PROMOTING BEHAVIOR BASED SAFETY WITH ISLAMIC PRINCIPLES

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ABSTRACT

Occupational safety and health is concerned with all aspects of physical, mental and social health and safety of employees. Being a labor-related issue, in every country there are number of legislations that ensure the safety, health and welfare of people engaged in work. Therefore, it becomes legal responsibility of the employer to provide a safe workplace for employees. However, without employee's participation the state legislations and employer's efforts can do little to make workplace safe and healthy. Employee's behavior is considered to be the key element to ensure safety at the workplace. Human behavior includes the way an individual acts based on various factors such as genetics, social norm, core faith and attitude. Thus, religion plays vital role in reinforcing safe work behaviors. Islam has strong effect on the lifestyle and behavior of its adherents. In this conceptual paper principles and guidelines offered by Islam related to safety and health are highlighted. The effort has been made to look into the basic sources of Islam to find out principles and guidelines related to safety, health and environment. Behavior based safety in Islamic perspective is concerned with the creation of work environment based on the principles of brotherhood, mutuality, cooperation, mercy, kindness and benevolence. It is observed that Islamic approach to occupational safety and health is not limited to compliance with the organizational safety procedures, but also it is a religious obligation and Divine Calling.

1. Introduction

Due to its importance and significance, large corporations and small businesses alike recognize the importance of occupational safety, health and security. Today all over the world, employers feel their common obligation to take care of the safety of their employees (Fanning, 2003). The area of study concerned with the safety, health and welfare of people engaged in work is commonly known as occupational safety and health (OSH) or occupational health and safety (OHS) or sometime has been termed as workplace, health and safety (WHS) (Wikipedia, 2018). Regardless of the combinations of words, safety and health one thing is clear that the goal of this field of

study is to develop and promote safe and healthy workplace. In search of greater efficiency and competitive advantage, employers are trying to find out ways of minimizing employee injury and associated losses. The organizations do their best to prevent occupational accidents, yet injuries still occur. It is believed that employee's behavior is a major cause of accidents, besides other number of factors involved in reportable injury accident. This has turned the attention of safety experts to the idea of behavior based safety. According to this idea unsafe conditions and acts could be minimized by more responsible behavior of employees.

Islam is the world's second largest religion after Christianity. One out of five people in the world is Muslim. Islam requires from its followers to completely obey its teachings. Islamic values such as justice, beauty at work, fear of God, selflessness, positively affect the work commitment and motivation. The value of *'Ihsan'* plays an important role in the pursuit of these values. Every devoted Muslim is well aware of these values. Human dignity and self-control are the character traits of a true Muslim. There is a need to create organizational structures so that these values are to be used to motivate and people and behave in a responsible manner. Therefore, looking into the basic sources of Islam, principles are highlighted in this paper which could be helpful in the improvement of safety behavior of Muslim employees. Moreover, some guidelines are also put forward to strengthen safety improvement plans and practices. If these principles are included in the safety awareness programs the employees will recognize and believe that safety is important because it is not only organizational and management requirement but also is a religious obligation. This will clear most of their concerns about safety, and then it would be possible to prevent accidents at sites.

2. Occupational Safety in Work Organizations

The origin of "The Industrial Revolution" in the late 18th century changed the whole manufacturing setup of old household industry and manual work. As a result the manufacturing of goods in production units carried out on a scale and with speed never known before (Sison, 2003). That change in the way of work exposed workers to various occupational threats and dangers. During the early part of twentieth century working conditions in European and American workplaces were extremely adverse. Fatal accidents of workers, including children and women were common (Witzel, 2004). They suffered from many occupational diseases due to overcrowded and unhealthy workplaces (Mantoux, n.d.). As a result of workers' concerns and labor movements; safety and health of works have become part of labor related issue. Over a period of time, governments and employers took various initiatives to protect labor force from occupational accidents. Things have improved a lot, however statistics are still alarming regarding the occupational accidents and diseases. It is estimated that 380500 fatalities were observed in 2014 due to occupational accidents. It is observed that 1000 people die every day from occupational accidents worldwide. More than 6500 people die from work related diseases daily (GEOA&WI, 2017).

