

CONCEPT OF MOTIVATION IN ISLĀM

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Statement:

This research was undertaken under the auspices of the University of Wales Trinity Saint David and was submitted in partial fulfilment for the award of a Degree of Doctor of Philosophy to the University of Wales Trinity Saint David.

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DECLARATION

I Mohamed Al Hosani declare that the following dissertation/thesis and its entire content has been an individual, unaided effort and has not been submitted or published before. Furthermore, it reflects my opinion, takes on the topic, and does not represent the views of the University.

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STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote(s).

Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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ABSTRACT

This research study aims to explore the concept of motivation from the Islamic perspective, which is explored to a poor extent. It seeks to shed light on *Islām* and how it motivates its followers to behave appropriately while fulfilling their needs and desires, guided by the Holy *Qur'ān* and *Ḥadīth*. A comprehensive literature review is conducted to study and understand the various perspectives presented by other scholars on human psychology and motivation specifically from the perspectives of *Islām*, Christianity and Jewish cultures.

This study adopts a qualitative approach and focuses on gathering secondary data from a broad range of sources. The data collected is then analysed in an interpretative yet subjective manner. To achieve the aims of this research, the emphasis is laid on gathering both comprehensive secondary data from the religious journals and academic books. The evidence was gathered from the holy books of these religions which include Holy *Qur'ān*, Bible and Torah. From the findings of the research, it was concluded by the researcher that *Islām* significantly highlighted and differentiated from Christianity and Judaism in endorsing motivation among its followers.

It is identified that *Allāh* created mankind to spread His word and to perform His actions. He motivated humans by offering them certain rewards and making them fearful of the consequences in case they fail to follow His commands. This thesis provides greater insight into the role played by *Islām* in motivating human beings to live a life in a way that is beneficial here on earth and in the afterlife. This study is expected to contribute further to the collective knowledge and understanding of motivation and human behaviour.

Keywords: *Islām*, Holy *Qur'ān*, *Ḥadīth*, Prophet *Muḥammad* (P.B.U.H.), Motivation, *Ṣaḥīḥ Bukhārī*, *Riyād Uṣ-Ṣāliḥīn*, *Ṣaḥīḥ Muslim*, *Imām Nawawī*, Motivation Theories, Maslow Theory of Needs, Drive Theory, Intrinsic and Extrinsic Theory, Christianity, Judaism, Bible, Torah

TABLE OF CONTENTS

DECLARATION	I
ACKNOWLEDGEMENTS	II
ABSTRACT	III
LIST OF FIGURES	VIII
TRANSLITERATION	IX
GLOSSARY	XI
CHAPTER 1: INTRODUCTION	1
1.1. Background of the Research	1
1.1.1. <i>Islamic Concept of Motivation</i>	3
1.1.2. <i>Concept of Motivation in Literature</i>	9
1.2. Problem Statement	11
1.3. Aims of the Research	13
1.4. Objectives of the Research	13
1.5. Research Questions	13
1.6. Significance of the Study	13
1.7. Limitations of the Research	15
1.8. Research Methodology	16
1.8.1 <i>Source Data</i>	16
1.8.2 <i>Core Concepts</i>	16
1.8.3 <i>Approach</i>	17
1.8.4 <i>Non-Islamic Concepts</i>	18
1.8.5 <i>Chapter Outline</i>	19
CHAPTER 2: LITERATURE REVIEW	23
2.1 Introduction	23
2.2 Motivation – An Overview	23
2.2.1 <i>Definition of Motivation</i>	25
2.2.2 <i>Meaning of Motivation - Islamic Perspective</i>	26
2.2.3 <i>Negative and Positive Motivation</i>	29
2.3 Theoretical Framework	31
2.3.1 <i>Maslow’s Hierarchy of Needs Theory</i>	31
2.3.2 <i>Alderfer’s Hierarchy of Motivational Needs</i>	33
2.3.3 <i>Modern Theory of Motivation</i>	34
2.4 Motivation from an Islamic Perspective	35
2.5 History of Motivation in Islām	45

2.6	<i>Early Muslim Physicians as a Motivator</i>	47
2.7	<i>Islām a Way of Motivation</i>	49
	2.7.1 <i>Heaven as a Positive Motivator</i>	50
	2.7.2 <i>Hell as a Negative Motivator</i>	52
2.8	<i>Types of Motivation</i>	54
	2.8.1 <i>Types of Motivation in Islām</i>	54
	2.8.1.1 <i>Social Motivations</i>	55
	2.8.1.2 <i>Economic Motivation</i>	59
2.9	<i>Religious Motivation: An Actual Stimulating Force for Defence</i>	63
	2.9.1 <i>Strong Belief System</i>	63
	2.9.2 <i>Patience</i>	65
2.10	<i>Motivation in the Life of Prophet Muḥammad (P.B.U.H.)</i>	66
	2.10.1 <i>Marriage with Khadījah</i>	67
	2.10.2 <i>The First Revelation</i>	68
	2.10.3 <i>The First Muslims</i>	69
	2.10.4 <i>Invitation to Islām</i>	71
	2.10.5 <i>Bottom Line</i>	72
2.11	<i>Role of Teachers in Islām</i>	79
2.12	<i>The Concept of Rewards and Punishments in Religion</i>	81
	2.12.1 <i>Introduction</i>	81
	2.12.2 <i>Punishment and Western Perspective</i>	82
	2.12.3 <i>Concept of Reward in Islām</i>	84
	2.12.4 <i>Muḥammad (P.B.U.H.) on Reward</i>	88
	2.12.5 <i>Punishment as per Muḥammad (P.B.U.H.)</i>	90
2.13	<i>Concept of Motivation in Christianity</i>	93
	2.13.1 <i>Reasons and Motives</i>	94
	2.13.2 <i>False Motives of the Believer</i>	95
	2.13.3 <i>The Real Reasons the Believer</i>	96
	2.13.4 <i>Christian's Belief of how to Motivate Individuals</i>	98
2.14	<i>A Jewish Psychology of Motivation</i>	103
2.15	<i>Motivation and Religious Coping</i>	107
2.16	<i>Chapter Summary</i>	112
CHAPTER 3: FINDINGS OF THE RESEARCH		113
3.1	<i>Introduction</i>	113
3.2	<i>Christian's Belief of how to Motivate Individuals</i>	113

3.2.1	<i>The Right Path</i>	113
3.2.2	<i>Motivation towards One True God</i>	114
3.2.3	<i>Result-Oriented Action</i>	114
3.2.4	<i>Showing Unconditional Love</i>	115
3.3	<i>Motivation to Follow the Pillars of Īmān</i>	115
3.3.1	<i>Pillars of Īmān</i>	116
3.4	<i>Relevance of Islamic Perspective of Motivation with Maslow's Hierarchy of Needs Theory</i>	118
3.5	<i>Relevance of Islamic Perspective of Motivation with Two-Factor Theory</i>	121
3.6	<i>Contemporary Motivation Theories vs. Islamic Concept of Motivation</i>	125
3.6.1	<i>Drive Reduction Theory</i>	125
3.6.2	<i>Incentive Theory</i>	126
3.6.3	<i>Arousal Theory</i>	128
3.6.4	<i>Intrinsic and Extrinsic Motivation Theory</i>	130
3.7	<i>The Ideology behind Islamic Theories of Motivation</i>	133
3.8	<i>Study of Human Motivation with Regards to Nafs</i>	140
3.9	<i>Summary of Theoretical Relevancy with Concept of Motivation in Islām</i>	146
3.10	<i>Purpose of Creating Man and Motivation for Believers to Perform Good Deeds</i>	147
3.10.1	<i>Purpose of Creating Mankind</i>	147
3.10.2	<i>Motivation for Believers to Perform Good Deeds</i>	152
3.11	<i>Concept of Hell and Heaven as Motivator</i>	153
3.12	<i>Faith as a Motivator</i>	155
3.13	<i>Love of Allāh and Prophet Muḥammad (P.B.U.H.) as a Motivator</i>	158
3.14	<i>Motivation in Judaism</i>	159
CHAPTER 4: DISCUSSION		165
4.1	<i>Psychology and Religion: A Point of Convergence</i>	168
4.2	<i>Promise of Allāh for Good Doers as a Motivator</i>	179
4.2.1	<i>Speaking the Truth</i>	179
4.2.2	<i>Honesty, Reliability and Keeping the Promise</i>	180
4.2.3	<i>Sacrifice</i>	182
4.2.4	<i>Helping Poor</i>	182
4.2.5	<i>Compassion and Forgiveness</i>	185
4.2.6	<i>Being Kind to Old and Weak</i>	186
4.2.7	<i>Serving Parents</i>	187
4.3	<i>Fear of Allāh as a Motivator</i>	189

4.4	<i>Misguided Motivation</i>	191
4.5	<i>Motivation Stories in Islām</i>	192
4.6	<i>Motivation in Islamic Battles</i>	192
4.6.1	<i>The Battle of Badr</i>	192
4.6.2	<i>Battle of 'Uḥud</i>	196
4.6.3	<i>The Battle of Khanndaq (Trench)</i>	200
4.6.4	<i>Battle of Ḥunayn</i>	204
4.6.5	<i>The Battle of Khaybar</i>	207
4.7	<i>Motivation in Immigration from Makkah to Al Madīnah</i>	208
4.7.1	<i>Establishment of Brotherhood</i>	211
4.7.2	<i>Migration of Muslims to Al Madīnah</i>	212
4.8	<i>Islamic Model of Motivation – Hidden Perspectives</i>	213
4.8.1	<i>Muḥāsabah</i>	214
4.8.2	<i>Murāqabah</i>	215
4.8.3	<i>Mutāba'ah</i>	216
4.8.4	<i>Mujāhadah</i>	216
CHAPTER 5: CONCLUSION		219
BIBLIOGRAPHY		224

LIST OF FIGURES

FIGURE 1: MASLOW’S NEED HIERARCHY MODEL	32
FIGURE 2: THE RELATIONSHIP BETWEEN <i>ĪMĀN</i> AND OTHER MOTIVES AND CONSEQUENCES OF HUMAN BEHAVIOUR (ALAWNEH, 1999)	37
FIGURE 3: MATERIALISTIC AND SPIRITUAL MOTIVATION	38
FIGURE 4: INDICES OF TOTAL MOTIVATION	39
FIGURE 5: THE <i>ISLAMIC</i> MODEL OF MOTIVATION	42
FIGURE 6: THEORY OF <i>MAQĀṢID AL SHARĪ’AH</i>	119
FIGURE 7: INTERTWINE LOOP MODEL OF ISLAMIC MOTIVATION	135
FIGURE 8: <i>NAFS</i> AND <i>SOUL</i>	141
FIGURE 9: <i>NAFS</i>, <i>‘AQL</i> AND SOUL	141
FIGURE 10: BASIC LEVELS OF <i>NAFS</i>	143
FIGURE 11: PURPOSE OF CREATING MAN	149
FIGURE 12: LINKING <i>ĪMĀN</i> WITH OTHER MOTIVES	157

TRANSLITERATION

The following system has been followed in the transliteration of Arabic words used in the text:

Arabic Letter	Name	Trans.	Notes
▪ Consonants			
ء	<i>Ḥamzah</i>	'	
ا	<i>'Alīf</i>	a	
ب	<i>bā'</i>	b	
ت	<i>tā'</i>	t	
ث	<i>thā'</i>	th	The sequence تـه is written t'h
ج	<i>jīm</i>	j	
ح	<i>ḥā'</i>	ḥ	
خ	<i>khā'</i>	kh	The sequence كه is written k'h
د	<i>dāl</i>	d	
ذ	<i>dhāl</i>	dh	The sequence ده is written d'h
ر	<i>rā'</i>	r	
ز	<i>zāy</i>	z	
س	<i>sīn</i>	s	
ش	<i>shīn</i>	sh	The sequence سه is written s'h
ص	<i>ṣād</i>	ṣ	
ض	<i>ḍād</i>	ḍ	
ط	<i>ṭā'</i>	ṭ	
ظ	<i>ẓā'</i>	ẓ	
ع	<i>'ayn</i>	‘	Different from hamza
غ	<i>ghayn</i>	gh	
ف	<i>fā'</i>	f	
ق	<i>qāf</i>	q	

Arabic Letter	Name	Trans.	Notes
ك	<i>kāf</i>	k	
ل	<i>lām</i>	l	
م	<i>mīm</i>	m	
ن	<i>nūn</i>	n	
ه	<i>hā'</i>	h	
و	<i>wāw</i>	w	
ي	<i>ya'</i>	y	
ة	<i>tā' marbūṭah</i>	ah or at	
▪ Short Vowels			
َ	<i>fatha</i>	a	
ُ	<i>ḍamma</i>	u	
ِ	<i>kasra</i>	i	
▪ Long Vowels			
آ	<i>'Alīf maddah</i>	ā, 'ā	Initially ā, medially 'ā
و	<i>ḍamma wāw</i>	ū	
ى	<i>kasra yā'</i>	ī	
▪ Diphthongs			
أو	<i>'Alīf wāw</i>	aw	
أي	<i>'Alīf yā'</i>	ay	
ي	<i>(yā')</i>	īy	
و	<i>(wāw)</i>	uww	

GLOSSARY

▪ <i>'Aql</i>	Intelligence, intellect, mind, understanding.
▪ <i>'Ibādah</i>	Act of worship.
▪ <i>'Umrah</i>	Islamic ritual; the “lesser” Mecca pilgrimage. Unlike <i>Hajj</i> , this journey to the <i>Ka'abah</i> can take place during any day of the year.
▪ <i>'Ajr</i>	Rewards given by <i>Allāh</i> to a Muslim for good deeds or actions.
▪ <i>'Uḥud</i>	A north <i>Al Madīnah</i> mountain. The second battle between Muslims and the <i>Quraish</i> army in the third year of <i>Hijrah</i> (625 C.E.) was fought here. Muslims were defeated in this battle.
▪ <i>A'māl</i>	Deeds.
▪ <i>Aḍ-Ḍarūrīyāt</i>	Fundamental survival needs. These needs are basic in nature, without which human survival becomes impossible
▪ <i>Al Ākhirāh</i>	The After-Life, and it concerns the Islamic “Day of Judgment”, and faith in said day, is one of the Pillars of <i>Īmān</i> (Faith).
▪ <i>Al Anṣār</i>	Literally means helpers or supporters. In Islamic history, the people of <i>Al Madīnah</i> (who accepted the Prophet’s Islamic preaching’s) became Muslims, and welcomed him to <i>Al Madīnah</i> , when he emigrated there from <i>Makkah</i> .
▪ <i>Al Ḥājīyāt</i>	Complimentary needs.
▪ <i>Al Madīnah</i>	A city located on west side of Saudi Arabia along the Red Sea coast, and is <i>Al Madīnah</i> Province’s capital. It is considered <i>Islām</i> ’s second holiest city, and it is also the place of Prophet <i>Muḥammad</i> ’s (P.B.U.H.) burial. <i>Al Madīnah</i> is historically significant for being <i>Muḥammad</i> ’s (P.B.U.H.) home after he performed the <i>Hijrah from Makkah</i> . Before <i>Islām</i> ’s rise, it was called <i>Yathrib</i> , but renamed afterwards by Prophet <i>Muḥammad</i> (P.B.U.H.) himself.
▪ <i>Al Qadar</i>	<i>Allāh</i> ’s decree, predestination, fate or destiny. Believing in <i>Al Qadar</i> , including the positive and the negative, and is amongst <i>Īmān</i> ’s (Faith) pillars.
▪ <i>At-Taḥsīnyāt</i>	Extra needs without which humans can survive but after achieving a certain level these needs get aroused in humans.
▪ <i>Āyah</i>	A <i>Qur’ānic</i> verse. Its literal meaning is “signs” and also refers to the sign that one sees in Creation.
▪ <i>Badr</i>	<i>Al Madīnah</i> Province town, towards the west of Saudi Arabia. It was the location of the famous Battle of <i>Badr</i> ; the first actual militaristic confrontation that pitted the Muslims against the nonbelievers. The battle was fought between the Muslims and the <i>Quraish</i> in the second year of <i>Hijrah</i> (624 C.E.). Although the Muslims were easily outnumbered by the <i>Quraish</i> , they won this critical battle.
▪ <i>Dīwān</i>	The word is of Persian origin, and was borrowed by Arabic. It originally meant” a written sheets bundle”, hence it evolved into “book”, especially “accounts books,” and therefore “office of accounts”. The word first appears during Caliph <i>‘Umar Bin Al Khaṭṭāb</i> ’s time. As t he state became bureaucratic, the term penetrated all the official bureaus.
▪ <i>Fīṭrah</i>	The first nature; mankind’s primal condition when it was harmonious with nature. It is an Arabic word describing the innate orientation of every individual towards <i>Allāh</i> . Muslims have the belief that <i>the Creator</i> bestowed upon everyone an inclination towards piety and consciousness about god, and that one’s

	environment, upbringing. They believe that the enhancement or obscurity of this tendency depends on circumstances.
▪ <i>Ḥadīth</i>	Reported traditions and adages of Prophet <i>Muḥammad</i> (P.B.U.H.). They also report things he witnessed and those that he approved. They are real interpretations, explanations and examples from practical things that took place in the Prophet's (P.B.U.H.) life to help perceive different teachings of the <i>Qur'ān</i> . These pieces of explanation can be found in books compiled specifically to encapsulate <i>Ḥadīth</i> and are known as <i>Ḥadīth</i> books
▪ <i>Ḥajj</i>	Pilgrimage (journey) to <i>Makkah</i> that the Muslims undertake to commemorate <i>Islām's</i> <i>Abrahamic</i> roots. It's from the set of Five Pillars that govern Islamic tradition. Believers should complete pilgrimage at least one time during lifetime, if they stay healthy and can financially afford it.
▪ <i>Hijrah</i>	Emigration for <i>Allāh's</i> cause. Islamic dating begins with the <i>Hijrah</i> of the Prophet <i>Muḥammad</i> (P.B.U.H.) from <i>Makkah</i> to <i>Al Madīnah</i> in 622 C.E.
▪ <i>Imām</i>	<i>Imām</i> generally refers to the individual who is the leader of congregational prayer. However in a broader horizon, the term also implies religious leaders that are within the community of Muslims. Even though <i>Imams</i> are meant to lead prayers, they have to devise and deliver sermons along with fulfil other responsibilities, for instance, they officiate weddings. <i>Imams</i> aren't ordained clergy nor do they come from any hierarchy. <i>Imām</i> doesn't in any way serve as an intermediary connecting believers and <i>Allāh</i> .
▪ <i>Īmān</i>	Faith and belief in <i>Allāh</i> and acceptance of his messenger. Faith including not just the belief in a Supreme Deity, but also the prophets, books, angels and day of judgement. Along with that there's also the core belief that all things – good or evil – are according <i>Allāh's</i> decree.
▪ <i>Islām</i>	Submission to <i>Allāh's</i> will, the life personified by the prophets, shaped up in its finality by the Prophet <i>Muḥammad</i> (P.B.U.H.) and his teachings.
▪ <i>Jannah</i>	A <i>Qur'ānic</i> term often referred to as heaven, showcased as a realm of joy, happiness, and vitality. It is the reward for those that are virtuous and fear God. <i>Jannah</i> has mostly been taken as a place full of bliss, which oozes with lives of eternal joy and comfort.
▪ <i>Jihād</i>	An Arabic word that means “exerting oneself” or “striving”. Other connotations include strain, endeavour, diligence, effort, and struggle. Usually understood to be personal enhancement, <i>Jihād</i> may also imply fighting in defence of one's (or someone else's) life, faith and property. <i>Jihād</i> is a nuanced concept, and should not be misunderstood as “Holy War”, which is a common misrepresentation.
▪ <i>Jihādīn</i>	Religious warriors who focus on armed <i>Jihād</i> .
▪ <i>Ka'bah</i>	The stone building which has a cube shape and whose foundations were laid by angels and completed by <i>Sa'yidina 'Ibrāhīm</i> in the city of <i>Makkah</i> . <i>Ka'bah</i> , also known as the “House of <i>Allāh</i> ”, is the first building which was dedicated to the <i>Allāh's</i> worship. It is towards the <i>Ka'bah</i> that Muslims face when praying.
▪ <i>Kalām</i>	Talk or speech. It has also had the connotation of logic or philosophy

	throughout the ages.
▪ <i>Khalīfah</i>	Caliph, The leader of the Muslim community.
▪ <i>Kufr</i>	Not believing in <i>Allāh</i> and His Messenger, whether that is accompanied by denial or it is not accompanied by denial but rather doubt, or turning away from faith out of jealousy or arrogance, or because one is following whims and desires that restrain one from following the message.
▪ <i>Makkah</i>	An ancient Saudi Arabian holy city where <i>Saīyidina 'Ibrahīm</i> constructed the <i>Ka'bah</i> , and it is the birthplace of the Prophet <i>Muḥammad</i> (P.B.U.H.).
▪ <i>Mi'rāj</i>	Ascension, and refers to the miraculous “Night Journey” and “Ascension” of Prophet <i>Muḥammad</i> (P.B.U.H.), respectively, which happened in 619 C.E.. While this journey was underway, directions for proper prayers were sent to the Prophet <i>Muḥammad</i> (P.B.U.H.), making them <i>Islām</i> 's cornerstone.
▪ <i>Minbar</i>	A pulpit or steps on which the <i>Imām</i> stands to preach a “Speech” or “Sermon” on Friday.
▪ <i>Muhājirīn</i>	The Emigrants; were the early, initial Muslims, who followed the Prophet <i>Muḥammad</i> (P.B.U.H.) on his <i>Hijrah</i> (withdrawal from <i>Makkah</i> to <i>Al Madīnah</i> to escape persecution). The early Muslims from <i>Al Madīnah</i> are called <i>Al Anṣār</i> (“helpers”).
▪ <i>Muḥāsabah</i>	The act of self-evaluation or Self-Inventory, and the assessment of one's strengths and weaknesses, desires and emotions, and recognition of the presence of spirit to change.
▪ <i>Mujāhadah</i>	Striving - The struggle and efforts necessary to achieve goals. <i>Mujāhadah</i> 's purpose is to conquer inner temptations to purify their souls. The word is related to <i>Jihād</i> .
▪ <i>Murāqabah</i>	Means “to watch over”, “to take care of”, or “to keep an eye”. It refers to the situation where a person is aware that <i>Allāh</i> keeps watch of every act he performs everywhere.
▪ <i>Mushrikīn</i>	Polytheists; are individuals who have no faith in the Oneness of <i>Allāh</i> , and worship others along with <i>Allāh</i> , or those who places rivals with <i>Allāh</i> .
▪ <i>Mutāba'ah</i>	The act of planning and scheduling so as to remain focused and determined towards the achievement of goals.
▪ <i>P.B.U.H.</i>	Abbreviations for Peace Be Upon Him which is the translation for [<i>Alaihi As-Salam</i>] – an Arabic expression the believers say when a prophet's name is mentioned.
▪ <i>Qubā'</i>	The region located in the outlying environs of <i>Al Madīnah</i> where the first ever mosque in the history of <i>Islām</i> , “ <i>Quba' Mosque</i> ”, is built. Its first stones were positioned by Prophet <i>Muḥammad</i> (P.B.U.H.), during <i>Hijrah</i> .
▪ <i>Qur'ān</i>	The “recitation”, <i>Allāh</i> 's final revelation to Jinn and mankind before the world's end, made known to Prophet <i>Muḥammad</i> (P.B.U.H.), via Angel <i>Jibril</i> , over a 23-year span.
▪ <i>Quraish</i>	One of Arabia's major tribes in Arabia, which Prophet <i>Muḥammad</i> (P.B.U.H.) came from, and was a powerful merchant tribe that controlled <i>Makkah</i> and its <i>Ka'bah</i> upon the appearance of <i>Islām</i> .
▪ <i>Rrajaz</i>	Arabic poetic genre.
▪ <i>Rūḥ</i>	The soul, vital spirit.
▪ <i>Sa'</i>	A standard measure (weights scale) that equals 3 Kg.

▪ <i>Ṣadaqah</i>	Charity often is given out of personal reasons to whomever the giver deems suitable. Giving <i>Ṣadaqah</i> is given irrespective of the compulsory taxes and doesn't count as <i>Zakāh</i> .
▪ <i>Ṣaḥābah</i>	A term that means “companions,” commonly used for people who acted as Prophet <i>Muḥammad's</i> (P.B.U.H.) followers, who were closest to him, frequently kept him company, and strove hard to emulate his actions and sayings.
▪ <i>Ṣalāh</i>	<i>Ṣalāh</i> is a word of Arabic origin, which refers to a relationship or link of a spiritual nature between the Creator and the created. <i>Ṣalāh</i> is one of five Islamic pillars. Muslims perform it five times each day to maintain God-consciousness, to thank Him for all the bounties and blessings, and to seek assistance and support.
▪ <i>Ṣawm</i>	Total liquid and food abstinence from dawn till sunset for an entire lunar month. Those married, have been directed to ensure they remain celibate and abstain from any sexual activity within <i>Ṣawm</i> . It is practiced while <i>Ramaḍān</i> is underway. <i>Ramaḍān</i> is the 9 th month on the lunar calendar. <i>Ṣawm</i> is one of <i>Islām's</i> five pillars.
▪ <i>Shahādah</i>	To bear witness to the core of one's faith i.e. “There is no God but <i>Allāh</i> and that <i>Muḥammad</i> is the Messenger of <i>Allāh</i> ”. The phrase must be said out loud in front of witnesses to initiate someone as a new Muslim. <i>Shahādah</i> is the first of <i>Islām's</i> five pillars.
▪ <i>Shahīd</i>	Martyr. One who dies in <i>Allāh's</i> way
▪ <i>Sharī'ah</i>	Plainly meaning “the path,” this word points towards <i>Allāh's</i> direction meant to standardize Muslims' affairs, both on a personal and societal level. It comes from <i>Qur'ān</i> and <i>Sunnah</i> and it is a major factor in decisions made on questions and issues raised by scholars.
▪ <i>Ṣilat Al Raḥim</i>	The word “ <i>Raḥim</i> ” in Arabic refers to one's blood relatives. <i>Ṣilat Al Raḥim</i> means to maintain cordial relations with one's blood relatives. This is a “duty” on all Muslims, even if their blood relatives do not reciprocate (i.e. even if they do not keep relations with you in return).
▪ <i>Sunnah</i>	The word points towards actions, norms, habits, practices and customs that were officiated through tradition dictated by the life and teachings of the Prophet <i>Muḥammad's</i> (P.B.U.H.).
▪ <i>Tafsīr</i>	Understanding and explaining a situation or text, but especially a commentary of explanation of the meanings of <i>Qur'ān</i> .
▪ <i>Taqwah</i>	Linguistically <i>Taqwah</i> means forbearance, fear and abstinence, but in the Islamic terminology, <i>Taqwah</i> has a distinct meaning. <i>Taqwah</i> is a high state of heart, which keeps one conscious of <i>Allāh's</i> presence and His Knowledge, and it motivates him to perform righteous deeds and avoid those, which are forbidden.
▪ <i>Tawbah</i>	Repentance; especially turning to <i>Allāh</i> to seek forgiveness.
▪ <i>Tawḥīd</i>	The belief of “ <i>Allāh's</i> Oneness”. This is a core Islamic tenet. Other doctrines and beliefs stem from it. Recognizing <i>Allāh's</i> oneness is the fundamental foundation for one's deliverance according to <i>Islām</i> .
▪ <i>Wājibāt</i>	A necessary part of the <i>Sharī'ah</i> and refers to recommended duties but not obligatory.

▪ <i>Yaqīn</i>	Absolute unshakeable certainty and certitude. [<i>‘Ilm Al Yaqīn</i>] - Knowledge of Certainty; is given by proof or evidence; [<i>‘Ayn Al Yaqīn</i>] - Source or Eye of Certainty; is given by witnessing and unveiling; and [<i>Ḥaqq Al Yaqīn</i>] -the Truth of Certainty; is knowledge obtained according to what the witnessed so wills.
▪ <i>Yathrib</i>	The former name of <i>Al Madīnah</i> in Saudi Arabia. When Prophet <i>Muḥammad</i> 's (P.B.U.H.) emigrated from <i>Makkah</i> to <i>Yathrib</i> , he arrived there, and it was renamed “ <i>Al Madīnah Al-Munawwarah</i> ” – i.e. “The Light-Filled City” - in his honour.
▪ <i>Zakāh</i>	Literally meaning, “purification”, <i>Zakāh</i> implies almsgiving tax, which is approximately 2.5% from a Muslim’s wealth, to be paid on an annual basis. <i>Zakāh</i> is one of five pillars that lay the foundation for <i>Islām</i> . <i>Zakāh</i> is distributed to the needy and the destitute and needy.
▪ <i>Zakāt Al Fiṭr</i>	An obligatory head tax imposed upon every believer who has the requisite means for his dependents and himself. It is paid annually at <i>Ramaḍān</i> ’s end before <i>‘Īd Al Fiṭr</i> .

CHAPTER 1: INTRODUCTION

Human motivation is a power magnet and has attracted the attention of psychologists, sociologists, anthropologists, psychoanalysts, and management thinkers since ancient times¹. Behaviour is based on the motives and motivation of human beings². Throughout different cultures, religion forms a foundation of shared values, governs individual behaviour and morals, and sustains a cultural identity³. Religious philosophy is not rooted in scientific theory, it still greatly influences human motivation, relationships, perceptions, and moral behaviour. It creates an understanding and shapes views on how an individual, in a particular religious belief, perceives the world and the people within⁴. Considering Jung's theory, Islamic principles on creation, life after death, and heaven and hell can be regarded as objective as they are shared by a quarter of the world's population. Fundamental human needs and desires drive one to act, motivate and influence the behaviours and actions to address those needs, such as hunger, thirst, or the desire to achieve.

1.1. Background of the Research

In general modern motivation psychology, the existence of the *soul* and its influence on human behaviour plays a lower significant role in motivating an individual, which is an essential concept in Islamic teachings⁵. This spiritual dimension is highlighted by Sengupta⁶, in her paper, *Growth in Human Motivation beyond Maslow*. She argues that human beings have both, biological and spiritual needs. Scholars in Islamic studies argue that “there are

¹ Hussain, M. G., and Anver Sherrif S. Y. *Islamic Theory of Motivation*. New York: Lambert Academic Publishing, 2011. Print.

² Alawneh, S. F. “Human Motivation: An Islamic Perspective.” *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

³ Pettigrew, Thomas F. *Personality and Social Structure: Social Psychological Contributions*. Handbook of Personality Psychology. Eds. Hogan, R., J. A. Johnson and S. R. Briggs. San Diego, CA, US: Academic Press, 1997. Print.

⁴ Smither, R. & Khorsandi, A. “The Implicit Personality Theory of Islām”. *Psychology of Religion and Spirituality*, 1.2, (2009): 81-96. Print.

⁵ Shakoor, Muhyid-Din. *Toward an Islamic Motivational Psychology*. New York: Prentice Hall, 1978. Print.

⁶ Sengupta, S. “Growth in Human Motivation: Beyond Maslow.” *The Indian Journal of Industrial Relations*, 47.1, July 2011. Print.

five general categories of needs: physiological, material, psychological, spiritual, and mental (or intellectual)⁷. The first two categories address the physical aspects while the latter three may be related to spirituality and the mental capacity for forming independent thought and perceptions of the world and the people within. This ability is granted solely to human beings by God Al-Mighty⁸.

Unlike God's other creations, human beings are blessed with dual natures (body and soul), naturally they follow different motives that exist to satiate both natures (biological, and psychological). Biological (or fundamental) motivations include basic human needs such as hunger, thirst, procreation or fornication, to name a few. Whereas, psychological motivations include achievement, desire to succeed, affiliation, curiosity among others. Besides these two types, another motive can be religion, which influences the behaviour of its followers⁹. Based on his studies, Reiss¹⁰ identified numerous basic desires that influence almost all human behaviour, motivates actions and defines personalities, these include:

“Idealism, physical activity, curiosity, power, eating, family, acceptance, independence, honour, romance, order, social contact, saving, vengeance, social status and tranquillity”.

Islām is a way of life given to mankind by Almighty *Allāh*, and a Muslim is directed to maintain peace in his/her daily life and is promised a reward in the form of paradise if they follow the teachings of *Allāh*, the creator. These teachings were revealed to mankind through Prophet Muḥammad and have been compiled in the shape of a book, the Holy *Qur'ān*¹¹. *Islām* offers a complete way of life; there is no aspect of life on which *Islām* does

⁷ Shariati, A. *On the Sociology of Islām*. Berkeley, CA: Mizan Press, 1979. Print.

⁸ Glaachi, M. *Studies in Islamic Economy*. Kuwait: Dār An-Nafā'is, 2000. Print.

⁹ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

¹⁰ Reiss, Steven. “Extrinsic and Intrinsic Motivation at 30: Unresolved Scientific Issues”. *The Behavior Analyst*, 28.1, (2005): 1-14. Print.

¹¹ Beg, A. *Islām: The Way of Life: Beliefs, Rituals, Customs, Society, Polity, Economy: A Brief Introduction*. Islamic Organization of North America, 2005. Print.

not offer guidance. It addresses motives and desires that few researchers claim human beings are governed by. It teaches how one perceives this mortal life and how to live it, from birth to death. It talks about the social and economic aspects, and physical and psychological well-being of individuals.¹²

1.1.1. Islamic Concept of Motivation

There are few non-Islamic concepts of motivation, which argue that all human beings have intrinsic and extrinsic motives and which influence their behaviour is well recognized in *Islām*. The Holy *Qur'ān* and *Hadīth* (sayings and actions of Prophet *Muḥammad*) have in numerous instances where, directly and indirectly, motivation has been provided for followers. Motivation exists in different forms in *Islām*, both positive and negative. Positive motivation encourages believers to perform certain actions and hence, achieve just rewards in this life and the hereafter, whereas negative motivation refrain Muslims from performing certain actions. The concept of negative motivation in *Islām* also caters to fear motivation, i.e. the believers are made fearful of the consequences of their actions that negate Islamic teachings¹³.

Allāh has created human beings for a purpose, which He knows best. *Allāh* has given us life itself is a form of motivation for followers of *Islām*. Furthermore, followers are motivated by faith in *Allāh* and His promises for a rewarding afterlife in Paradise¹⁴, love and fear of *Allāh*, the concept of hell and heaven and love of the Prophet¹⁵. All these aspects act as strong motivation factors for human beings to control and mould their behaviors so that they gain the pleasure and guidance of *Allāh* and obtain the rewards promised by Him.

¹² Ibid.

¹³ Kasule, O. H. "Concepts and Methods of Motivation in *Islām*." *Islamic Medical Education Resources, Tripod*, 2006. Web. 01st Mar. 2012. <<http://omarkasule.tripod.com/id202.html>>.

¹⁴ Ghauri, Mohammad, T., "Religious Motivation: A Multiplying Force". *The Dialogue*, 6.2, (2011): 103-123. Print.

¹⁵ Muslim H. *Ṣaḥīḥ Muslim. Kitāb Al-Jannah Wa Ṣīfat Na'īmihā Wa Ahlihā, Book 40*. Al Riyadh: Dār Ṭaybāh, 2006. Print.

An early example of motivation in *Islām* can be linked to the event of Adam and Eve, as stated in the Holy *Qur'ānic*^{16, 17} where Adam and Eve were warned from eating a certain fruit of a forbidden tree, but they disobeyed *Allāh* and were consequently punished. That was, of course, a negative motivation by Satan to trick Adam and Eve into disobeying the Lord and do something that they were prohibited to do (this event is discussed in detail in the literature review).

Some of the specific *Āyāt* and *Ḥadīth* mentioned below provide an idea to the reader as to how the Holy *Qur'ān* and *Ḥadīth* played a significant role in motivating people and influencing their behaviour. A simple example of how *Islām* through the Holy *Qur'ān* and the *Ḥadīth* motivates its followers is presented below with the help of *Āyah* 160 from the *Sūrat Al An 'ām* (6: 160)^{18,19,20}

○ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

The conceptual meaning of this *Āyah*, as found in different *Tafasyr*, is that on the day of judgement every human being will be held accountable for his/her good or bad deeds. A person who did good deeds, for each good deed done by him will receive ten good deeds and up to 700 good deeds as *Allāh* wishes to reward generously. Similarly, those who abstain from committing an evil deed are also rewarded. For the believers, the promise of *Allāh* is a motivation to refrain from doing evil deeds and to strive to do good as *Allāh* will reward multi-fold for their good deeds. The rewards announced by *Allāh* serve as strong motivation for believers and before doing any act, the commandment of *Allāh* plays a significant role on the minds of the followers and influences their behaviour. If a person acts in a certain

¹⁶ *Al Qur'ān, Sūrat Al A 'rāf* (7).

¹⁷ *Al Qur'ān, Sūrat Al Baqarah* (2).

¹⁸ Saadiqī, M. *Al Furqān Fī Tafsīr Al Qur'ān*. Tehran: Inteshaaraat Farhank Islāmi, 1989. Print.

¹⁹ *Al Baghdadi, S. Rūḥ Al Ma 'āni Fī Tafsīr Al Qur'ān Al 'Azīm Wa Al Sab 'i Al Mathāni*. Beirut: Al Risalah Publishing, 2010. Print.

²⁰ Al Turki A. *Tafsīr Al Ṭabarī - Vol. 10*. Saudi Arabia: Dār 'Ālam Al Kutub Al-'Lmiyyah, 2003. Print.

way, does *Allāh* become happy with him and reward him for good deeds or will earn the displeasure of *Allāh*. Will he be punished for his wrong actions? In *Āyah* 30 in the *Sūrat Al-Baqarah*^{21, 22} which is as follows:

○ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَنْتَ جَعَلُ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

“Behold, thy Lord said to the angels: I will create a vicegerent on earth. They said: Wilt Thou place therein one who will make mischief therein and shed blood? - Whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not”.

In this *Āyah*, *Allāh* talks about sending a guide and a motivator on earth to spread his message and motivate people to do good deeds and earn His pleasure and reward. The angels raised concerns about *Allāh*’s decision to send a Vicegerent (*Khalīfah*), but *Allāh*, the knower of things hidden and visible, past, present and future knows best, sent on earth many a vicegerent (*Khalīfah*) from generation to generation with the responsibility to spread the message of peace and motivate people to pray to *Allāh* and do good deeds to earn *Allāh*’s pleasure and gain rewards from Him. Then there is another *Āyah* in *Sūrat Yūnus* (10:2)²³ which is listed below. In this *Āyah*, the Prophet is presented as an inspiration for others to emulate and to follow in his footsteps. The inner meaning derived from this *Āyah* is that the Prophet is an exemplary role model for human beings, and they should derive inspiration from him and lead a life of faith and *Taqwah*.

○ اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَاۤ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرَ النَّاسَ وَبَشِّرَ الَّذِيْنَ ءَامَنُوْۤا اَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَٰفِرُوْنَ اِنَّ هٰذَا لَسَلْحَرٌ مُّبِيْنٌ

²¹ Shoaib, H & Mostafa, M. *Tafsīr Ibn Kathīr*. Beirut, Lebanon: Al Juzu’ Al Awwal, Al Risālah Al ‘Alamiyah Publishing, 2010. Print.

²² Al Qaysī, M. *Tafsīr Al Hidāyah ‘La Bulwgh Al Nihāyah*. University of Sharjah, 2008. Print.

²³ Abdullāh, Yusuf, A. “Holy *Qur’ān* Translation in English.” *Muslimaccess.com*. Web. (Accessed 25th May 2010). <<http://www.muslimaccess.com/quraan/translations/yusufali/>>.

“Is it a matter of wonderment to men that we have sent our inspiration to a man from among them? - That he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of truth. (But) say the Unbelievers: This is indeed an evident sorcerer!”

Another *Āyah* in *Sūrat Al Baqarah* (1:148) provides motivation for human beings to strive to do good deeds and vie with fellow human beings in doing good deeds.

○ وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّبُهَا فَاسْتَغِيْبُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“To each is a goal to which Allāh turns him; then strive together (as in a race) towards all that is good. Whosoever you are, Allāh will bring you together. For Allāh hath power over all things”²⁴.

In *Āyah* 133 from *Sūrat Āli ‘Imrān*^{25,26} Allāh encourages and motivates His followers to compete with one another to seek His forgiveness and pleasure.

○ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil)”.

In this *Āyah*, Allāh encourages people to compete with one another and to seek forgiveness from Him and gain His favour. Through this *Āyah*, Allāh motivates His followers by highlighting the reward of paradise that is as wide as the heavens and earth. For the followers, these instructions and promises provide an added motivation to do good deeds and seek His forgiveness.

²⁴ Ibid.

²⁵ Shoaib, H. & Mostafa, M. *Tafsīr Ibn Kathīr*. Beirut, Lebanon: Al Juzu’ Al Awwal, Al Risālah Al ‘Alamiyah Publishing, 2010. Print.

²⁶ Assadi, A. *Tafsīr Al Karīm Al Reḥmān Fī Tafsīr Kalām Al Mannān*. Dār Ibn Al Jawzī, 2001. Print.

In *Āyah 21 Sūrat Al Aḥzāb* (30: 21), *Allāh* highlights the perfect conduct of the Prophet. He presents him as a role model and commands people to emulate his conduct if they have hope in *Allāh* and the final day of judgement.

○ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Ye have indeed in the Messenger of Allāh a beautiful pattern (of conduct) for any one whose hope is in Allāh and the Final Day, and who engages much in the Praise of Allāh”²⁷.

Similarly, some *Ḥadīth* also motivates the followers to do well and avoid the path of evil by offering positive inducements and warning of negative punishments. *Riyādh Uṣ-Ṣāliḥīn*, the book compiled by *Imām An-Nawawī*, presents 1,896 *Ḥadīth* covering various aspects of the way of life of the Prophet and his teachings²⁸.

In the *Ḥadīth* mentioned below, the followers are encouraged to seek knowledge and get rewarded for their efforts.

*If anyone pursues a path in search of knowledge, Allāh will thereby make easy for him the path to Paradise and the angels spread their wings from good pleasure with one who seeks knowledge and all the inhabitants of the heaven and the earth, even fish in the depth of water, will ask forgiveness from Him*²⁹.

In another *Ḥadīth*, the Messenger of God says: Give the employee his wages before his sweat dries³⁰. This *Ḥadīth* highlights the importance of justice and to respect the rights

²⁷ Abdullāh, Yusuf, A. “Holy *Qur’ān* Translation in English.” *Muslimaccess.com*. Web. 25th May 2010. <<http://www.muslimaccess.com/quraan/translations/yusufali/>>.

²⁸ An-Nawawī AY. *Riyādh Uṣ-Ṣāliḥīn*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors, 1999. Print.

²⁹ Al Tirmidhī. *Sunan Al Tirmidhī, Ḥadīth Number 2683*. Cairo: Maṭba‘at Mustafa Al Bab Al Halabi, 1975. Print.

³⁰ Ibn Mājah. *Sunan Ibn Mājah - Ḥadīth Number 2443*. Eds., ‘Abed Al Baqī, M. F., Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī. 1995. Print.

of people, and when the dues of the people are given to them on time as they become owned then there is no room for discontent, and it will naturally motivate people to work diligently. The above mentioned Holy *Qur'ān Āyāt* and *Ḥadīth* are presented simply as examples to showcase how the Holy *Qur'ān* and *Ḥadīth* influence human behaviour through a system of rewards and punishment, and espouse the followers to do good deeds and avoid sinful behaviour.

Good moral behaviour is the basis of a successful life. The Holy *Qur'ān* describes Muslims as *true believers* when it says: “Believers are they who fear God and fear nothing else”³¹. However, in real life, sometimes situations arise that put one into a moral dilemma. In such cases the motivation of reward and punishment offered by the Holy *Qur'ān* and *Ḥadīth*, helps immensely in influencing human behaviour. It plays a significant role in guiding human behaviour because basic human psyche operates on the basis of *reward and punishment*. Skinner, one of the most influential modern behavioural psychologist, in his work, *Beyond Freedom and Dignity*³², based on his well-known experimental work on reinforcement and operant conditioning, concludes that behaviours that we call “right” or “wrong” are not due to any real good or bad intentions. Nor, are they due to any innate knowledge of right or wrong but they are simply due to contingencies involving many kinds of positive and negative reinforcements, rewards and punishments. Drawing parallels with Skinner's work, *Islām*, as a religious agency with a high number of religious rules and norms, uses positive and negative reinforcement to guide and influence an individual's behaviour.

³¹ Nazri, M. K. et al. “The Concept of Rewards and Punishments in Religion: A Special Reference to Kitāb Al Adab of Ṣaḥīḥ Al Bukhārī”. *World Journal of Islamic History and Civilization*, 1.4, 2011. Print.

³² Marwell, Gerald, and B. F. Skinner. “Beyond Freedom and Dignity”. *Contemporary Sociology*, 1.1, (1972): 19. Web.

Skinner's theory is further supported by Silberman³³, who stated that adherence to religious traditions and institutions can influence an individual's behaviour, thinking, and emotions.

Human beings have free will and are endowed with intellect and with it they can exercise control over material matters and distinguish and discriminate between fair and foul, righteous and unrighteous. The biggest motivation behind every action of a Muslim is the pleasure of *Allāh*. *Allāh* knows all and sees all. This very belief transforms the intentions and motivations a Muslim might have for doing things and stops a person from doing anything that will earn him the displeasure of the Supreme Being³⁴. Intention to perform any good deed for the pleasure of *Allāh* will lead the doer to paradise and keep him away from hell; as narrated by *Abū Sa'id*, Apostle of *Allāh* said, if anyone fasts for the pleasure of *Allāh*, indeed his face will be kept away from fire for 70 years³⁵.

1.1.2. Concept of Motivation in Literature

According to Sage (1977)³⁶, "Motivation can be defined as the direction and intensity of ones' effort". The concept of motivation suggests why a person behaves or acts in a certain way. It is motivation which sets a direction for individuals and determines why they act as they do. A person is encouraged to act in a certain way only if there is a driving force for individuals which compels them to direct their efforts in a particular direction and perform actions that will get them the results they are expecting³⁷. The concept of motivation can be studied in any setting where an individual is behaving in a certain way because of some motive. It can be studied in all settings because we, human beings, have an implicit or

³³ Silberman, I. "Spiritual Role Modeling: The Teaching of Meaning Systems". *International Journal for the Psychology of Religion*, 13.3, (2003): 175-195. Print.

³⁴ Maqsood, R. W. *Islām*. Oxford: Heinemann Educational, p. 82, 1995. Print.

³⁵ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī. Volume 4. Book 52. Number 93*. Beirut: Dār Iḥyā' Al Turāth Al 'Arabī, 1981. Print.

³⁶ Sage, G. *Introduction to Motor Behaviour: A Neuropsychological Approach*. 2nd Ed. Reading, MA: Addison-Wesley, 1977. Print.

³⁷ McClelland, D. C. *Assessing Human Motivation*. New York: General Learning Press, 1971. Print.

explicit purpose behind our actions. People eat to fulfil hunger; study to get good jobs and economic stability, marry to have a companion and obey God to get the bounties in life now and hereafter.

Few theories of motivation, such as incentive theory³⁸, Arousal Theory³⁹, intrinsic and extrinsic motivation theory⁴⁰, and Maslow's Hierarchy of needs theory^{41,42,43} support this view. Needs theory in *Islām* is known as *Maqāṣid Al Sharī'ah*⁴⁴, which is advocated by scholars, such as Aḥmad Raysuni and Jasser Auda. This *theory of needs* according to Islamic perspective outlines three distinct levels of needs. The lowest level is known as *Aḍ-Ḍarūrīyāt* which represents the basic survival needs. Then comes *Al Ḥājīyāt* which are the complimentary ones. The last level of need is *At-Taḥṣīnyāt* which outline extra needs without which humans can survive but after achieving a certain level in life, these needs get aroused⁴⁵. Each of these needs is explored further in the 'literature review' chapter, whereas their comparison with the concept of motivation in *Islām* is given in 'findings and discussion' chapter. Few researchers on motivation argue that the notion of motivation ignores spiritual needs in human beings.

Motivation is an important concept in *Islām*. It offers Muslims a stimulus to worship *Allāh* and perform good deeds. There is a strong stimulus provided by the promise of *Jannah* from *Allāh* that Muslims are encouraged to perform good deeds and get bounties that *Allāh* has promised in the life hereafter. There are contemporary theories of motivation which try

³⁸ Toates, F.M. "The Control of Ingestive Behaviour by Internal and External Stimuli". *Theoretical Review Appetite*, 2, (1981):35-50. Print.

³⁹ Hall, C. S. & Lindsey, G. *Theories of Personality*. New York: Wiley, 1957. Print.

⁴⁰ White, R. W. "Motivation Reconsidered." *Psychological Review* 66, (1959):297-333. Print.

⁴¹ Maslow, A. H. *Motivation and Personality*. 1st Ed. New York: Harper & Row, 1954. Print.

⁴² Schermerhorn, J. et al. *Organizational Behaviour*. Queensland: John Wiley Publishing, 2011. Print.

⁴³ Kitchin, D. *An Introduction to Organisational Behaviour for Managers and Engineers*. Houston TX: Elsevier Publishing, p. 67-68, 2010. Print.

⁴⁴ Jasser, Auda. "Maqāṣid Al Sharī'ah as Philosophy of Islamic Law". *A Systems Approach*. London: International Institute of Islamic Thought, 2008. Print.

⁴⁵ Aḥmad, Raysuni. *Imām Al Shāṭibī's Theory on the Higher Objectives and Intents of Islamic Law*. Kuala Lumpur: Islamic Book Trust, p. 38-45, 2006. Print.

to predict human behaviour as to why people perform certain actions and not others. Some of the preliminary works on motivation includes ‘Drive Theory⁴⁶’ which suggests that humans have a drive to do something and once that action is fulfilled and needs to be sated, they become constant; these drives include inner irritations, such as hunger, thirst, and sex drives. This theory is weak as it only addresses internal irritations and neglects external stimuli that can influence certain behaviour; furthermore, it also does not specify an action. Similarly, this theory also does not talk about guidance which is again a motivation for humans to act in a certain way to achieve a certain state, whereas in *Islām* there is specific guidance that also suggests actions, i.e. what should be done to satisfy a certain need. Another thing is that this theory ignores the concept of negative motivation and only talks about increased efforts to reduce stimulation or irritation. In *Islām*, there is a concept of negative motivation as well which stop humans from performing actions that are prohibited to satisfy a need and reduce stimulation.

Modern theories of motivation fail to cater to an important aspect of human life, the soul, and the *needs of the soul*. All modern theories are focused solely on the worldly needs and their satisfaction; even the need categorization is more or less focused on worldly, physiological and psychological needs. There is no mention of religious/ soul needs and motives. Hence, this is a fundamental and crucial difference between the concept of motivation in *Islām* and in that of modern motivation theories.

1.2. Problem Statement

Various researchers and psychologists, since the late 18th century, have been developing explanations for human behaviour, elements that affect them and solutions for

⁴⁶ Seward, J. “Drive, Incentive, and Reinforcement”. *Psychological Review*, 63, 1956. Print.

the lack of motivation⁴⁷. Some of these theorists did not consider human psychology as an important factor to be analysed and believed in material gains and control as the only solution to increasing motivation, especially in employees⁴⁸. However, most of these theories lack real concern for human beings and their inner self. The ultimate goal of all these theories is to motivate a person to work harder, to his or her full potential, to generate profits and other worldly gains. Significant to this, there is also a need to analyse the comparative factors that trigger motivation with the foundation as *Islām* and supported by the concepts of motivation in Christianity and Judaism. What is lacking in the literature is the deep study and analysis of spiritual elements in human life, across these religions. With religion being a prime facet of life and the key towards motivation, it plays a crucial role in driving the motivation of an individual. In *Islām*, it is achieved through the concept of a soul. Spiritual elements refer to religious psychology and beliefs that play a significant role in human life.

However, few studies exist on how religious beliefs and faith in a supreme being motivates people. This study intends to present the significance of religious and spiritual motives in the application of principles of motivation in human behaviour by studying the concept from an Islamic perspective, and across Christianity and Judaism. The concept of motivation in *Islām* will be studied in the light of the Holy *Qur'ān*, *Ḥadīth* (Prophet's sayings), and the *Sunnah* (the life of Prophet), while in Christianity and Judaism, it will be explored through the Bible. The addition of the comparative element to this study bring value not only in understanding the concept of motivation through multi-religious perspective, but also, widening the scope to integrate critical review on how significant is the role of motivation for a human being.

⁴⁷ Volet, S. & Jarvela, S. *Motivation in Learning Contexts: Theoretical and Methodological Implications*. West Yorkshire: Emerald Group Publishing, 2005. Print.

⁴⁸ Miller, W. R. & Delaney, H. D. "Judeo-Christian: Perspective on Psychology: Human Nature, Motivation and Change". *American Psychological Association*, 2005. Print.

1.3. Aims of the Research

The major aim of the research is to explore the concept of motivation in three major religions - *Islām*, Judaism and Christianity.

1.4. Objectives of the Research

The objectives of the research are as follows:

- To explore the concept of motivation in *Islām*
- To identify the similarities and differences in the concept of motivation in *Islām*, Judaism and Christianity
- To identify and examine how Judaism and Christianity address the concept of motivation to its followers in comparison to *Islām*

1.5. Research Questions

This research study aimed to answer the following research questions:

1. How does *Islām* endorse the concept of motivation?
2. What is the concept of motivation in Judaism and Christianity?
3. How *Islām* differentiates in motivating its followers from other religions?

1.6. Significance of the Study

There are many reasons why this researcher has selected this subject for the study. The first and foremost reason to conduct research in this area is to explore the concept of motivation in the light of *Islām* followed by a comparative analysis of Christianity and Judaism. It will not only provide a deep understanding of the topic but also give the

researcher an opportunity to study *Islām* more intricately and from an exploratory perspective. Studying *Islām* is important, as it is the religion of a vast majority of people on Earth and also because of its significant contribution to the civilization and development of the world.

