

## An Overview of Human Resources Management through Islamic Perspective

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### **ABSTRACT:**

The paper presents Human Resources Management from an Islamic perspective with a focused on a three aspects of human resources management. These three aspects were the process of recruitment and selection, training and development, and employee remuneration. The paper also examines the concept of human resources managements for both Islam and in western context. It also explains the above three aspects of human resources in thoroughly manner. The paper explores the workers' right, and the dignity of laborers all in Islamic context with a view objective to address the management challenges rocking various organizations and institution. And to enhance the relationship between subordinates and super ordinates. The source of data was both primary and secondary source of data. Finally, the Paper recommends that government should recruit right workers to the right jobs. The employees should be train on how to carry out assignment. Workers should be paid based on efforts and productivity.

**Keywords:** Human resources, Management, Islam, Perspective.

### **INTRODUCTION:**

Effective Human Resources development and management can on its own ensure economic development such as in countries like Japan, Germany, Taiwan and Singapore (that are the role models for effective Human Resources Management). Despite the worst upshot of the Second World War that led Japan and Germany in almost total destruction of their industrial and manufacturing sectors, these countries were able to emerge as competitors of erstwhile occupiers with no resources but effective management of their people within thirty years. Singapore and Japan are among the poorest countries in terms of natural resources yet they currently enjoy some of the highest per capital resources. These examples show how important people are in development of Nation and the success of the firm (Hossin et al., 2020). In recent times, the development of human capital has been the focus of concern towards the development of a nation. This is for the fact that the growth of tangible capital stock of a nation depends to a considerable degree on human capital development without adequate investment in developing human capital which is the process of increasing knowledge, skill and the capacities of people

in the country, the possibility of the growth of that nation might be minimal (Branine, 2004).

### **Human Resources Management:**

According to Meriam-webster Dictionary, human resources are group of people who are able to do work. Similarly, human resources are a department within an organization that deals with people who work for that organization. The term human resource management was defined by Byars and Rue (2006) as a system of activities and strategies that focus on successful managing of employees at all level of an organizational goal. Human resource management can be seen as the effective management of people at work. It can examine what can or should be done to make working people more productive and satisfied. It deals with recruitment ad selection, training and development and employee compensating Keith and Girlin (1991).

The above definition of human resources management shows that the process of human resources management begins with the planning process. It is at that time the management knows what types of skills are needed to archive the set of goals and targeted objectives. In Islam,

work is considered as a noble endeavor. Any person capable of working is required to work and not to ask for charity from others or to depend on social security. The Holy prophet (Blessing and peace be upon him) "It is better for one to take his rope to get woods for fuel than to ask people for charity whether they give it or not" (Bukhari).

### **Recruitment and Selection:**

Recruitment is the process of getting applicant in position. Recruitment can be either internal or external. Internal recruitment aims of getting people at ready within the organization to apply for vacant position. External recruitment on other hand focuses on people outside the organization. The methods of recruitment are advertising in local newspaper, posting a vacancy on company notice board, through college internship among others. Advertising the position give more people the opportunity of getting the job while it gives the organization a better chance of having more qualified persons Keith and Girlin (1991).

Selection of workers with the appropriate skill, attitudes and motivation constitutes an important human resources management activity as it aims at hiring people that best fit the job in particular and organization in general. According to Ali, Muhammad, Jubran, Saleh (2002). Recruitment and selection of people for job is important, Islam advocates the principle of selecting the best from the available human resources. Thus, in an Islamic system, a company should recruit individuals who are strong, competent and trustworthy.

### **The Qur'an states:**

"Truly the of men for you to employ is the best man who is strong and trustworthy" Qur'an 28:26

In the above verse strength corresponds to skills and qualifications the job requires the ability to understand and Islamic principle and the power to apply them. Trustworthiness apply to the fear of God, the moral obligation and commitment to societal organizational goals.

### **The Holy prophet (PBUH) has been repeated to have said:**

"The truthful honest merchants will enjoy the company of the prophet, the truthful ones and the martyrs"

(Tirmidhi). Mursi Muhammad Munir (1994) maintained that physical and intellectual superiority as well as honesty are therefore important criteria that must be used as yardstick in the selection of employees. This is to ensure that resources are effectively and efficiently utilized in an organization. Furthermore, productivity

would increase and the cost of training reduced since less time is needed to train the employees.

