

Islamic Perspective of Human Resource Management: Some Salient Features

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Abstract

Islam integrates spiritual and material progress. It also integrates individual and collective growth and well being. It combines this world with the hereafter. It aims at developing all these aspects simultaneously. No aspect of the human being is allowed to develop unduly or at the cost of others. It combines its laws of (Ad'l) and spiritual morality (Ihsaan and Taqwa). In the national context, the Islamic principles of HRM can prove to be useful in dealing with the problems of in-efficiency, mis-use of authority in national institutions, myriad social divides afflicting the nation at large, which stem primarily from the HRM related challenges faced by these institutions and the nation. Application of Islamic HRM principles can significantly help in overcoming crisis in training, leadership, essential professional skills, knowledge and attitudes required for productive careers and useful role in society. In the international context also, these principles & practices can help tackle the challenges arising from increasing Muslim population across the globe in the realm of cultural gaps, diversity & leadership issues and managing effectively the increasing number of Muslim employees in the multi-national and multi-cultural organizations. The Islamic HRM practices are based on ethical values, trust and voluntary motivation, and consider employees more than mere resources as the modern practices do and thus focus more on HRD than HRM. Islamic training encompasses all aspects of the human resources including physical, spiritual, intellectual, social and psychological.

For tackling the above problems, the Islamic concepts of non-reciprocal goodness to all, unconditional justice even to one's enemies, its mechanism of bringing about change through gradualism and peaceful activism, principle of following merit and right man for the right job, its concept of power & authority as trust of the public, emphasis on obligation than right, integrity & self-accountability on the part of leaders and those in authority at all levels, its distinct kind of leadership based in concepts of service and guardianship of the public rather than being their ruler, virtues of forgiveness, kindness & patience,

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compassion & tenderness, forbearance & humility are relevant and significant. These elements of the Islamic HRM can help a great deal in tackling the above mentioned challenges of individual and collective nature. Following these Islamic principles and practices can enhance harmony, trust & mutual co-operation, peace, motivation, commitment and development of the human resources and reduce conflicts. Islam's notion of a balance and integration of various aspects can provide a corrective check to the motives of individualism, materialism and profit maximization that characterize much of contemporary human resource management theory & practices.

Keywords: Human resource management, Employee selection, Ihsaan and Taqwa

Employee's Selection: The criterion of right man for the right job

The holy Quraan says: "*Verily God directs you to assign trusts/ duties/ things to the care of whom they are due and to judge with justice when you decide between people*".¹ From the above verse, it is evident that all positions and posts of public office are trusts of God, whose repository are those persons who have the power to hire and fire the employees. Thus, these positions are to be given to those (like a trust) who deserve them on merit consisting of integrity & competence (professionalism) and who are the best in the available lot.² That is why when one of the companions Abuzar (r.a) sought appointment on an important position, the prophet of Islam (peace be upon him) refused the appointment candidly but lovingly by saying that "*O Abuzar! You are (administratively) a weak person and the said post is a trust, which may put the occupant in disgrace on the Day of Judgment...*".³ The holy prophet of Islam (peace be upon him) also said "*Whosoever appointed on a (public/official) post such a person who is not the best among the available lot, he cheated God, His prophet and all the Muslims*".⁴ When a companion asked when the doomsday will happen, the holy prophet of Islam (peace be upon him) explained the reason thus "*When trust/integrity will be lost, then wait for the doomsday*".⁵

When one of the companions desired his appointment on an important position, the holy prophet of Islam said: "*Verily! We do not appoint a person (against merit) who demands it and who is after it*".⁶ On another occasion, he said that if some one is appointed after/on his demand he will be handed over by God (to

the difficulties and tough accountability) and whoever is appointed without any demand he will be helped(by God) in the matter.⁷

The principle of good governance that the holy Quraan insists upon is appointment of the right man for the right place. That is, merit would be the only criterion of appointment of manpower in organizations and in an Islamic state.⁸ Colour, creed and race have been ousted from influencing the selection and appointments.⁹ It is noteworthy that the holy prophet of Islam appointed even the non-Muslims for diplomatic and other services only on the touchstone of their professional competence and integrity.¹⁰ The holy prophet (peace be upon him) hired the services of a non-Muslim as a guide for the journey from Makkah to Madina because this guide had the reputation of being a man of integrity in his field and services. In Islamic history, he is known as Abdullah Ben Urayqet. He lived and died in Makkah with out having come to the fold of Islam.¹¹ At the battle of Badr, around 70 persons of the enemy were taken as captives. Majority of them were literate. The holy prophet (peace be upon him) declared that any of those war criminals who were ready to teach ten children of Madina how to write and read would be given their freedom. Their education services were counted in lieu of their ransom money. This was the first centre of learning in the history of Islam in which all the students were Muslims and all of the teachers & trainers were from the enemy side.¹² In making this choice, the consideration that these prisoners, when freed, may again involve in conspiracies against the Muslims was not given any importance.¹³ What was considered most important were the person's competence and integrity.¹⁴ This shows that skills (ability) and integrity are the two most important criteria for selection of an employee in Islam.

Since the position of an administrator requires mental, intellectual and organizational ability in the incumbent, the required criteria mentioned in the holy Quraan are Integrity (Amana)¹⁵, knowledge, skills and ability to perform one's duties (Ilm) and requisite trust for protection from loss (Hifaazat).¹⁶ For physical workers, the mentioned criteria are integrity (Amana) and physical strength & stoutness for work.¹⁷

It is noteworthy that the criteria for merit in both the cases differ a little. In the case of physical worker, physical strength is obviously necessary for optimum efficiency. Integrity, however, is considered essential in both the cases. It is because in the final analysis, integrity is such a critical factor in the selection of employees that it cannot be compromised in any case except at the

cost of the very existence and objectives of the organization. This is because when integrity is present in the employees or in the culture of the organization, it essentially ensures discipline, punctuality, efficiency, accountability, honesty, responsibility, motivation and commitment. These traits enhance the overall usefulness of the employee and his productivity both for himself and the organization. The holy prophet of Islam (peace be upon him) underlined the importance of honesty and integrity by saying “*Whoever does not have integrity (actually) does not have faith and whosoever does not keep promises (or contracts) does not have any religion*”.¹⁸ While pointing out the signs/characteristics of a hypocrite person, the fourth one has been mentioned by the holy prophet (peace be upon him) as: “*...one with whom something is kept as trust and he/she does not honour it*”.¹⁹ In another verse, the criteria for a commander of the army have been mentioned as better skills (on war strategies) and physical smartness.²⁰