In a country like Pakistan, about 4.0% of employed persons report some sort of occupational injury or disease annually (Labour Force Survey, 2014-2015). However, this percentage might be less than the actual one, as many of the occupational incidents and diseases related to occupation are not reported even in the developed countries like UK and USA (DePasquale, 1999). In the developing countries like Pakistan the reporting system of occupational injuries and diseases is very pathetic. The results of fatalities from occupational accidents and diseases are not only in the form of loss of a human being but also it affects the working time and

productivity (Labour Force Survey, 2014-2015). It is obvious that occupational accidents and diseases are a significant problem of today's business and work (DePasquale, 1999). Every business organization spends lots of money to ensure safety and security of their employees in order to keep its competitive advantage in the market; because every accident means loss of working hours and funds to support the injured or diseased employee (DePasquale, 1999).

3. Behavior Based Safety

Behavior Based Safety is a modern technique invented to minimize accidents through improvement in work and safety behavior (DePasquale, 1999). BBS is a process through which work groups can identify measure and change their behaviours. It is a process that applies the principles of the Antecedent Behaviour Consequence (ABC) behavior model. This assumes that all behaviours have one or more antecedents or activators or prompts which initiate the behaviour and one or more consequences that either encourage or discourage repetition of the behaviour (COAA). BBS approach is based on solid principles about engaging, motivating, assisting, reinforcing, and sustaining safe behaviors. It is an ongoing process and takes time to achieve. It emphasizes on safe behaviors rather than focusing upon length of time without lost time injury (HAS, 2013). The major advantages of BBS include; improvement in employee health and welfare, increase job satisfaction, improves employee retention rates, is cost effective, and reduces absenteeism related to medical leave. DePasquale, and Geller (1999) have also pointed out that BBS is more cost effective and requires less professional training.

4. Role of Islam at the Workplace

The basic building block of organizations and workplaces are people. The work-people are humans and have their own way of thinking which is influenced by certain held beliefs, values and feelings. These definite beliefs and values help a human being to understand a situation and respond in certain way. Factors affecting work behaviour are mental attitude, family background, values dietary habits, spouse support level, expectations, health, and focus (Mathur, 2012). The held beliefs and values have very strong relationship with religion, therefore; religion strongly affects human behavior at workplace in religious societies. This argument is further strengthened by Monir Tayeb's (1997) observation that, some inevitable aspects of organizations are mostly universal, such as shop floor layout, hierarchical structure, division of functions etc. However, it is certain that some areas of organizations are more culturally specific. The organizations are influenced by their societal surroundings. The work related values, attitudes and behaviors are carried into the workplace by the employees as their cultural baggage (Tayeb, 1988). Islam plays vital role in the lives of Muslims. National culture and values are strongly affected by Islamic teachings in Muslim majority countries. Therefore; Islam through national culture has strong influence upon organizations and work behavior of their employees (Tayeb, 1997).

The countries such as Iran and Pakistan that are modelled after religious ideal, the influence of Islam, on the beliefs and values of people, is more extensive and inclusive (Tayeb, 1997). For Muslims, the religion of Islam is not a set of beliefs and some spiritual norms. Islam is a complete way of life prescribed by God (Maududi, n.d.). Quran is the word of God, revealed syllable by syllable to Muhammad some, 1400 years ago (Tayeb, 1997). In the terminology of the Glorious

Quran, word 'Islam' is used as total obedience and submission with the rules and regulations of God (Khalifa, 1974). Religious and worldly affairs are fully integrated in Islam. Islam as a code of life contains guidance in every sphere of life including workplace behavior. It explains how to behave and control all human activities in healthy and wholesome manner (Suriani, 2017). A Muslim is required to submit wholly and sincerely in every walk of life to the guidance provided by Allah (Tarik Jan, 2003). The way of life prescribed by Islam is complete and perfect till the end of History. The Glorious Quran, *al-Maidah* verse 3 states:

$$...ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝$$

This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

Anybody who believes in Islam must totally surrender himself to the Will of Allah. There is no dichotomy in Islam. The Muslims are required to embrace Islam perfectly and wholly.

