

How
the Greatest
motivates us

Mansour Amer

The Way God Motivates Us

Reflections by:

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Foreword

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Grand Mufti of Egypt

All praise is due to God, we praise Him, and seek His help and forgiveness. We seek refuge in God from the evils of our own selves and from our wicked deeds. Whomever God guides cannot be misguided, and whomever He leads astray cannot be guided. Prayers and blessings be upon our Prophet Muhammad, his household, his Companions, and whoever follows his path and guidance until the Day of Judgement.

Philanthropic voluntary action is a bedrock of human societies and fundamental in strengthening ties among people. It is a community practice that has been linked to all aspects of good and compassion for being an integral part of civilization. This is exactly what Islam calls for, as God Almighty says: “*And do good - that you may succeed*” (Al-Hajj 22:77).

God also says: “*And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward*” (Al-Muzzammil 73:20).

Volunteerism is an effort made out of a personal desire and choice to perform a social duty, without expecting a worldly reward in return. Muslims do voluntary work for the sake of God and His reward, thus devoting part of their time, health and money to what is viewed good by Allah.

Volunteering implies the meaning of realistically implanting the principles of citizenship in the citizens' hearts, emphasizing its importance for all aspects of life, achieving interdependence among society individuals, and boosting the spirit of awareness and belongingness among citizens through voluntary activities, thus strengthening social ties and cohesion.

Islam calls for volunteerism. This is because it is the religion of mercy, compassion, work for the benefit of others, alleviating the people's sufferings, and development of the world. Reflecting on the Quran, God's last word to mankind, one can find three Islamic values that constitute as whole what can be called "the highest objectives of Islam", namely worship (*Ibadah*), purification (*Tazkiyah*), and development (*Umran*).

These three values are considered the main themes of the Holy Quran and the true expression of the Islamic view of the world.

'Worship' is the value that organizes man's relationship with his Creator. Based on this value, man formulates his views on the Creator, the universe, the objectives of his existence in this world, and the destiny after death. Therefore, all man's actions and behaviors stem from this value. Allah says: "*And I did not create the jinn and mankind except to worship Me*" (Adh-Dhariyat 51:56), and: "*And We sent not before you any messenger except*

that We revealed to him that, 'There is no deity except Me, so worship Me'" (Al-Anbiya' 21:25).

'Purification' is the value that reflects the character of a godlike person, who promotes mercy and good on the earth, is blessed wherever he goes, and does not like injustice or aggression. Allah says: "*And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness. He has succeeded who purifies it. And he has failed who instills it [with corruption]*" (Ash-Shams 91:7-10), and: "*Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know*" (Al-Baqarah 2:151).

'Development' represents the value of the positive, civilized behavior of man on the earth. In this value, the mission that God has entrusted man with, i.e. *Istikhlaf* (or making a successive authority upon the earth) and development of the planet. That is why Allah has subjected the universe to man. Allah says: "*He brought you into being from the earth, and made you dwell in it*" (Hud 11:61). The phrase "*made you dwell in it*" means that Allah asked man to develop the earth. God also says: "*And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought*" (Al-Jathiyah 45:13).

These three values are the pillars of the rise of any human civilization. If any of them is missing, a civilization would lose. That is why the Islamic civilization has always been one that

believed in God, purified and educated mankind, and promoted good, mercy and justice among people. It has developed the earth and benefited mankind as well as all other creatures.

The Islamic civilization has managed to turn its values and ethics from being abstract to real institutions on the ground. The value of mercy has taken the shape of hospitals and orphanages. The value of knowledge has turned into books, schools and universities. The value of interdependence has turned into legislation regulating Zakah (obligatory charity), Waqf (endowment) and others.

The civilization of Islam is the farthest from spreading chaos, sabotage and destruction. Rather, it is a unique civilization that has developed the earth, helped people, and contributed to the progress and prosperity of human life.

Non-Muslims have acknowledged the favor of this godlike civilization. In his *Introduction to the History of Science*, historian and philosopher George Sarton said:

“Non-Muslims have acknowledged the favor of this godlike civilization. In *Introduction to the History of Science*, historian and philosopher George Sarton acknowledged the valuable contributions of medieval Muslim and Arab scientists to sciences, describing their legacy as a great human achievement. Sarton also hailed the role played by those scientists in the progress and development of thought. In this regard, Sarton highlighted a significant point related to the books translated by the Arabs, emphasizing that they were not mere translators as some historians prefer to do. Rather, the Arabs and Muslims gave spirit and life to

their translations. Not only this, the Arabs edited and commented on the translated books as well. The English historian went on to say that the Arabs had made significant additions indicating their deep understanding of the content of the books they translated, noting that this reflected their power of innovation.”

Neutral, impartial philosophers and historians of the West also acknowledge that their welfare is indebted to the Arabs. This can only be attributed to the Muslims’ adherence to and application of Islam and its teachings and values wisely and insightfully in their life.

Therefore, if Muslims today want to complete the civilizational project established by their ancestors in a way that is appropriate to the conditions of the time being, they should revive these values in their life.

Mr. Mansour Amer is one of those who have carried the torch of this religion to illuminate the people’s paths, declaring that religion is an effective energy that can be used to achieve prosperity in cooperation and solidarity among human beings if firm resolve and high motivation exist.

This book is a good step in the re-discovery of the foundations and characteristics of the Islamic civilization in a modern manner consistent with today’s world. The key tool he used in this significant attempt was the reflection on Holy Quran.

We are required to perfectly recite and reflect on the meanings of the Holy Quran. The Prophet’s companions (may Allah be pleased with them) used to apply what they understood from a

Surah (a Chapter of the Quran) they had just memorized before moving to another.

Reflection on the Quran's verses is definitely a great act of worship and obedience to God.

In this book, Mr. Amer carefully studied the verses of the Glorious Quran and tried to discover the features of God's approach in motivating the human beings toward a particular goal, action or behavior.

The author then has come to "the divine methodology to motivate humanity", which is summarized in the Quranic verse: "*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best*" (An-Nahl 16:125).

The methodology used in this book was akin to induction. The author tried to pick up all the Quranic verses that indicate motivation and then reflected on these divine texts. In this process, he did not set a "ceiling" for his thinking, as he says. His thought was positive, aiming at construction not destruction. Indeed, great are the ideas produced "without a ceiling".

The author dealt with the "verses of motivation" separately, trying to extract the meanings that indicate his goal through a moderate understanding and quiet, conscious thought.

Therefore, the author tackled a range of rich themes and ideas, including "motivation for trading with God", "motivation for building a house in Paradise", "investment", "peace", "peaceful coexistence and respecting others", "justice", "cleanliness and adornment", "acceptance of apology", "avoiding jostling",

“asking God for more *Rizq* (sustenance)”, “seeking God’s satisfaction”, “hurrying up to thank God”, and other topics addressed in the book.

The author is conscious that Islam is a religion that regulates man’s life and is linked to all aspects of human activities whenever and wherever people are. So, he skillfully and intelligently tried to relate the topics he mentioned in the book with realistic issues. As a result, we find among the themes he discussed “motivation for engaging with taxpayers”, “motivation for complying with public laws”, “motivation for receiving terminal bonus”, “motivation for opening a bank account in the afterlife”, and “motivation for taking out insurance policies for young children”.

Being preoccupied with his precious, heartfelt motherland (Egypt), the author did not forget to conclude his book with the topic “motivation for visiting Egypt”.

The book is an invitation to whoever is leading a successful life: Do not indulge too deep in worldly affairs and forget your religion and your Lord. Rather, a successful person is the one who seeks success in the afterlife the way he does for his life. Consequently, this successful person should pay attention to his religion and carefully reflects on the verses of the Holy Quran, trying to benefit people through providing ideas fitting the present-day life and culture. One can achieve this by making their practical experiences available for others.

This book is an invitation to community leaders to follow the honorable author’s example and try to contribute as much

as possible to our intellectual and cultural life, hinging on our Islamic and civilizational tenants and applying them to our life.

In conclusion, this is a serious attempt to reflect on the Holy Quran with a contemporary, conscious understanding. May God benefit people from this book and lead its author to what is good and beneficial for mankind.

Professor Shawki Ibrahim Allam

The Grand Mufti of Egypt

On 19 Jumada II 1440 H.,

corresponding to 24 February 2019

In the name of Allah, the Beneficent, the Merciful

Introduction

In the beginning, I'd like to offer my sincere appreciation and thanks to His Eminence, Prof. Shawki Allam (Egypt's Grand Mufti), for the great favor he did by writing a foreword to this work.

I also thank all those who will read this small book. Please accept my apology and forgive me if I made a mistake, for God Almighty revealed His heavenly books and asked us to contemplate. This is manifested in Allah's verse: "*Will they not then contemplate on the Quran? Or are there locks upon their hearts!*" (Muhammad 47:24).

This is an attempt to contemplate on the Quran. I have opted for reflecting on something, which I think - from my own point of view - is the main drive for man, namely 'motivation'.

With motivation hope prevails and there will be a drive for work and innovation. But without motivation, there will be a sense of despair and a meaningless existence.

I just wanted to learn from the Quran how God Almighty motivates His mankind, for He - Glory be to Him - is the Knowing, the Acquainted. So, who knows His creature better than Him?

In the process of having a car repaired, for example, we check the producer's manual, so that we can operate it professionally. Similarly, God - for Him is the highest attribute - has revealed in His heavenly books an approach to the mechanisms of operating His creation.

Although I am not a sheikh or a specialist, I tried to reflect on the verses of the Holy Quran with my modest understanding, simply because God has ordered all people to do so and has not closed the door against whoever wants to contemplate and directly communicate with Him.

In this small book I introduced some of what I understood, trying - as much as possible, in a simple language - to explain what I felt to share it with you, hoping to open a door for whoever can infer religious rulings and whoever has the knowledge to deeply interpret the Quran for us.

On the other hand, forgive me if you find my thoughts unreasonable. I have accustomed myself not to set a ceiling to my thoughts, because the process of thinking is - first and foremost - a kind of *Rizq* (provision) and success from Allah, the Giver, the Grantor of Success.

I wanted - as much as possible - to make every effort to understand how we can apply the Quran to our life in a simple way.

After my modest reflections on the holy verses, I would firmly say that God Almighty has called on His servants to follow His religion only by motivation.

In this regard, I would like to say that I'm quite disagreeing with whoever follows an intimidation approach to bring back those who have gone astray. The Creator, Who is aware of His creation, knows very well that this creature (i.e., man) can only be driven by motivations. After you read this book, I would like to invite you to search for the motivations in your religions, whatever they are. You will definitely find that the core invitation rests on 'motivation' and not 'intimidation'. The following verse, in which God addresses Prophet Muhammad (peace be upon him), summarizes the divine methodology to motivating humanity. Allah says: "*Call to the Path of your Lord with wisdom and fine admonition. Dispute with them in the best manner. Your Lord is well aware of those who have gone astray from His Path and He is well aware of those who are guided*" (An-Nahl 16:125). **This is the way God motivates us.**

Finally, forgive me if I forgot, neglected, or showed misunderstanding. What prompted me to put forward my modest ideas was one question: **Why not?**

Mansour Amer

Cairo, 2019

Motivation for trading with God

Allah, Glory be to Him, has urged His servants to trade with Him. This is, in my opinion, is the climax of God's love to His servants – that is, trading with God does not benefit Him, but rather honors His servants and will be added to their record of good deeds on the Day of Judgment.

In our life, not everyone has access to trade with a major trader. This is because the capabilities of people vary, their ways of thinking are also different, and communication between them may sometimes be impossible. But Allah, glory be to Him, has opened the door for people to trade with Him, saying it is “*a trade that will not fail*”. Allah says:

“Those who recite the Book of God, and perform the prayer, and spend of what We have provided for them, secretly and publicly, expect a trade that will not fail.” (Fatir 35:29)

Given the fact that God has created people with differences in qualities and classes, it is out of His justice and motivation that He has opened the door for everyone to trade with Him.

Allah invites those whom He has granted wealth to “*lend*” Him. This is a kind of test from Allah - glory be to Him - to see His

servant's confidence that "whatever is for Allah" will be added to the believer's scale in the Day of Resurrection. This is manifested in the verse:

"If you lend God a good loan, He will multiply it for you, and will forgive you. God is Appreciative and Forbearing." (At-Taghabun 64:17)

For those who cannot trade with money, God has opened a door to other types of trading, such as observing prayers, *Iman* [faith, belief], good deeds, believing in God and the Day of Judgment, and others. Almighty God has promised them to give them an immense reward, as stated in the verse:

"But those among them firmly rooted in knowledge, and the believers, believe in what was revealed to you, and in what was revealed before you; and the observers of prayers, and the givers of charity, and the believers in God and the Last Day - upon these We will bestow an immense reward." (An-Nisa' 4:162)

God has also promised to give them their reward and that they will have no fear, nor shall they grieve, as stated in the verse:

"Those who believe, and do good deeds, and pray regularly, and give charity - they will have their reward with their Lord; they will have no fear, nor shall they grieve." (Al-Baqarah 2:277)

Allah, glory to Him, has informed us about the remaining characteristics of His ‘divine approach’ - **from my own point of view** - by expressing His love to those who trade with Him. God sometimes announces clearly that He loves those who do good, as in the verse:

“So God gave them the reward of this world, and the excellent reward of the Hereafter. God loves the doers of good.” (Al-i-‘Imran 3:148)

And that Allah, glory to Him, rewards the charitable:

“The parable of those who spend their wealth in God’s way is that of a grain that produces seven spikes; in each spike is a hundred grains. God multiplies for whom He wills. God is Bounteous and Knowing.” (Al-Baqarah 2:261)

God has encouraged His servants to trade with Him, so that they will be worthy of receiving His love, generosity and favor, as mentioned in the verses above. This is the peak of motivation, because if God loves someone, they will be bestowed good in life and in the Hereafter.

Then God Almighty urges worshipers to trade with Him, on the basis that trading with Him will ‘purify’ and ‘sanctify’ them, as stated in the verse:

“Receive contributions from their wealth, to purify them and sanctify them with it; and pray for them.”

Your prayer is comfort for them. God is Hearing and Knowing.” (At-Tawbah 9:103)

Allah has also expressed to His servants that the trade with Him is not usual, for its profits are doubled and multiplied. This is clearly stated in the following verses:

“If you lend God a good loan, He will multiply it for you, and will forgive you. God is Appreciative and Forbearing” (At-Taghabun 64:17)

“Who is he who will offer God a generous loan, so He will multiply it for him manifold? God receives and amplifies, and to Him you will be returned.” (Al-Baqarah 2:245)

“God does not commit an atom’s weight of injustice; and if there is a good deed, He doubles it, and gives from His Presence a sublime compensation” (An-Nisa’ 4:40)

“Who is he who will lend God a loan of goodness, that He may double it for him, and will have a generous reward?” (Al-Hadid 57:11)

Then God adds that He may increase the reward far more this, as in the verse:

“God will reward them according to the best of what they did, and He will increase them from His

bounty. God provides for whomever He wills without reckoning.” (An-Nur 24:38)

Through all the above, God Almighty wants to motivate people to give to charity, believe and do good deeds, such as establishing prayers, giving Zakat, fasting, and others.

