

Human Resources Stature from the ISLAMIC Perspective: Deductive Analytical Study from Qur'an

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Abstract

The study aimed to provide a theoretical framework for human resources from the Quranic perspective and some of literatures from the perspective of contemporary administrative thought, to identify the aspects of convergence between them and relieved the universality of Islamic thought and its ability to adopt application and applicative in anytime and anywhere. The study was based on a qualitative method through analysis and deduction, and the highlighted the finding of the study is:

- 1- Concluded to the concept of human resources, which are addressed in the contemporary administrative thought is the same concept that has been addressed in the Islamic thought that assimilated in Holy Qur'an, which form in the end the general meaning, is human and human element.
- 2- Focus on the need to human interest on attention itself its preservation and protection it from peril, as well as with other human beings through graceful cooperation, honestly, respect, appreciation and appreciation and preservation of mutual rights and obligations that the human guarantees through its positive relations and security, peace, tranquility.
- 3- Attention in human resources leads to results their product reflected positively on the family, organization, and society.
- 4- The attention of human resources varies in contemporary administrative thought continuously according to different researchers and their researches paths according to environment, place, time change, while the stature the human resources from perspective Islamic thought, especially what is stated in the Holy Qur'an is fixed and

expansive to every time and place, and it doesn't change, because it is sent down from Allah, glorified and exalted by him.

The study has been commended of several recommendations that of the most important need for more analytical and field studies in human resources field from the contemporary administrative perspective and Islamic perspective and to adopt the human resources set out in Islamic thought and considering it from the main resources by researchers, writers, and contemporaries who are looking in human resources fields, and not only focusing on ideas and theories of owners the contemporaries administrative.

Keywords: Human resources, Islamic perspective, Holy Qur'an.

Introduction:

The human element is considering from mortals that created by Allah, glorified and exalted by him, which its distinguishes from other creatures in many things, even Allah utilized all other creatures to serve the human beings and it's welfare, and this was distinct through the word of Allah, glorified and exalted by him in the heavenly books, Torah, Gospel, Qur'an. So hard to say that the attention of human resources modern subject associated with owners of contemporary administrative through only, but considering from the subject that didn't overlook the book of Allah, glorified and exalted by him. It is the Holy Qur'an, it was distinct in Qur'an which Allah has revealed it mercy of people, this attention has enhanced what also came in Sunnah response to the order of Allah, glorified and exalted by him, and implementation of its provisions, which came originally to remove people from darkness to light and honor of the man, that Allah considered him the Caliph in the land and bequeathed him a lot of features from other creatures him the best image, there are a lot of verses that show this, and the best evidence of this for example, it isn't limited to the word of Allah.

There are many of Quranic verses that will be mentioned in this research as a sign of honors humanity that Allah has lionized the man in it and feature out from other creatures, and that indicate the conversation and protection of man in various aspects of life and deal with him in rational and wisdom, in form to ensure the sanctity and respect this man who Allah has lionized him in agree with religious and secular values and to ensure balance the rights and obligations that came from best scientists, good ruling, and good lawmakers, Allah, glorified and exalted by him to become valid in every time and place, which come from Allah, for not for-profit or economic goal materialize from behind attention in man as applied by a lot of contemporary organization as advocated it, by owner of contemporary administrative through, but what came out from Allah, glorified and exalted by him is just a honoring to man and to achieve the integration of the life system in the various economic, social, political, environmental, cultural aspects and other aspects that Allah, glorified and exalted by him has utilized the man Caliph to him in land to manage and invest in line with the cosmic doctrine and legislation Islamic for the reconstruction of the earth and live in orderly and organizationally.

The study consists of the following main themes:

- First: the general framework of the study that included of the scheme in all of the following contents: problem of the study, its purpose, its importance, methodology, and procedural definitions of the study.
- Second: the theoretical framework: that included the following contents are:
 - 1- The theoretical framework for human resources from the perspective of science literatures the contemporary administrative such as: concept, purposes, and the importance
 - 2- The theoretical framework for human resources from the Quranic perspective and view some Quranic verses which Qur'an has been contained about the attention, and care to human resources and its importance, interpretation, and concepts.

First: the general framework of the study

Problem of the study:

The researchers believes that the study problem emerges from reality fact of the Arab human beings, especially in the Islamic Arab countries, whether an ordinary citizen or a factor in the various statue organizations, and that as for that the Arab citizen in spite of the large number of natural resources in Arab countries, but the human beings it is still missing a lot of their right which Allah has given to him and wasn't available to him properly compared with other citizen in other countries. Such as states Scandinavian, Japanese, European, America, and others, although there is a discrepancy between the Arab countries themselves, but in general and terms of number of the population in the Arab world, where it appears clear that the human beings at the level of ordinary citizen and at the Arab level it lacks to many of the basic need and requirement like decent living, well-being social security, security of life, equality of opportunity, benefits and choose the political and administrative leadership justice in wages, employment policies, risks, violence, conflict, system authoritarian systems, governments and others of native practices that are inconsistent with in international norms and standard on the one hand and with the religious legitimacy on the other hand. So the problem of the study emerges from trying to answer the following question:

What are the legitimate directors in Holy Qur'an that came to ensure for human (human resources), rights and community duties?

Purpose of the study:

The study seeks to achieve the following:

- Computing the most prominent Quranic evidence that Allah, glorified and exalted by him has mentioned in Holy Qur'an to provide for human beings the best livelihood and gives him reciprocal rights and duties in the community and among the people with each other.
- Detect the qualification and comprehensives of the book of Allah (Holy Qur'an) and its validity in every time and place, and its containment on every things associated with human beings and human resources that at present called on the functions of human

resources management to be as a principles and rules ensure to human beings a decent living in various aspects.

The importance of the study:

1. The study is considering important because it reveals justice and universality one of heavenly books is Holy Qur'an which considering the last heavenly books that was revealed to the prophet, Muhammad peace be upon him in terms of attention and care of human resources.
2. The study is considering unique in terms of the title and subject that has been raised.
3. It's important because constitutes added value of the Arab libraries in general and of the Islamic in particular to benefit by student and researchers to make comparison between what was brought by Allah, glorified and exalted by him and what came in other contemporary science.