Islām is the divine message to mankind and is the last of the monotheistic religions revealed by God through His chosen messengers, His Prophets. The revelations began with *'Ibrahīm* (Abraham) and ended with *Muḥammad* (P.B.U.H.)⁴⁹. Since motivation from an Islamic perspective is not widely researched⁵⁰ and is relatively a new area of research, this study intends to fill the gap in the literature on this subject. It will be implemented through a comprehensive study and analysis of significant motivational instances in the Holy *Qur'ān*, *Ḥadīth* and *Sunnah*.

This research seeks to study in depth the concept of the continuous stimulus offered by *Islām* in the lives of its followers, to act as ordained by *Allāh*. Based on the study, the researcher aims to highlight the positive contributions made by *Islām* in ensuring peace through its concept of motivation. It utilizes positive and negative inducements and warnings, promoting equality and encouraging human development for over 1400 years. Human development is possible when peace exists, and *Islām* through the Holy *Qur'ān*, *Ḥadīth* and *Sunnah*, has played a significant role in motivating people. It utilised a system of positive and negative incentives to control their instincts and behaviour in a way that pleases *Allāh*.

Through this study, this research aims to encourage debate on the significant contribution made by *Islām* in guiding human behavior. The researcher also analyzes how

⁴⁹ Center for International Cultural Studies Iran. *What is Islām?* Tehran: Al Hodā, p. 16, 2001. Print.

⁵⁰ Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

this contribution is similar or different in its approach to other religions such as Christianity and Judaism. The concepts of motivation have recently been put forward by modern psychologists like Skinner. However, *Islām* has addressed these long before in the Holy *Qur'ān* to motivate and guide human beings on a daily basis to live a righteous life. Positive and negative motivational techniques were time and again stressed in the Holy *Qur'ān*, *Ḥadīth* and the *Sunnah*. Islamic scholars, such as *Imām Abū Ishāq As-Shāṭibī* (1388 AC)⁵¹, taught about the different levels of *Maqāṣid Al Shari'ah* which is similar to Maslow's Theory of Needs.

Al Māwardī discussed the hierarchical features of human needs and can be considered as the precedent on which Maslow's Theory is based⁵². This study aims to consider and highlight the Islamic intellectual heritage that has not received due importance. Finally, this research study has major implications for the relationship between God and man, on society, as well as in the organisational context.

1.7. Limitations of the Research

Islām, the Holy *Qur'ān* and *Ḥadīth* encompass a subject area that is so vast that a single piece of research may not be able to do justice to the subject. It is the endeavour to put in sincere effort and seek the guidance of *Allāh*. Another challenge is the dearth of extensive resources on the subject of motivation from an Islamic perspective. Due to reasons beyond comprehension this subject has received scant attention from Islamic scholars, even though the Holy *Qur'ān*, *Ḥadīth* and *Sunnah* are full of instances that motivate and guide human behaviour. Books, where available, are mostly in Arabic and translating them is a

⁵¹ Crane, R. D. *Maqasid Al Shari'ah. A Strategy to Rehabilitate Religion in America*. Eightieth Birthday Celebration Lecture, International Institute of Islamic Thought, Herndon, USA, 2009. Print.

⁵² Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

challenge.

1.8. Research Methodology

The qualitative method was chosen to gather and organize the data used to support the legitimacy, significance and applicability of this dissertation.

1.8.1 Source Data

Source data mined from books, magazines, academic databases and electronic libraries formed the root thesis that societal beliefs sponsored by religious motivation are similar in many ways concerning to three (3) monotheistic religions, *Islām*, *Christianity* and *Judaism* with specific attention given to the motivating characteristics that drive *Islamic* belief.

Since this is an examination on the idea of motivation in Islām, and relative similarities contained in Christianity and Judaism, the primary source data used are verses, in part, or in its entirety, from the Holy *Qur'ān*, the Holy *Bible* and the Holy *Torah*. Research and perspectives of distinctive writers, researchers and institutional published works were also used.

1.8.2 Core Concepts

The core concept of this thesis is to first define the meaning of motivation, and then to extract the elements of motivation from the Holy *Qur'ān* and Holy *Ḥadīth* and by example the life of the *Prophet Muḥammad* (P.B.U.H.). This core concept is demonstrated in all of the chapters of this dissertation. This study also promotes the idea that similar motivational strategies are shared by all three primary religions and *Islām's* motivation of its followers is of such significance that it warrants independent study.

Objective consideration was given to the extent in which religion will impact social norms, from laws and regulations to cultural values and heritage. The greater the involvement, the greater the motivation required to sustain the faith of that religion. This concept universally applies to all sects and sub-groups of the parent religion.

1.8.3 Approach

The methods used to develop the factors and elements of motivation were primarily derived from individual verses of the Holy *Qur'ān*. Also used were interpretive works such as the *Tafsīr* to translate the meanings of verses which are related to motivation in the Holy *Qur'ān*.

Specific verses that talked about rewards like paradise – meaning *Allāh* is preparing a place for Muslims which defines the motivation of Islamic behavior were thoroughly examined and scrutinized for applicability and contribution to the core concepts of this thesis.

Precise examples from applicable literature were used to qualitatively support the methodology used – particularly examples from the *Ḥadīth* and its impact on believers as a motivational tool. In the *Ḥadīth* there are many different types of motivating factors – that help Muslims to follow *Islām* and the Prophet (P.B.U.H.),

Reference to the pillars of *Īmān* which represents the whole life of the Muslim were included in the development of this work.

An example of the core concepts examined in part and in whole would be the First pillar: faith in *Allāh*. When you are having faith in *Allāh* – you will try to love him and

implement what he said. Dedication to the pillars of *Īmān* is a result of motivating factors influencing your daily activities.

1.8.4 Non-Islamic Concepts

Some non-Islamic concepts of motivation, which argue that all human beings have intrinsic and extrinsic motives which influence behavior is recognized and noted. The subject of intrinsic and extrinsic motives resulting in positive or negative conduct are demonstrated throughout the thesis.

Considering free will, intellect and the ability to exercise control distinguishing between fair and foul, righteous and un-righteous. The biggest motivation behind every action of a Muslim is the pleasure of *Allāh*. *Allāh* knows all and sees all.

Motivation is an important concept in *Islām*. It offers Muslims a stimulus to worship *Allāh* and perform good deeds. There is a strong stimulus provided by the promise of Jannah from *Allāh* that the Muslims are encouraged to perform good deeds and get bounties that *Allāh* has promised in the life hereafter. There are contemporary theories of motivation which try to predict human behavior as to why human beings perform certain actions and not others. Some of the preliminary works on motivation includes ‘Drive Theory’ which suggests that humans have a drive to do something and once that action is fulfilled and need sated, they become constant; these drives include inner irritations, such as hunger, thirst, and sex drives.

Exploring the concept of motivation, from both Islamic and theoretical perspective, the chapter forms a foreground for the research. It provides valuable insights into the modern concepts of motivation, the motivation theories and its types, types of motivation in *Islām*

and introduction to *Islām*, the life of Prophet *Muḥammad* (P.B.U.H.), and the history of motivation in *Islām*. The chapter also sheds light on how the concept of motivation is perceived in Christianity and the Jewish culture, and the role it plays in the life of an individual.

1.8.5 Chapter Outline

Chapter one ‘Introduction’ provides the primary concepts that support the thesis and outlines the aim of the research as well as the significance and limitations presented by topic. The introduction also incorporates the main objectives that will be repeated in greater detail throughout the dissertation.

Chapter two ‘Literature Review’ examines several motivating factors and the manner in which they can influence a person’s drive to act. This paragraph also provides an explanation of the theoretical framework used to determine antiquated and modern definitions of needs. Such as need driven motivation that can be either negative or positive, depending on the driving forces and their nature. This chapter explores driving forces that instigate motivation like force, coercion, fear, and need. These forces are also classified by some researchers as pleasant and painful. However, the effect of a negative motivation can result in positive motivation as well. Positive motivation refers to motivation that is the resultant of a positive reinforcement, such as the pursuit of success, achievement of good performance, or creation of good and useful things in life. This concept is explored in great detail in chapter two. Also explored are the consequences imposed, by self or others, resulting from Negative motivation which occur when actions are done because of adverse effects or drivers like fear and coercion. For instance, the fear of losing life can force a person to look for food and shelter. Enforcement by evil sources can result in negative actions like theft, murder, and immoral acts.

This chapter presents an overview of the concept of motivation in *Islām*, Christianity and Judaism, discussing various theories of motivation. It includes the Drive Theory, Incentive Theory, Arousal Theory, Intrinsic and Extrinsic Theory, and Maslow's Theory of Hierarchy of Needs. Furthermore, research papers by authors such as Alawneh, Ather and Hoque, Alias and Shamsudin, Abbas Ali, Robert Crane, and *Al Qurānī*⁵³ on Islamic motivation are discussed and analyzed. The work of Islamic scholars in understanding human behavior, such as the *Maqāṣid Al Sharī'ah*, different levels of human existence, as outlined in the Holy *Qur'ān*, are discussed as well. Notably, *Islām* through the Holy *Qur'ān*, *Ḥadīth* and *Sunnah* has molded human behavior through *Īmān*, the life of the Prophet, and through positive and negative motivation. It also includes concepts of love and fear of *Allāh*, love of the Prophet, the concept of heaven and hell and promises of rewards for good deeds done and punishment for wrong deeds. This chapter also provides a thought-provoking introduction to *Islām* and the life and teachings of Prophet *Muḥammad* (P.B.U.H.), and it explains the types and history of motivation in *Islām*.

Chapter three 'Findings of the Research' determines how the Holy *Qur'ān*, *Ḥadīth* and *Sunnah* motivates and guides human behaviour. This chapter presents both, to discuss the results and support it with evidence from Islamic perspectives. Supportive of these results, a comparative analysis will be integrated with the evaluation of the concept of motivation in Christianity and Judaism, analysing the similarities and differences. This chapter is divided into several sections to cover various aspects where the concept of motivation can be studied. It also presents an Islamic model of motivation on the basis of the study conducted on different aspects of *Islām*.

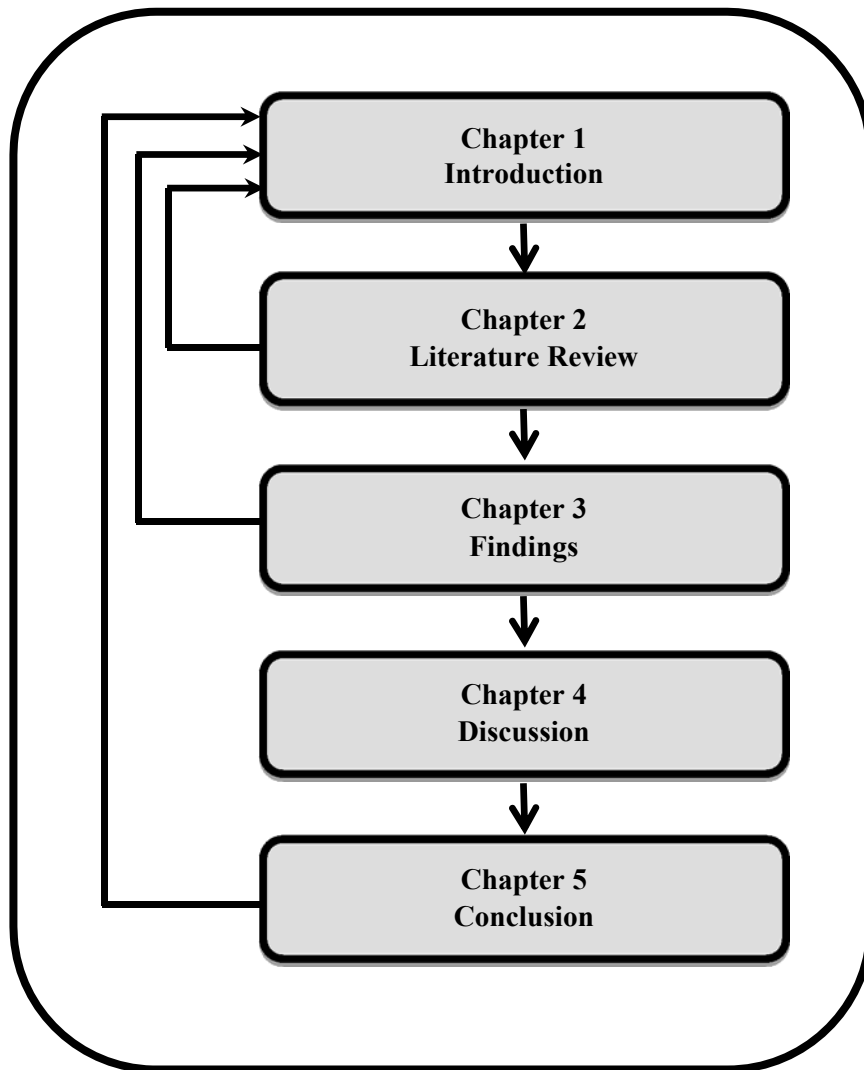
⁵³ Al Qurānī, 'Ā'id. *Don't Be Sad*. 2nd Ed. Trans. Faiyṣal Ibn Muḥammad. Riyadh: International Islamic Publishing House, 2005. Print.

The Pillars of *Īmān* and the motivation to follow them are outlined here and discussed in detail, particularly the relationship of good versus evil and how the pillars motivate individuals to choose well.

One of the measures of an action, as identified in *Islām*, is the concept of reward and punishment, which drives the motivation of an individual. However, in Christianity it is categorized into standards that can be acceptable or unacceptable, thereby validating the motivational force and the action made. An acceptable action, as per the teachings of *Bible*, such as ‘Love thy Neighbour’ motivates an individual to engage in a positive and constructive behaviour with other individuals. In reward, God validates his/her action and is pleased with him/her. This concept of result-oriented action in Christianity is rooted through the motivation an individual had towards Jesus. It drives leaders to link every action with the teachings of the *Christ*. This linkage is rather fluid.

Chapter four ‘Discussion’, introduces the point of convergence between psychology and religion and the lure of good deeds as related to the promise of *Allāh*, such as the rewards reaped when helping the poor or exercising compassion and forgiveness. Additionally, this chapter discusses the pitfalls of misguided motivation and the impact on ones beliefs. Specific examples of how *Islām* has motivated individuals are highlighted such as the *Battle of Badr* or the great migration from *Makkah* to *Al Madīnah*.

Chapter five ‘Conclusion’ summarizes the entire thesis with definitive assumptions. It also presents implications and directions for future studies.



Structure and Flow of Dissertation

CHAPTER 2: LITERATURE REVIEW

“Don’t let anyone tell you that the time spent on motivation is long and fruitless”

Patrick Forsyth⁵⁴.

2.1 Introduction

This chapter presents a critical review of the existing literature on the current topic of study. As this research is based on secondary qualitative data, this chapter will reflect upon the basic concepts that contribute to the findings and discussions in the other chapters. Exploring the concept of motivation, from both Islamic and theoretical perspective, the chapter forms a foreground for the research. It provides valuable insights into the modern concepts of motivation, the motivation theories and its types, types of motivation in *Islām* and introduction to *Islām*, the life of Prophet *Muḥammad* (P.B.U.H.), and the history of motivation in *Islām*. The chapter also sheds light on how the concept of motivation is perceived in Christianity and the Jewish culture, and the role it plays in the life of an individual.

2.2 Motivation – An Overview

Motivation is the force that initiates, leads and establishes a goal-oriented behaviour – an action. It is a drive that decides the direction in which humans excel and answers why that particular direction pursued in the first place. Robert C. Beck⁵⁵ wrote, *“Motivation is a theoretical concept that accounts for why people (or animals) choose to engage in particular behaviours at particular times.”* It has to do with “why” i.e. why an individual selects a

⁵⁴Al Hammadi, A. *The Magnificence of Motivation*. Dubai: Qurtuba Publishing and Distribution. 2011. Print.

⁵⁵ Beck, R. *Motivation: Theories and Principles*. New Jersey: Prentice Hall. 2003. Print.

certain course of action and has preferred it over other courses that could be taken⁵⁶. This “why” is the motivation; however, this “why” is half answered by motivational theorists⁵⁷.

In the daily lives, people face motivation and motivating factors constantly. Jobs motivates primarily to earn money to provide sustenance and protection to the family. Even if one gets tired, reward in the form of salary, as well as the well-being of the family, pushes us towards performing well on the job. Motivation requires strong faith in one's actions, ability and mission to pull it off in the end. It also serves as the success factor as the highest level of motivation is observed in great leaders. Great leaders are those that put aside the comforts and luxuries of life to work towards the betterment of their people and followers⁵⁸. On the other hand, people with a lack of motivation have lower enthusiasm and zest to achieve the higher rank as the leaders and, therefore, remain more concerned with their needs and desires. Such individuals exist at a lower level of the needs hierarchy where motivation is restricted to personal gains with a negative attitude towards life as they keep on pursuing lower level or fundamental needs⁵⁹.

Early researchers on human behaviour, such as McDougall argued that a set of basic instincts and drives guide human, as well as animal behaviour. His approach is reflected in modern ethological approaches to fundamental behavioural systems, such as aggression and parenting⁶⁰. Later, Sigmund Freud⁶¹ developed the psychodynamic theory that focussed on how behaviour is influenced by latent and unconscious drives of the individual. The ability

⁵⁶ McClelland, D. C. *Human Motivation*. Cambridge: Cambridge University Press, 1987. Print.

⁵⁷ White, R. W. “Motivation Reconsidered.” *Psychological Review* 66, (1959):297-333. Print.

⁵⁸ John, Baldoni. *Great Motivation Secrets of Great Leaders*. New York: McGraw Hill Professional, 2005. Print.

⁵⁹ *Ibid.* p. 13.

⁶⁰ Heckhausen, J. “Evolutionary Perspectives on Human Motivation.” *The American Behavioral Scientist*, 43.6, (2000): 1015. Print.

⁶¹ Freud, Sigmund. *The Ego and the Id*. New York: W.W. Norton and Company. 1923. Print.

to adjust or change instinctual behaviour to changing environmental conditions is a crucial feature of human conduct.

2.2.1 Definition of Motivation

All human beings have their unique set of needs and desires that prompt them towards particular actions. These needs and desires are the factors that motivate a person. The word, “motivation”, is derived from Latin which means “to move”. It represents the psychological processes that are goal-directed in the human beings⁶². Motivation also represents a driving force that propels a human being to achieve an outcome. It can be in the form of an emotional or mental desire for reward, recognition, or inner satisfaction. It is a force/forces that build and increase enthusiasm and persistence to pursue a path of action. There are many factors that determine the actions or behaviours of humans. These include the unconscious intents, skills, and abilities of a human being to perform a certain task or choose a certain course of action.

“Motivated behaviour is goal-directed behaviour”. Motivation is also defined as “the process of instigating and sustaining goal-directed behaviour”. Motivation is defined as, “the driving force behind behaviour that leads us to pursue some things and avoid others⁶³”. However, these are simple definitions of motivation. Motivation can further be defined as “the process that determines the reinforcement value of an outcome and renders an on-going support strengthening the will of an individual to achieve a cause or reward”. It is why humans prefer to select one thing over another or one action over another at a particular time.

⁶² Abbas, Ali & David, Weir. “Islamic Perspectives on Management and Organization.” *Journal of Management, Spirituality & Religion*. 2.3., (2005): 410-415. Informaworld. Web. 25 May 2010.

⁶³ Abdur, R. et al. *Muhammad the Prophet*. Singapore: Pustaka Nasional Pte Ltd, 1988: 505. Print.

There are various theories of motivation; each of them is briefly presented below under the heading, “Theories of Motivation⁶⁴”.

Some authors have highlighted the role played by religion in motivating human beings and guiding their behaviour. Pargament and Mahoney argue that, “the inner search for the ‘sacred’, may direct the activities/relationships found every day, thus giving them significance⁶⁵”. On the other hand, Silberman argues that “adhering to religious rules can also influence an individual’s behaviour, emotions and thinking⁶⁶”. Tix and Frazier state that, “there is growing evidence on the role of religious goals in positive human functioning as well as subjective well-being⁶⁷”. Jung argued “religion has a positive impact” and he specifically encouraged the religious practice⁶⁸. Gordon Allport also explored how human psychology and religion interacted⁶⁹.

2.2.2 Meaning of Motivation - Islamic Perspective

The perspective of motivation theories varies considerably from an Islamic viewpoint. Motivation, as defined by contemporary psychologists from across the globe, refers to a driving force that propels people towards an action or behaviour resulting from a particular need, desire or achievement⁷⁰. Religion is considered as a cultural phenomenon invented to meet social needs, such as the need for moral order, for role models, to belong, and also, the necessity of esteem and self-actualization⁷¹. There is no reference at all to the

⁶⁴ Abu, El Fadl, K. “Terrorism Is at Odds with Islamic Tradition.” *Los Angeles Times*. 2001. Web. <<http://articles.latimes.com/2001/aug/22/local/me-36804>>.

⁶⁵ Pargament, K. I., and Annette Mahoney. “Sacred Matters: Sanctification as a Vital Topic for the Psychology of Religion”. *International Journal for the Psychology of Religion*, 15.3, (2005): 179-198. Print.

⁶⁶ Silberman, I. “Spiritual Role Modeling: The Teaching of Meaning Systems”. *International Journal for the Psychology of Religion*, 13.3, (2003): 175-195. Print.

⁶⁷ Tix, A. P. & Frazier, P. A. “Mediation and Moderation of the Relationship between Intrinsic Religiousness and Mental Health.” *Personality and Social Psychology Bulletin*, 31, (2005): 295-306. Print.

⁶⁸ Jung, C. G. *The Archetypes and the Collective Unconscious*. Princeton: Bollingen, 1954. Print.

⁶⁹ Allport, G. W., and J. Michael Ross. Personal Religious Orientation and Prejudice. *Journal of Personality and Social Psychology* 5.4, (1967): 432-443. Web.

⁷⁰ Young, P. T. *Motivation of Behaviour*. New York: John Wiley & Sons, 1936. Print.

⁷¹ Porter, Brian & Vander Veen, Steve. “Motivation from a Christian Perspective.” *The Journal of Biblical Integration in Business* 1, (2011): 32. Print.

elements of the soul and faith and its impact on motivation. However, the meaning of motivation, as perceived by *Islām*, includes religious and spiritual motives besides simply biological motives.

When understanding the meaning of human motivation, one must note the dual nature of human beings: the body and the psyche. These can also be studied under biological and psychological motives⁷². The psychobiological perspective helps to understand the concept in a better light⁷³. The biological motives that can influence human actions are primary motives or basic needs, such as sex, thirst, and hunger. Psychological motives, on the other hand, as per the perspective of motivation theories, include secondary motives, such as achievement, manipulation, affiliation, exploration, curiosity and control. However, according to Islamic or Arabic concept of motivation, the psychological motives must also include religious factors that impact human deeds and behaviour⁷⁴. The inclusion of spiritual and religious motives can only make understand the true meaning of motivation, this being an area of research where researchers fall short^{75,76}. It is true that the impact of religious motives varies from person to person, depending on their level of *Īmān*^{77,78}.

Islamic perspective provides comprehensive ideas about human behaviour and the reasons for human existence. Information regarding why people exist in this world is enough to understand the concept and importance of motivation in every task that is performed⁷⁹.

⁷² Grossman, S. P., "Motivation." In G. Adelman, (Ed.), *Encyclopedia of Neuroscience*, (1988):60-65. Print.

⁷³ Barker, L. M. *Learning and Behaviour: A Psychobiological Perspective*. New York: Macmillan, 1994. Print.

⁷⁴ Zainuddin, R. "Human Motivation: In the Sufi Tradition". In Husain M. G. (Ed), *Psychology and Islamic Society in Islamic Perspective*. Abdul, Majeed S., Kuala Lumpur, 1997. Print.

⁷⁵ Shakoor, Muhyid-Din. *Toward an Islamic Motivational Psychology*. New York: Prentice Hall, 1978. Print.

⁷⁶ Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

⁷⁷ Al Qaradawī, Y, *Īmān and Life*. Beirut: Ar- Risalah (Arabic), 1984. Print.

⁷⁸ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

⁷⁹ Ali Al, Shamali & John, Denton. *Arab Business. The Globalization Imperative*. New York: John Wiley & Sons, 2000. Print.

Islām provides a complete model, from birth to death, regarding how individuals should behave and what their responsibilities entail towards their surroundings and with whomever he/she interacts. *Islām* also sheds light on how important *work* is for human beings and how he or she should be highly motivated and dutiful towards their job/business and attain both, worldly and divine rewards for that.

Divine sources of motivation, as mentioned above in this chapter, are internal reinforcements that are not temporary but permanent as long as individuals continue performing their tasks, according to the faith. The Islamic perspective, like Hull's motives, and other biological theories, like Instinct Theory, understands the fundamental motivation of human beings in protecting themselves from hunger or death⁸⁰. However, an additional perspective described in Islamic motivation is the fact that people are not just clay bodies. They are a combination of spirit and clay where the spirit in the body of people is *Allāh*'s gift that has to be kept clean and genuine to serve Him. *Allāh* has blessed human beings with free will and choices between variables from which they choose according to the demands of their body and spirit. This superior intellect of people to choose between options using their intellect is what makes them superior to other creatures⁸¹. Therefore, Islamic motivation in a way denies the hierarchy of needs as presented by Maslow. With the intellect and spirit given to human beings, they can choose the psychological level of desires that they need to satisfy.

Maslow's perspective specifies that after the initial needs are satisfied, the person moves towards self-actualization. However, *Islām* prepares human beings from the beginning to be motivated towards the achievement of self-actualization (the highest level

⁸⁰ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

⁸¹ Abbas, Ali & David, Weir. "Islamic Perspectives on Management and Organization." *Journal of Management, Spirituality & Religion*. 2.3., (2005): 410-415. Informaworld. Web. 25 May 2010.

of motivation). The maximum level of motivation in *Islām* is the reward of heaven and pleasure of *Allāh* that an individual receives from the deliverance of good deeds, hard work, and devotion towards both, worldly and spiritual ends⁸². This fulfils the physiological, spiritual and psychological needs and unlike staying at the level of *Nafs Ammārah*, the individual tries to reach *Nafs Al Muṭma'innah*.

Once the person moves on from *Nafs Ammārah*, he/she reaches the next level of *Nafs Lawwāmah*. Here, he/she is trapped between the physiological and spiritual needs. If a person is motivated enough to fulfil God's will, they will move to the level of *Muṭma'innah* which is the highest degree in the hierarchy of needs⁸³. *Islām*, through its model of motivation and work-related strategies, promotes a balanced approach towards the worldly and spiritual needs. Therefore, it fulfils the need for a comprehensive model that if followed can generate the highest level of motivation that is selfless and beneficial to organizations, society, and the person. Thus, the perspective of motivation theories does not include the soul as a subject matter of study. In their discussion of the concept of motivation, religious motives receive minimal attention. As Muslims firmly believe in the existence of body and soul, the Islamic perspective on human motivation differs considerably from the point of view of motivation theories. The actual meaning of motivation, as observed in *Islām*, is comprehensive in nature as few motives displayed by Muslims have no explanation in the contemporary motivation theories.

2.2.3 Negative and Positive Motivation

Several motivating factors can influence a person's drive to act. However, these motivations can be either negative or positive, depending on the driving forces and their

⁸² Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

⁸³ Draz, A, Danielle Robinson, and Rebecca Masterton. *The Moral World of the Qur'ān*. London: I. B. Tauris, 2004. Print.

nature. The driving forces that instigate motivation level include force, coercion, fear, and need⁸⁴. These forces are also classified by some researchers as pleasant and painful⁸⁵. However, the effect of negative motivation can result in positive motivation as well. Positive motivation refers to motivation that is the resultant of a positive reinforcement, such as the pursuit of success, achievement of good performance, or creation of good and useful things in life⁸⁶. Negative motivation results when actions are done because of adverse effects or drivers like fear and coercion. For instance, the fear of losing life can force a person to look for food and shelter. Enforcement by evil sources can result in negative actions like theft, murder, and immoral acts⁸⁷.

Another definition of positive and negative motivation is presented where negative motivation is considered a drive to do wrong and immoral deeds. On the other hand, positive motivation refers to motivation that is directed towards the achievement of goals that are moral and a source of pleasure for a person. Motivators like fear and enjoyment themselves are not negative or positive motivators as they can result in actions that are otherwise. For instance, a negative drive of fear of failure can make a person work hard which will make the outcome positive. Similarly, a positive motivator of building a house can lead to negative actions like stealing of money. Therefore, negative motivation can be used as a shield against negative consequences and can help a person in avoiding damage.

Smither and Khorsandi⁸⁸ argue that, “researchers have left out *Islām* when studying religion and personality”. Researchers who explored Psychology from an Islamic

⁸⁴ Bewley, Truman. “Work Motivation.” *Cowles Foundation for Research*, 1999. Web. 5th May 2010. <<http://cowles.econ.yale.edu/>>.

⁸⁵ James, Shah. & Gardner, Wendi, L. *Handbook of Motivation Science*. New York: Guilford Press, 2008. Print.

⁸⁶ Ali, Abbas J. “Levels of Existence and Motivation in Islām”. *Journal of Management History*, 15.1, (2009): 50-65. Print.

⁸⁷ Ibid. p. 370.

⁸⁸ Smither, R. and Khorsandi, A. “The Implicit Personality Theory of *Islām*.” *Psychology of Religion and Spirituality*. 1.2, 2009:81-96. Print.

perspective almost irrevocably write from the context of mental health^{89,90} or Islamic extremism^{91,92}. They do not concentrate on how ideas in Islamic cultural context affect normal personality development. They suggest that conducting research in this field would make potential significance, given the large Muslim population in the world.

2.3 Theoretical Framework

2.3.1 Maslow's Hierarchy of Needs Theory

The hierarchy of needs, as presented by Ibrahim H. Maslow, suggests a certain sequence of needs. This sequence shows that individuals take on other needs once their basic wants are fulfilled. They then move on to the next level of needs and seek further fulfilment. Maslow explains that only those needs that are unfulfilled motivate humans, and those which are satisfied are no longer sources of motivation⁹³. The theory starts the needs sequence with the basic survival needs of hunger, thirst, and sex, leading to self-actualization, a need that is termed as a higher level need⁹⁴. It covers the five levels of needs. It includes basic, safety, belonging, ego-status, and self-actualization. Hence, it shows a sequence of moving step by step from the fulfilment of basic needs that leads to the attainment of psychological needs⁹⁵. The sequence followed in this theory is its major weakness as it suggests that a person on a lower level needs bracket cannot move on to the next level until that need is satisfied. This is its major weakness because it is not always true that a person moves on to the next level

⁸⁹ Ali S. R., Liu W. M. & Humedian M. "Islām: Understanding the Religion and Therapy Implications". *Professional Psychology, Research, and Practice* 35, (2004): 635-642. Print.

⁹⁰ Ansari, Z. "Islamic Psychology". In R. P. Olsen (Ed.). *Religious Theories of Personality and Psychotherapy: East Meets West*. New York: Haworth Press, (2002): 325-357. Print.

⁹¹ Edgar, Iain, and R. "The Dream Will Tell: Militant Muslim Dreaming in the Context of Traditional and Contemporary *Islām* Dream Theory and Practice." *Dreaming: Journal of the Association for the Study of Dreams*, 14, (2004): 21-29. Print.

⁹² Gibbs, S. "Islām and Islamic Extremism: An Existential Analysis." *Journal of Humanistic Psychology* 45.2 (2005): 156- 203. Print.

⁹³ Montana, P. J. & Charnov, B. H. *Management*. New York: Barron's Educational Series, p. 238, 2008. Print.

⁹⁴ Maslow, A. H. *Motivation and Personality*. 2nd Ed. New York: Harper and Row, 1970. Print.

⁹⁵ *Ibid.* p. 239.

in sequence. There might be a possibility that two or even three needs are active at the same time; hence, adherence to the sequence is a major flaw in this theory⁹⁶.

Maslow’s Theory of Needs has shortcomings due to few variables, such as self-actualization, and his findings were not based on scientific evidence. Maslow never published actual research. His theory is widely accepted in humanistic psychology. However, his views were not validated through exploring from independent sources of facts, in the normal scientific way⁹⁷.

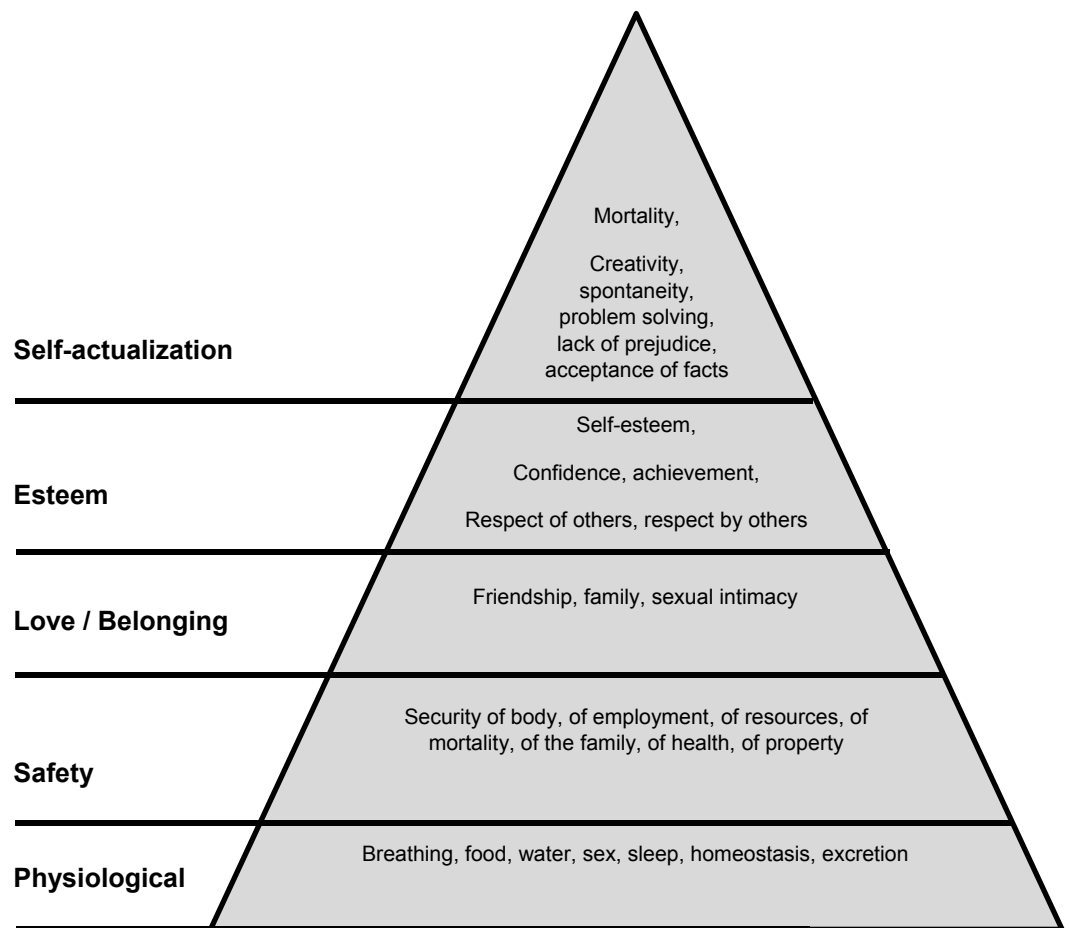


Figure 1: Maslow’s Need Hierarchy Model

⁹⁶ Kalat, James, W. *Introduction to Psychology*. Belmont, CA: Cengage Learning, p. 377, 2010. Print.

⁹⁷ Dewey, R. A. *Introduction to Psychology*. 1st Edition. California: Wadsworth Publishing, 2004. Print.

2.3.2 Alderfer's Hierarchy of Motivational Needs

Alderfer's hierarchy of motivational needs (ERG), which has been later adopted by Maslow's theory of motivation, has mentioned that there are three major categories of motivation⁹⁸. The first category of this theory is about the existence needs, which include the psychological and physical wellbeing. It is a fact that these needs are directly associated with the fulfilment of desires by the human begins. The second category of this theory is about the relatedness needs, which are directly associated with the social relationships. It has been evaluated that the social needs will be helpful for the human beings to share a diverse range of feelings and thoughts. The final category of this theory is regarding growth needs, which are directly associated with the development and growth needs. Growth needs are directly associated with the development of productive effects on the environment. Such needs can be easily satisfied when the individuals use their potential for getting through the problems⁹⁹. Alderfer has also mentioned that these three needs are directly connected with the performance of an individual. Moreover, he further stated that a person should decide by himself to overcome the category of requirements. Furthermore, the learning process is directly connected with the development of an individual that will certainly result in the fulfilment of Maslow's needs in accordance of self-esteem.

Social learning theory is identified as a noted aspect in theoretical perspective, developed by Albert Bandura. This theory is also connected to the development of a human being within the process of learning. Learning is considered as a goal-oriented behaviour; however, this theory has tied between behavioural and cognitive development as Bandura believed that cognitive perspective might not explain the frequencies in behaviours¹⁰⁰. It is

⁹⁸ Williams, J. K. "Maslow's Hierarchy of Needs and Alderfer's ERG Theory." *Smart Business Coaching Course, Session 4*, 2003.

⁹⁹ Huitt, William. "Motivation to learn: An overview." *Educational Psychology Interactive* 12, 2001.

¹⁰⁰ Grusec, Joan E. "Social learning theory and developmental psychology: The legacies of Robert Sears and Albert Bandura." *Developmental Psychology* 28.5 1992): 776.

also a fact that this theory is widely influenced through operant conditioning. Bandura has further explained that the children can learn through the process of observation, which is known as observational learning. This factor has made this theory different from the other theoretical frameworks¹⁰¹. This theory has also indicated that children can easily improve their learning process through observation. Moreover, children have further imitated about their observation in the general environment. Moreover, the study has further found that the children must obtain an absolute level of generosity from the environment for self-development.

Expectancy theory is considered as another major perspective, which is used for measuring different employees and children by the motivation. This theory has declared that the person cannot perform his duties if he had reduced the level of expectancy by the ways for achieving outcomes. This theory has further evaluated that the fulfilment of expectancies has a closer relationship with the better motivation of the individuals¹⁰².

2.3.3 Modern Theory of Motivation

Presented by Nohria, Groysberg and Lee, the Modern Theory of Motivation is an advanced approach in comparison over earlier theories. It is based on the studies on modern brain science utilized by psychologists/scientists to understand human psychology through the application of direct brain observation¹⁰³. The field of neuropsychology, together with biology and psychology, has formulated an experimental approach to reading signs that the brain transmits to the human body and thus, triggers reactions. According to the modern theory of motivation, human beings have four basic drives derived from their evolutionary process that involves the drive to acquire, to bond, to comprehend, and to defend. Focus on

¹⁰¹ Ibid.

¹⁰² Lunenburg, Fred C. "Expectancy theory of motivation: motivating by altering expectations." *International Journal of Management, Business, and Administration* 15.1, 2011: 1-6.

¹⁰³ Nitin, Nohria, Boris, Groysberg & Linda-Eling, Lee. "Employee Motivation, a Powerful New Model". *Harvard Business Review*, 2008. Web. 2nd June 2010. <<http://hbr.org/2008/07/employee-motivation/ar/1>>.

these four aspects or drives can help the management in understanding employee psychology and thus, improve their motivation towards job performance, as well as corporate social responsibility.

2.4 Motivation from an Islamic Perspective

Some authors have studied different dimensions of motivation in *Islām*. Some have studied specifically how *Islām* motivates through the Holy *Qur'ān* and *Ḥadīth*^{104; 105} while others have studied motivation from an Islamic perspective in the organisational context¹⁰⁶. Their work and contributions are reviewed below. These authors have specifically contributed to the subject of motivation from an Islamic perspective through reviewing and quoting from the Holy *Qur'ān*, *Sunnah* and *Ḥadīth*. Motivation from an Islamic perspective is gaining greater attention as more and more authors highlight the role played by religion in shaping human behaviour. Alawneh¹⁰⁷ has pointed on how humans are born with capabilities that are given by *Allāh*. It is for him/her to think and decide how to use this free will. Therefore, humans with their free will can choose between *Ḥalāl* and *Ḥarām*, i.e. right and wrong. In the following verse of the Holy *Qur'ān*, God says: “*Have we not shown him the two high ways*”.¹⁰⁸

○ وَهَدَيْنَاهُ النَّجْدَيْنِ

In this *Āyah* God has highlighted that He has shown the right way and the wrong way. He sent Prophets to speak to people about it, and set a system of rewards and punishments to motivate human beings to obey Him and follow the righteous path. It shows how humans were invited to follow the path of *Allāh*, and how Prophets guide people to

¹⁰⁴ Alawneh, S. F. “Human Motivation: An Islamic Perspective.” *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

¹⁰⁵ Shakoor, Muhyid-Din. *Toward An Islamic Motivational Psychology*. New York: Prentice Hall, 1978. Print.

¹⁰⁶ Ali, Abbas J. “Levels of Existence and Motivation in Islām”. *Journal of Management History* 15.1, (2009): 50-65. Print.

¹⁰⁷ Alawneh, S. F. “Human Motivation: An Islamic Perspective.” *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

¹⁰⁸ Al *Qur'ān*. *Sūrat Al Balad* (90:10).

obey *Allāh* and the rules he has set. The invitation set by *Allāh* has always been accompanied with motivation encouraging humans to perform good deeds and to refrain from evil deeds. The concept of reward and punishment is the core-underlying concept in the Holy *Qur'ān*, and it is designed to address internal needs and provide external incentives. There are numerous instances in the Holy *Qur'ān* where rewards and punishments are used to guide human behaviour. They are related to every internal need, such as eating, drinking, indulging in luxuries, protection from hell, and self-respect.

Alawneh argues that the fundamental motive in *Islām* is *Īmān* (faith). The undying faith to believe in *Allāh*, His angels, His Prophets, His books, the day of judgement, and *Al-Qadar*. This criteria differentiates the believers from non-believers, and it forms the basis of motivation for believers. When a human has *Īmān*, the strength in his faith drives his actions. He argues that *Īmān* can be viewed as the highest level of knowledge, which guides a person to do well and avoid evil. *Īmān* is not just a simple verbal declaration of belief but a profound psychological belief that reaches the depths of a person and touches all human dimensions, cognitive, affective, and free will¹⁰⁹.

Alawneh has highlighted that humans are endowed with free will, and God has shown alternative paths that a person may choose. A person can choose either the path of believers or the path of disbelievers. Driven by the internal free will and the external stimuli of rewards and incentives promised by *Allāh*, human beings can choose the path they wish to take. A believer has a clear aim, and he seeks *Allāh's* acceptance and this clarity of purpose or goal guides him in his actions and behaviour in all aspects of life. The higher the importance of the goal, the greater the effort a human being will exert to achieve this objective. If the goal is to seek *Allāh's* acceptance and it is of greater importance, only then human beings will

¹⁰⁹ Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

exert greater effort to achieve this objective. Finally, *Allāh* knows His subjects well, so He uses both positive and negative motivators as He knows a man is fallible. To address human fallibility, *Allāh* has opened a window through *Tawbah* for seeking repentance and correcting one's behaviour.

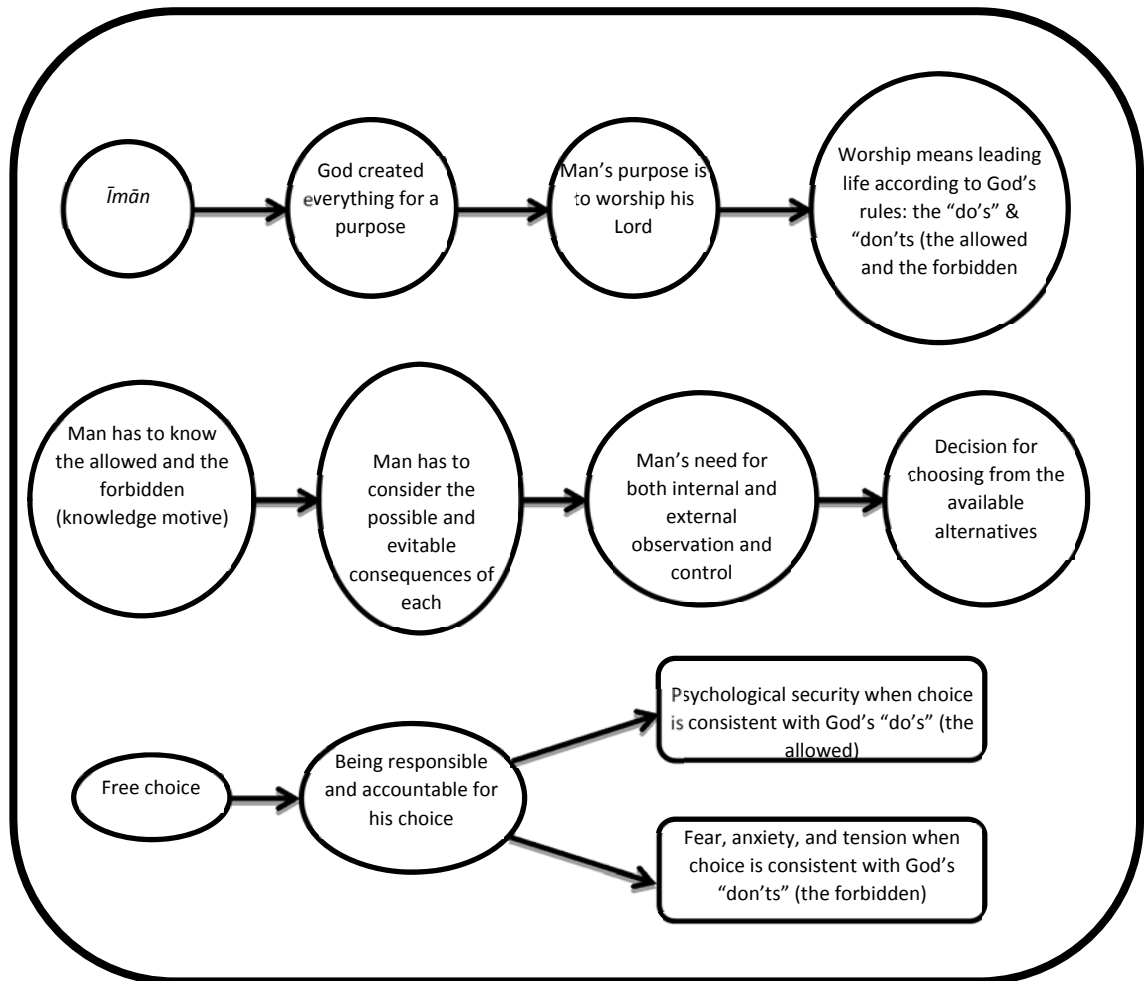


Figure 2: The Relationship between *Īmān* and Other Motives and Consequences of Human Behaviour (Alawneh, 1999)

Ather, Khan and Hoque contend that conventional motivation hypotheses and models of motivation are just part of the way we think about human motivation¹¹⁰. According to the

¹¹⁰ Ather, S. M, Khan, M. A and Hoque, N. "Motivation As Conceptualized In Traditional and Islamic Management". *Humanomics* 27.2, (2011): 121-137. Print.

researchers, motivation is conceptualized (under Islamic management) through the creators into 4 facets. It includes “total Motivation”, containing Islamic affirmed (*Halāl*) materialistic addictions, desires, and accomplishment in this world and the great beyond. Taking into account their study, they share that motivation (in Islamic management and conventional management) is distinctive. Hence, the speculations and variables of motivation of customary management are deficient. They have proposed a model of motivation under Islamic management” (**Figure 3**) which speaks to blend the materialistic and other worldly spurring powers.

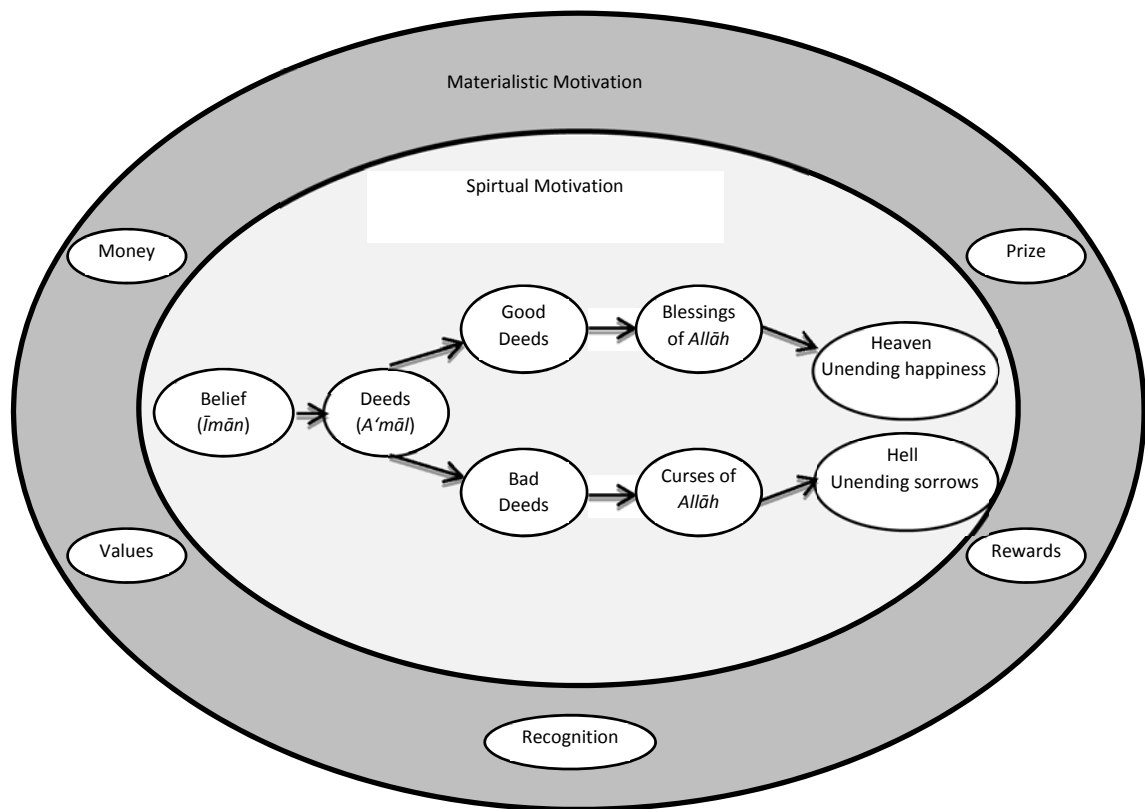


Figure 3: Materialistic and Spiritual Motivation

Individuals, when interacting with their surroundings whether in social or organisational settings, display behaviour according to their drives. According to the total motivation model presented by Ather, Khan, and Hoque¹¹¹, followers are driven by material, as well as spiritual needs and they display material behaviour in a way that pleases *Allāh*.

¹¹¹ Ather, S. M, Khan, M. A and Hoque, N. “Motivation As Conceptualized In Traditional and Islamic Management”. *Humanomics* 27.2, (2011): 121-137. Print.

Since the intention of a follower is to please *Allāh*, his/her motivation guides him/her to perform tasks (job and business for instance) in an honest manner. He/she is satisfied with “adequate” pecuniary profits or other compensations.

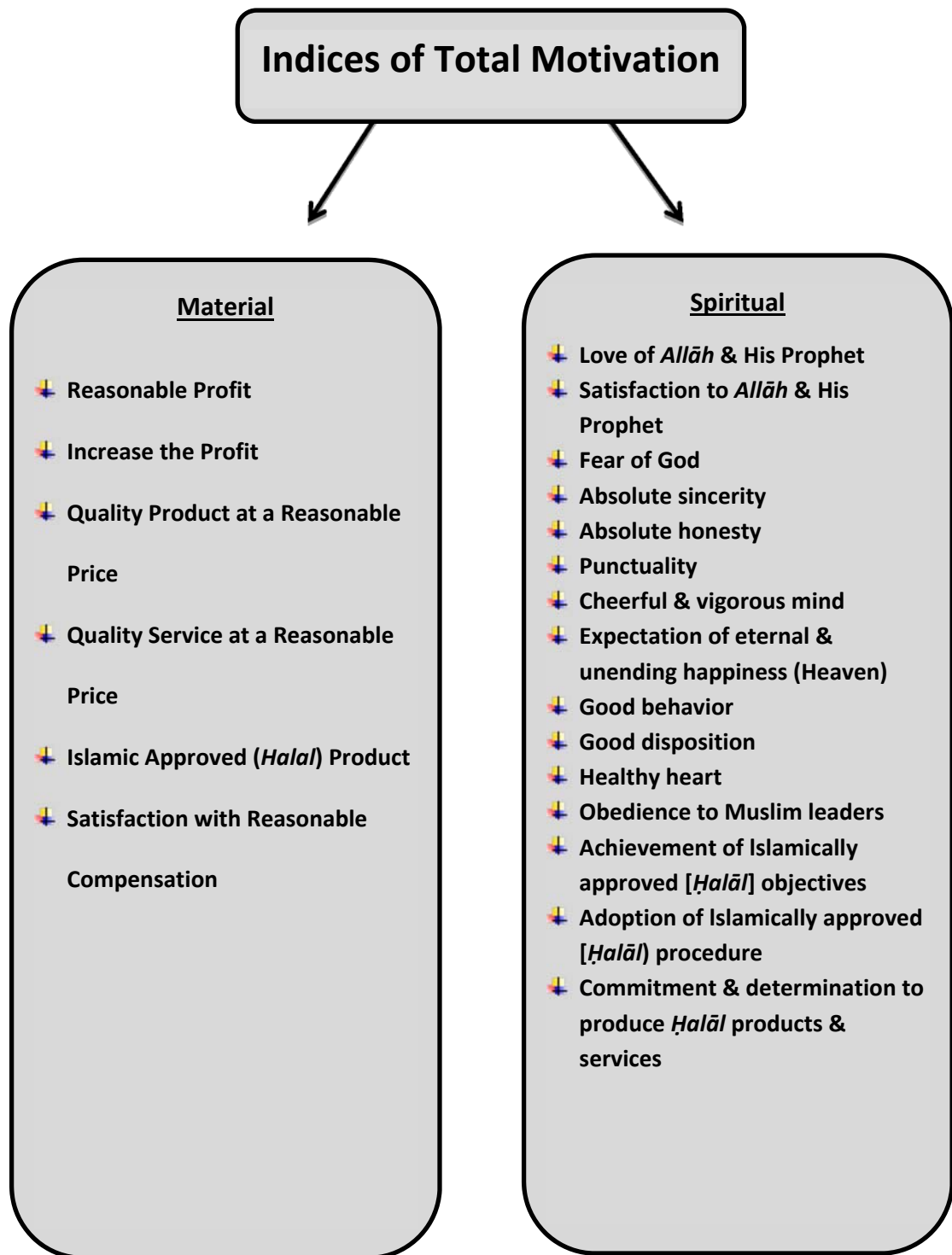


Figure 4: Indices of Total Motivation

On the other hand, followers are driven by spiritual needs and their actions display their Love of *Allāh* and His Prophet and fear of *Allāh*. They are sincere and honest in their dealings; punctual and cheerful, and driven by the reward of Heaven. They display good behaviour; driven to achieve *Halāl* objectives¹¹²; adopt Islamic approved (*Halāl*) practices. “They are committed and determined to produce Islamic approved (*Halāl*) products and services. While there are some indices that cannot be instantly quantified, however, they can be observed through indirect measurement by the management. This includes descriptive reports and the use of measurement scales¹¹³”.