As Allah knows that trading in money is cherished by some, so the temptation should always be stronger by multiplying both the money and the profit.

If we want to copy this approach and apply it to our life or our transactions, we simply need to do the good deeds, kind treatment, and be reassured that their positive return is certain. This almost covers all our daily actions, starting from promoting greetings, so that if a courteous greeting is offered to us, we should meet it with a greeting still more courteous. This is a kind gesture that we should do our best to do good to whoever did us a favor. God says: *“Is there any reward for good other than good?”*. Whoever trades with God should be reassured that he would receive a reward that maybe higher than what he deserves. People are attracted by the good conduct, reputation, honorable positions, keeping promises, fulfilling deals, showing the best manners in transactions, and preserving the others’ rights.

Let us hurry up and trade with God, each with any kind of trade facilitated to him as stated above. Many other types of trade with God are mentioned in the heavenly books. We learn from this approach that we should motivate people to be committed

to dealing with us, so they will be worthy of appreciation and love. We should also be keen to help whoever deals with us in making profits - by the grace of God. We should not - as much as we could - be the cause of loss to anyone. Rather, we should be a role model for others in fulfilling contracts and giving people their due rights.

In all this emerges the features of the 'divine approach' of motivating people to trade with God Almighty.

Let us train ourselves, while doing anything in our life, to have the 'intention' (*Niyah*) of trading with God Almighty and set it as a turning point in our life to start enjoying the bliss of trading with Him.

Do you not have the ambition to enjoy trading with God?

Why not?

Motivation for having a house built in Paradise

There is no doubt that everyone wants to build his own dream house during lifetime. Everyone has his own dream, but the realization of it depends on each one's intellect and capabilities.

For example, someone may dream of owning a beautiful apartment. Another may dream of a villa with a swimming pool. A third may dream of a farm with a house inside, in addition to the horses and trees he loves. But at a certain moment one realizes that he will leave the house and the whole world. Then he starts to search for a grave and tries to take care of it. This is the last destination **he can imagine** to arrive at. So he should take care of it. Someone may like to have his grave surrounded with palm trees; another may like to set up a **drinking fountain** for the public. We have seen many examples in life.

Through my non-specialized readings of the Holy Quran, I asked: Can we build a house in Paradise the way we do in this world. Why not?

At the beginning, I have found that having a house in Paradise is mentioned in the Holy Quran more than once, in many verses, including:

“And God illustrates an example of those who believe: the wife of Pharaoh, when she said, ‘My Lord, build for me, with you, a house in Paradise, and save me from Pharaoh and his works, and save me from the wrongdoing people.’” (At-Tahrim 66:11)

“He will forgive you your sins; and will admit you into gardens beneath which rivers flow, and into beautiful mansions in the Gardens of Eden. That is the supreme success.” (As-Saff 61:12)

“God promises the believers, men and women, gardens beneath which rivers flow, abiding therein forever, and fine homes in the Gardens of Eden. But approval from God is even greater. That is the supreme achievement.” (At-Tawbah 9:72)

“For them is the Home of Peace with their Lord, and He is their Master - because of what they used to do.” (Al-An‘am 6:127)

Therefore, I have become certain - from my own point of view - that the idea of having a house in Paradise is attainable and all that we can do is to dream of it. This is because we deal with the Generous Creator, in Whose hands is the realm of all things. So, we should:

First, supplicate to God to build for us houses in Paradise and make sure that there is no deadline for booking. God says: “*Your Lord has said, ‘Pray to Me, and I will respond to you.’*” (Ghafir 40:60)

Second, stretch our imagination to choose the luxuries that the Quran confirms their existence as options in Paradise. For example, when it comes to the ‘landscape’ item - metaphorically speaking - there are palm trees, trees, grapes, pomegranates, olives and others. There are also distinguished sites in the Paradise levels, such as the ‘neighborhoods’ (levels) where the Prophet’s companions, saints, martyrs, righteous people, and other ‘high-ranking’ people live. Of course, the cost will be higher.

Third, there are other advantages, especially with regard to the ‘view’. The house may overlooks “*rivers of purified honey*” or “*rivers of milk*”, which the Quran emphasizes their existence, as in the verse:

“The likeness of the Garden promised to the righteous: in it are rivers of pure water, and rivers of milk forever fresh, and rivers of wine delightful to the drinkers, and rivers of strained honey. And therein they will have of every fruit, and forgiveness from their Lord.” (Muhammad 47:15)

Fourth, in the ‘**Paradise house**’ there will be what the expected dwellers wish of *Al-Hur-ul-`Ayn* (women of Paradise with large black eyes).

On the other hand, there are many methods of payment of the cost of the house. And because we deal with ‘the Just’, glory be to Him, there are equal opportunities for everybody to have an affordable house in Paradise.

Methods of payment vary, depending on what God decreed for His creation. For example, as long as not all people are required to pay Zakat, which is obligatory only on those who have enough money to meet its conditions, so Zakat givers can pay the installments of the Paradise house through charity and spending on the cause of God. As for those who are not required to give Zakat for lacking the minimum amount on which Zakat is due, they can perform night prayers, fasting, or other acts of worship to pay the installments of the Paradise house.

I have tried to reflect on the various payment systems mentioned in the Quran and here I show some of what I view as different types of installments, including:

- Installments to be paid by piety, as in the verse: *“The likeness of the Garden promised to the righteous: rivers flowing beneath it; its food is perpetual, and so is its shade. Such is the sequel for those who guard against evil, but the sequel of the disbelievers is the Fire.”* (Ar-Ra‘d 13:35)
- Installments to be paid by good deeds, as in the verse: *“But those who believed and did good deeds will be admitted into gardens beneath which rivers flow, to remain therein forever, by leave of their Lord. Their greeting therein will be: ‘Peace.’”* (Ibrahim 14:23)

- Installments to be paid by ‘obedience’. God says: “*Whoever obeys God and His Messenger-He will admit him into gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.*” (Al-Fath 48:17)
- Installments to be paid by belief (*Iman*), as stated in the verse: “*God promises the believers, men and women, gardens beneath which rivers flow, abiding therein forever, and fine homes in the Gardens of Eden. But approval from God is even greater. That is the supreme achievement.*” (At-Tawbah 9:72)
- Installments to be paid by well-judged sayings, as stated in the verse: “*God will reward them for what they say - Gardens beneath which rivers flow, where they will stay forever. Such is the reward of the righteous.*” (Al-Ma’idah 5:85)
- Installments to be paid by patience, as in the verse: “*We will certainly test you with some fear and hunger, and some loss of possessions and lives and crops. But give good news to the steadfast.*” (Al-Baqarah 2:155)
- Installments to be paid by thanksgiving, as stated in the verse: “*And God will reward the appreciative.*” (Al-i ‘Imran 3:144)

There are many other methods of payment, including prayers, fasting, smiling to others, good conduct, faithfulness, justice, and

others. This is a mercy of God, Who has facilitated things for those who wish to have a house built in Paradise.

God also has made a special characteristic for this house in Paradise - that is, its dwellers will abide in it forever, as stated in the verse:

“Those-their reward is forgiveness from their Lord, and gardens beneath which rivers flow, abiding therein forever. How excellent is the reward of the workers.” (Al-i-‘Imran 136)

Many other verses emphasize this meaning.

As for the procedures of delivering the house in Paradise, I have also found it in the Holy Quran. Those in charge of the good home are the angels, who receive the applicants for houses in Paradise to deliver to them their new homes. The reception will be as described in many verses, such as:

“Peace be upon you, because you endured patiently. How excellent is the Final Home.” (Ar-Ra‘d 13:24)

“Enter it in peace and security.” (Al-Hijr 15:46)

“Enter it in peace. This is the Day of Eternity.” (Qaf 50:34)

“will say, ‘Peace be upon you; enter Paradise, for what you used to do.’ (An-Nahl 16:32)

“Their greeting on the Day they meet Him is, ‘Peace,’ and He has prepared for them a generous reward.” (Al-Ahzab 33:44)

“Eat and drink merrily for what you did in the days gone by.” (Al-Haqqah 69:24)

God also informs us that He ensures pleasant living for the dwellers of these homes, from among His servants. God says: *“So he will be in pleasant living.” (Al-Haqqah 69:21)*

How wonderful to find angels working in the **‘customer service’** - metaphorically speaking - in Paradise. God indeed spoke the truth in all that He promised.

I think the whole matter is very tempting. Let each one of us realize his dream. Let each one of us dream of the most beautiful house he can imagine. Then ask God to build a house for you, and be sure that your request will be accepted. You will have to choose from among the many methods of payment facilitated by God to His servants in return for building homes for them in Paradise.

I think that the one who will not find a home in the Hereafter can only blame himself, for he failed to request one during his lifetime until the door was closed by his death. So, one can neither book a house nor have a place in Paradise after death except with God’s mercy.

If we realize this, the least we can do is to immediately apply for having a house built in Paradise, hoping that God will enable and help us to pay the cost, i.e. acts of worship, charity, etc., each according to his or her capabilities and what God has entrusted them with.

For me, I have asked Allah - the Blessed, the Exalted - to count this book as a down payment to be deducted from the instalments I have to pay for my house in Paradise, God willing. This is my hope in God.

Let us all dream of a house in Paradise and work to achieve it, God willing.

Why not?

Motivation for giving titles to people

It is noticeable in the Holy Quran that God Almighty has given titles to His servants, such as Muhsinun (those who do good), Muqsitun (those who are just, or judge in equality), Muttaqun (those who do right, or those who are righteous), Sabirun (those who are patiently persevere), Shakirun (those who are grateful, show gratitude, or give thanks), al-Ulama (those who have knowledge), 'Ibad-ur-Rahman (servants of the Merciful), and others.

Reflecting on the reason for giving certain titles in the Quran, we find that it is always associated with the type of work or worship they perform, for example:

- A just person is included among those who are given the title Muqsitun
- The one who gives thanks much is titled among the Shakirun
- The one who keeps patient is mentioned with the Sabirun
- The one who fears God is mentioned with the Muttaqun
- The one who frequently tells the truth is mentioned with the Muhsinun
- The one who is given knowledge is mentioned with 'Ulama', and so on.

Contemplating more deeply on this point, we find that God Almighty has assigned degrees for them. They are not the same, and so in Paradise He prepared for them different levels.

The point here is that the acts of worship ordained by God, the Exalted, are different and that He knows the individual differences among people. Therefore, the acts of worship varied according to the ranks in which God has created us. Allah, glory be to Him, says: *“It is He who made you successors on the earth, and raised some of you in ranks over others.”* (Al-An‘am 5:165)

Therefore, an act of worship at a certain rank or level may differ from that at another. For example, the one who owns money at his rank should give Zakat, alms, and go for Hajj, and other acts of worship. But whoever has not have enough money at his rank is not required to make Hajj or pay Zakat, but rather carry out the fundamental acts of worship only, such as prayers, fasting, etc.

In the world, some countries have retained the tradition of granting titles to some people as a kind of motivation. The United Kingdom, for example, still grants the title “Sir” to those who have done exceptional work for the homeland. It also grants the title “Lord” to distinguish those who have done significant achievements.

The majority of countries only award prizes, such as the Nobel Prize, or badges and medals, such as the Courage Medal in Egypt.

I think it is time to learn and benefit from the characteristics of

the ‘divine approach’ in motivation by giving titles to people, based on their excellence and perfection and not anything else.

In our fight against terrorism, for example, many soldiers have been killed. They have been called “**martyrs**”, because we believe that they are so - God willing - and that God, and not us, calls them “martyrs”. The injured are called “**injured in operation**”.

I suggest that the ‘injured in operations’ should be given a title, because they were wounded in defence of their homeland and that only the brave people do this. So I suggest that the person injured in the anti-terror operations be given the title “**hero**” or “**brave man**”, in accordance with what he has done, because dedication may vary. And even without injury or martyrdom, why do not we call the one who was awarded the Medal of Valor the “**brave man**” and the one higher than him in the operation - the “**hero**”? Let us be proud of them by granting them the titles “**hero**” or “**brave man**” beside their names on their ID cards. Therefore, they can complete their life while holding their heads up high among their compatriots. The title will be a kind of appreciation by the state or society to those people. They will feel proud of what they did. Their families will also be proud of what those heroes did to their homeland. I also suggest that it would be better if the state grants them some privileges, such as prioritizing them in entering certain places, discount in transportation, clubs, etc. I think it is applied somewhere. But it would be better if signs are posted in service areas announcing privileges to the “heroes” or the “brave men”. This will be deserved appreciation for them.

I am confident that this will be appreciative and good for them. It will also be the best motivation for the young people to be more patriotic and be reassured that whoever does glorious work for his country will be appreciated and honored.

Why do we not remember that the Sirah (Prophet's biography) shows us that the Prophet - peace be upon him - gave his companions titles of honor. For example, Abu Bakr was given the title **Al-Siddiqi**; Omar, **Al-Faruq**; and Hamza, **Asad-ul-Allah**; Abdul-Rahman ibn Auf, **Tajir-ur-Rahman** (God's Merchant); and many others. The Prophet - peace be upon him - was aware that this is the approach of God Almighty, so he appreciated and honored those around him by giving them titles.

We learn a lesson from the characteristics of the 'divine approach' that God Almighty praises His worshipers who strive to do various acts of worship, gives them titles derived from the kind of worship they are distinguished in, rewards them, and expresses His love for them to sometimes motivate them to keep up their commitment and do more.

I return to my suggestion for giving titles to the distinguished people in society.

Why do not we add to the ID cards the titles "**creative**", "**inventor**", "**hero**", and "**scholar**" for those who were awarded prizes in creation, invention, sports, and science and research that benefit society?

Also at our homes, why do not we give titles to one another? Let us call the son/daughter who are kind to their parents “**the dutiful**”, the artist brother “**the creative**”, and the one who does his/her best to satisfy their parents “**the benign**”.

How beautiful is a motivation that urges people to do more work and exert more efforts to maintain a “title” within the family members.

This also applies to the wife and husband. If the husband is compassionate and shows respect in dealing with her, let the wife call him “**my love**” or let him call her “**my love**”. This will definitely display warmer affection and good treatment. This will encourage the person to be diligent and vigilant to maintain the title.

