

## **Religious Motivation: A Multiplying Force**

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### **Abstract**

*This is a brief introduction of a conflict that constantly grows and emerges inside the man. The conflict, on material grounds, is about odds vs. evens and hardships vs. comforts. Since the material life is a visible and dominant segment of life, so apparently this keeps influencing the human psychology. Hence his tendencies intensify in such a way that he always inclines towards preferring the perceptible feature of life only, which is known as Extrinsic Motivation. He ignores another more powerful medium of motivation which often causes paradigm shifting of human life, and as a result, all material beings and preferences are left far behind. The later one is known as Intrinsic Motivation which either may be Intellectual Feature or more practically Religious Characteristic. Following lines would narrate the whole story in detail.*

**Keywords:** Religion, Motivation, Quran, Islam

### **Introduction**

Motivation is a way of thinking that must permeate in every aspect of the functioning of an Armed Force. It is a unifying factor that holds all the personnel together. It is the hub around which all the rudiments are strongly knit with one another. The power of motivation must be felt in every segment of armed forces. It must influence the core conditions for building and constructing of a belief system that further enhances the potentials of a soldier to be well equipped and prepared even to sacrifice his precious life for the most precious ideology that he has, and that occupies the core of his mind and heart. This motivational environment must engulf soldiers and commanders alike. The motivation must resonate with staunch belief in Allah and must be visible in all activities of the armed forces.

Motivation is a state of mind; it is steadfastness, courage and hope. It is confidence, zeal and loyalty.<sup>1</sup> Motivation is a state of mind; it is that intangible force which moves a whole group of men to give their

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last ounce of energy to achieve something which is bigger than their selves.<sup>2</sup>

This depends on psychological factors which are influenced by education, especially religious education and faith, and a strong belief in the truth of the cause for which the people in question are fighting.

### **Types of Motivation**

There are two major types of motivation which would enable us to understand about the subject.

- (a) *Extrinsic Motivation*: This type is related to the external aspect of motivation and usually appears in form of material manifestations. Mainly, this belongs to the exterior and outer fiber of motivation and its importance is based on material benefits and rewards, but it falls at the lowest web of human needs because man reaches at the last rung of motivation when material needs are at the lowest degree.
- (b) *Intrinsic Motivation*: This is the hidden state that reflects one's inner self. This arises from within the man. Further, it has the following two types:
  - **Religious/Spiritual**: This type of motivation is related to the spiritual aspect of the soldier. The soldier's graph of the spiritual empowerment is the main scale to quantify his motivational level. The more spiritual might is translated in a bigger motivational force and energy which is ultimately manifested in achieving the aims and goals that are superior to the soldier's property and even his own self. This has everlasting effects and is the most significant type of motivation which prepares the soldier to endure any kind of colossal damage and enormous loss. This is actually the fire from within which is just like a candle that keeps the courage energetic and enlightens the belief system of the soldier with full of its powerful emission right in the middle of his heart. With the help of this motivation, the soldier lifts himself up and high from all worldly material beings and becomes ready to exist even in the worst forms of circumstances.
  - **Intellectual**: This type of motivation occupies the second place in this order of merit. The intellectual motivation is also very important because people are usually persuaded and swayed by reason as well as feeling. This is also a hidden state that actually satisfies the faculties of the

inquisitive mind. The probing questions, rationalized and cognitive based thinking always seek logical and coherent way of expression that can only be provisioned through intellectual motivation. With this type of motivation, the man enjoys inner satisfaction which has more durable and long lasting effects on his motivational level than the mere material one.

In this order of importance, Spiritual and Religious Motivation, is by all means at the top of the list. It is because the only spiritual motivation can stand real strain. Of course the importance of the need of intellectual and material motivation cannot be denied which exist on realistic and practical grounds. But there are certain evidences in the history that lead us that spiritual / religious motivation wins the contest and leaves the intellect and matter far behind to get buried in the dust of the convoy. The brief comparison between religious and material motivations may be observed in the following verse of Dr. Muhammad Iqbal in which he highlights this visible difference of both the aspects while mentioning the great sacrifice of Hazrat Ibrahim (AS) when he was thrown into the red-hot fire of Namrood.<sup>3</sup>

The comparison carried out by great national poet, philosopher and thinker clearly reflects the crystal difference between Ishq and Intellect which represent spiritual/ religious and material aspects respectively.

