

## **Industrial Relations –An Islamic Approach**

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**Abstract:** *Industrial relations (IR) have been found to have a significant impact on the organizational performance. Good industrial relation is the outcome of integrated and just efforts of employer, managers, workers, and state. Since Islam is a complete code of life, all Muslims must abide by the rules and regulations of Islam in developing and maintaining industrial relations. But lack of adequate Islamic guidelines regarding IR is one of the very important constraints to the way of practicing it from Islamic point of view in the Muslim world. So this study is an attempt to minimize the gap found therein. In this study some fundamental principles of Islamic IR are developed along with the specific roles of employers, managers, workers, and state from Islamic perspectives. If all parties perform their roles as per the guidelines of this study it is expected that each and every party would be benefited highly through developing good IR both here and here after.*

**Key Words:** Islam, Industrial Relations, Employer, Worker, State, and Justice.

### **1.0 Introduction**

Industrial relation is a must for ensuring smooth and sustainable growth of an enterprise. But it has become common phenomenon that there is industrial dispute in almost all industries in Bangladesh. There are many reasons behind this poor industrial relations which can be overcome following Islamic guidelines because Allah (SWT) and His Messenger Prophet Mohammad (SAW) gave guidelines regarding every aspect of human life to be dealt with (**Qur'an**, 16:89). Allah (SWT) said, “This day, I have perfected your religion for you,

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completed My favor upon you, and have chosen for Islam as your religion.....”(Qur’an, 5:3). Moreover, as a Muslim it is mandatory to follow Islamic guidelines in each and every case of life. But unfortunately, Muslims pay no or little attention to the Islamic guide lines with rare exception while creating and maintaining relationship between employees and employers and/or management. This is because, in one side, many Muslims lack clear idea about Islam and on the other side, absence of clear guide lines regarding industrial relations from Islamic point of view. So, this study is an attempt to design a framework of industrial relations from Islamic perspective for helping those Muslims who would like to follow and shape their industrial relations in light of Islam.

## **2.0 Objectives of the study:**

In this article, the author took interest to define and design the industrial relation (IR) from Islamic perspective. The rationale of the study lies in the fact that no comprehensive research regarding IR from Islam perspective has been undertaken. There are few studies in this line but they are not fully and analytically written from the Islamic point of view. Thus the objectives of the study are:

- To focus on the concept of industrial relations both from traditional and Islamic perspectives.
- To identify the fundamental principles of IR from Islamic perspective.
- To identify the roles of employers, managers, workers, and state in ensuring good IR.

## **3.0 Methodology**

This study is a desk-based and library-oriented research. To define and design the industrial relations from Islamic perspective the researcher studied the Holy Qur’an, Sunnah, and available published literatures, research monograms, journal and magazines in this field. The study has been structured in the light of the research objectives.

## **4.0 Literature review on Islam regarding relationship in general and industrial relationship in particular:**

Islam offers a unique and noble concept of relationship among all human beings in general and Muslims in particular. This relationship should be established everywhere in human life; be it is in workplace, be it is in personal life, be in familial life. The fundamental principle of

Islam is that all human beings are brother to each other. Islam unites all individuals in the bond of universal brotherhood and ukhuwah as if they were members of one single family (**Hashim**, 2002). Each and every individual within this brotherhood is entitled to equal social status. In Islam, everybody is equal in the eyes of Allah. Everybody should help, respect and advice each other. Prophet Mohammad (SAW) says “Mankind is the family of Allah and the most beloved of them before Him is the one who is the best to his family”. Allah, The Almighty, says “And hold fast, all of you together to the Rope of Allah and be not divided among yourselves and remember Allah's favour on you, for you were enemies one to another, but He joined your hearts together so that by His Grace you became brethren (**Qur'an** 3:103). Allah (swt) also says in the Qur'an,

“And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts. But Allah has united them Certainly, He is All-Mighty, All-Wise” (**Qur'an** 8:63).

Allah further says “And the believers, men and women, are protecting friends of one another, they enjoin the right and forbid the wrong” (**Qur'an** 9:71).

Allah also says “The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that hopefully ye may obtain mercy” (**Qur'an** 49:10).

