



bilimname XLIII, 2020/3, 95-128
Arrival Date: 6.18.2020, Accepted Date: 10.23.2020, Publishing Date: 11.30.2020
doi: <http://dx.doi.org/10.28949/bilimname.754487>

JUSTICE FROM THE UMMAH TO THE ORGANIZATION: THE ANALYSIS OF THE QUR'AN AND SUNNAH

 Berrin GÜZEL^a

 Recep Emin GÜL^b

Abstract

The concept of justice and other concepts related to justice include the basic features of human life. However, justice is not only a virtuous behavior, but also a concept that guides societies. The scriptures that guide the societies also emphasized justice and stated the principles in this direction both verbally in the texts and verbally through the prophets. Justice is important not only with the necessity of community life, but also in the relationship between employer and employee in business life. Organizational justice not only increases the performance of the employees but also increase their commitment to the organization. However, considering organizational justice in a wide perspective causes it to be evaluated in different dimensions. This distinction is also seen in the Qur'an and Sunnah. The distributive justice, which emphasizes the distribution of resources, is clearly stated in the verses of al-Ahqaf, 46/19 and al-Shu'ara, 26/183, where the value of every employee is given and the right to be paid. There is also Sunnah in distributive justice that injustice will cause the destruction of societies. Procedural justice is about how decisions are made. This justice dimension is clearly stated in verses Hud, 11/85, al-A'raf, 7/85, al-Isra, 35, al-Shu'ara, 182 and al-Rahman, 9. Interactional justice is about the relationship between employer and employee and explains fair treatment in the decision process. Especially. The Sunnah of the Prophet Mohammad (pbuh) to be fair to the employees in behavior and decisions is important. Information justice is for informing employees about decisions. In this sense, Prophet Mohammad (pbuh) indicated the importance of the employment contract in his sunnah and states that the employees should know their rights and that they should also be written. In both Qur'an and Sunnah, the issue of justice is emphasized especially in terms of distributive and interactional. In this sense, it is important in the worldly and in the spiritual sense that people who adopt the Qur'an and the Sunnah to guide themselves to be fair in their business life and to take care of

^a Assoc. Prof., Adnan Menderes University, berrin.guzel@adu.edu.tr

^b Asst. Prof., Balıkesir University, emingul08@gmail.com

their justice dimensions.

Keywords: Islamic Economy, Hadith, Organizational Justice, Qur'an, Sunnah.



ÜMMETTEN ÖRGÜTE ADALET: KUR'ÂN-I KERİM VE SÜNNET ÇÖZÜMLEMESİ

Adalet kavramı ve adalet ile ilgili diğer kavramlar insan yaşamının temel özelliklerini içerir. Ancak adalet sadece erdemli bir davranışı değil, toplumları da yönlendiren bir kavramdır. Toplumlara yol gösteren kutsal kitaplar da adaleti vurgulamış ve bu yönde ilkeleri gerek metinlerde yazılı gerekse peygamberler aracılığı ile sözlü olarak belirtmiştir. Adalet, sadece toplum yaşamı gerekliliği ile değil, aynı zamanda iş hayatında işveren-çalışan arasındaki ilişkide de önemlidir. Örgütsel adalet çalışanları örgüte bağlılıklarını sağladığı gibi, performanslarını da artırır. Ancak örgütsel adaletin geniş perspektifte ele alınması, farklı boyutlarda değerlendirilmesine neden olur. Bu ayrım, Kur'an'ı Kerim ve Sünnette de görülür. Kaynakların dağıtımını konusunu vurgulayan dağıtım adaleti, herkesin yaptıklarının karşılığının verilmesi ve hakkı kadar verileceği konusu Ahkâf, 46/19 ve Şu'arâ, 26/183 ayetlerinde açık şekilde belirtilir. Dağıtım adaletinde haksızlığın toplumların yok olmasına neden olacağı konusunda da sünnet yer alır. İşlem adaleti kararların nasıl alındığına yöneliktir. Bu adalet boyutu Hûd, 11/85, A'râf, 7/85, İsrâ, 35, Şu'arâ, 182 ve Rahmân, 9. Ayetlerinde açık şekilde belirtilir. Etkileşim adaleti işveren-işçi arasındaki ilişkiye yöneliktir ve karar sürecinde adil davranılmasını açıklar. Özellikle Hz. Peygamber'in (sas) çalışanlara davranışlarda ve kararlarda adil olunmasına yönelik Sünneti önemlidir. Bilgi adaleti, kararlar ile ilgili olarak çalışanların bilgilendirilmesine yöneliktir. Bu anlamda Hz. Peygamber (sas) Sünnetinde iş akdinin önemini belirtmiş, çalışanların haklarını bilmeleri ve bunların da ayrıca yazılı olması gerektiğini belirtir. Gerek Kur'an'ı Kerim gerek Sünnette adalet konusu özellikle dağıtım ve etkileşim boyutlarında vurgulanır. Bu anlamda Kur'an'ı Kerim ve Sünneti kendine rehber edinen kişilerin iş hayatlarında da adil olmaları ve adaleti boyutlarına dikkat ederek yönetmeleri dünyevî ve uhrevî anlamda önemlidir.

[Türkçe geniş öz çalışmanın sonunda yer almaktadır.]



Introduction

Being fair and the norms and values of justice constitute one of the basic features of human life. The concept of justice attracts the attention of philosophers, sociologists, political scientists, academics, economists and psychologists (Van den Bos, 2001). While justice, which is the first virtue in

social institutions (Rawls, 1999) and which has been discussed from Plato until today and is one of the most important issues of daily life, is one of moral values with similar understanding in the past. After the second half of the 20th century, it becomes a subject of political philosophy rather than moral aspect and it is associated with economic models, state, society and institutions, and concepts such as power and natural law. After the 1970s, the concept becomes more moral and individual, and is evaluated with law, citizenship, responsibility, gender, environment, etc. (Kymlicka, 2002). Today, the main focus of the discussions about justice is on distribution problems. In this sense, the task of justice is to distribute some goods/resources to eliminate natural and social injustice. Therefore, the perception of injustice should actually be considered as a social and an institutional problem (Kibar, 2011).

Sacred books are one of the guides that show people how to behave towards each other in society. Torah, which was sent down to the Jews, describes the events from the creation till the death of Moses' chronologically and explains religious, legal and moral provisions ('Torah', 2012). The Bible given to Jesus is the canonical and apocritic writings that generally describe Jesus' life and doctrine ('Bible', 2000). However, the sacred books should be considered as a guide not only for religious and moral behavior to society but also for businesses in the modern world. The aim of the present study is to evaluate the basic principles that point to organizational justice and its dimensions within the framework of the Qur'an and Sunnah aiming to create a lifestyle for Muslims.

A. Justice

1. Definition

Justice, which is regarded as one of the four great virtues, and sometimes even the most important (Miller, 2017), is formed in the past based on the norm of reciprocity (on the basis of balanced reciprocity). However, Plato opposes these thoughts with a teleological (targeted) approach, and the concept of justice has been discussed between reciprocity and teleological theories. Among these debates, there are two important paradigm shifts in the understanding of justice: (1) the idea that people have the capacity to rebuild their social worlds to be compatible with purposeful regulations and (2) all people have equal value (Johnston, 2011).

Justice is defined in the Turkish Language Institute's dictionary as 'compliance with rights and law; to give everyone what is their right, who has their own right, righteousness' ('Justice', 2019) can also be defined as an

abstract system of beliefs and standards that regulate the proper relationships between people and the future (Clayton & Opatow, 2003). However, with a more detailed definition, it is explained as ‘the situation in which values, principles, ideals, virtues are embodied, embodied, brought to life; the situation that everyone faces the reward or punishment they deserve’. In this sense, justice is in fact the fact that one’s own rights are compatible with the rights of others, are complied with the right and law, and creating a rightful balance between the state and the people (Cevizci, 1997).

The concept of justice has different meanings in different applications. Among these meanings, the most acceptable definition was built in the Institutes of Justinian¹, which was a coded version in Roman Law in the 6th century A.C. According to this, justice is ‘permanent and constant will to give everyone due’. In this sense, justice is about how people are treated. Issues related to justice arise when people can raise potentially conflicting claims (freedom, opportunities, resources, etc.), and justice is used to address these contradictions by determining what each person should have. On the other hand, when the interests of people approach each other and making a decision is needed for common goals (i.e. deciding how many products should be stockpiled for precautionary purposes in the future), justice is replaced by other values. There is no need for justice in a situation where resources are abundant and therefore there is no need to worry about how it is shared among people (Miller, 2017).

The concept of justice has two aspects. So, justice is both individual and social. While individual justice is a feature of personality, social justice is a feature of a social situation. Individual justice must be done by respecting others’ rights. In this dimension, justice is an objective value that stems from the conscience of the people. On the other hand, in the case of impartiality and uniformity in the application of rules, social justice arises as *formal* justice; and *social* justice arises as distributive fairness in the idea of that the

¹ For the full book, see <http://amesfoundation.law.harvard.edu/digital/CJCiv/JInst.pdf> Besides, The Code of Justinian (Codex Justinianus) is the development of laws and legal regulations under the Justinian reign of the Byzantine emperor between 529-565 BC. No new legal code has been created, but rather the Justinian commissions have collected past laws and regulations in two reference studies. It also includes a draft of Justinian own new laws. In this sense, the regulations of the Roman state used for centuries are rationalized. Conflicts and discrepancies were abolished, and other laws were repealed. Roman law has led to the establishment of civil law as a legal code used today in continental Europe and South America. Common law, other important laws used in the world, was developed in British courts in the Middle Ages and then spread to the United States and the Commonwealth countries (Encyclopedia Britannica, <https://www.britannica.com/topic/Code-of-Justinian#ref1251018>).

distribution of resources and goods is fair if it meets predetermined criteria or principles (Cevizci, 1997). From the social aspect, (1) everyone accepts and knows that others also accept the same principles of justice, (2) basic social institutions meet these principles and are known for meeting them. However, today's societies are rarely compatible with this order, thus the concepts of fairness and unfairness should be discussed. Still, everyone has an understanding of justice, even if no common decision is reached (Rawls, 1999).