### **Analytical View of Extrinsic Motivation VS Intrinsic Motivation**

Before we proceed further, it is important to go through the following points which will help us to comprehend the subject more easily:

- a) *Material Aspect of Life*: This feature is almost common between human beings and animals. The man partially shares this material aspect of life with animals. Food, water oxygen and shelter are fundamental needs for all living beings, so is for man. This is why the scientists and psychologists concluded and established through their deductions that the man is also one of the animals, because most of the features are common between him and the animals. The only factor that differentiates him from all animals is that he is social. This is a huge misunderstanding that further misled the entire mankind. Consequently people believe that the human being evolved through the centuries and transformed into such a being that merely walks on two feet and is known as Man. This concept of evolution concludes that the man is successor and descendant from the Chimpanzee. Whereas the fact was simple to

comprehend that the man who shares some common characteristics with animal, should not be called animal who is translated as, rather, he must be titled as Living Being that may be translated as.

So the difference between animal and living being must be kept in mind that every living being is not necessarily an animal. Plants are also living beings, but not recognized as animals by any of the scientist or psychologist. Similarly in case of man, he is to be known as human being, not the animal, and that too on the basis of hypothesis and mere assumptions.

- b) *Urge of Sex and Fundamental Needs:* Moreover, some of the psychologists believe that sex is also one of the fundamental needs of the man. Similar to the previous one, this hypothesis also needs enough evidence to be proven, because the practical manifestations clearly deny it. Any newly born baby does cry for food soon after his birth, does he for sex? Of course not! Similarly life without food, water and oxygen is impossible to be perceived, but no one has ever got across such a man who ever have died for non availability of sex opportunity in his life. No doubt, sex is one of the forceful drives of the man, but it has never been established as one of the basic needs that its absence may cause any damage to the life of the individual. It is also impractical to deny the importance of sexual drive in the life of all living beings as it is the source of reproduction for all forms that exist, so is similarly very important for human beings. But if this urge of sex, despite its importance to run the reproduction of the living beings, is taken as important as the fundamental drives of the man, then this assumption obviously is going to invent certain amendments in the Fundamental Injunctions of Shariah. The Islamic Shariah provides some conditional relaxations to its followers even to the extent that they may avail to eat or drink any forbidden (Haram) item or utter any statement of disbelief (Kufr), provided there is any serious threat to the life. Hence, for the sake of life saving, it is allowed to avail the abovementioned relaxation as it has been stated in the holy Quran:

*“Whoever disbelieved in Allah after his belief, except him who is found thereto and whose heart is at rest with Faith, but such as open their breast to disbelief, on them is wrath from Allah, and theirs will be a great torment.”<sup>4</sup>*

Why the warning of great and painful torment is being issued to those who are other than the one described in the underlined part of the verse. The reason is there in the next verse: *That is because they loved and preferred the life of this world to that of the Hereafter.*<sup>5</sup>

If the same analogy is applied in the specific context of sex by including it in the fundamental needs of human life, then there is a need to amend the abovementioned Quranic Injunction which provides relaxation to go even beyond the prescribed parameters of Haram and Kufr, whereas there is no provision at all in Islamic Injunctions for anyone under any exceptional circumstances to go for any extra marital option. Moreover, all fundamental urges arise at its own, like hunger and thirst. But the urge of sex does not arise at its own, rather it requires certain other arousing and sentimental factors without which it is impossible for this urge to happen. It is contrary to hunger and thirst that arise itself when the metabolism cycle is completed. So in Islamic perspective, it is obvious that sex is not included in fundamental range of needs that is essential for the survival of human life. If the analogy based on the assumption, as stated above, is applied partially or in full of its sense, there would be no chance for the existence of human beings in this world. Consequently the man would be measured as to be the animal striving hard to fulfill his sexual urge only after having satisfied his hunger and thirst.

