Work Motivation: An Islamic Perspective

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Abstract

Business organizations are important part of the world, and work people are indispensible part of these organizations. The updated knowledge, skills, competencies and capabilities of work people are important for successful execution of assigned duties. However, it is observed that with the passage of time commitment to work, enthusiasm and motivation of work people starts decreasing. In the West, studies have been made to find those factors that motivate or de-motivate people. On the basis of these studies various motivational theories are formulated that identify different factors of motivation. Based on Western philosophy of life, modern motivational theories present hedonistic view of man. Based on these theories certain organizational structures are developed to enhance worker's productivity. The main concern of these organizational structures is to keep work people motivated by means of offering psychological and biological incentives. However, Islamic world view is different from that of Western philosophy. Islam provides

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his distinct accounts related to human aspirations, instincts and his objectives of life. Motivation from an Islamic perspective is neglected dimension of research and this article aims to explore how Islam motivates people guided by the teachings of Quran and *ḥadīth*. The topics such as value of work in Islam, Islamic concept of motivation, types of motivators in Islam and their practical implications are discussed. The study provides an insight into the human motivation to live a life of success not only in this world but also in the hereafter. Qualitative approach has been adopted and descriptive, narrative and comparative method of research has been used in this article. From the findings of the research it was concluded that Islam provides comprehensive method of motivation in line with the true nature of man.

Key Words: Motivation, Human beings, Methodology, West, Islam

1. Introduction

Since the beginning of 'Industrial Age' the pace of development of world has been multiplied by many times than the developments in the past. The industrial society has given birth to business organizations which have become indispensible part of our lives. Moreover, institutions of public sector have evolved over a period of time that provides goods and services to world population. All these organizations; from public to private sector are made up of, among other things, human beings. Work people are the most important assets of these organizations. Competent, enthusiastic and motivated work people are need of every successful organization. Without skilled and lively work force there is no concept of

 successful business.[1] The important role of work people is recognized today in every organization.[2] The requisite skills and willingness of people to perform their duties are important in the productivity of employees.[3] It is observed that with the passage of time enthusiasm, energy and vitality become degenerated and their performance is decreased. Today's most important challenge is to keep work people motivated so that they exert best of their competencies to accomplish assigned tasks. For this purpose organizations invest a large amount of money on work people to increase their productivity.[4] To achieve this goal various researches were carried out by organizational psychologists to discover a set of motivating factors that motivate people in all circumstances. These set of motivating factors are studied in the perspective of Western countries. In the West, materialistic world view prevails that believes in fulfilment of psychobiological needs (food, clothing, shelter, self-respect, self-esteem, belongingness etc.) of human beings. This world view is based upon the hedonistic view of man.

Islamic philosophy of life and place of man in this universe is different from contemporary secularist worldview. Islam is the religion that

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[1] Sison; Payos and Zorilla, *Personnel Management in the 21st Century* (Quezan City: Personnel Management Association of Philippines, Rex Printing Company, Inc., Philippines, 7th edition, 2003), 8.

[2] Michael R Carrell,. Frank E. Kuzmits, and Norbert F. Elbert. "*Personnel/human resource management* (Macmillan: Macmillan Publishing Company, 1992), 2.

[3] S Denisi and R. W. Griffin, *HRM: An Introduction* (New Delhi: Cengage Learning, 2005), 17.

[4] Denisi, A. S., and R. W. Griffin, *HRM: An Introduction*, 18.

believes in Oneness of Allah, the purposeful creation of this universe, man as vicegerent of Allah, and subsequently his accountability on the Day of Judgment. This world view suggests a different role for human beings in this world. These beliefs play important role in the life of Muslims. Islamic beliefs refine the attitudes of people and ensure that not only their socio-economic needs are met with but also their moral and spiritual needs are to be satisfied. Islam incorporates the basic social and economic necessities of people with their moral and spiritual development. In fulfillment of the fundamental needs of the people, it is assured that the ethical and moral values must be satisfied instead of dominated by self-centered, egocentric, and selfish desires. According to Islamic teachings man is motivated by material as well as spiritual incentives. The study of concept of motivation in Islamic perspective is important to include set of spiritual motivators to existing motivation theories and make this theory more comprehensive.

Although motivation in an Islamic perspective is new to the field of Islamic studies, however, important contributions have been made on this topic. The initial attempt to study human motivation from an Islamic perspective was made by Muhyid-Din Shakoor in 1978.[5] Alwaneh's work entitled "Human Motivation: An Islamic Perspective" in 1999 is another notable research carried out to identify the principles of motivation in Islam.[6] The recent trends in the study of motivation from an Islamic perspective are clearly shifted towards the organizational context of

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[5] Muhyid-Din Shakoor, *Toward an Islamic Motivational Psychology* (New York: Prentice Hall, 1978), 45.

[6] S. F Alwaneh, "Human Motivation: An Islamic Perspective", *The American Journal of Islamic Social Science,* Vol. 15, No. 4, (1999): 19-39.

motivation theory. [7] Organizational motivational behavior of work people has been studied in Islamic perspective but nature of motives in Islam in light of Islamic concept of human nature and practical implications of Islamic concept of human motivation is yet an unexplored area of research. To fill this research gap this article is presented.   The research article is qualitative, comparative and descriptive in nature. Review of literature on Islamic teachings as well as modern concept of motivation theories have been carried out to answer the research question. After review of relevant literature results of the study are drawn and some recommendations are presented.