Al- Qardawi (1993) upholds that there is difficulty to evaluate the trustworthiness of job candidate, we should focus more on competence. In fact, there is a strong correlation between the competence and ethics, the more competent a person is, the more likely it is that he is ethical. Employing someone who is less-competent amount to transgression of the teaching of Islam and constitutes a major treachery to Islamic state. The prophet (S.A.W) is reported to have said:

"He whoever hires a person and knows that there is still one who is qualified than him, has betrayed Allah and his prophet and Muslims"

In the Qur'an Allah (S.W.A) says: "Allah commands to make over trust to those worthy of them and that when judge between people you judge with justice" (Qur'an 4:58).

The main conclusion to be drawn from the abovementioned hadith and verse is that in Islam, nepotism and favoritism are considered evil and strictly forbidden. The nomination and selection of employees is regarded as a great responsibility and trust. The messenger of Allah said: "It (leadership and responsibility) is a trust. Unless the one who is entrusted with it give full attention and administers it as it ought to be, then it will lead to regret and shame in this word to come" (Muslim 1987, kitab-al-imarah chap.6:328). Therefore, the administrator is fully responsible for the duty of the staff and its duty upon him to choose best staff available for the job. In this respect the prophet (SAW) said: "Whoever charged a man with a duty towards a group of people and in the same time he can get better and more veracious man from that group has deceived Allah, the prophet and the believers" (al Hakim n.d vol. 4 kitab al-Ahakam: 92-93). For this reason, Allah the Almighty cautioned the believers against breaching their trust by saying "O ye that believe! Betray not the trust of Allah and the messenger, no misappropriate knowingly thing entrusted to you" (Qur'an 8:27). In fact, Islam regards choosing inappropriate individuals for the post of leadership as deceit for citizens. For this, the prophet (SAW) cautioned any treacherous man about the consequences of treachery. He said: "There is no one who is being entrusted with the affairs of the people, cheat them except the person was denied the bounty of heaven" (al-Bukharin.d, vol. 8 Kitab-al; Ahakam chap. 8:107).

Classical Muslim scholars have likewise affirmed the importance of choosing proper staff. For example, al-zarnuj: (a Muslim scholar in the 12<sup>th</sup> century A.C) in his *Ta'limal-muta'llim Tariq al-allim* (Teaching students way of learning) talks about the important of choosing

more “Educated, religious, Allah fearing and experienced persons for the post of teaching” (quoted in uthman 1988:173). A more educated person is chosen because he benefits the students more, in terms his broad knowledge. The God of fearing attributes is valued, because it will ensure that he carries out his duty with Amanah, devotion and perfection. A more experienced person should be chosen so that the student will gain more experienced in life.

Finally, the Islamic methodology of appointing staff strongly emphasizes two main elements-strength and trust. But strength and power and according to the kind of duty entrusted. For example, strength includes capability in knowledge, field of specialization, experience and personal abilities, potential and characters. Trust in other hand is in the fear of Allah and awareness of Allah’s presence which should result in a person carrying out his duty with diligence. The limits of the Islamic Methodology of appointing staff may be summarized as follows: -

1. The administrator or leader should feel strongly that choosing appropriate staff is a great trust to be taken seriously.
2. The administrator is duty bound to choose the best staff for each duty without inclination, bias or cheating.
3. The leader must display capability and amanah (trust).

### **Training and Development:**

Training is a process through which experience are deliberately offered to trainees to enable them to absorb some new perspective understanding, value, attitude, techniques and skills Metcalfe (2007). Development on the other hand, is seen to prepare people to perform work beyond that which currently engages them and to accept responsibilities greater than they now have Jubransaleh (2002).

The goal of training and development in Islam is to make man be aware of his status as a vicegerent and servants of Allah on this assumption Islam is aiming towards developing man both spiritual as well as physically. Allah created us all not knowing anything he equipped us with the necessary tools of learning and training. The Qur’an states:

“It is He who brought you forth from the wombs of your mother when you know nothing and he gave you hearing and sight and intelligence and affections that you may give thanks (to god)”Q:16:78.

