

# Planning And Development In The Perspective Of Islamic Teachings

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## Abstract

*Islam is renowned for its emphasis on structure and planning. It provides a comprehensive framework for daily life, encompassing everything from personal hygiene to governance. This emphasis on order is evident in every aspect of Muslim life, from prayer rituals to broader principles of justice. Islam's emphasis on planning is highlighted in various anecdotes, such as the story of Hazrat Salman al-Farsi. The Quran and the traditions of the Prophet Muhammad (ﷺ) offer countless examples of this emphasis on order. The life of the Prophet Muhammad (ﷺ) itself exemplifies this principle, with his meticulous organization of every aspect of his life and society. The rightly guided Caliphs followed suit, establishing a comprehensive system for governance and social affairs.*

*Islam's emphasis on organization, planning, and preparation is rooted in its belief that no individual, society, or nation can succeed without these elements. The decline of the Muslim community today is partly attributed to a lack of social order and planning.*

*Planning is an essential tool for success in every field, from personal life to societal affairs. Islam, as a comprehensive system of life, emphasizes the importance of planning and preparation. The Quran and Hadith provide numerous examples of divine planning and the necessity for human planning in accordance with divine guidance. The Prophet Muhammad (ﷺ)'s life serves as a model for planning and organization. His migration to*

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*Medina, his establishment of the Islamic government, and his leadership of the Muslim community demonstrates the importance of meticulous planning and preparation.*

*The Islamic perspective on planning emphasizes the balance between divine decree and human action. While believing in Allah's destiny, Muslims are also encouraged to strive for success through their own efforts and planning. In conclusion, Islam offers a comprehensive framework for social order, planning, and organization. By following Islamic teachings and principles, individuals and communities can achieve success and prosperity in both worldly and eternal matters.*

**Keywords:** *Islamic Teachings, Planning, Development, Structure, Framework, Strategy, Order, organization.*

### **Introduction:**

Islam is renowned for its emphasis on structure and planning. It's a religion that doesn't just provide spiritual guidance but also offers a comprehensive framework for daily life. From the most mundane tasks like personal hygiene to the grandest matters of governance, Islam provides detailed guidelines and encourages a well-ordered existence. This emphasis on order is evident in every aspect of Muslim life, demonstrating that a structured approach is not only compatible with faith but is, in fact, a core tenet. The Quran and the traditions of the Prophet Muhammad (ﷺ) offer countless examples of this emphasis on order. From the specific rituals of prayer to the broader principles of justice and governance, Islam provides a blueprint for a harmonious society. The religion's emphasis on planning is highlighted in various anecdotes, such as the story of Hazrat Salman al-Farsi, who was asked by polytheists:

“Your Apostle (ﷺ) teaches you about everything, even about excrement. He replied: Yes, He has forbidden us to face the Qibla at the time of excretion or urination or cleansing with right hand or with less than three pebbles, or with dung or bone.”<sup>1</sup>

This hadith not only reveals the grandeur of Islam but also underscores the importance, utility, and necessity of organization, planning, and preparation. In fact, there's no aspect of life—be it social, political, ideological, ethical, commercial, economic, educational, or religious—that Islam hasn't systematically organized.

The life of our beloved Prophet exemplifies this principle. His entire life was a model of discipline and organization, with every step offering lessons in planning and preparation. Immediately upon arriving in Medina, He not only established an Islamic government but also meticulously organized its affairs. The Prophet conducted a census of the Muslims, recognizing that planning and organization are impossible without such data. He carried out the duty of invitation and propagation with meticulous planning, led the Muslims with utmost organization, and managed the battles and expeditions with great efficiency. His migration from Mecca to Medina stands as a supreme example of planning, organization, and foresight.

The rightly guided Caliphs followed suit, appointing a governor, a judge, and a collector of Zakat (alms) in every province. They established a comprehensive system for collecting and distributing Zakat. Abu Bakr (RZ) even waged a war against those who refused to pay Zakat to maintain order and prevent societal disorder. Numerous other examples demonstrate the

immense importance and utility of organization, planning, and preparation in Islam. In short, Islam itself is synonymous with organization, planning, and preparation.

Why is this so? Because no individual, society, group, nation, or community can succeed, overcome its challenges, or progress unless it is organized and disciplined, adheres to planning and preparation, and makes order an integral part of its social life. Otherwise, success and prosperity remain mere dreams, and a segment of society will always remain deprived and oppressed.

