



al-Burhān

JOURNAL OF QUR'ĀN AND SUNNAH STUDIES

VOLUME 3, NUMBER 1, JUNE 2019



INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

eISSN: 2600-8386



al-Burhān

Journal of Qur'ān and Sunnah Studies
Kulliyah of Islamic Revealed Knowledge and Human Sciences

Volume 3

1441 H/2019 M

Issue 1

Editor-in-Chief

Assoc. Prof. Dr. Sohirin Solihin

Associate Editor

Asst. Prof. Dr. Khairil Husaini Bin Jamil

Guest Editor (Arabic)

Prof. Dr. Mohammed Abullais Shamsuddin

Editorial Board

Assoc. Prof. Dr. Ammar Fadzil, IIUM
(ammar@iium.edu.my)

Asst. Prof. Dr. Haziyah Hussin, UKM
(haziyah@ukm.edu.my)

Asst. Prof. Dr. Monika @ Munirah Binti Abd Razzak, UM
(munirahar@um.edu.my)

Asst. Prof. Dr. Muhammad Farid Ali al-Fijawi, IIUM
(abumariyah@iium.edu.my)

Asst. Prof. Dr. Muhammad Fawwaz Muhammad Yusoff, USIM
(fawwaz@usim.edu.my)

Asst. Prof. Dr. Nadzrah Ahmad, IIUM
(anadzrah@iium.edu.my)

Asst. Prof. Dr. Zunaidah Mohd. Marzuki, IIUM
(zunaidah@iium.edu.my)

Advisory Board

Prof. Dr. Muhammad A. S. Abdel Haleem, SOAS, University of London.
Prof. Dato' Dr. Mohd Yakub @ Zulkifli Bin Mohd Yusoff, University of Malaya.
Prof. Dr. Awad al-Khalaf, University of Sharjah, United Arab Emirates.

© 2019 IIUM Press, International Islamic University Malaysia. All rights reserved.

ISSN 2600-8386

Correspondence

Managing Editor, *al-Burhān*
Research Management Centre, RMC
International Islamic University Malaysia
P.O Box 10, 50728 Kuala Lumpur, Malaysia
Tel: (603) 6196-5541/6126 Fax: (603) 6196-4863
E-mail: alburhan@iium.edu.my
Website:
<https://journals.iium.edu.my/al-burhan/index.php/al-burhan>

Published by:

IIUM Press, International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia
Phone (+603) 6196-5014, Fax: (+603) 6196-6298
Website: <http://www.iium.edu.my/office/iiumpress>

Are Human Resources Merely Resources? A Study in Light of the Qur'ān

Amir Hayat, PhD * Muhammad Tariq Ramzan **

Abstract: Collective knowledge, creative abilities and skills actually or potentially available in a society are termed as 'human resources'. The intangible resources are considered to be the most important factor in social and economic development of a nation. In organizational context, the capacities and capabilities available to the organization to achieve its goals are called its 'human resources'. This 'human resource' concept is the latest evolutionary stage of long traditions of preparing individuals for more works and enabling them to be more productive and prosperous. The concept of human resources is a synthesis and mixture of many social philosophies such as materialism, secularism, capitalism, and utilitarianism. This approach is aimed at well-being of individuals as well as achievement of social and organizational goals. The Qur'ān -the word of God according to Muslim faith- also speaks about man, his status in this world and his success in this world and in the hereafter. In this paper, effort has been made to clarify the viewpoint of Qur'ān regarding management and development of human beings as resources to achieve organizational as well as social goals. A qualitative approach based upon extensive review of literature has been used to study the concept of human beings in the light of Qur'an. The findings explicitly elaborate that the Qur'ān sets two-fold objectives and goals for human and social welfare. On the one hand, it emphasises on capacity building to achieve material well-being. On the other hand, it prepares individuals to excel morally and spiritually. It has been observed that man is not merely a resource to satisfy organizational objectives. He is much more than just a nut and bolt of machinery. While defining his role as productive member of an organization and society, his dignity, prestige, and status in the universe must be observed.

Keywords and phrases: Human resources, human dignity, Islamic organisational behaviour, Qur'ān and management, organisational goal.

* Assistant Professor, Department of Islamic Studies, The University of Lahore, Sargodha Campus.
Email: amirhayat5817@gmail.com

** Lecturer, Department of Islamic Studies, The University of Lahore, Sargodha Campus.

Introduction

It has been for long, and perhaps still is, a matter of debate to define categorically the terms 'human resource management' and 'human resource development'. However, one thing is clear in these terms; 'human resources.' Human resources are people -the living human beings in this world- and the activities associated with their management in organisations are referred to as 'human resource management.'¹ At the organisational level, the importance of competent and trained workforce is very obvious in the successful running of a business.² For this reason, today, the modern concept of 'human resource management' occupies a central position in the management of people. Besides organisational level, at the national level, almost in every country, ministry of 'human resource development' is established to enhance socio-economic conditions of people. Work people, labour or employees are now seen as 'human resources' and assets to achieve economic goals.

From the last four decades, heavy inflow of writings on human resource management and development has been observed. This literature is concerned with the policies and practices associated with the means and methods of treating people at work.³ The primary objective of all academic research in this field is to make employees more and more beneficial to the organisation in terms of achieving its goals.⁴ In sum, the main theme of 'human resource' approach is to enhance work people's capacities and capabilities to help achieve national and organisational goals.

The main focus and central theme of Qur'ān is also man and his success. It has its own views of the dignity of man and his status in this world. The present research work is aimed at examining the modern concept of 'human resources' and its consistency with the Qur'anic teachings.

Literature Review

Besides modern researches in the field of management of people, human resource management from an Islamic perspective is also growing field of study. Valuable work has been done to analyse the different dimensions of human resource management according to Islamic principles. Many management scholars have contributed significantly in the scarce literature on management and development of people from an Islamic perspective. Ali, A. J., 1988; 2008; 2010;⁵ Naceur Jabnoun,

¹ Boxall Peter, Purcell John. (2011). *Strategy and Human Resource Management*. Macmillan International Higher Education. p.1.

² De Cenzo, D.A. and Robbins, S.P. (2005). *Fundamentals of Human Resource Management*. New Delhi: John Wiley and Sons, Inc, p.2.

³ Sison, P. S. (1982). *Personnel and Human Resources Management*. Philippines: Rex Printing Company, p.1.

⁴ Carrell, M.R. and Kuzmits, F.E. (1986). *Personnel: Human resource Management*. Columbus: Merrill Publishing Company, p.4.