2.   Modern Concept of Work Motivation

Work motivation is work related psychological condition of a person which determines his energy, willingness and enthusiasm to perform a particular task. It shows positive and negative attitude of a person towards his work. To start with, the word motivation in English language has been borrowed from "*Latin*" which means "to move". Literally, the word motivation is defined as: "*motivation denotes the reason why somebody does something or behaves in a particular way. To motivate is the process to make somebody want to do something, especially something that involves hard work*

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[7] See for example the researches of:

J. A. Abbas, "Levels of Existence and Motivation in Islam." *Journal of Management History*, Vol. 15, No. 1, (2009): 50-65.

Abdel Rahman, Ahmad Abdel Rahman, "An Islamic Perspective on Organizational Motivation," *The American Journal of Islamic Social Sciences*, Vol. 12, No. 2, (1995): 185-203.

and effort." [8] In view of literal meanings of motivation, it is basically a behavioral phenomenon which coerces a person towards an objective oriented task. Study of human behavior is topic of psychology. In the context of psychology, motivation is concerned with: *"the psychological processes that are goal oriented in the human beings."* [9] Human behavior is usually targeted on achievement of certain goals. The goals may consist on achievement of certain needs and avoiding loss of certain facilities and necessities of life. I this view motivational behavior is concerned with: *"the driving force behind behavior that leads us to pursue some things and avoid others."* [10] Therefore, work motivation means, *"a set of energetic forces that originate both within as well as beyond an individual's being, to initiate work-related behavior, and to determine its form, direction, intensity, and duration."* [11] Work motivation is study of human work related behavior and is concerned with achievement of positive incentives and avoiding negative incentives. Incentives are expected rewards or aversive events that are available in work environment. To sum up, work motivation is a process

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[8] Selly Wehmeier Ed; *Oxford Advanced Learner's Dictionary* (Oxford: Oxford University Press, 7th Edition, 2010), 995.

[9] J. A. Abbas, & David, Weir, "Islamic Perspectives on Management and Organization," *Journal of Management, Spirituality & Religion*, Vol. 2, No. 3, (2005): 412.

[10] Peter S. Westwood, *Learning and Learning Difficulties* (Victoria: ACER Press, 1st edition, 2004), 31.

[11] Craig C Pinder, *Work motivation in organizational behavior* (Psychology Press, 2014.), 6.

of encouraging goal oriented behavior to complete assigned tasks through best of one's ability.

There are many factors that affect human behavior related to work. These factors help in deciding the importance of a result of an action. The cost benefit analysis and giving priority to some behavior over the other at a particular time is related to factors associated with motivation. To achieve end result of an action a person adopts a certain pattern of life and keep away from other behaviors. Different studies are carried out to study the work behavior of people at work. How people are aroused, instigated and encouraged to do work have been part of study for a long period of time. However, during the 20th century numbers of studies were carried out to answer the work behavior related questions. Based on these studies, important theories were formulated to make people more motivated and productive at work. These studies assume certain facts about human personality.

Concept of human personality decides the attitude of people towards work. Work environment is predicted on two assumptions; firstly, people are basically sluggish and they do not like work, and secondly, they are not lazy and like to work. These two contradictory assumptions about man manifest in establishment of two different schools of thought. The assumption that people do not like work results in the formulation of '*bureaucratic model*' that asserts centralization of authority, strict control and supervision over work people, emphasis on adherence to rules and regulations.[12] It is followed by the rules of material rewards and

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[12] Douglas McGregor, "The Human Side of Enterprise," in Kramer, *Perspectives*, 166.

punishments based on the assumption that human behavior is controlled by his instinct of seeking pleasure and avoiding pain.[13] Based on the concept of human laziness, bureaucratic model relies heavily on economic gains and losses. [14] Later on it was discovered that mere economic self-interest and method of promotions and demotions is not effective in motivating work people in all circumstances. [15]

Further studies on human work behavior give rise to a school of thought known as *'human relations movement'*. Human relations school of thought view work people as human beings and consider their feelings and aspirations as the basic source of motivation.[16] Motivation theory based on human relations explained human work behavior on the basis of assumption that people are not lazy and they like to do work. These theories emphasized on creation of work environment based on self-control, self-responsibility, autonomy and receiving respect from management. Although, human relations movement manipulated employees through using ethical values such as respect, honor and

Retrieved from website:

http://www.psgoodrich.com/pc/docs/ARTICLES/HumanSideOfEnterprise.PDF On dated: 23-10-2019

[13] This concept is denoted as hedonistic view of man. For details see:

Edgar H. Schen, "*Organizational Psychology,*" (Englewood Cliffs. NJ: Prentice-Hall, 1988, 3rd Edition, 1988), 52-54.

[14] Amitai Etzioni, *Modern Organizations* (Englewood Cliffs, NJ: Prentice-Hall, 1964), 21-22.

[15] Sison, *Personnel Management in the 21st Century*, 7.