This is just one aspect. Let's now examine the other side, that is, the condition of Muslims today, particularly in the Indian subcontinent. Undoubtedly, the Muslim community in the modern era is in decline. This decline is evident in every aspect of life: ideological, social, political, religious, ethical, military, educational, and commercial. The social and community sphere is particularly affected by disorder, mismanagement, and a lack of planning, leading to countless problems for the community. These include issues such as the care of orphans, the poor, the needy, and widows, as well as education and related matters. Countless poor children are deprived of education due to poverty, while many needy patients cannot afford medical treatment. Similarly, social institutions like orphanages and hospitals often face financial constraints. While there are multiple reasons for this, one significant factor is our insensitive and disorganized society. The root cause lies in our social disorder and lack of social planning. If our society were organized and had a sound economic system and a well-managed public treasury at every level, many problems could be avoided and easily resolved.

Unfortunately, just as Muslims have neglected many Islamic commandments, they have also neglected the commandment of organization and planning. Today, individuals may plan and organize their personal lives, but there is a lack of social and community-level organization and planning. This has left the community grappling with numerous problems.

Before undertaking any task, creating a plan, setting goals and objectives, determining the method and resources, and understanding the benefits and drawbacks play a crucial role in making the task easier, more robust, and successful. This is why planning is of paramount importance in every field, be it political, economic, academic, practical, religious, worldly, administrative, or invitational. The demands of the modern age have elevated it to the status of a distinct art. Universities, management institutions, and government departments have established dedicated departments for this purpose. Even personal development and family life emphasize the importance of this approach. It is also the hallmark of a purposeful, developed, and organized nation.

### **The Word "Planning" in Arabic:**

The word تخطيط (takhfīt) directly translates to "planning" in English and refers to the process of creating a blueprint or a detailed plan for accomplishing a task or goal.<sup>2</sup>

### **Definition of Planning:**

Planning refers to determining the shape of the development of the operation and activity of a society or any of its units in the future, and the use of a predetermined plan to carry it out, the

limitation of the necessary resources and resources that reach the objectives. Keep in mind that this planning can be comprehensive and inclusive.<sup>3</sup>

From the smallest details to the grandest endeavors, planning is an indispensable tool for success.

### Planning and Islam:

Islam is a comprehensive system of life, a solid methodology, and a complete approach. In every teaching of Islam, the significance of planning and preparation is evident. If we ponder over the system of the universe created by the Almighty, we realize that it operates under a perfect plan, without any flexibility or deviation.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ. ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِنًا وَهُوَ حَسِيرٌ<sup>4</sup>

Who has created seven skies, one over the other. You will see nothing out of proportion in the creation of Rahman (the All-Merciful Allah). So, cast your eye again. Do you see any rifts? Then cast your eye again and again, and the eye will come back to you abased, in a state of weariness.<sup>5</sup>

### Divine Plan

Before humanity even existed, the Almighty had already devised a comprehensive plan. It is His divine will that ensures this plan is executed flawlessly.

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا<sup>6</sup>

And who has created everything and designed it in a perfect measure<sup>7</sup>.

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا<sup>8</sup>

And Allah's command is pre-determined by destiny<sup>9</sup>

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ<sup>10</sup>

Verily, We have created everything according to (Our) predestination. And (implementation of) Our command is no more than a single act like the twinkling of an eye<sup>11</sup>.

Just consider the robust system of the moon and the sun. This is the very foundation of our calendars and calculations. Various scientific fields rely on this system. If this divine system were not so stable, how could the world and its universal laws have remained steadfast?

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْجِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ<sup>12</sup>

He is the One who has made the sun a glow, and the moon a light, and determined for it stages, so that you may learn the number of the years, and the calculation (of time). Allah has not created all this but for a rightful purpose. He elaborates the signs for a people who understand.<sup>13</sup>

Everything in the universe operates according to a precise system and plan. Human creation itself is a testament to Allah's complete planning. A believer's faith is not considered complete until they believe in Allah's destiny. These words are found in the Hadith of Jibril.

وَتُؤْمِنُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ<sup>14</sup>

And to believe in destiny (Qadar)–both good and evil

### **Concordance between Divine Decree and Human Planning:**

Believing in Divine decree (Allah's plan) does not in any way mean that a human being should neglect the Shariah (Islamic law), commandments, and actions ordained by Allah. Rather, it is incumbent upon a person to benefit from the tradition of divine planning, and to carry out divine commands, the commandments of the Shariah, and the means of success with complete planning and foresight, sincerity, and enthusiasm. All actions related to the building and governance of the earth should be organized and planned with divine assistance. As it is in a Hadith:

عن علي رضي الله عنه قال: كُنَّا جُلُوسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَوْذٌ يَنْكُتُ فِي الْأَرْضِ وَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا تَنْتَكِلُ يَا رَسُولَ اللَّهِ؟ قَالَ: لَا، اعْمَلُوا فِكُلِّ مَيْسَرٍ، لِمَا خُلِقَ لَهُ»<sup>15</sup>

Hazrat Ali (may Allah be pleased with him) narrated that we were sitting with the Prophet Muhammad (peace be upon him) when he was using a stick to scratch the ground. The Prophet said, the destination of each of you, whether it is Hell or Paradise, has already been written.' Upon hearing this, one of those present asked, 'O Messenger of Allah! Should we not rely on this (and abandon our actions)?' To dispel this misconception, the Prophet replied, 'No (do not do that); rather, work. Every person will be facilitated in the matter for which they were created.

A Muslim should strive to achieve success and avoid negative outcomes, while firmly believing that all outcomes are ultimately determined by Allah. They should dedicate themselves to worship and please Allah by following Islamic teachings. It's essential to assess the factors contributing to success and failure, maintain consistent effort, explore new approaches, seek forgiveness for mistakes, and develop and implement well-thought-out plans. In challenging times, relying on faith in Allah's divine plan can provide comfort, while repentance is crucial for addressing personal shortcomings. This balanced perspective fosters hope, determination, courage, patience, and contentment, leading to overall well-being.

### **Hazrat Umar's Perspective on Destiny and Human Actions:**

By delving into the depths of The Fiqh of Umar, the Intelligent Plan of Allah, and the notion of the balance of human acts, it is considered that both are traveling in the same direction, with no conflict between the two.

Hazrat Umar was once on a journey to Syria, and when he arrived at Sargh, he confronted military leaders. Abu Ubaida and his companions reported that Syria is suffering from an epidemic (plague); you consulted what is better to do in such a situation,' different opinions came out, some of the Muhajirs and Ansar said that complete the purpose for which you have

come, do not go back, some said that it is better to return, Hazrat Umar then consulted the elders of the refugees, and they all unanimously said one. He suggested that you return with all of the people and not let them to become victims of the plague. Hazrat Umar agreed and declared it.

Hazrat Abu Ubaida (may Allah be pleased with him) said:

“أَفْرَارٌ مِنْ قَدْرِ اللَّهِ”

"Are you escaping from what Allah has destined?"

O, Abu Ubaidah! I wish someone other than you had stated it! Then he responded, "Yes, we are fleeing from what Allah is destined to do. Suppose you own some camels, and you come across a valley divided into two parts: one is lush and green, the other is barren. If you choose to graze your camels on the green side, does that mean you're going against Allah's will and fate?<sup>16</sup>

Similarly, another incident is narrated, that a thief, justifying his theft, argued based on divine decree, saying,

“سَرَقْتُ بِقَضَاءِ اللَّهِ قَدْرَهُ”

“I stole by the decree and destiny of Allah.” Then Prophet (ﷺ) replied,

“وَأَنَا أَقْطَعُ يَدَكَ بِقَضَاءِ اللَّهِ قَدْرَهُ”

‘And I am cutting off your hand by the decree and destiny of Allah.’ This correct understanding of the Companions was derived from the Sunnah of the Prophet (ﷺ) .

### **Faith in Destiny and the Planning of the Prophets**

The Prophets (Peace be upon them), carried out their invitations, teachings, and both worldly and religious activities with a firm belief in destiny and with complete, organized planning. No one can find any haste, anxiety, or disorder in any of their actions. Under the supervision of divine revelation, complete preparedness and planning were their tradition and method from Prophet Adam, peace be upon him, to the final Prophet Muhammad, peace be upon him.