⁵ For details see: Ali, Abbas J. (2010). Islamic Challenges to HR in Modern Organisations. *Personnel Review*, 39 (6), pp. 692-711, Ali, Abbas J. (2008). Islamic work ethic: a critical review. *Cross Cultural Management: An International Journal*, 15 (1), pp. 5-19, Ali, Abbas J. (1988). Scaling an Islamic Work Ethic. *The Journal of Social Psychology*, 128 (5), pp. 577-83.

2005;⁶ Munir Tayeb, 1997;⁷ and Hashim J. 2009⁸ have illustrated various perspectives of Islam on human resource management. The research work carried out so far is associated with management and development function of human resource in Islamic work ethics. But question arises whether the concept of 'human resources' is compatible with the Islamic teachings or not? There is a need to answer this basic question.

The Purpose of the Study

A clear concept of the term 'human resources' based on the Qur'anic paradigm is still a neglected dimension of research. The current research work is an initial attempt to fill this gap. To the present, there seems to be no comprehensive research work done on the topic of "human resources from the Qur'anic perspective." Hence, the purpose of this research is to explore the modern concept of human resources and view its compatibility with the Qur'anic concept of human dignity.

Research Methodology

The research work is conceptual and theoretical in nature. A qualitative approach based on extensive review of relevant literature has been adopted in this research. At first, the modern concept of human resources is described followed by the important postulates of human personality in Qur'ān and his true status in the universe. Then, distinctive features of Qur'anic concept of human beings are discussed in detail. The last part of the article comprises of analysis and discussion. Finally, conclusion and references are provided in the end. Effort has been made to use the primary sources. However, where necessary, secondary sources are also consulted.

Analysis and Critical Assessment

1. Modern Concept of Human Resources

The term 'human resource' has become significant in the recent past. Although it is a modern concept, the history of its evolution has been there for a while. From the early stages of human history to the beginning of the 'Industrial Revolution' of the 19th century, the general term 'labour' has ruled the fields of economics. The transformation of concept of labour into human resources has been a slow and gradual process. With the gradual diffusion and constellation of many socio-economic philosophies, human resource approach has emerged.

⁶ Jabnoun, Naceur. (2005). *Islam and Management*. International Islamic Publishing House.

⁷ Tayeb, Munir. (1997). Islamic Revival in Asia and Human Resource Management. *Employee Relations*, 19 (4), pp. 352-364.

⁸ Hashim, Junaidah. (2009). Islamic Revival in Human Resource Management Practices Among Selected Islamic Organisations in Malaysia. *International Journal of Islamic and Middle Eastern Finance and Management*, 2 (3), pp. 251-67.

1.1 *Human Capital Approach*

The modern concept of human resource owes its roots to the Industrial Revolution. During the industrial revolution, changes in the work methods changed the work attitudes, morals, and status of workers in the society.⁹ The status of workers was uplifted in the society with increasing focus on their care and welfare. As the time passed, the concept of labour transformed into the concept of human capital. In the late 1950's and early 1960's, there were four factors of production, namely; physical capital, land, labour, and management.¹⁰ The concept of human capital evolved with the notion that people could be seen as a kind of capital assets. During 1950's and 60's, Theodore W. Schultz¹¹ used the term human capital more frequently and insisted that capital investment should not be limited to physical capital alone. He advocated the investment in intangible resources as well as in the physical resources. In his views, all human beings are born with particular capacities and capabilities which could be enhanced by proper investment. Schultz believes that the investment in human beings is the most important factor in socio-economic development.¹²

Another aspect of human capital approach is associated with business organisations. When used in organisational context, human capital approach believes in the achievement of production targets through education and training of employees.¹³ The term human capital describes the expertise, skills, experience, and ability acquired by work people. Therefore, work people are considered as assets to an organisation whom value could be enhanced through investment.¹⁴ The human capital approach grew slowly and gradually gave birth to the idea of 'human resources.' By the end of 1970's, the term human capital was equated with the human resources.

1.2 *Human Resource Approach*

The term 'human resource' has two broader dimensions; national level and organisational level. At the macro level, human resources are the knowledge, skills, creative abilities, and capacities of human beings actually or potentially available for economic and social development in a given society. It is argued that resources available in a country may include physical capital resources, human capital resources and organisational capital resources. However, these are the human capital

⁹ Ashton, T. S. (1969). *The Industrial Revolution, 1760-1830*. Oxford: Oxford University Press, pp.15-16.

¹⁰ Becker, Gary. (1993). *Human Capital: A Theoretical and Empirical Analysis with Special Reference to Education*. Chicago: University of Chicago Press.

¹¹ An American economist (1902-1998), famous for winning the 1979 Nobel Memorial Prize in Economic Sciences.

¹² Schultz, Theodore. (1961). Investment in Human Capital. *American Economic Review*. 51(1), pp. 1-1.

¹³ Leon C, Megginson. (1977). *Personnel and Human Resources Administration*. Illinois: Richard D. Irwin Inc, pp.93-94.

¹⁴ Thaib, L. (2013). Human Capital Development from Islamic Perspective: Malaysia's Experience. *European Journal of Management Sciences and Economics*. 1 (1), 11-23.

resources that contribute most effectively in the economic growth.¹⁵ Human resources enable the country to conceive and implement strategies that improve efficiency and productivity.¹⁶

When used in organisational context, 'human resources' refer to the total of inherent abilities, acquired knowledge and skills of individuals within corporate sector.¹⁷ An organisation's human resources are the people it employs to carry out various jobs, tasks, and functions in exchange for wages, salaries, and other rewards.¹⁸ The capabilities and competencies of human resources available to the organisation help it in gaining competitive advantage.¹⁹ Acquiring competent people, developing their skills, motivating them, and ensuring that they continue to maintain their performance are essential to achieve organisational objectives.

Human resources of an organisation contribute most significantly towards its success.²⁰ This is for the reason that nowadays, it is widely believed, that intangible resources play leading role in the steady growth curve of an organisation.²¹ Every successful organisation today clearly recognizes the value of people for achieving its goals.²² It is the will and ability of the working people which makes an organisation successful.²³ Human resources play their part in organisations as investments which provide long-term rewards to the organisation in the form of greater productivity.²⁴

1.3 Strategic Human Resource Management

In the recent years, even 'the human resource management' has given way to 'strategic human resource management.'²⁵ Strategic human resource management enables employees to fit with the business strategy and goals.²⁶ Strategic human resource management integrates human resource policies to the business strategy.²⁷

¹⁵ Nadler, L. and Nadler, Z. (eds.). (1990). *The Handbook of Human Resource Development*. 2nd edition. New York and Chichester: Wiley, p.17.

