ISLAMIC PERSPECTIVES OF HUMAN CAPITAL DEVELOPMENT

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Abstract

In Islam, the objective of human capital development is not just only to produce a better person in terms of possessing technical knowledge, skills and good values but also a person with a better soul. This is because in Islam, a better person is a person who does not only possess the worldly knowledge, skills and Islamic values but also practices them. Consequently, he or she will be a good worker that will not act in his or her own interests but to be loyal to his or her employer as he or she is fearful (taqwa) of Allah al-Mighty. Hence, human capital development from the Islamic perspective focuses on cleansing of one’s soul (tazkiyah al-nafs), ta’ dib, the instillation of the tauhid philosophy (uluhiyyah and rububiyyah) and the understanding of the concepts of work as ibadah, khalifah and al-falah. Sermons (tazkirah), discussion of the Islamic principles in view of al-Quran and Hadith (Prophet’s prescriptions) and congregational prayers should be some of the training contents. On the hand, conventional perspective of human capital development is more on the upgrading knowledge and skills. Good values are inculcated informally through teamwork, ceremonies, stories etc. Therefore, human capital development from the Islamic perspective is more integrated and comprehensive compared to the conventional perspective. Consequently, the employers or the organization will gain maximum productivity and profitability due to the maximum gain of the individuals or workers. Thus, it is hypothesized in this study that there is a positive relationship between Islamic human capital development and organizational performance. Organizational performance in this study is measured in terms of service quality and productivity.

Keywords: human capital development, organizational performance, service quality, productivity, Islam.

INTRODUCTION

Human capital is an intangible asset. However, it is the most important resource compared to the other intangible resources such as reputation and goodwill and tangible resources such as machines or equipment, financial, land and buildings. This is because without human resources, these tangible resources could not be utilized in order to achieve the vision, mission, goals set and functions expected (Roslan, 2008). Human resources are the thinkers, planners, strategists and movers. Moreover, reputation and goodwill can only be gained when the employees hired are quality employees. In order to possess quality human resources at the highest level, they have to be developed further.

Conventional human capital development, however; does not integrate the worldly and Hereafter matters in order to produce better workers. Many of the workers are not loyal, give priority to own self interest and have higher tendency to commit theft, embezzlement, bribery and corruption. Likewise others have the higher tendency to come late to work, skip work, lazy or unserious in work (Azhar, Fauzi, Koharuddin, Rozeyta & Esa, 2006). Consequently, optimum level of individual and organizational performance could not be obtained. On the other hand, Islamic human capital development aims at synergizing both. Therefore, they will produce better workers as they are fearful of their Creator. Thus, they will be much more trustworthy, truthful and sincere and put their interests second to their employers’. These workers also will observe their relationship with others and therefore; the level of organizational conflicts will reduce.
Hence, it is expected that organization that practices Islamic human capital development, its individual and finally, the organizational performance would be higher than the organization that practices conventional human capital development. Consequently, human resources that are produced from the implementation of Islamic human capital development are the first class human capital that enables the organizations to compete globally and internationally and survive and sustain their competitiveness in this volatile world.

Therefore, it is proposed in this paper that Islamic perspective of human capital development will contribute to a higher level of organizational performance in terms of service quality and productivity. Islamic institutions in Malaysia are selected as the population of study as they are the ones that have the highest tendency to implement this Islamic human capital development compared to other organizations.

ISLAMIC PERSPECTIVES OF HUMAN CAPITAL DEVELOPMENT

In Islam, the objective of training is not just only to produce a better person in terms of possessing technical knowledge, skills and good values but also a person with a better soul. This is because in Islam, a better person is a person who does not only possess the worldly knowledge, skills and Islamic values but also practices them. Consequently, he or she will be a good worker that will not act in his or her own interests but to be loyal to his or her employer as he or she is fearful (taqwa) of Allah al-Mighty. Consequently, the employer or the organization will gain higher service quality and productivity. The concept of purifying and cleansing one’s soul in order to be a better person is known as tazkiyah al-nafs (Shakirah & Azizan, 2008; Shouraki, 2007).