- (c) *Hierarchy of Needs*: The material aspect of life, as we discussed, is of high significance and very rightly it appears to be the most powerful urge to be fulfilled at any cost for the survival of the human beings. This is obvious that apparently this material aspect seems to be dominant over other aspects because in material world this is the motive that stimulates and motivates the people to be vibrant and active to take part in daily earnings in order to save and continue their own life cycles and their family members. However, the material aspect is not the sole motive for a man as an arousing organ for his interests to become well motivated. This material aspect is important only to fulfill the basic needs of animal level of life. There are other motives also which are more powerful and more forcefully draw the man from even this apparent material aspect. Ancient and contemporary view is the just and the best witness of the fact that the man keeps raising his living standard constantly. He is never contented to

one place and status. Struggle for more and more, new and latest varieties keeps him vibrant. Similarly his search for upper folds of life never ends till his last breath. The man does not mean only to exist for a while. He needs more than mere survival and existence. What is that? Let us study it by having a glimpse over the following points:<sup>6</sup>

- **Physiological Needs:** The life of a man is like a book, and the opening chapter of this book regards with his Physiological needs. The life commences with this basic point which aims at fulfilling these unavoidable needs. No one can stay alive without satisfying these needs. This aims at fulfilling the most essential needs for basic survival and running of biological function.
- **Security Needs:** The second chapter of this book is related to the protection. This comprises self protection and security for the family members. After fulfillment of the physiological needs, one essentially requires to be provided with proper protection and security. Without successful achievement of this goal, provision of the first point is nevertheless meaningless for the man, because this essentially means to provide safe physical and Emotional Environment.
- **Belongingness Needs:** First two points were aiming at pure fulfillment of mere materialistic aspect. The third chapter of the life book is a bit superior vision of existence than the previous two material points. It aims at provisioning of love and affection for a man.
- **Esteem Needs:** This is another upper view of life than even the third one. The difference between the previous and the present point is that the previous one seeks belongingness and love, whereas the present one is a desire of the man to relish sense of respect and enjoying good reputation. Hence the latter one aims at desire of positive self-image and respect. The later two are known as need of Recognition. Psychologists believe that every man has strong desire to join a group or some groups of his fellow beings to satisfy his urge of belongingness, and in this voyage he also wants to fulfill his strong desire to be recognized by others. This is evidently a separate need other than the mere material needs we talked about in the last paragraph. Bill Gates<sup>7</sup> is a renowned thorough professional software engineer, and one of the richest

men of the world. He earned lot of money through his profession. His material needs have more than sufficiently been fulfilled in this life. But now as a latest episode he launched various welfare projects throughout the world. Why he is doing all this? Is this not his psychological motivation? Now he simply desires to be recognized by the present world. Who can deny that this aspect is obviously other than the material motivation? So recognition, to enjoy good reputation and to be well known among the fellow beings is the source of motivation other than extrinsic (material) aspect.

- Self-Actualization Needs: This is the top rung of the ladder as the man starts his voyage of life from basics and gradually lifts his standard upwards step by step. Finally he gets out of the box of all material manifestations. The first two needs, in this hierarchy of needs, are instinctive and inborn reflections, whereas the next two needs reflect a much superior and higher sense of socialization and civilization. The last point means to realize one's potential for personal growth and development. Majority of the people occupies the bottom of the hierarchy of needs as they are not capable enough even to imagine about any superior need of life vis-à-vis materialistic one. Soofia believe that to know about oneself is an inevitable juncture where the man forgets every thing and all material aspects of motivation are left far behind. What motive makes someone to become so motivated in this regard? They answer that this man after having passed through the spiritual process, identifies his potentials, followed by identification of his Lord (Allah) that is his ultimate destination. This particular status makes him altogether a different person with a distinguished personality. One famous quotation is mentioned in this regard: The one, who identifies himself, verily succeeds to identify his Lord.<sup>8</sup>

As per Soofia's view point, this is the highest degree of obtaining motivation where everything become meaningless for a believer that he shows his willingness from the core of his heart to sacrifice every material thing for the supremacy of his Lord's noble cause. Apart from the particular view of Soofia, the stage of self actualization is the stage where the man is placed at the

top rung of the ladder, and his all other needs including the needs for socialization and positive self-image and respect drop too low and look so mean to him, that he feels inferior about himself even to think of the time when those minor and narrow sighted material beings were included in the set of his priorities.

This Religious and spiritual aspect of Motivation is fundamentally meant to reinforce and fortify the belief system of a believer. Hence the Intrinsic force of motivation is the main stream of motivation that keeps flowing with its full force and flow and keeps the believer alive and alert to craft optimum utilization of his potentials and capabilities for promotion, propagation and elevation of the greatest cause of his Lord.