In our companies, why do we not express our love for those who invent and innovate by calling each of them the “**innovator**”? We can also call the one who preserves the company’s money the “**faithful**”, and so on.

All these small things evoke pride; show a sense of thankfulness, appreciation and gratitude; and urge people to follow the characteristics of the ‘divine motivation’ method, prepared by the God Almighty, the Creator, Who knows best His creation.

Are we ready to start placing people the ranks they deserve and give them titles for motivation in line with the divine approach?

Why not?!

Motivation for making reconciliations

I tried hard to look for the incentives of repentance in the Holy Quran and found the beginning in “*In the name of Allah, the Merciful, the Beneficent*”. I paused to contemplate: Has not God have many names and attributes, such as **Al-Muhaymin** (the Preserver of Safety), **Al-Aziz** (the Exalted in Might), **Al-Jabbar** (the Compeller), **Al-Mutakabbir** (the Supreme), **Al-Qahir** (the Subjugator), **Al-Qahhar** (the Irresistible), and others.

I do believe - yet may be wrong - that God Almighty wants, from the beginning, to motivate us, because He knows that we commit sins. But of the names and attributes that God most loves are Al-Rahman (the Beneficent) and Al-Rahim (the Merciful). I think the two names represent the divine attribute that Allah wants His servants to know well and that He is Most Kind (Ra’uf) and Merciful. As for those who commit sins, God Almighty says:

“for God forgives all sins. He is indeed the Forgiver, the Clement.” (Az-Zumar 39:53)

The name “**the Forgiver**” (**Al-Ghafur**) here adds to the “clemency” the fact that man may commit a sin then repent, and commit a sin again and then repent. But because God is “**the Forgiver, the Clement**”, He accepts the repentance after repentance. He says:

“It is He who accepts the repentance of His worshipers, and remits the sins.” (Ash-Shura 42:25)

God Almighty wants to motivate us more and more, saying:

“And when My servants ask you about Me, I Am near; I answer the call of the caller when he calls on Me.” (Al-Baqarah 2:186)

Then man may think: Does Allah answer me while I have committed all these sins?

Here God, glory to Him, says:

“Say, ‘O My servants who have transgressed against themselves: do not despair of God’s mercy, for God forgives all sins. He is indeed the Forgiver, the Clement.’” (Az-Zumar 39:53)

God motivates the sinner from among His servants to repent, and opens the doors of hope wide by indicating that the answer to the call is certain and all that we have to do is to repent.

Then God motivates His servants to repent of money-related sins, for He knows that people are inclined to wealth. But Allah is keen to make people repent, because He tells us that He does not want to punish them. Allah says:

“What would God accomplish by your punishment, if you have given thanks, and have believed? God is Appreciative and Cognizant.” (An-Nisa’ 4:147)

Allah also tells usurers:

“But if you repent, you may keep your capital, neither wronging, nor being wronged.” (Al-Baqarah 2:279)

It is a kind of motivation for the repentant to allow him keep his capital, although he has gained it from unlawful sources. God knows that the usurer will not originally repent, because man naturally loves wealth very much. Allah says:

“And you love wealth with immense love.” (Al-Fajr 89:20)

As God allows usurers to keep their capital, He also motivates them to repent.

Then God opens the door wider for His servants, so that if they do good deeds after repentance, their reward will be greater than they imagine: God will replace their bad deeds with good deeds. This way a repentant, who does good deeds, will move from the climax of sin to the climax of good deeds, as stated in the verse:

“Except for those who repent, and believe, and do good deeds. These - God will replace their bad deeds with good deeds. God is ever Forgiving and Merciful.” (Al-Furqan 25:70)

For example, I would like to point out that if a bank client fails to pay off his heavy debt. The bank makes an offer that if the insolvent customer decides to be serious and starts paying one or two installments of the arrears, the bank will:

1. Exempt him from paying the remaining of his debts.
2. Transform his **credit** balance to the **debit** balance, so the whole loan shall be transferred to deposits for him in the bank.

Can we imagine that someone can miss this opportunity that could transform him from being heavily indebted to having bank deposits, as soon as he announces his intention to start paying off one or two installments?

I do not imagine that someone can miss such an unnatural opportunity.

What greater incentives are these? How merciful is God with His servants?

I would call it **‘the ultimate divine motivation’**. No one has the ability to formulate such a motivation. **This is the way God motivates us.**

We must learn a lesson from this approach in order to lead a successful life. An example of the relationship between the two spouses may be significant for the question: **Why have the divorce rates increased?**

The answer mostly lies in the **absence of forgiveness**. If forgiveness prevails, divorce rates will decrease, thus protecting family from breaking up.

God’s response to someone’s repentance expresses a degree of

love. Unless God loves His servants, He would not have urged them to repent.

In our life, the extent of tolerance we show to one another reflects the extent of love we cherish to one another.

For example, the relation between a father and his son who has made a mistake that might have been related to addiction or something of the sort. If the father closes the door, the son will continue his wrong way. But if the father follows the ‘divine approach’, expresses his willingness to forgive his son regardless of how grave the mistake is, and turns over a new leaf for the son to come back admitting his mistake and intending not to return, doors will be opened wide for family reunion. Therefore, the children who have been expelled away from the family and gone astray due to the absence of such a ‘divine’ method of motivation will be able to come back home,.

If someone knows that his country’s view of him as sinful and criminal will not be changed if he decides to be a good citizen, the stigma will be a significant factor that keeps the wrongdoers and criminals on their wrong tracks. Leaving the door open for them to return to the good citizens’ ranks is a sufficient motive for them to get out of the negative to the positive zone of society.

The more you read history, the more you find reconciliations that had been reached to set things right. We saw the enemies of the past turning into today’s allies when each side accepted the apology of the other and returned to a normal life. Germany and

its neighbors, for example, were **ex-enemies and became allies today**. There are many other examples.

The method of leaving the door of forgiveness and tolerance open, and turning over a new leaf is purified manners that must be a practical approach in our life.

Do we have the ability to apply the '**divine motivation approach**' and to leave the door open for forgiveness, in order to motivate those who had deviated from the right path to return productive and good citizens?

Why not?

Motivation for investing

Given the fact that people are different in social classes, God Almighty made it compulsory on some to give Zakat, which is similar to the **income tax** in contemporary terminology. This Zakat is a known right to other people.

Allah, glory be to Him, has ordered us to develop the earth and to travel its region:

“It is He who made the earth manageable for you, so travel its regions, and eat of His provisions. To Him is the Resurgence.” (Al-Mulk 67:15)

To motivate people not to hoard wealth, God made a kind of “**tax incentives**”, or a discount on the amount of Zakat due on a Muslim if he decides to invest the money. This is because by doing so, he develops the earth, creates job opportunities, and increases production, thus stimulating economy.

In addition to announcing love for work and earning livelihood, God reduced the amount of Zakat due on non-invested capital to lower than 2.5 percent if the money is invested in:

- **Agriculture**: if a person invests his money in cultivating land, the Zakat will be 5 percent of the crops if the land is irrigated with machinery, or 10 percent if it is irrigated by rain, instead

of paying 2.5 percent of the value of the land itself (if he fails to invest this money in cultivation). This is a kind of tax incentive to motivate people to invest their money in agriculture. For more motivation, God Almighty says:

“and give its due on the day of its harvest.” (Al-An‘am 5:141)

In other words, Zakat (**tax**) is due on the day of harvest. If there is no harvest, then there is no Zakat at all. However, if the money is not invested, i.e. in cultivation, Zakat will be due on the capital.

- **Investing by depositing money in a bank account:** that is when someone deposits money with a bank that invests it for an annual interest rate. Because this money will benefit society in the form of different investments, instead of keeping it by its owner without letting society benefit from it, God encourages this action by setting the amount of Zakat at 10 percent of the interest, which is much less than the 2.5 percent due on capital. This is a kind of incentive for people not to hoard money. Rather, they should take the initiative to invest their money.

- **Motivating for industry:** the capital invested in the form of assets, machinery and buildings are exempted from Zakat (taxes), which is only due on the net working capital. This discount on the amount of Zakat is a kind of motivation from God Almighty to His servants in order to invest not hoard their money.

- **Real estate investment:** there are tax incentives (I mean in Zakat) in the real estate investment. If there is an amount of money invested in a property to gain money from rents, Zakat is 2.5 percent of the rents or - according to another juristic view - 10 percent of the monthly rents. Both views on this Zakat include tax incentives (Zakat incentives) that urges people to invest their money in property, and not to hoard it. This is because Zakat is not due on the value of the property you buy, but rather on rents. This represents a big difference and a greater incentive to invest not hoard your money.
- **Investing in securities:** according to the prevailing juristic view, Zakat due on securities is 10 percent of the net profits, and not on the capital invested.
- **Trade:** there are many incentives in trade.
- **There are also incentives in other forms of investments:** the general rule is that Zakat due on invested money is less than that on accumulated money. This is one feature of the ‘divine approach’ in motivating people for investing their money.

Let me unveil that my understanding of the ‘divine approach’ to motivation for investment is based on three points:

1. Call for investment;
2. God loves those who work and strive;

3. Since it is related to money, and it is repeated in many verses of the Quran, motivation must also be through money.

The reward for the investor here is that the amount of Zakat due on him is reduced, in order to motivate him. This is based on the fact that God, the Creator, knows the attitudes of His servants. So, when it comes to financial matters, motivation must always be linked to incentives of the same kind.

The countries can benefit from this approach. Promotion of investment, for example, can be accompanied not only by thanking and encouraging investors, but also offering tax reductions and exemptions for those who increase their investments.

God Almighty, Who is most knowledgeable of His servants, used this method. Previous experiments also proved that tax exemptions succeeded in attracting investments.

In Egypt, for example, economists often emphasize the need for developing industries, especially for the products we import, and to maximize the products that we can export. Why do we not have tax advantages related to each type of business? This may include initiatives like “**manufacture not import**”, where the participants receive a tax exemption to motivate them for doing what is beneficial for the country. The government may also express its appreciation for the participants, and so on.

There must be financial incentives. Investment must be accompanied by a financial incentive.

We can use the above conclusion in our everyday life - that is, the reward must be of the same kind of business.

For example, the punctual employee who always comes early can be motivated by allowing him to leave early, along with thanking and encouraging him.

The students in a classroom who do their best in doing their homework ideally, may be rewarded - in addition to thanking and encouraging them - by exempting them from some homework or fees in appreciation of their efforts, and so on.

I think that God Almighty wants to teach us that our way of thanking Him should be of the same kind of what He bestowed us, e.g. thanking Him for the grace of money is to give Zakat and charity. Indeed, Allah is Appreciative and Knowing.

We need to review the motivational methods we use in our daily life and to learn from the '**divine approach**' of motivation - if I may so call it. Let's learn lessons from the Quran.

I also think that there is another kind of '**divine motivation**' for investment, mentioned in the verse:

“O you who believe! Fulfill your commitments.”

(Al-Ma'idah 5:1)

Here, we find a kind of motivation related to fulfilling commitments. To make it clearer, a prime minister may, for example, address fellow ministers and governors at a conference, announcing that

he loves those who fulfill their commitments and will reward those who are committed to fulfilling the contracts concluded between the state and investors (and they should, of course, be aware if there is a clause that is not in the state's interest). How beautiful is this message in the motivation for investment.

As an investor, I do not ask for more than this in any country I invest in - just to fulfill their commitment.

On the other hand, I think the Quran includes another kind of motivation for investment, stated in the following verses:

“God instructs you to give back things entrusted to you to their owners. And when you judge between people, judge with justice. God’s instructions to you are excellent. God is All-Hearing, All-Seeing.” (An-Nisa’ 4:58)

“But if you judge, judge between them equitably. God loves the equitable.” (Al-Ma’idah 5:42)

In the two verses, God Almighty expresses His love for those who judge with justice. Many other verses to this effect are there in the Quran.

What more can be added to this motivation for investment. When the general trend in a country is to rule with justice (even if the verdict is issued against the state), this will be the most important message that this state encourages investors to invest in it.

What if the message is stronger, i.e. a president of a country declares in his public conferences that he loves those who rule with justice, even if their judgment is against the state itself as long as justice requires it. The result will be that investors from the four corners of the globe will scramble to invest in this country, simply because it preserves the rights and establishes justice.

If I have just monitored the above-mentioned motivation mechanisms, based on my own understanding, the Holy Quran definitely carries far more investment incentives. All that we need is to read and think carefully about it.

Motivation for paying taxes

God Almighty is well aware of the attitudes of His creation and their love for money; He says:

“And you love wealth with immense love.” (Al-Fajr 89:20)

Allah, the Exalted, knows that His call to His servants to repent for money-related deeds will be very difficult if the repentant is required to sacrifice his money. In this case, and for being Knowing the inner souls of His servants, God Almighty affirms to the repentant that his money-related sin does not require him to give up his wealth for having his repentance accepted. This is a kind of motivation for a sinner to take a step forward in order that God accepts his repentance.

Here I see the features of the ‘divine approach’ take the following steps:

1. A call to refrain from forbidden acts (such as usury).
2. God discloses His love for those who repent of (e.g. usury) to encourage them.
3. God ensures that their capital will remain with them, as stated in the verse:

“But if you repent, you may keep your capital, neither wronging, nor being wronged.” (Al-Baqarah 2:279)

Here, we must take advantage of and learn from of God’s approach in matters related to money. This is because the methodology applied here is linked to financial incentives, as a general principle.

In a country like **Egypt**, or the countries known for **tax evasion**, it is no secret that there are many people who do taxable business, but they are not registered with the tax authorities. Therefore, their country is deprived of due tax revenues, while it is really in need of this money to boost its budget resources.

So, if we want to apply the above rule to cases of tax evasion here, I think the methodology shall be as follows:

1. Inviting citizens to be involved in the taxpayers’ community by having their names registered with the tax administration and having tax cards issued for them.
2. Giving thanks to every good citizen who has been prompted by this invitation to make progress and have a tax card.
3. Whoever seeks to have a tax card shall be exempted from the taxes he failed to pay over the past years. This will be a kind of motivation by the state to the citizens to follow this approach.

It seems that there are many citizens who can be convinced that it is time to disclose their taxable transactions, but fearing

accountability and paying the unpaid taxes due for previous years - based on arbitrary estimates - make them refrain from seeking to have tax cards to avoid such unpleasant consequence.

There is no doubt that the presence of a state-sponsored initiative and that *“Allah forgives what is past”* when it comes to the implementation of this ‘divine approach’ will be a way out for both parties (**the state and citizens**), through which a new healthy relationship can be built, for the benefit of both. God says:

“But if you repent, you may keep your capital, neither wronging, nor being wronged.” (Al-Baqarah 2:279)

The philosophy of punishment should also be based on the same approach. Such motivations can, in many types of crimes, be used to correct and reform those who have inclined to crime.