Training is not only about skills. It is also about developing the right attitude. Creating the right attitude was what prophet Muhammad (PBUH) did. He built a strong belief and dismantled forms of worship to being

or system other than Allah. This training resulted among the *Sahaba* in such commendable values as honestly, trustworthiness, and patience.

According to Abdul-Hadi (1970) uphold that, an institution should not suppress the potentials and capabilities of its individuals. Rather, it should work towards the enhancement of the worker’s abilities and skills by training them. Herein, the importance of this principle comes to make the job in the educational institutions interesting and improving to better.

A Muslim educational administrator should continually look for ways of improving the skills and capabilities of his teaching staff to enable them to fair well. Staff should also be properly educated and updated, relating to their field of study along with the relevant administrative skills. We can see a practical example of this when the prophet Muhammad (SAW) was sent Mu’azi bn Jabal to Yemen as a Da’iya (preacher of Islam). The prophet (SAW) outlined the method and procedures to be followed in summoning those whose know nothing about Islam. He the prophet (SAW) said:

“When you come to the people of the book, the first task for you to do is to call them to bear witness that is no God apart from. If they accept this, then make them understand that Allah has made five times daily prayer as an obligation upon them. If they accept this, then you should late them to know their aims to be taken from the wealth of their rich for the poor. If they accept this, you should leave them their valuable possession and beware the supplication of the oppressed for its directly accepted by Allah” (Al-Bukharin.d, vol. 2 kitab-al-zakah chap1:108). It is evident from this Hadith that prophet trained and prepared his companions by means of organized and scientific procedure. He stressed politeness and fineness in order to make them a role model for Da’awa (preaching Islam).

### **Employee Remuneration:**

Rewarding good action is fundamental principles in Islam, because it helps to enhance creativity and productivity in the institution. Therefore, educational administration should take care of this principle as a means to achieve the satisfaction of its individual (Branine, 2011). One’s wage is reward for work done. A fair wage will encourage workers to put their best efforts. Whereas an unfair wage may lower worker’s morale and ultimately leads to strikes. Moreover, wages are an important sources of livelihood. Islam dictates that the basis for wages fixation should take into consideration job requirement and the varying productivity of workers (Branine, 2004).

The prophet (SAW) said; “Give a contacting man his wages before his sweat is dried” (Ibn maja)

The above Hadith might have significant implications on the motivation of workers. It might indicate that workers who received daily wages are more motivated than those who received monthly salaries. According to Hossin et al., (2020) the concept of remuneration should be utilized in educational administration to motivate employee. Nobody can deny anyone to receive a reward for work done. Indeed, it's an obligation upon the school administration to fulfill this right. Allah has committed himself to judge and question anyone who denies employees his payment. The prophet (SAW) said in a hadith Al-qudus: Allah said "I will question three people on the day of resurrection; A man who is helped in my cause and betray it; and a man who sells a free man in slavery and then consume the money; and a man who hires a person a particular job, and when he fulfills the job employer denied him his reward (Al-Bukharin.d vol.3 kitab al-imahchap 10:50).

### **Policy of Remuneration in The Line of Islamic Point of View:**

Any agreement about payment or salary should include the following: -

1. The way must be defining in advance. The prophet said: "He who hires an employee should be defining the job. The prophet said "This because he knew that wages and salaries serve as an incentive to carry out the work."
2. The determination of the wage or salary should be based on past experience. In addition, wage or salary must be commensurate with work done and performance given so as to fulfill the Qur'an "provision' and to all(assigned) degrees according to the deeds which (have done) (Qur'an 46:19); this verse implies that peoples reward and position in the word to come, is equivalent to the work and services in this worlds.
3. Islam affirms the need to give out wages and salaries in full without prejudice or bias. That is, the salary or wage should be adequate to cover the needs of the staff teacher and employees, and this will have positive result in educational institutions. Thus for example Umar's policy was to pay the personnel and government official higher salary. Shibli Nu'man, the Indian scholar state: "An excellent rule which Umar adopted to ensure the honesty and rectitude of official's was of given them salaries" (al-Buraey 1999:252-253). Ali ibn abi Talib also emphasize the same idea. He said "It's incumbent upon a leader to spends out of representatives or

appointees to solve their problems and to protect the needs of others".

