

Full Length Research Paper

Motivation in Islam: Intertwine loop model

Ali Naghi Amiri², Amir Hamzaeh Mehrabi¹ and Gholamreza Jandaghi^{2*}

¹Ph.D. Faculty, Shahid Mahalti High Education Institute, Iran.

²Ph. D. Faculty, Tehran University- Qom College, Iran.

Accepted 26 May, 2011

This article presents the ideas of scholars about factors of motivation, and then introduces motivation theory in Islam under the title of "the intertwine loops model". This model has been derived from Imam Ali's words, in which human beings, according to their actions and worships, are categorized in three classes including traders, slaves and nobles. Combination of these three classes' makes seven types of personalities which are affected by the environmental and internal factors and therefore, change their states in different times. Flexibility, intertwine loops instead of hierarchy, emphasis on human intention, accepting human complexity and having chaotic behavior, comprehensiveness and inclusion are some characteristics of this model. Generalizing of this anecdote to managerial issues, feasibility study of grading factors, levels of model applications and clarification of model characteristics according to the main concepts of chaos theory, have been argued briefly.

Key word: Motivation, intention, worship, chaos, butterfly effect, dynamic adaptation, stranger attraction.

INTRODUCTION

Description

The performance of any organization is the result of interactions between the physical, financial and human resources. Physical and financial resources do not lead into production automatically; rather, this aim is achieved when human element is inserted. Hence, understanding human behavior and positive impact on such behavior can improve productivity. Since individual's performance depends on other factors, its recognition is vital. Verroome believes that "an employee's performance is a function of his/her capability and motivation." On this basis, the performance of an individual who is capable to perform an action but he/she is not willing to do that action, can not be a good performance and it is also true for someone who is willing to do something but is not capable (Siterz and Porter, 1993).

To improve the performance, one can increase individual's "capability" by providing necessary trainings and specializations. The more fundamental point is individual's "motivation", since Verroome says that if some is capable to do something but lacks motivation, his/her

action will not be ideal even though he/she implements it.

What shall be done to increase employees' motivation? Managers and scientists have been forced to study this issue deeply since man is a complicated creature and a part of this complexity is rooted in his/her behaviors and motivators. In this ground, paramount questions and even more answers are provided. Here, the study mentions a general and permanent question of managers: what is the simplest and most reliable way to force someone to do a job? Shall we ask him/her? What shall be done if he/she refused?

In the past, the considered simplest way was to enforce someone to do a job. Hence, some managers believed that physical and material penalties were effective. However, using this method led to contrary effects soon and even motivated subordinates to encounter. Experts suggested moderated methods to managers namely "mental punishment." Although, this method was more humanistic and caused more movement, it was never effective in creating the motivation. Another method recommended by behaviorists was "financial incentive." They claimed that we have motivated someone if we tell him/her to do a defined job in excess of certain incentive and benefits. This method also missed its initial

*Corresponding author. E-mail: jandaghi@ut.ac.ir.

effectiveness in long term. Because of the inefficacy of such methods, other scientists (such as, William James, Sigmund Freud, MacDougall, etc.) by mentioning hedonism principle and emphasized on instinct, clarified that it is inherited or unconsciously. However, psychologists doubted the efficacy of this attitude. It caused that another group of scientists (such as, Thurandic, Canon and Hall) looked for motivation factor in the outcomes or rewards of past behaviors. By explaining "Law of Effect" and then "Stimulus – Response" relationship, they paved the ground for an experimental study on motivation.

Another group believed that inner or acquired "needs" are the main factor in human performance and experts (such as, Maslow, Alderfer, McClelland and Herzberg) categorized these needs and stated that man is motivated by need feeling and life imbalance in order to attempt to meet the need. Other theorists introduced "man's conception and conceive" from the status as the main factor involved in his/her behavior. They delivered so-called process theory.

It seems that there is no end for this trial – and – error route in recognizing human nature and in introducing the effective factors on his/her behavior except than we refer to the creator of this creature and use divine inspiration. This is an approach started since several decades ago and is increasingly expanding. It is expected that Muslim as managers and educators (especially since Islamic Revolution in Iran), do not limit themselves to theories emerged from western culture since they are created to resolve their own problems (however, some cases are common among all men and can be useful for all communities and utilized methods can be used in other cases during research stages).