Alias and *Shamsudin*¹¹⁴ had reviewed the psychology of motivation from an Islamic perspective by reviewing in detail various primary and secondary needs and presenting an Islamic model of motivation by integrating various motivation theories. They argue that there may be differences, such as the absence of the soul in the motivation theories perspectives, but then there are some areas of consonance as well between the theories and Islamic perspectives on motivation. Their model adopts a different approach from that of other Islamic scholars, such as *Abdul Shakoor*¹¹⁵, who proposed, “an Islamic concept of psycho-spiritual motivation, built on the foundations of *Tawhīd*”. Also, author *Zinuddin*¹¹⁶ explained that “human motivation exclusively from the Sufi (Islamic mysticism) perspective”. Furthermore, *Alawneh*¹¹⁷ made a most comprehensive attempt and proposed, “an Islamic paradigm of motivation based on the understanding of humans’ purpose of creation and *Īmān*”.

¹¹² Al ‘Asqalānī Ibn Hajar, *Fath Al Bāri Fī Sharḥ Ṣaḥīḥ Al Bukhārī*. Beirut: Dār Al-Kutub Al-‘Lmiyyah.

¹¹³ Al Jasmani, A. A. *The Psychology of Holy Qur’ān*. Beirut: Arab Scientific Publishers, 1996. Print.

¹¹⁴ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

¹¹⁵ Shakoor, Muhyid-Din. *Toward An Islamic Motivational Psychology*. New York: Prentice Hall, 1978. Print.

¹¹⁶ Zainuddin, R. “Human Motivation: In the Sufi Tradition”. In Husain M. G. (Ed), *Psychology and Islamic Society in Islamic Perspective*. Abdul, Majeed S., Kuala Lumpur, 1997. Print.

¹¹⁷ Alawneh, S. F. “Human Motivation: An Islamic Perspective.” *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

The model of human motivation suggested by Alias and *Shamsudin* is not based on past research but is a fresh attempt to understand the theories of motivation from an Islamic perspective. This is important, as motivation theories are partially true and when coupled with the Islamic perspective on motivation can be useful in understanding human behaviour. Figure 5 (below) illustrates the model, which shows the integration of the different theories with Islamic perspective (the concept of a soul) and the behaviour at various stages. In all these phases, the soul acts as a moderating force for motivation. The proposed model is based on ideally motivated behaviour. If human beings base their conduct only on reality, reality keeps changing and hence it is prudent to strive for the ideal rather by attempting to alter reality.

Ghauri presents an interesting Islamic perspective on motivation and how it guides the behaviour of Islamic followers, especially in the armed forces¹¹⁸. He argues that there is a constant conflict between the material and spiritual/religious aspects. Material life is visible as well as dominant. It influences human psychology attracting people towards it. On the other hand, there is a more powerful medium motivation, the spiritual aspect, which is a hidden state reflecting the inner self. He argues that spiritual/religious motivation is realistic, and he supports his arguments with the help of evidence from history, such as the acts of martyrs during the battle of 'Uḥud. Robert D. Crane¹¹⁹ in his recent lecture on *Maqāṣid Al Sharī'ah* highlighted the work of *Imām Abū Ishāq As-Shāṭibī*. According to him, “the *Maqāṣid* are part of the art of *'Ilm Al Yaqīn*, one of the three sources of knowledge. The others include *Haqq Al Yaqīn*, which is certain knowledge from divine revelation, and *'Ayn Al Yaqīn*, which is the knowledge derived from observation of the physical world”.

¹¹⁸ Ghauri, Mohammad, T., “Religious Motivation: A Multiplying Force”. *The Dialogue*, 6.2, (2011): 103-123. Print.

¹¹⁹ Crane, R. D. *Maqasid Al Shari'ah. A Strategy to Rehabilitate Religion in America*. Eightieth Birthday Celebration Lecture, International Institute of Islamic Thought, Herndon, USA, 2009. Print.

According to *Al Shāṭibī*, there is no set number of *Maqāṣid* and no set prioritization among them and, “they are flexible and may change according to changing times and cultures”.

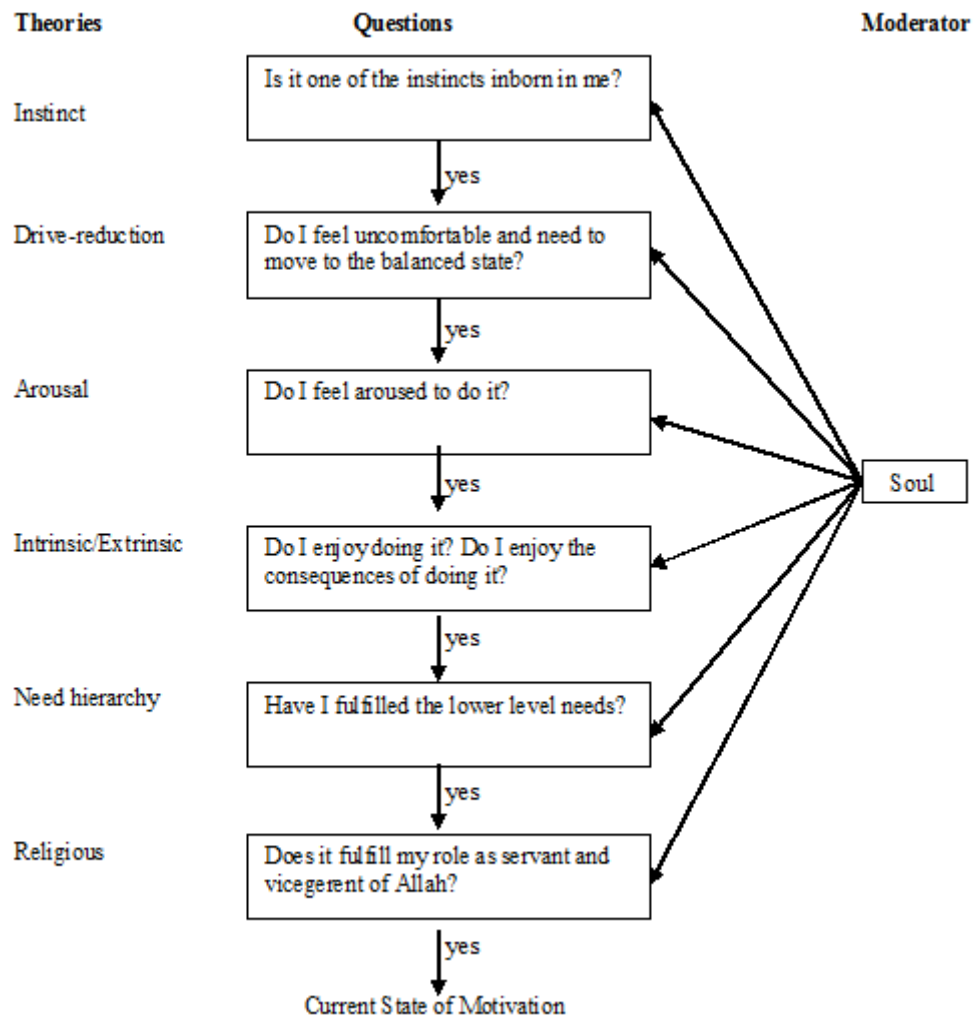


Figure 5: The Islamic Model of Motivation

Various authors have presented their views on how *Islām*, through the Holy *Qur’ān*, *Ḥadīth* and *Sunnah* has motivated followers. Alawneh has highlighted that *Īmān* is the core element for believers, and all their actions flow through it. *Allāh* has said in the Holy *Qur’ān* that man was created for a purpose, and he is given guidance. At the same time, human beings are bestowed with free will. Their belief guides every act they do, and the promises of *Allāh* motivate them. The promises of *Allāh* act as a strong motivator and guide the

behaviour of the followers. Since human beings are endowed with free will, they may be misguided and adopt the wrong path¹²⁰. In such cases, *Allāh* has offered an opportunity to repent through *Tawbah* and all sins committed written off or even converted to the right deeds. Here exists the magnanimity of The Creator that even when one who has sinned can rectify and change course at any time he or she repents. The doors of *Allāh* are open for the sincere and help them to create a new beginning. The greater the strength of faith that believers have in *Allāh*, the greater will be the influence of His ordainments on the followers, and it will exert a strong influence on the behaviour of the supporters¹²¹.

On the other hand, Ather, Khan and Hoque argue that traditional models of motivation are not sufficient to understand all aspects of human behaviour. A more comprehensive approach to understanding human behaviour would be to adopt a total motivation model that integrates both, material and spiritual motivating forces¹²². This approach makes sense, as religion is found to play a greater role in the lives of followers, and adopting the Islamic concept of motivation will provide a more in-depth perspective of human motivation. When followers have a strong faith in *Allāh*, then all their actions, whether in their relationships with others, at work or in business, will be guided by the ordainments of *Allāh*. When followers have a fear of *Allāh*, they may avoid all acts of cheating others¹²³. They are more content with limited income earned in a righteous way, and they are supportive and understanding of other human beings, all done to please *Allāh*. Hence, the influence of *Islām* on its followers is strong, and there is a need for a

¹²⁰ Ali, Abbas J. "Levels of Existence and Motivation in Islām". *Journal of Management History* 15.1, (2009): 50-65. Print.

¹²¹ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

¹²² Ather, S. M, Khan, M. A and Hoque, N. "Motivation As Conceptualized In Traditional and Islamic Management". *Humanomics* 27.2, (2011): 121-137. Print.

¹²³ Ankersen, C. & Michael, O'Leary. *Understanding Global Terror*. New York: Wiley-Blackwell, 2007: 40. Print.

comprehensive model of Islamic motivation that incorporates the elements of motivation theories models and integrates Islamic soul perspective.

Whether we accept or not, religion does play a central role in the life of a majority of the world's population. It makes sense to study human motivation from a religious perspective, as religious teachings contain guidance on all aspects of the human psyche and are found to influence people's behaviours. There are numerous acts religious followers undertake which are beyond rational thinking, for example giving donations to charitable and religious institutions. During the Holy month of *Ramaḍān*, Islamic followers give *Zakāt*, which is a small part of their annual income¹²⁴. The exact estimates are not available, but it may run into billions of dollars. This *Zakāt* is obligatory for all who have the financial means and is to be given to the needy. *Zakāt* provides internal satisfaction for both the giver and the receiver. The former because he/she is doing God's work, and the latter because he/she is receiving support, according to guides set down by *Allāh*. The givers of *Zakāt* also are provided with the protection of their wealth and sources of income all year round¹²⁵. There are numerous stories of ordinary people who have given *Zakāt* and had miraculous protection from loss in their wealth.

Religious motivation, especially the system of rewards and punishments, positive and negative reinforcements, heaven and hell, guide and motivate people to do righteous deeds and encourage people to avoid evil. Therefore, it can be argued that studying motivation from an Islamic perspective is important and provides unique insights that motivation theories do not provide¹²⁶.

¹²⁴ Indahsari, Kurniyati et al. "Determinants Of Individual Muslim Behaviour In Accomplishing Zakāh, 'Infāq, Ṣadaqah And Waqf Through Amil Institution". *IJEPEE* 7.4, (2014): 346. Web.

¹²⁵ Ud Din, Hafiz Salah, and Malik Amer Atta. 'The Role of Zakat in Establishment of a Model Society'. *Gomal University Journal of Research* 27.1, 2011: 149-158. Web. 6 Apr. 2015.

¹²⁶ Ansari, M. F. *The Holy Qur'ānic Foundations and Structure of Muslim Society*. Karachi: The World Federation of Islamic Missions, 1973. Print.

2.5 *History of Motivation in Islām*

Motivation as a concept is not new; it is part of human nature. It is a fundamental human instinct to be guided or influenced to work towards a certain direction if one is warned of the consequences of one's actions. Therefore, human beings can be motivated to perform an action or motivated to abstain from a certain activity. This concept is similar to the drive theory of motivation, which can be set forth by offering incentives or warning one of the consequences. Holy *Qur'ān* has referred to the incident of Adam and Eve in *Sūrat Al-Baqarah* (2: 35-36). It states that Adam and Eve were stopped from eating from the forbidden tree and, since they disobeyed their Lord, they were sent down to earth. *Sūrat Al A'rāf* (7:19-24) explained the whole incident in detail.

Adam and Eve were tempted by Satan to disobey *Allāh*. They were tricked into disobeying the Almighty and were consequently expelled from heaven and sent to earth to spend their lives. Though *Allāh* had forgiven them when they both repented and asked for mercy, they still had to spend time on earth. Every happening in this incident delivers the concept of motivation.

First, when Satan tempted Adam and Eve to eat from the tree they were refrained from approaching, Satan was tricking them into doing something they were not allowed to do. No doubt, which was a temptation for Adam and Eve and Satan tricked them but for mankind, this incident is an example of negative motivation. When Muslims read this incident in the Holy *Qur'ān*, it conveys to them a message that there exists a consequence for all wrongdoers¹²⁷. As Adam and Eve were expelled from Paradise for disobeying *Allāh*, there will be a consequence for all those who do wrong in their lives as they will not secure a place in paradise. This concept of negative motivation stops humans from doing wrong

¹²⁷ Bancroft, J. *Sexual Motivation and Behaviour*. In B. Parkinson & A. M. Coleman (Eds.), *Emotion and Motivation*. New York: Longmann Publishing, 1995. Print.

and encourages them to stay pious¹²⁸. This incident also communicates positive motivation to mankind, in that *Allāh* forgives those who ask for His mercy. This means there is no despondency in *Islām*, and if a person himself or herself has wronged, there is always a chance to seek forgiveness. This is a sign of hope for Muslims that *Allāh* is merciful, and this is a positive motivation in itself. As stated in the Holy *Qur'ān*, in *Sūrat Al Mā'idah* (5: 39):

“But whoso repented after his wrongdoing and amended, lo! Allāh will relent toward him.

Lo! Allāh is Forgiving, Merciful”.

Another event that shows motivation in *Islām* is during the time of Caliph ‘Umar Bin *Al Khaṭṭāb*. As he was concerned about the decline in Holy *Qur'ān* recital, he asked his subordinates to prepare a list of people who recited and understood the Holy *Qur'ān*. He wanted to recognise and reward them and later make them ambassadors to teach the Holy *Qur'ān* to others¹²⁹. These events indicate the strong faith of the Caliphs and their concern for their people to be righteous and do good deeds, which will please *Allāh*. To motivate people, they set up a system of earthly rewards, besides the heavenly benefits they will receive from *Allāh*.

○ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَمُنَّ لِأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ○ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ○

“So when the sorcerers arrived, they said to Pharaoh: Of course - shall we have a (suitable) reward if we win? He said: Yea (and more), - for ye shall in that case be (raised to posts) nearest (to my person)”.

¹²⁸ Ibid.

¹²⁹ Al Hammadi, A. *The Magnificence of Motivation*. Dubai: Qurtuba Publishing and Distribution, 2011: 276. Print.

Āyāt 41-42 in *Sūrat Al Shu‘arā’* talks about the way the pharaoh motivated his team of sorcerers. He assured them that if they succeed in the task given, he will offer them higher positions and they will be close to him. What he knew was that Moses was on the righteous path guided by God. Pharaoh was living with the wrong notion that he was all powerful and with the help of his sorcerers he can continue his evil empire, defying the will of God. The Pharaoh used extrinsic material rewards and promises of higher positions to motivate his team of sorcerers, which are superficial as compared to the rewards promised by God to the righteous.

2.6 *Early Muslim Physicians as a Motivator*

Physicians are considered as valuable personnel within a society. A physician refers to the community leader, who has to commence *Al Amr Bil Ma ‘rūf, Tarbiyyah, and An-nahīy ‘An Al Munkar*. A physician is considered as an advocate for the deprived or poor population. Moreover, it is expected from the physicians that he would carry out different researches for making the strong basis of knowledge. Teaching is considered as another role of the physicians for providing appropriate knowledge to the other population¹³⁰.

It is a fact that there are a significant number of contributions by the Muslim physicians within the domain of education, hardworking, and production. Enormous Muslim contributors have worked hard for achieving various goals within the professional settings. Various physicians have excelled their working in medicine and have achieved diverse range of success. The achievements of ancient Muslim scholars have now become a motivator for medical students. *Abū Bakr Al Razī* is considered as a major contributor, who has written an excessive number of books on a diverse range of topics¹³¹. Some of the common topics for

¹³⁰ Rahman, F. *Health and Medicine in the Islamic Tradition: Change and Identity*. 1987. Print.

¹³¹ Álvarez-Millán, Cristina. "Practice versus theory: tenth-century case histories from the Islamic Middle East." *Social History of Medicine* 13.2, 2000: 293-306.

writing different books were investigated diseases, anaesthetics, surgical sutures, psychological factors for addressing complications, usage of ammonia for controlling diarrhoea. He was also the Director of different hospitals within the territories of Ray and Baghdad.

Ibn Sīnā has been considered as another successful and well known ancient Muslim physician, who has contributed enormously in the professional settings¹³². He has also written various books and articles in the field of medicine, which mainly include the investigation of tuberculosis. Moreover, the symptoms of diabetes mellitus have been also discussed by *Ibn Sīnā*. The discovery of “Ancylostomiasis” was also carried out by *Ibn Sīnā*. Along with the field of medicine, *Ibn Sīnā* has also worked for the domains of philosophy, mathematics, chemistry, and science.

Al Zahrāwī is considered as another major Muslim contributor within the field of medicine in the ancient times¹³³. He had his interest level within the domains of pharmacology, surgery, and anatomy. He has designed around 200 different surgical instruments. He has written *Kitāb Al Taṣrīf*, which become the standard textbook for the students of surgery. He was considered as an expert for carrying out the procedures of tooth extraction and cancer surgery.

Ibn Zuhr was the relative of Morocco and Andalusia, and has written *Al Tayṣīr*, which was later translated into Latin¹³⁴. *Ibn Rushd* was another major contributor, who has written *Al Kullīyat*, which was later translated in the countries of Europe. *Ibn Al Nnafys* has described the process of blood circulation along with the process of pulmonary circulation¹³⁵.

¹³² Majeed, Azeem. “How Islām changed medicine”. *BMJ*, 331.7531, (2005): 1486-1487. Print.

¹³³ Al-Rodhan, Nayef RF, and John L. Fox. “Al-Zahrawi and Arabian neurosurgery”, 936–1013 ad. *Surgical neurology*, 26.1, (1986): 92-95. Print.

¹³⁴ Syed, Ibrahim B. “Islamic Medicine: 1000 Years Ahead of Its Times”. *JISHIM* 2, p. 2-9, 2002. Print.

¹³⁵ *Ibid*.

2.7 *Islām a Way of Motivation*

Since the very beginning of time, *Allāh* has sent His messengers among the people to guide them and to deliver the message of *Allāh*. These messengers are called Prophets and were chosen among mankind because of their piety and virtue. In a Prophet's life, conduct and behaviour were a perfect example of how a person should behave and live in this world. *Muḥammad* (P.B.U.H.) is the last Messenger of *Allāh*. *Muḥammad* (P.B.U.H.) was born in 570 A.D. in *Makkah*, a city in the Arabian Peninsula¹³⁶. At that time, *Makkah* was a sacred place as it was an important centre of pagan worship. *Al Ka'bah* was the central house of worship, and it is said that more than three hundred idols were housed inside and around this cube-shaped structure¹³⁷.

The noble *Quraish Tribe* were the guardians of *Al Ka'bah*; and *Muḥammad* (P.B.U.H.) was born in this tribe¹³⁸. Being polytheists, Gods were an important part of their lives and were consulted in every issue. Blessings of the Gods were sought when the Arabs embarked on a journey or waged wars against rivals. In the pre-Islamic period, the Arabs indulged in every sin conceivable¹³⁹. The Arabian Peninsula was then inhabited by pagans, Christians, and Jews and was divided into tribes. There was no unity, and they fought bitterly to gain supremacy over water resources and other matters. Sometimes, these feuds continued for generations. Gambling, drinking, and adultery were common. The women, however, were the worst sufferers. The female children were buried alive, and those who made it to adulthood were treated poorly by fathers, husbands, and, later on, sons. Women did not have any rights and were economically dependent upon the male members of the family. Such

¹³⁶ Haīykal, M. H. "*The Life of Muḥammad*", Isma'īl Razi A. Al Faruqi Translation. Web. 10th Apr. 2012. <http://www.witness-pioneer.org/vil/Books/MH_LM/default.htm>.

¹³⁷ Waines, D. *An Introduction to Islām*. Cambridge: Cambridge University Press, p. 9, 2003. Print.

¹³⁸ Murad, Khurram. *Who Is Muḥammad?*. New York: Kube Publishing Ltd, 2013. Print.

¹³⁹ Ibid.

was the condition of Arabia at the time when Prophet *Muḥammad* (P.B.U.H.) was born. As stated in the Holy *Qur'ān* in *Sūrat Al Jumu'ah* (62: 2):

“It is He who sent amongst the Unlettered an apostle from among themselves, to rehearse to them His signs, to sanctify them, and to instruct them in Scripture and wisdom-although they had been, before, in manifest error”.

Muḥammad (P.B.U.H.) was a pious and pure man among the corrupt and misguided Arabs. Through the revelations he received from *Allāh* about *Islām*, *Muḥammad* (P.B.U.H.) guided his people towards the path of *Allāh*. He united the quarrelling Arabs under the banner of *Islām*. The status of women was elevated, and they were given rights that other religions had also denied them.

2.7.1 Heaven as a Positive Motivator

Most of the works of charity and a majority of good deeds performed by Muslims are because of the allure of a blessed afterlife. Muslims hope to gain entrance to paradise through their belief in *Allāh* and the fact that *Allāh* will reward their good deeds. By helping others, a person brings happiness in his or her life and experiences inner peace and happiness. The performance of good deeds suggests obedience to *Allāh* and His Apostle; it also signifies a significant role in the life of a Muslim. A follower of *Islām* knows that it is compulsory for Muslims to obey *Allāh* and follow the teachings of *Allāh*'s Apostle¹⁴⁰. Obedience would lead them to gaining *Allāh* and His Apostle's blessings that would, in turn, lead them to Heaven.

As stated in *Ṣaḥīḥ Bukhārī* and narrated by *Abū Hūrāirah*, The Prophet of *Allāh* Almighty once said that when anyone is found to be obeying him, he or she is, in turn, obeying Almighty *Allāh*. Likewise, whoever is disobeying him is, in turn, disobeying *Allāh*.

¹⁴⁰ Siddiqui, Muḥammad Abdul Aleem. *Elementary Teachings of Islām*. Chicago, IL: Kazi Publications, 1995. Print.

Similarly, if *Allāh*'s appointee is obeyed, *Allāh* is being obeyed, and if *Allāh*'s appointee is being disobeyed, then *Allāh* is being disobeyed¹⁴¹.

Believing that Heaven or *Jannah* exists is an obligation on all Muslims. It is essential for the completion of their faith¹⁴². The beauty and the bounties of Heaven serve as a positive motivator for them to perform good deeds and follow the teaching of *Allāh* and His Prophet. Consequently, motivating believers by the pleasures they will get in the life hereafter. This motivation compels believers to refrain from bad deeds and deter from going against the teaching of their religion. Heaven is like an ultimate reward that is earned by good Muslims.

Among the many ways in which they were blessed, the Companions were informed of their ranking through revelation. The following verse from the *Holy Qur'ān*¹⁴³ was revealed about *Sā'idinā Abū Bakr*¹⁴⁴:

“But those most devoted to Allah shall be removed far from it. Those who spend their wealth for increase in self-purification”

‘Umar Bin Al Khaṭṭāb was given glad tidings in this hadith¹⁴⁵:

“I saw a white castle in Paradise. I asked who it belonged to, and I was told that it belonged to ‘Umar Ibn Al Khaṭṭāb”.

To further motivate Muslims to be good, *Allāh* describes Heaven as not temporary but something that exists forever. If a Muslim succeeds in reaching Heaven, then there is no question of him or her wanting to be anywhere else and hence, it is everlasting. The

¹⁴¹ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī, Volume 9, Book 89, Number 251*. Beirut: Dār Iḥyā' Al Turāth Al 'Arabī, 1981. Print.

¹⁴² Sherif, F. *A Guide to the Contents of the Qur'ān*. London: Ithaca Press, 1985. Print.

¹⁴³ *Al Qur'ān, Sūrat Āli 'Imrān* (3:146).

¹⁴⁴ Qurānī, 'Ā'id. *Don't Be Sad*. 2nd Ed. Trans. Faiyṣal Ibn Muḥammad. Riyadh: International Islamic Publishing House, p. 402, 2005. Print.

¹⁴⁵ Ibid.

abundance of beauty and wealth would be available in Heaven, which motivates Muslims for what incentives he or she would end up getting. As *Allāh* says in the Holy *Qur'ān* in *Sūrat Al Kahf* (18: 31):

“For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good [is] the recompense! How beautiful a couch [is there] to recline on!”

Only those Muslims will be admitted in Heaven who never associate someone with *Allāh* and truly believe in *Shahādah*.

2.7.2 Hell as a Negative Motivator

According to Geaves, religious morality is based on two fundamental beliefs: belief in God as the sole Creator of the Universe and belief in the rewards and reprimands of the hereafter¹⁴⁶. There exists a strong bond between the Creator and the created in *Islām*. The created includes human beings, jinn, angels, and nature¹⁴⁷. Although the nature and angels comply with *Allāh*'s commands and obey His laws by following the fixed pattern designed for them, humans are at a liberty to choose.

While Muslims are given the choice to act, they are also warned about the consequences of their actions. The love a Muslim has for *Allāh* motivates him or her to earn His blessings and pleasure through good deeds. However, the concept of the existence of hell and the unending dreadful punishments have a deep impact on the behaviour of Muslims. Some punishments are described in the Holy *Qur'ān*.¹⁴⁸

¹⁴⁶ Geaves, R. *Islām Today*. New York: Continuum International Publishing Group, p. 46, 2010. Print.

¹⁴⁷ Ibid.

¹⁴⁸ *Al Qur'ān, Sūrat An-Naba'* (78: 21-25).

“Truly hell is a place of ambush for the transgressors, a place of destination. They will dwell therein for ages. Nothing cool shall not they taste therein, nor any drink, save boiling fluid. And a fluid, dark, murky, intensely cold”.

It can be said that the afterlife is a source of motivation too; belief in the life hereafter is one of the fundamental tenets of *Islām*. Muslims believe that life on earth is temporary, and they have been sent on earth to prepare for the everlasting afterlife. The Holy *Qur’ān* has instructed Muslims to establish peace and justice and follow the right path as it leads to a rewarding afterlife. Consequently, Muslims are instructed and warned not to go against the teachings of *Islām* and not to disobey *Allāh*’s guidance¹⁴⁹. As narrated by *Abdullāh*, the Apostle of *Allāh* once said that Muslims should listen and obey their rules whether they like it or not. However, if the ruler orders to disobey *Allāh*, then those orders should not be listened or obeyed to¹⁵⁰. Just like Heaven serves as a positive motivator, Hell serves as a negative motivator. The followers of *Islām* are warned not to consider performing bad deeds as they will be burnt in the Fires of Hell¹⁵¹:

“Know them not that whoever opposes God and His Messenger (Muḥammad), certainly for him will be the Fire of Hell to abide within? That is the extreme disgrace”.

Again and again, the Holy *Qur’ān* talks about how painful and horrible it will be in Hell so as to motivate Muslims to perform well by placing the fear of Hell in their hearts. This motivates them to be good and refrain from going against the teachings of *Islām*.

¹⁴⁹ Maqsood, R. W. *Islām*. Oxford: Heinemann Educational, 1995. Print.

¹⁵⁰ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī. Volume 9. Book 89. Number 258*. Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī, 1981): 11. Print.

¹⁵¹ *Al Qur’ān, Sūrat At-Tawbah* (9: 63).

2.8 Types of Motivation

The types of Motivation can be studied in this context as they relate to the needs or behaviours of the human beings. There are two broad categories when it comes to types of motivation; one is intrinsic motivation and the other is extrinsic. All needs and behaviours can be grouped under either of these two types when it comes to categorization. However, theorists have divided motivation with reference to needs, i.e. hunger, work, sex¹⁵², or behaviours, i.e. socialization, achievement, and fear motivation, etc. as well¹⁵³. Nevertheless, the most common and broad categories that cater for all types of motivation are intrinsic and extrinsic motivation. Both of these types are crucial and are present in almost every situation¹⁵⁴. As an individual is constantly working on a task and develops interests, intrinsic motivation to perform that task increases further, and extrinsic rewards or punishments become less important¹⁵⁵ to motivate the individual to perform that activity. Then, the competence to carry out the task at hand affects the intrinsic motivation¹⁵⁶. Hence, activities for which a subject is striving, for the sake of reward or avoiding punishment, transform into means of attaining personal satisfaction instead.

2.8.1 Types of Motivation in Islām

Motivation has the same meaning and function in *Islām* as the modern day motivations. Both promise monetary and material gains, but Islamic motivation offers more as it offers spiritual incentives as well. A person is constantly rewarded for his good words, actions, and thoughts by the Almighty *Allāh*. Spiritual incentives are more powerful and

¹⁵² Kalat, James, W. *Introduction to Psychology*. Belmont, CA: Cengage Learning, p. 373, 2010. Print.

¹⁵³ Hussein. "Different Types of Motivation", *Cite HR*, 2007. Web. 2nd Mar. 2012. <<http://www.citehr.com/35175-different-types-motivation.html>>.

¹⁵⁴ Ryan, R. M. "Psychological Needs and the Facilitation of Integrative Processes". *Journal of Personality*, 63, (1995): 397-427. Print.

¹⁵⁵ Deci, E. L., Nezlek, J. & Sheinman, L. "Characteristics of the Rewarder and Intrinsic Motivation of the Rewardee". *Journal of Personality and Social Psychology*, 40, 1981. Print.

¹⁵⁶ Reeve, J. & Deci, E. L. "Elements of the Competitive Situation that Affect Intrinsic Motivation". *Personality and Social Psychology Bulletin* 22, 1996. Print.

efficient than worldly (materialistic) rewards. Spiritual motivation touches the hearts of Muslims and leads them to a better society, as Muslims strive to help their fellowmen. Deeds such as feeding the hungry, helping the poor, being kind to the old and weak, charity, compassion, and forgiveness are spiritually motivated deeds¹⁵⁷. Through these deeds, a Muslim gains *Allāh's* pleasure and blessings as *Allāh* loves those who love their fellow beings. In other words, motivation in *Islām* influences all aspects of human activity, whether it is social or economic, physical or psychological¹⁵⁸. The following verse from the Holy *Qur'ān*,¹⁵⁹ best represents how a Muslim is motivated to perform to the best of his or her capabilities:

“Lo! This Holy Qur'ān guideth unto that which is straightest and giveth tidings unto the believers who do good works that theirs will be great reward”.

2.8.1.1 Social Motivations

Islām guides humans to the behaviour they should adopt and the path they should follow in their lives¹⁶⁰. They are ordered by *Allāh* to perform good deeds and involve themselves and others in righteous activities. There is a social motivation in these commands as well which guides Muslims in extending help and guidance to others. It motivates them to support the poor and weak, give alms to people in need, being kind and humble to others, forgiving and forgetting the sins of other people, as well as being compassionate and loving. Behind the performance of all these actions, there exists the motivation for humans set by *Allāh* Almighty. *Allāh* is the knower, and He knows how humans can be motivated and what their nature is since He is the creator.

¹⁵⁷ Rahman, F. *Major Themes of the Holy Qur'ān*. Chicago: Bibliotheca Islamica, 1980. Print.

¹⁵⁸ Shakoor, Muhyid-Din. *Toward an Islamic Motivational Psychology*. New York: Prentice Hall, 1978. Print.

¹⁵⁹ *Al Qur'ān, Sūrat Al Isrā'* (17: 9).

¹⁶⁰ Maudoodi, Syed Abul Ala. *Human Rights in Islām*. Leicester: Islamic Foundation, 1976. Print.

Theorists and psychologists have also studied the social and behavioural processes of humans and have divided the research into three parts: physiological, psychological, and self-actualization. These main need brackets encompass several other requirements. Various theories, like the Arousal Theory, Maslow's Hierarchy of Needs Theory, and the Two Factor Theory have defined behaviours of the human beings and what motivates them to act in a particular way. The Holy *Qur'ān* has categorized human life processes into three levels of growth and development. (i) *An-Nafs Al Ammārah* (12: 53), the first stage that defines the natural needs and desires such as hunger, thirst, sex, clothing, and shelter. (ii) , *An-Nafs Al Lawwāmah* (75: 2), the second stage that involves man's struggle between good and bad, permitted (*Ḥalāl*) and forbidden (*Ḥarām*). The *faith* of a person plays a vital role in the internal conflict between *should* (*what can be done*) and *should not* (*what must be refrained from*). The last stage of human development, according to *Islām*, is the (iii) *An-Nafs Al Muṭma'innah* (89: 27). This celebrates the victory of good over evil as human beings choose and follow the right path, which not only gives inner satisfaction to some extent but also brings him or her closer to *Allāh*.^{161,162}

Muslims were traders and trade have contributed immensely towards the spread of *Islām*¹⁶³. Muslims not only traded goods but also spread their religiously motivated values. Non-Muslims were impressed by their fair-trading and tolerance. The conduct and character of Muslims also impressed them and motivated many to convert to *Islām*. Another important factor that inspired the non-Muslims was the absence of any form of racial discrimination. For centuries, racial superiority has divided mankind. *Islām* has evolved as a religion in which there is no division on the basis of race or social status. All Muslims are equal, and

¹⁶¹ Shariati, A. *On the Sociology of Islām*. Berkeley, CA: Mizan Press, 1979. Print.

¹⁶² Al Jasmani, A. A. *The Psychology of Holy Qur'ān*. Beirut: Arab Scientific Publishers, 1996. Print.

¹⁶³ Kuran, Timur. "Why the Middle East is economically underdeveloped: historical mechanisms of institutional stagnation". *Journal of Economic Perspectives*, (2004): 71-90. Print.

the only thing that distinguishes one Muslim from another is his or her good deeds and noble actions.

With these words, the Holy Prophet (P.B.U.H.) removed any difference between Muslims and established a strong bond of equality and brotherhood. Through the example of his life, the Holy Prophet (P.B.U.H.) showed people how to consolidate the bond of brotherhood and equality by helping those in need. Being an orphan himself, Prophet *Muḥammad* (P.B.U.H.) instructed Muslims to treat orphans with affection. A *Ḥadīth* narrated by *Abū Hūrāirah*, a companion of the Holy Prophet (P.B.U.H.) states that¹⁶⁴:

“The best of Muslim homes is the home in which an orphan lives and is treated in a loving and affectionate manner, and the worst of Muslim homes is the home in which an orphan lives and is treated badly or cruelly”.

The Holy *Qur’ān* too has instructed Muslims to be kind to orphans. *“Treat not the orphan with harshness”*, says the Holy *Qur’ān*¹⁶⁵. The Holy Prophet (P.B.U.H.) himself adopted his slave as his son and, in a *Ḥadīth*, the companionship of the Holy Prophet (P.B.U.H.) has been promised to those who assist orphans. *“I and the supporter of orphans (will be) in Paradise like these two (neighbouring fingers)”* said the Prophet (P.B.U.H.). This *Ḥadīth* is an excellent source of inspiration and motivation for Muslims. Muslims are motivated by the *’Ajr* (reward in the afterlife) they would get moreover, so they feed the poor and the needy, contribute towards the education of the poor, and arrange marriages for the poor. In short, Muslims help each other in every possible way as an act to please *Allāh*.

¹⁶⁴ Abuarqub, Mamoun. *Islamic Perspectives on Education*. Birmingham: Islamic Relief Worldwide, 2009. Print.

¹⁶⁵ *Al Qur’ān, Sūrat Aḍ-Ḍuḥa* (93: 9).

Every act of a Muslim is motivated by the will to please *Allāh*, his Creator¹⁶⁶. In other words, a Muslim does not give in to whims and does not work for self-interest; rather, his or her whole life and daily actions are dedicated to the service of *Allāh*. It is the quest of Divine pleasure that makes a Muslim share his or her wealth with the less privileged members of society¹⁶⁷. It is obligatory for all well-to-do Muslims to distribute two and a half percent of their wealth among the poor and the needy every year¹⁶⁸. This obligation is called *Zakāt*. *Zakāt* can only be given to Muslims or used for their benefits. Muslims can help their non-Muslim brothers with *Ṣadaqah*. *Ṣadaqah* is not compulsory; a Muslim gives out *Ṣadaqah* to please *Allāh*¹⁶⁹. There is no fixed level of *Ṣadaqah* and anyone can give any amount as per his or her resources. However, intentions play an important part in any action of a Muslim; only those deeds performed solely for *Allāh* (*Fi Sabīl-lilāh*) and to gain *Allāh*'s favour will be accepted and rewarded¹⁷⁰. *Allāh* has expressed His displeasure over acts done to gain popularity among people. Any work done with the intention of *Fi Sabīl-lilāh* (only for *Allāh*) is met with success.

Islām guides humans on the behaviour they should follow when it comes to believers and non-believers. While *Islām* has declared that all Muslims are brothers, it also directs Muslims to respect non-Muslims¹⁷¹. Places of worship of non-Muslims are equally sacred in *Islām* and should not be harmed. *Islām* also strictly prohibits forced conversions¹⁷². The actions and mannerism of a true Muslim can, however, inspire a non-believer to accept

¹⁶⁶ Birkhauser, J. & Harackiewicz, B. "The Effects of Reward Contingency and Performance Feedback on Intrinsic Motivation." *Journal of Personality and Social Psychology* 37, (1979): 1352-1363. Web.

¹⁶⁷ Sherif, F. *A Guide to the Contents of the Qur'ān*. London: Ithaca Press, 1985. Print.

¹⁶⁸ Ud Din, Hafiz Salah, and Malik Amer Atta. 'The Role of Zakat in Establishment of a Model Society'. *Gomal University Journal of Research* 27.1, 2011: 149-158. Web. 6 Apr. 2015.

¹⁶⁹ Lambarraa, Fatima, and Gerhard Riener. *On The Norms Of Charitable Giving In Islām: A Field Experiment*. Düsseldorf: Düsseldorf Institute for Competition Economics (DICE), 2012. Print.

¹⁷⁰ Ibid.

¹⁷¹ March, Andrew F. "Islamic foundations for a social contract in non-Muslim liberal democracies." *American political science review* 101.02, 2007: 235-252.

¹⁷² Capon, Noel & Hulbert, James, M. *Managing Marketing in the Twenty-First Century*. New York: Wessex Publishing, 2007. Print.

Islām. When dealing with non-Muslims, a Muslim must uphold his or her Islamic values and beliefs and should display honesty and truthfulness in his or her dealings.

2.8.1.2 *Economic Motivation*

Islām provides a guideline for every action, and every action brings with it the desired and expected outcomes. *Islām* provides motivation to ensure the deeds as suggested by *Allāh* and the Apostle of *Allāh*. These deeds are performed by believers as suggested because they are crucial to maintaining balance and keep the system of the world going. *Islām* provides motivation for every economic action to encourage the distribution of wealth in society. In an Islamic economy, the distribution of personal income and wealth is not just an obligatory transfer of resources but is very much a part of economic behaviour¹⁷³. The following verse from Holy *Qur'ān*¹⁷⁴ explains that:

“That which give you in usury in order that it may increase (on) other people’s property has no increase with Allāh; but that which you give in charity, seeking Allāh’s countenance, has increased manifold”.

Distributing ones’ income and wealth among the less privileged members of society has been promised to bring gains that include bounties in the hereafter¹⁷⁵. This action of Muslims brings justice and equality in the country as the proper distribution of wealth is ensured. However, it is possible that having not practiced the above system in the world, the situation today is such that the poor are becoming poorer and rich are becoming richer. Thus, we see that motivation exists in different forms in *Islām*. Mainly, there is positive and negative motivation, under which different types can be incorporated. Positive motivation

¹⁷³ Oreibi, M. “Contribution of Islamic Thought to Modern Economics”. *Proceedings of the Economics Seminar held jointly by Al Azhar University and the International Institute of Islamic Thought*, Cairo 2, 1988. Herdon, VA: International Institute of Islamic Thought, 1997. Print.

¹⁷⁴ *Al Qur'ān, Sūrat Ar-Rūm* (30: 39).

¹⁷⁵ Naqvi, Syed Nawab Haider. *Islām, Economics, and Society*. London: Kegan Paul International, 1994. Print.

motivates believers to perform actions and attain bounties and rewards in this life and the hereafter, whereas negative motivation discourages Muslims from performing certain actions. The concept of negative motivation in *Islām* also caters to fear motivation¹⁷⁶, i.e. the believers are made fearful of the consequences of their actions which negates Islamic teachings.

The miracles conducted by the Prophets of *Allāh* are also a form of motivation. Solomon could talk to animals, insects, birds, and jinn¹⁷⁷. The Red Sea parted to give way to Moses and his followers¹⁷⁸. The birth of Jesus Christ is a miracle in itself, and he was blessed with healing powers¹⁷⁹. When non-believers demanded that Prophet *Muḥammad* (P.B.U.H.) had to perform a miracle, like the prophets before him, the Prophet prayed to *Allāh*. As narrated by *Abdullāh Ibn Mas‘ud* (quoting *Bukhārī*, *Manāqib*, 27 and *Muslim*, *Kitāb Ṣifāt Al Munāfiqīn Wa Aḥkāmihim*, 44), the prophet raised his index finger pointing towards the moon¹⁸⁰. The moon split into two halves, with each half appearing on either side of the mountain. In the Holy *Qur‘ān*, this miracle is stated¹⁸¹ as:

*“The Last Hour has drawn near, and the moon has split. But whenever they see a sign,
they turn away and say: This is evident magic”.*

¹⁷⁶ Ahmad, Khaliq. Leadership and Work Motivation from the Cross Cultural Perspective. *International Journal of Commerce and Management* 19.1, (2009): 72-84. Web.

¹⁷⁷ Ghazoul, Ferial J. “Muḥammad Sulaymān, Solomon Rex”. *Middle Eastern Literatures* 9.1, (2006): 47-107. Web.

¹⁷⁸ Cornell, R. E. “Soul of a Woman was Created Below”. Jerald, Gort, Henry, Jansen & Hendrik, Vroom. *Probing the Depths of Evil and Good: Multireligious Views and Case Studies*. Ed. New York: Rodopi, p. 260, 2007. Print.

¹⁷⁹ MacDonald, George, and Rolland Hein. *The Miracles of Our Lord*. Wheaton, Ill.: H. Shaw Publishers, 1980. Print.

¹⁸⁰ Moon. “Did The Prophet *Muḥammad* Split the Moon as a Miracle?” *Islamanswers.net*. Web. 3rd Mar.2012. <<http://www.Islamanswers.net/miracles/moon.html>>.

¹⁸¹ *Al Qur‘ān*, *Sūrat Al Qamar* (54:1-2).

Likewise, *Mi'rāj* or the journey of Prophet *Muḥammad* (P.B.U.H.) to *Al Masjid Al Aqṣā*¹⁸² and then his ascension to the skies is also one of the greatest miracles. Through these miracles, the Prophets convinced people that the words and teachings that they were spreading were of the one and true God. *Allāh* created man and blessed him with numerous incentives, instincts, and motives necessary for his well-being. Motivating forces deeply influence a person's life and his behaviour¹⁸³. Motivation is the beginning, continuation, and maintenance of human conduct; it guides human being towards desired goals, which in the case of Muslims, is the pleasure of his Creator. However, the levels and types of motivation vary from person to person. Some Muslims may be intrinsically motivated to work towards the Creator's pleasure while some may do so to receive promised rewards, i.e. motivation generated via external stimuli. Out of the two, self-motivation or intrinsic motivation is more beneficial. When a person is positively influenced from the inside, he or she is more committed and more at peace with himself or herself and his or her surroundings¹⁸⁴.

The good deeds of a self-motivated Muslim are not driven merely by the promise of paradise, but the Muslim does good deeds to please *Allāh*, his Creator¹⁸⁵. Self-motivation is different for different people; what motivates one may not necessarily motivate the other. It is a personal choice and perspective. Extrinsic or external motivation is driven by rewards and gains¹⁸⁶. These rewards can be material gains or the life in Paradise in the hereafter. A believer needs the right balance between intrinsic and extrinsic motivation. Leaders need the motivation to manage while workers need the motivation to perform. For Muslims, the

¹⁸² Majeed, Shumaila, and Amjad Waheed. "The Miracle of Prophet Muḥammad's (P.B.U.H.) Ascension: A Comparative study of the views of Said Nursi and Allama Iqbal". *International Bedüzzaman Symposium Papers in Turkey (English)*. 2013. Print.

¹⁸³ Arkes, H. R. & Garske, J. P. *Psychological Theories of Motivation*. New York: Cengage Learning, p. 3, 1982. Print.

¹⁸⁴ Deci, E. L. *Intrinsic Motivation*. New York: Plenum, 1975. Print

¹⁸⁵ Al-Ateeqi, Abdulaziz Imad. *The Secret (s) and Islām: The Ultimate Law of Change*. Dorrance Publishing.

¹⁸⁶ Barbuto, John E. "Motivation and transactional, charismatic, and transformational leadership: A test of antecedents." *Journal of Leadership & Organizational Studies* 11.4, (2005): 26-40.

Sunnah and *Ḥadīth* of the Holy Prophet are the sources of positive motivation as they guide them on the righteous path.

One of the teachings of the Holy Prophet (P.B.U.H.) is that every act of a Muslim is worship¹⁸⁷. This is a positive motivator and makes a Muslim perform his or her daily duties diligently because he or she is aware that every act performed well and with a good intention brings him or her closer to *Allāh*. The beauty of *Islām* is that worship and duties are blended. A Muslim does not need a specific time or place to worship *Allāh*; he or she shows his or her gratitude and humility just by following his or her daily routine. A person is accountable for every deed, good or bad, big or small, and will be rewarded and punished accordingly. As stated in the Holy *Qur'ān*¹⁸⁸:

“That no burdened person (with sins) shall bear the burden (sins) of another, and that man can have nothing but what he does (of good and bad). And that his deeds will be seen, Then he will be recompensed with a full and the best recompense [fair]”.

Hence, this is a motivation in itself as knowing that a person is responsible only for what he or she did and not for others' doings. This motivates people to focus on their deeds irrespective of what others are doing or else there is a fair chance that humans get motivated easily to do wrong if they see others on the same track. However, by making everyone responsible for their actions, God has created motivation in itself. This motivates humans to live a life that follows the path suggested by *Allāh* irrespective of whether others are following *Allāh*'s path or not¹⁸⁹.

¹⁸⁷ Mawdudi, Sayyid Abul A'la. *Towards Understanding Islām*. New York: Kube Publishing Ltd. Print.

¹⁸⁸ *Al Qur'ān, Sūrat An-Najm* (53: 38 - 41).

¹⁸⁹ Dabashī, H. *Authority in Islām: From the Rise of Muḥammad to the Establishment of the Umayyads*. New Jersey: Transaction Publishers, p. 54, 1989. Print.

To surmise, *Islām* as a religion together with its cultural and traditional values is the biggest motivator for a Muslim. In the Holy *Qur'ān*, *Allāh* has educated the man on the virtues of good works and the rewards attached to such good deeds in this world and the hereafter¹⁹⁰. Every human being has an evil side and a virtuous side. The firm belief of Muslims that *Allāh* is Omnipresent is also a positive motivator as it holds back the evil side and exhorts the good side.

2.9 Religious Motivation: An Actual Stimulating Force for Defence

It has been evaluated that the Islamic preaching and methodology has the potential to develop an absolute level of belief system among the followers because of its dynamic, coherent, and practical nature. It is a fact that a well-developed and flawless belief system is directly associated with the development of strong belief among the followers. There are certain predominant traits, which are necessary to be understood for understanding this aspect of religious motivation.

2.9.1 Strong Belief System

An excessive level of morale is usually developed on the basis of complete faith for the attainment of specified goals and success. It is a fact that the stronger nature of the faith will certainly result in the excessive enthusiasm for the achievement of specified goals. The Holy Prophet *Muḥammad* (P.B.U.H) has also prepared the followers through the common belief that there is only one God, The Almighty *Allāh*. He further developed the belief that *Allāh* is only the creator, sovereign, master, and had a complete level of powers over all of the forces. Moreover, nothing in this world and far away is beyond His control and power.

¹⁹⁰ *Abū, Sulaymān*, A. "Guiding light: Selections from the Holy *Qur'ān*." *The American Journal of Islamic Social Sciences* 4.2, 1987. Print.

He delivered this faith among the followers, which resulted in the seeking of help only from *Allāh* in any matter of life. The Holy *Qur'ān* has stated that¹⁹¹:

“O you who believe! Seek help with patience, perseverance and prayer; for Allāh is with those who patiently persevere”.

This verse of the Holy *Qur'ān* is directly associated with the development of strong belief among the followers through two major approaches. This verse enjoins the followers to seek complete of assistance by being patient and perseverant. Moreover, Almighty *Allāh* will further equip through courage and control to face entire difficulties and hardship successfully. It is the belief of follower that they will be completely secure in the majesty of *Allāh*. The second part of the verse has assured that Almighty *Allāh* will help the believers, and no one will be left alone. However, *Allāh*'s help will come through patience and perseverance. This promise of Almighty *Allāh* has been resulted in the better struggle of followers within the professional settings. Moreover, this promise has been repeated several times in the Holy *Qur'ān*. The Almighty *Allāh* has further said in Holy *Qur'ān*¹⁹²:

‘Surely, Allāh will defend (from harms) those who believe.’

This promise of *Allāh* is considered as a valuable aspect of the endeavour and belief for the purpose of following. The complete promise of success and absolute level of help from *Allāh* is always considered as conditional; therefore, it is necessary for the followers to take certain initiatives by themselves for seeking the help of *Allāh*. It is a fact that the human beings must develop certain skills and capabilities for fulfilling the conditions of *Allāh* to seek an absolute level of help. This belief of the followers is directly connected with the better motivational level.

¹⁹¹ *Al Qur'ān, Sūrat Al Baqarah (2:153).*

¹⁹² *Al Qur'ān, Sūrat Al Hajj (22: 38).*

2.9.2 *Patience*

The perspective of patience is also considered as another major aspect within the Islamic preaching. It is a fact that patience is an outcome of excessive belief of followers. The followers usually strive very hard for the attainment of help and love from their Lord because Almighty *Allāh* has said that He loves those individuals who strive hard in His way. The Holy *Qur'ān* has stated that¹⁹³:

'How many of Prophets fought (in Allāh's way), and with them (fought) large groups of godly men? But they never lost heart if they met with disaster in Allāh's way, nor did they weaken (in will) nor give in. And Allāh loves those who are firm and steadfast (in His way)'

This verse has clearly indicated certain factors, which has a close relevance with the better love of *Allāh*. The first factor is regarding the hope for seeking the help of *Allāh*. It has been discussed that when the followers would fight and struggle in the way of *Allāh*; they would never lose their hearts and would be hopeful to gain the help of *Allāh*. The second factor is regarding the strong or firm will. When the followers would fight; they should have a strong will to attain and accomplish their tasks without showing any weaknesses. The complete level of determination is considered as another major aspect of this verse. It is said that followers must not accept defeat and should fight till the end. The rationale behind this statement is that the followers would fight for the standards of justice and truth. The followers are aware of the risks and consequences of their defeat as their defeat would be directly associated with the defeat of truth. Therefore, the followers or believers would fight until the victory or shedding of blood. Another aspect or element of the verse is regarding the love of *Allāh*. It has been discussed that the struggle of believers against their enemies

¹⁹³ *Al Qur'ān, Sūrat Āli 'Imrān* (3:146).

would certainly result in the attainment of love in regards of Almighty *Allāh*. Therefore, the believers should focus on the attainment of *Allāh*'s love. Almighty *Allāh* has said that *Allāh* always loves those individuals who are steadfast or firm. It is a fact that Almighty *Allāh* motivates and encourages the believers by providing them the news that the followers are not alone; *Allāh* is always with them.

Martyrdom is considered as another major perspective of the Islamic teachings, which refers to the rewards of eternal life. It is the belief of Muslims that there nothing better than the attainment of *Allāh*'s love as they are not alone in facing the hardship of world. Martyrdom is considered as the climax of this aspect that it is the belief of every follower that if they would be killed in struggling against the enemies, then they will be rewarded as the happiness and bliss of paradise.

