

MOTIVATION TO WORK BETWEEN WESTERN THEORIES AND ISLAM

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ABSTRACT: *This research aims is to highlight the position of the Islamic thought in the field of motivation to work; and to demonstrate its potential applicability in contemporary reality, and how it can be utilized in researches and studies related to the various aspects and applications of management science in general. In addition, the paper makes a comparison between the western theories and the Islamic theory in this regard. Some of the findings of this paper are as follows: (i) The system of administrative incentives in Islam encompasses all the human aspects; whether they were material, moral or spiritual ones, whereas the other contemporary systems of employee motivation only cover the material and moral aspects of the human beings. (ii) Muslim individuals are driven to work by motivational forces more than they are driven by work incentives. (iii) Islam presumes that the performance, productivity and effort of Muslim workers/ employees, who are committed to the tenets of their faith, don't fluctuate according to changes in the material or moral incentives offered to them, nor to changes in the supervision and control techniques applied to them.*

KEYWORDS: Motivation to Work, Islamic Management, Administrative Incentive

INTRODUCTION

Motivation is generally considered one of the most important scientific areas of study related to the psychological aspect of human beings, whether they were children or elderly, males or females. All individuals are equal in this regard irrespective of the relative differences between one individual and another. Such differences arise from each individual's distinctive nature, age, value system, yearnings, interests, tendencies and desires.

Human studies have attached great importance to this aspect of human behavior, which is of interest to the management and business circles, whose aim is to employ this aspect in invigorating individuals' powers, stimulating greater effort and activity on their part and motivating them for work and production at such a level that achieves the highest return possible for the organizations they work for.

Notwithstanding the large number and the variety of studies in this field; and in spite of all the practical applications that result from such studies, many organizations still suffer from the symptoms of indifference, languor and lack of enthusiasm on the part of a number of their employees. In consequence, those employees fail to properly fulfill their duties, as they pay scant attention to the instructions issued to them, and hardly abide by employment regulations and long-established policies adopted by their organizations.

Due to these symptoms, organizations feel confused and clueless as to what exactly could motivate an employee to increase his effort, activity and proficiency; as the relevant theories put forth so far don't help them much in this regard. These theories, whether separately or combined, couldn't reveal the fact about what motivates an employee, and what dictates his

positive administrative behavior in the organization. Is it the administrative incentives, Or, is it the human aspect of management, Or, is it an individual's fear of the formal authority, that drives the individual into obeying laws, regulations and orders; and hence exerting the effort needed to achieve goals? Or is it the individual's beliefs, views, besides moral and religious values, which have been formulated since his early childhood, and which would convey the social experiences he previously acquired to his workplace? Or, is it all of these things combined? ⁽¹⁾.

But, what is motivation? What are its components? How can employees' behavior be influenced; and how can they be motivated to show such a greater effort and higher productivity that the goals defined by the management could be achieved? In the following sections we'll come up with answers to this question and the previous questions.

The Concept of Motivation

It can be argued that if a number of individuals are equal in terms of their capabilities, skills and experiences necessary to carry out a certain task, they may still demonstrate varied levels of performance due to the disparity in the degree of their interest, enthusiasm and desire to complete the assigned task. This is what we can call disparity in the intensity of inclination and zeal to carry out work.

Motivation is considered a significant factor of organizational behavior, as it interacts with an individual's capabilities in a way that influences the performance level he attains at work. Moreover, it is the force that motivates the individual, arouses his interest and mobilizes his powers in order to carry out the work which he's chosen or which has been assigned to him. In other words, motivation represents intense enthusiasm accompanied by a willingness to perform the task or the job. This is reflected in the concentration of effort an individual exerts, and in the degree of his perseverance and the continuity of his performance.

Interaction between motivation or willingness and capabilities means that the intensity of motivation determines the extent to which an individual uses his capabilities in carrying out work, on the assumption that this work requires the kind of capabilities and skills possessed by the individual. The higher one's motivation is, the greater portion of one's capabilities will be employed in carrying out work. This is on the one side; on the other side, we can consequently argue that motivation is a willingness to do something, which is contingent on the ability of such work (action) to fulfill a need the individual has⁽²⁾. As for organizations, they attach to motivation three integrated objectives which are essential for their very existence in the world of business. These objectives are: To encourage existing employees to keep working for the organization, to lure potential employees into joining the organization, and to motivate current employees to attain higher production levels or to deliver more effective performance.⁽³⁾. Motivation has two sides that affect its intensity and strength; which are: motives and incentives.

Motives & Incentives

As far as management terminology is concerned, a distinction is usually made between a motive and an incentive. A motive is an inner physical or psychological state which motivates behavior under certain circumstances and maintains the same until a certain goal is attained. It can also be defined as a state of tension which motivates and maintains certain behavior until tension is relieved, or released, and the individual's stability is restored. Therefore, the aim of behavior here is to satisfy motives through releasing tension and

restoring individual stability. This can be particularly demonstrated by motives of hunger and thirst, the need to evacuate the bowels, etc. ⁽⁴⁾ .

Motives are defined as inner psychological forces that harmonize an individual's behavior and attitudes while responding to the surrounding environmental influences. As such, they're manifested in the individual's desires, needs and expectations ⁽⁵⁾ . A motive is also defined as an inner feeling or sense that drives individual's behavior, with the aim of reducing tension that results from incomplete satisfaction of a certain need ⁽⁶⁾ .

No behavior exists without a purpose or a motive that drive it. Individuals hold appeal for work due to an inherent inclination that impels them to work, or their desire to get the money needed to fulfill their basic requirements, or their attempt to attain social acceptance, or their endeavor to reinforce their self-confidence as valuable individuals in the society, who contribute in its welfare and development through their work. ⁽⁷⁾ .

As for the incentive or the stimulus, it is an external situation, whether physical or social, to which a certain motive comes as a response. For instance, food is a physical stimulus to which hunger comes as a response. A shout for help by another person is a social stimulus to which pitiful emotion comes as a response. Also, the existence of a prize or a reward is a stimulus responded to by different people with different motives. For motives are internal forces stemming from the inner self of an individual, while incentives or stimuli are external forces ⁽⁸⁾ .

In management terminology, incentives represent available potentials that exist in the environment surrounding an individual, and which can be used to reduce the fulfillment deficiency he suffers from. Consequently, we can define administrative incentives, or work incentives, as: A set of factors and influences that impel employees - whether they were managers or ordinary employees- to exert a greater deal of effort, and to avoid making mistakes, at work. ⁽⁹⁾ .

In another sense, incentives are a set of conditions created by the administration for its employees in order to mobilize their human motives in a way that better maximizes their performance efficiency at work. However, this should be carried out in such a manner that both fulfills the employees' needs, and achieves their goals and the goals of the organization they work for ⁽¹⁰⁾ .

Incentives vary according to different people exposed to them. Also, people's responses to incentives vary according to their different environments, cultures, values, age and gender. For instance, what is considered to be an incentive for women may not be as such for men, what is considered to be an incentive for children may not be as such for adults, what is considered to be an incentive for Bedouins may not be as such for townspeople,... and so on. In addition, incentives may occasionally vary for the same person. Notwithstanding, there are general incentives that all people have in common; however, there remain slight relative differences between one individual and another according to each one's order of priorities, and with respect to incentive characteristics that don't reflect the radical nature of incentives, but rather some of their aspects.