Methodology of the study:

This study follows the qualitative method and the theoretical research by relying on the analytical and in Holy Qur'an which is considering the book of Allah through some Quranic verses and conclusion Quranic verses which urges the need to pay attention, security, and custody in human beings.

The study determinants:

The study faced some determinants, from the most important:

1. Islamic religion because they need to accurate religions references.
2. Difficulty translation the Quranic verses because they lose their meaning, which was imposed on researchers in many times give interpretation of Quranic verses without a direct translation of her.

The limitations of the study:

The study attempted to identify the stature of human resources in Islamic through (Holy Qur'an), so the limits of the study consisted of the following:

1. Shortcut search process in the study of what came in Islamic religion just, and exception heavenly books others.
2. Shortcut search process in the study of what came in Holy Qur'an of affirms and evidence concerned with human resources and exception the Hadith.

Procedural definitions:

1. Human resources: it means that humans at all their levels (male, female, big, small, workers in various functional levels which Allah, glorified and exalted by him created and virtues him from other creatures to live in this earth decent life).
2. Islamic perspective: it means that the time period that appeared in it the Islam, an almost 608 or 609 AD, which considers the third of heavenly religion and last it's, and came to enhance and complete other heavenly religion.
3. Holy Qur'an: is the first Arabic book that Allah, glorified and exalted by him has dispatched to prophet Muhammad peace be upon him in 13 prior to migration to sending out the message of Islam among the people to get them the ability to do what Allah has imposed on them from decrease and duties toward Allah and decent work toward others.

Second: the theoretical framework:

Theoretical framework for human resources from the perspective of contemporary administrative science.

The concept and the importance of Holy Qur'an:

The holy Qur'an includes commands for people to live a better life and shows the right methods and ways to solve problems that is possible to happen in life. Muhammad (peace be upon him) and many other prophets have advised us to read Qur'an and think in every verse in it and start making our lives based on it to develop an excellent and straight life by living on its commands and preventing ourselves from doing the badness mentioned in it (Kaffashan, 2012).

The concept of human resources:

The names of human resources management have been multiplied over the past decades, as well as it still vary until this time from one organization to another and that for reasons that relating in organization privacy and it's departments, various names have been named to the human resources management such as: recruitment unit, individual management, user management, human relations management, department of management, human resources management work force management, workers affairs management, industrial management and other names, finally, expression has appeared it human resources and other expression passing around owner administrative through at present it human capital management and intellectual capital management. But we can say that all those names whatever it differenced, but they confluence in the meaning, the concept, and the purpose that based on secure, provide the labor force which organization need it, reward employees and compensate them, sustain and maintenance workers and provide safe environment for them, development and training workers, industrial relation management, evaluation, motivate workers, and built an information base for workers in the organization (Al-Tai, and others, 2009).

The concept of human resources is considering a spiny from, there is a difference in perspective lens which is seen through every one of management, marketing, economic, scientist, psychology, demography, sociology, and other science to human resources and that each of them explication and definition differently than the other. But in general, I think that no matter

what there was also a difference in determining the concept in narrow form, however, there is also confluence that the human resources is a people and human beings themselves who are manager, employees, customers, suppliers and the whole society, although there are those who look at human resources, especially some international organizations that interested in measuring the levels of human development by virtue of human resources are the age group that economically productive is society, and the other look by virtue of human resources are all state and community assets of population of different civil and military positions and age groups beings as a community mix, the state is sponsored them economically, politically, culturally, and they are human elements interactions with society and state (Jalal Adin, 1993). But in this research we will focus on human resources management in terms of the humanitarian outlook for human with characteristics different and functional stature attempt by those in charge of this research to enrich the subject of Islamic and administrative aspects in terms of dealing with workers who are human and humanistic elements undoubtedly to show a look of Islam represented by Holy Qur'an to the importance and intensive custody that given by books of Allah (Holy Qur'an) to human. So, we will show here are some definitions that have mentioned by owners of administrative through for human resources management before review human resources stature in Holy Qur'an as follows:

- 1- Is the attention process in all things that related in human resources which needed by organization to achieve its purpose of possessing, controlling, keeping up, leading, and developing to achieve the purpose (Bernouti, 2007).
- 2- Are the procedures that practiced by human resources unit in the organization of study and analysis to be able to determine the needs of organization of workers and selection the qualifications through differentiation and use set of practices against workers for their development such as: training, evaluation, job description, security, safety, the payment of incentives and appropriate compensation (Dissler, 2003).
- 3- All that relates in care of worker in organization in terms of planning, guidance, regulation, control, attraction, training preservation of their rights and their privileges functional, and protect them from work risks to achieve the individuals, organization, and society proposes (Edwin, 1948).
- 4- Job that concerned with encouragement promotion and development the work effectiveness and advancement in human resources at organization through proper planning, regulation, coordination, and control of the activities that related in employment, development, motivation, and compensation of employees to achieve the purpose of the institution (Sison, 1982)
- 5- Distinct function from the other functions in the organization in terms of they are associated with other function in organization and carry out various tasks and activists such as: attracting, training, development, maintenance, or retirement and clearance procedures for employees in organization (Lado & Wilson, 1994).

Based on above we can define the human resources management is an organization as other organization which lies on the organizational structure in organization, but it is characterized by interaction necessity with all organized activities the organization and their administrative levels, to provide to employees in it quantity and quality through the function that assigned to

them (planning, identification of functional needs, testing, selection, put the job description, training, motivation, evaluation, industrial relations, provision security healthy and vocational relation).