Relations are governed by shared norms and values, as well as by law and legal procedures (Clayton & Opotow, 2003). Therefore, it is possible that not only laws, institutions and social systems, but also certain actions such as decision, judgment and accusation are fair or unfair (Rawls, 1999). Although it is felt intuitively objectively, justice has a malleable and fluid structure. Justice, in both formal, written and informal traditions, is a product of human: Each culture is formed in accordance with its own norms. Individuals and social groups differ not only in their definition of justice, but also in the order they position when they compare justice with other values (Clayton & Opotow, 2003).

Hammurabi Laws, which have reached today from the 2nd millennium B.C., are the most comprehensive laws known. These laws, which contain a long introduction in a semi-poetic style, define the Babylonian king Hammurabi as the person who declared the laws² and claims that he was sent by the gods as a law enforcer to Babylon, that the laws were not sent by God, but he himself wrote.

The famous Greek philosopher Plato regards the concept of justice as one of the four great virtues (justice, wisdom, courage and proportionality) in his work *State* (Carr, 1988). According to him wisdom is the justice of the mind; courage is of the heart; proportionality is of emotions (Hamedi, 2014). Plato defines fairness as a psychological condition that shapes and directs one's voluntary actions, preferences and options. He states that justice, which is stated to be quite complicated, should be described as the condition

² Hammurabi laws are based on tit-for-tit basis. For example, 196: If a free person's eye is removed, the eye of the remover is removed. 197: if the bone of a free person is broken, the bone of the breaker is broken. Hammurabi is known for the harshness of the punishment given. The death penalty is considered an appropriate punishment for many crimes and is given specifically for crimes against the state or religious institutions. For example, 6: if someone steals a property belonging to god or temple, he is punished with death; whoever receives the stolen property, he also is sentenced to death (Johnson, 2011).

of the person, which creates actions, preferences and options (Cooper, 1977). According to him, justice is the comprehension of duties as equivalent to real freedom. In this sense, justice is the vital characteristic of a moral life (Hamedi, 2014). However, like everything else, he states that justice has a price (Forde, 1997).

After centuries from Plato, Rawls (1957, 1999) defines justice as '*eliminating arbitrary decisions and maintaining an appropriate balance between mutual claims*'. Rawls (1963) explains justice with two questions that arise while analyzing the concept systematically. First, who owns the responsibility of justice? Second, what does a man gains when he fulfills the requirements of the justice? He answers the first question as it belongs to those who have a sense of fairness; and the second question is answered as if the justice is not done, the person will not feel anger/resentment and anger, and they will also lack mutual trust with friendship ties.

However, the understanding of justice that philosophers focus on is the ideal understanding of justice in utopia. Implementing this ideal concept and principles of justice provides the source and causes of injustice. At the same time, this effort leads to '*what it should be*', which indicates that it should be evaluated with its normative aspect. Therefore, the search for justice from the past to the present has a utopian and normative characteristic (Kocaoğlu, 2013).

2. Justice Definition in Perspective of Religion

On the basis of religion, just like monotheistic religions, Jewish holy books have basic features such as accepting the justice of the hierarchy and punishment, similar to the previous ones. Even punishment becomes the basic rule of justice that regulates relationships between people (Johnston, 2011). The concept of justice in Torah is mentioned by the administrators' managing with justice and consulting the people who know justice. Consultation hierarchy stems from divine justice. The deviation from justice in the Torah results in the reduction of the rulers from his office and it is stated that he will be the wrath of God (Alkan, 2019).

In the Bible, justice derives from the concept of '*tzedek*' as an ethical term and is explained with truth and then mercy (Raphael, 2001). Although it is not explicitly stated in the Old Testament, this understanding is interpreted by the prophets. The concept is treated as a function of power and is therefore attributed to wealth and principality. In the New Testament, it is expressed by the word '*dike*', but not as synonymous with the Old Testament, but rather in the sense of truth, the result of having faith. The

integrity of the person is very important due to its corrective value. With faith in the New Testament instead of action, justice is eliminated as the norm that regulates the interpersonal and God-human relationship, and it is replaced by truth (Schoenfeld, 1989).

In Islam, justice means '*the truth is definitely accepted and ingrained in mind and the opposite of persecution/bullying*'. (Ibn Manzur, 1993; Fairuzabadi, 2005; al-Zebidi, 1306 h.). As an infinitive-name justice means being correct in behavior and judgment, judging according to the right, being equal, making equal, middle way, the right way, equal, similar, equivalent of something and right, value. (Ibn Manzûr, 1993; Ibn Esir, 1965; al-Jurjani, 2004; Fairuzabadi, 2005; Çağrıçı, 1988). According to al-Isfahani, it means equal treatment in the division of shares and being balanced (al-Ragib al-Isfahani, 2009). al-Jurjani expresses that justice means to be in the right direction by avoiding the things that are forbidden in terms of religion (al-Jurjani, 2004). The concepts of '*qıst, haq, sıdık, istiqamah*' are also considered synonymous with justice (Abat, 1995).

The main application area of justice is management and judgment (Çetin, 2019). For this reason, it is emphasized that justice means not to be unjust, not to stay away from moderation, but to respect the right and duty, to give the right owner his right and it is emphasized that it is a whole of human and social values (For more see: Balıkkaya, 2005; Hadduri, 1991; Elmalı, 1997). In other words, justice is to be impartial and principled while making judgments and taking action, to be able to judge without being influenced by factors such as benefit, intimacy/kinship, hostility or prejudice (Çetin, 2019).

In the Islamic literature, because justice is a principle that also concerns relations with people and other beings, it is accepted that there is an important link between justice and morality. (Çetin, 2019). From a moral perspective, the basis of justice is rights and responsibilities. If there is no right, there is no duty and if there is no duty, there is no right (Pazarlı, 1972; Kandemir, 1993). To qualify a person with good morality, he must be fair. A person who does not respect the rights given to other people by law, and who unfairly seizes these rights to his own embezzlement or his relatives, does not comply with justice. Such a person is not only unfair but also immoral as he did not obey the moral rules (Kayaoğlu, 1985).

3. Justice in the Qur'an and Sunnah

Since the Qur'an, which is the main source of life because the innate laws take place, the nature of justice is also explained in detail (Çetin, 2019).

The concept of justice appears 28 times in the Qur'an as a noun or verb (Abdulbaki, 2001). In the Qur'an, equality justice is expressed by the term "adl" and "merit, qualification and ratio justice" are expressed by the term "qıst" (Hatemi, 1996).

Seeing that there are plenty of injustices and cruelties in the society in which an individual life, Prophet Mohammad (pbuh) aimed to establish order and harmony based on a certain measure of justice accepted by all sections of the society (Hadduri, 1991), and he has always been its first practitioner. When an accusation came to the Prophet Mohammad (pbuh) about he was not just, during one of the booty divisions, the Prophet said reproachfully, "*Woe to you! Who else would act justly if I did not act justly?*"³. In this context, the Prophet Mohammad (pbuh) gave importance to the term justice in line with the Qur'an and emphasized justice at every opportunity. It is seen in the Qur'an and Sunnah that justice is generally used in the same meanings.

According to the Qur'an and Sunnah, four different meanings of justice are as follows:

1. The first meaning is to make it balanced and make it equivalent. For example, written in the verses (al-Infitar, 82/6-8) "*O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you.*" (al-Infitar, 82/6-8), the word 'تَعَدَّلَكَ' (feadeleke)' comes from the same root as justice and means to make balanced and measured. The commentators state that the measure here is related to the physiological harmony of human (Zemahsheri, 2009; Radi, 1981). There is a relationship between balance, order and harmony with justice that prevail in all beings in the universe (Çetin, 2019). It is seen in the verses of al-Baqara 48, al-Maidah 95 and al-Nisa 129 that the word justice is used in the same sense.

In sunnah, too, it is seen that the word justice is used in the meaning to equalize and act equally and fairly. In a hadith, the Prophet Mohammad (pbuh) says: '*Behave fairly with what you give to your children!*'⁴. In another hadith, '*Fair people who rule with justice for their family and those under their rule are on the pulpit of light on*

³ al-Bukhari, Book of Good Manners and Form (al-Adab), 95.

⁴ al-Bukhari, Book of Gifts (al-Hibah), 12.

the Day of Resurrection' is ordered⁵.

2. A second meaning of the word 'justice' is used in the Qur'an is to act in the right faith and the right behavior. Because the concept of justice includes oneness in belief, truth in statement, right direction in deeds, and honesty in morality (Çetin, 2019). The verse '*Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.*' (al-Nahl, 16/90) is one of the best examples of this. In the verse, the word justice is used both as an individual belief and as a social morality.⁶ The fact that the word justice is counted among the good jobs ordered and coming after it the bad things that are forbidden, means that the word justice means true faith and behavior. Also, al-Maidah 106. and al-An'am 115. verses are among the other verses in which the word justice is used in terms of honesty, reliability and righteousness.
3. Some words are used with their opposites in the Qur'an. Justice is one of them. As a matter of fact, in the verse; '*[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.*' (al-An'am, 6/1), the word 'يَدُلُّونَ' (yadilun)' is used to deny Allah and to deviate from the true faith. The commentators also state that the verb here means practicing shirk (Maturidi, 2004; Radi, 1981; Qurtubi, 1988).
A meaning which the word justice is used in sunnah is to deviate from the right faith and the right way. It is seen in a hadith; '*Thereupon the polytheists said: Islam is of no avail to us for we have made peer with Allah and we killed the soul which Allah had forbidden to do and we committed debauchery*'⁷ the word 'justice' in its past form was used to mean deviating from the right way.
4. The most frequent meaning of the concept of justice in the Qur'an is to act fairly and fair trial. The verses, '*When you judge between people to judge with justice.*' (al-Nisa, 4/58), '*Say, [O Muhammad],*

⁵ Muslim, The Book on Government (al-Imarah), 18

⁶ A great majority of the commentators drew attention to the multidimensionality of the concept of justice that take place in the verse and made the definition of the concept from different perspectives. See Maturidi, 2004, VI, 558; Radi, 1981, XX, 102; Zamahshari, 2009, 582. See also, Çetin, 2019, 61-63.

