ISLAMIC PRINCIPLES OF HUMAN RESOURCE DEVELOPMENT AND THEIR RELEVANCE TO ORGANIZTIONAL PERFORMANCE

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Abstract: Total number of skilled and knowledgeable people available in a society are called its human resources. In organizational context, workforce is termed as human resource of that organization. Recent studies have shown a positive link between human resource development and organizational performance. Business organizations incorporate several strategies to develop their human resources to achieve the objective of higher productivity and performance. In global business environment, where local cultures and beliefs are part of organizational development policies, Islamic values cannot be denied. Although HRD is new concept however its basic functions are deep rooted into old concepts of knowledge and skill development. Islam also presents its unique perspectives on human development. In Quran and Sunnah of the Holy Prophet there are many guidelines that refine the personalities of the personnel. Islamic concepts of vicegerent hood, knowledge acquisition, training, accountability, etc are essential constituents of HRD function in Islam. These values positively affect human personality that ultimately results in organizational productivity and performance. Through qualitative analysis important attributes of HRD in Islamic context are highlighted in this paper. It is concluded that Islamic framework of HRD is holistic in nature and provides basis for individual as well as organizational performance enhancement.
Key Words: Islam, HRD, Western Model of HRD, Purification of Self, Performance

Introduction:

Progress in the World economy owes to the collective efforts of the public and private institutions. The states with all their resources provide a feasible environment to promote business activities so that national income could be increased. In the capitalist economy private sector plays equally important role to participate in business activities. With the prevalence of capitalism in the world, private sector has become mainstay of world economy. From provision of minimal goods and service to large scale manufacturing, business organizations in private sector are operating to satisfy the needs of general public. However, it is noteworthy that private sector flourishes on the sole objective of profit maximization. In the age of perfect completion it is difficult task to maximize profits by increasing prices. Businesses have to make structural changes to stay competitive in the market with provision of quality goods at adequate prices. To achieve its business objectives all organizations tend to use their resources (such as land, capital, machinery and human resources) wisely to remain competitive in the market. The studies have shown that with respect to other resources human resources are flexible which can be developed in such a way that their productivity can be enhanced.[1]

In broader context total number of human beings with all their knowledge and skills available to the country are called human resources of that country.[2] The human resources are flexible intangible resources. As compared to land, capital and machinery, human resources can be easily developed and molded to become more productive. The capacities and capabilities of human resources can be enhances through investing on their education, health, and providing better working conditions. The basic idea has been to develop human skills such that organizational goals are achieved. Now human resource development (HRD) at corporate level refers to all those activities associated with the enhancement of effectiveness of human resources to achieve organizational goals. HRD deals with the issues of job related knowledge, health, environment, and technology to build up technical knowledge and capacities to become more profitable for organizations.

It occupies central position in management literature. A large number of scholarly contributions are available to this field of study aiming at identifying all the available resources to make employees more beneficial to the business organizations.[3] The in depth study of the available literature makes it clear that it is largely influenced by the Western Culture. The modern concept of HRD carries all the philosophical aspects of Western Scientific Culture that has evolved from the last four centuries. Secularism, Utilitarianism and Social Darwinism are the main aspects of Western Management literature. Today's corporate world gives no weightage to the Divine Laws and Teachings.[4] The main reason of secularization of corporate world can be viewed in the observation of late Maryam Jemeelah:

"The salient features of Western civilization both in ancient and modern times necessarily include; hazy and blurred vision of God, materialistic propensity, secular tendency which separates religion from social life and viewing man as a social animal and as an economic man that always struggle for his survival"[5]

This tendency of separating religion and spirituality is evident from the close study of the management literature. However, in the age of globalization, businesses are expanding beyond the physical boarders. Huge multinational corporations are operating in different parts of the world with different cultures and world views. It is necessary in the changing circumstances to consider other cultures and contextual contributions.[6] Scholars and practitioners are looking for revisiting HRD activities in global perspective.