5. Principles of Behavior Based Safety in Islam

Islam presents a complete solution to the problem of compliance with safety and security regulations through ethical and spiritual instructions and concern about the Hereafter. Legal provisions without moral support often fail to make people behave in responsible way all the time. Islamic teachings are forceful legal injunctions from the standpoint of Hereafter (Akhter, 1992). The belief in the hereafter and the Day of Judgement has backed the Islamic penal code. According to an Islamic approach every evil and wrong doing cannot be dispelled through the threat of punishment in this world, unless and until man bears the fear of the violation of the commands of Allah Almighty and accountability on the Day of Judgement. The Holy Quran, al-An'am verse 165 states:

$$وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ۝$$

And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

The concern of the hereafter is of fundamental importance to every Muslim because his ultimate success or failure depends upon his observance of the moral standards encouraged by Islam (Akhter, 1992). Following are the key principles described by Islam regarding motivating people to express safe behavior in the workplace.

5.1 Human Dignity

The Islamic concept of occupational safety stems from its concept of dignity of man. Human dignity in Islamic terminology means that human being is inherently a venerated, esteemed and honored creature (Yadollahpour, 2011).

According to the Islamic ideology Man is prime creation of Allah Almighty. He is not among the other animals nor is he a developed monkey (Al-Quran, 19:67). He is the best of all the creatures. As for as the physical body is concerned, Man has been given the fines body which no other living being has been given (Al-Quran, 95:4). He is created with two basic elements, physical body and the spirit or the soul (Al-Quran, 32:9). Man has been endowed with a sense of moral insight. He is given the ability to judge what is good and what is wrong by means of natural inspiration (Al-Quran, 91:7-8). He has been endowed him with the ability to differentiate between good and evil natures (Al-Quran, 90:10 and 75:2). Man is distinctive among other living creations in the universe with regard to his highest capacity to acquire knowledge. He is equipped with the potentials to explore the universe (Al-Quran, 96:4-5). Man being a knowledgeable creation and having an excellent physical body and intellect; Allah Almighty has made him superior to all of his creations (Al-Quran, 17:70). Whole of this universe and everything in it is created for man. The Holy Quran states that all the special favors of Allah Almighty upon man are to prepare him for the role of deputyship of Allah in the universe. The real dignity and honor of man described in the Holy Quran is that Allah Almighty has appointed him as His vicegerent on the earth to fulfil certain objectives through obeying his commands (Usmani, 2004). The Holy Quran states, *al-Baqarah* verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ۝

And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

According to the view point of Islam man enjoys special status in the universe. He is not an ordinary creature like other creatures of the universe. He is the focus and central object of the universe (Naqvi, 1981). In view of Islam human beings are granted of special divine favors. Dignity of man implies sacredness of the human person (Kamali, 2007). He is not merely a factor of production among other factors of production. He should be treated as an honorable being at the workplace and should not be engaged in such tasks which are against his dignity.

5.2 Honor of Human Life

It is birth right of all human beings to live safely in this world. The Holy Quran states, *al-Isra* verse 33:

وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِى ٱلْقَتْلِۖ إِنَّهُۥ كَانَ مَنصُورًا ۝

And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.

Human life is so much honorable and respected in Islam that the killing of one person is regarded as killing of whole of the human kind. Allah Almighty says, *al-Maidah* verse 32:

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًاۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ۝

For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

The Holy Prophet (pbuh) while addressing the last Sermon at Mina on the occasion of Hajj (Pilgrimage) reported to have said:

حدثني محمد بن المثنى حدثنا يزيد بن هارون أخبرنا عاصم بن محمد بن زيد عن أبيه عن ابن عمر رضي الله عنهما قال قال النبي صلى الله عليه وسلم بمنى قال فإن الله حرم عليكم دمائكم وأموالكم وأعراضكم كحرمة يومكم هذا في شهركم هذا في بلدكم هذا

(Al-Bukhari, 1997. Hadith No. 6043).