Following the January 2013 revolution in Egypt, the state took an initiative to collect unlicensed firearms from people. The incentive was that whoever submitted a firearm to the police station, he would not be asked about that illegal possession of weapons.

The result was as good as the government wished. Many citizens submitted their unlicensed weapons voluntarily to the police.

Again, the suggestion of exempting tax card applicants from the taxes they had failed to pay over previous years emerges as a good example in juxtaposition to another crime. If the government opted for forgiveness with regard to arms possession, is not it

more significant to apply the same approach to tax evaders or those who failed to register with the tax administration? Bear in mind that arms possession is punishable by up to life in prison with hard labor, while tax evasion is a misdemeanor punishable by jail terms.

God Almighty, **the Justice**, offers a ‘gift’ to those who repent from eating usury by legalizing for them to preserve their capital. Similarly, the government can adopt the same approach in dealing with tax evaders. So if it is fair to apply the rules and laws on everyone without discrimination, it would be smarter not to let tax evaders enjoy their evasion at a time when others are paying taxes and the state is in dire need of those evaders to be registered as taxpayers.

Therefore, I believe that it is ‘prioritized’ when applying justice to entice tax evaders to join the taxpayers’ club, hence the aspired justice and equality among citizens before the state.

Can we see such an initiative soon - I mean the “*Allah forgives what is past*” initiative - to motivate people to have their business registered with the tax administration and, therefore, have tax cards issued for them?

Why not?

Motivation for complying with laws and rules

Allah, the Exalted, encourages His servants to be committed to His commands by inviting them through most of the Quran.

Here I try to trace - from my own point of view and modest knowledge - some features of the 'divine approach' in motivating for piety in a number of ways mentioned in the Quran, including the following:

1. God is with the righteous:

“The sacred month for the sacred month; and sacrilege calls for retaliation. Whoever commits aggression against you, retaliate against him in the same measure as he has committed against you. And be conscious of God, and know that God is with the righteous.” (Al-Baqarah 2:194)

2. God confirms His love for the righteous:

“Indeed, whoever fulfills his commitments and maintains piety-God loves the pious.” (Al-i-‘Imran 3:76)

3. God asserts His acceptance of the deeds of the righteous:

“God accepts only from the righteous.” (Al-Ma'idah 5:27)

4. God describes ‘the pious’ (Muttaqun) as ‘the righteous’ (Muhsinun):

“He who practices piety and patience - God never fails to reward the righteous.” (Yusuf 12:90)

5. God promises the pious to be admitted to Paradise:

“And Paradise will be brought near for the righteous.” (Ash-Shu‘ara’ 26:90)

“But the righteous will be in gardens with springs.” (Al-Hijr 15:45)

6. God promises to increase His bounty to the devout by admitting them in higher degrees in Paradise:

“This is a reminder. The devout will have a good place of return.” (Saad 38:49)

“As for the righteous, they will be in a secure place.” (Ad-Dukhan 44:51)

7. God promises the pious (or those who fear Him) immortality in Paradise:

“And those who feared their Lord will be led to Paradise in throngs. Until, when they have reached it, and its gates are opened, its keepers will say to them, ‘Peace be upon you, you have been good, so enter it, to abide therein eternally.’” (Az-Zumar 39:73)

8. God promises His servants to increase their livelihood and find a way out during their life and in the Hereafter:

*“And whoever fears God - He will make a way out for him * And will provide for him from where he never expected. Whoever relies on God - He will suffice him. God will accomplish His purpose. God has set a measure to all things.”* (At-Talaq 65:2-3)

How great is it when man has a way out provided by God, Who also opens for him doors of livelihood that he never expected.

9. Finally, God promises great reward:

“And if you believe and fear Him, then for you is a great reward.” (Al-i-‘Imran 3:179)

Imagine with me that the One Who describes the reward as “great” is “the Greatest”, Exalted be He.

If we reflect on the meaning of the term “the pious/devout” (Al-Muttaqun), it means those who abide by Allah’s commands. So, His reward is for those who are “committed”.

If we look carefully at our life, we find that “the committed” are rarely rewarded, as if commitment is so natural that the committed have no favor in it. But God Almighty knows that “commitment” is associated with suffering and perseverance and can only characterize a good person.

Where are the companies’ rewards for their committed employees?

Where are the parents' rewards for their committed children?

And so on...

Why should we not adopt an approach to reward the committed. In the beginning, we can urge them to be committed, then express our love for them, try to offer them rewards proportionate with their commitment, and ensure them that they will always be on the lists of promotion and excellent employees.

What we learn here - from my own point of view - is that we should not consider commitment as a natural thing, but rather an effort exerted by someone who deserves appreciation and motivation for it.

For example, a traffic management can send a letter to a car owner after having his annual driving license renewed, thanking him for his commitment and abiding by the traffic rules and that he did not make any violation. The reward can take any form, even a thank-you letter and adding his name to an online list of car owners who have respected traffic rules, to be an example to others. I think this can act as a motivational methodology to urge others to comply with the law.

Here is another example. The Tax Authority, after checking tax payer data and finding their full obligation to tax law, decides that the State will disclose its "love" for them, thank them, and register them in the roll of honor that includes the names of the tax payers who are committed to paying their annual taxes without delay.

This will create a kind of motivation.

As long as there is punishment for tax evasion, there must be motivation for commitment. This is the core of the ‘divine approach’ in the heavenly books.

Is there any shame - for example - that a government declares its **“love”** for those committed in any field?

In practice, I think the term is not used in this context, although God Almighty used the word **“love”** because He knows its importance for man and that it can make miracles in motivating people.

In general, I think that we have to reflect on this method and see which of the above can be applied in our life in order to motivate people to be committed, whether by a government head, a company president, a teacher with students, a father with children, or someone with their friends.

Generally speaking, they are valid motivations for mankind. We must know that motivation, not just the application of law, leads to commitment.

Motivation for accepting and respecting others

God Almighty motivates His servants to build their life and faith on the respect of others as a basis for the stability of humanity. There are many Quranic verses to this effect, including:

“Say, ‘We believe in God, and in what was revealed to us; and in what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs; and in what was given to Moses, and Jesus, and the prophets from their Lord. We make no distinction between any of them, and to Him we submit.’” (Al-i-‘Imran 3:84)

“As for those who believe in God and His messengers, and make no distinction between any of them - He will give them their rewards. God is Forgiver and Merciful.” (An-Nisa 4:152)

In the above verses and many others, God tells us that a Muslim can never be a Muslim unless he or she believes in all the prophets and messengers (Abraham, Ishmael, Isaac, Jacob, Jesus, Moses, and Muhammad), may Allah’s peace and blessings be upon them all.

I think this is the utmost respect for cultures and civilizations. If God does not consider someone a Muslim unless he/she believes in those apostles and respects, of course, all that was revealed

to them, it is more preferable for countries to adopt the same approach - i.e. respect for others - in their constitutions, laws and curricula.

I do believe in the necessity of replacing the religious education in our schools with **ethical education**. I think the division of students into two groups for Muslims and Christians in the religious class (as is the case in our schools) is a fundamental path to difference, on which ideologies of extremists and hardliners are based.

Teaching religion to our children is always there in the places of worship, not only schools. At the school, the students can learn the fundamentals of religions and their messages, i.e. **ethics**. If the pupil learns the fundamentals of his religion at school, this will be better than memorizing verses that he or she does not understand their meaning.

I suggest here that all the students - Muslims and Christians alike - should be gathered together in the ethical education class, given that all religions focus on ethics and behaviors. Prophet Muhammad (peace be upon him) said: **“I was sent to perfect good character.”**

Imagine that all students are gathered together in the ethical education class to learn the common ideas of their different religions that call for good character and behaviors. I see this will be application of the ‘divine approach’ in motivation for the respect of others. Therefore, I think it is necessary to develop and invent an **ethical education** class.

God tells us that He revealed His heavenly books to complete each other. God Almighty also urged us to know one another and believe in the Torah and the Gospel to the extent that we shall not be considered Muslims unless we believe in the previous heavenly books. So, how should we believe in them while we have no idea about them?

God Almighty invites us to this in the following verses:

*“He sent down to you the Book with the Truth, confirming what came before it; and He sent down the Torah and the Gospel * Aforetime, as guidance for mankind; and He sent down the Criterion.”* (Al-i-‘Imran 3:4)

“And He will teach him the Scripture and wisdom, and the Torah and the Gospel.” (Al-i-‘Imran 3:48)

“Those who follow the Messenger, the Unlettered Prophet, whom they find mentioned in the Torah and the Gospel in their possession. He directs them to righteousness, and deters them from evil, and allows for them all good things, and prohibits for them wickedness, and unloads the burdens and the shackles that are upon them.” (Al-A‘raf 8:157)

“It is a promise binding on Him in the Torah, and the Gospel.” (At-Tawbah 9:111)

I also do believe that the development of a religious discourse should start with the characteristics of the ‘divine approach’,

which calls for respect for others, tolerance, and peaceful coexistence, as is manifested in Allah's saying:

“O people! We created you from a male and a female, and made you races and tribes, that you may know one another. The best among you in the sight of God is the most righteous. God is All-Knowing, Well-Experienced.” (Al-Hujurat 49:13)

So how we can know one another if we live in closed societies and each one does even try to know the other.

God Almighty has developed a mechanism for human stability through ‘knowing one another’. How far are we from this mechanism in our present-day life?

How many conflicts and disputes are there even among the children of the same country?

The current mechanism for ‘knowing one another’ is stronger than ever. It is the internet. Why we should not make it a tool of acquaintance in the first place? Where are the programs that clarify the points of agreement among religions to bring people closer?

Also in the media, where are the programs that host a sheikh and a priest to explain to the audience the points of convergence of the two religions. But the media always runs after controversial issues.

I believe that it is time to have constructive media that informs people the points of convergence not divergence in God's Message as revealed in His heavenly religions.

Given that there are different sects, even among the followers of the same religion, I think the clergy should teach people the rules of agreement, rather than emphasizing they are right and the others are wrong.

This is how '*knowing one another*' should be and this is the best environment for coexistence, acceptance and respect for others.

Motivation for explaining the great potential of things

God Almighty motivates His servants to preserve water for the great benefits it includes for mankind. Regarding the value of water, there are many verses in the Quran in which God explains the benefits of water:

- God uses water to bring out for us what we eat from the land and that water is the source of life and sustenance for man:

“and sends water down from the sky, and brings out fruits thereby, as a sustenance for you. Therefore, do not assign rivals to God while you know” (Al-Baqarah 2:22)

- God emphasizes that in water there is revival:

“God sends down water from the sky, with which He revives the earth after its death. In this is a sign for people who listen” (An-Nahl 16:65)

- God has created every living creatures from water:

“God created every living creature from water. Some of them crawl on their bellies, and some walk on two feet, and others walk on four. God creates whatever He wills. God is Capable of everything” (An-Nur 24:45)

- God stresses that water is pure:

“And it is He who sends the winds, bringing advance news of His mercy; and We send down from the sky pure water” (Al-Furqan 25:48)

- God emphasizes that water is blessed:

“And We brought down from the sky blessed water, and produced with it gardens and grain to harvest” (Qaf 50:9)

This means that water does not only ‘purify’, but it is also blessed by God to mankind.

- God says that His Throne is upon water:

“It is He Who created the heavens and the earth in six days - and His Throne was upon the waters - in order to test you - which of you is best in conduct” (Hud 11:7)

After God shows us the benefits of water and its importance for living and survival, He urges us not to be excessive in using it:

“and eat and drink, but do not be excessive. He does not love the excessive” (Al-A‘raf 7:31)

The world around us is increasingly facing water poverty. However, water is still being misused or consumed excessively.

In the above verses in which Allah mentions the virtue of water, I see ‘best motivation’ for man to know the importance of and

the need for water, and to work to rationalize consumption and preserve it.

here are the features of the ‘divine approach’ in ‘understanding’ the benefit of something through knowing the people’s need for it and that it is from God and is blessed. This is how God draws His servants’ attention to the importance of water and encourages them to respond to His call and avoid extravagance.

After all this, are we ready to pay due care to the importance of this great grace granted to us by our Creator and preserve, rationalize, recycle, and maximize our benefit of it? Have we learnt from this approach how to motivate people to preserve things by highlighting and drawing attention to the benefit, and not by threatening to apply the law?

Motivating for doing justice

God Almighty created man and knows the inner thoughts and feelings of this creature. Therefore, God knows that, through justice, this creature can be motivated. God describes Himself as ‘Justice’:

“God instructs you to give back things entrusted to you to their owners. And when you judge between people, judge with justice. God’s instructions to you are excellent. God is All-Hearing, All-Seeing.” (An-Nisa’ 4:58)

The next motivation is that Allah, the Exalted, loves the equitable, i.e. those who judge between people with justice, regardless of the terms of reference and religions of those who seek their judgment. Allah, Glory be to Him, says:

“God loves the equitable.” (Al-Mumtahanah 60:8)

How wonderful is the prize when a just person attains God’s love. And the one who God loves is the one who wins in life and in the Hereafter, and this is the highest achievement.

Here I’d like to highlight the features of the ‘divine approach’ in motivating people to be just. God:

1. Asks people to be just;
2. Loves those who are just;
3. Rewards those who are just with the reward of the pious, saying: “*Adhere to justice, for that is nearer to piety.*” (Al-Ma’idah 5:8)

Allah promised the pious Gardens of Bliss.

I was honored to be a judge at the beginning of my practical life. My understanding of justice has always been that a judge should not be thanked or praised. This is because the judge is in a high position and deeply believes in his message, so he should not wait for anyone to thank him.

But I’m wondering: Why does the state not thank those working in the judiciary, especially if there is evidence of their justice in certain cases or their excellence in others?

Why not? God, the Creator, explains to us that He loves whoever judges in justice, and that whoever judges in justice will be considered among the pious, who are rewarded in life and will abide in higher degrees of Paradise.

I hope to see judges and prosecutors being rewarded because they have given honorable examples of justice.

I also hope to see many categories being honored for what they have done; for example, employees for establishing justice among their subordinates or fellow citizens, a teacher for treating his

students equitably, a coach for being fair with his team members, or a college dean for being just with the teaching staff.

What I would like to stress here is that I wish to see prizes and rewards being granted to people for doing justice.

This will be a kind of reward or honoring that I have not seen in my life. Why not? It is God, the Creator, Who emphasizes His love for those who are just and promises them Gardens of Bliss.

If God Almighty has assured us that justice is the foundation of government, with which there is balance and development is boosted. It is something that must be encouraged by the states as well as by one another. If any country wants to take the right path, it is justice; if it wants to make progress, it must motivate people with justice.