Three Categories of Persons

Muslim history contains an important document regarding the parameters of selection of state employees and solving the problem of good governance. It is narrated that at the time Umar Ben Abdul Aziz was re-instated in the office of the caliph, he sent a letter to a contemporary scholar Imam Hassan Basri requiring his help & consultation in selection of the man-power for administration and running of the state institutions. Imam Hassan Basri wrote that in his view the society could be categorized into three broad sections.

The first class consists of those persons who have got fed up with the games of politics. They had resigned from the thick & hardships of material life and have now reconciled to the remembrance of God only. This category is no longer available for the services of the state and he (the ruler) is advised to leave such persons in their places.

The second class of people are those who are extremely desirous & ambitious for having an opportunity of this type. Such people might knock at his (ruler) door day in & day out expressing their keenness and availability for the services of the public while, in fact, they would desire to fulfill their own selfish interests only. The ruler is advised to keep such kind of people at a safe distance and avoid giving them any appointment in the state services.

The third class of persons is a strange mix. In this class, if an individual is intelligent & skillful, he is dishonest to the core. If accidentally, he is honest, he is dreadfully stupid & simpleton, who can hardly notice something beyond his nose. These two

competencies (intelligence & honesty) rarely go together. If he is fortunate enough to find some individuals of this type, he should attempt to have them busy in the governance of the state institutions. Such a class alone could serve his purpose.²¹

Avoiding Assigning Responsibilities to Nears and Dears

Out of his own relatives, the holy prophet of Islam (peace be upon him) did not assign any state duty to any one of them except Ali (r.a) whose capability of administration as well as integrity were beyond any question.²² The first caliph Abu Bakr (r.a) meticulously avoided posting any of his close relatives in the public service. The second caliph Umar (r.a) was so strict in this aspect of the public administration that he even denied jobs and positions to his relatives including his son Abdullah Ben Umar (r.a) who were otherwise qualified and had the requisite skills and integrity for appointment to important state positions.²³ While constituting a committee of six companions (out of the then seven living companions having been given glad-tidings of heaven while still alive) for tackling the issue of election of his successor, he excluded the seventh one from the committee for the only reason that he happened to be the caliph's cousin and brother-in-law. He posted only one of his relatives for tax collection in the entire period of over ten years of his caliphate and he too was removed from the job later under the charges of drinking.²⁴

Granting Adequate Freedom to State Functionaries (Employees)

Lack of confidence in the public (or state functionary) and suspicion by the ruler has been discouraged by the holy prophet of Islam (peace be upon) in the following saying: *“If the ruler is in the habit of suspecting public, it would encourage them on dishonesty”*.²⁵

The First caliph Abu Bakr (r.a) duly clarified that the state should not only appoint the right man for the right job but should also provide them adequate professional freedom and delegation of authority so that they could do full justice to their job without any fear or favour.²⁶ For if the ruler or, for that matter, the higher authority in an organization has the tendency to interfere constantly in the work of his sub-ordinates, they would lose heart and remained suspended & undecided in their work.²⁷ The second caliph Umar (r.a) was extremely strict in implementation of the principle of the right man for the right job and implemented the above two provisions (that is, right man for the right job and

adequate professional freedom) so that the worker puts his heart and soul in the work.²⁸

Sufficient/Adequate Delegation of Authority

It is a matter of record that the first caliph of Islam Abu Bakr (r.a) used to give sufficient authority to the state functionaries/employees and would give them only broader outlines of his policies.²⁹ There was, thus, sufficient delegation of authority and professional freedom so that state functionaries (employees) do not feel handicapped in doing justice with their jobs and maintaining the writ of the state. The employees were free to decide the details of how they would implement the policies and there was no interference in their day to day affairs.³⁰ It now depended on the functionary as to what efforts he makes to develop his potential and career.

Adequate Salaries as means of Retaining Employees

The second Caliph of Islam, Umar (r.a) would fix high salaries for public functionaries so that they are not inclined towards corruption and misuse of authority. This measure worked as means of retaining employees and to enhance their motivation, loyalty and commitment for achievement of organizational goals.³¹ This was also meant to eliminate the chances of the problem of 'turn over' of employees plaguing the organizations in this age.

Job Description

Soon after migration to Madinah, the holy prophet (peace be upon him) realized the importance of outlining the rights and obligations of the citizens and got the 'charter of Madinah' enforced, which is considered to be the first ever written constitution in human history and rightly called 'Magna Charta' of Islam. The agreement determined the rights and duties of the Muslims as well as the Jews towards each other and towards the state. It was a kind of a broader outline of job description.³²

For employees appointed on important posts such as tax collection, the second caliph of Islam, Umar would issue a declaration containing terms of appointment, powers & authority and details of duties (job description).³³ The declaration would bear evidence of some witnesses also. The employee was bound to make the declaration public in front of the people so that they know his powers and duties and make him accountable in case of any violation of the terms of his employment.³⁴ The caliph was so particular in letting the public know the duties and powers of the

state functionaries that he would repeatedly address people in this regard.³⁵

Assets Declaration

At the time of appointment, a statement of the state-functionary's assets would be prepared and kept as part of the record so that, in case of unusual accretion in the employee's assets, he may be confronted with the same and then made accountable accordingly.³⁶ There are instances where the assets acquired beyond fair and explainable means were deposited in the treasury.³⁷