A self-evident proposition is that needs and motives represent the underlying reasons behind every behavior. Every person has a number of needs that require to be met. These needs are varied in their level of urgency; and they vigorously compete with one another. The most urgent need is the one that determines what will behavior be like, and the most

overwhelming need at a particular point will lead to specific behavior. Upon their fulfillment, the needs become less pressing, and they usually don't motivate individuals to engage in certain conduct in this case. On the other hand, when an individual finds difficulty, or possibility, in fulfilling a need, its urgency is reduced over time ⁽¹¹⁾.

The Relationship between Motives and Incentives

Taking an in-depth look at the aforementioned thoughts concerning motives and incentives, one may conclude that some of those who defined motives and incentives tend to consider both concepts as one thing, i.e. a feeling that drives a human being towards a particular target. However, others who represent the majority of scholars tend to differentiate between the two concepts. They define the motive as an internal psychological feeling that directs a human being's behavior towards carrying out a particular action; however, they consider the incentive as an external, physical or moral, stimulus.

The link between a motive and an incentive is a very close one, just as the stimulus-response link. An incentive doesn't only instigate a motive, but it also arouses feelings that accompany fulfillment of the motive. A single incentive can address more than one motive, which is actually the case in most instances. Although a job promotion is considered a work incentive, we don't look at it as a material incentive only, but we consider it a moral incentive as well, which stirs inside us several social incentives. We can form an opinion as to how powerful an incentive is by calculating the extent to which it spurs people into action and arouses their motives. The larger number of motives an incentive addresses, the more powerful and influential it becomes. ⁽¹²⁾ . On the other hand, at the same time as motives are controlling behavior, incentives seek to direct, enhance, adjust or control this behavior. ⁽¹³⁾.

Whatever the case may be, it's unquestionable that there's a strong relationship between the two concepts. Incentives are closely linked to motives; as any endeavor to incentivize individuals starts with an attempt to harmonize their motives with the requirements of their work. Consequently, a system of administrative incentives should be based on a sober examination of the various motives and needs of employees; for incentives represent the things offered to fulfill these needs. While the motives drive human behavior towards fulfilling those needs, incentives in their turn help in directing such behavior. An individual usually takes the path which he thinks will get him to the desired incentive; that's because the individual's needs or motives create a kind of anxiety or tension for him which impels him to carry out certain actions, through channels established by the society, that are available to him, and which he thinks will lead him to the extent of satisfaction he needs. ⁽¹⁴⁾.

Theories of Motivation

As far as motivation is concerned, a number of theories have been formulated in an attempt to find out the best model to motivate employees into exerting the greatest effort possible to achieve the organization's goals while adequately fulfilling the needs of employees at the same time. Below we'll demonstrate the most significant of these theories ⁽¹⁵⁾:

First- The Classical Theory

It was developed by Fredrick Taylor, who established his theory about scientific management of individuals on two key hypotheses: That applying scientific techniques to

work can lead to productive efficiency; and that offering monetary incentives lead to increased productivity.

From that theory, we can conclude that 'Taylor' looks at an employee as an economic (i.e. materialistic) being that is only interested in raising money; and thus any pursuit of increasing his productivity is associated with the availability of sound incentive wage plans; for increasing the work incentives and controlling them can only be realized through wages.

Second- The Behavior Change (Reinforcement) Theory

The psychologists who developed this school of thought are known as "the Behaviorists". Two of the most prominent pioneers of this theory are: Skinner and Pavlov. These behaviorists don't concern themselves with the inner motives of behavior or its causes as much as they are concerned with the external aspects of behavior. Their perspective of behavior explanation is based on what is called the "law of effect", or the relationship between stimulus and response. Only the behavior that achieves pleasant outcomes for an individual would be repeated by the individual; whereas the behavior that leads to unpleasant outcomes would be given up. Therefore, in order for an individual to be motivated to respond or to carry out a certain action, such behavior should be supported with some kind of benefits or rewards.

Behavior in that sense is an extrinsic phenomenon, not an intrinsic emotion. However, this approach to the attitudes/ behavior of individuals doesn't offer an adequate explanation of the meaning of motivation or incentives; the reason for which it has been criticized. This led to the emergence of the idea called 'behavior change'; meaning that behavior is adjusted or changed through promoting the positive aspects of it, the thing which is accomplished by using elements of support and motivation, or rather deterrence (punishment). For instance, the concept of behavior change can be used in persuading a cigarette smoker to stop smoking by offering him incentives or other alternatives that will replace smoking for him.

Speaking of the influence this theory has had on the management thought, it's a certain fact that encouraging employees to adopt or change certain attitudes can be useful in increasing their productivity, inspiring them to exert greater effort and show more loyalty to the organization; or rather in reducing absence rates and employee turnover.

However, this theory, like all the other theories, hasn't gone uncriticized. The most substantial criticism leveled against it was that it looks at human behavior as being determined by external stimuli only, ignoring the role of man's inner needs, values and attitudes in the motivation process.

Third- Frederick Herzberg's Two Factor Theory

Herzberg's theory focuses on the role of work and working conditions in the employees' lives and attitudes. To this end, Herzberg conducted an exploratory research in which he interviewed two hundred accountants and engineers to understand their feelings about their jobs. In his study, he classified job factors into two categories: the first is called the motivational factors 'or motivators' and the second is called the preventive 'or hygiene' factors.

The first category of job factors (i.e. motivational factors or motivators) includes:

1. The sense of achievement.

2. The person's awareness of the value of his work, resulting from his mastery of the job; and the person's feeling of recognition, as others recognize the importance of his role.
3. Meaningfulness of work itself, and its being creative and challenging.
4. Responsibility, i.e. the extent to which a person assumes control over his job, and the extent to which he is responsible for others.
5. Potential for advancement in the job, i.e the extent to which a job offers career-ladder promotional opportunities.
6. Personal development and progress.

On the other hand, the second category of job factors (i.e. preventive or hygiene factors) includes:

1. Company policies and administrative policies.
2. The supervision strategy adopted by the company.
3. Relationship with superiors.
4. Working conditions and the nature of work.
5. Pay (financial compensation).
6. Social status.
7. Job security or labor stability.

Herzberg argued that motivational factors (or motivators) are a set of factors which, if available, lead to productivity improvement; as they're subjective motives that evoke positive feelings in individuals and provide them with opportunities for personal development. Therefore, they motivate individuals to put in more effort into their jobs, which improves productivity. On the other hand, the availability of preventive (or hygiene) factors doesn't necessarily lead to employees' satisfaction; however, their absence is a cause of their discontent and dissatisfaction.

This theory has contributed in shifting attention to certain important factors other than salary, working conditions and company policies. Nonetheless, it underestimated the role of salary, job position and other factors, which are considered by other theories as important job catalysts.