We have seen developed countries promoting for themselves with the most prominent characteristic it has - the rule of law and the presence of an effective judicial system.

Why not? Using justice in motivation is a subtle issue that is only understood by those who have discovered the greatness of the Creator as He affirmed that justice is the foundation of government.

How great is this justice? How great is it as motivation? What a great approach? How great God Who knows the inner thoughts of His creation?

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Motivation for accepting severance pay

God Almighty has made us heirs of what He owns on earth, as indicated in the verse:

“and spend from what He made you inherit.” (Al-Hadid 57:7)

Allah encourages us to spend and give charity on His cause in many verses, including:

“Tell My servants who have believed to perform the prayers, and to give from what We have given them, secretly and publicly, before a Day comes in which there is neither trading nor friendship” (Ibrahim 14:31)

“You will not attain virtuous conduct until you give of what you cherish. Whatever you give away, God is aware of it” (Al-i-‘Imran 3:92)

There are many other verses to this effect.

Allah, the Exalted, makes it permissible to make a bequest:

“Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives

according to what is acceptable - a duty upon the righteous.” (Al-Baqarah 2:180)

*“After fulfilling any bequest and paying off debts.”
(An-Nisa’ 4:12)*

A bequest is permissible on condition that it should not exceed one-third of the legacy, according to the well-established juristic view.

In the light of my contemplation on the above, I understood that the wealth, which we think is ours, is owned by God and that He made us heirs of it (i.e. we are entrusted with it). God Almighty, the Owner of wealth, allows us to make a will - up to one-third of the legacy maximum - from our inheritance to whoever is not among the lawful heirs.

What I clearly understood from the above is that this one-third is a severance pay to a God’s servant, who can do whatever he wants with this money as if it is his own.

Why do we leave our severance pay to others and to take it?

For example, if a company decided to honor one of its employees and the company’s president gave the employee a severance pay in the form of a check. Is it reasonable that the employee gives up this reward to the one who will occupy his position after him?

This is absolutely impossible. This employee deserves the end of service reward.

But the question is: What shall we do with this reward?

How great is to thank God Almighty for the reward He has bestowed on us, and to receive other more valuable rewards. They are the rewards dedicated for the grateful, alms givers and those who do good deeds.

Based on my understanding, God has guided me to success and, therefore, I received my end of service reward and made my bequest in the form of a **charitable endowment**. I have donated one-third of my wealth which God has honored me of. This was the most wonderful understanding which I am keen to recommend you of.

Let every one of you receive his or her severance reward and do good before leaving the world to the Hereafter.

For example, if a student goes to bed and leaves his homework to his father to write it on his behalf, the father may and may not do it. But this student will fail and lose marks.

Why we leave our duty to others to do it, and not to take the initiative and make a will to whoever we want, in order to receive the severance pay during our lifetime.

What we spend for the sake of God will remain for us. But what we leave behind after we die is what we will not see. So, let us take the initiative and receive our end of service reward during our lifetime. And in order to make the reward greater, let us channel it into a running charity, preferably **endowment**.

A bequest may be cash money that can be spent directly. If it is considerable wealth, it can be an **endowment** benefiting many people for longer times whether in the form of cash money, agricultural lands, hospitals, etc.

God commands us not to divide the legacy unless the will is fulfilled first. This reflects how important is the bequest, although it is carried out by the one who is entrusted with the wealth owned by God. This is a declaration from God that He makes it permissible for man to make a will and that God protects this right and the one who will receive the money. Thus, people are motivated to make bequests whether in the form of **endowment** or others.

The more money is endowed, the greater the support given to the poor.

God motivates those whom He made heirs of wealth by promising them higher levels of Paradise, as stated in many verses of the Quran.

Let each one of us make a running charity - something that benefits people. This act will continue benefiting people after the person who made it dies. This good deed will witness before God to our trust that what we spend to seek God's pleasure will remain.

As a result, there are different forms of endowment. Someone can make an individual endowment for himself, through a bank. This is called "**trust**", or others. It can also take the form of a contribution to a collective work.

Here I give an example of an ideal endowment - a hospital for treating patients for free. It is 500500 Oncology Hospital, which is still under construction. It is a wonderful and ideal example of endowment made by someone who leaves the world, but his balance of good deeds continues to grow every day with every patient enters the hospital and benefits from this great work as long as this edifice works. How a great reward?

I call on everyone to think about making a will or endowment to help the area around them. How great the reward will be, because it is a running charity that will remain for years and will witness before Allah that the person who made it had thanked his Lord for what He bestowed on him.

After we learned about the end of service reward, is it reasonable to leave it to others?

Is not it better to seize the opportunity and receive it (i.e. the severance pay) during our lifetime and to thank God for what He has bestowed on us. Let it be our endowment or running charity that pleases us in this life and in the Hereafter.

Why not?!

Motivation for purification

God Almighty encourages His servants to keep clean and purify themselves, saying:

“God loves the repentant, and He loves those who keep clean” (Al-Baqarah 2:222)

“In it are men who love to be purified. God loves those who purify themselves.” (At-Tawbah 9:108)

Allah, the Exalted, explains His love for those who purify themselves. If someone attains God’s love, they will lead a happy life and be among the honored in the Hereafter.

God Almighty also motivates us to do many things as long as we are purified. For example, He allows us to have intercourse with our wives after they get purified from menses:

“Once they have become pure, approach them in the way God has directed you.” (Al-Baqarah 2:222)

God also describes *Al-Hur al-Ayn* (fair women with large [beautiful] eyes in Paradise) as being “*purified*” to highlight the extent of their beauty and purity, saying:

“They will have purified spouses therein.” (An-Nisa’ 4:57)

Also, God describes Paradise's drink as "pure":

"And their Lord will offer them a pure drink." (Al-Insan 76:21)

God encourages His servants to purify themselves, giving the example of Mariam (may Allah be pleased with her) that He chose, purified and preferred her over all women of the world. So, Allah considers 'purification' a high characteristic for those whom He chose. Allah, glory to Him, says:

"God has chosen you, and has purified you. He has chosen you over all the women of the world." (Al-i-Imran 3:42)

God Almighty also encourages His servants to keep clean by making it easy for them when He sent down from the sky pure water, as in the verses:

"and We send down from the sky pure water" (Al-Furqan 25:48)

"And He sent down upon you water from the sky, to cleanse you with it." (Al-Anfal 8:11)

God also urges His servants to purify themselves by removing impurity from them, giving an example when He addresses the Prophet's Household, saying:

"God desires to remove all impurity from you, O People of the Household, and to purify you thoroughly." (Al-Ahzab 33:33)

In addition to the physical cleaning, God also urges His servants to purify and sanctify their souls by making this easy for everyone. Allah says:

“Receive contributions from their wealth, to purify them and sanctify them with it” (At-Tawbah 9:103)

“offer something in charity before your conversation. That is better for you, and purer.” (Al-Mujadilah 58:12)

It seems as if God motivates His servants by declaring His love for those who purify themselves and explains the mechanism of this – that is, He makes a secret in charity. Therefore, if we want to purify the soul and wealth, we should recommend one another with almsgiving, for this purifies the soul.

Here the characteristics of the ‘divine approach’ in motivating people how to purify the self that can be summed up, from my own point of view, in two points:

1. God announces a reward for the purified that He ‘loves’ them, and whoever attains God’s love will attain good in this life and in the Hereafter.
2. God makes the means of purification easy.
3. Unlike the purification of the body which requires a physical means, the purification of the soul is not visible, neither. Yet God Almighty wants to make it easy for His

servants by making available for them a physical means to purify their souls. Almsgiving, which is a physical means, is the secret of the soul purification. This is intended to motivate people for self-purification, which has been made easy for whoever seeks God's pleasure.

God also describes His Book as "*purified*", thus motivating people to purify themselves. This is actually what God wants His servants to be. Allah, glory to Him, says:

"A messenger from God reciting purified scripts."
(Al-Bayyinah 98:2)

All these things illustrate the 'divine approach' in motivating people for purifying themselves by facilitating its means. So before encouraging anyone to do something, you must make it available and attainable.

The mechanism here starts with finding the way, requesting it, declaring love for implementing this request, promising lucrative rewards for responding and persisting, and then making it available for people by providing alternatives leading to the same result and demand.

God has made available for us the means of purification (i.e. water) and declared His love for whoever seeks purification. God also rewards the purified with some worldly affairs, such as making it permissible for spouses to have intercourse, promising a reward (Paradise) in the Hereafter, making means of purification

available for whoever does not find water through using dust in *Tayammum* (dry ablution with clean earth), as in the verse:

“and cannot find water, find clean sand.” (An-Nisa’ 4:43)

Here, I find the greatest incentive for purification – it is through which man can be qualified to communicate with God Almighty. Only the ‘purified’ can touch Allah’s Book (Quran). Making prayers and *Tawaf* (circumambulation of the Ka’bah) must be preceded with ablution, which is also purification.

Even the dead should be washed before meeting his Lord. So, if we want to be qualified to communicate with God, we should seek purification.

Let us make the purification of ourselves - physically or spiritually - an approach. How beautiful is that path, through which we hope that God will love us.

Why not?

Motivation for keeping clean and dressing properly

God Almighty encourages people to wear our beautiful apparel or take our adornment in His verse:

“O Children of Adam! Dress properly at every place of worship.” (Al-A‘raf 7:31)

God says He does not forbid ornament, but rather makes it permissible in the following verse:

“Say, ‘Who forbade God’s finery which He has produced for His servants, and the delights of livelihood?’” (Al-A‘raf 7:32)

God, glory to Him, emphasizes that He adorns things as a kind of beautification by putting them in the place He loves to be, as in the verses:

“We placed constellations in the sky, and made them beautiful to the beholders.” (Al-Hijr 15:16)

“We have adorned the lower heaven with the beauty of the planets.” (As-Saffat 37:6)

“And we decorated the lower universe with lamps, and for protection.” (Fussilat 41:12)

“Have they not observed the sky above them, how we constructed it, and decorated it.” (Qaf 50:6)

God also indicates that adornment is in material and immaterial things:

“But God has given you the love of faith, and adorned it in your hearts.” (Al-Hujurat 49:7)

God Almighty loves His servants to be dressed properly, asks people to take their adornment and subjects to them the means that could help them do so. Allah, the Exalted, says:

“And the horses, and the mules, and the donkeys - for you to ride, and for luxury.” (An-Nahl 16:8)

Here we find that ‘adornment’ with regard to what is ridden is permissible, and even commendable by Sharia.

In an attempt to show some features of the ‘divine approach’ in motivating people for adornment, I think that God Almighty adorned the sky and the earth before He has asked and made it permissible for people to adorn themselves.

I give an example of a company’s chief who wants his employees to come to work fashionable and adorned in a manner that fits their company. The motivation he could do is to start with himself and look for what he should wear to be ready to go to the company. After this he can explain to the employees that he likes people to be dressed properly that adornment is needed. He would also say that he prepared a suitable place for them in their offices and took care of every detail, so that the place would be well-prepared for their reception. Then he can ask them to come

to the company and can also arrange decent transportation for them. If he does so, they will definitely do everything possible to be up to his expectation.

This also applies to a father-son example. How can the father ask his son to take care of his clothes and adorn himself while he does not do that?

The start is to do it yourself first. It is not just a matter of dressing properly, but rather a life style. We should be a role model for those around us in order to motivate them to do what we like. It is a general rule in dealing with people. If you want to make people believe you, you should first believe them. If you want people to respect you, you should first respect them, and so on.

In this sense, God explains to us that He does not like ugliness or unclean places. Therefore, He motivates us to look around and understand the features of the 'divine approach' in motivation. God began the adornment first when He adorned the earth with what He created and put in it. God began adorning the sky with the planets and He asked us to adorn ourselves. So, let us adorn the things around us with trees, roses, beautiful paints for buildings, cleanliness, and urban harmony.

Unfortunately, we, in Egypt, have lately been accustomed not to painting buildings. This reflects our failure at tasting the architectural and urban beauty, leading us to disregard the presence of adequate cleanliness in the streets, beauty elements in squares, or planting suitable trees on roads.

There is no doubt that God's call on His servants to adorn themselves is a **'great value'** that fits a new, long-awaited religious discourse or ethical education which I suggested to be taught at school.

The application of the above approach requires any official to be a role model in adornment and cleanliness - that is, he can start cleaning the place outside his headquarters or outside his house to be an example for society. The teacher can also be a role model at school, and the father can do the same with his children. Let us implant the seeds of loving adornment to be pleased with its fruits.

Motivation for seeking change in quest for what we love

When I read Allah's verse:

“God will bring a people whom He loves and who love Him” (Al-Ma'idah 5:54)

I felt that God Almighty wants to motivate people to change life if they are not satisfied with it. And that whoever is disappointed and feels that he is doomed to misery in a job as well as in his relationship with his wife, friends, etc., the features of the 'divine approach' in motivating people for change emphasize that we live with love. So you should seek love. God also commands us to work and change in order to live with whom we love and who love us.

In this regard, God Almighty gives an example by Himself that if humans do not believe in Him, He will bring the people “***whom He loves and who love Him***”, i.e. good, righteous people. So God makes a general principle: we should seek what we love and never despair or imagine that things are predestined and the doors of change are closed.

With regard to the family relationship, God makes divorce permissible so that the door would not be closed before anyone and that the way to change will be kept open if the spouses' life becomes impossible.

At work, the resignation can be the solution to an employee who searches for another job that he loves. If he loves his new job, his employer will definitely loves him. Consequently, his life will be full of positive vibes and happiness.

In the daily life, if someone does not feel mutual love with his friends, he can seek change.

From my own point of view, the ‘divine approach’ here is a call for innovation, simply because there is no innovation with someone who hates. Rather, love and stability are the basis for creativity.

The motivation approach is illustrated with giving examples of God’s approach. God motivates His servants to contemplate, not to stay where they dislike, but rather where they love to sit and where their Lord loves to see them.

The same also applies to the graduate who does not like to work with his graduation certificate. If someone has graduated from the law college but does not like to be a lawyer even if he is skilful. Instead, he feels that he has the energy of creativity to manufacture. So, he has to explore his own self and capabilities. If he manages to find the right way to change his career to a job he loves, he will be a creative, distinguished man.

This also applies to a student who has been admitted to a college because his degrees at the high school made it available for him. He may find himself not happy with studying medicine, for instance, so he tries to explore himself. He feels that he could be an excellent lawyer, because he loves studying law. This student

should, therefore, change his way and start studying what he loves, so that he could be a distinguished lawyer instead of an ordinary doctor who is not happy with his career.

All these things indicate the greatness of the Creator and His love for His servants. God Almighty sets an example for His servants and invites them to explore their own selves and capabilities and search for their happiness. This is simply because happiness implies creativity.