⁷ Muslim, The Book of Commentary on the Qur'an (al-Tafsir), 19.

'My Lord has ordered justice.' (al-A'raf, 7/29) and *'And if you judge, judge between them with justice.'* (al-Maidah, 5/42) are examples of this. Likewise, this verse directed to the rulers *'O you who have believed, be persistently standing firm in justice, witnesses for Allah.'* (al-Nisa, 4/135) shows the importance of justice in the management duty.

Allah, in the Holy Qur'an, informs with the verses *'And among those We created is a community which guides by truth and thereby establishes justice.'* (al-A'raf, 7/181) that there will always be those who will judge with justice. The word *'يَعْدِلُونَ'* (yadilun)' in the verse means to rule by justice.⁸

Justice is a responsibility encumbered by Allah to his servants, and it is expected to be applied in all circumstances. As stated in the verse, *'O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.'* (al-Maidah, 5/8) there is no place to factors such as grudge and anger in the practice of justice. Besides, Allah forbids the factors such as kinship, wealth-poverty, lineage, authority and position in the implementation of justice and warns Muslims with this verse: *'O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, informed.'* (al-Nisa, 4/135) In both aforesaid verses, the word justice is interested being fair during the implementation of justice. In this verse, the psycho-social and economic reasons that usually cause people to abandon justice are mentioned. The justice mechanism prescribed by Islam does not regard affinity bonds, socio-economic differences and does not distinguish between strong and powerless (Kasapoğlu, 2012). As a matter of fact, it is a subject that the Qur'an attaches great importance to judge without any discrimination between religion, ethnicity, sect and classes (Çetin, 2019; Kasapoğlu, 2012). For this reason, there are more than two hundred verses in the Qur'an that disparaging injustice that may arise with the dimensions of cruelty, sin and heresy

⁸ It is stated that the exemplary society ruling by justice will be 'mid community' in the Qur'an. In this manner, it is seen that the characteristics of the 'middle ummah' are explained as justice, equality and restraint. For more information see, Çetin, 2019.

(Hadduri, 1991).

In the sunnah, most often used meaning of the word justice is to act and rule with justice. For example, in the hadith: *'On that day (on the Day of Resurrection) where there is no shadow, Allah will house the seven emeralds in the shadow of his own arch. The first is the one who rules fairness and acts fairly.'*⁹ The Prophet Mohammad (pbuh) declared in a symbolic way that the fair ruler will be rewarded by Allah on the day of resurrection. The fact that mentioning the Prophet Mohammad (pbuh) the fair ruler in the first place shows the importance attached to ruling with justice by both God and the Prophet. In the hadith: *'Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell.'*¹⁰ the Prophet Mohammad (pbuh) heralds that judging with justice will bring the person to heaven.

B. Organizational Justice

Although the concept of justice is historically and rooted in society and law, the concept of organizational justice is vital for organizations (Carmon et al., 2010). Organizational justice is the perception of justice that they create individually or as a group against their attitudes towards the employees of the organization and their reactions to this perception (James, 1993). Therefore, the perception of justice is seen differently within the same organization (Bianchi & Brockne, 2012). However, it does not matter whether this perception is based on facts. Because, rather than perceiving right or wrong, one reacts to what he believes is real (Bernerth et al., 2007).

Addressing justice in a broad perspective, from process control to interpersonal behavior, differentiates the conceptualization of justice. This creates questions about the relationship between different dimensions of the concept, whether explanations to employees improve perception of justice and how much the difference between dimensions explains the relationships between organizational outputs (Colquitt et al., 2001; Gilliland, 2008). Along with these questions, the fair management of the employers in the organization increases the performance of the employees (Tansky, 1993; Luthans, 2008) and ensures the commitment to the organization together with satisfaction (Colquitt, 2009; Greenberg, 2011). However, employers

⁹ al-Bukhari, Book of Call to Prayers (Adhaan), 36.

¹⁰ Abi Dawud, The Office of the Judge (al-Aqdiyah), 2.

should not only behave fairly, they should also look fair (Stroh et al., 2002).

Islam, which has human-centered arrangements in all areas of life, brings the same regulation in business life. Allah and his Messenger (pbuh) always asked a humanitarian relationship between the employer and the employee and they put orders and prohibitions accordingly. The Prophet Mohammad (pbuh) orders: '*Cater to the food and clothing needs of your servants. Do not give jobs that exceed their power.*'¹¹ and '*Beware of Allah about you under your hand (servants)*'¹². The group, which is referred to as 'under your hand' in the hadiths, is the people working under one's command. With these words, the Prophet Mohammad (pbuh) orders all kinds of needs of the employee to be met and orders not to be loaded by the work which the employee cannot handle. In this sense, first of all, the employer-employee relationship in Islam is a human relationship, and it is an important principle that has both mundane and rightful share results (Ünal, 1995).

According to Islamic law; amity, respect, right and law should be regarded mutually in business life, the employee should put shoulder to the wheel, do it in the best way, and be serious as if he is working in his own business. As for the employer, he should pay the full value of his labor in a timely and complete manner, not to be unfair, and he shouldn't be giving him excess work by overworking him. (Uysal, 2018). Thus, both will comply with labor law and morality. If failing this, justice cannot be mentioned, and persecution occurs in such an environment. This is related to knowing the value of labor, and a Muslim who tries to be fair in every stage of his life should respect the labor of people and fulfill requirement (Ögtem, 2018, 133).

With the verses '*O you who have believed, fulfill [all] contracts.*' (al-Maidah, 5/1) and '*And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.*' (al-Isra, 17/34) Allah wants Muslims to fulfill their promises and to comply with their agreements. The Prophet Mohammad (pbuh) draws attention to the same subject with the words '*Muslims are on (i.e. stick to) their conditions.*'¹³. This also goes for to the manager, and the manager must strictly adhere to his agreement with his employee and give all his rights on time. Thusly, the Prophet Mohammad

¹¹ Ahmad b. Hanbal, *Musnad*, XXXV, 341. See for a similar hadith: al-Bukhari, Book of Manumission of Slaves (al-Itk), 15.

¹² Abi Dawud, Book of General Behavior (al-Adab), 123-124.

¹³ Abi Dawud, The Office of the Judge (al-Aqdiyah), 12.

(pbuh) stated in another hadith: '*Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.*'¹⁴. It would not be wrong to say that these words, which are only spoken for financial equivalent, are actually valid in all rights. At the same time, the Prophet Mohammad's (pbuh) definition of delaying one's debt by the oppression of justice indicates that the attitude in question is actually unfair.

1. Distributive Justice

The distributive justice, which is based on the theory of equity (Adams, 1965) and aims to provide maximum efficiency (Colquitt, 2001), is a cognitive assessment of whether the amount and allocation of rewards are fair in a social environment (Luthans, 2008). Accordingly, distributive justice deals with the final distribution of rewards and resources (Bies & Moag, 1986; Johns & Saks, 2001), and a belief is achieved about the fair and equal treatment as a result of this interest, and a comparison is made with the contributions and achievements (Tosi & Mero, 2003; Kitchin, 2010). However, distributive justice focuses on how equally it is distributed rather than the quantity of the distribution (Mitchell et al., 2012). Structural and social determinants are important in distributive justice. Structural determinants are based on the desires of the resource distributors and environmental variables; while social determinant is based on the person's behavior towards the affected person (Eskew, 1993). Setting distribution standards in distributive justice can prevent illusions (Greenberg, 2004).

Distributive justice is perceived personally (Luthans, 2008). The person compares the output with others and creates a sense of justice (Cropanzano & Greenberg, 1997). In addition, the person is always very sensitive to getting less output than he deserves (Baron & Byrne, 2003). Therefore, while the person evaluates his/her contributions higher than its value, he/she evaluates the contributions of others as lower (Stroh et al., 2002). Employees are affected in terms of emotional (anger, happiness, pride or guilt), cognitive (consciously distort inputs/outputs about themselves or others) and behavior (performance or leaving work) when they perceive injustice considering the distribution (Cohen-Charash & Spector, 2001) and they tend towards immoral behavior (Aquino et al., 1999).

Considering the meanings given by Islamic scholars to justice, there are also some definitions that point to distribution justice. The famous

¹⁴ al-Bukhari, Book of Transference of a Debt from One Person to Another (al-Hawaala), 1-2; Muslim, The Book of Musaqah, 33.

philologist Fîrûzâbâdî (d. 817/1415) also includes the definition of '*providing a balance between what is given and what is deserved*' (Fîrûzâbâdî, 2005) for justice. Moreover, the meanings of 'giving the right to the right, being equal in punishment and reciprocity' (al-Cürcânî, 2005) also point to distribution justice. Justice generally refers to the balance between what is given and what is deserved. Although this balance is achieved with equality in some cases, justice is actually the balance between what is deserved and given (Karaman, 1988).

It is possible to evaluate organizational justice under the concept of social justice. As a matter of fact, social justice is the distribution of blessings and burdens in a fair and equitable manner and ensuring balance (Çetin, 2019; Er, 2006). Therefore, justice between the employer and the employee also falls within the scope of social justice.

In Islam, justice is accepted as the basic principle of management (Açikel, 2003). For this reason, while state governance is expressed with the concept of 'al-amanah' in the Qur'an¹⁵, it is requested to be 'fair' in its fulfilment¹⁶. It is understood that Islam, which wants justice in the state governance, asks justice in all forms of administration in all areas of society. Thus, in Islamic law, employees have the right to '*equal treatment*'. This right prevents the employer from discriminating arbitrarily between his employees. Thus, the employees who perform the same duty are prevented from being treated differently (Akcan, 2008).

