

Management of Human Resources from Holy Quran Perspective

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Abstract

Success of an organization depends on appropriate allocation of equipments, primary materials, money and especially human resources. The successful allocation is done only by employing personal skills for achieving goals. Since human plays an important role in management of human resources so it is necessary to investigate human being behavior as a main factor in analysis of management of human resources in Islam.

Education and training of human being and decision making about his relationships demand identification of human and his valuable and anti value characteristics. This article tries to study human being from Islam view point in order to consider Islamic management of human resources.

Key words: human resources, management, characteristics, holy Quran, organization, Islam

Introduction

According to Islam human being is the main target in creation of the world. Creation of human being is different from gradual evolution of other creatures. The primary human had family and followed divine civilization and rules and he is guider of other humans.

According to Islam human being has value and anti value characteristics. These characteristics are potential and evolution and digression of him depends on empowering of his deeds. The human being is so valuable that he is praised by the angles and he is the successor of God in the earth. He is responsible for his status and his divine essence leads him toward divinity.

In this case he has more capacity for knowledge and the world and other creatures have been created for him. Concern to anti value behavior, he reaches to step that he corrupts the world and behaves cruelly and his mean character is manifested. The human being could act positively and negatively, since his innate is two dimensional consisting of divinity and meanness and he could follow them according to his will and there are indicators for identification of his performance. The performance of human being, organization and plans are measured by indicators and factors. There are two conditions for assessment of performance:

First, materials and methods are necessary for understanding achieving goals of the individuals and organizations and measuring progress according to the indicators.

Secondly all goals, plans and performance of individuals and organizations should be measurable.

Assessment of actions and behaviors is considered important in Quran and narratives. The human being behavior is weighted by scale and the fate of human is decided according to his deed.

And the weighing [of deeds] that Day will be the truth. So those scales are heavy - it is they who will be the successful. (Al-Araf)

And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.(Al -Araf)

And we place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, we will bring it forth. And sufficient are we as accountant. (Al-Anbya)

From value criteria it can be referred to good deed. Quran points to good deed and behavior in order to introduce value criteria for conceptions.

"*Hassan*" means beautiful and attractive, the deed that affects on good nature in speech and behavior.

"*Ehsan*" rooted in *Hassan* means beneficence accompanied by kindness and emotion.

Lexicographers believe that "*Hassaneh*"(good conduct)is opposite of "*Sayehe*"(bad conduct) and "*Hassan*" is opposite of "*gabh*" (disagreeable).

According to Quran every good conduct can be called "*Hassan*" since as before said it involves beauty and it is attractive, it is elaborated action done in better way but in contrary although some conducts are goods but they are unattractive in the society.

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (An Nahal)

Justice is a holy conduction and God orders human beings to justice but it does not mean "*Adal*" and "*Ehsan*"(beneficence). Ragheb Isfahanni in "*Mofradat al Quran*" specifies the boundary of justice and beneficence:

"Beneficence is superior to justice. Since justice is based on right not more or less but beneficence is an action that the person gives more than his right". According to above justice is order and beneficence is accompanied by kindness and love.

Money loan without interest is a good conduct and it is accompanied by altruism and kindness but if it is accompanied by grace it reduces goodness of this action.

Indeed, those who have believed and done righteous deeds - indeed, we will not allow to be lost the reward of any who did well in deeds. (Al-Kahaf)

Hazrate Ali points to value aspect and considers value of human in beauties and good deeds.

"The value of every human being depends on his deeds" (Nahjolbalegeh,miracle 78).

Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.(Ghafir)

Indeed, they who have believed and done righteous deeds - those are the best of creatures. (Al -Bayinah)

By time,(Al-Asr)

Indeed, mankind is in loss, (Al-Asr)

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (Al-Asr)

One of the value criteria in Islam is good conduction and it is recommended to assessment of good conduction. *Saleh* means competency for exaltation and perfection and it does not destruct thought and culture, discipline of society and soul of human.

Lexicographers believe that "*Saleh*" is opposite of "*Fased*" (corruption).Thus corruption is a conduction that leads to imbalance and decline of the society. This conduction has multidimensional aspects.

Quran refers to conduction and good deeds so Quran uses conduction synonym with good deeds. It is concluded that *Saleh* means valuable conduction.

It should be pointed that Quran uses good conduction after "belief" and the good behavior of the person who does not believe in God, angels, prophets and resurrection will not be competent.

Supervision on the rulers is important from political view point of Islam. It is emphasized on supervision on power and inner control.

Consideration of justice and piety by individuals by social positions like Imams, judges and governors, ministers, lawyer, directing managers and president is sign of importance of inner control; since the only factor preventing oppression and injustice is inner control.

Inner power could be sign of powerful will in control of inner and avoiding desires that it is assurance of government control and barrier of misuse. Supervision of the external affairs could lead to control of the individuals only by inner supervision and prevent oppression. Supervision of the external affairs leads to succession since every supervisor needs to other supervisor and this succession is continued to achieve inner control.

By strong relationship between God and human and obedience of human the human behavior becomes divine and he is guided by God and his sin is reduced because of reduction of his ignorance.

The sympathy and awareness of the councilors are superior to supervision. This factor is considered in Islam political discipline. The aim of control of power is to prevent misuse of the authorities not their mistakes since mistake is common trait among people and there is no difference between the governor and supervisor.

Islam political discipline refers to the different supervision aspects that prevent the authorities from sin and reduce their mistakes.

It is necessary to point that although those who have governance right chosen by God but their divine governance demands responsiveness. In this political discipline the Islamic ruler should direct the society based on Islam rules. He is responsible for people and his performance.

Man does not utter any word except that with him is an observer prepared [to record]. (Gh)

Imam is other authority responsible for supervision and control and management of Islamic society. Imam supervises all systems of a society for control of individuals and society. In Islamic governance all systems are legitimized by Imam.

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path. (Al Bagarah).

The manager should be independent on the parties. The aim of prophets' mission is to supervise people and confirm their conducts based on justice and reward good deed and prevent oppressive behavior and this requires to supervision and awareness of conditions for resolving disputes.

The managers should aware current conditions and recognize correct actions from incorrect one and he should follow prophets and avoid dependence on parties and behave justly.

And Allah created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that for Allah is easy (Al-Fatir).

Conclusion

Human resources should be managed according to Quran for following reasons:

1-sciences and technology is progressed; so it is necessary to evaluate the conditions and conductions.

2-2-shifting time and place by progress of sciences and technology leads to new demands. It is possible that some affairs and conductions are necessary now and some of them are not necessary.

3-some employees and managers exaggerate in their roles and consider important their roles and as a result their plans and propositions are introduced more valuable than reality. Such assessment causes to false valuation. Sometimes individuals ignore others activities that lead to misunderstanding their roles. By exact evaluation the roles are identified in correct way.

4-doing some jobs is difficult in some conditions, but by passing of time and development of technology they are done easily and sometimes increase of population and shift in conditions cause to worsening of some activities, so considering conditions is necessary.

5-in case of non supervision the hardworking individuals lose their motivation and lazy individuals ignore their activities. For gaining attention of the responsible and supervisor the individuals work rapidly at first then they are disappointed by ignorance of their supervisors.

Shifting time and conditions causes to change in individuals' behavior. In all cases assessment is necessary in order to improve management.

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