

Investigating Motivation Systems Based on Nahj al-Feṣāḥa Teachings

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Abstract

Motivation and motives play the most critical role in human actions. The power of authority and intellect is the main difference between humans and other creatures, shaping intention and motive in him, leading to action, and ultimately bringing about fortune or misfortune. Nahj al-Feṣāḥa, which provides narrations and words of Muhammad (PBUH) in ethics and virtues, comprises many hadiths about the significance of intention or motive, establishing the impression in the reader that motive is much more important than the action. Since Islam is the religion of human life and should include all its dimensions, it is worth examining the effect of motivation on human prosperity from the perspective of religion. This article first defines motives and motivation from a psychological perspective while examining the importance of intention and motivation in people's behaviors. Then, the internal and external motives and their importance are discussed, with a focus on the role of each in daily human activities (such as making a living, gaining knowledge, marriage, etc.) to achieve eternal prosperity from the perspective of Islam.

Keywords: Empowerment, Intention, Islam, Motivation, Nahj al-Feṣāḥa

1. Introduction

Researchers and scholars of different theories have provided several definitions of motivation, included in the following definition. Motivation is the process through which goal-oriented activities are evoked and maintained. Motivation requires physical or mental activity. The former includes effort, perseverance, and other obvious actions, while the latter revolves around cognitive issues such as thinking, monitoring, problem-solving, etc. (Pintrich, 1995).

Motivation in Persian means "cause and effect of things", "cause and effect". Motivation also means "stimulation". (Dekhoda, 1325). To examine the meaning of intention and motivation, it is necessary to address the relationship between the two. Considering the topics discussed under the headings of intention and motivation, it can be concluded that intention is the same as motivation, with the difference that each of these two concepts has received more attention in a field of science; For example, intention has been discussed more in moral discussions and it has been referred to as "intense attraction and attention to the ultimate goal and purpose in performing an action"; And of course the perception of intention is the same as its inner and spiritual dimension, but more motivation has been

raised in psychological discussions and its impact on all human behaviors - whether biological behaviors such as eating and sleeping ... or other behaviors that They have more of an emotional and spiritual aspect - it has been said. Motivation, for example, refers to the force that creates, sustains, and directs behavior; And motivation is defined as the particular need or desire that motivates it. In this article, the intersection of these two concepts is considered that regardless of some accuracy of specialized, psychological and jurisprudential views, motive and intention can be taken in the same sense (intention is the same as motivation and claimant to perform an action).

1. The relation of intention to will and action Some have defined intention as: intention is the will to create an action (Mousavi, 1390) and based on this, the relationship between intention and will can be interpreted as follows: He has chosen inner desires and has finalized and actualized this choice with the element of will. Intention is the premise and the main cause of the movement of the will. Regarding the relationship between intention and action, it can be said that intention is the generator of action and does not occur without human intention. In fact, intention is the lifeblood of action. It is the result of the formation of intention and practical will that takes place outside. Intention can be considered the inner dimension of a verb; In such a way that the motivation to perform the action causes the person not to use all his power; As a result, something is achieved whose quality, quantity, shape, and spatial and temporal characteristics are subject to motivation. The following are the hadiths related to the importance of intention:

349_ Business by intention. Things depend on the intention^{¶11}_ The best deed is a sincere intention. The best thing is pure intention⁸⁰⁷ _ God gives the world with the intention of the hereafter, and He refused to give the hereafter according to the intention of the world. God gives the world the afterlife, but does not give the hereafter to the world. ¹²¹⁴_ Three I swear by them: No slave's money decreases from his honesty, nor does the injustice of a slave who has been wronged for which he is patient except that God, the Mighty and Sublime, will increase him, and no slave opens the door of his question except that God opens the door of poverty for him, and I tell you a hadith, so memorize it: The world is only for four people: A slave God is wealth and knowledge, so he fears his Lord in it and joins his mercy in it and knows God has a right in it, so this is the best of homes.

And the servant of God has provided him with knowledge and he did not provide him with money, so he is sincere in intent, saying: If I had money, I would do the work of so-and-so. And the servant of God grant him wealth and he does not provide him with knowledge, he flounders in his money without knowledge: he does not fear his Lord in it and does not connect with his mercy and does not know God in it is the most evil of homes. And a slave for whom God has not given wealth or knowledge, then he says: If I had money, I would do the work of so-and-so with it, then it is his intention, so their burdens are equal. There are three things about which I swear that the property of one should not be reduced to giving alms, and whoever sees oppression and endures it, may God increase his honor, and whoever opens his hand, may God open up to him in poverty and speak to him.