Tazkiyah al-nafs means cleansing and purifying process from bad spirits (amarah and lawwamah spirits or nafs) in oneself and instead observe the syariah principles or known as limits or boundaries in Islam in order to upgrade to the holy and pure spirits (mutmainnah and kamilah spirits or nafs). There are two dimensions of the process (Shakirah & Azizan, 2008). One is cleansing from the bad and evil attributes (mazmumah) called al-takhalli process and the other one is to observe good and holy attributes (mahmudah) called al-tahalli process. From this cleansing process, a good personality or known as akhlak will be observed or produced. One should strive for a good personality or akhlak as our Prophet s.a.w. was delivered to this world was to complete one’s personality i.e. to purify and cleanse oneself in order to be like him (Aslam, 2005). This is because our prophet is the best example for his good character or akhlak. It is said that a person with good akhlak is like a person who fasts and prays at night. Therefore, this indicates that those who possess good akhlak will receive heavy weighted rewards in the Hereafter especially the believers.

There are three levels of human psyche as specified in al-Quran. Nafs amarah (prone to evil) is a spirit that always drives someone to do bad things that cause him or her to be in the wrong position and inflict harm and bad consequences on others. Nafs lawwamah (self-reproaching) is a spirit that always criticizes oneself and regrets for his or her shortcomings in being loyal and pious or for making mistakes or sins. He or she has to keep on reminding his or her spirit not to conquer his or her mind and then commits sinful acts. In short, there is a struggle between good and evil and man seeks to repent to achieve salvation. On the other hand, nafs mutmainnah (righteous) is a peaceful spirit that always remembers and misses Him and always feels that He is near. Thus, there will be a synergy between the mind and making good deeds. However, most people believe that nafs kamilah (perfect) is the final and the most perfect spirit (Shukri, 2000). The person who possesses this level of spirit is the person who has the most perfect belief who shies away from doing wrong and evil things. This sort of person will achieve complete satisfaction and self actualization (Ali, 1996).

In order to purify oneself from wrong doings, one should cleanse and purify himself or herself from sins i.e. bad or evil intentions, behaviors and others. This is because actions taken or the behaviors demonstrated are attributable to the intentions. Through performing ibadah or worship or
religious rituals such as praising Him in prayers\textsuperscript{\textit{xii}} either in obligatory or optional prayers, supplication (\textit{du'a}), Quranic recitations\textsuperscript{\textit{xiii}}, praising, glorifying and seeking for forgiveness (\textit{zikr}\textsuperscript{\textit{xiv}}), giving alms and fasting, performing pilgrimage (\textit{hajj}), being repentance and criticizing oneself, one could purify his or her heart and soul from those sins such as avenge, envious, greediness, hatred and others (Ali, 1996; Shakirah & Azizan, 2006; Suhaila & Nizam, 2008).

Islam focuses on the balance of the material and spiritual quests (Ali, 1996). During the training program, other than the worldly matters that should be discussed pertaining to one’s work (knowledge and technical skills), Quranic recitation and memorization, discussion of 40 \textit{hadith}, congregational prayers, fasting, giving alms (\textit{zakat}) and pilgrimage (\textit{hajj}) and 20 or 100 attributes of Allah should be the training contents (Langohr, 2005; Mohd. Sani, 2006).

They also should be briefed and explained on \textit{ibadah}. \textit{Ibadah} are categorized into three. First, basic \textit{ibadah} (pillars of Islamic and faith). Second, main \textit{ibadah} such as optional rituals and third, general \textit{ibadah} such as managing home, education, health, social, nation and universe (Syukri, 2000). Thus, the workers will be exposed to Islamic concept of work whereby work is not to be considered as a means to gain worldly wealth but should be viewed as an \textit{ibadah} (Akdere, Russ-Eft & Eft, 2006). Thus, monetary reward is not the ultimate purpose in life\textsuperscript{\textit{xv}} (Budhwar & Khairul, 2000). This is because life is short whereas life in the Hereafter is forever ever after\textsuperscript{\textit{xvi}}.

The concept of \textit{tauhid} (oneness of God) that is \textit{uluhiyyah} and \textit{rububiyyah} should also be inculcated in training. \textit{Tauhid uluhiyyah} is the belief in the unity of God and all that is the universe are His alone\textsuperscript{\textit{xvii}}. Therefore, one should be trustworthy\textsuperscript{\textit{xviii}} in using the company’s resources in completing his or her tasks. On the other hand, \textit{tauhid rububiyyah} is the belief that God alone determines the substance and nourishment of His creation and will direct those who believe in Him toward success\textsuperscript{\textit{xix}}.

