



Human Resource Development in Islam: Malaysia and Bangladesh Perspective

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Abstract: *Islam provides a broad-based outlook for human resource development encompassing economic efficiency for worldly success and spiritual development for achieving Allah's satisfaction in this life as well in hereafter. It recognizes necessity of inculcating necessary knowledge and skills that are essential for materialistic success in one hand and righteousness of an individual for worldly as well as afterlife success on the other. Author's main endeavor of this paper are to examine the Islamic perspective of human resources development and to explain its relevance to the development of Bangladesh and Malaysia, two Muslim populated countries where Islam is the state religion. This study was done mainly on the basis of secondary data and information. It ends up with analyzing the conceptual guideline of human resource development in Islam where it found that in order to achieve that, Islam proposes a whole set of activities for state including restructuring education system, ensuring security of individual, safeguarding faith, ensuring justice, helping to flourish for posterity, protecting wealth of individual, etc. After analyzing human resource development policies of Bangladesh and Malaysia author observed there is substantial study gap regarding this issue which hinders detail understanding and suggests for further research. In addition, this study also found these two countries need specific policies to accommodate Islam in their human resource development policies. Finally, to implement human resource development intervention from Islamic perspective, this study has proposed some policy recommendations for both the countries.*

Keywords: Islam, Knowledge, Attitude, Human Resources Development.

1.Introduction:

Mechanistic view regarding human as resource has been dramatically changed in recent time. Human resource, instead of being considered as mere object in the production system, is considered as both ends and means of development process of any country in modern time. Economists and development thinkers prioritize wellbeing of people, besides developing valuable human capital in the country. Therefore, with a vision to ensure wellbeing of person, enlarging choices has been identified as core of all activities related to human resource development in the economy. A healthy and economically active person with many living choices is considered as happy and congenial for the development of country. Ironically, secular understanding of human resource, even being in



the advanced stage of thinking, could not address very basic and critical non-materialistic needs of human. Understanding human wellbeing from very materialist ground is a great fallacy which is doomed to create some more critical problems in the society which ultimately may create frustration and fail to achieve desired outcome in the economy. In this context, Islam provides very broad and sustainable route to human resource development which will ultimately lead to individual as well as social wellbeing in the society. Islamic understanding of human resource development differs significantly from conventional worldly philosophies. From Islamic purview, human life extended to hereafter and hence, worldly wellbeing as well as spiritual upliftment is essential to become successful.

The philosophical underpinnings of the Islamic approach to development are: (1) Tawhid (God's unity and sovereignty), (2) Rububiyyah (divine arrangements for nourishment, sustenance and directing, things towards their perfection), (3) Khilafah (man's role as God's vicegerent on earth), and (4) Tazkiyyah (purification plus growth). As individual is considered as Khalifah (vicegerent of Allah) in Islamic Shariah and Tazkiyyah (purification plus growth) as means of achieving Zannah (heaven), individual worldly success as well as spiritual development should be considered simultaneously. Makashid Al Shariah (Objectives of Shariah) acknowledge that in defining path to human resource development. According to Makashid Al Shariah at least five elements of human resource development are (1) Invigorating the Human Self (*Nafs*), (2) Enriching Faith, Intellect, Posterity and Wealth, (3) Enrichment of Intellect (*'Aql*), (4) Enrichment of Posterity (*Nasl*) and (5) Development and Expansion of Wealth (Umar Chapra, 2000). Any country needs to consider those elements in their human resource development strategies to achieve real wellbeing (*Falah*) of mankind both in worldly life and hereafter. This paper will elicit those crucial elements of Islamic human resource development strategies with relevance two Bangladesh and Malaysia. First part of this paper will explain Islamic perspective to human resource development and second part will deal with relevance and implications of Islamic model of human resource development for Bangladesh and Malaysia. (Sadeq, 2006).

2. Objectives of the Study

The principal objective of this paper is to examine the Islamic perspective of human resources development and its implications for the development of Bangladesh and Malaysia, two Muslim populated countries where Islam is the state religion.



Specific objectives are:

- a) To explain conceptual and philosophical stand of Islam regarding human resource development from divine text;
- b) To explain Islamic model of human resource development;
- c) To outline constraints of human resource development;
- d) To explain Islamic model of human resource development in Bangladesh and Malaysia
- e) To outline some recommendations for Bangladesh and Malaysia towards adopting Islamic human resource development model.

