

# Modern Human Resource Management Theories: A Comparative Study with the Prophetic Model

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## Abstract

*Purpose:* To identify the core principles of contemporary HRM theories, extract HRM dimensions from Prophetic traditions (Hadith), and analyse those dimensions conceptually, administratively, and humanistically.

*Design/Methodology/Approach:* Descriptive-analytical and comparative methods were applied, systematically examining Prophetic Hadith texts alongside modern HRM frameworks to identify convergences and divergences.

*Findings:* Modern HRM theories offer advanced scientific frameworks, while the Prophetic model provides a complementary ethical architecture; their integration produces a holistic model supporting both performance and well-being. The Prophetic model enhances employee loyalty and job satisfaction through values of justice and mercy – dimensions often absent from performance-centric modern theories. Prophetic leadership emphasises exemplary conduct and compassion, whereas contemporary frameworks risk neglecting the human dimension in favour of outcomes. Prophetic motivation incorporates spiritual and moral incentives alongside material rewards, introducing a psychological depth largely absent from modern theories. Embedding Prophetic values in institutional policy improves workplace relations, reduces conflict, and strengthens organisational commitment.

*Practical Implications:* HR policymakers – particularly in Muslim-majority institutional contexts – gain a theoretically grounded basis for integrating Prophetic ethical principles into modern HRM practice.

*Originality/Value:* The study bridges classical Islamic administrative thought with modern HRM theory, proposing an integrated framework that addresses the purely technical orientation of contemporary management science.

**Keywords:** Human resource management; HRM theories; Prophetic model; Islamic administration; comparative management; organisational values

## INTRODUCTION

Human resource management is one of the most significant administrative sciences, having undergone substantial development over recent decades with the emergence of contemporary theories aimed at enhancing institutional performance through diverse strategies related to recruitment, motivation, professional development, and performance evaluation. In contrast, the Prophetic model of human resource management – grounded in the Noble Prophetic Traditions (Hadith) – offers a comprehensive ethical and spiritual framework rooted in authentic Islamic values.

### *Significance of the Study*

The significance of this study is multifaceted and far-reaching. At the theoretical level, it contributes to enriching the scholarly corpus of human resource management by establishing a rigorous academic nexus between contemporary theories and the Prophetic model, while

simultaneously offering a foundational reading of the administrative and leadership practices of Prophet Mohammad (PBUH) as a valuable and integrated managerial paradigm. At the practical level, it assists in constructing a balanced administrative vision that synthesizes modern managerial competence with Prophetic ethical values, thereby opening new scholarly horizons for researchers and practitioners seeking to develop operational models drawn from the Islamic heritage as anchored in the Prophetic tradition. Furthermore, the study carries a corrective scholarly significance in that it rectifies the prevailing misconception that the Prophetic model is incompatible with modern administrative systems, demonstrating its substantive convergence with numerous contemporary human resource principles — including training, motivation, empowerment, and leadership diversity — and affirming that the Prophetic tradition constitutes not merely a spiritual framework, but a comprehensive and enduring administrative model of considerable intellectual and practical relevance.

***Problem Statement:***

Notwithstanding the considerable advancement in contemporary human resource management theories and practices, a conspicuous disconnect between these theories and the Prophetic administrative model persists throughout the majority of existing literature. Modern theories are typically presented in isolation from Prophetic values, despite the fact that the Prophetic biography (Sīrah) is replete with pioneering leadership and organizational experiences. Against this backdrop, the study's central research problem is articulated in the following primary question:

- To what extent do modern human resource management theories intersect with the Prophetic model of administration, and what are the points of convergence and divergence between the two?

***Objectives of the Study:***

This study aims to conduct a comparative analysis between modern human resource management theories and the Prophetic model, through systematic examination of the Prophetic traditions pertaining to the management of human capital, and to delineate the points of agreement and divergence between the two approaches — thereby enriching administrative thought and broadening the scope of practical applications in contemporary institutions. The objectives may be formulated as follows:

1. To identify the most prominent contemporary human resource management theories and their foundational principles.
2. To extract the human resource management content embedded within the Prophetic traditions.
3. To highlight the dimensions of human resource management as reflected in the Prophetic traditions, with respect to conceptual frameworks, administrative depth, and humanistic orientation.

***Research Questions***

1. What are the most prominent concepts and principles characterizing modern human resource management theories?
2. What human resource management precepts can be derived from the Prophetic traditions?
3. How can the modern approach be compared with the Prophetic approach to human resource management?
4. What are the administrative and humanistic dimensions discernible through human resource management theories and the human resource management content embedded in the Prophetic traditions?

**METHODOLOGY**

This study adopts a dual methodological framework to ensure analytical rigor and scholarly comprehensiveness. The descriptive-analytical method is employed to systematically characterize contemporary human resource management theories and extract the administrative content embedded within the Prophetic traditions, relying on the collection and

meticulous analysis of data from primary sources to uncover underlying relationships, patterns, and interpretations (Ubaidat et al., 1998). Complementing this, the comparative method is utilized to examine points of convergence and divergence between modern human resource management theories and the Prophetic model across conceptual, methodological, and value-based dimensions, with the aim of identifying governing principles and deriving best practices through rigorous scientific comparison (Ubaidat et al., 1998). The study draws upon both primary sources — comprising authenticated Prophetic traditions (Hadith) — and secondary sources, including scholarly monographs and peer-reviewed articles in contemporary human resource management, thereby ensuring the authenticity and academic credibility of the evidentiary base upon which its findings rest.

