



An Islāmic Perspective of Justice Between the Employer and Employee

Rasheed Olalekan Azeez¹, Rabiū Miftaudeen²

¹Department of Islāmic Studies, Faculty of Humanities and Social Sciences, Al-Hikmah University Ilorin, Nigeria

²Department of Islāmic Studies, Faculty of Humanities and Social Sciences, Al-Hikmah University Ilorin, Nigeria

Email: [1orazeez1955@gmail.com](mailto:orazeez1955@gmail.com), [2miftaudeenmuhammed@gmail.com](mailto:miftaudeenmuhammed@gmail.com)

Abstract: *Al-'Adl* (justice), in its actual sense, encompasses treating living and non-living in a fair, equitable and just manner. It is a tool that Islām uses to set everything accordingly as Allah commanded everyone to act justly. Justice is expected from all aspects of life including the workforce. However, the Muslims who are expected to show living examples of justice are seen in this contemporary world with the acts of injustice in their workplace as employers and employees. The paper explained the application of justice between employer and employee focusing on exploring how Islāmic teachings guide this relationship. The paper used an analytical research method. This method was used to explain the expectations of Islām from the employers and employees. The paper revealed that both the employers and employees lag in what is expected from them. That is, the employers and employees fail to meet up with the rules and regulations set by Islām concerning the rights between employers and employees. The paper concludes that the workforce will be facing problems if it fails to include fairness, equity, morality and respect in its watchbook. It was recommend that employers and employees cling to Allah's commandments for setting an ethical workforce and equitable work environments in contemporary society.

Tersedia online di

<https://ojs.unublitar.ac.id/index.php/jprp>

Sejarah artikel

Diterima pada : 01 – 08 – 2024

Disetujui pada : 20 – 08 – 2024

Dipublikasikan pada : 30 – 08 – 2024

Keywords: Application of Justice, Islāmic Perspective, Work Environment

DOI: <https://doi.org/10.28926/jprp.v4i3.1636>



INTRODUCTION

Justice (*Al-'Adl*), in its actual sense, encompasses treating living and non-living in a fair, equitable and just manner. It is a tool that Islām uses to set everything accordingly as Allah commanded every individual to act justly between one and the other. Thus, it is a concept in Islām that oversees one's day-to-day interactions. Moreover, it stands as a guide to maintaining fairness and balance, and as serves as a guiding force for fairness and balance in all facets of life.

Conceptually, justice is translated as *Al-'Adl* in the Arabic language (Qureshi, 1982). It is an ethical way that all human relationships revolve. This includes the relationships that are between the employer and employees. *Al-'Adl* is so significant to the extent that it appears in several Qur'anic and *Hadīth* texts. Both the Qur'an and *Hadīth* frequently mention the importance of this concept and it is described as a manifestation of Allah's will on earth. This concept is part and parcel of the teachings of Islām as it determines how Muslims should interact with others wherever they find themselves.

It is to be understood that the role of justice in establishing and preserving strong connections between employers and employees cannot be overemphasized. This is because justice stands as the cornerstone and foundation for having concrete social interaction and a balanced economy. Therefore, any society or economy that fails to maintain a strong employer-employee relationship is preparing to be ruined. To maintain this relationship, Islāmic teachings have explained the concepts of justice, respect, and mutual obligation that govern the expected interactions between employer-employee which includes their rights and obligations.

As stated above justice is considered a divine manifestation that has to be upheld in all circumstances, in allusion, Allah says in the Qur'an 4:58:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ...﴾

Truly, Allah commands you to render trust to whom they are due and when you judge between people, to judge with justice...

The above verse shows how Islām places a high value on justice in all human relationships, especially in making justice and business dealings (Bacchus, 2014). Islām sees a society in which everyone is accorded equal treatment and has his/her freedoms upheld. This is understood that it is expected from any workplace to maintain fairness, justice and respect the rights that lie between employers and employees. In the workplace, justice makes sure that no one is taken advantage of or mistreated and that everyone's well-being and dignity are maintained (Sloane-White, 2017).

In Islām, *Al-'Adl* has a significant bearing on the relationship between employers and employees. According to Islām, working is a noble endeavour that enables people to improve society and their own well-being. Working with dignity and treating employees fairly are two things that the Prophet Muhammad emphasised. As said in one of his *Hadīths*:

إِحْوَانُكُمْ حَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

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 (Abdulraheem & Fareh, 2021).