3. Research Question

In order to achieve basic objectives, this study tries to answer the following questions:

- a) What constitutes core elements of human research development in Islam?
- b) What is the Islamic model of human resource development?
- c) What is the status of human resource development in Bangladesh and Malaysia from the perspective of Islam?
- d) What are the recommendations for Bangladesh and Malaysian government to ensure Islamic model of human resource development?

4. Methodology of the Study

This study is a qualitative study and largely based on literature review. Various Islamic organizations have been visited to observe the human resource development practices and analyzed their human resource development strategies in real life setting. Additionally, their human resource development (HRD) reports have been reviewed along with other related documents. Works of few prominent secular as well as Islamic scholars on human resource development have been consulted for the study purpose. To analyze countries human resource development policy secondary literature on human resource development of Bangladesh and Malaysia has been extensively used in the study. Information from government statistics such as Bangladesh Bureau of Statistics (BBS) as well as reputed think tanks has been collected and analyzed. Moreover, other standard sources of information such as International Labor Organization (ILO), World Bank (WB), Asian Development Bangladesh (ADB), United Nations Development Program (UNDP), etc. regarding various aspects of human resource development have also been used in this study.



5. Islamic Philosophy of education and human resource development

Unlike modern secular education, education in Islam is value laden. The limitation of value free education has got expression in the following sentence of G.M. Travelion. In answering to the question as to what is responsible education, Travelion said: "Education has produced a vast population to read but unable to distinguish what is worth reading". That is why, "the vast majority of America parents", writes William J. Bennett, "wants schools to do two things: 1) teach children to speak (read), write, count and think; and 2) help them develop standards of right and wrong to guide them throughout life". Modern or value free education has given abundant material comforts to mankind, and at the same time, increased the possibility of annihilating the human race from this planet through nuclear holocaust. (Moinuddin , 1990).

On the other hand, the value system of Islam is based upon justice, peaceful co-existence and welfare. About those persons who are wicked and seek evil knowledge, the Prophet (saw) has said, "surely the worst of all evils are wicked learned men and the best of all good things are good learned men". Consequently, the pursuit of any knowledge that brings conflict and destruction on earth is rejected by Islam. The Prophet of Islam, therefore, said: "Acquire knowledge. It enables the possessor to distinguish right from wrong". He further prayed to Allah: "We seek refuge from that knowledge which carries no utility". Therefore, Islam recognizes only that knowledge which is useful and beneficial to mankind and which helps man to acquire "Taqwa" or moderation. "Taqwa" is a moral principle which appears at more than 258 places in the Holy Qur'an. "Taqwa" indicates that man has to avoid bad and vicious deeds and has to be inclined towards good and virtuous deeds. The centre of "Taqwa" is man's heart and mind which are to be developed or purified through education. Allah wants man to be moral. Man can maintain his moral standard by means of "Iman-bil-Allah" (Faith in Allah) and "Amal-al-salih" (virtuous deeds).

In a Hadith of Prophet Muhammed (saw), where it has been said that man can understand the beauties of "Iman" (faith) when the following three knowledge/behaviour patterns have been integrated in him: 1) love for Allah above all and love for His Prophet (saw); 2) love for mankind for the sake of Allah; and 3) feeling of hatred towards evil deeds as he fears the fire of hell. The Muslim themselves, take it upon themselves to correct the image of Islam that has



been contaminated to a very injurious extent by the largely secular thinking and way of life of many Muslim themselves. God does not change the situation of a people unless they change it themselves. Unless Muslims realize this and more importantly believe in its truth, true Islam will remain hidden from the hearts of mankind. And as for mankind as a whole, as long as it is accepted that the doors to constructive criticisms and the continuance of the search for new ideas are not closed, then man can still have that opportunity to proceed forward towards the better side of life.