Furthermore, the principles of \textit{khalifah} and \textit{al-falah} should be inculcated in training. \textit{Khalifah} is the man’s role as God’s vicegerent on earth\textsuperscript{\textit{xix}}. Meanwhile \textit{al-falah} is the success in these worldly and Hereafter matters. By understanding these, one would try his or her best to be the example of others especially in carrying out their tasks i.e. not to commit oppression and destruct the universe\textsuperscript{\textit{xvii}}. Consequently, workers will be more responsible and trustworthy when they understand these two concepts or objectives of their life.

The principle of teamwork or \textit{jamaah}\textsuperscript{\textit{xxii}} should also be inculcated in the training programme. In order to do this, first; the spirit of brotherhood, teamwork and unity could be fostered among the workers through congregational prayers as the \textit{imam} is the leader and the \textit{ma'mum} are the followers and they have to pray towards \textit{Qiblah} (Irfan, 2008; Shakirah & Azizan, 2006). Some sermons or \textit{tazkirah} that contains of Quranic verses and \textit{hadith} citations should also be read so that they could reflect and hold fast to the principles of Islam. Teamwork is crucial as with cooperation gained from the teamwork spirit, organizations will be able to achieve the objectives stated and maintain its competitiveness in this volatile world\textsuperscript{\textit{xxiii}}.

Islamic aspects of training also focus on education that is to instill (\textit{ta'dib}) important knowledge and deeds. By then, one will not make misjudgment in life but to discipline and strive to gain piety in his or her soul and thinking (Suhaila & Nizam, 2008). Through Islamic education on \textit{fardhu kifayah} and \textit{‘ain} (Othman), one will be briefed on the spiritual knowledge i.e. good attitudes that should be observed always (patience, grateful, kindness, courteous, honest, trustworthy) and bad attitudes that should be avoided (arrogant, avenge, envious, cheating, riya’, ‘ujub, angerliness, hatred, favoritism, stinginess, greedy, lazy). Consequently, good values or known as Islamic or God (rabbani) values such as proficiency and efficiency, grateful\textsuperscript{\textit{xxv}}, patience\textsuperscript{\textit{xxvi}}, trustworthy, sincere\textsuperscript{\textit{xxvi}}, ethical, courteous, just\textsuperscript{\textit{xxvii}}, disciplined (Othman & Aidit, 1994; Suhaila & Nizam, 2008) could be instilled in the long run and therefore; workers that possess these heavenly values could not be easily swayed by others. Thus, they will try to protect the interests of their employers as they are fearful of...
their Creator and His judgment in the Hereafter. Moreover, the importance of knowledge should be highlighted in the training no matter what the ages of the trainees are. Thus, Islamic perspective of human capital development emphasizes on organizational learning whereby learning should be the culture of an organization.

Meanwhile, the development of spiritual should be developed in the context of physical development. Spiritual development management means managing human faith and spirits. From the training content delivered and the religious rituals observed, hopefully; one’s faith could be upgraded from taqlid faith to `ayan faith, iman faith and haqiqat faith (Syukri, 2000). This is important as pious or true believers workers are the assets in achieving the targeted organizational performance. Physical development should also be taken into consideration in Islamic human capital development as without good physical, one would find hard to concentrate on work or to work properly. It is reported that during the Prophet’s time, riding horses and archery are some of the training contents (Yusri, 2004).

Other than the training content, the trainers themselves also should meet some criteria to be chosen as trainers. This is because the trainer is considered as the leader during the training. In order to ensure that all the training content could be accepted and practiced by the trainees and the trainer is seen as the ideal leader, therefore; the trainer should be knowledgeable in the worldly and Hereafter matters and most importantly; to be pious. In other words, the trainer should have a thorough knowledge or an expert in his field and also in Quran and Hadith and Islamic principles. He, himself, should also practice what he teaches (Langohr, 2005).

This method of human capital development should be introduced to the workers during their probationary period. Consequently, these workers are socialized into the Islamic values, practice them and demonstrate behaviors as needed by the organizations. This method could also be used in other types of training for the current workers. Therefore, they will be kept reminded of the objectives of their existence in this world i.e. to observe the philosophies or concepts of khalifah, ibadah and falah and their aims in the Hereafter.