Performance Appraisal/Management

Umar (r.a) used to appraise and oversee the performance of his governors, military commanders and tax collectors and require them for annual accountability before the public at the time of pilgrimage. He would call for opinions or complaints of the public at large against misuse of powers & authority on part the respective governors of various provinces and tax collectors.³⁸ Besides, he would also defend his employees against frivolous and false complaints so that they work without any undue pressure and writ of the state is kept intact. For investigation of veracity of complaints against state functionaries, Umar had established a separate post on which the companion Muhammad Ben Muslima (r.a) was appointed. This companion carried out investigations on the complaints against important personalities and office bearers including governors.³⁹

Conducting Test & Soliciting Feedback regarding Prospective Employees

It is also reported that in appointment of officials of the provinces, proposals would be sought from the provinces regarding their choices with a feedback regarding their competence and integrity.⁴⁰ In important cases of appointment such as selection of the Qazi (judge), he would sometimes conduct tests before making the appointment.⁴¹

Criteria for appointment of a Judge

The second caliph of Islam, Umar (r.a) had ordained that the person who is not wealthy enough and respected should not be made a judge because in such cases, the judge would be tempted to corruption and unduly influenced by influential people.⁴²

Avoiding Conflict of Interest by Public Functionaries

The judges would not be allowed to engage in trading or business while in public service.⁴³ This is the current principle of avoiding conflict of interest and is the sound principle which has been adopted in the developed countries after experiences of hundreds of years.⁴⁴

Not only selection of the best person but ensuring that he also performs as desired

Umar wanted to establish justice in every nook and corner of the state and for this he would feel himself accountable before God Almighty. That is, if his tax collector would mal-treat any person thousand of miles away, he would feel as if he himself has mal-treated the person. When he once asked “*Do you think that by appointing the best suited person as collector, I would be absolved of any further responsibility*”? People replied in affirmative. On this he said “*No, it would not be true unless I also ensure that he has acted upon as required*”.⁴⁵ In the very first address as caliph he said:⁷

*“By God, a weak person among you will be stronger with me until I deliver him his due while a strong person among you will be weaker with me until I snatch from him what is due to others.”*⁴⁶

Reasonable increase in Salaries as a means of Retaining Employees

In the caliphate of the second caliph of Islam- Omar (r.a), there would be a reasonable increase in salaries based on seniority and performance.⁴⁷ This would enhance employees’ motivation, commitment, saving of the public and state interest and also help in retaining of the productive employees and reduce employees’ turnover.

Presence of Succession Planning

It is reported that when the prophet of Islam (peace be upon him) would leave the capital city of Madina for military expedition, he would appoint his successor in charge in Madina for defence of the city as well as attending to administrative matters of the Muslim community.⁴⁸ He made such appointments on 23 occasions.⁴⁹ The number of appointees was 13 which mean that some of the companions were appointed for more than once to hold such position.⁵⁰ The period of appointment ranged from some days to

three and half months. The post of successor in Madina was a permanent one.⁵¹

Traces of Appointment in Various Positions

For performing of various functions, the holy prophet (peace be upon him) made appointments of successors⁵² at Madina for Administration, advisors⁵³ for consultation, scribes and writers⁵⁴ for writing of the revelation & letters of the prophet, ambassadors & emissaries⁵⁵, governors⁵⁶, military commanders⁵⁷, officers of the market⁵⁸ for monitoring prices, judges⁵⁹, and Daees⁶⁰ for propagation of Islam, training and education. The principles of merit (that is competence for the respective job & integrity) were considered so critical, cardinal and essential that in some cases young persons were preferred over companions who had joined the Islamic faith earlier and who had immense services to Islam at their credit.⁶¹ One of such examples is the appointment of Osama ben Zayd (r.a) in the presence of the old companions.⁶²

By strictly observing the principle of merit & right man for the right job, giving importance to both integrity and ability (skills), treating his appointees equitably, enforcing a system of strict accountability, granting adequate freedom and salaries to state functionaries, among others, the second caliph Omar is known as one of the most outstanding Islamic leaders. He not only enforced the system of accountability on others, but he would be the first to offer his own self for accountability of the public.

Peoples' Right to question the decision of those in authority

There are several instances to indicate that ordinary people would dare to question the decisions or opinions of caliph or even an item of his personal life on the touchstone of propriety, integrity and accountability of the ruler to the public.⁶³ Even women folk would exercise their right of criticism. And the caliph would not only bear such criticism but would rather welcome and appreciate the same by saying that "*they would be of no good if they do not point out such things and we (the rulers) would be of no use if we do not listen and accept criticism*".⁶⁴ And not only that, he would also stand corrected if proved to be wrong, and would admit his mistake in the public from the pulpit.⁶⁵

Integrity is a must in Islamic HRM

The holy prophet (peace be upon him) said that "*Everyone among you is accountable and he will be made accountable for those under his authority*".⁶⁶ On another occasion

he said “*Whosoever is made authority(over people) and he dies in a state of being dishonest with them, God will never enter him in heaven*”.⁶⁷ Of the same connotation is the saying “*Whosoever is made an authority in matters of Muslims and he does not strive for their good and facilitation, he will not enter in heaven.*”⁶⁸

Presently, more emphasis is laid on certain other aspects of the prospective employees in the process of selection but the aspect of integrity is only given nominal importance.⁶⁹ As a result of this oversight and lack of emphasis on it, many of the organizations suffer from corruption, inefficiency, favoritism, lack of discipline, lack of moral accountability despite the fact that many of the organizations’ employees may be having excellent skills and qualifications.⁷⁰ This malady is quite evident in govt. organizations in Pakistan.

Strict Accountability of those in authority

In an Islamic state, the rulers are bound to decide important matters through consultation of the community or its representatives.⁷¹ The concept of the rulers or those in authority is like that of a Shepard which is responsible for the welfare, progress and protection of its public.⁷² In an Islamic state, the community is to serve a watchdog of social norms and values. It is to have a vigilant eye on the conduct of the rulers and the functionaries of the state. The second Caliph of Islam, Omar became one of the most outstanding Islamic leaders in human history by treating his state functionaries equitably and devising and enforcing an effective system of accountability. He not only enforced the system of accountability on others, but he would be the first to offer him for accountability of the public. That is why everyone could ask about the source of his clothes. Even women folk had the courage to criticize him for his decisions or opinion. He implemented such a system of accountability and vigilance that the state functionaries would feel that the caliph is with them in the far off provinces.⁷³

Free Access to public and knowledge about powers of state functionaries

Omar (r.a) would advise the state functionaries and officials to grant free and easy access to public and not shield themselves in palatial dwellings or place guards at their gates. He was so particular in letting the public know regarding powers and responsibilities of the state functionaries that he would address and inform public in sermons repeatedly.