[16] Denisi, *HRM: An Introduction*, 22-23.

belongingness as tools to enhance their performance, however, it provided an opportunity to see work people as human beings and their human needs as basis of their work behavior. For example Maslow's hierarchy of needs theory covers a wide range of human needs ranging from basic needs (physiological, safety, social) to higher level (self-esteem, self-actualization) needs. A person is motivated by the fulfillment of his needs. He moves to a higher level of needs once his basic needs are met with.[17] This way of looking towards human work behavior is termed as *organizational humanism*. Human relations and organizational humanism approaches are contradictory to bureaucratic model and reinforce self-respect, self-actualization, love, affection, belongingness and protection as necessary incentives to motivate people.

Going back to the basic assumptions of modern theories of motivation; all of the models fail to indicate the reason of human behavior related to work. They simply assume that people like or dislike work and do not point out why people respond to work in such a way?[18] Moreover, modern motivation theories rely on the materialistic view of man, who gets inspiration from accomplishment of worldly achievements. All motivational factors are related to his socio-economic self-interest and there is no concept of accountability beyond this world. These concepts about man bear certain consequences on his performance. *Firstly*, there is problem related to employee's responsiveness to clients. Modern theories

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[17] A. H Maslow, *Motivation and Personality* (New York: Harper and Row, 2nd Ed., 1970), 239.

[18] Edgar H. Schen, *Organizational Psychology* (Englewood Cliffs. NJ: Prentice-Hall, 1988, 3rd Edition, 1988), 68-69.

of human motivation are constructed on the work behavior in private organizations. In such organizations people respond to their clients due to the environment of organizational accountability and strict control. Public organizations do not work under the environment of competition, therefore; the employee's response to their clients is not adequate. Work people in public organizations are not accountable before their clients. How to make them answerable before their customers and clients is dilemma of public administration.[19] *Secondly*, in organizational theory to make work people more efficient so that they perform their duties with the use of optimum resources is ultimate goal. However, Modern theories have failed to establish relationship between satisfaction of human needs and organizational goals.[20] It is evident that modern theories of work motivation are inadequate in some instances. The basic postulates of modern theory such as human nature, his liking and disliking of work, determinants of motivation are purely based on economic self-interest. But question of employees work motivation cannot be answered solely on the basis of materialistic view point of man.

In the West, religion is considered as a cultural phenomenon invented to coordinate human activities. It is concerned with the fulfillment of social

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[19] Abdel Rahmān and Ahmad Abdel Rahmān, "An Islamic Perspective on Organizational Motivation," *The American Journal of Islamic Social Sciences*, Vol. 12, No. 2, (1995): 189.

[20] Gibson, Frank K., and Clyde E. Teasley. "The humanistic model of organizational motivation: a review of research support." *Public Administration Review*, Vol. 33, No. 1 (1973): 91.

order and the necessity of esteem and self-actualization.[21] There is no role of religion in the modern business and work environment. Modern trends in the Modern management sciences are of secularist nature. However, some voices are emerging in favor of studying the role of religion in human motivation. For example Israela Silberman emphasizes to study human work behavior in context of religions. In his words, "*adhering to religious rules can also influence an individual's behavior, emotions and thinking.*" [22] As work motivation is psychological process it can be studied within spiritual framework. Islam claims itself to be the last revealed religion and final message of Allah. For this reason, there is need to study inadequacies found in the modern theories of work motivation to be solved in the perspective of Islam.

3.   Nature of Work Motivation in Islam

The modern trends in the study of human work motivation are looking into man as an economic being which is motivated merely by fulfillment of physiological and psychological needs. Islam views man different from that of modern secular view point. In Islamic thought man is not an ordinary being like other creatures of the earth. Quran declares him as

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[21] Brian Porter & Steve Vander Veen, Motivation from a Christian Perspective, *The Journal of Biblical Integration in Business*, Vo. 1, No. 1, (2011): 32.

[22] Israela Silberman, Spiritual Role Modeling: The Teaching of Meaning Systems, *International Journal for the Psychology of Religion*, Vol. 15, No. 3, (2005): 182.

superior, glorified and master-piece of Allah.[23] In Surah Al-Tīin it is described as:

"لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ أَحْسَنِ تَقْوِيْمٍ" [24]

"We have created man in the best composition,"

The best of composition of human beings has many instances; however, it is manifested in his creation as a two dimensional being. He is bestowed with the physical body as well as spiritual element inborn in him. The Quran states:

"فَإِذَا سَوَّيْتُه وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَه سٰجِدِيْنَ" [25]

"So, once I make him perfectly and breath My spirit into him, you must fall down in prostration before him."

The two different aspects of human nature can be categorized into man's actual nature and potential nature.[26] The actual nature of man is concerned with the satisfaction of psychobiological desires. Some of attributes of man are common between him and animals such as need of food, protection, sex etc. It has been stated in the Quran:

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[23] Syed Nawā Haider Naqvi, "*Ethics and Economics: An Islamic Synthesis,*" (Leicester: The Islamic Foundation, United Kingdom, 1st Edition, 1981), 45.

[24] Al-Tīin 95: 4.

[25] Sād 38: 72.

[26] Dr. Muhammad Tahir-ul-Qadri, *Islam in Various Perspectives* (Lahore: Minhaj-ul-Quran Publications, 1984), 42.

"زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ۚ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ" [27]

"It has been made attractive for people to love the
desired things; that is, women, children, hoarded heaps
of gold and silver, branded horses, cattle and tillage.
That is an enjoyment of the worldly life; but with Allah
lies the beauty of the final resort."