In short, human capital development in Islam focuses on the development of belief, akhlak or character-buildings, personality, good deeds, physical aspects, knowledge and mind-sets and competencies (Roslan, 2008). Therefore, these elements are integrated and comprehensive compared to the conventional human capital development that focuses only on the development of knowledge and skills. Consequently, the Islamic aspects of human capital development could be able to produce human capital or resources that possess good moral values and they are dynamic, innovative, creative, knowledgeable and confident. By then, the bad behaviors (mazmumah) of the workers could be transformed into good behaviors (mahmudah e.g. ubudiyyah, itqan, qanaah) that are beneficial for the organizations (Suhaila & Nizam, 2008).

**ORGANIZATIONAL PERFORMANCE**

To excel is every organization’s goal in order to survive and sustain its competitiveness in this volatile world. The organizational performance indicators selected for this study are service quality and productivity. This is because service quality and productivity are the two indicators of the organizational excellence (Hairunnizam, Abdul Razak & Mohd Ali).

Service quality is the result of the quality work or services rendered by the quality or excellent or competent workers. To do quality work is demanded by Islam upon its believers. In Islam, to produce good and quality work is considered as good deeds. To slaughter animals in a good way is an example of doing quality work. Quality is the thing that is able to survive due to its relevancy in terms of providing benefits to human beings. The higher the benefits that could be provided to human kind, the higher the rate of quality is. Salih/piety is another connotation that carries the meaning of quality in Islam. Itqan/conscientious and knowledgeable (to arrange
and dispose things in a scientific and artistic way in order to obtain the most perfect results) and *ihkam* / *wisdom* (to do something with wisdom) also connote the idea of quality of work (Burhan; YPEIM, 2005).

In general, there are three principles or concepts of producing quality work:

1. start the work with good intention or for the sake of the Creator
2. do work in the most excellence manner not just half-hearted or in lazy like manner
3. criticize own work and think on how to improvise and do the work in a better way

Productivity in Islam, on the other hand; is not just to look at the quantity or rate of work completed but also the *akhlak* or personality development of the workers. This is because productivity could only be produced at the expected level only if the workers are not burdened with tasks that they are not capable of doing*. Therefore, it is very important to ensure that the workers are qualified in terms of education, skills and *akhlak* or personality before they are given some tasks to be completed. They also should be rewarded equally in order to motivate them further to produce at the level expected or far beyond the level (Abdullah, 1997).

**THEORETICAL FRAMEWORK**

Muslims view Islam as a complete way of life. Islam focuses on the balance of the material and spiritual quests. Through Islamic human capital development, the final level of human psyche will be achieved. It represents perfection and happiness in doing one’s job and realizing one’s goals. It is the ideal level where change maximizes societal welfare and organizational goals undertaken (Ali, 1996).

Through Islamic human capital development as mentioned, the workers will possess good moral or God values such as honesty, trustworthy and they are dynamic, innovative, creative, knowledgeable and confident. Moreover, their bad behaviors (mazmumah) such as like to cheat, greedy, envious and others could be transformed into good behaviors (mahmudah) such as hardworking, honest, responsible, emotionally mature and others that are beneficial for the organizations in the sense of producing quality work or delivering quality services and productivity (Fariza & Idris, 2006; Suhaila & Nizam, 2008). Only quality workers are able to produce creative and quality innovation or quality products or services (Hairunnizam et al.; Azhar et al., 2006).

In short, through Islamic human capital development, trained manpower that is high achiever, creative, innovative and most importantly; God fearing and sound moral characters will be produced. These workers will adopt a narrow range of attitudes and behaviors and thus; they are insulated from the corrupting influences of the modern world (Aslam, 2005). In short, they will be mindful of their hard work as *ibadah* and that they must earn their income through honest effort for greater reward in the Hereafter (Anastos, Bedos, & Seaman, 1980). In other words, through Islamic human capital development, first class minded human capital will be produced (Amini, 2006). Hashim (2002) found out that there is a relationship between training and development that emphasizes on Islamic values that result in higher quality work and productivity. Hence, it is expected that Islamic human capital development will result in higher organizational performance such as service quality and productivity*. Thus, it is hypothesized that there is a positive relationship between Islamic human capital development with organizational performance that are service quality and productivity.