Traces of Employment Agreement or Contract

One of the important established practices in modern commercial relationships is that, for optimum achievement of the organizational goals, there should be an employment agreement between the employer and the employees at the start of the employment. Islamic theory and practice also provide for such an agreement.⁷⁴ The theory in this regard is so clear & all-embracing and the practice thereupon so established that, if minutely examined, it becomes abundantly clear that it contains all the essential elements of a modern employment agreement—specification of job description in precise terms, working hours, place of work, pay & allowances, number of holidays and leaves from duty, period of employment and the right of the parties to the agreement to terminate the employment etc.⁷⁵ The importance of the above elements in any employment agreement is so obvious that it does not require any rational argument. If the above aspects of the employment are not present or are not precisely and elaborately mentioned in the agreement, it may lead to intractable disputes between the employer and the employees resulting in avoidable losses to the individual employees as well as organizations.

In Islamic juristic terms, an agreement deficient in these terms or an ambiguous one is invalid, void ab initio, and thus, liable to be vacated.⁷⁶ The holy Quraan mentions that when prophet Shoaib (peace be upon him) desired to employ prophet Moses (peace be upon him), he said:

“I wish to give you one of my daughters in marriage provided that you serve me for eight years; and if you wish you may complete ten. I do not want to be harsh to you; if God wills, you will find me a righteous man. Moses replied, ‘Be it an agreement between me and you. Whichever of the two terms I complete, let there be no injustice to me after that; and Allah is a witness to what we have agreed upon.”⁷⁷

Details regarding period of service and remuneration

Since the household of Shoaib (peace be upon him) did not have a male member to do the outdoor works, the job description of grazing the goats was patently apparent, between the lines, keeping in view Quraanic principle of omitting to mention what is obvious from the context⁷⁸, and thus it was well known to both the parties. The place of work was also known and need not be mentioned. The period of employment was precisely provided for in the offer. The remuneration (pay) was also outlined. In a narration from the

holy prophet (peace be upon him), it is also mentioned that, inherent between the lines of the offer, was the fact that the food to be provided to Prophet Moses (peace be upon him) was also the responsibility of the employer.⁷⁹ Thus, all the necessary aspects/terms of the agreement were fully disclosed.

Full disclosure of necessary facts

Like employment, purchase & sale agreement also require precise mentioning of all critical and significant matters other-wise it may lead to serious disputes. Besides, such agreement may, due to lack of such specification, not only become void and liable to be vacated and, consequently, prove to be futile but may also result into losses to the parties involved in the form of litigation etc.

As regards the contracting parties, the holy prophet (peace be upon him) said:

“If they tell the truth and clarify (by disclosing all the relevant facts) then blessings are poured in the transaction and if they tell lie and conceal (the relevant facts), the blessings are taken away from the transaction.”⁸⁰

Thus, it is the moral obligation of both the parties to the agreement to fully disclose and precisely mention such significant matters as having the potential of giving rise to disputes in the future or resulting in injustice to either of the parties to the contract. Further, the holy Quraan and Sunnah of the prophet (peace be upon him) encourage that such agreements should be put to writing because employment agreement also involve future (debt) payment in that services are rendered first and the payment (as remuneration or salary) is made afterwards(at the end of the week or month). Regarding debt, the holy Quraan emphasizes that its necessary details should be documented in writing⁸¹ and such an agreement should be witnessed by reliable persons⁸² so that due rights accruing from the agreement in future can be ascertained (in the court of law or outside the court) in case of any likely dispute between the parties. Further, the witnesses should not hesitate from or avoid testifying their witness when need be. And the agreement should be for a definite fixed period.⁸³

From the above, it is evident that if the above mentioned directions of the Islamic Shariah are adhered to, many a disputes between the employer and the employees can be avoided in the first place and, if they happen to arise, the same can be settled amicably. Moreover, many of the contentious issues which are,

per force, taken to the courts or trade unions can be settled through mutual agreements beforehand.

One Person's Right, another Person's Obligation

In the present times, generally, every individual seems to be pressing and highlighting or propagating his rights. A myriad of associations & unions also do the same. This tendency or advocacy, at times, reach undesirable proportions and create negative traits in character of individuals and culture of the organization, or for that matter, of the society at large.⁸⁴ A psyche of complaint or persecution – mania is created among individuals. The employer complains that workers do not perform their duty diligently. The workers allege that their due rights are not being delivered. The main reason for such kind of mindset is that every party is least concerned with fulfillment of his/her obligations & duties towards others and would, rather, tend to inflate or exaggerate his/her rights. The balance and moderation in knowing & advocating ones rights and realizing ones duties & obligations is, thus, lost. The injunctions of Quraan & Sunnah tackle this weakness in human nature very successfully and aptly.⁸⁵ The injunctions appreciate the fact that the rights of one person or group are duties of the others concerned.