In view of the above verse instinctive impulses of man are mainly four;
sex, racial preservation, monetary rewards and attainment of power and
status. The requirements of actual nature are inborn in every individual
and he gives priority to satisfy them. On the other hand, man inherits
some personality traits associated with God's attributes, and some of
attributes of Angels. The qualities of showing love, grace, kindness,
mercy, sympathy and justice are attributes of Allah, while piety, devotion
to Allah and mediation are characteristics of Angels. A man upholds both
qualities, Divine as well as, Angelic. The Divine and Angelic attributes of
man are directed towards the attainment of lofty objectives and are
termed as man's potential nature. The determinants of human potential
nature are; distinction between good and evil, [28] consciousness of Allah
Almighty, [29] consciousness of self [30] and sense of accountability. [31] These

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[27] Āl-i-Imrān 3: 14.

[28] Al-Shams 91: 8.

[29] Al-A'rāf 7: 172.

[30] Al-Qiyāmah 75: 14.

[31] Hūd 11: 35.

attributes of human personality are embedded in human spirit. The zeal to acquire Godly and Angelic attributes takes humans towards highness, whereas, their efforts to achieve their physical desires makes them go steep towards inferiority. The precise balance of attributes of actual and potential nature in man bestows him the status of man with best of composition (*Ahsan-e-Taqwīm*).

Keeping in view the actual and potential nature of man, Islam views motivation as a dual relationship; a relationship between an individual and his work organization and relationship of individual and his Lord. *Firstly*, the relationship between an individual and his work organization requires fulfillment of physical needs. The Western models of motivation are constructed on this type of relationship where organizations make an attempt to instigate and arouse their employees to work more enthusiastically by means of satisfying their physical needs. *Secondly*, the relationship between an individual and the Supreme Being (Allah) requires fulfillment of spiritual needs of the self that help him strengthening this relationship. The most important element to strengthen this relationship is faith in Allah.

A Muslim holds strong faith and belief in Allah Almighty.[32] Faith in Allah goes along with continuous consciousness of His Supervision and Accountability before Him.[33] The remembrance of Allah creates a psychological environment in which one can protect himself from negative tendencies. The mindfulness of Allah requires seeking guidance

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[32], Sayyid Abul Aa'la Mawdūdī, *Tehrīk aur Kārkun* (Lahore: Idara-i-Ma'ārif-i-Islami, 23rd edition, 2008), 118-19.

[33] Al-Baqarah 2: 110.

from Him. In turn guidance from Allah keeps a person on right path. The consciousness of Allah and accountability before Him motivates a person to strive for the best possible behaviour in life. The Quran also states human endeavours as test from Allah:

"اَلَّذِیْ خَلَقَ الْمَوْتَ وَالْحَیٰوةَ لِیَبْلُوَکُمْ اَیُّکُمْ اَحْسَنُ عَمَلًا وَهُوَ الْعَزِیْزُ الْغَفُوْرُ"[34]

"the One who created death and life, so that He may

test you as to which of you is better in his deeds. And

He is the All-Mighty, the Most-Forgiving,"

To pass the test from Allah a Muslims behaves in such a way to Please His Lord. Thus, a man pursues for the possible best and refrains from the forbidden declared by Allah.[35] All human beings are expected to perform best of their ability according to the instructions of Allah. The implication of this relationship is to focus those elements which arouse a person's spiritual needs and belongingness with Allah.

Thus, according to Islamic teachings human motivation is carried out by satisfying both of needs of his nature, i.e., actual nature and potential nature. Man's actual nature is determined by his self-economic desires; whereas his potential nature is determined by his inherent aspirations. The two opposite demands of human nature create a sort of conflict in human personality. Man's actual nature tends towards mediocrity, whereas, his potential nature aspires man towards highest elevations and superiority. [36] The conflict between two forces motivates man towards

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[34] Al-Mulk: 2.

[35] Abdel Rahmān, "An Islamic Perspective on Organizational Motivation.", 191.

[36] Sayyid Mūsa Sadr, "Islam: Humanity and Human Values," *Message of Thaqalayn*, Vol. 11, No. 4, (Winter 2011): 31.

attainment of moral development. Islam does not suppress any of the two forces; rather, it creates equilibrium between them makes man motivated for physical and moral perfection. [37] As for as, man's actual nature is concerned, there is no major distinction in satisfying its needs in Western and Islamic thought for human motivation. The main difference between Islamic and Western concept of motivation lies in the fulfilment of needs of potential nature. How this difference is manifested in the formulation of means of motivational theory in Islam is elaborated in the next part of this article.

4. Types of Motivators in Islam

Islam keeps both the tendencies of human nature in focus and motivates human beings by offering incentives for both; actual nature and potential nature. Actually, the nature of reward and punishment in Islam is that of transcendental nature. It is not confined to the material gains and losses, its impact go a long way to the consequences of actions in the hereafter.[38] Here two significant motivators in the light of Islamic teachings are described.

4.1 Material Rewards and Punishments:

The requirements of actual nature are common between humans and animals. Islam acknowledges the material needs of human beings and uses them as motivating factors. Offering material rewards to motivate people is a strategy that is described in the Quran. In the Quran the

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[37] Tahir-ul-Qādri, Islam in Various Perspectives, 42.