#### *Scope and Delimitations of the Study*

The study is confined to the analysis and comparative examination of modern human resource management theories — including motivation theories, strategic human resource management, performance management, and employee empowerment — alongside the Prophetic model as manifested in the Noble Prophetic traditions (Hadith) pertaining to personnel management, recruitment, motivation, and performance evaluation. The study expressly excludes other administrative domains such as marketing, finance, and public administration, as well as jurisprudential perspectives (fiqh) and legal opinions (fatāwā) related to labor, except insofar as they bear direct relevance to the objectives of administration from a Prophetic standpoint.

The study focuses primarily on modern administrative theories and models that have gained widespread academic recognition and adoption during the twenty-first century, particularly following the paradigmatic shift in human resource management from a traditional operational role to a strategic organizational function. Reference to foundational theoretical antecedents from the preceding century will be made where scholarly necessity demands.

The study centers exclusively on the Prophet (PBUH) as the exemplary Prophetic model of human resource management, as documented in authenticated traditions (Sahīh Hadith) and verified biographical sources (Sīrah). The administrative experiences of the Rightly-Guided Caliphs and the Companions (may Allah be pleased with them all) are excluded from the primary analytical scope, and shall be invoked only as supplementary illustrative references where contextually appropriate.

#### **REVIEW OF RELATED LITERATURE**

The intersection of Islamic administrative principles and contemporary human resource management has attracted growing scholarly attention over the past decade, with researchers increasingly recognizing the theoretical and practical value of integrating Prophetic values into modern organizational frameworks. A review of the existing literature reveals three particularly relevant studies that collectively inform the present investigation.

Al-Ali (2019), in a comparative analytical study conducted at King Saud University entitled “Applications of Islamic Management in Human Resources: A Comparative Analytical Study,” examined the foundational principles of Islamic management as applied to human resource practices and assessed their compatibility with modern counterparts. Employing a comparative analytical methodology, the study established that Islamic management places ethical values at the core of human resource dealings, and concluded that a substantial degree of convergence exists between contemporary managerial practices and key Islamic principles, most notably justice and transparency. These findings underscore the theoretical legitimacy of treating the Islamic administrative tradition as a credible and complementary framework within the broader discourse of human resource management.

In this respect, Al-Sha’lan (2021), in a descriptive-analytical study conducted at the University of Jordan entitled “The Impact of Prophetic Values on Enhancing the Effectiveness of Human Resource Management in Islamic Institutions,” sought to explore the extent to which Prophetic values elevate the efficiency of human resource management and to formulate policy

recommendations for their systematic integration into contemporary organizational practices. The study revealed that the incorporation of Prophetic values substantially enhances employees' sense of belonging and organizational loyalty, while exerting a demonstrably positive influence on motivation and conflict resolution. These findings affirm the practical relevance of the Prophetic model beyond its spiritual dimensions, positioning it as a viable instrument for organizational development.

A further significant contribution is offered by Al-Zahrani (2018), in a comparative analytical study conducted at Imam Muhammad ibn Saud Islamic University entitled "A Comparison between Modern Management and Islamic Management in Human Resources," which sought to identify the relative strengths and limitations of both models and to propose an integrative framework capable of capitalizing on the merits of each approach. The study found that while modern management is distinguished by its sophisticated technical methodologies, it remains deficient in comprehensive ethical grounding. Conversely, Islamic management offers a holistic ethical and spiritual paradigm, albeit one that faces certain constraints in its application within contemporary institutional contexts.

Taken collectively, these studies converge on a shared conclusion: that the integration of Islamic values and modern managerial methodologies represents a fertile and largely underexplored scholarly terrain. They also reveal a persistent gap in the literature, namely the absence of in-depth comparative studies that systematically examine the Prophetic model as documented in authenticated traditions alongside established contemporary human resource management theories. The present study is positioned to address this gap, contributing to the enrichment of contemporary administrative thought through a rigorous engagement with its Islamic intellectual foundations.

Significantly, the present study shares several foundational commonalities with the reviewed literature. First, all four studies — including the present one — are premised on the significance of addressing human resource management issues through the lens of Islamic values and concepts, whether by drawing upon the broader Islamic legal tradition (Shari'ah) or, more specifically, upon the Prophetic model. Second, the studies converge methodologically in their reliance on analytical and comparative approaches, whether for the purpose of comparing Islamic management with modern counterparts or for deriving administrative insights from canonical religious texts. Third, all studies share the overarching objective of advancing an intellectual and administrative vision that supports the enhancement of institutional performance within Islamic contexts, grounded in an ethical and value-based frame of reference.

Notwithstanding these shared foundations, the present study is distinguished from its predecessors across several significant dimensions. With respect to the comparative focus, the present study specializes in a systematic juxtaposition of specific contemporary human resource management theories — including performance management, employee empowerment, and transformational leadership — with the Prophetic administrative model. By contrast, Al-Ali (2019) addressed Islamic management applications in a general sense, without engaging in detailed analysis of modern theories or isolating the Prophetic dimension specifically. Al-Sha'lan (2021) concentrated on the influence of Prophetic values on enhancing human resource effectiveness, without examining contemporary management theories. Al-Zahrani (2018), meanwhile, conducted a broad comparative inquiry between modern and Islamic management without situating the analysis within the specialized framework of human resource management theories.