As an endless sea, Islamic School is a full and rich resource and can always answer the problems and difficulties. In this paper, the study has tried to answer the following question by seeking for the statements of Imam Ali as the top human manager and the best religious expert after Islam Mohammad the Prophet:

Has Islam its own motivational theory? If yes:

Can we categorize Islamic motivational theory in content or process theories?

What is the difference between Islamic motivational theory and other theories?

Can we use statements provided during Islam age in today organizational issues?

INTRODUCING A FEW ATTITUDES SIMILAR TO INTERTWINE LOOP MODEL

Studies show that Muslim and non-Muslim scientists have pointed out three motivational factors. So, reviewing their ideas could be a proper ground for the research:

Amitai Etzioni

By this question: "why do men follow the commands and obey behavioral patterns?" Etzioni says that imitation has two aspects in any organization: 1. structural aspect, and 2. motivational aspect.

Structural aspect relates with controlling structures such as hierarchy, power and authorization which are designed in organizations formally in order that people avoid personal styles and behave according to organization's opinion. Therefore, organization controls its staff and imposes its power by using such bureaucratic techniques (Etzioni, 1965).

Motivational aspect relates with the commitments of organizational members toward aims and ideals of the organization. More staff's commitment to organization, less need by the organization to use inflexible controlling techniques.

After defining two aspects of imitation, Etzioni used them to categorize the organizations and divided the power to attract the employees' imitation into three sectors:

- i. Coercive power: organizations like prisons, mental health hospitals and so on which use degrees of physical punishments to enforce individuals to obey the commands.
- ii. Financial or remunerative power: trading and commercial firms which often use financial incentives and people imitate them in terms of their remuneration and tendency to receive financial resources.
- iii. Normative power: religious organizations, charity associations and scientific centers in which imitation is based kindness and ideological issues.

On this basis, Etzioni also introduces three types of dependency: 1. Runaway; 2. Carefulness; 3. Moral (Rahmanseresh, 1999)

Collins

By providing organizational control theory, Collins states that there are three methods to control the people in large organizations:

- i. Enforcing them
- ii. Granting financial incentives
- iii. Using internal control

Organizations also have five tools to control the people:

- a. Monitoring the people
- b. Monitoring the inputs (computing manufactured products)
- c. Devising laws, rules and recipes as well as ongoing techniques

- d. Information control
- e. Limiting the environment (enforcing people to work when and where to work)

Each method has its own negative side effects. Best control for functions which need creativity and judgment and are accompanied with paramount unreliability, is to use internal control (professional social integration) and information control. Best method for people who are responsible for predictable functions and standard products is to control financial incentives and to monitor the inputs. (Collins, 1988).

Fuad Abdullah Omar

In a paper titled "motivation in Islam and criticizing simultaneous motivation ideas by using a motivational model in an organization", he discuss about motivational theory in Islam and refuses any motivational theory in Islam after reviewing motivational theories in west and criticizing them briefly. He writes: "I think that before discussing about motivational theory in Islam, it is necessary to answer two fundamental questions:

Is there motivation theory in Islam? If yes, what are the fundamentals of the theory?

How can we adopt current motivation theory with Islamic principles and basics?

By studying the scripts on this title, one can be aware of the fact and be committed to it; however, there is no special theory in Islam regarding motivation to be discussed. Of course, one can say that many efforts are done and there are general guidance to recognize motivation principles and basics in Holy Koran and Prophet's tradition as follow (Public Management Training Center, paper series, 1983):

In Islam, motivation is based on three principles namely "recompense", "requital" and "kindness". The basic of faith in Islam is based on these principles.

- i. Paying wages and salaries is necessary in Islam, provided that it is adaptable to Islamic spiritual principles.
- ii. Expanding motivation scope in Islam is in a manner which not only includes salaries, financial grants or criminal prosecution but also recompense and requital in futurity.
- iii. In Islam, wage, salary and reward should be paid simultaneous to job performing.

Ali Agha Piruz et al. (2003)

The authors of Management in Islam categorized motivations and wrote: one can imagine three motivational

levels in human by investigating human motivation. Such motivations are starting from the lowest to highest levels of motivation. These levels include: Financial motivations; Integrative motivations; Spiritual and divine motivations.