I tell you to remember it, the people of the world are of four kinds. God has given him knowledge and he has not given him wealth. He has a sincere intention. He says: If I had wealth, I would have acted like someone else. He should not take his relatives and he does not give any right to God in his property. He has a low position and on the other hand God does not give wealth or knowledge.

2379) "It is not the successor to promise the man and his intention to fulfill, but the successor to promise the man and his intention not to pay." The opposite of a promise is not that a man promises and has in his heart to fulfill, but the opposite is that a man promises and has in his heart that he does not fulfill.

2424) "There is no reward but on account of it, and there is no work without its own children." Reward is the opposite of purity, and action depends on intention.

2414) "A servant does not hide his bed except that God puts his robe on him, if good is good and if bad then bad." Whatever intention the servant changes, God will show it to her, if it is good, good and if it is bad, bad.

2685) "We are not slaves, you do not have to pay for your religion, except that you are from God." Every servant who intends to practice her religion must be approved by God.

2968) "From the knowledge of the religion, this is the judgment of God on the Day of Judgment": Whoever owes a debt that she intends to pay, God will pay her debt on the Day of Judgment.

3142) "The intention of a believer is better than his action, and the action of a hypocrite is better than his intention, and everyone acts on his intention, so if a believer does an action there is fire in his heart with light." The intention of a believer is better than her action, and the action of a hypocrite is better than her intention, and each of them works on her own intention, and when a believer acts, a light shines in her heart.

3148) "The intent of a believer is greater than his deed." The intention of the believer is more worthy than her action.

3143) "A good intention will enter its owner into Paradise": Good intentions take their owner to heaven.

3207) "People will be sent on the Day of Resurrection to their intentions": On the Day of Judgment, motivate the people with the quality of their intentions.

3227) "Al-Amin on the day of his death": On the Day of Judgment, motivate the people with the quality of their intentions.

3227) "Al-Amin on the day of his death": The oath is related to the intention of the swearer.

Up to this point, the great importance of intention in the hadiths of the Prophet (peace and blessings of Allaah be upon him) was pointed out. In psychology, motivation is of two kinds. Internal and external motivation.

2. Intrinsic motivation

Intrinsic motivation can in itself be a reward and useful reinforcement for the continuation of our activities and tasks. Those whose inner motivation is strengthened do their homework only to receive and gain an inner pleasure. But in contrast to intrinsic motivation, those who do their homework to achieve a specific goal that is driven from the outside have an external motivation that can include incentive, material rewards, praise from others, and so on. (Pantrich and Shank, 1995).

2-1. External motivation External motivation is the motivation that is formed in people with external tools such as encouragement and punishment. This type of motivation is unstable and fleeting, and sometimes may even backfire. For example, for a child who has a variety of beautiful and interesting toys, it may create a satiety in him that no longer encourages him to get a new toy. Imam Sadegh (as) divided people into three groups in terms of motivation for worship: The first group worships God for fear of the punishment of Hell, which is the

worship of slaves; The second group worships God in the hope of reward and reward, which is the worship of merchants; The third group worships God out of love and affection, which is the worship of the free (Rey Shahri, 2005).

The first category) worshipers for fear of the torment of hell: In educational psychology, types of encouragement and punishment are mentioned to train and create or eliminate motivations. Both of these methods are the same external motivation. One of the types of reinforcement is negative reinforcement. That is, the person does something to prevent a negative and undesirable factor. In negative reinforcement, like positive reinforcement, we see the frequency of a positive behavior, but this time this frequency is done in order to eliminate an annoying (stimulus) encounter. For example. In order to get rid of the reprimand or blame of the parents, the person does his personal homework well (Biabangard, 1394) or like a child who studies for fear of being beaten by his father. In Kelberg's theory of moral levels, this level is known as the earliest level of moral evolution. Doing something to escape punishment! Slaves, who in the past lived in the worst conditions and high motives no longer made sense to many of them, only thought of meeting basic needs and escaping punishment, and therefore obeyed their masters. This type of motivation is unstable and can be neglected with the slightest stimulus. Imam Sadegh (as) has made this type of worship the lowest degree of worship. The second group) A group that worships in the hope of reward and reward: This group also follows an external motivating factor, namely encouragement with beautiful and colorful blessings. This type of the above group is one degree better, because with the attribute of human perfectionism. It is closer. In Kelberg's moral classification, this group is also the second group. It is interesting that in his view, this group, people aged 4 to 10 years are in these two moral levels! It is well established because "there is evidence that people apply different rules in different situations and that the sequence desired by Kelberg is not seen" (Curtins and Griff, 1986).