¹⁶ Barney, J. B. (1991). Firm resources and sustained competitive advantage. *Journal of Management*. 17 (1), pp. 99-120.

¹⁷ Megginson, Leon C. (1977). *Personnel and Human Resources Administration*. Illinois: Richard D. Irwin Inc.

¹⁸ Carrell, *Personnel*, p.17.

¹⁹ Teece, D.J.; Pisano, G. and Shuen, A. (1997). Dynamic Capabilities and Strategic Management. *Strategic Management Journal*. 18 (7), pp. 509-533.

²⁰ Grant, R.M. (1996a). Toward a Knowledge-based Theory of the Firm. *Strategic Management Journal*. 17 (S2), pp. 109-122; Mahoney, J.T. and Kor, Y.Y. (2015). Advancing the human capital on value by joining capabilities and governance perspective. *Academy of Management Perspectives*. 29 (3), pp. 296-308.

²¹ De Cenzo, *Fundamentals*, p.34.

²² Carrell, *Personnel*, p.2.

²³ De Nisi, A. S. and Griffin, R. W. (2011). *HRM: An Introduction*. New Delhi: Cenage Learning India Private Ltd, p.17.

²⁴ Carrell, *Personnel*, pp. 5-6.

²⁵ Legge, K. (2005). *Human Resource Management: Rhetoric and Realities*. New York: Palgrave Macmillan, p.101.

²⁶ Price, Alan. (2011). *Human Resource Management*. 4th edition. New Delhi: Cenage Learning, pp. 269.

²⁷ Legge, *Human Resource*, p.102

2. Criticism on Human Resource Approach

In its early stages of development, the term 'human capital and human resources' faced many criticisms from the experts. The criticism on human resource approach could be classified into the following:

- Many scholars are hesitated to think human beings as a capital goods -one of the means of production. To them it was against the dignity of human beings to treat them as nut and bolts of machinery and invest on their maintenance.

- The concept of human capital stem out from the Western concept of an 'economic man'. Economic man is the one whose efforts are derived by the worldly motives only. He is selfish, mean, and greedy person; who is always ready to do everything to gain material advantages.²⁸

- Human Capital theory believes that investing in people makes them productive. The 'human resource theory' also argues that investment in education and training of employees improves their productivity. It is certain that objective of both the human capital theory and human resource theory is the same. Development of human beings for improved productivity.²⁹

- In an organisational context, work people are treated as 'resources' to attain some pre-specified objectives. It means that the importance is of the objective for which 'human resources' are to be managed. Human beings are mere means and agents to achieve organisational objectives rather than the end of organisational endeavours. In other words, in most of the cases, employees are treated as instruments of greater productivity in organisations rather than the beneficiaries of organisational development.³⁰

- Human capital and human resource approach are aimed at capacity building of human beings for material benefits only. It ignores the moral development of human beings and preparing individuals for higher objectives.

- 'Human Resources' theory is significantly based upon philosophical aspects of the Western culture such as rationalism, secularism, humanism, and social Darwinism.

²⁸ Dar, Abdul Hameed; Muhammad Azmat, Muhammad Akram. (1998). *Islami Moashiat*. Lahore: Ilmi Kitab Khana, pp.13.

²⁹ Holton, E. F. and Naquin, S. (2002). Workforce Development: A Guide for Developing and Implementing Workforce Development Systems. *Advances in Developing Human Resources* 4 (2), pp. 107-110.

³⁰ Baig, Arshad Ahmed. (2007). *Insani Wasail ki Taraqi: Islami Nuqta-e-Nazr. Idara Tarjuman-ul-quran*. 134 (12), pp. 43.

- Human capital and human resource approach are based upon materialistic view of this world. It does not account for Hereafter and accountability on the 'Day of Judgement'.

- Modern literature on management and economics originating from West, gives no importance to the supernatural laws. There is no place for Divine guidance in modern business and economic thought.

In the age of globalisation, the human resource development and management theory is practiced in Muslim countries. The Muslim countries' implementation of the Western management theories without objective scrutiny would not prove fruitful. There is a need to critically analyse the concept of human resource theory according to the teachings of the Qur'ān and to evaluate its compatibility with the Islamic teachings.

3. The Status of Man in the Qur'ān

According to Muslim faith, the Qur'ān is the last message and word of God for the guidance of mankind. A Muslim is required to follow wholly and sincerely all the commandments of Allah provided in the Qur'ān.³¹ Islam in Qur'anic parlance is not just a religion; it stands for complete submission to the Will of Allah and comprehensive way of life described by Him.³² Islam, being complete way of life, is composed of many sub-systems such as social system, political system, moral system, economic system etc. The concept of man in Islam is understood as part of its whole scheme of life. Islamic concept of man depends upon the philosophy of life conceived and practiced by Islam.

Islam has its own distinct world view that justifies the basic questions such as; is the grand, limitless, and majestic universe appeared just by happy chance? Is it the result of an accident and is a causeless mass of matter? Is it a hodgepodge of uncoordinated objects? Is it unordered, unpredictable, confusing, and meaningless? What is the status of man in this vast universe? Is he a developed animal? Is he created with purpose or without purpose? What is his end? Is he answerable to someone or is free in his conduct and behaviour? What attitude should man adopt in this world?

The course of action of Islam depends on how it answers these questions. In Qur'anic viewpoint, man is part of this great universe. To comprehend his correct code of life, man's actual nature, his position in this world and the determination of his life purposes are important to be understood correctly. The glorious Qur'ān brings into light the metaphysical and physical aspects of human beings. Qur'ān presents

³¹ Jan, Tarik, et al. (2003). *Pakistan between Secularism and Islam: Ideology, Issues and conflict*. Islamabad: Institute of Policy Studies, pp.46-47.

³² Mawdūdī, Sayyid Abū al-A'ālā. (n.d.) *Four Basic Quranic Terms*. Abu Asad (English trans.). Lahore: Islamic Publications, pp.98-102.

man as venerated, esteemed, and honoured creature by birth.³³ While describing the important postulates of human personality, the Qur'ān starts with the notion that human beings are prime creation of Allah.