In the Western Management literature, Corry Azzi et.al. and Ronald Ehrenberg (1975) are considered to be the pioneers of studying impact of prayer issue on political economy.[7] In continuation of the studies it was observed in 2001 (Koh Hian Chye and El'Fred)[8] that there is positive relation between ethics and job satisfaction. In Muslim countries the resurgence of Islamic values can be seen in the form of developing of business organizations based on Islamic Shariah. Islamic financial institutions are salient example of it. These business institutions are occupying considerable share in the market. Islamic business organizations and firms are different from other conventional business organizations in the sense that these take guidance from Islamic teachings. Abbas J Ali *et. al.* in 2014 have outlined the impact of financial worship on business. Muhammad Burdbar Khan and Naeem Nisar Sheikh pointed out the importance of Islamic motivation to HRD.[9] In 2016, Muhammad Ashraf ul Haq *et. al.* found a relationship between Islamic worship and performance excellence.[10] For this reason, it is necessary to include Islamic contributions to the concept of HRD and develop individuals in the context of Islamic teachings.[11]

The present study intends to further contribute to the research area by providing answers to questions such as; what terms are used in Islamic literature to describe the concept of HRD? What are essential constituents of HRD in Islamic perspective? And How Islamic principles of HRD effect organizational performance? The answers will help in reshaping the outlines of HRD policies that shall benefit the individuals, organizational performance and overall economy. The research work is qualitative in nature, consisting of review of relevant literature. It provides a theoretical framework of HRD and its likely impact on organizational performance. The paper is distributed into five sections. In the first section modern concept of HRD is elaborated in the organizational context. In the second sections Islamic terminologies used for HRD function are explained. In the third section salient principles of HRD in Islamic perspective are discussed in detail. And in the fourth section possible

impact of Islamic HRD practices on organizational performance are discussed. In the fifth section some policy related steps are suggested to promote Islamic HRD practices in organizations and conclusion has been drawn.

Modern Concept of HRD:

The historical evolution of the modern concept of HRD can be traced back to the human capital approach. The concept of treating human beings as capital asset underlie the notion of human capital. A famous economist, Theodore W. Schultz[12]emerged as one of the strongest advocates of human capital approach. According to human capital approach all human beings bear some inborn capacities that can be improved by proper investment on them.[13]This approach incorporates many philosophies such, psychology, sociology, economics and business administration etc. The term human capital can be explained in two broader contexts: national context and organizational context. At the national level human capital describe the collective knowledge, aptitudes and proficiencies actually or potentially available for socio-economic development of a society.[14] Whereas, in the organizational context human capital refer to the total of inherent abilities, acquired knowledge, and skills of employees within corporate sector.[15] Both contexts are important to achieve individual and collective wellbeing of the society. The use of term human capital in the context of organizations means achievement of organizational objectives through educating and training employees for this purpose. [16] According to this concept work people have skills, expertise, experience and ability that can be improved and developed through making investment on them. By the end of 70's the term human capital provided way to the new term 'Human Resource Development'.

HRD is multidimensional concept with various meanings depending upon the context of use. Economists, educationists, psychologists, industrial managers and business administrators define HRD in the perspective of their own needs and objectives. All these different definitions show different dimensions of HRD. To avoid complexity, in this article the HRD in business organizational context is discussed. In organizational context HRD refers to: "*organized learning activities arranged within an organization in order to improve performance and/or personal growth for the purpose of improving the job, the individual, and/or the organization".*[17] This approach to HRD is concerned with the integrated use of; *"Organized learning experiences in a definite time period to increase the possibility of improving job performance growth."*[18] In conclusion HRD in organizational context is concerned with the process of enhancing knowledge, skills, and capabilities of individuals to improve quality of life employees to achieve personal and organizational goals. HRD mainly focuses on leadership development, skilled manpower development, literacy and talent development, programmes for social talent development and team building.[19]

In early stages of its development HRD faced many criticism from academia and experts. It was considered to be against the dignity of man to view them as capital goods and invest on them for their maintenance. Both approaches; human capital and human resource argue to invest on people for accomplishment of specified goals, it means, importance if of the goals and not of the human beings. Moreover, human resource approach is based upon the hedonistic view of life and looking into man as economic being which is motivated by his economic self-interest. Human resource approach focuses more on skill development and ignores the moral dimension of human development.[20]For this reason HRD is considered to be a short sighted concept of human development. This point of view, provides an opportunity to expand the spectrum of HRD by looking into it from Divine perspectives.