With respect to the Prophetic concept of reference, the present study draws explicitly and systematically upon the Prophetic model as documented in authenticated traditions (Sahih Hadith), seeking to inductively identify Prophetic administrative practices that can be rigorously compared with modern theories. The prior studies, by contrast, do not engage with the Prophetic traditions as an independent applied administrative model; rather, they address

Islamic values or the general Islamic conceptual framework without this degree of specificity or methodological focus.

Consequently, while the preceding studies tend toward theoretical or value-oriented exposition and lack detailed comparative analysis at the level of contemporary administrative theories, the present study offers a systematic and applied analytical framework that examines specific theories in depth and aims to derive concrete institutional and managerial recommendations grounded in the Prophetic tradition.

#### THE CONCEPTUAL AND THEORETICAL FRAMEWORK OF MODERN PERSPECTIVES AND THE PROPHETIC MODEL

Human resource management constitutes a foundational pillar in the success of contemporary institutions, given its direct role in developing organizational competencies, stimulating performance, and ensuring institutional excellence. This field has undergone considerable evolution, having transitioned from its traditional operational function concerned with recruitment and routine administration to its contemporary status as a strategic partner in organizational decision-making. Contemporary theories have contributed substantially to reshaping this role through advanced conceptual models foregrounding empowerment, performance management, organizational learning, and human capital development. These theories — drawn from organizational psychology, management science, and behavioral economics — share a common premise: that the human element must be recognized as the most significant form of intellectual and investment capital within any institution. The Prophetic model offers a complementary integrative framework grounded in Islamic values, presenting a scholarly opportunity to compare it with contemporary theories and explore their productive complementarity.

##### *The Concept of Modern Human Resource Management*

The historical antecedent of human resource management is personnel management, a function primarily concerned with administrative affairs and associated with human relations (Abd al-Wasi', 1973). Human resource management represents a significant departure from this tradition, shifting focus from routine administration to the strategic development of the human element. As Al-Nami (2019) and Al-Ta'i (2006) observe, it emerged as a natural evolution of personnel management, progressively expanding to encompass attraction, development, and motivation of human resources in pursuit of competitive excellence.

Armstrong (2020) defines modern human resource management as the set of activities related to planning, organizing, recruitment, training, evaluation, and motivation directed toward enhancing individual and institutional performance. An earlier definition frames it as an administrative function aimed at forming a stable, effective, cooperative, and capable workforce (Suhaila, 1998). More recently, Al Zabran (2025) conceptualizes it as a holistic process beginning with securing appropriate human elements, followed by their intellectual, psychological, cognitive, and skills-based qualification, ultimately leveraging their capabilities to achieve organizational objectives through continuous supervision.

##### *Modern Theories of Human Resource Management*

First: Motivation Theory (Herzberg, 1968)

Frederick Herzberg's Two-Factor Theory categorizes determinants of job satisfaction into "motivating" factors — such as achievement, recognition, responsibility, and professional growth — and "hygiene" factors — such as remuneration, working conditions, and job security. Motivating factors generate genuine satisfaction when present, while hygiene factors merely prevent dissatisfaction. The practical implication for human resource management is that increasing remuneration alone is insufficient to generate genuine employee motivation;

sustained motivation requires deliberate work design and conditions conducive to achievement (Herzberg, 1968).

Abraham Maslow's Hierarchy of Needs (Abu Jadu, 2000; Maslow, 2022) posits that human behavior is driven by a hierarchical sequence of needs satisfied progressively: physiological needs correspond to living wages and healthy work environments; safety needs to stable employment and clear policies; social needs to team cohesion and positive interpersonal dynamics; esteem needs to recognition and meaningful responsibilities; and self-actualization to empowerment, skills development, and leadership opportunities. Both Herzberg's and Maslow's theories converge on the insight that employee motivation extends far beyond material incentives to encompass psychological, social, and self-fulfillment needs.

Second: Organizational Behavior Theory (Robbins & Judge, 2015)

Stephen P. Robbins defines organizational behavior as "a field of study that investigates the better understanding of the behavior of individuals and groups within an organization in order to improve organizational effectiveness" (Robbins & Judge, 2015). His framework operates at three analytical levels. At the individual level, it addresses personality, perception, attitudes, motivation, and decision-making. At the group level, it examines communication, leadership, conflict, and team dynamics, advancing the claim that a group is not merely an aggregation of individuals but a distinctive social entity that independently influences performance. At the organizational system level, it addresses culture, structure, change, and the broader organizational environment, arguing that successful organizations achieve equilibrium between formal structures and internal cultures.

The significance of this theory for human resource management encompasses enhancing team effectiveness, understanding personality diversity and motivational variation, designing flexible organizational structures, strengthening leadership competencies, and managing organizational change through evidence-based methodologies.

