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Content Page CHAPTER 1 1 Employer Responsibility towards Employees in Working Condition Tuan Muhd Ameruddin Bin Tuan Mustafa CHAPTER 2 16 Health and Safety in Work Place Muhammad Husmar Zariq B. Husin CHAPTER 3 31 Downsizing Muhammad Asyaari Bin Md Arif CHAPTER 4 49 Issues on Employment at Will, Justice or Injustice Muhammad Farid Bin Bahrudin, Marwan Hadiid Bin Aris Fadzalah PREFACE This book comprise the argument, confer and examine and analyze what criterions are most essential for employer towards providing employee the best in their working condition. The employee has their rights to have good and reliable working condition in every company. Both employer and employees have mutual benefit from each other. Here we highlight the role of employer as the high position in the company giving their workers as they should receive. Mostly in the real world, this not always happen due reason minimize cost from the employer. But then, here we rose up for the employee rights. After all, a company without employee is company at loss. This book also, briefly explains about health and safety are actually plays important role in workplace and even doing a business. It supported with different hadits and surah based on the topic. Readers can find that god created us to live with health and safe. Therefore, after revise this chapter, if god will, we can learn a lot about proper health and better safe workplace. This book also explained the importance of the social and ethical issues in business strategies by studying the case of corporate downsizing. The chapter is based on a theoretical foundation comprising Corporate Social Responsibility (CSR) models as well as downsizing theories. The methods of the system approach were used. The concentration on the economical responsibilities and the

underestimation of the ethical and social concerns during downsizing processes lead to destructive consequences. Therefore considering downsizing as a last option after the inspection of all the possible strategic alternatives is necessary. This book also will explain what Employment at Will (EAW) is all about and identify whether it is justice or injustice as employers to their employees. How EAW is being used at organization or company? And why EAW can be injustice towards employees? What are the consequences to the employees when EAW is use to them? We will look at business ethics theories and also the relation with the verses in Surah Al-Baqarah. The concept uses in the Quran; " `adl" and " ihsan" to justified justice. CHAPTER 1 Qur'anic Guided Business Ethics: Lessons from Surah Al Baqarah (Employer Responsibility towards Employees in Working Condition) Tuan Muhd Ameruddin Bin Tuan Mustafa Abstract The purpose of this chapter is to argue, confer and examine and analyze what criterions are most essential for employer towards providing employee the best in their working condition. The employee has their rights to have good and reliable working condition in every company. Both employer and employees have mutual benefit from each other. Here we highlight the role of employer as the high position in the company giving their workers as they should receive. Mostly in the real world, this not always happen due reason minimize cost from the employer. But then, here we rose up for the employee rights. After all, a company without employee is company at loss. With that light, I shall discuss on the matter of essential providing good working condition for employee. Keywords: working condition, employers' responsibility, and employees rights, ethical decision making, INTRODUCTION Nowadays, when

we talk about employee rights in working world life, many of the rights have been rose up among the employee and the non-government organisation. They already take this things up to upper level of the government to revise back the law and regulation and take an action toward irresponsible employer that do not serve the employee by right. But then, there are a lot of red tape problem, before the issues meet the upper level of government. This situation give the employees at disadvantage and keep been oppressed by the spiteful employer. In this paper, we take the consideration from the Islamic perspectives, that is from the lesson of the surah Al-Baqarah in the view of employer responsibility towards employee. From the certain ayah in the verse of Al-Baqarah, we relate it to the working condition for the employee. As we know, there are a lot of ethics teaching in the this surah. On top of that, the employers responsibility also includes in this surah. the scope of this paper would in the range of Islamic perspective based on the Surah Al-Baqarah. On top of that, the question is whether the company should serve good working condition for the employees or not. These all question and suggestion will be discussed in the rest of these reviews.

LITERATURE REVIEW The scope of the duty of employers extends to all employees while they are at work. The phrase " at work" is therefore a very important concept since it defines the scope of the duty. Employees are at work whenever they are performing work in the course of their employment or arising from their employment. That is, the obligation extends to any place where work activities require the employee to be. It includes any part of premises which an employee might use in performing acts normally and reasonably incidental to her or his work duties. It may include an office, a

factory, a construction site, a client site, a road, railway track, a shop or a temporary stand. On the other hand, it's also employee's safety and health that should be considered by the employer. Occupational health should aim at: the promotion and maintenance of the highest degree of physical, mental and social well-being of workers in all occupations; the prevention amongst workers of departures from health caused by their working conditions; the protection of workers in their employment from risks resulting from factors adverse to health; the placing and maintenance of the worker in an occupational environment adapted to his physiological and psychological capabilities; and, to summarize, the adaptation of work to man and of each man to his job. The employer also has a duty to take all reasonably practicable steps to ensure that persons at or near a workplace under their control, who are not their employees or contractors, are not exposed to risk to their health or safety arising from the conduct of their undertaking. The duty is concerned with risks to health and safety. The mere exposure of an employee to a risk to their health and safety is sufficient. The same applies for non-employees at or near the workplace. The scope of the duty at least requires employers to: - provide and maintain a safe working environment; - provide and maintain plant that is safe and free from risks to health; - provide and maintain safe systems of work; - provide and maintain a working environment that provides adequate facilities for the welfare of employees at work; - ensure the workplace under their control is safe for the employees and without risk to their health; - provide and maintain a safe means of access to, and exit from, the workplace under their control; - ensure safety in the use, handling, storage or transport of plant or substances at work; -

provide employees, in appropriate languages, the information, instruction, supervision and training necessary to enable them to perform their work in a manner that is safe and without risk to their health; - take appropriate action to monitor the employees' health and safety at work, and the conditions of the workplaces under the employer's control; - maintain appropriate information and records relating to the employees' health and safety; and - provide appropriate medical and first aid services for their employees. The concept of working culture is intended in this context to mean a reflection of the essential value systems adopted by the undertaking concerned. Such a culture is reflected in practice in the managerial systems, personnel policy, principles for participation, training policies and quality management of the undertaking.

METHODOLOGY In investigating the employer's duty about the employee's working condition, all the authors employ a combination of several methodologies; such as observations, discussions, consultations, questionnaires and analytical experiments. We have approached several means in getting appropriate data for our research. The articles we obtained from online databases are not from IIUM Library, as it could not cater to our research needs. We used search engines in the Web to find journals that suits the given topic.

