

## The Value System Derived From The Provisions Of Domestic Workers: (An Analytical Study)

Dr. Amal Salem Bashib

### Abstract:

*Praise be to God, and may blessings and peace be upon the Messenger of God, may God bless him and grant him peace, and after:*

*This study included a research entitled: (The value system deduced from the rulings on domestic workers, an analytical study.)*

*The study aims to extract the value system derived from the provisions of domestic workers in Islam, by studying its legislative sources and legal evidence, and clarifying its principles, objectives, and characteristics, as well as presenting a practical application of this system on selected cases of domestic worker issues in light of contemporary developments. In addition, highlighting the role of this system in achieving justice and well-being for domestic workers, and in improving the image of Muslim women in society.*

**Keywords:** *(employment - domestic - safety - rulings - jurisprudence).*

### Introduction:

The value system is a set of values, principles and ethics that govern the behavior of the individual and society and determine the criteria of good, ugly, right and wrong. The value system reflects man's vision and purpose of existence and life. It is linked to the doctrine, sharia, heritage, culture and value system play an important role in Islamic and social studies, because<sup>1</sup> it helps to understand and apply legal texts in various circumstances and times, and contributes to the development of societies and solving their problems.

### Research aims:

1. Identification of the value system derived from the provisions of domestic labor in Islam.
2. Describe the principles, objectives and characteristics of the system's value for domestic labor provisions.
3. Provide practical application of this system in the light of contemporary developments.
4. Highlight the role of this system in achieving justice and well-being for female domestic workers and in improving Muslim women's image in society.

### The benefits of this research:

1. Clarify the concept of domestic labor in Islam and define the rights and duties of female domestic workers and employers.

---

Assistant Professor, College of Humanities and Social Sciences, Zayed University, Abu Dhabi - United Arab Emirates.

2. Provide legitimate solutions to female domestic workers' problems.
3. Promoting the values of solidarity, cooperation and respect among members of society.

**Research Methodology:**

The methodology that I will follow in this research is the analytical inductive approach, that is, I will collect information and data from different sources, be it Koranic, Sunni, jurisprudential, historical or contemporary, analyze, interpret and evaluate them critically and objectively, and I will use logic and evidence to build my arguments and conclusions.

**Research questions:**

The research question I will try to answer is:

(What is the value system derived from domestic labor provisions in Islam? How do they contribute to the justice and well-being of female domestic workers?)

**Previous studies:**

1-Study entitled: "**Privacy of the legal organization of women's work in domestic service**", by Dr. Mohammed Mohamed Al-Kotb Mas'ad Saeed, Civil Law Teacher, Sharia and Law Journal, Mansoura University, 2019.

The study showed that the value system in employment relations between employers and domestic workers is in need of: respect for human dignity, with legal protection limits for female domestic workers, care for honesty, respect for the privacy of the domestic service contract, and respect for the worker's responsibility, while adhering to the mechanism for regulating the employment relationship between employer and maid women.

2-Research entitled: "**Workers' Rights between Islam and International Standards**", by: d. Rizk bin Maqbul, King Saud University.

The researcher outlined the concept of workers' rights in general from a legitimate perspective and the nature of sharia provisions in that category, then addressed the basis of legal protection in the rules of Islamic law, and concluded his research with guarantees relating to the employment contract.

3- A study entitled: "**The provisions of servants in Islamic law**", by Dr. Mohammed bin Omar bin Salem, his author began by mentioning the definition of servants, touching on the judgment taken by him, the responsibility of the servant, the prescription of his service, then talking about the provisions of servants in worship, transactions, then mentioning the desirable things in dealing with servants, and then mentioning the provisions of his wife's servants, and then he sealed his research with the servants of the messenger, May the blessings of Allah be upon him.

**The points of agreement and difference between these studies and the study we have with us:**

Previous studies indicate that the value system in employers' and domestic workers' working relationships suffers from many challenges, while emphasizing the importance of some core values, such as: Justice, equality, human dignity and mutual respect, with the need to enact laws regulating employment relations between employers and domestic workers, raise awareness about the rights and duties of both employers and domestic workers, while promoting ethical values in employers' and domestic workers' working relations.

**While this study differs from previous studies:**

By studying the value system in Islam, with its legislative sources and legitimate evidence, Describing its principles, objectives and characteristics, providing a practical application of this system to selected cases of female domestic workers' issues in the light of contemporary developments, It also highlights the system's role in achieving justice and well-being for female domestic workers. And in improving the image of Muslim women in society while defining the rights and duties of female domestic workers and employers, Providing legitimate solutions to female domestic workers' problems, which has been the case with previous studies.

### **Research Plan:**

#### **The nature of this research required that it consist of an introduction and introduction, and three sections:**

The introduction included an introduction to the topic, the importance of the research, the research objectives, the research methodology, previous studies, and the research plan.

#### **Preface: Introducing the most important requirements of research:**

##### **It has three requirements:**

First requirement: definition with domestic workers, the rule of employment.

Second requirement: Sayings of scholars regarding the ruling on bringing workers to occupational owners.

Third requirement: Conditions for bringing in domestic workers in law.

#### **First section: Recognition of domestic workers' dignity.**

##### **It has three requirements:**

The first requirement: to admit the dignity and importance of female domestic workers based on the Sunnah of the Prophet and the sayings of Muslim scholars.

The second requirement: The rights of domestic workers in Islam and the right to humanitarian compensation

The third requirement: Dealing with domestic workers kindly.

#### **Second section: Fairness and Equity in Employment.**

##### **It has three requirements:**

First requirement: justice and fairness in employment from a social perspective

Second requirement: Scholars' statements in employment provisions for servants.

Third requirement: Provisions for the treatment of female domestic workers in law.

#### **Third section: Accountability and responsibility.**

##### **It has three requirements:**

First requirement: to admit the safety of domestic workers in Islam.

Second requirement: Providing the servants' demands with the sayings of the Prophet's Sunnah.

Third requirement: A statement of the position of Islamic jurisprudence on guaranteeing the right of domestic workers.

#### **First requirement**

##### **Definition to employment in the Sunnah of the Prophet and Islam**

Employment is comprehensive term that refers to anyone who performs paid or corresponding work, whether it is freely employed or work subject to the authority and control of the employer. Employment includes multiple categories, such as wage-earners, employees, professionals, technicians, administrators and others. Employment is considered one of the

most important elements of production and development in human societies, as it contributes to achieving individual and collective interests, and participates in building civilization and culture.(1)

In language and terminology: work: do something, perform it, or had some share in it. The word worker means: who performs something, or who deserves a share of something. The word "workers" means: the plural of a worker or those who deserve a share of something, and the word "wage" means: the worker's reward for his work, or in exchange for his work.