Third: Resource-Based Theory (Barney, 1991)

Jay Barney argues that sustainable competitive advantage derives from internal resources — foremost human resources — provided they satisfy four conditions encapsulated in the VRIO model: Value (contributing to organizational efficiency), Rarity (scarcity relative to competitors), Inimitability (resistance to replication), and Organization (structural configuration to leverage the resource). Institutions can build sustainable advantage through strategic recruitment targeting rare skills, training cultivating unique competencies, constructing organizational cultures that reinforce performance and loyalty, and retaining distinguished human resources through material and non-material incentives. Barney's contribution proved instrumental in advancing Strategic Human Resource Management (SHRM), grounding the principle that human resources must be managed as strategic assets rather than administrative inputs (Barney, 1991).

Fourth: Competency-Based Theory (Boyatzis, 1982)

Richard Boyatzis fundamentally reoriented recruitment practice by centering attention on behavioral dispositions rather than formal credentials. He defined competency as "an underlying characteristic of an individual — which may be a motive, a trait, a skill, a self-image, a social role, or a body of knowledge — that is causally related to effective or superior job performance" (Boyatzis, 1982). His Triadic Contingency Model posits that superior performance results from precise alignment among individual capabilities and aspirations, job demands, and the organizational environment. This framework shifted human resource management from managing jobs and tasks to managing behaviors and competencies, with profound implications for recruitment, development, performance evaluation, and organizational design.

#### Fifth: Management by Objectives Theory (Drucker, 1954)

Peter Drucker's Management by Objectives (MBO) is premised on establishing clear, mutually agreed-upon objectives between management and employees, with performance evaluated on the extent of achievement. Drucker affirms three foundational principles: that effective management begins with clearly defined objectives; that the employee is a genuine partner rather than a mere executor of directives; and that accountability cannot be measured without explicit criteria and temporal parameters. The operational process unfolds through six sequential steps, beginning with broad organizational objectives translated into departmental objectives, then refined into individual employee targets through participatory processes aligning personal goals with organizational strategy (Drucker, 1954).

#### *The Content of Human Resource Management in the Prophetic Traditions*

The decision to designate these principles as "content" (*madāmīn*) of human resource management in the Prophetic traditions, rather than "theories," is deliberate and methodologically significant. The concept of theory, as a product of modern intellectual discourse, has been defined as "scientific thinking grounded in logic for the purpose of explaining certain phenomena in the world we inhabit" (Marar, 1983). The Prophetic traditions, by contrast, yield foundational principles, bases, and pillars from which modern theories may themselves be derived — a distinction that reflects the primacy and originary character of the Prophetic sources relative to the subsequent theoretical constructs of modern management science.

The Prophetic traditions are distinguished by a constellation of human resource management principles that serve to orient the conduct of both managers and employees. Among the most prominent of these is the following:

#### 1. Selection on the Basis of Competence, Responsibility, and Trustworthiness

##### *Evidential Foundation from the Prophetic Tradition:*

Abu Dharr (may Allah be pleased with him) narrated: "I said: O Messenger of Allah, will you not appoint me to a position of authority? He said: 'O Abu Dharr, you lack the strength to do that; and on the Day of Resurrection it will be a cause of humiliation and regret, except for one who takes it up rightfully and fulfils the obligations incumbent upon him therein.'" (Narrated by Muslim).

In this Prophetic tradition, the Prophet (PBUH) declines Abu Dharr's request for appointment to a position of leadership — despite his profound affection for him — on the grounds that Abu Dharr's nature was not suited to the demands of leadership responsibility. This constitutes a clear and unambiguous indication that the criterion for the assignment of tasks and responsibilities is competence and capability, not merely righteousness, personal affection, or kinship. This principle finds further expression in the Prophet's (PBUH) declaration: "When a matter is entrusted to those who are not qualified, then await the Hour" (Narrated by Al-Bukhari) — a tradition that points unmistakably to the necessity of appointing the competent and qualified to positions of responsibility, a principle that constitutes a foundational axiom of modern employment and management theory (Al-Assaf, 2009).

This principle is further reinforced by the Prophet's (PBUH) statement: "Every one of you is responsible, and every one of you is responsible for his people. The ruler is a responsible one and is responsible for his subjects; the father is responsible over his family; the wife is responsible in her husband's house and is responsible for her family; and the servant is responsible over his master's property" (Narrated by Al-Bukhari and Muslim). This tradition establishes a foundational principle in the care and stewardship of the human element, placing upon leaders and supervisors a direct and inescapable responsibility for the quality of their treatment of those under their administration.

The Prophet (PBUH) also said: "People are like mines of gold and silver; those who were the best among them in the pre-Islamic era are the best among them in Islam, when they acquire understanding" (Narrated by Al-Bukhari and Muslim). This tradition reflects the Prophet's (PBUH) profound recognition of individual differences among people and his appreciation of their intrinsic worth and distinctive capabilities — a perspective that furnishes a robust foundation for the theory and practice of human resource management, particularly with respect to the identification, cultivation, and differentiated development of individual potential.

Furthermore, the Prophet (PBUH) declared: "The best of you is the best to his family, and I am the best of you to my family" (Narrated by Al-Tirmidhi, Al-Bukhari, and Ibn Majah). This Prophetic saying reflects a concentric model of human responsibility, beginning with one's immediate environment and extending progressively outward — and simultaneously affirms the primacy of mercy and humaneness as values that must permeate the work environment at every level. Taken collectively, these sayings establish that the Prophetic model of human resource management is grounded in a sophisticated and principled framework for the selection, evaluation, and stewardship of human capital — one that integrates competence-based appointment, distributed accountability, recognition of individual differences, and an ethos of merciful and humane leadership into a coherent and enduring administrative vision. These and other values are manifest throughout the Prophetic traditions in a manner that calls for the creation of a work environment grounded in the respect and recognition of the individual.