Fourth- The Hierarchy of Needs Theory

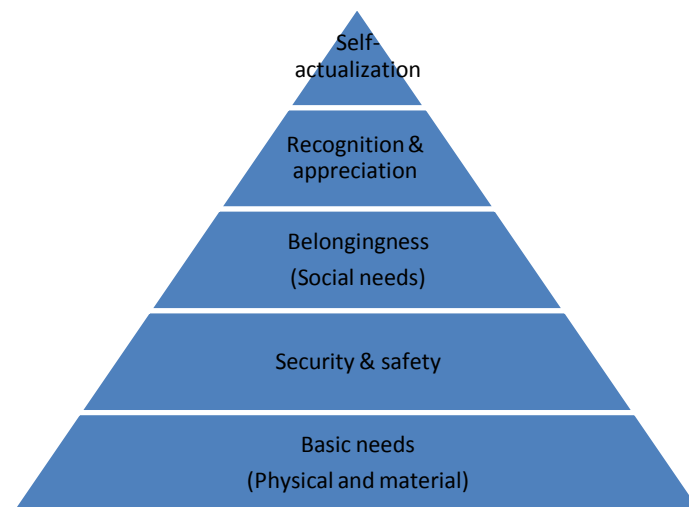
The Hierarchy of needs theory, developed by Abraham Maslow, is one of the most popular theories of motivation, and one of the theories that are capable of explaining the behavior of man during his endeavor to satisfy his various needs. This theory is based on two key principles:

First: The individual's needs are arranged in an ascending order according to their importance and urgency for the human beings. In another sense, the needs that represent a top priority for human beings must be met first to an acceptable level before the following need in the hierarchy arises. Therefore, whenever a need is fulfilled, another one arises which requires fulfillment, in the indicated order.

Second: The unfulfilled needs are those that actually influence an individual's behavior; whereas the fulfilled ones don't affect the individual's behavior; as their role in the motivation process is finished.

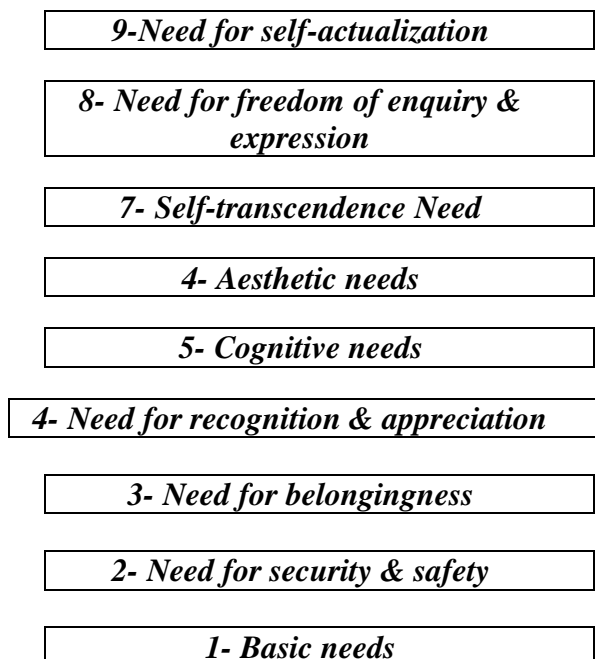
In his theory, Maslow took notice of the close relationship between satisfying man's moral needs, such as the sense of social affiliation, esteem and status, on the one hand, and his motives and impulses on the other. Therefore, it can be argued that Maslow's theory proposed a mixture of physical and moral fulfillment of different needs. Maslow ordered these needs according to their significance as follows:

- 1- Basic needs (physical or physiological).
- 2- Need for security and safety.
- 3- Social needs.
- 4- Need for personal appreciation and self-esteem.
- 5- Need for self-actualization.



Maslow's hierarchy of human needs in 1943

However, Maslow revised his five-stage pyramid of needs, which he developed in 1943, and turned it into a nine-step ladder, as demonstrated by the figure below:



Maslow's modified hierarchy of human needs in 1971

In spite of the fame Maslow's theory gained, and despite its importance in explaining human behavior, it hasn't been spared from censure; as a number of criticisms have been leveled against it, to include:

- 1- An individual doesn't necessarily move from a basic need to a higher one in the same order as arranged by Maslow. For instance, an individual may seek to satisfy his need for self-assertion before satisfying his emotional need. Also, he can satisfy more than one need at the same time.
- 2- Individuals differ in their perception of their needs, in the weights and values they attach to these needs, and in the adequate level of satisfaction they require.
- 3- Individuals differ in how they arrange their needs over time.
- 4- The social environment in which an individual lives plays a significant role in determining the individual's secondary needs, and in ordering those needs.
- 5- The hierarchy of needs is limited to the worldly objectives and doesn't go beyond them. This comes in harmony with the western thinking style out of which Maslow has emerged, and which considers that man strives for fulfilling his needs according to their significance, until he reaches his ultimate goal, i.e. self-actualization, meaning to achieve all what he aspires to, to include psychological and social happiness, notable social status, etc. Moreover, this school of thought views human needs as being strong motives of behavior which motivate man into working and earning money in order to fulfill those essential, social and psychological, needs. However, should man satisfy all these needs and achieve all what he aspires to, i.e. self-actualization, will there be any ambition or incentive left for him to be motivated to work and deliver?

Fifth- Expectancy Theory of Motivation

This theory was developed by Victor Vroom in 1964, and it's considered one of the major theories that seek to explain the motivation of individuals. It is based on the assumption that an individual's behavior, or his motivation to achieve a particular goal, follows a process of perception, analysis and choice between available alternatives, in order for the individual to go for the specific behavior that would attain his goal. This process also includes making a comparison between expected costs and benefits of each alternative behavior, and the individual, as a result of this rational process, chooses the kind of behavior he expects will gain him the maximum benefit at the lowest cost, and ward off difficulties as far as possible. Expectancy means the degree of probability that benefits would be achieved, whether they were direct benefits, related to work, or indirect benefits, coming from the external environment. Individuals opt for a certain behavior based on their assessment of the highest probabilities of reaping benefit out of it.

This theory is considered one of the most logic-based theories; as it highlights the link between individuals' effort and their expectation to achieve both material gain and moral appreciation as a result of successful performance. In the opinion of the supporters of this theory, individuals are being motivated and incentivized to do a certain task depending on two aspects: The belief that their efforts will be appreciated, and the assumption that such appreciation constitutes an essential requirement for them.

Overall, the key concepts of this theory can be laid out as follows:

- Individuals have preferences with regard to the kind of appreciation they expect to get as a result of their performance. For instance, some individuals prefer having a salary raise, while others prefer having a promotion, as an incentive for good performance.
- Individuals are capable of calculating the probabilities related to the results of performing a certain task or exerting a certain effort; as they can predict whether they would get positive or negative outcomes out of their performance or effort.
- Individuals are motivated to work by their expectation of the subsequent benefit; as they are certain that the greater the effort they exert, the bigger gains they reap.
- The thing that motivates individuals into exerting greater effort at work is their individual preferences as to the resultant gains, and their expectations about achieving these gains.

Consequently, this theory is based on three major variables, i.e.:

- 1- Expectancy: It's an individual's belief that the efforts he exerts will necessarily be reflected in his work performance. In other words, when an individual invests a considerable effort, he expects to make a considerable achievement equivalent to the amount of effort invested.
- 2- Instrumentality: It's an individual's belief that his achievements will bring him a reward or a rewarding return.
- 3- Value of Anticipated Reward: If an anticipated reward is of high value, then the individual's performance will be as high as the reward he anticipates.

A further modification has been introduced to this theory emphasizing that the continuity of an employee's performance and motivation relies on his conviction and satisfaction, which results from his perception of how positive the relationship is between the reward he really gets and the reward which he thinks he deserves.

For Vroom, expectancy is the basis for man's choice of his behavior. In other words, the extent to which an individual is motivated to accomplish a certain task depends on how much success he expects to achieve for the effort he exerts, which is the first expectation. The second expectation is related to the rewards the individual expects to get upon successful accomplishment of the required task.