In the context of the employment agreement, the employer has the right that the fixed amount of work or service is made available to him/it in time. It is the right of the employee (and the duty of the employer) that due compensation of his services is paid to him/her in time. Now if both the parties try to get his/her due right only but chose to ignore his/her duty (or right of the other) the inescapable result would be that championing the 'right' would become a mere point of 'sloganeering' and lip service and then covert in attitude of complaint.⁸⁶ When an overwhelming majority of population of a nation suffer from this mindset (as is the case with our society right now), the right would not be available to anyone. The obvious result would be mutual recriminations, dissatisfaction and disorder in the society on a large scale.⁸⁷ For breaking this vicious cycle, Islamic principle of extra-sensitivity to one's obligations comes to our rescue. Islam guides us that getting right is possible only when performing duty ideally (Ihsaan) becomes the primary concern of every individual of the society. This concern in Islam originates less from the utilitarian concept of 'good of majority' or reciprocity or conditions and fear of enforcement of penal side of the law, and more from the sense of responsibility towards collectivity, fear of God and accountability

on the Day of Judgment.⁸⁸ In such an environment of extra-sensitivity towards one's obligations, disputes between employees and the employers can be avoided in the first place and justice would be easy to get in the courts when disputes happen to come to them. This golden age was once witnessed in history as testified by one of the companions Hazrat Huzaifa (r.a) who said:

*"I have been in an age when I did not feel hesitation or difficulty in entering in to an agreement with any person. If he would be a Muslim, I would be convinced that his faith will force him to give to me my due right. If he would be a Christian or a Jew, even then, I would be convinced that his incharge or boss would endure giving to me what is due to me."*⁸⁹

In one of the verses, the holy Quraan says:

*"Woe to those who give short weight, who, when they take by measure from others, take it fully, and when they measure or weigh for them, they give them less than what is due. Do they not think that they will be raised up again on a Great Day?"*⁹⁰

In the quoted verses, 'what is due' and 'trusts' mean rights of people and the addressees of the verse are those people who owe an obligation towards others and not those who owe rights. In the verse, those not fulfilling the obligations have been admonished. The addressees of the verse are thus, essentially, all human beings -be they boss or sub-ordinate, employer or employee, entrepreneur or labor, customer or trader, debtor or creditor.⁹¹ The obligations of people are assigned trusts of Almighty God. Fulfilling these obligations is moral and legal duty of the trustees even if they are not in writing or evidenced by witnesses. Failing to fulfill this obligation towards others has been threatened with stern chastisement on the Day of Judgment.

When we apply the injunctions, steeling time or showing laziness in the hours of work on the part of the employee or labourer (for which he or she gets the remuneration) is also immoral, illegal and forbidden⁹². Failures to fulfill obligations of people are considered major sins in Islam and are considered to be non-redeemable without a sincere repentance to God. It is reported from the holy prophet (peace be upon him) that:

*"God has said that on the Day of Judgment, He Himself will be a complainant/plaintiff against the employer who received full duty/services from the employee but did not pay (due) remuneration for the same."*⁹³

Payment of remuneration in time has also been exhorted by the prophet (peace be upon him) in a narration reported thus: *“Pay remuneration to the employee before drying up of his sweating.”*⁹⁴

The holy prophet of Islam (peace be upon him) has said that an employer can not be a righteous person unless he takes pains in avoiding undue inconvenience to the employee. It is further reported that:

*“Your servants are (like) your brothers. God has put them under your sub-ordination. Thus, whosoever has a servant under his sub-ordination, he should feed him the same food as he takes himself and should provide him the same clothing as he himself wears. He should not put him under the pressure of work which he cannot bear.”*⁹⁵

Leadership in Islam

Leadership in Islam is considered as Trust (Amanah) of God Almighty. It is like a covenant and solemn pledge from a leader towards his followers that he will strive his best in guiding them, protecting them & treating them fairly & justly. Thus, the emphasis of leadership in Islam is on taking the authority as sacred trust and being a will-wisher and helper of the followers.

In the Islamic perspective, every man is like a Shepard of a flock of cattle, and acts in the authority of a leader.⁹⁶ The concept of leadership is very significant in Islamic teachings. Muslims have been directed to elect a leader & obey him. The holy prophet directed: *“When three are on a journey, they should appoint one of them as their leader.”*⁹⁷

Two Primary Roles of a leader in Islam:

In Islamic teachings, the leader serves as well as he guides his followers.

i. Servant-leader

Leaders act as servants to their follower public. They seek their welfare & lead them towards progress, development, protection and towards enjoining goodness. The holy prophet (peace be upon him) says:

*“The leaders of the people are their servants.”*⁹⁸

*“A ruler who has been entrusted with the affairs of the Muslims, but makes no endeavour (for their material and moral upliftment) and is not sincerely concerned (for their welfare) will not enter Paradise.”*⁹⁹

The second caliph of Islam Umar (r.a) once gave a long sermon from the pulpit, the last sentences of which are thus:

“Muslims! I am not a king to make you slaves as I am my self a slave of God, although I have been burdened with the responsibility of caliphate. I would be fortunate if I do deeds which may enable you to sleep in your houses peacefully. And I would be condemnable if I wish you to pay visits at my house door. I want to persuade you through deeds rather than words.”¹⁰⁰

ii. *Guardian-leader*

The example of the holy prophet (peace be upon him) emphasizes the second important responsibility of a Muslim leader: to save the collectivity and the public from tyranny & oppression, to imbibe and impart a God-conscious and God-fearing attitude in the followers and to promote justice, equity & transparency.

“All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is guardian of his family; the lady is a guardian and responsible for her husband’s house and his offspring, and so all of you are guardians and responsible for your wards.”¹⁰¹

More emphasis on HRD than HRM

With increasing focus on material ends & progress in commercial organizations, the importance of moral values in the Modern HRM is on the decline and the primary aim of various training schemes is HRM more than HRD. Even in the realm of HRD, the real objective has, practically, become maximization of profit and the material goals of the organization. Resultantly, man here is not identified as human being (and that too the best of all creations) but a mere resource and means for achieving commercial goals. The basic framework of HRD in vogue is inherently isolationist and one-eyed as it does not cater to or encompass all the critical aspects of human personality.¹⁰² In the HRD, the emphasis is on skills. Among the skills also, the focus is no particular skills- skills contributing to material benefit and maximization of profit. Resultantly, in the higher developed societies with higher Human Development Index (HDI), the rate of suicide is the highest. In the OECD countries, which are termed developed, this rate is rapidly increasing.¹⁰³ In Islamic HRM, however, the HRD is premised on the status of human being as the best of creations. That is, if it is human resource, then the goals of the organization should match

with this exalted human status and, consequently, result in higher objectives of the organizations. For achievement of individual & collective goals, material and spiritual progress, Islam tends to create a balanced human personality by catering to all important dimensions of its personality and developing human resource in a comprehensive manner. These dimensions are physical, moral, social, spiritual and intellectual. Islamic HRD emphasizes to develop these aspects simultaneously with a balance in such a way that no aspect is given less importance at the cost of others¹⁰⁴. The human resource thus trained is productive for himself, for the organization, society and humanity. Islamic HRD can provide a corrective check to the materialism and isolationist approach that characterize much of contemporary HRM theory & practices offering instead, compassion, humility, forbearance, highest levels and sense of motivation, job satisfaction, employee loyalty and optimum achievement of organizational performance and objectives.