This teaching directs the need for employers to treat their employees with dignity and equity, reflecting the broader Islāmic principle of justice. However, it is disheartening that most employers and employees in this 21st century fail to follow this direction. It is also painful that Muslim employers and employees who are expected to show good examples to other religious adherents fail in this regard. Hence, this has led to some organisations downfall and increased unemployment in the society. It is against this backdrop that this paper aims to explore the application of Islāmic principles of justice in the context of workforce relations, with a specific focus on the employer-employee relationship.

Concept of *Al-ʿAdl* (Justice) in Islām

Al-ʿAdl, commonly translated as justice, is a fundamental concept in Islām that denotes fairness, balance, and equity (Arts, 2014). Etymologically, the term derives from the Arabic root word "*adala*," (Schubel, 2023) which means to straighten, to rectify or to be equitable (Benzehra, 2012). *Al-ʿAdl* embodies the idea of placing things in his/her rightful place and giving everyone their due rights (Bhatti et al., 2015). In Islāmic theology, *Al-ʿAdl* is also one of the names of Allah (*Asmaʿul Husna*), (Hazratkulov, 2023) reflecting the divine attribute of perfect justice. This indicates that justice is not only a social or moral imperative but also a divine quality that Muslims are encouraged to emulate in their daily lives.

The Qurʾān lays a strong foundation for the concept of *Al-ʿAdl*, emphasizing its importance in both personal conduct and societal governance. Numerous verses in the Qurʾān command justice and fair dealing. For instance, Surah An-Nisa (4:58) as stated above shows this. Other related verses are; Quran, 5:8, Quran, 16:90, Quran, 55:7-9, and Quran, 4:135 respectively. In Qurʾān 5: 8, Allah correlates justice to righteousness where He says:

أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

Be just! That is closest to righteousness

The whole of this verse underscores the necessity of impartiality, emphasizing that justice must be upheld even in the face of personal biases or enmity. These and other Qurʾānic injunctions demonstrate that *Al-ʿAdl* is a divine command that permeates all aspects of life, from individual behavior to the collective responsibilities of society.

Supportively, the sayings of the Prophet further reinforce the importance of justice in Islām. The Prophet is reported to have said:

إن المقسطين عند الله على منابر من نور: الذين يعدلون في حكمهم وأهليهم وما ولوا

The just will be seated upon pulpits of light." Those who are fair with regards to their judgement and their family and those who are under them (Al-Bukhari, 2013).

Another *Hadīth* emphasizing timely and fair compensation for workers is:

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرْفُهُ

Give the worker his wages before his sweat dries (Sloane-White, 2017).

In the light of above *Ahādīth*, it is understood from the first hadith that there is a huge reward for whosoever maintains justice between people and even to the slaves. Moreover, the second hadith indicate that justice in Islām is more far beyond the social and interpersonal relationship but also include economical aspect of life.

Concept of Workforce in Islām

The Islāmic perspective of work is all-inclusive. This integrates social, moral, and spiritual aspects of life. So, as far as Islām is concerned, one of emphasizes tools to be used in workforce is the application of justice as the main pillar and foundation of employer-employees relationship (Sloane-White, 2017). In Islām, accountability and responsibility are clamoured for as a regulated system of moral precepts and legal regulations (Mellahi & Budhwar, 2010). These guidelines are found in the Qur'ān and Hadith and they are tools that intended to make sure that the employers and employees exercise their obligations in a such a manner that spells out the work ethics in Islām (Mellahi & Budhwar, 2010).

At this juncture, it is highly imperative to state that the concept of the workforce and its ethics, in Islām, is explained in the Qur'ān and *Hadith* and this work ethics highlighted by these texts were also exemplified by the early Muslims. Thus, there is great emphasis on work in Islām. This is evident as many Qur'anic and Ahadith passages testify to this. In both texts, time is held as a precious gem that should not be wasted. In the Qur'an, Allah called the attention of Muslims to all that He created. Moreover, He stated that human beings are not created without mission and vision. In the same vein, Allah narrates how He created the heavens and the earth in seven days without interruption. After this, Allah instructed the human being to contribute their quotas in this life. This is evident in the Qur'an in Suratus-Sad verse 26:

يٰۤاٰدٰمُ اِنَّا جَعَلْنَاكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ۗ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ۙ ۲۶

"We instructed him:" "O David! We have surely made you an authority in the land, so judge between people with truth. And do not follow 'your' desires or they will lead you astray from Allah's Way. Surely those who go astray from Allah's Way will suffer a severe punishment for neglecting the Day of Reckoning."