((We have created man in the best composition)).³⁴ It is evident from this verse that man is created being. He is not developed monkey as the evolutionists believe. While “best composition” refers to best physical body, distinctive form and built in the finest shape, man’s physical appearance is well suited with his role in the universe. Moreover, it is stated in the Qur'ān that man is two dimensional being. One is the physical body and the other one is the soul. The Qur'ān describes: ((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)).³⁵

Breathing into man spirit of Allah, refers to non-physical Divine soul in the human body. The Qur'ān refers soul to Allah, which indicates the prestige of man.³⁶ This noble part of composition of man aspires him towards elevation and highness.³⁷ Along with physical and non-physical balanced personality, man is also invested with the faculty of knowledge that no other creature in the universe has been given. With this highest potential to acquire knowledge, man is equipped with the abilities and capabilities to explore the universe. The man, blessed with perfect physical body, spirit and knowledge, is capable of controlling and exploring the entire world. Look at the following verse of Surah al-Jāthiyah: ((He has subjugated for you whatever there is in the heavens and whatever there is in the earth, all on His own. Surely in this there are signs for a people who reflect)).³⁸

It is explicitly described that the entire universe is made subservient to man. He can make use of its resources as he wishes. This shows his highest respect in this universe.³⁹ He is endowed with inherent dignity and honour.⁴⁰ The man is dignified and honoured in this universe because he has been appointed as “*Khalīfah*” of Allah in this universe. The Qur'ān states: ((Remember when your Lord said to the angels, “I am going to create a deputy on the earth!”)).⁴¹

³³ Yadollahpour, B. (2011). Human Dignity and its Consequences in the Holy Quran. *IPEDR*. 10 (1), pp. 551-565.

³⁴ Qur'ān, al-Tīn, 95:4.

³⁵ Qur'ān, al-Sajdah, 32: 9.

³⁶ al-Qurtūbī, Abu Abdullah, Ahmad bin Abi Bakr. (2006). *al-Jāmi' li-Aḥkām al-Qur'ān*. Beirut: al-Risalah Publishers, vol. 8, pp. 15-16.

³⁷ Naqvi, Nawab Haider. (1981). *Ethics and Economics: An Islamic Synthesis*. Leicester: The Islamic Foundation, p. 45.

³⁸ Qur'ān, al-Jāthiyah, 45: 13.

³⁹ al-Qurtūbī, *al-Jāmi'*, vol. 9, p.150.

⁴⁰ Mutahheri, Murtaza. (n.d.) *Man and Universe*. Karachi: Islamic Seminary Publications, pp. 215-218.

⁴¹ Qur'ān, al-Baqarah, 2: 30.

The word *khalifah* in Arabic language gives the same meaning as that of deputy or vicegerent of someone.⁴² The words ‘deputy, successor and vicegerent’ used in the verse convey the meanings of the Arabic word *khalifah*.⁴³ In English language, ‘vice’ has the meanings of ‘next in rank to somebody and able to represent them or act for them.’ Vicegerent or deputy is a person who is the next most important person after a business manager, a head of school, a political leader, etc, and who does the person’s job when he or she is away.⁴⁴ Therefore, ‘*khalifah*’ is the one who exercises the delegated powers on behalf of others as his vicegerent. Sayyid Abu al-A‘la al-Mawdūdī⁴⁵ has beautifully demonstrated the role of man as vicegerent of Allah as he said:

“Thus, ‘*khalifah*’ is not the master, but the 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.”⁴⁶

The appointment of man as a deputy of Allah is not a meaningless activity. His esteemed position in this world and special favours bestowed upon him are meant to accomplish certain objectives. He has been appointed as viceroy of Allah to fulfil His commandments. The Qur’ān explicitly clears: ((I did not create the Jinns and the human beings except for the purpose that they should worship Me)).⁴⁷ It is clear from this verse of the Qur’ān that the prime objective of creation of human beings is to worship Allah. Worshipping Allah means complete submission and obedience of none but Allah alone.⁴⁸ However, Qur’anic concept of ‘*ibādah*’ ranges from worshipping Allah in the mosques to all daily affairs. In view of Islam, every action of man is a form of worship, if done according to the teachings of Islam. Dr. Muhammad Tahir-ul-Qadri⁴⁹ asserts that:

“The objective of human life and purpose of his creation is that he should achieve a state of excellence through complete submission to the Will of Allah.

⁴² al-Iṣfahānī, Rāghib. (1987). *Mufrīdat-ul-Quran*. Muhammad Abduh Ferozpurī (Urdu trans.). Lahore: Sheikh Shams-ul-Haq, vol. 1, p. 313.

⁴³ Nadwi, Abdullah Abbas. (1996). *Vocabulary of the Holy Quran*. Chicago: IQRA International Educational Foundation, p. 174.

⁴⁴ *Oxford Advanced Learner’s Dictionary of Current English*. (2005). 7th edition. Oxford: Oxford University Press, p. 411.

⁴⁵ Sayyid Abū al-A‘la al-Mawdūdī, (1903 – 1979) world renowned Muslim philosopher, jurist, journalist and political leader of Pakistan. His scholarly works cover a wide range of disciplines such as Qur’anic exegesis, hadith, law, philosophy and history.

⁴⁶ Mawdūdī, Sayyid Abū al-A‘la. (1988). *Khilafat-o-Malukiat*. Lahore: Islamic Publications, p.33.

⁴⁷ Qur’ān, al-Dhāriyāt, 51: 56]

⁴⁸ Abū Ḥayyān, Muḥammad ibn Yūsuf al-Andalusī. (1993). *al-Baḥr al-Muhīt*. Beirut: Dār al-Kutub al-‘Ilmiyyah, vol. 8, p.141.

⁴⁹ Tahir-ul-Qadri is a well-known Muslim thinker and political leader of Pakistan. He has authored hundreds of books on various aspects of Islam including, translation and exegesis of Qur’an and hadith, and various books on modern thoughts and Islam.

This submission is in totality, and no part of life is excluded from it. Man should pattern his life in total conformity to the Will of Allah.”⁵⁰

This concept of worship results in adopting the way of life in accordance with the teachings of Allah. A Muslim always feels a sense of responsibility upon his shoulders to act according to the instructions of Allah to become a successful vicegerent of Allah. This is not an easy task. The moment man forgets his true status and responsibility upon his shoulders as a vicegerent he deviates from the right path of submission before Allah Almighty.⁵¹

Another concept related to the man’s position as vicegerent of Allah in this universe is accountability before his Lord. Being the vicegerent of Allah, man has not been left free; he is answerable before Allah for his conduct in this world.⁵² According to the Qur’ān, resurrection is inevitable. One day, mankind has to return to his Lord and meet his reckoning. If man fulfils his duties satisfactorily, he would be fully rewarded.⁵³ Man as a custodian of earth is responsible in the hereafter for his relationship with his Lord, with himself and with other human beings and even to all creatures of this universe. His destiny and success depend on how he executes his duty as the deputy of Allah.