Further, influencing basic variables over motivation are introduced: Religious beliefs; Fair behavior; Supplying subsistence (material) needs ideally; Target fascination; Respect, encourage and acknowledge; Proper forum designing (Aghapiruz et al., 2003).

INTERTWINE LOOP MODEL INTRODUCTION (A SAMPLE OF MOTIVATIONAL THEORY IN ISLAM)

Actually, this model is inspired by a famous statement of Imam Ali (PBUH):

"A group of people pray to God for their tendency to rewards. This is traders' worship. Another group pray because of fear. This is servants' worship. Others pray in gratitude to God. This is freemen's worship. (Nahjolbalagheh, Hikmat 237).

On this basis, the driving forces of human's behavior and obedience are three issues:

- i. Tendency to applause
- ii. Fear of punishment
- iii. Gratefulness (love)

However, in human typology, in terms of motivational factors, one can put them in a three-aspect range and then categorize them to different types due to their location in this range. One can divide them into seven types:

- 1(a) Those people whose propensity to material and physiological rewards enforce them to service and obedience.
- 2(b) Those people whose fear of material and physical punishments enforce them to service and obedience.
- 3(ab) People who a combination of material rewards and punishments enforce them to service and obedience.
- 4(ac) People who a combination of material rewards and spiritual and divine motivations enforce them to service and obedience.
- 5(bc) People who a combination of material punishments and spiritual and divine motivations enforce them to service and obedience.
- 6(abc) People who a combination of material rewards, material punishments and spiritual and divine motivations enforce them to service and obedience.
- 7(c) people whose spiritual and divine motivations just enforce them to service and obedience.

Seventh group are rare and are great men whose existence transforms both society and organization. To

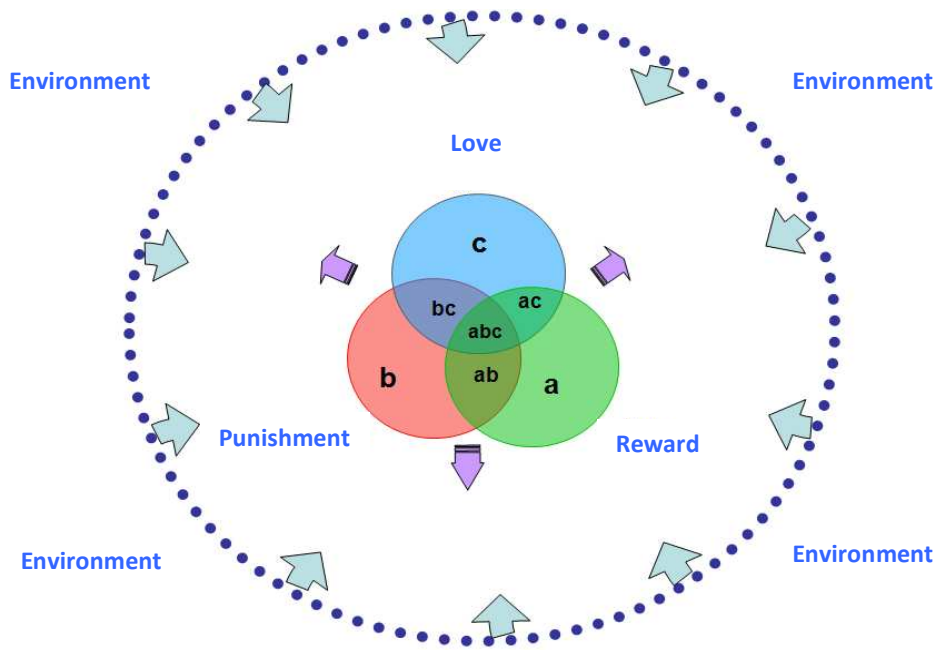


Figure 1. Intertwine loop model.