From the above verse, two points are noted. Firstly, Allah created human beings as His vicegerent on the earth for them to contribute absolutely and significantly to the earth, that is, they should work to make use of other creatures of Allah including animals. Secondly, to deal with, interact with and show justice in their day-to-day activities including their workplaces. This means, In Islām, work is of paramount activities to the extent that Ibadah (act of worship) is included. In this sense, Imam Al-Ghazali, in his book, *Ihya' `Ulum Ad-Deen* (Revival of the Religious Sciences), narrates:

Prophet Issa saw a man who devoted himself to worship without working. Then he asked him which way he got his daily bread, the man replied: my brother, who worked. Then Prophet Issa told him, your brother is more religious than you are! (Mellahi & Budhwar, 2010)

Furthermore, Al-Ghazali, in another line, described how Khalif `Umar ibn Al-Khattab, did tell people:

Never should anyone of you think that du`aa' (supplication) for sustenance without work will avail him, for heaven never rains gold nor silver! (Koenig & Al Shohaib, 2014)

The above extracts from *Ihya' `Ulum Ad-Deen* of Al-Ghazali pointed to the fact that Islām always stresses the magnificent of work and its need in the life of human beings. This means, one cannot be able to even worship Allah as expected if the one is hungry because it is the compensation/wages from work that one can use as livelihood. This is among the reason the Prophet narrated that the Prophet Daud that sent as vicegerent used to eat from his handiwork.



Therefore, it should be born in mind that *Al-Ikhlas* (sincerity) is the foundational principle of Islāmic work ethics, which stresses uprightness, politeness, and commitment in all work-related endeavours. To transmute work into an act of worship, Islām recommends everyone to set a goal of carrying their duties with the sole aim of receiving Allah blessing on what they earn.

More importantly, working hard and earning lawful livelihood are seen from Prophet Muhammad. From one of his Ahadith, He stated, "The honest merchant (*al-tājir as-ṣadūq*) is resurrected on Judgment Day with the truthful and the martyrs". In another Hadith, it is said: "Hold fast to commerce (*al-tijāra*) for indeed it constitutes nine tenths of sustenance (*ar-rizq*). These two narration can be understood as that the concept of work is not just a means of self-sustenance but also a way of gaining Allah's pleasure. Therefore, Muslims are encourage to be active members in the communities and to avoid becoming idle as an idle brain is Devil's workshop. Surprisingly, Devil also has workshop, that is, in the brain of an idle man.

Another component of work ethic in Islām after *Adl* and *Ikhlas* is *Amanah*. This concept emphasises the role of trust in the mutual understanding and co-relation between an employer and employee. This is by making sure each sides work honourably and with good intentions. As regards *Amanah* (trustworthy), employers/workers are enjoined to mark their responsibilities with faithfulness and accountability. At the same time, employers are mandated to treat the employees fairly, equally and friendly (Hakim & Syaputra, 2012). Moreover, as Islām always stand with trustworthiness as the Qur'an warns against any unethical practice such as deception, corruption, mismanagement and manipulation in work place. In Surah Al-Mutaffifin (83:1-3), Allah condemns those who cheat in trade:

وَيْلٌ لِّلْمُطَفِّفِينَ ۝۱ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ

Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss.

Importance of Work in Islām

For one to appreciate the significant of work, it is imperative to comprehend the system Allah used while creating days and night. When Allah created day and night, He ordered individual to work in the morning and to have rest at night. He says: And made the night as a cover and made the day for livelihood. (An-Naba, 10, 11). Moreso, "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection." (Al-Mulk, 15). In addition to this, another instance is made in another verse where Allah commands the Muslims that after the performance of Salah, they should go to back to their work and do their jobs. In allusion:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝۱۰

And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed." (*Suratul Jumu'ah*, 10)

As essential hard work is, having a job is mandatory as Islām is concerned. However, any kinds of job that go against Islāmic dictates should be shun off. This is because wages earned from an unethical/unIslāmic job is prohibited in which will only be enjoyed in this life. Allah says in Qur'an 3 verse 14:



رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْخَرْبِ ۗ ذَٰلِكَ مَتَاعُ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ۙ ١٤

Beautiful for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return."