Are we ready for change to search for our happiness?

Why not?

Motivation for accepting apology

God Almighty encourages His servants to repent in many verses, including:

The Quran conveys the words Adam and Eve uttered to repent:

“They said, ‘Our Lord, we have done wrong to ourselves. Unless You forgive us, and have mercy on us, we will be among the losers.’” (Al-A‘raf 7:23)

It also reports what Prophet Joseph said in the verse:

“He said, ‘My Lord, I have wronged myself, so forgive me.’ So He forgave him. He is the Forgiver, the Merciful.” (Al-Qasas 28:16)

Through many verses of the Quran, Allah encourages people to seek forgiveness, repent, and do good deeds. But the above two verses have inspired me to devise acceptable mechanisms for apology in our daily life:

First, confess your sin or mistake against others, like Adam’s saying *“we have done wrong to ourselves”*. There is no doubt that this is a very sensitive start that will make the wronged person in a position to understand and accept the apology. This is because starting with confession implies respect for the other party who will most likely accept the apology.

Second, this should be followed by a request for forgiveness.

Third, reassure the other party that his forgiveness is a great achievement and his refusal will be a big loss for you.

The two verses, which I think represent a clear example of the apology etiquettes in the Quran, actually imply the meaning of the above points.

Therefore, we must be inspired by this approach to invent a new culture: How to motivate the other to accept our apology?

There is no doubt that perseverance, or failure to admit errors, leads the other party to harbor a feeling that the wrong-doing person is sincere in his regret or in his intention to apologize.

To my mind, starting with the admitting one's mistake is the best motivation for accepting the apology. This can be followed by an appeal for forgiveness, with an emphasis that the refusal of the apology represents a big loss to the apologizer.

For example, a boy has done something wrong and his family is refusing to accept his apology. If the boy comes to his parents and confesses that he was wrong, this will make his parents relax, start listening, and be more likely to accept his apology. The boy may take a further step by asking for their forgiveness and that if they continue to be angry with him, he will be a loser.

It will be unjustifiable for any parents not to accept this apology from their son if he applies this approach.

Here the ‘divine approach’, based on my understanding, invite us to a simple rule, implying a culture of confession.

I hope I will live until the day comes when I see this “confession culture” prevailing among us, for it promotes tolerance and coexistence, and makes the confessing person continue his life while being accepted from all.

Why not?

Motivation for avoiding jostling

Jostling is extremely common in today's Egypt. You find this in the streets and while driving, as most of car drivers are much keen on coming over others. If there is a gate that can only pass one car, you find many scrambling to be the first to enter, even if none of them has come first.

At wedding receptions where the open buffets are usually prepared to serve more than the number of the invited guests, we could find many people jostling to get food first.

Due to the lack of sufficient crosswalk signs in our streets, you may find a passer-by trying to cross a road and pegging car drivers to slow down in order to cross the road. But drivers do not give him the opportunity to cross. Unfortunately, you rarely find a driver stops to allow a pedestrian to cross the road.

Thus, jostling has become a bad habit in our daily life.

I have tried to find whether Allah has motivated His servants in the Quran not to jostle and how.

And so I found this verse:

“O you who believe! When you are told to make room in your gatherings, make room; God will make room for you.” (Al-Mujadilah 58:11)

How wonderful is this motivation from God Almighty to the people not to crowd others, so:

1. If you are told to make room in your gatherings, make room, i.e. be flexible to one another and do not be rude. If someone asks you to pass first, be flexible with him and let him go.
2. As a kind of motivation for His servants to do so and because He knows that the human soul needs encouragement, God Almighty promises His servants who answer Him to make room for them. How wonderful when God makes room to His servant, especially as the verse ***“God will make room for you”*** is general and not confined to a certain place or time. So, God may make room for His servant’s heart, life, or afterlife. This great reward is the result of trading with God and this occurs when man answers and does what His Lord asked him to do.

This is a great ‘commerce with God’ that will never fail.

Try to imagine that a pedestrian wants to cross the road and no one allows him to, and he will say to the cars running **“make room, make room”**, but nobody responds.

If we know the reward for the person who stops his car to allow a pedestrian to cross the road is that God will ‘make room for him’ on his day, road, work, heart, life, and the Hereafter, this will definitely motivate others to stop their cars to allow pedestrians to cross the road.

The reward for a modest act of obedience becomes great, because it implies the most beautiful human values - altruism. This occurs when someone gives precedence to others over himself. Therefore, God Almighty responds with His Generosity and Favour to this person.

In our daily life, we can motivate people to do so. For example, a traffic man has the ability to give a driver thank-you points or demerit points. If a traffic officer sees a car driver stop to allow pedestrians to cross the road, or any other similar honorable acts, he has the right to add thank-you points to the car's file. Consequently, the car driver can benefit from these points when he applies for having his car license renewed by deducting some demerit points or lifting some penalties.

So I imagine that it is definitely a kind of motivation for us to take care of one another in the streets.

Thus, the above mechanism calls on us to contemplate and try to work accordingly and adjust our incentives to comply with that approach.

In our daily life, we have to leave our homes while intending to 'trade with God' even in very simple works, such as giving way to someone in the street to cross it, or someone who attempt to jostle others. This may also include giving money in charity to the needy and the poor, and other types of good deeds that God loves.

It is nice when we go to make good deeds to combine the intention of ‘trading with Allah’, the Exalted. How great is the reward. How Great is the Lord Who allows His humble servant to trade with him through simple deeds, such as giving way to others.

Motivation for seeking more provision (Rizq)

I know that all exegeses of the Quran agree that Allah, glory be to Him, has destined the provision of every human being before their birth. Allah says:

“Say, ‘Who provides for you from the heavens and the earth?’ Say, ‘God’” (Saba 34:24)

“Say, ‘My Lord spreads out His bounty to whomever He wills, or restricts it; but most people do not know’” (Saba 34:36)

“Do they not see that God expands the provision for whomever He wills, or restricts it? Surely in this are signs for people who believe.” (Ar-Rum 30:37)

I do agree with this, because Allah is the Creator, the Sustainer (Al-Raziq), the (continual) Provider (Al-Razzaq). However, this does not prevent, from my point of view, that God Almighty has opened the doors for provision increase to motivate us in our lifetime if we do certain acts of worship. There is no contradiction between sustenance being destined by God and keeping doors open for His servants to seek more. God knows that He will guide a believer to a certain act of worship. When the believer carries on that act of worship, God provides him or her with what they do not expect. All this is written in records that are only known by God.

Allah says:

“You cannot guide whom you love, but God guides whom He wills, and He knows best those who are guided.” (Al-Qasas 28:56)

As for the ways of seeking more provision, God Almighty explains them in different verses of the Quran, including:

1. God increases the sustenance provided to His servants by piety:

*“And whoever fears God - He will make a way out for him * And will provide for him from where he never expected.”* (At-Talaq 65:2, 3)

The above verse is very clear that by piety, sustenance will be increased. As this provision comes from the Generous Lord, so it is comprehensive and encompasses everything. It is provision in this life and in the Hereafter.

2. God increases provision by *Istighfar* (seeking forgiveness from Allah):

*“I said, ‘Ask your Lord for forgiveness; He is Forgiving * He will let loose the sky upon you in torrents * and provide you with wealth and children, and allot for you gardens, and allot for you rivers.’”*
(Nuh 71:10-12)

3. God increases provision by almsgiving:

“Who is he who will lend God a loan of goodness, that He may double it for him, and will have a generous reward?” (Al-Hadid 57:11)

4. God increases provision by spending in the cause of Allah:

“The parable of those who spend their wealth in God’s way is that of a grain that produces seven spikes; in each spike is a hundred grains. God multiplies for whom He wills. God is Bounteous and Knowing.” (Al-Baqarah 2:261)

All these verses are very clear that God Almighty has opened the doors, from my point of view, for His servants to seek more livelihood, and made the keys available, as mentioned above.

Praise be to God Who knows His creation. Knowing that man is naturally inclined to and wants more wealth, God has made this a clear motivation – from my own point of view – to urge His servants to do good deeds loved by Him, such as piety, charity, truthfulness, seeking forgiveness and so on.

I imagine that we should learn from this that linking rewards with materialistic things or promotions implies an incentive for man to exert more effort, achieve the aspired results, and do the required work in the best way. So, our motivational programs should generally address people with what they love to hear, i.e. increasing the reward (sustenance, provision, livelihood, or Rizq). God, glory be to Him, says:

“God does not commit an atom’s weight of injustice; and if there is a good deed, He doubles it, and gives from His Presence a sublime compensation.” (An-Nisa’ 4:40)

God Almighty has granted us all these keys to motivate us to seek more livelihood. There emerges the merit of reading and reflecting on the Quran to find the keys of increasing sustenance by following what God has commanded and motivated us to do, in order that He will increase our provision.

Does anyone love that God increases his sustenance?

Of course, all of us.

Motivation for striving to attain Paradise during one's lifetime

In the beginning, Allah the Great has told the truth and all that He promised is true.

There are Quranic verses that give glad tidings from God. As an official may give us good news, for example, about the result of examinations before they are officially announced, God - and for Him is the highest attribute - gives glad tidings to His servants in many verses. To my mind, a good news is about something happened and that which God knows, so He gives His servants good tidings of great good.

Thus, God motivates His servants by promising them the great, immediate reward during their lifetime by giving them glad tidings of success. Not only this, but there is also a reward in the Hereafter, mentioned in general terms.

I would like to say that it is out of God's mercy, there are many channels and gates facilitating admission to Paradise, only available for those who understand them. They include all the deeds whose doers are given glad tidings of Paradise, such as: faith (*Iman*), piety (*Taqwa*), perfection of faith (*Ihsan*), spending in the cause of God, patience (*Sabr*), and thankfulness (*Shukr*).

God Almighty stresses that all these gates lead to Paradise. And whoever takes these paths, will be given glad tidings of Paradise. All that you should do is to preserve what God has honored you of acts of obedience, as made clear in the following verses:

1. *“And give good news to those who believe and do righteous deeds; that they will have gardens beneath which rivers flow. Whenever they are provided with fruit therefrom as sustenance, they will say, ‘This is what we were provided with before,’ and they will be given the like of it. And they will have pure spouses therein, and they will abide therein forever”* (Al-Baqarah 2:25)
2. *“But give good news to the steadfast”* (Al-Baqarah 2:155)
3. *“And fear God, and know that you will meet Him. And give good news to the believers”* (Al-Baqarah 2:223)
4. *“and give good news to those who believe that they are on a sound footing with their Lord”* (Yunus 10:2)
5. *“Your God is One God, so to Him submit, and announce good news to the humble”* (Al-Hajj 22:34)
6. *“That you may glorify God for guiding you. And give good news to the charitable”* (Al-Hajj 22:37)
7. *“And give the believers the good news that for them is a great reward”* (Al-Ahzab 33:47)
8. *“This Quran guides to what is most upright; and it gives good news to the believers who do good deeds, that they will have a great reward”* (Al-Isra’ 17:9)

9. *“Those who believe, and emigrate, and strive in God’s path with their possessions and their persons, are of a higher rank with God. These are the winners * Their Lord announces to them good news of mercy from Him, and acceptance, and gardens wherein they will have lasting bliss” (At-Tawbah 9:20, 21)*

There are many other verses in the Quran to that effect.

My ‘ambition’ for God’s mercy and forgiveness prompts me to think that it is as if He informs the believers about this glad tidings. They will have abode in Paradise of which God gave them good news, and all that they should do is to preserve this achievement.

The above verses, inter alia, are full of hope. Through these verses, God stresses that there is an immediate result and gives good news to His servants that they have gardens in Paradise. Is there any motivation better than this?

knowing that man is a doubtful creature, God wants - from my own point of view - to make emphasis about the results during this life, in order to be a motivation for more acts of worship and good deeds.

We must learn from this lesson that our rewards to the diligent people should be immediate. We should not wait for longer time to offer them these rewards.

Why do not we learn the lesson of giving good news to the hard workers that they will receive immediate rewards once they accomplish their work?

Giving immediate rewards and good news to the diligent is a method used by God and bears fruit with man. We must try to observe as many as we can of the rules set by God to deal with man and adopt them in our approach in dealing with people.

The lesson learnt here is that giving glad tidings of success or reward to the diligent workers in case they accomplished the job which they are honored for, is a key methodology in motivation.

So why are people not honored in their lifetime rather than posthumously.

We have to ponder on the 'divine mechanisms' for motivation as showed in the Holy Quran, and to work accordingly. God Almighty knows His creation and how to motivate man.

Motivation for offering more excuses for clemency

In my view, it is not the extent of commitment and devoutness in this life that leads man to Paradise in the Hereafter unless this is associated with God's mercy. It is not just the good deeds of man.

God has motivated His servants by choosing from His Names the most expressive of His relationship with them.

While addressing His servants, it seems as if God Almighty reminds them that He - after all - is “the Beneficent, the Merciful”. God chose these two words, with their meanings of mercy and compassion, to give hope to people. It seems as if God wants to say to them: Do not despair and always attach hope to “**the Beneficent, the Merciful**”. So, we must strive to be worthy of His mercy.

At the beginning of my career, I worked as a public prosecutor and then a lawyer. I saw many times in courtrooms lawyers who pleaded their defendants not guilty to crimes they unquestionably had committed. The defendant might have admitted what he had done, but the lawyer would appeal to the judges for clemency, giving justifications for applying it. These excuses may include the defendant's good deeds. For example, the defendant might have fought with the army or done an act that would portray him as a good citizen and that the circumstances forced him to commit

an illegal act. The lawyer may give as many excuses as he can to urge the court to mitigate the sentence or issue the minimum rather than the maximum punishment (and this comes under the court's jurisdiction).

For God is the highest attribute. A God's servant must have justifications when he stands before his Lord on the Day of Judgment to **'plead clemency'**. The servant can ask for God's mercy that "*encompasses everything*". Of the justifications a servant may include in his record are the good deeds he did during his lifetime. These justifications can work in requesting God's pardon and clemency. Why not; it is He Who said:

"He admits into His mercy whomever He wills"
(Al-Insan 76:31)

"They will have no power of intercession, except for someone who has an agreement with the Most Merciful" (Maryam 19:87)

"But God chooses for His mercy whomever He wills. God is Possessor of Sublime Grace" (Al-Baqarah 2:105)

"Hus God admits into His mercy whomever He wills" (Al-Fath 48:25)

"And God will admit them into His mercy. God is Forgiving and Compassionate" (At-Tawbah 9:99)

"God is Gracious towards the people, Most Merciful." (Al-Baqarah 2:143, Al-Hajj 22:65)

Through many other verses God Almighty has implanted a **‘vast hope’** in His servants. God knows well His creation and that despair leads to the loss of nations.

