421	.076
Creative work is a source of happiness and achievement	.727	.519	.112	.084
Any person who works is more likely to get ahead in life	.383	.722	.113	-.045
Work provides people a chance to become independent	.468	.659	.208	.044
The successful person is the one who deliver work on time.	.257	.825	.129	.096
A person should always work hard to perform his responsibilities	.521	.642	.154	.055
The value of work is derived from accompanying intention rather than its results	.110	.161	.837	-.111

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

Component Transformation Matrix

Component	1	2	3	4
1	.728	.601	.321	.079
2	-.129	.201	-.310	.920
3	-.573	.270	.765	.118
4	.354	-.725	.465	.364

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Table 10 is showing the 17 elements of the IWE which SPSS output gave several results in which each component should be > 0.5 cutoff value within the matrix for factor selection criteria. Each factor should have a minimum of 2 elements. Factors were grouped according to relevant values in the matrix and extracted as per table 11, 12 & 13.

Elements	Component 1
Dedication to work is a high merit (virtue)	0.84
Good work benefits both one's self and others	0.801
Justice and generosity in the workplace are necessary conditions for society's welfare.	0.842
Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole	0.538
A person must perform his work to the best of his abilities	0.772
Social relationship between employees should be encouraged and ensured within organizations	0.635
Creative work is a source of happiness and achievement	0.727

Elements	Component 2
Life without work is meaningless	0.642
Work is a tool that enables people to control their human nature	0.553
Any person who works is more likely to get ahead in life	0.722
Work provides people a chance to become independent	0.659
The successful person is the one who deliver work on time.	0.825
A person should always work hard to perform his responsibilities	0.642

Elements	Component 3
Work is not a goal by itself, however it is a mean to enhance growth and personal relations	0.573
The value of work is derived from accompanying intention rather than its results	0.837
* Due to shortage of third element in reliability test to support result	

Nevertheless; Laziness accompanies employees in their works element was deleted although its value is highest ever “0.94” as from table 10 because of its uniqueness and no other element to support it for factor grouping although the component 4 value is high 0.941. Furthermore; Additional free time (leisure) is beneficial to the society element was deleted because each component value < 0.5 that made it not meeting factor extraction criteria.

Each of the IWE factors has its characteristics as following

- Factor 1: Integrity and collectivism orientation: Becker (1998, cited in Davis and Rothstein, 2006) defined integrity as “.commitment in action to a morally justified

set of principles and values”, whereas Simons (2002, cited in Davis and Rothstein, 2006) defined it as “the perceived pattern of alignment between an actor’s words and deeds”. Integrity makes each individual sincere about what s/he says and puts in action; hence walk the positive talk (Davis and Rothstein, 2006).

Collectivism is a positive attitude toward others which was part of Hofstede model. This model explained by Hofstede, G. (2001), Hofstede, G. & Hofstede, G.J. (2005) cited in Mooij and Hofstede (2010) in which the model is differentiating cultures according to five dimensions: power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, and long-/short-term orientation with scales from 0 to 100 for 76 countries. Individualism/collectivism defined as “people looking after themselves and their immediate family only, versus people belonging to in-groups that look after them in exchange for loyalty”. People in collectivistic cultures are adapting ‘we’ theme which is social oriented. Also Collectivists consider the group as one’s identity (Mooij and Hofstede, 2010). Furthermore, according to Hsieh (2011) collectivism is making individuals to sacrifice their own interests in favor of group goals social harmony sustainability. Finally, Trompenaars (1998, cited in Calza, Francesco et al. (2010) consider Individualism vs. collectivism refers to individuals’ preference to perceive themselves first as individuals or part of a group.

- Factor 2: Effort exertion: this factor implies being committed to deliver business in efficient way, being transparent and put appropriate methodology to

get the best product and services according to the organization objectives & corporate goals. This factor is more of theory Y; being positive about people which assumes people like the work (Carson, 2005). Submit productive effort is a demonstration to commitment extent through accomplishing certain tasks and activities targets; hence achieving optimal aims of firms. Effort exertion is very important part in IWE as detailed previously in section “2.1.3 Islamic Work Ethics”. Moreover, Ali. and Al-Owaihan (2008) describe Islam which instructed to give each labor his wages on time having justice without delay due to his effort exertion as per the following Hadith

حديث المصطفى - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -: "أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرَقَهُ" أَخْرَجَهُ ابْنُ مَاجَةَ ، وَصَحَّحَهُ الْأَلْبَانِيُّ فِي صَحِيحِ ابْنِ مَاجَةَ (1980)

The Prophet - peace be upon him – said: “One must give a worker his wage before his sweat dries (should be given on time)” and “your wage should be based on your effort and spending”. In contrary; the Prophet - peace be upon him – considered denying a worker full wage to be unethical behavior (Ali. and Al-Owaihan, 2008). This is well detailed in several verses in Holy Quran and Sunna; this Hadith and the following are just an example

قال تعالى: "فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ" (الأعراف : 85)

Almighty Allah said “Give just measure and weight; nor withhold from the people the things that are their due” (Qur’an, Surat Al-A’raf verse 85).

عن أبي أمامة إياس بن ثعلبة الحارثي أن رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قال: "من اقتطع حقَّ امرئ مسلم بيمينه فقد أوجب الله له النار وحرم عليه الجنة" فقال رجل: "وإن كان شيئاً يسيراً يا رسول الله؟" فقال: "وإن قضيباً من أراك" أَخْرَجَهُ مُسْلِمٌ فِي كِتَابِ الْإِيمَانِ/ بَاب : وَعِيدٌ مَنْ اقْتَطَعَ حَقَّ مُسْلِمٍ بِيَمِينِهِ ، رَقْمُ الْحَدِيثِ: 218 (وفي نسخ أخرى 370)

It is narrated on the authority of Abu Umama that The Prophet said- peace be upon him – said: “He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him”, a person said to him: Messenger of Allah, even if it is something insignificant? He (the Holy Prophet) replied :”(Yes) even if it is the twig of the Arak tree” narrated by Sahih Muslim, the Book of Faith - Kitab Al-Iman, Hadith Number: 218 (370 in some other book press).

- Factor 3: Intention to work and perform: although this third factor was deleted as we mentioned previously due to shortage of third element in reliability test to support result; however the intention to work is an important aspect in the business. Normally in the regular methodology in recruitment is review candidate CV, conduct interview with him and according to these events with possible additional data about him from other peers; s/he will be employed in the organization; however in some cases some person accept the contract to work in such organization and with time it's found that he don't have the intention to work which could be due to work environment change, or psychological situation or another unknown reason. These behavioral intention cases can't be predicted nor disentangled although extensive recruitment process took place but exclusively known to God.

Therefore; the IWE is expected to provide support in this area in which high score the IWE is expected to add big value in this regard due to the importance to obedience to the contractual agreement especially if such commitment

statement is spelled out in the employment contract as this is very important ethical Islamic requirements due to the following Quran statement

قال تعالى: "يا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ" (المائدة، 1)، وقال تعالى: "وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا" (الإسراء، 34)

Almighty Allah said "O ye who believe! Fulfil (all) obligations" (Qur'an, Surat Al-Ma'ida verse 5), this verse means as per the following explanation on this verse that "first, there are the divine obligations that arise from our spiritual nature and our relation to Allah. In our human and material life we undertake mutual obligations express and implied." (Quran, 1991). Furthermore, Almighty Allah said "and fulfil (Every) engagement, for (every) engagement will enquired into (On the Day of Reckoning)" (Qur'an, Surat Al-Israa verse 34).

In the literature Ali (1988) pointed out work value in the IWE is derived from the accompanying intentions rather than work results. Furthermore, as we mentioned in Islamic Work Ethics definition section; Yousef (2001) remark that IWE differ from PWE in which it places more emphasis on intention than its results.

The reliability test for the IWE was run and part of this section will address as well the deleted factor 3 "Intention to work and perform". Factor 3 reliability tests revealed two elements in reliability test and 0.5 Cronbach's Alpha value which less than 0.6; hence is not supporting considering this factor as part of IWE, and these results as showing in table 14.

Table 14: Reliability Statistics of Intention to work and perform deleted factor

Cronbach's Alpha	N of Items
.503	2

Table 15 is showing the mean, variance, corrected item and Cronbach's Alpha if item deleted.