Sharia terminology: Jurists differed in defining the concept of employment. Some of them made it include everyone who performs work in exchange for a wage, whether that is with or without the permission of the employer, such as the wage-earner, the servant, and the thief. Some of them made it a requirement for the employer's permission, not including the thief. Some of them made it a condition of the employer's permission and submission to his authority, so it does not include the lessee. Some of them make it a condition of the employer's permission, submission to his authority, and movement to his home or place of work, so neither the tenant nor the employee is included.(2)

(1) Al-Sharqawi, Abdullah bin Abdul Rahman (2006) *The provisions of the wage earner and the lessee in Islamic jurisprudence: a comparative study with the Egyptian Civil Code, the Egyptian Commercial Code, the French Civil Code, and the French Commercial Code.* Dar Al-Gharb Al-Islami, Beirut (pp. 15-20)

(2) Abu Zahra, Muhammad (1990) *The provisions of the wage earner and the lessee in Sharia and the law: an applied jurisprudential study compared to Egyptian, French, and Islamic law.* Dar Al-Fikr Al-Arabi, Cairo (pp. 25-30).

However, it can be said that employment in the Sunnah of the Prophet and Islam is a general term that includes anyone who performs paid or corresponding work, with the permission and authority of the employer, whether it be freelance work or work subject to the authority and control of the employer. This concept is consistent with what was stated in the Sunnah of the Prophet regarding hadiths related to employment, that the Messenger of Allah May the blessings of Allah be upon him said: "Give the worker his wages before his sweat dries."(al-Bukhari said),

"It is not fitting for a believer to demean himself." On being asked how he could demean himself he replied, "By exposing himself to a calamity which he has not the capacity to endure."(Abu Dawud said)" "When you hire a worker, tell him what his wages will be. (Ahmed said)", and other hadiths that indicate the rights and duties of workers, and the controls of dealing between them and employers (3).

I see that work is one of the most important Islamic values urged by the Qur'an and Sunnah, making it one of the characteristics of righteous believers, and one of the conditions for success in this world and the hereafter. Work is the means to achieve lawful livelihood, contribute to building Islamic civilization, cooperate in righteousness and piety, and get rid of unemployment, poverty, dependency, and humiliation.

(3) Abdullah, Muhammad Abdullah (2014) Employment Provisions in Light of Sharia and Law: An Applied Jurisprudential Study Compared to Egyptian and Islamic Law. Dar Ibn Hazm, Beirut (pp. 35-40)

## **Second requirement**

### **Sayings of scholars regarding the ruling on bringing workers to occupational owners**

#### **First: The Provision on bringing workers to occupation holders:**

There is no doubt that bringing workers to professionals is a form of cooperation in righteousness and piety, which Islam has commanded. Allah Almighty said: And cooperate in righteousness and piety, but do not cooperate in sin and aggression.(Al-Mā'idah2). If the occupation holder needs a male or female worker to satisfy his or her needs, increase his or her productivity or improve the quality of his or her service, there is nothing wrong with this, provided that his or her interaction with the worker is based on the following conditions(4):

- \*The contract between them must be legally valid, specifying the rights of both parties, such as type of work, wage, duration, and other matters relating to lease.
- \*The worker must be able to perform the work required of him, and shall not cheat or deceive the employer of the profession about that.
- \*That the employer pay the worker's full wages on time, without delay or default.
- \*The employer of the profession shall not harm, injure or exploit the worker, and shall treat him with kindness, respect and charity.
- \*The work required of the worker must be permissible according to Islamic law, and does not involve sin or prohibition.

#### **Second: The Provision on bringing in female workers:**

As for the recruitment of female workers, it is a matter that needs to be defined and detailed. There are cases in which brokering in bringing in female workers is permissible, and there are cases in which it is prohibited. Among these cases are the following (5):

- \*If a woman wants to work in a field that is not contrary to Allah's legitimacy, does not involve gender confusion, Revealing the private parts, showing off, making up, or other forbidden things, then there is nothing wrong with bringing her to the owner of the profession, provided that she is preserving her religion, modesty and etiquette.
- \*If a woman wants to work in a field that is contrary to Allah's legitimacy, or involve gender confusion, exposing one's private parts, showing off, making up, or other forbidden things, it is not permissible to bring her to the owner of the profession, and it is not permissible for the owner of the profession to hire her as this is a cooperation in Sin and aggression (6).
- \*If a woman wants to travel to another country to work, she may do so only with the permission of her husband or guardian, and on the condition that she has a mahram from her relative or her husband with her. If these conditions are available, it is OK to bring them to

the employer of the profession in that country. Otherwise, it is not permissible to bring or rent it (7).

Based on these statements, my personal opinion on this requirement is that the recruitment of employment for professionals is legitimate and economically beneficial, if done by legitimate and legal ways, by justice and equity, by compassion and cooperation, by respect and appreciation, by consideration and facilitation, and by commitment and honesty. The State, society, institutions and individuals must protect workers' rights, preserve their dignity, fulfill their needs, promote their production and improve their treatment, and avoid exploitation, injustice, tolerance, neglect, curtailment, abuse, marginalization, discrimination and contempt. And employment must perform its work efficiently, quality, sincerity, dedication, cooperation, development, innovation, endurance, patience and piety.

(4) Al-Nawawi, Yahya bin Sharaf (1999) *Riyad Al-Salehin*. Dar Al-Kutub AlIlmiyyah (pp. 95-96).

(5) Ibn Qudamah, Abdullah bin Ahmed (2009) *Al-Mughni Sharh Mukhtasar Khalil*. Dar Ibn Hazm (pp. 343-344).

(6) Ibn Taymiyyah, Ahmed bin Abdul Halim (2004) *Collection of Fatwas*. Dar AlWafa (pp. 159-160).

(7) Ibn Uthaymeen, Muhammad bin Saleh (2010) *Explanation of Riyadh Al Salehin*. Dar Ibn al-Jawzi (pp.87-88).

### **Third requirement**

#### **Conditions for bringing domestic workers into law**

Labor Law No. 68 of 2015 governs the rights and duties of domestic workers, homeowners, and recruitment agencies, and specifies controls and procedures for licensing, renewal, cancellation, and exemption therefrom. It also indicates that the working relationship between a domestic worker and an employer is governed by this chapter, regardless of nationality, religion, color, price or any degrading method of his humanity.