The purpose of the human resources management:

The human resources management characterized along with its primary purpose which based on provides the organization in everything its need from functional levels quantity and quality at the appropriate place and time, there are other purposes practiced by human resources management as follows: (Abbas & Ali, 2003)

First purposes: social, this purpose represented in achieving the society purposes through using and giving work to individuals in various works accordance to their qualifications, with allowing the opportunity for the community to development and growth in all its aspects and managing the individuals often respond to some of the social determinants in this field such as: legislation and laws in work and workers

Second purposes:

Organizational, where the individuals management system in organization, which is a part of more general system (organization, it protrudes their functions are interconnected with other parts or other system of the organization and protrudes the organizational purposes to individuals management through their administrative and consultative function).

Third purpose:

Functional, where achieved these purposes through making the individuals management is specialized functions that relating to individuals workers in all parts of the organization according to their needs.

Fourth purposes:

Humanitarian, where this purpose represented in helping the individuals to satisfy their desires and needs as a basic degree target the production process as well as being an important element of the production elements

The importance of human resources management:

The organization of human resources management is considering the most important organizations in any organizations, whether big or small, public or private, so for many reasons, from most notably the following:

- 1- Considered as a relevant and connectively link between all administrative organizations and organizational levels.
- 2- Provides all actions that concerning with workers (job description, qualification and training, security and safety workers, and wages and incentives systems) to achieve organizational justice excellence in performance.
- 3- Provides advices and directives that various and relating in workers on the various their functional levels for senior management to take advantage of them in purpose of planning, selection, the administrative leadership, and draw the policies that related in work and workers affairs.

- 4- Fitting out the organization in qualifications and employees excellences (Patton, etal, 2002).
- 5- Constructing the cooperation and respect relations between functional levels.
- 6- Provision appropriate work environment that encourages employees to innovation, excellence and belonging to organization.
- 7- Exposes the creator of employees and development the functional levels that less creative.
- 8- Lessing the functional burdens or other functional in order to have the ability to do their basic tasks in perfect form. let us imagine, for example, but not limited that the marketing department is doing all the functions that assigned to them, in addition to function that the various of human resources management is doing it, surely that will be lead to hindrance their performance, low their level production and inability to play its role properly. The presence of human resources management as a specialist independent organization, this leads to the discharge of various organization of the burden weigh down on their pressure and prevent their performance.

The theoretical framework for human resources from the Quranic perspective:

The human resources is considered of the concept that the Holy Qur'an has been mentioned in various verses that mentioned in it before 1450 almost years AD and that Allah, glorified and exalted by him sent it to prophet Muhammad peace be upon him in Arabic for publication o people to taking out them from darkness to light, in order to more people from the old life, isolation life and weakness to life comes out with science, knowledge, learning, cooperation, tolerance and other of every ingredient the enable the human, increase the luxury, improves their capacities, knowledge and transferred to a better life than he had, the best evidence to that, for example, but not limited, the first Quranic verses that Allah, glorified and exalted by him, has been sent to prophet Muhammad peace be upon him was aimed to teaching this prophet that Allah chosen him to convey the message of Allah to humanity when the prophecy has go down and asked him to read through the Quranic verses (read ! in the name of your lord who has created, he has created man from a clot (piece of thick coagulated blood), read! And your lord is the most generous, who has taught by the pen, he has taught man that which he knew not) (Al- alaq, 96/1-5),and the per user in words the Quranic verses realize that all it contained of contents were aimed to learn and enable prophet Muhammad peace be upon him through reading that was lacking and that enables him from learning to profit him new skills and mandate from Allah to convey a message of Allah it is the Islam to people.

To be enable from bringing out the stature of Holy Qur'an in terms of his attention to human resources, we review briefly here are some contents of which as follow: (Al-Khasawneh, under process for publish).

First: in content of replacement of human in land:

That Allah, glorified and exalted by him characterized the human through his honor to him to be successor of Allah on earth and agent on the affairs on the earth management, where Allah says (and remember when your lord said to the angles: verily, I am going to place generations

(AL-Baqarah, 2/30) (and it is he who has made you generations coming after generations, replacing each other on the earth (Al –Anam, 6/165), And also in honoring of human to be proficient on the earth and able to manage their affairs without effort. Also Allah, glorified and exalted has been utilized to him possibilities that countless in big universe which created by Allah, glorified and exalted by him, where Allah says (and has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from him, verily, in it are sings for a people who think deeply (Al –Jathiyah, 45/13).

Second: in content of justice wages:

Where Allah, glorified and exalted by him has been exhorted in many Quranic verses the necessity to pay the wages equity and not being unfair the labor or worker and the employees is given the deserved wages accordance with their performance and the size of the burden that carried out by him, where Allah and as for those who believes (in the oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full, and Allah does not like the Zalimun (polytheists and wrong-doers) (Al-Imran, 3/57), and Allah says (verily as for those who believed and did righteous deeds, certainly we shall not make the reward of anyone who does his (righteous) deeds in the most of perfect manner to be lost (AL-Kahf, 18/ 30).

And the words of prophet Muhammad peace be upon him that Allah said " three I opponent their on the day of Judgment: a man gave me then betrayed, a man sold a free man and ate its price, and man who hired employees, interpolated him and didn't give him a wag (Bukari, 114: 488) and Allah said (verily! Allah commands that you should render back the trusts o those to whom they are due; and that when you judge between men, you judge with justice. Verily how excellent is the teaching which he (Allah) gives you! Truly, Allah is ever all-hearer all-seer (Al-Nisa, 4/58) and Allah says (and eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving) nor give bribery to the rulers (judges before presenting your case) that you may knowing eat up a part of the property of others sinfully (Al-Baqarah, 2/188).

Third: in the content of human resources planning in work:

Where Allah, glorified and exalted by him has been exhorted salves people to be planned in there that doesn't live at a random form without purpose and without order, because that leads them to trouble and waste of efforts and possibilities, but they must rely on the planning in life to face the mundane challenges and achievement of winning the hereafter, where Allah said (but seek, with that (wealth)which Allah has bestowed on you, the home of the hereafter, and forget not your portion of lawful enjoyment in this world).

Fourth: in the content of self-control:

Where Allah, glorified and exalted by him has been considered human is a mass of emotions and sensations that must be respected, valued, given confidence by others, and made their duties of a self-motive in line with Islamic values that Allah has been enacted it, and be Allah is a watcher on performance of human beings.

