



PROTECTION OF SAFETY, HEALTH AND WELFARE OF EMPLOYEES AT WORKPLACE UNDER ISLAMIC LAW

*Rozanah Ab Rahman**

ABSTRACT

The teachings of Islam represent the first principal guide for inviting man to observe the security and safety measures and Islam has surpassed the industrial revolution by centuries by calling for safety. Thus, the Islamic look to safety has been more universal and comprehensive than the material look. As far as the issue of safety at the workplace is concerned, Islamic law guarantees rights to employees by imposing duties on the employer as well as the employees themselves. All rights of employers and employees can neither be abrogated nor disregarded, and any productive work for the fulfillment of these basic or other needs is considered to be an act of worship to Allāh (swt).

INTRODUCTION

Islām as a religion that believes in freedom, justice and equality, is against discrimination, intolerance and injustice in the workplace. Regardless of creed, class or color, Islām demands that people treat

* Lecturer, Faculty of Economics and Management, Universiti Putra Malaysia.

each other justly, equally, truthfully and with dignity, honour and respect. Indeed, Islām has detailed the rights of employers and employees which can neither be abrogated nor disregarded, and any productive work for the fulfillment of these basic or other needs is considered to be an act of worship to Allāh (swt). Islām encourages man to work for himself and his family and to get convenience in this world, and Islām considers labour as very dignified. Islām has also greatly encouraged trade and industry and the Muslim must develop such industries and professions as are essential for the life of a community and for the prosperity and wealth of a country. In carrying out the obligations under the trade and industry, Islām requires work to be performed on the basis of a contract which reflects justice and responsibility on the part of both the employer as well as the employee.

DUTY TO PROVIDE AND MAINTAIN SAFETY AT WORKPLACE

For the purpose of safety at workplace, the teachings of Islām represent the first principal guide for inviting man to observe the security and safety measures. Islām has surpassed the industrial revolution by centuries for calling for safety. It implies humane, mercy and kindness that goes beyond the limited material objective as confirmed by Allāh (swt) in Sūrah Al-Māidah, verse 195:

ولا تلقوا بأيديكم الى التهلكة

“And make not your own hands contribute to (your) destruction.”

Thus, Islām is a religion and teaches a peaceful, integrated and harmonious life and it is impossible for this blessed religion to encourage brutality, oppression and cruelty.¹ According to the Islamic Based Safety (IBS),²

¹ Mohd. Zamir Bahall, “Islam Mengutamakan Keselamatan Manusia” Pembimbing Ummah, Bil. 3-2002/1423, 2002, pp. 3-4.

² IBS is a cultural approach (introduced by the International Society of Muslim Safety Professionals) for managing, improving and communicating workplace safety to Muslims and non-Muslims

establishing a safe or unsafe workplace is in terms of making a right or wrong decision. Therefore, if a Muslim owned a company and operated its business against the principle of Islām, it will find its benefits to be short lived and, most importantly, without the embodiment of 'Ibādah. Without 'Ibādah, the Muslim's action is transitory, a deviation from his true nature and of no value to him in the hereafter.

The fundamental objective behind providing a safe workplace is thus to prevent unwanted accidents or incidents that would affect people and property. As such, the concept of incident prevention in today's safety world has been identified under such concepts as risk assessment, hazard analysis, loss prevention, loss control, accident prevention, etc. Nevertheless, the object remains the same; study the situation and take all the necessary precautions to control and prevent an unwanted occurrence.³ With regards to the duty to provide and maintain safety at workplace, Islamic law guarantees the right to employees' safety by imposing duties on the employer and the employees themselves.

DUTIES OF EMPLOYER

Essentially, an employer is required to possess qualities such as nobility, justness, fear of God and truthfulness in order to carry out supervision work diligently. As far as the important duty of the employer in relation to safety at work is concerned, it includes the duty to ensure safety, health and welfare of employees; the duty not to burden and exploit employees with works beyond their capabilities; the duty to be merciful and kind, and not mistreat employees; and the duty to manage workplace. All the duties mentioned have indirectly extended its application to the protection of safety, health and welfare of employees at the workplace.

employees based on Islamic principles. It provides culturally tailored information and strategies for transferring ownership (and dignity) for workplace safety to Muslim employees. In addition, it is a behavior alignment process designed to reduce negative or inappropriate safety behavior, and incorporate Islamic behavioral science into the workplace (www.culturalsafety.com).
www.culturalsafety.com (IBS).