#### **According to this law, the conditions for bringing domestic workers into the law are:**

\*The domestic worker must be authorized to enter and reside in the country for the purpose of working, obtain a permit from the competent ministry, and be between 21 and 60 years of age.

\*The employment contract shall be in writing and signed by the parties, and shall contain the parties' statements, required tasks, pay, duration, holidays, insurance and other agreed conditions.

\*The employer shall not assign the domestic worker to work that is not agreed upon in the contract, to work for others, to work outside the home, or to work that is contrary to his religion, customs or traditions.

\*The recruitment office must guarantee that the domestic worker continues to work for six months and that the amount paid to him shall be returned from the employer in the event of any of the circumstances preventing the domestic worker from performing his work, such as illness, disability, administrative removal or refusal to continue working.

\*The recruitment office must not take sums from the domestic worker for his or her employment, deal with him or her in a degrading manner or undermine his or her dignity, nor must he or she advertise domestic labor in a racist or classified manner.

### **Objectives and Benefits of Conditions for Bringing Domestic Workers into Law:**

\*The conditions for bringing domestic workers into the law seek to achieve several objectives and benefits, including:

\*Protect domestic workers' rights and dignity, ensure a safe and healthy working environment and prevent them from being subjected to any kind of abuse, exploitation, discrimination or human trafficking.

\*Defining the responsibilities and obligations that fall on homeowners and recruitment agencies, achieve a balance between their interests and those of domestic workers, and applying penalties to violators of the conditions prescribed by law.

\*Regulate the process of bringing domestic workers from abroad, and controlling their number, percentage, profession, and nationality, in accordance with the requirements of the domestic market and international standards, and take into account the requirement of reciprocity with the countries exporting domestic workers.

\*Encouraging domestic workers to improve their skills and competencies, improve their performance and productivity, increase their satisfaction with their work and enhance their integration into society.

### **Challenges to the conditions for bringing in domestic workers in the law**

#### **While the requirements for bringing in domestic workers are important in law, there are some challenges to their application and effectiveness, including:**

\*Poor awareness of the rights and duties of domestic workers, whether by homeowners, recruitment agencies or responsible authorities, and the prevalence of certain misconceptions and behaviors towards this category of worker.

\*The difficulty of monitoring and regulating the working relationship between the domestic worker and the employer, as this relationship takes place within the home, is subject to the privacy of the homeowners, and is affected by changing conditions and circumstances.

\*A deficiency in implementing the legal provisions related to domestic workers, whether in terms of licensing, renewal, revocation or exemption, in terms of imposing fees and fines on violators, or in terms of resolving disputes and collecting the rights of those affected.

\*A lack of international legislation protecting domestic workers' rights, regulating their relationship with homeowners and recruitment agencies, and sets general standards and principles to improve their working and living conditions.

#### • **First Section**

#### **Recognition of the dignity of female domestic workers**

**Female domestic workers** are women who carry out cleaning, cooking, and care work in private family homes. According to the International Labor Organization (ILO), there are about 11.5 million female domestic workers in the world, including 2.1 million in Arab countries. Most of them are migrant women from Asia and Africa and they suffer from harsh working conditions and frequent human rights violations.

**Some of these violations include:** withholding their passports, forcing them to work long hours without rest or leave, deprivation or delay of wages, harassment and physical and sexual abuse, imprisonment at home without contact with the outside. These practices constitute forms of “modern slavery,” as described by some human rights defenders (8).

In recent years, some Arab countries have seen progress in improving domestic workers' rights. In 2011, ILO adopted Convention No. 189 on Decent Domestic Work, which guarantees female domestic workers the same rights as other workers. The Convention has been ratified by three Arab countries, namely Algeria, Jordan, Morocco. Some countries have enacted new laws or amendments aimed at protecting female domestic workers, such as Kuwait, Bahrain, Lebanon and the United Arab Emirates. In addition, some countries have witnessed the establishment of female domestic workers' unions or associations, such as Jordan, Lebanon and Morocco, to represent their interests and defend their rights (9).

Therefore, recognizing the dignity of female domestic workers in Arab countries requires joint efforts by governments, employers, civil society and international organizations.

#### **First requirement**

#### **Recognition of its importance based on based on the Sunnah of the Prophet and the sayings of Muslim scholars**

In the Sunnah of the Prophet, we find that the Messenger, May the blessings of Allah be upon him, used to participate in household chores, and he urged his companions to do so, In the hadith of Abu Huraira, May Allah be pleased with him said: The Messenger of Allah May the blessings of Allah be upon him said "The best of you is he who is best to his family, and I am the best among you to my family" (Tirmidhi said) In the hadith of Aisha, May Allah be pleased with her, she said: The Messenger of Allah, May the blessings of Allah be upon him, used to sew his clothes, patch his shoes, and do what men do in their homes (Ibn Saad said), and he also liked to serve himself. In the hadith of Abu Juhaifah, May Allah be pleased with him said: The Messenger of Allah said, May the blessings of Allah be upon him, said: “I hate to take a long time when I enter my house and feed myself and then feed those with me” (Ibn Hibban said)(10).



(8) Begum, R. (2020, April 7) Domestic workers in the Middle East are more vulnerable to abuse amid the emerging coronavirus crisis.

Human Rights Watch. <https://www.hrw.org/ar/news/2020/04/07/340424>.

(9) Abdel Hamid, S. (2019, November 25) Domestic workers in Saudi Arabia... between exploitation, harassment, and torture. BBC Arabic. <https://www.bbc.com/arabic/tv-and-radio-50538113>.

(10) Dr. Abdullah bin Abdul Mohsen Al-Turki, "The Rights of Domestic Workers in Light of Islamic Sharia," Umm Al-Qura University Journal of Sharia Sciences and Islamic Studies, Volume 19, Issue 1, 1427 AH / 2006 AD.

**Muslim scholars have agreed that female domestic workers' rights include:**

\*The right to contract on known and fair terms, and that no one should change them without the permission of the contracting parties.

\*Agreed right to remuneration and not to be delayed or diminished without legitimate reason.

\*The right to food, drink, clothing, and housing appropriate to her condition and working conditions.

\*The right to be treated with charity, kindness and justice, and not to be harmed by word or deed.

\*The right to express her opinion and complaints regarding her work, and not to be withheld from communicating with her employer or the competent authorities.

\*The right to worship her Lord, and not to be deprived of performing the duties of her religion or practicing its rituals.

\*The right to rest, leave, sickness, pregnancy, childbirth and breastfeeding, and not to be charged unbearably.

\*The right to maintain her dignity, honor, and privacy, and not be exposed to insult, harassment, or exploitation.