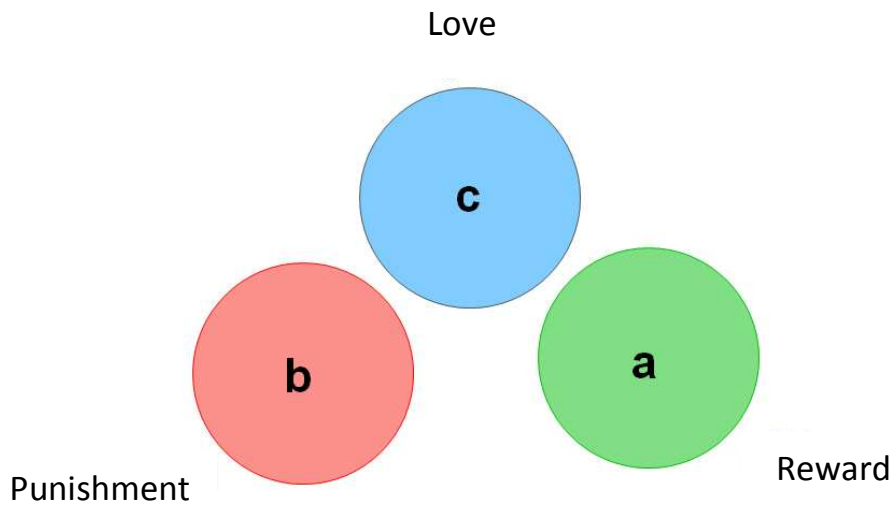


Figure 2. Fully separated loop model.

facilitate the imagination of people with various types or states, these seven types are shown in a graph consisting of three loops with different colors around which environmental wide factors are seen impacting each other (Figure 1).

As seen in Figure 1, one can divide humans into seven groups based on impact(s) affecting them. The important point in this graph is that instability of loops (imaging human moods impacted by motivational factors) is

influenced by environmental and internal conditions.

If these varied moods over a very wide range were imagined, it can be assumed that two moods in both extremes so that, in one extreme, loops are fully separated (Figure 2), and in other extreme, all three loops are intersected (Figure 3). Between these two extremes, there are combinations of loops whose intersections fluctuate from very low to very high. In Figure 2, loops are fully separated and a profile of

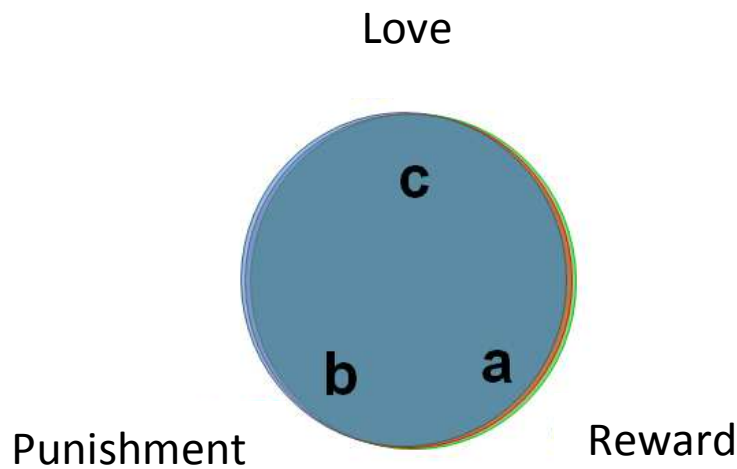


Figure 3. Fully intersected loop model.

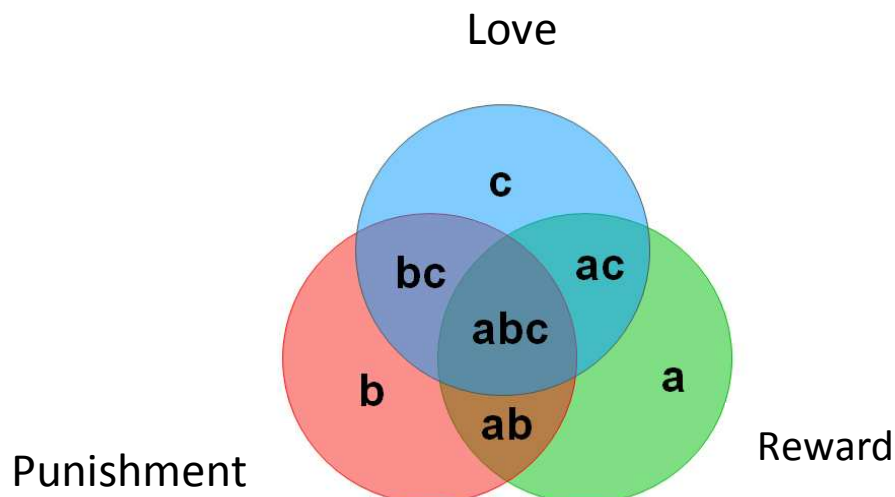


Figure 4. High purity loop model.

people with personal types like 1(a), 2(b) and 7(c) is represented. In Figure 3, all three circles are intersected and is full representation of people with personal types like 6(abc).