Justice as a necessary ingredient of the HRM theory & practice

Justice is prerequisite for a peaceful society¹⁰⁵. It is the necessary ingredient for organizational and social development¹⁰⁶. Organizational justice and the employees' perception about fair and transparent treatment in their organization are very important for unity, solidarity, motivation, and loyalty of the employees in the organization.¹⁰⁷ It has a positive relationship with performance, efficiency and effectiveness of the employees as well as the organization and, thus, has positive effects on managing human resource.¹⁰⁸ Justice enhances unity, solidarity and team spirit. More attention should, therefore, be given to strict observance of justice in human resource functions such as selection, performance appraisal and compensation which if not done will always result in perception of injustice among the employees. Practicing Islamic approach of unconditional justice to all (even to the enemies) ensures organizational justice. Islam not only emphasizes organizational justice but also requires that procedural justice in decision making in the organization should also be adhered to. In Islam, choosing the right person enhances loyalty to the organization.¹⁰⁹ Favoritism tends to create mistrust and disloyalty. Islam opts for selection of the best person for the job.¹¹⁰ What is required is that Islamic perspective of justice should be embedded in HRM activities starting from selection to career development in organizations.

Ihsaan lies at the core of Islamic Morality and Islamic HRM

The Arabic root of the word Ihsaan is 'Husn' meaning beauty and contains the elements of proportion, balance, completeness, perfection, goodness. Ihsaan, therefore, means doing things, dealing people and fulfilling one's obligations and duties in an excellent way and by following the principle of unconditional goodness. The concept of Ihsaan is at the core of morality of Islam. Justice is lower in rank than Ihsaan. True believers have been defined in the holy Quraan as those who "*when angered are willing to forgive*".¹¹¹ This means that when a person is confronted with such a behaviour as makes him angry, he does not retaliate with anger, but rather returns forgiveness for anger. This concept has been enjoined in the Quraanic terms of "*repelling evil with goodness*".¹¹² This is exhibiting of goodness more than the requirement of justice. That is, meting out non-reciprocal goodness and unconditional forgiveness to people.

Two Levels: The legal and the moral/spiritual

There are two levels of behaviour in a matter. One is legal and thus relating to one's right established on the touch-stone of apparent justice. This kind of behaviour is often exhibited in and based on reciprocity.¹¹³ The other is moral & spiritual connoting behaviour with and treatment of people beyond what is required by mere application of law and apparent acts of justice. It is exhibiting goodness towards people without any reciprocity and conditions. It is unidirectional goodness towards all human beings irrespective of whether the other party reciprocates it or not. This unidirectional and unconditional goodness has been encouraged in the believers by Islam.¹¹⁴

Practice of Consultation Principle

Islam enjoins that in collective affairs, all the decisions are to be made through consultation. The holy Quraan says: "*Who obey their Lord, establish the Prayer and conduct their affairs by mutual consultation....*"¹¹⁵ The prophet of Islam has also been exhorted in the holy Quraan to take decisions after consultation. "*...and take counsel with them in the conduct of the affairs; then when you make up your mind (to do a thing), trust in God(and do it .*"¹¹⁶ This mutual consultation is required in all such matters on which depend interests and good of the people. For example family matters: "*There is no harm if they wean the child by mutual consent and consultation*"¹¹⁷.

Since God Almighty has endowed men with varying degrees of understanding, therefore, those who are unable to grasp things themselves have been enjoined to “*consult someone who is well versed in the matter.*”¹¹⁸

The holy prophet (peace be upon him) has also exhorted the companions for consultation. The fourth caliph of Islam Ali (r.a) narrates that he asked the holy prophet (peace be upon him) regarding the matter in which there is no revelation of the holy Quraan or guidance in the Sunnah of the prophet .The holy prophet (peace be upon him) responded:

*“In such a matter bring together those who have knowledge and decide the matter through consultation. The decision should not be based on the opinion of any one person.”*¹¹⁹

One of the companions, Abu Hurayra (r.a) narrates that he has not seen any person seeking consultation more than the prophet of Islam did.¹²⁰ The second caliph of Islam, Omar (r.a) made conscious attempt to institutionalize the consultation when he formed a committee of six companions for selection of his successor. He gave specific directives to the committee to deliberate on the issue and also seek opinion of the public at large.¹²¹

One of the elements of the consultation principle was the right of the public to question the decision of the ruler and those in authority. There are several instances to indicate that ordinary people would dare to question the decisions or opinions of caliph or even an item of his personal life on the touchstone of propriety, integrity and accountability of the ruler to the public.¹²² Even women folk would exercise their right of criticism. And the caliph would not only bear such criticism but would rather welcome and appreciate the same by saying that “*they would be of no good if they do not point out such things and we (the rulers) would be of no use if we do not listen and accept criticism*”.¹²³ And not only that, he would also stand corrected if proved to be wrong, and would admit his mistake in the public from the pulpit.¹²⁴

Proper Planning before taking any action or making decision

The prophet (peace be upon him) took planned actions and considered every possible precaution & preparation before embarking upon any important matter. This is reflected from his migration to Madina-selection of night time for the start of the journey, asking Ali(r.a) to lie on his bed in order to keep his opponents confused & wondering, staying in the cave ‘Thaur’ for

three days in order to detract the opponents from a timely pursuit, arranging for the camel, money & food in advance for the journey¹²⁵, hiring of a trained guide, adopting a short and unfamiliar route for the journey and ,above all, observing a perfect secrecy of his plans.¹²⁶