"Narrated Ibn Umar: The Prophet said, "Allah has made your blood, your properties and your honour sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this town of yours."

To secure this fundamental right of human kind employers have obligation to take care of the lives of their employees. It is their duty to provide safe working condition to the employees. They should manage their workplace such that the employees can perform their duties in safe and sound manner. It is the basic right of every employee that employer must provide them safe and healthy working environment.

5.3 Brotherhood

The workplace culture created by Islamic teachings is based upon the principles of equality, brotherhood, justice and fairness. The Holy Quran states, *al-Hujurat* verse 10:

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

The Prophet Muhammad (pbuh) has been reported to have said:

حدثنا مسدد حدثنا يحيى عن شعبة عن قتادة عن أنس عن النبي وعن حسين المعلم قال حدثنا قتادة عن أنس عن النبي صلى الله عليه وسلم قال لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

(Al-Bukhari, 1997. Hadith No. 13)

Narrated Anas (One of the servants of Prophet Muhammad): The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.

Islam unites all members of the mankind in the bond of brotherhood as if they were members of one single family. According to above injunctions of Islam employers and employees are individual members of one brotherhood (Akhter, 1992). The employers should treat their employees as their real brothers. Therefore, according to Islamic teachings a Muslim employer does not feel well if his employees are working in poor and hazardous working conditions.

5.4 Mercy and Kindness

Mercy and kindness are placed high on the teachings of Islam. Islam wants to eradicate all types of exploitation and wrongdoing from the management process (Kazemian and Ghamgosar, 2011). The Holy Quran, *al-Qasas* verse 27 states in this regard:

قَالَ إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِى ثَمَٰنِىَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.

Islam emphasizes that the employer should be considerate, just and kind, and must purge his heart of the feelings of harness and cruelty. He should be forgiven and

accommodating. This is not only good for him, but is also conducive to the creation of a harmonious spirit between him and his employees. The Prophet (pbuh) said:

حدثنا أبو بكر بن أبي شيبة وعلي بن محمد قالا حدثنا إسحق بن سليمان عن مغيرة بن مسلم عن فرقد السبخي عن مرة الطيب عن أبي بكر الصديق قال قال رسول الله صلى الله عليه وسلم لا يدخل الجنة سيء الملكة قالوا يا رسول الله أليس أخبرتنا أن هذه الأمة أكثر الأمم مملوكين ويتامى قال نعم فأكرموهم ككرامة أولادكم وأطعموهم مما تأكلون

(Sunan Ibn Majah 2007. Hadith No. 3691)

"It was narrated from Abu Bakr Siddiq that the Messenger of Allah said: "No person who mistreats his slaves will enter Paradise." They said: "0 Messenger of Allah, did you not tell us that this nation will have more slaves and orphans than any other nation?" He said: "Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat."

Islam does not allow entrepreneurs to make money at the cost of safety and health of their employees. The employer cannot be righteous as soon as he is not kind and just to his employees. It is not permissible to take that kind of work of a worker that puts him in trouble. Employers should not compel workers to do unsafe acts and should not force them to work in such an environment or circumstances that may result in injury or could be fatal.

5.5 Manageable Work Load

Employer should avoid assigning excessive work that may be beyond the capacity of the worker. The nature of the work should be such that workers can perform easily (Akhter 1992), as described by The Holy Quran al-Qasas verse 27.

In the light of the above quoted verse of the Holy Quran, an employer cannot be righteous if he does not save his employees from excessive work load. The excessive workload can be dangerous for safety and health of employees. A tired and overburdened employee can easily make a mistake which may lead to fatal accidents. The Holy Prophet (pbuh) has been reported to have said to Abu Dharr Al-Ghifari regarding to treat his servant:

لا تكلفوهم ما يغلبهم فإن كلفتموهم ما يغلبهم فأعينوهم

(Al-Bukhari 1997, Hadith No. 2445)

"You should not overburden them with what they cannot bear, and if you do   so, help them (in their hard job)".