Sixth- Level of Aspiration Theory

Level of aspiration indicates the level an individual sets for himself which he aspires to reach, or rather which he feels able to reach, while pursuing his goals in life, or while performing his daily activities. Empirical observation and experimentation denote that the level of aspiration changes from time to time, depending on whether an individual succeeds or fails in achieving his goals. Success would raise that level of aspiration, whereas failure would bring it down.

Proponents of the Level of Aspiration theory argue that an individual's goal or aspiration could constitute the main motive for performing a task; as they interpret motivation as being an outcome of the interaction of experiences an individual gathers from his past achievements, the objective an individual seeks to attain through these achievements, and

the feelings of success generated by such achievements. Thus, the level of aspiration is the level of anticipated achievement, which the individual expects to attain in a usual task, given his knowledge of his past achievements.

The difference between the level of past achievement and the level of aspiration is called "goal difference", while the difference between the level of aspiration and the level of future achievement is the "achievement difference", which determines the individual's feelings of success or failure.

The (Level of Aspiration) theory assumes that the "goal difference" tends to be positive, and that in most cases the level of aspiration is higher than the level of past achievement. Consequently, if an individual succeeds in attaining a positive difference in achievement; this leaves him with a feeling of success, the degree of which varies according to the positive increase in the achievement difference, motivating him to show greater effort and proficiency at work.

Seventh- Equity Theory (Social Comparison)

The Equity theory is based on the proposition that an individual opts for a particular conduct depending on the comparison he makes between the costs and the profits of that conduct; or rather between the gain yielded by some action and the effort exerted on that action. In that sense, the theory makes a link between the amount of work done or effort exerted, and the amount of yielded gain. If a balance hasn't been achieved between efforts and returns, then the individual may take several actions to restore such a balance, to include: Increasing or decreasing the amount of effort exerted, or seeking to get higher return. For example, if an employee gets a lower salary than that of his colleague who works in the same job under the same circumstances, while both of them hold the same qualifications and experience, then the first employee may opt for such conducts as complaining to his direct boss, slowing down at work, absenting himself from work, coming to work too late and leaving too early, decreasing his efforts, provoking his co-workers to take negative attitudes, or even quitting work altogether. Of course, adopting any of these attitudes depends on the occurrence of the conditions and factors that would lead to such attitudes.

The equity theory demonstrates the extent to which the gains expected from work could motivate individuals or adjust their behavior. In that sense, linking this theory to managerial leadership and guidance seems logical in light of the power a manager exercises in deciding on the remuneration or the bonuses that his subordinate employees get. In other words, a manager should ensure equality when determining employee remuneration, within the limits of a manager's powers and capacities in this regard. If managers don't possess the authority to decide on employees' compensation scheme, they can compensate their subordinates with other incentives, such as: delegating authority, sharing confidence, showing appreciation and respect, alleviating scrutiny, reducing work-related stress, etc. Such incentives are able to motivate individuals to increase the amount of effort they put into their work, notwithstanding the imbalance between the effort they exert and the financial gains they get.

Eighth- McClelland's Theory (Need Theory)

The (Need Theory), as it's best known, was developed by Psychologist David McClelland, who proposed that individuals are motivated for work and productivity by three types of essential needs, which are:

The Need for Power: McClelland argues that people who have a strong need for power always tend to assert their influence and exercise tight control over others. These people often endeavor to obtain leadership positions. The most distinctive characteristics of such individuals are their rhetorical skill, their passion for public speaking, the firmness of their opinions and the persistence of their demands.

The Need for Affiliation: Individuals who have a strong need for belongingness and affiliation are often filled with happiness and joy when they are liked by others; yet they feel pain when they are rejected by the community they belong to. Therefore, persons of this type are always keen on seeking others' love and affection, and avoiding all what causes them to be rejected by others. To that end, they actively involve themselves in building close social relationships with other people; and they tend to give the latter a helping hand whenever they encounter some sort of problems.

Need for Achievement: It means that individuals who have a strong need for achievement always possess an unquenchable desire for success and a great fear of failure. Moreover, they have a relish for challenges and entrepreneurship, they put hard (however not unreachable) goals for themselves, and they have the advantage of bearing responsibility and working for long hours, and they are characterized by their restlessness and love of fame.

The management's awareness and understanding of these three needs, and their role in individual motivation, is considered a crucial factor in the success of business projects in particular. Through such awareness and understanding, the management would be able to organize its own businesses in the best way possible; as any organization or administrative unit involve multiple groups of individuals that seek to attain certain goals together; therefore, if the management is fully aware of the three needs, then it will be able to adopt the most efficient method for motivating its employees in order to achieve its stated goals.

Ninth- ERG Theory (Existence, Relatedness and Growth)

This theory has been associated with the researches carried out by the American psychologist, Clayton P. Alderfer (1940-2015) in 1977. In his theory, Alderfer built on the ideas and theories of Maslow and Porter; however, he failed to add much to their propositions, except that he narrowed down the number of categories of human needs to only three categories, which in turn, and in the final analysis, seem akin to those posited by previous theorists. For instance, Alderfer has drawn a parallel between the Need for Existence he posited on the one hand, and Maslow's Physiological Needs and Porter's Security and Safety Needs on the other. These needs also share similarity as being "Lower-Level-Needs". Besides, Alderfer sees that the "Relatedness" and "Growth" needs are parallel to Maslow's social needs, self-esteem needs and self-actualization needs. These share similarity as being "Higher-Level-Needs".

The main difference between Maslow and Alderfer is that: Alderfer is of the opinion that the needs for existence, relatedness and growth can all act as motivating forces (to some degree) for the same individual. Also, contrary to what Maslow believes, Alderfer argues that the role played by a need as a motivating force may never end.

Moreover, another new posit in this theory may be that Alderfer doesn't stress the necessity for a manager to abide by the same order of needs set out in the theory when offering

incentives to employees. That's due to the existence of multiple variables that could affect the relative significance of those needs and the degree of priority placed on their fulfillment

Tenth- The Islamic Theory of Motivation (Self-control & Final outcome)

The Islamic Theory of Motivation is based on two major interconnected pillars, referred to as "hope and fear", i.e. an individual's fear of Allah and of the torment of hell-fire, which is prepared for wrong-doers; along with an individual's hope for earning rewards from Allah. These two concepts are also known as self-control and the final outcome. The latter refers to the goal which man endeavors to achieve, and the destination which he'd like to reach. According to this theory, motivation of a Muslim employee comes in two stages, depicted by two interconnected circles:

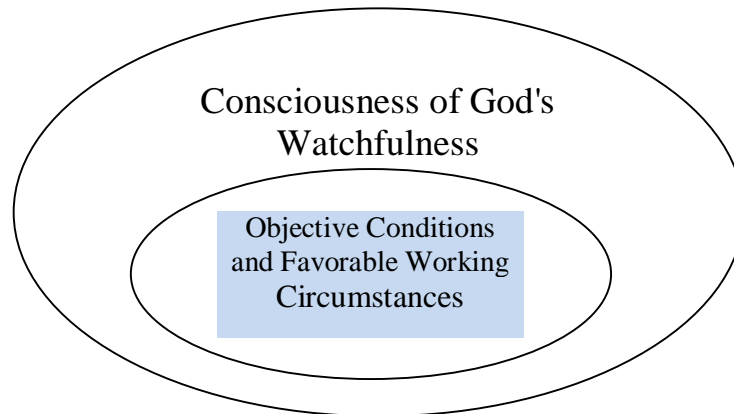
The first circle represents the subjective working conditions, i.e. the financial, social and psychological lures offered by an organization to employees, such as adequate salaries that ensure minimum decent living levels, comfortable working environments, friendly boss-subordinate relationships, favorable organizational atmospheres, characterized by an integration between clear regulations and flexible policies, as well as effective communication channels. That's besides well-defined administrative, technical and working procedures, a working environment that encourages productivity, in addition to appropriate natural conditions, such as suitable levels of heat and humidity, through good ventilation and heating systems, aside from the needed tools, equipment and other work essentials and requirements.