If someone is aware of the many sins he has committed, losing hope for God’s forgiveness, and believing that Hell will be his inevitable fate, he will commit more sins. Therefore, God Almighty has set what I call the **‘vast hope’** rule to teach us that it is unlikely to expect someone to be on the right track **‘without vast hope’**.

So, God wants to implant hope in people’s minds, even in those who have been away from Him. How wonderful that God names them - despite what they have done - **“My servants”**. God says:

“Say, ‘O My servants who have transgressed against themselves: do not despair of God’s mercy, for God forgives all sins. He is indeed the Forgiver, the Clement.’” (Az-Zumar 39:53)

God is still calling on the children of Adam **“O My servants”**. Being His servants, God reminds them that He is the Beneficent, the Merciful, and that His mercy encompasses everything.

We are, therefore, required to understand this in order to be confident that God’s promise is right, and to do as many good deeds as we can to be “excuses for pleading clemency”, such as charity, helping people, and other deeds loved by God in His heavenly books.

When man seeks to do the deeds that God loves, he therefore boost the justifications that he can raise on the Day of Reckoning to plead for clemency. Hope is still there, and God is the Most Merciful, as He confirmed this in many verses, including:

“We touch with our mercy whomever We will, and We never waste the reward of the righteous” (Yusuf 12:56)

“And so their Lord answered them: ‘I will not waste the work of any worker among you, whether male or female. You are one of another’” (Al-i-‘Imran 3:195)

“As for those who believe and lead a righteous life - We will not waste the reward of those who work righteousness” (Al-Kahf 18:30)

“God does not waste the reward of the righteous.”
(At-Tawbah 9:120)

All the above verses arouse hope and constitute a roadmap for whoever is qualified for pleading for clemency on the Day of Judgment. God says:

“Whoever is swayed from the Fire, and admitted to Paradise, has won.” (Al-i-‘Imran 3:185)

These are the features of the ‘divine motivation’ with sinners, or those who are away from their Lord, or those who have transgressed against themselves. Well aware of His creation, God

knows that the greatest thing that could motivate His servants to do righteous deeds is the 'vast hope' in His mercy. All that we shall do is to understand that we have to carry on good deeds that can stand as excuses for clemency.

How wonderful is this mercy?

What a greatest God?

Glory be to God, He is the Entirely Merciful, the Especially Merciful.

Motivation for boarding vessels and travelling to secure livelihood

I read several verses in the Quran that mentioned the sea. So I have attempted to deduce how does God encourage us to travel by sea? I found several verses, including:

“God is He Who created the heavens and the earth, and sends down water from the sky, and with it produces fruits for your sustenance. And He committed the ships to your service, sailing through the sea by His command, and He committed the rivers to your service” (Ibrahim 14:32)

“And it is He who made the sea to serve you, that you may eat from it tender meat, and extract from it ornaments that you wear. And you see the ships plowing through it, as you seek His bounties, so that you may give thanks” (An-Nahl 16:14)

“We have honored the Children of Adam, and carried them on land and sea, and provided them with good things, and greatly favored them over many of those We created” (Al-Isra’ 17:70)

“It is He who transports you across land and sea.”
(Yunus 10:22)

Then God emphasizes this motivation by permitting the catch of sea:

“Permitted for you is the catch of sea, and its food.”
(Al-Ma'idah 5:96)

Sea does not only include food, but in it also jewelry and bounty from God:

“The two seas are not the same. One is fresh, sweet, good to drink, while the other is salty and bitter. Yet from each you eat tender meat, and extract jewelry, which you wear. And you see the ships plowing through them, so that you may seek of His bounty, so that you may give thanks.” (Fatir 35:12)

All this was a 'divine motivation' for people to move on, travel, and seek means of sustenance, for travel includes many advantages.

In our life, perhaps the lesson learnt here is that we should not consider our place of birth as the place where we can live only, because the earth of God is spacious. Therefore, man must seek the available means and search for better opportunities of livelihood available in the spacious earth. We must learn the lesson that life is not always easy. We have to exert more efforts, travel, and research for the suitable job. One may seize an opportunity and return to the homeland, others may stay as emigrants.

In a nutshell, God has not set all the opportunities to be around us. Rather, He wants us to seek and traverse through tracts of earth to eat from His provision.

Time has shown that the motivation for boarding vessels has not only resulted in catching fish to eat or pearl to wear, but also in discovery of big oil wells that changed the world's economies and streamlined global trade. Therefore, many countries have benefited by exporting their products. Others also managed to import their needs. The sea was the means for extending submarine communications cables, gas pipelines, various lines of facilities, water desalination, and other aspects of good for humanity.

Days will continue to reveal the good which God has placed in sea, His creation, as well as the secrets yet to be discovered.

We learn from this how to motivate people to try to get out of their environment, search for work and advancement, face difficulties, and know that travel is good.

Let us motivate our children to exert effort, endure the hardship of work, traverse through the world seeking sustenance, and to eat from the sustenance provided by God.

Do not we like to traverse through the world's tracts as God ordered us to eat from His livelihood?

Why not?

Motivation by expressing one's love

God Almighty knows that the human has a core passion, which is **love**, and that it is a basic drive for their life and could make the soul balanced. So God wanted to motivate people by revealing His love for them, or that He will love whoever will carry on His commands or do His favored action. There are many verses stressing this meaning, including:

“God loves the repentant, and He loves those who keep clean” (Al-Baqarah 2:222)

“Indeed, whoever fulfills his commitments and maintains piety-God loves the pious” (Al-i-‘Imran 3:76)

“God loves those who endure” (Al-i-‘Imran 3:145)

“God loves the trusting” (Al-i-‘Imran 3:159)

“God loves the equitable” (Al-Ma’idah 5:42)

“God loves those who purify themselves.” (At-Tawbah 9:108)

In the noble verses above and others, God stresses to His servants that He loves those who do the acts He likes. So, we sometimes find that Allah uses “His love” as a motivation for His servants,

and He is most knowing of them. Those whom Allah loves will find His help in this world and in the Hereafter, thus attaining the highest achievement. How great is that motivation.

The question now is: How many times have we heard a leader, manager, father or mother saying “**I love**”?

God’s use of this term to motivate people is a lesson for all of us. I hope that company chiefs announcing their love for those who do their job in the best manner, parents saying this word to their obedient and successful children, and husbands to their good wives.

All these are ways of motivation from the Creator, Who knows that they will definitely bear fruit with mankind.

So, why these ways are not part of our motivation approach?

Allah’s use of the verb “love” is - from my own point of view - methodological, for He knows that the human nature gets delighted by hearing and seeking to hear this word, which also motivates humans. Were it not that the Creator, glory to Him, absolutely knows man and the best words to communicate people, He would not have used this word in this large number of verses of the Holy Quran.

Therefore, if we want to be inspired by the ‘divine approach’, we must use the word “love” more frequently to motivate people.

So why a boss does not use it with his subordinates by telling them that he “loves” the hardworking, developers or innovators

among them, with the aim to motivate them for more diligence, development or innovation?

I think it will add a lot of moral motivation to the person you address and urge everyone to try to win the boss's "love".

Also, at our homes, why a father does not express that he "loves" from among his children the successful at school or the athlete?

There is no doubt that this word has its own secrets and that is why God Almighty has used it repetitively in the Quran. Repetition, as we know, is an element of emphasis, as if God 'emphasizes' to us that the word "love" has a secret for motivating man. Therefore, God guides us to use the word in motivation. So, are we ready to overuse it in our daily life to motivate those around us?

Why not?

Motivation by facilitating things

Allah has assigned His servants various kinds of worship. As He knows best of their degrees, He diversified the acts of worship to facilitate them. For example, it is compulsory upon some people to pay Zakat, but those who are not financially capable are not required to pay it, and so on.

It is out of God's mercy that He made easy all that He prescribed upon His servants, so that people may not find it difficult to carry on the acts of worship. In the verse:

“God desires ease for you, and does not desire hardship for you” (Al-Baqarah 2:185)

Allah, Exalted be He, has set out the characteristics of the ‘divine motivation’ method with regard to the acts of worship, for He knows His creation and that facilitating things boosts one's obedience. Being Merciful, God does not want anyone of His servants to fail. Rather, He wants to make it easy for His servants, so he facilitates acts of worship to make them obey and comply.

For example, God prescribed us to perform prayers five times a day the way Prophet Muhammad (peace be upon him) detailed. He also stipulated ablution (*Wudu*) with water for its performance. But He made it easy for a Muslim who does not find water to

seek *Taymmum* (dry ablution with clean earth). Not only this, but the facilitation is extended to the performance of prayers. The one who is unable to stand up for prayers, can perform it while sitting down. If not, he can nod his head. If not, he can just move his eyes.

Allah also facilitates acts of worship for travelers. It is not compulsory upon a traveler to perform the congregational Friday prayer. It is permissible for a traveler to reduce four-Rak‘ah (unit of prayer) prayers like Zhuhr (Noon) to two-Rak‘ahs, and combine two prayers together, such as Zhuhr with ‘Asr (Afternoon) and Maghrib (Sunset) with ‘Isha’ (Night) prayers. So, facilitation is a kind of motivation to urge people to keep performing prayers.

The same also applies to the fasting of the holy month of Ramadan. God makes it permissible for those who are unable to fast, such as travelers or patients, to make up for the days they did not fast after Ramadan. The young and old people are not required to fast, either, because they are not able to carry on this act of worship. A patient who is unable to fast can feed a poor person instead of fasting. Therefore, facilitation is a motivation for devoutness.

God Almighty also prescribed Hajj (Pilgrimage) and knows that it is full of hardships. Therefore, He has facilitated it by dropping this compulsory act of worship for those who are not able to do the journey, as indicated in the verse:

“Pilgrimage to the House is a duty to God for all who can make the journey.” (Al-i-‘Imran 3:97)

Those who cannot do the Hajj journey for physical, health or other reasons are not required to do it. God also facilitates many of the Hajj acts, in order to make it easy for pilgrims.

The Prophet (peace be upon him) completed the facilitation, as he guided the pilgrims by saying in several cases during his Hajj: Do it and there is no harm.

Therefore, the approach of facilitation covers all acts of worship to the extent that God Almighty has allowed the eating of pork and other forbidden food as a kind of facilitation for the Muslim who is forced by necessity.

Thus, facilitation is a basis of the ‘divine approach’ to motivate people to keep performing worship.

Why do not we trace this facilitation approach to motivate people to respond to what we ask them?

The developed countries facilitate online transactions and government services instead of paperwork. This is also common in the bank dealings and other services. The online services are, of course, intended to make things easier and faster in order to facilitate them for citizens and encourage them to respect laws and rules.

A teacher in a classroom must make it easy for his students to do their homework.

All of us must adopt a facilitation approach in order to enable those around us to be committed people. A proverb says: If you want to be obeyed, you should order what is possible.

Let all of us make it easy for those around us - at home, work, or in our life.

Are we ready to make things easy in order to be worthy of God's facilitation for us?

Why not?

Motivation by opening an account to spend from it in the Hereafter

God, the Exalted, has honored some people in this life, called us to thank Him, and opened a door for us to trade with Him through giving charity, and others.

I have come across an idea: Why do we not open an “account” in the afterlife similar to our bank accounts in this world?

Is there in the Hereafter - **metaphorically speaking**, of course - an account from which we can withdraw from what we have deposited?

Certainly, there is. Indeed, what is with God can never be lost.

Therefore, I did search the Quran on how to deposit money in an account in the afterlife.

I found many verses explaining this, including the following:

“What is with God is better for you, if you only knew” (An-Nahl 16:95)

“But what is with God is better, and longer lasting. Do you not comprehend” (Al-Qasas 28:60)

“Whatever good you forward for yourselves, you will find it with God” (Al-Baqarah 2:110)

“and observe the prayers, and give regular charity, and lend God a generous loan. Whatever good you advance for yourselves, you will find it with God, better and generously rewarded” (Al-Muzzammil 73:20)

“The charitable men and charitable women, who have loaned God a loan of righteousness - it, will be multiplied for them” (Al-Hadid 57:18)

Why do we not go with our dreams beyond graves and not allow our imagination to go further? Imagine that once we are in the Hereafter, we wish we might have found a balance to withdraw and spend from. So, we will receive - metaphorically speaking - a checkbook and we will be allowed to use it for spending.

I thank God that my mind allows me to imagine this and I call on everyone to think about it. It is out of God’s generosity, mercy and knowing that those who do not have money are not able to open financial accounts. God allows such an account to be opened by any act of worship, such as performing prayers, observing fast, removing harmful objects from the street, establishing justice, doing good deeds, or being patient and gratitude. Out of Allah’s justice for all, He allows such accounts to be opened without limits.

The accounts of the Hereafter are not always in cash. Rather, they are diverse and available for all, and can increase the balance of good deeds (credit) and remove from the balance of sins (debit).

These are the characteristics of the ‘divine motivation’. Let everyone hurry up and open accounts in the afterlife and increase their ‘deposits’, i.e. good deeds, in order to have an available balance from which they can withdraw when they move to the Hereafter.

On the other hand, I think the highest rate of interest we heard about here in this life was about 35%, while the yield from God is doubled and multiplied, as in the verse:

“Who is he who will offer God a generous loan, so He will multiply it for him manifold.” (Al-Baqarah 2:245)

Is it not better to transfer our accounts from the banks that only give a small interest to ‘other banks’ - metaphorically speaking - where money is guaranteed and protected, and the interest is multiplied many times?

The description of this interest by God Almighty as “*manifold*” indicates its limitless. So are there any better transactions than this?

Let us hasten to open our own accounts and make more deposits.

Do we like to be rich in the Hereafter and have an available, active balance?

Let us open accounts and deposit in them whatever we could of charities or acts of obedience, so that God can multiply them for us and we will be among the winners.

Motivation by taking out an insurance policy for kids

Anyone who has young children is definitely concerned about them, wants to secure their lives, and fears to pass away while they are still young. Who will take care of them, manage their life, and spend on them?

God Almighty provides us with a kind of trade with Him - an **'insurance policy'** for these young children. God tells us that this policy exists and He urges us to take out this policy for our children. God is Just and knows that if He sets a financial condition for taking out this policy, some will be able to have it and others not. So God, the Just, wants the price to be affordable by all people. God says:

“Those who are concerned about the fate of their weak children, in case they leave them behind, should fear God, and speak appropriate words.”
(An-Nisa' 4:9)

Therefore, the price is affordable by all people without exception. The price is **'to fear God'**, i.e. do all that He likes, keep away from what He does not like, accustom yourselves to this, and speak honestly to others. What a low price for a great **'insurance policy'**?

What psychological comfort is that when parents are reassured that their children are safe and that God is the One Who cares for them?