The Prophet (SAW) said 'The right of a Muslim upon a Muslim are six' It was asked what are they? He replied' When you meet him, salute him when he calls you, respond to him When he seeks advice, give him advice When he sneezes and praises Allah, respond to him, When he falls ill, visit him, When he dies, follow him (the funeral bier)' (Muslim)' The prophet (SAW) also says “You will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever” (**Muslim and Bukhari**). Prophet Muhammed (SAW) said, "You shall not enter Paradise until you believe; and you will not believe until you love one another. Shall I not guide you to a thing? Which when done, will make you love one another: Spread the greeting of Salam among you"- (Muslim). The Messenger of Allah (pbuh) further said,

“A muslim is a brother to a Muslim: Neither he wrongs him, nor hands him over (to another). And whoso comes in need of his brother, Allah comes in his need ;and whoso removes a calamity of a Muslim, Allah will remove a calamity from the calamities of the Resurrection Day, and whoso conceals the faults of a Muslim, Allah will conceal his sins on the Resurrection Day” (**Bukhari and Muslim**).

The relationship should be built on cooperation and meeting each other's needs in both comfortable and difficult times. The Messenger of Allah (SAW) said “The example of the believers' love, affection, and mercy for one another is like that of the body: when one of its organs ails, the rest of the body responds and watches over it by contracting fever.” (**Bukhari and Muslim**). Moreover, in Islam, mutual advice for the sake of Allah (SWT) is considered as an essential pillar. For this reason, if one finds something good in his brother, he should encourage and help him in that good thing and if he detects a shortcoming in his brother, he should advise his brother confidentially and exhort him to repent and return to a more correct behaviour or attitude.

In Islam , each brother has a right on the other. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah (SAW) said: "Keep away from suspicion, for it is the most deceptive discourse. Do not attempt to probe, spy on, compete with, envy, or be hateful of one another, but be, O servants of Allah, brothers. The Muslim is the brother of his fellow Muslim: he does not oppress him, fail him, or scorn him. Taqwa is here [points to his heart]. It is wrong for a man to hold his Muslim brother in contempt. Everything pertaining to a Muslim is forbidden to another: his blood, his honor, and his wealth." (Muslim)

From the above survey it is clear that there are clear and sharp directions in the Holy Qur'an and Sunnah regarding the development and maintenance of relationship among all human beings in general and the Muslims in particular regardless of time, place, and person. Peaceful coexistence is not possible without good relationship. Moreover, development can occur only in the peaceful environment. But only one party cannot ensure a peaceful working environment rather all parties relating to industry must play just and due roles.

## 5.0 Concept of industrial relations

### 5.1 Concept of traditional industrial relations:

The relationship between employer and employee or trade unions is called industrial relation (**Khan and Taher, 2009**). It may be understood in both inter and intra terms-that is between employers and employees, between employers and employees and also between employers and employers. Such diverse relations are the outcome of modern industrial production, entailing an enormous body of collective work and involving the corporate labor of a huge number of people in an enterprise. Some authors define the term industrial relations also as either the full range of rule governing the work place (**Dunlop, 1958**), or a study of the institutions for job regulations (**Allen, 1975**) or even the maintenance of stability and regularity in industry (**Richard,1981**).

### 5.2 Concept of Islamic industrial relations

Industrial relations is the process of developing and maintaining relationship between the employers and employees, employers, and employees, employees and employees, and employers and state in light with the guidelines of Islam for creating better working place and thereby achieving the Islamically approved goals of organizations here and getting salvation in here after. **Hashim (2002)** opined that employee and labor relations is the interaction between workers (either as individuals or represented by union) and management.