Allah states the reward of what has done will be given to everyone in the following verse; '*And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.*' (al-Ahqaf, 46/19). When the verse is transferred to working life, it states that a salary must be determined according to the position and contribution of each employee.

With the verse '*And do not deprive people of their due and do not commit abuse on earth, spreading corruption*' (al-Shu'ara, 26/183), Muslims are asked to have only what they deserve and not to encroach on others' rights. This verse contains important principles for working life. Allah orders Muslims to respect the truth in all kinds of bilateral pecuniary relations or exchanges, and not to defraud anyone's right. This principle is also valid in the employer-employee relationship and the employer is obliged to give his employee right fully; the employee is also obliged to do his job in the best

¹⁵ Al-Ahzâb, 33/72.

¹⁶ Al-Ma'idah, 5/42.

way.

The right and its importance of workers are also mentioned in a parable told by the Prophet Mohammad (pbuh) about three different characters¹⁷. In the hadith in question is narrated three people who pray to Allah, by resorting to their good deeds, to get rid of the difficult situation they are in. One of them is a man who holds a worker for a certain wage and cannot pay the wage at the first moment and then pays excessively. At the end of the story, the Prophet Mohammad (pbuh) states that the prays are accepted and that three people are free from the difficult situation. It is stated that Allah will always help the person who thinks about the right of his worker and pays his wages, even if long after, he gave his wage in such a way that he would not make a loss, moreover would make a gain. Therefore, the Messenger of Allah advises to the rulers in this way to protect and give their workers their rights. In another hadith, it is stated that Allah will settle accounts on the Day of Resurrection with those who do not give to workers' rights even though they employ workers and benefit from his labor¹⁸.

The Prophet Mohammad (pbuh), who states that incomplete weighing and measuring incorrectly will cause the destruction of societies¹⁹, indicates the justice between the employer and the employee, as well as ordering to be ethical in trade. The employer should determine the wages accurately and completely and according to the work of the employee and pay them completely in time. Work, time, region, social and economic conditions should be taken into consideration in determining the wages of the employee (Akyüz, 1990).

2. Procedural Justice

Procedural justice is about how decisions are made rather than which decisions are taken (Greenberg & Baron, 2003). Similar to the personal perception of distributive justice, personal judgments about how fair the procedures are perceived are important (Greenberg, 2000; Tosi & Mero, 2003; Greenberg, 2004; George & Jones, 2007, 2008). Six principles are followed for the fair perception of procedures: (1) consistency (procedures should be appropriate for individuals and time), (2) bias-suppression (distribution processes of resources should be free from personal interests), (3) accuracy (decisions should be based on correct information), (4)

¹⁷ al-Bukhari, The Book of Prophets (al-Anbiya), 53; Muslim, The Book Pertaining to the Remembrance of Allah (al-Dhikr), 100.

¹⁸ al-Bukhari, Book of Hiring (al-Ijarah), 10.

¹⁹ al-Tirmidhi, The Book on Sales and Trade (al-Buyu), 9.

correctability (there must be possibilities to correct the decisions), (5) representativeness (the distribution process of resources should represent the interests of those who will benefit) and (6) ethicality (resource allocation should be based on ethical and moral rules) (Leventhal, 1980; Leventhal et al., 1980).

When an employee has a situation related to an employer whom he has never known, the employee wants to know about him to trust employer. If there is no source of information, then the employee makes a decision based on the perception of procedural justice of the employer (Van den Bos et al., 1998). If the procedure is perceived as fair, the result is also considered fair (Eskew, 1993; Greenberg, 2004) and people are satisfied with the decisions regardless of the result (Aquino, 1995). Otherwise, apart from experiencing dissatisfaction, the individual evaluates the system within the organization as unfair (Cropanzano & Folger, 1991) and tends to reject it and does not follow the rules (Cohen-Charash & Spector, 2001; Greenberg, 2011). In this sense, procedural justice explains the system-based attitudes of the employee. However, distributive justice is directed towards output-based attitudes (Colquitt, 2009). Briefly, distributive justice focuses on 'outcome' while procedural justice focuses on 'tool' (Nadiri & Tanova, 2010). Despite these differences, although procedural justice is a dimension that increases the impact of distributive justice (Niehoff & Moorman, 1993), discussions are still on whether it is as important as or more than distributive justice (Scandura, 1997).

Procedural Justice, particularly not deceiving people, and remunerating for their complete rights are ordered by Allah with the following verses: '*And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.*' (Hud, 11/85) and '*So fulfill the measure and weight and do not deprive people of their due.*' (al-A'raf, 7/85) Likewise, the verses al-Isra, 35, al-Shu'ara, 182, al-Rahman, 9. point to the same command. Based on the aforementioned verses, the manager should always be aware of justice while remunerating for the rights of his employee, he should not make any unfair deductions from the wages of the employee, and make correct and correctable decisions away from personal benefit. In fact, in the verse; '*O believers, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice.*' (al-Baqarah, 2/282) Allah ordered contracts to be written to a scribe so that the conditions between the lender and the borrower were not damaged, and thus, the trust was built between the groups. A similar method should be used in the relations between the

employee and the employer and mutual rights should be written down so that both groups feel themselves in safe.

The employer should always give the job to the person who is capable and can do it always. In this regard, Allah orders: *'Indeed, Allah commands you to render trusts to whom they are due.'* (al-Nisa, 4/58) It is emphasized here that the ability of each person is different. Also, it is stated in the verse: *'Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.'* (al-Zukhruf, 43/32) As far as it is understood from the verse, Allah differentiated people's abilities and thus maintained the order in the world. Considering this, the work and wages to be given to the employee should be compatible with the knowledge and skills of the employee.

Prophet Mohammad (pbuh) says: *'Wait for the Apocalypse when deposit is lost.'* The Bedouin said, *"How will that be lost?"* The Prophet (pbuh) said, *'When the power or authority comes in the hands of unfit persons, then wait for the Apocalypse'*²⁰. Clearly, the Prophet Mohammad (pbuh) emphasized the principle set by Allah in the Qur'an and invited the Muslims to be careful and attentive about it. Based on the hadiths that the Prophet Mohammad (pbuh) declared earthly²¹ and spiritual²² results that will arise as a result of not giving the job to the competent person, it must be taken into account, when determining the wages of the employee, the fact that the work is heavy or light, the added value provided by the employee, the country's and employee's life standards and livelihoods and justice between the employees (Köse, 2017).

In a holy hadith, the Prophet Mohammad (pbuh) declares that Allah will be the plaintiff of the three groups on the Doomsday, and one of them is the abusers who hire workers and have a free hand on his labor and do not give the worker his right²³. This responsibility accumulated on the employer is in line with the principles of "representation" and "being ethical" determined by Leventhal.

²⁰ al-Bukhari, Book of Knowledge (al-Ilm), 2

²¹ al-Bukhari, Book of Knowledge (al-Ilm), 2.

²² Muslim, The Book on Government (al-Imarah), 16.

²³ al-Bukhari, The Book on Sales and Trade (al-Buyu), 106; Ibn Majah, The Chapters on Pawning (Ruhun), 4.

3. Interactional Justice

The interactional justice, which was first defined as the premise of procedural justice (Colquitt et al., 2001) but later as its sub-dimension (Colquitt, 2001; Wong et al., 2006), focuses on the quality of the relationship between employer and employee (Bies & Moag, 1986). It is aimed at feeling that they are treated fairly during the application of the decisions (Stroh et al., 2002; Greenberg, 2004; Kreither & Kinicki, 2004). In this sense, interactional justice is actually between individuals (such as employee-employer) (Greenberg & Baron, 2003; Luthans, 2008; Karriker & Williams, 2009). Therefore, the person directs the perception of injustice not to the organization, but to the employer himself (Cohen-Charash & Spector, 2001). Interactional justice is related to the informal aspect of the relationship between employee and employer (DeConinck, 2010). In this sense, it is considered as the perception of justice for interpersonal communication, based on the satisfaction of respect, truthfulness, justification and compliance (Colquitt, 2009). Thus, the difference between procedures and applications is revealed (Greenberg, 2004). Being communication-based and therefore being not clear, differentiates interactional justice from procedural justice (Karriker & Williams, 2009). In the past, information about demographics such as age and gender was previously interpersonal, whereas today it has a formal structure (Aquino, 1995).

Interactional justice includes interpersonal and informational aspects, which the latter will later be described as informational justice (Colquitt, 2001). Although these concepts are closely related, they are considered as two different dimensions because they have different effects (Greenberg, 1993). Interpersonal justice is realized with respect and courtesy, while informational justice is realized with justification and accuracy (Colquitt et al., 2001; Colquitt, 2009). Sensitivity makes people feel better about an unwanted outcome, and therefore interpersonal justice is geared towards changing responses to outcomes. Disclosure is to provide information necessary to evaluate the structural dimensions of the process, and informational justice aims to change responses to procedures (Greenberg, 1993). Interactional justice, which is seen as an intermediate step between acceptance of procedures and completion of outputs (Bies & Moag, 1986), later becomes the antecedent of process justice (Colquitt et al., 2001; Colquitt, 2009).

When it is evaluated that the employer-employee relationship prescriptive by Islam is primarily within the scope of human relationship,

Islam wants a balanced relationship between the two groups by considering the religious results such as rightful share. At this point, there are important orders and prohibitions regarding the employer. It is stated with the verse *'Allah does not charge a soul except [with that within] its capacity.'* (al-Baqarah, 2/286) that the person is only responsible for strong enough. This principle should be reflected in working life; the workload should not be overloaded that the employee cannot do, and the work and workplace conditions should be improved in order to protect the employee's mental and physical health (Acar and Soydemir, 2017). Thus, it can be provided that the employee accepts the employer as fair and reliable.