Table 15: Intention to work Item-Total Statistics if item deleted

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Work is not a goal by itself, however it is a mean to enhance growth and personal relations	2.62	.742	.338	.
The value of work is derived from accompanying intention rather than its results	2.33	.908	.338	.

The factor analysis is supporting reliability test of IWE that reveals two factors as detailed previously. The IWE dependent variable has Cronbach's Alpha value for all elements equal to 0.95 (> 0.6) as demonstrated in table 16, which is considered high value representing reliability and confidence in data results.

Table 16: IWE Variable Scale Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.946	15

Moreover, the integrity & collectivism orientation (shown in the data as Integrity) factor has Cronbach's Alpha value of 0.94 (> 0.6) which is considered high value result; hence no need for any improvement as demonstrated in table 17.

Table 17: Integrity Factor Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.938	7

In addition, Effort exertion factor (shown in the data analysis as Effort) has Cronbach's Alpha value of 0.89 (> 0.6) which is considered high value result; hence no need for any improvement as demonstrated in table 18.

Table 18: Effort Factor Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.889	6

• **Reliability test for the EJP variable and its factors.**

The reliability test for the EJP independent variable was ran, it reveals Cronbach's Alpha value for all elements equal to 0.95 (> 0.6) which is considered high value representing reliability and confidence in data results and no need for any improvement as demonstrated in table 19.

Table 19: EJP Variable Scale Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.950	18

The first major factor; Understanding work duties (U.Duties) have Cronbach's Alpha value of 0.94 which is considered high value representing reliability and confidence in data results and no need for any improvement as demonstrated in table 20.

Table 20: UWD Factor Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.942	3

The second major factor; Work skills (WS) have Cronbach's Alpha value of 0.94 which is considered high value representing reliability and confidence in data results and no need for any improvement as demonstrated in table 21.

Table 21: WS Factor Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.937	3

The third major factor; Work Enthusiasm (WE) have Cronbach's Alpha value of 0.94 which is considered high value representing reliability and confidence in data results and no need for any improvement as demonstrated in table 22.

Table 22: WE Factor Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.942	3

The third factor; Job Performance dimension (JP) is consist of two factors Quality and Quantity according to Suliman (2001). The JP is represented in the SPSS data output as Quality and it has a Cronbach's Alpha value of 0.9 which is considered high value representing reliability and confidence in data results and no need for any improvement as demonstrated in table 23.

Table 23: JP³ Dimension Reliability Statistics for all elements

Cronbach's Alpha	N of Items
.895	4

The third factor; Innovation has a Cronbach's Alpha value of 0.34 which is considered low value as per table 24; hence requires some improvement.

Table 24: Innovation Reliability Statistics for all elements prior enhancement

Cronbach's Alpha	N of Items
.339	5

Innovation factor has been re-calculated and analyzed after deleting one element “Sticking to established work rules & procedures” for necessity due to negative total correlation of “-0.6” that violates reliability model assumptions as shown in table 25 in addition to mean, variance, corrected item - total correlation and Cronbach's Alpha if item deleted.

Table 25: Innovation Factor Total Statistics if item deleted prior enhancement

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Sticking to established work rules & procedures	9.74	6.179	-.600	.776
New Ways of Resolving Problems	11.25	2.296	.596	-.157 ^a
New Ideas at Work	11.19	2.216	.624	-.199 ^a
Old Ways of Working	11.00	2.710	.442	.038
Work Old Established Habits	10.63	3.114	.236	.227

a. The value is negative due to a negative average covariance among items. This violates reliability model assumptions. You may want to check item codings.

³ This JP (Job Performance) main factor includes two factors Quality & Quantity which in the data outputs it's showed as Quality instead of JP.

Consequently after this improvement revealed much better Cronbach's Alpha value that is 0.78, which is considered high enhanced value representing reliability and confidence in data results and no need for any improvement as shown in table 26.

Table 26: Innovation Factor Reliability Statistics for all elements post enhancement

Cronbach's Alpha	N of Items
.776	4

Table 27 shows the Mean, Corrected Item-Total Correlation and the Cronbach's Alpha value for the innovation factor elements after enhancement when a specific item is deleted.

Table 27: Innovation Factor Total Statistics if item deleted post enhancement

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
New Ways of Resolving Problems	7.54	3.176	.807	.592
New Ideas at Work	7.48	3.124	.814	.586
Old Ways of Working	7.29	3.873	.564	.730
Work Old Established Habits	6.92	4.770	.218	.890

Overall these five major factors (six factors if quality and quantity separated) reliability results are considered high value results; hence no need for any improvement except the innovation which was enhanced and met very strong positive results.

3.4 Study hypotheses

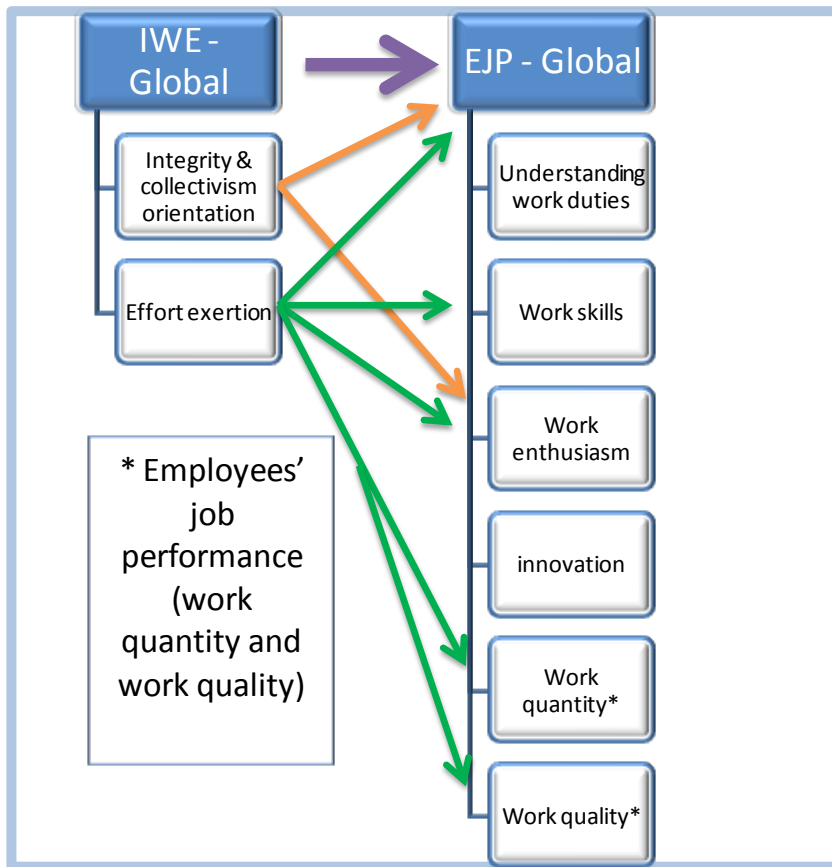
The study is covering certain hypotheses to achieve its aim and objectives about the relationship between the IWE and Employees' Job Performance (EJP) in which the

investigation of the relationship between different variables, and factors are developed according to the following hypotheses between dependent and independent variables

- H1: The IWE (independent variable) as Uni-dimensional and Multi-dimensional variable. This was tested using factor analysis and revealed that the IWE is a multi-dimensional.
- H2: Global – IWE variable relationship with Global – EJP variable. There is no relationship of statistical evidence between the IWE and the EJP.
- H3: Integrity & collectivism orientation factor relationship with Global - EJP variable.
- H4: Effort exertion factor relationship with Global - EJP variable.
- H5: Integrity & collectivism orientation factor relationship with Work Enthusiasm (WE) factor.
- H6: Effort exertion factor relationship with WS, WE, and Quality (JP) factors.

These hypotheses are well demonstrated in figure 11.

Figure 11: Study hypotheses of IWE & Performance variables and factors



3.5 Data Collection methods

The questionnaires of “Islamic Work Ethics and its Impact on Employees Performance in the UAE Oil and Gas Industry” were distributed electronically to each participant within organization “X” as explained earlier in this chapter using a web site <http://www.surveymonkey.com/> via emails as well as using verbal clarification for three focal points across the organization supporting the surveys distribution using the formal English language. The survey was comprised of demography, the IWE and Work

Performance parts. The scale of the IWE was developed by Ali (1988) as well as Work Performance was developed by Suliman (2001) and Farh et al. (1991).

All respondents were protected without adding any identification reference in the survey; purpose of the study was clearly indicated as sole academic research and clarified for respondents that answers are not an indication of wrong or right answer. These efforts revealed a total 301 respondent successful answers.

