

## Salary and Wage Management in the Early Islamic Era: A Survey of Military Pay Management

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### Abstract

*Human resource management is one of the things that are given serious attention by Islamic teachings. This is because the management of that aspect involves the use of energy and individual minds to achieve the organisation's objectives. And one aspect of the human resource management that is emphasized by Islam is the payment of salaries or wages to employees. Related to this aspect, there is a misunderstanding from some members of the society or managers of an organization who thinks that employees need to sacrifice more beyond the pay rate, especially when the sacrifice is related to religion. As a result, workers feel burdened to meet and support life when the salaries or wages received are not commensurate with the energy poured into the work. Thus, question related on what is the position of wages or salaries according to Islamic teachings on work arises? How was the practice regarding payment of wages or salaries in the early days before the Islamic Golden Age? Is there a salary and rank increment system practiced in the era of the Islamic Caliphate? With that, this writing will review the position of salary or wages according to Islamic teachings and the implementation of the salary or wages distribution system during the time of the Prophet SAW until the time of the Four "Rightly Guided" Caliphs (Abu Bakar, Umar, Uthman and Ali). This study will also look at the salary and rank increment system implemented after the era of the Four Caliphates. In order to achieve the objectives of the study, qualitative researched methodology was used to obtain and analysed data, especially from written materials. The study found that Islamic teachings emphasized the importance of fair wages or compensation for work and prohibit being unjust towards workers. The study results also show that the salary and wage management system was implemented during the time of the Prophet Muhammad SAW and the era of the "Four Rightly Guided" Caliphs. Furthermore, this study also proves that there is a system of salary and promotion increment that has been practiced in Islamic governance after the era of the Four "Rightly Guided" Caliphs.*

**Keywords:** Salary Management, Early Islamic Era & Military

### Introduction

Islamic teachings require every individual to be self-sufficient in supporting their life rather than resorting to begging, even if it involves collecting and selling firewood. This matter was confirmed by the Prophet SAW with his words (Sahih Muslim 2014, Book of Zakah):

“It is better for one among you to bring a load of firewood on his back and give charity out of it (and satisfy his own need) and be independent of people, than that he should beg from people, whether they give him anything or refuse him. Verily the upper hand is better than the lower hand, and begin (charity) with your dependents.”

The hadith above shows the encouragement to give charity, which is giving something that is needed by others without expecting anything in return, and also a suggestion to be self-sufficient in order to support a life that is appropriate with needs (al-Nawawiy 1994). Even the prophets (Nabi) and messengers (Rasul) sent by Allah SWT lived independently and worked to provide for their daily needs. Among them such as Prophet Daud (David) AS who is famous as an armourer, Prophet Musa (Moses) AS worked as a shepherd, Prophet Yusuf (Joseph) AS worked as the treasury for the land of Egypt and the Prophet Muhammad SAW himself was a merchant and a shepherd (Ibn Kathir 1999). The encouragement to work is also clearly outlined in the Holy Quran, as Allah SWT said in Surah al-Jumaat, verses 9 and 10 (al-Quran 2016):“O

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believers! When the call to prayer is made on Friday, then proceed 'diligently' to the remembrance of Allah and leave off 'your' business. That is best for you, if only you knew."

Once the prayer is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful. The verses above encourage a person to strive and work after performing the Friday prayer such as running a business and also managing life's necessities (al-Baghawiy 1989). In addition to being self-employed, a person can also work by earning wages from others as payment for the energy used. In this context, wages are referred to as Ujrah, which is the payment or reward for the services rendered. In the implementation of wages, Islam establishes the principle of justice and adequacy, where the wages received by an individual must be fair with the services provided. If this aspect is not given attention, then the purchasing power and management of the necessities of life will be affected, which will indirectly disrupt the stability of life in society (Ruslan Abdul Ghofur 2020). This article will review the concept of management and payment of salaries or wages that have been implemented in the time of the Prophet SAW as well as during the era of the Four "Rightly Guided" Caliphs and the subsequent period.

## Methodology

This study aims to examine the position of salary or wages according to Islamic teachings, the implementation of the salary or wage distribution system during the time of the Prophet Muhammad SAW until the era of Caliphs Abu Bakr RA and Umar RA as well as an review of the salary and promotion system after the era of the Rightly Guided Caliphs.