## 6.0 The fundamental Islamic principles of industrial relations

Islamic IR has some distinct principles following which a harmonious relationship between workers and managers, workers and workers, workers and employers, employers and employers can be developed. The principles are described below;

### 6.1 Justice

Injustice is the root of all problems in the world in general and work place in particular. But Islamic industrial relation is based on justice. Justice represents a proactive approach to save workers from exploitation (**Al-Banna, 1981**). Dealings with people would be just regardless of their race, color, national origin, or religion. The Quran commands Muslims to be fair even when dealing with those opposed to them: “And when you judge between man and man that you judge with justice” (**Quran 4: 58**). The Quran also commands Muslims to be fair and just in any circumstances even if the verdict goes against their parents or themselves. Allah says “O you, who believe! Stand out

firmly for justice, as witness to Allah, even as against yourselves or your parents or your kin and whether it be against rich or poor, for Allah protects both” (**Qur'an** 4:135). As reported by Muslim and narrated by Jabir Ibn Abdullah, the Prophet (SAW) said, “Injustice is darkness in the hereafter” (**An-Nawawi**, 1993, p.143). The Prophet (SAW) was just in implementing the injunctions of Allah even with his relatives. For example, in Madinah the Prophet (SAW) ordered the hand of a thief to be cut off. Some of the companions thought the punishment would not be carried out because the person was a distant relative of the Prophet. When the Prophet (SAW) heard this, he said, “If my daughter Fatimah had been guilty, she would not be spared” (Al-Bukhari, 1997, p.409). Injustice invariably leads to turmoil and conflict, but at the same time, justice must be tempered with compassion. In an Islamic organization both the managers and owners should be conscious and sincere in ensuring justice for all. If justice is ensured it is expected that there would be good relations between workers, managers and employers in organization.

### **6.2 Mutual honors**

Honor is highly important in human life for which Prophet (SAW) gave the reminder in his last sermon. Prophet (SAW) says “Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor does a black have any superiority over white except by piety and good action”. Regarding the dignity of man Allah says “O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the believer who has Taqwa (piety and righteousness). Verily, Allah is all-Knowing, all aware” (**Quran** 49:13). By Cultivating mutual respecting culture it would be easier to develop a good relationship and unity among organizational members (worker, manager and employer) which will ultimately help in creating congenial and conducive environment in work place.

### **6.3 Good behavior**

Good behavior is considered as a very essential cultural trait of all Muslims. It is such an important tool by which one can win the hearts of others. Considering the importance of good behavior the Holy Quran states, “The noblest of you in the sight of Allah is the best of

you in conduct” (49:13). The Holy Quran states in another verse, “...Speak good words to people...” (2: 83). Good behavior can convert the opponent into friend (**Hoque** et al, 2010). People like those who are well-mannered and courteous. Good behavior costs nothing but brings everything. In spite of having many qualities a person may be disliked by others if he is not well behaved. But in many work places of world it is seen that the superiors or managers or bosses or employers do not behave properly with the subordinates or followers for which they do not get inspiration from the behavior of the boss/managers/superiors/employers as a result the interpersonal relationship is destroyed among the organizational members. Thus, misbehavior leads to poor relationship in workplace. But in Islam there is no room of misbehavior. The Prophet Muhammad (SAW) says “All creations are the family of Allah and who well behave with the family of Allah is most likeable to Allah” (**Bukhari**).

#### **6.4 Mutual cooperation**

In the traditional organization it is seen that one employee is not willing to co-operate another but in Islamic organization such practices should not be there. Moreover, without proper cooperation among organizational members it is not possible to achieve the goals of the organization smoothly. Considering the necessity of cooperation in human life the Prophet Muhammad (SAWS) stated that, “The best of people are those who benefit others”. The Prophet Muhammad (SAWS) also says, “Allah shows no mercy to them who are not merciful to the people” (**Sahih Muslim**). This is very special features of Islamic organizational culture where mutual cooperation would be practiced for the betterment of individuals themselves as well as organization. Absolute cooperation from all parties in an industry can ensure a good and sustainable relationship which ultimately leads to better productivity and profitability of the organization.