[38] Al-Ra'ad: 25; Muhammad: 22-23; Ibrahīm: 7 .

incident of Pharaoh has been described to use of material resources as motivator factor:

" فَلَمَّا جَآءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَبِنَّ لَنَا لَأَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ۞ قَالَ نَعَمْ وَاِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ۞" [39]

"So, when the sorcerers came, they said to Pharaoh: Will there be a sure reward for us, if we are the victorious ?He said: Yes, and of course, you will then be among the closer ones."

The Pharaoh promised the magicians to give more wealth than the agreed upon amount in case of victory over Prophet Mūsa (*A.S*). Islam also encourages Muslims to be involved in socio-economic activities. It has been stated in Quran:

" وَابْتَغِ فِيْمَآ اٰتٰىكَ اللهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللهُ اِلَيْكَ" [40]

"And seek the (betterment of) the Ultimate Abode with what Allah has given to you, and do not neglect your share from this world, and do good as Allah did good to you,"

In Islam there is nothing wrong with participating and seeking material rewards. The Prophet used to give charities and other material rewards to newly embracing Muslims. The level of his spending was such that people used to speak out:

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[39] Al-Shu'ara: 41-42.

[40] Al-Qasas 28: 77.

"عن أنس بن مالك رضي الله عنه: أن رجلًا سأل النبي ﷺ غنمًا بين جبلين، فأعطاه إياه فأتى قومه فقال: أيْ قومٍ، أسلموا، فوالله إن محمَّدًا ليعطي عطاءً ما يخافُ الفقر،" [41]

"Mūsa b. Anas reported on the authority of his father: There came to him a person and he gave him a large flock (of sheep and goats) and he went back to his people and said: My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of want."

Besides giving charity, The Prophet (SAW) also offered material rewards and incentives to work people for their services:

"حدثنا زيد بن أخزم أبو طالب حدثنا أبو عاصم عن عبد الوارث بن سعيد عن حسين المعلم عن عبد الله بن بريدة عن أبيه عن النبي ﷺ قال من استعملناه على عمل فرزقناه رزقا فما أخذ بعد ذلك فهو غلول" [42]

"It was reported from 'Abdullah bin Buraidah, from his father, from the Prophet, who said: If we appoint somebody to do any (administrative) work and grant him a provision, anything he takes beyond that is Ghulūl."

The personality of Prophet *(SAW)* was such that it serves as role model for his believers. He himself offered remuneration for the services he used for himself. Once he was cupped and he paid for it:

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[41] Muslim, Al-Sahih, h: 2312.

[42] Abu-Dawūd, Sulaiman b. Ash'ath, al-Sijistāni, "*Al-Sunan,*" (Al-Riyadh; Dar-us-Salam, 1999), The Book of Kharāj Fai and Imārah (Leadership), Chapter (9, 10), Regarding Granting Provision to (Government) Employees, h: 2943.

"حدثنا موسیٰ بن إسماعيل حدثنا وهيب حدثنا ابن طاوس عن أبيه عن ابن

عباس رضي الله عنهما قال احتجم النبي ﷺ وأعطى الحجام اجره" 43

"Narrated Ibn 'Abbas :When the Prophet was cupped,

he paid the man who cupped him his wages."

This signifies the importance of material rewards. Besides salary remuneration, bonuses and other material rewards must be offered to keep work people motivated.

Islam also offers punishments to motivate people to chose right path and keep away from wrong doings. The Holy Quran declares:

"وَمَنْ اَعْرَضَ عَنْ ذِكْرِیْ فَاِنَّ لَهٗ مَعِیْشَةً ضَنْكًا وَّنَحْشُرُهٗ یَوْمَ الْقِیٰمَةِ اَعْمٰی" 44

"As for the one who turns away from My message, he

shall have a straitened life, and We shall raise him

blind on the Day of Judgment."

It is permissible in Islamic teachings to drop off some of monetary benefits in case of negligence. In sum, material rewards and punishments in Islam are allowed to encourage employees.

4.2 Non-Material Rewards and Punishments:

In Western thought man is motivated by fulfilment of his self-interest. However, in Islamic teachings human activities are much higher than achievement of mere physical well being and self interest. The main
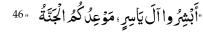
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43 Abu Abdullah Muhammad b. Ismāil Al-Bukhāri, "*Sahih Al-Bukhāri*", (Al-Riyadh; Dar-us-Salam, 1999), The Book of Hiring, Chapter: The wages of one who has the profession of cupping, h: 2278.

44 Tāhā 20: 124.

purpose of life of an individual is to transform himself into a person with whom Allah is pleased:

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِیْ جَنّٰتِ عَدْنٍؕ وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ 45

"Allah has promised the believing men and believing women Gardens beneath which   rivers flow. They shall abide in it. There are delightful dwelling places for them in the   Gardens of Eternity. They shall, above all, enjoy the good pleasure of Allah. That is the great achievement."

The final objective of all human endeavors according to Quran is to achieve love of Allah through good deeds. In other words, the highest level of Islamic motivation is the attainment of '*Gratification of Allah*' and final incentives of the '*Hereafter*'. According to Islamic faith, human behavior is not motivated by economic self-interest only but also by pursuing the '*Pleasure of Allah*', '*Accountability on the Day of Judgment*' and '*Rewards of the Hereafter*'. The activities of human beings to achieve the gratification of Allah added with the rewards of the hereafter, keeps the believers alive and enthusiastic to perform best of his potentials. The Prophet *(SAW)* used benefits of hereafter effectively to inspire Muslims. In the early days of his Prophecy, Muslims were subject to torture and extreme difficulties of life. Once the Prophet saw his followers Hadhrat Ammār bin Yāsir and his family tortured by infidels. He said to Ammār and his family:

"أَبْشِرُوا آلَ يَاسِرٍ، مَوْعِدُكُمُ الْجَنَّةُ " 46

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45 Al-Tāuba9: 72.