Fifth: in the content of employee selection:

Where it was clearly appeared in word's Allah, glorified and exalted by him that the selection a person with good qualities in work formed a fundamental point not only to achieve material gains of the organization, but in terms of achieving justice also in the selection of the most efficient person in cognitive and personal qualities, qualifications and science, and there are a lot of Quranic verses in this fields, where Allah, glorified and exalted by him said (and said one of them (the two women) O my father !hire him ! verily, the best of men for you to hire is the strong, the trustworthy (Al-Qasas, 28/26), Allah says (and likewise of men and Ad-Dawabb living creatures, and cattle are of various colors, it is only those who have knowledge among his slaves that fear Allah (Fatir, 35/28).

Sixth: in the content of human resources diversity:

Where Allah, glorified and exalted by him called his human beings to accept each other and prevent discrimination among themselves to reflect that similarities of people and long relationship with each other and create love and brotherhood between them, where Allah called his human beings to that through this verse (O mankind ! we have created you from a male and a female, and made you into nations and tribes, that you may know one another, verily, the most honorable of you with Allah is that (believer) who has At-Taqwa, verily, Allah is all-knowing, all Aware (Al-Hujurat, 49/13).

Seventh: in the content of motivation and rewards:

Where Allah it is no doubt that Allah, glorified and exalted by him, estimates the motivations and rewards play important role in increasing the effectiveness and human being performance about the seek for the best, especially if the human beings realized that his work will be reward, so Allah has been mentioned several Quranic verses in this field, where Allah said (verily as for those who believed and did righteous deeds, certainly we shall not make the rewards of anyone who does his (righteous) deeds in the most perfect manner to be lost (Al-Kahf, 18/30), and he says (so whosoever dose good equal to the weight of an atom (or small ant) shall see it (Al-Zalzalah, 99/7), and says (and stay in your houses, and do not display yourselves like that of the times of ignorance, and perform al-salat and given Zakat and obey Allah and his messenger (Al-Ahzab, 33/33).

Eighth: in the content of acquisition of human knowledge and science:

Where Allah, glorified and exalted by him has been stimulated his human beings on learning and acquisition knowledge and science in the world affairs to overcome on the difficulties and challenges to be the human an active element in society are able to do his message that Allah entrusted to him. And there are a lot of Quranic verses that stimulate on learning, science, and seek to renewal the knowledge and variety in it. The best evidence on that is the first word that Allah has been handled to prophet Muhammad peace be upon him by prophecy Jebreel is the demand him to read, learn to read, and write through this verse of Al- Alaq (96/1-5). Allah says (Musa said to him: may I follow you so that you teach me something of that knowledge (Al-Kahf, 18/66), Allah says (is one who is obedient to Allah, prostrating himself or standing (in

prayers) during the hours of the night, fearing the hereafter and hoping for the mercy of his lord (like one disbelieves)? Say "are those who know equal to those who know not? " it is only men of understanding who will remember (Al-Zumar, 39/9), Allah says (prevent doubts among yourselves, save when it is a present trade which you carry out on sin on you if you do not write it down. but take witness whenever you make a commercial contract (Al-Baqarah, 2/ 282), (And he taught Adam all the name (of everything)then he showed them to the angels and said, tell me the name of these if you are truthful 32. They (angles) said: glory is to you we have no knowledge expect what you have taught us (Al-Baqarah, 2/31-32).

Ninth: in the content of security and protection of human of peril:

Allah said don't throw yourselves into destruction (by not spending your wealth in the case of Allah, and do good (Al-Baqarah, 2/195), Allah said (Allah burdens not a person beyond his scope, he gets reward for that good which he has earned, and he is punished for that (evil) which he has earned. "Our lord! Punish us not if we forget or fall into error, which you did lay on those before us (Jews and Christians) our lord! Put not on us a burden greater than we have strength to bear (Al-Baqarah, 2/286), Allah said (then the shaitan (Satan) made them slip there from (the paradise), and got them out from that in which they were,we said: get you down, all, with enmity between yourselves. on earth will be a dwelling place for you and an enjoyment for a time(Al-Baqarah, 2/36), Allah said (O you who believe ! eat not up your property among yourselves unjustly expect it be trade amongst you mutual consent and do not kill yourselves. surely, Allah is most merciful to you, and whoever commits that through aggression and injustice, we shall cast him into the fire, and that is easy for Allah (Alnisa, 4/ 29-30), and Allah said (And kill not your children for fear of poverty. We shall provide for them as well as for you, surely, the killing of them is a great sin (Al-Isr'a, 17/31), and Allah said (So let them worship (Allah) the lord of this house (Quraysh, 106/3).

Tenth: in the content of empowerment of human resources:

The empowerment is considering of the concept that the Holy Qur'an contained it in various verses that were mentioned before 1450 AD almost that Allah, glorified and exalted has been sent it in to prophet Muhammad peace be upon him in Arabic language for publication on people to get them out of the darkness into the light, and the aim of moving people from the old life, isolation life, and weakness to life possess in science, knowledge, learning, cooperation and tolerance and another of all integrates which enable the human and increase his luxury, improves his capabilities, knowledge, and transferred to better life than it was in. The best evidence to that is the first verse that Allah sent it into prophet Muhammad, purpose it was to enable this prophet who chosen by Allah to convey message of Allah to human when the prophecy sent down to him and asked him to read through the Quranic of Al- Alaq (96/1-5). And the pursuer in this Quranic verses realize that it all contained of contents were intended to enable to prophet Muhammad through reading which was lacking and that enables him o learn to important new skills, powers, and mandate from Allah to convey the message of Allah is Islam . Here the following are some Quranic verses to empowerment expression on differences their conjugations, where Allah said (have they not seen how many a generation before them we have destroyed whom we had established on the earth such as we have not established on