4. The Qur’anic Concept of Human Resources and its Distinctive Features

Looking into the Qur’anic point of view about man and his status in the universe, it becomes clear that it is quite different from the materialistic and secularist philosophies of life. Going to the literal meaning of the term human resource; Arabic synonym to the term ‘human resources’ is ‘*al-mawārid al-bashariyyah*.’ In Qur’ān, the word ‘*bashar*’ denotes human beings. The Qur’ān states: ((Recall when your Lord said to the angels, ‘I am going to create a human being from a ringing clay made of decayed mud’)).⁵⁴ *Bashar* in Qur’anic parlance denotes the human personality which is composed of ringing clay. On the other hand, Arabic word for resources is ‘*al-mawārid*’, the plural of ‘*mawrid*,’ meaning way, road and source of sustenance.⁵⁵ A careful reading of the Qur’anic terminology reveals the fact that man is not just a social animal that eats, drinks, marries and dies.

An important aspect of human resource approach is development of one’s capacities and capabilities. This ambition of man being perfect and developed is not against the teachings of Islam. Man’s intellectual and moral capabilities help him to

⁵⁰ Tahir-ul-Qadri, Muhammad. (2005). *Islamic Philosophy of Human Life*. Lahore: Minhaj-ul-Quran Publications, pp. 40-45.

⁵¹ Mawdūdī, Sayyid Abū al-A‘lā. (2005). *Tafheem-ul-Quran*. Lahore: Idarah-e-Tarjuman-ul-Qur’an, vol. 5, pp. 410-411.

⁵² Naqvi, *Ethics*, p. 46.

⁵³ See, for instance, Surah Fatir (35): 39, and many other verses of the Qur’ān.

⁵⁴ Qur’ān, al-Hijr, 15: 28.

⁵⁵ Majma‘ al-Lughah al-Arabiyyah. (1994). *al-Mu‘jam al-Wasīf*. 7th edition. Deoband: Kutub Khana Hussainiah, p. 1024.

achieve the state of excellence.⁵⁶ Being vicegerent of Allah, man cannot be restricted to lower positions. It is not only permitted but also encouraged in Qur'anic teachings to become refined and developed. The Qur'ān encourages its followers to participate and excel in the worldly activities, as there is no dualism in Islam. The Qur'ān states: ((Yet there is another among them who says: 'Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire')).⁵⁷ This verse of the Qur'ān implies that in every role a man plays in this world, he should be excellent. Worldly affairs are part and parcel of religious teachings of Islam. Islam discourages Muslims to be average and weak in their daily activities. The Qur'ān invites Muslims to become a responsible member of society. It does not encourage its followers to retreat from the fields of daily life to seek spiritual excellence or bliss. Living a life of seclusion and becoming a monk is totally denied in Qur'anic teachings.⁵⁸ It rejects the ascetic view of life, according to which, success lies in worshipping God in solitary places and living a life of spiritual hibernation. In contrast to it, Islam admires an active and practical individual who enthusiastically participate in the worldly affairs according to the teachings of his Lord.

The main objective of the Qur'ān is to guide man to right beliefs and noble deeds for the benefit of humanity at large. However, it also provides useful insight about the various aspects of human personality. The main theme of the Qur'ān is to invite man to the right path and to forbid them from wrong doings. Some of the salient features of Islamic concept of human resources are pointed out in the following:

4.1 *Guidance from Divine sources*

Modern literature on management and economics originating from West, gives no importance to the supernatural laws. There is no place for Divine guidance in modern business and economic thought. According to the observation of Maryam Jameelah:⁵⁹

“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.”⁶⁰

'Human Resources', being a Western evolved term incorporates all the philosophical aspects of the Western culture such as rationalism, secularism,

⁵⁶ Lari, Mujtaba Musawi. (1974). *Ethics and Spiritual Growth*. Karachi: Seminary Press, p. 19-20.

⁵⁷ Qur'ān, al-Baqarah, 2: 201.

⁵⁸ Mawdūdī, Sayyid Abū al-A'ālā. (1993). *Islami Nizam-e-Zindagi aur us ke Bunyadi Tasswurat*. Lahore: Islamic Publications Limited, pp. 376-82.

⁵⁹ Maryam Jameelah (1934-2012) was an American-Pakistani author of over thirty books on Islamic culture, history, and Western culture. She is a renowned writer on Islamic and Western Philosophy of life.

⁶⁰ Jameelah, Maryam. (1976). *Western Civilization Condemned by Itself*. 2nd edition. Lahore: M. Yusuf Khan, p. 4.

humanism, utilitarianism, materialism, and social Darwinism. Under the influence of secularism, the modern business management concepts are divorced from religion.⁶¹ Islam is not only a spiritual and intellectual necessity but also a social and universal need. Islam recognizes fully the realities of life and satisfies the spiritual and material needs of man.⁶² Religious and worldly affairs are fully integrated in Islam. Islam as a code of life contains guidance in every sphere of life including socio-economic fields.⁶³ Unlike modern concept of human resources evolved from the Western theories, Islamic concept of human resources is based upon strict guidance from Almighty Allah. In this changing and developing world, the role of the religion of Islam has been expressed explicitly by a renowned Muslim scholar, Syed Abul Hasan Ali Nadwi⁶⁴ in these words:

“Religion recognizes change as a reality and affords the fullest scope for the free play of things that are needed for a healthy and wholesome alteration. Religion marches hand in hand with life; it does not merely follow it...Religion regards it a duty and responsibility to check a wrong trend.”⁶⁵

Islam does not put any obstacle in the development and management of human beings, nor does it seek to minimise the importance of modern human resource management and development techniques. The real focus of Islam is on balancing human resource management and development policies by assigning human beings suitable place which is in accordance to their dignity and nobility.

4.2 The Purpose of Life

The primary element of concept of human resource is to use the capacities and capabilities of people such that they could become more and more beneficial in the achievement of national and organisational goals. For instance, it is said:

“Personnel/human resource management is that function performed in organisations which facilitates the most effective use of people (employees) to achieve organisational and individual’s goals.”⁶⁶

⁶¹ al-Kahtani, A. (2014). An Application of Islamic Principles in Building a Robust Human Resource Management System (In Islamic countries). *International Journal of Recent Advances in Organisational Behaviour and Decision Sciences (IJRAOB)* 1 (3), pp. 183-194.

⁶² Sarwar, Ghulam. (2008). *Islam: Beliefs and Teachings*. Islamabad: International Islamic University, p. 167.

⁶³ Usmani, Mufti Muhammad Taqi. (2004). *An Introduction to Islamic Finance*. Karachi: Arham Shamsi Publication, p.10.