Muslims are expected to find work, and to path every way that will make them perform/do their works well. As it is narrated, each and every Prophet and messenger of Allah has their specific work that they do for livelihood. For instance, Prophet Daud worked as a blacksmith to meet ends. There were among them labourers, carpenters and shepherds. Even the Prophet also tended sheep for wages. Engaging in work find them to get occupied in every day for the purpose of earning a lawful livelihood. In actual sense, there are many advantages attached to work, for instance, it lets individual becomes financially buoyant, having sense of identity, and ensure work-life balance among other which are noble goal. It is mentioned that the Prophet Muhammad said:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَأْكُلُ مِنْ
عَمَلِ يَدِهِ "

Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor." (Zainudin, 2022) [Sahih al-Bukhari 2072, Book 34, Hadith 25]

In another narration, the Prophet stated out another huge importance of work which is accruing of reward. He said:

Never does a Muslim plant, or cultivate, but has reward for him for what the beasts eat, or the birds eat or anything else eats out of that (Mellahi & Budhwar, 2010). [Sahih Muslim 1552 c, Book 22, Hadith 9]

In the same vein, another huge advantage of work is for one to remain proud and shun off act of begging. This is in line with another statement of the Prophet which states:

It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not (Mellahi & Budhwar, 2010). [Sahih al-Bukhari 1471, Book 24, Hadith 74]

This *Hadith* shows the dignity of labour and the virtue of earning a living through one's own efforts. Thereby, another importance of work in Islām is that it is not merely a means of earning income; it is also a form of worship (*Ibadah*) (Hakim & Syaputra, 2012). When Muslims work with the sole aim of satisfying themselves, their family, and society, their work becomes an act of worship (Hakim & Syaputra, 2012). Therefore, Islām encourages Muslims to work not only for personal gain but also for the benefit of society. This aspect of work is engrained/expressed in the concept of *Takaful*, where individuals are strengthened by one another and the entire community (Bhatti et al., 2015).

METHOD

This study employs an analytical research method to explore the concept of justice between employers and employees from an Islamic perspective. The analytical approach is suitable for dissecting complex issues, allowing for a thorough examination



of the relationship dynamics in the workplace as guided by Islamic teachings. The research utilizes a qualitative design to gather in-depth insights into the expectations and practices of justice in employer-employee relationships. This involves a systematic review of primary and secondary sources, including Islamic texts, scholarly articles, and contemporary case studies. The comprehensive review of Islamic texts (e.g., Qur'an, Hadith) that pertain to justice, rights and ethical conduct in the workforce. Analyze existing scholarly literature on Islamic principles of justice in employment contexts, focusing on both historical and contemporary interpretations. It also examines legal frameworks and regulations within Islamic jurisprudence (Fiqh) regarding employer and employee rights. The thematic analysis identifies and analyzes recurring themes related to justice between employers and employees in the collected literature and interviews. Comparative analysis compares themes with the expectations set forth in Islamic teachings and contemporary workplace practices. By combining literature review, document analysis, and qualitative interviews, the study uncovered the expectations and practices that shape workplace relationships, contributing to the discourse on ethical employment practices in contemporary society.

RESULTS AND DISCUSSION

Rights and Responsibilities of Employers and Employees in Islām

It is a known fact that this 21st century is full of deception and moral degradation, therefore, it is importance to have in mind that for any organization to thrive, it must follow ethical value and rules and regulations explained by Islām against workforce (Mellahi & Budhwar, 2010). In this sense, there are right and responsibilities that will enhance their relationship which is based on the justice, understanding and respect which every Muslim must follow (Mellahi & Budhwar, 2010). These rights have been enumerated and explained by Islām. Among them are as follows:

Rights and Responsibilities of Employers:

1. **Fair Wages:** there are numerous ahadith of Prophet Muhammad that lay emphasis on fair and timely wages. That it, it is a right of employees to be paid his/her wages accordingly. One of these ahadith is where the Prophet stated: *أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرْفُهُ* "Give the worker his wages before his sweat dries" (Zainudin, 2022). According to this *Hadith*, it is very important to pay employee as soon as he/she completes his/her duty. This means any employer that fails to do this, without any tangible reason has definitely jeopardize the effort of the employee which is not welcomed by Islām. Another related hadith to the above comment is: "Whoever hires a worker should pay him his wages in full"
2. **Safe Working Conditions:** Islām opposes all forms of injustice that may arise from interpersonal relationships or the workplace. Therefore, the Prophet advised against burdening the employees (i.e., giving them tasks that are too difficult for them to complete). And moreso, their life must be protected. This indicates that a safe and healthy work environment must be provided for the employees. In the event that they sustain injuries at work, they should also receive compensation. A healthy work-life balance ought to be provided for them. Islām mandates that companies provide a clean and secure work environment at the same time. Therefore, it is right to ensure that there is no risk to an employer's physical or mental health at work.
3. **Respect and Dignity:** Inessentially, dignity holds that each and every human being has intrinsic value and need to be treated in that manner. Succinctly, it is about self-worth and respect. This is the reason the prophet said: Every deen has an innate character. The character of Islām is modesty". This dignity and respect are part and parcel of modesty. Therefore, employers are expected to treat their employees with

respect and dignity for them to have a sense of belonging. The Prophet said while emphasizing on the act of treating employee with respect,

إِخْوَانُكُمْ حَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبَسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْفُرُوا لَهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَفَرْتُمْ بِهِمْ فَأَعْيَبُوهُمْ²⁸

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" (Zainudin, 2022).