FINDINGS The results of the paper suggest that working condition has a great impact on the society, economy and morality of human beings. Based on the translation of the Surah Al-Baqarah, we managed to extract some of the ayah that can be related to the employer's responsibility towards employees. By referring to the ayah, we could make an explanation, judgements, and moral value that can be applied to the employer of a company. In fact, the finding based on the Islamic point of

view is more convincing rather than conventional point of view. May this paperwork gives benefit and some knowledge on the religious side, so that we do not go far from our beloved prophet Muhammad p. b. u. h teaching. 1. Employer responsibility towards employees From this ayah,(Al-baqarah : 43) we can say that the employer should be truthful to the employees about anything that relates to them. This is because they are also a part of the company. In addition, the employer should not keep the secret to the employees the information they deserve to know. For example, the employer keep a secret about the source of the company income is from the bribery gain making. This is unbearable action as a employer in a company. He should be keep away from those haram things and be a good and ethical employer. In the second part of the ayah Allah tells them not to cover the truth while they know. They know what the truth is, they know that it is in their books and they know that they have a responsibility to disclose it. How unjust are a people who knowingly hide the truth away?. Another strong ayah that give warning to those are keep hiding the truth is (Al-Baqarah: 78) Knowing you those who are hiding the truth or any information from other, that Allah is know what they are conceal and they proclaim. Thus they can't hide the truth and information for ever. For someday the truth will comes and people will know it later or sooner. The ayah also told that, do not mix the truth and the falsehood. The employer should not make the company operating with the haram and halal things mix together. For example, the company operating make a beers and a goods under same company organisation. The employer should not process a unlawful and haram thing. This is because it is a sin for the employer and the employee to do the haram

things. So, the employer is responsible in making the decision that the production is not on the haram things. If the employer are keep the haram and unlawful production in the company, then Allah has give His word in ayah (Al-Baqarah: 82) Everybody that make the haram things is surrounded by their sins, and these are the companion of the fire. Same to those employer and employees that keep produce the haram things to the people. This haram things will give effect to the people and that make the worst happen in the society. So, here the responsibility of the employer to ensure every production of the company made by the employee is halal and does not give bad effect to the society. This ayah (Al-Baqarah: 82) also remind that, the employer can't do harm to the employee by taking advantage at employee loss. This is prohibited by Allah and there are punishment for those oppressed others.

2. Employer does provide employee a good working condition. Based on the ayah (Al-Baqarah : 149) employer should compete with other company to give their best for their employee. So that, they would be loved by the employee and Allah. It is because the employer have done the right things to the employee. Employer has always to treat them in the best way possible. So , in return the employee would love and respect their employer and more hardworking in their work. In the view of Islamic perspective, Every person has a direction towards which they orient their lives and focus their attention. Every person has a certain viewpoint that they have in life. Some people turn towards their desires, some people turn towards wealth, some people turn towards their family, some people turn towards power, some people turn towards sex, some people turn towards fame and recognition, and some people are constantly turning in different

directions for every day of their lives. Everyone's life has a direction and they are constantly turning towards that direction. However in this ayah Allah (swt) is telling us that the one true direction for everyone should be Him (swt). He (swt) should be the goal of our lives. He (swt) should be the destination that we are traveling towards. But how can we do that? How is that we should turn to Allah (swt)? How is it that we should approach Him (swt)? He (swt) explains this in the next part of the ayah. Allah (swt) says "so compete with each other in good deeds". Every nation has a direction of prayer and every person has a direction in life. For us as a Muslim community, our direction of prayer is the Kabbah but the direction in life for us is Allah (swt). Each and every one of us should set Allah (swt) as our goal and we should journey towards Him (swt). How is it that we travel towards Allah (swt)? As Allah (swt) tells us in this ayah, it is by striving with each other in good deeds. We should be competing with each other in doing the deeds that are pleasing to Allah (swt). This is how we journey towards Allah (swt). By competing with each other in trying to do more and more of the deeds that Allah (swt) is pleased with. This should not be a competition of jealousy but it should be a competition of love. Our focus should not be on each other, but it must be on Allah (swt). For every moment of our lives, we must strive to remember Allah (swt) and to do the actions that are pleasing to Him (swt). This is the way in which we journey towards Him (swt). So from this first part of the ayah we see that the direction of the Kabbah as a qibla is how our community is identified, but more importantly the "direction" of Allah (swt) is how each of our lives are defined. We are constantly journeying towards Him (swt) through the good deeds that we perform for His (swt)'s

sake. We must always remember that this journey will only end on the Day of Judgment when we meet Allah (swt), until that Day comes we must be striving to reach Him (swt). Allah (swt) is our destination and our life is a journey towards Him (swt) through the good deeds that we do. On the other hand, if the employer have done the good deed to their employee, Allah will make easy for the employer business whenever they having any difficulties. As stated in the ayah (Al-Baqarah : 153) When the employer have making a lot of profit, he or she should be thankful to Allah and keep doing a good deeds. If he or she grateful to Allah, then Allah will add more good things to the employer. But, if they do not grateful, there will be punishment for them. The meaning of this ayah is so simple and so straightforward that it hardly seems to need any explanation. Yet this ayah gives us the foundation of our Din and on this ayah alone, one could write volumes and volumes of books. Our Din when it comes down to it is nothing but the remembrance of Allah (swt). You and the universe around you were created by Allah (swt). You and the universe around you are being sustained at this moment by Allah (swt). Everything that happens for every moment of your life is only because of Allah (swt). But Allah (swt) is hidden behind this world that we see around us. We can see His (swt)'s Signs in everything around us, but we cannot perceive Him (swt) directly. So how then can we know of Him (swt), how then can we come closer to Him (swt), how then can we remember Him (swt) all the time. This Din is what helps us to remember Allah (swt) all of the time. Allah (swt) sent this Din to us to help us to remember Him (swt). Fourteen hundred years ago, Allah (swt) sent an angel to a man in Arabia. Allah (swt) gave this man a Message to give to all mankind. This Message is a code of