Islamic Concept of HRD:

Modern concept of HRD is few decades old, however, it has not come from nowhere. It could easily be said that the HRD function existed well before the recorded history. The magnificent constructions in the World known as 'Seven wonders of the Ancient World'[21] to the 'Today's New Seven Wonders' would not have been possible to build without competent, skilful and motivated workforce. For this reason, it is argued that the human activities now termed as HRD are as old as human beings.

In Islamic texts there is no one word substitution for the term HRD. However, the activities of HRD such as attainment of knowledge, growth and development of human beings for specific purposes are defined with certain Arabic words.Describing the development process in human beings it is noteworthy that Islam views man as a prestigious and noble creation. It has been stated in the Holy Quran:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ [22]

   "Assuredly We have created man in goodliest mould,"

Man is the best of the creations of Allah since he bears the Godly attributes.[23] He is bestowed with excellent balanced personality with beautiful and appropriate physical body, intellect, the speaking power and good manners.[24] Moreover the Holy Quran also states that man is two dimensional being. He possesses physical body as well as Divine Soul. It is stated in the Holy Quran:

ثم سواهونفخ فيه من روحه وجعل لكم السمعوالأبصاروالأفئدةقليلاماتشكرون [25]

   "Then He gave him a proportioned shape, and breathed into him of His spirit. And He granted you the (power of) hearing and the eyes and the hearts. Little you give thanks"

The breathing of *Soul* into man's body refers to the presence of Divine Soul in man.[26] This prestigious part of man aspires him towards highness and indicates his nobility.[27] The development of man in Islamic parlance means growth in his physical and intellectual being as well as his spiritual elevation. For this reason the human resource development in Islam requires two

dimensional development of man; his physical development and his spiritual development. To acquire positive thoughts and actions and to get rid of evil ones, the Arabic word *"Tazkiyah"* has been used in Quran and Sunnah of the Prophet. It is mainly used in two meanings, purification and development. When used in the sense of purification *'tazkiyah of the earth'* refers to cleaning it from unwanted. On the other hand when Tazkiyah is used in the meanings of growth it is called *'Zaki al Mal au Walad'*, someone's capital or children have increased. Zaki al Sahi' means make corrections in it.[28] It is stated in the Holy Quran:

<div dir="rtl">

قَدْ أَفْلَحَ مَنْ زَكَّاهَا [29]

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"Surely blissful is he who hath cleansed, it,"

The word 'zaka' here refers to refinement of thoughts and behaviours. This word is also used in the saying of the Holy Prophet Muhammad (SAW). It is stated in the narration of Zainab where the Prophet (SAW) said:

<div dir="rtl">

حَدَّثَنَا عَمْرٌو وَالنَّاقِدُ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ

عَمْرِو بْنِ عَطَاءٍ، قَالَ سَمَّيْتُ ابْنَ تِيبَرَّةَ فَقَالَ ثْلِيزَيْنَ بُبِئْتُ أَبِي سَلَمَةَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه

وسلم نَهَى عَنْ هَذَا الاِسْمِ وَسُمِّي نُبَرَّةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُزَكُّوا أَنْفُسَ كُمُ اللَّهُ

أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ " . فَقَالُوا بِمَنْ سَمِّيهَا قَالَ " سَمُّوهَا زَيْنَبَ " [30]

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"Muhammad b. 'Amr b. 'Ata' reported: I had given the name Barra to my daughter. Zainab, daughter of Abu Salama, told me that Allah's' Messenger (may peace be upon him) had forbidden me to give this name. (She said): I was also called Barra, but Allah's Messenger (may peace be upon him) said: Don't hold yourself to be pious. It is God alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her? He said: Name her as Zainab."

In this narration all the meanings of Tazkiyah are applicable such as cleanliness, purification and development of one's personality. There are two dimensions of purification process in human beings. One is purifying from bad and unwanted attributes (A'fal-e-Madhmumah) and the other is observing good and holy attributes (A'fal-e-Mahmudah). By observing this purifying process a good personality will be observed.