2.10 Motivation in the Life of Prophet Muḥammad (P.B.U.H.)

To study the concept of motivation in *Islām*, this research considers the *Ḥadīth* and *Sunnah* as well. Both *Ḥadīth* and *Sunnah* are related to Prophet *Muḥammad* (P.B.U.H). It is critical to know about the motivation in the life of Prophet *Muḥammad*^{194,195}. He was a master motivator and a role model who with his charismatic leadership confronted social evils of his time with foresight and pragmatism. With his direction, he was instrumental in transforming society. This section briefly discusses the life of Prophet *Muḥammad* (P.B.U.H.), starting from the early years to his first marriage, the first revelation, and preaching of *Islām*.

¹⁹⁴ Ali, D. *23 Years: A Study in the Prophetic Career of Muḥammad*. Translated from Persian by F.R.C. Bagley. Costa Mesa: California Mazda Publishers, 1994. Print.

¹⁹⁵ Ibn Hishām. *As-Sīrah An-Nabawīyah*. Beirut: Dār Ibn Ḥazm, 2001. Print.

Andrae states that when *Allāh* “wishes” to select a Prophet, He first chooses the best family and then the best man¹⁹⁶. *Muḥammad* (P.B.U.H.) was born to *Abdullāh* and *Āminah*, a pious couple belonging to the noble family of *Quraish*. *Muḥammad*’s grandfather, ‘*Abdul Muṭṭalib*, was the custodian of *Ka‘bah*. *Muḥammad* (P.B.U.H.) was born an orphan as his father passed away before his birth. His mother died when *Muḥammad* (P.B.U.H.) was at the age of six, leaving him in the care of his grandfather. At the age of eight, *Muḥammad* (P.B.U.H.) had to bear the loss of his grandfather too and his uncle *Abd Munāf*, more commonly known as *Abū Ṭālib*, who took him into his care. *Abū Ṭālib* loved *Muḥammad* (P.B.U.H.) dearly, cared for him, and protected him from enemies¹⁹⁷.

Āminah named her son Ahmed and his grandfather named him *Muḥammad*, the chosen one, as, indeed, *Allāh* chose him to be His Prophet. From his birth, it was evident that *Muḥammad* (P.B.U.H.) was not an ordinary child. When *Muḥammad* (P.B.U.H.) was 12 years old, *Abū Ṭālib* took him to Syria on a trade caravan. In Syria, a learned monk, *Buḥyrah*, saw the young boy and noticed how a cloud shaded him, and the branches of the trees bowed when he walked past them. *Buḥyrah* invited the whole caravan to a feast and especially inquired about *Muḥammad* (P.B.U.H.). Examining him closely, *Buḥyrah*’s suspicions were confirmed that *Muḥammad* (P.B.U.H.) was indeed the Prophet that Christ had foretold.

2.10.1 Marriage with Khadījah

Abū Ṭālib’s family, though noble, was poor and took other people’s caravans for trading. When *Muḥammad* (P.B.U.H.) was twenty-five years old, he leads the caravan of *Khadījah*, a rich, distinguished, and noble lady of *Quraish*, to Syria¹⁹⁸. *Khadījah* was a widow and was looking for an honest man to take her cargo to Syria. *Muḥammad* (P.B.U.H.)

¹⁹⁶ Andrae, T. *Muḥammad: The Man and His Faith*. Mineola, New York: Courier Dover Publications, 2000:41. Print.

¹⁹⁷ Ibid., p. 37.

¹⁹⁸ Al Khuḍarī M. *Nūr Al Yaqīn*. Egypt, 1999. Print.

had already earned the reputation of being *Aṣ-Ṣadiq*, the truthful, and *Al ‘Amīn*, the reliable. *Muḥammad* (P.B.U.H.) earned not only twice the profit but also the admiration of all those who had gone along with him to Syria¹⁹⁹.

Khadījah was impressed by his honesty and sent a marriage proposal that the Prophet accepted after consulting his uncle, *Abū Ṭālib*. *Muḥammad* (P.B.U.H.) was 15 years junior to *Khadījah* when the marriage took place. In *Khadījah*, the Prophet found an ideal companion. She was a loving wife and a pillar of support when *Muḥammad* (P.B.U.H.) faced bitter opposition from his enemies. She was also the first lady to accept *Islām*. She bore six children; four daughters and two sons. Both sons died in their infancy. Prophet *Muḥammad* (P.B.U.H.) never took another wife for as long as *Khadījah* lived. Even after her death, he remembered her fondly.

2.10.2 *The First Revelation*

As *Muḥammad* (P.B.U.H.) matured, he started spending more time in solitude. His favourite place was the cave in *Mount Hirā’*. The first revelation occurred when *Muḥammad* (P.B.U.H.) was 40 years old. It was the month of *Ramaḍān* and *Muḥammad* (P.B.U.H.) was busy meditating when Archangel Gabriel visited him. The Angel commanded him to “Read”, to which *Muḥammad* (P.B.U.H.) replied, “I cannot read”. Gabriel embraced him firmly and repeated his request and *Muḥammad* (P.B.U.H.) gave the same reply²⁰⁰. This happened twice, and then *Muḥammad* (P.B.U.H.) asked, “What shall I recite?” Gabriel recited the following verse, as stated in *Sūrat Al ‘Alaq* (96: 1-5).

¹⁹⁹ De Charms, R. *Personal Causation: The Internal Affective Determinants of Behaviour*. New York: Academic Press, 1968. Print.

²⁰⁰ Deci, E. L., Koestner, R., & Ryan, R. M. “A Meta-Analytic Review of Experiments Examining the Effects of Extrinsic Rewards on Intrinsic Motivation.” *Psychological Bulletin*, 125, (1999): 627-668. Print.

'Read, in the name of Your Lord, who created, created man from a clot. Read! And Your Lord is the most bountiful.'

Terrified and awed by the overwhelming experience, *Muḥammad* (P.B.U.H.) returned home where his wife, *Khadījah*, saw him shivering from head to toe with his hands and feet gone cold. He asked *Khadījah* to cover him up with a blanket; after recovering, he narrated the incident to her. *Khadījah* comforted him and told him to have faith in *Allāh*. She later went to visit her uncle *Waraqah Bin Naūfal*, who was a wise and learned man and had converted to Christianity after studying the Bible. *Waraqah* confirmed that indeed *Allāh* had chosen *Muḥammad* (P.B.U.H.) as His Prophet, just as He had chosen Moses to guide his people. *Waraqah*, however, warned *Khadījah* of the bitter opposition and the difficulties that lay ahead of *Muḥammad* (P.B.U.H.)²⁰¹. Archangel Gabriel brought *Allāh's* Messages to the Prophet (P.B.U.H.) regularly and taught him the verses of the *Qur'ān*.

2.10.3 The First Muslims

The first person to embrace *Islām* was *Khadījah*²⁰². Her acceptance strengthened and encouraged the Prophet to spread the word of *Islām*. *Khadījah* not only supported him but also stood up against all those who opposed *Muḥammad* (P.B.U.H.). The Prophet then preached those who were close to him.

The next person to embrace *Islām* was '*Alī*, the young cousin of *Muḥammad* (P.B.U.H.). '*Alī* was *Abū Ṭālib's* son and was very fond of his cousin. Archangel Gabriel had appeared one day and instructed the Prophet on how to perform ablution and pray. '*Alī*, who used to live with *Muḥammad* (P.B.U.H.), saw him offering prayers. Upon inquiry, *Muḥammad* (P.B.U.H.) explained that he was the Prophet of *Allāh* and that was how the

²⁰¹ Ibid.

²⁰² Margoliouth, D. S. *Mohammed and the Rise of Islām*. New York: Putnam, 1905. Print.

faithful people thanked their Creator for the numerous bounties. ‘*Alī* spent the whole night thinking and the next day he came to *Muḥammad* (P.B.U.H.) and accepted *Islām*. *Zaiyd Bin Ḥarithah* was a slave who was freed and adopted by *Muḥammad* (P.B.U.H.); he too embraced *Islām*²⁰³.

The next person to enter the fold of *Islām* was *Abū Bakr*. *Abū Bakr* was an honest and respected merchant in *Makkah* and people often sought his advice. *Abū Bakr* was the first person outside the Prophet’s family to embrace *Islām*. *Sa‘ad Bin Abī Waqqās*, *Muḥammad*’s (P.B.U.H.) maternal uncle, was also one of the early Muslims²⁰⁴. The number of Muslims grew gradually, and many of the followers were poor and weak. Though they were poor, the reason they accepted *Islām* was not because they wanted freedom from forced servitude but because they had, in their hearts love for *Allāh* and trust in the Prophet (P.B.U.H.).

The early converts knew they will be tortured and will have to bear pain more than what they were exposed to in slavery by the non-believers. However they still turned to *Allāh* with the belief that they will be helped by *Allāh*, as promised in the Holy *Qur‘ān*²⁰⁵:

“Unto Him is the return of all of you; it is a promise of Allāh in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved”.

They trusted *Muḥammad* (P.B.U.H.) and were motivated by the character of the Prophet. They knew *Muḥammad* (P.B.U.H.) never lied and would guide them to the right

²⁰³ Faruqi, M. A. *Anecdotes from the Life of the Prophet Muḥammad* (P.B.U.H.). Lahore and USA: Aḥmadiyya Anjuman Isha‘at Islām, 2011. Print.

²⁰⁴ Dewey, R. A. *Introduction to Psychology*. 1st Edition. California: Wadsworth Publishing, 2004. Print.

²⁰⁵ *Al Qur‘ān, Sūrat Yūnus* (10: 4).

path. The nature and personality of *Muḥammad* (P.B.U.H.) were enough of a motivation for people to accept *Islām*.

2.10.4 Invitation to Islām

Initially, *Muḥammad* (P.B.U.H.) met with little resistance as the number of converts grew. Not many people knew about *Islām* as the preaching was done secretly but, after three years, *Allāh* commanded *Muḥammad* (P.B.U.H.) to preach openly and invite everyone to the fold of *Islām*²⁰⁶. The Prophet then asked the people of *Makkah* to gather around the mountain of *Aṣ-Ṣaffa* as he had something important to tell them. When the people of *Makkah* had gathered, *Muḥammad* (P.B.U.H.) said, “O people of *Makkah* if I tell you that there is an army on the other side of the mountain ready to attack you, would you believe me?” The pagans answered in the affirmative as he had never lied. Upon this, *Muḥammad* (P.B.U.H.) told them that he was a messenger of *Allāh* sent to guide the people towards the right path and warn them of severe punishment if they did not worship *Allāh* alone. On hearing this, the people of *Makkah* became furious and *Abū Lahab*, one of Prophet’s uncles, shouted angrily “O *Muḥammad* (P.B.U.H.) may you perish!”

The Prophet continued to preach and was met with resistance. He was insulted and called names but, at the same time, some influential persons of *Makkah*, such as ‘*Umar Bin Al Khaṭṭāb* and *Ḥamzah*, the Prophet’s uncle, also accepted *Islām*. Not only was the Prophet (P.B.U.H.) insulted, to deter the people from accepting *Islām*, those who had converted were tortured. They were murdered, brutally persecuted, and ostracized²⁰⁷.

²⁰⁶ Musalla.org, 'Seerah - The Life of Prophet *Muḥammad* (P.B.U.H.)'. N.P., 2015. Web. 3 June 2015.

²⁰⁷ Shahid, F. H. & Hassan, F. *Prophecy and the Fundamentalist Quest: An Integrative Study of Christian and Muslim Apocalyptic Religion*. North Carolina: McFarland & Company, p. 94, 2008. Print.

2.10.5 Bottom Line

The Prophet and his followers kept the momentum going and soon many people came into the fold of this new religion. In the Holy *Qur'ān*, *Allāh* stated many factors not only to motivate human beings but also to motivate the messenger to deliver *Islām* to mankind. As stated in the Holy *Qur'ān*²⁰⁸:

“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allāh will protect thee from mankind. Lo! Allāh guideth not the disbelieving folk”.

This *Āyah* clearly states that Prophet *Muḥammad* (P.B.U.H.) was asked by Almighty to deliver His message. Since this is not an easy task due to the immense opposition *Muḥammad* (P.B.U.H.) was facing in preaching, *Allāh* motivated the Prophet (P.B.U.H.) by promising Him protection from those who opposed him²⁰⁹. This promise by *Allāh* is, in itself, motivating for the Prophet that he, despite strong opposition, should steadfastly continue to spread the word of *Allāh* to mankind²¹⁰. This is what modern theories of motivation fail to explain; these theories fail to explain what motivates humans to believe in someone they cannot even see and perform actions whose outcomes are uncertain and possibly life-threatening.

Furthermore, *Allāh* is all-knowing and since He knew that non-Muslims may strain the Prophet's resolve to breaking point, *Allāh* communicated to *Muḥammad* (P.B.U.H.) through revelation. *Allāh* ensured him that *His* promise is true and that the Prophet must not

²⁰⁸ *Al Qur'ān, Sūrat Al Mā'idah* (5: 67).

²⁰⁹ Emmanuel Sivan. *Radical Islām: Medieval Theology and Modern Politics*. New Heaven: Yale University Press, 1990. Print.

²¹⁰ Ghauri, Mohammad, T., “Religious Motivation: A Multiplying Force”. *The Dialogue*, 6.2, (2011): 103-123. Print.

let actions of non-believers stop him from preaching *Islām*. As stated in the Holy *Qur'ān* in *Sūrat Ar-Rūm* (30: 60):

“So have patience (O Muḥammad)! Allāh’s promise is the very truth, and let not those who have no certainty make thee impatient”.

Hence, it can be said that motivation holds a strong place in *Islām*. However, this concept of motivation is not there only from the time of Prophet *Muḥammad* (P.B.U.H.), rather, it existed since the world came into being²¹¹.

Wars or battles have been considered as the most serious aspect of the world. It is not the thing to be enjoyed; however, battles or wars are always considered as the game of death. On the contrary, if the individuals or followers have an absolute level of motivation in regards of oneness and truthfulness, then the individuals can easily attain their goals and objectives through their strong belief system. It has been further evaluated that the excessive level of religious motivation will certainly result in the better state of battles or wars in the field.

A significant number of Muslim battles have been identified through ancient books who have made their complete focus on the attainment of *Allāh’s* love. *‘Amr Bin Al Jamuḥ* is considered as a major companion of Holy Prophet (P.B.U.H). He was laid off in the battlefield from participation in the war because of his physical disability. However, He required Holy Prophet (P.B.U.H) for grating complete level of permission for participating in the battle of *‘Uḥud*. The prophet (P.B.U.H) did not allow him to participate; however, he had continuously requested for taking part in the war. After His insisting, Holy Prophet allowed him to take part in the battle, and he was martyred by the enemies²⁰.

²¹¹ Glaachi, M. *Studies in Islamic Economy*. Kuwait: Dār An-Nafā’is, 2000. Print.

It is a fact that not only the men, but the women have also asked complete permission for taking part in the battle. This was because of the religious motivation that the women were interested to fight against their enemies. Along with the followers or believers, the Holy Prophet also has a great level of motivation for fighting against the falsehood and enemies. The Holy Prophet (P.B.U.H) has said²¹²:

*By almighty Allāh, that my soul is in His Hand, this my cherished desire to fight in the Way of Allāh, as a consequence, I may be slain, then I may be revived, and again I may be killed, then I may be revived and (again) I may be slain*²¹

The above saying of Holy Prophet (P.B.U.H) is a clear and absolute example of religious motivation, which has changed the lives of companions. It has been evaluated that six companions of Holy Prophet (P.B.U.H) took part in getting the religious education for getting request of 'Aḍal and Al Qarah after the time frame of four months from the battle of 'Uḥud.

Khubayb Bin 'Uday is considered as another major battle of *Islām*. In the earlier days, he had killed the *Quraish* leader, which was named as *Al Ḥarith*, during the battle of *Badr*. However, the delegation deceived this companion of Holy Prophet (P.B.U.H) and sold him to *Banw Ḥarith* as the part of revenge. It is also a fact that when *Banw Ḥarith* planned to kill *Khubayb Bin 'Uday*, he requested for arranging a razor to keep himself clean before death. After granting this request, the grandson of *Al Ḥarith* came closer to *Khubayb Bin 'Uday* and sat in the lap. *Khubayb Bin 'Uday* said²¹³:

'Do you fear that I will kill him? No, I will not kill him'

²¹² *Bukhārī*, Chapter: 10, *Ḥadīth* No.2835, p. 544/3.

²¹³ *Bukhārī*, Chapter: 10, *Ḥadīth* No.4038, p: 789/3.

After saying this, he sent the child to his mother, who said that she has never seen such a great prisoner who can kill his child; however, he did not attempt such aspect. It was because of the religious motivation that *Khubayb Bin 'Uday* did not do anything with the child as he knew that Almighty *Allāh* would help him in fighting against the enemies. It was because of the religious motivation that the followers had never attempted anything wrong for achieving their personal goals in front of the religious goals. Therefore, it can be said that the ancient Muslim battlers have faced enormous hardship during battles; however, they never used anything wrong for achieving their objectives.

Religious motivation always plays a significant role in the professional settings for the attainment of different goals and objectives. Therefore, it is extremely necessary to make a proper understanding of the sources of religious motivation. Some of the sources in regards of attaining religious motivation are listed below.

2.10.5.1 Promises and Rewards of Allāh for a Muslim Soldier

It is advised to the followers and believers to be patient, calm, and firm in facing different types of troubles and hardship for placing their trust level in *Allāh*. A question usually arises that why a follower act on such advises. The answer is regarding the religious motivation, which is directly associated with the better level of encouragement and boosting up of the moral level. Almighty *Allāh* has asked his slaves to become firm and patient in getting control over their enemies. Almighty *Allāh* has said in the Holy *Qur'ān* that²¹⁴:

'How often has a small force overcome a big host by Allāh's Will? Allāh is with those who patiently persevere and endure.'

²¹⁴ *Al Qur'ān, Sūrat Al Baqarah (2:249).*

The verse is providing complete knowledge and education from the perspective of support in regards of Almighty *Allāh*. Therefore, it can be said that the believers can easily raise their motivational level through keeping trust in *Allāh*. This part of the verse is directly associated with the better religious motivation of the followers and believers.

2.10.5.2 *Sense of Association with Allāh*

It has been evaluated that the followers should not focus on the numerical strength during the fight and should keep their trust in the power of *Allāh*. It is a fact that the Almighty *Allāh* will provide complete help through different means for the support of weaker Muslims. It is also a fact that Almighty *Allāh* will provide a diverse range of means for the better and enhanced support of the followers. Later on, the ratio was reduced in the next verse from one believer vs. five believers to 1 believer vs. 10 non-believers²¹⁵. The rationale behind the above two verses regards the development of proper motivational and morale level. However, the ending part of the verse has its absolute level of significance. It has been evaluated in the former verse that this part is quite along with the complete sense, which is directly associated with the feeling of proud and motivation. Moreover, it is also a fact that the factor of motivation has a close relevance to the psychological or mental state of the individuals for keeping an absolute level of enthusiasm and courage. It is an obvious state of belief that the follower must be aware of the previous objective of fighting instead of reduced level of understanding. On the contrary, the individual who has a complete level of understanding in regards of fighting in the way of *Allāh* will seek the help of *Allāh* during any battleground. At the same time, such individual will also take proper success and victory during this world and from now on. It is the belief of the Muslim followers that the death during fighting will certainly result in the attainment of paradise in the next phase of life.

²¹⁵ *Al Qur'ān, Sūrat Al Anfāl* (8:66).

Therefore, it is clear that the religious motivation and control of believers is directly associated with the better understanding of the objectives. However, it is extremely necessary for the individuals to develop a proper understanding about the preaching of *Islām* for the better attainment of the goals and objectives. At the same time, it is also necessary for the individuals to practice their fortitude to gain and maintain the strength from *Allāh*. Similarly, the last part of the second verse is also associated with the better motivational level of the believers by referring them to the companionship of *Allāh*.

2.10.5.3 Absolute Submission to *Allāh* with Obedience towards the Prophet

The followers of *Islām* should not develop any the confusion in understanding the most fundamental perspective of *Islām* and the belief system. It has been indicated that the Muslims should show the absolute level of submission and obedience to the Almighty *Allāh* and Prophet *Muḥammad* (P.B.U.H). It is a fact that without paying complete attention to the preaching of *Allāh* and sayings of Prophet *Muḥammad* (P.B.U.H); there is no chance of even being a Muslim. Therefore, it is compulsory for the Muslims to keep their complete belief in *Allāh* and Holy Prophet. The Holy Prophet *Muḥammad* (P.B.U.H.) has said to the followers complete obedience of *Allāh* is required for the attainment of *Allāh*'s love. It is the core belief of followers that every Muslim is the servant of *Allāh*. Therefore, every Muslim individual always pays complete loyalty to Almighty *Allāh*.

The second most fundamental standard of the belief system within the Islamic preaching is regarding the obedience of Holy Prophet. It has been clearly declared that a messenger should be obeyed because He is sent by *Allāh* for the guidance of human beings. Moreover, it is mentioned in the Holy *Qur'ān* that^{216, 217}:

²¹⁶ *Al Qur'ān, Sūrat An-Nisā'* (4:64).

²¹⁷ *Al Qur'ān, Sūrat An-Nisā'* (4:69).

'We sent no Messenger, but to be obeyed by Allāh's Leave'

'He who obeys the Messenger (Muḥammad), has indeed obeyed Allāh.'

This knowledge and education is directly associated with the development of strong belief and loyalty among the believers. Moreover, an absolute level of the motivation is also connected with these facts and beliefs. Furthermore, such perspectives have also developed a proper sense of unity and oneness among the followers. Moreover, this spirit has been widely strengthen by the Holy *Qur'ān* as Almighty *Allāh* says²¹⁸:

'The believers are but a single brotherhood.'

This type of preparation in regards of the believers is extremely necessary because this perspective is directly associated with the better motivation level during the struggle. It is extremely important for the followers before fighting, during the fight, and after fighting to develop, strengthen, and maintain their morale, motivation, and belief in *Allāh*. It is also a fact that the religious motivation is directly associated with the mental and psychological preparation of the followers for getting expected odds with absolute level of conviction in regards of the truthfulness and superiority over the enemies. At the same time, the followers become ready for sacrificing their lives, children, families, and wealth for the attainment of *Allāh's* love after the development of this belief system. It is another belief of the followers that Lord will provide them complete sources of victory as a reward of their strong belief. Almighty *Allāh* has said:

Say, if your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you

²¹⁸ *Al Qur'ān, Sūrat Al Hujūrāt (49:10).*

*delight ... are dearer to you than Allāh and His Messenger and striving hard fighting in His cause, then wait until Allāh brings about His Decision (torment).*²¹⁹

2.11 Role of Teachers in Islām

There are many aspects of one's life that *Islām* tends to cover and in accordance to that, there are basic guidelines regarding the rights of teachers. *Islām* is absolutely clear regarding what must be done and how it must be done. This is one religion that provides complete perspective on just about every problem. Teachers are supposed to respect as much Prophets in the *Islām*, and there are many commandments regarding their respect. As stated in *Qur'ān*²¹⁹.

“Deem not the summons of the Messenger among yourselves like the summons of one of you to another”.

This verse pretty much sums up the respect that teachers have in *Islām*, and what status they deserve in the society as a whole. The followers are supposed to call their teachers in a way that reflects respect; there must be the factor of self-esteem, which should be placed in the way they are called upon. Even the prophets were supposed to be the teachers for the entire human community. It was one of the prime responsibilities of the teachers to instruct and to become an example for their followers. As it is mentioned in the Holy Book, if the teachers have the same level of the respect as Prophets then one can imagine the respect that they command. The Prophets are loved and followed by their followers; therefore, teachers must be looked upon in the same manner. As per Prophet *Muḥammad* (P.B.U.H.)²²⁰,

²¹⁹ *Al Qur'ān, Sūrat Al Nūr* (24: 63).

²²⁰ Abī Daūd, *Al Sunan*. Eds. Abdul Hameed M. M., Cairo: Al Maktabah Al Tijāriah Al Kubrā, 3(317): 3641

“You must seek knowledge and train yourself to be dignified and one must be humble towards the people who have made them learn things”.

This statement provides an idea about how must they stay rooted to the ground and be polite with their teachers. They need to control their pitch, lower their gaze when they are talking to the teachers. At other instance, Prophet *Muḥammad* (P.B.U.H.) said^{221,222}:

“Oh Allāh, do not let me witness the time when scholars are not respected and there is not enough respect for the people who have honor”. (Ahmed)

This statement illustrates the fact that Prophet (P.B.U.H.) did not appreciate the disdain towards teachers. He does not want to see the time when there is not much respect towards teachers and people with distinction and knowledge. His companion *Saīdnā ‘Alī* also came up with a very detailed advice about how teachers should be perceived and what is the place for Scholars. In the end, he compared teachers to the palm tree from where fruits are falling from and people are waiting to grab it. It is absolutely clear from this statement about many things that teachers deserve. The way one should talk to them, the way one should sit in front of them and what must be the general attitude of people in front of their teachers. There must be no information about the negative statements; and the negative comments in general must be avoided by them. The reference to the palm tree is a good metaphor as teachers is one that is giving the fruits of knowledge to their students who are approaching them. Another thing that is stated is that the information seeking must be stopped when teachers are tired, and their garments should not be touched. This shows the high statement of the teachers. At other instance, *Saīdnā ‘Alī* said:

²²¹ Al Ṭantawī, A. *A General Introduction To Islām*. Jeddah: Islamic Publication Ltd. p. 149, 1994. Print.

²²² Al Azami, M. M., *Studies in Ḥadīth Methodology and Literature*. Kuala Lumpur: Islamic Book Trust, 2002. Print.

“I am slave to the person from which I have learned a single word”.

This is another quote that illustrates that how much admiration they totally need. Thus, one must treat them as their masters, and one must behave like a slave in front of them. This means that one must not speak in front of their teachers as slaves are not supposed to speak in front of them. Even if you know more than them, it is required that they should keep quiet. This is another statement of the Prophet *Muḥammad* (P.B.U.H.) that shows that whether they are student or people, in general, the contempt for the teachers is not tolerated. It clearly shows that one who wishes to be termed as Muslim or portray themselves as Muslim must show enough respect towards the teacher²²³. Furthermore, the people who are not respectful are not termed as persons who may be called Muslim. Thus, it is apparent that people whom we look upon have laid great emphasis on the respect of the teacher. People must remain silent in front of their teachers. Slaves are supposed to say nothing in the response. This is in synchronization with the attitude that was witnessed in the past that even when the people were false, they were supposed to be obedient towards.

2.12 The Concept of Rewards and Punishments in Religion

2.12.1 Introduction

The *Sunnah* after the *Qur’ān* is one of the main sources of Islamic Law. This is one thing that is still considered as one of the fundamental sources of Islamic legislation. When one looks at the *Sunnah*, it has more or less covered all the aspects of the *Muḥammad* (P.B.U.H.) life. It is the prophetic tradition that these are the people who not only give direction to the people, but also educating them. There are great rewards for people who make other learn. He (P.B.U.H.) clearly stated that it is the compulsory for every Muslim

²²³ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī*. Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī, p. 11, 1981. Print.

men and woman to learn²²⁴. One who hides knowledge must go to hell. Herein, the concept of the positive and negative repercussions is needed to be looked at and at the same time; its profound impact on the Western society is also needed to be looked at. The Islamic concept points out that there must be a system of incentive for the teachers and their students. As per *Muhammad* (P.B.U.H.)²²⁵:

“If any one pursues a path in search of knowledge Allāh will thereby make easy for him path to paradise and the angles spread their wings from good pleasure with one who seek knowledge and all the inhabitants of the heaven and the earth, even fish in the depth of water, ask forgiveness for him [2, 4, 5]”.

He said that when a man dies, all his deeds come to end, except for three which are the *Ṣadaqah Jariah*, the knowledge from which benefits can be taken, and prayers of an offspring. There is also warning for people who are not part of the educative process, and Prophet has warned about inevitable suffering due to the fact that they ran away from learning and teaching all the time.

2.12.2 Punishment and Western Perspective

This point looks at the western point of view in regards of reward and attempts to provide perspective. The western scholars have a fair idea about the concept of reward and punishment, and how it shapes the human. The human behaviors are programmed in the manner that makes sure that they reap benefits from their environment and at the same time, avoid things that bring punishment. To get the better understanding of this concept, it will be important to look at the way people behave. They either are working for money and their economic wellbeings such as leisure, recreation, health benefits and post-retirement plans.

²²⁴ Al-Tirmidhī. *Sunan Al Tirmidhī. Hadīth Number 2682*. Cairo: Maṭba‘at Mustafa Al Bab Al Halabi, 5(48): 2682, 1975. Print.

²²⁵ Al ‘Asqalānī Ibn Ḥajar, *Fath Al Bārī Fī Sharḥ Ṣaḥīḥ Al Bukhārī*. Beirut: Dār Al-Kutub Al-‘Lmiyyah.

Then, there are rewards that are not monetary, but more symbolic such as the designation, large working place and access to the parking²²⁶. People will work hard when they see their efforts reap the benefit and improve their performance. These people seem to value the rewards that come with the effort that is undertaken by them.

The concept can be better understood by looking at the Skinners *Beyond Freedom and Dignity*. Being one of the more influential psychologists of his time and termed as the founder of the behavioral sciences. His book challenges the conventional wisdom of values in the western world. As per his deduction, there are certain behaviors that might be perceived wrong and right by the person at that point of time. But, when one looks at the motivation behind these actions, then it becomes sure that there is not anything that can be termed as right or wrong; but instead, they are the result of the contingencies that are related to the positive as well as the negative connotation of that result. This concept was illustrated by Skinner in a more profound manner when he said that²²⁷:

“ Whenever there is any group, there seems to be order, like punishing people whose behavior is not in sync with the people of that group, but when the government performs that function, they delegate that task to the people who are more powerful in that social sphere. There are many ways though this decision might be implemented, like the concept of the good and the bad can be termed in a legal manner. The behaviors are more contextualized by specifying the punishments. Then there is religious agency that seems to be working on its own that defined good and bad in the context of being pious and sinful. The contexts then are codified in the example of the religion text that is maintained by the specialists”.

²²⁶ Rahman, A. *Islām: Ideology and the Way of Life*. Singapore: Pustaka Nasional, p. 258, 1980. Print.

²²⁷ Skinner, B. F., *Beyond Freedom and Dignity*. New York: Bantam Books, 1972. Print.

When the system of the reward and punishment is conceptualized, so that there is a context behind the human behavior; then it implies that the human behavior cannot be molded in any manner or measured for that matter. The results are the one that control the behavior. Thus, the western philosophy talks about the fact that there must be place for learning through controlling the external variables. Moreover, people behavior is dictated by their incentives and interest. For instance, when one learns to ride a bike, or swim for the first time, throw the ball, sweep a floor, etc., all are the responses that are controlled by external impulses. With the passage of time, the unsuccessful responses to the situation are negated. For instance, when one dresses in a certain manner, it brings acceptance from the staff and the employees, teachers, and other social gatherings. Thus, it can be deduced that the approval is something that defines the behavior. The effects of reward and social activities are somehow critical²²⁸.

2.12.3 Concept of Reward in Islām

The concept of the reward and punishment in *Islām* can easily determine the successful life. Each phase of life is test from *Allāh*; so that, he can see whether we are his true servant or not, and get away from distractions. As stated in the holy *Qur'ān*:

“Believers are the ones that fear God and have fear for nothing else²²⁹”.

This seems a simple task; however, the things are not that clear many times. Thus, there is a need for additional motivation in the form of reward and punishment. It plays an integral part in the life of human beings. People operate on the basis of this factor; similarly, *Allāh* also understands the followers through this factor. So, *Allāh* has given his messenger a fair insight about the benefits that follower are going to achieve during the procession of

²²⁸ Ibn Mājah. *Sunan Ibn Mājah*. Eds., ‘Abed Al Baqī, M. F., Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī. 1995. Print.

²²⁹ *Al Qur’ān, Sūrat Āli ‘Imrān*, (3: 102).

Miraj, where *Muḥammad* (P.B.U.H.) was taken on an insightful journey of *Jannah* and *Jahannum*. The general rule of thumb is that there is a reward for good deeds and repercussions for something undesirable. The man is free to make all of the choices. He has the intellectual capacity and thus can have control over the decisions and can also tell a difference between right and wrong path. The *Islām* is such a motivation force for people who want to follow the right path. There is a great motivation for the people to follow the code of *Islām*, and they have to behave according to the Islamic behavior. At the same time, there are many facets to this concept as well. It establishes the bond between man and God; among men themselves; between the elements of the nature and the other belongings of the nature, and the innermost person that reside inside a man. *Islām* views human life as something that is indispensable. The external impulses of the person and the innermost feelings are, thus, controlled by this concept of the reward and punishment. Therefore, this concept in its core is something that encourages people with enough rewards and reprimands them for wrongdoings. Absolute power is with *Allāh* and all these things come from him. As a matter of fact, *Allāh* has the authority to determine what sort of benefits and rewards a person is entitled to every action. Thus, whether there is a punishment or reward, these are dispensed by *Allāh* only, and no human being has the authority to take this decision into their hand. There is a single authority, which is taking all of these decisions and punishment. These are certain powers that rest with *Allāh* only, and he is the one that can grant a reward to someone and he is the one that has the end call when it comes to punishing any person. At the end, it is one authority that demands utmost respect and it is one thing that ultimately sets rules and guidelines for every action²³⁰.

²³⁰ Ibn Ḥanbal, A. *Musnad Imām Aḥmad Ibn Ḥanbal*. Cairo: Al Maṭba‘a Al Raḥmāniā. Ḥadīth no: 2(499): 10492, 2(508): 10605, 1993. Print.

The freedom though is an integral part of the Islamic way of life. The person is free to make their own judgment, and it is their own judgment that makes them eligible for punishment or reward. It is also important to note that there is not a punishment on the part of the *Allāh* if there is any compulsion at the first place. There is a reward for good things. The slightest good is appreciated in the eyes of the *Allāh*. There are two elements of the punishment and the reward. What it does is that creates inspiration among the people as they are inclined to do good deeds and at the same time, push them back with the punishment. The self-interest is the focal point of any decision, and every action is motivated by either positive or negative intentions. It is right pointed out that when the person develops a liking for something then it means; then they are motivated by the self-interest and there is a likeness for that thing. These are the primary motivations for the person to do anything, and they are driven by internal impulses.

This is one thing that is defined in *Qur'ān* comprehensively as the prism of hell and heaven are used to define the good and evil elements. These are the natural motivations when making a decision regarding *Kufr* and *Īmān*. These are related to the positive and negative action of the person, and person relies on the faith to make his judgment and thus they do not make wrong decisions in their life. *Qur'ān* does not really buy into this idea that there are certain results that are followed by the sins and men are sometimes bound to make sins. This is something that can be termed as wrong as human imagination again is at the central point of decision-making. The sinner though can always have repented for these sins. Thus, there is always a chance for a sinner to improve their state.

When person is dying, as per the commandment from *Allāh*, his soul is separated from his body. The souls are, then, preserved for one final judgment as they will re-unite with their souls. At that point of time, either they are getting a reward or eternal punishment for their sins. The *Qur'ān* on the *Sunnah* on the other hand are very clear about it. They point

out with whether actions are good or bad, the end fate is being sealed by *Allāh*. Thus, the reward might not be a natural result of any good deed, but it is instead *Allāh* is blessing the person and he is the one that is most graceful and beneficial. The decision rests with *Allāh* only undoubtedly. At the same time, the punishment for something also rests entirely with *Allāh*, and *Allāh* has the choice to punish that person.

The idea of the reward is somewhat a promise from God for good deed and at the same time, punishment to get rid of negative impulses. The good deeds though are always going to be rewarded^{231,232,233}.

“As a grace from us. Thus do we reward those who give thanks”? *“And remember! Your Lord caused it to be declared publicly that if you are grateful, I will add more favors unto you, but if you show ingratitude, truly my punishment is terrible indeed”.*

Love is something that is left for the followers who are obedient. Love is developed gradually in that way and affection is developed. It is the utmost desire of the followers that they can have the love and attention of *Allāh*. On the other hand, ingratitude is something that might be coming from the acts and words of the person that rejects *Allāh* and goes against his law. Thus, when one looks at the result, then it might mean that people who are guilty are always going to be loser and they will be the part of the hell’ fire and they are losing out on something special. It can be seen that the faith of the person is much stronger than law and order are ever going to be. The effect of the law and order are subdued in front of this force. The believers are the ones that are always going to accept the decision of the *Allāh* and are always open to his commands. At the same time, there is an effort on their part

²³¹ *Al Qur’ān, Sūrat Ar-Ra’d, (13: 25).*

²³² *Al Qur’ān, Sūrat Muḥammad, (47: 22-23).*

²³³ *Al Qur’ān, Sūrat ’Ibrāhīm, (14: 7).*

to make sure that they please their God and to do that, they perform everything that is expected of them.

There is humbleness as well, and thus, they can achieve the salvation of the God. What is needed to be looked at is that even though they are not bringing any financial gains to the people who are following them, what they do is that they it provides them a strong motive to obey their God as they know that *Allāh* has promised them that if they pass their life in a pious manner then it is always going to benefit them in a very wonderful manner. There are hardships that are part of this journey though and one has to go through difficulties in the world, but these are temporary in their nature. They also have this idea that people who do not believe will face the wrath of *Allāh* and eternal pain awaits them. This leads them to have belief in the good things and combine with their strong determination to obey and stay away from immoral life. Their belief is strong, and they know reward and punishment according to their behavior on the day of the judgment. These are the things that tempt them to lead a pious life and even if they face some repercussion in the short run, their after lives are always going to be beneficial and fruitful.

2.12.4 Muḥammad (P.B.U.H.) on Reward

At one moment, *Muḥammad* (P.B.U.H.) was asked by his companion that “*which is the habit that is liked most by the Allāh*”, to that *Muḥammad* (P.B.U.H.) replied: “*To offer prayers in the earliest times as possible time?* His companion asked “*what is the next best act*”. To which He replied “*Goodness to the parents to one’s parents and be dutiful to their parents?* Then it was asked *which the thing that is most desirable*, to which he replied “*To take part in Jihād and to propagate the cause of Allāh*. The companion of *Muḥammad* (P.B.U.H.) who asked these things and he was of the point of view that if he had kept asking he would have kept on telling him.

The *Ḥadīth* that has been mentioned above provides a very clear insight into the fact on the status of parents in *Islām*. It is the eventual mercy and blessing of *Allāh*, and it is an act that comes from the deep love of *Allāh*. There are many instances in which it can be seen that *Allāh* is kind upon its people from the *Ḥadīth*. There is an idea about gaining blessings for the day of the judgment, the increase in the one's resources and eventually saving oneself from the harm's way. Another beautiful aspect is that Non-Muslims are included in the context. There is a verse in *Sūrat Al 'Ankabūt* that relates rather beautifully to this piece of the information.

*“And we have obligated men to be dutiful and good towards their parents”*²³⁴.

After the obedience of *Allāh*, it is the thing that comes second in the list of things desirable by *Allāh*. It is mandatory for every Muslim to be polite towards them. It is their life that provides a person with clarity regarding the how to serve them in the best of manner as per the commandment of *Allāh*.

This *Ḥadīth* is not restricted to the Muslim parents, but even if the parents are non-Muslim, they deserve good treatment. If they are non-Muslim, *Muḥammad* (P.B.U.H.) has asked us to show respect. They must be looked after they must be imparted the message of *Allāh*. If parents make you do something against *Allāh*'s wish, it must be the wish of *Allāh* that must prevail, but the parents must be respectfully explained about their position. When the parents are not in the best of the health condition, they are in the need of care and love just like children are when they are young. It must be realized that if our parents that take care of us when were most vulnerable and they helped us survive. The parents must be loved,

²³⁴ *Al Qur'ān, Sūrat Al 'Ankabūt, (29: 7).*

and they must be taken care of in the manner that allows people to reap rewards the way it was mentioned in the previous *Ḥadīth*. We are indebted for our lives to our parents²³⁵.

There must be a conscious effort from the children to make sure that they are following their parents. The goodness cannot be achieved during their lifetime only, but when they are deceased. There should be no arguments with the parents; there must not be any refusal to help them, and small things must be avoided at all cost. These are the things that are done during the lifetime when they are not anymore in this world, and then there are ways to do things for them. It has to be kept in mind that there is not unique commandment that asks Muslim to recite *Qur'ān* on 3rd, seventh or 40th day of their death as commonly perceived in our society. These acts are not helping parents in any way whatsoever. As a matter of fact, it might be stopping the blessing of *Allāh* for the time being. What benefits them is the relentless prayers and begging *Allāh* for forgiveness. Children are duly rewarded for the good deeds accordingly, and parent's status would also be elevated. At the same time, things like *Ṣadaqah* like water well, a mosque or even imparting knowledge to them.

2.12.5 Punishment as per Muḥammad (P.B.U.H.)

As per the *Ḥadīth* narrated by *Jubayr Bin Muṭ'im*:

“The person who cuts of the ties of kinship will not enter Jannah”.

This *Ḥadīth* points out towards the fact that relationships among kin's known as *Ṣilat Al Raḥim* has profound importance in *Islām* as a good deed and severing ties are something that is not liked at all. It is something that will prevent a person from Entering *Jannah*. There

²³⁵ Badri, M. B., 1979. *The Dilemma of Muslim Psychologists*. London: MWH London.

is a couple of instances when *Allāh* has cursed people who have severed his ties from their families²³⁶.

“And the people who break the promise of Allāh, after they have ratified it and to which Allāh has commanded them they have severed that tie and are not good to their relatives and create mischief on the land have curse on them and there is an unhappy home for them”.

Ṣilat Al Raḥim is always referred as politeness to the others and being kind. It also talks about being kind to the parents even if they are distant from their relatives, or corrupt and even if they do not appreciate. The emphasis on the family is seen in every religion, *Islām* has though taken it to the next level. One must also not expect anything in return if they are having well. The non-Muslim relatives also deserve good treatment.

A person is cursed if *Allāh* does not shower the mercy on them. It is the fair indication of the deprivation showed by *Allāh* as a person is punished in his life and even the afterlife. At the same time, it can be understood that there is no sin more worthy of the punishment as compared to the person which includes *Allāh*'s perpetration with someone else. He must also face oppression and cutting off ties from the family. *Islām* attempts set all the relationship in the right order. The relations with *Allāh* are included in it as well as the other part of the relation with the human beings. The *Ṣilat Al Raḥim* is something that is very important of this aspect of the *Islām*. However, the unfortunate fact is that most of the societies are acting in the complete opposite of the way *Allāh* has directed them. There is a lot of backbitings, cheating and an attempt to hurt our relatives all the time and hurl humiliation towards them.

²³⁶ Abī Daūd. *Al Sunan*. Eds. Abdul Hameed M. M., Cairo: Al Maktabah Al Tijāriah Al Kubrā, 3(317): 3641, 1950. Print.

At the same time, there is a very wrong precedent of abandoning relationships with people who are less wealthy. These are the examples of severing the ties²³⁷.

There are three reasons for this dire situation. There is ignorance about the message of the *Allāh*. The subject is not regarded highly even in the Islamic gatherings. Then, there is an increasing trend of materialism in the society that is hurting the family value, and family aspects are damaged due to this precedent. Then, there is an important factor of the way recent history is shaped up. The colonial mindset of the people and the industrial revolution has set apart the Muslim history. The period of European Renaissance was witnessed in the period when Muslims were doing well in the region of Spain. These movements somewhat accelerated the decline in the Muslim society, and thus it damaged the family system that was prevailing at that point of time.

With the passage of time, the influence of the colonialism became more pronounced, and the urban centers were the places where this concept became rather apparent. These problems are all caused by imitation of the West and ignoring our set of values. The relation between husband and wife, parents, parents and children and relations at the workplace all took a severe beating. The process continued rather continuously in the next period and the neo-colonial period. As per one example that was quoted earlier, the mass media especially television is also tearing apart the fabric of human relations. The same family members are distant apart from each other now, and it is the self-interest of the people which is prevailing these days. Thus, the concept of the global village has drifted people apart²³⁸.

The research makes it clear that all of the rewards and punishment are coming from *Allāh*. *Allāh* does not make one suffer or bless above their capabilities. The small good deed

²³⁷ Haneef, Suzanne. *What everyone should know about Islām and Muslim*. India: Islamic Book Service, p. 89, 2002. Print.

²³⁸ Ghalwash, A. A. *The Religion of Islām*. Cairo: The Supreme Council for Islamic Affairs, p. 110, 1966. Print.

is appreciated in the eyes of the *Allāh*. The elements of the punishment and rewards are the same face of the coin that inspires people to do good deeds and stay away from the deed. However, the fact of the matter is that whatever reward person gets is not due to his deed, but it is the grace and the mercy of *Allāh* that determines that person's reward eventually. The same things go for the punishment for the bad deed. As a matter of fact, this is one of the strong incentives to follow the commandment of the *Allāh*, and there is a close link between pleasing *Allāh* and performing good deeds that will eventually lead a person towards good life. These are the things that provide an eternal peace to the people. This is one thing that makes people lead a pious life, and then there is a belief that whoever disobeys the command of *Allāh* will suffer eternal punishment. It does not matter how much rich and prosperous life they are spending at this moment in this world. The western concept of the reward and punishment was also highlighted, and it allowed us to understand their motivation in a better manner. It is also illustrated that the environment impulses are the ones that are responsible for the motivation of the people.

2.13 Concept of Motivation in Christianity

There are people who become evangelical for several reasons: financial, political, among others. The disciples asked Jesus what they would receive for having left everything to follow IT (Mt. 19:27). Paul testified that many followed Christ for several reasons (Phil. 1.17, 18). In this section, a study will be taken up in this regard shedding clarity that not all motivations of the believer about following Christ are true. In Christianity, motivation is everything. God is not about as intrigued by our activities as he is in the motivation behind these activities. Obviously, activities (dutifulness) are not the slightest bit discretionary; however they mean little to God if they do not spring from our souls. People can perform the deeds of a servant without being a true servant; however in the event that they have the heart of a servant, they will perform their deeds of a servant.

In a wide sense, our essential motivation in the spiritual domain has a tendency that can be categorized as one of the two classifications: blame or effortlessness. Some imperative standards with respect to this subject have been drawn to late, criteria that the analyst accept have tremendous ramifications for who we are as a development.

2.13.1 Reasons and Motives

The word motivation in the dictionary is defined as an internal force that causes people to make certain decisions and attitudes. Motivations are very distinct, and they, in most cases, vary from person to person. There are individual and collective motivations that persist and others that change along the way²³⁹. The motivation always has to do with goals, that is, with interest to where a person or group wants to go. Some motives are innate, such as getting food to satisfy hunger. However, most of them are acquired on the culture, and that people need to prioritize. Some scholars distinguish four basic types of needs. It includes psychological (eating and dressing), security (order, stability, and routine), social (love, affection, and belonging), esteem (prestige, independence, status) and self-actualization (employment and success). These motivations are categorized from a sociological perspective, which takes into account the relative need and consumption²⁴⁰. In the Christian perspective, there are other motivations, among them: faith, hope and love²⁴¹.

Professionals working in the area of marketing have the adaptability to identify the motivations of people. Another specialty of advertising is to build need. Consumerism - which cannot be confused with consumption - feeds the creation of needs and motivations²⁴².

²³⁹ Heckhausen, J. "Evolutionary Perspectives on Human Motivation." *The American Behavioral Scientist*, 43.6, (2000): 1015. Print.

²⁴⁰ Hussein. "Different Types of Motivation". *Cite HR*, 2007. Web. 2nd Mar. 2012. <<http://www.citehr.com/35175-different-types-motivation.html/>>.

²⁴¹ Lowndes, Vivien, and Rachael Chapman. "Faith, hope and clarity: Developing a model of faith group involvement in civil renewal". *Local Governance research Unit*, De Montfort University: Leicester, 2005.

²⁴² Izhab, Z. & Hassoubah, A. "Motivation and Student Learning: An Islamic Perspective". *I-epistemology.net*. Web. 20th May 2010. <<http://i-epistemology.net/>>.

Christianity can, in some contexts, be compared to a commodity. There are people who buy according to your convenience in this regard Paul called the attention of the young Pastor Timothy and the church that this led (II Tim. 4.1-4).

2.13.2 False Motives of the Believer

The growth of the evangelical movement in Brazil has favoured the existence of a generation of believers whose motivations have nothing biblical. Some of these people are adhering to the various churches for unjustified reasons. The adoption of an evangelical mercantilist model, based on financial prosperity, is attracting people to the churches for purely monetary interests. There are few people who come to the churches asking what am I going to gain? Discourses propagated by some churches television show that reality. Adherents of this distorted theology of the witness who made a fortune by purchasing the “product” of a particular church.

There are “artists” who understand nothing of art, next to the church after the failure in the media. How can no longer be projected in the media, who are believers invent to sell their CDs Gospel among evangelicals. The songs composed by them are of poor quality, are but vain repetitions, have no Biblical support. The cult of instant and temporary, stemming from the realities shows, celebrities also reached the evangelical churches. There was a time when people were respected for their Bible knowledge of the support and the life that testified. The exhibition of the Bible is being replaced in some pulpits, tristemunhos by these “artists”. In an interview to a television channel, one model (do not know who) said he went to church because they leave that place with “high spirits”. The motivations of these people, to adhere to these churches are merely utilitarian. The “pastors” are fuelling this cycle in a way that it does not propagate a gospel and Jesus Christ (Galatians. 1.9).

2.13.3 *The Real Reasons the Believer*

The true motivations of the believer are backed by the word of God because it is God, not a man, who says what we need. The first human need is a Saviour. The wages of sin is death, eternal damnation (Romans. 6:23), and since all have sinned (Romans. 3:23), salvation becomes a priority need. God sent His Son Jesus Christ, that whoever believes in Him should not perish but have eternal life (Jn. 3:16). This is a simple message, but that is being overlooked in many evangelical churches.

The new birth and sanctification became unpopular doctrines, therefore, are no longer taught, it is more advantageous - especially from a financial standpoint - instigating prosperity. However, that all is vanity, it is vexation of spirit, or how it sheds a translation of Ec. 2:17 is “chasing after the wind”. The main motivation of the believer should be to glorify God, live for Him because we were created by Him for it. The predominant Brazilian evangelical theology in context is anthropocentric, that is, places the individual at the centre, instead of God²⁴³. The believer was not called for fame, but for simplicity (Mt. 10:16), ostentation is not Christian; the gospel of Christ is no place for pride (Jo. 13.34, 35). Christ Himself came to serve, not to be served (Mc. 10.42-45), who wants to be first in the Kingdom of God to be the last (Mt. 20:27). The Kingdom of God is happening at this very moment, away from the media spotlight. Pastors and believers are toiling in anonymity for God. The speech's success has reached many believers, resulting in a generation of disappointed, because of realization. The pastor himself, excellent when taken seriously, was not for everyone (I Tim. 3.1-7), and some believers, because they cannot get to that ecclesiastical position, also frustrate.

²⁴³ Goheen, Michael W. “Mission in the Evangelical and Ecumenical Traditions”. *Pro Rege, Dordt College, Iowa*, Vol. 21: No. 2, (1992):1-10. Print.

The real motivation of the believer should always be to be with Christ, to abide in Him, regardless of the circumstances, to bear fruit (Jn. 15.1-8). Moreover, to just grow in holiness, developing the fruit of the Spirit should be the goal of every true Christian (Gal. 5:22). Christ did not promise wealth, fame and power in this century. Therefore, the actual motivation of the believer must be to carry on the will of God (Romans. 12.1, 2).

The biggest problem the educational process faces (and with which every leader must fight) is motivation. That is, how to overcome inertia and put into action a man. It is always easier to handle an object that is already in motion, to give one movement stopped. Therefore, a leader must always be more interested in application development and can be paid to a man who in this abilities. All the skills in the world will not help a person who lacks motivation. Before considering some concepts that influence the motivation of an individual, we must clearly define what the reason is. Motive is one factor for a person that compels him to perform a certain action. Within this concept, we can find two kinds of motivation: extrinsic motivation, which is not of the individual but the things around him, and intrinsic motivation, which itself comes from the individual.

Intrinsic motivations are always the most important because they come purely individual²⁴⁴. Often, with extrinsic factors, the individual tends to do something about the pressure being exerted on him, and not because they want. This would be the case of a person in the church who teaches Sunday school because “there is no one who does it”. If that same person had an intrinsic motivation, it would be teaching because he feel that is what he wants to be doing. For this reason, the truly effective leader will develop intrinsic motivation in their congregations. People must not, however, discard the use of any external motivation. Extrinsic motivations are valuable, but only when they serve to awaken in the individual

²⁴⁴ Meier, Stephan, and Alois Stutzer. “Is volunteering rewarding in itself?”. *Economica*, 75.297, (2008): 39-59. Print.

their intrinsic motivations. Unfortunately, in many cases they have been used without their external appeal to the person's internal motivations. The result is almost always the same: the individual does things out of obligation and reluctantly.

One of the most common extrinsic motivations is to give rewards for certain actions²⁴⁵. A promise to the person that if he does this task, he will receive a certain reward. The problem with this approach is that once the prize disappears, the person no longer continues to do the work assigned. There is a need to identify whether the extrinsic motivation is good or bad, and also, to see if it helped the individual to become a person of the initiative, who seeks to undertake new activities alone.

2.13.4 Christian's Belief of how to Motivate Individuals

2.13.4.1 Expose the Person to Reality

The first way identified to motivate people is creating a need to expose them to reality. Thus, a person can respond to a need that might have been ignored before. This would apply to a person who has no desire to ease the burden of the poor because they do not think it necessary, or that the poor are so poor²⁴⁶. But if people give that person the opportunity to be exposed to the reality, either by visiting a marginalized sector of the city or living with a poor family for a few days, you will see that the needs are immense and there is much that can be done. Not only this, it is very likely wanted to start doing something himself.

Likewise, people cannot motivate others to change their attitudes or behaviour if they do not perceive the need to amend. There are multitudes of people who have plenty of problems, but never do anything about it because they are not aware of these problems in

²⁴⁵ Benabou, Roland, and Jean Tirole. "Intrinsic and extrinsic motivation." *The Review of Economic Studies* 70.3, (2003): 489-520. Print.