Consideration for Counter-Planning

The prophet of Islam (peace be upon him) not only made proper planning and arranged resources for the same, but also gave due consideration to possible counter-planning of his opponents (competitors) before taking any action. This is evident from his choosing site of the battle of Badr, preparing of the ditch for the battle of Ahzaab and arranging of human & material resources before confronting the enemy. He would always emphasize hard work, perseverance and taking all precautions. For proper planning and its effective execution, he would cause to collect all relevant information about his opponents.¹²⁷ Majority of the Saryas (military expeditions) conducted by groups of the companions were primarily meant to collect intelligence about movements of the opponents, their plans and to serve as deterrence for avoiding invasion of Madina by his enemies.¹²⁸

Conclusion

Islamic principles of merit & right man for the right job, granting adequate freedom to employees, emphasis on obligations more than rights, adequate salaries as a means of retention of employees, assets declaration, objective performance appraisal system, avoiding conflict of interests, succession planning are Islamic the principles & practices valued by the modern HRM also. These can ensure justice, accountability, employee' motivation, loyalty, commitment, harmony and organizational success. The Islamic principles of accountability of those in authority, the principles of avoiding conflict of interest, avoiding appointment of one's nears and dears in important positions, the concept of the ruler as the servant and guardian of the public rather being their ruler, regular and objective performance appraisals and primacy of justice and accountability over all other considerations whatsoever, can help a great deal in enhancing efficiency and productivity of both the employees as well as the organizations. These can also enhance the perception of justice with in organizations and enhance the levels of employee motivation, ownership, commitment and voluntary contribution towards achievement of the organizational goals. The principle of consultation based on freely expressed opinions has (at

least) the social advantage that the information and experience available to various individuals becomes available to the collectivity for arriving sound decisions.¹²⁹

Notes & References:

¹ Al-Quran (4:58).

² Muhammad Asad, *Principles of State and Government in Islam* (Barkley: California University, 1961), 82.

³ *Saheeh Muslim* (Karachi, Darul Ashaat, 2005), Narration No.4684.

⁴ Imam Zakiuddin Abdul Azeem bin Abdul Qawi' Al-Munziri, *Al Targheeb Wal Tarheeb*, Vol 3 (Beirut Dar El-Marefah, 2008), 123, 125.

⁵ Ibne Maja, *Sunan*, vol. 2, no. 2645 (Lahore: Darul Asha't, 2005), 43.

⁶ *Saheeh Muslim*, Narration No.197 (Karachi: Darul Ashaat, 2000), .

⁷ *Ibid.*, Narration No.195.

⁸ Muhammad Yasin Mazhar Siddiqui, *The System of Government under the Prophet* (Lahore: Al Faisal Publishers, 2000), 35.

⁹ *Ibid.*

¹⁰ Muhammad Hameedullah, *The Muslim Conduct of State* (Lahore: Al Faisal Publishers, 2005), 27.

¹¹ Waheedud Din Khan, *Tazkeer* (monthly) (September, 2009):16.

¹² *Ibid.*

¹³ *Ibid.*, 22.

¹⁴ Muhammad Yasin Mazhar Siddiqui, *The System of Government under the Prophet, op cit.*

¹⁵ Al-Quran (28: 26).

¹⁶ Al-Quran (12:: 55).

¹⁷ Al-Quran (2: 247).

¹⁸ Imam Ahmad bin Hanbal, *Musnad*, Vol 3 (Beirut: Dār al-Afāq al-Jadīdah, n.d),135, 154.

¹⁹ Saheeh Muslim, Vol 2, Chapter "Characteristics of Hypocrite", Narration No.8, (Karachi, Darul Ashaat, 2000), 18.

²⁰ Al-Quran,(2: 247).

²¹ Muhammad Saleem, "*Principles of Good Governance*", *The Dialogue* 1, no. 3 (2006): 54.

²² Al-Quran (2: 247).

²³ Muhammad Hussain Haykal, *Umar Farooq* (Lahore: Ilm o Irfan publishers, 2004), 599.

²⁴ *Ibid.*

²⁵ Muhammad Asad, *Principles of State and Government in Islam*, op.cit.,133.

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- ²⁶ Muhammad Hussain Haykal, *Umar Farooq*, loc.cit.,600.
- ²⁷ Muhammad Saleem, “Principles of Good Governance”, *op.cit.*, 53.
- ²⁸ *Ibid.*,54.
- ²⁹ Muhammad Hussain Haykal, *Umar Farooq*, *op.cit.*, 31.
- ³⁰ *Ibid.*
- ³¹ Shibli Nomani, *Alfarooq* (Lahore: Maktaba Rahmania, 1990), 193.
- ³² Muhammad Hussain Haykal, *The Life of Muhammad* (Lahore: Idara Ilm o Irfan, 2004), 190.
- ³³ *Ibid*, p.190.
- ³⁴ Shibli Nomani: *Alfarooq*, *op.cit.*,194.
- ³⁵ *Ibid.*
- ³⁶ *Ibid.*
- ³⁷ *Ibid*, 196.
- ³⁸ *Ibid.*
- ³⁹ *Ibid*,197.
- ⁴⁰ *Ibid*, 186.
- ⁴¹ *Ibid*,220.
- ⁴² *Ibid.*
- ⁴³ *Ibid.*
- ⁴⁴ *Ibid*, 221.
- ⁴⁵ Muhammad Hussain Haykal, *Umar Farooq*, *op.cit.*,622.
- ⁴⁶ *Ibid*,615.
- ⁴⁷ *Ibid*, 252.
- ⁴⁸ Muhammad Yasin Mazhar Siddiqui, *The System of Government under the Prophet* *op cit.*, 17.
- ⁴⁹ *Ibid.*
- ⁵⁰ *Ibid.*
- ⁵¹ *Ibid.*
- ⁵² *Ibid*, 14.
- ⁵³ *Ibid*, 18.
- ⁵⁴ *Ibid*, 21.
- ⁵⁵ *Ibid*, 28.
- ⁵⁶ *Ibid*, 28.
- ⁵⁷ *Ibid*, 39.
- ⁵⁸ *Ibid*, 35.
- ⁵⁹ *Ibid.*
- ⁶⁰ *Ibid*, 27.
- ⁶¹ *Ibid*, 35.
- ⁶² *Ibid.*
- ⁶³ Shibli Nomani: *Alfarooq*, *op.cit.*,186.
- ⁶⁴ *Ibid*, 188.
- ⁶⁵ *Op cit*, 27.
- ⁶⁶ Saheeh Muslim *op.cit.*, Narration no. 204.
- ⁶⁷ *Ibid.*, Narration No.209.
- ⁶⁸ Muhammad Asad, *Principles of State and Government in Islam*, *op.cit.*,82.