As for the second circle, it represents employees' commitment and devotion, dictated by their awareness of Allah's watchfulness, and their relentless pursuit of doing all what pleases Allah. As long as the aforesaid favorable working conditions, represented by the first circle, are realized, and an employee accepts these conditions and is satisfied with all the material and moral conditions offered to him; and as soon as he signs the employment contract, it becomes obligatory for him to carry out his contractual duties in accordance with their established standards. Moreover, employees should always endeavor to do all what pleases Allah Almighty, to include being punctual in the workplace, adhering to delivery deadlines, being devoted to the job, as well as offering sincere advice to employers, direct supervisors and co-workers. In a nutshell, employees should dedicate all their experiences, talents, capabilities and energies to the best interest of their jobs, motivated by their religious observance and good manners on the one hand, and by their awareness that Allah is watching all their deeds at all times on the other.

A Muslim firmly believes that Allah Almighty is All-Aware of one's hidden feelings and true intentions, and that Allah shall judge him by his own acts, even if these acts were of an atom's weight, as Allah the Exalted says in the Holy Qur'an: "Whosoever has done an atom's weight of good shall see it, and whosoever has done an atom's weight of evil shall see it." [Qur'an, 99: 7,8] Also, Allah Almighty says: "And say, 'work, and God and His Messenger and Believers will see your work; and you will be returned to Him who knows the unseen and the visible, then He will tell you what you have been doing.'" [Qur'an, 9:105]. That's because Allah "Knows the furtive looks of the eyes and what the chests conceal." [Qur'an, 40: 19]. Moreover, the Messenger of Allah (PBUH) said: "Allah loves if any of you makes a deed to perfect it" (16), and said: "Allah has written (ordered) perfection on everything" (17). In fact, as long as a Muslim individual is concerned, trust, honesty, loyalty, diligence at work along with other sublime principles and noble morals are always lively and vigorous

given the existence of such notions as self-control and self-monitoring, and God's Watchfulness, or the awareness thereof. These notions drive the Muslim to be diligent, honest and punctual at his work, and to carry out the job according to its set standards. (18).

This theory can be depicted by two circles, one inside the other. The first circle, which is the smaller inner one, represents the objective working conditions agreed upon and the environmental circumstances favorable for work. The second outer circle represents self-control, or God's watchfulness which Muslim individuals are always conscious of. As in the following figure:



The Underpinnings of the Theory (Its Operating Conditions)

In order for an organization to take advantage of the posits of this theory, and in order for it to capitalize on the same to reach its sought-after goals, it should pay close attention to the following points:

- 1- Assigning work only to the right people who are most cognizant of its details, well-qualified for it and adequately trained on it.
- 2- Recruiting only those who are well-qualified and trustworthy, and who possess the following two cornerstones or prerequisites of employment: Strength (i.e. capability, potency, etc.) and honesty (i.e. faithfulness, trustworthiness, etc.)... "...surely the best of those that you can employ is the strong man, the honest one." [Qur'an, 28: 26] . In this context, strength means an individual's total mastery of the skills required for a job, in order for the individual to best carry out the job.
- 3- The availability of environmental circumstances favorable for work, and adherence to the objective conditions agreed upon by the contractual parties.
- 4- Ensuring equity among individuals as to distribution of tasks and duties, allocation of salaries and wages, and creation of promotion and training opportunities.
- 5- Provision of training on a continuing basis whenever the need arises, besides providing personnel with up-to-date information related to their jobs.
- 6- Follow-up and evaluation in accordance with well-defined benchmarks and requirements.

- 7- Offering constant reminders of Allah, besides reinforcing the ethical values of trustworthiness, honesty and proficiency, by continually raising awareness of these values through lectures, posters, presentations and various religious activities.

If the above points have been ideally covered, the theory in question will eventually produce its fruits: the organizations will achieve their goals in the easiest of ways, and will get rid of deviant behavior by some employees- especially those who are uncommitted to the aforementioned values and principles- such as coming late to work, leaving it early, abusing equipment and tools, intentionally damaging furniture and facilities, circulating destructive rumors, resorting to bribery, embezzlement, failing to follow instructions, etc.

The difference between the Islamic motivation theory and others theories

The contemporary secular thought is generally based on a materialistic outlook on life. Therefore, the scope of that thought is defined by all what lies within the scope of man's sense experience, and all what can be experimented in the various scientific fields. However, that thought tend to exclude, or ignore, all what lies beyond the said scope. Consequently, all scientific and social theories are formulated away from any interference by what their proponents call 'metaphysical powers'; basically because they don't believe in such powers. And even if they believed in those 'metaphysical' powers, they would deny them any influence on the world, and wouldn't recognize any impact exerted by them on their souls, or on their lives overall. From this materialistic perspective, such 'metaphysical powers' cannot be experimented or tested in laboratories; therefore, it's not strange for its opponents to classify incentives into the two aforementioned types only (i.e. material incentives & moral incentives) and nothing beyond that.

Contrarily, the Islamic thought, which is characterized by its thorough perspective, its open mindedness and its deep influence on both hearts and minds, has a more comprehensive and more accurate classification of incentives. First of all, it doesn't deny that man has various material and moral needs which he endeavors to satisfy; however, it adds a third category of those needs, which is the spiritual need, or the need for faith. That's because, from the Islamic perspective, man has several influential powers that motivate him to work. For these powers to operate in the right direction, and for their role to be activated in such a way that achieves the set goals, there will be a need for incentives to which the three categories of motives should properly respond; or else the entire incentives system would be upset and would lose its balance. As a consequence, an organization may lose its personnel or its funds, or it may rather lose both. The above-mentioned powers are ⁽¹⁹⁾:

- A. Physical (or Material) Powers: Man possesses physical (i.e. material) powers, reflected in man's body and the means he utilizes to satisfy his needs.
- B. Moral (or Non-material) Powers: They're manifested in man's psychological conditions and moral (i.e. non-material) statuses which man seeks to reach, and which, in some instances, show greater influence than the material powers.
- C. Spiritual Powers: These show themselves in man's relationship with Almighty God, along with all the behaviors and attitudes dictated by this relationship. Spiritual powers are the most influential and effective powers possessed by those who show honesty and trust at work for the sake of God.

On that basis, incentives can be classified, as per the Islamic theory, into three categories corresponding to the above mentioned types of powers: material incentives, moral incentives and spiritual incentives.