## 2. Justice in the Distribution of Tasks, Remuneration, and Equitable Treatment

The principle of justice in human resource management finds its most authoritative expression in a series of Prophetic traditions that establish equity as a foundational organizational imperative. Abdullah ibn Amr (may Allah be pleased with them both) reported that the Messenger of Allah (PBUH) said: "The just will be seated upon pulpits of light before Allah — those who are just in their rulings, their families, and all that is entrusted to them" (Narrated by Muslim). This tradition affirms that justice in all matters of stewardship — whether in governance, in the assignment of responsibilities to employees, or in the distribution of tasks within one's sphere of authority — constitutes a cause of elevation in the sight of Allah, and by extension, a supreme organizational virtue that no institutional framework can afford to neglect.

This imperative is further underscored by the Prophet's (PBUH) admonition: "Beware of injustice, for injustice will be darkness upon darkness on the Day of Resurrection" (Narrated by Muslim) — a warning that affirms the necessity of realizing justice across all human resource management practices, including recruitment, performance evaluation, and motivation. The Prophet (PBUH) further declared: "None of you truly believes until he loves for his brother what he loves for himself" (Narrated by Al-Bukhari), a tradition that calls for fairness and transparency as governing principles of administrative policy. With particular relevance to the domain of compensation and financial rights, the Prophet (PBUH) stated: "Give the worker his wage before his sweat dries" (Narrated by Ibn Majah) — a declaration that constitutes an explicit and unambiguous call for justice in the treatment of employees with respect to their financial entitlements, a principle that Al-Ghamdi identifies as among the foundational axioms of modern human resource management.

## 3. Motivating Employees through Material Reward and Attention to Moral and Psychological Dimensions

With respect to the integration of material and moral motivation, the Prophet (PBUH) stated: "Whoever does you a favor, recompense him; and if you find nothing with which to recompense him, then supplicate for him until you believe that you have recompensed him" (Narrated by Abu Dawud). This tradition constitutes a foundational principle in the recognition of effort and the motivation of workers — encompassing both moral forms of

acknowledgment, such as supplication and commendation, and material forms of compensation (Al-Zubaidi, 2012), thereby establishing a comprehensive and integrative motivational framework that attends simultaneously to the tangible and intangible dimensions of human reward.

With respect to the moral and psychological dimension specifically, the Prophet (PBUH) declared: "Your smile in the face of your brother is an act of charity" (Narrated by Al-Tirmidhi). This tradition points to the profound significance of a positive interpersonal climate and humane communication in both social and institutional relationships, and calls for the cultivation of a work environment characterized by mercy, positivity, and open human connection — aspirations that resonate directly with the objectives of contemporary organizational behavior theories (Robbins, 2020), and that position the Prophetic model as a forerunner of modern insights into the relationship between organizational climate, employee wellbeing, and institutional performance.

#### 7. Training, Guidance, and Continuous Development

The Prophetic model's commitment to systematic preparation and continuous guidance before the assignment of responsibilities is perhaps most vividly illustrated in the tradition concerning sending Mu'adh ibn Jabal to Yemen. The Prophet (PBUH) asked him: "How will you judge when a matter is brought before you?" He replied: "I will judge by the Book of Allah." The Prophet (PBUH) said: "And if you do not find it therein?" He replied: "Then by the Sunnah of the Messenger of Allah." The Prophet (PBUH) said: "And if you do not find it therein?" He replied: "I will exert my own reasoning and spare no effort." The Messenger of Allah (PBUH) then struck his chest and said: "Praise be to Allah Who has guided the messenger of the Messenger of Allah to that which pleases the Messenger of Allah" (Narrated by Abu Dawud). This tradition constitutes an exemplary model of pre-assignment orientation and direct mentoring, reflecting the profound importance of intellectual and administrative preparation and the ongoing developmental supervision of leadership — for the Prophet (PBUH) did not merely send Mu'adh to his mission, but engaged him in substantive dialogue and purposeful guidance before doing so.

This commitment to building human capacity and cultivating positive influence in others is further articulated in the Prophet's (PBUH) declaration: "That Allah should guide one man through you is better for you than red camels" (Narrated by Al-Bukhari) — a tradition that elevates the value of guidance, training, and capacity-building by underscoring the immeasurable worth of exerting a constructive influence upon others (Al-Assaf). The principle of structured, progressive, and consistently monitored guidance is additionally illustrated in the tradition: "Command your children to pray when they are seven years old, and discipline them for it when they are ten, and separate them in their sleeping arrangements" (Narrated by Abu Dawud). This tradition highlights the concept of graduated and continuous guidance accompanied by progressive discipline and consistent follow-up — a clear administrative principle directly applicable to the staged instruction, mentoring, and professional development of employees across successive phases of their organizational journey.