#### **6.5 Consultative decision making**

Generally, there is a saying that two heads are better than one head. Even, in Islam, there is no place of dictatorship. The Quran has made it clear that Muslims are obligated to consult those who have knowledge or those who can provide sound advice. “And those who answer the call of their Lord and establish prayer, and who conduct their affairs by consultation and spend out of what We bestow on them for sustenance” (**Quran** 42:38). The Prophet Muhammad (SAWS) regularly consulted his companions on all important matters. The Prophet (SAWS) was ordered to take counsel from and consult with

his companions to find out their opinions in all affairs before making any final decisions (**Jabnoun**, 1994; **Trad**, 1998; **Syed**, 2002). The most outstanding example of the Prophet's (SAWS) Shura occurred on the eve of the Battle of Uhud. While the Prophet was thinking that the city should be defended from within, the majority wanted to go out to fight. The Prophet accepted this and did not impose his own opinion on his companions (**Ghazali**, 1999; **Bangash**, 2000; **Sweedan**, 2000). The consultative decision making culture will improve the quality of decision in one side and on the other side it will develop relationship between boss and subordinates; As a result, the subordinates will get inspiration in carrying out their duties and responsibilities. Furthermore, the consultative culture will wipe out the seed of selfishness and egoism which are forbidden in Islam (**Ather**, 2007).

### **6.6 Avoiding backbiting and slandering**

Backbiting and slandering not only destroy relationship but also sow enmity, evils and discord among the people. In Islamic organization there should have an environment of prohibiting both backbiting and slandering. They can decrease in good deeds and increase in evil ones and lead to dishonor and embarrassment. But backbiting is so widespread among the organizational members that it has become an issue of peoples' meetings and an avenue for expressing their anger, misgivings and jealousy and thereby they are not only harming themselves but also foiling the good working environment. Backbiting and slandering are shame and disgrace. "Abu Hurayrah (May Allah be pleased with him) narrated that Prophet Muhammad (pbuh) said: "Do you know what backbiting is?" They said, "Allah and His Messenger know best". He then said, "It is to say something about your brother that he would dislike". Someone asked him, "But what if what I say is true?" The Messenger of Allah said, "If what you say about him is true, you are backbiting him, but if it is not true then you have slandered him" (Muslim). Allah says in the Quran: "O you who believe! Avoid much suspicion, in deeds some suspicions are sins. And spy not neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah, verily, Allah is The One Who accepts repentance, Most Merciful" (**Quran** 49: 12). In this verse, Allah strongly forbids backbiting, and he compares the backbiter to one who eats the flesh of his dead brother. If he would hate eating the flesh of his brother, he should also hate to eat his flesh while he is alive by backbiting and slandering him.



### 6.7 Mutual trust

Islam encourages for cultivating a trusty workplace where each individual will trust other and no one will suspect others unless and until there are certain evidences (**Sharfuddin**, 1987). Because, mistrust without evidence is the cause of conflict in many cases in organizational life. Allah says in this regard, “Ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly and afterwards become full of repentance for what you have done” (**Qur'an** 49:6) and “O ye who believe, avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs” (**Qur'an** 49:12). The Prophet (SWA) taught his companions, “trust your brother and try to come up with excuses for him and justification for what he does even if he did it seventy times.

### 6.8 Brotherhood

Brotherhood is a salient characteristic of Muslims. According to Islam, if one finds something good in his brother, he should encourage and help him in that good thing and if he detects a shortcoming in his brother, he should advise his brother confidentially and exhort him to repent and return to a more correct behavior or attitude. The brotherhood should be built on cooperation and meeting each other's needs in both comfortable and difficult times. The Messenger of Allah (pbuh) said:

"The example of the believers' love, affection, and mercy for one another is like that of the body: when one of its organs ails, the rest of the body responds and watches over it by contracting fever." (**Bukhari and Muslim**).

In Islam brotherhood is a responsibility; each brother has a right on the other. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah (pbuh) said:

Keep away from suspicion, for it is the most deceptive discourse. Do not attempt to probe, spy on, compete with, envy, or be hateful of one another, but be, O servants of Allah, brothers. The Muslim is the brother of his fellow Muslim: he does not oppress him, fail him, or scorn him. Taqwa is here [points to his heart]. It is wrong for a man to hold his Muslim brother in contempt. Everything pertaining to a Muslim is forbidden to another: his blood, his honour, and his wealth.

(Muslim).So, Islamic industrial relationship should be based on the bondage of brotherhood not on the basis of servant and owner or subordinate and boss.