One of the best recommendations of the Prophet Mohammad (pbuh) to the employers about the subject is: *'So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.'*²⁴. If the Prophet Mohammad's (pbuh) recommendations are followed, trustworthiness can be developed by establishing human affairs between the employer and the employee.

The words of the Prophet Mohammad (pbuh): *'There are three (characteristics) for which whomever has them, Allah will expose His side, and admit him to Paradise: Being courteous to the guest, kind to parents, and doing good for servants.'*²⁵ are important in terms of determining the attitude of the employer against his employee. By applying this principle in his own life, the Prophet Mohammad (pbuh) became an example to his ummah. Anas b. Malik says that sometimes he makes mistakes while getting the service of the Prophet Mohammad (pbuh), but he did not reproach himself once in ten years, and did not say words such as *'Why did not you do this?' or 'If only you would do it this way!'*²⁶. Such an attitude strengthens the ties between the employer and the employee and ensures mutual trust.

There are some duties accumbered on the employee as well as responsibilities on the employer. The Prophet Mohammad (pbuh), in this hadith: *'If Allah causes provision to come to one of you through a certain means, he should not leave it unless it changes or deteriorates.'*²⁷ states that the employee should be fair and steadfastness towards the employer and his

²⁴ al-Bukhari, Book of Belief (al-Iman), 22. See for a similar hadith: Muslim, Book of Oaths (Ayman), 42.

²⁵ al-Tirmidhi, Chapters on Description of Doomsday (Qiyamah), 48.

²⁶ al-Bukhari, Book of Good Manners and Form (al-Adab), 39; Muslim, Book of Virtues (al-Fadail), 51

²⁷ Ibn Majah, The Chapters on Business Transactions (al-Ticarrah), 4

work. After being employed by an employer, one should firmly hold on to his job, be constant and do his job in the best way (Köse, 2017). In another hadith, the Prophet Mohammad (pbuh) states that the employee is responsible to the employer and says, '*When one of you does a job, Allah loves you to give your right to what you do.*'²⁸. According to the Prophet Mohammad (pbuh) notifications, everyone is responsible in the presence of Allah and responsible for those under his command²⁹. The employee must observance of the right/property of his employer and the employee is responsible for his employer's property and service area.

The virtue of '*to appreciation and thank*', which is very important in the establishment of an atmosphere of mutual indulgence and trust, and also of relations between people, should also be mentioned. The Messenger of Allah emphasizes that all people should have this virtue by saying: '*Whoever is not grateful to the people, he is not grateful to Allah.*'³⁰. Having this character between the employer and the employee will be effective in developing a sense of trust and justice between the two groups.

4. Informational Justice

Informational justice is about the explanation made to the employees by the employer sufficiently and at the right time (Gilliland, 2008). Informational justice is the perception of justice that occurs when employees are informed about the decisions made and the procedures used in these decisions. Explaining the procedures honestly and in the appropriate time while considering the equity during decision-making period increases the informational justice perception (George & Jones, 2007). Informational justice is based on the feeling of being valued by others within the organization on the basis of group-value explanation. The employer's explanation of the reasons for the decision and taking time to it creates a feeling that the person is important for the organization (Greenberg, 2011).

While the Prophet Mohammad (pbuh) states about the payment of the wage of the employee right on time with the words: '*Give the worker the wage he deserves before he dries.*'³¹. Abu Said al-Khudrî (d. 74/693), one of the close companions of the Prophet Mohammad (pbuh), states that the wages of the employee should be informed in advance, with the words: '*When you agree*

²⁸ Abu Ya'la, *Musnad*, VII, 349

²⁹ al-Bukhari, Book of Borrowing (al-Istiqrad), 20.

³⁰ al-Tirmidhi, Chapters on Righteousness and Maintaining (Bir and Silah), 35.

³¹ Ibn Majah, The Chapters on Pawning (Ruhun), 4

with a worker, inform the wages he will receive for that job³². While the Prophet Mohammad (pbuh) asked the employer to act fairly against his employee and pay the wages immediately, al-Khudri states that the wages to be paid in must be absolutely informed to the employee while making the contract.

The Prophet Mohammad (pbuh) asks the faults of the goods sold not to be hidden and not to be given wrong information³³. It is possible to reflect these general orders on the entire business life of commercial ethics. When these orders of the Prophet Mohammad (pbuh) are evaluated in terms of organizational justice, the employer must accurately inform his employee about both the job and the wages to be paid to the worker.

In business life, a contract must be made between the employer and the employee, in which all kinds of rights are written. This contract is very important for the employee from the point of knowing his rights. The Prophet Mohammad (pbuh) states that Muslims must comply with these agreements in the hadith '*The Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful.*'³⁴. Uncertainty, unclarity and risk in the terms and conditions of contracts in Islamic law cause lack of legal transaction. Then, such a situation prevents the groups from consenting wittingly and the disagreements arise in such cases. The contract between the employer and the employee should also include the conditions and features that Islamic law submits to eliminate the conflict (Karaman, 1990). If such conditions are not explicitly stated in the contract, it is stated that these are applied according to the custom, that is, according to the general application of time and region (Akyüz, 1990).

Discussion and Conclusion

The aim of the current study is to determine the principles that refer to organizational justice in the Qur'an and Sunnah and to evaluate them within the framework of organizational justice and its dimensions. According to the findings obtained, there are orders and recommendations for each dimension in the Qur'an and Sunnah, which also applies to organizational justice. However, the issue of distributive and interactional justice was

³² al-Nasai, The Book of Agriculture (Muzaraa), 44. Though the narration was attributed to the Prophet in the Sünen (al-Bayhaki, *al-Sunan al-Kubra*, VI, 198) of Bayhaki, it is stated that the narration is 'mursal'. Therefore, it can be said that the attributing to al-Khudri in Nasai is more accurate.

³³ al-Bukhari, The Book on Sales and Trade (al-Buyu), 10; Muslim, The Book on Sales and Trade (al-Buyu), 51.

³⁴ al-Tirmidhi, The Chapters on Judgements (Ahkam), 17.

emphasized more than procedural and informational justice.

According to Islamic law, employees should be subject to equal practices (Akcan, 2008) and especially employers should fully deliver their rights. This understanding can be considered as an example of distributive justice based on equality theory and defined as reactive-content by Greenberg (1987). Because the distributive justice is aims individual outcomes (Folger & Konovsky, 1989), it supports the feeling of satisfaction (Greenberg, 1990). If distributive justice is not provided, the employees tend to decrease their performance which is considered as not fulfilling the obligations in the agreements between the employer and the employee that creates unfairness.

Interactional justice is emphasized in the Qur'an and Sunnah as much as distributive justice. The employer's relationship with the employees explains the feelings of whether the employers are fair (Stroh et al., 2002; Greenberg, 2004; Kreither & Kinicki, 2004). The fact that other employees and especially employers in the organization are considered as the representative of the organization (Levinson, 1965) and that the behaviors of employers are the most effective and persuasive factor (Moorman, 1991) affect the employee's contribution and well-being (Eisenberger et al., 1986). Supporting structure of Islam that values the humanitarian relations between employees and supporting the relationship between the organization and the employee, the feeling of trust and strengthening this trust feeling as a result of this support are very important. Indeed, this trust takes place in organizations that are fair and relevant in their relationships and exchanges with their employees (Schokley-Zalabak et al., 2010). In other words, justice brings trust with it.

Regarding the procedural justice, it is clearly and strictly stated in the verses of the Qur'an (Hud, 11/85, al-A'raf, 7/85, al-Isra, 17/35, al-Shu'ara, 26/182, al-Rahman, /559), that the measurement and the scaling should be made exactly. In this sense, the judgment is certain. In procedural justice, which includes the reaction of the person to the decisions taken and therefore defined as reactive-content (Greenberg, 1987), even if the result is against the person, he is satisfied with the result if the procedures are fair (Aquino, 1995). However, procedures are considered as a tool used to achieve the desired results in procedural justice. In this sense, it is evaluated according to its power to affect distributive justice. Therefore, it may not be considered important (Folger & Konovsky, 1989). But, Islam states that the procedures for the realization of justice in the relationship between the

employer and the employee are supportive in ensuring justice and even in the process of performing the procedures (eg. al-Baqara 2/282).

Regarding informational justice, the business agreement between the employees and the organization is important for the employees to know their rights and duties. As stated in Article 8 of the Labor Law No. 4857 (2003), the employment contract, which is defined as *'the contract arising from the undertaking of one party to work dependently and the other party to undertake wages'*, includes the wages and termination conditions of the employee in return for his obligations. In this sense, both parties have information about their obligations and how the procedures work (George & Jones, 2007), which allows the organization to be considered as fair. Although there is no verse in Islam for this dimension of organizational justice, there are some applications of the Prophet Mohammad (pbuh). Moreover, Islamic law states that these contracts must exist and that the conditions must be specified in the contracts (Karaman, 1990).

The Holy Book Quran for the Islamic world is a guide not only in religious knowledge but also in the management of society. Justice mentioned in the Qur'an and Sunnah is a universal value; its source and first practitioner are Allah, and his prophets were sent to ensure justice in society (Gündüz, 2018). The person who takes the Qur'an and sunnah of the Prophet Mohammad (pbuh) as a guide should act fairly not only in society but also in the organization. Accordingly, it should not be forgotten that the relationship between the employer and the employee is primarily a human relationship according to Islamic law. Work and wages and mutual rights to support informational justice should be determined by a contract and communicated to the employee; so that, the employee must know which job to do, in what time and for how much. The employee should make the best of the job. In return, the employer must give the right of the employee and pay the wages on time in order to ensure distribution and procedural justice. On the other hand, one of the parties in the employment contract should not take advantage of the other party's needs, difficult situation or helplessness to create an advantageous situation for himself. Although Greenberg (1987) states that if the equality is not achieved in his taxonomy study, the employees will react to inequality, but the current conditions in the distribution of resources should be evaluated in the justice judgment theory included in the proactive-content classification. Nevertheless, the employer should not take advantage of the current opportunities and use the situation in his favor. Finally, the person who accepts Islam as a guide should act with the awareness that not having to comply with these conditions, which are

also determined by Islamic law, have both earthly and spritual results.