#### 8. Monitoring, Evaluation, and Accountability

The Prophetic tradition establishes a robust and principled framework for performance accountability and administrative evaluation. Abdullah ibn Umar (may Allah be pleased with them both) reported that the Prophet (PBUH) said: "Every one of you is responsible, and every one of you is responsible for his subjects..." (Narrated by Al-Bukhari). This tradition points directly to the principles of accountability and responsibility for performance that constitute the very core of administrative evaluation in human resource management. The universality and impartiality of accountability within the Prophetic model is further illuminated by the celebrated tradition narrated by A'ishah (may Allah be pleased with her), who reported that the Quraysh were greatly concerned about the case of a woman from the Makhzum clan who had committed theft. They said: "Who will speak to the Messenger of

Allah (PBUH) on her behalf?" and concluded: "Who would dare to do so but Usamah?" When Usamah interceded, the Prophet (PBUH) responded: "Were those before you destroyed for any reason other than that when a noble among them stole they left him unpunished, but when a weak person among them stole they applied the prescribed punishment to him? By Allah, if Fatimah the daughter of Muhammad were to steal, I would cut off her hand" (Narrated by Al-Bukhari). This tradition establishes a foundational principle of justice and the absolute prohibition of favoritism in the assignment of responsibilities and the application of institutional regulations — affirming unequivocally that justice must operate without distinction of rank or privilege, and that accountability in both responsibility and administration must apply uniformly to all members of the organization, regardless of their position or standing.

#### THE ASPECTS OF HUMAN RESOURCE MANAGEMENT IN THE PROPHETIC TRADITIONS

Human resource management has witnessed remarkable development in its later phases, with the emergence of multiple theories that sought to organize the relationship between the organization and the human element, improve occupational performance, and achieve work objectives with efficiency and sustainability. Among the most prominent of these theories, as reviewed in the preceding section, are motivation theory, systems theory, human capital theory, human relations theory, and strategic human resource management theory — all of which reflect the evolution of Western administrative thought with respect to the working individual within the institutional context. Notwithstanding the significance of these theories and the modern administrative tools and concepts they have contributed, it remains essential to examine the Prophetic model of human resource management, distinguished as it is by its comprehensiveness and principled equilibrium between the ethical-value dimension and the functional dimension, and by the practical administrative practices that the Prophet Muhammad (PBUH) implemented in building and guiding human resources within the nascent Islamic state. This model constitutes a rich and enduring source for a deeper understanding of the human and ethical dimensions of administration — one that is responsive to contemporary requirements while grounding managerial concepts in robust value-based foundations. It is from this perspective that the present chapter seeks to illuminate the dimensions of human resource management as they are manifested in the Prophetic traditions and reflected in the Noble Prophetic biography (Sirah).

##### *Selection on the Basis of Competence, Responsibility, and Trustworthiness*

The Prophetic traditions that establish this dimension include the following: the Prophet's (PBUH) statement to Abu Dharr: "O Abu Dharr, you lack the strength to do that, and this is a trust; and on the Day of Resurrection it will be a cause of humiliation and regret, except for one who takes it up rightfully and fulfils the obligations incumbent upon him therein" (Narrated by Muslim); his declaration: "When a matter is entrusted to those who are not qualified, then await the Hour" (Narrated by Al-Bukhari); his statement: "Every one of you is responsible, and every one of you is responsible for his subjects..." (Narrated by Al-Bukhari); his declaration: "People are like mines of gold and silver; those who were the best among them in the pre-Islamic era are the best among them in Islam, when they acquire understanding" (Narrated by Al-Bukhari); and his statement: "The best of you is the best to his family, and I am the best of you to my family" (Narrated by Al-Tirmidhi).

##### *Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:*

Modern theories converge with the Prophetic traditions in affirming the importance of selecting competent and trustworthy individuals for positions of responsibility, and in holding that competence must be coupled with moral accountability and trustworthiness. The point of divergence, however, lies in the fact that the Prophetic traditions add a spiritual and eschatological dimension that renders the assumption of responsibility a profound trust for

which the soul will be held accountable on the Day of Resurrection — a dimension that is not directly present in modern theory, which tends to focus on technical and organizational performance and competence.

***The Administrative and Humanistic Dimension:***

This section highlights the centrality of competency-based appointment as a principal determinant of sound performance, while simultaneously emphasizing responsibility and trustworthiness as reflections of a profound human and ethical orientation that guarantees the protection of rights and the realization of justice within the institution.

***Justice in the Distribution of Tasks, Remuneration, and Equitable Treatment***

The Prophetic sayings that establish this dimension include: the Prophet's (PBUH) declaration: "The just will be seated upon pulpits of light before Allah — those who are just in their rulings, their families, and all that is entrusted to them" (Narrated by Muslim); his admonition: "Beware of injustice, for injustice will be darkness upon darkness on the Day of Resurrection" (Narrated by Muslim); and his instruction: "Give the worker his wage before his sweat dries" (Narrated by Ibn Majah).

***Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:***

Modern theories converge with the Prophetic traditions in affirming the importance of justice as a foundational element of organizational and professional relationships, demonstrating that the equitable distribution of tasks and rewards contributes to the elevation of employee satisfaction and motivation. The divergence, however, lies in the fact that the Prophetic traditions invest justice with a deeper dimension by explicitly condemning injustice and warning of its eschatological consequences — thereby rendering justice a binding religious and ethical value rather than merely an organizational principle.