"Good news is for family of Yāsir: You are promised

with Paradise"

This methodology of motivating people worked so effectively that people even sacrificed their lives delightfully. Islam gives more importance to the spiritual rewards once basic needs are fulfilled. The Quran states:

$$ \text{«بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى»} \text{ }^{47} $$

"But you prefer the worldly life, while the Hereafter is

much better and much more durable."

Islam keeps good balance between material and spiritual rewards; however, it emphasizes more on spiritual and hereafter oriented incentives.[48] After describing the beauties and blessing of heaven, Quran suggests:

$$ \text{وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ} \text{ »} \text{ }^{49} $$

"It is this (bliss) in aspiring for which the competitors

should race each other."

Thus, In view of Islam psychobiological needs should be given only such kind of importance that is in line with the comparison between this world and the eternal life. The physical needs are of temporary nature and the never-ending rewards are associated with the love of Allah and His

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[46] Abi Abdullaha Hākim al-Nisābūri, *Al-Mustadrik alal-Sahihain* (Darul Harmāin, n.d.), 388-9/3.

[47] Al-Aa'lā (87): 16-17

[48] Mohamad Johdi Salleh and N. Mohamad, "Islamic principles of administration: implications on practices in organization." In Technology, Science, Social Sciences and Humanities International Conference, Langkawi, Malaysia. (2012), 6.

[49] Al-Mutafifīn 83: 26

Gratification. The Quran also presents the fear of the punishments in the Hereafter as motivator to perform good deeds:

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50 ″ اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ۖ وَاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ۖ يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ ۞ ″

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"Surely the righteous will be in bliss ,and the sinners in

Hell, in which they will enter on the Day of Requital,"

The fear of punishment in the Hereafter acts as a strong motivator that really affects the daily routine of believers.

Islamic work motivators have significant effect on work attitudes and work values. As discussed previously the assumptions regarding liking and disliking of work determine the different motivational models. In the following Islamic attitude to work is thrashed out.

5. Islamic Attitude to Work

Unlike many other religions of the world Islam does not insist on strengthening the relationship with God by living secluded life. To live a life of monk is not promoted in Islamic theology. [51] Living a social life require integration of individuals with the community. To live a collective life everyone has to put his share in the development of self and development of the society. For this Islam highly regards human efforts to be discharged for the betterment of social life. Islam encourages its followers to participate in productive activities. In Islamic theology work as a mean to sustain social prestige is highly admirable attribute of man. To inspire Muslims there are many accounts of the Messengers of Allah who were engaged in work to earn their livelihood. Many trades and

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[50] Al-Infitār 82: 15.

[51] Al-HadĪd 57: 27.

professions are mentioned in the Quran that belong to Messengers of Allah. For instance, Prophet Dawūd was gifted with the art of mining as well as mastery of making coats of armours and other metal handicrafts. [52] Prophet Mūsa, served as an employee for ten years. [53] Some professions are regarded as inferior in the society and people engaging in them earn lower status. Islam negated this concept of superiority of some persons over the other by means of profession. Islam gives honour and respect to every legitimate profession. Every profession is dignified, and everyone who is engaged in such profession is honoured in Islam. The Quran tells us that Allah ordained His Messenger Nūh to build an ark:

"وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ" [54]

"And make an ark under Our eyes and according to Our revelation; and do not speak to Me about those who have crossed the limits, as they are destined to be drowned."

Moreover it has been narrated by the Prophet Muhammad (SAW):

" عن أبي هريرة أن رسول الله ﷺ قال كان زكريا نجارا" [55]

"It was narrated from Abu Hurāirah that the Messenger of Allah said: Zakariyya was a carpenter."

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[52] Al-Anbiyā (21): 80, c.f., Saba (34): 10-11.

[53] Al-Qasas (28): 27-28.

[54] Hūd 11: 37-38.

[55] Muhammad b. Yazed Ibn Mājah Al-Qazwainī, *Sunan Ibn Maja* (Riyadh: Darussalam, 1st edition, 2007), Chapters on Business Transactions, Chapter: Occupations, h: 2150.

Islam supports every type of work which satisfies a genuine need or brings real benefit in the society. All human efforts are highly appreciated in Islam provided performed in proper manner and within legitimate boundary of Islamic law. Prophet Muhammad (SAW) has been reported to have said:

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" عن المقدام رضي الله عنه عن رسول الله ﷺ قال ما أكل أحد طعاما قط خيرا من أن يأكل من عمل يده وإن نبي الله داود عليه السلام كان يأكل من عمل يده"[56]

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"Narrated Al-Miqdām :The Prophet said, Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labour"-

In this continuation at another the Prophet (SAW) said:

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"عن عائشة قالت قال رسول الله ﷺ إن أطيب ما أكل الرجل من كسبه وإن ولده من كسبه"[57]

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"It was narrated from Aishah that the Messenger of Allah (ﷺ) said: The best (most pure) food a man consumes is that which he has earned himself, and his child (and his child's wealth) is part of his earnings."