Noah, peace be upon him, is a perfect example of patience and gratitude in bringing his planning and organization to completion. This is evident in his invitation, his patience, his conversations with opponents, the construction of the ark, and the organization of those aboard during the stormy waves.

Abraham, peace be upon him, performed his duties of invitation in a planned and organized manner. He then broke the idols and debated with his opponents with such beauty and excellence. This is the Abrahamic skill, and even his opponents cannot deny it.

Moses, peace be upon him, defeated the plans of a tyrant and oppressive king like Pharaoh. Could this have been possible without trust in Allah and a well-crafted plan under divine guidance?

The seven-year economic plan of Joseph, peace be upon him, is not hidden from anyone. Furthermore, his management of the treasury and the fulfillment of his childhood dream are clear examples of superior administrative ability and quality planning.

The comprehensive, complete, and historical biography of the final Prophet, the mercy to all the worlds, Muhammad, peace be upon him, is full of examples of high-quality planning in all his invitational, educational, political, social, and moral activities. From the early stages of secret invitation to all stages of public invitation, this divine tradition is fully observed.

This planning is a prophetic practice that encompasses every aspect of life. The planning of the Prophet's migration is no less than a miracle. Completing this project and then arriving in Medina, and establishing religious, invitational, legal, and political planning is a model plan for the rest of the world.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ<sup>17</sup>

There is indeed a good model for you in the Messenger of Allah

Consider how the problem of the migrants was addressed so well through economic, social, residential, and financial planning, and through brotherhood. Now look at the problems of migrants around the world today!

How did he establish a peaceful and pleasant life for people of different religions and tribes living in the same land through the Constitution of Medina?

Overall, through sound prophetic planning, Muhammad, peace be upon him, transformed individuals, families, and entire societies from the laws of ignorance to the Islamic system of life, disregarding the laws of other nations. Is the divine law, the method of the Prophets, and the example of the Messenger of Allah, peace be upon him, not enough for us to plan, prepare a draft before work, and then carry it out step by step with patience and accountability?

It is not reasonable that the entire universe operates in a planned and organized manner, but the Islamic social system remains devoid of planning, chaos, disorder, lawlessness, and anarchy, and is deprived of such a great blessing as planning, which is the measure of the correctness of the functioning of a society and a nation, and the only reason for reaching a correct conclusion with accountability.

From the divine laws, the methods of the Prophets, and the example of the Messenger of Allah, peace be upon him, planning, making a draft before work, and a project before a map, and then implementing it, as well as acting on the laws of accountability and correction, are obligatory for the Muslim community both individually and collectively.

We should plan our lives in an organized manner. We should make plans for success in both the world and the Hereafter in the light of the Shariah, a plan for the family institution, a plan for the education and upbringing of children, an economic plan, a political and social plan, a legal plan, and so on. The maturity of every plan is the foundation of success in the world and the Hereafter, as well as the implementation of divine commands.

The meaning of the Prophet's saying is that Allah loves the strong believer more than the weak believer. There is goodness in everyone; strive to acquire what is beneficial for you, and seek Allah's help in achieving it. Do not sit down in defeat, nor make excuses of weakness. Despite all your efforts, if adversity still befalls you, do not say, "If I had done this, then that would have happened"; rather, say, "Allah has decreed this, and He has done what He willed"; because such a statement gives Satan an opportunity to work.<sup>18</sup>

In this way, it becomes clear as day that planning, continuous action, persistent effort, righteous deeds, and self-accountability are Islamic duties for both the individual and the community. Therefore, one should understand their needs and create a blueprint or plan for both worldly and eternal success. Then, one should act upon this plan with wisdom and perseverance. In short, social planning and, specifically, economic planning is of the utmost importance in the present time. Without it, we cannot overcome many social problems.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ<sup>19</sup>

O you who believe, fear Allah, as He should be feared, and let not yourself die save as Muslims.

Human life revolves around the past, which has already passed, the present, which is now, and the promised future. This is the command of the Almighty:

وَقَدْ خَلَقَكُمْ أَطْوَارًا<sup>20</sup>

While He has created you in different phases

Allah Almighty created man in the unseen womb of his mother, then he was born as a child, and then grew into a strong young man before becoming old. This is the cycle of life: the future continually becomes the present, and the present becomes the past. What occupies the human mind is thinking and contemplating about the future. And it is the belief of every Muslim that everything related to the future is part of the unseen and only Allah has complete knowledge of it. Allah says in the Quran:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ<sup>21</sup>

Say, "No one in the heavens and the earth has the knowledge of the Unseen except Allah".