⁶⁴ Abul Hasan Ali Nadwi (1914–1999), was an Indian origin Islamic scholar. His works were published in many languages. He authored over fifty books on Islam.

⁶⁵ al-Nadwi, Syed Abul Hasan Ali. (1977). *Islam in a Changing World*. Lucknow: Nadwatul Ulama, p.4.

⁶⁶ Glueck, W.F. and Ivancevich, J.M. (1993). *Foundations of Personnel / Human Resource Management*. New York: Business Publications Inc, p. 6.

The primary objective of all human resource management endeavours is to achieve commercial goals with the help of greater productivity of employees.⁶⁷ Study into the verses of the Qur'ān shows that the objectives correlated with the concept of human resources are not in accordance with the original mission and objectives of life entrusted by Allah on human beings. Modern concept of human resources views material objectives to be the primary driving force in all human activities. Qur'ān sees this world in different perspective. According to its teachings, the real objective of all human endeavours is to seek the pleasure of Allah. ((Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah's pleasure is above all. That is the supreme success)).⁶⁸ This verse makes it crystal clear that the true Muslims are those, whom every action is aimed at seeking the Pleasure of Allah.⁶⁹ According to this concept, at all levels the primary objective of all human endeavours is to surrender before the Will of Allah the Almighty and its highest manifestation is the attainment of His Pleasure. The only objective of human life is to seek the Pleasure of Almighty Lord.⁷⁰ Materialistic prosperity is indeed a major motivation behind all human activities, but attainment of the pleasure of Allah is the standard by which Qur'ān judges all the activities and mode of conduct of an individual. It changes the conduct of a Muslim in all his dealings, making him realize that material assets of this world are important but attainment of pleasure of Allah is the real triumph of human life.⁷¹ Every Muslim in his individual capacity or at the collective level keeps this objective of life in front and makes it a centre point of all efforts.

4.3 The Concept of Human Dignity

According to the Western philosophy, along with raw materials, capital, and machinery, the work people are simply another factor of production. An employee is considered to be "an economic man" who is motivated primarily by economic gains. Work people's output could be maximized only through financial incentives.⁷² The Qur'ān rejects this very concept about man. ((And We bestowed dignity on the children of Adam and provided them with rides on the land and in the sea and provided them with a variety of good things and made them much superior to many of those whom We have created)).⁷³

The Qur'ān views man as more than an instrument of development that works for economic gains only. According to the Qur'ān, he is the focus and central object

⁶⁷ Khan, Muhammad Ayub. (2014). *Diverse Contemporary Issues Facing Business Management Education*. IGI Global, p. 245.

⁶⁸ Qur'ān, al-Tawbah, 9: 72]

⁶⁹ Tahir-ul-Qadri, *Islamic Philosophy*, pp. 60-61.

⁷⁰ Ibid, p. 46.

⁷¹ Hamidullah, M. (1973). *Introduction to Islam*. Lahore: Sh. Muhammad Ashraf Publishers, Booksellers & Exporters, p. 40.

⁷² Carell, *Personnel*, p.3.

⁷³ Qur'ān, al-Isrā', 17: 70]

of the universe. Man, in the terminology of Qur'ān, is an esteemed and honourable being. It is also worth noting that Islam views man and his role in this world in totality. All the problems faced by him are considered as one aspect of single whole. He is a biological, physical being which needs food, clothing and shelter, and many other necessities of life; but Islam does not view him as an economic man or a social animal that merely lives for eating, clothing, and seeking shelter. All his aspirations and needs are important but are viewed only as one aspect of the single totality.⁷⁴

In the Western economic thought man is part of a great machine. All importance is of the machine and the part is insignificant.⁷⁵ In contrast to it, Islam regards man to be the focus and central object of the universe. The Qur'ān inspires man with self-confidence and self-respect. His origin is attributed to Allah Almighty, who personally created him and is connected with him. This feel is very important to encourage man to avoid all those activities that are inappropriate to his dignity and prestige. This feeling of belongingness to Allah refines the behaviour of a Muslim and keeps him on the path of good that brings him bliss in this life and success in the life hereafter.

4.4 Caring for spiritual aspect of human personality

Close study of the concept of human resources unveils that it connotes more of skill development and satisfying the material needs of the employees. The moral and spiritual needs are overlooked in the modern human resources management and development function.⁷⁶ As maintained by the Qur'an, man is constituted of two different principles; body and spirit. The modern schools of thought seem to neglect the balance between the two; either they incline totally towards the sensible and the material aspect or towards the intellectual and spiritual aspect. Islam advocates the development of body and soul at the same time, creating a harmonious equilibrium in man. It is not merely confined to the monetary and material prosperity but includes the moral insight and spiritual incentive as well. This aspect of Islam gives comprehensiveness to the concept of human development and management by absorbing both material as well as spiritual aspects of life.

4.5 The Concept of Hereafter, Accountability and Absolute Control of Allah

The Qur'ān ties all activities of human beings with the concept of hereafter and resurrection. The first thing in regulating human activity is faith in God. According to this conception anyone who came into being is bound to death. According to the teachings of Qur'ān, this life and the blessing of this world are temporal. Everyone has to face the 'Day of Judgement' where both the mercy of Allah as well as His justice

⁷⁴ Mawdūdī, Sayyid Abū al-A'ālā. (1992). *The Economic Problem of Man and its Islamic Solution*. Lahore: Islamic Publications, pp. 8-9.

⁷⁵ Mawdūdī, Sayyid Abū al-A'ālā. (1984). *Economic System of Islam*. Riaz Husain (English trans.). Lahore: Islamic Publications, p.10.

⁷⁶ Baig, *Insani*, p.44.

will be demonstrated in a perfect balance. Whoever is punished will suffer forever and whoever is blessed with Paradise will enjoy an eternal life.⁷⁷ The Qur'ān states: ((So, whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it)).⁷⁸ The concept of final accountability in the hereafter totally changes the attitude of individuals and organisations. Man's life on this earth is perceived as an opportunity to prepare him for the life in the hereafter. The individual with this concept of life becomes more refined and responsible in all his activities in this world.