- ⁶⁹ Mufti Muhammad Taqi Usmani, *Features of Islamic Economy & Capitalism* (Karachi: Idara Al Maaref, 2007), 23.
- ⁷⁰ *Ibid*, 24.
- ⁷¹ Al-Quran (42:38) and (3:59).
- ⁷² Saheeh Bukhari (Lahore: Maktaba Rahmania, 1999), Narration No.3733
- ⁷³ Muhammad Hussain Haykal: *Umar Farooq*, op cit.,32.
- ⁷⁴ *Ibid.*, 25.
- ⁷⁵ *Ibid.*
- ⁷⁶ Mufti Muhammad Taqi Usmani, *Commercial and Industrial Relationships in Islam* (Karachi: Darul Ashaat, 2006), 74.
- ⁷⁷ Al-Quran (28: 27- 28).
- ⁷⁸ Amin Ahsan Islahi, *Tadabur e Quraan*, Vol. 1 (Lahore: Faraan Foundation, 1991), , 37.
- ⁷⁹ Sunan Ibne Maja Vol 3, Chapter “food is on the employer” (Karachi: Darul Ashaat, 1999), 178.
- ⁸⁰ Saheeh Muslim, Vol 3, Chapter on “Transactions”, Narration No.2825, op.cit., 76.
- ⁸¹ Al-Quran (2):282).
- ⁸² Al-Quran (2:283).
- ⁸³ *Ibid.*
- ⁸⁴ Mufti Muhammad Taqi Usmani: *Features of Islamic Economy & Capitalism*, op.cit.,32.
- ⁸⁵ *Ibid.*, 33.
- ⁸⁶ *Ibid.*
- ⁸⁷ *Ibid.*
- ⁸⁸ *Ibid.*, 34.
- ⁸⁹ *Saheeh Muslim*, Chapter on “Fulfilling Obligations”, op.cit.,, 235.
- ⁹⁰ Al-Quran (88:1-6).
- ⁹¹ Mufti Muhammad Taqi Usmani: *Features of Islamic Economy & Capitalism*, op.cit.,35.
- ⁹² *Ibid.*
- ⁹³ *Saheeh Bukhari*, Vol 2, Narration No.2227 (Lahore: Maktaba Rahmania, 1999), , 275.
- ⁹⁴ *Sunan Ibne Maja*, op.cit.,183.
- ⁹⁵ *Saheeh Bukhari*, op.cit., 143.
- ⁹⁶ *Saheeh Bukhari*, Narration No.3733.
- ⁹⁷ *Sunan Abu Daud*, chapter 933 (Karachi: Darul Ashaat, 2005), Narration No. 2602.
- ⁹⁸ Jalalud Din Sayyuti, *Al Jame Al Sagheer* (Darul Qalam, 1966), 175.
- ⁹⁹ *Saheeh Muslim*, Chapter 44, Narration No. 264, Vol 1 (Karachi: Darul Ashaat, 2005), , 82.
- ¹⁰⁰ Shibli Numaani, *Alfarooq*, op cit., 108.
- ¹⁰¹ *Saheeh Bukhari*, Vol 2op.cit., 128.
- ¹⁰² Arshad Ahmad Baig, ”*Human Resource Development; Islamic Viewpoint*”, Monthly Tarjumanul Quraan, (December, 2007): 33.

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- ¹⁰³ *Ibid.*, 34.
- ¹⁰⁴ Al-Quran (4:58).
- ¹⁰⁵ Ishtiaq Hussain Qureshi, *Islam; the Religion of Peace* (Karachi: Royal Book Company, 1989), 118.
- ¹⁰⁶ John Braton & Jeffery Gold, *Human Resource Management: Theory and Practice* (London: Palgrave Macmillan, 1999), 35.
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- ¹⁰⁸ *Ibid.*, 68.
- ¹⁰⁹ Al-Quran (28:26).
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- ¹¹¹ Al-Quran (42: 37).
- ¹¹² Al-Quran (41:34).
- ¹¹³ Abu Yahya, *Quran ka Matloob Insaan* (Karachi: Inzaar Publications, 2013), 56.
- ¹¹⁴ Al-Quran (42: 36-43).
- ¹¹⁵ Al-Quran (42: 38).
- ¹¹⁶ Al-Quran (3: 159).
- ¹¹⁷ Al-Quran (2: 233).
- ¹¹⁸ Al-Quran (16: 42).
- ¹¹⁹ Musnad Ahmad, Narration No.7991.
- ¹²⁰ *Jama e Tirmazi* (Lahore: Maktaba Rahmania, 2005), Narration No.3009; See also Muhammad Hussain Haykal, *Umar Farooq*, op.cit., 604.
- ¹²¹ Rasheed Ahmad: *Political Ideas of Muslims*, oc.cit., 44.
- ¹²² Shibli Nomani, *Alfarooq*, op.cit., 186.
- ¹²³ *Ibid.*, 188.
- ¹²⁴ *Ibid.*, 27.
- ¹²⁵ Waheedud Din Khan, *Monthly Tazkeer* (October, 2008): 20.
- ¹²⁶ Waheedud Din Khan: *Mutale a Sunnat*, (Lahore: Darut Tazkeer, , 2002), 35.
- ¹²⁷ *Ibid.*, 36.
- ¹²⁸ *Ibid.*
- ¹²⁹ Muhammad Asad: , *Principles of State and Government in Islam*, op.cit., 83.