BIBLIOGRAPHY

- Abat, R. (1995). *Rasûlullah'ın Sünnetinde Adalet Kavramı*. Yüksek Lisans Tezi. Kayseri: Erciyes Üniversitesi Sosyal Bilimler Enstitüsü.
- Abdulkaki, M. F. (2001). *el-Mu'cemu'l-Müfehres li Elfâzi'l-Kur'âni'l-Kerîm*. Kâhire: Dâru'l-Hadîs.
- Acar O. K. ve Soydemir B. (2017). Dini Perspektifte Emek ve Emek Sömürüsü: İşçi-İşveren Üzerinden Bir Değerlendirme. *Pesa Uluslararası Sosyal Araştırmalar Dergisi*, 3(4): 59-73.
- Açıkel, Y. (2003). Hz. Peygamber'in Evrensel Mesajlarından 'Adalet' Prensibi. *Süleyman Demirel Üniversitesi İlahiyat Fakültesi VI. Kutlu Doğum Sempozyumu*, Isparta.
- Adalet. (2019). İçinde Türk Dil Kurumu Genel Sözlük, <https://www.sozluk.gov.tr/>
- Adam, B. (2012). İçinde TDV İslam Ansiklopedisi, XLI., 40-45, İstanbul.
- Ahmad b. Hanbal. (2001). *Musnad, Volume XII*, Ed: Suayb Arnavut. Beirut: Muassasah al-Risalah.
- Akcan, N. (2008). *İslam Fıkhi'nda İşçinin Hak ve Sorumlulukları*. Yüksek Lisans Tezi. Adana: Çukurova Üniversitesi Sosyal Bilimler Enstitüsü.
- Akyüz, V. (1990). Devlet ve İşçi-İşveren İlişkileri, *Mukayeseli Hukuk ve Uygulama Açısından İşçi - İşveren Münasebetleri*, 191-204.
- Alkan, Y. (2019). Tevrat'ta Adalet, İktisadi Adalet, Prosedürel Adalet, İsrailoğulları ve Yahudilerin İktisadi Etkileri, *MANAS Sosyal Araştırmalar Dergisi*, 8(1): 968-976.
- Aquino, K. (1995). Relationships Among Pay Inequity, Perceptions of Procedural Justice, and Organizational Citizenship. *Employee Responsibilities and Rights Journal*, 8(1): 21-33.
- Aquino, K., Lewis, M. U., & Bradfield, M. (1999). Justice Constructs, Negative Affectivity, and Employee Deviance: A Proposed Model and Empirical Test. *Journal of Organizational Behavior*, 20(7): 1073-1091.
- Balıkkaya, Ş. (2005). *Kur'ân'da Adâlet Kavramı*. Yüksek Lisans Tezi, Bursa: Uludağ Üniversitesi, Sosyal Bilimler Enstitüsü.
- Baron, R. A. ve Byrne, D. (2003). *Social Psychology*, Tenth Edition, USA: Boston, Allyn and Bacon
-

- Bernerth, J. B., Armenakis, A. A., Feild, H. S., & Walker, H. J. (2007). Justice, Cynicism, and Commitment: A study of Important Organizational Change Variables. *The Journal of Applied Behavioral Science*, 43(3): 303-326.
- Bianchi, E. C., & Brockner, J. (2012). In the Eyes of the Beholder? The Role of Dispositional Trust in Judgments of Procedural and Interactional Fairness. *Organizational Behavior and Human Decision Processes*, 118(1): 46-59.
- Bies, R. J. & Moag, J. S. (1986). Interactional Justice: Communication Criteria of Fairness. *Research on Negotiation in Organizations*, 43-55.
- al-Beyhaqi, Ahmed b. el-Husayn. (2003). *al-Sunan al-Kubra, Volume VI*. Ed: Mohammad Abdulkadir Ata, Beirut: Dar al-Kutub al-Ilmiyye.
- al-Bukhari, Muhammed b. Ismail. (2007). *al-Cami al-Sahih*, Qahirah: Maktabah al-Rihab.
- Çağrıçı, M. (1988). "Adalet". İçinde TDV İslam Ansiklopedisi, I, 341-343, İstanbul.
- Carmon, A. F., Miller, A. N., Raile, A. N., & Roers, M. M. (2010). Fusing Family and Firm: Employee Perceptions of Perceived Homophily, Organizational Justice, Organizational Identification, and Organizational Commitment in Family Businesses. *Journal of Family Business Strategy*, 1(4): 210-223.
- Carr, D. (1988). The Cardinal Virtues and Plato's Moral Psychology. *The Philosophical Quarterly*, 38(151): 186-200.
- Çetin, M. (2019). *İslam'da Adalet Ontolojik ve Beşerî Yansımaları*. Ankara: İlâhiyât Yay.
- Cevizci, A. (1997). *Felsefe Sözlüğü*. 2. Baskı, Ankara: Ekin Yayıncılık.
- Clayton, S. & Opatow, S. (2003). Justice and Identity: Changing Perspectives on What is Fair. *Personality and Social Psychology Review*, 7(4): 298-310.
- Cohen-Charash, Y., & Spector, P. E. (2001). The Role of Justice in Organizations: A Meta-Analysis. *Organizational Behavior and Human Decision Processes*, 86(2): 278-321.
- Colquitt, J. A. (2001) On the Dimensionality of Organizational Justice: A Construct Validation of a Measure, *Journal of Applied Psychology*, 86 (3): 386-400.
- Colquitt, J. A. (2009). "Two decades of organizational justice: findings,
-

- controversies, and future directions'. İçinde Barling, J. ve Cooper, C. L. (Editörler), The SAGE Handbook of Organizational Behavior, Volume: 1, Micro Approaches, USA.
- Colquitt, J. A., Conlon, D. E., Wesson, M. J., Porter, C. O. L. H. & Ng, K. Y. (2001) Justice at the Millennium: A Meta-Analytic Review of 25 Years of Organizational Justice Research, *Journal of Applied Psychology*, 86 (3): 425-445.
- Cooper, J. M. (1977). The Psychology of Justice in Plato. *American Philosophical Quarterly*, 14(2): 151-157.
- Cropanzano, R., & Folger, R. (1996). 'Procedural justice and worker motivation'. İçinde R. M. Steers, L. W. Porter, & G. A. Bigley (Editörler), *Motivation and leadership at work* (6th Ed., ss. 72-83). New York, NY: McGraw-Hill.
- Cropanzano, R., & Greenberg, J. (1997). Progress in organizational justice: Tunneling through the maze. *International Review of Industrial and Organizational Psychology*, 12: 317-372.
- Deconinck, J. B. (2010) The Effects of Organizational Justice, Perceived Organizational Support, and Perceived Supervisor Support on Marketing Employees' Level of Trust. *Journal of Business Research*, 63, 1349-1355.
- Abu Dawud, Suleyman b. al-Es'as. (1992). *Sunan Abi Dawud*, İstanbul: Çağrı Yay.
- Abu Ya'la, Ahmad b. Ali b. Musanna. (1984). *Musnad Abi Ya'la*, Ed., Husayn Selim Esed, Damasqus: Dar al-Me'mun li al-Turas.
- Eisenberger, R., Huntington, R., Hutchison, S., Sowa, D. (1986). Perceived Organizational Support. *Journal of Applied Psychology*, 71(3): 500-507.
- Elmalı, A. (1997). Kur'an-ı Kerim'de Adâlet (Adl) Kavramı. *Harran Üniversitesi İlahiyat Fakültesi Dergisi*, 3: 283-328.
- Er, İ. (2006). *Kalkınma, Sosyal Adalet ve Sosyal Refah. İslâm'a Giriş (Gençliğin İslâm Bilgisi)*. Ankara: Diyanet İşleri Başkanlığı Yay.
- Eskew, D. E. (1993). The Role of Organizational Justice in Organizational Citizenship Behavior. *Employee Responsibilities and Rights Journal*, 6 (3): 185-194.
- Fairuzabadi, Mohammad b. Yaqub. (2005). *al-Qamus al-Muhit*, Ed: Mohammad Naim al-Urqsusi, Beirut: Muassasah al-Risalah.
- Folger, R. & Konovsky, M. A. (1989). Effects of Procedural and Distributive
-

- Justice on Reactions to Pay Raise Decisions. *The Academy of Management Journal*, 32(1): 115-130.
- Forde, S. (1997). Gender and justice in Plato. *American Political Science Review*, 91(3), 657-670.
- George, J. M. & Jones, G. R. (2007), *Understanding and Managing Organizational Behavior*, 5th Edition, Prentice Hall: USA.
- Gilliland, S. (2008) The Tails of Justice: A Critical Examination of the Dimensionality of Organizational Justice Constructs, *Human Resource Management Review*, 18: 271-281.
- Greenberg, J. (1987). A Taxonomy of Organizational Justice Theories. *The Academy of Management Review*, 12(1): 9-22.
- Greenberg, J. (1990). Organizational Justice: Yesterday, Today, and Tomorrow. *Journal of Management*, 16(2): 399-432.
- Greenberg, J. (1993). 'The social side of fairness: Interpersonal and informational classes of organizational justice'. İçinde R. Cropanzano (Editör) *Justice in the workplace: Approaching fairness in human resource management*. (ss. 79-103) Hillsdale, NJ: Lawrence Erlbaum Associates.
- Greenberg, J. (2004). Stress fairness to fare no stress: managing workplace stress by promoting organizational justice. *Organizational Dynamics*, 33 (4): 352-365.
- Greenberg, J. (2011). *Behavior in Organizations*. 10th Edition, USA: Pearson.
- Greenberg, J. & Baron, R. A. (2003). *Behavior in Organizations, Understanding and Managing the Human Side of Work*. 8th Edition, USA: Prentice Hall.
- Gümüş, S. (2015). Cumhuriyet Döneminde (1923-1960 arası) Meal Çalışmaları, *İnsan ve Toplum Bilimleri Dergisi*, 5: 285-331.
- Gündüz, M. (2018). Kur'an-ı Kerim Fihristinin Değer Odaklı Analizi. *Değerler Eğitimi Dergisi*, 16(35): 159-182.
- Güngör, E. (1998). *Ahlak Psikolojisi ve Sosyal Ahlak*. İstanbul: Ötüken Neşriyat.
- Hadduri, M. (1991). *İslam'da Adalet Kavramı*. Çev: Selahattin Ayaz, İstanbul: Yöneliş Yay.
- Hamed, A. (2014). The Concept of Justice in Greek Philosophy (Plato and Aristotle). *Mediterranean Journal of Social Sciences*, 5(27): 1163-1167.
- Harman, Ö. F. (2000). "İncil". İçinde TDV İslam Ansiklopedisi, XXII, 270-276, İstanbul.
-