6. Human Resources Development in an Islamic Framework: Major Ingredients:

In Islam, human is the center of any development activity. Every prophet had been sent in the world as teacher to the humankind to give them proper guidance (*nashihah*). Allah said in the holy Quran “*Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Quran) and sanctifying you, and teaching you the Book (the Quran) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know. [Quran 2:151]*”

And every teaching of prophets was to prepare individual as true *Khalifah* (vicegerent) of Allah (God), so that they become successful in the world and hereafter and create a peaceful society collectively. Alternatively, every prophet worked for human resource development which Allah instructed in Quran. This message has been uttered several times in the holy Quran. As Allah said in the holy Quran: ‘*By time, verily Man is in loss, except such as have faith and do righteous deeds and join together in the mutual teaching of Truth, Patience and Constancy*’ (Al Quran, Sura Asr).

Islam categories development of an individual in terms of virtue that s/he possesses. The person is considered at the highest stages of human development he who fears Allah most and do righteous tasks. According to the Holy Qur'an, individual has three stages of growth and development. The first stage is called the *nafsul ammara* (12: 53), wherein one remains attached to the animal propensity and natural desires (i.e., level of physiological needs like food, clothing, shelter, sex instinct, etc.). The second stage is the *nafsul lawwama* (75: 2), wherein one falls into a conflict between the moral judgments of should or should not, good or bad, etc. This internal conflict between mind and conscience, the former arising



from the animate (matter) and latter arising from the soul, is the microscopic conflict base of human life .⁴ The highest stage of human life is called *nafsul mutmainna* (89: 27), wherein a man chooses the good and gets over the side of the conscience and tries to achieve the highest satisfaction.

Therefore, in accordance with the guidelines of Qur'an, human development strategies have to acknowledge physiological needs of a person and devise mechanisms to ensure those needs. In this stage not only basic needs, as secular approaches like Maslow's need hierarchy portrayed stages of human need, but also safety has to be ensured. Basic purpose of need physiological needs fulfillment is not rest only on the inevitability of survival rather in Islam it has distinctive philosophy. Physiological and mental need fulfillment has to be done in order to make a person to become competent to explore bounties of Allah for the benefits of mankind. (Abdun Noor,1990).

The second stage is the *nafsul lawwama* requires to educate a person to become well acquainted with the natural world around her/him as well as about creator. This process requires the ability to explore and analyze visible as well as invisible physical laws of nature that facilitate our everyday life. This process has two basic objectives which are: a) to make human existence easy or to ensure human welfare, unveiling the secrets of nature and b) to understand creator more deeply through exploring enormity of Allah's blessings to us through studying natural and physical world around us. The knowledge earning process, in Islamic philosophy is not merely confined to consumerist rather it is more spiritual. Therefore, Islam has given top priority on learning. The first verse of holy Qur'an is "*Read in the name of thy Lord and Cherisher Who created*". (*Al Quran, Surah Alaq*). Thus, education has been declared compulsory by the holy prophet (saw). It is a great sin that a man remains uneducated.

A person with *nafsul mutmainna* is not only enjoy blessings individually rather do benefits for the society in various ways, through playing the role of *Khalifa* of Allah. This stage is the highest stage of human resource development. To reach that stage, a person requires both intellectual development and habit of doing righteous deeds. Mere, knowledge and social obligations are not sufficient to achieve that vision rather broad objective of human wellbeing (*falah*) is very important.



To ensure real-wellbeing (*falah*) of individual or alternatively human development and establish a peaceful society, Shariah has placed emphasis on various issues which has been either directly stated in the Qur'an and the Sunnah or inferred from these by a number of scholars. According to Imam Abu Hamid al-Ghazali, a renowned Islamic scholar during fifth century, there are five elements of Maqasid (objective) of Shariah those are linked to human resource development as he stated:

“The very objective of the Shari’ah is to promote the well-being of the people, which lies in safeguarding their faith (*din*), their self (*nafs*), their intellect (*aql*), their posterity (*nasl*) and their wealth (*mal*). Whatever ensures the safeguard of these five serves public interest and is desirable, and whatever hurts them is against public interest and its removal is desirable.” (Abu al-Ghazali).

Other contemporary scholars, thought they have different opinion regarding chronology, are also agreed on the broad criteria of human development as mentioned by Abu Hamid al-Ghazali. Some of the scholars have mentioned safeguarding self at the first place and faith in the second. The criteria mentioned above are complementary to each other and state need to play critical role for almost every stage mentioned above. According to Islam a state must ensures some important role for development of three stages of human resource development discussed earlier through safeguarding individual self, faith, intellect, posterity and wealth. For that purpose, at least following actions of government are vital for sustainable human resource development in any country: (Abdun Noor ,1990).