Rights and Responsibilities of Employees:

There is great emphasis on what is expected from employee in Islām. There are Qur'ānic verses and ahadīth of the Prophet that stipulate these rights. Among the ahadith of the Prophet concerning this is:

إن الله يحب إذا عمل أحدكم عملاً أن يتقنه

Indeed, Allah (likes that when one of you do work), to do it with perfection

In line with the above hadith, the following are some rights expected from the employers.

1. **Honesty and Diligence:** Prophet said in one of his *Ahadith*: "The sign of the hypocrite is three: When he speaks he lies, when he makes a promise he breaks it, and when he is trusted, he betrays" (Ahmed Haj Ali et al., 2018). Based on the meaning of this hadith, when an employer fails to diligently carry out his/her charged duties with honesty, he/she is a *Manafiq* (hypocrite) whereas Allah as promised that "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -" (Q 4:145). Therefore, employers are expected to carry out their responsibilities with straightforwardness, trustfulness and diligence. In order to complete the requirements of their employment contract, they must work as hard as they can. Islām encourages workers to be productive and make a meaningful contribution to their workplace by discouraging carelessness and idleness.
2. **Respect for Employer's Property:** It is compulsory in Islām not to waste and Allah frowns and warn against it. Allah says: "O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. (Q 7:31)". Moreover, the prophet said: "The honest treasurer who gives willingly what he is instructed to give, is one of the two charitable persons (the second being the owner)" (Zaenal & Ismail, 2014). Conversely, these two texts are guiding the employees that he/she is assigned with the responsibility of taken care of the employer's resources judiciously. Any act of fraud, mismanagement, theft among other is considered a breach of trust (*Amanah*) which is prohibited in Islām.
3. **Obedience to Lawful Commands:** Employees must abide by the legitimate directives from their employers. Islām places emphasis on the requirement that directives be just and lawful in order for them to be obeyed. An employee has the right to decline an employer's request to participate in immoral or unlawful activity (Ahmed Haj Ali et al., 2018).

Role of *Al-'Adl* in employer-employee Relations

In Islām, *al-'Adl*, is essential in employer-employee relations because it guarantees the fair and equal upholding of the rights and obligations of both employers and employees. Justice in the workplace includes moral and ethical considerations in

addition to the legal aspects of labour relations. In the context of Islāmic labour relations, Al-Adl guarantees that employers do not take advantage of their workers and that workers carry out their responsibilities with diligence and honesty. It is necessary for justice to exist for both sides to uphold the values of responsibility, transparency, and fairness. Fair pay, secure working conditions, and consideration for the dignity of their employees are demands placed on employers. Employees are required to honour their employer's property, work honestly, and carry out their contractual duties in exchange.³¹ In Surah An-Nisa (4:135),

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوْنَا أَوْ نَغْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ ١٣٥ ﴾

O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate from justice. If you distort the testimony or refuse to give it, then know that Allah is certainly All-Aware of what you do.

Based on the above verse, it is understood that It is not sufficient for believers to preserve justice on their own; rather, they are called to be its ambassadors. They are expected to work towards the triumph of justice as well as to practise it in their personal interactions. They must do every effort to guarantee that equity and justice take the place of injustice. It takes a real believer to be the cornerstone that upholds the establishment of justice and righteousness. Moreover, the verse does emphasise the need to maintain justice even in trying circumstances, so reiterating the idea that justice must always win out in all encounters, even those that take place at work.

Furthermore, Al-Adl in labour relations fosters a sense of trust and mutual respect between employers and employees. Based on this, the Prophet said:

الخازن الأمين الذي يؤدي ما أمر به طيبة نفسه أحد المتصدقين

The honest treasurer who gives willingly what he is instructed to give, is one of the two charitable persons (the second being the owner) (Akhtar, 1992).

It should be understood that a healthy work environment that nurtures productivity, job happiness, and general social harmony is produced when all parties uphold the ideals of justice. On the flip side, unfair treatment at work can result in exploitation, animosity, and societal unrest (Zaenal & Ismail, 2014).