In real world, single – trait (Figure 2) or multi – trait (Figure 3) persons are found less. Rather, a combination of factors motivates people to do something. Two examples are shown in Figures 4 and 5.

As seen, if the circles are moving toward outside, their common points are decreased and the purity of factors increases (Figure 4) and when they are moving toward center, loops intersection and the impacts of involved factors increase (Figure 5).

Obviously, by changing the rate of each triple factor

which shape personality, the types of these personalities will differ. The diversity of personalities obtained from the combination of factors could be compared to the range of main colors. Although, there are only three main colors (green, blue and red), sub colors are achieved through combination of these main colors and sub colors are categorized in broad ranges in terms of the type and compounds.

Human moods are similar to color combinations which depend on the impact of each three main motivational factors. On this basis, someone may experience different moods and group, an organization and a community maybe consist of extremely varied people.

It shows an important and complicated reality which is

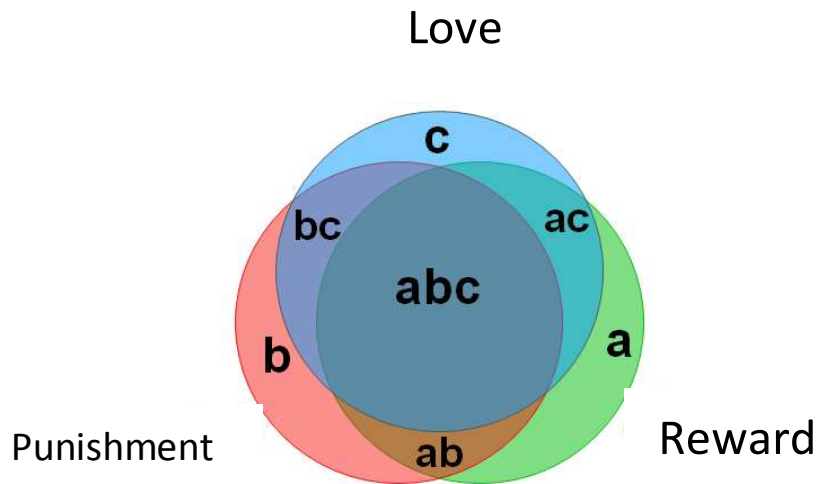


Figure 5. Less purity loop model.

less addressed by motivational theorists. Based on this model, man has no stable condition. Due to environmental and effective factors, his/her personality will be changed. For example, some individuals in spatial situations (that is, Karbala, Mecca, war fronts, etc.) or time situations (Ramadan, Moharam, earthquakes, etc.) may be affected by a third factor (kindness and love). However, the same person may behave under the impacts of first factor (material reward) or second factor (material or physical) when he/she get away previous place and time.

What has been said in chaos or complexity theories are only a limited points to this situation.

APPLICATIONS OF THE MODEL IN VARIED LEVELS

The model is applied in three levels: individual level; organizational level; community level.

Individual level

It seems that the initial theme is more on individual level. Human behavior in personal life is impacted by encouragement, punishment and love factors. Intertwine loops model applies in three aspects namely "description", "clarification" and "behavioral remedy." In description stage, diversification of individual behaviors is introduced in different times and conditions. In analysis stage, the reasons of this diversification in personalities are clarified and in behavioral remedies and changes stage, trainers and psychologists are assisted to identify influencing factors over the personality based on this model and to correct the behaviors of individuals. Parents can recognize their children and plan for their growth and evolution after getting familiar with influencing factors

over education.

According to this model, any individual expresses various behaviors in different spiritual conditions and impacts of external factors (the treatments of others, undesirable events, etc) in hours, minutes and even seconds (description stage). Behaviors aroused from one or a combination of some motivational factors will be emerged in the format of one of seven – type personalities (behavioral clarification stage).

However, the size and velocity of changes in behavioral patterns is highly depended on the stability of personality. Thus, individuals who have achieved personality stability would experience less behavioral changes. However, in dynamic conditions, turmoil, impact and being impacted are the inseparable elements of human moods and behaviors and all people will experience changes in their behavioral patterns relevant to internal and external conditions.