In order to achieve the objectives of this study, a qualitative research methodology was used, specifically the document analysis method. Related data will be collected from written material sources, which will then be analysed. This study will analyse data from written materials of classical Islamic works such as books related to tafsir and hadith, the book of Islamic Governance (al-Ahkam al-Sultaniyah) by Imam al-Mawardiyy (1989), works in the aspects of jurisprudence (fiqh law), works in the sirah al-Nabawiyah, and other relevant written materials.

## Literature Review

Salary or wages are a form of payment given by the employer to its employees for their efforts and services for a certain result set by the employer. In the terminology of Islamic jurisprudence, the term salary or wage is referred to as al-Ujrah, giving the meaning of substitute or compensation in a linguistics point of view. This means that al-Ujrah is a form of reward obtained as compensation for a particular action (Ruslan Abdul Gahfor 2020). This concept of wages can also be seen through the story of Prophet Musa (Moses) AS in Surah Al-Qasas, verse 28 (al-Quran 2016), where one of the two girls suggested to their aging father to hire Prophet Musa (Moses) AS to tend their goats. This similar concept is also mentioned in verse 77 of surah al-Kahf (al-Quran 2016) related to the story of Prophet Musa (Moses) who explained to Prophet Khidr that he is entitled to ask for wages for repairing a wall that was about to collapse.

Since paying a wage or salary is an individual's service to fulfill the needs of others, then as appreciative for that service, Islam advocates that the salary or wages are being paid immediately upon completion of a task. This matter is in line with the assertion of the Prophet Muhammad SAW who instructed that salary or wages to a worker should be paid before their sweat dries (Ibn Majah 2014, authenticated by al-Albaniy). Islam also defends any individual who is not paid salary or wages by those who provide wages or employers after a task or service has been completed. In this case, Allah SWT will demand their rights on the Day of Judgment and will give appropriate punishment to those who does not pay wages or salaries as promised (al-Bukhari 2002).

In the context of today's work environment, the rules and policies that have been set in an organization related to the issue of salary or wage payment need to be implemented transparently. An agreement between the worker and the employer regarding salary payment, scope of work, and certain specific conditions must be clear so that there is no injustice between the two parties.

This coincides with the advice of the Prophet Muhammad SAW for each individual should fulfill the promise agreed upon in accordance with the teachings of Islam (Abu Dawud 2009, Hasan Sahih according to al-Albaniy).

## Results and Findings

### The Position of Salary and Wages in Islam

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### The Concept of Military Management in The Early Islamic Era

The number of Islamic soldiers in the early stages of the Prophet's migration to Medina (Madinah) was not very large. There are records indicating the number of soldiers involved in an intelligence mission or wars that took place before the Battle of Badr al-Kubra, namely (Yahya Mahmud Salman 2005: 89):

War / Attack	Number of Soldiers	Objective
Saiful al-Bahr	30	Quraish Trade Caravan
Rabigh	60	Quraish Trade Caravan
Al-Kharrar	20	Quraish Trade Caravan
Al-Abwa'	70	Quraish Trade Caravan
Buwaat	200	Quraish Trade Caravan
Safawan (First Badr)	70	Raid mission on the Mushyrikin who seized goats and livestock in Medina
Dhu al-'Asyirah	200	Quraish Caravan
Nakhlah	12	Intelligence mission for information regarding the Quraish

Source: Yahya Mahmud Salman 2005:85

Even though during the battle of Badr al-Kubra in the year 2Hijri, the number of soldiers involved was as many as 314 people, the number of Islamic soldiers increased over time with the increase of individuals embracing Islam. In this regard, the Arabs are known for their tenacity in estimating things, including making a census of the number of individuals. The Prophet Muhammad SAW himself often asked his companions to conduct a census of the number of Muslims from time to time, among other purposes, to identify those who were willing to participate in the war and who was not.

The Prophet once asked Huzaifah ibn al-Yaman to count the number of Muslims at Hudaibiyah, Hudhaifah found that the number of Muslims consisted of men, women and children was as many as 1500 people. There are several perspectives in explaining the gender distribution from that total, among them, the number involved in the war is estimated at 500 people (Ibn Hajar al-Asqalaniy 2013, vol.9: 324). A significant increase in the number of soldiers can be seen in the Tabuk war, for example, the number of Islamic soldiers exceeds 30 thousand along with 10,000 horses (al-Waqidiy, vol.3: 1002). In the era of Abu Bakr al-Siddiq's rule, the number of soldiers began to increase, among them in the battle of Yarmuk. where it is estimated that the number of Islamic soldiers was around 31,000, who are opposing the Roman army of 250,000. while at the end of the reign of Saidina Ali Ibn Talib, for example, the number of soldiers with him in the Battle of Siffin was estimated to be around 100,000 soldiers (Abd al-Syafi, 1996: 65, 107).