Employer-Employee Relationship in Islām

The relationship between an employer and employee is seen as a hiring relationship. The Islāmic jurists have enumerated the rules and principles of this relationship in their writings, which are clarified in certain Shar'ah literature. In these literature, it is glaring that, In Islām, the relationship between employers and employees is just one of many areas where justice, fairness, and mutual respect are highly valued. The precepts of the Qur'ān and the Ḥadīth, which encourage moral behaviour, just treatment, and social duty, form the foundation of the Islāmic framework for employer-employee relationships. By following this framework, employers and employees can make sure that their obligations are carried out in a way that respects the rights and dignity of all parties (Akhtar, 1992).

Principles of Fair Treatment

The fundamental tenet of Islām's employer-employee relationship is Al-Adl, or justice. Islām requires businesses to treat their workers fairly and kindly,

acknowledging their inherent dignity as people. This was stressed by the Prophet in many Ḥadīths. He stated, for example, that:

إِحْوَانُكُمْ حَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ²⁸

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" (Mirza, 2016).

This Ḥadīth emphasises how important it is for employers to treat their employees with the same dignity and respect that they would show their own families. In Islām, treating people fairly also entails distributing responsibilities fairly, not overworking staff members, and making sure that demands made of them are appropriate. Accordingly, the Prophet said:

وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

Do not burden them with what they cannot bear, and if you do so, then help them" (Zainudin, 2022).

This principle guarantees that employees are not exposed to what may cause them bodily or psychological harm (Mirza, 2016). Furthermore, Islām promotes a kind-hearted managerial style. Organizations are asked to take into account the personal circumstances of their staff members, such as health concerns or duties to their families, and to make accommodations for these demands wherever feasible. Workplaces that prioritise justice and compassion are not only productive but also caring and encouraging.

- **Compensation and Fair Wages**

Employees have the right to have their pay established in advance by their employer and to receive it in whole and on schedule. Based on this Abu Sa'eed Al-Khudri narrated that the Prophet said: *Whoever employs someone to work for him, he must specify for him his wage in advance*" Similar, another narration was also recorded from ibn Abi Shaybah in his *Musannaf*. This ḥadīth was from the authority of Abu Hurayrah, Abu Sa'eed and 'Uthmaan. Abu Hurayrah narrated that the Prophet, said:

قال الله: ثلاثة أنا خصمهم يوم القيامة: رجل أعطى بي ثم غدر، ورجل باع حرا فآكل ثمنه، ورجل استأجر أجيرا فاستوفى منه ولم يعط أجره

Allah Said, 'I will be the opponent of three on the Day of Judgment: one who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price and one who hires a workman and having taken full work from him, does not pay him his wages (Zainudin, 2022).

This ḥadīth makes it clear that Allah will oppose those kinds of people on the Day of Judgement. Employers that recruit people and then withhold their wages for a month, two, or three ought to be afraid of Allah. Furthermore, if the employee is capable of performing the tasks they agreed upon, the employer cannot make them work longer or harder than they agreed to. Conversely, the employee needs to fulfil the terms agreed upon with the employer in areas that are permitted by Shari'ah. Allah said "O you who have believed, fulfill [all] contracts..." [Quran 5:1]. This means that the worker must also perform the work that is assigned to him perfectly. On this, it is narrated on the authority of Ummu Mu'minin that the Prophet, said: "Verily, Allaah loves that when anyone of you does something he does it perfectly."

- **Workplace Conditions and Safety**



Islām requires employers to give their workers a safe and healthy workplace. The Qur'ān places a strong emphasis on the sanctity of human life and our duty to preserve it, which includes making sure that employees' physical and mental health are never in risk at work. Allah says in Qur'an 2 verse 195:

...وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ...

...and do not throw [yourselves] with your [own] hands into destruction [by refraining]...

According to scholarly interpretations of the above verse, organization are required to ensure that there are no workplace dangers and that safety protocols are in place to prevent accidents or injuries. Employers must also provide workers with the tools, equipment, and protective gear necessary for them to perform their duties safely. Since employers are entrusted with their employees' well-being, failing to do so is regarded as a violation of the Islāmic tenet of Amanah (trust) (Ahmed Haj Ali et al., 2018). Islām stresses not only the need for physical safety but also the establishment of a courteous and encouraging work atmosphere. This entails safeguarding workers from verbal or psychological abuse, making sure their rights are upheld, and encouraging a cooperative and respectful work environment.

- **Resolving Conflicts and Disputes**

Islām has explained ways in which disputes can be resolved between one another such as husband and wife, elder and younger include employer and employee. In the Qur'ān and *Hadīth*, emphasizes are made to the importance of justice if one dispute is aimed to be solved. In Suratun -Nisa (4:135), Allah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ ﴾

O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives.