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<tr>
<th>Independent Variable</th>
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<td>Islamic Human Capital Development</td>
<td>Organizational Performance</td>
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**Table 1: Theoretical Framework**

Hypothesis 1: Islamic human capital development is positively related to organizational performance.
METHODOLOGY

The population of this study constitutes the Islamic institutions in Malaysia such as IKIM, ILIM, ISTAC, USIM, UIAM, KIAS, KUIS, KISDAR, JAKIM, YADIM, YAPIEM, MAIS, JAIS, BIMB, BMMB, Zakat Centre, Baitul Mal, ABIM, PERKIM, IBFIM, Syariah Court, MPI, Takaful, IPTIP, IPIS, Institute of al Quran, Terengganu, KIPSAS, INSANIAH, KOHILAL and INDAH. This is because these Islamic institutions have the highest tendency to practice Islamic human capital development compared to other institutions.

Questionnaire on the Islamic human capital development and organizational performance will be developed. The questionnaire will contain three sections that are Islamic human capital development, organizational performance and the background of the respondents. The items on the Islamic human capital development variable will consist of three dimensions that are Islamic philosophies on training, content of training and the criteria of the trainers. Meanwhile, items on organizational performance will comprise of two dimensions that are service quality and productivity. Items on service quality will include quality work rendered and service quality provided. On the other hand, items on productivity will include the quantity of work produced.

Later, the questionnaire will be pilot-tested in five departments that practice Islamic human capital development such as API, UM and other Islamic studies faculties in UKM, UPM, UTM and USM. Once corrected and edited, the final questionnaires will be distributed to the human resource managers of the other Islamic institutions in Malaysia as mentioned. Respondents will be answering the statements based on 7 Likert scale in order to increase reliability and convenience in answering ranging from 1 = not practicing at all to 7 = practice to a full extent (Harris & Ogbona, 2001). Finally, descriptive analysis will be conducted on the completed questionnaires to analyze the presence of the relationship between Islamic human capital development and organizational performance.

CONCLUSION

Through Islamic perspective of human capital development, workers will be trained and developed further to boost more of their capabilities as needed by the organization. Islamic perspectives of human capital development do not separate the Hereafter matters from the worldly affairs. Consequently, it is expected that the practice is able to produce quality or excellent workers who are fearful of His Creator. Only these kinds of workers are capable of producing quality work and delivering quality services and consequently, increase the level of the organizational performance. Thus, it is expected that the Islamic perspectives of human capital development are able to produce higher level of service quality and productivity compared to the conventional human capital development that focuses too much on the bottom line and ignores the spiritual needs of the workers.

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Biodata of Presenter/Author:

Currently, I am the head of the department since 1st January 2008. Before this, I had been the head for two years that is from the year of 2002 to 2003. My fields of interest are human resource management and service quality. I possess PhD from USM, MBA from UKM and BBA from UIAM.