3.6 Research Limitations

It is normal to have certain limitations in the study similar to other studies. First limitation in this study that we experienced big challenge to find sufficient literature on the IWE subject especially to cover influence between the IWE and the EJP as it is limited and it became nil in Oil & Gas industry. This has been explained in literature review earlier by Ali & Al-Owaihian (2008) which is due to lack of access to the Islamic wealth literature relevant to business and organization by management.

Second limitation is sample was limited to one organization in Abu Dhabi emirate that is "X"; although this organization is one of the biggest organizations in the UAE, which could limit its findings to be generalized. Hence, samples could be larger if this questionnaire was more official rather than personnel unofficial request which some individuals are still consider it as burden on their shoulders or additional to their high priority business tasks. Furthermore, this study survey was made in mid 2011 and doesn't

represent the dynamical change in the organization behavior within time which could be another future research proposal.

Chapter 4:

Results and Discussion

Chapter 4: Results and Discussion

Correlation analysis

The correlation between Global IWE and Global Performance (EJP) is reflecting H2 in this study, as we can see here in the data an analysis which is indicating the positive person towards the IWE. The availability of this work in the organization and the more believe of employees in the IWE is likely to be positively reflected in their performance; in which the relationship is 0.77%**⁴ and highly significance relationship; hence has very strong level of acceptance as demonstrated in table 28.

Table 28: Correlations

		Global.Performanc e	U.Duties	GLOBAL.IWE	W.S	W.E	Qualit y	Innovatio n	Integrit y	Effort s
Global.Performanc e	Pearson Correlatio n	1	.910**	.769**	.933*	.943*	.914**	.731**	.787**	.712**
	Sig. (2- tailed)		.000	.000	.000	.000	.000	.000	.000	.000
	N	301	301	301	301	301	301	301	301	301
U.Duties	Pearson Correlatio n	.910**	1	.755**	.933*	.916*	.811**	.569**	.769**	.704**
	Sig. (2- tailed)	.000		.000	.000	.000	.000	.000	.000	.000
	N	301	301	301	301	301	301	301	301	301
GLOBAL.IWE	Pearson Correlatio n	.769**	.755**	1	.772*	.790*	.688**	.469**	.957**	.934**
	Sig. (2- tailed)	.000	.000		.000	.000	.000	.000	.000	.000
	N	301	301	301	301	301	301	301	301	301

⁴ Correlation is significant at the 0.01 level (2-tailed)

W.S	Pearson Correlation	.933**	.933**	.772**	1	.913*	.830**	.611**	.792**	.713**
	Sig. (2-tailed)	.000	.000	.000		.000	.000	.000	.000	.000
	N	301	301	301	301	301	301	301	301	301
W.E	Pearson Correlation	.943**	.916**	.790**	.913*	1	.810**	.594**	.800**	.736**
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000	.000	.000
	N	301	301	301	301	301	301	301	301	301
Quality	Pearson Correlation	.914**	.811**	.688**	.830*	.810*	1	.529**	.680**	.653**
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000	.000	.000
	N	301	301	301	301	301	301	301	301	301
Innovation	Pearson Correlation	.731**	.569**	.469**	.611*	.594*	.529**	1	.519**	.401**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000		.000	.000
	N	301	301	301	301	301	301	301	301	301
Integrity	Pearson Correlation	.787**	.769**	.957**	.792*	.800*	.680**	.519**	1	.815**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000		.000
	N	301	301	301	301	301	301	301	301	301
Efforts	Pearson Correlation	.712**	.704**	.934**	.713*	.736*	.653**	.401**	.815**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	
	N	301	301	301	301	301	301	301	301	301

** . Correlation is significant at the 0.01 level (2-tailed).

Furthermore, the Integrity & collectivism orientation factor have as well positive results towards Global EJP variable as experience with Global to Global relationship which is reflecting H3. Those how are likely to believe and have higher the IWE; they would like to show high level of integrity and they would show / demonstrate collectivist behavior towards others at work and community. Hence, the relationship is 0.79%⁵, it's highly significance relationship which has very strong level of acceptance as indicated in table 28.

Additionally, Effort exertion factor have equivalent positive results towards Global EJP variable as experience with Global to Global relationship which is reflecting H4. Those who are likely to believe in the IWE; they would like to show high level of exerting efforts effectively in their life either at work place or other business. Thus, the relationship (effort and Global EJP) is 0.71%⁶, it's highly significance relationship which has very strong level of acceptance as revealed in table 28.

Similarly, positive results of H5 about Integrity & collectivism orientation factor relationship with Work Enthusiasm (WE) factor that revealed high significance and strong relationship Pearson correlation results of 0.8%. Hence, people with such positive characteristics of integrity and collectivism are likely to have high work enthusiasm as demonstrated in table 28.

⁵ Correlation is significant at the 0.01 level (2-tailed)

⁶ Correlation is significant at the 0.01 level (2-tailed)

Integrity has strong and positive relationships with other the EJP factors, for instance integrity relationship with Quality (JP) has Pearson correlation results of 0.68% as demonstrated in table 28. Also Integrity has strong and positive relationship with WS that has Pearson correlation results of 0.79% as demonstrated in table 28. Similarly Integrity has strong and positive relationship with U.Duties that has Pearson correlation results of 0.77% as demonstrated in table 28. In contrary Integrity has strong and positive relationship with Innovation that has Pearson correlation results of 0.52% as demonstrated in table 28

Likewise, further positive results revealed of H6 about Effort exertion factor relationship with U.Duties, WS, WE, and Quality (JP) factors that revealed high significance and strong relationship Pearson correlation results. The relationship of Effort factor with U.Duties factor revealed Pearson correlation of 0.7%. Likewise, the relationship of Effort factor with WS factor revealed Pearson correlation of 0.7% as well. Also the relationship of Effort factor with WE factor revealed Pearson correlation of 0.74%. Moreover, the relationship of Effort factor with Quality factor revealed Pearson correlation of 0.65%.

All of these relationships Pearson correlation considered to be high significant values between these factors. The last relationship is still strong in which the relationship of Effort factor with Innovation factor revealed Pearson correlation of strength relationship with innovation of 0.4%. Hence people with such positive characteristics of effort

exertion are likely to understand their work duties well, have effective work skills and enthusiasm with high job performance in terms of quality and adequate quantity. Effort exertion factor has strong and positive relationships with other the EJP factors as demonstrated in table 28.

Regression analysis

The Regression analyses for the hypotheses are supporting them and adding values in top of the previous correlations. The H2 between Global IWE and Global Performance was revealed significant relationship of adjusted R^2 of 0.59, f value of 433.52 & sig. of zero as per table 29. The independent is explained by dependent variable with 59% are well performing as an impact of the IWE and 41% couldn't be explained by this test; which makes the leader to focus and work on the 41% of employees to bridge their performance & IWE gaps.

Table 29: Regression of the Global IWE relationship with Global Performance variables– H2						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.769 ^a	.592	.590	4.88315		
a. Predictors: (Constant), GLOBAL.IWE						
ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10337.326	1	10337.326	433.520	.000 ^a
	Residual	7129.690	299	23.845		
	Total	17467.017	300			
a. Predictors: (Constant), GLOBAL.IWE						
b. Dependent Variable: Global.Performance						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	11.961	.949		12.605	.000
	GLOBAL.IWE	.578	.028	.769	20.821	.000
a. Dependent Variable: Global.Performance						

Regression analysis of H3

The regression analysis supported H3 between Integrity factor and Global Performance was revealed significant relationship of adjusted R² of 0.62, f value of 485.73 & sig. of zero as per table 30. The independent is explained by dependent variable with 62% are well performing as an impact of the integrity and collectivism behavior and 38% couldn't be explained by this test; which makes the leader to focus and work on the 38% of employees to bridge their performance and integrity gaps.

Table 30: Regression of the Integrity factor relationship with Global Performance variable– H3						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.787 ^a	.619	.618	4.71790		
a. Predictors: (Constant), Integrity						
ANOVA^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10811.712	1	10811.712	485.733	.000 ^a
	Residual	6655.304	299	22.259		
	Total	17467.017	300			
a. Predictors: (Constant), Integrity						
b. Dependent Variable: Global.Performance						
Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	14.730	.779		18.899	.000
	Integrity	1.118	.051	.787	22.039	.000
a. Dependent Variable: Global.Performance						

Regression analysis of H4

The regression analysis supported H4 between Effort exertion factor and Global Performance revealed significant relationship of adjusted R^2 of 0.51, f value of 306.85 & sig. of zero as per tables 31. The independent is explained by dependent variable with 51% are well performing as an impact of the effort behavior and 49% couldn't be explained by this test; which makes the leader to focus and work on the 49% of employees to bridge their performance and effort gaps. Leaders to know from these results; that the IWE is very important and being keen of managing the ultimate goal of work performance and outcomes; thus to focus on the IWE, effort, integrity and collectivism.