Islam regards that the worker should work till he is able to do the job without taxing himself unduly (Said, 1972). It is stated in the Holy Quran, *al-Baqarah* verse 286: "*Allah does not obligate anyone beyond his capacity.*" In the eyes of Allah Almighty an entrepreneur cannot be 'righteous' until and unless he has the desire to protect his employee from the unnecessary burden of labor (Azid, 2005).

5.6 Preventing the Potential Hazards

Allah Almighty has reminded the people of faith to be preventive in their lives. It is described in the Holy Quran, *al-Hashr* verse 18:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍۢ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

The message of the verse is about preparation for the Hereafter, however there is also general message in this verse that people should prepare for the challenges of tomorrow rather than waiting for them to approach them suddenly. The Holy Prophet Muhammad (pbuh) has been reported to have said:

حدثنا أحمد بن يونس حدثنا زهير حدثنا عبيد الله بن عمر حدثني سعيد بن أبي سعيد المقبري عن أبيه عن أبي هريرة قال قال النبي صلى الله عليه وسلم إذا أوى أحدكم إلى فراشه فلينفض فراشه بداخلة إزاره فإنه لا يدري ما خلفه عليه

(Al-Bukhari, 1997. Hadith No. 6320)

"Narrated Abu Huraira: The Prophet said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him."

This instruction of the Holy Prophet is relevant to the risk assessment and hazard elimination in all matters of daily life including the workplace. It makes it obligatory to eliminate hazards which otherwise could harm them. The employer shall take adequate steps to prevent accidents by taking such necessary steps to minimize hazards inherent in the working environment. The employer shall establish systems to prevent detect and respond to potential hazards to the safety and health of its employees. An employer according to Islamic injunctions has to take precautionary measures against industrial hazards (Akhter, 1992). The employer should provide his workers all personal protective equipment (PPE's) to safeguard them against potential hazards. The provision of necessary protective equipment to the employees should be free of cost because it is the responsibility of the employer to provide safe working conditions to the workers.

5.7 Compliance with the Government Regulations

Every employer while establishing its undertakings gives an oath that he shall abide by all the government rules and regulations. In order to keep its promises he must acknowledge all the rules and regulations of the country in which he is operating his business. The Holy Quran states, *al-Ma'idah* verse 1:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ...

O you who believe! fulfill the obligations.

Every country in his labor code imposes some obligations upon the employer regarding safety and health of its employees and the surrounding communities. It is the legal as well as religious obligation upon the employers to fulfil these contracts. Failing to honor those regulations could lead to bad consequences not only in this world but also in the Hereafter.

5.8 Responsibility of the workers

In Islam the socio economic relations are established on the philosophy of obeying the competent authority. It is the responsibility of all employees to obey all legal and reasonable orders from those in position of authority among them. Allah Almighty says in the Holy Quran, *al-Nisa'* verse 59:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.

To be a good Muslim and a good employee it is necessary for an individual to work according to the prescribed work instructions provided by the employer. He must ensure the compliance to safety rules of the business. It is for their own benefit to accept willingly all the safety procedures to be safe at the workplace. The safety conscious and responsible behavior of the employees shall help in the creation of safe working conditions in the workplace.

5.9 Safety and Health as Charity

The act of helping one another in the form of charity *(sadaqah)* stands high in the teachings of Islam. There are many forms of charity; one among them is to remove hardships from the way of others. Holy Prophet Muhammad (pbuh) has been reported to have said:

وتميط الأذى عن الطريق صدقة

(Muslim, 2007. Hadith No. 2335)

"Hammam b. Munabbih reported: Allah's Messenger (ﷺ) said this: "Removing a harmful thing from the road is a charity".

This saying of the Holy Prophet (pbuh) is applicable in the creation of safe and healthy working environment. On the part of employers it is their duty to remove all hardships from the workplace in the form of potential hazards to the safety and health of their employees. On the other hand it assigns duty to the employees to point out and eradicate all hazardous and unsafe working conditions. This mutual

responsibility of eliminating unsafe working conditions shall bring blessings of Allah Almighty in the workplace.