1. The noblest of you in Allah’s sight is the most righteous of you (Surah al-Hujurat:13)
2. Indeed We have sent forth to you an apostle of your own people who will recite to you. Our revelations and purify you of sin, who will instruct you in the Book and in wisdom and teach you that of which you have no knowledge (Surah al-Baqarah: 151)
3. By the heaven and Him that built it; by earth and Him that spread it; by soul and Him that moulded it and inspired it with (knowledge of) sin and piety: blessed shall be the man who has kept it pure and ruined he that has corrupted it! (Surah al-Shams: 7-10)
5. You have a good example in Allah’s Apostle for anyone who looks to Allah and the Last Day and remembers Allah always (Surah al-Ahzab: 21)
8. Not that I am free from sin: man’s soul often commands evil, except him to whom Allah has shown mercy. My Lord is forgiving, merciful (Surah Yusuf: 53)
9. I swear by the Day of Resurrection and by the self-reproaching soul! (Surah al-Qiyaamah: 2)
10. O serene soul! Return to your Lord joyful and pleasing in His sight. Join my servants and enter My Paradise (Surah al-Fajr: 27-28)
13. Nothing but rather, their earnings have rusted their hearts (Mutaffifin: 14)
14. Undoubtedly, he attained to his goal who purified. And offered prayer remembering the name of his Lord (Surah al-A’la:14-15)
15. Or make it a little more than that and recite Qur’an slowly and thoughtfully (Surah al-Muzammil:4)
16. Men who celebrate the praises of Allah, 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 Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. (Surah al-Imran: 191)
17. They are those who have believed and their hearts find satisfaction with the remembrance of Allah. Behold, in the remembrance of Allah alone there is the satisfaction of hearts (Surah al-Ra`d: 28)
18. And remember, your Lord within yourself, humbly and fearfully, and without uttering a voice from the tongue, morning and evening and be not you amongst heedless (Surah al-A`raf: 205)
19. Therefore remember the name of your Lord, and be of Him exclusively leaving all others (Surah al-Muzammil: 8)
20. I only created mankind and the jinn that they might worship Me (Surah al-Zaariyat: 56)
21. But you prefer the living world. And the Hereafter is better and lasting. (Surah al-A’la:16-17)
22. The Lord of the heavens and the earth, who has begotten no children and has no partner in His sovereignty; who has created all things and ordained them in due proportion (Surah al-Fur-qaan: 3)
23. Allah commands you to hand back your trusts to their rightful owners and to pass judgment upon men with fairness (Surah an-Nisa’: 58)
24. Yet, if you ask them who created the heavens and the earth, they will surely answer: The Almighty, the All-knowing, created them (Surah al-Zukhruf: 9)
25. When your Lord said to the angels: I am placing on the earth one that shall be My deputy (Surah Al-Baqarah: 31)
26. Be good to others as Allah has been good to you and do not strive for evil in the land for Allah does not love the evil-doers (al-Qasas: 77)

"Help one another in what is good and pious, not in what is wicked and sinful" (Surah al-Ma'idah: 2)

The true believers, both men and women, are friends to each other. They enjoin what is just and forbid what is evil; they attend to their prayers and pay the alms and obey Allah and His Apostle (Surah al-Taubah: 71)

Allah loves those who fight for His cause in ranks as they were a solid cemented edifice (Surah al-Saff: 4)


"This is a favour from my Lord with which He would test me whether I am grateful or ungrateful. He that gives thanks has much to gain; but he who is ungrateful, truly Allah is All-sufficient and Bountiful" (Surah Al-Naml: 40)

"You shall be tried in your possessions and your persons and be subjected to the insults of those whom the Scriptures were given before you and of the polytheists. But if you endure with fortitude and guard yourself against evil, you shall prove your mettle" (Surah Al-Imran: 186)

"Say: It is Allah I serve in sincere devotion" (Surah al-Zumar: 14)

"Allah 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" (Surah al-Nahl: 90)

"Are the knowledgeable and the ignorant equal? It is only the men of intellect who heed advice" (al-Zumar: 9)


"Say: Do as you will, Allah will behold your works and so will His Apostle and the faithful: then you shall return to Him who knows alike the unseen and the visible and He will declare to you all that you have done" (Surah al-Taubah: 105)

Those who have done good shall be rewarded with what is better and shall be secure from the terrors of that day (Surah Al-Naml: 88)


"He sends down water from the sky which fills the riverbeds to overflowing, so that their torrents bear a swelling foam, akin to that which rises from smelted ore when men make ornaments and tools. Thus Allah depicts truth and falsehood. The scum is cast away but that which is of use to man remains behind" (Surah al-Ra'd: 17)

"We created man with the most noble image and in the end We shall reduce him to the lowest of the low: except the believers who do good works for theirs shall be a recompense never to be cut off" (Surah At-Tin: 4-6)

"By the time, man is in loss, except those who believe and do good works and exhort one another to truth and to patience" (Surah Al-'Asr: 1-3)

No blame shall be attached to those that have embraced the faith and done good works in regard to any food they may have eaten, so long as they fear Allah and believe in Him; and again so long as they fear Allah and do good works. Allah loves the charitable (Surah al-Ma'ida: 93)

As those that have faith and do good works, We waste not the reward of him who does good work. They shall dwell in the Gardens of Eden with rivers rolling at their feet. They shall be decked with bracelets of gold and arrayed in green garments of silk and rich brocade, reclining therein on couches, blissful their reward and happy their resting place! (Surah al-Khafi: 30)

"Those that have done good shall be rewarded with what is better and shall be secure from the terrors of that day" (Surah Al-Naml: 88)


Thus we reward the righteous (Surah Yusuf: 22)