Is not it time for everyone to take out this great 'insurance police'?

Why not?

Motivation by having insurance to find a way out

God Almighty spoke the truth as He says:

“And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine.” (At-Talaq 65:23-)

Let us think about who is to make this way out?

It is God Almighty, Who knows all that happened, is happening and will happen. It is the One Who when He decrees a matter, He only says to it, “Be”, and it is. So, He can say to the ‘way out’, “Be”, and it will exist.

It is another type of trade which God motivates us to make with Him, i.e. to trade with Him and take out an ‘**insurance policy**’ - metaphorically speaking - to find a way out.

Whoever from amongst us does not need **a way out** of pressures exerted on them, **a way out** of a financial crisis, **a way out** of a health problem that afflicted a family member, etc.?

In this life, we do need one way out after the other. God encourages us to take out this ‘insurance policy’, and the price here is the ‘**fear of God**’.

The ‘fear of God’, as I understand, simply means that when we have choices we have to choose the closest to and most favored by God and get ourselves accustomed to keeping away from what He does not like.

Here, we find that God Almighty in the above verse does not say that He ‘will’ prepare a way out, but rather “*prepares a way out*”, which is a present verb indicating speed, renewing and continuity and that there is no probability of ‘preparing’ or ‘not preparing’; there is definitely a way out.

Of course, the verse makes us understand that it is not only a way out on the Day of Resurrection, it confirms a way out in this the world as well.

Let each one of us take out this ‘**insurance policy**’, for no one knows what is hidden on the following day. So let us believe that God is the One Who can prepare a way out for us, for He is the best to take care of us.

Motivation by striving to attain God's satisfaction

God Almighty has ordered us to be dutiful to our parents, an objective that everyone should strive to achieve in order to attain God's pleasure. Dutifulness to the parents implies the most sublime values of faithfulness and gratitude on the part of their children. The concept of *birr-ul-walidayn* (or being kind dutiful and doing good to the parents) here is to do what they like and avoid what they do not.

In the Holy Quran, God encourages us to spend and promises those who spend multiplied reward, as manifested in many verses. Then the grand prize, as I see it, comes in Allah's saying:

“You will not attain virtuous conduct until you give of what you cherish.” (Al-i-‘Imran 3:92)

In the above verse, God tells us that we can attain the ‘*virtuous conduct*’ (al-Birr) if we give of what we love. Does anyone believe that he will be in a position worthy of attaining ‘*virtuous conduct*’ from God Almighty?

It is true that the price is not affordable, but God Almighty has opened for us a door of this great reward. For example, if someone gives clothes in charity, they will be rewarded by God. But they

can only be granted the ‘great reward’, which is the ‘*virtuous conduct*’ from God Almighty, if they give in charity the clothes they love.

This high-class reward can only be obtained by those who can restrain themselves and give what he likes in charity, because it implies one’s trust in God and strong belief in what He revealed. It also implies altruism, which can be attained by giving to others what you love. This is how God loves to see His servants - loving for others what you love for yourselves and striving to satisfy others by giving them from what you love of your money. The great reward will, therefore, be the ‘*virtuous conduct*’ bestowed by God.

Do not we all love that God grants us this ‘*virtuous conduct*’?

Let us spend from what we love.

Motivation for becoming among those loved by God

While meditating on the verses of the Holy Quran, I tried to look for those whom Allah loves. I searched for the verses in which God Almighty states that He loves His servants. I found several verses in which God emphasizes love for His servants who kept practicing certain acts of worship. So He exclusively and explicitly bestowed them with His love, as stated in many verses:

- *“Say (Prophet Muhammad): ‘If you love Allah, follow me and Allah will love you, and forgive your sins. Allah is Forgiving and Merciful’“ (Al-i-‘Imran 3:31)*
- *”Spend in the way of Allah and do not cast into destruction with your own hands. Be gooddoers; Allah loves the gooddoers” (Al-Baqarah 2:195)*
- *“They ask you about menstruation. Say: ‘It is an injury. Stay away from women during their menstrual periods and do not approach them until they are cleansed. When they have cleansed themselves, then come to them from where Allah has commanded you. Allah loves those who turn to Him in repentance and He loves those who cleanse themselves’“ (Al Baqarah 2:222)*

- *“Rather, those who keep their promise and fear Allah, Allah loves the cautious” (Al-i-‘Imran 3:76)*
- *“There has been many a Prophet with whom many of the Lord have fought and they did not faint when they were smitten in the way of Allah, neither did they weaken, nor did they humble themselves, and Allah loves the patient” (Al-i-‘Imran 3:146)*
- *“It was by that Mercy of Allah that you (Prophet Muhammad) dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you. Therefore, pardon them and ask forgiveness for them. Take counsel with them in the matter and when you are resolved, put your trust in Allah. Allah loves those who trust” (Al-i-‘Imran 3:159)*
- *“They are listeners to lies and devourers of the unlawful. If they come to you, judge between them or turn away from them. If you avoid them they cannot harm you in anything; but if you judge, judge between them with fairness. Allah loves the just” (Al-Ma’idah 5:42)*
- *“You shall never stand there. A mosque founded upon piety from the first day is worthier for you to stand in. In it are men who love to purify themselves. Allah loves those who purify themselves” (At-Tawbah 9:108)*

- “Allah loves those who fight in His Way lining up as if they were a stacked building.” (As-Saff 61:4)

God says:

“God loves those who fight in His cause, in ranks, as though they were a compact structure” (Al-Saff 28:4). ‘Fighting in the cause of Allah’ here means fighting under the state’s regular army, in defence of the homeland’s territory or rights.

This is the only meaning of the concept of ‘fighting in the cause of Allah’ in Islam.

All the above are keys to ‘how a servant attains God’s love’?

If God loves a servant, He will be with him, facilitating for him his life and making others love him. So, let each of us look at these keys and choose the one he can carry.

It is not difficult. It may begin with maintaining ‘purification’ (*Tatahhur*), in the broad sense of the term, i.e. physically and spiritually.

Let each of us choose what he likes from among the above acts of worship, with the intention or great ambition to attain God’s love. God Almighty has given us glad tidings that He is near, responds to the invocation of the supplicant if he calls upon Him, and approaches to whoever tries to come closer to Him.

Let each of us choose a key to attain God’s love.

Motivation for acceptance and gratefulness

Contemplating on the Quran, one can recognize clearly that the mind of mankind falls short of understanding the divine decree. Sometimes, we find this in some verses, such as:

“(Offensive) fighting is obligatory for you, though it is hateful to you. But you may hate a thing although it is good for you, and may love a thing although it is evil for you. Allah knows, and you do not.” (Al-Baqarah 2:216)

And:

“Believers, it is unlawful for you to inherit women forcefully, neither bar them, in order that you go off with part of what you have given them, except when they commit a clear indecency. Live with them honorably. If you hate them, it may be that you hate something which Allah has set in it much good.” (An Nisa’ 4:19)

In other times, we find in the prophets’ parables what indicates this understanding. This is evident in the parable of Prophet Joseph (Yusuf) (peace be upon him) - and how wonderful it is.

In this parable, God portrays Joseph's brothers hating him and believing that he is evil for them. Long years later, they discover that he is good for them and they might have perished had they not met him.

In the parable of Prophet Moses (Musa) (peace be upon him) with Al-Khidr when the latter scuttles the ship or makes a hole in it, the former imagines that this is evil. But later in the parable, Moses understands that what Al-Khidr did was good.

In a third type of cases, God makes us understand this concept. Consider the following noble verses:

“We will certainly test you with some fear and hunger, and some loss of possessions and lives and crops. But give good news to the steadfast.” (Al-Baqarah 2:155)

“Muhammad is not except a Messenger; Messengers have passed away before him. If he dies or is killed, will you turn about on your heels? And he who turns on his heels will not harm Allah a thing. Allah will recompense the thankful.” (Al-i-‘Imran 3:144)

God makes it very clear to His servants not to judge or be deceived by appearance, even in adversity. The Almighty even gives glad tidings to those who are patient and thankful that they will be admitted to Paradise.

If man understands, with his limited misunderstanding, that God gives glad tidings of admission to Paradise because of this

adversity, he will definitely recognize that adversity was not evil, but rather good for him.

“Allah will recompense the thankful” because the thankful are, in this case, in a higher degree. And also because they thanked God from the very beginning for the distress that afflicted them and did not believe that what happened to them was evil. So they thanked God.

In our life, we must learn a lesson from this as well. For example, someone may not get the points in the high school that can qualify him to be admitted to a medicine college and entered an engineering college instead. He and his family do not like the medicine school. But if they believe that he may be one of the best engineers and most beneficial to others, they will come to understand that the engineering school is good for him. If they know this, they will thank God once they hear the results of the high school final exams.

A person who has been fired out of his job, for example, may think that this is evil for him. But he does not know that God will replace him with a better job, his livelihood will be broader, and he may be happier. If he knows that the termination of his previous job is good, he will thank God. Because of his limited understanding he thinks that it is evil, but actually he does not know it is good for him.

We must understand that judging by appearance is incorrect and that we must not rush to judge things.

If God Almighty has made a calamity good, He teaches us that He is full of kindness to His devotees and that everything that comes from God is good. It is our fault if we do not feel good in His judgment and we have to exert more effort to understand how it is good for us and to employ it for our interest?

Given that God Almighty loves His servants, He has disclosed a secret to them and gave them a key to one of Paradise's gates, i.e. the gate of **thankfulness**, as the above verse tells us "*Allah will recompense the thankful*".

What I have understood is that we have to thank God in hardship and in ease. If it turns to be good, we will be among '*the thankful*'; and if it turns to be evil, we will be among '*the patient*'.

We may encounter problems in our life, with some people thinking it is the end of the world and a wall preventing their progress to the future. But they are not aware that it may be good for them. So, let everyone be accustomed to initially thanking God and turning the wall into a staircase to ascend. The hardship they encounter in life will, consequently, act as leverage to them.

Let us learn that thanksgiving is a magic door leading to Paradise. Let us make it an approach for ourselves, not only in dealing with God, but as a general principle in our life and dealings. Let us learn how to look for an opportunity in everything we face.

Why not?

Motivation for visiting Egypt

All that is stated in the Quran about Egypt are considered a kind of motivation from God Almighty to people to look at it in a special way.

God mentions Egypt several times in the Quran, such as:

“We revealed to Moses and his brother: ‘Take certain houses for your people in Egypt. Make your houses a direction (for pray); establish the prayer; and give glad tidings to the believers’” (Yunus 10:87)

“The Egyptian that bought him said to his wife: ‘Make his stay honorable. He may benefit us, or take him for our son. ‘As such We established Joseph in the land, so that We might teach him the interpretation of visions. Allah prevails in His affairs, though most people do not know’” (Yusuf 12:21)

“And when they entered before Joseph, he took his father and mother into his arms and said: ‘Welcome to Egypt, safe, if Allah wills!’ (Yusuf 12:99)

“Then Pharaoh made a proclamation to his people: ‘My people, is the kingdom of Egypt not mine and these rivers which flow beneath me? What, can you not see?’” (Az-Zukhruf 43:51)

Also, God Almighty mentions Egypt in certain situations referring to it, such as “water” in the verse:

“We revealed this to Moses’ mother: ‘Suckle him, but when you fear for him cast him into the water. Neither fear, nor sorrow because We shall restore him to you and make him among the Messengers.’”
(Al-Qasas 28:7)

The term “water” in the verse above refers to the Nile, the God’s gift to Egypt on its two banks advanced Pharaonic civilization and others had been established.

In Egypt, as historians and Quran exegetes told us, many prophets dwelt, such as Enoch (Idris), Jacob (Ya‘qub), Joseph (Yusuf), Moses (Musa), and Aaron (Harun). And Prophet Abraham (Ibrahim) visited it.

Also, Virgin Mary and her son, Jesus (‘Isa) (peace be upon them) visited it.

Hagar, the wife of Prophet Ibrahim (peace be upon him), and Mariya al-Qibtiyyah (or Maria the Coptic), a wife of Prophet Muhammad (peace be upon him) and the mother of his son Ibrahim, came from Egypt.

Also God swears by a place in Egypt, as stated in the Quranic verse:

“By the fig and the olive! and the Mount, Sinai.”
(At-Tin 95:1)

The “Mount, Sinai” here is Mount Al-Tur in Sinai, according to the majority of Quran exegetes.

The best of all words here is that the only place in the planet - as exegetes agreed - where God manifested His glory was Mount Al-Tur. This happened when God appeared to the mountain and Prophet Moses fell unconscious out of the glory of God's Light as He revealed Himself to the mountain. God tells us the incident in the verse:

“And when Moses came at the appointed time and his Lord spoke to him, he said: ‘Lord, let me see, that I can look at You.’ He replied: ‘You shall not see Me. But look at the mountain; if it remains firm in its place, then shall you see Me. ‘ And when his Lord was revealed to the mountain and caused it to be crushed and leveled whereupon Moses fell down senseless, and when he recovered, he said: ‘Exaltations to You! I repent to You. I am the first of believers.’” (Al-A‘raf 7:143)

Therefore, God Almighty has chosen one country on the planet to be the scene of all these historical events. Does this not motivate and make curious people, researchers, historians and others around the world to visit this country and see its secrets of history? Our tourism promotional campaigns must include trips designed to discover what God has bestowed on Egypt.

Campaigning for only one mountain, like Mount Al-Tur, could bring the whole world to visit it.

If I were not Egyptian, and I had been told of all this about Egypt, I would have insisted that it would be the first country to visit.

Conclusion

God, Exalted be He, has the secrets of His creature, the human being. God knows that without motivation, man will neither take the right path in this life nor follow the religion his Lord revealed to messengers. So God motivated his servants through the call to religion and not through intimidation, contrary to a few hardliners who argued otherwise and tried to convince us with their ideology.

I hope I have succeeded in presenting some features of the motivation mechanism, according to my understanding which was based on meditating on the Holy Quran. I hope this book will be a new key to our individual relationship with God Almighty, allowing every one of us to enjoy a profitable trade with God - it is profitable. I hope each of us will be inspired by a certain motivation to encourage him/her to come closer to God and derive from these mechanisms what can push him forward in this life. Thus, the person will be thoroughly aware of the keys to dealing with the human soul. This will certainly help man to achieve better success in this life.

Let us all apply the mechanisms of the ‘divine motivation’.

Let us all look how God, the Greatest, has motivated us.

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I have tried in my small book, which is endowed for God, to understand the methodology of God's motivation for His creation through contemplations on His Glorious Book, the Quran, which, I think, is a 'catalogue of the human soul'. I pray to God to accept this book. I hope it will be a good start for more love, 'trade with God', and good between people and their Lord.