Meanwhile, the number of soldiers during the Umayyad dynasty had increased significantly and was more organized and better administered and more effective. For example, Ziyad Ibn Abihi during the Umayyad era was the individual responsible for governing and guarding the region of Iraq and the eastern territories has increased the number of soldiers in the Basrah area from 40,000 to 80,000, and in Kufah from 40,000 to 60,000 (Mahayudin Yahya & Ahmad Jelani Halimi 1993). Almost every region has a specific number of soldiers to maintain the safety and security of the region. What is clear from the above statement is that Muslims during the golden age of Islam had a human resource management system that was well organized in accordance with the era. With the number of troops or human resources according to the task assigned. The concept of the number of human resources in the military context is also mentioned by Allah SWT through verses 65 and 66 from surah al-Anfal during the early stages of the Muslims confronting their enemies. Verse 65 explains that 20 patient Muslim soldiers can defeat 200 enemy soldiers, while 100 patient Muslim soldiers can defeat 1000 enemy soldiers.

However, Allah SWT knows better the level of His servant's patience, then the verse 65 was abrogated or its ruling was canceled with verse 66 which explains that a total of 100 patient Muslim soldiers can defeat 200 enemies, while 1000 patient Muslim soldiers can defeat 2000 enemies. This situation has lightened the burden on the Muslims in confronting the enemy on the battlefield (Ibn Kathir 1999). Therefore, the balance of responsibilities assigned to an individual should be refined and studied thoroughly so that a person is able to perform his duties with high enthusiasm and work results that achieve the organisation's objectives. During the time of the Prophet Muhammad SAW, there was no specific time to give any reward to the mujahideen or the Islamic soldiers. In the early stages of Islam, it can be said that almost every family living in Madinah was involved as soldiers that defends the safety of the land of Madinah, and they received rewards for that. The distribution to soldiers and family members depends on the results of the war obtained, whether in the form of booty (ghanimah), which is the results obtained from the enemy through war or in the form of al-Fai', which refers to the results obtained from the enemy without armed conflict (al-Mawardiyy 1989:161; al-Zuhayli 2007: vol.5, 65, 78).

The distribution of al-Fai' is specifically intended for soldiers involved in war and also for the families of soldiers who have died or are bedridden due to wound or illness. It is given to the family members of the soldier, including their sons and daughters, until those children are able to be independent. This distribution is given according to the needs of the number of family members, dependents, and family needs (al-Zuhayli 2007: vol.5, page 66). As for Ghanimah property, it is specifically given to the soldiers on the battlefield whether they are involved in the war or not. Giving from Ghanimah in the form of compensation is called al-Ridkhu (Zuhayli, vol.5, 71) are also being given to those who do not have met the requirement to receive Ghanimah in accordance with their needs and the needs of a person such as family members of soldiers

not involved in war, children, the slaves of an insane person, and the dhimmi (zimmiy) class provided that they come on the battlefield with the permission of the government and anyone who contributes to the interests of defending national security (Zuhayli 2007, vol.5,71). Soldiers also receive additional pay or al-Ridkhu in certain situations, such as soldiers who fight on horseback will receive payment for their horses. In this context, Abdullah Ibn Umar RA said:

“That the Messenger of Allah SAW allowed two shares from the spoils to the horseman and one share to the footman” (Muslim, no.3411, Kitab al-Jihad wa al-Siyar, bab Kaifiyah Gismah al-Ghanimah bain al-Hadirin)

According to Imam al-Nawawiy (Syarah sahih Muslim 1994, vol.12, 119), the majority of scholars are of the opinion that infantry receives one share of the spoils of war, while cavalry receives three shares, which consists of two shares for the horse and one share for the rider. This is also the opinion of Imam Malik, al-Auza'iy, al-Layth, al-Syafie, Ahmad and others. The distribution of Ghanimah are given according to the number of enemies successfully killed, and to the women who treated the wounded and provided them with drinking water. All these circumstances are entrusted to the discretion of the Imam or the government to give additional payments according to their respective duties and responsibilities (al-Zuhayli 2007, vo. 5,80-81).