*Say O (Muhammad): Verily my Salat (Prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the Alamin (mankind, jinn and all that exists).<sup>9</sup>*

His ultimate climax of motivation is to achieve the pleasure and extreme love of Allah.<sup>10</sup> He believes that Allah will obviously regard his struggle in His path and reward him with His divine guidance.<sup>11</sup>

With this divine force of spirit the society is formulated under the patronage of Hazrat Muhammad (SAW) with distinctive feature of great love and affection among the Muslims and showing hard nerves for non believers.<sup>12</sup>

The love of Allah is the most precious asset for him. He sacrifices his life for the sake of this asset to let the love of his Lord stay alive with full of its divine spark and force even after his martyrdom.<sup>13</sup>

### **Religious Motivation: An Actual Stimulating Force for Defence**

The Islamic methodology to groom the potential of its followers is so practical and coherent that automatically builds a strong belief system of a man. A flawless and well-built belief system makes the man focused with full concentration at a single point. Following are the prominent features to describe the subject in detail:

- (a) *Strong Belief System:* High morale is built on strong faith and belief system in one's cause and enthusiasm for its attainment and success. The stronger the faith, the greater and more persistent the zeal for its accomplishment. In this regard, the Prophet Hazrat Muhammad (SAW) prepared his men with the belief that Allah was their Creator, Master and Sovereign and had power over all forces. Nothing was beyond His control and He could give victory to whomsoever He pleased,

but He always helped only the believers. He instilled this faith in his followers, that they should always seek the help of Allah under difficult situations, because true believers seek only His help. The holy Quran testifies this as per following:

*“O you who believe! Seek help with patience, perseverance and prayer; for Allah is with those who patiently persevere.”*<sup>14</sup>

This verse strengthens faith and Eeman in following two ways:

- It enjoins believers to seek assistance from patient perseverance and prayer for it will generate in you power and strength to fulfil your duties efficiently. It will also equip you with courage and power to endure all the sufferings, hardships and temptations which you are bound to encounter, and with that moral strength and endurance which is sorely required in the path of Allah, you will feel absolutely secure.
- It assures the believers that in this hour of affliction, they will not be left alone, but Allah’s help will soon come if they patiently persevere in His way. This promise of Allah to those who struggle hard in His way is a great force multiplier and a big booster and rises them to the altitudes in achieving their objective. This promise often repeated in the holy Quran: *Surely, Allah will defend (from harms) those who believe.*<sup>15</sup>

This is an eternal promise of Allah for those who believe and endeavour to follow His way. The promise of victory and help from Allah is for the believers but it is always conditional and the initiative in this regard has been left to to believers. They are essentially required to be true in word and deed and to strive hard in the way of Allah. If they fulfil this condition, then the help of Allah is with them and the victory is theirs.

- (b) *Patience*: The patience is an obvious outcome of the strong belief system. The believer strives hard to attain love of his Lord because he is told that Allah loves those who strive hard in His way. The holy Quran says:

*How many of Prophets fought (in Allah’s way), and with them (fought) large groups of godly men? But they never lost heart if they met with disaster in Allah’s way, nor did they weaken (in*

*will) nor give in. And Allah loves those who are firm and steadfast (in His way).<sup>16</sup>*

This verse explicitly states the following factors which make

Allah loves His people:

- Hope for Allah's Help: When they struggle and fight in His way, they never lose hearts but always hopeful of Allah's help arriving always in time.
- Firm and Strong will: When they fight, they are firm and steadfast in their efforts and never show any weakness in their will or determination to fight in order to defend their faith and belief system.
- Full Determination: They never accept defeat from their enemies because they believe that they are fighting to uphold the principles of truth and justice on this earth. They know very well about the severe consequences of their defeat that the truth will be defeated and the law of the devil will prevail. Therefore, the believers who are fighting for the right cause never yield. They fight to the last until victory is won or they shed the last drop of their blood.
- Love of Allah: When the believers show these qualities against their enemies, they are assured of the victory as well as the love of their Lord, for Allah loves those who are firm, steadfast and unyielding in fierce struggle in the defence of their faith and belief system. This quality of the believers is mentioned in another Surah of the holy Quran: *Muhammad is the Messenger of Allah; and those who are with him are strong against unbelievers.*<sup>17</sup> So in order to attain the love of Allah, the believers constantly focus on the divine assurance of their Lord where sometimes He says: And Allah loves those who are firm and steadfast. Some times He encourages and motivates the believers by giving them this good news that He is with them, they are not alone. They are not left at the mercy of the enemies. He says: *Allah is with those who patiently persevere.*
- Martyrdom (Reward of Eternal Life): The believer does not need more than this that his Lord loves him and He is with him, and he is not alone in the hardships of this life. This is the climax of the point that a believer receives another good news that those who are killed during this