Therefore, the knowledge of all events that will occur in the future is with Allah Almighty. Allah Almighty says:

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ<sup>22</sup>

No one knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allah is All Knowing, All Aware.

However, pondering about the future and striving to know it is a natural inclination instilled in humans by Allah. In fact, seeking the future is also a message of Islam and the Prophets, such as when Prophet Yusuf (Joseph) peace be upon him, planned, saving a country and nation from a devastating economic crisis. The Messenger of Allah ﷺ also had a keen eye on the future and



expressed complete confidence in Allah's promises, saying: "By Allah! Allah will surely make this religion victorious, until a traveler from Sana'a to Hadramaut will travel with nothing to fear except Allah, and even a wolf will not fear a sheep, but you are hasty."<sup>23</sup> Planning for the future ignites the hearts of the living, strengthens resolve, eradicates despair, and eliminates laziness. In fact, it compels one to think and utilize present resources to build a bright future. Planning for the future does not mean having unrealistic hopes. Do not postpone today's work for tomorrow; it breaks one's courage, creates cracks in resolve, and leads to laziness and delays. Allah says:

ذُرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهَهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ<sup>24</sup>

Let them eat and enjoy, and let (their) fancy make them neglectful, for they shall soon come to know (their ultimate end)<sup>25</sup>.

The future becomes fruitful and bears positive results only when training and moral purification go hand in hand. Behind every great nation, there is training and purification that leads it to peaceful shores, builds the next generation, and nurtures their future. It is certain that progress towards the future also demands that Muslims always move forward with awareness, evaluating themselves according to worldly principles at every stage, thinking and learning during this journey of life, utilizing intellect, heart, and enthusiasm in future plans, and considering seasons of worship as opportunities for goodness, as they bring light, blessings, prosperity, protection from harm, and success in the future. A wise and intelligent Muslim certainly knows that the closer he is to Allah, the brighter his future will be. Therefore, he also takes care to make sincere repentance, as it protects him from Satan, the evil soul, desires, and negligence in the future. A successful marriage based on high ideals is the desire of every Muslim. A successful marriage brings security, peace, comfort, and ease. Similarly, the stage of becoming a father and mother in life also fills the future with joy and happiness. Because children are the pillars of the future, they bring sweetness to life, become a source of sustenance, bring blessings, and increase reward. The future and prosperous tomorrow of nations and societies are shaped and ordered by the youth of the present. If a nation succeeds in raising a capable generation, its future is bright, and glory awaits it. Strength is its protector, and high moral values safeguard it. Therefore, it is our responsibility to realize that building the future is on the shoulders of every individual, the entire nation, and society. The closer an Islamic nation gets to Islamic teachings, the more it will ascend and progress, and conversely, the further it moves away from Islamic teachings, the more decline and weakness will increase in the nation. Any wise person knows without a doubt that a bright future flourishes under the shadow of peace, while a disturbed state of peace halts the wheel of progress and pushes life towards instability and an upside-down future.

لِإِيْلَافِ قُرَيْشٍ (1) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (2) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (4)<sup>26</sup>

Because of the familiarity of the Quraish (1) That is, their familiarity with the trips of winter and summer (2) They must worship the Lord of this House (3) Who gave them food against hunger, and gave them security against fear (4).<sup>27</sup>

### **Human Resource Development (HRD): An Islamic Perspective**

Human Resource Development (HRD) is a widely recognized term today. In business administration education, this subject is an integral part of their curriculum. Similarly, whether it's the corporate sector or missionary organizations, this work is carried out there in a systematic and organized manner. Molding human resources in a specific way to achieve an organization's vision has now become a permanent art. Large organizations establish dedicated departments for this purpose. Any organized movement or campaign, with a specific goal, essentially performs HRD through training programs for its workers and leaders.

Various experts from different fields of society, such as economists, educators, psychologists, industrialists, and administrators, define and explain Human Resource Development (HRD) in their own unique ways. One definition of human resources is:

Human resources refer to the individuals who operate an organization, as opposed to the organization's financial and material resources. This refers to the organization's performance, which relates to individuals and resources such as review, training, compensation, and recruitment. An individual employee is considered a human resource within an organization.