living that if any human being would live it properly, he would be remembering Allah (swt) all of the time. In doing so that human being would be fulfilling the existence for which Allah (swt) created him. The Prophet (saw) was the one who was always remembering Allah (swt) all of the time. He (saw) remembered Allah (swt) with every step that he walked and with every breath that he (saw) took. He (saw) was the perfect example of the code of life that this Message teaches to mankind. So in this ayah, Allah (swt) commands us to remember Him (swt). The way that we remember Him (swt) is by living this Message that He (swt) gave us. The way that we remember Him (swt) is by following the Messenger that He (swt) sent to us. The way we that We remember Him (swt) is by thinking about Him (swt) in our hearts, by mentioning Him (swt) with our tongues, and we remember Him (swt) with our limbs by doing the actions that He (swt) is pleased with and staying away from the actions He (swt) is displeased with. This is the command that Allah (swt) gives us in this ayah. The most simple of commands. Just to remember Him (swt). To live our entire lives in remembrance of Him (swt). What is it that we will get in return if we remember Allah (swt)? As Allah (swt) tells us in this ayah, He (swt) will remember us. Allah (swt) will remember you. Can you even begin to imagine how wonderful that would be? What Allah (swt) means by remembering you is that He (swt) will look after you. He (swt) will keep you safe wherever you go. He (swt) will provide for you from His (swt)'s sustenance. He (swt) will take care of your family and your wealth. But most importantly He (swt) will guide you closer to Him (swt). He (swt) will make you love Him (swt) and fear Him (swt) even more. All of this is what you will get in the short life of this world, but in the Hereafter Allah (swt) will reward

you by saving you from the blazing Fire, by admitting you into the Garden full of pleasures, by allowing you to behold Him (swt) and by giving you His (swt)'s Contentment. What could be more wonderful than that? Allah (swt) created us to know Him (swt), if we can do that then He (swt) will give us fulfillment for the purpose of our existence. In the second part of this ayah Allah (swt) tells us to be grateful to Him (swt). This command is directly connected with the command in the previous part of the ayah to remember Allah (swt). Part of being grateful to Allah (swt) is constantly striving to remember Him (swt). Now some fools may raise the question as to why we need to remember Allah (swt)? Why is it so important that you remember Allah (swt)? As Allah (swt) tells us in this ayah, it only so that you could be grateful to Him (swt). As Allah (swt) has told us in other ayahs of the Quran, if we were to try and count the number of favors and blessings that He (swt) has bestowed upon us we would not be able to. Just imagine, if you locked yourself in a room and all that you did with your time was to count the favors of Allah (swt) one by one. Even if you spent your whole life doing this, you will not be able to number all of the favors of Allah (swt). Even if you lived the longest life that a human could live. This is the extent to which your Lord has favored and blessed you. Should you then not even try to show your gratitude to Allah (swt) for all that He (swt) has given you? Of course you will not be able to, but Allah (swt) has been so Generous to you that you should at least try. That is the very least that you can do. If you do not, then you are the worst of creation. You are a creature that is deserving of the Fire. The worst of creation are the ungrateful that is why Allah (swt) tells us clearly that we should be grateful to Him (swt) and that we should not be among the

ungrateful. May Allah (swt) allow us all to thank Him (swt) as best we can! 3. Employer as a protector to the employee Sometimes the company would having loss and having a lot of difficulties to sustain their employees. But then, the employer and employees should be patient and still positive about the future. It's the test from Allah to them. Even though they are having the great at loses, the employer should not take the right of the employee. For example, cut of the cost of wages, fired the employee and others. The employer should find another alternative to solve the problem. Only those whose iman is strong and who are completely attached to Allah would be able to bear these test and trials. In this ayah, Allah (swt) tells us of the various tests and trials that we would need to endure if we want to be a part of this Ummah. This is what makes us worthy of the great reward. The reward of being in the Ummah of the Prophet (saw). The reward of being near to Allah (swt). The reward of the Garden. Only those whose Iman is strong and who are completely attached to Allah (swt) would be able to bear these tests and trials. But for ones who do, Allah (swt) also shows us how even in these tests there is a great blessing and bounty. Allah (swt) begins this ayah by saying " And surely We will test you with some of fear". This is the first test that those in this Ummah would need to endure. They will have to experience some degree of fear. Now Allah (swt) has told us in previous ayahs that those who follow this guidance would have no fear upon them. But this is a high level of Iman that many Muslims do not immediately attain. Before the Iman has seeped deep into your heart, you would have some fear from the things of this world. This is a natural fear that Allah (swt) has placed inside every human being. But once that Iman enters deeper and deeper into

your heart, you begin to realize the true reality of this universe. You realize that there is none who can hurt you except by the permission of Allah (swt). You realize that only Allah (swt) is deserving of your fear. You also realize that only Allah (swt) can save you from everything else and everyone else that might cause you fear. So you turn to Allah (swt) because you know that He (swt) is your Guardian and your Protector. This is the perfection of Iman that you should always be striving to reach. If the employer or employee have doing wrong in their life, they should ask forgiveness from Allah. Allah would forgive them as Allah is At-Tawab and Ar-Rahim. And also if employer have done injustice to the employee, he should not same to ask forgiveness to the employee as those whose are humble ask forgiveness from others, Allah put him/her in the high level of his sight. However in this ayah, Allah (swt) shows us that even for a people who are as evil as this, He (swt) still shows them Mercy. Even a sin as terrible as this He (swt) is willing to pardon and forgive. There is no crime that is greater than hiding the knowledge that Allah (swt) has revealed. You have to think that if Allah (swt) is willing to pardon such people for a sin as terrible as this, then He (swt) can forgive you as well. All that you have to do is fulfill the conditions that He (swt) gives you in this ayah. So realize from this ayah the kind of Rabb that you have. How Merciful and Forgiving He (swt) is, how Loving and Compassionate He (swt) is. This is and of itself should be a reason for you to love Him (swt). For you to strive to worship Him (swt). Allah (swt) begins the ayah by saying " Except those who make Tawbah". Recall from the previous ayah how Allah (swt) told us that the ones who concealed the guidance and clear evidences that He (swt) had revealed were cursed by Him (swt) and cursed by all those who