The importance of work in Islam can also be seen in the life of Prophet (SAW). In his early age he used to look after the sheep for earning

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[56] Al-Bukhārī, Sahih Al-Bukhari, The Book of Sales (Bargains), Chapter (15). The earnings of a person and his manual labour, h: 2072.

[57] Ibn Majah, Sunan Ibn Majah, Chapters on Business Transactions, Chapter 1. Encouragement to Earn a Living, h: 2137.

livelihood, and then he adopted the profession of a trader. The sayings and conduct of the Prophet reminds the Muslims that human dignity is associated with work. Work in Islam is a source of social prestige and esteem. It is religious, moral and societal responsibility upon an individual in an Islamic society. Islam motivates Muslims to engage in any sort of work which is permissible in Islam and avoid begging and dependence on charity. For this, work in Islam is a practical evidence of faith. [58] Work in Islam is a source of attainment of Pleasure of Allah and thus; is a religious obligation.[59]

From the above discussion the question of nature of work in Islam can be spelled out. A Muslim does not engage in economic activities merely for material gains. He adopts the way of work because it is a kind of worship and is a source of achievement of 'Gratification of Allah'. The question of liking and disliking work is solved under Islamic instructions as work in Islam is a type of worship. It is not just a socio-economic necessity, but also a religious obligation. It is important point in the study of motivation in Islamic perspective that work in Islam is religious obligation as well as earning livelihood. Religious nature of work requires its completion with physical effort as well as with sincerity of heart and soul.

The transcendental nature of motivation in Islam and its subsequent effect on work attitudes have some important practical implications. Such

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[58] Sharfuddin Ibn Omer, "Toward an Islamic administrative theory." *The American Journal of Islamic Social Sciences*, Vol, 4, No. 2 (1987): 229.

[59] Toseef Azid; Mehmet Asutay, and Umar Burki. "Theory of the firm, management and stakeholders: An Islamic perspective." *Islamic Economic Studies* Vol, 15, No. 1, (2007): 19.

practical implications of Islamic concept of work motivation are described in the following part of this article.

6. Practical Implications of Islamic Work Motivation

Islamic motivation is a target oriented process that is concerned with the specific behavioral patterns. The objective of human activities bedsides earning sustenance in this world is to achieve the final goal of achievement of eternal bliss. The determinants of motivation here are fulfillment of man as well as those work related commitments that derive from the employee's relationship with Allah. These commitments have number of implications related to work and motivation. Some of the significant practical implications are described below.

6.1 Use of Faith as Inherent Motivation:

Islam focuses on essential goodness of human nature to be applied in motivating work people. According to Quran every man has been bestowed with best and purest nature:

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ [60]

"We have created man in the best composition, then
We turned him into the lowest of the low, except those
who believed and did righteous deeds, because for
them there is a reward never ending."

The verse makes it clear that *Īmān* (faith) keeps in check the one's propensity to indulge in evil. It is expected that the believers resist to evil desires of self. Thus, faith emphasizes the internal goodness embedded in

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[60] Al-Tīn 95: 5-6.

human nature. Faith does not change ones nature; it just inclines one's behavior towards goodness. Thus, faith produces stability and moderation in human behavior. The practical implication of this inherit motivation is that it holds that human behavior is regulated by internal needs of the self which is essentially good by nature. Human work behavior is not motivated by one's self needs but also by the aspiration to provide services to others.[61] There are numbers of implications of inherit motivation; *firstly*, there is ingrained goodness in human nature that makes man aroused to serve others. *Secondly*, human work motivation in Islam is intrinsic in nature which manifests in emphasizing on those determinants of motivation that are related to one's faith and spiritual requirements. And *thirdly*, faith activates the inner goodness of man to work for others. It is therefore required that employees in Islamic work environment are strong in their beliefs. This can be done by filtering candidates in recruitment process. Moreover, work people are required to be provided with coaching and refreshers programs for strengthening beliefs, pursuance of good human nature and enhancing work motivation.

6.2 Self-Assessment and Responsibility:

Islam views self-assessment as an internal motivator to perform good deeds. To comply with efficiency in work performance Islam focuses mainly on individual's self-assessment and responsibility. Islam takes into account the real inner motive behind every action and personal assessment of sincerity and accuracy behind them. The Holy Quran states:

" بَلِ الْإنْسَانُ عَلٰي نَفْسِه بَصِيْرَةٌ " [62]

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[61] Al-Hashr 59: 9.

[62] Al-Qiyamah 75: 14.

"Rather, man will be a witness against himself,"

Islam encourages self-criticism. In Islamic motivation perspective, self-appraisal creates an environment of self-regulation in human beings. The concept of self-appraisal and concern of the hereafter opens new avenues for the self-betterment and improvement which is the goal of motivation. It provides opportunities for the correctness and improvement of work behavior. It implies work structures that are based upon self-control and self-responsibility. The bureaucratic style of management is useless in the environment of self-responsibility. In the case of Muslim employees it is not fair the deal them like lazy and indolent people. Muslims according to the requirements of their faith and urges of the nature are inclined towards sincerity and working hard. Working under Islamic beliefs, a Muslim employee has strong motivation to work according to best of his ability. In such a case there is no need of strict application of rules and regulations and close vigilance of employees. Work people put best of their efforts without strict supervision. This also manifests in the decentralization of administrative powers in the work organization.

