

A review of human resource management from the point of view of Quran

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ABSTRACT: Islamic management has long been a concern for those who cherish the greatness of Islam in their hearts. Accordingly, many have attempted to take a step in identifying and introducing this important phenomenon. From the perspective of qualified manager with characteristics of administrative competence, academic competence, fairness, integrity, faith tact, ability, etc. Based on the definition of Islamic management, it is the administration of the affairs of the organization and wide organization of human resources. The result of this review study shows that Quran as a holly book include rules and instructions of scientific management that if managers use them can enter the management of human forces in the best possible way and will succeed.

Keywords: Islamic management, human resource management, Quran.

INTRODUCTION

Islamic management has long been a concern for those who cherish the greatness of Islam in their hearts. Accordingly, many have attempted to take a step in identifying and introducing this important phenomenon. Based on the definition of Islamic management, it is the administration of the affairs of the organization and wide organization of human resources. Regarding the values and principles of holly religion of Islam it considers all aspects of individual, social, economic, political, and military human and human society (Pirooz, 2005).

According to the religious teachings and instructions, the management and guidance of a society or even a small unit will incur irreparable losses and damages if they are not executed properly and we swing from one extreme to the other. These plagues and damages not only involve the manager but also involves a wider range of management and organization and will lead to decline and corruption.

Classification of Islamic management principles

1. In Islam there is no distinction between this world and the hereafter, and the hereafter is the continuance of this world, but giving originality to this world and making it priority and popular is condemned. According to this, any worldly activity with heavenly intention is worship and is considered as a commitment in a Muslim to attempt the reform of worldly affairs and giving services to God's creatures.
2. Intention: intention is the germ of the initial thoughts which comes to mind and is the initial basis of action and behavior. If man controls this gorge, many of his deeds will be controlled and modified.
3. Monotheism, appeal and trust to any will or person is idolatry. This means during our lives we are repeatedly associated with idolatry. In Yusuf surah, When Joseph interprets the dream if other captivates, he says to one of them that you would become king's courtier, and when you reach to that remember us. Quran remarks because of this attitude, Joseph would stay in prison for some other years.
4. Performance of duty: impulsive consequence in Islam is not important, undertaking the duty is important, even in promoting the religion. Quran has a good point in this case in Abasa surah.
5. Giving insight, chasing the goal in all activities is along with understanding.

In other words, in Islam the endless duty of every human being is giving insight to those which are in the lower level and receiving insight from higher levels (Humans have hierarchy responsibility to each other). 6. Humanism. 7. All responsible and all subordinate: in Islam no one can say that it is your problem and it's not related to him, upon learning about something will have obligation. 8. Relativeness of rules: Imam Ali in his order to Malik Ashtray hinted to this point that the government agent shouldn't say I have to do that (Rezaiyan; Quran; Shariati).

The qualifications of a qualified manager

A qualified manager has attributes such as: administrative competence, scientific competence, justice, safekeeping, precaution, capability, avoiding Moral damages, Non-luxury-oriented (Nahjol balagheh, Javadi Amoli, zhamid zadeh, Sobhani, Allame Amini, Hossein Ben Baboyeh).

In Islamic teaching specific consideration has been paid to the conditions of a manager, and has introduced certain patterns so that those who want to take charge of a society in spite of having those specific attributes should follow divine patterns. The samples which are introduced have been raised by God to guide the society in the best possible way. In this study we tried to explain the Managerial points.

Scientific management increases economic exploiting in productive jobs and have special place. So in this review article, we have compiled and introduce the verses of Quran which are related to human resources from the point of Quran.

The Managerial points from the point of view of Quran Planning

In Torah, we advised Moses in every case and said to him: execute them strongly and command your people to choose the best of them and perform them (Eeraf.145). In planning the best method should be selected and be done strongly. Although in some conditions, Contingency management explains the concept of best action.

employees encouragement

Prophet, encourage believers to fight against atheists (Enfal, 65). One of the manager's duties is to encourage their subordinates by their own actions and words to achieve these targets.

Selection

Moses chose seventy people to visit God's Tryst (Eeraf, 155) the people which are appointed to the key jobs should be qualified, so that they obtain required qualifications, anybody cannot stand in any position of decision.

4-4- the proportion of job and job holder, step by step promotion

God, tested Ibrahim and he passed all of them successfully (Baghareh, 124).

To appoint people for jobs, selection and test is required. (like Ibrahim which was tested by safekeeping from God). Jobs and responsibilities should be given to people gradually after passing different stages. (Such as Ibrahim that after passing Nabovat successfully reached to Imamate.)