5. Practical Implications of Qur'anic Concept of Human Beings on 'Human Resource Theory'

The crux of the previous discussion is that Qur'ān regards man to be the focus and central object of the universe. This concept affects man's attitude in every walk of life and encourages him to avoid getting involved in non-productive activities. Today, in every country, there are departments and ministries of 'human resource development' to manage and develop available workforce. If we take example of Pakistan, the Ministry for 'Overseas Pakistanis and Human Resource Development' was established in 2013 after the merge of the Ministry of Human Resource Development with the Ministry of Overseas Pakistanis. The main objectives of ministry of human resource development are to uplift the living conditions of working class through protection policies, and to provide them with decent work condition. The Ministry is involved in the activities such as 'management of human capital, social protection, and socio-economic uplift of working class and export of Pakistani manpower abroad.'⁷⁹

The Ministry has been allocated to develop policies and long- and short-term programs to develop and manage countries' available workforce. The ministry also administers the institutions such as; National Industrial Relations Commissions (NIRC), Employees' Old Age Benefits Institution (EOBI), Workers Welfare Fund (WWF) and Overseas Pakistanis Foundation (OPFF). The policies and programs initiated by the Ministry of 'Overseas Pakistanis and Human Resource Development' extensively affect the lives of working class of the country.

In Muslim countries, such as Pakistan, there is a need to revisit and reorganise the objectives of 'Ministries of Human Resource Development' in light of the teachings of Islam. Looking at human beings like other material resources creates the impression that this concept is against the dignity of human beings. If the terminology of 'human resource' has to be used to describe the importance of

⁷⁷ al-Nadwi, Syed Abul Hasan Ali. (n.d.). *Dastoor-e-Hayat*. Karachi: Majlis Nashriyat-e-Islam. Pp. 224.

⁷⁸ Qur'ān, al-Zalzalah, 99: 7-8.

⁷⁹ Ministry of Overseas Pakistanis and Human Resource Development. *Yearbook 2013-14*. Islamabad: Ministry of Overseas Pakistanis and Human Resource Development. Retrieved on 10th June 2019 from: [http://www.ophrd.gov.pk/hrd/userfiles1/file/Final%20Year%20Book%202013-14%20\(04-02-2015\)\(1\)%20-%20Copy.doc](http://www.ophrd.gov.pk/hrd/userfiles1/file/Final%20Year%20Book%202013-14%20(04-02-2015)(1)%20-%20Copy.doc)

investment in human beings to enhance their capacities and capabilities, it must be used keeping in view of the Qur'anic concept of human dignity.

In the view of Qur'ān, humans are important and investment in them is equally important to enhance their capacities and capabilities to ensure socio-economic development. Qur'ān validates this important aspect of human development; however, it goes one step forward and views this concept in its totality. Islam follows an intermediate path in the development and management of work people, by simultaneously creating a harmonious equilibrium in man as a whole. Qur'ān ensures physical as well as moral and spiritual capacity building satisfying all the needs of human beings. As man is a twofold personality in the view of Qur'an; therefore, it ensures its development keeping in view his overall personality. Islam ensures salvation and success of humanity, and by following it individuals in a society become worthy and happy human beings. The human beings developed according to Islamic teachings become productive for themselves, for the organisation and for the society and humanity.

There is urgent need to teach human resource management and development programs according to the Qur'ān and the traditions of the Prophet Muhammad (PBUH). It is up to Muslim scholars to revisit the meanings of the Qur'ān and interpret its verses in the light of the modern needs. Till present, the concept of human resources in Islamic perspective is a neglected dimension of human resource development and management. It deserves due attention in the management and development literature. Human resource policies must be revisited and aligned with the Qur'anic teachings and guidance about man and his true status in the world.

Conclusion

The modern concept of 'human resource' is concerned with investment in human beings to enable work people to become beneficial in achieving organisational and national goals. It involves activities related to the capacities and capabilities building of people to achieve specified objectives. These certain objectives range from the goal of organisational success to the achievement of socio-economic wellbeing of a society. It is very important to prepare individuals to gain competitive advantage in the globalized world. The concept is very important and significant; however, it gives the feeling that goals and objectives are more important in this viewpoint and individuals are just means of achieving these objectives rather than direct beneficiaries. In-depth study of the Qur'ān reveals the fact that it gives prestige and esteem to human personality. Human beings, unlike other animals in the world, are dignified and honoured being. In fact, they are vicegerents of Allah on earth to submit to His commandments. Moreover, man is composite of body and soul. Qur'ān ensures the care of both; the physical wellbeing and the spiritual development. In addition to it, Qur'ān has explicitly elaborated the concept of Final Judgement and accountability before Allah. All these fundamentals postulates of the Qur'ān about man and his status in the world require a different look on the modern aspect of

human resource development and management. Man is considered as most superior creature; therefore, he must not be treated like nuts and bolts of machinery to participate in the production process. He is a respected and honoured being and must be treated such that his prestige is protected. The concept of guidance from the Divine, human dignity, spiritual development and the concern of the hereafter are the distinctive features of Qur'ān. Islam does not advocate the treatment of human beings as other factors of production. It emphasises the middle path and ensures investment on them not only to enhance physical capabilities but also for spiritual uplifting. Moreover, human development and management activities according to Qur'ān are not confined to the achievement of organisational and national goals, but also associated with the achievement of a much greater purpose in life; the attainment of the Pleasure of Allah. The Qur'ān also ensures physical as well as moral and spiritual development of human beings to satisfy all their needs. Human beings are not mere resources to achieve certain material goals. They are esteemed and honoured being and must be treated like that. If the term 'human resources' has to be used, it must be used while keeping in view the real dignity of man and his nobility in this world.

References

- Abū Ḥayyān, Muḥammad ibn Yūsuf al-Andalusī. (1993). *al-Baḥr al-Muhīt*. Beirut: Dār al-Kutub al-ʿIlmiyyah.
- al-Iṣfahānī, Rāghib. (1987). *Mufrīdat-ul-Quran*. Muhammad Abduh Ferozpuri (Urdu trans.). Lahore: Sheikh Shams-ul-Haq.
- al-Kahtani, A. (2014). An Application of Islamic Principles in Building a Robust Human Resource Management System (In Islamic countries). *International Journal of Recent Advances in Organisational Behaviour and Decision Sciences (IJRAOB)* 1 (3), pp. 183-194.
- al-Nadwi, Syed Abul Hasan Ali. (1977). *Islam in a Changing World*. Lucknow: Nadwatul Ulama.
- al-Nadwi, Syed Abul Hasan Ali. (n.d.). *Dastoor-e-Hayat*. Karachi: Majlis Nashriyat-e-Islam.
- al-Qurṭubī, Abu Abdullah, Ahmad bin Abi Bakr. (2006). *al-Jāmi' li-Aḥkām al-Qur'ān*. Beirut: al-Risalah Publishers.
- Ashton, T. S. (1969). *The Industrial Revolution, 1760-1830*. Oxford: Oxford University Press.
- Baig, Arshad Ahmed. (2007). Insani Wasail ki Taraqi: Islami Nuqta-e-Nazr. *Idara Tarjuman-ul-quran*. 134 (12), pp. 43-56.