### **6.9 Fear of Allah**

All Muslims are bound to fear Allah (SWT) absolutely because the power and authority they acquire can make them arrogant. Taqwa (Allah-fearing) is the inner consciousness and awareness of accountability of a person's duty towards almighty Allah. Fear of Allah is such an important drive that continuously motivates Muslims to act according to the guidelines of Islam (**Ather**, 2007). The Qur'an speaks "Verily, the most honorable person to Allah among you is he who fears Him most"(Qur'an 49:13). He shall be modest in his behavior with the creator as well as the creatures and be balanced in his dealings with them(**Bhuiyan**,2007). In the first speech as khalifah of the Muslims, Abu Bakral Siddiq proved himself an ideal of Taqwa. He said, I have been appointed as a ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to have this in preference to anyone else...If I do right, you must help and obey me; if I go astray, set me aright...Obey me so long as I obey Allah and His Messenger. If I disobey them, then you have no obligation to follow me. (**Al-Tabri**, 1987).So, it is expected that Allah-fearing/Taqwa quality will help the workers, managers and employers to perform their respective duties and responsibilities perfectly in the workplace which will finally help tremendously in developing harmonious and balanced relationship among the organizational members.

### **6.10 Loyalty to the organization**

It is commonly seen that many workers and managers do not pay their loyalty to the organization. As a result, the organization cannot attain its goals sufficiently which ultimately leads to industrial sickness. But, all organizational members (workers, managers and employers) should be loyal to the organization because the organization has created the employment opportunity for workers, managers and employers. Islam highly encourages the development of agriculture, industry, trade and commerce (**Ubaid**, 1975). No piece of cultivable land is allowed to be left unused in Islam. Even the development of manufacturing industries that cater for the needs of the people is treated as a religious obligation (**Al-Mukhtar**, 1898). So, it is the responsibility of all organizational members to be loyal to the organization so that the organization can achieve its goals and thereby it can survive which

will ultimately help the society in reducing poverty. In this case, it can be said that if the organization cannot achieve its goals only due to the negligence of workers, managers, and employers they must be accountable both here and here after.

## **7.0 Roles of employer, manager, worker and state in ensuring good industrial relations**

Good industrial relation is the outcome of the united and integrated efforts of all parties such as the workers, managers, employers and the state .The roles played by different parties are discussed below;

### **7.1 The roles of employers in ensuring good industrial relations:**

In ensuring good IR the employers roles are very essential because they not only select workers and managers but also fix the remuneration, and necessary rules and regulations at micro level. The roles of employer in light of Islam are described below;

#### **7.1.1 Fixing the compensation:**

Adequate compensations must be determined in advance and that wage has to be given immediately once the work is completed. The Qur'an instructs that wages must be decided upon mutual consultation and consent (**Qur'an** 28:26-28). The Qur'an also urges its followers to abide by all types of contracts and agreements. This rule is equally applicable to collective or individual agreements between employers and employees. Allah says in the Holy Qur'an that "When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing... whether it be small or big; it is juster in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves" (2: 282). The Islamic system of wage determination is moderate, perfect, just and equitable. In Islam, wage fixation is a matter of contract between worker and employer. The worker offers his labor and the employer pays him his wages. No one does any favor to each other and both of them are free to enter into a contract with each other without any fear or favor of intervention from any quarter. Prophet (SAW) said; "Whoever believes in Allah and the Day of Judgment, should not employ a worker, until he or she knows what he or she is going to receive" (**Bukhari**). Wages and compensations are based on prior agreement and should be increased according to circumstances. Wages and compensation should be sufficient to provide a decent living. **Beekun** (1991) asserted that if the wage provided is too low, the individual may not feel motivated to put in an adequate amount of effort, while

Ahmad (1995) on the other hand, stated that a worker is entitled to a fair and just wage for his work.

**7.1.2 Fixing the work:**

Islam insists in determining the nature work to be done by workers. Generally it is seen that employers do not fix the work, as a result there arise conflict between workers and employers because there are various types of works in nature. For example, some are risky, some are difficult, some are simple, etc. So, the employers/managers should inform the workers about the nature and types of work before appointing them.

**7.1.3 Paying the due compensation:**

Islam ordains that employees should be paid reasonable monetary compensation. It should be high enough to afford the basic necessities of life as a minimum level. Anas who served the Prophet Muhammad for a long time specifically states that “the Prophet never paid a low wage to any person” (Bukhari). Abu Huraira narrated that the Prophet (SAW) has said “Allah says that I will act as a plaintiff, on the Day of Judgment against the person who engages some worker on work and takes full work from him but does not give him [full] wages” (Bukhari).