²⁴⁶ Kreitner, R. & Kinaki, A. *Organizational Behaviour*. 7th Ed. New York: McGraw-Hill, 2007. Print.

their lives. It is noticed that people, in Christian circles, use a bad philosophy and do not work to solve the issues. People are dedicated to teaching those things that other don't need at that time. It is like giving an individual a phone book and asks him to memorize, "for the day when they are installing a telephone in their home".

If you do not take the time to show people what their needs are and provide relevant solutions, there will be few results as leaders. If looked at the ministry of our Lord Jesus, it will be seen immediately that this was one of their rules of work. He was teaching his disciples enough so that might be effective in a situation. He sent them to practice. During practice (when exposed to reality) they realized they were missing a lot more preparation. They returned to the Lord full of questions and eager to learn. The Lord came to give them a little more preparation to practice sending them again (and again be exposed to the reality). Thus, it can be seen that there was a perfect balance between what they received and what they wanted as a result of constant exposure to reality²⁴⁷. It can be observed that it helps to motivate a person's exposure to the reality, the facts and real life circumstances. This is not only good for the individual because it helps you to change, but also because it gives you the opportunity to develop a sense of responsibility and stimulates growth. There is his most important responsibility of a leader.

2.13.4.2 Getting People to Develop their Capacities to the Fullest

You can be sure that the more invested in motivating people will be more developed. The point to consider is: every time you give a person a responsibility that requires almost no effort; you are balancing an opportunity to grow. The Lord was not content to ask his disciples to rank people in groups. He gave them a much larger responsibility, "Give them

²⁴⁷ Hoge, R. "A Validated Intrinsic Religious Motivation Scale". *Journal for the Scientific Study of Religion*, 11.4, (1972): 369. Web.

something to eat you”²⁴⁸. His powerlessness against this motivated them to learn more about how to minister properly. When you see people who can give more, give them more responsibility.

2.13.4.3 *Provide Stimulus and Recognition*

A second method by which a person's recognition is effectively achieved is by stimuli. It often happens that people are discouraged because they were constantly pointed out what they do wrong, instead of recognizing what they do well. Constant criticism tends to deflate even the most enthusiastic²⁴⁹.

The problem that has been seen with great frequency in many leaders is that they tend to get greatly excited with what they are doing, but they have very little enthusiasm for what others around them do. The actual test of the effectiveness of a teacher is not in what he knows, but what his students know. Without the proper amount of recognition and encouragement, they will never have the motivation to learn what their teacher knows. Mistrust in our abilities is a direct result of the lack of encouragement and recognition in our lives.

2.13.4.4 *Provide Models*

The third way to motivate is through a demonstration of how things should be done²⁵⁰. The problem with many churches is that they have too many people who are dedicating their time to encourage the congregation to “do” things, but no one explains and demonstrates exactly how they should be done²⁵¹. An excess of exhortations does not lead

²⁴⁸ *The English Standard Version Bible. Mt. 14: 13-21*. New York: Oxford University Press, 2009. Print.

²⁴⁹ Peetz, Johanna, and Anne E. Wilson. “The Temporally Extended Self: The Relation of Past and Future Selves to Current Identity, Motivation, and Goal Pursuit”. *Social and Personality Psychology Compass*, 2.6, (2008): 2090-2106. Web

²⁵⁰ Kocowski, T. “Social Engineering: Methods Of Shaping Motivation”. *Current Sociology* 23.1, (1975): 69-98. Web.

²⁵¹ Asad, Talal. *Formations of the Secular*. Stanford, Calif.: Stanford University Press, 2003. Print.

to action, but many people with inferiority complexes and guilt. The reality is that most believers know what to do, but few do because they have not shown them how to do it²⁵². It is important not to focus only exhort, but also to explain and demonstrate. The reason Christ was so effective in motivating pupils is he ever taught them something without proof in his life. He exhorted them to love because He first loved; He urged them to serve, and he served; He urged them to preach and showed him how he did, and so on.²⁵³

2.13.4.5 Radiate Enthusiasm

People can motivate others who radiate personal enthusiasm. One of the most common problems which the Christian leader faces is to continue to maintain the enthusiasm over the years. Many times it seems that the ministry becomes a boring routine that has no dynamism. If enthusiasm is low, people may not be able to motivate anyone in the church or congregation²⁵⁴. Enthusiasm is contagious, and if a person wants to motivate congregation, he/she will have to show large amounts of enthusiasm in everything being done or said. This method requires much more work than others, and then one must be willing to demonstrate everything he teaches. However, it is a challenge that if any one invests in this form of motivation: the results will be extraordinary.

2.13.4.6 Remove Emotional Barriers

It is believed that it will be very difficult to motivate a person who is angry, spiteful or sore for some reason. What you mean to a person is far more important than what you can say or do for him/her. Moreover, this will determine how a person will hear what he has to say. Between a leader and his followers, there must be an atmosphere of total acceptance²⁵⁵.

²⁵² Brown, H. Douglas. *Teaching By Principles*. Englewood Cliffs, N.J.: Prentice Hall Regents, 1994. Print

²⁵³ S Seong-Su, Park. "Christology as Motivation for Ethical Exhortation in 1 Peter and Philippians". Ph.D. Dissertation. University of Pretoria, 2007. Print.

²⁵⁴ Peirce, Penney. *Frequency*. New York: Atria Books, 2009. Print.

²⁵⁵ Ehrhart, Mark G., and Katherine J. Klein. "Predicting Followers' Preferences for Charismatic Leadership: The Influence of Follower Values and Personality". *The Leadership Quarterly* 12.2, (2001): 153-179. Web.

Be honest with those around him; let them see it as it is. It is often seen a leader to fall for wanting to pretend to know everything. That does not make acceptance; people feel inhibited and, what is worse, they also realize that the leader is not honest with them.

2.13.4.7 Step up Personal Relationships

Always remember this principle: the closer an individual is to a person, the closer are the ties that bind and the greater are the chances of motivation²⁵⁶. The problem is that many times people want to motivate others without knowing them or show interest in their personal lives. By this, a habit to avail informal moments in meetings is created because when a person meets other people, it strengthens the ties between them. Wherever a person leaves, it is essential to cultivate personal relationships with those around that person. Take time to internalize what others are experiencing. Also, choose from among the congregation, some people with whom time can be spent. It will be seen how motivated they will be when they want to encourage for a particular activity.

2.13.4.8 Unconditional Love Show

For twenty-seven years, the researcher has devoted himself to study the life of Jesus. It is believed that no factor influenced both the level of their motivation for the disciples as the unconditional love he showed towards them²⁵⁷. Irrespective of their mistakes and how severe they were, he always remained deeply loving, despite what they were. It is noteworthy that the Lord never rebuked the disciples for their mistakes: but he rebuked them for their lack of faith. Love begets loyalty, devotion and dedication.

²⁵⁶ Huang, C. T. James. "A Note on the Binding Theory". *Linguistic Inquiry*, 14.3, (1983): 554-561. Print.

²⁵⁷ Click, E. Dale. *The Inner Circle*. Lima, Ohio: CSS Pub. Co., 2000. Print.

2.13.4.9 *Trust What God Can Do*

One of the most valuable lessons that has been learned over the years is that God does not call a person by what he is, but for what he can become²⁵⁸. All people have value to the cause of Christ, and as leaders, it is our responsibility to communicate this truth constantly. Often, people tend to get away from others with “rare” contact and stick to those who actually seem to be much “better”.

2.14 *A Jewish Psychology of Motivation*

For nearly fifty years, the prevailing standard in brain research was behaviourism²⁵⁹. The psyche was viewed as a black box, mysterious, and all the more essentially, insignificant to clarifying human conduct. All living animals were accepted to work by one straightforward tenet: some outside energy, or boost, would act in a manner that influenced the animal, and the animal would react likewise. A charming boost would fortify whatever the animal was doing when it happened while a negative jolt would dishearten the conduct with which it was related. , behaviourists accepted that the basic idea of prize and discipline was sufficient to foresee and modify all human and creature conduct²⁶⁰. Nor were motivational methodologies utilized just with kids. The *Talmūd* relates that when Rabbi Elazar kicked the bucket, he deserted a child who was famously indecent. Rabbi Yehudah needed to influence the young person to come back to the way of his fathers. He searched the chap out in the seamiest piece of the town, and when he spotted him, he appointed him as a rabbi. Rabbi Yehudah then said: Now that you have been appointed, you will unquestionably need to go along with me in the yeshivah, to completely create your remarkable ability. Also with that, Rabbi Yehudah dragged him to the place of study and

²⁵⁸ Goodman, Michael F. *What Is A Person?* Clifton, N.J.: Humana Press, 1988. Print.

²⁵⁹ Fiske, Susan T., and Shelley E. Taylor. *c.* New York: SAGE Publications Ltd, 2013. Print.

²⁶⁰ Miller, William R., and Harold D. Delaney. *Judeo-Christian perspectives on psychology: Human nature, motivation, and change.* American Psychological Association, 2005.

allocated him Rabbi Shimon as a coach. At whatever point the young person would get demoralized and undermine to come back to his old companions, the patient mentor would say: “A gold crown has been set on your head, and you are called Rabbi, but then you wish to leave?” Moreover, so the understudy stayed on until he inevitably got to be known as Rabbi Yose, a researcher and exemplary man in his own particular right.

This apparently audacious utilization of rewards and impetuses is surprising, in the perspective of the various *Talmūdic* references admonishing the understudy to study Torah for its purpose. The Torah understudy is cautioned not to make the Torah “a crown to glorify oneself with, nor a grievance with” - i.e., not to utilize it as an instrument for accepting instalment or distinction. Jewish law prohibits an educator of Torah to get instalment for his work and chastens one who is egotistical due to his learning. The learner is even urged not to study for the purpose of a profound prize. The Mishnah states: “Don't be similar to the individuals who serve their expert on condition to get a prize, yet be analogous to the individuals who serve their expert without any conditions”²⁶¹.

The thought is to study for its particular purpose, not as an activity in fulfilment toward oneself, yet in valuation for without a doubt the value of the study. God charges us to study the Torah, which is the encapsulation of a great thought. Accordingly, by examining, we get to be sublimated in the most crucial part of Godliness. How then, can Maimonides endorse the utilization of extraneous helpers? Doesn't this refute the entire idea of learning for its particular purpose? The determination originates from an announcement in the *Talmūd* itself:²⁶²

In the perspective of the premium put on doing admirably for its particular purpose, why is faith in prize and discipline so integral to Judaism? The youthful youngster acquainted

²⁶¹ Torah. Avot 1:3.

²⁶² Talmud. *Pesachim*, 50b

with the cheer, then, is not advised to learn Torah so as to get confections and desserts; he comes to learn Torah because it is intrinsically significant. The letters are spread with nectar to bring up to him that Torah is sweet. The prize itself is personally bound to the otherworldly world it is intended to support. It never turns into the sole centre of consideration.

The part of the motivating force could be better seen by putting it in the bigger connection of prize and discipline as a rule in Jewish custom. Maimonides refers to as one of the thirteen essential standards of the confidence the conviction that the noble are remunerated, and the miscreants are rebuffed²⁶³. In the perspective of the premium put on doing great for its particular purpose, why is this conviction so vital to Judaism? Why is not sufficient to accept that excellence would it say it is the own particular prize? It ought to be enough that we do well, regardless of the fact that we do not accept that there is any prize for our activities. This is particularly shocking in light of the mishnah referred to above, which says that we are not to be similar to servants that serve their expert for a prize.

It is useful, in this setting, to recognize different sorts of prizes. Maimonides' stepping stool of motivating forces, then, is more than an intends to wheedle a youngster to a troublesome assignment. The adolescent tyke, whose first impression of goodness is tactile, is told that Torah brings sweetness. As the kid comes to esteem less unmistakable measurements, Torah is depicted as a definitive wellspring of profound joys. The motivations offered the youngster serve as models of worth, however not as its cost. Also with time and development, these models keep on being refined.

We can maybe clear up this idea by inspecting an alternate Mishnah: ²⁶⁴

²⁶³ Benor, Ehud. *Worship of the heart: a study of Maimonides' philosophy of religion*. SUNY Press, 1995.

²⁶⁴ Torah . Avot 5:16

“If affection relies on upon a reason, then when the reason vanishes, so does the adoration. At the same time an adoration that does not rely on upon a level headed reason can exist always”

On the off chance that affection is to be impenetrable to the storms of life, it must transcend reasonable reasons. It must be charitable, love for its purpose, exactly as study and ethicalness must be defeated their particular purpose on the off chance that they are to proceed notwithstanding unfavourable circumstances. However, then, even as we concur that facades, for example, riches and excellence are poor explanations behind adoring, affection does not create in a vacuum. We have a reason that initially pulled in us to our companions and life partners.

The ramifications of benevolent adoration are not that we should subjectively and arbitrarily pick the organization we keep. Benevolent adoration is the focal worth, and the reasons that draw us together are the facilitators of that affection and reflect the development of our idea of intimate romance. Subsequently, one who is juvenile will pick companions focused around physical allure; with time, one discovers that identity or optimism is better measures of the estimation of the companionship. These “prizes” are updates to us of the estimation of our kinship. Eventually, however, the test of intimate romance is our capability to keep on giving of ourselves paying little mind to what we receive in exchange. In the event that our affection falls away when we probably won't profit from the relationship, it is a sign that our adoration was never genuine in any case. The instructor who looks to persuade hesitant kids to healthy and intelligent development, hence, must contemplate how motivating forces are connected. Compensate and discipline are lacking executors of progress.

The underlying supposition of the behaviourist standard is that all creatures are interested in any control. Anyhow after the beginning lab victories, proof started to mount demonstrating that there were points of confinement on what sorts of practices could be evoked. Case in point, rats could be prepared to dodge certain divine sustenance's if the nourishments contained a substance that instigation. So it is with us in our trip through life. There is a "stallion" inside each there is the grand piece of us that perceives the deepest implications: the inward "understudy of us, persuaded by the everyday, in the same way as physical joy and alarm of ache. There is a "mentor driver" that climbs over the carnal: budgetary prize is uniquely human, yet still unremarkable. At that point, traveling to his expert. The reality of the matter is that we all make the outing together, the understudy playing the mentor driver, the mentor driver nourishing the steed, and the stallion pulling the travelers along so he will be sustained. However, we do not get to Mezeritch on the off chance that we permit the stallion to lead. It is the Chassid who must manage the terminus.

2.15 Motivation and Religious Coping

One possible clash of the situation of physical and mental diseases. Beside the profane or the secular, is the religious coping, which uses resources of the religious order to understand the illness and deal with it. Often personal or situational emergencies are faced by people, at least in part, with the use of religious prayers, promises, pilgrimages, rituals and ascetic exercises shares, as the various religions, including Christianity. In Christianity, in particular, one of the strongest manifestations of the presence of the kingdom of God were physical healings and cures that some now call psychic or psychosomatic. These cures often requested by the patient or others²⁶⁵. It is remarkable that these cures usually did not end in physical or psychological motivation but pointed to a kind of religious motivation,

²⁶⁵ Csordas, Thomas J. "The Rhetoric of Transformation in Ritual Healing". *Culture, Medicine and Psychiatry*, 7.4, (1983): 333-375. Print.

specifically freedom from sin and union with God. The question “Is it possible to Psychology establish the existence and effectiveness of religious coping?” has as its starting point the recognition by Kenneth Pargament, the extraordinary power of religion. This led him to ask “whether religion adds to facing something beyond what is provided by the secular world”²⁶⁶. He cites, in fact, some studies demonstrate novel effects of religious coping. An example is his study in 1990 that showed the difference, small but statistically significant in avoidance behaviour by the use of profane or religious coping. In this study, the secular confrontation led to dodge that only diverted attention from painful thoughts, while religious coping gave direction, stability and comfort.

In the 1990 article calls for the versatility of religions that is “adapt to weather changes, circumstances and needs” exactly thanks to its “abstract, symbolic and mysterious character”. The protein and non-trivial character of religion would make it possible to use in any situation. In a later text, 1996, appeals to what he call “a unique feature” of religions, i.e. the sacred. It details some of the sacred components: “connection with the ancestors, mystery, suffering, hope, finitude, delivery, divine purpose, redemption”. It proposes that the sacred, by virtue of not subordinating no psychological or social purpose, gives religious person an understanding and an ability to face peculiar reaction to events that are beyond their control.

As modern science, psychology has established as its object the phenomena occurring in the range of human reality situated between the purely logical and biological, i.e., the psychic. It has advanced the understanding of this object with concepts, models and methods themselves²⁶⁷. When faced with religious behaviour used in situations of personal

²⁶⁶ Pargament, Kenneth I. *The Psychology of Religion and Coping: Theory, Research, Practice*. Guilford Press, 2001. Print.

²⁶⁷ Pargament, K. I., et al. “God help me: (I): Religious coping efforts as predictors of the outcomes to significant negative life events”. *American Journal of Community Psychology*, 18.6, (1990): 793-824. Print.

and social urgency, Psychology, by virtue of its principles, is authorized to issue a judgment about the behaviour, motivation and effectiveness of this behaviour. If, as modern empirical science, psychology refrains include any transcendence in its epistemological and methodological assumptions, the researcher thought it escapes it can decide on the proper religious behaviour. From this point of view, the researcher does not think it is possible to answer the question posed by Pargament relating to a different effectiveness of effectiveness achieved by secular religious coping.

In other words, it seems a question misplaced. It does not deny the results of studies that indicate a different and superior efficacy of religious coping, but denies the possibility of Psychology achieve it in their religious quality²⁶⁸. Psychology must be content, as secular science, with a secular assessment of religious coping. It is not asking if God helps, but if you believe in God helps²⁶⁹. I think the problem arose in Pargament, almost inevitably, the population studied, namely: Americans linked to the modern culture of Christianity. Partly reacting to the delimitation of this culture and partly suspecting a wider possible environment for the question, Pargament refers to the concept of the sacred as able to explain the uniqueness of religious coping. That would be the holy quest for religious significance, i.e., the meaning and relevance, quirky and potentially so powerful? If a person, in other words, can give the event that afflicts a meaning and guaranteed by the sacred importance, it certainly draws a new direction and a superhuman strength. In part we can recognize such an explanation as good. However, Pargament seems to attribute the sacred characteristics of various orders: end in itself, connecting with ancestors, mystery, hope, finitude, delivery,

²⁶⁸ Ibid.

²⁶⁹ Aletti, Mario. "Religion as an illusion: Prospects for and problems with a psychoanalytical model." *Archive for the Psychology of Religion* 27.1, (2005): 1-18. Print.

divine purpose, and redemption²⁷⁰. Some of these features are exactly sacred; others are religious, indeed Christian.

The connection with the ancestors, the mystery surrounding the suffering and finitude and an order not subject to psychological or social purposes are qualifications of the sacred. These can be described as the transitional area between the profane world and the God of religion. However, divine purpose, redemption and, in this context, hope clearly relate to religious qualifications, pointing to the Christian God. While, Pargament has located the arguments on the ground of the sacred, the researcher believed that it remains in the territory of the empirical, natural. Although of great depth, that psychology as a science can achieve. Certainly, people whose coping “religious” has the nature of being “sacred” mobilize coping cognitions, motivations, and drives that offer a new configuration of existence. It can reach through the immune system, the range of biological in man. I presume the natural religions and, to some extent, the religions of the word embedded in a pre-modern system desire the use of sacred. They may, therefore, be subject to a psychological judgment, even as its unique efficacy. The proper religious coping, on the contrary, I think escapes the reach of psychological look. The judgment of the effectiveness of this confrontation will be the purview of who administers the religious reality as such.

Underlying this discussion is, of course, the concept of sacred, secular and religious. Sacred not only opposes the profane, from the definition of Durkheim, but also religious. It can be said, in substance, that the sacred, as a noun, means “realities that represent essential values and ideals, of which man sees beneficiary and guarantees”. These realities “behave the interdict of transgression, because its violation would destroy the very meaning of being supportive of these values”. These realities are perceived as inherent in the

²⁷⁰ Pargament, K. I., et al. “God help me: (I): Religious coping efforts as predictors of the outcomes to significant negative life events”. *American Journal of Community Psychology*, 18.6, (1990): 793-824. Print.

world and revealing of a mystery. In comparison, through the semantic differential Christian God the sacred is realized in the depth dimension while God is perceived in both depth dimension and height. Associations with depth invade the whole being, be found when the man enters himself; make access to authenticity, source and origin, and give serious weight to things; take root in the vital forces of mystery.²⁷¹ Associations with height are, among others, positive links with “strength, excess, power, sovereignty, majesty, domination, sublimity, fascination, glory, and admiration”. It is perceived therefore as an essentially sacred human but open, which gives it the character of “transitional area” for religious, seen as transcending the human reality.

Based on this understanding, it was possible to assign the sacred Pargament not only great psychological depth and transitional aspect for religious status as the object of psychological science. This same understanding, however, led to keep out of reach of Psychology by certain characteristics attributed to the sacred, which proved itself religious characteristics²⁷². The question of the effectiveness of religious coping with the disease is unravelling under these conceptual guidelines. Both theoretically and professionally, no distinction between religious, sacred and profane has led to misunderstandings. It has been placed under the religion in Psychology or Psychology in religion, somehow in defiance of modern consciousness. There are religious that see sin at the root of all diseases and, as religious, are enabled to meet psychological dynamics.

There are psychologists who do not recognize autonomy of religion and religious identity with the psychic, often pathological²⁷³. Fortunately, there are those who make

²⁷¹ Vergote, A. “Cause and Meaning: Explanation and Interpretation in the Psychology of Religion”. *Hermeneutical Approaches in Psychology of Religion*, (1997): 11-34. Print.

²⁷² Pargament, K. I., et al. “God help me: (I): Religious coping efforts as predictors of the outcomes to significant negative life events”. *American Journal of Community Psychology*, 18.6, (1990): 793-824. Print.

²⁷³ Vergote, A. “What The Psychology Of Religion Is And What It Is Not”. *International Journal for the Psychology of Religion*, 3.2, (1993): 73-86. Web.

distinctions acquire their skills or respect for others who do not have the expertise in psychology or religion. It will be possible to continue using religious resources of religious coping, religious and non-religious use of the resources for the sacred confrontation, pastors and theologians to distinguish the appropriateness of religious behavior and psychologists to judge the adequacy of psychic behavior, religious or not. To conclude, the researcher thought the issue of singular efficacy of religious coping as such cannot be evaluated by a psychologist. Although the psychologist can assess the effectiveness of the sacred, including the sacred that allows the insertion of the religious man.

2.16 Chapter Summary

In this chapter, first and foremost, motivation was defined from both the theorist's perspective and the Islamic viewpoint. It is supported by critical review on how the theories of motivation perceive it. such as the Drive Theory, Incentive Theory, Arousal Theory, Intrinsic and Extrinsic Motivation Theory, Maslow's Need Hierarchy Theory, and Two-Factor Theory perceive it. Following a comprehensive review of motivation from an Islamic perspective, the works of various authors, such as Alawneh, Shakoor, 'Alī, Alias and Shamsudin, Crane, Ather, Khan and Hoque, Smither and Khorsandi, and various other authors who have made significant contribution to literature on this subject area were reviewed. Finally, the types of motivation in *Islām*, social and economic context were discussed, while also presenting the perception and role of motivation in Christianity and Jewish psychology. This chapter has formed a basis for the following chapters as it clarifies what *Islām* fundamentally teaches who Prophet *Muḥammad* (P.B.U.H.) is, and how his life had motivated his followers.

CHAPTER 3: FINDINGS OF THE RESEARCH

3.1 Introduction

This chapter presents findings from the Holy *Qur'ān*, *Ḥadīth*, and *Sunnah* about the concept of motivation as well as the notion of motivation from the perspective of Christianity and Judaism. This chapter discusses the motivation theory in light of *Islām* and presents an analysis on where modern theories of motivation fall short.

3.2 Christian's Belief of how to Motivate Individuals

3.2.1 The Right Path

Motivation, though centralized on the notion of doing an action that is driven by needs and requirements, is strengthened through inspiration and being believers. A verse in the Bible highlights the fact that a human being should not be self-centered, and to care for others.

*“The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted”.*²⁷⁴

Being self-centered influences the motivation of a person to care for himself, and not for others, and to follow the path of righteousness. In Christianity, motivation is considered everything, as identified in the literature review and is the driving force for an action. Motivation does not concern with pleasing oneself through activities that are best suited for oneself, but for the love of God. However, diluting motivation and also, the need for submission dilutes its very cause. The love of God – the Creator is a strong motivation that leads a follower, a true believer, to submission at a desired level. It is not influenced by

²⁷⁴ (Matthew 23:11-12)

forced actions but relies on a perpetual cycle that binds together the belief of a Christian in the God, and not the church itself.

3.2.2 *Motivation towards One True God*

Transparency is required in order to transform a non-believer into a believer, and this should be supported with a clear need and action. A common factor in Christianity and *Islām* is identified in the form of following one true God and no other. This is cohesive in the religions as it is a requirement and is directly linked to the concept of soul and faith. In Christianity, the actions that result from motivation are in the form of cleansing – known as Baptism, attending the Church sessions, reading Bible to name a few.

3.2.3 *Result-Oriented Action*

One of the measures of an action, as identified in *Islām*, is the concept of reward and punishment, which drives the motivation of an individual. However, in Christianity it is categorized into standards that can be acceptable or unacceptable, thereby validating the motivational force and the action made. An acceptable action, as per the teachings of Bible, such as ‘*Love thy neighbour*’ motivates an individual to engage in a positive and constructive behaviour with other individuals. In reward, God validates his action and is pleased with him. This concept of result-oriented action in Christianity is rooted through the motivation an individual has towards Jesus. It drives leaders to link every action with the teachings of Christ²⁷⁵.

²⁷⁵ Pascarella, Perry. *Christ-Centered Leadership: Thriving in Business by Putting God in Charge*. Prima Lifestyles, 1999. Print.

It can be observed that in Christianity the result-oriented motivation makes an individual to go the extra mile in everyday life and to submit to God. In case, if the individual is not displaying the needed devotion toward God, he/she may believe that it will lead to an action that is a form of punishment from God. This notion is usually identified to be similar in monotheistic religions and is a kind of reinforcement condition validating reasons or conditions to motivate an individual to perform a task.

3.2.4 Showing Unconditional Love

For 27 years, I have devoted myself to study the life of Jesus. It is believed that no factor influenced the level of his motivation for the disciples as the unconditional love he showed towards them²⁷⁶. Irrespective of their mistakes and how severe they were, he always remained deeply loving, despite what they were. It is noteworthy that the Lord never rebuked the disciples for their mistakes: but he rebuked them for their lack of faith. Love begets loyalty, devotion and dedication.

3.3 Motivation to Follow the Pillars of Īmān

As discussed in the literature, there are six pillars of *Īmān*²⁷⁷. It is mandatory for Muslims to fulfil the actions suggested by these pillars. The following section discusses these pillars in such a way that it becomes evident why Muslims are so motivated to perform the actions proposed by these pillars²⁷⁸.

²⁷⁶ Click, E. Dale. *The Inner Circle*. Lima, Ohio: CSS Pub. Co., 2000. Print.

²⁷⁷ Ali S. R., Liu W. M. & Humedian M. "Islām: Understanding the Religion and Therapy Implications". *Professional Psychology, Research, and Practice* 35, (2004): 635-642. Print.

²⁷⁸ Levy, David M. "Primary Affect Hunger". *Am J Psychiatry*, 94, (1937): 643-652. Print.

3.3.1 Pillars of Īmān

There are six pillars of *Īmān*, as discussed in the literature. These include belief in *Allāh*, angels, divine books, Prophets, the Day of Judgment, and the belief on *Al-Qadar* i.e. belief in *Allāh's* determination of human affairs²⁷⁹. In many instances in the Holy *Qur'ān* and *Hadīth*, it is evident that those who believe in the *Īmān* are those who will be blessed in both worlds. It is stated in the Holy *Qur'ān* in *Sūrat An-Nisā'* (4: 136). All Muslims should believe this that it is *Allāh* who determines all the affairs; hence, it is obligatory on Muslims to put their trust in *Allāh*²⁸⁰. The belief in these six pillars motivates the believers to perform good deeds because if Muslims believe in *Allāh* and His messengers, only then they will be motivated to follow the suggested path. The Day of Judgment in itself is a motivation for believers as no one would desire to burn in the Fire of Hell²⁸¹. This motivation can only be acquired once a person believes in doomsday. Only when a person believes that there will be any such day as the last day, he or she will follow the path suggested by *Allāh* and the last Prophet.

If one knows that there will never be a day as the last day and all one has is this day and this world, there will be no motivation to do good for which there is no compensation. Then, only those who have faith strong enough to perform good deeds for the happiness of *Allāh* will do so. There is story stated in *Lessons from Stories, Muḥammad Muḥammadi*

²⁷⁹ Martens, R., Burton, D., Vealey, R., Bump, L., & Smith, D. "The Development of the Competitive State Anxiety Inventory-2 (CSAI-2)." In R. Martens, R., Vealey, R. & Burton, D. (Eds.). *Competitive Anxiety in Sport*. Champaign, IL: Human Kinetics, (1990): 117-190. Print.

²⁸⁰ Egal, Eleftheria. "Islamic Leadership". *Another State Of Mind: Perspectives from Wisdom Traditions on Management and Business*. Robert Blomme and Bertine Van Hoof. 1st ed. UK: Palgrave Macmillan, (2014): 91-95. Print.

²⁸¹ McClelland, D. C. *Human Motivation*. Cambridge: Cambridge University Press, p. 4, 1987. Print.

Ishtehardy, which proves that belief in the Day of Judgment motivates believers to correct their deeds and do good deeds²⁸².

The story states that a poor Muslim found a ring lost by a Jew. The Muslim brought back the ring to the Jew to which the Jew questioned, “do you know the price of this ring?” The Muslim replied in affirmation. The Jew, in astonishment, asked the Muslim that “I didn’t know you found this ring, but you knew I am a Jew then why you had not sold this ring and used its money for a better life for yourself?” The Muslim replied we, the Muslims, believe in the Day of Judgment and (due to this belief). He add: ‘I thought that on the Last Day, when our deeds are accounted and when Moses (P.B.U.H.) and *Muḥammad* (P.B.U.H.) are face-to-face, what will be the honour of my Prophet in front of yours.’ He further states that this is observed when you will complain your Prophet that a person from the Muslim ‘*Ummah* (the ‘*Ummah of Muḥammad*) has stolen my ring and Moses will ask *Muḥammad* (P.B.U.H.) about it? With this thought, I come to give this ring back to you saving the honour of my Prophet”²⁸³. This shows how the love of Prophet *Muḥammad* (P.B.U.H.) and the reappearance in front of Him and the *Allāh* on a day that is yet to come motivates mankind to perform good deeds.

Aside from the love of *Muḥammad* (P.B.U.H.), if the Muslim in the story does not trust the Day of Judgment, he might not have returned the ring to the Jew. He might have looked at the closer benefits that he could have availed by selling that ring and using the money for a better life. However, his belief in the Last Day has motivated him to think in the long term and perform a righteous deed. This is an act that not only shows his love for

²⁸² Syed, Akramulla. “Tears of Rasūlullāh: How Much Do You Love Rasūlullāh?”. *Ezsoftech.com*. Feb. 12 2010. Web. 19th Mar. 2012. <<http://www.ezsoftech.com/stories/rasool9.asp>>.

²⁸³ Mohammad, Mohammadi I. “Farsighted: Save the Honour of Holy Prophet Muḥammad (P.B.U.H.), in Lessons from Stories, Friday Supplement, 2009.” *Dartabligh.org*. Web. 1st Mar. 2012. <http://www.dartabligh.org/web/supplement/files/20th_Feb_09.pdf>.

the Prophet but also the power in believing in the Day of Judgment, where every person will reap what he or she has sowed. As stated in *Sūrat Āli ‘Imrān* (3: 25):

*“How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged?”*²⁸⁴

3.4 Relevance of Islamic Perspective of Motivation with Maslow’s Hierarchy of Needs Theory

The Maslow’s needs theory explains the needs of humans and categorizes them in five levels, starting from basic to more intrinsic needs. This categorization suggests that humans move in a sequence and cannot go past or miss any of the steps to skip to the next level. Rather, only when ones’ need is satisfied can the individual move on to the next level²⁸⁵. This concept is also flawed because it is not always true that humans move in a sequence but, rather, there could be many needs active at a time. However, the theory is acceptable in its saying that one can never think of self-actualization, or even ego and status need if his basic needs like thirst and hunger are not fulfilled. The theory however is correct in suggesting that some needs are more important than others. In situations where, for example, in saving one’s life concerning such needs as with safety and security, the need becomes more important than hunger. This is where this theory fails to give any explanation. The categorization of needs is also present in *Islām* and this is where Maslow’s Hierarchy matches with that of the Islamic categorization of needs.

²⁸⁴ Khalifa, Rashad. *Qur’ān*. Tucson, AZ: Islamic Productions, 1981. Print.

²⁸⁵ Alawneh, S. F. “Human Motivation: An Islamic Perspective.” *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

The Needs Theory in *Islām* is known as *Maqāṣid Al Sharī'ah* which is given by scholars. This theory of needs in *Islām* presents three levels of needs²⁸⁶. The lowest needs are known as *Aḍ-Ḍarūrīyāt* which are the basic survival needs. It is followed by *Al Ḥājīyāt* which are the complimentary ones, and then the last level of need is *At-Taḥsīnyāt* which are the extra needs without which humans can survive but, after achieving a certain level, these needs get aroused in humans. Basic needs are further divided into five needs²⁸⁷. The following figure presents the levels of needs as explained by *Maqāṣid Al Sharī'ah*:

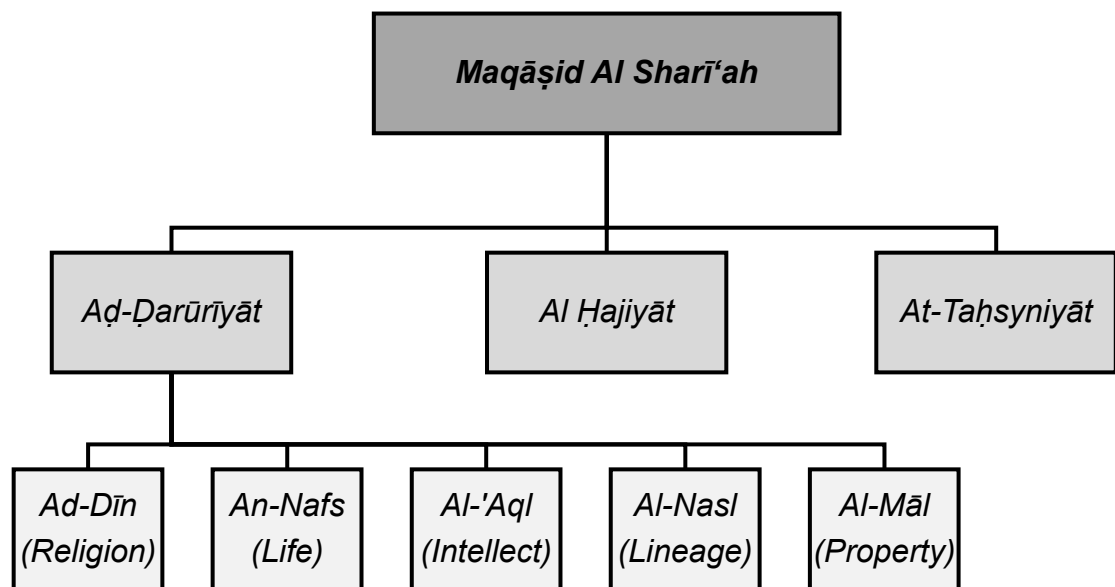


Figure 6: Theory of *Maqāṣid Al Sharī'ah*

Though *Islām* and the concept of motivation presented by Maslow match as both have categorized needs in terms of levels, but there is a difference when it comes to what those needs are. That is, there is a difference in sub-needs that comes under a broader category of needs. The Maslow Theory only considers hunger, thirst and sex as basic needs

²⁸⁶ Moon. "Did The Prophet *Muḥammad* Split the Moon as a Miracle?" Islamanswers.net. Web. 3rd Mar. 2012. <<http://www.Islamanswers.net/miracles/moon.html>>.

²⁸⁷ Montana, P. J. & Charnov, B. H. *Management*. New York: Barron's Educational Series, 2008. Print.

while the *Maqāṣid Al Sharī‘ah* Theory considers religion as a basic need as well²⁸⁸. Property is not one of the basic needs in the Maslow Theory but it is in *Maqāṣid Al Sharī‘ah*. The concept of *Al Maqāṣid Ash-Shar‘iah* was introduced by *Al Ghazāly* and his teacher *Al Juwaini*. *Maqāṣid Al Sharī‘ah* when translated into English means “Objectives of the Islamic Law”²⁸⁹. These needs are explained by Muslim scholars where *Aḍ-Ḍarūrīyāt* is the need by which human life is based on. These needs are the basic needs without which human survival becomes impossible²⁹⁰. Not fulfilment of these needs leads to disturbance and disruption.

The lowest level, *Aḍ-Ḍarūrīyāt* or the imperative is further divided into five elements which deal with the protection of religion (*Ad-Dīn*), life (*An-Nafs*), reason or intellect (*Al ‘Aql*), lineage (*Al Nasl*) and property (*Al Māl*)²⁹¹. As the lives of the people depend on them, and their negligence can cause chaos, these elements need to be promoted and defended when their safety is threatened. The second type of need is *Al Ḥājīyāt* which consists of the needs that are important. However, ignorance in the fulfilment of these needs does not bring about total disruption. Although neglect does not disrupt lives as such, negligence does, to some extent, cause hardships in the life of a community. The last level is *At-Taḥsīnīyāt* which consists of needs that are not basic and even of a secondary level. These are the extra ornamental needs which, if realized, can bring about improvement in a society in terms of wealth and prosperity. However, its un-realization does not cause any disruption.

The categorization of needs is present both in the Islamic and non-Islamic concept, however, the specifications of which needs are primary and which are secondary vary

²⁸⁸ Maslow, A. H. “A Theory of Human Motivation”. *Psychological Review*, 50.4, (1943): 370-396. Web.

²⁸⁹ Montana, P. J. & Charnov, B. H. *Management*. New York: Barron's Educational Series, 2008. Print.

²⁹⁰ Kamali, M. H. *Principles of Islamic Jurisprudence*. Cambridge, UK: The Islamic Text Society, 1991. Print.

²⁹¹ Pickthall, M. W., and Muḥammad F. *Holy Qur‘ān*. Delhi: Taj Co., 1983. Print.

considerably among the two schools of thought. Aghnides has described *Sharī'ah* as divine revelations. According to Aghnides, “the concept of *Sharī'ah* is broad enough to include the revelations made by the Hebrew Prophets and Jesus but their revelations are considered valid only in so far as they have been confirmed by those made through *Muḥammad* (P.B.U.H.)”²⁹². Matters determined through intellectual processes, such as belief in *Allāh* and his Prophet, lies outside of *Sharī'ah*.

3.5 *Relevance of Islamic Perspective of Motivation with Two-Factor Theory*

Though the Herzberg Two-Factor Theory is mainly related to work environment and studies, as well as the concept of motivation as it exists in a workplace or organization, it also relates the concept of needs with that of motivation. This theory defines motivation within humans and suggests that basic needs should be there not only as motivators, rather, as dis-satisfiers when they are absent²⁹³. Actual motivators are the upper-level needs. This concept fits in with the concept of motivation in *Islām* when it comes to higher level needs but, since *Islām* categorizes religion under basic needs, this theory fails to explain the religious motives that are motivators and not dis-satisfiers. As stated in this theory, basic needs are the maintenance factors that work as dis-satisfiers when absent but not as motivators when they are present.

In the Islamic theory of motivation, religion is a basic human need that is termed as motivation if it is present and constantly motivates believers to work in the suggested direction. Whereas, its absence causes the stimulation to arouse people to search for something, and this stimulus is a motivation. As in the case of its absence in the early life of

²⁹² Aghnides, N. *Islamic Theories of Finance: With an Introduction to Islamic Law and a Bibliography*. New Jersey: Gorgias Press LLC, p. 23, 2005. Print.

²⁹³ Motala, M. Y. 'The Description of the Sayings of *Saīyidinā Rasūlullāh Ṣallallāhu 'Alaihi Wasallam* on Poetry'. *Inter-Islām.org*. N.p., 2012. Web. 16 Mar. 2012.

Prophet *Muḥammad* (P.B.U.H.), it constantly irritated *Muḥammad* (P.B.U.H.) to search for something unknown unless He is chosen by *Allāh* to convey His message to mankind²⁹⁴. Therefore, if religion is absent from the life of an individual who is pious at heart and curious to know the origin of humans and their link to the divine soul, the absence of religion causes stimulation. Whereas, if religion is present, it works as a motivator and not just as a maintenance factor as suggested by the Two-Factor Theory²⁹⁵.

For upper-level needs, the Two-Factor Theory matches with the concept of motivation in *Islām* that higher level needs constantly motivates humans to perform better and search to satisfy their self-actualization needs. However, there is one more thing that this theory fails to cater to and these are the needs above self-actualization. This is because this theory mainly work environment related, and its standpoint is justifiable. However, compared to the Islamic concept of motivation, after self-actualization, there comes soul motive that constantly stimulates the humans to link with the divine power and search for the belongingness of their soul²⁹⁶. There are other theories as well that are applicable to the work environment and organizational motivation²⁹⁷.

Rahman has worked on the Islamic concept of organizational motivation²⁹⁸. While presenting his works, he mentions the contemporary models of organizations. The three basic contemporary models of organizations are the bureaucratic organizations, human relations and organization humanism. The bureaucratic organizations exploit the self-

²⁹⁴ Haīykal, M. H. *The Life of Muḥammad*. The Other Press, 1994. Print.

²⁹⁵ Ott, Donald Clayton. *The Generality of Herzberg's Two-Factor Theory of Motivation*. 1965. Print.

²⁹⁶ Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

²⁹⁷ Najati, M. U. *Al Dirasāt Al Nafsānīyah 'Inda Al 'Ulama' Al Muslimīn*. Beirut: Dār Al Shuruq, 1993. Print.

²⁹⁸ Rahman, F. *Islām & Modernity*. Chicago: University of Chicago Press, 1982. Print.

interest of the human nature²⁹⁹. This structure works on rewards and punishments³⁰⁰. The rewards are fringe benefits, increase in salary and other material rewards while failure to meet targets results in demotion and dismissal. In short, economic motivation is the basis of a bureaucratic organization.

The human relations school was based on experiments conducted to show that changes in the environment affect the efficiency of the workers. Later, it was observed that it was not the environment that motivated the workers but the caring attitude of the management which increased productivity. This model also had a shortcoming as the workers were too concerned about the management's satisfaction rather than the collective satisfaction, giving the management a chance to manipulate the workers. The humanistic organization model is based on Maslow's Theory and revolves around the fact that the satisfaction of human needs leads to an improved job performance. All three models provide extrinsic motivation but fail to motivate a worker from the inside.

Rahman further discusses that *Islām* gives a complete code of life. *Islām* not only guides in the daily affairs of the people but has also outlined the administrative behaviour of organizations and individuals³⁰¹. Organizations provide various services and are an integral part of the community's daily activities. Organizations are made up of human beings who work together in order to provide services and earn a living in return. However, for workers to perform efficiently and diligently, they must be motivated.

²⁹⁹ Nicholls, J. G. "Achievement Motivation: Conceptions of Ability, Subjective Experience, Task Choice, and Performance." *Psychological Review*, 91, 1984. Print.

³⁰⁰ Nitin, Nohria, Boris, Groysberg & Linda-Eling, Lee. "Employee Motivation, a Powerful New Model". *Harvard Business Review*, 2008. Web. 2nd June 2010.

³⁰¹ Omran, E. M. "Islām, the Qur'ān and the Arabic Literature". *Al Şerāt XIV*, Vol. 1. 1988. Print.

The alternative Islamic organizational motivation theory preserves the basic human values and keeps the workers interested, efficient, responsive and motivated. The Islamic view of organizational motivation is that of the relationship of people with God³⁰². A Muslim believes that he/she is constantly being watched by *Allāh*. According to a *Ḥadīth*, “Worship *Allāh* as if you see Him; for if you see Him not, surely he sees you”³⁰³. A Muslim is motivated by the fact that he is accountable to *Allāh* for all his conduct. This generates an element of sincerity which compels a person to work wholeheartedly and with dedication. Like other human beings, a Muslim is also motivated by the material gains but his faith in *Allāh* keeps him away from temptation.

Temptation can demotivate a person from the life hereafter promised by *Allāh* leading him towards worldly gains that are temporary. Temptation can emerge in various forms and can lead a person to stray away from the path of righteousness. The spirit to serve others is present in every human being and faith makes it stronger³⁰⁴. Faith motivates a worker to perform better and serve the organization and its clients better. It also motivates a person to earn an honest living³⁰⁵. This can then be related to basic needs in which religion is a basic need and motivation, as suggested by *Islām*, whereas this does not exist in the basic needs, as explained by theories of motivation. Similarly, in the Two-Factor Theory, religion is not considered as a basic need that is essential for well-being. On the other hand, religion can also come under the higher level needs category because it has two types of motivation

³⁰² Abbas, Ali & David, Weir. “Islamic Perspectives on Management and Organization.” *Journal of Management, Spirituality & Religion*. 2.3., (2005): 410-415. Informaworld. Web. 25 May 2010.

³⁰³ An-Nawawī, Imām, and Denys Johnson-Davies. *An-Nawawī's Forty Ḥadīth*. Damascus, Syria: Holy Koran Pub. House, 1980. Print.

³⁰⁴ Oreibi, M. “Contribution of Islamic Thought to Modern Economics”. *Proceedings of the Economics Seminar held jointly by Al Azhar University and the International Institute of Islamic Thought, Cairo 2, 1988. Herdon, VA: International Institute of Islamic Thought, 1997. Print.*

³⁰⁵ Rahman, A. “An Islamic Perspective on Organizational Motivation”. *The American Journal of Islamic Social Sciences*, 12.2, 1995. Print.

which drives a human being to perform or avoid certain actions. However, motivation theories fail to cater to the religion aspect in either basic or higher level needs.

3.6 Contemporary Motivation Theories vs. Islamic Concept of Motivation

The discussion in this section starts from the theory that was being discussed in the introduction section.

3.6.1 Drive Reduction Theory

The Drive Reduction Theory of Motivation lacks in several aspects when compared to the Islamic view of motivation. Continuing the same discussion, aside from the points discussed in the introduction, the Drive Theory also lacks in that it fails to explain why the humans may have such a strong desire to perform an action that even after that action is performed the motivation to perform further stays there. It does not explain why humans feel motivated and energized to perform action for which a past action is also been performed.

In spite of the action performed before, the drive increased further and still they feel so energetic about certain matters and feel much irritation- an irritation which is not easy to be satisfied as compared to the irritations which can be satisfied easily³⁰⁶. It fails to explain extreme human desire to perform certain action which is beyond just eating to satisfy hunger or drinking to satisfy thirst³⁰⁷. For example, what people will call the energy the *Aş-Şahābah* have, to take part in holy wars where they even do not fear risking their lives? What people will call the enthusiasm which is there to pray for long hours in night, when people are feeling sleepy; what keeps *Aş-Şahābah* awake and praying? These are the motivations and

³⁰⁶ De Charms, R. *Personal causation: The Internal Affective Determinants of Behaviour*. New York: Academic Press. 1968. Print.

³⁰⁷ Levy, David M., "Primary Affect Hunger", *Am J Psychiatry*, 94, (1937): 643-652. Print.

drives which keep on increasing and its only explanation is the soul and the love of *Allāh* – the soul motives and the religious motives³⁰⁸. Also, for those Muslims who have not attained a certain level of piousness, they may be motivated by external stimuli; however, that is also not catered for in the Drive Reduction Theory.

Nevertheless, the Drive Theory also matches with Islamic view of motivation in certain aspects. When the Drive Theory states that humans have to get back to a state of balance and when that balance is disturbed, appropriate drive reduction actions are taken by individuals to come back to the state of homeostasis, as stated in the *Holy Qur'ān* in *Sūrat Al Infiṭār* (82:7):

“Who created thee, then fashioned, then proportioned thee?”

Similarly dividing the motives into primary and secondary by the Drive Reduction Theory is also one of the concepts in *Islām* where *Ibn Taymiyah* has divided human motives as *Al 'Awaliyyah* and *Al Thānawīyyah* which means primary and secondary motives respectively³⁰⁹. The former is related to human existence whereas the latter is not. The concept of these two types of motives in Western theories and in the view of Islamic motivation is the same.

3.6.2 Incentive Theory

As mentioned in the literature, the Incentive Theory is more relevant with external stimuli and theorists suggest that the more attractive the external reward is, the stronger actions are performed to achieve what promises that reward³¹⁰. However, there are certain

³⁰⁸ James, William. *Principles of psychology*. New York: Holt. 1890. Print.

³⁰⁹ Najati, M. U. *Al Dirasāt Al Nafsānīyah 'Inda Al 'Ulama' Al Muslimīn*. Beirut: Dār Al Shuruq, 1993. Print.

³¹⁰ Kalat, James, W. *Introduction to psychology*. Belmont, CA: Cengage Learning, p. 377, 2010. Print.

aspects of life which are over-driven by internal motives than external rewards and this theory fails to cater for those motives. This theory does not pay much attention to the drive and internal motivation and this is its prime weakness³¹¹. If this theory is compared with the Islamic concept of motivation, it becomes evident that there is a clear concept of external reward and punishment in case of performing good and bad deeds respectively.

However, the failure of this theory to divert back to the internal stimuli is what lacks in this theory. This theory does not suggest anything about internal motivations which are at times stronger enough to negate an action which offers satisfaction however temporary. This can be studied more clearly when compared with the Islamic concept of motivation where Muslims are prohibited of certain things in life which, on the face of it, are so attractive that if Muslims are not fearful of the consequences which *Allāh* has informed them about or if they are not motivated by the rewards *Allāh* has promised, they would end up doing the prohibited actions. However, then again, the level of *Īmān* varies from person to person and this determines the actions and motivations.

In *Islām*, the concept of external stimuli is quite prominent. Muslims are motivated to perform good deeds and stopped from doing evil by offering them positive and negative motivations. *Allāh* has promised paradise to those who perform good deeds and, at the same time, make fearful those who disobey *Allāh*. The Almighty has drawn a sketch of paradise for believers to know what they are being offered and an explanation of what they will get if they fail to obey. In the *Holy Qur'ān*, in *Sūrat Muḥammad* (47: 15), it is stated:

“A similitude of the Garden which those who keep their duty (to Allāh) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the

³¹¹ Ibid. p. 377.

flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear- run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?"

This is an external motivation or incentive for Muslims to perform good deeds. However, *Islām* also relates it back to the concept of internal motivation which focuses attention on the happiness of *Allāh* which brings blessings. The internal desire to perform good deeds is to make sure the happiness of the creator which gives internal happiness to the believers. *Islām* relates the external stimuli of paradise with the internal motivation of *Allāh*'s happiness which this theory fails to do, as mentioned in the *Holy Qur'ān* in *Sūrat Āli 'Imrān* (3: 148):

"So Allāh gave them the reward of the world and the good reward of the Hereafter. Allāh loveth those whose deeds are good".

Hence, the rewards in this life and the life hereafter, as promised in the above *Āyah*, are external motivations; however, the statement that *Allāh* is pleased with those who perform good deeds is what motivates believers internally to do well and get the approval of *Allāh* Almighty which the Incentive Theory does not cater for.

3.6.3 Arousal Theory

As explained in the literature review, the Arousal Theory points out that humans have an arousal to drive actions and, when the arousal is high, the capacity to perform an action also increases. However, this occurs only up to an optimal level after which performance starts declining. This is very true as can be seen and felt it in the daily lives of people in that

people feel motivated to perform certain daily routine tasks up to a certain level. When that starts getting on people's nerves, they start retracting from it as they become exhausted. This is the reason it is commanded to keep balance in everything as the excess of everything is bad. This concept of Arousal Theory matches with the concept of balance in *Islām*. The Prophet *Muhammad* (P.B.U.H.) has always asked *Aş-Şahābah* to perform *Şawm* and *Şalāh* in balance and not perform the *'Ibādah* to extremes. The concept of balance is stated in the *Holy Qur'ān* in *Sūrat Al Furqān* (25: 67) where Believers are asked to spend moderately neither too miserly nor lavishly:

“Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)”.

There is a lack in the Arousal Theory. The theory fails to explain human behaviour in extremely challenging situations when they are overactive and performing the actions above the optimal level of stimulation³¹². This is of course justified by the concept of motivation in *Islām*; for believers, there is an explanation of what motivates them to perform actions which they would not think of performing in normal circumstances. This is of course the love of *Allāh* and the Prophet and the strength of faith which motivates Muslims to go beyond the normal levels of performing their *'Ibādah*. This can be seen in the lives of *Aş-Şahābah* when they are extremely motivated to perform actions or take part in activities such as holy wars and despite of being fewer in numbers and having lesser resources than the enemies they won the battles against.

Similarly, *Aş-Şahābah* like *Abdullāh Ibn 'Amr* wanted to go to extremes in keeping fast to which the Prophet *Muhammad* (P.B.U.H.) has excused him from keeping fast

³¹² Reeve, J. *Understanding Motivation and Emotion*. New York: John Wiley & Sons Inc. 2005. Print.

throughout the year and suggested *Şawm* three days a month. However, when he still insisted on keeping fast, the Prophet *Muḥammad* (P.B.U.H.) had not allowed him to keep fast throughout the year; rather, the Prophet suggested to him to keep fast on alternative days of the year³¹³.

3.6.4 *Intrinsic and Extrinsic Motivation Theory*

As explained earlier, intrinsic is the internal motivation while extrinsic is the external motivation. This means the former is the motivation generated by internal and personal reasons without any concern for an external reward which one will get in return. On the other hand, extrinsic motivation is when humans perform a task in order to get an external reward or avoid punishment expected from an external source.