Human Resource Development is defined as a system that aids employees in developing their personal and organizational abilities, competencies, skills, and knowledge. This encompasses employee training, succession planning, identifying key employees, and providing education.

The primary objective of HRD is to develop high-quality workers so that the organization and its employees can effectively serve customers and achieve their goals.

Regarding human development, the United Nations Human Development Index is considered authoritative. It includes factors such as education, quality of life, average age, and healthy life. Many organizations are involved in eradicating illiteracy and raising awareness under the banner of human development.

Similarly, the responsibilities and tasks associated with a Human Resource Manager include recruitment, performance evaluation, motivation, training, addressing issues, and developing potential.

The prominent points that emerge from these definitions are:

- Personal growth of employees
- Employee training
- Future planning for employees
- Enhancing potential
- Organizational development

The ultimate goal of all these objectives is for individuals to develop themselves in a way that enables them to achieve the desired goals of the organizations. These goals may or may not be related to the public interest.

As materialism and competition have increased, the ethical component in the pursuit of wealth has diminished. Therefore, in this context, the schemes devised for the education and training of Human Resource Development primarily aim to prepare individuals who can benefit the organization by expanding its business. Thus, the central focus of Human Resource

Development becomes maximizing profit. In this age of information technology, marketing has become a science. This science, often devoid of moral values, employs various promotional tactics for business expansion and financial gain. These promotional campaigns create a psychological and artificial demand, influencing the common man. Similarly, in the training curriculum of Human Resource Development, if only those efforts of an individual are considered valuable that contribute to the organization's financial benefit, then although this aligns with the current business philosophy, it is unjust from a broader perspective.

A crucial point is that the term HRD has a specific connotation. When we use the term 'human resources,' we essentially view humans as a means or a resource to achieve specific goals. While this perspective might seem harmless at first glance, its implications can be dangerous in the business world. Here, humans are not recognized as the 'best of creation' but merely as tools to achieve business objectives.

Our perspective is that if this term is used, the development and growth should be carried out with due regard to the noble position of humans. If humans are considered resources, then the objective must be more noble than the resource itself.

In this article, we will present a different perspective on human resources and human resource development. We believe that the principles of development, growth, and increase for a person, as a human being, working in any position and any field, are the same. Thus, it is essential to understand the definition, functions, and role of human resources as a human being so that human abilities, weaknesses, desires, emotions, nature, and instincts become apparent, making it easier to prepare, develop, nurture, and grow a human being for any purpose.

Let's look at Human Resource Development from an Islamic perspective. Just as we need complete knowledge about a machine before upgrading it, to understand the development and growth of a human being, we must understand 'human'. As Muslims, we believe that:

- Man is the noblest of all Allah's creations.
- Man is a composite of body and soul.
- Man is accountable to Allah on the Day of Judgment.
- Man has been given the freedom of choice and action.
- Man has been bestowed with the vicegerency of the earth.
- Man has been given the blessings of hearing, sight, and heart.
- Man has been given the potential to conquer the universe.
- Man has been given divine guidance for the proper use of this potential.

Based on these beliefs, the following factors must be considered for the development of a human:

1. Physical needs
2. Spiritual comfort
3. Development from all angles to fulfill assigned duties
4. Determining paths for HRD in the light of divine guidance

The religion of Islam emphasizes a balance in human personality for development and societal well-being. It guides towards spiritual development alongside physical needs. Islam also places great importance on basic human morality, which is essential for worldly progress.

The Quran often mentions the negative qualities of humans, such as ingratitude, despair, pride, and injustice. This highlights the need to address these negative tendencies in any scheme for human personality development.

The Quran emphasizes the purification (tazkiya) of the soul as the true measure of success. This purification involves refining one's character, eliminating negative traits, and cultivating positive virtues.

### Conclusion:

- Islam emphasizes structure and planning.
- This emphasis is evident in all aspects of Muslim life.
- The Quran and the Sunnah provide guidelines for a well-ordered existence.
- The Prophet Muhammad (ﷺ) and the rightly guided caliphs exemplified this principle.
- Lack of social and community-level organization and planning is a significant challenge facing the Muslim community today.
- Islamic teachings offer a framework for addressing these challenges through planning and preparation.
- By following Islamic principles, individuals and communities can achieve success and prosperity.

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