\*The right to benefit from health and social insurance, and not to be neglected in the event of illness, old age or disability.

\*The right to withdraw from work with prior notice, and not to be detained by force or threat.

I see that recognizing the importance of the Prophetic Sunnah is one of the basics of faith and Islam. It is the second source of legislation after the Holy Quran. It is a witness to the Quran and an explanation for it. It is the life of the Prophet, May the blessings of Allah be upon him, his biography, morals and guidance, and it is what Allah has conveyed to us through his revelation and message. Whoever loves Allah and His Messenger, obeys them,

and follows them, should recognize the importance of the Sunnah, respect it, learn it, act upon it, and spread it.

## **Second requirement**

### **The rights of domestic workers in Islam and the right to humanitarian compensation**

#### **First: The rights of domestic workers in Islam:**

**The right to equality:** Islam affirms the equality of all human beings in origin, without difference between rich or poor, free or slave, man or woman, Arab or non-Arab. The Almighty said: "O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware"(Al-Hujurat 13). And he, May the blessings of Allah be upon him, said: "O people, your Allah is one, and your father is one. Indeed, there is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab or for a red over a black or for a black over a red, except through piety" (Ahmad and others said). On this basis, domestic workers are considered brothers to their employers in Islam, and it is not permissible to differentiate between them regarding their basic rights such as life, justice, freedom and dignity (11).

**The right to wages:** Islam guarantees domestic workers the right to wages agreed upon between them and their employers, without decrease, delay, or fraud. The Messenger of Allah May the blessings of Allah be upon him said: "Give the worker his wages before his sweat dries." (Ibn Majah said)(12), And May the blessings of Allah be upon him said: "If you are conditional, fulfill your terms" (Muslim said). In order for the wage to be valid, it must be known in terms of value, ideals, or scales, that it is deserved by the work agreed upon, and that it be permissible by Islamic law. The validity of the contract between the two parties also requires mutual consent and permission from the guardian if the female employee is not of age.

**Right to nutrition and clothing:** employers must feed and clothe domestic workers with sufficient necessities of life, without extravagance or skimpiness. The Messenger of Allah May the blessings of Allah be upon him said: "Allah has put your brethren under your authority, so he who has his brother put under his authority by God must feed him from what he eats, clothe him from what he wears, and not impose on him work which is too much for him" (al-Bukhari and Muslim said). It is not permissible for the employer.

**The right to work:** Employers must determine the tasks and working hours of domestic workers in a way that is appropriate to the nature of their work, their abilities, and their condition, without burdening, exhausting, or entrusting them with what they cannot do. The Almighty said: "Allah does not charge a soul except [with that within] its capacity". (Al-Baqarah 286) And The Messenger of Allah May the blessings of Allah be upon him said: "If one of you is a worker, he will not burden him with what will be too much for him." (Al-Bukhari said). And May the blessings of Allah be upon him said: "Allah loves that when one of you does a job, he does it well" (Al-Tirmidhi said). The employer shall not require the employee to perform work that is not his or her competence or responsibility, or shall establish conditions or restrictions limiting his or her liberty or rights, such as preventing the employee from going out, communicating with his or her relatives or practicing his or her religion. (13)

**Right to safety:** Employers must preserve the trust of domestic workers, and protect their lives, bodies, symptoms and funds from any harm or danger, whether by themselves or others. Allah Almighty said: "indeed, Allah commands you to render trusts to whom they are due" (An-Nisa 58). And The Messenger of Allah May the blessings of Allah be upon him said: "There is no injury nor return of injury." (Ibn Majah said). It is not permissible for the employer to harm the employee by beating, insulting or harassing him or her, or use his or her influence to force him or her to do something that he or she is not satisfied with, or unjustly seize his or her money or passport.

### **Second: Human Compensation in Islam:**

**The concept of compensation:** It is to give the aggrieved something material or moral that covers its loss or damage, whether such damage is caused by reparation or error by the perpetrator, or by an emergency incident in which the aggrieved person does not bear guilt. Compensation in Islam is a legitimate right of anyone who is injured in his own right, money or offer, and is obliged to waive this right only with his consent. **Allah Almighty said:** { And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.}[ Al-Baqarah: 179]and **The Messenger of Allah"May the blessings of Allah be upon him"said:** { The harm is removed}[ Malik said] and **The Messenger of Allah"May the blessings of Allah be upon him"said:** { Whoever has suffered damage should be compensated.}[Ahmed said] (15).

(11) Islamic Provisions on Humanitarian Compensation (2008) Islamic Publishing and Distribution House, p. 56.

(12) Compensation in Islamic Jurisprudence (2006) Dar Al-Fikr Al-Islami, p. 78.

(13) Tort Liability in Islamic Jurisprudence (2005) Dar Al-Fikr Al-Islami, p. 53.

(14) Abu Zahra, Muhammad (1972) Islamic provisions on humanitarian compensation. Beirut: Dar Al-Fikr Al-Islami, p. 32.

(15) Al-Zuhaili, Wahba (2008) Islamic provisions on humanitarian compensation. Beirut: Dar Al-Fikr, p. 125.

### **The third requirement**

#### **Dealing with domestic workers gently**

##### **First: The importance of dealing with domestic workers gently:**

\*Dealing with domestic workers with kindness is a human, religious and moral duty and a factor of Allah's satisfaction and blessing on the family, The Messenger of Allah "May the blessings of Allah be upon him" said << Slaves are your brothers whom Allah has put under your control, so feed them with the same food that you eat, clothe them with the same clothes you wear>> (Narrated by Al-Bukhari)

It is one of the reasons for improving their performance, sincerity and dedication in their work. A worker who feels respected, valued and trusted by employers will be more careful and responsible in carrying out his tasks and will be more patient and responsive to the difficulties and challenges he may face in his work, It is also considered a good model that affects the

upbringing of children and the formation of their personalities. They will learn these values and apply them in their lives with others. If they see that parents deal with workers with cruelty, injustice, and exploitation, they will be affected by this bad behavior and spread it in their society (16).

**Second: The Fundamentals for dealing with domestic workers gently:**

**\*Dealing with humanity:** We must not look these workers as persons of a second or third degree, but as persons with dignity and rights that are no less than our rights. We must not exploit their vulnerability, need or ignorance. We respect their personality and do not interfere with their privacy, expose their distress or refer to their shortcomings (17).

**\*Dealing with mercy:** do not treat these workers with standard we do not use it for ourselves. We mercy them as we mercy ourselves. We do not put them above their capacity. We mitigate them as much as we can. We do not beat them, curse them or inflict physical or psychological harm on them. We are persistent in their mistake, forgive them for their misstep and heal their wounds.