6.3 Incentive Policies:

Previous discussion is evident that reward management system in modern work organizations is designed to satisfy material needs of work people. Such reward systems are designed to control human behavior assuming that people are motivated by fulfillment of physiological and psychological needs only. For this incentive mechanisms based on economic self-interest are formulated to control human behavior. In an Islamic perspective economic motives are not the only base of work related motivation. People in an Islamic work environment are motivated

by their religious beliefs as well as economic interests. The productivity of Muslim employees is reflected by their commitment to work based upon their work beliefs. The formulation of reward system based upon fringe benefits containing Islamic elements can be introduced. Fringe benefits are those benefits that are more than agreed upon wages and offered as extra incentives to motivate people. Islamic fringe benefits may include '*Umrah*' and '*Hajj*' opportunities for specified goal accomplishment, paid leaves on religious occasions, reduction in working hours during the month of '*Ramadan*', etc. Another Islamic motivation relating to incentive mechanism is to provide interest free economic rewards.

6.4 Relationship with Clients:

There exist persistent and ever-present conflict between employees (especially public sector) and their response to clients. The main reason of this conflict belongs to depersonalized relationship between bureaucrat and his client. Depersonalized relationship follows the values of impersonality. Impersonality is value systems in which personal beliefs of employees, sentiments, emotions etc. are not allowed to have an effect on their work. The Western theories of motivation fail to offer solution to this perennial problem of administration. Islam solves this problem with its basic values which are part of faith of a person. A Muslim is expected to observe basic work ethics such as selflessness, humanity, kindness, compassion, and charity etc. at all levels irrespective of the post he holds. The consideration of these values solves the problem of cold relationship between public servants and their clients. Islam emphasizes the observance of such values in all circumstances. Although there is great importance of equal treatment of all clients with standard rules and

regulations, however, observance of ethical values in special cases creates positivity in the work place.

7. Conclusion

Concept of motivation is not somewhat contrary to conventional motivational theories. In essence it complements these theories of motivation. It fulfills the shortcomings of conventional motivational concept. It does not nullify the advancements in the study of human behavior, nor does it negate psychological study of man. Rather it completes the incomplete picture of study of man and includes those dimensions of human study that are ignored in the modern theories of studying human motivation. It is not novel theory, contradictory to the existing theories, not it is aimed at asserting the notion that what world is studying today; Islam has presented 1400 years ago. It is just an attempt to study human work behavior in the cultural context of Islam, in addition to keeping in view its spiritual being and his non-material needs. It believes in faith in Allah Almighty, which manifests in achievement of his Pleasure through fulfilling His ordainments and refraining from wrong doings. Moreover, the determinants of motivation in Islam are rewards of the hereafter and fear of punishment in the next world and Final Accountability. Motivational theories presented by Western scholars are really beneficial for motivating work people and enhancing their productivity. But all these theories are based upon materialistic philosophy of life. The spiritual being of humans is totally ignored in these theories. Islam offers its teachings to be practiced in every walk of life. Islam also presents true picture about man and his feelings and aspiration. It is distinct in its outlook, and presents comprehensive

account of man. It considers its physical as well as his spiritual being as well. There is need to apply these methodologies in current circumstance to take maximum advantage of human efforts. In the educational institutions Islamic work related teachings must be included in the curricula. Researcher from different fields of social sciences and Islamic scholars must work together to formulate practical framework of human motivation.

7.1 Results of the Study

The study provides following results:

1. Motivation is psychological phenomenon which enables persons to perform to the best of their ability and bring life and vitality in the work people. Modern theories of motivation stem from the secular view point and only consider biological and psychological needs of human beings as determinants of motivators. According to these theories human performance can be optimized through fulfillment of material needs and effective work motivation. As there is no concept of spiritual man therefore, there is no role of religion to take part in the motivation of human beings. For this there are many unsolved problems in the Western theory of work motivation such as nature of work, employee responsiveness to clients etc.

2. Islamic world view grants esteem and value to human beings and insist on two fold personality of human beings; physical being and spiritual being. Needs of physical body are satisfied by biological and psychological needs, however, needs of spiritual element in human beings are satisfied with religious elements. Islam maintains balance between psychobiological and spiritual

motivators and satisfies the demands of both aspect of human personality. Muslims are offered religious incentives as part of their remuneration package.

3. Moreover, work in Islam is a kind of worship; therefore, it is done with religious commitment. Muslims have ingrained self-control and sense of accountability on the '*Day of Judgment*' which manifests in the form decentralization of authority and self-control.

4. A Muslim performs his task with certain ethical values which enable him to deal his clients with warmth, love, affection and kindness. This solves the problem of employee responsiveness to employees in public administration system.

7.2 Recommendations:

In the light of study following recommendations are presented:

1. The motivation theory based on Islamic teachings is in stage of infancy. The theory is yet to be translated into practice. It is the responsibility of researchers of Islamic studies, management sciences and psychology to work together and establish a model of work motivation in religious and socio-cultural environment of each country and for each level of work.

2. The curriculum of social sciences needs to be revisited in accordance with the teachings of Islam. The addition of Islamic ethical values in each discipline shall be proved beneficial to overcome moral crisis.