4. It is crucial that payment be given immediately after a job is completed. Delay in payment of staff should be avoided because they may be waiting for their salaries to pay their debt's or pay their rent. The prophet (SAW) said "Pay a worker before his sweat dries" (al-Baihaqi, n.d, vol 6:120). In other word pay him immediately.

In addition, a staff has the right to ask for payment when he feels the money he has been paid is not adequate for the efforts he has put in. Indeed, Abubakar al-Saddiq requested additional money on top of his salary from the treasury of the state. This occurred when he was appointed caliph. He did so because he was busy with the affairs of the community and left his personal commercial activity.

### **Dignity of labour in Islam:**

Labour is an important factor of production and play a vital role in economic development of any society, which can only be achieved through commitment and devotion, therefore the importance of labour can never be ignored in Islamic environment. Allah (SWA) says in the Qur'an "Then when Jum'ah (Friday) is ended, you may disperse through the land and seek the bounty of Allah (by working) and remember Allah much: that you may be successful" (Qur'an 6:10) (Rusdiani, 2019).

The prophet (SAW) did business and he set personal example of upholding the dignity of labour. He performs a number of tasks that are today considered humble. He would kindle a fire, sweep the floor, milk goat, patch his clothes, mend his shoes and help in household chores. That is why he regarded as "The greatest man and yet the greatest worker". This love for manual labour is evident from one of his traditions. Once when Jabir shook hands with him, he (the prophet SAW) noted some scars and roughness on his (Jabir's) palm. He enquired about it. Jabir explained that he was a farrier (one who makes and fits horse shoes). Upon hearing that, the prophet (SAW) kissed his hand.

Again it is related by ibn Majah that the prophet (SAW) said "The wages of labourer must be paid for him before the sweat dries upon his body". In another hadith the prophet (SAW) said "It is the duty of employer to take only such work from the employees, which he can do easily. They should not be made to work so that their health is impaired."

The prophet (SAW) reported to have said "Has anyone eaten a better thing than when he eats of his own hands". The holy Qur'an says "And that man will have nothing but what he strives for" (Qur'an 53:40). The

prophet (SAW) worked with his own hands. Previous prophet also did labour for their livelihood. Islam fully guarantees the right of labour and give direction to the master for fair and good treatment to their subordinates. These above Qur'anic verses and traditions of holy prophet Muhammad (SAW) indicates that, the labour is very indispensable and very invaluable in the Islamic context and one time it plays a vital role for boasting economic activities in the Islamic society.

### **Workers' Rights in Islam:**

All people are equal. It does not make any difference to what race they belong, what color they have, what country they come from, what their gender is or what their occupation is. Young and old, rich and poor, white and black, citizens and foreigners with legal work permits are all equal and all should be respected honoured them and treated equally. Almighty Allah says "O mankind: we created you from a single (pair) of male and female, and made you into nations and tribes that you may know each other (no that you may disperse each other). Verily the most honour of you in the sight of Allah is (he who is) the righteous of you. And Allah has full knowledge and well acquainted (with the entire thing) (Qur'an 49:13). The prophet (SAW) said the following words in his sermon: "O people, indeed your Lord is one and your father is one. Be held there is superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white person over a black person, nor for a black person over a white person except through piety". (Imam Ahmad).

### **Recommendation:**

The paper recommends that government should recruit right workers to the right jobs. The employees should be trained on how to carry out his assignment. Workers supposed to be paid based on efforts and productivity.

### **CONCLUSION:**

To conclude this paper, it is noteworthy to mention that most principles in human resources management in Islam are different from those of the western view, because of their underline basis, essence and higher goals. The management of human power is largely shaped by its world view, because it has a root in the belief of the creator and excerpt its way of activity from verses of Qur'an and the hadith of the prophet (SAW). Accordingly, management of human capital from the Islamic point of view is an act of worship upon which one is contingents to seek the will of Allah in the management and implementation of its law.

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