- Hatemi, H. (1996). İslâm'da İnsan Hakkı ve Adalet Kavramları, *Doğu'da ve Batı'da İnsan Hakları [Kutlu Doğum Haftası: 1993-1994]*, s. 1-16.
- Ibn Majah, Mohammad b. Yazid. (1992). *Sunan Ibn Majah*, İstanbul: Çağrı Yay.
- Ibn Manzur, Mohammad b. Muqrim. (1993). *Lisan al-Arab*, Beirut: Dar Sadir.
- James, K. (1993). The Social Context of Organizational Justice: Cultural, Intergroup, and Structural Effects on Justice Behaviors and Perceptions. *Justice in the workplace: Approaching fairness in human resource management*, 1: 21-50.
- Johns, G. & Saks, A. M. (2001). *Organizational Behavior, Understanding and Managing Life at Work*. 5th Edition, USA: Addison Wesley Longman.
- Johnston, D. (2011). *A Brief History of Justice*. UK: Wiley-Blackwell.
- al-Jurjani, Ali b. Mohammad. (2005). *Mu'cem al-Ta'rifat*, Ed: Mohammad Siddiq al-Munsavi, Qahirah: Dar al-Fadilah.
- Kandemir, M. Y. (1993). *Örneklerle İslam Ahlakı*. İstanbul: Nesil Yay.
- Karaman, H. (1988). Adalet. TDV İslam Ansiklopedisi. I., 343-344. İstanbul.
- Karaman, H. (1990). İşçi-İşveren Anlaşmazlıklarında Çözüm Yolları, *Mukayeseli Hukuk ve Uygulama Açısından İşçi-İşveren Münasebetleri*, 179-186.
- Karriker, J. H. & Williams, M. L. (2009) Organizational Justice and Organizational Citizenship Behavior: A Mediated Multifoci Model, *Journal of Management*, 35 (1), 112-135.
- Kasapoğlu, A. (2012). Kur'an'da Adalet Psikolojisi - Adaleti Engelleyen Psiko-Sosyal Faktörler. *Hikmet Yurdu*, 5(10): 61-106. Malatya.
- Kayaoğlu, İ. (1985). İslâm'da Adalet Mefhumu, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, XXVII: 201-206.
- Kibar, S. (2011). An Inquiry on Justice: Bases, Bearers and Principles, Doktora Tezi, Ankara: Orta Doğu Teknik Üniversitesi, Sosyal Bilimler Enstitüsü
- Kitchin, D. (2010). *An Introduction to Organisational Behaviour for Managers and Engineers, A Group and Multicultural Approach*. First Edition. UK: Butterworth-Heinemann.
- Kocaoğlu, M. (2013). Ütopya ve Gerçeklik Arasında Adalet Problemi: John Rawls ve Robert Nozick'in Adalet Teorilerinin Karşılaştırılması. Doktora Tezi, Ankara: Gazi Üniversitesi Sosyal Bilimler Enstitüsü.
- Kreitner, R. & Kinicki, A. (2004). *Organizational Behavior*. 6th Edition, USA: McGrawHill-Irwin.
-

- Qurtubi, Mohammad b. Ahmad. (1988). *al-Cami li Ahqam al-Qur'an. Volume VI*. Beirut: Dar al-Qutub al-Ilmiyah.
- Kymlicka, W. (2002). *Contemporary Political Philosophy, An Introduction*. Second Edition. NY: Oxford University Press.
- Leventhal, G. S. (1980). What Should be Done with Equity Theory?. İçinde Social exchange (pp. 27-55). USA: Springer.
- Leventhal, G. S., Karuza, J., & Fry, W. R. (1980). Beyond Fairness: A Theory of Allocation Preferences. *Justice and social interaction*, 3(1): 167-218.
- Levinson, H. (1965). Reciprocation: The Relationship between Man and Organization. *Administrative Science Quarterly*, 9(4): 370-390.
- Luthans, F. (2008). *Organizational Behavior*. 11th Edition, New York: McGraw-Hill.
- Maturidi, Mohammad b. Mahmud. (2004a). *Te'vilat al-Qur'an. Volume IV*. Beirut: Muassasah al-Risalah.
- Maturidi, Mohammad b. Mahmud. (2004b). *Te'vilat al-Qur'an. Volume VI*. Beirut: Muassasah al-Risalah.
- Miller, D. (2017). "Justice", The Stanford Encyclopedia of Philosophy (Fall 2017 Edition), Edward N. Zalta (ed.), <https://plato.stanford.edu/entries/justice/>
- Mitchell, J. I., Gagné, M., Beaudry, A. & Dyer, L. (2012) The Role of Perceived Organizational Support, Distributive Justice, and Motivation in Reactions to New Information Technology, *Computers in Human Behavior*, 28: 729-738.
- Moorman, R. H. (1991). Relationship Between Organizational Justice and Citizenship Behaviors: Do Fairness Perceptions Influence Employee Citizenship?. *Journal of Applied Psychology*, 76(6): 845-855
- Muslim, Muslim b. Hajjaj. (2008). *al-Cami al-Sahih*, Qahirah: Mektebah al-Rihab.
- Nadiri, H., & Tanova, C. (2010). An Investigation of the Role of Justice in Turnover Intentions, Job Satisfaction, and Organizational Citizenship Behavior in Hospitality Industry. *International Journal of Hospitality Management*, 29(1): 33-41
- al-Nasai, Ahmad b. Suayb. (1992). *Sunan al-Nasai*, İstanbul: Çağrı Yay.
- Niehoff, B. P., & Moorman, R. H. (1993). Justice as a Mediator of the Relationship between Methods of Monitoring and Organizational Citizenship Behavior. *Academy of Management Journal*, 36(3): 527-

556.

Ögtem, R. (2018). Emeğe Saygının Göstergesi: İşi Ehline Vermek, Emeğin Değeri: Din ve Emek İlişkisi, Ed. Ali Arslan vd., s. 131-138.

Pazarlı, O. (1972). *İslam'da Ahlak*. İstanbul: Remzi Kitabevi.

Raphael, D. D. (2001). *Concepts of Justice*. NY: Oxford University Press.

Rawls, J. (1957). Justice as Fairness. *The Journal of Philosophy*, 54(22): 653-662.

Rawls, J. (1963). The Sense of Justice. *The Philosophical Review*, 72(3): 281-305.

Rawls, J. (1999). *A Theory of Justice*, Revised Edition. USA: The Belknap Press of Harvard University Press.

Radi, F. (1981a). *Mefatih al-Gayb, Volume XII*. Beirut: Dar al-Fikr.

Radi, F. (1981b). *Mefatih al-Gayb, Volume XX*. Beirut: Dar al-Fikr.

Radi, F. (1981c). *Mefatih al-Gayb, Volume XXI*. Beirut: Dar al-Fikr.

al-Ragib al-Isfahani, Husayn b. Mohammad. (2009). *Mufredat Elfaz al-Qur'an*, Ed: Safvan Adnan al-Dawudi, Dar al-Qalem.

Scandura, T. A. (1997) Mentoring and Organizational Justice: An Empirical Investigation, *Journal of Vocational Behavior*, 51: 58-69.

Schoenfeld, E. (1989). Justice: An illusive concept in Christianity. *Review of Religious Research*, 30(3): 236-245.

Shockley-Zalabak, P. S., Morreale, S., & Hackman, M. (2010). *Building the high-trust organization: Strategies for supporting five key dimensions of trust* (Vol. 7). USA: John Wiley & Sons.

Stroh, L. K., Northcraft, G. B. ve Neale, M. A. (2002) *Organizational Behavior, A Management Challenge*, Third Edition. London: Lawrence Erlbaum Assoc. Publishers.

Tansky, J. W. (1993). Justice and Organizational Citizenship Behavior: What is the Relationship?. *Employee Responsibilities and Rights Journal*, 6(3): 195-207.

al-Tirmidhi, Mohammad b. Isa. (1992). *Sunan al-Tirmidhi*, İstanbul: Çağrı Yay.

Tosi, H. L. & Mero, N. P. (2003) *The Fundamentals of Organizational Behavior, What Managers Need to Know*, Blackwell Publishing: UK.

Ünal, İ. H. (1995). İslâm'da İşçi-İşveren İlişkileri, *İslam'da İnsan Modeli ve Hz. Peygamber Örneği [Kutlu Doğum Haftası: 1993]*, s. 243-250.