This passage encourages both employers and employees to seek equitable solutions, even if it involves owning up to their own mistakes, by highlighting the significance of impartiality and fairness in settling disagreements. Islām promotes the settlement of disputes through Shura, or consultation, in which both sides converse in order to come to a mutually agreeable conclusion (Qureshi & Mudassar, 2019). This enhanced the understanding that Islām permits arbitration by an unbiased third party that can offer a just and impartial resolution in situations where disagreements cannot be settled via discussion. Islām views conflict resolution as a means of preserving everyone's rights and dignity while bringing about peace and ensuring that justice is done.

- **Prohibitions against Exploitation and Injustice**

Islām categorically forbids any form of exploitation and any kind of unfairness that may come in-between employer-employee relationship. In Islām, it is deemed a major sin to exploit someone by means of unfair salaries, excessive workloads or hazardous working circumstances. Allah frowns and warns those who exploit others, saying, "Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss" (Surah Al-Mutaffifin 83:1-3).

This passage emphasises the need of honesty and justice in all interactions, especially those at work, and warns against unfair methods. The fundamental Islāmic values of justice and equality are considered to be violated by the practice of exploitation. Islām also opposes discrimination in the workplace in all its manifestations. All workers are entitled to equitable treatment and opportunity, irrespective of their race, ethnicity, or social standing. The Prophet Muhammad said



regarding this: "All of you are equal. All of you descend from Adam, and Adam was created from clay" (Zainudin, 2022).

The aforementioned hadith highlights the equality of all people and the necessity of making sure that this idea is respected in all spheres of life, including the workplace. Apart from these proscriptions.

Opportunities for Islāmic Guidance in Modern Workplaces

1. Ethical Leadership and Corporate Culture:

Islāmic principles can contribute to the development of ethical leadership and a positive corporate culture. Leaders who adhere to *Al-cAdl* can set an example for their organizations, promoting fairness, integrity, and accountability. By embedding these values into their corporate culture, organizations can build a reputation for ethical conduct, attract top talent, and foster employee loyalty (Sloane-White, 2017).

2. Corporate Social Responsibility (CSR):

Islāmic guidance can enhance corporate social responsibility (CSR) initiatives by providing a framework for ethical behavior and social justice (Sloane-White, 2017). Organizations that incorporate Islāmic principles into their CSR strategies can address issues such as poverty alleviation, environmental sustainability, and community development. This alignment with *Al-cAdl* can enhance the organization's impact and contribute to the well-being of society (Sloane-White, 2017).

3. Training and Development Programs:

Implementing training and development programs that focus on Islāmic work ethics can help employees understand and apply principles of *Al-cAdl* in their daily work (Ansah et al., 2018). Such programs can cover topics like fairness in decision-making, ethical problem-solving, and respectful communication. By providing employees with the tools to navigate ethical challenges, organizations can create a more just and supportive work environment (Abdulraheem & Fareh, 2021).

4. Creating Inclusive Policies:

Organizations have the opportunity to create inclusive policies that reflect Islāmic principles of justice and equality. This includes developing fair hiring practices, providing equal opportunities for advancement, and addressing discrimination. By ensuring that policies are aligned with *Al-cAdl*, organizations can promote a diverse and equitable workplace where all employees feel valued and respected (Joseph, 2017).

5. Leveraging Islāmic Financial Principles:

Islāmic financial principles, such as the prohibition of interest (*Riba*) and the emphasis on ethical investment, offer opportunities for developing financial practices that align with *Al-cAdl*. Organizations can adopt these principles to ensure that their financial operations are fair and transparent, contributing to overall ethical conduct in the workplace.

CONCLUSION



This study has examined the concept of justice between employers and employees from an Islamic perspective, highlighting the essential role that fairness, equity, morality, and respect play in workplace relationships. Through an analytical approach, the research revealed that both employers and employees often fall short of the ethical standards set by Islamic teachings. Despite the clear guidelines provided by Islam regarding the rights and responsibilities of each party, contemporary practices frequently reflect a departure from these principles. The findings indicate a pressing need for both employers and employees to re-evaluate their roles and commitments within the workplace. The lack of adherence to Islamic principles of justice not only undermines ethical conduct but also contributes to a range of issues, including workplace conflict, decreased morale, and diminished productivity. Consequently, fostering a culture of justice, as defined by Islamic teachings, is crucial for creating a harmonious and productive work environment. Based on the findings of this research, the researchers proposed the following recommendations