the earth such as we have not established you? And we poured out on them rain from the sky in abundance, and made the rivers flow under them) (Al-anam, 6/6). This explains that the Allah has been given the last nations who deny the prophet hood of Muhammad, a lot of bounties of the land and money to enable them to live and which have not given to the one before, but Allah has damaged all these on them and made it ruins and punishment because they didn't respond to the prophet Muhammad and committed a lot of sins which Allah forbade about it (Aljazari, 1992) and Allah in AL-Araf Surah (7/10) speaks to his human and tells them I put yours on the land and given yours a lot of blessing, sustenance and livelihoods although yours didn't thanked me on these blessings (Aljazari, 1992), and says Allah in AL-anfal Surah (8/71) (but if they intend to betray you, they indeed betrayed Allah before. So he gave you power over them. And Allah is all-knower, all-wiser). It means the prisoners of the Bader gas been betrayed Allah in his unbelief and they have lied to Allah and his prophet by they entered Islam but Allah didn't forget them in their battles with Muslims in Bader which Allah made them fall in captor, and made Muslims achieve them victory (Altabari, 2001). Aljazari (1992) says Allah in Yousef Surah (and he (the man) from Egypt who bought him, said to his wife "make his stay comfortable, maybe him will profit us or we shall adopt him as a son), where explain that Allah was survived Yousef peace be upon him of murder, the kindness of him, enable him in land and became Egypt Aziz as all and governed it in justice and compassion as well as Allah has been enabled him in his science how you read the dreams and people on oneiromancy, and Allah has protected him from violence his brothers and abolished their purposed (Aljazari, 1992). says Allah in Yousef Surah (12/54) (and the king said " bring him to me that I may attach him, he said " verily, this day, you are with us high in rank and fully trusted), where explain that Yousef has given great stature in Egypt and disposal liberty in country as he like for he was possess in loyalty, science, pneumatic perfection and wisdom in opinion (Aljazari, 1992), says Allah in Surah Yousef (12/56) (thus did we give full authority to Yousef (joseph) in the land, to take possession there in, when or where he likes), Explanation that Allah has enabled prophet Yousef peace be upon him in Egypt to basking anything he want from its boons as a recompense and retainer to him (Aljazari, 1992). Says Allah in Alkahf Surah (18/84) (verily, we established him in the earth, and we gave him the means of everything) that Allah established the earth to Dhul-Qarnayn and gave him the authority and everything he needed in his open the earth and sending out justice and boon in it (Altabari, 2001), (Aljazari, 1992). Says Allah in Al kahf Surah (18/94-95) (they said: O Dhul-Qarnayn! verily Yajuj and Majuj are doing great mischief in the land. shall we then pay you a tribute in order that you might erect a barrier between us and them. He said: that (wealth, authority and power) in which my lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. That is what Allah has given to Dhul-Qarnayn of power and science are better than of tribute which the people has shown to him without he asked it of them, but he demand of people to help him who obey his orders and proceed to prayers, pay Al Zakareneh, join Al-Maruf, and forbid Ma'asi (Aljazari, 1992). Says Allah in Surah AL-Muminen (23/13) (thereafter we made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in safe lodging (womb of the women). It means that Allah made human that is the safety place (Aljazari, 1992). says Allah in Al-Noor Surah (24/55),

that (Allah has promised those among you who believe and do righteous good deeds, that he will certainly grant them succession to (the present rulers) in the land, as he granted it to those before them, and that he will grant them the authority to practice their religion which he has chosen for them (i.e. Islam). And he will surely give them in exchange a safe security after their fear (provided) they (believers) worship me and do not associate anything (in worship) with me. But whoever disbelieves after this, they are the Fasiqun (rebellious, disobedient to Allah), that is Allah promised who enjoin pray, pay Al Zaka, enjoin. Al Maruf and forbid Al Munkar to grant them succession in land and make him present rulers in earth as he granted those them of Banilsrail, (Aljazari, 1992). Says Allah in Surah Alqasas (28/6) (and to establish them in the land, and we let Firaun (pharaoh) and Haman and their hosts receive from them that which they feared), whatever was power and injustice of pharaoh and his soldiers on the vulnerable people in the earth but Allah is more powerful of them and who is taking revenge of pharaoh and his soldiers, give the weak people power and empowerment in earth to take advantage of wealth and resources of earth instead of what pharaoh and his soldiers did form injustice and enslavement (Aljazari, 1992) says Allah in Surah AlQasas also (28/57) (and says if we follow the guidance with you we would be sanctuary (Makkah), to which are brought fruits of all kinds, a provision from ourselves, but most of them know not) that explains this verse when some of idolaters apologized of Quraysh to follow the religion of Muhammad the Islam because the following of the Islam religion will result in their to persecution by their nation, to isolation, and will lose many of the benefits and interests, and Allah response to the weak apology that Allah is the only one capable of achieving security, safety and reassurance of human beings not human beings themselves. says Allah in Surah Al-Ahqaf (46/26) (and indeed we had firmly established them with that wherewith we have not established you (O Quraysh!) and we had assigned them the (facilities of) of hearing (ears) seeing (eyes) and hearts; but their hearing (ears) seeing (eyes), and their hearts availed them nothing since they used to deny the Ayat (Allah's prophets and their prophets hood, proofs, evidences, verses, signs revelations) of Allah, and they were completely encircled by that which they used to mock at) that Allah firmly established people of AD in earth and he given them a manifestation of physical force that were not give to the Quraysh, and have assigned to them hearing (ears), seeing (eyes) and hearts, but these (ears, eyes, and hearts) are not availed since them deny in Allah's verses which their monuments and evidences that including to need unification Allah, (Aljazari, 1992) says Allah in Surah Al-Mursalat (77/20) that Allah glorified and exalted by him, great human of Nutfah and made it in safety place (womb) for a known period to become it new baby coming to life (Aljazari, 1992). Says Allah in Surah Al-Takweir (81/20-19) which that (Gabriel) peace be upon him with power that anyone cannot export the prophecy from him and cannot add or reduce in it, and all thing he came it from Allah's word of throne (Aljazari, 1992).