The understanding of nature and scope of HRD remains unclear unless the questions of objectives for which HRD is carried out is not solved. The development process changes with the change in objectives of HRD. In the modern literature HRD is carried out to meet the persona objectives as well as the goals of the business organization. Every one wishes to use best of his abilities, enhance his capacities and get adequate reward for his work. Similarly, every business organizations operates to achieve its main objective of profit maximization. Organizational productivity is seen as a key indicator of degree of accomplishment of its objectives. It is also important to note that organizational productivity is also measure of effective use of workforce.[31]

In Islamic perspective employees are not developed merely to achieve organizational goals; rather they are developed to seek the pleasure of Almighty Allah, the ultimate endeavor of all human efforts. Islam insists on completing one's personality by getting rid of bad spirits and encompassing good spirits. In Islamic thought man is not ordinary being who is born merely to satisfy his psycho-biological desires. In Islamic teachings the ultimate objective of all human activities is much higher than achievement of mere physical wellbeing and self-interest. The ideal of human life, according to Islam, is to achieve moral excellence or perfection. This state of moral excellence is achieved through complete submission to the Will of Allah. The Holy Quran describes the purpose and objective of human life in these words:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ اِلَّا لِيَعْبُدُوْنِ[32]

"I did not create the Jinns and the human beings except for the purpose that they should worship Me".

The verse makes it clear that the purpose behind creation of man is to achieve a state of moral excellence through worshipping Allah. Islamic concept of 'Ibadah' means to pattern whole of the life of a person according to the Will of Allah. It includes all forms of beliefs, religious rituals and all basic affairs of the world in conformity with the dictates of Islam. It means 'Ibadah' is totality and the total affairs of life; whether religious or secular, are parts of it.[33] In sum, the total submission before Allah is the objective of human existence. And, the highest manifestation of total submission to the Will of Allah is achievement of His pleasure. It has been state in the Holy Quran:

وَعَدَ اللهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ وَرِضْوَانٌ مِّنَ

اللهِ اَكْبَرُ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ[34]

"Allah has promised the believing men and believing women Gardens beneath which rivers flow. They shall abide in it. There are delightful dwelling places for them in the Gardens of Eternity. They shall, above all, enjoy the good pleasure of Allah. That is the great achievement."

It is evident from the above verse of the Holy Quran that the premier objective of human efforts is to achieve excellence for the realization of "Good Pleasure of Allah" through complete submission before His Will. It makes it clear that a true Muslim is not only motivated by monetary incentives but also his behavior is shaped by pursuing the "Gratification of Allah". This objective makes a man's life a limitless journey of purification, growth and development from what he is to what he should be to attain "Gratification of his Lord". This process of development continues from cradle to grave. To achieve this ideal of physical and moral excellence Islam guides a certain course of action termed as 'Tazkiyya-e-Nafs". This process is all inclusive and spreads over all the dimensions of human life. This realizations is also carried to one's workplace as his religious baggage.[35] Therefore, the Islamic process

of purification and development of a man is also important in the corporate sector.

Islamic concept of purification of self has substantial impact on development of human personality. It offers such attributes to the human self that lead to the formulation of normative propositions on welfare of self, commitment to work and welfare of others. These propositions lead to the unity of the objectives of the self and objectives of the organization. In the next section important principles of HRD function is Islam are highlighted so that scope of HRD in Islam becomes clear.

Principles of HRD Function in Islam:
The salient principles of human development found in the Quran and Sunnah of the Holy Prophet are discussed below. Islamic process of Human Development encompasses essentially following attributes:

  i.   Vicegerent hood (Al-Khilafah)
  ii.   Attainment of Knowledge (Al-Ta'alum)
  iii. Training and Development (Al-Tarbiyyah)
  iv.   Planning (Al-Takhtit)
  v.   Leadership (Al-Qiyyadah)
  vi.   Accountability (Al-Mas'oliah)
  vii. Reformation (Al-Islah)

Now all these attributes are discussed in detail one by one.