- a) Ensuring security of life;
 - b) Protect individual dignity, human brotherhood and social equality;
 - c) Uplift spiritual and moral standard of citizens;
 - d) Ensuring freedom that Islam allowed for an individual in the society;
 - e) Providing basic needs and alleviating poverty from the society;
 - f) Ensure education that connect to employment as well as almighty creator.
- 1.** Ensuring justice and good governance in the society



7. Human Resources Development in Malaysia: Constraints and Opportunities. (Abdullah,.et.el.,2007).

Malaysian economy has experienced structural shift from Agro-based to industrial economy. Recently, Malaysian government is trying to transform its economy towards knowledge-based economy. Regardless of economic transformation since 1950, it has maintained some basic philosophy throughout its development journey. The philosophical foundations of Malaysia's development strategy are based on the National Ideology which was formulated by the interim administration in 1969 as a basis for national unity. This is declared as the dedication to:

1. Achieve a greater unity of the Malaysian people.
2. Maintain a democratic way of life.
3. Create a just society in which the wealth of the nation shall be equitably shared.
4. Ensure a liberal approach to Malaysia's rich and diverse cultural traditions.
5. Build a progressive society which shall be oriented to modern science and technology.

The guiding principles to attain these aims are declared to be:

1. Belief in God.
2. Loyalty to the king and country.
3. Upholding the constitution.
4. Rule of law.
5. Good behavior and morality.

As development strategy, improving quality life of mass people in rural areas and mostly Malays through education and improved health were top agenda of Malaysian government during early independence period. This priority has been manifested in National Economic Policy (NEP). This policy worked well which has been exhibited significant positive result later on in terms of Human Development Index (HDI). Because of quota and other government intervention in education and health sector many Malaysians could come of poverty during that period of time. However, until the Mahathir Mohammad's Administration in 1980, the role of Islam in Malaysia was largely confined to religious rituals, basic Knowledge of the fundamental practices of praying, fasting, pilgrimage, and techniques of the Qur'anic recitation. The place of Islam in the affairs of man



affecting his governance of political and socio-economic matters was very much subdued and, in most cases, deemed as non-existent. The leaders before Dr. Mahathir did not really bring about any major and noticeable change to the state of affairs except perhaps by playing a hand in encouraging the already established religious rituals. Islam was hence understood in a distinct framework and not one which offered viable alternatives to all aspects of man's life.

At present, Malaysian government is planning to develop a knowledgeable workforce under National Vision Policy (NVP). Out of its' seven thrusts in NVP, two thrusts specially related to human resource development: has two primary focus regarding its human resource which are: 1) developing a knowledge-based economy as a strategic move to raise the value-added of all economic sectors and optimizing the brain power of the nation; and 2) strengthen human resource development to produce a competent, productive and knowledgeable workforce. To accomplish that task Malaysian government has labor departments, statutory body, company and advisory council related to workforce development. All of the relevant bodies have various types of educational, skills training and other activities. Despite, various initiatives Malaysian government's human resource development strategies need to be much reoriented in accordance with the required Islamic requirements. To make Malaysian society further into a more Islamic one the followings are main considerations: (Abdullah, Haslinda., Raduan, Rose, Che., and Kumar, Naresh. 2007).

1. The Malaysian Muslims who are mostly Malays must end any identification of Islam with the Malay race only. Any such tendency will be unjustifiable that Islam is a racialist ideology. Rather, more committed and concerted efforts must be made to project oneself as an example of a true Muslim and not a hypocritical one.
2. As a corollary to (1) Muslims must equip themselves with the required knowledge and spiritual training in order to prepare themselves for the task of projecting the Islamic way of life.
3. It is also incumbent on the Muslims to conduct regular and useful dialogues with the non-Muslims in the atmosphere of sincere realization for a better life for all.