Table 31: Regression of the Effort factor relationship with Global Performance variable– H4						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.712 ^a	.506	.505	5.36941		
a. Predictors: (Constant), Efforts						
ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8846.663	1	8846.663	306.850	.000 ^a
	Residual	8620.354	299	28.831		
	Total	17467.017	300			
a. Predictors: (Constant), Efforts						
b. Dependent Variable: Global.Performance						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	13.948	1.012		13.781	.000
	Efforts	1.272	.073	.712	17.517	.000
a. Dependent Variable: Global.Performance						

Regression analysis of H5

The regression analysis supported H5 between integrity factor and U.Duties factor revealed significant relationship of adjusted R^2 of 0.59, f value of 431.6 & sig. of zero as per table 32. The independent is explained by dependent variable with 59% of employees are well performing in terms of understanding work duties as an impact of the integrity behavior. The remainder of this population 41% couldn't be explained by this test; hence makes the leaders to focus and work actively to bridge their performance skills and integrity gaps.

Table 32: Regression of the Integrity relationship with U.Duties factors – H5						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.769 ^a	.591	.589	1.57911		
a. Predictors: (Constant), Integrity						
ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1076.222	1	1076.222	431.598	.000 ^a
	Residual	745.579	299	2.494		
	Total	1821.801	300			
a. Predictors: (Constant), Integrity						
b. Dependent Variable: U.Duties						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.287	.261		4.932	.000
	Integrity	.353	.017	.769	20.775	.000
a. Dependent Variable: U.Duties						

The regression analysis supported H5 between integrity factor and WS factor revealed significant relationship of adjusted R^2 of 0.63, f value of 501.65 & sig. of zero as per table 33. The independent is explained by dependent variable with 63% of employees are well performing in terms of Work Skills as an impact of the integrity behavior. The remainder of this population 37% couldn't be explained by this test; hence it makes the leaders to focus and work actively to bridge their performance work skills and integrity gaps.

Table 33: Regression of the Integrity relationship with W.S. factors – H5						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.792 ^a	.627	.625	1.43152		
a. Predictors: (Constant), Integrity						
ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1028.007	1	1028.007	501.652	.000 ^a
	Residual	612.724	299	2.049		
	Total	1640.731	300			
a. Predictors: (Constant), Integrity						
b. Dependent Variable: W.S						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.578	.236		6.672	.000
	Integrity	.345	.015	.792	22.398	.000
a. Dependent Variable: W.S						

The regression analysis supported H5 between integrity factor and WE factor revealed significant relationship of adjusted R^2 of 0.64, f value of 532.93 & sig. of zero as per table 34. The independent is explained by dependent variable with 64% of employees are well performing in terms of Work Enthusiasm as an impact of the integrity behavior. The remainder of this population 36% couldn't be explained by this test; hence it makes the leaders to focus and work actively to bridge their Performance Work Enthusiasm and Integrity and Collectivism Orientation gaps.

Table 34: Regression of the Integrity relationship with W.E. factors – H5						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.800 ^a	.641	.639	1.52612		
a. Predictors: (Constant), Integrity						
ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1241.202	1	1241.202	532.927	.000 ^a
	Residual	696.379	299	2.329		
	Total	1937.581	300			
a. Predictors: (Constant), Integrity						
b. Dependent Variable: W.E						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.732	.252		2.903	.004
	Integrity	.379	.016	.800	23.085	.000
a. Dependent Variable: W.E						

The regression analysis supported H5 between integrity factor and Quality (JP) factor was revealed significant relationship of adjusted R^2 of 0.46, f value of 257.24 & sig. of zero as per table 35. The independent is explained by dependent variable with 46% of employees are well performing in terms of Work Enthusiasm as an impact of the integrity behavior. The remainder of this population 56 % couldn't be explained by this test; hence it makes the leaders to focus and work actively to bridge their Performance Job performance (Quality and effective Quantity factors) and Integrity and Collectivism Orientation gaps.

Table 35: Regression of the Integrity relationship with Quality dimension – H5						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.680 ^a	.462	.461	2.08794		
a. Predictors: (Constant), Integrity						
Table 58: ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1121.426	1	1121.426	257.237	.000 ^a
	Residual	1303.491	299	4.360		
	Total	2424.917	300			
a. Predictors: (Constant), Integrity						
b. Dependent Variable: Quality						
Table 59: Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.228	.345		12.257	.000
	Integrity	.360	.022	.680	16.039	.000
a. Dependent Variable: Quality						

The regression analysis supported H5 between integrity factor and Innovation factor was revealed significant relationship of adjusted R² of 0.27, f value of 110.04 & sig. of zero as per table 36. The independent is explained by dependent variable with 27% of employees are well performing in terms of Innovation as an impact of the integrity behavior. The remainder of this population 73 % couldn't be explained by this test; hence it makes the leaders to focus and work actively to bridge their Innovation and Integrity & Collectivism Orientation gaps.

Table 36: Regression of the Integrity relationship with Innovation factor – H5						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.519 ^a	.269	.267	1.80227		
a. Predictors: (Constant), Integrity						
Table 62: ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	357.439	1	357.439	110.043	.000 ^a
	Residual	971.205	299	3.248		
	Total	1328.645	300			
a. Predictors: (Constant), Integrity						
b. Dependent Variable: Innovation						
Table 63: Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	10.528	.298		35.362	.000
	Integrity	.203	.019	.519	10.490	.000
a. Dependent Variable: Innovation						

Regression analysis of H6

The regression analysis supported H6 between effort exertion with U.Duties factors was revealed significant relationship of adjusted R^2 of 0.49, f value of 293.14, & sig. of zero as per table 37. The independent is explained by dependent variable with 49% of employees as an impact of the effort exertion behavior are well performing in terms of understanding work duties. The remainder of this population 51% couldn't be explained by this test; hence entail that leader to focus and work actively to bridge their Understanding duties performance skill and effort exertion gaps.

Table 37: Regression of the Effort relationship with U.Duties dimension – H6						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.704 ^a	.495	.493	1.75404		
a. Predictors: (Constant), Efforts						
Table 66: ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	901.882	1	901.882	293.138	.000 ^a
	Residual	919.919	299	3.077		
	Total	1821.801	300			
a. Predictors: (Constant), Efforts						
b. Dependent Variable: U.Duties						
Table 67: Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.976	.331		2.952	.003
	Efforts	.406	.024	.704	17.121	.000
a. Dependent Variable: U.Duties						

The regression analysis supported H6 between effort exertion with WS factors was revealed significant relationship of adjusted R^2 of 0.51, f value of 308.39, & sig. of zero as per table 38. The independent is explained by dependent variable with 51% of employees as an impact of the effort exertion behavior are well performing in terms of understanding work duties. The remainder of this population 49% couldn't be explained by this test; hence entail that leader to focus and work actively to bridge their Work Skills and effort exertion gaps.

Table 38: Regression of the Effort relationship with WS dimension – H6						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.713 ^a	.508	.506	1.64356		
a. Predictors: (Constant), Efforts						
Table 70: ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	833.049	1	833.049	308.391	.000 ^a
	Residual	807.682	299	2.701		
	Total	1640.731	300			
a. Predictors: (Constant), Efforts						
b. Dependent Variable: W.S						
Table 71: Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.362	.310		4.396	.000
	Efforts	.390	.022	.713	17.561	.000
a. Dependent Variable: W.S						

The regression analysis supported H6 between effort exertion with WE factors was revealed significant relationship of adjusted R² of 0.54, f value of 353.24 & sig. of zero as per table 39. The independent is explained by dependent variable with 54% of employees as an impact of the effort exertion behavior are well performing in terms of Work Enthusiasm duties. The remainder of this population 46% couldn't be explained by this test; hence entail that leader to focus and work actively to bridge their Work Enthusiasm Performance Skills and Effort Exertion gaps.