Vicegerent hood (Al-Khilafah)
The first and foremost principle of human development in Islamic perspective lies in the realization of the status of man as vicegerent of Allah on earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً[36]

  "(Remember) when your Lord said to the angels, I am going to create a
  deputy on the earth"

The word khalifa in Arabic language is used as vicegerent of someone.[37] In English terminology, 'vice' bears the meanings of 'next in rank to somebody and be able to represent them or act for them'. In this sense vicegerent is the person who, *"is the next most important person below a business manager, a head of school, a political leader, etc. and who does the person's job when he or she is away"*. Syed AbulA'la Maududi[38] argues the deputyship of man has following practical implications:

  "Thus, 'khalifah' is not the master, but deputy of the master; his powers
  are not his own but delegated to him by the real Master. He has no right
  to have his own will but he is there to fulfil the will of the delegating
  Authority. It would be dishonesty and treason, if he assumed sovereign
  powers, or used them according to his own whim, or if he acknowledged
  another as his sovereign and submitted to his will."[39]

The appointment of man as a deputy of Allah is not a meaningless activity. His esteemed position in this world and special favors bestowed upon him are

meant to accomplish certain objectives. When a person is appointed as a vicegerent or deputy of someone he has to develop skills and knowledge of the person whom he is going to replace. In this sense this is also a human development task. When some knowledge, skill and ability is found in a person he is appointed as deputy.

In the life of Prophet Muhammad ﷺ there are many examples of appointment of successors in the absence of Prophet. For example, during his sickness Prophet asked Abu Bakr (R.A) to lead the people in prayer.[40] It is also narrated on the authority of Hazrat Ayesha, that Prophet appointed ibn Umme Maktoom as his successors to lead people in Obligatory Prayers. These are only few examples of delegation of authority to someone in the Era of Prophet. It signifies that the Prophet appointed only those persons as his successors whose capacities were known to the Prophet.

In HRD context, it is important for the employees to attain the requisite skills to act as a deputy for their seniors. For this purpose continuous hard work is required.

Attainment of Knowledge (Al-Ta'alum)

The principle of Attainment of knowledge is closely related to the principle of vicegerent hood. The principle of vicegerent hood or deputyship requires the full awareness of the task or responsibilities assigned to someone. The person who is performing this responsibility has to be knowledgeable of all the aspects of the assigned assignment. This knowledge comes through cognitive gain or learning. The importance of attainment of knowledge has been described in various verses of the Holy Quran, for example it is stated in Surah Al-Zumar:

<div dir="rtl">قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ[41]</div>

"Say thou: shall they who know and those who know not be held equal?
It is only men of understanding who receive admonition."

This verse and other verses of the Holy Quran signifies the importance of acquisition of knowledge in the life of man. Islam urges its followers to acquire all kind of beneficial knowledge. Islamic objective of knowledge is to benefit humanity with positive knowledge. The Prophet Muhammad has also stressed on the acquisition of knowledge in his various sayings and the tasks assigned to Muslims. It is well known incident of Islamic history that the Prophet gave an opportunity to each captives of battle of Badr to be free on account of teaching ten Muslim children. Moreover, the Prophet appointed Zaid bin Haritha to learn 'Syrian' language of the Jews of Madina. He learnt the Syrian language within fifteen days.

The above mentioned examples form Quran and Sunnah of the Prophet signifies the importance of attainment of knowledge. In corporate context is necessary to acquire requisite knowledge to the assigned job. It is also an ongoing process that continues in one's whole life time. Therefore, a Muslim

must grow his knowledge both of Islam and his job and look for new and novel developments in the field.

Training and Development (Al-Tarbiyyah)

It is important to translate knowledge into to practice. Mere faith without practice has no practical importance. In order to abstain from wrong doings, it is necessary to purify someone from evil intentions and practice noble behaviors. Islam presents a systematic framework of worshipping or religious rituals that range from obligatory prayers,[42] supplication, Quranic recitations,[43] continuous remembrance of Allah,[44] fasting, performing pilgrimage to almsgiving.[45] All these worshipping activities strengthen the spiritual side of personality and discipline their daily dealings. In Islamic parlance worship is not just a source of personal relationship of man with his God. Every act of human beings that is performed according to the guidelines of Allah is termed as worship.[46] To perform every work as worship require to work with full honesty and hard work. It creates a sense of self-discipline in a man. In organizational context disciplined workforce proves more productive than undisciplined employees.

To incorporate good manners in employees a holistic training plan is required. The training program in Arabic is denoted as "ta'dib" i.e., to instil etiquettes to someone. Important functions of training program include:

i.   To incorporate morality and spirituality in employees
ii.   To obtain obligatory religious knowledge
iii.   To equip employees with updated work knowledge
iv.   To provide updated job skills
v.   To provide leadership skills in employees

The training programs can be introduced to the workers during their probationary period so that employees become socialize with the Islamic values. Moreover, for the existing employees on the job and off the job training program can be introduced in the organization.