struggle against the enemy, will be rewarded with the eternal life of bliss and happiness in paradise. It has been mentioned in the holy Quran:

*And do not say of those who are slain in the way of Allah, they are dead. In fact they are alive.*<sup>18</sup>

Similarly in another Surah it has been reemphasized to dignify those who are killed for the cause of their Lord:

*Think not of those who are slain in the way of Allah as dead. Nay, they are living. In the presence of their Lord they find provision.*<sup>19</sup>

### **Highlights from the Muslims History**

Battles/ wars are not the jokes that one should enjoy it. It is the game of death. But if the motivation is based on truthfulness of objective and aim, we get across certain great examples that really fortify our belief system and faith and the inspiration and morale becomes so high that not even the fit believers do participate in it, but the disables and women also think of their great luck and fortune to be amongst those who strive hard in the way of Allah. One of them was a lame companion of the holy Prophet. Amr Bin Al Jamooh was left behind by his sons because – being a disabled person – he was exempted from participation in the battle of Uhud. Amr Bin Al-Jamooh (R.A) came limping to the holy Prophet and requested him to grant permission to participate in the battle of Uhud. The Prophet told him that he was exempted, but he insisted that he wanted to enter the Paradise with his limping leg. The permission was granted and Amr martyred.<sup>20</sup>

The legacy of traditions of the holy Prophet is full of evidences that even the women used to ask the Prophet regarding the participation in the expeditions like men. This all was out of the spiritual and Religious Motivation.

It is needless to further emphasize when we see the holy Prophet Muhammad (SAW) himself has this great motivation to fight in the way of Allah for the sake of martyrdom. He says:

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

This was the real motivation that altogether changed the life of the noble companions of the holy Prophet Muhammad (SAW). 06 Sahabah were commissioned to impart religious education on request of Tribe Azl and

Qarah after 04 months from the expedition of Uhud. Hazrat Khubaib (R.A) was one of them. Earlier he had killed one of the leaders of Quraish named Haris in the battle of Badr. The delegation which comprised the abovementioned tribes deceived Hazrat Khubaib and sold him to the tribe of Banu Haris for the purpose of revenge. When Banu Haris planned to kill him, he requested them to arrange a raiser for him in order to clean and purify himself. They did it for him. Meanwhile, the grand son of Haris came closer to Khubaib who made him sit in his lap. The mother of the child was frightened having seen her baby with Khubaib with a raiser in hand. Hazrat Khubaib – who was going to be martyred after a while – asked her very calmly: *Do you fear that I will kill him? No, I will not kill him.*<sup>22</sup>

After this dialogue with her, he sent her child to her. That mother commends the moral fiber of Hazrat Khubaib that she never saw such a good prisoner. Would you like to analyze the spirit which Hazrat Khubaib (R.A) had, and how deeply he was inspired and motivated? He was enjoying this spirit of motivation only due to unmatched divine and prophetic way of training. The people who were going to kill him after a while, how distinctly he behaves at that point of time when he could have escaped his life behind the shield of that child by making him hostage, but he did not do it, and sent him to his mother safe and sound. This is the Islamic Motivation that brings about the changes in the personality of a believer and Mujahid. Thus a new man is born with newly unblemished rays of Islamic characteristics.