8. Human Resources Development in Bangladesh: Constraints and Opportunities (Asad & Amin, 2000).

Bangladesh is a youthful country with average population age 27 years and 66% working aged population. Demographic dividend, therefore, is a virtuous reality for Bangladesh because of the burgeoning working age population and declining population growth rate. Economists conjecture that increasing trend of working aged population will reach its zenith at 69% in 2040. It will start declining after that. It is easily deducible that we are passing a very crucial time, the time for which many nations had to wait for centuries. Further, among the working aged population youths encompasses the lion share. According to Population Census-2011 around 42% of total population are aged between 15-34 years. Hence, youths are not only future but also the present of the country. To foster economic growth as well as sustainable development of the country developing an efficient youth workforce is inevitable. To ensure utmost benefits of demographic dividend from the burgeoning working age population, efficient workforce manage is very crucial. Appropriate policy interventions to ensure skills development of existing workforce in the supply side and juxtapose to that quality job creation in the demand side is very critical task of the government. (Chowdhury, 2003).

Ironically, present condition of youth workforce of the country is disconcerting. According to International Labor Organization (ILO) 40% of the youths in Bangladesh are NEET (not in employment, education and training). Educational attainment among youth groups is significantly low. Around 14% of the youths never attended school and around 55% dropped out before graduating from the school. Among the existing employed youth workforce education level is very low. Workforce participation of youth population is also pretty low in Bangladesh in compare to many other developing countries. Low workforce participation may be the outcome of several factors such as lack of gainful employment opportunities in the country, hindrance to self-employment or obstacles to entrepreneurship development, skills gap between education and employment, etc. According to World Bank, every year 2 million youths enter into the job market with scanty of educations and technical skills and because of that many of them take refuge in the informal sector. Youth workforce participation happens mainly due to dire necessity not because of opportunities. During last 13 years, according to World Bank, Bangladesh Economy has created 1.15 million jobs per year, on average. Unfortunately, in recent time job creation has been reduced drastically. Between 2003 and 2013 employment growth was 3.1% which is now from 2011 to 2016 is merely 1.8%. Consequently, those who do not have the luxury to remain unemployed joined in the workforce as casual worker in the informal sector. According to ILO, 95% of youth workforce are in the informal sector. Most of the time workers in the informal sectors are merely eking out.



Government of Bangladesh (GoB) has initiated several policies for human resource development, in which youth workforce development through increasing educational attainment and skills development among youth population are most prominent. In that respect, government has initiated several policies to increase educational attainment of the youths. Moreover, it has made skills gap analysis in the existing industries and formulated demand driven skills development programs for the unemployed youths. GoB has planned to trained up youths on various technical and vocational trades and place them in gainful employments. (Chowdhury , (2003).

Diagnostics of youth workforce suggests that not only education and training, a big push is necessary in employment creation in the economy. Juxtapose to employment opportunities in the existing industries, additional employments have to be created in the economy to accommodate increasing labor force and harness the potential of demographic dividend of the country. The growth of employment opportunities in the existing formal economy is declining very recently. Readymade garment (RMG) industry, largest export earning sector in Bangladesh, has been experiencing negative employment growth in recent time. Additionally, many other formal industries are also experiencing same situation. On the contrary, informal employment is on rise. According to BBS economic survey 2013, overall economic units in informal sector has increased to 8.057 million and it occupy 72% of the entire workforce of the country. Government has so far emphasized job creation in the formal economy which is merely 28% of the total employment. Moreover, employment in those sectors is jeopardizing because of the poor growth in private sector and penetration of labor-saving technology in the existing export-oriented sectors. It will be much more acute in future.

If we see human resource development issue of Bangladesh from Islamic perspective, probably we will stumble a lot because there is severe shortage of information regarding this issue. Inadequacy of studies regarding human resource development form Islamic perspective does not allow us to understand what is the actual scenario moral and spiritual development of the workforce at the moment of the country. Nevertheless, poor situation of human resource development from secular perspective is easily understandable and hence; human resource development situation from Islamic perspective is also very likely to be similar. Additionally, following arguments may also be considered as relevant to justify the claim.

First, the inadequacy of the study on Islam among the modern educated persons--intellectuals, journalists, university professors etc. Only a few 'Ulema' (Islamic scholars) of Bangladesh are well versed in Islamic knowledge. But again, they



massively lack in the comparative study of Islamic and other systems. While the modern educated persons are highly qualified in different branches of knowledge, they largely lack Islamic knowledge. This contradiction seems to be the major obstacle.