But at least it can be said that worship with these motives is inferior to a perfect and transcendent human being. So this type of worship, which is performed due to external motives, can sometimes be weakened (as sometimes people let's hear that the world is a critique right now. It is a long time before the Day of Judgment. For this reason, in the words of Imam Sadegh (as), these people are likened to businessmen. They give and sometimes they can make mistakes and slip in finding the most useful example. The third group) a group who worship God out of love and affection. As mentioned before, the inner motivation comes from the desires and interests of people. It is the motivation that endures the most difficult obstacles and makes the most effort to reach the destination. This is the highest level of worship that is done with love. In the meeting of God and the position of Rezvan, he promotes the individual to the highest levels of humanity. Man's inner motivation comes from his nature. God has placed in human nature tendencies which are mentioned below:

- 1) Truth-seeking: This innate tendency is such that it leads man to discover the facts and to understand the truths of existence and things as they are. It is one of the prayers attributed to the Holy Prophet (peace be upon him) who said: "O God, show me the things as they are."
- 2) Tendency to goodness and virtue: This tendency is from the category of "ethics"; That is, the things that man is naturally inclined to do, not because it is beneficial and satisfies his material need or repels harm from him, but because he believes that those things are rational virtue and goodness.

“And they give preference to themselves, even if they have a need” (Hashr: 9). They put others ahead of themselves, while they absolutely need something. And they feed the poor, the orphan, and the captive for his love, but we feed you for the sake of God, and we desire no reward or gratitude from you” (Insan: 8 and 9); And because of God's friendship, they feed the poor, the captives and the orphans, and they say, "We feed you only for God, and we do not ask you for any reward or thanks."

- 3) Tendency to beauty and beauty: Tendency to beauty and beauty creation, which is called art - absolutely exists in man and no one is empty of this sense, and basically the interest in beauty as a dimension of human spiritual dimensions is raised. The Qur'an itself, one of the aspects of its verse and also one of the greatest effective factors in its globalization, is the factor of its beauty - that is, its extraordinary eloquence and rhetoric (Bakhshi, 2001).
- 4) Effective in its globalization is the factor of beauty - that is, its extraordinary eloquence and rhetoric (Bakhshi, 2001). 4) Love and Worship: Sadr al-Muta'allehin (may God have mercy on him) says in the book of Asfar: True love is the love of God and His attributes and deeds. Imam Khomeini (may God have mercy on him) says: The nature of the love of perfection is present in all human beings, although they differ in recognizing perfection and who is the beloved and what is true perfection. Absolute perfection is loved by all, and since there is no absolute perfection and beauty except the essence of truth, then everyone wants and loves the essence of truth. Therefore, it can be said that a person who worships with love, that is, he has awakened all his natural motives and, like a free man who moves only of his own free will and is not affected by external reward and punishment, follows the path of worship. God Almighty loves this kind of worship most of all and considers it pure. As stated in Nahj al-Fasaha:

2074) God Almighty said: “The most beloved thing by which My servant worships Me is advice to Me”; God Almighty says that the most beloved worship that a servant can do for me is purity.

349) “The greatest worship is the hidden reward.” The most rewarding worship is to be more secretive.

1246 _ Three places in which the supplication of a servant is not rejected: a man who is in his wilderness where no one sees him except God, so he rises and prays, a man who has a group of people with him and his companions flee from him and remains firm, and a man who gets up at the end of the night.

There are three cases in which no one's prayer is rejected. One is that a man is in the desert where no one but God sees him and gets up and prays. The man gets up at the end of the night to worship.

2050) "Fadl al-Shabab al-'Abid who worships in the morning on the Sheikh who worships after the age of Sunnah, the best of the messengers to other people": The virtue of a young worshiper is to worship from the beginning of his youth to an old man who worships when he is very old, because the virtue of the prophets is above other people. All these hadiths refer to secrecy and only to the love of God for doing deeds.