(a) **Duty to Ensure Safety, Health and Welfare of Employees**

Considering employees as the assets of an industry, Islamic law imposes duty on the employer to ensure safety and health of employees is well looked after because it is the most important factor that ensures employees can provide quality works and services. Islām regards the enhancement of safety and health as better than curing a disease and the best way to it is to take care of the cleanliness of the persons at work and the workplace. Prophet Muhammad (pbuh) has been reported to have said:

“The companions of Allāh’s Apostle used to practice manual labour, so their sweat used to smell, and they were advised to take a bath.”⁴

This saying of the Prophet (pbuh) implies that taking good care of one’s cleanliness is the sign of safety and health, so much so that an employee would be safe from unwanted diseases and thus healthy physically.

Generally, in ensuring safety and health of employees at work, what is most important for the employer is to ensure that a safe system of work is implemented at the workplace. This system of work covers the physical layout of a job, the sequence in which the work is undertaken and provisions of warnings and notices and special instructions from the employer. Under such circumstance, the employer is responsible to provide reasonably adequate system for the whole course of job to be undertaken by the employee and maintain the system continuously.

In addition to that, welfare and betterment of employees is also emphasized in Islām. Thus, for the purpose of safety and health, physical torture of an employee is strictly forbidden in Islām. The reason behind it is stated by Allāh (swt) in Sūrah Ali ‘Imran, verse 159:

فَمَا رَحْمَةً مِنْ اللَّهِ لَأَنْتَ لَهُمْ وَلَوْ كُنْتَ قَطًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ

⁴ Muhd. Muhsin Khan, The Translation of The Meaning of Sahih al-Bukhari (Vol. 3), Kazi Publication, Lahore, 1986, p. 162.

“And by mercy of Allāh you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you.”

For the purpose of taking care of the employees' welfare, the employer is obliged to ensure that there are safe and adequate facilities and arrangements for the welfare of employees at work such as, toilet facilities, washing and cleaning facilities, canteen or meal room and medical or first-aid facilities. In relation to this duty, the following Islamic countries including the Islamic Republic of Oman, Bahrain, Iran and the U.A.E. have incorporated into their legislation the duty of the employer to ensure safety and health at workplaces.

The Labour Law Code of the Islamic Republic of Oman⁵ imposes duty on the employer or his representative to acquaint the worker with the hazards of his occupation and the protective measures, which must be adopted before the worker is employed. The employer must take necessary precaution to protect the workers during their work from injury to their health and dangers from the work and machinery by:

- i) Making sure that adequate safety and hygienic conditions prevail in all places;
- ii) Making sure that the machinery, pieces of equipment and tackle are installed and maintained in the safest possible way; and
- iii) Making sure that workplaces are always clean.

As far as the above duty is concerned, the employer is not allowed to impose on the workers or deduct from their wages any amount to meet the provisions of the protection.⁶ An employer who is found infringes the regulations will be given a written warning by the Minister. Failure to heed the warning, the employer will be punished according to the prescribed punishment. In addition, if there is unexpected danger to the health and safety of workers and the employer refrains from carrying out the instruction of the Ministry, the Ministry may order his premises to be closed down completely or partially or to stop one or more pieces of equipment working, to eliminate the reasons for the dangers.⁷

⁵ Article 87, Labour Law Code of the Islamic Republic of Oman (Sultan's Decree No. 34 of 1973).

⁶ Article 88, *Ibid.*

⁷ Article 91, *Ibid.*

As for the Islamic Republic of Bahrain, its Labour Law⁸ imposes upon the employer or his representative the duty to inform the worker of the hazards of the work (prior to the engagement of a worker), and the safety measures to be adopted by him. The employer must also take all necessary precautions to protect his workers during the performance of their work from any danger to their health and the hazards of work and machinery. In addition, he must provide the workers with safety mean to protect them against the hazards and dangers as well as the means of rescuing and extinguishing fire. The employer must not compel the workers to bear the cost of providing the protection nor can he deduct any amount in that respect from the wages of the worker. Consequently, an employer who fails to comply with the obligations imposed shall be ordered by the Ministry to close the establishment concerned either totally or partially or to cease the operation of the machines until the cause of danger is removed.⁹