Eleventh: in the content of leadership and relationship between leader and inferior:

Where the pursuer is realizing in Islamic though that the word leadership in its verbal name never been used or mentioned in Holy Qur'an, as well as on the level of leadership meaning we will find that there a lot of Quranic texts that mentioned it like word "imamate " its derivations and since says Allah (and those who says: our Allah bestow on us from our wives and our

offspring the comfort of our eyes, and make us leader of the Mutating) (Al-Furqan, 25/74), word (Succession) and its derivations, says Allah (O Dawud, David) have placed a successor on the earth; so judge you between men in the truth (and justice) and follow not your desire –for it will mislead you from the path of Allah. (Sad, 38/26), as well as in Hadith never been used leadership in verbal but its derivations, it has been used in a large and noticeable including Jaber bin Abdullah Hadith that the prophet Muhammad, peace be upon him said "I am the commander of the Muslims without proud, I am the last prophets without proud, and I am the first intercessor and the first combined without proud. the human beings in his setup considering social living being characterized by contact with other human organization's where that the organization of this relation requires a leader who organizes, guidance, and counseling the individuals in organization toward achieving the goals, considering sent the prophets peace be upon them to human beings it is only the orders of Allah, glorified and exalted by him, in appointment of leaders to lead the nations to get them out from darkness to light, where Allah, said: (and verily, we have sent among every nation a messenger worship Allah and avoid all false deities) (Al-Nahl, 16/36). it should be noted here when talking about leadership in Islam to point the beginning of Islamic leadership for prophet Muhammad, peace be upon him, since foundation of the Islamic state in Al-Madina, where his role not limited on specific matters or an executive, but their sovereignty was full in his role of Islamic group, is the prophet, the messenger, the ruler, the supreme commander, the judge, the manager of the state and the manager of all administration, his government was religious mundane at the same time (Bateekh, 1993). Allah has been ordered the prophet Muhammad to appoint the commander in less human populations in order to unite the group, avoid divergence in opinion, and avoid controversy when the prophet said quoting of Abu Dawood (if out of the nation in travel should order he of them) . Islamic thought has contained many of evidences that show the reality of leadership in Islam in terms of importance and positive qualities that should possess ; the role which can lead it in the community and the obligations of the Islam leadership in times of peace and war. Where Allah, glorified and exalted by him, said (verily, Allah commands that you should render back the trusts to those to whom, they are due and that when you judge between men, you judge with justice) (Al-Nisa, 4/58). It appears from this verse that the components of leadership are:

- Fidelity: it means that the leader be stick to interest and rights others, and giving everyone his right.
- Justice: it means that the leader be of an important of justice and equality between people and doesn't tyrannize between people. Says Allah (verily, Allah enjoys Al-Adl and Ihsan) (Al-Nahl, 16/90). Says Allah (and hold fast, all of you together, to the rope of Allah, and be not divided among your salves) (Al-Imran, 3/103). It appears from this verse that the components of leadership are:
 - The cohesion and unite all individuals with each other, with the satisfaction of Allah, glorified and exalted by him.
 - Unite and not disunity it means surrender the individuals to leadership orders, lack of rebellion, and work on obedience to Allah, glorified and exalted by him.Says Allah in Surah of Alimran (3/159) (and by the mercy of Allah, you dealt with them

gently. and had you been severe and harsh-hearted, they would have broken away from about you, so pass over (their faults), and asks (Allah's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your thrust in Allah, certainly, Allah loves those who put their trust (in him). It appears from this verse that the components of leadership are:

- The mildness: it means to follow the leader mildness method to build a relationship of friendly, respect, love, communication, and openness between leaders and followers. In addition to using this method help in kill of fear and terror in the hearts of followers and promote the initiative and creativity principle in them and create stability, peace between them.
- Avoid discourtesy: it means avoid severe stinging say that could be one and position emergency of difficult situation going through human, where the leader must think before saying certain verbal as not harm others and even doesn't create in hearts his followers the fear or native contacts between two parties.
- Avoid harsh-hearted: that the leader doesn't be have violence and cruelty that can create in his the cancer and misanthropy to followers in forms that may lead to appear in features on his face or his action, and then affect on followers and kill in them hearts the friendly creative, confidence, increase of position power, and lead to psychological aversion and discourtesy of leaders.
- The condoning: this is a leadership capacity that came in the form of order from Allah, glorified and exalted by him, to followers, which means that the leader condone about followers in case of capture in error and the purpose of this be a treatment the error and not to inflict punishment on the wrong address to gain confidence and creates a real climate of the Shura, participation, creativity, and peace of followers hearts.
- The determination and don't hesitate to: it is a synonymous to word's decision –making which means the leaders take his decision with determination and mettle without lay or hesitancy through follows all of the above from the components until it can take the right decision that is appropriate for all followers and even his decision have supported in endorsement by followers.
- The trust in Allah: it means that matters are going between the leaders and followers are based on faith, tropism to Allah, and the intent should be on friendship, serious, respect, and confidence with what satisfaction of Allah.
Says Allah in Surah Sad (38/26)(O Dawud) verily! We have placed you as a successor on the earth ; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allah). It appears from this verse leading Allah, glorified and exalted by him to prophet Dawud to follow two important matters in his leadership to people and performance his message:
- Justice ruling: it means to be justice in the right and doesn't differentiate between people.
- Move away from foul: it means move away from personal interests, fouls and pleasures of this world because it lead to move away from the correct path or about the purpose that Allah, glorified and exalted sent him for it.

Says Allah Surah Al-Nesaa (4/59) (O you who believe! obey Allah and obey the prophet Muhammad and those of you (Muslims) who are in authority), where appears of this verse are follow:

- The obedience: it means the need of people giving in and surrender to order of Allah work in what it is Allah command it and forbidding what Allah forbade it, as well as obey the prophet peace be upon him and taking in his prophetic message.