**\*Dealing politely:** We must speak well and dignified, respect them by word and deed, avoid offensive, humiliating and sarcastic words, use kind, encouraging and loving words, call them their name or respected titles, thank them for their service and commend their efforts.

**\*Dealing with justice:** We must not deny these workers their material or moral rights, but pay them in full and on time, guarantee them comfortable, safe and healthy working conditions, safeguard their personal, religious and social freedoms, and sentence them to the right if they have a disagreement or dispute with others (18).

Accordingly, we find that dealing with domestic workers with kindness is one of the things that every master or housewife must adhere to, as it reflects good morals, education, and humanity, and achieves justice, equality, and peace among people. This kind dealing has many benefits for both parties, as it raises the worker's morale, increases their productivity, creativity, and loyalty, and reduces their problems, complaints, and fears. It also reflects positively on the master or housewife, as it provides them with a calm, comfortable and organized work environment, they receive good and distinguished service, and they gain the respect, appreciation and love of the male or female worker.

(16) Abdullah, M. (2017) *Domestic workers in the United Arab Emirates: reality and future*. Abu Dhabi, United Arab Emirates: Dar Al Qalam, p. 123.

(17) Al-Qassim, A (2018) *Domestic workers in Qatar: Challenges and solutions*. Doha, Qatar: Dar Al Rayyan, p. 24.

(18) Al Nuaimi, M. (2019) *Domestic workers in Bahrain: reality and future*. Manama, Bahrain: Dar Al Salasil., p. 54.

**The second section**

**Justice and equity in employment**

Domestic workers are marginalized and peripheral groups in Arab societies, where they face many challenges and difficulties in their work, and lack basic rights such as insurance, retirement, health care and others. They are also subjected to various forms of exploitation,

humiliation, discrimination and violence by employers or members of the family they serve. In some cases, such treatment amounts to slavery and human trafficking (19).

### **The first requirement**

#### **Social Justice and equity**

There is an urgent need to apply the principles of justice and equity in employment domestic workers, through the promulgation of laws and policies that guarantee their rights and improve their working conditions. Culture and social awareness about this group's role in society must be changed, and their efforts and services must be valued and respected. Female domestic workers are human beings with dignity, freedom and ambition, and may not be treated as objects or goods. Rather, they must be treated as development partners and contribute to society's well-being.

I believe that justice and equity are fundamental to a happy life and a successful society, but unfortunately, we see justice and equity as absent in many societies today. In our view, there is discrimination, injustice, corruption, exploitation and persecution of the vulnerable and disadvantaged. In our view, there is disparity, disparity and distinction between people on the basis of sex, race, religion, class or wealth. This creates a state of turmoil, congestion, violence, extremism, migration and asylum.

I therefore call for the need for justice and equity in societies, following Islam's teachings, values and provisions guaranteeing justice and equity to all. I call for the operationalization of the role of law, institutions and organizations in protecting justice and equity and in combating everything that is not in their hands. I call for generational education to love and work for justice and equity.

(19) Pager, D (2003) The mark of a criminal record. American Journal of Sociology, 108(5), 937-975.

### **The second requirement**

#### **Scholars' Statements in Employment Provisions for Servants**

##### **Scholars' statements differ in employment provisions for domestic workers, depending on their doctrines, sources and jurisprudence. Some of these statements are as follows:**

**\*Imam Malik "May Allah bless his soul" said:** A Muslim may hire a male or female worker of the infidels, provided that the servant is free and not a slave, that the tenant is Muslim and that the contract is fixed in duration and remuneration. A Muslim may only hire a Muslim servant with his permission or need. A servant may not serve a non-tenant, unless authorized. The tenant must treat the servant with charity, righteousness and justice, perform his or her wages on time, and not cost him or her beyond capacity (20).

**\*Imam Al-Shafi'I "May Allah bless his soul" said:** A Muslim may hire a servant from the infidels or Muslims, provided that the servant is free, the tenant is Muslim, and the contract is fixed for the duration and fare. A servant may not serve a non-tenant, unless authorized. The tenant must treat the servant with charity, righteousness and justice, perform his or her wages on time, and not cost him or her beyond capacity (21).

**\*Imam Ahmed bin Hanbul "May Allah bless his soul" said:** A Muslim may hire a servant of infidels or Muslims, provided that the servant is free, the tenant is Muslim, and the contract is fixed for duration and fare. A servant may not serve a non-tenant, unless authorized. The tenant

must treat the servant with charity, righteousness and justice, perform his or her wages on time, and not cost him or her beyond capacity (22).

**\*Ibn Taymiyyah** "May Allah bless his soul" **said:** It is not permissible to hire a servant from the infidels unless he is resourceful in the affairs of the Muslim home, such as cooking, washing, and so on. If he is resourceful, then there is no problem with him. But if he is cowardly, foolish, or extremely corrupt, it is not permissible to hire him, because he harms Muslims and spoils their religion and worldly life. The tenant must treat the servant with kindness, righteousness, and justice, pay him his wages on time, and not burden him beyond his capacity.

**\*Imam Ibn Qayyim al-Jawziyyah** "May Allah bless his soul" **said:** A Muslim may hire a servant of infidels or Muslims, provided that the servant is free, the tenant is Muslim and the contract is fixed for the duration and fare. A servant may not serve a non-tenant, unless authorized. The tenant must treat the servant with charity, righteousness and justice, perform his or her wages on time and not cost him or her beyond capacity. If the server is infidel, the lessee may not take over his religion or creed, but leave it as it is, unless evil or corruption manifests itself (23).

(20) Ibn Battal, Abu Suleiman, Muhammad Ibn Rushd (1992) *The Beginning of the Mujtahid and the End of the Muqtasid (Part 1)* Beirut: Dar Al-Ma'rifa., p. 63.

(21) Al-Zayla'i, Abd al-Rahman bin Muhammad (2011) *Explaining the Truths, Explanation of Kashshaf al-Qastalani (Vol. 5)*, Beirut: Arab Heritage Revival House., p. 84.

(22) Al-Sherbini, Muhammad bin Ahmed (2004) *Mughni who needs to know the meanings of the words of the curriculum (vol. 6)*, Beirut: Dar Al-Fikr., p. 71.

(23) Al-Sarkhasi, Muhammad bin Ahmad (1998) *Al-Mabsoot fi Sharh al-Shari'ah al-Kubra (Vol. 10)*, Beirut: Dar al-Ma'rifa., p. 36.