curse. In this ayah, Allah (swt) shows us that there is an exception to this rule. There is a group of people who commit this terrible sin of hiding knowledge from Allah (swt) but they do not receive this curse. In this ayah, Allah (swt) tells us who such people are. In this ayah, Allah (swt) tells us what is the condition that such people must fulfill. There are three conditions that need to be fulfilled and the first of those conditions is Tawbah. Tawbah linguistically means "to return", and when Allah (swt) uses it here it means to return to the purpose of creation. It means to return from a state of disobedience and sin to a state of submission. To return to the purpose for which Allah (swt) created the human being. There are four conditions that are required for the correct Tawbah. First you have to stop the sin that you are committing. You cannot make Tawbah to Allah (swt) while you are still committing the sin. Then you must have a deep regret for the evil that you have done. You must feel remorseful for what you have done and you should wish that you would have never done it. Then you must beg and plead Allah (swt) for Forgiveness. You must get down on your knees and beg like a beggar for Allah (swt) to forgive you. Finally you have to resolve not to commit that evil again. The next time Shaitan prompts you to commit that sin you have to resolve to fight him with every ounce of strength that you have. This is what it means to make Tawbah. If you can do all of these four, then Insha Allah, Allah (swt) will accept your Tawbah. He (swt) will allow you to return to Him (swt). Based on the ayah, the employer should not ask the employee to do an unlawful things in order to gain profit. For example, ask the employee give or receive bribery, cheating the customer, and manipulating the price. Other than that, employer should not give the

employee their wages from the unlawful resources. For example, the employer pay the wages from the money they got from gambling at casino. The employer should take responsibility towards their employees in term of their goodness and human rights. Allah (swt) begins by saying “ O mankind! Eat of what is lawful and wholesome on the earth”. There are two meaning that the Arabic verb kulu gives in this ayah. One meaning is the literal meaning which means “ to eat”, and the other meaning is “ to consume” or “ to partake in”. The second of these meanings includes the first one within it, but it is more comprehensive in that it includes more than food. Since the second meaning is more general than the first, and since it includes the first within it we will take the second meaning for our understanding of this ayah. So from this ayah we see that Allah (swt) is telling us to eat from the foods of this world, to drink from the drinks of this world, to use and consume the things of this world like clothing, houses, cars, furniture, electronics and whatever else the earth produces for us. As we learned from ayah 30 of this Surah, Allah (swt) created every single thing on this earth for the human being, and in this ayah Allah (swt) commands us to partake in it, to consume that which He (swt) has created for us. However we must note that Allah (swt) does put a condition on what is of the earth that we can consume. It can only be that which “ lawful and good”. By “ lawful” we know that it means everything that has not been prohibited in the Law of Allah (swt). Concerning the word tayyib which we have translated here as “ good”, some scholars have said it is an emphasis of the word lawful since what is lawful is only what is good and what is good is only what is lawful. This is because only Allah (swt) Knows what is good, and He (swt) in His Mercy has made

everything that is good as lawful for us. Other scholars have said it is those of the lawful things that we find appealing and that we desire. In other words tayyib means those lawful things that we desire. Both opinions give the same basic Message, Allah (swt) is telling us to eat and partake in those things that we desire from what He (swt) has made permissible for us. So for example, Allah (swt) has made seafood permissible. But not all of us may like seafood, so Allah (swt) is not telling us that we all have to eat seafood. We should only eat the foods that we like from what He (swt) has made permissible. Now of course from this ayah we can see that we cannot eat or partake in anything that is unlawful. We have to study the other text of the Quran and the Sunnah to find out what is it that is lawful for us and what is not. May Allah (swt) aid us in that! May Allah (swt) guide us to eat and consume only what He (swt) is pleased with us eating and consuming. 4. Employer ' s treat towards employee Employer should treat the employee as a human being, not as a tools to gain wealth benefit. Employer should do ihsan towards the employee, by treating them the right way. Based on the ayah, employer need to manage the company wealth towards the halal way that permissible by Allah and shariah. Do not extravagance in spending and use the wealth toward haram things. Both employer and employee should be aware of what they are doing, because it would give effect to the others. If they do the wrong doing, certainly the bad effect will spread to others and vice versa. Allah (swt) begins this ayah by saying “ And spend in the way of Allah”. Notice the word “ and” with which Allah (swt) begins this ayah. This word shows that this is not simply a general command to spend but it is directly connected to the commands given in the previous ayahs. We know

that the commands given in the previous ayah were those for jihad in the path of Allah (swt), so the command to spend here is a command to spend for jihad. So this ayah must be understood in the context of jihad. Allah (swt) had told us previously about spending for our parents, for the orphans, for the needy, for the travelers, and for the freeing of slaves. But here Allah (swt) is telling us to spend for jihad. Insha Allah that is how we must understand this ayah. Yet another meaning that these words give is that we must not give up on the Mercy of Allah (swt). This is because to give up on the Mercy of Allah (swt) would be to throw ourselves into destruction. No matter how great a sin you may have committed, you must never give up on the Mercy of Allah (swt) because to do so would be in fact a greater evil than whatever evil it is that you may have done. Some people may have done great evil, and they keep thinking about this evil that they have done and they tell themselves that they are doomed because Allah (swt) would never forgive them. Allah (swt) tells us in this ayah that such thinking is wrong, we must never destroy ourselves by thinking that we are doomed, rather we must always have a hope in the Mercy of the Ar-Rahman. No matter how many sins we have committed we must never destroy ourselves by giving up on Allah (swt)'s Mercy. We must never destroy ourselves by continuing on the sin that we are doing while thinking that we will never be forgiven. Rather we must pray to Allah (swt) to guide us and we must make our best effort to refrain from the sin that we are doing. We can also note that one of the best ways to make up for the sins that you have done in the past is by spending your wealth in the way of Allah (swt). Because the Prophet (saw) has told us that charity is like water that puts out the fire of our sins. So the

more sins that you have done, the more the evil that you have done, the more that you must spend to gain the Pleasure of Allah (swt). Think of every penny that you spend as another drop of water that is putting out the fire of your sins. If you do not have enough money to spend then you can spend from your time and your efforts. If you do not have even this then spend with your dua. Pray to Allah (swt) to bring back the Islamic State, to forgive the Muslims and have mercy on them, and to guide all the sincere people who not received the Message yet.