Under the Labour Code of the Islamic Republic of Iran,¹⁰ any employer wishing to set up a new workplace or to expand an existing one, shall submit a program of work, building plans and project proposals for approval to the Ministry, to ensure that occupational safety and health requirements are met. Thus, the employer must arrange for the necessary tests to be carried out and obtain appropriate certification before installing and operating any machinery, equipment or tools.¹¹ In addition, any person who wishes to import or manufacture protective equipment, must send the specifications of the equipment together with samples to the Ministry for approval.¹²

Apart from that, the employer must also obtain the facilities and equipment required for the occupational safety and health of workers in the workplaces, and instructs the workers in the use and operation of the equipment, and oversees the observance of safety and health regulations by the workers. The employer must require the workers to use and maintain their individual protective equipment and to observe the relevant instructions at the workplace.¹³

⁸ Article 90, Labour Law for the Public Sector (Amiri's Decree No. 23 of 1976).

⁹ Article 93, *Ibid.*

¹⁰ Chapter IV (Occupational Safety and Health), Labour Code 1990.

¹¹ Section 89, *Ibid.*

¹² Section 90, *Ibid.*

¹³ Section 91, *Ibid.*

As such, in supervising the proper implementation of safety and health regulations at the workplace, in promoting workers' participation and preventing accidents and diseases, the employer must set up an Occupational Safety and Health Committee in the workplaces, as may be designated by the Ministry.¹⁴ Indeed, what most important is the employer's responsibility to implement the occupational safety and health regulations and standards. Hence, where an accident occurs as a result of non-compliance with the regulations, the employer or other responsible officials of the workplace must bear the criminal responsibility.

The U.A.E. Federal Labour Law¹⁵ also specifies certain provisions for the employee's safety. The law imposes the duty on the employer to provide the employees with suitable means of protection against injuries, which may be contacted during work, fire and hazards which may result from the use of machinery and other work equipment. The employer must also apply all other precautionary measures specified by the Ministry. The employer must display detailed instructions at the workplace regarding the means of preventing fire and means of protection of employees from hazards to which they may be exposed during work. The employer is also obliged to provide first aid kits containing medicines, bandages and other first aid material; keep the workplace clean and well ventilated; and assign physician to examine thoroughly the employees who are exposed to the possibility of contracting one of the occupational disease. In addition, the employer must inform the employee of the danger of his job and the means of protection that he has to take.¹⁶ If the employee suffers a work accident or an occupational disease, the employer or his representative must report the accident immediately to the police and labour department or one of its branches under whose jurisdiction the place of work falls.¹⁷

¹⁴ Section 93, *Ibid.* The committee composed of experts in the field of occupational safety and health or technical fields. The appointment of the members of the committee should be confirmed by the Ministry of Labour and Social Affairs and by the Ministry of Health, Therapeutic Care and Medical Training. The procedure for establishing the committee is prescribed in the instructions and regulations to be drawn up and published by the Ministry.

¹⁵ Part XI (Safety Requirements), Federal Law No. 8 of 1980.

¹⁶ Article 91 to 101, *Ibid.*

¹⁷ Part XIII (Work Accident), *Ibid.*

(b) Duty Not To Burden and Exploit Employees with Works Beyond Capabilities

Apart from the duty to ensure safety, health and welfare of employees, the employer is under a duty not to burden and exploit employees with works beyond their capabilities. Islām does not allow the employer to oppress their employees, by forcing them to work overtime, giving them inappropriate salary and ignoring their welfare, etc. Those acts are despicable in the eyes of Islām. The Prophet (pbuh) has been reported to have said:

“Your slaves are your brethren upon whom Allāh has given you authority. So, if one has one’s brethren under one’s control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them in their hard job.”¹⁸

Under such situation, Islām prohibits taking work beyond the normal capacity of an employee. Instead, the Prophet (pbuh) had cautioned the employers not to burden their employees with work which the employees cannot bear, and if the employers want them to perform hard work, they should provide assistance to the employees. In relation to safety and health, such assistance should be in a form of adequate systems of work that are safe and incorporate method of doing a job which eliminates identified hazards. The system should provide plans to achieve completion of the work undertaken with minimum risk, especially for works which involve real risk of injury. Hence, proper system of work would not only lighten the burden that the employees have to bear in handling hard work, but also eliminate hazards at the workplace and minimize risk of injury to the employees themselves.