**7.1.4 Timing of paying compensation:**

Islam highly emphasizes the prompt and immediate payment of wages to workers. Prophet (swa) said “ Give the laborer his wages before his perspiration be dry” (Ibna Maja).

**7.1.5 Respecting the workers:**

The Holy Prophet (SAW) mentioning about the working class said respect them as you respect your children. Islam does not entertain any distinction on the basis of profession nor does it distinguish between an employer and a worker. There is only one standard of distinction in Islam and that is fear of Allah and the sense of responsibility.

**7.1.6 Brotherly treatment of workers:**

The Prophet (SAW) said “Those who work under you are your brothers. Allah has placed them to work under you. So if a brother is working under another brother, it is incumbent upon the brother in authority to provide the same food for his younger brother as he part takes himself and give him the same clothing as he wears himself and do not put too much work load on their shoulders least they are

overburdened and if they are overburdened then you should come to their help” (**Bukhari**). A supervisor is morally bound not to mistreat those below her or him in the chain of command. The Prophet said: “One who mistreats those under him will not enter paradise” (**Tirmidhi**).

#### **7.1.7 Disciplining the workers**

The employers should take all types of initiatives to make the workers disciplined and cultured. If anyone violates the disciplines of the organization intentionally there should have the system of punishment based on the degree of offenses. In Islamic ethics, the punishment administered by the organization is for the purpose of (i) reforming the guilty party and (ii) safeguarding the organization from the impact of his mischief (**Hashim,2002**). But for unintentional mistake they should not be penalized. Prophet (SAW) said “If you made intercession, you will be rewarded”(Abu Dawud).

#### **7.1.8 Reinforcing the behavior:**

Imam Ali stated (1989, p.319) “Give each of the subordinates the appreciation he deserves [...] Do not overestimate one’s deeds on account of his position or ancestry, or underestimate one’s deeds on similar grounds”. All employers of Muslim world should cultivate a culture of reinforcing the behavior of employees for developing loyalty of employees to the organization. This reinforcement can be considered as *ehsan* (i. e. beyond contact) to employees. According to **Rahim** (2007) the following practices can tremendously motivate the workers to take part in the industrial activities more sincerely such as( i) Paying annual bonuses to workers,(ii) Sharing a portion of profit of company among the workers, (iii) Providing Free or highly-subsidized meals in the staff canteens, (iv) Introducing compensatory holidays in lieu of festival holidays falling on weekly rest day(s), (v) Providing company goods/other material and/or ration to employees on subsidized rates, (vi) Proving appointment letter to the employees (vii) not to fire workers unnecessarily and without authentic cause and (iix) Arranging regular dialogue almost once in a month between labor and management for entertaining the problems of workers.

#### **7.2 Roles of Workers/ employees in ensuring good industrial relations**

Workers/employees should play some important roles in ensuring good industrial relations which are discussed below;

### **7.2.1 Working with sincerity:**

Work from an Islamic perspective is an imperative necessity not an optional matter with which an individual could dispense (Syed, 2008). **El- Sayyad** (1993) opined that workers need to endeavor to perform their duties in a professional manner to the best of their abilities. Hard work is equated to spiritual fulfillment; seen as a duty for all individuals (**Wilson**, 1982), those who have the mental or physical capacity to perform work. According to the Qur'an: "And say: 'Work (righteousness): soon Allah will observe your work, and His Messenger and the believers....'" (9: 105). Moreover, Islam denounces slavery and gives proper recognition to the dignity of work and employment. Narrated Al-Miqdam, the Prophet (SAW) said "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands" (**Bukhari**). The Prophet Muhammad also said "Allah loves those believers who labor to earn a living through lawful means" (**Al-Tabarani**). The Prophet said in another "The worker, if employed, and takes what is right and gives what is right, is like a mujahid [struggler in the cause of Allah] till he returns home" (**Al-Tabarani**).