### Source of Religious Motivation

While covering the topic of Religious Motivation as a Force Multiplier in Defence, it is more important to find out the core source of Religious Motivation itself. Following are the salient features to help us in this regard:

(a) *Promises and Rewards of Allah for a Muslim Soldier*

Believers are advised to be calm, patient and firm in face of heavy odds and to place their trust in Allah. The question arises why a believer should act upon these advices. The answer is obvious that only out of the Religious Motivation that he is full of on grounds of the promises of Allah Who repeatedly and divinely revealed to encourage and boost his morale. Allah asks his slaves to be firm for the mere numerical strength of the enemy should not frighten them or weaken their will and determination to fight, because Allah strengthens them with His divine promise of His unbeaten support which is beyond human numerical calculations. So He says: *How often has a small force*

*overcome a big host by Allah's Will? Allah is with those who patiently persevere and endure.*<sup>23</sup>

See how motivation is spilling over from the verse through historical view of Allah's support which was granted, not once, but many times. The level of confidence and factor of morale is being raised with the motivation by mentioning the worth of Allah's promise for the same help which is going to be extended to the believers of all the times. The part towards ending of the verse is a big booster for the motivation of the believers because it lets them believe that their Lord is with them, and they are not alone.

(b) *Sense of Association with Allah*

In order to further increase the confidence and motivational level of the believers, it was vividly told to them that the scales to quantify and evaluate the numerical strength of the armies might show the Muslims weaker, but since Allah is with them, they need not to worry because their strength will be enhanced in a way that one believer will be capable to counter five non believers.<sup>24</sup>

Later on, in the very next verse, this ratio was reduced from 01 believer vs. 05 non believers to one believer vs. 02 non believers.<sup>25</sup> Basic theme of both the verses mentioned above is no doubt aims at inculcating motivation and morale boosting of the believers, but the ending notes of both of them (underlined parts) meaningfully draw the attention. In the former verse of the subject, the part (they are a people without understanding) is quite meaningful and full of a sense that makes the believers and companions of the holy Prophet Muhammad (SAW) feel proud and enjoying the highest altitude of motivation. The motivation, as we spoke earlier, is a mental state that enables people to keep up courage and enthusiasm. For it is obvious that the one who understands clearly the objective for which he is fighting, realizing that it is more precious than his life, which would be meaningless if this precious objective is lost, will process a fighting power far greater than that of the one who has no clear understanding of the objective for which he is fighting, even though the two may be equal in their physical powers. Above all, the one who has the right and clear understanding of the aim, reality, objective and existence of Allah, of his own position in the universe, of his relation with his Lord, of life and death in this world, of life in the next phase of hereafter (*Aakhirah*), of the

distinction between the truth and falsehood and of the consequences of the victory of the falsehood over the truth, has much more power even than those who fight for their country, their nation or for the sake of a tribe, even if the latter has the right understanding of their cause. This is now clear that the motivation and the power of the believers, who have full understanding of their objective and aim, is at least twice more and greater than that of disbelievers of the same capacity. But it is essential to note that along with this understanding of the objective, the practice of fortitude is also inevitable for gaining and maintaining the power.

Similarly the later part of the second verse is noticeably and quite evidently satisfying the hearts of the believers with huge amount of motivation by referring them to the reality that the believers fight for, and that is the Companionship of Allah which is their actual asset in this life and the life of hereafter.

#### **Absolute Submission to Allah and Obedience of the Holy Prophet**

Let there be no confusion at all about mentioning of the most fundamental condition which is the core subject of the Belief System. Without submission to Allah and unconditional obedience of the holy Prophet Muhammad (SAW), there is no chance for any one to become even a Muslim. The holy Prophet Muhammad (SAW) stressed to the believers the importance of complete obedience to the commandments of Allah. In the Islamic Belief System, it has been decided that a Muslim is first of all the servant of Allah, and all his faculties come after this. As a result, a Muslim as an individual and the Muslims as a community owe their loyalty to Allah and they must subordinate all other loyalties to this, for they are called upon to give their first allegiance to Allah.