DISCUSSIONS Issues on employer responsibility towards employee by giving them the good working condition are being debated whether it can be accepted or rejected. In order to make decision for this question we had discuss previously the benefits of it. The employers and employees should not just considered the cost of to implement this matter only but must do considerate others factors such as welfare and the future. We should compare with others country which had apply this principle such as Singapore and do comparison about it. Having a good working condition is one of important asset to the employee because they work for the company. Therefore, they will want to be treated as best as for gives their services. They will want their welfare is being concerned good as well in order for them gives their services. If they company provide and compulsory good working condition, they will feel like them being appreciated. Therefore, we highly recommended this principle be applied for all company because it can give more benefits rather than harm.

CONCLUSION As a conclusion, this literature is discussing benefits which the employee and employer will get if the company is being practise good working condition for employees. These all benefits actually indirectly will

give the country, company, employers, employees and also employees family. Furthermore, this kind of practice is one of a way to appreciate their employee. As we know, accident and unwanted incident cannot be predicted and avoided. Therefore, we as a human must be prepared to face with this all matter with the best working condition. Besides, the employee will feel more secure and feel more comfortable if they are work in best working place. REFERENCES 1. www.comcare.gov.au 2. http://www.ilo.org/safework_bookshelf/english?content&nd=857170174 3. Quran-Tafsir.org Surah Al-Baqarah By Abdur Raheem CHAPTER 2 Qur'anic Guided Business Ethics: Lessons from Surah Al Baqarah (HEALTH AND SAFETY IN WORKPLACE) Muhammad Husmar Zariq B. Husin Abstract In this chapter, basically we will learn health and safety are actually plays important role in workplace and even doing a business. It supported with different hadits and surah based on the topic. Readers can find that god created us to live with health and safe. Therefore, after revise this chapter, if god will, we can learn a lot about proper health and better safe workplace. Keyword: health and safety, benefit from prayer, health and safety in workplace and business.

INTRODUCTION First and foremost, a highly important factor of health promotion is proper nutrition. Choosing wholesome food and avoiding what is unwholesome are essential to health. Allah Almighty says in the Quran: " Eat of the good things which we have provided for you. " (Al-Baqarah: 173). He Almighty also says, " Eat of what is lawful and wholesome on the earth. (Al-Baqarah: 168). Muslims believe that God created them to worship Him and lead a life of righteousness and piety. They also believe that Islam is not only about religious affairs. Islam is a complete way of life. In their endeavours to

lead their life, they, as humans, aspire to attain wealth, health, social position; etc. It is not prohibited in Islam to seek a good job, a good social position, good health, etc. The difference between Muslims and people of other faith communities is that Muslims are guided in every aspect of life by the teachings of both the Quran and the Sunnah (Prophetic tradition). The Prophet, peace and blessings are upon him, is reported to have said: " When filled with food, the belly becomes the worst container for the son of Adam. It is sufficient for a human being to have a few bites to keep him fit (which means that it is sufficient to have only what one needs to maintain strength and well-being). If one must eat, then let him use one-third for food, one-third for drink and one-third for breathing." Of Prophet's Ibrahim's prayer for the people of Makkah: {O my Sustainer! Make this a land secure, and grant its people fruitful sustenance.} (Al-Baqarah 2: 126) The meaning of safety is not limited to the literal meaning of feeling secure. The meaning is much wider. Safety means to be secure, to make others secure, to create safety, to be entrusted with safety and to have peace of mind. All these meanings are derived from the Arabic word Mu'min, a believer. The feeling of safety is a gift from God that He bestows on those who worship Him. Enjoying a Healthy Body As long as you have the necessary food for one day, then do not worry about tomorrow. This is the second worldly possession. There are many prophetic guidelines on how to maintain good health. Seeking medicine is highly recommended in Islam when one falls ill. The Prophet said: " Seek medical treatment." (Abu Dawud) " God has not created a disease without creating a cure for it." (Al-Bukhari) Because our health is a gift from God, God has put much emphasis on the prohibition of drinking alcohol and eating

pork for their possible harm on our health. Our responsibility is to avoid such prohibitions. When we have a good health, we will be able to serve God in the best way. Therefore, it is very important to have this intention (serving God well) while eating and drinking. In this case, we will be rewarded greatly for things we do as a habit. Moderation in eating and drinking is the key of good health. We should leave one third of the stomach empty. God says in the Quran what means: {O you who have attained to faith! Partake of the good things which we have provided for you as sustenance, and render thanks unto God, if it is [truly] Him that you worship.} (Al-Baqarah 2: 172) Therefore, consuming lawful food helps we build strong bodies so that we will be able to perform the rituals with concentration. Practicing sports is very good for our health. The Prophet used to walk at a fast pace and race with his wife Aisha. Islam made physical cleanness a condition for performing the five daily prayers. This is an indication of the importance attached to our health. On the other hand, falling ill has a positive aspect in Islam. The Prophet said: " No Muslim is afflicted with any harm, even if it was the prick of a thorn, but that God expiates his sins because of that, as a tree sheds its leaves." (Al-Bukhari) When you are sick, do not be sad. God will expiate your sins. Since 1950, the International Labor Organization (ILO) and the World Health Organization (WHO) have shared a common definition of occupational health. It was adopted by the Joint ILO/WHO Committee on Occupational Health at its first session in 1950 and revised at its twelfth session in 1995. The definition reads: " Occupational health should aim at: the promotion and maintenance of the highest degree of physical, mental and social well-being of workers in all occupations; the prevention amongst workers of departures