Says Allah Surah Al-Ahzab (33/21) (indeed in the prophet of Allah (Muhammad) you have good example to follow for him who hopes for (the meeting with) Allah and the last day, and remembers Allah much), Where appears of this verse are follow:

- The good example: it is leadership qualities that the prophet, peace be upon him, was spruced up in it with his followers, and it is the qualities of idealism, altruism, example in fighting, stability in his compatriot and was in forefront in all situations and adversity that was in exposed to it.

Says Allah Surah-Hud (11/88) (he said o my people! tell me if I have a clear evidence from my lord and he has given me a good sustenance from himself (shall I corrupt it by mixing it with the unlawfully earned money) I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power, and my guidance cannot come except from Allah, in him I trust and unto him I repent). It appears from this verse are follow:

- Non – infringement: the purpose is not an infringement in intended replacement the taboo.
- The reformation: work on emendation, directness, the position, and achieving the justice.

Says Allah in Surah Tawbah (9/128) (verily, there has come unto you a messenger (Muhammad) from amongst yourselves (i.e. whom you know well). it grieves him that you should receive any injury or difficulty. He (Muhammad) in anxious over you (to be rightly guided, to repent to Allah, and beg him to pardon and forgive your sins in order that you may enter paradise and be saved from the punishment of the Hell-fire) for the believers full of pity, kind, and merciful). It appears from this verse are follow that the components of leadership are:

- The careful: that means care, attention and fear of the followers and respondents interest to the orders of Allah.
- The clemency: Those are the characteristic of prophet Muhammad, peace be upon him in strongly compassion, felling with others and work for a good to followers.

Twelveth: in the content of performance quality of human resources:

The quality is considering from the concept that the Islamic thought has been addressed a lot and Allah, glorified and exalted by him has been stimulate and his prophet the people to commit in it and taking it applicable approach in reality and deal with other or with selfsame to achieve the reassurance, justice and peace mind. In particular it came in different verbal names it's meanings aspire to all the contemporary administrative thought has been carried from expression as a quality kind etc. we can deduct on that quality meanings that the Islamic

thought has been stimulated on it through a lot of Quranic verses in Holy Qur'an and Al-Hadiths of his prophet, and which carried different concepts, we can show that as follows : (Alhunaidi, 2008; Al-asharari,2000;Al-Mutari, 1997; Abu Sen, 1996, Assaf, 1987).

1- In the field of mastering work:

It is implementation the work in the more accurate and more complete side, and complete it in form without fault, where Allah said (The work of Allah, who perfected all things, verily he is well-acquainted with what you do) (Al-Naml, 27/88) . it was narrated from Ibn Abd-Alrahman Nasser AlDeen Bin Najati Bin Adm Al-Ashcodri Al albani that the prophet peace be upon him said (Allah loves if one do work, to do it well) it is only significant on stimulate the quality of work and mastering it without diminution or fault. Call for people to sincerity and loyalty in work.

2- In the field of charity:

It means to do in charity in every say or work and came up with its in best way, there is a lot of Quranic verses that stimulated to charity work such as: says Allah (and do good . truly love Almuhsinun (the good doers) (Al-Baqarah, 2/195). Says Allah (those who spend in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves Al-Muhsinun (the good doers) (Al-Imran, 3/134). says Allah (verily, thus do we reward the Muhsinun (the good doers) (Al-Saffat, 37/121). as was narrated about Ibn Shaddad Ibn Aws, Allah be pleased with him that the prophet's Allah says (that Allah worth everything on charity) (Muslim, 1989) in meaning of circulating the charity on everything and expounding it at a high level of a stature. says Allah (Do good as Allah has been good to you) (Al-Qass, 28/77. says Allah (So Allah gave them the reward of this world, and the excellent reward of the hereafter. and Allah loves Al-Muhsinun (the good - doers) (Al-Imran, 3/148). says Allah (but if you do good and keep away from evil, verily, Allah is ever well-acquainted with what you do) (Al-Nisa, 4/128). says Allah (And speak good to people) (Al-Baqarah, 2/83). and says Allah ((And we said): if you do good, you do good for your own selves, and if you do evil (you do it) against yourselves) (Al-Isra, 17/ 7).

3- In the field of righteous deed:

It was mentioned in a lot of Quranic verses, which means the work that takes into account avoid the defect and continue sincerity in faith, there are a lot of Quranic verses that call for righteous deed, such as: (verily those who believe (in the oneness of Allah- Islamic monotheism) and do righteous deed, shall have the Grands of Al-Firdaus for their entertainment) (Al-Kahf, 18/107). Says Allah (verily as for those who believed and did righteous deeds, certainly we shall not make the reward of anyone who does his in the most perfect manner to be lost) (Al-Kahf, 18/30). says Allah (verily, those who believe (in the oneness of Allah and in his messenger, and work deeds of righteous, the most Gracious (Allah) will bestow love for them (in the hearts of and believers) (Maryam, 19/96). says Allah (verily, those who believe in the oneness of Allah and in his messenger (Muhammad) including all obligations ordered by Islam, and do righteous good deeds, they are the best of creature) (Al-Bayyinah, 98/7). And says Allah (Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend)one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Maruf) which Allah has ordained, and abstain from all kinds of sins and evil

deeds (Al-Munkar) which Allah has forbidden, and recommend one another to patience (for the suffering, harms, and injuries which one may encounter in Allah's cause during preaching his religion of Islamic Monotheism) (Al-Asr, 103/1-3).

4- In the field of best in deed:

It is also from the Islamic concept that indicated to the accomplished and achieved work in the best position. There are a lot of Quranic verses that stimulate to be working in perfect position, such as: says Allah (verily, we created man in the best stature (mould) (Al-Tin, 98/4). says Allah: (then we gave the book (the Qura'an) as inheritance to such of our slaves whom we chose (the follower of Muhammad) then of them are some who wrong their own selves, and of them are some who follow who are) (Al-Fatir, 35/32) . It means who they can work well and able to work in the book if Allah, scenically, practical, and guidance, and not focus on specific thing other things, says Allah (who has created death and life that he may test you which of you are best in deed. and he is All-Mighty, the oft-forgiving) (Al-Mulk, 67/2). And says Allah (who made everything he has created well) (Al-Sajdah, 32/7).

