475691 - What is the ruling on using a personal connection (wasta) to help find a job in the public or private sector?

the question

I am going to get a job, in sha Allah, for which I meet all the required conditions, but this job can only be got through having a personal connection (wasta or wasitah), and I have a personal connection. If I get this job through the help of this personal connection, will my salary be haram, noting that I meet all the conditions required for the job?

Detailed answer

Praise be to Allah.

Firstly:

The ruling on using personal connections to get a job varies according to the qualifications of the one who is applying for the job and according to the nature of the job for which he is applying.

1.

If the applicant for this job is qualified for it and deserves it, then using personal connections to get the job is permissible. In fact it comes under the heading of interceding for a good cause. Allah, may He be exalted, says (interpretation of the meaning):

{ Whoever intercedes for a good cause will have a share in the reward, and whoever intercedes for an evil cause will have a share in the burden. And Allah is Watchful over all things} [Al-Nisa' 4:85].

But if the applicant is not qualified for the job, or the one who is intervening wants to give him precedence over someone who is more qualified than him for that position, then his seeking the

help of personal connections and intervention for him – by one who knows that he is not qualified – is not permissible, because it is depriving the one who is more qualified of being appointed to that job, in which case it comes under the heading of interceding in a bad cause, {and whoever intercedes for an evil cause will have a share in the burden. And Allah is Watchful over all things}.

In *Fatawa al-Lajnah al-Da'imah*, it says: If the intervention by the middleman on your behalf results in depriving someone who is more qualified and has more right to the position than you, in the sense that he has more of the knowledge that is required for that post and greater ability to cope with its responsibilities and to do the required activities proficiently, then intervening is haram, because it is wronging the one who is more deserving of it, and it is wronging the bosses by depriving them of the work and service of qualified people and is depriving those in authority of the help of such people to advance in some field of work. It is also transgressing against the community by depriving them of those who are proficient in their work and could take care of the organisation's activities in the best manner. Moreover, in addition to that, it creates grudges and suspicion, and spreads corruption in society.

But if that does not lead to anyone being deprived of his rights, or some of them, then it is permissible. In fact it is encouraged according to Islamic teaching, and the one who intervenes will be rewarded for it, in sha Allah. It is proven that the Prophet (blessings and peace of Allah be upon him) said: "Intercede, you will be rewarded and Allah will decree on the lips of His Prophet (blessings and peace of Allah be upon him) whatever He wills.""(*Fatawa al-Lajnah al-Da'imah* 25/289).

2.

The ruling on using personal connections to get a job in the public sector is different to using it to get a job in the private sector. What is mentioned above about it not being allowed if the person is not qualified for the job only applies to public-sector jobs, because public-sector jobs are a right shared by all people, in which all qualified people are equal on the basis of their academic qualifications and abilities, so no one has any advantage over anyone else except on the basis of his qualifications, and those in charge must choose the most qualified applicant for the public

sector, without any favouritism or bribery.

But when it comes to jobs in the private sector, this ruling does not apply, so it is permissible for someone to ask another person to intercede in his favour when applying for a job in the private sector, even if there is someone more qualified than him. That is on condition that the company owners are aware of the level and qualifications of the applicant, and they agree to accept him as an employee in their company, so that there will be no deceit.

The reason for that is that this is a private enterprise, and the owners have the right to run it in the way they want, and they are not obliged to give precedence to the most qualified and most deserving, in contrast to public-sector jobs, where it is not permissible to give precedence to an applicant who is unqualified over one who is qualified for the job.

Secondly:

The ruling on whether the salary is permissible or not has nothing to do with the ruling on finding a job through personal connections (wasta). In the situation where it is haram to get a job through personal connections, this prohibition is applicable to the one who seeks the help of a middleman or the middleman himself – if he is aware of the applicant's situation, because Allah, may He be exalted, says (interpretation of the meaning):

{Whoever intercedes for a good cause will have a share in the reward, and whoever intercedes for an evil cause will have a share in the burden. And Allah is Watchful over all things} [Al-Nisa' 4:85].

What is meant by a share in the burden is a share in the burden of sin.

With regard to the salary, if the person is proficient in his work and does it in the manner required, then the salary is halal, but if he got the public-sector job through personal connections in the beginning, his salary is regarded as haram, because he had transgressed against the rights of someone else.

For more information, please see the answer to question no. 60199 .

Based on the above:

It is permissible for you to try to get this job through personal connections, if it is in the public sector and you are qualified to do that work. In this case, you do not have to find out how qualified other applicants are, and whether they are more highly qualified than you or not, because of the difficulty involved in that, and because if you are qualified for that position, that is sufficient grounds to make you deserve to have an equal right to that post.

But if the job is in the private sector, the matter is more lenient, so long as the company owners are the ones who will be employing you, because it is their wealth and they have the freedom to dispose of it, giving or withholding it according to what they think is best for their own interests.

And Allah knows best.