- Uysal, E. (2018). Dini ve Ahlaki Açıdan Çalışma ve Emeğin Önemi, *Emeğin Değeri: Din ve Emek İlişkisi*, Ed. Ali Arslan vd., s. 3-12.
- Van den Bos, K. (2001). Uncertainty Management: The Influence of Uncertainty Salience on Reactions to Perceived Procedural Fairness. *Journal of Personality and Social Psychology*, 80(6): 931-941.
- Van den Bos, K., Lind, E. A., Vermunt, R., & Wilke, H. A. (1997). How Do I Judge My Outcome When I Do Not Know the Outcome of Others? The Psychology of the Fair Process Effect. *Journal of personality and social psychology*, 72(5): 1034-1046.
- Van den Bos, K., Wilke, H. A., & Lind, E. A. (1998). When Do We Need Procedural Fairness? The Role of Trust in Authority. *Journal of Personality and social Psychology*, 75(6): 1449-1458.
- Wong, Y.-T., Ngo, H.-Y. & Wong, C.-S. (2006) Perceived Organizational Justice, Trust, and OCB: A Study of Chinese Workers in Joint Ventures and State-Owned Enterprises, *Journal of World Business*, 41: 344-355.
- Yazır, E. M. H. (trs). *Hak Dini Kur'an Dili, III. Cilt*. İstanbul: Azim Dağıtım.
- al-Zebidi, Mohammad Murtada. (1306 h.). *al-Tac al-Arus min Javahir al-Qamus*, Beirut: Dar Sadir.
- al-Zemahsheri, Omar b. Mohammad. (1995). *al-Qassafan Haqaiq Qavamid al-Tanzil ve Uyun al-Akavil fi Vucuh al-Tavil*. Beirut: Dar al-Marifah.



ÜMMETTEN ÖRGÜTE ADALET: KUR'ÂN-I KERÎM VE SÜNNET ÇÖZÜMLEMESİ

 Berrin GÜZEL^a

 Recep Emin GÜL^b

Geniş Öz

Adalet kavramı ve adalet ile ilgili diğer kavramlar insan yaşamının temel özelliklerini içerir. Bu nedenle adalet kavramı filozoflar, sosyologlar, siyaset bilimciler, akademisyenler, ekonomistler ve psikologlar tarafından ele alınmıştır. Bununla birlikte sosyal kurumlarda sahip olunan ilk erdem kabul edilen adalet sadece erdemli bir davranışı ifade etmenin üstünde, toplumlarda yönlendiren bir kavram hüviyetini kazanmıştır. Toplumun yakından ilgilendiren adalet kavramı dört büyük erdemden biri kabul edilmiş ve Platon, Rawls gibi çok sayıda filozof ve düşünür tarafından konu edilmiştir. Toplumların huzur ve refahını sağlayan kutsal kitaplar da adaleti vurgulamış ve bu yöndeki ilkeler gerek kutsal metinlerde yazılı olarak gerekse peygamberler aracılığı ile sözlü olarak belirtilmiştir. Eski Ahit'te *tzedek* kelimesiyle ifade edilen adalet; Yeni Ahit'te ise *dike* olarak yer almaktadır. Kur'ân-ı Kerîm'de ise *a-d-l* kökünden türeyen mastar ve fiillerle ifade edilir. Kur'ân'da eşitlik adaleti *adl* ile karşılırken; istihkak, liyakat ve oran adaleti ise *kıst* terimiyle karşılır. Bununla birlikte Kur'ân ve sünnette adalet dört farklı anlamda kullanılmaktadır. Bunlar; a. dengeli yapmak, denk kılmak (İnfîtâr, 82/6-8; Buhârî, Hîbe, 12); b. doğru inanç ve doğru davranışta bulunmak (Nahl, 16/90; Mâide, 5/106; En'âm, 6/115; Müslim, İman, 57); c. doğru inançtan sapmak (En'am, 6/1; Müslim, Tefsir, 19); d. adaletli davranmak, hükmetmek (Nisâ, 4/58; A'râf, 7/29; Mâide, 5/42; En'am, 6/52; Nisâ, 4/135; Buhârî, Ezan, 36; Ebû Dâvûd, Akdiye, 2) anlamlarıdır. Adalet, sadece toplum yaşamı gerekliliği ile değil, aynı zamanda iş hayatında işçi-işveren arasındaki ilişkide de önemlidir. Çalışmada örgütsel adaletle yönelik boyutlandırmalar Greenberg (1993)'ün tartışması ve daha sonrasında Colquitt (2001)'in desteklemesi ile birlikte ortaya çıkan dört boyuta (dağıtım, işlem, etkileşim ve bilgi adaleti) yönelik olarak gerçekleştirilmiştir. Kur'ân-ı Kerîm ile birlikte hadis metinleri değerlendirilmiştir. Söz konusu ayetler ve hadisler içeriğindeki *adl* kökü ve *adalet* kelimesine göre

^a Doç. Dr., Adnan Menderes Üniversitesi, berrin.guzel@adu.edu.tr

^b Dr. Öğr. Üyesi, Balıkesir Üniversitesi, emingul08@gmail.com

seçilmiştir. Buna göre 29 âyet ve 35 hadise çalışmada yer verilmiştir. Çalışmada nitel veri tekniklerinden betimsel içerik analizi tekniği uygulanmıştır.

Örgütsel adalet çalışanları örgüte bağlılıklarını sağladığı gibi, performanslarını da arttırır. Ancak örgütsel adaletin geniş perspektifte ele alınması, farklı boyutlarda değerlendirilmesine neden olur. Bu ayrım, Kur'an'ı Kerîm ve sünnette de görülür. Hayatın her alanında adalet vurgu yapan İslâm'da adalet yönetimin temel esası olarak kabul edilir. Bu durum sadece devlet yönetiminde değil işçi-işveren arasındaki ilişkilerde de geçerlidir. Kur'ân'da herkese yaptığı için karşılığının verileceği (Ahkâf, 46/19) beyan edilirken Hz. Peygamber de işçiye muamelede hakkaniyetli olunmasını gerektiğini vurgulamıştır (Buhârî, İcâre, 10). Eşitlik teorisi temelinde yer alan ve sosyal bir ortamda ödüllerin miktar ve paylaşımlarının adil oluşunu değerlendiren dağıtım adaleti, kısaca kaynakların dağıtımını konusunu ele alır. Dağıtıma dair ilkelerin tespit edilmiş olması adaleti sağlayan önemli faktörlerden birisidir. Kur'ân-ı Kerîm'de de herkesin yaptıklarının karşılığının verilmesi ve hakkı kadar verileceği konusu Ahkâf, 46/19 ve Şu'arâ, 26/183 ayetlerinde açık şekilde belirtilir. Dağıtım adaletinde haksızlığın toplumların yok olmasına neden olacağı konusunda da hadîs-i şerîfler yer almaktadır. İşlem adaleti kararların nasıl alındığına yöneliktir. Bu noktada prosedürlerin alınmasında belirlenen ilkeler önemli rol oynamaktadır. Prosedürlerin adil algılanması için istikrar, önyargıdan uzak olma, doğruluk, düzeltilebilirlik, temsil edilebilirlik ve etik olma ilkeleri aranmaktadır. Bu adalet boyutuyla ilgili hükümler Hûd, 11/85, A'râf, 7/85, İsrâ, 17/35, Şu'arâ, 26/182 ve Rahmân, 55/9. ayetlerinde açık şekilde belirtilir. Hz. Peygamber'in de adaletin bu boyutuna dikkat çektiği, emanetin ehline verilmesi ve çalışanın hakkının eksiksiz ve zamanında verilmesi yönünde uyarılarının olduğu görülmektedir (Buhârî, İcâre, 3; Buhârî, Büyü, 106; İbn Mâce, Rühûn, 4). Etkileşim adaleti işveren-işçi arasındaki ilişkiye yöneliktir ve karar sürecinde adil davranılmasını açıklar. Adaletin bu boyutunda kişi adaletsizlik algısını örgüte değil, yöneticiye/işverene yöneltir. Dolayısıyla etkileşim adaleti iletişim temelli olmaktadır. Bakara, 2/286 âyetinden yola çıkarak İslâm âlimleri de işçi-işveren arasındaki iletişimi kuvvetlendirmek amacıyla çalışana gücünün yettiği kadar yükümlülük verilmesi gerektiğini belirtmişlerdir. Özellikle Hz. Peygamber'in çalışanlara yönelik davranışlarda ve kararlarda adil olunmasına yönelik uyarı ve tavsiyeleri önemlidir. İşverenin çalışanını kendinden ve ailesinden ayrı tutmamasını tavsiye eden Hz. Peygamber'in bu konudaki tutumu açıkça adaleti sağlamaya yöneliktir. Hz. Peygamber bu konuda sadece işverene değil çalışanlara da adaletli olmaları yönünde uyarılarda bulunmaktadır (Buhârî, İmân, 22; Tirmizî, Sıfatü'l-Kıyâme, 48; İbn Mâce, Ticârât, 4) Bilgi adaleti, kararlar ile ilgili olarak çalışanların yeterli ve doğru zamanda bilgilendirilmesine yöneliktir. Bilgi adaleti yöneticilerin aldığı kararları ve bu kararlarda kullanılan prosedürleri tam ve zamanında çalışanlarına açıklamasıyla oluşmaktadır. Bu anlamda Hz. Peygamber iş akdinin önemini

belirtmiş, çalışanların haklarını bilmeleri ve bunların da ayrıca yazılı olması gerektiğini ifade etmiştir (İbn Mâce, Rühûn, 4; Nesâî, Müzâraa, 44). Çalışma neticesinde görüldüğü üzere gerek Kur'an'ı Kerîm gerek sünnette işlem ve bilgi adaletine yönelik âyet ve hadisler bulunmakla birlikte adalet konusu özellikle dağıtım ve etkileşim boyutlarında vurgulanmıştır. Bu anlamda Kur'an'ı Kerîm ve sünneti kendine rehber edinen kişilerin iş hayatlarında da adil olmaları ve adaleti boyutlarına dikkat ederek yönetmeleri dünyevî ve uhrevî anlamda önemlidir.

Anahtar Kelimeler: Hadis, Örgütsel Adalet, Kur'an'ı Kerîm, Sünnet.