Table 39: Regression of the Effort relationship with WE dimension – H6						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.736 ^a	.542	.540	1.72356		
a. Predictors: (Constant), Efforts						
Table 74: ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1049.350	1	1049.350	353.237	.000 ^a
	Residual	888.231	299	2.971		
	Total	1937.581	300			
a. Predictors: (Constant), Efforts						
b. Dependent Variable: W.E						
Table 75: Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.373	.325		1.147	.252
	Efforts	.438	.023	.736	18.795	.000
a. Dependent Variable: W.E						

The regression analysis supported H6 between effort exertion with Quality (JP) factors was revealed significant relationship of adjusted R^2 of 0.43, f value of 222.62 & sig. of zero as per table 40. The independent is explained by dependent variable with 43% of employees as an impact of the effort exertion behavior are well performing in terms of Job Performance duties. The remainder of this population 57% couldn't be explained by this test; hence entail that leader to focus and work actively to bridge their Job Performance Skills and Effort Exertion gaps.

Table 40: Regression of the Effort relationship with JP dimension – H6						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.653 ^a	.427	.425	2.15611		
a. Predictors: (Constant), Efforts						
Table 78: ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1034.924	1	1034.924	222.622	.000 ^a
	Residual	1389.993	299	4.649		
	Total	2424.917	300			
a. Predictors: (Constant), Efforts						
b. Dependent Variable: Quality						
Table 79: Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.639	.406		8.953	.000
	Efforts	.435	.029	.653	14.921	.000
a. Dependent Variable: Quality						

The regression analysis supported H6 between effort exertion with Innovation factors was revealed significant relationship of adjusted R² of 0.16, f value of 57.38 & sig. of zero as per table 41. The independent is explained by dependent variable with 16% of employees as an impact of the effort exertion behavior are well performing in terms of Job Performance duties. The remainder of this population 84% couldn't be explained by this test; hence entail that leader to focus and work actively to bridge their Innovation Skills and Effort Exertion gaps.

Table 41: Regression of the Effort relationship with Innovation dimension – H6						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.401 ^a	.161	.158	1.93086		
a. Predictors: (Constant), Efforts						
Table 82: ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	213.912	1	213.912	57.377	.000 ^a
	Residual	1114.732	299	3.728		
	Total	1328.645	300			
a. Predictors: (Constant), Efforts						
b. Dependent Variable: Innovation						
Table 83: Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	10.830	.364		29.758	.000
	Efforts	.198	.026	.401	7.575	.000
a. Dependent Variable: Innovation						

Chapter 5:

Study Conclusion and Recommendations

Chapter 5: Study Conclusion and Recommendations

5.1 Conclusions

The IWE doesn't keep room for laziness, time waste and it gives each individual opportunity to produce up to their ultimate output and make work dedication a virtue. The IWE is commending team work and being cooperative with colleagues either at work place, at business market or in the community relationship as well as its supporting consulting others to overcome challenges (Darwish, 2000 cited in Abbasi et al., 2011). Hard workers are mostly successful people whom are progressing at life; in contrary failed people are lazy and not fulfilling must do's (Ali, 2001 cited in Abbasi et al., 2011). The IWE consider work value is derived from intention and results as well considering making all must do's (Abbasi et al., 2011).

This dissertation looked at Islamic Work Ethics and its Impact on Employees Performance in one of the Islamic and Arabic multi-nationality culture in the UAE Oil and Gas Industry. As Ali & Al-Owaihan (2008) pointed out that IWE unfortunately has been misunderstood or ignored in management and organization studies due to lack of access to the literature Islamic wealth relevant to business and organization by management scholars. Hence, in this study we adapted a blend of limited international articles addressing IWE and Arabic Islamic references as well as some reliable virtual sites as a way to bridge the gap in the literature.

Islamic work ethics is a translation to the Book of Almighty Allah guidelines, ethics, manners and morals which infer applying all Qur'an and Sunna rules, polices, guidelines and recommendations in all the people life affairs (our research own definition). The IWE is making each individual to be efficient in his relationship with others according to his believe in God then following the path of the Prophet Mohammed peace and blessings of Allah be upon him. This make each one to be transparent, have justice, cooperative with peers, leaders in the work environment, being focused, committed and enthusiasm in doing business to the best of ability as well as being honesty, respect, responsibility, fairness, and compassion with other people whether at work, market or elsewhere.

The IWE develop leaders to demonstrate mercy, high positive behavior, patients, wisdom, justice, transparency and implementing plan in phases/stages approach as learnt from the greatest leader (Prophet Mohammed Peace be upon him) ever known in the world.

We conclude that the IWE is positively proportional to improve the EJP as Islamic Ethics focus to stick to dedication of believe and worship towards god as well as having honesty and integrity behavior with others; hence this has an impact towards better relation with others.

Furthermore; as indicated from the questionnaire, that no religion question was included, in order to give more opportunity for other non-Muslims respondents; this

implies a possibility of 10% non-Muslims according to the organization population respondents (organization population mostly Muslims); therefore this concludes that we have a possible support of the same previous conclusion from the output results including this group indicating the IWE is an excellent methodology to improve employees performance.

Clear understanding of the IWE and its impact to employees' performance in "X" will shed light to leaders and HR professionals on the way to recruit their candidates, develop current staff and design the way forward for any change in their leadership style as well as reverse relationship between either peers and supervisors or any individual to other one.

The IWE give lot of learning and excellent deeds; Ihsan (Excellency / perfection) is one of these principles and guidance to humanity for all actions and activities. Hence the IWE is giving the opportunity to excel in all subjects of life, cause happiness and justice between human being. The IWE commend every one implementing excellence / perfection (Ihsan) in all this activities with God worship, then human being, animals and plants relationship.

Intention to work measure is one of the big challenges takes place during extensive recruitment process and this is sort of unknown item. Therefore; the IWE could provide support for leaders in recruitment process and predict its symptoms. High score the IWE

is expected to add big value in this regard due to the importance of obedience to the contractual agreement especially if such commitment statement exists.

This dissertation proved from factor analyses that the IWE is multi-dimensional variable and it is similar to Ali & Al-Owaihyan (2008) conclusion. The analyses revealed that the IWE has two factors that are “Integrity & collectivism orientation” and “Effort exertion” compared to their findings of four factors “Effort”, “Competition”, “Transparency” and “Responsible Conduct”. The IWE is providing Islamic support and knowledge for managers / leaders to implement proper business strategy in Muslim community.

In this research we noted from the Islamic literature (including Excellence / Perfection - Ihsan) & the IWE survey results that the IWE that has significant impact & positive relationship to the employees’ performance including all its factors. This was demonstrated from correlation and Regression analyses.

The Correlation analyses are supporting all hypotheses in addition, it revealed positive relationship between the IWE and (EJP); Global to Global and each of the IWE factor to the EJP factors. Positive individual about the IWE and the more believe of employees in the IWE is likely to be positively reflected in their performance; hence it has highly significance and very strong relationship with following positive results.

- Global IWE and Global Performance (EJP) relationship is reflecting H2; hence it has very strong level of acceptance.

- Integrity & collectivism orientation factor and Global EJP variable relationship which is reflecting H3. Those who are likely to believe and have higher the IWE; they would like to show high level of integrity and they would show / demonstrate collectivist behavior towards others. Hence, the relationship has very strong level of acceptance.
- Effort exertion factor and Global EJP variable relationship which is reflecting H4. People who are likely to believe and implement the IWE; they would like to show high level of exerting efforts effectively in their life. Thus, the relationship has very strong level of acceptance.
- Integrity & collectivism orientation factor with Work Enthusiasm (WE) factor relationship which is reflecting H5. Hence, people with such positive characteristics are likely to have high work enthusiasm.
- Integrity & collectivism orientation relationship with other the EJP factors (Quality (JP), WS, U.Duties and Innovation) are reflecting H6, thus, the relationship has strong level of acceptance. Leaders and sub-ordinates that are working together, demonstrating and implementing these principles in their organization are expected to achieve high level of performance.
- Effort exertion factor and U.Duties, WS, WE, and Quality (JP) factors which relationship which is reflecting H6, thus, the relationship has strong level of acceptance. This result is expected to achieve steps towards business excellence during implementation phase.
- Effort factor relationship with Innovation factor is reflecting H6.

Therefore people with such positive characteristics of effort exertion & Integrity are likely to understand their work duties well, have effective work skills and enthusiasm with high job performance in terms of quality and effective quantity as well as demonstrating innovation.