We've formerly discussed material and moral incentives while tackling the concept of incentives in the materialistic thought. As for the third category of incentives, which we've previously referred to as well, are the spiritual incentives embodied in the belief in Allah and the hereafter, which have a substantial impact on a Muslim in this worldly life and in the afterlife. The impact of believing in Allah can be felt by a Muslim individual during this worldly life through the two concepts of 'blessing and tranquility'. To begin with, blessing is something that Allah Almighty bestows on honest workers who never need a monitor for them to diligently perform their jobs, except for their inner monitor, i.e. conscience. Those people get only motivated to work out of their fear of Allah. As a result, Allah Almighty gives those blessings on their means of living, lifespans, powers, emotions and actions. Thus, blessing is a broader concept that isn't limited to material welfare only, but it is wider and more comprehensive than that. Furthermore, we can argue that blessing doesn't essentially mean material welfare- even though it covers such welfare- but it encompasses all aspects of people's lives filling them with blessedness, joy and relief. In fact, some concepts bear meanings that may be hard to define, but they can only be understood by those who experience them.

In this context, many things can be considered as blessing; e.g. reciprocal trust and mutual love between people, cooperation, loyalty, preservation of the honor of one's brethren, promotion of noble ethical values, upholding the ties of kinship, etc. All these are different kinds of blessing... along with hundreds of feelings and actions that are embodied in that single concept, i.e. Allah's blessing. Tranquility, on the other hand, implies several meanings, to include: Security, calmness, peace of mind, serenity, as well as psychological and emotional equilibrium. (20) .

As for their impact on the Muslim after death, i.e. in the afterlife, it shows itself in all what Allah has prepared for His righteous servants in Paradise as a reward for their doings, "*But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow...*", [Qur'an, 2: 25] . " Is there any reward for good other than good? " [Quran, 55: 60] . "We do not waste the reward of him who does a good work.." [Quran, 18: 30] .

Islam takes an interest in turning the motivating forces into spiritual ones for a Muslim, even though these forces may have material or moral manifestations; and it obliges a Muslim to be inspired by his faith, and by the provisions of the Islamic Shari'a Law, when indulging in his own businesses, whether they were large or small ones. A Muslim is also obliged to accept all controls imposed on him self-satisfiedly, and abides by the various commandments (do's and don'ts) set out by Islamic Shari'a. (21) .

The following Hadith (i.e. saying of the Prophet Muhammed) outlines these three kinds of incentives: "A man came to the Prophet and said: A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these is regarded as fighting in Allah's Cause? The Prophet said: He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause. (22) " .

In this Hadith, booty (or the spoils of war) represents a material incentive to some people; fame represents a moral incentive to others; whereas fighting in Allah's Cause, together with the reward attached to it, represents a spiritual incentive to a third group of people.

In addition, the Holy Qur'an refers to these three types of incentives in various verses. With regard to material incentives, Allah Almighty says: **(And you love wealth with exceeding love.)** [The Holy Qur'an, Chapter 89: 20] Meaning that: "you" (i.e. mankind) extremely love wealth with great avidity and covetousness. ⁽²³⁾ . Allah, Glory be to Him, also says: (Most surely man is ungrateful to his Lord. And most surely he is a witness of that. And most surely he is tenacious in the love of wealth.) [Qur'an, 100: 6-8]. This means that man extremely loves wealth and is keen on aggregating it.

In his interpretation of the meaning of this verse, Sayyid Qutb explains: "This is his- i.e. man's- nature unless he has faith which changes his concepts, values and even his concerns. Faith changes his ingratitude to humble thankfulness. It changes his greed and miserliness to benevolence and compassion. It makes him aware of the proper values which are worthy of being the object of ambition and hard competition. Indeed these are much more exalted than money, power and mundane pleasures. Man without faith is an ignoble creature, having only trivial ambitions and petty concerns. However large his desires, however strong his ambitions and high his objectives may seem, he remains sunk in the cesspool of this earth, confined within the limits of this life, imprisoned in self. He cannot be freed or elevated except by an attachment to a world superior to this earth, extending beyond this life; a world which originates from God who is the First Being and returning to God the Eternal; a world into which this life and the life hereafter converge and which has no end." ⁽²⁴⁾ .

In reference to moral incentives, Allah Almighty says in the Holy Qur'an: **(Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement...)** [The Holy Qur'an, Chapter 3:188]

As for the incentives of faith, they have been referred to in several instances in the Holy Qur'an; as they are the ones that direct behavior and that are conducive to industriousness, activeness and faithfulness. In the same vein, Allah, Glory be to Him, says: **(...and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.)** [The Holy Qur'an, Chapter 18: 46] And also Allah the Exalted says: **(And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.)** [The Holy Qur'an, Chapter 34: 37]. . And He, Glory be to Him, says: **(And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow;...)** [The Holy Qur'an, Chapter 2: 25].

The importance of faith for human life and particularly for organizational behavior

Modern organizations, of all types and positions, concern themselves with the fulfillment of the individual psychological and physical needs of their employees, through providing them with various kinds of material and moral incentives; ensuring their loyalty and continual activity for the organization to achieve its goals. Notwithstanding, organizations suffer from instances of employees leaving work, cases of recklessness among employees, low employee morale, poor employee performance, in addition to the negative attitudes usually adopted by unofficial labor movements.

These negative phenomena only arise because it's difficult, in so many times, to satisfy the desires of all individuals and meet all their diversified needs, which is limitless and countless, particularly that the individuals' objectives can be far different from those of the organizations they work for.

Consequently, we find that managements feel confused and clueless about this deteriorating situation, and they wonder about how to handle such various individuals who have different personalities and dispositions, and about the path they should follow in dealing with their employees' various needs and desires, which are limitless and countless. That's because these managements have devoted most of their attention to satisfying the psychological and physical needs of their employees, ignoring an aspect which should have been the focus of their attention and their number-one priority. It is the other side of the human soul... or rather the side that has the most significant impact on the hearts and minds of human beings; which is the spiritual aspect manifested in the belief in Allah and the Hereafter.

Believing in Allah and the Hereafter is a necessity for humankind under all circumstances, as it's part of the innate disposition of human beings. That said, Allah has incorporated strong motives into the human soul for a purpose that only Allah knows best, and in order to assist man in fulfilling his role on earth assigned to him by Allah. The latter is a hard and arduous mission that would require strong motives to overcome any barriers or obstacles that may hinder the accomplishment of the challenging tasks of that mission. Therefore, Allah integrated into the very nature of human beings a strong inclination for food, drinking, clothing and habitation; in addition to the sex drive, the inclination for ownership, self-fulfillment,... etc. All of these motivate man into showing more effort, activity and productivity ⁽²⁵⁾.

The message of Islam enjoins the believers to be industrious at work and to avert idleness; and it also seeks to fight workplace obstacles, whether they were psychological or physical, individual or common obstacles. A believer's sincere hardworking is considered as an act worship, as long as he works in this world for the sake of reward in the afterlife and as long as he fears Allah in his dealings with others...

Moreover, work proficiency is an obligation dictated by sincere faith and observance of Allah the Almighty. In the Prophetic Tradition, the Prophet (PBUH) says: " Allah loves if any of you makes a deed to perfect it ⁽²⁶⁾ " and " Whoever cheats is not one of us " ⁽²⁷⁾ . In fact, the correlation between beliefs and actions has more far-reaching implication and influence than that of the incentive to make money or realize one's aspirations. ⁽²⁸⁾ .

The role of faith is extremely prominent in providing the human beings with hope: a role on which the entire Islamic incentives system is built. That's because hope creates man's sense of life and grants it a new meaning; and without hope life will definitely lose its meaning. Indeed, hope is a motivating force that drives man to work willingly and ecstatically; as it energizes man's body and soul, forces the lazy ones into action and industriousness, and encourages hard workers to continue their diligent efforts, or rather to increase these efforts. It's a motivating force that impels anyone who fails in a task to give it a second try, and incentivizes the successful ones to double their efforts in order to attain a higher level of success.