Supervision

God addressed the Prophet Mohammad (PBUH): and we made you a moderate nation to supervise the actions of people. (Baghareh, 143). Managers and leaders should supervise the actions and performances of their subordinates.

Fund and human force

God addresses believers and remarks: we help you by properties and children so that you conquer your enemies (Asra, 6). Fund and human forces are two important and impressive factors for managers which can move to success by using an effective combination of these resources.

Employees education

In response of those who said: why Quran wasn't sent wholly in one time, and was sent verse by verse, God says: We sent Quran gradually so that this continuous relation would encourage our prophet (Ferghan, 32). Employee's education should be done stage by stage and gradually. One of the duties of the senior managers is encouraging and assuring the lower graded managers.

Performance evaluation and the resultant encouragement and punishment

Performance evaluation

When Bani Israel troops moved, (Talot) said to his soldiers: there is a river on our way, if any one drink from it would have no place in my army. (Baghareh, 249). A manager should separate capable forces from incapable ones, so he can dismiss the Unhelpful forces, because their presences weaken the faiths of others.

God remarks: I don't spoil any body's action, a man or a woman; all belong to each other (Al emran, 195). In organizations should be a method to recognize the employees which do their works properly, so they would be encouraged and the organizational motivation would increase. Endeavor and the person who try, both are important, jobs should include correct method and also correct intention. In Islamic organizations, all the people in the organization are like the members of one body; as a result, destroying a person is destroying an organization. In a body, all the members should grow together; therefore, there should be opportunity for organizational promotion for every body and the senior management of the organization's attempt should be paid in qualitative promotion for everybody.

Encouragement and punishment

God remarks: those who deny the facts of guidance, are condemned by God, unless they repent and modify their deeds, and in this case I forgive them because I accept their repentance and I am kind (Baghareh, 159,160). Reprimanding Evildoers and reward to believers, are two basic factors which are the grounds for promotion and modification of the mistakes in organization.(Yal anhom allah ana altavab alrahim).

Competence and reward

God has promised forgiveness and great reward to those who believed and did righteous deeds (Maedeh, 90). Encouragement and reward based on the competence and job qualification is an important factor in reinforcing the motivation of employees.

Establishing motivation

God says in the encouragement of jihad: anybody who endeavors he attempts for himself,(Ankaboot,6). To encourage the employees for constructive attempts, the benefits and result from them should be explained for employees.

4-8-5- in the description of reward of Ibrahim (PBUH) God says: we gave him Ishagh and Yaghob (Ankabot, 27). The reward of a useful and constructive job should be announced for other employees to increase their motivation.

the criteria of performance evaluation, reward

It the description of the differences between rewards, God says: because your attempts are different so the rewards should be different (Leil, 4). The system of reward should be based on the performance evaluation. Performance evaluation should have tangible criteria so that they can be understandable for employees. Evaluation criteria should be explained explicitly so the employees can coordinate themselves with those criteria and reach to that related rewards.

punishment and lesson

In performing repentance for a man or woman that have committed misdeeds, some people should be present and observe their punishments (Nor, 2). The punishment of violators should be in a way that other people in the organization take lessons, because punishment besides reprimanding the offensive person has an organizational and general educational objective.

punishment, proportion to the offence

A person, who has the main role in guilt, awaits a scourge and a severe punishment (Nor, 11).punishment and reprimanding should be proportioned to the degree of the people role in the offence. A person, who has the main role in offence, definitely should receive more punishment in comparison to others.

Appointment

In the remembrance of Ehad battle, God addresses the prophet and says: that morning which you came out from your house and arranged believers in their places for the fight (Al omran). Forces appointment for strategic jobs is up to the manager, and should interfere directly.

Attempt and Reward

Value and attempt

They were a nation which departed and their achievement was related to their attempts, and your achievement is related to your attempts (Baghareh, 134). The evaluation criteria in people's success are the degrees of their attempts.

Attempt

And it's very nice the reward of people of action (Al Omran, 136). We obtain nothing by slogans and wishes; it is action and industriousness that lead man to success.

Fine and its variety

Fine

Those who abandon their wives, its atonement is to release a slave before touching each other (Mojadeleh, 3). Fine in a way to control and prevent big mistakes.

Variety of fine

To atone, if someone couldn't find a slave to free him, should fast for two continuous months, and if he couldn't fast, should give food to 60 poor people (Mojadeleh, 4). The punishment should be various according to the physical and financial ability of the offensive person.

Conclusion

The management of human forces is a staff management and has a consolatory aspect for line managers, and if the managers use Islamic management for Higher Productivity they will achieve better results, therefore, the result of this review study shows that Quran as a holy book include rules and instructions of scientific management that if managers use them can enter the management of human forces in the best possible way and will succeed.

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