The Regression analysis are supporting all hypotheses in addition to the correlations with following positive results

- The H2 between Global IWE and Global Performance was revealed significant relationship which 59% are well performing as an impact of the IWE. Similar results are concluded according to Integrity relationship with Global performance.
- The analyses supported H4 between Effort exertion factor and Global Performance with significant relationship which 51% are well performing as an impact of the effort behavior.
- The regression analysis supported H5 between integrity factor and relationship with U.Duties, WS, WE, Quality (JP) and innovation factors. It revealed significant relationship which more than 46% of employees are well performing (as an impact of the integrity behavior) in terms of understanding work duties and skills, having work enthusiasm and performing well in terms of quality/quantity as well as 27% having innovative work skills.
- The regression analysis supported H6 between effort exertion factor relationship with U.Duties, WS, WE, Quality (JP) and innovation factors. It

revealed significant relationship more than 43% of employees as an impact of the effort exertion behavior are well performing in terms of understanding work duties and skills, having work enthusiasm and performing well in terms of quality/quantity as well as having innovative work skills

5.2 Recommendations

This study has proved the influence of the IWE and its relationship with the EJP in the oil and gas industry in the UAE in which the following recommendations could help business firms and academia:

1- To business organizations

- a. Leaders should insist on employees' discipline, put more efforts and insistence to pursuing goals via using the IWE principles and directions as well as using motivating tool to inspire them and achieve corporate organization goals.
- b. Leaders to focus and work with their employees to bridge their insignificant integrity & collectivism orientation and effort exertion gaps (see table 11 & 12 for more details of construct elements). This is a major important construct contributing a lot to business performance.
- c. Leaders being keen of managing the ultimate goal of work performance and outcomes; are required to focus on the IWE, effort exertion, integrity and collectivism factors. Ahmed (2011) recommended also that direction to

come from top (the CEO's and Board of Governors) and make organizations pay attention to the IWE's for increased productivity . Also to include it in the mission and vision.

- d. Although this study showed a lot of positive results; however, there are some areas of improvement for leaders to make focus and work actively towards achieving excellence as following
 - i. Employees Job Performance variable including Understanding Work Duties, Work Skills, Work Enthusiasm, Job Performance dimension (JP – consist of two factors Quality and Quantity) and innovation.
 - ii. Islamic Work Ethics variable including effort exertion and integrity & collectivism factors.
- e. To develop methodologies on how to implement these marvelous Islamic Work Ethics myths/ behavior/ attitude and performance skills tailored to the organization and needs. Practical implementation practically could be through the following
 - i. Promote and spread knowledge of the IWE principles using Training courses, Intranet ethics knowledge page, Banners, presentations of different subjects on code of conduct and Islamic work ethics, pamphlets / brochures, team building to enrich team cooperation and set a strict policy to take adequate disciplinary action against people who is misbehaving against code of conduct.

- ii. Enhance the EJP in linking it with the IWE principles and opportunities. Suliman (2002) recommended methods to improve the EJP by use of banners, awareness campaign, induction presentation, quizzes (i.e. company intranet) and courses are methods which can be utilized to rise employees' awareness of the importance of job performance and methods which can be utilized to guide and influence employees work performance. Furthermore, to assess employees' performance, a performance rating system shall be used within the business organization. Clean performance measure should be indicated and organization managers or leader shall assure that employees perception of their performance and their managers perceptions of the employees are aligned. Business organizations shall work on strengthening the IWE within the business organization and develop it in a way to become a work culture. The IWE shall not be mixed with employees' religion; organization should always treat their employees equally and based on their contribution to the organization irrespective of their religion. Work performance shall fallow in becoming a work culture that is based on IWE.

Finally, this study is made in 2011 and doesn't represent the dynamical change in the organization behavior within time which could be another future research proposal.

2- To academia

- a. Sample could be extended in the future to multiple Oil and Gas organizations in the emirate of Abu Dhabi to test response of other organizations on a larger sample and in order to make a robust evaluation on the studied relationship. Furthermore; it can be expanded to cover performance orientation and commitment towards corporate mission and vision.
- b. Further studies are required to compare the impact on work performance from each the IWE and the PWE, this to identify items that generate significant differences and similarities.
- c. Explore this work to address the relationship and impact of the IWE to job commitment, work satisfaction (Ali, 1988), Knowledge sharing, business excellence...etc.
- d. Relationships between employees' work performance and employees' job satisfaction was reported and discussed in the literature. Job satisfaction was also related to employees' retention, knowledge transferring behaviors, and productivity. Future researches might consider exploring the relationship between IWE and Job satisfaction, the effect of IWE on employees' retention, Knowledge transferring behavior and employees productivity

- e. To study how to develop methodologies for implementing these marvelous Islamic Work Ethics myths/ behavior/ attitude and performance skills tailored to the organization and needs.
- f. From literature, Kumar and Rose (2010) recommended to conduct cross-national studies using big number of samples to compare the IWE strength and examine its generalizability across different public and private sectors. Study the impact the IWE on different organizational variables such as knowledge-sharing capability, financial performance, talent development, organizational citizenship behavior, work place learning and job security. More study to examine the IWE impact on innovation capability on non-Muslim nationalities. Study and examine other work values (as PWE, Japanese, Korean, etc.) on innovation capability. future study on these work values can be compared with the IWE to understand different impacts on organizational outcomes.
- g. Also from literature, Rokhman (2010) recommended to examine the influence of the IWE on performance, job stress and other work outcomes.
- h. Furthermore from literature, Ahmed (2011) recommended to examine the influence of the IWE on rewards, work conflict, job turnover intentions, organizational commitment and job satisfaction using appropriate scales and research methodology with quantitative methods.

Finally, this dissertation attempted to give the subject adequate effort and attention, so if it fit the purpose well that's conciliation from the God, however if any gap existed it is from human being and devil. Therefore, addressing other areas of research is considered an opportunity for the future.

Appendix I

Copy of email sent to contributors from organization "X" in May 2011

Dear Sir/ Madam,

This questionnaire gives you the opportunity to express your views on a wide range of issues related to the work conditions. Please note that there is no right or wrong answer.

The questionnaire will be used to collect the primary data needed for a research study. Therefore, we seek your assistance to be as open, fair, honest as possible as you can in your responses.

The researcher assures you that no individuals will be identified from their responses and there are no requests for confidential information included in the questionnaire. The results of the analysis will be strictly used by the researchers for study purposes only.

The questionnaire is about Islamic Work Ethics and its Impact on Employees Performance in the UAE Oil and Gas Industry. This questionnaire encompass of three parts:

General Information

Islamic Work Ethics

Performance Appraisal

Kindly find out the following Questionnaire link for you contribution as it's of big value to me. If you have any questions do not hesitate to contact undersigned.

<https://www.surveymonkey.com/s/5HF6LWB>

Your co-operation and actions are appreciated.

Regards,

Researcher: Yousof AIMansoori

QUESTIONNAIRE	استبيان
<p style="text-align: center;">Dear Sir/ Madam,</p> <p>This questionnaire gives you the opportunity to express your views on a wide range of issues related to the work conditions. Please note that there is no right or wrong answer.</p> <p>The questionnaire will be used to collect the primary data needed for a research study. Therefore, we seek your assistance to be as open, fair, honest as possible as you can in your responses.</p> <p>The researcher assures you that no individuals will be identified from their responses and there are no requests for confidential information included in the questionnaire. The results of the analysis will be strictly used by the researchers for study purposes only.</p> <p>The questionnaire is about Islamic Work Ethics and its Impact on Employees Performance in the UAE Oil and Gas industry. This questionnaire encompass of three parts :</p> <ol style="list-style-type: none"> 1. General Information 2. Islamic Work Ethics 3. Performance Appraisal <p style="text-align: center;">Thank you</p> <p style="text-align: center;">Researcher</p> <p style="text-align: center;">Yusof Al Mansoori</p>	<p style="text-align: center;">سيدي/سيدتي</p> <p>إن هذا الاستبيان يعطيك الفرصة لعرض وجهة نظرك لمجموعة من المواضيع تتعلق بأجواء العمل. الرجاء ملاحظة أنه ليس هناك إجابة خاطئة أو صحيحة.</p> <p>سيتم استخدام هذا الاستبيان لجمع البيانات الأولية لعمل دراسة بحثية. عليه نطلب مساعدتكم في الإجابة على الأسئلة بكل وضوح وحرية وصدق وأمانة قدر المستطاع.</p> <p>يؤكد لكم الباحث بأنه لن يتم التعريف أو الإشارة إلى الأفراد من خلال الإجابات المقدمة ولن يكون هناك أية إجابات تستوجب السرية يتضمنها الاستبيان. سيتم استخدام نتائج التحليل من قبل الباحثين لأغراض الدراسة فقط.</p> <p>يتكون الاستبيان عن أخلاقيات العمل الإسلامي وأثرها على أداء العاملين في صناعة الغاز والنفط في دولة الإمارات العربية المتحدة. ويتكون الاستبيان من ثلاثة أقسام:</p> <ol style="list-style-type: none"> 1. معلومات عامة 2. أخلاقيات العمل الإسلامي 3. تقييم الأداء <p style="text-align: center;">مع الشكر</p> <p style="text-align: center;">الباحث</p> <p style="text-align: center;">يوسف المنصوري</p>