Al-Takhtit (Planning)

Planning is the fourth principle of human development. After given the responsibility to complete a task and getting its requisite knowledge and training, next step to proper completion of the task is to plan for its proper execution. From the day of beginning of a task to its final stage, keen and deliberate planning is required. For this, the planning principle is very important in human development process. The planning includes career planning so that one can reach the highest level of his potential. It is noteworthy, that planning principle is not against the Islamic teaching of trust in Allah Almighty (Tawwakul). It is stated in the Quran:

<div dir="rtl">وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ[47]</div>

"And get ready against them whatsoever ye can of force"

The context of the verse is to gather requisite trained soldiers, ammunition, and other sources to combat with the enemies of Islam.[48] All these activities require the knowledge and estimates of the preparation of enemies and planning to combat them. It is argued that if in the War circumstances deliberate planning is appreciate, then in normal routine and for the attainment of personal and societal objectives planning function is more important. As it is narrated from the Prophet:

وَعَنْ سَعْدِبْنِ أَبِي وَقَّاصٍ رضي الله تعالى عنه قَالَ: قُلْتُ: يَارَسُولَ اللَّهِ، أَنَا ذُومَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَ تَصَدَّقُ بِثُلُثَيْ مَالِي؟قَالَ: لَا، قُلْتُ: أَفَ أَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ: لَا، قُلْتُ: أَفَ أَتَصَدَّقُ بِثُلُثِهِ؟ قَالَ: الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْتَ ذَرَوَرَثَتَكَ أَغْنِيَاءَخَيْرٌمِنْ أَنْتَذَرَهُمْ عَالَةًيَتَكَفَّفُونَ النَّاسَ[49]

"Narrated Sa'd: Allah's Messenger (SAW) came to visit me during my ailment which had been aggravated during Hajjat- -Wadd'. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter. May I give two-third of my property in charity?" He said, "No I said, "Half of it?" He said, "No." I said "Onethird?" He said, "One-third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Noting you spend seeking Allah's Pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

It is evident from the above mentioned saying of the Prophet that for individuals their future planning is appreciated in Islam. One can plan for their family member's better living. On the same grounds it is argued that planning at organizational and national level is also appreciated. The one must plan for his career, for his future development and for his organization.

Leadership (Al-Qiyyadah)

Effective planning (career planning and organizational planning) is important aspect of modern human development. However, a sound, thoughtful and strategic planning cannot be prepared without a good leader. An effective leadership through his salient characteristics gives meaning to the planning function and provides a role model for organizational hierarchy. For this reason an effective leadership is key principle in human development process. In Islamic perspective a leader must be an example for others and must possess some essential attributes. Salient attributes a leader must possess include, sincerity, bravery, respect for others, seeking benefits for himself and for the organization. Quran describes the Prophet as best example for the Muslims:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا[50]

"Assuredly there hath been for you: in the apostle of Allah an excellent pattern for him who hopeth in Allah and the Last Day and remembereth Allah much."

In organizational context it is essential that a manager seeks guidance from the life of the Prophet. In the life of Prophet it can be seen that he always lead his followers in the front. In organizational context a leader sets goals for his employees and simplifies procedures in respect of task performance. Islam creates a relationship between leader and employees to enhance work related motivations to benefit oneself, the organization, and their clients. [51]

Accountability (Al-Mas'oliah)

Being a leader is source of respect and honor, however, in Islamic parlance leadership is not an easy chair. It is accompanied with the responsibility and accountability. A leader cannot complete his assignments successfully unless he possesses the requisite faculties. Moreover, he is answerable for his decisions and implementation strategies. The fear of accountability keeps persons on the right track. It keeps them ongoing on the journey of human development through continuous knowledge, training, planning, and leadership skills. It provides an opportunity to the individuals to equip themselves with creativity, skill development and capacity building.

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى [52]

"And that for man shall be naught save that where for he endeavoureth."