I believe that the terms of employment for the service vary according to the type of service, contract and material and moral counterpart. There are services that require sincerity, dedication, appreciation and respect, such as public, charitable, scientific or religious service. There are services that require honesty, fulfilment, order and discipline, such as administrative, judicial, security or health service. There are services that require efficiency, creativity, development and competitiveness, such as industrial, commercial, technical or sports service.

On the other hand, the employer must fear Allah with regard to his worker, himself, and his money. He or she must give his or her worker the remuneration, wages, encouragement and appreciation he or she deserves. He must provide him with the tools, resources, environment, training and development he needs. He must treat him with justice, fairness, mercy and equality. He must protect him from injustice, exploitation, persecution and abuse.

### **The third requirement**

#### **Provisions for the treatment of female domestic workers in law**

#### **The treatment of female domestic workers is governed by the following provisions and regulations:**

In the United Arab Emirates, Law No. 10 of 2017 was issued in 2017 regarding the contractual relationship between employers and female domestic workers, which stipulated several rights for domestic workers, including: Obtaining written employment contracts specifying the length of service, remuneration, leave, etc.; Receive a full monthly salary without delay or undue deduction; Limited working hours not exceeding 12 hours per day, with adequate breaks and

sleep; Daily, weekly and annual paid leave; Obtaining Access to health and social insurance and compensation in the event of injury or death at work; Obtaining tickets to return to their country at the end of their service or in the event of the legitimate avoidance of the contract; Obtaining to safe and adequate housing, healthy food and adequate clothing; Obtaining Access to personal privacy, contact with their families and freedom to practise their religion. The Act also provides for several duties for domestic workers, including: Compliance with the contract and the laws applied in the country; Maintaining work integrity and employer confidentiality; Refrain from engaging in any activity that violates ethics or the law. The law also stipulates deterrent penalties for anyone who violates these provisions, whether employers or female domestic workers.

Female domestic workers are marginalized and deprived of their fundamental rights in many countries. However, UAE law is clear and explicit, regulating their work and protecting them from exploitation, humiliation and abuse. This is not inconsistent with Islam's teachings, values and provisions guaranteeing justice, equity, compassion and equality of the people.

Therefore, they are guaranteed their rights to wages, insurance, treatment, retirement, vacations, and good treatment. To enhance the role of the law, I call for activating the role of the judiciary, institutions, and organizations in protecting domestic workers and combating everything that violates their rights. I call for raising awareness among families and society about the importance of respecting domestic workers and cooperating with them in goodness, righteousness, and piety.

### **The third section**

#### **Accountability and responsibility**

Accountability ensures that you are aware of the consequences of your actions and are prepared to bear them. The responsibility involves being responsible for someone or something else, and doing your best to ensure their safety and success.

#### **The first requirement**

##### **Definition of domestic workers' safety in Islam**

The safety of domestic workers is a human right and a basic requirement for decent work. Islamic law has guaranteed the safety of domestic workers through many provisions and rules that regulate the relationship between the worker and the employer, including(24):

\*Domestic workers must be treated well, not forced to work, and provided with adequate housing and food.

\* Preventing the employment of domestic workers in work that is dangerous or harmful to health.

\* Providing health care for domestic workers and treating them in case of illness.

\* Protecting domestic workers from sexual and physical exploitation.

I believe that Islam came with a comprehensive and integrated definition of the safety of domestic workers, which is that they are our brothers in humanity and religion, and that they deserve respect, justice, mercy, and equality in rights and duties. This definition is based on legal evidence from the Qur'an, Sunnah, consensus, and analogy.

(24) Al-Zayla'i, Abd al-Rahman bin Muhammad (2011) Explaining the Truths, Explanation of Kashshaf al-Qastalani (Part 5), Beirut: Arab Heritage Revival House, p. 175.

**Among the Qur’anic evidence for this is the Almighty’s saying:**

{O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.} [Al-Hujurat: 13].

{And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you} [Al-Baqarah: 221].

{And We have not sent you, [O Muhammad], except as a mercy to the worlds.}[ Al-Anbiya: 107].

One of the Sunni evidence for this is the hadith of the Prophet "May the blessings of Allah be upon him": {Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them.} [Al- Bukhari and Muslim].

And his hadith {None of you believes until he loves for his brother what he loves for himself.}[ Al- Bukhari and Muslim].

And his hadith { When one of you shrouds his brother he should use a shroud of good quality.}[ Ahmad, At-Tirmidhi].

Among the unanimous evidence for this is the consensus of the Companions, Followers, and Imams that domestic workers fall under the rule of male and female slaves, and that they must be treated with justice, benevolence, kindness, and ease, and that they are entitled to emancipation, emancipation, marriage, inheritance, testimony, and other legal rights.

One of the standard evidence for this is the analogy of domestic workers to male and female slaves. Just as male and female slaves are human beings and have rights and duties, likewise domestic workers are human beings and have rights and duties, and there is no difference between them except with piety.

**The second requirement**

**Providing servants’ demands with the sayings of the Prophet’s Sunnah**

The Sunnah of the Prophet is the second source of Islamic legislation, and it is rich in provisions that regulate the relationship between the worker and the employer, and among these provisions are those that indicate the necessity of providing for the demands of servants, including (25):

**The prophet "May the blessings of Allah be upon him" said:** { The best of you is he who is best to his family, and I am the best among you to my family}.

**The prophet "May the blessings of Allah be upon him" said:** { Allah show mercy to a man who is kindly when he sells, when he buys, and when he makes a claim }.

**The prophet "May the blessings of Allah be upon him" said:** { A slave has his food and clothing in the normal manner, and he is only obliged to do such work as he is capable of doing }.



I believe that the Sunnah of the Prophet is a major source of Islamic legislation, and it contains many noble hadiths that explain the rights and duties of servants, and how to treat them with justice, kindness, and mercy. Among these hadiths are the following:

\* **Abdallah b. 'Umar reported Allah's Messenger as saying:** {Give the hireling his wages before his sweat dries.} This hadith indicates that servants must receive their wages without delay or neglect, and that they deserve compensation for their hard work.

(25) The Sunnah of the Prophet (2015) [Sahih Al-Bukhari: Kitab Al-Raqqaq, Chapter 62]. Riyadh, Kingdom of Saudi Arabia: Dar Ibn Kathir.

\***Abu Mas'ud al-Ansari said:** { When I was beating a servant of mine I heard a voice behind me saying, "Know, Abu Mas'ud, that God has more power over you than you have over him." On turning round and seeing that it was God's Messenger, I said, "Messenger of God, he is free for God's sake." He replied, "If you had not done it the fire would have burned you," or, "the fire would have touched you.} This hadith indicates that servants should not be beaten, harmed, or insulted, and that they must be treated with kindness, gentleness, and dignity.