Individuals can be motivated extrinsically by the promise of religious rewards and threats of punishments. Intrinsic motivation is more related to the internal aspects, such as person feeling internally motivated to perform an action where he/she enjoys doing a task or feel satisfaction after its performance. Whereas, extrinsic motivation is when a person performs a task in order to get the external rewards or avoid punishment³¹⁴.

Even a student is motivated both intrinsically and extrinsically³¹⁵. A good example for this is quoted in the literature review, the types of motivation section, where it is mentioned that a student who faces difficulty in studies still studies to get rewards and avoid the teacher's punishment. However, as soon as he starts developing interest in the subjects, he does it not to avoid punishment and get rewards but because he starts developing self-

³¹³ Muslim H. *Şaḥīḥ Muslim, Book 6, Chapter 32, Number 2587*. Al Riyadh: Dār Ṭaybāh. 2006. Print.

³¹⁴ Kohn, Alfie. *Punished by Rewards: The Trouble with Gold Stars, Incentive Plans, A's, Praise, and Other Bribes*. Boston: Houghton Mifflin Harcourt. 1999. Print.

³¹⁵ Mukhopadhyay, B. *Motivation in education management: Issues and strategies*. New Delhi: Sterling Publishers. 1994. Print.

interest. Hence, there are two types: one is when a person is intrinsically motivated to perform an action, and second is when he/she does it to gain external rewards.

In *Islām*, both of these concepts, intrinsic and extrinsic motivation, exist and, depending upon the level and strength of *Īmān*, a person stays on different levels of motivation. He or she is thereby motivated by different factors and rewarded to perform good deeds, may it be internal or external. Though the concept of paradise and hell is an external stimulus whereas personal satisfaction is something internal, nobody has seen paradise and it is something which is yet to come. Therefore, to be motivated to perform something in order to get something one is yet unsure of, is what can be categorized as internal motivation. Because, again, this is faith and *Īmān*, on *Allāh* and His promise that He will bestow what He has promised. To perform *'Ibādah*, an effort to have a good life in the hereafter, is always encouraged³¹⁶. Hence, the concept of intrinsic and extrinsic motivation in Western theories can be well related to the concept of motivation in *Islām*.

Though the concept of both intrinsic and extrinsic motivation is there in *Islām* as well, the rewards which are offered to motivate a human in Western theories are different from the rewards offered by *Islām* to its believers. For example, the recognition for work in a workplace is an intrinsic reward in Western theories of work motivation. Whereas, intrinsic motivation for believers in a work environment as offered by *Allāh* is that they are being watched by *Allāh* or they are asked by the Almighty to perform their duties and fulfil whatever they promise to fulfil, as their souls will be judged on that³¹⁷.

Muslims also have a desire for recognition. However, there is an additional

³¹⁶ Al Qaraḍawī, Y. "Ibādah Dalam Islām": Surabaya. Indonesia: Pt Bina Ilmu, 1998. Print.

³¹⁷ Mahmud, M. M. 'Ilm Al Nafs Al Mu'asir Fī Ḍaw' Al Islām. Jeddah: Dār Al Shuruq. 1984. Print.

motivation, not only in *Islām* but in other religions as well. There are similar motivations which are called religious or soul motives which these modern theories fail to cater to. Similarly, pay is an extrinsic motivation for workers, generally, but the promise of paradise for those who fulfil their duties is yet another motivation for believers to complete their duties with the commitment and devotion which is not catered to in Western theories.

Further to intrinsic and extrinsic motivation, there is yet another concept which makes the Islamic concept of motivation different from Western theories. Islamic motivation clearly suggests the value of intention in the performance of a task. If there is no intention of doing well, then there will be no reward. However, if there is an intention to do well, but that task is not accomplished due to any reason, there will be a merit for the intention. This is what Western motivation theories do not cover as they do not suggest rewarding an employee in a workplace if he intends to do something beneficial for organization but fails to do so due to any reason. There are only rewards for the successful performance of tasks, hence, having good or bad intentions for the company does not matter for employers. However, in *Islām*, there is a reward for good intentions as well which makes the followers motivated to think and intend good. This way of thinking eases the way of the performance thereby resulting in the individual's enhanced performance.

As stated in the book, *Riyad Uş-Şāliḥīn*, Prophet *Muḥammad* (P.B.U.H.) said that if a person intends to perform a good deed but fails to do so, he will get one merit for his intention to carry out a good deed. And, if he actually performs that action successfully, he will get 700 merits. However, on the other hand, if he intends to do bad deeds but he forgoes the idea, he will get one merit. But, if he performs the action, he will get a demerit for doing so³¹⁸. Hence, good intentions are catered to in *Islām* but are not considered in Western

³¹⁸ Sharad, Y. B. *Riyad Uş-Şāliḥīn*. Beirut: Dār Al Qalam Press. 2012: p. 14. Print.

motivation theories. This implies that an important aspect, that is, of the intention to do something means half of the action has already been performed. This is not catered for in Western theories and, hence, they are missing on an important aspect of human motivation.

3.7 *The Ideology behind Islamic Theories of Motivation*

Further on the concept of the Islamic Theory of Motivation, an intertwining loop as a model of motivation in *Islām* is suggested³¹⁹. This model is primarily based on a famous saying by *Saīyidina ‘Alī* (A. S.) which categorizes people on the basis of their reasons to pray and worship *Allāh*. *Saīyidina ‘Alī* (A. S.) named the group that worship *Allāh* to get rewards as the ‘trader’s worship.’ He named the next group which pray because of *Allāh*’s fear as ‘servant’s worship,’ and finally, he named the group that worship and pray to *Allāh* out of gratitude as ‘freeman’s worship’³²⁰. It is suggested that these are the driving forces for humans to worship *Allāh*, such as the motivation for them to pray and to worship One *Allāh*.

For the first group, it is the rewards that they expect to get; for the second group, it is the fear of *Allāh* that makes them pray and worship Him; and, for the last group, it is out of gratitude for which they worship *Allāh*. These three factors can be associated with the behaviour displayed by the believers when it comes to worshipping the Almighty. First is their ‘tendency to applause,’ such that every individual has his/her tendency and propensity to praise which, in this case, is to gain rewards³²¹. Second is the fear motivation, such that individuals that are being motivated due to the fear of punishment. Third is the gratefulness, such as the love that they feel towards *Allāh* that make them pray and worship Him. However, Amiri et al. further elaborate that when we see these three factors and explain them

³¹⁹ Amiri, A. N., Mehrabi, A. H. & Jandaghi G. “Motivation in Islām: Intertwine Loop Model.” *African Journal of Business Management*, 5.32, (2011): 12437-12448. Print.

³²⁰ Abduh, Mohammad. *Nahj Al Balāghah - Saīdinā ‘Alī Bin Abi Ṭālib*. Beirut: Dār Al Mā’rifāh, 2011. Print.

³²¹ Paul, M. M. *Psychology Applied to Work: An Introduction to Industrial and Organizational Psychology*. Pacific Grove, CA: Brooks/Cole, 1993. Print.

in the light of the concept of motivation, it can further suggest seven types of individuals motivated by different factors³²². These seven types are:

- a) People who are motivated only by psychological and material rewards to perform a service
- b) People who perform a service out of the fear of physical punishment
- c) People who are motivated by both material rewards and fear of punishment to perform a service
- d) People who are motivated by both material rewards and spiritual motivations to perform a service
- e) People who are motivated by both fear of punishment and spiritual motivations to perform a service
- f) People who are motivated by material rewards, fear of punishment and spiritual motivations to perform a service, and
- g) People who are motivated only by spiritual motivation to perform a service

As suggested by the above-presented models, depending upon the category in which an individual falls, people may show different motivations to worship *Allāh*. Persons belonging to the ‘a’ category are normally higher in numbers, whereas, those belonging to category ‘c’ are rare. Amiri et al. presented this intertwine loop model of Islamic motivation as follows:

³²² Penney, S. *Discovering Religions: Islām*. Oxford: Heinemann Educational Publishers, 1999. Print.

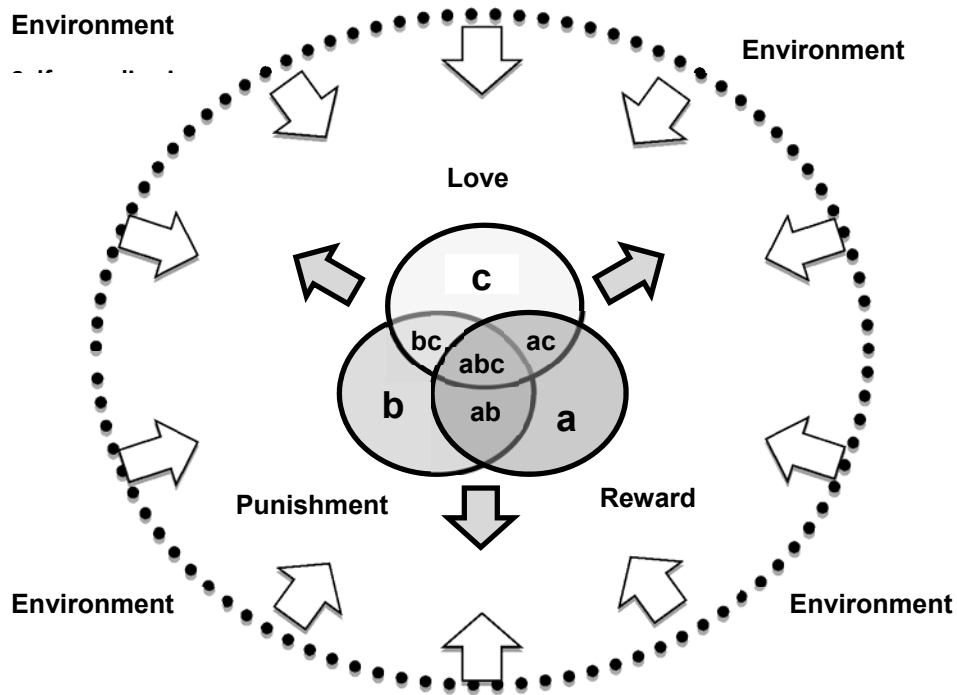


Figure 7: Intertwine Loop Model of Islamic Motivation³²³

This model suggests that the categories are seen separately. Those falling under category ‘a’ are those who are only motivated by material rewards and, hence, fall into the loop of ‘reward. However, those falling under category ‘b’ are those who are only motivated by the fear of punishment and, hence, fall into the loop of ‘punishment.’ Finally, those falling under category ‘c’ are those who are only motivated by spiritual and divine motivations, such as their love of *Allāh* and, hence, fall under the loop of ‘love.’

Amiri et al. further hold that in this world, it is rare to have a person motivated by any of these single motivational factors³²⁴. There is always a combination of motivations that motivate humans to perform actions like obedience, service, worship and performance

³²³ Amiri, A. N., Mehrabi, A. H. & Jandaghi G. “Motivation in Islām: Intertwine Loop Model.” *African Journal of Business Management*, 5.32, (2011): 12437-12448. Print.

³²⁴ Pintrich, Paul R. & Schunk, Dale H. *Motivation in Education: Theory, Research, and Applications*. Princeton, NC: Merrill, 2002. Print.

of good deeds. Another factor is the influence from the outside environment that also decides the motivation of humans and as to which category they belong. Though there are two extremes in which individuals are solely motivated by any one of these motivations (a, b, or c) and, in another extreme, individuals are motivated by a combination of all three types of motivations (love, punishment and reward). However, it is rare that they are motivated by any one single motivational factor.

Providing further explanation, Amiri et al. state that, in many circumstances, there is extreme intertwining and humans, being a complex creature whose moods and behaviours change constantly, may jump among these three loops. They explain “man has no stable condition” and there is always a possibility that, taking in the effect from the time and situation, they behave in a certain manner and fall under a certain loop³²⁵. Whereas, as soon as the situation changes, they return to their previous state motivated by the same factors they are used to get motivated from. This can be explained with the example of Ramaḍān or, in case of the death of a loved one, a person may feel motivated solely by the Love of *Allāh* and perform actions out of compassion. However, when they are not in those particular situations and are performing their daily life duties they may be motivated by other factors or a combination of factors.

This model suggests that the behaviour of humans is complex and needs an explanation based on the complex reactions they display at different times and in different situations³²⁶. Amiri et al. suggest the implication of this intertwine loop model in daily life at various levels. At the individual level, this model can be applied to three aspects of life. First is the ‘description’ stage; second is the ‘clarification’ stage; and, third is the

³²⁵ Ibid. p. 12442.

³²⁶ Murray, H. A. *Explorations in Personality*. New York: Oxford University Press, 1938. Print.

“behavioural remedy” stage. In the description stage, different human behaviours are described in different situations, such as in the display of varied behaviours under varied circumstances. This shows the diversification of behaviour displayed by individuals when they are faced with various circumstances³²⁷.

In the second stage, explanations and clarifications for these diversified behaviours are provided, such as why humans behave the way they do. In the last stage, the behavioural remedy stage. Appropriate actions are taken by any of the authorized party, such as psychologists or trainers, or even parents in case of children, where different actions are taken to modify behaviour towards a more acceptable one. Amiri et al. suggest that the individual level, being in any of these stages, is highly dependent on personality stability³²⁸. The more stable a person is, then the less behavioural changes he/she will exhibit when it comes to motivation. Human moods and external factors are inseparable elements impacting on the behaviour displayed by individuals.

Amiri et al. further talk about the implications of this intertwine loop model at the organizational level where they explain that organizational culture will decide what motivates its employees to carry out their responsibilities and perform their duties. They explain that there are punishment-oriented organizational cultures where employees are motivated by the fear of punishment and where they perform their duties only to avoid demotion or firing. Then there are the reward-oriented organizational cultures where the employees are motivated to perform their duties perfectly in an effort to get a reward, such as a bonus or pay increase³²⁹. Lastly, there are relationship and self-rewarding organizational

³²⁷ Quṭub, S. *Fī Zilāl Al Qur’ān*, 1/205. Beirut: Dār Al Shuruq (Arabic), 1981. Print.

³²⁸ Amiri, A. N., Mehrabi, A. H. & Jandaghi G. “Motivation in *Islām*: Intertwine Loop Model.” *African Journal of Business Management*, 5.32, (2011): 12437-12448. Print

³²⁹ Rafed Network. “Read Stories about Prophet Muḥammad (P.B.U.H.) - Muḥammad Al Amin (Muḥammad the Trustworthy)”. *Rafed.net*, 5th Sept. 2010. Web. 01st Mar. 2012. <<http://en.rafed.net/index.php?option>>.

cultures. Here, employees are motivated to perform their duties because of their good relations with their bosses and also because they enjoy and feel an internal satisfaction in performing their duties. In short, they simply love their work.

Amiri et al suggests different guidelines for the managers of organizations to adopt for this model to answer all the related matters successfully. For example, managers must think people are people and not products, they must provide for their growth, they must accept that people are always changing and must recognize the spiritual moods of persons³³⁰. Amiri et al. further enumerate other guidelines for managers to make this model work for their organizations while also discussing the implications of this model on the social level³³¹. There are other researchers that have studied Islamic motivation concepts. However, most of them have done so with respect to the work environment³³². A study conducted by Abbas J. Ali, “levels of existence and motivation in *Islām*”, concludes that religion should form the basis of a work environment motivation framework . This can provide an excellent framework as, according to the researcher, it relates faith with work and, when this is so, the good performance of work becomes obligatory for the believers. The study also stresses that it is the workers’ responsibility to work with full devotion because they have to answer to *Allāh* for every deed they perform. Abbas J. Ali further concludes that human existence, which is known as *Muṭma’innah*, challenges contemporary management practices³³³.

Muṭma’innah is perceived as a satisfied soul. *Muṭma’innah* is not achieved on its own but, there are other levels before it which has to be attained in order for *Muṭma’innah*

³³⁰ Reiss, Steven. “Extrinsic and Intrinsic Motivation at 30: Unresolved Scientific Issues”. *The Behavior Analyst*, 28.1, (2005): 1-14. Print.

³³¹ Reeve, J. *Understanding Motivation and Emotion*. New York: John Wiley & Sons Inc, 2005. Print.

³³² Mansi, M. *Readings in Psychology*. Alexandria: Dār Al Mā’rifā Al Jāmi’iyah, (Arabic), 1988. Print.

³³³ Ali, Abbas J. “Levels of Existence and Motivation in Islām”. *Journal of Management History* 15.1, (2009): 50-65. Print.

to be experienced³³⁴. Moreover, there are levels even after *Muṭma'innah*. A study conducted by Nairn Nusair compares Islamic theory of motivation with that of contemporary motivation theories and suggest that there are three psyches in mankind where all these levels of the psyche have different associated needs³³⁵. These needs should be satisfied in order for a man to be at peace and keep on doing his work with constant devotion and commitment.

While comparing modern theories with this concept, both relate the needs with the first two psyches and consider the individual's satisfaction. However, the last psyche that is *Al Nafs Al Muṭma'innah* is overlooked altogether by modern theories. There is a visible difference, as suggested by the researcher, in contemporary theories that do not take into account an individual's soul and religious motives. Due to this contemporary theories fail to explain human behaviour in several instances. These theories apply the principles of science to study human behaviour. The experiments are conducted to investigate the human behaviour³³⁶.

The study by Nairn Nusair takes into account three types of the psyche. These are the three basic levels of *Nafs* which are to be studied if the concept of motivation in humans has to be understood. There is an extension to this concept of *Nafs* beyond the three levels. However, as explained by Nairn Nusair, where the three levels of *Nafs* are the most basic ones to which human behaviour can be associated. The three types of *Nafs* include *Al Nafs Al 'Ammārah*, *Al Nafs Al Lawwāmah* and *Al Nafs Al Muṭma'innah*. In Islamic tradition, some branches take the *Nafs* and soul as one. However, in some branches and sects of *Islām*, the concept of *Nafs* is different from the notion of the soul. As explained by Cornell, in the Sufis

³³⁴ Nasr, Seyyed Hossein. "Self-Awareness and Ultimate Selfhood". *Religious Studies* 13.03, (1977): 319. Web.

³³⁵ Nusair, Naim. "The Islamic Perspective of Motivation and its Status Among the Contemporary Theories". *Journal of King Saud University, Administrative Sciences*, 1.1, (n.d.):63-90. Print.

³³⁶ Skinner, B. F. *Science and Human Behaviour*. New York: Macmillan, 1953. Print.

branch, *Nafs* is regarded as a spirit that is also called psyche, whereas *Rūh* is known as the soul. These two are different concepts and, starting from the psyche, moves on to the next levels and excel in the quest of the soul³³⁷. Over and above the three basic levels of *Nafs*, there are other levels of *Nafs* as well, making it seven levels in total. This study, taking its lead from Nairn Nusair's study, further elaborates on the three types of *Nafs*. It tries to relate the concept of *Nafs*, with a minor touch on the other four types, with human motivation levels not only in work environments but general life as well.

3.8 *Study of Human Motivation with Regards to Nafs*

Nafs, or the soul, is present in all human beings that motivate them to perform certain actions for the soul to be satisfied³³⁸. *Nafs* has both negative aspects as well as positive aspects³³⁹. As discussed beforehand, both *Nafs* and *Rūh* can be regarded as two different concepts. However, the line on which human actions can be explained suggest that both the concepts, the *Nafs* and the *Rūh*, are the same but different. They suggest the levels of needs, motivations and performance. As humans move from the basic to the advanced levels, it can be said to be moving from *Nafs* to the Soul/*Rūh* if we take both concepts as different to study them separately. The following explains the concept:

³³⁷ Cornell, R. E. "Soul of a Woman was Created Below". Jerald, Gort, Henry, Jansen & Hendrik, Vroom. Probing the Depths of Evil and Good: Multireligious Views and Case Studies. Ed. New York: Rodopi, p. 260, 2007. Print.

³³⁸ Picken, Gavin. "Tazzkiyat Al-Nafs: The Qur'ānic Paradigm". *Journal of Qur'ānic Studies*, 7.2, (2005): 101-127. Web.

³³⁹ Ibid. p. 260.

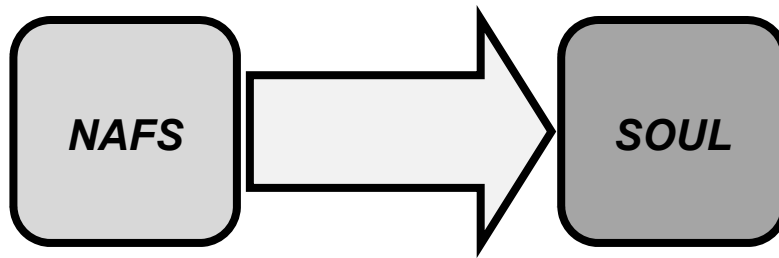


Figure 8: *Nafs* and *Soul*

This shows the movement of humans from *Nafs* to the soul. All human actions can be explained based on these two concepts. The more the humans perform good deeds, the faster they will move towards achieving the objectives of the soul³⁴⁰. That is, the more the positive actions are performed by people, the more will be their movement in the direction for the satisfaction of the soul. There is one more thing that is yet to be incorporated in the concept of *Nafs* and soul, and that is the involvement of '*Aql*'. Cornell explains that human intellect or the rational mind is a mediator between both the *Nafs* and the soul³⁴¹. What humans do is based on his/her '*Aql*', that is, the understanding of a certain action and its consequences. The model takes following shape:

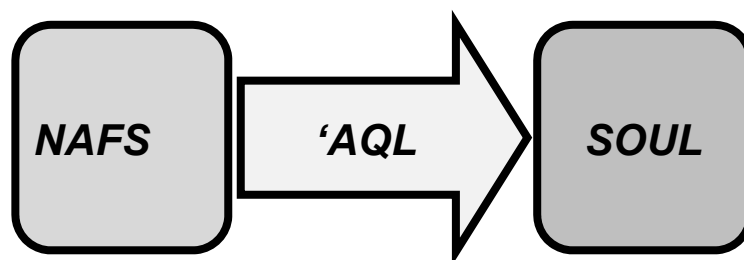


Figure 9: *Nafs*, '*Aql*' and *Soul*

³⁴⁰ Schermerhorn, J. et al. *Organizational Behavior*. Queensland: John Wiley Publishing, 2011. Print.

³⁴¹ Cornell, R. E. "*Soul of a Woman was Created Below*". Jerald, Gort, Henry, Jansen & Hendrik, Vroom. *Probing the Depths of Evil and Good: Multireligious Views and Case Studies*. Ed. New York: Rodopi,, p. 260, 2007. Print.

This suggests that the human journey from *Nafs* to the soul is directed by *'Aql* which mediates and explains to humans what is right and what is wrong. In the most literal sense, it suggests that humans are aware of the consequences of their actions and, the more pious a person is the more inclined he/she will be towards the positive and good deeds³⁴². This also ensures that their actions are good so as to make their journey faster towards the satisfaction of the needs of soul³⁴³. However, the more a person is overwhelmed by the fulfilment of self-desires, the more will he lean towards *Nafs* and will slow down in his journey towards the soul. This soul is what the divine authority has placed in all of the humans and this soul belongs to the Almighty where it has to return. *Allāh* has talked about this return in the Holy *Qur'ān* in several instances to keep humans motivated in their journey from *Nafs* to soul. It is stated in the *Qur'ān* that the soul has to return to *Allāh* and will be repaid in full for whatever it did while on earth³⁴⁴. It is stated:

“And guard yourselves against a day in which ye will be brought back to Allāh. Then every soul will be paid in full that which it hath earned, and they will not be wronged”.

This soul is a part of the divine *Rūḥ* which is present in all human beings and this is the reason why *Allāh* had angels bow down to Adam because he contained a part of the Divine soul. As stated in the Holy *Qur'ān*³⁴⁵:

“And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate”.

³⁴² Saadiqi, M. *Al Furqān Fī Tafsīr Al Qur'ān*. Tehran: Inteshaaraat Farhank Islāmi, 1989. Print.

³⁴³ Shahid, F. H. & Hassan, F. *Prophecy and the Fundamentalist Quest: An Integrative Study of Christian and Muslim Apocalyptic Religion*. North Carolina: McFarland & Company, p. 94, 2008. Print.

³⁴⁴ *Al Qur'ān, Sūrat Al Baqarah* (2: 281).

³⁴⁵ *Al Qur'ān, Sūrat Ṣād* (38: 72).

Coming back to the journey of *Nafs* towards the soul, there are three basic levels of *Nafs*. These are as follows:

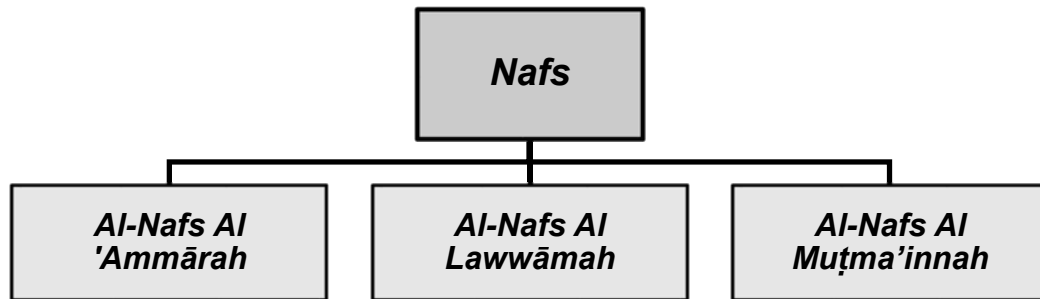


Figure 10: Basic Levels of *Nafs*

Studying this concept of *Nafs* helps to understand human journey. There are three levels of *Nafs*, as explained in the Islamic model of needs, motivation and satisfaction³⁴⁶. The first level is *Nafs Al Ammārah*. This is evil-prone *Nafs* where humans are motivated by their worldly desires, such as if they want to eat, drink, entertain, enjoy, and have sex and all the motivations that ignite human desires to be fulfilled. It is stated that:³⁴⁷

“I do not exculpate myself. Lo! The (human) soul enjoineeth unto evil, save that whereon my Lord hath mercy. Lo! My Lord is Forgiving, Merciful”.

It is clearly stated that *Nafs* encourages the human to be evil. However, believers should trust *Allāh* and ask for His mercy³⁴⁸. Hence, *Al Nafs Al Ammārah* is the commanding self that possesses carnal desires³⁴⁹. This *Al Nafs Al Ammārah* is there in humans and, since

³⁴⁶ Picken, Gavin. “Tazzkiyat Al-Nafs: The Qur’ānic Paradigm”. *Journal of Qur’ānic Studies*, 7.2, (2005): 101-127. Web.

³⁴⁷ *Al Qur’ān, Sūrat Yusuf* (12: 53).

³⁴⁸ Najati, M. U. *Qur’ān and Psychology*. Beirut: Dār Al Shuruq, (Arabic), 1982. Print.

³⁴⁹ Sharad, Y. B. *Riyāḍ Uṣ-Ṣāliḥīn*. Beirut: Dār Al Qalam Press, p. 14, 2012. Print.

they are new to this world, they are more motivated by their bodily desires. This is because they consider themselves as physical bodies and not a soul that lies there deep inside humans. *Al Nafs Al Ammārah* motivates humans to do whatever task to fulfil his/her worldly needs with no mention of consequences of his/her action. Humans at this level do not think if they are right or wrong as all they are concerned about is the fulfilment of their physiological needs through any means and at any cost.

The next level of the psyche is *Al Nafs Al Lawwāmah*. This *Nafs* is the self-blaming *Nafs* where humans start blaming themselves for their actions. *Allāh* has made a mention of *Al Nafs Al Lawwāmah* in *Qur'ān* as³⁵⁰:

“Nay, I swear by the accusing soul (that this Scripture is true)”.

Humans that are motivated by this *Nafs* start comparing what they are doing and what they are supposed to do. They start thinking about the consequences of their actions, tracking them, and arriving at a state of reproaching themselves. This is the reason we see humans leaning more towards worldly things when they are young. However, with the passage of time and as they grow old, their love for worldly things is reduced as they start realizing the reality of the instability of this world. They start understanding that this world is a temporary dwelling, and they have to return to their origin. Both of these *Nafs*, the *Al Nafs Al Ammārah* and the *Al Nafs Al Lawwāmah*, are related to the philosophy of matters related to this world.

³⁵⁰ *Al Qur'ān, Sūrat Al Qiyāmah (75: 2).*

The third type of *Nafs* is the *Al Nafs Al Muṭma'innah*. This is the highest of all psyche types and is dominated by the spiritual aspects of life. *Al Nafs Al Muṭma'innah* is mentioned in *Qur'ān* as:³⁵¹

“*But ah! Thou soul at peace!*”

Here, *Allāh* talks about the soul having peace. It is the righteous psyche that motivates humans to work on his/her soul³⁵². Once a person reaches this level, he no longer considers himself as a body and starts thinking about the aspects of his soul. This is where humans do not think about themselves in terms of their physical body anymore, and they are become more conscious about their soul. This is the reason humans start doing good deeds.

The levels of the human psyche are very effective in elaborating on the concept of motivation and performance. The study of the human psyche helps in the understanding of the human motivation levels³⁵³. It is the stage where humans become motivated with incentives and motivations and explains as to what motivates humans in the different stages of the life. Of course, this varies from person to person due to differences in the levels and the strength of *Īmān*. After the *Al Nafs Al Muṭma'innah*, there are other types of *Nafs* as well, such as the *Al Nafs Ar-Rāḍiyah* which is the consenting self, *Al Nafs Al Marḍiyah* which is a psyche in which consent is given and *Al Nafs Aṣ-Ṣafiyah* which suggest a purified self. However, these are the higher levels of psyche further explaining the human motivation solely in terms of an individuals' religious and soul motives³⁵⁴. They are more related to the recognition of *Allāh* and the return of the human soul to Him. Islamic and Arabic poetry also

³⁵¹ *Al Qur'ān, Sūrat Al Fajr* (89: 27).

³⁵² Silberman, I. “Spiritual Role Modeling: The Teaching of Meaning Systems”. *International Journal for the Psychology of Religion*, 13.3, (2003): 175-195. Print.

³⁵³ Tingenbergen, N. *The Study of Instincts*. Oxford: Clarendon, 1951. Print.

³⁵⁴ Smither, R. & Khorsandi, A. “The Implicit Personality Theory of Islām.” *Psychology of Religion and Spirituality* 1.2, (2009): 81-96. Print.

talks about these levels of the human psyche where they explain that humans are nothing but souls. They are in trouble because of their love for worldly desires. It further suggests that humans have an enormous secret inside them of which they are not aware of, and once they know who they are, they will discover the secret of their being³⁵⁵.

Relating this to the concept of motivation in the daily lives of humans and work environment, it can be said to what motivates individuals towards performance. Some people are more motivated by the pleasures of life, whereas, for others, satisfaction from work is more important. This can be explained well by the psyches explained in the Islamic concept. However, this also goes back to the concept of intrinsic and extrinsic motivation which can also be related to this concept of the psyche, as suggested by *Islām*. However, *Al Nafs Al Muṭma'innah* is something that these theories fail to cater to as this psyche leans more towards the humans' intrinsic desires to relate to *Allāh*. They perform every deed as if they are being watched, yet, the next level of intrinsic motivation, as suggested by Islamic theory. Contrary to the theory of intrinsic and extrinsic Motivation, it stops at a certain threshold and does not relate it to the soul and religious motives.

3.9 Summary of Theoretical Relevancy with Concept of Motivation in Islām

It can be concluded that modern theories of motivation fail to cater to an important aspect of human life: the soul. These theories talk nothing of the needs of the soul. That is, the food for the soul is its constant search and *'Ibādah* to meet with the divine soul. It fails to cater for the soul's motives that suggest the search to find the origin of all souls and the reunion of the souls with its creator. The constant stimuli which believers feel, especially for

³⁵⁵ Couplets Attributed to *Saīyidina 'Alī* (A.S.): "In you is your remedy but conscious of it you're not, And, your ailment is caused by you yet you see it not, And, You assume yourself to be a little mass, While in you encompassed is the whole universe, And, You are the Book; the clear which, With its letters disclosing; the mysteries, And, you are the Being – the Being itself, And, in you the Being which encompass cannot!". *Spiritual foundation.net*. Web. 19th Mar. 2012. <<http://www.spiritualfoundation.net/poetry.htm#93676074>>.

those who are at a higher level of *Īmān*, the motives they have, and the approach they use to satisfy these motives in the form of good deeds, prayers and meeting other commands of the Almighty are not catered to in modern theories. A majority of the modern theories for example the two-factor theory are focused solely on the worldly needs and their physical satisfaction. Even the need's categorization is more or less focused on worldly, physiological and psychological needs. There is no mention of religious and spiritual needs and motives. This is the major difference between the concept of motivation in *Islām* and of modern motivation theories.

3.10 Purpose of Creating Man and Motivation for Believers to Perform Good Deeds

This subchapter has two sections. The first section discusses the purpose of creating mankind and offering him everything to follow and spread the word of *Allāh*, whereas the second section discusses the motivations for believers to perform good deeds.

3.10.1 Purpose of Creating Mankind

As stated by Alawneh, the concept of motivation in *Islām* can only be studied once it is known as to why humans were created and the purpose of their worldly existence³⁵⁶. Without understanding the aims of the human life and the place of humans in this world, it would become difficult to study how and why humans are motivated. *Allāh* has sent mankind to this world to spread His word as His representatives. It is stated in the Holy *Qur'ān* that angels were enough for *Allāh* for they keep on worshiping Him day and night. However, the point to create this world is to provide for a stage where humans are sent for a certain period with a pre-determined time of departure. It comes with a proper communication as to what

³⁵⁶ Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

they are supposed to do in the allocated time. God commands and expects humans to perform good deeds and created man for a purpose, as stated in the Holy *Qur'ān*³⁵⁷:

“Behold, thy Lord said to the angels: I will create a vicegerent on earth. They said: Wilt Thou place therein one who will make mischief and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy name? He said: I know what ye know not”.

This shows that there is some hidden purpose for the creation of man that is only known to *Allāh*, The Knower. Those who reach a certain level of faith understand the glorification and wisdom of *Allāh* and He are the one to reach the aim of Man’s creation. However, one thing is for sure that *Allāh* does not only want humans to pray and worship Him because, for that purpose, angels were enough³⁵⁸. Angels were created by *Allāh* with a clear definition – to pray and worship Him for eternity. They do not have free will as bestowed upon human beings and

Allāh created humans for a mission for which humans are provided with different resources. He is put to a test in the form of his visit to earth and will be judged as to how much he has been successful in the accomplishment of his goals. He will be judged on the attitude he holds in this life upon his arrival and how he will take this world and prepare himself for the next³⁵⁹.

The most gracious gift of *Allāh* for humans to fulfil the assigned goals is the bestowing of knowledge by *Allāh*. *Allāh* bestowed upon humans the mind with the use of which he can think and distinguish between good and bad. Besides the human mind, there is

³⁵⁷ *Al Qur'ān, Sūrat Al Baqarah (2: 30).*

³⁵⁸ Spencer, R. *The Truth about Muḥammad: Founder of the World's Most Intolerant Religion.* Washington, D.C.: Regnery Publishing, p. 103, 2007. Print.

³⁵⁹ *Ibid.*

another endowment with the help of which humans may decide to do whatever they wish to: it is the will. It is up to humans what they will do with the ‘knowledge’ and the ‘will’ they have been bestowed with.

Alawneh explained that this ability to think, which humans are bestowed with, was important to create accountability. Otherwise, humans will go back and say they do not understand the world and their purpose in life³⁶⁰. Similarly, without a will, humans will be unable to make decisions, and this will stand as an excuse for him to not perform what he desires. Hence, both knowledge and will were given to man as he was sent upon the world.

Alawneh explained this concept with the help of a figure 11 as shown below:

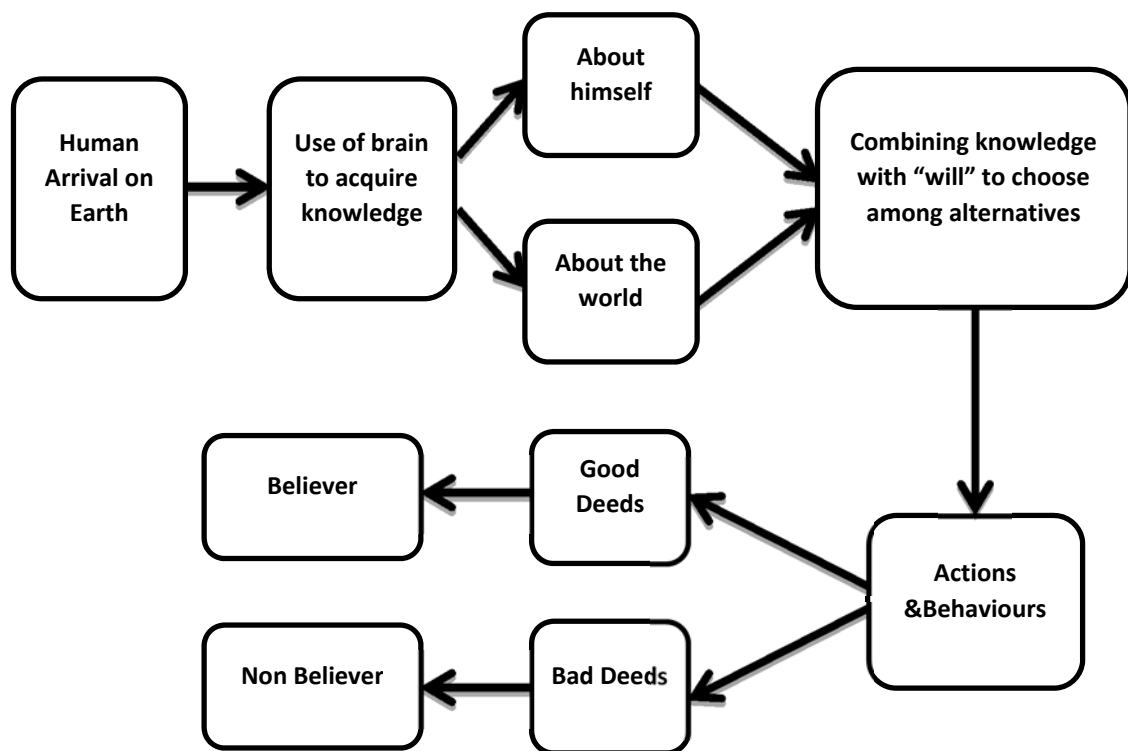


Figure 11: Purpose of Creating Man

³⁶⁰ Teresa, W. “Extremists Put Own Twist on Islamic Faith”. *Los Angeles Times*, 24 Sept. 2001. Print.

Alawneh explains that without any of these components, whether it is knowledge or will, the right action cannot be performed³⁶¹. He further explains that knowledge drives motivation and enhances behaviour. He gives the example of psychologists in the modern world who agree that the more information one possesses about the world around him, the better he/she is equipped to acquire skills and make decisions. As stated by Alawneh, modern psychologists call it ‘cognitive motivation,’ where humans feel a drive to perform certain behaviours on the basis of the knowledge he/she has. Alawneh further links the knowledge with the performance of actions and the display of behaviours. In that, he elaborates that knowledge leads humans to discriminate between right and wrong, allowed and restricted, and *Halāl* (lawful) and *Harām* (unlawful).

Next to this, Alawneh also links this human acquisition of knowledge with achievement. He explains that many modern psychologists also give the concept of success and associate it with the acquisition of knowledge since these allow humans to take responsibility of their actions by creating accountability³⁶². Psychologists agree that those having reached high achievement needs are those who are motivated to take advantage of the full benefits of their capacities and skills. They are also more capable of facing the world with confidence while taking responsibility for their actions as well as being creative. Alawneh further elaborates that all of this comes with the knowledge one acquires and utilizes.

Linking knowledge with behaviour, human knowledge is used to perform actions which, according to his knowledge, could be good or bad³⁶³. Moreover, the depth of

³⁶¹ Alawneh, S. F. “Human Motivation: An Islamic Perspective.” *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

³⁶² Toates, F. M. “The Control of Ingestive Behaviour by Internal and External Stimuli”. *Theoretical Review Appetite*, 2, (1981): 35-50. Print.

³⁶³ Alawneh, S. F. “Human Motivation: An Islamic Perspective.” *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

knowledge acquired will determine his or her level of understanding of good and evil. He explains all these as motivations for humans and has linked all behaviours ultimately with knowledge as an explanation for his actions³⁶⁴.

Lastly, there is the will. The will allows humans to choose freely between right and wrong. As also stated in the Holy *Qur'ān*:³⁶⁵

“[Have we not] shown him the two highways”.

Also in the Holy *Qur'ān*, while talking about the selection between any two options, *Allāh* said that He has shown the ways to humankind, and it is up to them whether they choose to be grateful or not. As stated in the Holy *Qur'ān*:³⁶⁶

“We showed him the way: whether he be grateful or ungrateful”.

It is clear that humans came to this world with the ability to acquire knowledge and the free will to select anything they wish based on the knowledge acquired through the use of skills bestowed on him by the Almighty. This will decide his behaviour and actions that will ultimately decide whether he has achieved the mission for which he has been sent on this earth³⁶⁷. Therefore, the purpose of this world will be revealed to those who acquire knowledge and, based on that knowledge, perform actions that are commanded and avoid those that are forbidden. Alawneh called this as knowledge motives which every human has and this suggests the acquisition of knowledge to perform the desired actions. The more

³⁶⁴ Vallerand, R. J. & Bissonnette, R. “Intrinsic, Extrinsic, and Motivational Styles as Predictors of Behaviour: A Prospective Study”. *Journal of Personality*, 60, 1992. Print.

³⁶⁵ *Al Qur'ān, Sūrat Al Balad* (90: 10).

³⁶⁶ *Al Qur'ān, Sūrat Al Innsān* (76: 3).

³⁶⁷ Weinberg, Robert & Gould, Daniel. *Foundations of Sport and Exercise Psychology*. Champaign: Human Kinetics, 2010. Print.

knowledge one possesses, the more one will be near to *Allāh*. This is by performing the actions He has commanded making the faith of the human stronger.

3.10.2 Motivation for Believers to Perform Good Deeds

The motivation to perform good deeds varies from person to person and believer to believer. This is because of the varying level and strength of *Īmān* vary which motivates Muslims towards certain actions³⁶⁸. This is the reason for the different motivations that are used in the Holy *Qur'ān* and *Ḥadīth*. The life of the Prophet *Muḥammad* (P.B.U.H.) is, in itself, a motivation for Muslims to perform good deeds³⁶⁹. A sub-chapter previously discussed in the literature review on the motivation for Muslims to perform actions as suggested by the pillars of *Īmān*. However, this section will further elaborate on the different motivators for Muslims to perform good deeds. It includes instances such as speaking the truth, being honest and reliable, keeping the promise, making sacrifice, and helping the poor. It also covers having compassion, having the ability for forgiveness, being kind to old and weak, people serving and loving parents, and respecting and loving others for the sake of *Allāh*. *Allāh* has described the righteousness in the *Qur'ān* as³⁷⁰:

“It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allāh and the Last Day and the angels and the Scripture and the Prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the

³⁶⁸ Tingeborgen, N. *The Study of Instincts*. Oxford: Clarendon, 1951. Print.

³⁶⁹ Volet, S. & Jarvela, S. *Motivation in Learning Contexts: Theoretical and Methodological Implications*. West Yorkshire: Emerald Group Publishing, 2005. Print.

³⁷⁰ *Al Qur'ān, Sūrat Al Baqarah* (2: 177).

patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing”.

3.11 Concept of Hell and Heaven as Motivator

Owing to the nature of human beings as *Allāh* created them, it is important for them to have some external motivation to perform certain deeds till the time they get enough intrinsic motivation. It is with strength of their faith, they perform good deeds without external stimuli. Since the level of *Īmān* vary, those who are at the junior level must have some extrinsic rewards promised to them to make them motivated to perform actions of goodness³⁷¹. This has led to the concept of hell and heaven. For Muslims, the concept of hell and heaven is a motivator, and it is the promise of *Allāh* Almighty for those who do as commanded. This is a positive motivation for Muslims since it contains the bounties and promises of a good life in the hereafter. *Anas Bin Malik* narrated that paradise is bordered by adversity and suffering, whereas, hell fire is surrounded by temptations³⁷². This means that if one bears suffering in this world and faces hardships in fulfilling *Allāh*'s command, one will have gardens in the life hereafter. However, for those who become tempted by the worldly enticements, they have to face the fire of hell once they leave this world. It is up to humans to make their own choices, and *Allāh* knows that whatever they do in this life will be rewarded or punished accordingly in the life hereafter. Again and again in the *Qur'ān* and *Ḥadīth*, Muslims are reminded of the bounties of heaven and the horrors of hell. It is essential so that they may not forget that whatever they do in this life will decide the consequences that they have to deal with in the afterlife.

³⁷¹ Najati, M. U. *Qur'ān and Psychology*. Beirut: Dār Al Shuruq, (Arabic), 1982. Print.

³⁷² Muslim H. *Ṣaḥīḥ Muslim, Book 40, Chapter 1, Number 6778*. Al Riyadh: Dār Ṭaybāh, 2006. Print.

For Muslims, who do not have not yet attained a strong faith and *Īmān*, they are motivated by this external incentive, in that, if they think and do good deeds, they will succeed in reaching heaven. Consequently, the bad and the evil they do and think in this world will make them face the fire of hell which they will not be able to bear. No one will be able to save him/her from that fire as no relationships will exist on the Day of Judgment. The knowledge of hell and heaven and the description given in the Holy *Qur'ān* and *Ḥadīth* are very strong motivators for Muslims.

The concept of hell and heaven suggest that believers will not have it easy in their earthly life because those who seek hardships in this world get bounties in the next. This is also evident from the promises of life in the heaven in which the believers are promised certain things that they are prohibited in this life. Nevertheless, *Allāh* is merciful, and once a person decides to lead a noble life, he is helped by the Almighty and is rewarded in this world as well as in the next, as it is stated in the *Qur'ān*.³⁷³

“So Allāh gave them the reward of the world and the good reward of the Hereafter. Allāh loveth those whose deeds are good”.

In another instance in the Holy *Qur'ān*, it is stated³⁷⁴:

“And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil)”.

³⁷³ *Al Qur'ān, Sūrat Āli 'Imrān, (3: 148).*

³⁷⁴ *Al Qur'ān, Sūrat An-Nahl (16: 30).*

In *Ṣaḥīḥ Bukhārī*, there is a *Ḥadīth* recounted by ‘*Anas* which explains exactly the concept of hell and heaven as motivators. It is recounted by ‘*Anas* that the Prophet *Muḥammad* (P.B.U.H.) shared that when people were to be put in fire, or hell, they will ask if and when *Allāh* may put an end to it³⁷⁵. This is when the sides of hell will come close upon themselves when they say it is enough! On the other hand, Paradise would remain roomy enough to accommodate many people till the time the Almighty *Allāh* creates more people to dwell in it³⁷⁶. Since not all Muslims have a strong faith and *Īmān* in the beginning, the concept of hell and heaven has to be there to ward them off from doing the wrong and to follow the teachings of *Allāh*. However, besides hell and heaven, there are also other motivators for Muslims. For those who are at a higher level of *Īmān* have their *Īmān* as a motivator for them, next head covers faith as a motivator.

3.12 Faith as a Motivator

As discussed earlier, the concept of motivation in *Islām* is not only restricted to paradise and hell but there is internal stimuli, or intrinsic motivation, as well. This motivates Muslims to perform good deeds to ensure the happiness of *Allāh* and the Prophet. Their faith in *Allāh* is a main motivator for them. Due to their strong faith in *Allāh* and His messenger, their hearts are full of love for *Allāh* and the Prophet. This love of *Allāh* and the Prophet *Muḥammad* (P.B.U.H.) works as a motivator for them.

The people of high *Īmān* know that this world is temporary and what exists forever, and everlasting is the afterlife. All the thing that people gain in this life are only restricted to this world. However, it is their actions and thoughts in this world that enable them to get

³⁷⁵ Zahid P., and Ahmed P. *An Islamic Perspective on the Lack of Social Responsibility in Business Organisations*. Management Research Centre, Wolverhampton University Business School, 2004. Print.

³⁷⁶ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī, Volume 9, Book 93, Number 481*. Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī, 1981. Print.

a better life hereafter. What matters is the soul and not the body. The pious and faithful Muslims are aware that their bodies exist only as a means for them to achieve the rewards in the afterlife. The body, in itself, will mix with mud and only the soul will be elevated to the rewards of heaven or punishments of hell. The faithful Muslims work to satisfy the soul rather than their bodies that will eventually lead them to being one with the Almighty and attain eternal happiness. The Prophet *Muḥammad* (P.B.U.H.) has also pointed towards the temporary nature of this life. As narrated by *Mujahid*, *Allāh's* Prophet said that humans must live in the world as if they are a traveller or a stranger³⁷⁷. Faith is a strong motivator. Alawneh explains faith or *Īmān* as a motivator and links it with other motives and the consequences of human actions³⁷⁸. The following diagram explains *Īmān* linked with other motives and how it relates to the impact of human actions:

³⁷⁷ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī, Volume 8, Book 76, Number 425*. Beirut: Dār Iḥyā' Al Turāth Al 'Arabī, 1981. Print.

³⁷⁸ Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

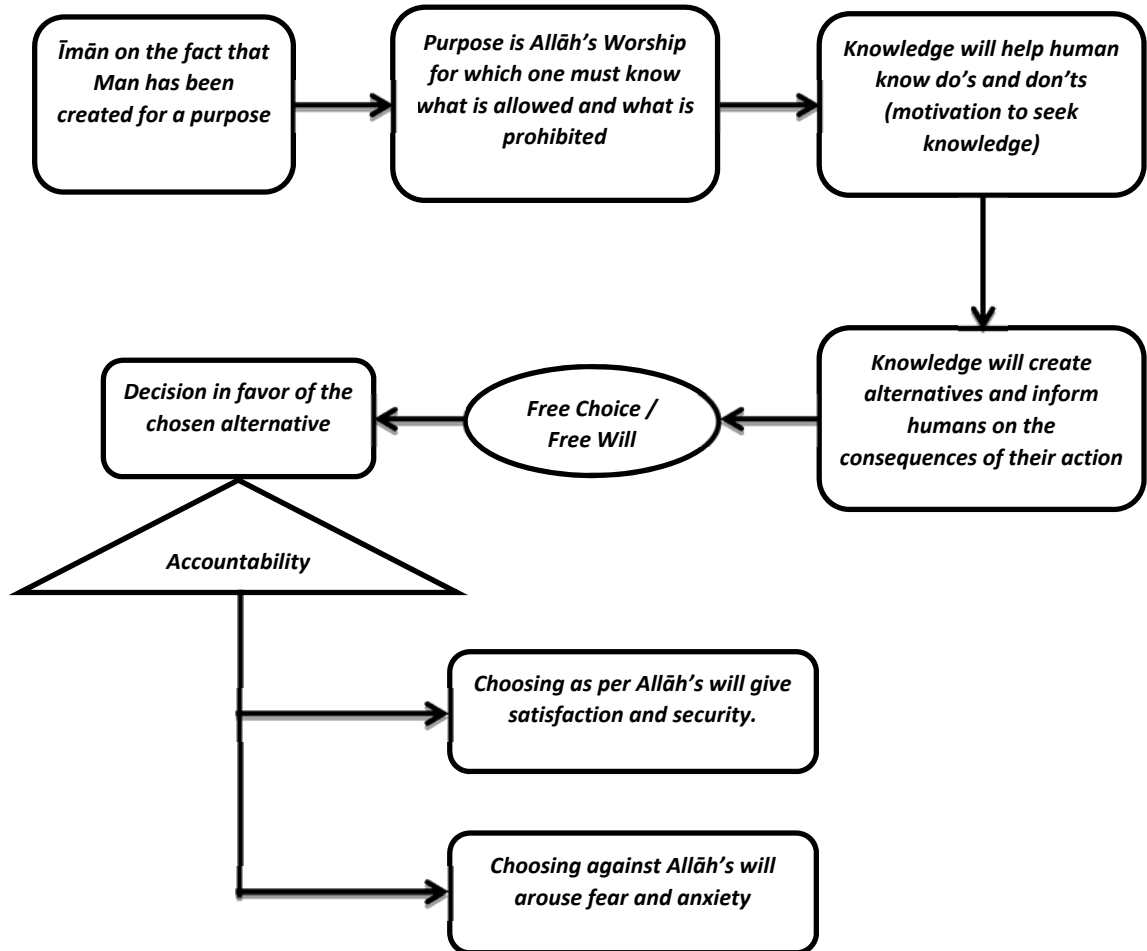


Figure 12: Linking *Īmān* with Other Motives

It is explained in the figure 12 that *Īmān* is the motivator, which *Allāh* has created mankind for a purpose. It creates motivation in individuals to know what *Allāh* wants and what He has prohibited³⁷⁹. This leads to the acquisition of knowledge called knowledge motives. Knowledge further gives humans an understanding of what is good and what is bad or what is allowed as per the teachings of *Islām* and what is prohibited. Alawneh then makes it consistent with the free will that *Allāh* has bestowed on man. This free will helps humans to choose among alternatives which his knowledge has created for him. Once he has selected the action among the different available alternatives; there comes the accountability where

³⁷⁹ Zepp, Ira, G. A Muslim Primer: Beginner's Guide to Islām. 2nd Ed. Arkansas: University of Arkansas Press, 2000. Print.

he is responsible for his actions. The action can be good or bad and accordingly the man will choose either the positive or negative. Good deeds will enhance the satisfaction that the human will has matched with the will of *Allāh*. Whereas, bad deeds will lead to dissatisfaction and the fear of the consequences due to the misuse of his will. This is how *Īmān* relates to other motives that can be well linked with the purpose of the creation of mankind.