The second fundamental principle of the Islamic Belief System is allegiance to the holy Prophet. A messenger is to be obeyed because he is the only authentic means through which we can receive divine guidance of Allah. Further more it has been clearly described in the holy Quran that the Prophet has to be followed and obeyed by the order of Allah:

*We sent no Messenger, but to be obeyed by Allah's Leave.<sup>26</sup>*

*He who obeys the Messenger (Muhammad), has indeed obeyed Allah.<sup>27</sup>*

This type of education helped in strengthening the loyalty of the believers and proved to be a deep source of motivation. This further developed a sense of oneness and unity among them and encouraged greater co-operation. This spirit was further cemented and ultimately it was

announced in the holy Quran: *The believers are but a single brotherhood.*<sup>28</sup>

This preparation of the believers was necessary because it plays a very dominant and significant role in all stages of the struggle. It is important before fighting, during fighting and after fighting to build, raise and maintain the motivation and morale of the fighting men under all kinds of circumstances. This Religious Motivation prepared the believers mentally and psychologically to get across all expected odds with full conviction of the truthfulness and sense of superiority of their objective over that of their enemies. They were now ready to sacrifice any thing, their lives, families, children, homes and properties for the attainment of their objective. It was because they had full conviction that their Lord will be highly displeased and they will have to face the torment of extreme austerity if any thing out of eight worldly relations dominated over the love of Allah, love for His Messenger and love for hard struggle (Jihad) in His way. Look how the holy Quran warns the believers in this regard:

*Say, if your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger and striving hard fighting in His cause, then wait until Allah brings about His Decision (torment).*<sup>29</sup>

### Conclusion

The Islamic Belief System has got a vibrant, dynamic and simulative mechanism for its followers that enables them perform and discharge their duties with full sense of great motivation. Their fundamental source of motivation is Religious factor which occupies the top place in the list of intrinsic motivation. The second line motivation of the same category and the extrinsic motivation may go along, but as we talked about them that the effects caused by them are of temporary nature. Intellectual based motivation sooner or later loses its efficacy when the Religious Motivation dominates the circumstances. The material aspect of extrinsic motivation cannot sustain the pressure of the hardships of the circumstances, and very soon its temporary material based benefits lose their importance. The battle of Trenches is the best witness of this analogue. A simple comparison between the two groups; believers and hypocrites will provide enough support to our standpoint. The motivation on the basis of Islamic Ideology was of such height that despite quite unsuitable circumstances and situations, the believers displayed such a wonderful show of motivation that really established an example. When

they saw the allied forces of non believers launched invasion on Madinah Munawwarah, they commented:

*This is what Allah and His Messenger (Muhammad) had promised us; and Allah and His Messenger (Muhammad) had spoken the truth. And it only added to their faith and to their submissiveness (to Allah).<sup>30</sup>*

On contrary, the hypocrites commented the following: *Allah and His Messenger (Muhammad) promised us nothing but delusion.*<sup>31</sup> Clear difference between the two different groups having two different motivational grounds can be sensed on the basis of their comments which they made on the occasion of battle of Trenches. The latter example is true representative of extrinsic motivation based on purely material grounds. If the course of life is smooth, bounties and blessings are showering, morale remains high. But the moment the difficulties start occurring, motivation loses its altitude and short hearted and short sighted non believers and hypocrites cry out and show the anger against the system. The holy Quran does not miss to display this behaviour of hypocrites before the believers, it says: *If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged.*<sup>32</sup>

On the contrary, believers do not care about these things and they always search for Allah and His Prophet (Muhammad's) pleasure. So the holy Quran recommends this attitude for them and says:

*Would that they were contented with what Allah and His Messenger (Muhammad) gave them and had said: Allah is sufficient for us, Allah will give us of His Bounty, and so will His Messenger (Muhammad) (from alms). We implore Allah (to enrich us).<sup>33</sup>*

This is evident from the last part of our discussion in the light of Quranic view regarding different mediums of motivation, and now we easily can conclude that this is the Religious Motivation only that is permanent. This keeps the man connected with his Lord and makes him hopeful and gives him motivation when all other sources cease to work, and all other relations leave him alone.