PART ONE: GENERAL INFORMATION <i>Please tick one box for each question:</i>	الجزء الأول : معلومات عامة الرجاء وضع علامة لكل سؤال:
A. Sex (1) Male (2) Female	أ - الجنس: (1) ذكر (2) أنثى
B. Marital Status: (1) Married (2) Unmarried	ب- الحالة الاجتماعية: (1) متزوج/متزوجة (2) غير متزوج/غير متزوجة
C. Education: (1) Less than high school (2) High school (3) College degree (4) Graduate degree (5) High Diploma (6) Masters or above	ج- المرحلة التعليمية: (1) أقل من الشهادة الثانوية (2) الشهادة الثانوية (3) خريج/خريجة كلية (4) متخرج/متخرجة (5) الدبلوم العالي (6) الماجستير أو أعلى
D. Age: (1) Less than 25 (2) 25 - 34 (3) 35 - 44 (4) 45 - 54 (5) 55 or above	د- العمر (1) أقل من 25 عاماً (2) 25 - 34 (3) 35 - 44 (4) 45 - 54 (5) 55 وأكثر
E. No. of years worked in current organization: (1) One year or less (2) 2 - 5 (3) 6 - 10 (4) 11 - 15 (5) 16 years or above	هـ - عدد السنوات التي قضيتها في منطمتك الحالية (1) سنة أو أقل (2) 2 - 5 (3) 6 - 10

	()	()	15 – 11 (4)
	()	()	16 سنة أو أكثر (5)
F. No. of years worked in the position or job:			و - عدد سنوات الخدمة في نفس الوظيفة أو العمل:
(1) One year or less	()		(1) سنة أو أقل
(2) 2 - 5			(2) 5 - 2
(3) 6 - 10	()	()	(3) 10- 6
(4) 11 - 15			(4) 15 – 11
(5) 16 years or above	()	()	(5) 16 سنة أو أكثر
	()	()	
	()	()	
	()	()	
	()	()	
	()	()	
	()	()	
G. Job Status:			ز - المستوى الوظيفي:
(1) Top level)	()	(1) ادارة عليا.
(2) Middle level	()	()	(2) ادارة وسطى.
(3) Lower level	()	()	(3) ادارة دنيا.
	()	()	
	()	()	
	()	()	
H. Nationality:			ح - الجنسية
(1) UAE National	()	()	(1) مواطني دولة الإمارات العربية المتحدة
(2) Non UAE National	()	()	(2) غير مواطني دولة الإمارات العربية المتحدة

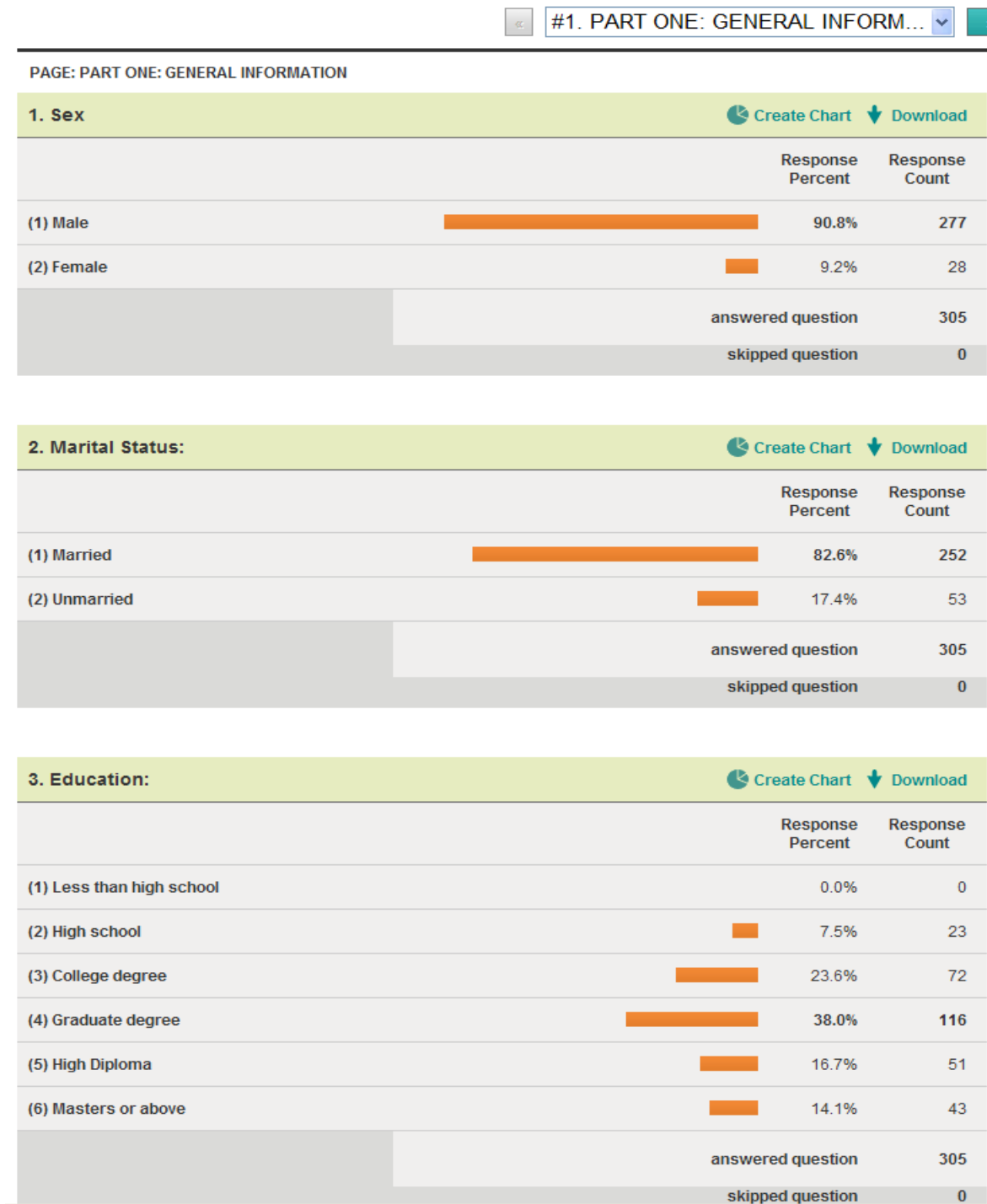
PART TWO: Islamic Work Ethics						الجزء الثاني : أخلاقيات العمل الإسلامي					
Please tick one box for each item:						الرجاء وضع علامة لكل سؤال :					
statement	strongly agree	Agree	undecided	disagree	strongly disagree	غير موافق بشدة	غير موافق	محايد	موافق	موافق بشدة	العبارة
1. Laziness accompanies employees in their works											1. الكسل يرافق الموظف في العمل
2. Dedication to work is a high merit (virtue)											2. التفاني في العمل جدارة عالية
3. Good work benefits both one's self and others											3. فوائد العمل الجيد تشملك و تشمل الآخرين على حد سواء
4. Justice and generosity in the workplace are necessary conditions for society's welfare.											4. فوائد العمل الجيد تشملك و تشمل الآخرين على حد سواء
5. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole											5. الإنتاج أكثر من اللازم لتلبية الاحتياجات الشخصية يسهم في رخاء المجتمع ككل
6. A person must perform his work to the best of his abilities											6. ينبغي للمرء القيام بالعمل لأفضل مستوى من قدرته
7. Work is not a goal by itself, however it is a mean to enhance growth and personal relations											7. العمل ليس هدفا في حد ذاته بل وسيلة لتعزيز النمو والعلاقات الشخصية
8. Life without work is meaningless											8. الحياة لا معنى لها من دون عمل