3.13 Love of *Allāh* and Prophet *Muḥammad* (P.B.U.H.) as a Motivator

As the concept of paradise and hell and the Day of Judgment are motivations for Muslims, the love of the Prophet *Muḥammad* (P.B.U.H.) is a motivation in itself. It is an intrinsic motivation and those who have known the Prophet were so inspired by His life that they simply adore the Apostle of *Allāh* (P.B.U.H.). *Thawbān*, one of the companions of the Prophet (P.B.U.H.) stayed with Him his whole life. He was so fond of *Muḥammad* (P.B.U.H.) that he couldn't bear the Prophet's absence³⁸⁰. One day, *Thawbān* was sad, and the Prophet asked him the reason for being sad. He replied that he was neither ill nor in pain but was worried that in Paradise, he will not be with the Prophet because He will be in a higher rank. *Thawbān* worried that his rank will be low and may not see the Prophet. To this, an *Āyah*, as stated in *Qur'ān*³⁸¹, revealed to *Muḥammad* (P.B.U.H.), states that believers of *Allāh* and the Prophet are excellent people and will be in the company of those who will be bestowed by *Allāh*³⁸²:

³⁸⁰ Zuckerman, M. et al. "On the Importance of Self-Determination for Intrinsically Motivated Behaviour. *Personality and Social Psychology Bulletin*, 4, (1978): 443-446. Print.

³⁸¹ *Al Qur'ān, Sūrat An-Nisā'* (4: 69).

³⁸² Al Albānī, N. A. *Silsilat Al Aḥādīth As-Ṣaḥīḥah*, Number 2933. Beirut: Maktabat Al Ma'ārif, 1995. Print

“Whoso obeyeth Allāh and the messenger; they are with those unto whom Allāh hath shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!”

Allāh loves His creation more than a mother loves her child. This compassion of *Allāh* is what motivates people to obey His commands. In one incident, as quoted in the teachings of *Muḥammad* (P.B.U.H.) said:

*“Do you think this woman will cast her child into the fire? Those present said: No. Muḥammad said: Verily God is more compassionate on His creatures, than this woman on her child”*³⁸³.

Doing good deeds brings out the love of *Allāh*, and this is what motivates believers towards the performance of good deeds. *Allāh* loves those who do good deeds and stay away from evil. This is what makes believers do good so to get the love, mercy and blessings of *Allāh*, as stated in the Holy *Qur’ān*:

“Spend your wealth for the cause of Allāh, and be not cast by your hands to ruin; and do good. Lo! Allāh loveth the beneficent”.³⁸⁴

3.14 Motivation in Judaism

The part of the impetus might be better seen by putting it in the bigger setting of reward and discipline all in all in Jewish custom. Maimonides refers to as one of the thirteen fundamental standards of confidence is conviction that the upright are repaid and the

³⁸³ Suhrawardy, A. M. & Suhrawardy, H. *The Sayings of Muḥammad*. New York: Dutton Publishers, p. 62, 1941. Print.

³⁸⁴ *Al Qur’ān, Sūrat Al Baqarah* (2: 195).

heathens are rebuffed. In the perspective of the premium set on doing admirably for its purpose, why is this conviction so fundamental to Judaism? Why is not sufficient to accept that excellence would it say it is reward? It ought to be sufficient that we do well, regardless of the possibility that we do not accept that there is any reward for our activities. This is particularly astonishing in light of the Mishnah referred to above, which says that we are not to be similar to servants that serve their expert for a reward.

The answer is that the reward is critical to us as an image of worth. The genuine estimation of the deed is truth be told the deed itself, for the performing of a mitzvah interfaces us to God, the wellspring of all great. All things considered, this is not a reality that we can catch. Unavoidably, then, the conviction that there is no reward at all for good deeds would debase them in our eyes. It would be equivalent to stating that the profound world is separated from reality and is weak to influence it. Moreover, the conviction that great can exist without reflecting a change truly presupposes a suspicion of the autonomous presence of insidiousness. The establishment of our confidence is the solidarity of God, who is the wellspring of all that happens in this world. A world in which great exists unrewarded is a world that neglects to reflect the force of God to influence all circles. Along these lines, serving God without trusting in reward is the other side of filling God just for the need of getting a reward. In one case, great is obliged to the magical; in the other, great is constrained to a doltish physical declaration. Both dispositions reflects a central twisting of reality.

It is useful, in this setting, to recognize different types of rewards. Maimonides' stepping stool of impetuses, then, is more than an intent to coax a tyke to a troublesome errand³⁸⁵. The youthful youngster, whose first impression of goodness is tangible, is told that Torah brings sweetness. As the child comes to esteem less substantial measurements, Torah

³⁸⁵ Webb, Val. *Stepping Out With the Sacred*. London: Continuum, 2010. Print.

is depicted as a definitive wellspring of profound delights. The motivators offered the youngster serve as model of quality, however not as its cost. Furthermore with time and development, these models keep on being refined.

We can maybe elucidate this idea by inspecting an alternate Mishnah: “If adoration relies on upon a reason, then when the reason vanishes, so does the affection. Be that as it may an affection that does not rely on upon a discerning reason can always exist”³⁸⁶. In the event that adoration is to be impenetrable to the storms of life, it must transcend judicious reasons. It must be philanthropic, love for its purpose, exactly as study and uprightness must be defeated their purpose in the event that they are to proceed notwithstanding unfavourable circumstances. However, even as we concur that facades, for example, riches and excellence are poor purposes behind cherishing, adoration does not create in a vacuum. Every single of us have a reason that initially pulled us into our companions and life partners.

The ramifications of benevolent affection are not that we should self-assertively and arbitrarily pick the company we keep. Caring affection is the focal worth, and the reasons that draw us together are the facilitators of that adoration and reflect the development of our idea of intimate romance. In this way, one who is youthful will pick companions focused around physical appeal; with time, one discovers that identity or optimism is better measures of the estimation of the kinship. These “rewards” are updates to us of the estimation of our companionship. At last, however, the test of genuine romance is our capability to keep on giving of ourselves paying little heed to what we receive as an exchange. In the event that our affection fades away when we probably won't profit from the relationship, it is a sign that our adoration was never genuine regardless. The educator who tries to spur hesitant kids

³⁸⁶ Torah. Avot 5:16.

to good and savvy development, hence, must contemplate how motivating forces are connected. Reward and discipline alone are lacking operators of progress.

The underlying presumption of the behaviourist ideal model is that all creatures are interested in any control. However, after the beginning research centre victories, proof started to mount demonstrating that there were isolated points on the types of practices that could be inspired. Case in point, rats could be prepared to evade certain delicious substance if the nourishments contained a substance that prompted retching in the rodent. Then again, they could not figure out how to dodge nourishments matched with terribly brilliant light. It is inside the regular collection of rats to evade sustenance's that cause queasiness. In any case, it is not inside their regular collection to partner brilliant light with awful sustenance. Moreover, the creatures prepared to perform complex assignments through binding various less difficult practices inside their common collection would keep on doing so just the length of they were rewarded. At the point when the timetable of rewards was decreased, the creatures floated again to their common practices. This is the reason creature mentors at the bazaar must reward creatures much of the time amid each execution. So we know there are regular breaking points on what might be rewarded. A youngster with truly no affinity for a certain errand will not react to any calendar of rewards. What's more we can additionally extrapolate that one of the challenges with practices that are evoked through fortifies is the decreasing of rewards. When the prizes are evacuated, the conduct will have a tendency to blur.

An alternate trouble is discovering the fitting reward. A teacher who offers a reward that the student could not care less about has fortified the idea that the craved conduct is not beneficial. On the off chance that, then again, the offered reward is bigger than need is, it sends the message that the assignment is onerous to the point that it must be made up for.

When the rewards are uprooted, the tyke is even less inclined to incline regularly toward the wanted conduct. Subsequently, from a simply business like stance, it could be noticeably difficult to get a reward framework to work whatsoever. At the same time, an all the more overwhelming issue with rewarding youngsters is the thing that happens when the rewards succeed. The underlying preface in the behaviourists' reward-focused universe is that just conduct matters. On the other hand, by making a concentrate on the outside, there is an essential change in the way of what is scholarly.

Our exceptional history is a demonstration of the disappointment of the enduring impact of rewards and motivations without inward change. Our kin's most prominent minutes of eminence happened amid the Exodus from Egypt, and forty-nine days at Sinai. Riches, flexibility, individual's hood, reason, and private association with God were all offered to us in the space of short of what two months. However, after forty days, at the first minute of the test, the Jews made the Golden Calf. The experience had not infiltrated their being and was a disappointment. Along these lines, the first tablets were crushed.

Consequently, Moses helped the Jews to comprehend what they had lost, and the change important to be some piece of a covenantal association with God³⁸⁷. For 40 days, they implored and occupied with genuine teshuvah, an apology. The second tablets were given without the pageantry and allure of the first. It was a quieter, humbler affair. The tablets of this second pledge exist in place until this day. An old classic tale depicts a Jew going by steed and surrey to be with his instructor for the High Holy Days. Three make the long and laborious adventure to Mezeritch: the steed, the mentor driver and the Chassid. The steed, of course, makes the excursion just to abstain from being whipped by the mentor driver, and in light of the fact that he will be bolstered oats at the end of the outing. The

³⁸⁷ Freud, Sigmund. *Moses and monotheism*. Eastford: Martino Fine Books, 2010. Reprint.

mentor driver is making the trek because he will be paid well when he achieves his end of the line. Furthermore, the Jew is making the trek so he can mull over and gain from his educator. They are all roused by diverse things, but then together, they can make the excursion to Mezerich.

It is with us in our adventure through life. There is a “steed” inside each of us, propelled by the every day, in the same way as physical joy and alarm of ache. There is a “mentor driver” that climbs over the bestial: monetary reward is uniquely human, yet still unremarkable. At that point there is the grand piece of us that perceives the deepest implications: the internal “understudy” traveling to his expert. Truly we all make the outing together, the understudy paying the mentor driver, the mentor driver bolstering the stallion, and the steed pulling the travellers along so he will be encouraged. However we don't get to Mezeritch in the event that we permit the steed to lead. It is the Chassid who must manage the goal.

CHAPTER 4: DISCUSSION

Motivation is a key concept that drives the lives of human beings. Though classified through religion, motivation is found to play a prominent role in guiding an individual towards an action, or a reward (benefit), which can be in this life or the life after. With the aim to study and understand the various perspectives of motivation across the three monotheistic religions, with the base as *Islām*, a comparative exploratory study has been taken up by the researcher. The foundation of *Islām*, which trails through Christianity and Judaism, forms an essential route to identify the changes/modifications in how an individual is motivated, and the role played by the religion. From the secondary qualitative research, the researcher found many data from various sources regarding motivation in *Islām* and Christianity. However, it was difficult to gather data regarding Judaism. The researcher found that *Islām* has very different concepts of motivation and motivate its followers in various ways through social economic and political ways. However, no religion demotivates its followers but the findings of the research show that *Islām* differentiates itself from other faiths in motivating the supporters.

The word motivation in the dictionary is defined as an internal force that causes people to make certain decisions and attitudes. Motivation elements or factors vary from person to person. There are individual and collective motivations that persist and others that change along the way. The motivation always has to do with goals, that is, what is to be achieved. Some motives are innate, such as getting food to satisfy hunger. However, most of them are acquired on the culture, and that people need to prioritize. Some scholars distinguish four basic types of needs: psychological (eating and dressing), security (order, stability, and routine), social (love, affection, and belonging), esteem (prestige, independence, status) and self-actualization (employment and success). These motivations

are categorized from a sociological perspective, which takes into account the relative need and consumption.

In Christianity, there are people who become evangelical for several reasons: financial, political, among others. God is not intrigued by human activities as he is in the motivation behind these activities. Activities (dutifulness) are not discretionary; however they mean little to God unless they spring from human souls. Individuals can do the deeds of a servant without having the heart of a servant; however in the event that we have the heart of a servant, they will do the deeds of a servant. On the other hand, *Islām* identified that religion is only used as a tool to motivate people. As the leaders of terrorist groups' claim that the acts of violence, such as suicide bombings, the assassination of leaders, or ethnic killings, are being done to purge the society of its evil elements. No religion allows the killing of innocent people, and those who perform violent acts in the name of religion are misguided people. These acts of violence have tarnished the image of a peaceful religion. In many places, the Holy *Qur'ān* instructs the people not to be aggressive. The acts of terrorism are motivated more by the volunteers' will to please the leaders of the group and follow his commands. These leaders, in turn, are motivated by personal ambition, and merely use religion as a tool to control their followers.

In a wide sense, our essential motivation in the spiritual domain has a tendency that can be categorized as one of the two classifications: blame or effortlessness. Some imperative standards with respect to this subject have been dawning on me as of late, standards that the analyst accept have tremendous ramifications for who we are as a development. The motivational standards they have utilized are fixed indistinguishable to our logic of preaching and teaching.

It is concluded from the research that in Christianity, there are other motivations, among them: faith, hope and love. Professionals working in the area of marketing are identifying the motivations of people. The adoption of an evangelical mercantilist model, based on financial prosperity, is attracting people to the churches for purely monetary interests. Discourses propagated by some churches television show that reality. Adherents of this distorted theology of the witness who made a fortune by purchasing the “product” of a particular church. There are “artists” who understand nothing of art, next to the church after the failure in the media. The cult of instant and temporary, stemming from the reality shows, celebrities also reached the evangelical churches. There was a time when people were respected for Bible knowledge they had and the life that testified. The exhibition of the Bible is being replaced in some pulpits, triste mun hos by these “artists”.

In Christianity, true motivations of the believer are backed by the word of God because it is God, not a man, who says what we need. The first human need is a Saviour. The wages of sin is death, eternal damnation, and since all have sinned, salvation becomes a priority need. God sent His Son Jesus Christ, which whoever believes in Him should not perish but have eternal life. This is a simple message, but that is being overlooked in many evangelical churches. The new birth and sanctification became unpopular doctrines, therefore, are no longer taught, it is more advantageous - especially from a financial standpoint - instigating prosperity³⁸⁸. They believe that the real motivation of the believer should always be to be with Christ, to abide in Him, regardless of the circumstances, to bear fruit. To grow in holiness; developing fruit of the Spirit should be the goal of every true Christian. Christ did not promise wealth, fame and power in this century. Therefore, the actual motivation of the believer must be to carry on the will of God.

³⁸⁸ Volet, S. & Jarvela, S. *Motivation in Learning Contexts: Theoretical and Methodological Implications*. West Yorkshire: Emerald Group Publishing, 2005. Print.

While comparing religions in terms of motivation, it can be concluded by the researcher that *Islām* differentiates itself from other faiths in terms of motivating its followers and helping them to live their lives with motivation.

Following are some of the valid themes identified by the researcher and demonstrates that *Islām* has different ways of motivating its followers.

4.1 Psychology and Religion: A Point of Convergence

A conscience can relate to the world in different ways, through common sense, philosophy, religion, art, science, so there is no opposition between them³⁸⁹. Distinct from an opposition, the difference implies in this context complementation. It is through complementation that exists between Psychology and Religion. They are complementary. This is true in three senses: first, we must no longer think in terms of psychology versus religion as opposing explanations of human behaviour. If not destroying the validity of an area simply because it accepts the validity of each other, since they are not mutually exclusive.

As a psychological explanation of people's lives does not eliminate the possible truth value of a religious (and vice versa) vision, researchers and experts of either field need not consider the other as a threat. Rather, they are free to influence and help each other. Secondly, psychology and religion reached, in some cases, the parallel findings. Thirdly, psychology and religion are complementary³⁹⁰. AmatuZZi points out that “faith” and “ideology” are not part of the vocabulary of our current science, and therefore of our

³⁸⁹ Bakan, David. "The duality of human existence: An essay on psychology and religion." 1966. Print.

³⁹⁰ Jung, Carl Gustav. *Psychology and religion*. Yale University Press, 1938.

Psychology and asks why this is silent about religious issues³⁹¹. Such terms are translated within the academic discipline as “belief,” “cognition,” “volitional processes”, “motivation”, “values” and other, more easily accepted by the current paradigm. With that he will not be losing anything? The author even states that a person religiously motivated astonished by the lack of space in which psychotherapy may consider their concerns.

Valle calls attention to the danger of reductionism, both by psychology as by religious institutions³⁹². In this case there is the risk or, to emphasize only the psychological nature of religious experience, deluding themselves that has all the elements to understand it fully, or be an oversimplification of human dynamics, ignoring the underlying psychological motivations, causing an “angelic” conception of the person. The difficulty of the approach of the religious character is because little contact with the subject in the training courses³⁹³. Students get to know a few vague positions of psychology about religious experience, often only in their pathological dimension. “Meaning of life”, “happiness”, “fullness”, “spirituality”, we see how these terminologies contain more controversy than meaning for psychology. These are not considered in the broader context of academic discipline, as seen, due to its subjective content, which the current paradigm cannot, or rather did not have enough to deal properly in an arena of greater coverage parameters. Does psychology have nothing to say about it? If not, it is urgent to investigate the relevance of biotechnology, fragmented performance, which disregards the importance of a comprehensive role in the socio-cultural context.

³⁹¹ AmatuZZi, Mauro Martins. "Faith and ideology in the psychological understanding of the person." *Psicologia: Reflexão e Crítica* 16.3 (2003): 569-575.

³⁹² Pessanha, Priscila Paes, and Edson Ribeiro de Andrade. “Religiosidade e practice Clínica: um olhar fenomenológico-existencial”. *PerspectivasOnLine*, 3.10, (2009):75-86. Print.

³⁹³ Cambuy, Karine, Mauro Martins AmatuZZi, and Thais de Assis ANTUNES. “Psicologia Clínica e Experiência Religiosa”. *Revista de Estudos da Religião* 3, (2006): 77-93. Print.

Not a few researchers³⁹⁴ in the national context, and more internationally known³⁹⁵, and others have drawn attention to the use of spiritual significance, work with religiosity, as an aspect of great importance in the clinical context³⁹⁶. Several researchers in various fields of study, discovered that individuals with religious characteristics tend to be healthier physically and psychologically. The explanation of these findings may be sought from a psychological point of view. The effectiveness of religion in promoting healthy behaviors and restrict harmful behavior; the influence of religion in personal lifestyle; integration and support, favored by religious, social acts. It also includes elements such as the intensification of feelings of self-esteem and self-efficacy provided by religion in coping with stressful situations in a context of religious reference. It also includes changes in the neuroendocrine psychoneuroimmunologic or connection that affect the physiological systems.

Although ignoring the transcendent aspect, it is noticed that a correct approach to the subject presents the doctrinal traditions as having a psychological knowledge, adapted to each cultural context, a pledge of comfort and quality of life for the faithful. Considering this point, the religious knowledge can also be considered a specific psychological approach, set in its context, which seeks to bring ethical and moral development of human beings. Would psychology have nothing to learn from these ancient forms of investigation and treatment of people. Even before the offices of psychotherapies, Christian's reflected their anxieties, fears and anxieties in a confession seeking spiritual help. Not only that, but the absence, in research or deepening in other lines of thought, such as religious or philosophical

³⁹⁴ Peres, Julio FP, et al. "Spirituality and Resilience in Trauma Victims". *Journal of Religion and Health*, 46.3 (2007): 343-350. Print.

³⁹⁵ AmatuZZi, Mauro Martins. "Fé e ideologia na compreensão psicológica da pessoa." *Psicologia: Reflexão e Crítica* 16.3 (2003): 569-575.

³⁹⁶ Ibid.

principles of oriental, mark a significant loss of content of great value for understanding the human being in general.

Also, practitioners claim that the exercise of meditation leads to states of feeling of deep relaxation, tranquility and happiness in the long term. Paiva mentions how spirituality, religion and religiosity are linked to the quality of life, although that judge should not subordinate it entirely to these questions³⁹⁷. Sousa notes that there is now increasing scientific evidence linking religious activity, the criteria for mental health and subjective well-being, citing research that corroborate this factor³⁹⁸. It is worth adding that, in general, the doctrinal teachings exhort the experience of optimistic facets, stimulating a higher perspective on the experiences suffered consequently promoting sustain positive moods and good humour. The posture that contributes directly to increased longevity, as evidenced by a comprehensive survey,³⁹⁹ which followed 40 years life of 5,000 students. It was proving that individuals who view their lives negatively tended to develop illness or die younger than those students who had a more positive outlook, directly linking the feeling of subjective well-being (happiness) to greater longevity and health. Another survey of 180 nuns, finding a noticeable difference in longevity between disrespect those that had a more positive mood, 90% of these exceeded 80 years for those who were less positive, to which only 34% reached that age⁴⁰⁰. “Optimism is like the health of the soul” already point in William James. In this matter, the biblical scriptures anticipate the recent scientific findings which state that “A

³⁹⁷ Teixeira, M. Elizabeth. “Meditation as an Intervention for Chronic Pain: An Integrative Review”. *Holistic Nursing Practice*, 22.4, (2008): 225-234. Print.

³⁹⁸ Ibid. pg. 35

³⁹⁹ Diener, Ed, and Micaela Y. Chan. “Happy people live longer: Subjective well-being contributes to health and longevity.” *Applied Psychology: Health and Well-Being* 3.1 (2011): 1-43. Print.

⁴⁰⁰ Milne, Jill C., et al. "Small molecule activators of SIRT1 as therapeutics for the treatment of type 2 diabetes." *Nature* 450.7170 (2007): 712-716.

calm heart is the life of the body”⁴⁰¹ or “A joyful heart is the life of the person, and contentment you multiply the days”.⁴⁰²

Certain concepts and guidelines summarized by major religions formed the foundation for the establishment of a new vision of health and development. This is the case in *Islām*, through which the *Qur’ān* and the Prophetic traditions, encouraged the search for knowledge and lifted increments in medical areas, such as curing diseases, standards of medical care and ways to obtain the patient's rehabilitation. The *Ḥadīth* also brought sayings and traditions that have been termed “Prophetic Medicine”⁴⁰³, prescribing the virtues of diet, natural remedies, simple treatment for headache, fever, sore throat, conjunctivitis and other. Also, it brought prescriptions to avoid contact with those infected by contagious diseases such as people with leprosy, instituting controls for input and output areas subject to epidemic or plague. It brought a large number of traditions grouped under the title “Spiritual Medicine”, based on prayers or recitation from the Holy *Qur’ān*, to provide healing⁴⁰⁴.

Regarding psychology, there has been the establishment of a more advanced perspective on ways of understanding and treatments. While in medieval Europe it was considered a mental illness as demonic possession, Islamic civilization has filled important advance anticipating centuries in the mental health reform began in the West. *Najab Al-Dīn Muḥammad* through observation of their patients in the ninth century, developed the more complete classification of mental diseases of the time, including its role in the identification

⁴⁰¹ Bible, Proverbs 14:30

⁴⁰² Bible, Ecclesiasticus 30:22

⁴⁰³ Bürgel, J. Christoph. “Secular and religious features of medieval Arabic medicine”. *Asian Medical Systems: A Comparative Study*, (1976): 44-62. Print.

⁴⁰⁴ Hermansen, Marcia. "Dimensions of Islamic Religious Healing in America." *Religion and healing in America* (2005): 407-422.

of disorders such as depression, persecutory psychosis, types of obsessional neurosis, and other manias.

Avicenna (*Abū 'Alī Ḥusayn Ibn Abdullāh Ibn Sīna*) famous Muslim physician of the eleventh century, much anticipated by the technique of word association brought by Jung, using the method of associating cardiac changes (taken pulse) the sentiments expressed by patient⁴⁰⁵. The references of that time included: Treated a patient with a severe illness, feeling his pulse and reciting aloud the name of provinces, cities, neighbourhoods, streets and people. Seeing how changed her wrist, as the words were mentioned, Avicenna deduced that the patient was in love with a young man whose residence Avicenna was able to find by checking the pulse⁴⁰⁶. As Europe plunged into the obscurantism of the Middle Ages, Islamic science flourished more than in other parts of the world in discoveries and scientific advances. Progress in mathematics, astronomy and cartography had significant boosts this period, motivated by practical reasons, such as the location of the sacred direction of Mecca. Development stimulated by the religious culture itself, which through *Qur'ān* and *Hadīth* advocated the study and the deference the undisputed world order and natural phenomena. The material world is part of *Allāh*, since He has created, so naturally beautiful and healthy.

In general, this matter (the material world) is shared by the traditions of Semitic origin, like Judaism and Christianity⁴⁰⁷. Scientific development carried out in the heyday of Muslim civilization should be the importance given to knowledge acquisition. It is a crucial factor recorded in the Scriptures and guided the Muslims of contact with other people. In an

⁴⁰⁵ Shoja, Mohammadali M., and R. Shane Tubbs. "The history of anatomy in Persia." *Journal of anatomy* 210.4 (2007): 359-378.

⁴⁰⁶ Goodman, Lenn Evan. *Avicenna*. Cornell University Press, 2006. Print.

⁴⁰⁷ Smith, Jane I. *Muslims, Christians, and the challenge of interfaith dialogue*. Oxford University Press, 2007.

excerpt from the *Hadīth*, the Prophet advises that “Seek knowledge even if it is necessary to go as far as China”⁴⁰⁸. In another *Hadīth* is that “Seeking knowledge is obligatory every Muslim”. The first word of the *Qur’ān* revealed to the Prophet *Muḥammad* is ‘*Iqra*’ (Read)⁴⁰⁹. Considering these issues, it is noticed that the widespread belief that the speeches and religious codices are contrary to logic and rational knowledge is not authentic. Nor is it the fact that the interpretation of faithful and priests to stick to only one expires and literal reading of the canonical scriptures.

Sufism, the mystical dimension of *Islām*, a long recognized the use of symbolism and allegorical language of religion as a stepping stone to the contemplation of something higher⁴¹⁰. Sufis say that every *Qur’ānic Sūrah* contains at least seven meanings, some of them even reaching the seventy. This opens the subject, prominent in this context, which is the symbolism as a key factor in the religious life, as it allows setting a stake beyond the body or individual dimension. The belief forms a dynamic representation that handles the subject to a unique and important role in the overall framework of existence. Religion is, first and foremost, a system of ideas through which individuals can view the society of which they are members, and relationships, but intimate obscure, which keeps with him. That is the primary task of faith, although it is metaphorical or symbolic, or so it is false. In contrast, it conveys all that is essential to the relationship you want to portray.

A religious system provides an ambience, a meaning of certain human situations, which aims to bring together the members of a community, giving them a role and meaning on the common set of events. This “existential meaning” can be expressed through the worldviews constituted by complex conjugation of rituals, myths and symbols of the

⁴⁰⁸ Faryab, M. H. “The Status of Knowledge in Islām.” *Message Of Thaqaalayn*, 13, (2012): 73-100. Print

⁴⁰⁹ *Al Qur’ān, Sūrat Al ‘Alaq* (96: 1).

⁴¹⁰ Smith, Jane I. *Muslims, Christians, and the challenge of interfaith dialogue*. Oxford University Press, 2007.

different socio-cultural segments. The question is not corroborated the veracity (in the factual sense) of a particular worldview but notes that play an important psychological role to signify the existence of man, to broadcast what is essential in relationships,

The worldview derived from the stories of the *Talmūd*, for example, determined the manner of how the countries in the Western hemisphere of the globe sees the divinity and the natural world and relates to them⁴¹¹. Pondering about another religious context, such as Hinduism, it can be seen the influence of his worldview from the precepts that constitute the broader social organization of the smallest aspects that comprise individual attitudes. The principle behind the division into castes, for example, has its origin in the Hindu cosmogony Teo-creation⁴¹². In *Purusha-Sukta* or “Hymn to the primordial man” we read that *Brahman* is identified with *Purusha*, the Divine body that has sacrificed and dismembered, and the multiple ways it arise the universe, its class and caste beings⁴¹³. In this system each has a duty to perform the development of the whole, and should contribute to the improvement and betterment of society in perpetual evolution within the divine plan. How then the knowledge and religious traditions could are relegated to the background, or reduced to psychological concepts, when in reality, are to a greater or lesser degree in the fundamentals of our current membership? It is not possible for a researcher to objectively evaluate how the Christian ideology is integrated into the socio-cultural development of Western civilization, not knowing quantitatively how the Persian Zoroastrianism influenced the ways in Middle East. These beliefs, as well as their worldviews, are the foundation of the psychology of people, where they still continue to affect the ways of being, thinking and acting in a collective and individual level. The influence of origin is also present in different

⁴¹¹ Kottke, Samuel S. “Medicine in the Talmud”. *Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures* (2008): 1581-1584. Print.

⁴¹² Gombrich, Richard F. “Ancient Indian Cosmology.” *Ancient Cosmologies*, (1975): 112-13. Print.

⁴¹³ Thompson G. *The Bhagavad Gita: A New Translation*. New York: North Point Press, 2008, Print.

degrees in the birth of psychological schools, although its founders were atheists or tell off some spirituality.

Every religion, which is practiced in this world, motivates the believers to perform good deeds. For instance, generosity has been valued by almost every religion of the world. Buddhism has considered generosity as one of seven treasures within the world. Hinduism has defined generosity as a virtue, which is helpful for defining certain ways of loving. Christianity referred generosity as the gift, which will give overflowing measures. Jews usually practice charity for healing their ills.

Islām has instructed Muslims to become generous for loving other individuals. It has been evaluated that the factor of spirituality has been raised from two different aspects. The first aspect is regarding the motivation or engaging any extent within the area of spirituality. On the contrary, the second aspect is regarding the special type of motivation, which usually results from the acquired knowledge. Humanistic psychologists have been considered as the professionals, who had addressed different aspects of spirituality in regards of motivation. Carl Rogers has described that an individual has the capability for self-actualization. It has been further indicated that the factor of self-actualization in terms of Maslow's theory is somehow different than the psychological fulfillment.

Carl Gustav Jung has suggested in the theory that the psyche of an individual can be easily motivated through different types of standard elements⁴¹⁴. Moreover, an individuated person usually moves away from egocentricity; whereas, the whole person is considered as a better person. It has been evaluated that the human beings have dual nature within the

⁴¹⁴ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

normal routine; therefore, there are two major types of motives that include biological motives and psychological motives. Biological motives usually include thirst, hunger, and sex⁴¹⁵. However, psychological motives usually include affiliation, achievement, control, curiosity, manipulation, and exploration. Religious motives are also included in the division of psychological motives.

This verse has clearly mentioned that the aim of a human being is to become the vicegerent and servant of *Allāh* in this world for worshiping and performing good deeds. Moreover, such deeds will become ethical, personal, and social achievements in front of the *Allāh* during the fateful day⁴¹⁶. Thus, most of the Muslims are motivated to perform different good deeds for attaining the reward of *Allāh*, for which He has promised.

On the contrary, the impact of religious motives on the behaviors of a human being is totally dependent upon the factor of faith⁴¹⁷. Fasting is considered as a valuable and major aspect of *Islām*, which is achieved by seeking the reward of *Allāh*. Muslims are directed and motivated to fast; however, fasting is about neglecting the biological needs for the purpose of spiritual rationales. Therefore, the individuals, who have complete faith in *Allāh*, will only seek *Allāh*'s pressure instead of biological needs. This factor can be easily explained by the existence of the human soul, and its impact on human motivation⁴¹⁸. Therefore, it can be said that Human soul, which is directed by faith will lead the individuals for performing good deeds. Good deeds can be further classified into two broad categories, which include the act of devotion and good deeds to men⁴¹⁹. Another factor, which is directly associated with

⁴¹⁵ Ghauri, Mohammad, T., "Religious Motivation: A Multiplying Force". *The Dialogue*, 6.2, (2011): 103-123. Print.

⁴¹⁶ Rahman, A. *Islām: Ideology and the Way of Life*. Singapore: Pustaka Nasional, 1980. Print.

⁴¹⁷ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

⁴¹⁸ Ibid.

⁴¹⁹ Rahman, A. *Islām: Ideology and the Way of Life*. Singapore: Pustaka Nasional, 1980. Print.

performing deeds, is regarding intentions. It has been evaluated that every deed of an individual is completely dependent upon the factor of intention. If the individual has an intention for pleasing *Allāh*, only then his act will be considered as *'Ibādah*. *Jihād* is considered as a major example of *'Ibādah*, which refers to sacrificing wealth, family, and the pleasure of world in front of *Allāh*⁴²⁰.

It is extremely necessary to make a proper comparison between the Islamic perspectives and motivational theories. Alizi and Zaki have carried out a research study, which suggested that the soul of an individual is the moderator of human motivation, widely neglected by the western perspectives⁴²¹. The model has further empathized that it is because of the soul, which moderate personal behavior from the biological aspect. Moreover, it is further mentioned that the intrinsic level is all about the aggressive behavior. Therefore, the factor of faith is directly connected with reducing aggression. The drive reduction theory has widely indicated that the physiological needs widely drive the Muslims; however, Muslims can easily abandon their physiological needs for seeking the pleasure of *Allāh*. Arousal theory has postulated that the human beings are widely determined through their arousal; however, it is limited in regards of obligating *Allāh*. Intrinsic/ extrinsic theory has stated that the motivation level usually comes from the internal state; however, external factors are directly connected with the factor of motivation. At the same time, the theory has also mentioned that the human beings are single-minded for attaining the excessive level of needs, which usually include self-actualization. Therefore, it can be concluded that *Islām* has

⁴²⁰ Kamarulzaman, W. Theories of Motivation from Western and Islamic Perspectives: A Theoretical Framework. Available at SSRN 2232841. 2012.

⁴²¹ Alias, A. & Shamsudin, M. *Psychology of Motivation from an Islamic Perspective*. Paper Presented at the 3rd International Seminar on Learning and Motivation Organised by Faculty of Cognitive Sciences & Education University Utara, Malaysia, 10-12 Sept. 2005. Print.

a diverse range of motivational perspectives. The Holy *Qur'ān* has indicated that ultimate and major goal of Muslims, which stated⁴²²:

“I have created only jinn and men that they may serve and worship Me.”

4.2 Promise of Allāh for Good Doers as a Motivator

Allāh has promised rewards for good doers and for those who speak the truth and live an honest life, for those who keep a promise and help others, for those who forgive and sacrifice. Hence, there is a motivation for every good deed in the Holy *Qur'ān* as well as in the life of the Prophet *Muḥammad* (P.B.U.H.). The following discusses different good deeds, and the rewards promised for them as well as inspiration from the life of *Muḥammad* (P.B.U.H.) for the performance of those deeds.

4.2.1 Speaking the Truth

For Muslims, they are not allowed to conceal the truth and betray others⁴²³. Neither may they hide the facts nor falsify and misrepresent the truth. It is stated in *Sūrat Al Baqarah* (2: 42):

“Confound not truth with falsehood, nor knowingly conceal the truth”.

Prophet *Muḥammad* (P.B.U.H.) is known as *Aṣ-Ṣādiq* in his life, which means the truthful. His life is one of the living examples for Muslims to speak the truth. It is stated in *Sūrat An-Naḥl* (16: 105) in the Holy *Qur'ān*:

⁴²² *Al Qur'ān, Sūrat Al Dhāriyyāt* (51:56).

⁴²³ Vallerand, R. J. & Bissonnette, R. “Intrinsic, Extrinsic, and Motivational Styles as Predictors of Behaviour: A Prospective Study”. *Journal of Personality*, 60, 1992. Print.

“Only they forge the lies which do not believe in Allāh’s communications, and these are the liars”.

Telling lies has also been proven by science as having effects on the human body. Just like any other major illness, telling lies is also a “disease”. It comes with its own set of symptoms and signs. Various physical effects are seen in people when they lie which is central to a device called “The Lie Detector”. *Saīdinā ‘Alī Bin Abi Ṭālib* said that when materializing things, the truth will stand beside bravery while lying will be beside fear. In addition to this, *Saīyidina ‘Alī* (A. S.) also commented that any kind of lying should be refrained from, whether it is a small lie or a big lie, may it be a serious lie or just for fun. He added that when petty matters are used for making small lies, it increases the audacity to the lie when important matters are dealt with⁴²⁴. This shows why lies are prohibited even if they are in trivial matters and this is because it will urge people to lie more to escape the situation as they have escaped trivial situations with the help of a lie⁴²⁵. It is in human nature that when a certain thing works out in a small scenario, they try it in a big one. This is dangerous when matters are serious enough to cause harm or damage to others in terms of his/her life, wealth, property, and others.

4.2.2 Honesty, Reliability and Keeping the Promise

Being honest and reliable is the responsibility of every Muslim, and they are promised rewards for that. In *Sūrat Al Mu’minūn* (23: 8), *Allāh* has promised to those who have done good deeds the inheritance of Paradise. One of the good deeds mentioned in that

⁴²⁴ Tix, A. P. & Frazier, P. A. “Mediation and Moderation of the Relationship between Intrinsic Religiousness and Mental Health.” *Personality and Social Psychology Bulletin*, 31, (2005): 295-306. Print.

⁴²⁵ Syed, Akramulla. “Tears of Rasūlullāh: How Much Do You Love Rasūlullāh?”. *Ezsoftech.com*. Feb. 12 2010. Web. 19th Mar. 2012. <<http://www.ezsoftech.com/stories/rasool9.asp>>.

Sūrah is taking care of a pledge and keeping promises. This shows the importance of honesty in *Islām*:

“*And who are shepherds of their pledge and their covenant*”.

The life of the Prophet *Muḥammad* (P.B.U.H.) is an example when it comes to honesty. He was so honest that, despite his young age, he was the best tradesman who was called in by rich people to take their caravans from one place to another. He was famous for his honesty and reliability. Being extremely popular for his honesty and reliability, he was trusted the most among the people of his time⁴²⁶. One such incident that displays how much trust people had in him, even before the time that he became the Last Prophet, was when *Al Ka'ba* was being rebuilt in *Makkah*. Everyone was working together to get it completed in time when, finally, the time to place the Black Stone (*Al Ḥajar Al Aswad*) came. Since this was an all-important task, everyone wanted to take part in it.

Quarrels broke out on deciding who would get the golden opportunity to place it. The quarrels were about to lead to battle when they decided that they need an arbitrator for them. Consequently, the Prophet *Muḥammad* (P.B.U.H.) was chosen to be the arbitrator as everyone exclaimed him to be the most trustworthy of them all. After listening to the issue at hand, the Prophet *Muḥammad* (P.B.U.H.) suggested that all the big leaders of the tribes come together. He spread a cloak down and placed the precious stone on it. After that, he told all the leaders to hold the ends of the cloak and took it to where it needed to be placed. This is how the trust in *Muḥammad* (P.B.U.H.) helped solve this matter of great concern⁴²⁷.

⁴²⁶ Spencer, R. *The Truth about Muḥammad: Founder of the World's Most Intolerant Religion*. Washington, D.C.: Regnery Publishing, p. 123, 2007. Print.

⁴²⁷ Rafed Network. “Read Stories about Prophet Muḥammad (P.B.U.H.) - Muḥammad Al Amin (Muḥammad the Trustworthy)”. *Rafed.net*, 5th Sept. 2010. Web. 01st Mar. 2012. <<http://en.rafed.net/index.php?option>>.

4.2.3 *Sacrifice*

The talk of sacrifice is in the Holy *Qur'ān Sūrat Al Kawthar* (108: 2):

“So pray unto thy Lord and sacrifice”.

Sacrifice, in the way of *Allāh*, is a concept in *Islām* from the early times. *Saīdinā 'Ibrahīm* was asked to sacrifice his son in the name of *Allāh* in a dream, and when he shared this with his son, *Ismā'il*, *Ismā'il* said do as *Allāh* commanded⁴²⁸. Then, as soon as the knife of *'Ibrahīm* touched the neck of *Ismā'il*, he turned into a lamb. This is in the Holy *Qur'ān* in *Sūrat Aṣ-Ṣāffāt* (37: 102):

“And when (his son) was old enough to walk with him, ('Ibrahīm) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allāh willing, thou shalt find me of the steadfast”.

Hence, the concept of sacrifice in the name of *Allāh* is one of the teachings in *Islām*.

4.2.4 *Helping Poor*

Allāh and His Prophet have always emphasized on helping the poor and being kind to the needy and the orphans. In *Sūrat Al Mā'ūn* (107: 2-7), it is stated that:

⁴²⁸ Spencer, R. *The Truth about Muḥammad: Founder of the World's Most Intolerant Religion*. Washington, D.C.: Regnery Publishing, p. 103, 2007. Print.

“That is he who repellent the orphan, and urgeth not the feeding of the needy, Ah, woe unto worshippers. Who are heedless of their prayer; who would be seen (at worship), yet refuse small kindnesses!”

This shows that *Allāh* dislike those who offer prayers all the time but refuse to perform small acts of kindness. Those who show off that they are humble but fail to help the needy are not good doers in the eyes of *Allāh*. The concept of helping each other and, especially the poor, can be seen in many parts in the Holy *Qur’ān*. In one occasion, God said in *Sūrat Al Mā’ūn* (107: 1 - 3) to the people through *Muḥammad* (P.B.U.H.):

“Have you seen him who belies the rewards and punishments of the Hereafter? He it is who drives away the orphan and does not urge giving away the food of the poor”.

In another part, God said in *Sūrat Al Isrā’* (17: 26 - 27):

“Give to the near of kin his due, and also to the needy and the wayfarers. Do not squander your wealth wastefully; for those who squander wastefully are Satan's brothers, and Satan is ever ungrateful to his Lord”.

A *Ḥadīth*, in this regard, as narrated by *Abū Hūraīrah*, states that the Prophet of *Muḥammad* (P.B.U.H.) said that *“Allāh Almighty wants his followers to spend as in charity to the poor and He would in turn spend on his followers”*⁴²⁹. The *Ḥadīth* states the basic principles of *Zakāh* which is an important pillar of *Islām*. This *Ḥadīth* clearly states that if followers spend in the way of Almighty and his followers, the poor, then they are rewarded greatly by *Allāh* which will be in multiples of what they have spent on the poor. It is a great

⁴²⁹ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī, Volume 7, Book 64, Number 264*. Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī, 1981. Print.

motivational aspect of *Islām* which urges followers to spend in the name of *Islām* and the Almighty *Allāh*. *Islām* cautions against hoarding, and that is why it is compulsory for Muslims to take out *Zakāh* from their properties so that it may be used for the betterment of poor.

The Prophet *Muḥammad* (P.B.U.H.) said that there are certain things that a person should follow in order to become a perfect Muslim. A person should not sleep until he feeds his neighbour who is without food and hungry. Furthermore, a person who loves his Creator is a person who loves his fellow beings. This message shows that if a person wants to get *Allāh*'s love, he is bound to love his fellow men first. No matter how rich a man is, he has to obey God and has to take care of those people who are living nearby. Otherwise, being near God is not possible. The Prophet *Muḥammad* (P.B.U.H.) said, "That it becomes difficult for a person who is loaded with riches to climb easily on the steep path that leads to the heaven". However, this does not mean that the Prophet *Muḥammad* (P.B.U.H.) is stopping his believers from acquiring wealth. Instead, he (P.B.U.H.) is emphasizing the importance of lawful and honestly earned wealth and a good use of that wealth, especially for the progress of a poor person. Furthermore, he (P.B.U.H.) gave advice to the Muslims to never delay the wages of a labourer and provide it before his perspiration have dried.

The Prophet *Muḥammad* (P.B.U.H.), while addressing his wife, told her to love and respect the poor and allow them to reach her for food and God will bless her with endless happiness and place her near Him (*Ṣaḥīḥ Bukhārī*). Another example of caring for the poor was when a person named 'Abād Bin *Sharhabīl* – man from *Al Madīnah* - was very hungry and was starving badly. While passing the orchard field, he picked some fruit to eat but, suddenly, the owner saw him and shouted badly and unclothed him as a punishment for eating the fruit from his orchard without permission. He complained in front of the Prophet

(P.B.U.H.), and the owner was called for. He asked him to be kind and supportive to the needy, as this man was ignorant and hungry, and he should have fed him instead of this act. His clothes were restored, and some grains were given to him for his leavings⁴³⁰.

4.2.5 *Compassion and Forgiveness*

Allāh is compassionate, and the forgiver and this teaches humans to forgive as well. For those who forgive and the wrongdoer repeats the act, it is *Allāh* who will punish the wrongdoer. There is a concept in *Islām* in which human beings have a strong faith in *Allāh* that He will punish the wrongdoer. In case, the person with who is wronged forgives the wrongdoer and trusts *Allāh*. *Allāh* will then take care of the matter.

Compassion and forgiveness can, very evidently, be seen in the whole life of the Prophet *Muḥammad* (P.B.U.H.). His entire life is an example of compassion as well as forgiveness. One such incident where he was extremely kind and affectionate was reported when the Prophet *Muḥammad* (P.B.U.H.) was in prostration saying his prayers when *Saīdinā Al Husayn*, his grandson, sat on his back. Since the grandson wanted to spend some more time on his grandfather's back, the Prophet *Muḥammad* (P.B.U.H.) continued being in that position till *Saīdinā Al Husayn* got down from his back. This clearly shows the kindness and compassion the Apostle of *Allāh* has towards anyone, especially towards children⁴³¹.

Being compassionate and showing love and kindness is what is encouraged by the Prophet. There are many examples where loving others is commanded, and the Prophet *Muḥammad* (P.B.U.H.) has even talked about loving their children that many of people take

⁴³⁰ *Abū Dawūd: Kitābul Jihād*

⁴³¹ Rafed Network. "Read Stories about Prophet Muḥammad (P.B.U.H.) - Muḥammad Al Amin (Muḥammad the Trustworthy)". *Rafed.net*, 5th Sept. 2010. Web. 01st Mar. 2012. <<http://en.rafed.net/index.php?option>>.

for granted. It is recounted by *Abū Hūrāirah* that while Prophet *Muḥammad* (P.B.U.H.) kissed *Al Ḥasan Bin ‘Alī, Al Aqra’ Bin Ḥabis* who was sitting nearby, told the Prophet that he has 10 children but have never kissed any of them. The Prophet *Muḥammad* (P.B.U.H.) looked at him for a moment and said those who do not show mercy will not be treated with mercy⁴³².

This shows the importance of being compassionate and loving. Not only did the Prophet (P.B.U.H.) motivate Muslims to treat their equals with kindness and compassion, he also demonstrated how they should compassionately treat their women, slaves, orphans, and even non-believers. Compassion is not just a characteristic restricted to human beings, but also encompasses towards plants, trees, and even animals. The life of the Prophet *Muḥammad* (P.B.U.H.) and his family portrays many incidents when they have urged to take special care of animals. One such incident happened with *Saīdinā Ḥasan* where, while he had his food; a hungry dog came nearby looking at the food. When *Saīdinā Ḥasan* saw the dog, he threw some food at him which the dog readily ate and looked at him for more. This is when someone came to send off the dog so he could eat peacefully but *Saīdinā Ḥasan* replied in the negative, saying that this dog deserves to be there as much as he does as the Almighty loves these animals the same way as He loves humans⁴³³.

4.2.6 Being Kind to Old and Weak

There are the rights of the old and the weak in *Islām*, and those who are not much privileged should be helped by those who are. This is a system that *Allāh* has made mention of. *Allāh* reveres humans from childhood, when they cannot take care of themselves and are

⁴³² Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī, Volume 8, Book 73, Number 26*. Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī, 1981. Print.

⁴³³ Islām Laws. Web. 15th Mar. 2012. < <http://www.Islam-laws.com/MEboycourse/>>.

dependent on others, to youths when they are lively and full of energy and, then again, to the aged when they are weak and have no strength. This cycle is to make humans realize that if they have the power today, then they must help the old and the weak for they also will be old one day. It is stated in *Al Qur'ān*⁴³⁴:

“He whom we bring unto old age, we reverse him in creation (making him go back to weakness after strength). Have ye then no sense?”

A very popular incident of how *Islām* motivates Muslims is when an old lady used to regularly throw rubbish when the Prophet *Muḥammad* (P.B.U.H.) passed by her house and not once did the Apostle of *Allāh* get angry with the old lady or shout at her for throwing rubbish at him. When one day, Prophet *Muḥammad* (P.B.U.H.) passed by the old lady's house, she did not throw rubbish at him. This caused the Prophet of *Allāh* to inquire from a passer-by to find out why the lady has not come out today. Upon learning that the old lady is sick, he even went up to inquire about her health. When the old lady saw Prophet *Muḥammad* (P.B.U.H.) at her house, she thought he was there to take maybe revenge for her behaviour but instead the Prophet responded that he was there to ask about her health as this is what the religion *Islām* teaches them, to take care of ill, old and weak. After hearing this, the old lady was very impressed with this teaching and embraced *Islām*⁴³⁵.

4.2.7 Serving Parents

As discussed above, the Prophet *Muḥammad* (P.B.U.H.) has always instructed his followers to serve their parents. It is also stated in the Holy *Qur'ān* that⁴³⁶:

⁴³⁴ *Al Qur'ān, Sūrat Yā-Sīn* (36: 68).

⁴³⁵ *Islām Laws*. Web. 15th Mar. 2012. < <http://www.Islam-laws.com/MEboyscourse/>>.

⁴³⁶ *Al Qur'ān, Sūrat Luqmān* (31: 14).

“And we have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto me and thy parents. Unto Me is the journeying”.

In this *Āyah*, *Allāh* has indicated the love of parents and the difficulties a mother bears in bearing her children in herself and then giving them nourishment from her body for two years. This, therefore, makes it compulsory for children to serve them when they are old. Even when they are not old, children are ordered to respect parents and must not say ‘no’ to them. *Allāh* has asked His believers to obey their parents in all circumstances except if they ask them to disobey *Allāh*. The importance of serving parents is evident from the narration of *Abdullāh Bin ‘Amr* when a man asked the Prophet if he can join the *Jihād* to which the Prophet asked if his parents were still alive. When the man replied ‘yes,’ the Prophet told him to serve his parents instead as it is better than taking part in *Jihād*⁴³⁷.

In a *Hadīth* in *Ṣaḥīḥ Muslim*, *‘Anas* recounted that in speaking about major sins, the Prophet *Muḥammad* (P.B.U.H.) said major sins are partnering someone with *Allāh*, disobeying parents, murdering a person and false declaration⁴³⁸. In another *Hadīth*, the Prophet *Muḥammad* (P.B.U.H.), as reported by *Abū Hūraīrah*, said, “Let him meek into dust, let him meek into dust”. Someone asked who is he? To which, the Prophet replied that “they are those who see either of his parents in old age or both of them but does not enter *Jannah* because of his disobedience and lack of dutifulness to his parents”⁴³⁹. Hence, disobedience is so disliked by *Allāh* and the Prophet that those who fail to obey and respect their parents are denied *Jannah*.

⁴³⁷ Al Bukhārī M. I. *Ṣaḥīḥ Al Bukhārī, Volume 4, Book 52, Number 248*. Beirut: Dār Iḥyā’ Al Turāth Al ‘Arabī, 1981. Print.

⁴³⁸ Muslim H. *Ṣaḥīḥ Muslim, Book 1, Chapter 39, Number 159*. Al Riyadh: Dār Ṭaybāh, 2006. Print.

⁴³⁹ Muslim H. *Ṣaḥīḥ Muslim, Book 32, Chapter 2, Number 6189*. Al Riyadh: Dār Ṭaybāh bah, 2006. Print.

Another incident reported by *Abū Hūrāirah* is when he saw a person ask the Prophet *Muḥammad* (P.B.U.H.) as to who should he should care for the most and who deserves the best care from him. Hearing this, the Prophet of *Allāh* replied that his mother deserves the best care from him. This same question was repeated twice more and the response was same. When this question was asked the fourth time, the Prophet (P.B.U.H.) replied that his father deserves care from him, on asking this question once again, he replied that his relatives deserved care from him⁴⁴⁰.

Once, when *Abū Bakr*'s daughter, *Asmā'*, asked the Prophet (P.B.U.H.) that since her mother was not a Muslim and does not show any positivity towards *Islām*, should she be treating her with kindness and affection. On hearing this, the Prophet responded in the positive and asked to treat her mother with love, care and affection as this is one of the primary teachings of *Islām*⁴⁴¹.

4.3 *Fear of Allāh as a Motivator*

Allāh is a divine power and to fear Him and His anger is due on all Muslims. It is not that one should have in his heart the fear of *Allāh* that he cannot breathe due to that fear, but the fear is there in *Islām* in the sense that he is being watched and whatever action he/she does, it is being looked upon by a supreme authority. This fear is instilled in *Islām* to keep Muslims on the right track. It is both a positive motivation as well as a negative motivation because people may perform good deeds because they are sure they are being watched and, similarly, they avoid bad things as they know there is someone who is the knower of everything. In *Sūrat Al Ḥajj* (22: 35), it is stated:

⁴⁴⁰ Muslim H. *Ṣaḥīḥ Muslim, Book 32, Chapter 1, Number 6180*. Al Riyadh: Dār Ṭaybāh, 2006. Print.

⁴⁴¹ Rahmait, A. "Prophet Muḥammad (P.B.U.H.): a Mercy for All Creatures". *The Muslim Journal*, 29.4. *Encyclopaedia of Seyrah*, 1, 1995. Print.

“Whose hearts fear when Allāh is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that we have bestowed on them”.

It is so stated in the Holy *Qur’ān* that *Allāh* is to be feared if one is to have relief from doomsday and, for those who fear *Allāh*, He keeps a record of all good doings. In *Sūrat Al An‘ām* (6: 15), it is stated that:

“Say: I fear, if I rebel against my Lord, the retribution of an Awful Day”.

In another part of the Holy *Qur’ān*, in *Sūrat Ar-Ra‘d* (13: 21), it is mentioned:

“Such as unite that which Allāh hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning”.

Whereas, for those who fear *Allāh*, it is given in *Sūrat Al Aḥzāb* (33: 39):

“Who delivered the messages of Allāh and feared Him, and feared none save Allāh. Allāh keepeth good account”.

Muslims also should hasten to fearing *Allāh*, and they will see from Him nothing except what pleases them by His will. *Ibn Al Jāwzī* said⁴⁴²: *“I had a problem that caused me great constant grief, and I thought hard escape this grief by anyway but in vain. Then I remembered this verse⁴⁴³”.*

⁴⁴² Ibn Al Jawzī. *Ṣayd Al-Khāṭir*. Eds. ‘Abd Al Qādir Aḥmad ‘Aṭā. Beirut: Dār Al-Kutub Al-‘Lmiyyah, p. 192, 1992. Print.

⁴⁴³ *Al Qur’ān, Sūrat Al Ṭalāq* (65: 1).

‘And for those who fear Allah, He (ever) prepares a way out’

Thereupon, I realized that fearing *Allāh* is reason for getting out any grief. Then; when I began applying fearing *Allāh*, I found the way for getting out”.