At this point of time the man believes himself right in the neighbour hood of his Merciful Lord. Thus this type of motivation is really a force multiplier for Defence Forces which keeps them motivated when the odds overcome the eases, happiness are dominated by grieves. This is the only Religious Motivation that glitters like candle in the darkness and whispers in the ear of a believer quite silently:

Never give up hope of Allah's Mercy. Certainly, No one despairs of Allah's Mercy, except the people who disbelieve.<sup>34</sup>

It is further emphasized to fortify the strength of the believers:  
*And who despairs of the Mercy of his Lord except those who are astray.*<sup>35</sup>

## Notes & References

<sup>1</sup> George C. Marshall, *U.S. Principles of War*, (UK: Oxford University Press,) 125

<sup>2</sup> Field Marshal Sir William Slim, *Defeat into Victory: Battling Japan in Burma and India, 1942-1945*, (UK: Birmingham Club of Publications, 2000) 18

<sup>3</sup> Dr. Muhammad Iqbal, Kulliat, "Bang e Dara" *Ghazliat'*, Ghazl: 3, verse: 3, (Lahore: Rabia Book House) 252

<sup>4</sup> Al-Quran, 16:106

<sup>5</sup> Al-Quran, 16:107

<sup>6</sup> Don Kauchak, Paul Eggen, "Increasing Learn Motivation" in *Educational Psychology*, 3<sup>rd</sup> ed., (New Jersey: Prentice Hall, 1958) 353

<sup>7</sup> Bill Gates: Born and raised in Seattle. He is Chairman and Chief executive Officer of Microsoft Corporation, co-founded Microsoft in 1975. For reference, see his book, *The Road Ahead* (New York: Penguin Books, 1996), iii.

<sup>8</sup> Al- Mawardi, Abul Hasan Ali Bin Muhammad Al Baghdadi, *Adab-ud-Dunya wad-Din*, Maktabah Shirkate Ilmiyyah, Multan, 1983.

Sheikh Ahmad Sarhandi (Mujaddid Alf Sani), Maktoobate Imam Rabbani: Daftar:4, Maktoob:234. This quotation is attributed to Yahya Bin Muaz Ar-Razi as Abul Muzaffar Ibn us Sumani believes. Same has been further authenticated by Nawawi who strongly believes it not to be a proven Hadith at all. For further reference, please consult: Allamah Sakhawi, *Al-Maqasid-ul-Hasanah*, p:220/1 Allamah Ar Razi As Saghani, *Mauzooat us Saghani*, p:2/1. As Suyooti, *Jalal ud din*, *Ad Durar ul Muntasirah Fil Ahadith il Mushtahirah*, p:18/1.

<sup>9</sup> Al-Quran, 6:162

<sup>10</sup> Al-Quran, 2:165

<sup>11</sup> Al-Quran, 29:69

<sup>12</sup> Al-Quran, 48:29

<sup>13</sup> Al-Quran, 2:154

<sup>14</sup> Al-Quran, 2:153

<sup>15</sup> Al-Quran, 22: 38

<sup>16</sup> Al-Quran, 3:146

<sup>17</sup> Al-Quran, 48:29

<sup>18</sup> Al-Quran, 2:153

<sup>19</sup> Al-Quran, 3:169

<sup>20</sup> Ibne Hibban, *As Saheeh*, (Chapter: Zikr u Amr Ibn il Jammoh) *Dar u Ihya it Turas il Arabi*, Beirut, Lebanon, 1406 Hijri, Hadith No. 7110, p: 88/29.

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<sup>21</sup> Malik Bin Anas, Imam, *Muwatta*, Sheikh Ashraf Publishers, Lahore, Pakistan. 1985. Al-Bukhari, Muhammad Bin Ismail, Imam, *As-Saheeh*, *Kitab ul Jihad*, Chapter: 7, *Dar u Ihya it Turas il Arabi*, Beirut, Lebanon, 1405 Hijri, Hadith No. 2835, p: 544/3.

<sup>22</sup> Al-Bukhari, *As-Saheeh*, *Kitab ul Maghazi*, Chapter: 10, Hadith No.4038, p: 789/3.

<sup>23</sup> Al-Quran, 2:249

- <sup>24</sup> Al-Quran, 8:65
- <sup>25</sup> Al-Quran, 8:66
- <sup>26</sup> Al-Quran, 4:64
- <sup>27</sup> Al-Quran, 4:69
- <sup>28</sup> Al-Quran, 49:10
- <sup>29</sup> Al-Quran, 9:24
- <sup>30</sup> Al-Quran, 33:22
- <sup>31</sup> Al-Quran, 33:12
- <sup>32</sup> Al-Quran, 9:58
- <sup>33</sup> Al-Quran, 9:59
- <sup>34</sup> Al-Quran, 12:87
- <sup>35</sup> Al-Quran, 15:56

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