In early Islamic history, it was the practice of Caliph Umar to visit the vicinity of Medina on every Saturday and to lessen the burden of any worker whom he found engaged in a work beyond his strength.¹⁹

¹⁸ Muhd. Muhsin Khan, *The Translation of the Meaning of Sahih al-Bukhari* (Vol. 3), p. 434.

¹⁹ Furqan Ahmad, “Labour Welfare in Islamic Law,” *Islamic and Comparative Law Quarterly* (Vol. VII), n.np, n.pp, 1987, p. 311.

During the time of Prophet Muhammad (pbuh) and the Righteous Caliphs, when attending to the complaints of workers regarding issues at work, the Prophet (pbuh) and the Caliphs would ensure justice to workmen without any consideration of the employer's status. This practice reveals that the right of employees not to be exploited by their employer and overburdened with works beyond what capable to be carried out by them is guaranteed in Islamic law.

(c) Duty to Be Merciful and Kind and Not Mistreat Employees

Another duty of the employer with regards to safety, health and welfare at the workplace, is to be merciful and kind and not mistreat the employees. For the welfare of labour, Islām directs the employer to be merciful and kind in his behavior towards his workers. The Qurān asserted this with reference to Prophet Mūsā employment at Prophet Shu'ib house. While employing Mūsā, Shu'ib said in *Sūrah Al-Qasas*, verse 27:

مَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي أَنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

"I do not wish to put you in hardship. Insha Allāh you will find me among the righteous persons."

Certainly, Islām laid down certain guidelines for forbearance and reprieve in regard to employees. It is recommended in Islām that an employer should pardon his employees seventy times a day. As such, the employees should be treated well and the employer should be considerate, decent and kind to them. Any employer who treats an employee badly shall not enter paradise, as Prophet Muhammad (pbuh) was reported to have said:

"One who treats badly with those under his authority shall not enter paradise."²⁰

²⁰

Fazlur Karim, *Al-Hadis: An English Translation and Commentating of Miskat-ul-Masabih* (Vol.1), Islamic Book Service, New Delhi, 1983, p. 184.

On basis of this duty, safety health and welfare of employees at the workplace are indirectly protected, so much so that when the employees are free from ill-treatment by the employer, the workplace would become a safe and healthy place for employees to earn their livings.

(d) Duty to Manage Workplace

As far as the management of the workplace is concerned, the duty of the employer to provide safety, health and welfare at the workplace is very much related with the way the employer manages it. For such duty, the employer needs to establish an organization with safety responsibilities, prepares planning for implementation of safety practices, carries out evaluation on the safety practices and takes appropriate preventive or corrective actions for continual improvement of the workplace safety. It is also necessary to consider the Islamic management model as the basis for good management practice which is based on the concept of *Shūrā* (Meetings) and *Muāwanah* (Cooperation).

The concept of *Shūrā* is embedded in Islām as Allāh (swt) says in *Sūrah Āli ‘Imran*, verse 159:

وشاورهم فى الامر , فاذا عزمت فتوكل على الله, ان الله يحب المتوكلين

“...and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly Allāh loves those who put theirs trust in Him.”

It is also in line with another verse of the Qurān in which Allāh (swt) says in *Sūrah As-Shūrā*, verse 38:

والذين استجابوا لربهم وأقاموا الصلوة وأمرهم شورى بينهم ومما رزقنهم ينفقون

“And those who answer the call of their Lord, and to worship none but Him, and perform prayer, and who conduct their affairs by mutual consultation, and who spend of what We have bestowed on them.”

The aim of Shūrā is to achieve consensus in matters of mutual interest. It had been practiced by Prophet Muhammad (pbuh) and the Companions. It is an obligation on the Muslims and a way of life, and it is a process or mode of management, applicable to every level of institutions and organizations, from national to international. In an Islamic organization, the members of Shūrā consist of knowledgeable persons and understand Sharāh.