Secondly, Muslim concentrated areas of the contemporary world are generally identified as backward societies. Although this is the result of Western colonial rule and the reality of the present international system led by the West. Many western scholars like Max Weber, David C Mc Clland, B.K. Parkinson and C.R. Suitelifie etc. blame Islam as obstacle to development. Studying their writings our brilliant scholars became convinced that Islamic system is antithetical to development and irrelevant in the context of modern era.

Position of Bangladesh in global Human Capital Index (HCI) has been degraded during last year. At present its position in HCI is 111 which is just before Pakistan and among South Asian countries. Other Asian countries like Sri Lanka, India, Nepal are doing better than Bangladesh in HCI. Position of Bangladesh in HCI has been degraded because of recent educational performance which again indicate poor performance in human resource development.(World Economic Forum,2017).

In terms of Human Development Index (HDI) Bangladesh has been improving gradually over the years. Position of Bangladesh in global human development indicator in 2018 is 136 with .608 score which placed it within medium human development country. However, this improvement is mainly because of increased life expectancy and improvement in some social indicators. (UNDP, 2018).

9. Recommendations for Bangladesh:

Human resource development is inevitable imperative for Bangladesh government because of its huge number of working age population. Now, concern should be strategy of human resource development. Whether Bangladesh should development a working machine without values or should concentrate developing righteous human resource that not will increase productivity in the economy but also will establish real wellbeing is really the concern for Bangladesh. Being Muslim majority country, Bangladesh has comparative advantage over developing a workforce with Islamic values. Moreover, workforce with Islamic values, we have seen are far better and effective for ensuring peace and welfare in the economy than merely efficient workforce. Thus, Bangladesh should take necessary steps to apply Islamic model for development. In order to do that following actions may be undertaken: (Chowdhury, 2003).



- a. Restructuring education system in such a way so that virtuous person will emerge from the system. Education institutions will produce doctors, engineers, scientists, poets and artists who will employ their specialized knowledge to achieve the satisfaction of God. So, it is expected that the persons educated through that system will involve themselves in various welfare activities which will ensure the establishment of a welfare in the greater society.(Asad & Amin,2000).
- b. Second, the research institutes and think tanks like Bangladesh Institute of International and Strategic Studies (BIISS), Bangladesh Institute of Development Studies (BIDS), Islamic Economics Research Bureau (IERB), Bureau of Economics, Centre for development and research in Bangladesh (CDRB), Centre for policy Dialogue (CPD) should play active role in conducting research to increase overall efficiency of labor market.
- c. Third, government has to accelerate integration among educational institutions and industries to ensure best output from the education system. Content of learning and skills delivered in the educational institution have to undergo time to time review based on the needs of the economy.
- d. In the recent trend of knowledge economy, Bangladesh has to prioritize developing knowledge based human resource development. To ensure that, much attention is needed towards hands on and technological education. Moreover, in every steps of education inculcation of Islamic values are inevitable. Otherwise, all advancement may threaten entire achievement.
- e. Curtailing ongoing corruption and irresponsibility in various educational institutions are very essential to nurture human resource development.
- f. Finally, government should undertake target oriented various development plans (both short term and long term). Any development intervention of government should be aimed to achieve human wellbeing in the society.

10. Conclusion

In the foregoing discussion, an attempt has been made to present Islamic world-view of man on this earth. As the vicegerent of Allah, man's mission is to establish justice in the mutual exchange relationships of the society, to promote human welfare, to do what is right and avoid what is evil. He is to fulfill his mission within the frame of reference of the divine guidance. Man has further been cautioned that the life process does not end with this physical world. It continues further and that mankind will have to account to his Creator in the Day of



Judgment for all of their deeds, on the basis of which, they will be rewarded or punished. This is the ideological motivation behind education and human resources development in Islam.

Considering Islamic perspective of human resource development in the context of Bangladesh and Malaysia we can say that both the countries are not well equipped to accept human resource development from Islamic perspective. Though Malaysia has already initiated various workforce development program earlier and Bangladesh did it recently, both the countries did it merely for economic reasons. However, ultimately worldly objective of human resource development is not to achieve economic advancement rather ensure welfare of the people in the country. Islam approached human resource development issue in a broad way encompassing both worldly welfare as well as success for hereafter. Therefore, Islamic vision for human resource development is broad based sustainable and real wellbeing centric. Bangladesh and Malaysia both as Muslim majority countries have comparative advantage in adopting Islamic human resource development strategies should consider Islam as guideline for their human resource development policies. In order to accommodate Islam in their human resource development purview, restructuring education system, linking employment as well god fearing to education and time to time updating need based curriculum should be undertaken.