2-2. How can there be divine motives in all aspects of life? There is no doubt that Islam has come for all aspects of human life and is not limited to prayer and worship. If we search a little in the hadiths, we will see that God has given encouragement to all three groups of worshippers to do their best in their daily lives. One of the most important acts of human life is to earn a living and work. Is this activity just a waste of time and distance from the divine goals or is it the same as worship? The following are the hadiths given in Nahj al-Fasaha about the virtue of work and acquisition:

“It is from the jurisprudence of a man to fix his livelihood, and it is not from the love of the world to ask for what is right for you.” Improving livelihood is a man's knowledge and seeking something that does not benefit you is worldly.

3046) "From the jurisprudence of men, companionship in livelihood"; Tolerance in livelihood is a man's knowledge.

917) “Indeed, there are sins that are not expiated by prayer, fasting, Hajj or Umrah, which are not expiated by worries about seeking a livelihood”; There are some sins that are not erased by prayer, fasting, Hajj and Umrah, only being caught in the pursuit of livelihood destroys it.

Another important issue that young people today face is the study of science, which takes many years of their youth and takes a lot of energy from them. But we must know that if this science is beneficial for society and the individual, it is a very high virtue. It will figure out for the person. The following hadiths will be mentioned in Nahj al-Fasaha:

124) “If there comes a day in which I will not increase in knowledge that will bring me closer to God Almighty, then do not bless me at the rising of the sun on that day.” If a day passes over me and I do not learn knowledge on that day to draw me closer to God, let the sunrise of that day be blessed for me.

194) “If death brings a seeker of knowledge, he dies as a martyr”; When the death of the seeker of knowledge arrives, the martyr dies.

220) “If the scientist knew and did not act, he would be like a lamp that lights people and burns himself.” A scientist who knows and does not use is like a lamp that illuminates people and burns itself.

239) “If a person dies, his deeds are cut off except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him”: When a person dies, her good deeds will be cut off, except for three things: current charity and knowledge that people will benefit from, and the righteous child who prays for her.

304) “The most severely tormented person on the Day of Resurrection will be a scholar whose knowledge will not benefit him.” On the Day of Judgment, the torment of a scientist who does not use her knowledge is more severe than all people.

305) “The people who will most regret it on the Day of Resurrection will be the man who was able to seek knowledge in this world but did not seek it, and the man who taught knowledge and benefited from it whoever heard it from him rather than him.” On the Day of Judgment, two people will be more regretted than all the people. One is a man who had the opportunity to seek knowledge in the world but did not seek it.

324) “Seek knowledge even in China, for seeking knowledge is an obligation upon every Muslim. The angels lower their wings for the seeker of knowledge, content with what he seeks.” Seek knowledge even if it is in China, because seeking knowledge is obligatory on

every Muslim, and angels spread their wings for the seeker of knowledge because they are pleased with what she seeks.

327) “Seek knowledge from the cradle to the grave”; Seek knowledge from the cradle to the grave

340) “The most knowledgeable of people is the one who gathers people’s knowledge to his knowledge”; The most knowledgeable of all people is the one who adds to the knowledge of others.

375) “Become a scholar, an educated person, a listener, or a lover, and don’t be the fifth, and you will perish.” Be a scientist or a student or a listener or a lover of science and do not be the fifth to perish.

374) “Be more active in seeking knowledge, for tomorrow is a blessing and a success”; Seek knowledge quickly, because speeding is a blessing and success.

401) “The best charity is that a Muslim learns knowledge and then his Muslim brother teaches him”; The best charity is for a Muslim man to learn knowledge and teach his Muslim brother.

442) "Most people are the guardians of most of them are scholars"; Whoever knows it better than others is worth more than others.

450) “Honor the scholars, for they are the inheritors of the prophets, so whoever honors them has honored God and His Messenger”; Respect the scholars that they are the heirs of the prophets and whoever loves them has loved God and the Prophet.

465) “Shall I not teach you qualities with which God Almighty will benefit you? Have knowledge, for knowledge is the friend of the believer, forbearance is his minister, reason is his guide, action is his value, gentleness is his father, gentleness is his brother, and patience is the commander of his soldiers.” Do you want me to teach you attributes that God will use for you? The student who is a knowledgeable friend of the believer and whose support is patience and the wisdom of the leader and the act of guardianship and tolerance of his father and the gentleness of his brother and the patience of the commander of his army is considered.

505) "God bless us with your knowledge and our knowledge with our knowledge and beating of the scholars"; O God, benefit me with what You have taught me, and teach me what is good for me, and increase my knowledge.

517) "O God, I do not seek refuge in you from knowledge, and action does not benefit, and prayer is not heard"; O God, I seek refuge in You from knowledge that does not benefit, from deeds that are not acceptable, and from prayers that are not heard.