- Barney, J. B. (1991). Firm resources and sustained competitive advantage. *Journal of Management*. 17 (1), pp. 99-120.
- Becker, Gary. (1993). *Human Capital: A Theoretical and Empirical Analysis with Special Reference to Education*. Chicago: University of Chicago Press.
- Boxall Peter, Purcell John. (2011). *Strategy and Human Resource Management*. Macmillan International Higher Education.
- Carrell, M.R. and Kuzmits, F.E. (1986). *Personnel: Human resource Management*. Columbus: Merrill Publishing Company.
- Conner, K. R. and Prahalad, C.K. (1996). A Resource-based Theory of the Firm: Knowledge versus Opportunism. *Organisation Science*. 7 (5), pp. 477-501.
- Dar, Abdul Hameed; Muhammad Azmat, Muhammad Akram. (1998). *Islami Moashiat*. Lahore: Ilmi Kitab Khana.
- De Cenzo, D.A. and Robbins, S.P. (2005). *Fundamentals of Human Resource Management*. New Delhi: John Wiley and Sons, Inc.
- De Nisi, A. S. and Griffin, R. W. (2011). *HRM: An Introduction*. New Delhi: Cenage Learning India Private Ltd.
- Glueck, W.F. and Ivancevich, J.M. (1993). *Foundations of Personnel / Human Resource Management*. New York: Business Publications Inc.
- Grant, R.M. (1996a). Toward a Knowledge-based Theory of the Firm. *Strategic Management Journal*. 17 (S2), pp. 109-122.
- Hamidullah, M. (1973). *Introduction to Islam*. Lahore: Sh. Muhammad Ashraf Publishers, Booksellers & Exporters.
- Holton, E. F. and Naquin, S. (2002). Workforce Development: A Guide for Developing and Implementing Workforce Development Systems. *Advances in Developing Human Resources* 4 (2), pp. 107-110.
- Jameelah, Maryam. (1976). *Western Civilization Condemned by Itself*. 2nd edition. Lahore: M. Yusuf Khan.
- Jan, Tarik, et al. (2003). *Pakistan between Secularism and Islam: Ideology, Issues and conflict*. Islamabad: Institute of Policy Studies.
- Khan, Muhammad Ayub. (2014). *Diverse Contemporary Issues Facing Business Management Education*. IGI Global.
- Lari, Mujtaba Musawi. (1974). *Ethics and Spiritual Growth*. Karachi: Seminary Press.

- Legge, K. (2005). *Human Resource Management: Rhetoric and Realities*. New York: Palgrave Macmillan.
- Mahoney, J.T. and Kor, Y.Y. (2015). Advancing the human capital on value by joining capabilities and governance perspective. *Academy of Management Perspectives*. 29 (3), pp. 296-308.
- Majma' al-Lughah al-Arabiyyah. (1994). *al-Mu'jam al-Wasīṭ*. 7th edition. Deoband: Kutub Khana Hussainiah.
- Mawdūdī, Sayyid Abū al-A'ālā. (1984). *Economic System of Islam*. Riaz Husain (English trans.). Lahore: Islamic Publications.
- Mawdūdī, Sayyid Abū al-A'ālā. (1988). *Khilafat-o-Malukiat*. Lahore: Islamic Publications.
- Mawdūdī, Sayyid Abū al-A'ālā. (1992). *The Economic Problem of Man and its Islamic Solution*. Lahore: Islamic Publications.
- Mawdūdī, Sayyid Abū al-A'ālā. (1993). *Islami Nizam-e-Zindagi aur us ke Bunyadi Tasswurat*. Lahore: Islamic Publications Limited.
- Mawdūdī, Sayyid Abū al-A'ālā. (2005). *Tafheem-ul-Quran*. Lahore: Idarah-e-Tarjuman-ul-Qur'an.
- Mawdūdī, Sayyid Abū al-A'ālā. (n.d.) *Four Basic Quranic Terms*. Abu Asad (English trans.). Lahore: Islamic Publications.
- Megginson, Leon C. (1977). *Personnel and Human Resources Administration*. Illinois: Richard D. Irwin Inc.
- Ministry of Overseas Pakistanis and Human Resource Development. *Yearbook 2013-14*. Islamabad: Ministry of Overseas Pakistanis and Human Resource Development. Retrieved on 10th June 2019 from: [http://www.ophrd.gov.pk/hrd/userfiles1/file/Final%20Year%20Book%202013-14%20\(04-02-2015\)\(1\)%20-%20Copy.doc](http://www.ophrd.gov.pk/hrd/userfiles1/file/Final%20Year%20Book%202013-14%20(04-02-2015)(1)%20-%20Copy.doc)
- Mutahheri, Murtaza. (n.d.) *Man and Universe*. Karachi: Islamic Seminary Publications.
- Nadler, L. and Nadler, Z. (eds.). (1990). *The Handbook of Human Resource Development*. 2nd edition. New York and Chichester: Wiley.
- Nadwi, Abdullah Abbas. (1996). *Vocabulary of the Holy Quran*. Chicago: IQRA International Educational Foundation.
- Naqvi, Nawab Haider. (1981). *Ethics and Economics: An Islamic Synthesis*. Leicester: The Islamic Foundation.
- Oxford Advanced Learner's Dictionary of Current English*. (2005). 7th edition. Oxford: Oxford University Press.

- Price, Alan. (2011). *Human Resource Management*. 4th edition. New Delhi: Cenage Learning.
- Sarwar, Ghulam. (2008). *Islam: Beliefs and Teachings*. Islamabad: International Islamic University.
- Schultz, Theodore. (1961). Investment in Human Capital. *American Economic Review*. 51(1), pp. 1-16.
- Sison, P. S. (1982). *Personnel and Human Resources Management*. Philippines: Rex Printing Company.
- Tahir-ul-Qadri, Muhammad. (2005). *Islamic Philosophy of Human Life*. Lahore: Minhaj-ul-Quran Publications.
- Teece, D.J.; Pisano, G. and Shuen, A. (1997). Dynamic Capabilities and Strategic Management. *Strategic Management Journal*. 18 (7), pp. 509-533.
- Thaib, L. (2013). Human Capital Development from Islamic Perspective: Malaysia's Experience. *European Journal of Management Sciences and Economics*. 1 (1), 11-23.
- Usmani, Mufti Muhammad Taqi. (2004). *An Introduction to Islamic Finance*. Karachi: Arham Shamsi Publication.
- Yadollahpour, B. (2011). Human Dignity and its Consequences in the Holy Quran. *IPEDR*. 10 (1), pp. 551-565.