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SOME QURA'NIC REFERENCES ON HUMAN RESOURCE DEVELOPMENT ISSUES

"Behold ! In the creation of the heavens and the earth; in the alternation of the night and the day; the sailing of the ships through the ocean for the profit of mankind; in the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of winds, and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are Signs for a people that are wise." (Quran-2:164; also see 3:190-191).

"Soon will we show them Our signs in the (furthest) regions (of the earth) and in their own souls, until it becomes manifest to them that this is the Truth." (Quran-41:53);

According to the Holy Qur'an, human life process has three stages of growth and development. The first stage is called the nafsul ammara (Quran-12: 53), wherein one remains attached to the animal propensity and natural desires (i.e., level of physiological needs like food, clothing, shelter, sex instinct, etc.). The second stage is the nafsul lawwama (Quran-75:2), wherein one falls into a conflict between the moral judgement of should or should not, good or bad, etc. This internal conflict between mind and conscience, the former arising from the animate (matter) and latter arising from the soul, is the microscopic conflict base of human life (16). The highest stage of human life is called nafsul mutmainna (Quran-89 : 27), wherein a man chooses the good and gets over the side of the conscience and tries to achieve the highest satisfaction.

"Say: Travel through the earth and see how God did originate creation." (Quran-29 : 20);

"And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs). This is so, because God is the Reality, it is He who gives life to the dead, and it is He who has power over all things." (Quran-22 : 5-6);

"It is He who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections that ye may give thanks (to God)" (Quran-16 : 78);



"O mankind ! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of leech - like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age." (Quran-22 : 5);

"A Sign for them is the earth that is dead : We do give it life, and produce grain therefrom, of which ye do eat." (Quran-36 : 33);

"Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought) : "our Lord ! not for naught has Thou created (all) this." (Quran-3 : 191).

"Say : My Lord hath commanded justice." (Quran-7 : 29);

"O David ! We did indeed make thee a vicegerent on earth : so judge thou between men in truth (and justice) : nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of God." (Quran-38 : 26);

"God commands justice, the doing of good and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion : He instructs you that ye may receive admonition." (Quran-16:90);

"Ye are the best of peoples, evolved for mankind; enjoining what is right, forbidding what is wrong, and believing in God." (Quran-3: 110);

"Those who have faith and do righteous deeds, they are the best of creatures; their reward is with God : Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever. " (Quran-98:7-8; also see 22:14; 4:57, 122, 124, 96 : 6; 30 : 14-15).

The above verses of the Holy Qur'an present a definite view of man's duty on earth. The point seems to be that as the vicegerent of Allah, a man's main responsibility would be to establish justice in society and to promote human welfare. It is further stated that Allah has, from time to time, sent His Messengers with Scriptures (The criterion of right and wrong) in order to guide mankind in performing the above duties (Al-Qur'an- 57 : 25).



To establish a just and welfare society, Islam urges men to nurture the Godly attributes of honesty and integrity, love and compassion, sympathy and affection, etc. among themselves. In the Holy Qur'an, Allah says: "We have indeed created man in the best of moulds." (95:4). So it is man's duty to preserve the pattern on which Allah has made him. That is why, Prophet (saw) has urged his followers: Takhallaku biakhlaqi Allah, which means "colour yourself in the attributes of Allah". However, the most widely quoted attributes of Allah are "Rahman-ur-Rahim", which mean kindness and compassion (Al-Qur'an- 1:1).

"Man when perfected (through education) is the best of animals; but if he be isolated from "Nomos" and 'Dike', he is the worst of all"(12). "Nomos" and "Dike" are Greek words for human qualities like honesty and integrity, respectively."

“Allah has purchased the believers’ soul (persons) and their goods for the exchange of paradise” (Al Quran -9:111).

The Quran has indeed encouraged people to think and consult in matters of mutual interest. “Consult with them in affairs” (Al Quran-3: 159).