from health caused by their working conditions; the protection of workers in their employment from risks resulting from factors adverse to health; the placing and maintenance of the worker in an occupational environment adapted to his physiological and psychological capabilities; and, to summarize, the adaptation of work to man and of each man to his job. The main focus in occupational health is on three different objectives: (i) the maintenance and promotion of workers' health and working capacity; (ii) the improvement of working environment and work to become conducive to safety and health and (iii) development of work organizations and working cultures in a direction which supports health and safety at work and in doing so also promotes a positive social climate and smooth operation and may enhance productivity of the undertakings. The concept of working culture is intended in this context to mean a reflection of the essential value systems adopted by the undertaking concerned. Such a culture is reflected in practice in the managerial systems, personnel policy, principles for participation, training policies and quality management of the undertaking. In another authentic Hadith, the Prophet, peace and blessings be upon him, is also quoted to have said: " The food of one person will be sufficient for two, and the food of two people will be sufficient for four, and the food of four will be sufficient for eight. " In addition, as we all know, health and safety plays important roles in our lives. The most important thing that related to this topic is patience. What is patience? Patience means when a person restrains himself from being fearful during difficult of time. Moreover, a person who is patient restrains himself from doing prohibited acts and does what is obligated and righteous. There are three types of patience: Firstly: practicing

patience to fulfil the obligations and to do righteous. Secondly: abstaining from evil and prohibited acts. Thirdly: practicing patience during times of hardship without complaints. In addition, it is a well-known fact that most of the ailments and diseases are somewhat related to stress according to medical science. It can be solved by patience. This is what the holy Qur'an stresses in this particular ayat and repeated several times as well as other ayat too. " And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones". (SURAH AL-BAQRAH2: 45) In other ayat, Allah also reminds us about patient repeatedly. As Al-Qur'an stated that Allah said in Surah Al-Baqarahayat 153: (Ù;Ù¥Ù£) Ø§Ù,, ØµÙŹÙ' Ø§Ø"ÙØ±ÙØŠÙ†ÙŹÙ...ÙŹØ¹ÙŹØ§Ù,, Ù,, ÙŹÙ' Ù€Ù†ÙŹØ¥ÙØ±ÙŹÙ' Ùš Ù^ÙŹØ§Ù,, ØµÙŹÙ' Ù,, ÙŹØ§Ø©ÙØ"ÙØ§Ù,, ØµÙŹÙ' Ø"Ù'Ø±ÙØ§Ø³Ù'Ø³ÙŹØ¹ÙØŠÙ†ÙØ^Ø§Ø†Ù...ÙŹÙ†ÙØ^Ø§Ø§Ù,, ÙŹÙ' Ø°ÙØŠÙ†ÙŹØ£ÙŹÙŠÙØ' Ù†ÙŹØ§ÙŠÙŹØ§ " O you who believe! Seek assistance through patience and prayer; surely Allah is with the patient". From this ayat, it can clearly be seen that patience are really important in our lives due to increase our faith and behaviour. Furthermore, from this ayat, basically we can get many advantages from doing patient. First, I want to describe it in terms of psychology. Based on this topic (psychology), I will elaborate my view into three important subtopics which are: 1) Relaxation response as a self-care technique. Dr. Benson found that the common characteristics of these interventions was a focus of attention on something of neutral or positive value, and the passive disregard for the normal thought that would arise. By training your internal attention to focus away from the

mental and physical patterns of stress and move towards something of neutral or positive valued the pattern of the stress response was broken and a relaxation response would develop. Benson coined the term Relaxation Response to describe this self-care technique.

2) Self-recognition Since our mind is a survival mechanism, it naturally seems to focus on danger and problems, often to the exclusion of what is going well! This tendency is called negative selection in cognitive psychology. Life brings us negative, neutral, and positive moments of experience. Our daily lives are a combination of these moments of experience, although they may feel to be mainly negative. By taking time to recognize positive moments of experience we can change the perception of our lives without the circumstances being different. Since many of us are now focusing on fear and a lack of safety, it could be helpful to begin to recognize moments of happiness to counter this negative focus.

3) Physical Exercise Physical exercise can help prevent stress from becoming chronic or severe. It gives an outlet for the energy produced by the body in the stress response, and can also be a relaxation response. So remember to stay active and design an exercise program that honors your physical capacities and conditions. To make it more clearly, I will explain it in medical aspect as well.

Medical benefits of Prostration Basically when we stand erect, blood does flow into the brain but it is not sufficient for a healthy brain. During Salah when you go into sujood (prostration), extra blood flows into the brain, which is very important for a healthy brain. When we do sujood, this extra blood supply to the skin on the face [helps] prevent diseases such as chilblain etc. When we do sujood, there is drainage of sinuses and there are fewer chances that a person will have sinusitis, that is inflammation of

the sinus, this drainage of module sinus, of the frontal sinus, and a person has less chances of having inflammation of the sinus, that is sinusitis. When a person does good even the bronchitis's, the secretion of the bronchitis, they get drained, there are less chances of having bronchitis. Therefore, patient is vital in our daily lives. In Malaysia, the Department of Occupational Safety and Health (DOSH) under the Ministry of Human Resource is responsible to ensure that the safety, health and welfare of workers in both the public and private sector is upheld. DOSH is responsible to enforce the Factories and Machinery Act 1967 and the Occupational Safety and Health Act 1994. On the other hand, another ayat that related to this topic is in Al-Baqarah: 45. As Allah said: (وَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبَدِيلَ لِطَرِيقِ اللَّهِ ۚ إِنَّهُ عَلِيمٌ ذَكِيمٌ) "And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones" (SURAH BAQARAH2: 45)". The word وَجْهَكَ has been used about 67 times in the holy Qur'an. It is because of these great spiritual and medical benefits, that ALLAH stresses so much on prayers in the holy Qur'an and orders us to perform prayer properly to derive full benefit from it. Research at a Malaysian University News result from a research project by University Malaya's biomedical engineering department reveals that the Muslim style of praying benefits the heart and spine, while increasing the capacity for memory and attention. To support this idea, as we all know that Muslims pray five times a day, with each salat

beginning in a standing posture, followed by a deep bow and then progressing to a sitting position on knees. The person then touches their forehead to the ground, sits up and repeats the process before finally standing again. Prime Minister Abdullah Ahmad Badawi said that the study affirmed the power of prayer in a person's life, the New Straits Times reported: " The study investigates the physiological interactions and effects of the salat postures on the human body," said Abdullah, who likened salat postures to those practiced in yoga. He also comments that: " Since the majority of our population is Muslims, it is both of interest and importance that we not only understand the spiritual benefits of salat, but also ... its biological and medical effects," he said. Other Benefits of Prayer Prayer is a divine exercise for a healthy body. Pose and Posturea book written by Dr. Khurshid Hussainis a good book written on medical ethics of prayers. Prayer is an important source of physical fitness, mental peace, spiritual bliss and it acts as a remedy for all evils. It acts as a recharger of belief. It has a positive effect on the functioning of many organs and the skeletal system. The different postures of prayer have hidden physiological benefits in them. Physiological and biological rhythms are also important features of the prayers. There are social advantages as well of praying in congregation. Physiotherapy and prayer is a separate topic. Psychotherapy and prayer is another important feature. Ashraf Nizami wrote in his book Namaz (Prayer) the Yogaof Islam " Some Yogacharyas to whom the offering of prayer was explained, expressed the view that prayer consists short simplified and concise postures of the 84 yogaasans" Health and safety in businesses Is health and safety are related in doing business? The answer is definitely yes!