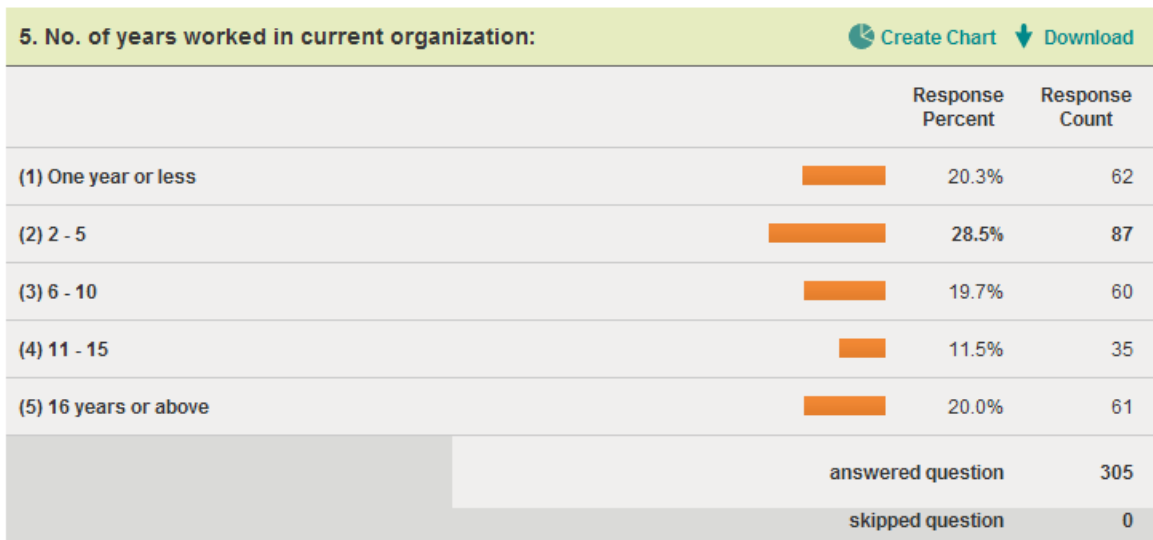
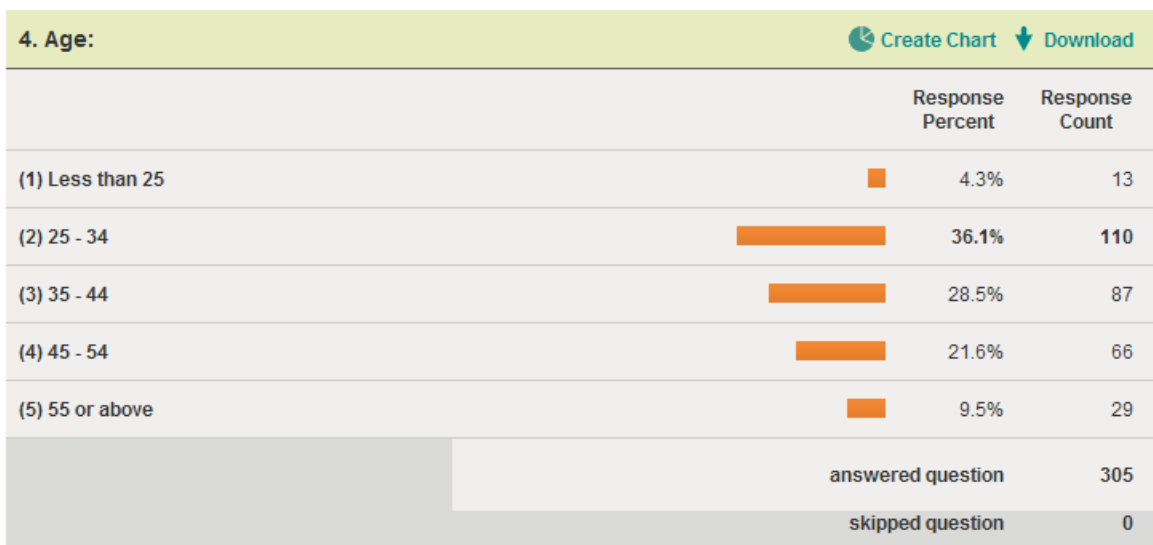
9. Additional free time (leisure) is beneficial to the society											9. مزيد من وقت الفراغ جيد بالنسبة للمجتمع
10. Social relationship between employees should be encouraged and ensured within organizations											10. ينبغي التأكيد والتشجيع على العلاقات البشرية في المنظمات
statement	strongly agree	Agree	undecided	disagree	strongly disagree	غير موافق بشدة	غير موافق	محايد	موافق	موافق بشدة	العبرة
11. Work is a tool that enables people to control their human nature											11. العمل وسيلة تمكن أي شخص من السيطرة على طبيعته
12. Creative work is a source of happiness and achievement											12. العمل الإبداعي هو مصدر للسعادة والإنجاز
13. Any person who works is more likely to get ahead in life											13. أي شخص يعمل، يكون من المرجح، أن يمضي قدما في الحياة
14. Work provides people a chance to become independent											14. العمل يعطي الشخص فرصة أن يكون مستقلا
15. The successful person is the one who deliver work on time.											15. الشخص الناجح هو الذي يسلم العمل في مواعيد
16. A person should always work hard to perform his responsibilities											16. ينبغي للمرء أن يعمل دائما بجد للوفاء بالمسؤوليات
17. The value of work is derived from accompanying intention rather than its results											17. تستمد قيمة العمل من النية المرافقة له بدلا من نتائجه

PART THREE: Performance Appraisal						الجزء الثالث : تقييم الأداء					
Please tick one box for each item:						الرجاء وضع علامة لكل سؤال :					
SA-Strongly agree; A-Agree; N-Neither agree nor disagree; D-Disagree; SD-Strongly Disagree	strongly agree	Agree	undecided	disagree	strongly disagree	غير موافق بشدة	غير موافق	محايد	موافق	موافق بشدة	
Manage Rated Performance:											الأداء ذاتي التقييم:
1. I understand on a daily basis what I need to carry out on my job, and what equipment and tools are to be used											(1) أفهم ما يجب على القيام به يومياً وأية معدات ومواد يجب استخدامها
2. I understand work goals and requirements											(2) أفهم أهداف عملي ومتطلباته
3. I understand my job responsibilities											(3) أفهم مسؤوليات عملي
4. I have sufficient client know-how to carry out my work proficiently											(4) لدي المعرفة الكافية للقيام بعملتي بكفاءة
5. I understand steps, procedures, and methods required to carry out the job											(5) أفهم الخطوات، الإجراءات والطرق اللازمة للقيام بالعمل
6. I am familiar with the skills required on the job to perform effectively											(6) إنني على دراية بالمهارات المطلوبة للقيام بمهام الوظيفة بصورة فعالة
7. I have a desire to carry out my job											(7) لدي الرغبة في القيام بعملتي
8. I co-operate with my supervisor(s) and peers for the benefit of the											(8) أتعاون مع المشرف/المشرفين في العمل والزملاء لما فيه منفعة جهة

organisation										العمل
9. I can concentrate on and give my best to the job										(9) أستطيع التركيز وتقديم الأفضل للوظيفة
10. My work outcomes are free from errors and accurate										(10) إنتاجي في العمل خالي من الأخطاء ودقيق
11. I am able to complete quality work on time										(11) يمكنني إكمال وتقديم عمل عالي الجودة وفي الوقت المحدد
12. My work speed is satisfactory										(12) سرعة قيامي بعلمي مرضية
13. I am able to complete quantity of work on time										(13) يمكنني إكمال كمية من العمل في الوقت المحدد
14. I stick to established rules and procedures when doing my work										(14) ألتزم بالقوانين والإجراءات القائمة عند قيامي بعلمي
15. I search for fresh new ways of resolving problems in my work										(15) أبحث عن الأساليب الحديثة في حل المشاكل في عملي
16. I come up with and try new ideas in my work										(16) أتقدم بأفكار جديدة وأنفذها في عملي
17. I try to question old ways of doing things in my work										(17) أحاول مناقشة الطرق القديمة في أداء عملي
18. I stick to old established habits when doing my work										(18) ألتزم بالعادة القائمة عند تأديتي عملي

Example of site output “surveymonkey.com”:





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