518) “Oh God, I seek refuge in You from knowledge that does not benefit, a heart that does not fear, a supplication that is not heard, and a soul that is not satisfied, I seek refuge in You, O God, I seek refuge in You from O God, I seek refuge in You from knowledge that does not benefit, and a heart that does not burn, and a prayer that is not heard, and a soul that is not satisfied. O God, I seek refuge in You from these four things.

590) “The most severely tormented person on the Day of Judgment is a scholar whom God has not benefited with his knowledge”; The resurrection of the torment of a scientist whose knowledge God has not benefited from is more severe than all people.

648) “Indeed, the safa is the slip upon which the feet of greedy scholars do not stand.” Greed is a slippery slope on which scientists do not stand.

657) "Indeed, the scholars are the inheritors of the prophets, and they inherited knowledge, so whoever takes it will have an abundant fortune"; Scientists inherit the prophets and inherit knowledge from them. Whoever learns knowledge has received a great share from the legacy of the prophets.

641) "Indeed, Fitnah will come and will blow up the people, and the world will be saved from it with His knowledge." Sedition will come and defeat the servants and the scientist will get rid of it with the help of her knowledge.

741) God Almighty asks the servant about the merit of his knowledge as he asks him about the merit of his money. "God asks the servant where she has spent the increase of her knowledge, just as she asks of the increase of wealth."

762) "Indeed, God Almighty forgives the faithful on the Day of Resurrection. On the Day of Resurrection, God will forgive the illiterate for what She does not forgive the learned.

830) "The angels lower their wings for the seeker of knowledge, content with what he asks for." The angels spread their wings for the seeker of knowledge because they are satisfied with what she seeks.

840) "A knowledge from which no benefit is gained is a treasure from which it is not spent"; Knowledge that they do not benefit from is like a treasure that they do not spend.

873) "Verily, little action with knowledge is much, and much action with ignorance is less"; There is little work to be done with insight and knowledge, and little work to be done with ignorance.

Marriage and marriage are other matters that people face for most of their lives, and as stated in the hadiths of Nahj al-Fasaha and other sources, it seems that one of the highest human deeds is marriage and marriage.

1272_ Three of their actions: trust in God and in anticipation, God Almighty has the right to help him and bless him: Whoever strives to free his neck trust in God and in anticipation, God Almighty has the right to help him and bless him, and whoever married you has a right to trust in God God should help him and bless him, and whoever revives the land of his dead trust in God and in anticipation, God Almighty has the right to help him and bless him.

There are three things that whoever trusts in God and expects a reward, it is necessary for God to help him and bless him. And whoever marries with the trust of God and in the hope of reward, it is necessary for God to help him and bless him, and whoever builds trust in God and hopes for the reward of the barren land, it is necessary for God to help him and bless him. Give.

2417) "What you feed your wife is charity for you, what you feed your son is charity for you, what you feed your servant is charity for you, and what you feed yourself is charity for you." Whatever you give to your wife, you give alms, and whatever you give to your child, you give to alms, and whatever you give to your servant, you give to alms, whatever you eat, you give to alms.

Imam Mohammad Baqir (as) has said: Whoever endures the persecution of women and is patient, even if it is against a wrong word, may God free him from the fire of Hell, make heaven obligatory on him, and write in his letter of deeds two hundred thousand good deeds. Let a thousand ugliness disappear from it, raise his position two hundred thousand degrees, and write a year of worship for him on the number of his body hair (Makarem Akhlaq Tabarsi, quoting the treatise of Imam Sajjad (as), Sharh Naraghi). The Prophet of Islam,

peace and blessings of God be upon him, said: "Any woman who is patient in the face of her husband's immoralities, God will grant her the reward of Asia, the daughter of the" troublemaker "" (Bahar, vol. 103, p. 247). Eshlen also says: "Every man should work hard and give alms to his family, may God Almighty have mercy on him seven hundred times for every dirham" (Makarem Akhlaq Tabarsi, quoting the treatise of Imam Sajjad (as), Sharh Naraq)."

Conclusion:

God Almighty has placed encouragements and punishments for the whole group of people, whether they are at the level of slaves in terms of motivation for worship, or those who are at the level of merchants or those who are at the level of worshipping the free, in order to guide them in any way possible. Guide to guide and what motivation is higher than man to be in the position of nearness to God and both God and God are pleased with him.

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