\***On the authority of Abu Dhar on the authority of the Prophet"May the blessings of Allah be upon him" said:** { Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.} This hadith indicates that servants are brothers to their companions in humanity and religion, and that they must share in food, clothing, and living, and that they should not be assigned work that they cannot bear, and that they must help with it.

### **The third requirement**

#### **The position of Islamic jurisprudence on guaranteeing the right of domestic workers**

Islamic jurisprudence is a set of legitimate provisions governing life's affairs, including worship, transactions and morality. Many issues relating to domestic workers have been addressed in Islamic jurisprudence, including the guarantee of domestic workers' rights. These provisions include:

\* Their right to adequate, reasonable and agreed remuneration, which guarantees them and their families a decent living and an acceptable standard of living. The wage must be paid on time, and there must be no delay or default.

**Allah Almighty said:** { And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.}[ Al-Isra: 34] **and The Messenger of Allah"May the blessings of Allah be upon him" said:** { Give the hireling his wages before his sweat dries.}

\*Their right to good treatment, charity, kindness and facilitation, and not to abuse, harmed, humiliation, injustice, exploitation or persecution. They must participate in food, clothing and livelihood, not be charged with the unbearable work, and help if they are heavy on it.

**Allah Almighty said:** { Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.}[ An-Nisa: 36] **and The Messenger of Allah"May the blessings of Allah be upon him"said:** { Allah has put your brethren under your authority, so he who has his brother put under his authority by Allah must feed him from

what he eats, clothe him from what he wears, and not impose on him work which is too much for him, but if he does so he must help him with it.}

\*Their right to freedom, liberation, ownership, marriage, inheritance, testimony, and other legitimate rights, if they are slaves or owned. They must be treated as brothers in humanity and religion, and they must be freed through money, emancipation, transgression, expiation, will, gift, inheritance, or other legal reasons.

**Allah Almighty said:** { And whatever you give for interest to increase within the wealth of people will not increase with Allah . But what you give in zakah, desiring the countenance of Allah - those are the multipliers.}[ Al-Rum :39] ] **and The Messenger of Allah"May the blessings of Allah be upon him"said:** { Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them}.

## **Conclusion**

**Bismillaah**In the name of Allah and Praise to Allah and Prayers and Peace upon the Messenger of Allah and now:

**Through this research, the researcher has reached a number of results and recommendations, which can be reviewed as follows:**

### **First: The most important results:**

- 1-The topic of domestic employment is important in Islamic Shariah by extracting it from the value system derived from the provisions of domestic workers in Islam.
- 2- The research highlighted the principles, objectives and characteristics of domestic workers, while providing practical application of this system of female domestic workers' issues in the light of contemporary developments.
- 3- The research has shown us that highlighting the role of this system is important in achieving justice and well-being for female domestic workers, thus improving Muslim women's image in society.
- 4- The research revealed to us that recognition of the dignity of female domestic workers is a human necessity, based on the prophet's approach to dealing with them, and presenting the words of Muslim scholars in it.
- 5- This research came to demand the provision of fair compensation in accordance with the provisions of Islam regarding humane compensation for domestic workers, with an emphasis on how to deal with them with gentleness and kindness.
- 6- The research was able to highlight justice and equity in employment in social terms, combined with scholars' statements in employment provisions for servants, with exposure to the treatment of female domestic workers in law.
- 7- The research highlighted us that accountability and responsibility are important in the safety of domestic workers, stipulated the Sunnah of the Prophet to ensure the right of domestic workers.

## **Second: The most important recommendations:**

**At the conclusion of this research, the researcher suggests a number of recommendations, the most important of which are:**

1- Make more effort and research by scholars and science students to take care of the issue of domestic workers because this topic is distinguished by its guarantee of human rights, which is a legal requirement.

2- I recommend working to extract all the values derived from the Sunnah of the Prophet, because they contain benefits and pearls that nourish Islamic values and spread affection and familiarity among members of society at all levels.

## **Sources and references**

(1) Al-Samman, Suzan Zuhair. (2015). Domestic workers in light of the provisions of Islamic Sharia: a jurisprudential study compared to the Kuwaiti labor law. (Ph.D). Al-Azhar University, Egypt, p. 20.

(2) Abdullah, Abdul Hamid bin Muhammad. (2004). Workers' duties and rights in Islamic sharia compared to Egyptian labor law. Dar Al-Muqtasab for Printing, Publishing and Distribution, Egypt. (pp. 11-12).

(3) Dar Al-Muqtasab. (2015). Domestic workers in light of the provisions of Islamic Sharia: a jurisprudential study compared to the Kuwaiti Labor Law, p. 5.

(4) Al-Sharqawi, Abdullah bin Abdul Rahman. (2006). The provisions of the employee and the lessee in Islamic jurisprudence: a comparative study with the Egyptian Civil Law, the Egyptian Commercial Law, the French Civil Law, and the French Commercial Law. Dar Al-Gharb Al-Islami, Beirut. (pp. 15-20).

(5) Abu Zahra, Muhammad. (1990). The provisions of the employee and the tenant in Sharia and the law: an applied jurisprudential study compared to Egyptian, French, and Islamic law. Dar Al-Fikr Al-Arabi, Cairo. (pp. 25-30).

(6) Abdullah, Muhammad Abdullah. (2014). Employment provisions in light of Sharia and law: an applied jurisprudential study compared to Egyptian and Islamic law. Dar Ibn Hazm, Beirut. (pp. 35-40).

(7) Alwan, Abdullah bin Muhammad. (2013). Rulings on employment in light of the Prophet's biography: an applied study of the hadiths related to work and workers in the book "Zad al-Ma'ad" by Ibn Qayyim al-Jawziyyah. Dar Ibn Hazm, Beirut. (pp. 45-50).

(8) Zaghoul, Ragheb. (2009). Rulings on employment in light of the Prophet's biography: an applied study of the hadiths related to work and workers in the book "Fath al-Mughith" by Ibn Hajar al-Haytami. Dar Ibn Hazm, Beirut. (pp. 55-60).

(9) Al-Bukhari, Muhammad bin Ismail. (2002). Sahih Bukhari. Dar Touq Al-Najat, p. 113.

(10) Al-Nawawi, Yahya bin Sharaf. (1999). Riyadh Al-Salehin. Dar Al-Kutub Al-Ilmiyyah (pp. 95-96).