6. Guidelines to Promote BBS in Islamic Work Environment

There are five proposed activities to be performed in organizations with Islamic social environment to develop and promote behavior based safety among their employees.

6.1 Offering Knowledge of BBS Concepts and Practices (Al-Ilm)

In the first stage the organization should make arrangements to offer suitable knowledge to all its employees regarding safety, health and environment. The organization should arrange such programs where employees have the opportunity to build good knowledge about the importance of safety and safe work procedures. Islam encourages its followers to acquire desirable knowledge about the world. Islam leads man toward a consciousness of moral responsibility in everything he does. To seek beneficial knowledge and its sharing is much appreciated in Islam. It is explicitly stated in the Holy Quran, *al-Baqarah* verse 269:

يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُوْلُواْ ٱلْأَلْبَـٰبِ ۝

He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

It is very important to get to know and set the goals jointly- both the organization and its employees- to be achieved. This process of learning and goal setting shall initiate good attitudes and work practices related to occupational safety. The participation in such activities helps employees to understand and see the value and benefits of safety, health and environment. The participation in knowledge based activities creates environment of trust, acquaintance, and mutual understanding among employees. The sharing knowledge program about BBS in employees shall necessarily include the overall as well as detailed aspects of BBS, it objectives, goals, benefits, characteristics, rules and role of the employees working in the organization in its practical implementation. Sharing knowledge with the employees can help BBS activities to run smoothly and successfully. For employee seeking knowledge and understanding about safe and healthy work procedures is very important to reinforce correct work behavior.

6.2 Training Programs (Al-Tarabiyah)

Safety and health training programs and sessions are necessary to create awareness about importance of safety and health among the workers. It is the process by which organizations can provide necessary skills and knowledge their employees need to carry out their jobs in safe manner. The training programs shall develop such qualities in the employees they need to be more productive as well as safety conscious thus contributing more and more to the organizational objectives. Today all the successful and expanding organizations invest lot of money on the training and development of their employees (Carrell 1986). Islam seeks its adherents to acquire sufficient knowledge of the things. The Holy Quran states, *al-Ra'd* verse 11:

... إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمّْ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ⑪

Surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

Islam presents a just approach towards duty of the entrepreneur to train his labor force and arrange the basic education for them, which is necessary for work (Azid, 2005). Training and development is considered to be as the basic needs of the working class. As saying of the Prophet (pbuh) is narrated by his companion, Abu Mussa al-Ashari:

حدثنا إسحاق بن إبراهيم سمع محمد بن فضيل عن مطرف عن الشعبي عن أبي بردة عن أبي موسىٰ رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من كانت له جارية فعالها فأحسن إليها ثم أعتقها وتزوجها كان له أجران

(Al-Bukhari, 1997. Hadith No. 2544).

"Narrated Abu Musa : Allah's Apostle said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward".

Islamic values of kindness and benevolence promote the idea of training and development of employees in an organization (Branine and Pollard, 2010). The employer should provide its employees regular and recorded safety and health training to enhance their knowledge about safe work procedures and skill base.

6.3 *Self-Assessment and Concern of the Hereafter (Al-Muhasabah wa Fikr-ul-Akhirah)*

Islam views work performance and efficiency as a religious obligation rather than organizational requirement. The neglect of duties and work procedures are subject to punishment from Allah Almighty not only in this world but also in the Hereafter. The Holy Quran states, *al-Najm* verses 40 and 41:

وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ㊵ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ㊶

And that his striving shall soon be seen. Then shall he be rewarded for it with the fullest reward-