Hence, the fear of *Allāh* works as a motivator for Muslims to do well and avoid evil. The real fear, as it is supposed to be considered, can be compared with how elders are feared in the younger people’s daily lives. If their elders have asked them to desist from the performance of certain acts, they do so due to their fear of their elders’ authority. However, at the same time, they respect their elders and have a love for them in their hearts. This is exactly how the fear of *Allāh* exists for Muslims where they are sure of the existence of a supreme power that knows everything and is *Al Qadar*.

4.4 Misguided Motivation

The religiously motivated terrorism that has threatened world peace is a form of misguided motivation. Besides being religiously motivated, this type of terrorism is also politically motivated⁴⁴⁴. Neumann and Smith blame the failure of secular governments for the politicisation of religion. According to Neumann and Smith, the developing and underdeveloped countries associate themselves with one of the two superpowers: the communist and the capitalist. Unfortunately, neither the communist nor the capitalist could provide relief from poverty, economic crisis, unemployment, corruption, failure of law and order, failure to get justice and various other dilemmas that plague these countries. With the failure of the secular government, religion is the only alternative, initiating the politicisation

⁴⁴⁴ Hashmi, S. “The Terrorists’ Zealotry is Political not Religious”. *The Washington Post*. 30th Sept. 2001. Web.

of religion⁴⁴⁵. As quoted by Leonard Weinberg, Neumann and Smith state that although most of the terrorist groups did not have violence on their agenda, they adopted violence when their political ambitions failed to make any impact. With acts of violence, they not only got the attention of the governments and the powerful kingmakers behind them but it also motivated people to take up arms as terror was the only language understood by the echelons of power⁴⁴⁶.

4.5 Motivation Stories in Islām

This sub-chapter covers motivation in Islamic battles, motivation in the immigration from *Makkah* to *Al Madīnah*, and Islamic poetry and poem that motivate the Muslims to obey *Allāh*. It insists that the incidents and events that took place during the early days to clarify the concept of motivation more clearly by studying it in the light of *Sunnah*.

4.6 Motivation in Islamic Battles

4.6.1 The Battle of Badr

The Battle of *Badr* is, thus, named after the place this battle took place. There was a village called *Badr*. Each year, a fair took place at this village. This village is located about 80 miles away from *Al Madīnah*. The battle of *Badr* took place on the 17th of *Ramaḍān* 2 AH.

It was one of the most famous battles of that time which boosted the morale of Muslims and motivated them to spread the word of *Allāh*. The concept of motivation in *Islām* is what leads these few Muslim soldiers with very few resources to attain victory over a huge

⁴⁴⁵ Neumann, P. R. & Smith, M. L. R. *The Strategy of Terrorism: How It Works, and Why It Fails*. New Jersey/London: Routledge, p. 5, 2007. Print.

⁴⁴⁶ Neumann, P.R. *Old & New Terrorism*. Cambridge: Polity, p. 97, 2009. Print.

troop of enemy soldiers. The concept of *Shahādah* comes into play when *Jihādists* fight battles in the name of *Islām*. Because of the importance of this battle and the motivation behind it, it is particularly mentioned in the Holy *Qur'ān*:⁴⁴⁷

“And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, - they are of you. But kindred by blood have prior rights against each other in the Book of Allāh. Verily Allāh is well-acquainted with all things”.

Prophet *Muḥammad* (P.B.U.H.), *Allāh's* Messenger, armed with a mere 305 to 315 companions, set off to the battlefield. They only had about 70 camels⁴⁴⁸. For them, the small size of their troop did not matter as they were motivated by the eternal peace that they would get in *Jannah*. Martyrdom was eventually again that the Muslims get for fighting for their religion. This motivation alone is a driving force that led the Muslims to their victory in the battle of *Badr*. There is yet another battle, and that is the remembrance of *Allāh* which resulted in a task's success. As it is promised in *Sūrat Al Anfāl* (8: 45), if one is faced with a force, he or she must remember *Allāh*, for He will give him/her success.

“O ye who believe! When ye meet an army, hold firm and think of Allāh much, that ye may be successful”.

The battle of *Badr* was the first battle where the new religion of that time, *Islām*, and its followers, the Muslims, were seriously put to the test. The victory of this battle was not just important for the followers of *Islām*, but also for the Prophet *Muḥammad* (P.B.U.H.) himself. Before starting the battle, the Prophet earnestly prayed to the Lord;

⁴⁴⁷ *Al Qur'ān, Sūrat Al Anfāl* (8: 75).

⁴⁴⁸ Spencer, R. *The Truth about Muḥammad: Founder of the World's Most Intolerant Religion*. Washington, D.C.: Regnery Publishing, p. 103, 2007. Print.

“Prophet prayed that Quraish (the enemy troop) has come to fight with their arrogance and looking upon the Muslim band with condescension. He prayed that the enemy loses the fight and may the Muslims win this battle. He anxiously added that if they did not win this battle tonight, then there might be no one remaining to worship the Lord (Allāh)”.

The *Quraish* forces, however, were 950 to 1000 in strength. This was approximately three times more than the Muslim forces. The enemies were out in full strength to get the Muslims by winning this battle. The Prophet (P.B.U.H.) realised that this was a huge force to battle, but he continued encouraging and motivating the Muslims that they, the Muslim forces, were the cream of the crop from *Makkah*, and that they should toughen up themselves. It is stated in *Sūrat Al Anfāl* (8: 7):

“Allāh has promised to grant your victory over one of the two bands (the caravan and those who had come to defend it), but you wished to fight the one that was unarmed. He sought to fulfil His promise and to annihilate the unbelievers, so that truth should triumph and falsehood be uprooted, though the wrongdoers wished otherwise”.

The onset of the battle took place when *Quraish* members asked the Prophet *Muḥammad* (P.B.U.H.) to send them three men for a one on one fight against them. Even though the Prophet had hundreds of men waiting for their call to battle it out, he chose the ones from his family. The Prophet (P.B.U.H.) sent *Sāidinā ‘Alī Bin Abi Ṭālib, Ḥamzah* and *‘Obaydah* for duels where they started off with a victory right from the beginning. It is stated in *Sūrat Al Anfāl* (8: 42) that:

“Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye

would certainly have failed in the appointment: But (thus ye met), that Allāh might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allāh is He Who heareth and knoweth (all things)”.

As general attacking started, all the Muslims fought with all their might and heart, and the enemy kept on failing in their attempts even when they were triple in their strength than the followers of *Islām*. They lacked the motivation of *Jihād* and martyrdom as the Muslims had. It is stated in *Sūrat Al Anfāl* (8: 9):

“When you asked for help from your Lord, He answered you. Indeed I will aid you with a thousand of the angels in rows behind rows”.

Sāīdinā ‘Alī Bin Abi Ṭālib proved himself a fighter by killing about more than 20 to 23 enemies himself. Soon, it became very clear that Muslims were winning this battle because of their pure hearts, and the motivation that they get from the Prophet backing them up at every step. When in the middle of the battle, Prophet *Muḥammad* (P.B.U.H.) took some stones in his hand and threw them at the enemy, saying that “Their faces may be spoiled and may you feel fear in your hearts and annul your feet”. The enemy forces upon hearing the Prophet saying fled from the place without so much as turning back⁴⁴⁹.

Out of the 300 plus Muslims, about 14 were martyred while 70 of the *Mushrikīn* were killed at the hands of Muslims forces. After the enemies had been made captive, they were treated with so much care and kindness that the *Quraish* readily converted to *Islām* with all their faith and heart. Winning this battle of *Badr* was a stepping stone in strengthening the

⁴⁴⁹ Ibn Kathīr. *Al Bidāyah Wa Al Nihāyah*, Vol. 3. Dār Ibn Kathīr, Damascus, 2010. Print.

faith of many in *Islām*. This is where the foundation of the Islamic state was laid after this great success by the followers of *Islām*.

What is it that made their success possible even after their strength was very minute in comparison to their enemy? They found success due to the factor of motivation that is the most important element of *Islām*. The followers of *Islām* are motivated to end up in Paradise as the Prophet has instructed them. They are motivated to do as they are told due to the fear in their hearts of ending up in hell as well as the motivation to sacrificing their lives for their faith. They know deep down in their hearts that their eternal end is after death and not in this world. *Allāh* promises them that even if they end up losing their lives in these battles, their souls will be sent to Paradise, which is the ultimate destination for any Muslim's soul to be in.

4.6.2 Battle of 'Uḥud

For the battle of 'Uḥud, the Prophet Muḥammad (P.B.U.H.) said that it is a mountain that loves us, and we also love it⁴⁵⁰.

The battle of 'Uḥud took place about one year after the astounding success the Muslims got at the hands of the enemy. After their defeat, revenge was the keyword all over *Makkah*. The *Quraishis* were extremely angry over losing the people they used to make fun of, and wanted to win by hook or by crook.

The battle of 'Uḥud took place in late 625 when the *Quraish is* had slowly started sending soft signals to the Prophet's troops that all they wanted was to defeat the Muslim in

⁴⁵⁰ Ibn Kathīr. *The Battles of the Prophet*. Egypt: Dār Al-Manārah, 2000. Print.

whichever way they can. An army of about 3,000 men accompanied with around 200 horses made their way to the battlefield, taking some 12 days to reach *Al Madīnah*. This battle is named after the famous mountain of 'Uḥud, about 5 miles from *Al Madīnah*, and as mentioned above, it was very dear to the Prophet *Muḥammad* (P.B.U.H.)⁴⁵¹.

The Muslims in this battle of 'Uḥud numbered about 1000 which was, once again, subtle in comparison to their enemy. After travelling a few miles, around 300 companions backed off which left only 700 of the followers, causing much confusion among the troop. Nevertheless, the Prophet, after consulting the remaining followers, the majority agreed to go and battle outside *Al Madīnah* at the Mount of 'Uḥud. After the majority of them had been listened to, many came to the Prophet (P.B.U.H.) and requested him to remain inside the boundaries of *Al Madīnah* and not to listen to the majority. On this, he responded that: *it does not suit a Prophet to change his words*⁴⁵².

The Prophet *Muḥammad* (P.B.U.H.) was aware of the strategy he had to deploy in order to find success, and he instructed around 50 companions to stay put on the slope of 'Uḥud. They were also instructed not to leave this strategic position until they were told to, even if they already won the battle. Until this moment, all the Prophet's (P.B.U.H.) followers were motivated to do as they were told. The Prophet specifically told the men to be positioned on the slope. *Not to leave the place. When they see them winning, do not come to celebrate and if they see them losing, not to come in order to help them*⁴⁵³. This was an ample motivation for the Muslims to listen to the words of their leader. He had considered everything before positioning them at this strategic position.

⁴⁵¹ Gabriel, R. A. *Muḥammad: Islām's First Great General*. University of Oklahoma Press, p. 108, 2007. Print.

⁴⁵² Ibn Kathīr. *The Battles of the Prophet*. Egypt: Dār Al-Manārah, 2000. Print.

⁴⁵³ Ibid.

This is the reason the Muslims started winning extremely easily, and the enemy started having fear in their hearts that this small troop are, again, giving them a run for their lives. *Saādinā ‘Alī Bin Abi Ṭālib* managed to slay most of the *Quraishi* leaders as well as senior members of the troop. The followers of *Islām* were not one bit concerned about their lives and blindly fought with all their might. The faith and confidence in their eyes scared the enemy, and they started to flee back to *Makkah*. After the *Quraishi*'s had made a run out of their camps, the Muslims started raiding the camps and collecting the spoils from winning the battle. After the men had positioned on the slope of the mountain, they saw that they had apparently won the battle and that their brothers were raiding the camp and collecting the leftover spoils. They quickly left their position and ran to join the men in the collection. The Prophet *Muḥammad* (P.B.U.H.) had strictly instructed them not to leave their positions, but they did not heed his words. The motivation behind this battle was quickly replaced by greed to get the spoils as soon as possible.

Approximately, about 10 of the men remained in that strategic position that was not an enough backup for the Muslims. The enemy, after seeing that the Muslim were busy collecting the spoils, and seeing the small number of men covering the slope of the mountain, attacked once again. This shocked the Muslims, who were sure that they had already won. This caused much confusion and caused a turning point in the whole battle. This is where the enemy, for the first time, got the Muslims under their control. Many of the Muslims were not even aware whom they were fighting with, thus ended up killing their brothers in *Islām*. After their confusion had worn off, they fled to the fields without so much as looking back or hearing the words of their Prophet (P.B.U.H.) who was calling out to them to get back in the battlefield, *Sūrat Āli ‘Imrān* (3: 151-52):

“God certainly made good His promise unto you when you routed them by His leave, until the moment when your courage failed you and ye disobeyed after He had showed that for which ye long. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you. But He forgave you.

For God is full of grace to those who believe. Behold ye were climbing up (the high ground) without casting a side glance at anyone, and the Apostle was calling you back. There did God give you one distress after another by way of requital, to teach you not to grieve for what ye miss, or for (the ill) that had befallen you. For God is well aware of all that ye do”.

The victory of the Muslims was shockingly turned to defeat due to the greed of just a few men. They lacked the motivation to listen to the Prophet’s words and found death as their destiny. Had these men paid heed to the Prophet’s words and worked upon what they had been instructed to do, they would not have to encounter defeat in the face of victory. They had become over confident of their victory, whereby their fate shook, causing them to lose the battle, as well as their lives.

On the other hand, the enemy was more motivated to take revenge for its defeat in the Battle of *Badr*. They had mourned the death of their leaders and wanted nothing more than trample the Muslims in revenge. This was a psychological effect on them which led to their gaining victory after being defeated badly during the first stage of the battle of *Badr*. If they had wanted, the remaining members of the *Quraishi* troops could have easily fled the battleground after leaving their camps and not turned back. But the motivation inside them, the negative motivation to kill the Prophet (P.B.U.H.) and his followers, were enough for them to look back and notice that the Muslims did not have enough backing on the slope of Mount *’Uhud*. This provided a golden opportunity for the enemy clan to attack the Muslims

from behind, and in confusion, the Muslims ended up losing a battle after winning it. They did not think twice that they were disobeying the words of their Prophet which, in other words, were also the instructions of their Lord, letting worldly greed overpower them and blind them from their final destination.

The Prophet (P.B.U.H.) had remarked before the onset of the battle to stay within the boundary of *Al Madīnah* but the majority of them were of the opinion to go and battle out in the field⁴⁵⁴. He had also mentioned that he saw a dream in which he had moved his sword that came out with a broken blade, symbolising the men that got killed during the battle of 'Uḥud. He added that as he moved the sword again, it came back perfect, symbolising the victory of Muslims. He also saw cows in his dream, stating that *Allāh* knows what is best for his people. The cows symbolised those faithful followers of *Islām* who accepted martyrdom during the battle of 'Uḥud. The defeat in this battle also indicated that real men were those who backed the Prophet (P.B.U.H.) even in the face of defeat when all the *Quraishis* wanted to do were to avenge their defeat of *Badr*, and to kill the Prophet *Muḥammad* (P.B.U.H.)⁴⁵⁵.

4.6.3 *The Battle of Khanndaq (Trench)*

The battle of the trench was one of its kinds in the history of Muslim battles. It took place in 627 CE – the 5th year of *Hijrah* – and the Prophet *Muḥammad* (P.B.U.H.) himself present and fighting with the lot. The presence of their Prophet was an enough motivation for his followers to put blindly their hearts and souls in their battles, and to not let anyone

⁴⁵⁴ Ibn Kathīr. *The Battles of the Prophet*. Egypt: Dār Al-Manārah, 2000. Print

⁴⁵⁵ Ibn Kathīr. *Al Bidāyah Wa Al Nihāyah*, Vol. 3. Dār Ibn Kathīr, Damascus, 2010. Print.

lay even as much as a finger on the Prophet. Protecting him as well as the name of *Islām* is a huge motivation behind the Muslim battles that took place.⁴⁵⁶

After getting victory over the Muslims during the battle of 'Uḥud, the enemy wanted nothing less than to be able to kill the Prophet. Many *Non-Quraish Tribes* had also joined forces with them to finish the followers of *Islām*, greatly increasing their number. Furthermore, they were joined by the hypocrites of *Al Madīnah* who secretly wanted to end the life of Prophet *Muḥammad* (P.B.U.H.). After the Prophet, (P.B.U.H.) came to know that the *Quraish* was planning to attack the Muslim troops, he immediately called his companions and consulted them on how to strategies for this battle. Once again, the strength of Muslims was less as compared to the enemy. Muslims totalled to about 3,000, whereas the *Quraish* were about 24,000 in number. Once again, the Muslims did not get scared by the great number of enemy troops, and were motivated to win this battle after their shameful defeat in the battle of 'Uḥud where their victory was converted to defeat, where they wanted to make amends⁴⁵⁷.

The Prophet *Muḥammad* (P.B.U.H.) consulted his Persian friend, *Salmān Al Fārisī*, who suggested that, in order to defeat the great number of enemy troops, they should make it impossible for them to make a direct attack at the Muslims. He suggested that they make a trench around the *Al Madīnah* in order to prevent and protect the enemy whereby they might invade *Al Madīnah*. The Prophet apparently liked his idea, and ordered his companion to start digging a trench ten cubits in breadth and five cubits in depth⁴⁵⁸.

⁴⁵⁶ Fierro, Maribel. "The Battle of the Ditch (Al-Khanndaq) Of the Cordoban Caliph 'Abd Al-Rahmān III." *The Islamic Scholarly Tradition: Studies in History, Law, and Thought in Honor of Professor Michael Allan Cook*, 83, 2011. Print.

⁴⁵⁷ Hamidullah, M. *The Battlefields of the Prophet Muḥammad (P.B.U.H.)*. Dehli: Kitāb Bhavan, 1992. Print.

⁴⁵⁸ Abdur, Raheem, M. R. M. *Muḥammad the Prophet*. Singapore: Pustaka Nasional Pte Ltd, 1988, p. 505. Print.

This was a new way to fight a battle, and was unheard of in their time. The followers of *Islām* enthusiastically got to work digging that trench. They worked hard the whole day, only resting at night. Some hypocrites tried to create hurdles by working slowly but, on the other hand, some of the Muslims worked more and more zealously by digging more than their share. Salman alone managed to get the work done which equalled to that of around ten men. The fact that the Prophet was present each day and night at the trench was an extremely motivating factor that encouraged them that *Allāh* backed them. During the process of digging the trench, they were stopped by a huge rock that could be broken and was a hurdle in their digging. On consulting the Prophet as to whether they should stop working on the rock and start elsewhere, the Prophet answered a ‘No’ and stood up to go down the trench. What people saw then was that the Prophet had tied a small rock on his stomach as he and many of his companions had not eaten for some 2 to 3 days⁴⁵⁹. This added to the motivation of Muslims that their Prophet had not eaten and was using this stone to curb his hunger, causing them to work even harder and faster. When one of the companions bought a few dates to eat, the few dates kept on multiplying until all of the men working on the trench were full, and still, the dates had not been finished⁴⁶⁰. To put psychological pressure on the Muslims, the *Quraish* kept on sending messengers to *Al Madīnah* that the enemy was tremendously preparing for this war. Even this pressure could not deter the true followers of *Islām* as they were blindly motivated to follow the instructions of their Prophet.

Prophet *Muḥammad* (P.B.U.H.) strikes the stone thrice, and after sparking, the rock gave way and broke. The Prophet mentioned that the first spark meant that Yemen was opened to him; the second spark meant that Syria was opened on him, and the third spark

⁴⁵⁹ Abram, S. *Islamic Hadīth*. Digibooksnet, p. 528, 2011. Print.

⁴⁶⁰ Al Mubarakpuri, S. R. *When the Moon Split*. London: Darussalam, 2002: 183. Print

meant that the East was opened to him⁴⁶¹. The Muslims continued digging the trench in time to be prepared to face the huge enemy troop. It took the Islamic followers a mere six days to finish digging up the trench and get them prepared for the enemy's attack.

The enemy troops were not at all prepared to face a trench when trying to get inside *Al Madīnah*. Muslims could only be attacked from one of the four sides which were protected by a trench, and this kind of a strategy has put the enemies off-track that they could not directly enter *Al Madīnah*. Unwillingly, the *Quraishis* had to stage a siege outside of *Al Madīnah* and, being the winter month, the siege of approximately 27 days was a tough one since they had not come prepared for it. The enemy then tried getting inside through the help of hypocrites residing inside the city.

Every day the enemy would try to find a way to cross over the trench but would not succeed as they were heavily guarded by the Muslims. Some of the enemy forces converted to *Islām* in the hands of Prophet and, when asked what they can do; the Prophet told them to try to break the allies of the enemy. These newly converted Muslims were able to plant suspicion in the heart of the enemy due to their break allies and not attacking *Al Madīnah*. The strategy of divide and conquer worked and, the next morning; the battleground was deserted.

Not many fights took place as the weather became bad and made it impossible to stay put. Young and seniors members of the enemy troops tried to cross the trench but were welcomed with stones that stopped their efforts. The victory of this battle of Trench was due to the intelligent strategy adopted by the Prophet *Muḥammad* (P.B.U.H.). Also, the Muslims

⁴⁶¹ Spencer, R. *The Truth about Muḥammad: Founder of the World's Most Intolerant Religion*. Washington, D.C.: Regnery Publishing, p. 123, 2007. Print.

were motivated that they would get the victory as they were fighting for the religion of *Allāh* since He is the only one who decides victory or loss. With this faith in the heart, they kept on fighting and waiting for the enemy to attack, not once getting scared or feeling hopeless. They were motivated that they were doing the right thing, and *Allāh* will support them when doing the right thing. Even when they feared the enemy using hypocrites within the city, the Prophet (P.B.U.H.) diplomatically handled the situation that further encouraged the Muslims that victory is theirs even with their meagre strength.

The motivation behind fighting every battle in the name of *Islām* is that of ending in Paradise with their dear Prophet. Even when the enemy kept challenging the Muslims to come and fight, the Prophet remained quiet. Thrice they were challenged, and thrice *Saīdinā ‘Alī Bin Abi Ṭālib* asked the permission of Prophet *Muḥammad* (P.B.U.H.). After that, the Prophet, after seeing that no one else volunteered, sent *‘Alī* where he once again came back victorious. These factors, in themselves, are their motivations for the rest of their companions, even young *‘Alī* was motivated to do anything to protect the life of the Prophet (P.B.U.H.).

4.6.4 *Battle of Ḥunayn*

The battle of *Ḥunayn* is among the most famous battles of the Muslim era which took place after *Makkah* was successfully conquered in 8 A.H. Most of the people of *Makkah* had embraced *Islām* by then, so the Muslim followers had a huge force of soldiers. After the *Quraish* Tribes of *Makkah* successfully dealt with the previous battles, another tribe, the *Hawazān* Tribe, was planning to start a fight with the followers of *Islām* and, specifically, wanted to end the life of the Prophet *Muḥammad* (P.B.U.H.).⁴⁶²

⁴⁶² Mahmud-Un-Nasir, Syed. *Islām, Its Concepts & History*. Delhi: Kitāb Bhavan, 1981. Print.

The news of the battle preparations of the *Hawazān* Tribe reached the ears of Prophet *Muḥammad* (P.B.U.H.), and the Apostle of *Allāh* quickly prepared to face them. The Muslim forces were an unmatched strength of around 12,000 men. The enemy forces then had even gone to the extent of bringing to the battlefield their women, cattle, and even their children. The strategic reason to include the women, cattle and children in this battle was to make sure that the soldiers do not think about turning their back towards the Muslims if they believe they are going to lose. They would be making sure that they stay put to protect their families and properties right behind them⁴⁶³.

The followers of *Islām*, in this battle of *Hunayn*, were particularly proud of their great strength. They let the arrogance and pride take over the motivation that *Islām* taught and forgot that, in the previous battles, the strength of the enemy had never mattered because of the valour, fervour, and motivation that Muslims have. Some even commented that if they lose today, then it will not because of their strength⁴⁶⁴.

When the Muslim forces, left by the Prophet *Muḥammad* (P.B.U.H.), met the enemy forces in the *Hunayn*'s valley, the encounter turned out to be a very disorganised and disappointing show of management. The enemy was aware that their strength was no match to the strength of Muslim followers, thus decided to do a surprise attack on them to cause panic and confusion to help them defeat the Muslim forces; this is exactly what happened. Half of the Muslim forces were stuck in the pass in the valley, and the rest were attacked by arrows and stones which caused much alarm and terror among the Muslims. Most of them got confused about what to do and started retreating. Many of the Muslims fled from the

⁴⁶³ Abdul Rahman, M. S. *The Meaning and Explanation of the Glorious Qur'ān*. Vol. 4. UK: MSA Publication Ltd, 2008. Print.

⁴⁶⁴ Nadwi, Syed Abul Hasan Ali. *Muḥammad the Last Prophet: A Model for All Time*. Leicester, UK: UK Islamic Academy, 1993. Print.

battlefield during the Apostleship of *Allāh*, accompanied by a few of his loyal companions, continued making their way toward the enemy.

The Prophet kept on saying to the enemy that “*he is the Prophet and the son of ‘Abdul Muṭṭalib and that he was not lying*”. Then he asked one of his companions with a rather loud voice to call out all those people who had promised to fight in the way of *Islām*. After hearing them being called, the spirit of motivation returned to them with full fervour. They quickly started turning back to the field and fighting in accordance to the instruction of the Prophet (P.B.U.H.). This was a great show of leadership by the Apostle of *Allāh* that, even in the midst of confusion and chaos, he did not lose his focus and was capable of converting a defeat into victory. This also displayed the immeasurable trust he had in *Allāh*, and the fact that he knew that he promised victory. So, he kept on fighting.

The Prophet kept on saying that *Allāh* has promised him victory and that He shall keep His promise. Hearing this, the motivation among the Muslims took to new heights, and their swords and arrows started working with an added energy. The light of courage in their eyes was enough to strike awe and scare the enemy forces. The enemy forces then started their retreat to save themselves and their families, as well as properties.

When the captured members of *Hawazān* Tribe willed to embrace *Islām*, they were forgiven and did not have to pay with their lives. This gave a very strong message of motivation for *Islām*. Thus, it quickly made its rounds among the enemy who came to the Prophet *Muḥammad* (P.B.U.H.) to get back their prisoners. The prisoners were given back without being harmed. The events of this battle clearly show that even though Muslims were set back a little from their focus and lost their spirit of motivation for a while, they bounced back as soon as their Prophet declared his identity and called for them to join him in the

battle. The Holy *Qur'ān* talks about this battle with reference to the following *Āyāt* from *Sūrat At-Tawbah* (9: 25-6):

“Allāh has already helped you on many fields, and on the day of Hunayn, when your multitude was pleasing to you, but it availed you naught, and the land for all its breadth was straightened for you, and you turned about, retreating. Then Allāh sent down His Tranquillity upon His Messenger and the believers, and he sent down legions you did not see, and He chastised the unbelievers; that is the recompense of the unbelievers”.

4.6.5 The Battle of Khaybar

The battle of *Khaybar* took place in year 629 (7 AH) where the Jews thrown out of *Al Madīnah* where they had settled; they were very strong forts *Khaybar*⁴⁶⁵. After the *Quraish* could not join the Jews of *Al Madīnah* in any treaty, the Jews were forced to take revenge from the Prophet *Muḥammad* (P.B.U.H.) themselves. Still, the Apostle of *Allāh* wanted to give them an opportunity to convert to *Islām*. After they had declined, the Prophet (P.B.U.H.) thought that the only way would be to conquer the forts of *Khaybar*. The enemies were surprised on seeing the strength of the followers of *Islām*. The Jews were once again asked to give up and surrender to the will of *Allāh*, but they instead made fun of the Muslims, commenting that they are not strong enough to conquer their solid forts. They added that it was impossible to conquer their forts, and shut themselves. The Muslims, therefore, had to siege out of the forts.

Slowly and gradually, they started conquering the smaller forts and striking terror in the heart of enemies. One particular fort was a strong one that was an important place for the

⁴⁶⁵ Kuşçubaşı, Eşref Sencer. *The Turkish Battle at Khaybar*. Vol. 77. Syracuse University Press, 1997.

senior members of Jews. After days of effort and continuously changing leaders, that the fort could not be conquered. It was indeed a difficult fort to break open. This caused a little wave of anxiousness amongst the Muslims, but the great leadership of Prophet *Muḥammad* (P.B.U.H.) held them in place when he announced that this robust fort would be conquered by his companion the next day.

The arrival of next day proved *Saīdinā ‘Alī* to be selected as the leader for conquering this fort. No doubt that *Saīdinā ‘Alī* conquered it by first dealing with the enemies who had unfortunately come out of the fort, and then when the Jews were trying to shut it back; *Saīdinā ‘Alī* stopped them from doing so by putting his sword on the gate of the fort. This gave the Muslims a golden opportunity to get inside the fort and start their fighting. Eventually, the Jews had to give in to the will of *Allāh* Almighty, thus submit to their defeat⁴⁶⁶. The courage and motivation in *Saīdinā ‘Alī* were true signs that Islamic motivation stays with Muslims even in times of trouble and difficulty. This battle is also famous as after it, *Islām* started spreading beyond the boundaries of *Al Madīnah* and its suburbs.

4.7 Motivation in Immigration from Makkah to Al Madīnah

The year 619 A.D. was a year of sorrow for the Prophet *Muḥammad* (P.B.U.H.) as first his wife *Khadījah* and then his uncle *Abū Tālib* passed away. Both the figures were pillars of support for the Holy Prophet. With no one to protect him, the *Quraish* became bolder in their persecutions. They now openly insulted him and made lives of the Muslims difficult. Because of the growing persecution of the Muslims in *Makkah*, the Prophet *Muḥammad* (P.B.U.H.) advised the Muslims to migrate to *Al Madīnah* a city near *Makkah*.

⁴⁶⁶ Shahid, F. H. & Hassan, F. *Prophecy and the Fundamentalist Quest: An Integrative Study of Christian and Muslim Apocalyptic Religion*. North Carolina: McFarland & Company, 2008. Print.

Al Madīnah, at that time known as *Yathrib*, was inhabited by two main tribes: *Aws* and *Khazraj*, and many tribes of Jews⁴⁶⁷. A group of people from the *Khazraj* Tribe had come to *Makkah* for the annual pilgrimage in 621 A.D; it should be noted that the people of *Yathrib* believed in one God unlike the pagans of *Makkah* who believed in many gods. When these people came to *Makkah*, they heard about the Holy Prophet (P.B.U.H.) and His teachings of *Islām*. They met the Prophet (P.B.U.H.) and discussed with him the religion *Islām*; a handful of these pilgrims converted to *Islām*. They promised to spread the word of God in *Al Madīnah*, and bring more people for conversion. True to their words, they came back the next year, and a larger group of people accepted *Islām*. At this time, the new converts also entered the Treaty of *Al 'Aqabah* in which they pledged to protect and support the Muslims if they were exiled from *Makkah*. They also promised to defend the Holy Prophet (P.B.U.H.) as they would defend those who were dear to them.

When the sufferings and hardships of the Muslims became unbearable, the Prophet *Muhammad* (P.B.U.H.) advised the Muslims to migrate secretly to *Yathrib*; only the Holy Prophet (P.B.U.H.), *Saīdinā Abū Bakr*, and *Saīdinā 'Alī* stayed in *Makkah*. All except *'Umar Bin Al Khaṭṭab* migrated to *Yathrib* secretly; *'Umar* announced his intention of migrating to *Yathrib*, and challenged anyone to stop him. The Muslims left their families and properties in *Makkah*. The families joined the men in *Yathrib*, later while their properties were confiscated by the *Makkah's* People (*Makkans*).

The migration of Muslims further enraged the *Makkans* as they now feared that *Islām* would be spread in other parts of Arabia. To stop *Islām* spreading any further, the people of *Quraish* decided to assassinate the Holy Prophet (P.B.U.H.)⁴⁶⁸. As the people of *Quraish*

⁴⁶⁷⁴⁶⁷ Asghar Ali. "Origin and Development of Islām." *Social Scientist*, (1975): 22-44.

⁴⁶⁸ Sodiq, Y. *An Insider's Guide to Islām*. Victoria: Trafford Publishing, p. 29, 2010. Print.

also feared vengeance from the family of the Prophet (P.B.U.H.), they decided that one person from each tribe would be selected, and all of them will attack the Prophet (P.B.U.H.) simultaneously. In this way, all the tribes would share the bloodguilt instead of one person. The men selected for assassination hid in the bushes around the Prophet's (P.B.U.H.) house with the intention of killing him as soon as he stepped out for *Fajr* prayers. *Allāh*, however, sent Archangel Gabriel to warn Prophet *Muḥammad* (P.B.U.H.) of the danger, and also to grant permission to migrate to *Yathrib*. Holy Prophet (P.B.U.H.) asked his cousin, 'Alī, to sleep in his bed, and asked him to return the things people had entrusted him the next day, and then migrate to *Yathrib*. Holy Prophet (P.B.U.H.) together with his friend, *Abū Bakr*, left for *Yathrib* in the darkness of the night. *Muḥammad* (P.B.U.H.) walked past his assassins, and they did not see him⁴⁶⁹; as mentioned in the Holy *Qur'ān* in *Sūrat Yā-Sīn* (36: 9):

“We have set a barrier before them and a barrier behind them and thus covered them so that they see not”.

Prophet *Muḥammad* (P.B.U.H.) and his companion, *Abū Bakr*, hid in a cave named “*Thaūr*” while the *Makkans* searched for them. The *Makkans* did not bother to look into the cave because a spider had woven its web over the entrance. After three days, the two guided by a Bedouin reached a place called *Qubā'*; 'Alī the Prophet's (P.B.U.H.) cousin joined the two men at *Qubā'*. Here is the first mosque of *Islām* as built on a piece of land purchased from two orphans. After staying for two weeks, they headed towards *Yathrib* where he was warmly welcomed. *Yathrib* was renamed as “*Madīnat An-Nabī*” or the City of the Prophet. The *Al Anṣār* i.e. people of *Yathrib* were very happy. Upon the Prophet's entry in to the Holy

⁴⁶⁹ Anwar D. *The Everything Koran Book: Understand the Origins and Influence of the Muslim Holy Book and the Teachings of Allāh*. USA: Adams Media, p. 21, 2004. Print.

City, overwhelmed with joy, children of *Al Madīnah* recited a poem (“*Ṭala‘a Al Badru ‘Alaynā*”) in loud voices to welcome the Prophet to the city.

The hearts of the people of *Al Madīnah* are fulfilled with the Love of Prophet and *Allāh* as they believe that their city is graced by the arrival of *Muḥammad* (P.B.U.H.). They are ready to help the migrants, and they were asked by *Allāh* to do so; however, *Allāh* himself said if you don’t help migrants it won’t matter as I (*Allāh*) am here to help them, they won’t be alone. In the Holy *Qur’ān*, *Allāh* has described the migration of *Muḥammad* (P.B.U.H.) to *Al Madīnah* in *Sūrat At-Tawbah* (9: 40) as follows:

“If ye help not (your leader, Muḥammad), it is not matter, for God did indeed help him, when the Unbelievers drove him out. He had no more than one companion. They two were in the cave, and he said to his companion: have no fear, God is with us”.

When the Prophet *Muḥammad* (P.B.U.H.) reached *Al Madīnah*, every Muslim wanted to be his guest, but the Prophet *Muḥammad* (P.B.U.H.) told them that the camel will stop at its own accord. The camel stopped at *Abū Ayūb Al Anṣārī’s* house who was also a distant relative of the Holy Prophet (P.B.U.H.)⁴⁷⁰. The migration of the Holy Prophet (P.B.U.H.) to *Al Madīnah* is crucial in the history of *Islām*. It also marks the beginning of the Muslim calendar known as “*Hijrah*”.

4.7.1 Establishment of Brotherhood

Many people from *Al Madīnah* had already accepted *Islām*, and the non-Muslims living there were quite tolerant and more receptive to the preaching of the Holy Prophet

⁴⁷⁰ Jannah, S. *Learning from the Life of Prophet Muḥammad (P.B.U.H.)*. London: Author House, p. 169, 2010. Print.

(P.B.U.H.). The Prophet *Muḥammad* (P.B.U.H.) also established a balanced Islamic society in *Al Madīnah*. The Prophet *Muḥammad* (P.B.U.H.) paired one Muslim from *Makkah* with a Muslim from *Al Madīnah*⁴⁷¹. The people of *Al Madīnah* were called “*Al Anṣār*” or the helpers while the people of *Makkah* were called “*Muhājirīn*” or emigrants. The sacred bond of brotherhood binds the two, as the generous *Anṣār* not only gave their *Muhājirīn* brothers half of their possessions but also made them an equal shareholder in their inheritance. This brotherhood signified the establishment of social order and a greater Islamic community. It also united the people divided into tribes under *Islām*. The brotherhood, between *Al Anṣār* and *Al Muhājirīn*, was according to the spirit of *Islām* which claims that all Muslims rich or poor, black or white, young or old are brothers of one another and were strongly bound by the religion⁴⁷². The *Anṣār* were honoured to be of help to the *Muhājirīn* while the *Muhājirīn* also started earning so that they would not be a burden on their brothers.

The Muslims saw a motivating leader in Prophet *Muḥammad* (P.B.U.H.), one who would put an end to the feuding and would establish a balanced society⁴⁷³. The Prophet *Muḥammad* (P.B.U.H.) was recognised as the leader, and a treaty was chalked up which defined the different roles played by the various communities living in *Al Madīnah* and their relationship with the Muslims.

4.7.2 *Migration of Muslims to Al Madīnah*

The Muslims in *Makkah* had everything such as homes, property, family, and friends. As the maltreatment of the Muslims at the hands of *Makkans* grew, the Prophet *Muḥammad*

⁴⁷¹ Khan, A. *Islām, Muslims, and America: Understanding the Basis of Their Conflict*. New York: Algora Publishing, p. 129, 2003. Print.

⁴⁷² Dabashi, H. *Authority in Islām: From the Rise of Muḥammad to the Establishment of the Umayyads*. New Jersey: Transaction Publishers, p. 54, 1989. Print.

⁴⁷³ Bulliet, Richard. et al”. *The Earth and Its Peoples: A Global History - Vol. 2*. Boston, MA: Wadsworth Cengage Learning, p. 235, 2011. Print.

(P.B.U.H.) asked them to migrate to *Yathrib* in small groups⁴⁷⁴. The Muslims could have stayed back to look after their properties and other material possessions. They could have also given up their newly acquired faith to escape the harassment. Instead, they opted to leave everything behind and migrate to an unfamiliar place just because *Allāh* and his Prophet desired that. The desire to obey and please *Allāh* was the motivating force that compelled these people to move from a place where they were well established to a place where their future was unknown. They made the perilous journey for the sake of *Allāh* and *Islām*. Although the *Al Anṣār* offered them half of everything, the Muslims from *Makkah* lived a life of poverty. In fact, the Prophet *Muḥammad* (P.B.U.H.) himself endured poverty as long as he lived. The migration of Muslims to *Al Madīnah* infused a spirit of sacrifice, thus motivated people to leave their worldly belongings and luxuries for the sake of *Allāh*.

4.8 Islamic Model of Motivation – Hidden Perspectives

In light of the above findings grounded on the literature of psychic- spiritual motivation, we propose an Islamic model of motivation which serves as a guide to understanding the Islamic-oriented principles of motivation. The motivational module created by Pervez is a guideline for Islamic societies where students of any age can learn the concept of motivation in terms of his or her formation by *Allāh*⁴⁷⁵. It teaches them to utilize the equipment given by God to remain motivated and focused in life. The main aspect of the motivational module is the four broad components also referred to as “Four M’s”. The Four M’s of motivation comprise of “*Muḥāsabah*”, “*Murāqabah*”, “*Mutāba‘ah*” and

⁴⁷⁴ Ramadan, Tariq. *In the Footsteps of the Prophet: Lessons from the Life of Muḥammad*. Oxford University Press, 2006. Print.

⁴⁷⁵ Zahid P., and Ahmed P. *An Islamic Perspective on the Lack of Social Responsibility in Business Organisations*. Management Research Centre, Wolverhampton University Business School, 2004. Print.

“*Mujāhadah*”⁴⁷⁶. These factors are based on the basic human physique, psychology and spirit.

4.8.1 *Muḥāsabah*

Muḥāsabah refers to the act of self-evaluation, the assessment of one’s strengths and weaknesses, desires and emotions, and recognition of the presence of spirit to change. Critically evaluating oneself is one of the most difficult stages in the motivational module as a person can easily ignore one’s mistakes and weaknesses. When such recognition is achieved about one self, the strengths should be identified so as to be kept while weaknesses need to be identified so as to be eliminated. In order to change and go through spiritual cleansing, it is important to clear this stage of *Muḥāsabah*⁴⁷⁷. This stage is completely missing from the prevalent vision of motivation and, therefore, lacks the element of identification of needs by employees or students themselves⁴⁷⁸. Instead, the secular theories tend to experiment on groups and classify the strengths and weaknesses themselves, or as they are deemed suitable. This loses the very essence of motivating any person; unless the individual himself wants to be motivated, there is nothing that the psychologists or managers can achieve in the long run.

On the other hand, *Islām* teaches self - evaluation at each stage of life through the verses and *Ḥadīths*. This prevents individuals from indulging in any wrong deeds or insincere acts. Unlike motivation theories, the Islamic approach to motivation gives

⁴⁷⁶ Izhah, Z. & Hassoubah, A. “Motivation and Student Learning: An Islamic Perspective”. *I-epistemology.net*. Web. 20th May 2010. <<http://i-epistemology.net>>. Parvez, Z. & Ahmed, P. “An Islamic Perspective on the Lack of Social Responsibility in Business Organizations.” *Wlv.ac.uk. University of Wolverhampton*, 2004. Web. 15th May 2010. <<http://www.wlv.ac.uk/PDF/>>.

⁴⁷⁷ Abang, Salihin, and Ousama Abdulrahman Anam. "Effective corporate governance: A new framework from the Islamic perspective."

⁴⁷⁸ Spencer, R. *The Truth about Muḥammad: Founder of the World's Most Intolerant Religion*. Washington, D.C.: Regnery Publishing, p. 103, 2007. Print.

accountability to employees or persons in general, at the very beginning with a promise of reward and punishment on the Day of Judgment⁴⁷⁹.

4.8.2 *Murāqabah*

Murāqabah refers to the situation where a person is aware that *Allāh* keeps watch of every act he performs everywhere. The stage of *Murāqabah* holds due significance in the concept of motivation to Muslims, as their faith lies in the fact the God is everywhere and nothing in this universe is hidden from Him, as stated in the Holy *Qur'ān*⁴⁸⁰:

“And Allāh knows what is in your hearts, so take heed of Him and know that Allāh is oft-forgiving, most forbearing”.

The verse clearly states that *Allāh* is aware of each human action and even of the intention behind it. Thus, a person is not only motivated for the rewards hereafter but he also pleases God constantly, who he strongly believes to be observant of his every action. This aspect of Islamic motivation again leaves secular theories behind, as in those theories, a person is focused on activities that are under observation of the organization and its management but wherever he can find escape, he might be dishonest or irresponsible with his duties. Such insincere behaviour is again a result of shallow beliefs on worldly theories that are being created for someone's gain⁴⁸¹. However, in the *Murāqabah* stage of motivation, a human being is alert and respectful of *Allāh*'s presence and is highly motivated to show his love and respect by reaching his full potential at every job taken by him without showing any reluctance in performing his duties. This spiritual belief and faith provides

⁴⁷⁹ Sodiq, Y. *An Insider's Guide to Islām*. Victoria: Trafford Publishing, p. 29, 2010. Print.

⁴⁸⁰ *Al Qur'ān, Sūrat Al Baqarah* (2: 235).

⁴⁸¹ Skinner, B. F. *Beyond Freedom and Dignity*. New York: Bantam Books, 1972. Print.

motivation for excellence till the end of life as even in the case of the end of worldly rewards, there is still the presence of *Allāh* that will keep the motivation of a Muslim alive.

4.8.3 *Mutāba‘ah*

Mutāba‘ah refers to the act of planning and scheduling so as to remain focused and determined towards the achievement of goals⁴⁸². Since it is the innate nature of human beings to do mistakes and be misled by evil thoughts, it is suggested in the Islamic teachings that one should design a clear plan of action for everything in life so that goals can be achieved with pure discipline and avoiding evil thoughts deviates one from the path of truth and reality. The Holy *Qur‘ān* places special emphasis on the fact that human beings, since the creation of Adam, have the tendency to commit mistakes and be misled by Satan. It reinforces again and again that Muslims should keep their actions focused towards the right path and foresee any bad thoughts or feelings that might be coming in the way.

4.8.4 *Mujāhadah*

Mujāhadah is the last aspect of motivation techniques. It implies that individuals need to fight hard and put maximum efforts to achieve their goals. *Mujāhadah* therefore, refers to the struggle and efforts that are necessary to achieve the goals⁴⁸³. This aspect of motivation holds a special place near *Allāh*, as every effort made in the achievement of knowledge at work, for the society or any betterment of humankind, is placed in high regard near *Allāh* and rewards are promised for such a person. The concept of *Mujāhadah*

⁴⁸² Smither, R. & Khorsandi, A. “The Implicit Personality Theory of Islām.” *Psychology of Religion and Spirituality* 1.2, 2009: 81-96. Print.

⁴⁸³ Sidani, Yusuf, and Akram Al Ariss. “New Conceptual Foundations for Islamic Business Ethics: The Contributions of Abū Hamīd Al-Ghazālī”. *Journal of Business Ethics*, 129.4, (2015): 847-857. Print.

significantly affects the motivation level as understanding the concept of *Mujāhadah* will result in constant efforts, persistence, and perseverance to have an achievement.

Alawneh argued in his study that unlike the secular view, *Islām* contains such significant characteristics of motivating human beings that are hidden in his instincts and motives⁴⁸⁴. Thus, this makes the Four M's of motivation an already existing concept that demands constant and careful nurturing in human minds and souls. These factors should be a part of every human being's upbringing so that they can remain motivated and accountable for their actions.

Īmān known as faith is another important factor that contributes greatly towards increasing motivation, according to Islamic beliefs⁴⁸⁵. Behind every intention to remain motivated towards goals and perform to the fullest potential is the faith that each Muslim has on *Allāh* and the hereafter that He has promised. Therefore, faith is considered to be the biggest motive behind every action that a firm believer takes. If the faith is absent, all four components of the motivation module will become useless since there will be no belief regarding rewards for good deeds and punishment for bad deeds.

Murāqabah is useless without faith that can allow human beings to escape responsibilities when deemed. However, the concept of faith in *Allāh* and his teachings are the only elements that are missing from the core of motivation theories in this world. The missing element of faith and these motivating factors has led to a life occupied with worldly

⁴⁸⁴ Alawneh, S. F. "Human Motivation: An Islamic Perspective." *The American Journal of Islamic Social Science*, 15.4, (1999): 19-39. Print.

⁴⁸⁵ Isawi, A. *Components of Islamic and Arabic Personality and Methods of Their Development*. Cairo: Dār Al Fikr Al Jami'i (Arabic), 1986. Print.

needs and desires and artificial stimulators that further deviates individuals from the right path.

There are various ways in which adult employees can learn how to do their *Muḥāsabah* and believe in *Murāqabah*. Various workshops and seminars can be helpful in instigating a well-provoked thought in individuals regarding their motives in life and how spiritual guidance can help them serve themselves as well as the world better than before. Teachers, as mentioned before, have a huge responsibility in *Islām* towards the society as they are placed in high regard in *Islām*.

CHAPTER 5: CONCLUSION

The concept of motivation from the Islamic perspective, is woefully underrepresented and often misunderstood in today's society. Exposure on *Islām* and how it motivates its followers, especially in terms of helping its followers decide between good and evil acts as they are described by the *Holy Qur'ān* and *Ḥadīth* is the central leitmotif of this thesis.

Throughout the exploration and research of this topic, I have been enlightened and encouraged by the similarities of *Islām*, *Christianity* and *Judaism*. While there exist fundamental and irrevocable differences – the extensible similarities of belief in one monotheistic being and the manner in which that loyalty to obey creates motivation to adhere to fundamental good and bad behaviour is undeniable.

Contextual research into the existence of our Soul or *Nafs* and the role it plays on daily motivation of one's belief has led to deductions and assumptions presented in this thesis that are validated by example in three major world religions. Specifically noted is the role of the Islamic concept of motivation with its central theme that *Allāh* has created human beings for a purpose and forfeiture of an individual's control of their own destiny will lead to dependence on *Allāh* and great reward in the afterlife.

It is difficult to believe in something that you don't see or is not tangible in everyday life. The ambiguity of religion, in the sense that it does not manifest itself through perceptible and physical cause and effect, lead to misunderstanding and denial. However, the impact of religion on behaviour is obvious – yet so little attention from authors, researchers and scholars is a problem. Less explored in Islamic, Christian and Judaist

literature and culture is the actual impact of religious motivation on its followers, I present this thesis as a solution to this problem.

At the onset, the objective is to explore, identify, and conceptualize the inherent motivation in *Islām* and its similarities and discriminators compared to other single *God* religions. *Islām* endorses the concept of motivation. Christianity and Judaism, like *Islām* reinforce belief through the promise of reward or punishment that in turn guides the daily life of its followers and therefore also solidifies the role of motivation through faith. The most notable example of this theory prevalent in all three religious accounts (*Islām*, Christianity and Judaism) is the actions of Adam and Eve and the promise of everlasting tranquillity in the Garden of Eden versus the struggle of sin.

This researcher has attempted to be exhaustive in its examination of the role religions play to motivate its followers yet it is not without limitation. For example, this work is limited to the mainstream monotheistic religions and fails to address other major world religions like Buddhism and Hinduism or the lack of religion (Atheism) and the role it plays to motivate its followers. Further examination into other major and many minor religions, cultural norms and value systems or the lack of belief in *Allāh* is a deserving endeavour.

From existing literature and findings, critical consideration on how motivation exists is perceived and impacts human behaviour and activities are clear, we need more study. The comparative analysis performed on the concept of motivation, its perception and application in *Islām*, Christianity and Judaism has revealed certain minute, yet clear differences. Motivation in *Islām* is driven through rewards and punishment, and the afterlife, which plays a major role in guiding a Muslim to the right path. In Judaism, the concept of motivation is interlinked with conviction (one of the 13 standards) that the upright are repaid, and the

heathens are rebuffed. Similarly, in Christianity, motivation is linked with influence towards the love of God.

It can be observed that while the core concept horizons towards God, and to earn his Love, there are certain dissimilarities that constitute motivation across different religions. While one drives a believer towards good deeds through promises of a rewarding afterlife, and the love of *Allāh*, the other (in Christianity) coverage motivation into influence, that leads towards an action-oriented result and (in Judaism) to depend on the leader to light the path with a clear motive. The concept of a soul is identified all three religions though not directly synchronous with motivation but associated in an invisible form that drives an individual – a believer towards good deeds.

An analogy may clarify this point: when considering two people positioned on opposite sides of a room, it may be envisaged that both have different views of the same room, and both hold an opposite perspective. If the floor of this room is inclined, however, obviously such a contradiction would be illusory since it remains in the same place. This mirage was consolidated in Psychology, as there are still many theoretical debates about the various points of view. Each approach stands in a distinct dimension of man, and probably there is the apparent absence of reconciliation.

Relevance

Readers may question – ‘so what?’ There may be a good reason this topic is understudied, it may be self-evident or inconsequential as long as the grand result is heaven through faith. No need to examine motivating factors that lead to certain behaviour and the relationship to faith.

This researcher believes that it not only matters *what* we believe but *why* we believe and *how* our actions are guided (motivated) by reward or punishment. Maslow correctly pointed out that self-actualization can only occur once physiological needs, the need to secure one's self, the need to belong and the need for self-esteem, in that order. Similarly as it pertains to *Islām*, *Maqāṣid Al Sharī'ah* highlights *Aḍ-Ḍarūrīyāt* (basic survival needs), *Al Ḥājīyāt* (complimentary needs) and *At-Taḥsīnyāt* (extra needs) – in that order is logical and conclusive that human beings are driven through purpose. Blind faith without a fundamental understanding of how and why we are motivated to believe is the equivalent of driving a car at night without headlights.

In *Islām*, there are different motivations, with a strong correlation with the theory of rewards both in this life and in the life hereafter with the promise of *Allāh*'s love towards the believer. The faith of the believers and the fear of *Allāh* are also the motivators for Muslims which constantly motivates them to perform good deeds and keeps them away from wrong doings.

Where subjectivity is involved, theories of motivation have been written from a scientific perspective, this paper represents the spiritual aspect of motivation that is very thinly investigated by scholars.

Motivation in *Islām* as represented in its similarity to Judaism and Christianity is the one essential element in the factors that lead to obedience in faith. It is this researcher's recommendation that greater academic discipline and the establishment of the curriculum to address this topic is warranted. A clear and concise scientific approach in evaluating motivations that define the human condition from a religious viewpoint would prove beneficial to society.

Academic institutions would not only grant theological diplomas but also grant diplomas with specific disciplines that address the convergence of spiritual and secular convergence.

The implications of not understanding and belief in the basic drivers of motivation in *Islām*, Christianity and Judaism will lead to fundamental misinterpretation of the principles guiding the religions and constant revision of norms and values associated with the written word and the directives contained therein. It is this researcher's opinion that this is at the heart of most interpersonal conflicts.

An example of this interpersonal conflict exists in the workplace where the faithful consistently wonders whether or not they should be in their current position, ignoring the fact that God has placed them in that position to serve his needs. The topic of motivation is very broad in nature and thus, invites subjectivity. Where subjectivity is involved, it also invites the participation of a wide range of psychological, scientific and religious researchers. This paper has analysed motivation from this researcher's perspective.

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You are the Book; the clear which, With its letters disclosing; the mysteries, And, you are the Being - the Being itself, And, in you the Being which encompass cannot!". *Spiritualfoundation.net*. Web. 19th Mar. 2012. <<http://www.spiritualfoundation.net/poetry.htm#93676074>>.

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