Thus, applying this Shūrā principle, the employer must invite the employees or the representatives to discuss the matter relating to safety, health and welfare of employees at the workplace. Listening to one's employees is a form of true management leadership and commitment. The role of management to provide a safe workplace should not exist in vacuum. In effective safety management system, employees' involvement is a standing program element. Having employees involved is a vital part of a safety program to ensure that management is informed on what is affecting employees (positively and negatively) at the working level.²¹ Since both the employer and employees should act rationally and diligently in ensuring safety, health and welfare at workplace, it can be achieved through Shūrā between them. Once a decision had been made, both should be abide by it.²²

According to the IBS, a strong relationship exists between the (Islamic) success and failure of a company, based upon management ignoring or acting upon employees' concerns. Hence, the IBS explained that there must be an active and working trust between management and employees in order for the company to survive successfully. The Prophet (pbuh) urged his followers to consult each other before making decision in any matter and the Prophet (pbuh) himself, in the administration of his organization, formed a Shūrā committee consisting of fourteen companions chosen from among those who were pious, diligence and intense. They were comprised of Ansār and Muhājirīn people, the result of which any decision made by the Shūrā acceptable to all people in Medina. The practice had been followed by the four Righteous Caliphs. Caliph Abū Bakr (r.a) for instance, opted to invite knowledgeable men

²¹ Yusof Ismail, *Mengurus Secara Islām, Model dan Prinsip-prinsip Pengurusan Islam bagi Individu dan Organisasi*, AS Nordeen, Kuala Lumpur, 1991, pp. 36-37.

²² Jawahir Tantawi, *Unsur-Unsur Manajemen Menurut Al-Qurān*, Pustaka Husna, Jakarta, 1983, p. 117.

from among the Ansār and Muhājirīn in making a decision. Through Shūrā, people can strengthen their solidarity and enhance their understanding. Therefore, Allāh (swt) forbids men to divide among them and to any misunderstanding, which may lead to disputes.²³ It is clearly said by Allāh (swt) in Sūrah Âli Imran, verse 103:

واعتصموا بحبل الله جميعا ولا تفرقوا

“And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.”

Apart from Shūrā, Muāwanah (Cooperation) is another important concept for good management practice. Instead of encouraging for competitive concept in the working culture like what the modern life has been practicing, Islām prefers to nurture the spirit of cooperation provided it is to do good things. Allāh (swt) in Sūrah Al-Māidah, verse 2, says:

وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان واتقوا الله ان الله شديد العقاب

“...Help ye one another in righteousness and piety, but help you not one another in sin and rancour. Fear God for God is strict in punishment....”

In the context of modern organization management, cooperation should engulf matters related to training, monitoring and supervision and helping each other.²⁴ Islām emphasizes on training of employees for the purpose of developing the employees’ knowledge and skill. The training is also intended to raise the employees’ productive efficiency and preparing them for particular work tasks. For purpose of safety, it is very important for the employer to provide information, instruction, training and supervision for all activities carried out in the workplace. Such actions serve as the safety measures to eliminate or control hazards and intended for the interests of fellow employees. The Prophet (pbuh) himself took

²³ www.culturalsafety.com (IBS).

²⁴ Mustafa Daud, Pengurusan Islām, Utusan Publication & Distributions Sdn. Bhd., Kuala Lumpur, 1995, p. 69.

an initiative to train those who had been appointed to administer the Muslims' matters by giving them instructions and advice.²⁵ Essentially, these training activities should be provided for all employees by the employer at no cost, with the purpose of ensuring the employees are better equipped to take care of their own safety.

Apart from imposing duties on the employer for the protection of safety, health and welfare of employees, Islamic law also laid down certain important duties to be observed by the employees themselves.

DUTIES OF EMPLOYEES

Among the important duties of the employees in relation to safety are the duty to work faithfully and diligently; and the duty to give full commitment in carrying out their work.

(a) Duty to Work Faithfully and Diligently

Islamic law imposes duty on the employee to perform the assigned work faithfully and diligently. The employee is fully responsible to the employer as well as to Allāh (swt) to perform his work faithfully and to the best of his or her ability, the task which he or she has undertaken to accomplish on terms agreed upon with the employer. Allāh (swt) says in Sūrah Al-Qasās, verse 26:

ان خير من استنجرت القوى الامين

"The best of those that you can take into service is the strong one, the faithful one."

In fact, a faithful employee who carries out the orders of his employer is ranked with those who give charity. As the Prophet (pbuh) was reported to have said:

²⁵

Ahmad Ibrahim Abu Sin, "Pengurusan Dalam Islam," Abd. Rashid Ngah & Jusoh Kadir (Trans.) Dewan Bahasa & Pustaka, Kuala Lumpur, 1991, p. 79.