From the definition, health and safety are preventing people from being harmed by work or becoming ill by the right precautions and providing a satisfactory working environment. Additionally, when companies do some businesses, most of them are really aware about health and safe.

Implementing health and safety measures does not have to be expensive or time consuming. In fact, safer and more efficient working practices can often save money but most importantly, they can help to save our lives. Why are there health and safety laws? From my opinion, this is very important because there are rules which require all of us not to put ourselves or other in danger. Moreover, the law is also to protect the public from workplace dangers such as sudden accident. Therefore, to establish this law, definitely we need a policy. Why we need policy? A policy states clearly that employer intends to do commitment and support for health and safety in the workplace. A policy commits the whole organization to instill a safe workplace. This is exactly to encourages both human and financial resources ensure that safety is the most important part of doing business. Under health and safety laws, the other important thing is the Policy. What should be included in the Policy? 1) Firstly, clear commitment to provide healthy and safe workplace to worker and how it can related into the daily work activities. 2) A statement that reflecting employer (boss) that awareness to their employee (worker). Therefore, employer must take all responsibility to take care of their worker from illness and injury. This can be supported by giving a lot of training to worker and supplying proper supervision and enforcement of safe work practice. 3) Senior management should sign the policy. 4) A statement that demonstrate how the commitment work in all level of

organization. 5) Lastly, a statement that enforce for everyone who work in the organization to take responsibility for developing and maintaining a health and safety workplace. Our statement of general policy is: 1) To provide adequate control of the health and safety risk arising from our work activities. 2) To consult with our employees on what is the matter that affecting their health and safety. 3) To provide and maintain the plant and equipment. 4) To ensure the using of substances is safe or not. 5) To provide information, instruction, and supervision to worker. 6) To ensure that all workers are competent to do their work and give them proper training. 7) To prevent an accident (ill health) to the employees. 8) To maintain health and safety working conditions 9) To review and revise this policy as necessary at regular intervals.

Managing health and safety Safety management system As an employer, it is your responsibility to maintain a safe and healthy workplace. A safety and health management system, or safety program, can help you focus your efforts at improving your work environment. Whatever you call it, your plan describes what the people in your organization do to prevent injuries and illnesses at your workplace. Managing health and safety are little different from managing any other aspect of your business. We need to do a risk assessment to find out about the risks in our workplace. We can put sensible measures in place to control them and make sure they are under controlled. Your organization will have its own unique system, reflecting your way of doing business, the hazards of your work, and how you manage the safety and health of your employees. Moreover, the calculation of risk is based on the likelihood or probability of the harm being realized and the severity of the consequences. This can be expressed mathematically as

a quantitative assessment (by assigning low, medium and high likelihood and severity with integers and multiplying them to obtain a risk factor), or qualitatively as a description of the circumstances by which the harm could arise. The assessment should be recorded and reviewed periodically and whenever there is a significant change to work practices. The assessment should include practical recommendations to control the risk. Once recommended controls are implemented, the risk should be re-calculated to determine if it has been lowered to an acceptable level. Generally speaking, newly introduced controls should lower risk by one level, i. e., from high to medium or from medium to low. A risk assessment can be done by three steps. 1) It should be practical exercise. 2) Aimed at getting the right controls in place. 3) Try to keep it simple and put the result into practice.

According to idea of risk assessment, I will elaborate more about it. As we all know, risk assessment helps us protect our workers and our business as well as comply it with the law. Moreover, it can help us to focus on the risks that can be potential to harm our business. In addition, it is simply examination of what is dangerous thing that can harm our employees in a workplace. The law does not expect us to eliminate all the risk but we are to make sure that all workers are health and safe. REMEMBER!!!! - A hazard is anything that can cause harm to us. For instance, chemicals, electricity, working from ladders or an open drawer. - The risk is a chance weather that is high or low. Therefore, somebody could be harmed by these hazards. These are the steps to analyze and solve the problem regarding hazard. Step 1: identify the hazards Firstly, we have to find out how people can be harmed. Step2: decide who might be harmed and how? Identify groups of people who might

be harmed and how they might be harmed. Step 3: evaluate the risks and decide on precautions When controlling risks, we can apply these principles:

- Try a less risky option.
- Prevent access to the hazard.
- Organize work so that can reduce possibility to be harmed.
- Issue personal protective equipment.
- Provide welfare facilities.

Step 4: record your findings and implement them -If we employ more workers to run our business or company, try to record all your findings as simple as you can. -If there are a lot of improvements that you can make, do not try to do everything at once. However, make a plan of the action to deal with the most important things first. Step5: review your assessment and update if necessary Review is important to ensure that what you are doing is still improving or at least not sliding back. What makes a successful system? A successful system will be part of your overall business operation, as important as the other things you do to succeed in business. Successful safety and health systems have the following in place:

- Managers committed to making the program work.
- Employees involved in the program.
- A system to identify and control hazards.
- Compliance with OSHA regulations.
- Training on safe work practices.
- Mutual respect, caring and open communication in a climate conducive to safety.
- Continuous improvement.

Take a look at your safety and health system. Some components may be strong and others may need to be strengthened. The following sections describe these key factors and give ideas about how to make them part of your program. And remember, if you operate one of many thousands of small businesses in Maine, your system can be simple and largely informal. Use the following as a practical guide and adapt it to your needs. Because small businesses often cannot

afford in-house safety and health professionals, you might need help setting up your system. You can call Safety Works! Our services are free and confidential. Your workers' compensation insurance provider, your industry organization, or a private consultant may also be able to help.