It is also confirmed by the Saying of the Prophet:

"حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مِحْصَنٍ، حَدَّثَنَا حُسَيْنُ بْنُ قَيْسٍ الرَّحَبِيُّ، حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنِ ابْنِ عُمَرَ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلاَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ "[53]

"Ibn Mas'ud narrated that the Messenger of Allah (s.a.w) said: "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew."

The prophet urged Muslims to be vigilant to perform their individual and collective responsibilities efficiently.

"حدثنا أبو اليمان أخبرنا شعيب عن الزهري قال أخبرني سالم بن عبد الله عن عبد الله بن عمر رضي الله عنهما أنه سمع رسول الله صلى الله عليه وسلم يقول كلكم راع ومسئول عن رعيته فالإمام راع وهو مسئول عن رعيته"[54]

"Narrated Abdullah bin 'Umar :I heard Allah's Apostle (ﷺ) saying, Every one of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them."

It is evident that accountability is an important principle of effective human resource development. It makes an employee more responsible not only for his self-interest but also for his organization.

Reformation (Al-Islah)

The modern human resource development concept mainly focuses on organizational development through human development processes. However, Islamic concept goes beyond material development to spiritual development and from attainment of organizational objectives to seeking the Pleasure of Almighty Allah. Similarly, reformation in modern terms means to reform the human knowledge, skills and capacities. Islam views reform in different perspective. Islamic concept of reform spreads over all the spectrum of human life. Islamic concept of reform extends to human faith, knowledge of the truth, morals, behaviors and social dealings. The objective of attainment of "Pleasure of Allah" can be achieved by serving to the humanity.

عَنْ ابْنِ عُمَرَ - رضي الله عنهما - قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللهِ , أَيُّ النَّاسِ أَحَبُّ إِلى اللهِ؟ , وَأَيُّ الْأَعْمَالِ أَحَبُّ إِلى اللهِ؟ فَقَالَ: " أَحَبُّ النَّاسِ إِلى اللهِ , أَنْفَعُهُمْ لِلنَّاسِ..."[55]

It is stated on the authority of ibn Umer (R.A) a man came to the Prophet (SAW) and asked: O Messenger of Allah, which people are most beloved to Allah? He said: "the most loved people to Allah are those who are more beneficial to the humankind…"

It is the most important objective of the human resource development. Islam intends to prepare the individuals for the service of the self, and service of the religion, society and humanity as a whole. It has been described as a basic function of Prophet hood to reform the circumstances of the society:

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ[56]

"I desire not but rectification, so far you as I am able, and my hope of success is not save with Allah; in Him I rely and unto Him I turn penitently."

Firstly, Islam focuses on doctrinal reforms as it serves as building block of all human actions. Secondly, Islam gives importance to awareness and understanding of religion. To become a true Muslim it is necessary to perform obligatory worships and rituals. Thirdly, Islam also emphasize on purification of behaviors. Human behavior is reflected by the human emotions and psychological aspirations. In Islamic terminology heart is the center of human emotions and actions. Allah Almighty gives weightage to those actions that are done with positive intentions. It is stated in the Saying of the Prophet:

"حدَّثَنَا عَمْرُو النَّاقِدُ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ، الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ"[57]

"Abu Huraira reported Allah's Messenger (may peace be upqn him) as saying: Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds."

The process of human resource development is centrally associated with the issue of reformation of heart and soul that ultimately results in positive actions. Islamic concept of human development is holistic and all encompassing. Its starts from correction of faith and knowledge and ends up with refining attitudes and social dealings. Islam goes beyond incorporating technical training, skill development and work values in employees to make good human beings with healthy body and healthy soul.