Islam provides concept of self-appraisal at the individual and collective level (Al-Kahtani, 2014). According to this principle everyone is responsible for his deeds and no one shall be held responsible for the mistakes of others. The Holy Quran states, *al-Muddatthir* verse 38:

$$\text{كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝}$$

Every soul is held in pledge for what it earns,

The word *'rahn'* is also used in the sense of pledge. The nature of affair between Allah Almighty and man is compared in the above verse as an affair of pledge, where all the provisions, powers, capabilities and authority that Allah has granted man in the world are a debt that the Master has given to His servant, and as a guarantee for this debt the self of man is a pledge with Allah. If man by employing the provisions and the powers and authority in the right way earns the good by which the debt can be paid off, he will redeem the pledged thing, i.e. his own self, otherwise it will be forfeited (Maududi, 2005). This concept creates sense of self responsibility in the employees. The Muslim employees believe that all their capabilities and potentials are indebted to Allah Almighty; therefore they should try their best to do well for their organization. It is duty of the employees to monitor their performance themselves (Ali, 2010). The Holy Quran, *al-Qiyamah* verse 14 states:

$$\text{بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ۝}$$

Nay! man is evidence against himself,

It is evident from the verse of the Holy Quran that everyone is aware of his deeds and is therefore, capable of correcting the wrong doings. Islam encourages self-criticism. From the foregoing discussion it is evident that the employees should appraise themselves in terms of compliance with the occupational safety and health procedures. The self-appraisal enables employees to correct their mistakes voluntarily and without involvement of the organization. This creates an environment of self-regulation in the organization. The concept of self-appraisal and concern of the Hereafter opens opportunities for employees to assess themselves and review their behavior to see whether it is in accordance with the goals of the organization. The self-criticism provides opportunities for the correction and improvement of work behavior. It is ongoing process, and must be conducted on regularly basis to practice correctly according to the organizational goals.

6.4 Improvement in Behavior (Al-Tajdeed)

It is continuity of the process of self-appraisal that employees should review their existing behavior regarding safety, health and environment and improve it in accordance with the Islamic teachings and organizational expectation from him. Reviving and change of behavior are bringing back what have been lost. The revival process consists of knowledge about best work practices that are correct according to the organizational standards and work practices that are required by the organization. Perfection belongs to Allah Almighty alone; however, man can do his best to achieve the level best in his performance. Islam advocates perfection which is possible through acquisition of knowledge and skills for effective performance of one's duties (Al-Kahtani, 2014). Almighty Allah ordained even His Prophet Muhammad (pbuh) to submit always before His Holy Presence, *Taha* verse 114:

فَتَعَلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ۝

Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord! increase me in knowledge.

Employees should not cease to acquire knowledge and improve their behaviour at any stage of their employment.

6.5 Advice (Al-Nasiha)

In an Islamic framework it is not only required to do well at individual level but it is also expected from the employees that if they see any violation of the organizational health and safety procedures, they shall try to correct it by means of proper reporting. It becomes even a duty, when wrong doings are seen in one's organization.

On the part of employees, they should put forward a sincere piece of advice to the management which is not only in benefit of the workers but is also equally benefit for the organization. The thing important for the principle of advice is that it should be based on sincerity and good intention. Moreover, it would be more effective if given at the right time and in a right manner (Sharfuddin, 1987).

7. Conclusion

Occupational safety in Islamic perspective is much more than compliance with the state legislations and labor codes. It goes beyond the practices of health and safety at the workplace to achieve material gains only. Islamic perspective of occupational safety and health is based on the dignity of human beings. According to Islamic teachings it is the birth right of all individuals to live safely and happily in this world. Going ahead of compliance to the government regulations it creates a safe working environment based on the principles of brotherhood, mutuality, cooperation, mercy, kindness and benevolence. Safety and security of employees in the workplace is backed by the concept of Hereafter which creates sense of responsibility in the minds of policy makers. Maintaining safety at the workplace is responsibility of both the employer and the employees. Creation of a safe working environment is not only need of modern business but also a religious obligation and Divine Calling. Violation of this religious obligation is sin and will result bad consequences not only in this world but also in the Hereafter. In contrast, fulfilling the Divine obligations shall result in countless blessings on the workplace which lead to greater productivity and prosperity of the business. Employers working under the Islamic instructions of business and trade should make their workplace safer and secure because it is connected with the Pleasure of Allah Almighty. If an employer is well-wisher to his employees Allah Almighty shall place him in high esteem.

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