5- In the field of exploitation the time:

Says Allah (And be not like her who undoes the thread which she has spun, after it has become strong) (Al-Nahl, 16/92), it means don't waste time and thrown away, call to achievement where this field fit in with what the pioneers of contemporary quality came in it about exploitation the time and don't waste it.

6- In the field of level of performance:

Says Allah (so keep your duty to Allah and fear him as much as you can) (Al-Taghabun, 64/16), it means confirmation of the highest standard levels and standards which can be the human reach to it in work and achievement, this in line with the level of performance as a one of quality standard that advocated by the contemporary administration thought

7- In the field of participation:

Says Allah (and who (conduct) their affairs by mutual consultation) Surah Al-Shura: v.38, and says Allah (and consult them in the affairs) (Al-Imran, 3/159). It means taking the consultation between Muslims in their life affaires and interests, where be in line with participation principle that advocated quality inclusive thought leaders.

8- In the field of responsibility:

Says Allah (Every person is a pledge for what has earned) (Al-Muddathir, 74/38). Says Allah (verily! the hearing, and the sight, and the heart, of each of those one will be questioned (By Allah) (Al-Isra, 17/36). and says Allah (but stop them, verily they are to be questioned) (Al-Saffat, 37/24). A Sit was narrated about Malek Bn Abdullah that the prophet Muhammad said (All of you shepherd and all of you responsible for his flock) (Al-Bukhari, 1980), means the feeling of responsible among people where the responsibility is considering of the biggest success pillars that advocated by administration quality inclusive thought leaders in this field.

9- In the field of completion:

Says Allah (This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion) (Al-Maidah, 5/ 3), it means completely achievement and lack of defects and fouts, the perfection is considering one of the piling or vitals achievement the inclusive quality.

10- In the field of cooperation and teamwork:

Allah says (help you one another in Al-Birr and Al-Taqwa (virtue righteous and piety) but do not help one another in sin and transgression. and fear Allah) (Al-Maidah, 5/2). Says Allah (and say (O Muhammad) do deeds! Allah will see your deeds, and (so will) his messenger and the believers) (Al-Taubah, 9/105). And says Allah (and hold fast, all of you together, to the rope of Allah (i.e. this Qura'an), and be not divided among yourselves) (Al-Imran, 3/103). where it was discerned from Quranic verses address Allah, glorified and exalted, his human beings in plural doesn't singular and advocate him to collective action and solidarity for it has blessing and pietism, where the cooperation and teamwork is considering from vitals of quality achievement which contributed to the success of the work.

11- In the field of customer satisfaction:

which the owner of contemporary administration thought for quality have focused in it and have considered it of basis of successful management and organization that adopt this method, where the Islam focused on it throughout a lot of Quranic verses and Al-Hadiths. Says Allah (O you who believe! neither betray Allah nor his messenger, nor betray knowing your Amanat (things entrusted to you and all the duties which Allah has ordained for you) (Al-Anfal, 8/27). and says Allah (verily Allah does not like such as are proud and boastful) (Al-Nisa, 4/ 36).

The summary and conclusion:

The study found a set of result that came depending on the analysis conclusion of the reality of some administration literature in contemporary administration thought and Islamic thought which represented with Holy Qur'an:

- 1- Statement that verses in Holy Qur'an that focused and cared in human are a lot with a comprehensive and diverse attention in humanitarian, social, economic, and administrative educational fields and others, and characterized by flexibility and comprehension of all cosmic developments that occur on the lives of people, and with a precise system and platform regulator for all people affaires in this world and the afterlife.
- 2- Achievement to the human resources concepts which was mentioned in the contemporary administrative thought is the same that was mentioned in the Islamic thought which representative in Holy Qur'an and which forming in end the general meaning is human and the humanity element.
- 3- Focused in Qur'an to need the human attention in himself, care, protect it's from risks.
- 4- Focused in Holy Qur'an to need the pay attention the human to other people, that through cooperation, honestly, respect, appreciate, and maintaining on the mutual rights and obligations which through it the human guarantees positive relation and peace.
- 5- Confirmation on that attention in human resources leads to outputs their production reflected positively on family, organization, and society.
- 6- The attention in human resources is varying in contemporary administrative thought continuously, according to different researchers, paths of their research, and according to change environment, place, and time, while the human resources stature from Islamic thought perspective especially what is stated in Holy Qur'an it is an expansive and

inclusive in every time and place because it sent down of Allah, in Holy Qur'an and Hadith his prophet peace be upon him.

- 7- The contemporary administrative thought has been taken different names for human resources it came according to stage of development every stages, it is name differ in environment difference and researcher languages of human resources expression, lack of agreement on the bringing out inclusive concept to it, while the Islamic thought has been taken this concept which human resources in one name it is human beings who are the basis of reconstruction of the universes and building the society not just the organization.
- 8- Focus inclusive on the human resources in Holy Qur'an from applied intellectual approach, rather than of which it is theoretical, and focusing on the human recourses at all levels, its community stature, and different personal characteristic.
- 9- Confirmation in Holy Qur'an on need of pay attention in human element as a command and legitimate method from Allah, to ensure the performance of obligations and human resources right, achieve, equality, and justice between human, and punish anyone who doesn't commit in that by Allah.

Based on the results that have been reached, the researchers recommended the following:

- 1- Effectuating further of analytical and field study in human resources area from contemporary administrative perspective.
- 2- Work to reconsider in Islamic thought production in attention field of human recourses and work to improve the curriculum in Islamic university in line with different concepts in Islamic thought to affect in future generation as a cultural curve, glorification in Quranic message, and considered it certified book from Allah and applicable in every time and place.
- 3- To be adopted the human resources as it came in Islamic thought and considered it of main resources by researchers and contemporary writers who are looking in human resources fields and not only focus on the idea and theories of contemporary administrative thought owner.
- 4- To be allocated a special approach in Islamic university, addresses the administrative from Islamic perspective and based as a course taught to students in general and to administration science students in specific.

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