“The faithful treasurer who pays what he is ordered with a willing heart is one of those who give charity.”²⁶

In relation to this duty, the employee should be conscious of his responsibilities to ensure that the earnings from such a work are *halāl* or religiously legitimate. If the employee cheats the employer in either the quantity or quality of the work to be done according to the contract, the earning he or she gains is not *halāl*.²⁷ Islamic law also prescribes that if an employee has accepted a certain work, he should do it diligently and with full concentration, particularly when such work involves safety and health issues. By doing the work diligently, the employee will likely minimize any injury or dangerous occurrence from happening at the workplace. As such, an employee who is conscious of his responsibilities towards Allāh (swt) has earned double rewards, even more than his own employer. This means, an employee who is obedient to Allāh (swt) and his own employer will be rewarded for his deeds and also awarded with returns for his actions on earth. The Prophet (pbuh) has been reported to have said:

“If a slave is honest and faithful to his master, and worship his Lord in a perfect manner, he will get a double reward.”²⁸

Under such situation, it is incumbent upon the employees to discharge their responsibilities faithfully and diligently.

(b) Duty to Give Commitment

Apart from the duty of employees to work faithfully and diligently, under the duty to give commitment, employees must be prepared to look

²⁶ Maulana Muhammad Ali, *A Manual of Hadith: Chapter XXIV: Matters Relating to Service (Ijārāh)*, Lahore, 1944, www.sacred-texts.com, p. 309.

²⁷ Syed Othman Al-Habshi, “Islamic Work Ethics” Ins. Nik Mustapha Haji Nik Hassan (Edit.), *Islam, Budaya Kerja dan Pembangunan Masyarakat – Satu Kefahaman*, Kuala Lumpur, IKIM, 1993, p. 165.

²⁸ Muhd. Muhsin Khan, *The Translation of the Meaning of Sahih al Bukhari (Vol. 3)*, p. 435.

after their safety and health and not to blame the employer for every incident which takes place. The employees must not only prepare to look after their safety and health but also for the safety and health of other persons who may be affected by their acts or omissions at work. In addition, it is pivotal for the employees to cooperate with the employer in the discharge of any duty or requirement imposed on the employer; to wear or use at all times any mean of protection provided by the employer for purpose of preventing risk to safety and health; and to comply with any instruction on safety and health instituted by the employer. By giving such commitment, the employees would play their expected role to give support to the organization in ensuring safety, health and welfare at the workplace are well looked after. In relation to this, the Prophet (pbuh) was reported to have said:

“Believers are in relation to one another as (parts of) a structure, one part of which strengthens the other.” And he inserted the fingers of one hand amid those of the other (so as to conjoin his two hands).²⁹

It is significant to note that under the legislation of the Islamic countries mentioned above, a worker must not carry out any forbidden action which is considered bad practice and causes damage. He must not take shortcuts on the means provided for the protection of his health and other fellow workers.³⁰ A worker is also under a duty not to commit any action or negligence with the intention of frustrating the execution of instructions or misuse or cause damage to any means provided for the protection of the fellow-workers in respect of their health and safety. He or she must use the means of protection provided, take good care of the equipment in his possession and comply with the instructions prescribed for the preservation of his health and safety from accident.³¹ Further, any worker who foresees the occurrences of an industrial accident in

²⁹ Maulana Muhammad Ali, *A Manual of Hadith: Chapter XXX: Ethics* (Adab), Lahore, 1944, www.sacred-texts.com, p. 379.

³⁰ Article 90, Labour Law Code of the Islamic Republic of Oman (Sultan's Decree No. 34 1973).

³¹ Article 91, Labour Law for the Public Sector (Amiri's Decree No. 23 of 1976).

the workplace must bring the matter to the attention of the occupational health and safety committee or to the person responsible.³²

CONCLUSION

After looking at the above duties of the employer and employee in an employment relationship, we understand that the obligations of both the employer and the employee in Islām must be fulfilled with full trust and accountability. At the same time, these obligations when fulfilled by the individuals in accordance with the Sharīah, become an 'Ibādah which is commanded by Allāh (swt) and will be rewarded accordingly. Hence, Islām as a comprehensive religion is not silence on the issue of safety, health and welfare at the workplace. Islām demands that people treat each other justly and equally with honour and respect. With due respect, obtaining a safe and healthy workplace for the welfare of the employees requires tremendous amount of effort and work to incline towards what is virtuous and good.

³² Section 94, Labour Code of the Islamic Republic of Iran (1990).