### **7.2.2 Protecting the properties of industry:**

**Ahmad** (1995) mentioned that Islam forbids any misuse or misappropriation of an employer's property by his employee, who is entitled to the mutually agreed wages only. Appropriation of anything beyond the stipulated wages amounts either to dishonesty or stealing, both of which are expressly prohibited in Islam. As highlighted by **Al-Marsati** (1980), work materials are entrusted in the hands of the worker, so he must take care of them.

### **7.2.3 Working in light with ultimate vision, mission and goals of the organization:**

It is the responsibility of employees or workers to work in line with the mission and vision of the organization. There should have missionary zeal in the mind of the employees because, without having sufficient missionary drive it is not possible to materialize the vision of organization. Moreover, the achievement of goals of an organization largely depends on the overall dedication and commitment of the employees. Every Muslim by virtue of his faith is a missionary of Islam (**Dawah & Irshad**, 1986). Having a missionary zeal employee can sincerely and dynamically involve in organizational activities which will not only help them in forgetting their personal interest but also will help in exalting the performance of organization in this

world. As a result, the organization would be the best one among the competitors which will ultimately lead to opening the door of personal benefits of the employees because; the employees of organization would be promoted to the better and superior positions only when the organization will grow and survive. Missionary zeal drives a person to work more and more intimately with the peers, subordinates, and boss. Mission makes the employees self-triggered, confident, and determined to do something extra ordinary.

### **7.3 Role of Managers in Ensuring Good Industrial Relations:**

Managers work in between employees and employers. So, playing due roles they can tremendously help in creating good industrial relation such as;

#### **7.3.1 Rendering service to the subordinates:**

A manager can achieve the goals if subordinates cooperate the managers sincerely and dedicatedly. A good manager (leader) can create dedicated and committed subordinates (followers) by rendering proper and timely service to the subordinates (**Hoque** et al, 2010). A manager should be proactive in rendering service to the subordinates and thereby he can buy loyalty of subordinates. A manager can easily win the heart of subordinates by rendering service to the subordinates side by side a manager may lose the acceptance if he cannot render proper service to the subordinates. The Prophet Mohammad (saw) says “All creations are the family of Allah and who well behave with the family of Allah is most likeable to Allah” (**Bukhari**). The Prophet Mohammad (saw) also says , “Allah shows no mercy to them who are not merciful to the people”(Sahih Muslim). So, managers can play a very crucial role in developing industrial relationship by providing better service in the form of advices, directions, and cooperation to the subordinates .

#### **7.3.2 Reasonable leniency:**

Manager can play a very important role in ensuring harmonious industrial relations because; they are in between workers and employers. Traditionally, it is seen that they become very harsh and hard in dealing with the workers. But, being reasonable lenient, they can win the heart of the workers as a result; harmonious relationship can be developed in the premises of industry (**Safi**, 1995; **Bangash**, 2000). Leniency is a result of the managers’ (leaders’) concern for the well being of the workers (followers), and it reflects an attitude of compassion and humility toward the workers. Leniency implies

charity, recognition of the interests and needs of others, and is associated with doing well to others (Abdel-Rahman, 1995). It was the Prophet's (SAW) kindness and good manner that kept the believers attracted to him. The Holy Qur'an says 'It is by the mercy of Allah that you have been soft with them. Were you severe or harsh hearted, they would have broken a way from you: so pass over their faults, and ask for Allah's forgiveness for them, and consult them in public affairs' (3:159) Anas Ibn Malik (SAW) narrated, "The Messenger of Allah (may peace be upon him) said, 'Show leniency; do not be hard; give solace and do not create aversion.'" (Sahih Muslim).

### 7.3.3 Generosity:

Generosity is a virtue in Islam. The Prophet Mohammed Stated that, "There is nothing worse than avariciousness". He declared, "The generous person is closest to Allah, heaven, people and far from hell" and "He who removes a distress, Allah blesses in this world and the hereafter". A man is created for nothing but to feel the needs of other humans if that was not the case, angels were more than sufficient to Allah for worship. (Iqbal, 2006).