The only reason behind a farmer's sweat and toil is his hope for a successful harvest; the only reason why a merchant travels and take risks is his hope for making profit; the only reason why a student studies hard is his hope to pass the exam successfully. Furthermore,

it's the hope to be victorious that evokes a soldier to show bravery in battle; it's the hope for freedom that makes a tyrannized nation bear the costs of the liberation effort; it's the hope for recovery that makes a patient love the taste of bitter medicine; and finally it's the hope for attaining the pleasure of Allah and entering Paradise that makes a believer oppose his worldly desires and obey his Creator. (29) .

From this, we can realize the importance of believing in Allah and the Hereafter as far as human motivation is concerned. Such belief plays an effective role in eliminating all negative manifestations in organizations and societies alike; especially given the fact that faith establishes a strong correlation between the goals of individuals and those of organizations, integrating them into one single framework, namely the devotion to Allah Almighty.

Moreover, faith is an ever-renewable incentive and a permanent actuator of behavior. That's because the need for faith can't be satiated or fully fulfilled; for the greater faith one has, the more eager they become to increase their faith. And given that the unfulfilled needs are a persistent drive of behavior, then Faith is considered a constant motivator and guide for individuals' behavior. The greater the faith an individual attains, e.g. through doing good deeds, the greater the role faith plays in motivating human beings towards the desired behavior; as faith can only be increased through good deeds (30) .

A Muslim employee who is aware that Allah is the All-Hearer and the All-Seer, that "He knows the stealthy looks and that which the breasts conceal." [Qur'an, 40: 19], and that "Not the weight of an atom becomes absent from Him, in the heavens or in the earth...", is overwhelmed by the notion that (Allah is watching me). Whenever such an employee leans to slackness and laziness at work, whenever he's enticed by Satan and discouraged from exerting effort at work, he will immediately remember that Allah is Watching him.

If a Muslim was enticed by money or authority into being unfair to others or embezzling money, he would immediately remember Allah. Further, if the Muslim was threatened with discharging from the job, or he was terrorized by physical or psychological torture into doing what displeases Allah, or if he wasn't attended to by the employer, or if his inner self (which always entices man to do evil) enticed him to resort to slackness, negligence and deception, he would remember Allah Who Watches him at all times. He is always in a state of comprehensive vigilance and complete awareness of God's monitoring, which nobody can evade by any means.

This concept of (Allah is watching me) protects a Muslim against laziness, oppression, deviance and corruption. Therefore, material and moral incentives don't carry the same degree of motivational power that drives a Muslim to exert greater effort and seek higher proficiency at work as that of his awareness of the fact that Allah is monitoring us all the time.

If we conceptualize the performance pattern of a group of committed Muslim employees, and that of a group of non-Muslim employees, under various conditions of being offered/denied material or moral incentives, and of being monitored/ unmonitored; then what will be the performance pattern of each of the two groups like in such cases?

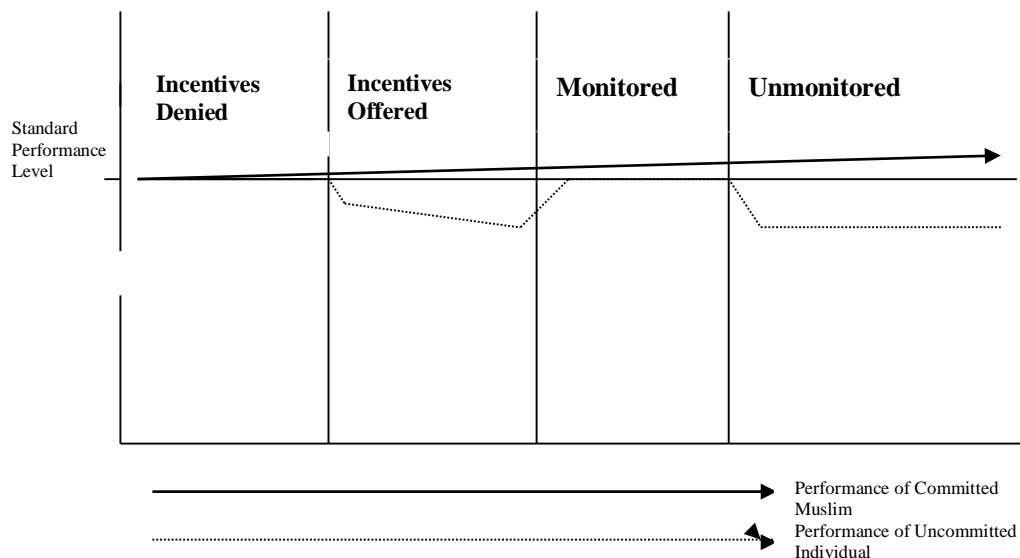
As a matter of fact, a Muslim individual, who commits himself to following Allah's Commands and Prohibitions, whether he was an employee or a laborer, will maintain a relatively constant level of performance, under normal working conditions and in

conformity with defined performance benchmarks, to an acceptable extent. However, such performance level would continually improve through increased experience, training and exploitation of state-of-the-art techniques.

On the other hand, the performance level of a non-Muslim, or an uncommitted Muslim, would tend to fluctuate according to the kind of incentives offered, the extent to which those incentives are irresistible, or to how strict he may be monitored. If, for some reason or another, that employee was denied incentives, or if he escaped monitoring, his effort would be reduced to its minimum levels.

Furthermore, the level of performance and productivity may not constitute the only thing that would be affected in the aforementioned case, but even the quality of production may be affected as well. In the case of time-based work, the working hours would be spent in slackness and laziness, or even worse they would be devoted to serving personal purposes and spreading favoritism at work, which would eventually lead the employee into tarrying and pretending to be busy at work. In addition, such employee would be continually tardy to the workplace and would leave early before the end of his shift, let alone wasting efforts and resources that had been mobilized to complete work. (31).

The performance of the two employees (the one that represents the Islamic model and the other that represents the non-Islamic model), depicted in the afore-mentioned cases, can be illustrated by the following figure:



However, the performance patterns explained in the aforementioned example isn't absolute at all times or under all circumstances. We cannot deny that some Muslims forget the concept of (Allah watches me), and others may be overpowered by Satan's enticements, leading them to laziness and slackness, and lowering both the quality and volume of their production. Nevertheless, such a situation represents an exception to the rule anyway; as we

present here the Islamic Model through depicting its conceptual framework that will be applicable at all times if it finds the favorable circumstances for such application.

The behavior of a Muslim is one of the most patterns of behavior that can be controlled and predicted; as its controlling factors are nonhuman, and thus they aren't subject to human limitations. A Muslim's intrinsic human controls is directly linked to his awareness of the Divine Control, which makes his behavior more controllable and predictable as it's governed by the religious values and controls that are enjoined by God and hence their appeal to the human soul.

Attempts to increase the effectiveness of control and to introduce state-of-the-art technologies into the contemporary management thought are still unable to reach the level needed to tackle problems and decrease the rate of deviation. Indeed, there's no other way to control human behavior and prevent it from deviation except for self-control, or automatic control, that's derived from an individual's awareness that God is always monitoring his behavior.