Umar al-Khattab established a military management system that suited the needs of his time, known as Diwan al-Jund or the army management department. Those who are interested in joining the army need to submit an application and will be recorded for their physical appearance, including health. After they are deemed eligible and accepted, their names, lineage, characteristics and any other information that can distinguish them from each other will be recorded. The aspect of lineage or ancestry is heavily emphasized.

If the applicant is from the Arab race, the registration arrangement will follow the priority of ancestry. If they are not from the Arab race, then the order of registration will be according to race. Umar al-Khattab began with the lineage of Bani Hashim and Bani Abdul Muttalib, which are the descendants of the Prophet Muhammad SAW, after that followed sequentially from the other Quraysh tribes (al-Mawardiyy 1989: 261). For the implementation of this system, Umar appointed Aqil Ibn Abi Talib, Makhramah Ibn Nawfal, and Jubair Ibn Mat'am, who are experts in the Quraish lineage to organise and manage the registration system (al-Mawardiyy 1989: 260).

As an example of lineage (nasab) arrangement, the lineage of Adnan is prioritised over the lineage of Qahtan; among the lineage of Adnan, the lineage of Mudhar is prioritised over the lineage of Rabi', and so on. The composition of the nations such as the Turks, Khurasan, Maghreb, and so on. The concept introduced by Umar al-Khattab was continued during the Umayyad era (Tarikh al-Tamaddun al-Islamiy, Diwan al-Jund, hindawi.org.books; Abu Zaid Syalabiy 2012: 135-136).

The concept of different salary distribution was presented by Umar al-Khattab RA since the time of Abu Bakr al-Siddiq. According to al-Mawardiyy's notes (1989), this proposal from Umar RA was not agreed upon by Abu Bakr al-Siddiq. However, Umar RA is of the view that it is inappropriate to equate the position between the companions who had migrated twice, namely to Abyssinia (Habsyah) and Medina (Madinah), and the companions who had prayed in two qiblas, Baitul Maqdis and the Kaaba in Mecca (Makkah) with those who embraced Islam after the opening of the city of Mecca (Makkah).

Similarly, Umar al-Kahattab RA had a different view on the position of the companions who fought alongside the Prophet SAW, with those who fought against the Prophet SAW then embraced Islam. Thus, the distribution of salaries according to the provisions of Umar al-Khattab RA takes into account the aspect of seniority in embracing Islam and those who were involved in struggle alongside with the Messenger of Allah SAW since the early days of Islam. The salary distribution is summarized as below:

No.	Categories	Total Salary	Annual	Note
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1	Members of Badr from among the Muhajirin	5000 Dirham	
2	Members of Badr from the Ansar	4000 Dirham	
3	Every wife of the Prophet SAW	10,000 Dirham	Aisyah RA received 12,000 Driham
4	Al-Abbas	5000 Dirham	Another opinion states 7000 Dirham
5	Hassan dan Hussain	5000 Driham	
6	Zaid Ibn Harithah	4000 Dirham	
7	Abdullah Ibn Umar	3000 Dirham	
8	Those who embraced before the opening of the city of Mecca (Makkah)	3000 Dirham	
9	Those who embraced Islam after the opening of the city of Mecca (Makkah)	2000 Dirham	
10	Young children who are about to reach puberty from among the Muhajirin and Ansar	2000 Dirham	
11	Distribution to others based on their expertise in the Quran and jihad.	2000 hingga 500 Dirham	
12	Distribution to other nations from Yemen and Sham	2000 hingga 500 Dirham	According to their position and contribution

Source: Al-Mawardiyy 1989: 262-263

The management and administration system implemented by Umar al-Khattab RA shows the extraordinary aspects of meticulousness, efficiency and fiqh al-Amal jurisprudence that has been granted by Allah SWT. Among the main features he emphasized regarding salary payments and remuneration is the seniority of individuals and their level of sacrifice towards Islamic da'wah. In addition to that, the needs and the number of members in a family are also taken into account by him. This means that Umar al-Khattab made every effort to fulfill the aspect of fair adequacy in the provision of salaries and remuneration. This concept deserves attention, especially in the aspect of human resource management. Even a more in-depth study of the salary management system implemented by Umar al-Khattab RA needs to be conducted to review the uniqueness and effectiveness of the implementation, as a comparison with the human resource management system in the modern era.