***The Administrative and Humanistic Aspect:***

Justice is foregrounded as a pivotal organizational value that fosters loyalty and a sense of belonging, prevents conflict, and creates a healthy work environment that respects the dignity of the employee — all grounded in the robust ethical foundations of Islam.

***Motivating Employees through Material Reward and Attention to Moral and Psychological Dimensions***

The Prophetic traditions that establish this dimension include: the Prophet's (PBUH) statement: "Whoever does you a favor, recompense him; and if you find nothing with which to recompense him, then supplicate for him until you believe that you have recompensed him" (Narrated by Abu Dawud); and his declaration: "Your smile in the face of your brother is an act of charity" (Narrated by Al-Tirmidhi).

***Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:***

Modern theories and the Prophetic traditions converge in affirming the importance of motivation as a means of reinforcing positive behavior and achieving productivity, with contemporary theories emphasizing the internal psychological forces that drive the individual. The Prophetic traditions, however, add a spiritual and humanistic dimension that expands the concept of reward to encompass even a smile as an act of moral merit. The principal divergence lies in the comprehensiveness of the motivational framework in the Prophetic traditions, which integrates material, moral, and spiritual reward, whereas modern theories tend to focus predominantly on psychological and social dimensions.

***The Administrative and Humanistic Dimension:***

The administrative dimension points to the necessity of designing comprehensive motivational systems that elevate performance efficiency, while the humanistic dimension is manifested in rendering the work environment psychologically and spiritually stimulating — thereby enhancing morale and fostering a culture of collaboration and mutual support.

***Transparency, Truthfulness, and Candor***

The Prophetic tradition establishing this dimension is the Prophet's (PBUH) declaration: "You must be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise..." (Narrated by Al-Bukhari).

***Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:***

Modern theories share with the Prophetic traditions an emphasis on the importance of truthfulness as a foundational pillar of effective organizational relationships, recognizing that it leads to the building of trust and the enhancement of performance. The tradition, however, adds an ethical and spiritual dimension to truthfulness, accompanied by an explicit warning against lying and its consequences — an emphasis that modern theories do not foreground with the same degree of moral urgency.

***The Administrative and Humanistic Aspect:***

Transparency strengthens trust between employees and management, reduces conflict and suspicion, and creates a work environment grounded in mutual respect, while truthfulness is affirmed as a human virtue that calls for integrity and reliability as defining characteristics of organizational conduct.

***The Exhortation to Excellence and Mastery in Work***

The Prophetic tradition establishing this dimension is the Prophet's (PBUH) declaration: "Indeed, Allah loves that when any one of you performs a deed, he does it with excellence" (Narrated by Al-Bayhaqi).

***Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:***

This tradition converges with modern theories in affirming the necessity of mastery and excellence in work as a principal determinant of quality and institutional success. The tradition adds a spiritual dimension, however, by presenting excellence as a deed beloved by Allah — thereby elevating the value of commitment and seriousness in professional conduct to a level of transcendent significance that modern theories do not address.

***The Administrative and Humanistic Aspect:***

Excellence in work elevates institutional efficiency, reduces waste, and cultivates in employees a heightened sense of responsibility and professional pride, while simultaneously reinforcing humanistic values within the work environment.

***Mercy in Administration and Leadership***

The Prophetic tradition establishing this dimension is the Prophet's (PBUH) supplication: "O Allah, whoever is appointed over any affair of my community and causes them hardship, cause him hardship; and whoever is appointed over any affair of my community and is gentle with them, be gentle with him" (Narrated by Muslim).

***Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:***

This tradition converges with modern theories in affirming mercy and compassion as foundational values in administration and leadership, and in recognizing that harshness leads to both managerial and social failure. The tradition, however, foregrounds a spiritual dimension that calls upon leaders to exercise mercy in their governance — thereby reinforcing humanistic behaviors within administrative practice and grounding the imperative of compassionate leadership in divine accountability.

***The Administrative and Humanistic Aspect:***

Mercy builds trust between leadership and employees, enhances team interaction and cohesion, and consequently reduces workplace conflict while increasing job satisfaction — outcomes that are central to the objectives of effective human resource management.

***Training, Guidance, and Continuous Development***

The Prophetic traditions establishing this dimension include: the Prophet's (PBUH) questioning of Mu'adh ibn Jabal: "How will you judge when a matter is brought before you?..."

(Narrated by Abu Dawud); his declaration: "That Allah should guide one man through you is better for you than red camels" (Narrated by Al-Bukhari); and his instruction: "Command your children to pray when they are seven years old..." (Narrated by Abu Dawud).

***Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:***

Modern theories converge with the Prophetic traditions in affirming the importance of continuous learning and guidance for the improvement of performance and personal development, and in emphasizing the necessity of individual empowerment and the capacity to make sound decisions. The divergence lies in the spiritual and religious dimension that the Prophetic traditions introduce, integrating Islamic values into the process of guidance and linking success to divine pleasure and divine guidance — a dimension entirely absent from modern theoretical frameworks.

***The Administrative and Humanistic Aspect:***

Continuous training enhances employees' skills and self-confidence, provides an environment conducive to learning, and consolidates humanistic values within professional development — thereby bridging the gap between technical competence and ethical formation.