### 7.3.4 Guardianship:

Guardianship is very unique personal trait of Muslim managers /leaders (Hoque et al 2010). Prophet Muhammad (saw) said, "who has not any guardian, I am his guardian" (Musnad Ahmad). He also said, "I am guardian of the orphan, who left wealth behind him is for his successors; but who left debt, I am responsible to pay it" (Sahih Al-Bukhari). There should have due pain in the heart of manager (leader) like an authentic guardian for the workers (followers) and this guardianship trait can develop a very good relationship between managers and workers which ultimately helps in developing mutual relationship and cooperation between manager and workers as a result it would be easier to achieve the goals of organization more spontaneously and smoothly. Moreover, as a guardian, manager can provide necessary advice to the workers to remove the lapses and thereby they can rectify themselves.

## 7.4 Role of Islamic Government in ensuring good industrial relations

Islam generates a sense of morality strong enough to discourage the breeding of opportunities and selfish mentality which normally is the cause of dispute between labor and capital resulting in strikes and national losses. If at all a situation reaches a dangerous point, it is the responsibility of an Islamic Government to intervene and find a just



solution rather than being favorable to one or the other party. It is worth noting that according to Islamic sharia, a protection regime is available not only to human being but also to animals at work. For example, **Imam Abu Ya'la** (1966) states that if the owner of an animal uses that animal for a work which is beyond the animal's capacity, then it is the duty of the Islamic state to stop the owner from that unjust practice. In case the owner claims that the animal has the capacity to do that work, the state, according to Abu Ya'la, must not trust such claim and instead arrange to independently assess the animal's capacity. Also, it may be noted that it is the duty of an Islamic state itself to safeguard and implement justice in its area of authority. Imam Abu Ya'la (1966) in his book 'Alahkam al-sultaniyya' (The Rules of Government) explains the duties of a muhtasib (ombudsman), who will be responsible to ensure that employees are not being exploited by their employers.

It is the responsibility of the ombudsman to resolve any dispute between employees and employers, to ensure that employers do not overload employees with excessive work and that employees are paid wages commensurate to their work. An employee has the right to lodge a complaint with the ombudsman against any excesses by his employer. In case the employer refutes or contests the employee's complaint, the employer's refutation will be considered credible only after the ombudsman has made an independent assessment of the employee's circumstance and also understood and verified complaint.

Furthermore, the ombudsman will also discourage or reprimand any employee who does not perform his work according to the legitimate work requirements or who demands more payment than the work he has performed. The institution of ombudsman has also been supported by **Al-Mawardi** (1978) who states that in case a work dispute has arisen between employee and employer, the matter will be referred to a government authority or judge. Al-Mawardi clearly states that an employer must not have the authority to resolve such disputes, and that all labor disputes must be assessed and resolved in special courts set up by an Islamic state.

## **8.0 Findings and suggestions**

### **8.1 Findings**

Justice, mutual honors, good behavior, mutual cooperation, consultative decision making, avoiding backbiting and slandering,

mutual trust, brotherhood, fear of Allah, and loyalty to the organization are the foundations of Islamic industrial relations. Good industrial relations are the outcomes of united, integrated, sincere and just effort of all parties involved in industries such as workers, managers, employers and state.

### **8.2 Suggestions**

The state should provide policy support to the industries so that the founders/employers can shape their industrial relations from Islamic perspective. The employers should come forward in applying Islamic code of conduct in their industries. Moreover; they should develop awareness among the managers and workers about Islamic industrial relations so that they can play their respective roles in creating and maintaining harmonious and sustainable industrial relations from Islamic point of view. The academics should highlight the benefits of Islamic industrial relations through more research.

### **9.0 Concluding remarks:**

Based on the above discussions, it can be said that justice, mutual honors, good behavior, mutual cooperation, consultative decision making, avoiding backbiting and slandering, mutual trust, brotherhood, fear of Allah, and loyalty to the organization are the foundations of Islamic industrial relations. Islam not only warns the employers regarding the exploitation of workers but also warns the workers, managers and state rulers to play their due roles in developing good relationship in every spare of life in general and working place in particular. Thus, this study will help the employer, managers and workers, and state rulers in understanding their respective roles playing which a harmonious relationship can be ensured in industry. Moreover, this paper would become an important reference for future work in industrial relations from Islamic point of view.

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