1) Make a commitment Put as much energy into your commitment to safety and health as you put into any other important part of your business. Make sure to include workplace safety and health in your business plan and integrate it into all facets of the business.

- Write a policy that emphasizes the importance you place on workplace safety and health.
- Commit the resources (time, money, personnel) needed to protect your employees.
- Begin meetings with a safety topic.
- Encourage employee participation in safety and health.
- Let employees know they will be expected to follow safe work practices if they work for your business and follow them yourself.
- Respond to all reports of unsafe or unhealthy conditions or work practices.
- If injuries or illnesses occur, make it your business to find out why.
- Go beyond the regulations; address all hazards, whether or not they are covered by laws.

2) Involve employees In a safe and healthy workplace, employees have a stake in the success of the program --- safety and health is everyone's responsibility. Actively encourage employee involvement if you want your program to succeed. Hold people accountable and makes sure everyone does their part.

- Establish an active workplace safety and health safety committee.
- Make daily safety inspections part of some employees' jobs.
- Keep employees informed about safety inspections, injury and illness statistics, and other safety-related issues.
- Give everyone a meaningful activity that supports safety.
- Value employee input and feedback.

Employees often know more about safety problems and solutions than managers do. -Make sure employees help review and improve the program. - Hold employees accountable -Include safety and health responsibilities in job descriptions. Make following safe work practices part of performance evaluation. -Set safety goals and hold everyone accountable. -Discipline employees who behave in ways that could harm themselves or other. - Establish a clear system for reporting hazards, injuries, illnesses and close calls. -Recognize employees who contribute to keeping the workplace safe and healthy. 3) Continually improve your system Review your program's strengths and weaknesses. Does it accurately reflect how you want to manage safety and health? -Use OSHA's Safety and Health Program Assessment Worksheet to find out how you're doing. -Review annually and as needed -Investigate accidents, injuries, illnesses and close calls as they occur. -Conduct frequent (daily, weekly as needed) inspections of specific equipment and processes. -Evaluate your injury and illness statistics - Document all your safety efforts. -Change analysis: Review new and changed processes, materials, facilities and equipment for hazards -Ensure hazard correction systems are in place and working -Evaluate effectiveness of training -Listen to your staff: Do employees know the hazards of their jobs and how to work safely? Are managers enforcing safe work practices and praising safe behavior? 4) Support a culture of safety Workers hold safety as a value; they actively care about themselves and others. Mutual respect is the norm. -Establish effective two-way communication. Respond to the needs and concerns of workers. -Make sure management goes beyond the regulations to ensure a safe workplace. -Encourage workers to go " beyond

the call of duty" to ensure a safe workplace. -Support a work environment that fosters trust, creativity, and general well-being. -Celebrate your success with SHARP or other recognition programs. 5) Train Employees Train personnel about the hazards they may be exposed to at work and how to protect themselves. Keep records of all training. Provide: - Safety orientation for new employees and employees starting new jobs, including company safety regulations and emergency procedures. -Specific training on the hazards of their jobs and how to do their jobs safely. (Many OSHA standards include specific training requirements) -Retraining -As required by the standards -When jobs change -When employees return from long absence - As needed to ensure employees know how to do their jobs safely. Future Risk Nanotechnology Nanotechnology is another example of a new technology with few studies available that assess the risks to human health. A Swiss survey of one hundred thirty eight companies using or producing Nano particulate matter in 2006, resulted in forty completed questionnaires. Sixty five per cent of respondent companies stated they did not have a formal risk assessment process for dealing with Nano particulate matter.

Nanotechnology in the near future presents unique challenges for occupational health and safety professionals to anticipate and control, this will only become more difficult as nanostructures become more complex. The size of the particles renders most containment and personal protective equipment ineffective. The toxicology values for macro sized industrial substances are rendered inaccurate due to the unique nature of Nano particulate matter. As Nano particulate matter decreases in size its relative surface area increases dramatically, increasing any catalytic effect or

chemical reactivity substantially versus the known value for the macro substance. This presents a new set of challenges in the near future to rethink contemporary measures to safeguard the health and welfare of employees against a Nano particulate substance that most conventional controls were not designed to manage.

Relationship to Occupational Health Psychology

Occupational health psychology (OHP), a related discipline, is a relatively new field that combines elements of occupational health and safety, industrial/organizational psychology, and health psychology. The field is concerned with identifying work-related psychosocial factors that adversely affect the health of people who work. OHP is also concerned with developing ways to effect change in workplaces for the purpose of improving the health of people who work. For more detail on OHP, see the section on occupational health psychology.

Conclusion This is a lesson for contentment. As long as you have the necessary food for one day, then do not worry about tomorrow. You do not know if you will live to witness it or not. Its knowledge is in God's hand only. Do not think much of the future. Rest assured that you will not die before you receive all the provisions that God has ordained for you. The Prophet is reported to have said: " No one will depart from this world until he takes all his provisions that are assigned to him..." (IbnMajah). The Prophet was very careful in choosing his words as he sums up the elements of happiness and makes them only three worldly possessions which have been explained above. We pray to God to make us content with what we have due to enjoy a good health and have provision for one day. Thanks.

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CHAPTER 3 ETHICAL DECISION MAKING: EMPLOYER RESPONSIBILITIES AND EMPLOYEE RIGHTS-

DOWNSIZING Muhammad Asyaari Bin Md Arif **ABSTRACT** " This chapter explains and understands the importance of the social and ethical issues in business strategies by studying the case of corporate downsizing. The chapter is based on a theoretical foundation comprising Corporate Social Responsibility (CSR) models as well as downsizing theories. The methods of the system approach were used. The concentration on the economical responsibilities and the underestimation of the ethical and social concerns during downsizing processes lead to destructive consequences. Therefore considering downsizing as a last option after the inspection of all the possible strategic alternatives is necessary. The chapter views downsizing, principally, from an ethical perspective. However some financial and managerial aspects are taken in account". **Keywords** — Business Ethics, Corporate Social Responsibility, Downsizing, Leadership, Management.

INTRODUCTION Nowadays most of the business schools are emphasizing on the managerial aspects t