***Monitoring, Evaluation, and Accountability***

The Prophetic traditions establishing this dimension include: the Prophet's (PBUH) statement: "Every one of you is responsible, and every one of you is responsible for his subjects..." (Narrated by Al-Bukhari); and his declaration: "If Fatimah the daughter of Muhammad were to steal, I would cut off her hand" (Narrated by Al-Bukhari).

***Relationship, Convergence, and Divergence between Modern Theories and the Prophetic Traditions:***

Modern theories converge with the Prophetic traditions in affirming the importance of accountability and monitoring for every individual in accordance with their responsibilities, and in applying fair and comprehensive oversight. The divergence, however, is manifested in the fact that the Prophetic traditions add an ethical and spiritual dimension, calling for rigorous and uncompromising justice without exception and centering the principle of equality in accountability across all members of the organization regardless of rank or standing.

***The Administrative and Humanistic Aspect:***

Monitoring and accountability enhance organizational discipline and improve performance, realize justice and equality, and consolidate values of both personal and collective responsibility within the work environment — thereby fostering an institutional culture in which ethical conduct and professional excellence are mutually reinforcing.

In conclusion, it is evident that the Prophetic model of human resource management does not supersede or negate modern theories, but rather surpasses them in the depth of its ethical grounding, the comprehensiveness of its value integration, and the effectiveness of its leadership vision. A viable hybrid model may accordingly be constructed — one that adopts the Prophetic methodology as its foundational framework while drawing upon modern theories as practical applied instruments, calibrated and adapted in accordance with the relevant cultural and religious environment. Such a synthesis holds the promise of a distinctively enriched administrative paradigm, one capable of addressing the demands of contemporary institutional life while remaining anchored in enduring ethical and spiritual foundations.

**CONCLUSION**

This study has sought to examine modern human resource management theories and analyze them in light of the Prophetic model derived from the Noble Prophetic Sunnah, through a comparative methodology that illuminates the shared and distinctive dimensions between the two frameworks. The investigation has demonstrated that contemporary human resource management theories — including Maslow's hierarchy of needs, Herzberg's Two-Factor Theory, total quality management, transformational leadership, and strategic human resource

management — have contributed to the construction of advanced administrative systems that focus on employee motivation, performance development, and the achievement of competitive advantage. Yet these theories frequently lack ethical depth, moral grounding, and comprehensive humanistic orientation. The Prophetic model of human resource management, by contrast, is characterized by singular and distinctive qualities, being grounded in firm foundations of justice, consultation (*shūrā*), mercy, and the integration of the corporeal and spiritual dimensions, while placing human dignity at the very core of the administrative process. Prophetic administration, furthermore, admits no separation between performance and intention, nor between organizational structure and moral motivation — qualities that render it a comprehensive model capable of significantly enriching contemporary administrative thought, provided it is presented in an appropriately scientific and practical language.

***First: Findings of the Study***

The study yielded the following principal findings. First, it demonstrated the complementarity between the conceptual foundations of modern theories and Prophetic values: contemporary human resource management theories provide advanced scientific and technical frameworks, while the Prophetic model offers an ethical and value-based framework that enhances administrative effectiveness — suggesting that the integration of the two approaches yields a holistic model that simultaneously supports performance and spiritual wellbeing. Second, the study established that the Prophetic model strengthens organizational loyalty and job satisfaction by motivating employees to uphold Islamic values such as justice and mercy — an dimension that is frequently absent or underdeveloped in modern theories, which tend to focus predominantly on performance outcomes. Third, the Prophetic traditions revealed that leadership within the Prophetic model centers on guidance through exemplary conduct and compassion, thereby creating a healthy and encouraging work environment, whereas modern theories concentrate on performance and results with a corresponding risk of neglecting the humanistic dimension. Fourth, motivation within the Prophetic model encompasses spiritual and moral incentives, while modern theories rely predominantly on material and non-material rewards — indicating that the Prophetic model introduces a distinctive psychological dimension that contemporary frameworks do not adequately address. Fifth, the integration of Prophetic values into administrative policies improves interpersonal dynamics among employees, reduces organizational conflict, and increases institutional commitment — all of which contribute to the long-term sustainability of the institution.

***Second: Recommendations***

On the basis of the foregoing findings, the study advances the following recommendations. First, the systematic integration of Prophetic values with modern managerial practices should be pursued as a deliberate organizational strategy, recognizing that such integration enriches rather than displaces contemporary administrative frameworks. Second, leadership development programs should incorporate training in Prophetic leadership principles, equipping administrators with the ethical, spiritual, and humanistic competencies that characterize the Prophetic model. Third, there is a pressing need to develop motivational systems that attend simultaneously to material, moral, and spiritual dimensions, thereby fostering both performance excellence and organizational loyalty in an integrated manner. Fourth, recruitment and employment policies should be grounded in merit and values, ensuring that appointment decisions reflect the Prophetic principle of entrusting responsibilities to those who are competent, trustworthy, and ethically qualified. Fifth, scholarly and scientific research should be actively encouraged and supported for the development of comprehensive contemporary Islamic administrative models that bring modern management sciences and the Prophetic heritage into productive and rigorous dialogue — thereby contributing to the advancement of a distinctively enriched administrative tradition capable of addressing the challenges of contemporary institutional life.

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