### Salary Increment and Rank Promotion System

There are also studies that show the existence of a promotion and salary system, especially during the rule of the Abbasid Caliphate. The reasons for salary increment are determined by several factors. There are factors in directing to raise the salaries of the soldiers due to the appointment of a new caliph on the throne, as was done by al-Mustansir Bin Amrillah. Similarly, good moral character and dedication in the duties of the officials are exemplified by Muhammad Ibn Abdillah al-Tabariyy who was only 12 years old. He was granted 150 horses and a salary of 8000 Dinar per year. While Iqbal al-Syarabiy received 150 horses and a salary of 8000 dinars due to his bravery and good governance. Meanwhile, Amir Alauddin al-Taybar al-Zahir was promoted and given a salary because he served as the right-hand man to the caliph.

The position of the father also contributes in the increase in salary and rank, as happened to Amir Ghazi Ibn Mujahid who was appointed to a specific ministry. In addition, a person may also receive a promotion and salary increment as a recognition of their father's good deeds to the country during his lifetime, such as the appointment of Alauddin Abi Bakr after his father Syamsuddin Qiran passed away in 645Hijri. Appointments to certain positions was also made for the children of certain nobles who are selected on the basis of respect for a noble such as the appointment of Jalal Khashlukhan Ibn al-Amir Mujahid. The increasing age of a person is also a reason for appointment to certain positions during the Abbasid era. Promotion could also be obtained by paying a certain amount to the appointing party such as appointment

of Amir Saifuddin Abdullah and Amir Alauddin Ali in the 654Hijri, their father Qayran al-Zahiriy paid 20,000 Dinars for the matter.

In addition to promotions and salary increment, the Abbasid government also implemented a policy of dismissing and stripping certain officials of their positions due to moral issues they faced (Khaidir Ilyas 2008: 238-266). Indeed, the duties and responsibilities carried out by the Prophet SAW and his companions are based on the aspect of volunteerism with the hope of reward from Allah SWT in the Hereafter. This principle is also an example set by the prophets and messengers of God in carrying out their duties as messengers of Allah; their words are as recorded by Allah SWT, among them in verse 72 of Surah Yunus (al-Quran 2016), which states: “And if you turn away, ‘remember’ I have never demanded a reward from you ‘for delivering the message’. My reward is only from Allah. And I have been commanded to be one of those who submit ‘to Allah’.”

Thus, it was found that Islamic teachings spread widely in a short period of time. Islamic teachings spread to China in 651AD (Iqbal 2018), India in tahun 710AD (Mohamad Zulfazdlee et.al 2013) and Spain in the year 711 AD during the Umayyad Caliphate (M.Dahlan 2016). The aspect of volunteering is seen as the highest level of sacrifice because there are no material demands; instead, rather it is energy and effort that builds a proactive attitude in serving. This attitude is also recorded in the Quran in verses 91 and 92 of Surah al-Tawbah, where there are 7 individuals who came to meet the Prophet Muhammad SAW to join the Battle of Tabuk. However, the Messenger of Allah SAW did not have any vehicle to take them, thus they returned home in tears because they were sad for not being able to join the Battle of Tabuk. Even so, the Prophet Muhammad SAW stated that they will also receive the same reward even though they did not participate in the battle due to their circumstances. Then came down the verse that explained the position of the matter ((Ibn Kathir 1999). This is the attitude and spirit of volunteerism and high sacrifice shown by the early generations of Muslims in devotion to religion and country.

## Conclusion

There was a salary and wage management system in the early Islamic era. In general, during the administration of the Prophet Muhammad SAW, there was no fixed salary or wage paid to individuals and family members of the companions (sahabah) RA who were involved in the war. However, payments are made according to the needs of individuals and families. Improvements in the salary and wage payment system occurred during the era of caliphs Abu Bakr and Umar RA. Improvement does not only involve the amount of salary or wages, even a person's seniority in Islam is also taken into account, such as the Ahli Badr and others. It is even more interesting when there are certain payments that will be given for the maintenance of horses involved in the war. The practice of salary increments and rank promotions are also seen to occurred in the management system in the next era of Islamic governance.

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