Impact of Islamic HRD on Organizational Performance

Islamic concept of human resource development emphasize on radical changes in the contemporary human resource development policies and strategies. Modern concept and strategies of Human Resource Development are engrained in Western thought and civilization. It has been noted that secularist and materialist worldview prevail in all areas of human life and management sciences is no exception.[58] It is also observed that disgust of religion has crept into business world. Business organizations are now secular in nature and religion has been kept out of boundaries of organizational dealing.[59] However, recent studies have shown that in order to deal with the workplace diversity organizations tend to honor the local cultures and norms. However, in main business philosophy religion has nothing to do. Islam has its own philosophy of life that does not distinguish between worldly affairs and religious affairs. It provides its guidelines in all areas of life. In Islamic economics perspective business and work are inseparable parts of life of a Muslim. Simultaneously, Islamic road map of human development is also extended to organizational human resource development strategies and policies. Therefore, it requires fundamental changes in the framework of human development methodologies. As it is evident from the discussion of the previous section that In Islamic world view Allah Almighty has provided all the necessary principles for human resource development and successful working of an organization. Islam not only encourages lawful businesses but also appreciates to make them successful. For optimum performance of organizations through effective human resource development, Islam suggests change in the mindset and behavioral transformation.[60] Islam focuses on such human development that the employees not only become an asset for their organization but also become successful in the hereafter by achieving the 'Pleasure of Almighty Allah. A Muslim employee develops himself in such a way that his personality is becomes meaningful not only for himself but for his family, his workplace, his community and for the entire humanity. He avoids getting rid of non-productive activities. Islamic teachings carry many work related values that are essential to improve organizational performance.

Islam ordains Muslims to develop their personalities such that they attain the pleasure of Allah. Islam instills in Muslims the continuous consciousness of Allah. This concept refines individual attitudes as well as social dealings. In

the organizational context, it leads to best performance. The realization of permanent supervision of Allah makes a person more responsible and hardworking that ultimately positively contribute in organizational performance. Practically it becomes more beneficial when the concept of continuous consciousness of Allah is combined with the concept of accountability in the hereafter. The concept of accountability on the 'Day of Judgment' results in one's self-control and self-discipline. The principle of self-accountability encourages self-criticism and opens the avenues for better work performance. Islamic teachings also insist on involving in productive activities to earn permissible livelihood. This obligation provides a sense of love for engaging in beneficial work activities. The love of work result in quality production that is paramount to organizational efficiency and performance. All the above mentioned attributes can be instilled in Muslims through effective human development practices described in the previous section. All these qualities improve organization productivity that is main parameter of organizational performance.

To make Islamic human resource development strategies workable it is recommended that the Islamic business organizations must arrange training programs. The training program must include the reinforcement of basic Islamic beliefs (such as Oneness of Allah, Prophet-hood, on the Divine Books, Accountability in the Hereafter etc) and Islamic Work values. On the job and off the job training session will help in revising the lessons of Vicegerent hood, attainment of knowledge, leadership qualities, accountability and motivation to reform oneself. It is also essential to provide material rewards to those employees who participate actively in these training sessions. Moreover, other non-monetary incentives such as work relaxation in Ramadhan, permission to perform obligatory prayers, pilgrimage facilities etc., could also be offered to satisfy the spiritual needs of the employees. All these activities will help in developing human resource that is key to organizational success.

Conclusion

Modern concept of HRD focuses on investing in human beings in the form of education and training so that they become helpful in achieving individual as well as organizational goals. Individual objectives comprise of increased monetary benefits and future career enhancement. Organizational goals include greater productivity and profit maximization. It is evident that this concept of human development is monetary benefit centered. However, Islam views this world in different perspective. It gives equal weightage to material necessities of life to the spiritual aspirations of individuals. Man carries special status in Islamic ideology. It is mean to treat him like a mechanical part of a machinery that is cared and lubricated only to function smoothly and to avoid wear and tear. Islamic framework of human development include all those principles that are necessary for his intellectual, physical and skill

development. The ultimate objective of human resource development in Islam is to achieve the 'Pleasure of Allah Almighty'. The Prophet Muhammad (SAW) applied Islamic teachings in their true spirit and prepared individuals who were strong in their beliefs, knowledgeable and passionate to achieve highest levels. He kept all aspects of human personality in front and used proper human development techniques skillfully to develop the personalities of his followers to the full extent. The principles of vicegerent hood, knowledge acquisition, training methods, proper planning and leadership produced a sense of accountability and reformation in his companions. All these principles are equally applicable to the present day business organizations. Theoretical framework suggests that a proper human development program is necessary to be formulated according to Islamic teachings to make it workable in the organizations. For this purpose it is recommended that in higher educational institutions Islamic work related and development related teachings must be included in the curricula. Researchers from different fields of social sciences and Islamic scholars must work together to formulate practical framework of human resource development. It is also recommended to apply these theoretical guidelines in the organizations so that practical benefits can be achieved.

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