1. Employers and employees should actively incorporate Islamic teachings into their workplace practices. This includes adhering to principles of fairness, accountability, and respect for each other's rights.
2. Organizations should develop training sessions and workshops that educate employees and management on Islamic ethics and justice in the workplace. This will help reinforce the importance of ethical conduct and its impact on organizational success.
3. Employers should create clear ethical guidelines that align with Islamic principles, ensuring that all employees understand their rights and responsibilities. Such guidelines should be communicated effectively and integrated into organizational policies.
4. Foster an environment of open dialogue where employees feel safe discussing grievances and concerns. This can help identify issues early and promote a culture of transparency and accountability.
5. Organizations could benefit from the insights of Islamic scholars who can guide integrating Islamic teachings into business practices. Their involvement can also enhance the credibility of the ethical standards set forth by the organization.

REFERENCES

- Abdulraheem, A., & Fareh, S. (2021). Weather-related metaphors in English and Arabic: A contrastive study. *International Journal of Arabic-English Studies*, 21(1), 7-28.
- Ahmed Haj Ali, A. R., Bin Noordin, K., & Achour, M. (2018). The Islamic approach of obligations in mutual relations between employee and employer. *International Journal of Ethics and Systems*, 34(3), 338-351.



- Akhtar, M. R. (1992). An Islamic framework for employer-employee relationships. *American Journal of Islam and Society*, 9(2), 202-218.
- Al-Bukhari, I. (2013). *Sahih Al-Bukhari: The Early Years of Islam*. The Other Press.
- Ansah, R. H., Osei, J., Sorooshian, S., & Aikhuele, D. O. (2018). Importance of employer-employee relationship towards the growth of a business. *Calitatea*, 19(166), 42-49.
- Arts, T. (2014). The Making of a Large English-Arabic/Arabic-English Dictionary: the Oxford Arabic Dictionary. In *International Congress: The User in Focus* (p. 109).
- Bacchus, S. (2014). *The Concept of Justice in Islam*. Friesen Press.
- Benzehra, R. (2012). Issues and challenges for a modern English-Arabic dictionary. *Dictionaries: Journal of the Dictionary Society of North America*, 33(1), 83-102.
- Bhatti, O. K., Alkahtani, A., Hassan, A., & Sulaiman, M. (2015). The relationship between Islamic piety (taqwa) and workplace deviance with organizational justice as a moderator. *International Journal of Business and Management*, 10(4), 136.
- Hakim, R., & Syaputra, E. (2012). Business as Al-amanah and the responsibilities of Islamic business managers. *La_Riba*, 6(2), 199-210.
- Hazratkulov, A. (2023). Commentary on The Qur'an, Given In Bukhari's Work" Al-Jameh As-Sahih". *Science and innovation*, 2(C12), 82-87.
- Hindera, J. L., & Josephson, J. J. (1998). Reinventing the public employer-employee relationship: The just cause standard. *Public Administration Quarterly*, 98-113.
- Joseph, J. (2017). Performance assessment arrangements & justice in employer-employee relations. *Indian Journal of Industrial Relations*, 52(3), 353-371.
- Koenig, H. G., & Al Shohaib, S. (2014). *Health and well-being in Islamic societies*. Cham, Switzerland: Springer.
- Mellahi, K., & Budhwar, P. S. (2010). Introduction: Islam and human resource management. *Personnel Review*, 39(6), 685-691.
- Mirza, M. O. N. (2016). Employer-employee relationships in Islam: A normative view from the perspective of orthodox Islamic scholars. *International Journal of Business and Management*, 11(4), 59-70.
- Qureshi, S. F., & Mudassar, M. (2019). Employer and Employee Obligations in Islam: A Comparative Study with Constitutional Provisions of Pakistan. *American Journal of Islamic Social Science*, 9(2), 202-218.
- Qureshi, T. A. (1982). Justice in Islam. *Islamic Studies*, 21(2), 35-51.
- Schubel, V. J. (2023). Islam's Diverse Paths, Part Two: Patterns of Practice and Identity. In *Teaching Humanity: An Alternative Introduction to Islam* (pp. 77-119). Cham: Springer International Publishing.
- Sloane-White, P. (2017). *Corporate Islam: Sharia and the modern workplace*. Cambridge University Press.



Zaenal, M. H., & Ismail, A. G. (2014). Slavery-a Mere" commodity" or a Human Dignity: A Solution via Zakat. *Prosiding Persidangan Kebangsaan Ekonomi Malaysia Ke, 9*, 523.

Zainudin, Z. (2022). Ailal Rashid's Critical Contribution to Sahih Al-Bukhari in the book of Sahih Al-Bukhari Nihayah Usturah. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 23(1), 01-18.