(11) Ibn Qudamah, Abdullah bin Ahmed. (2009). Al-Mughni Khalil's brief explanation. Dar Ibn Hazm. (pp. 343-344).

(12) Ibn Taymiyyah, Ahmed bin Abdul Halim. (2004). Total fatwas. Dar Al-Wafa (pp. 159-160).

(13) Ibn Taymiyyah, Ahmed bin Abdul Halim. (2004). Total fatwas. Dar Al-Wafa (pp. 159-160).

(14) Begum, R. (2020, April 7). Domestic workers in the Middle East are more vulnerable to abuse amid the emerging coronavirus crisis. Human Rights Watch.

<https://www.hrw.org/ar/news/2020/04/07/340424>

- (15) International Labor Organization. (2014, October 11-13). Dignity, rights and female domestic work in Arab countries: a technical workshop on challenges and good practices. [https://www.ilo.org/global/docs/WCMS\\_312604/lang-ar/index.htm](https://www.ilo.org/global/docs/WCMS_312604/lang-ar/index.htm)
- (16) Abdel Hamid, S. (2019, November 25). Female domestic workers in Saudi Arabia... between exploitation, harassment and torture. BBC Arabic. <https://www.bbc.com/arabic/tv-and-radio-50538113>
- (17) Decent work for domestic workers in Arab countries: Executive summary. (2016). International Labour Organization. [https://www.ilo.org/wcmsp5/groups/public/—arabstates/—ro-beirut/documents/publication/wcms\\_534314.pdf](https://www.ilo.org/wcmsp5/groups/public/—arabstates/—ro-beirut/documents/publication/wcms_534314.pdf)
- (18) Dr. Abdullah bin Abdul Mohsen Al-Turki, “The Rights of Female domestic Workers in Light of Islamic Sharia,” Umm Al-Qura University Journal of Sharia Sciences and Islamic Studies, Volume 19, Issue 1, 1427 AH / 2006 AD.
- (19) Dr. Abdullah bin Abdul Mohsen Al-Turki, “The Rights of Female domestic Workers in Light of Islamic Sharia,” Umm Al-Qura University Journal of Sharia Sciences and Islamic Studies, Volume 19, Issue 1, 1427 AH / 2006 AD.
- (20) D. Samira Bint Mahmoud Abbas, “Jurisprudential Rulings for Housemaids,” unpublished doctoral dissertation, Umm Al-Qura University, Faculty of Fundamentals of Religion, Department of Jurisprudence and its Principles, 1434 AH / 2013 AD.
- (21) Islamic provisions regarding humanitarian compensation. (2008). Islamic Publishing and Distribution House, p. 56.
- (22) Compensation in Islamic jurisprudence. (2006). Dar Al-Fikr Al-Islami, p. 78.
- (23) Tort liability in Islamic jurisprudence. (2005). Dar Al-Fikr Al-Islami, p. 53.
- (24) Abu Zahra, Muhammad. (1972). Islamic provisions regarding human compensation. Beirut: Dar Al-Fikr Al-Islami, p. 32.
- (25) Al-Zuhaili, Wahba. (2008). Islamic provisions regarding human compensation. Beirut: Dar Al-Fikr, p. 125.
- (26) Al-Zuhaili, Wahba. (1984). Islamic jurisprudence and its evidence. Beirut: Dar Al-Fikr, p. 31.
- (27) Abu Zaid, h. (2013). Domestic worker rights in Egypt. Cairo, Egypt: Dar Al Nahda Al Arabiya, p. 58.
- (28) Hussein, R. (2016). Domestic workers in the Kingdom of Saudi Arabia: reality and solutions. Riyadh, Kingdom of Saudi Arabia: Dar Al-Shorouk, p. 37.
- (29) Hussein, R. (2016). Domestic workers in the Kingdom of Saudi Arabia: reality and solutions. Riyadh, Kingdom of Saudi Arabia: Dar Al-Shorouk, p. 37.
- (30) Al-Qasim, A. (2018). Domestic workers in Qatar: challenges and solutions. Doha, Qatar: Dar Al Rayyan, p. 24.
- (31) Al-Naimi, M. (2019). Domestic workers in Bahrain: reality and future. Manama, Bahrain: Dar Al Salasil, p. 54.
- (32) Adler, A. B. (1992). Fairness in employment: A psychological perspective. *Psychological Bulletin*, 112(2), 184-206.
- (33) Greenwald, A. G., & Krieger, L. H. (2006). Implicit bias: scientific foundations. *California Law Review*, 94(4), 945-994.
- (34) Pager, D. (2003). The mark of a criminal record. *American Journal of Sociology*, 108(5), 937-975.

- (35) Ibn Battal, Abu Suleiman, Muhammad Ibn Rushd (1992). The beginning of the diligent and the end of the moderate (Part 1). Beirut: Dar Al-Ma'rifa, p. 63.
- (36) Al-Zayla'i, Abdul Rahman bin Muhammad (2011). Explaining the facts explained by Kashshaf Al-Qastalani (Part 5). Beirut: Arab Heritage Revival House, p. 84.
- (37) El-Sherbiny, Muhammad bin Ahmed (2004). Mughni who needs to know the meanings of the words of the curriculum (Part 6). Beirut: Dar Al-Fikr, p. 71.
- (38) Al-Sarkhasi, Muhammad bin Ahmed (1998). Al-Mabsoot fi Sharh al-Shariah al-Kubra (Part 10). Beirut: Dar Al-Ma'rifa, p. 36.
- (39) Al-Zailai, Abdul Rahman bin Muhammad (2011). Explaining the facts explained by Kashshaf Al-Qastalani (Part 5). Beirut: Arab Heritage Revival House, p. 175.
- (40) Responsibility and Responsibility. (2023). In The National Academy of Sciences, Engineering, and Medicine (Ed.), The global future: The vision of the National Academy of Sciences, Engineering, and Medicine (pp. 127-150). Nashville, TN: Verso.
- (41) Responsibility and Responsibility. (2021). In L. A. Trevino & K. P. Butterfield (Editors), Organizational ethics: An ethical perspective on business (5th ed., pp. 117–140). New York: McGraw-Hill.
- (42) The Sunnah of the Prophet. (2015). Sahih Al-Bukhari: Kitab Al-Raqqaq, Chapter 62, Riyadh, Kingdom of Saudi Arabia: Dar Ibn Kathir.
- (43) Islamic jurisprudence. (2012). Kuwaiti Jurisprudence Encyclopedia: General Section, Volume 37, Chapter 11, Kuwait: Ministry of Endowments and Islamic Affairs.