The concept of Cybernetics has been developed with the aim of achieving automatic control over mechanical- electric devices, such as fridges, thermostats, circuit breakers, as well as automobiles and various types of machines. This concept is best applicable where mechanical-electrical systems prevail, as it's taken from the closed systems of Physics, which aim to achieve quick and effective communication and control. It's based on the concept of efficient communication, as information is quickly fed back to the decision-making units in order to avoid danger and prevent deviation.

However, the real problem doesn't lie in the control over machines or in the scope of their usage, but it rather lies in the control over human behavior. The management thought have been unsuccessful so far in its attempt to find a practical formula for the applicability of such control; as controlling human behavior requires self-controls that stem from the individual himself, and it also requires that the individual refers to a group of controlling values that are associated with that behavior.

The notion of Cybernetics has appealed to management scholars, turning into a dream they hope to realize in the field of Organizational Behavior. As a result, management literature started to concentrate on the need for self-control. which come as an embodiment and crystallization of the sense of self-accountability that stem from the inner self of the individual.

What stands behind self-control or self-monitoring is the idea that (Allah is watching me), which is best crystallized in the story of the young slave shepherd whom Omar Ibnul-Khattab (the second Caliph of Islam) once asked to slaughter one of his sheep for him without telling the owner, but the shepherd answered: They are my master's. Examining the young shepherd's faith, Omar said: Tell your master that the wolf ate one of them. To that the shepherd replied: Then where is Allah?! (i.e. How come I do this while Allah is watching me?) Omar's quick response was: Take me to your master's place. And there, Omar bought him from his owner and freed him, saying: Those words have set you free in this worldly life, and I ask Allah that they may save you from Hellfire on the Day of Judgment. The concept of (Where's Allah?) is the quintessence of Cybernetics, or rather it's the quintessence of self-control and self-monitoring.

Consequently, if a Muslim showed some manifestation of delinquent behavior, the concepts of self-control and self-accountability would then emerge and would play the role of a safety valve, which is the best example of the Cybernetics theory translated into the Muslim's behavior. Whenever a Muslim individual feel inclined to do a certain behavior, he always builds his decision, as to whether to do it or not, upon Allah's Law (Shari'ah); and if he ever finds out that this behavior is in violation of Shari'ah, he refrains from doing it. The reason behind that is that a Muslim is always aware of Allah's Watchfulness, about which Allah Almighty says in the Qur'an: "***We are nearer to him (i.e. man) than (his) jugular vein.***" [Qur'an, 50:16], and this awareness surely protects him against indulging in corruption and doing what is wrong.

The Muslim employee's continual remembrance of Allah's Watchfulness while doing his work is considered a clear example of automatic self-control, which constitutes the cornerstone of the control system in an Islamic organization.

Nevertheless, there's also a need for the existence of an efficient extrinsic formal control system; for we can't leave people to decide on their doings by referring solely to their consciences, and it isn't appropriate for the state or for an organization to trust the individuals' consciences for controlling their behavior; as these individuals aren't definitely unerring angels, but they're human beings who occasionally make mistakes and who are unfortunately subject to weaknesses. In addition, sometimes the concept of (Allah is watching me) may be absent from the minds of some people; hence the need to an external formal control.

If a Muslim employee encounters some difficulties at work, he should spare no effort and do his utmost to overcome them, for Allah Almighty says: "***So keep your duty to Allah and fear Him as much as you can...***" (Qur'an, 64:16), providing that his actions are only for Allah's sake and that they're carried out in such a manner that pleases Allah. If he couldn't find a way out, and his individual potentials couldn't correct what went wrong or overcome the difficulties he encountered, then he must notify his employer, his direct manager or the concerned parties about the issue. By doing so, he would be fulfilling his duty in a manner that pleases Allah Almighty.

For Allah is Cognizant of what is in the hearts, He knows the stealthy looks and that which the hearts of men conceal, He takes account of things as much as an atom's weight, everything with Him has its due measure, He gives respite but never neglect, and He is the Preserver, the All-Knowing. (And say, `work, and God and His Messenger and Believers will see your work; and you will be returned to Him who knows the unseen and the visible, then He will tell you what you have been doing.')⁽³²⁾.

CONCLUSION

Work cannot be carried out without the existence of motives that actuate it under certain circumstances; that's because motives are the main engine of work and productivity, besides being a stimulant of activity, effort exertion and proficiency. A worker wouldn't be induced to work, deliver or innovate if it weren't for hope represented by work incentives, and if he wasn't certain of his ability to receive these incentives upon showing increased effort and activity. Indeed, every particular human motive has an incentive that addresses it.

Having said that, both the behaviorists and the employers take a great interest in that aspect; which led to the emergence of several theories and practical applications that seek to serve such aspect. This has been followed by in-depth theoretical and empirical studies and researches that seek to explain human motivation under certain conditions, and to calculate levels of motivation in individuals under these circumstances, with the aim of reaching general findings that may be benefited from in this field.

However, these theories are still far from being able to achieve their prospected goal of motivating and incentivizing employees into exerting greater effort and becoming more active, and into mobilizing these employees' potential for the sake of achieving the set goals. Indeed, these theories fail to cover all the human aspects that can be taken advantage of in this regard, limiting themselves only to the material and the moral aspects, while ignoring the spiritual aspects which are the aspects that the Islamic motivation system heavily relies upon in this connection.

Having said that, the Islamic motivation system could be considered the most comprehensive one; as it pays attention to the three aspects of human motivations combined, without ignoring or underestimating any one of these aspects. Undoubtedly, such a system can achieve the goals that all the other theories failed to attain regarding the best way to motivate employees making them self-disciplined and loyal to their jobs, providing that the favorable conditions for the applicability of this system exist in business circles and work environments. Therefore, the Islamic theory of motivation has several advantages over other theories:

First- The secular management thought has limited the administrative incentives to two categories only: The material incentives and the moral incentives; while the Islamic thought adds a third category of incentives, represented by the incentives of faith.

Second- The secular thought assumes that the greater the incentives and personal welfare an employee or a worker gets, the more he becomes an active giver. This assumption is true to a certain extent; however, it needs to be accompanied with strict control; particularly for day-labor or per-hour jobs. On the other hand, Islam assumes that the activeness and giving of a Muslim employee or worker doesn't fluctuate, whether the material and moral incentives is increased or reduced. This assumption is based on another one asserting that a Muslim is always aware of God's Watchfulness at all times, and that Muslims are required to master any work they do as far as they can and that they do it in accordance with Islamic teachings. Therefore, any increase in the material and moral incentives may not have such a greater impact on their behavior as that of the incentive of faith.

Third- The Islamic system offers a Muslim employee two rewards: The first reward is the remuneration he gets during his worldly life, besides getting psychological satisfaction and comfort, and blessing on his time, means of living and body. And the second reward is the one he will get in the afterlife if he carries out his work properly and faithfully, and does all that pleases Allah Almighty.

Fourth- A Muslim is driven to work by the motivating forces and the pursuit of perfection more than he is driven by work incentives. If a motive can be likened to a state of tension which instigates and maintains certain behavior until tension is defused or eased; then a Muslim is in a continuous state of tension, or he should be, till he meets Allah Almighty (i.e. in the hereafter). As a Muslim always feels that he is being tested all through his life;

therefore, he's always earnest and sincere in all his conducts and attitudes. Indeed, people tend to be more earnest when they undergo tests, whatever kind or method of test they have.

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