Organizational level

One can consider this loop as the representative of organizational culture: organizations which possess punishment-oriented culture; organizations which utilize encouraging tools and methods as organizational culture; organizations in which kindly and sympathetic relations are dominated as organizational culture.

As the introduction of three main characters in seven moods in individual level, in organizational level, multiple combinations of organizational culture are also recognizable which relate the environment continuously.

Besides, studying the organizational behavior of employees as an important factor in organizational structure paves the ground for another application of this model in organizational level. These loops indicate

different ranges of employees in an organization. By using proper methods, it can be identified in seven-type ranges and then it can be obtained through the frequency of employees in each level. Normally, measuring in complicated systems differs with simple and linear phenomena.

The functions of manager in organization

According to this model, the functions of organization's manager include:

- i. Manager should believe that people are not steady and similar like manufactured products.
- ii. Manager should recognize the spiritual moods and personality of new staff.
- iii. Manager should know that employees are affected by which factors during their relations.
- iv. Manager should organize his/her interactions with each person proportionate to time and spatial situations.
- v. Manager should try to provide necessary grounds for employees' growth and evolution and their transformation from type 1 to type 7.
- vi. Manager should know that he/she can not manage all staff with a single and similar method. Rather, he/she should use a special method to motivate in any range or even in any person.
- vii. Manager should pay attention to this important point that human are transforming. Hence, a special plan is not only needed for each group or person but also manager should develop flexible and proper plans for the same groups or persons in various time and spatial conditions.
- viii. Instead of emphasizing on objective and external mechanisms to control and motivate, manager should develop self-control and self-motivation by enhancing employees' believing basics.

In social level

The application of this model in the society depends on our vision about the nature of the society. There are three attitudes regarding the nature of society:

- i. Individual originality: the attitude of psychologists and some philosophers like Mesbahyazdi (2003).
- ii. Collective originality: the attitude of most sociologists especially Emil Durkheim (two attitudes on mechanical combination and factual combination).
- iii. Individual and collective originality: the attitude of Ayatollah Mottahari who believed collective originality with a cultural and spiritual combination and retaining individual entity and originality.

The applications of intertwine loops in larger level (society) is possible when we accept an independent

existence and nature for society. Among above attitudes, third one is truer. Hence, we consider the society as an independent unit or entity which one can study and analyze. Of course, each member of the society has an independent entity and they play their roles in a structured system.

Accepting systemic attitude makes it possible to use intertwine loops model since this attitude assumes a nature for the system broader than it compounds. In this line, society has a special personality and behavioral pattern and one can analyze it in mentioned seven moods. Society is like a system and even a living organism, is affected by internal and external factors and has varied and complex tendencies and propensities. Facts regarding the public opinions show the complexity of people's behavior in different situations. Those people who show a in normal conditions to attract material interests, allocate their assets to help others in the event of an earthquake and do human and philanthropic behaviors. During wartime, they sacrifice their life and assets voluntarily. By using intertwine loops model, one can describe, analyze and remedy public opinions and behaviors in political, economical and cultural fields.

The permit to use in managerial discussions

The question that may shapes in one's mind is that "are we permitted to use narration for motivation discussion in organization?" Narration refers to a special behavior of man namely "worship" and to a special relation (relation with God). To answer this question, one can use two methods:

The first method is to recourse to connoisseurs and know whether Virtuous have allowed us or not. In the meantime, can one extend a special verdict to similar cases?

The second method is to investigate the meaning of "worship". Does in Islamic culture especially Virtuous' statements, worship mean to perform daily tasks like praying or fasting or other activities of human are referred to worship?

Can one extend a special verdict to similar cases?

The late Ayatollah Ma'refat has mentioned a narration from Imam Jafar Sadegh (PBUH) in his valuable book "Altafsir and Almofaseroon":

"If a verse is descended for a nation and the people of the nation pass away, (then) the verse should also die and if it happens, Koran won't remain, while Koran is for ever from beginning to end."

Based on this narration, if we can not extend descended

verses to similar issues, the verses will be useless if those people or those special issues are passed away and this is in contrary to Koran's eternal. Ayatollah Ma'refat also mentions other examples including:

And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsmen (who hath need) and orphans and the needy and the wayfarer; if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.

Although, this verse is about paying a fifth of obtained spoils in Badr war, this verdict is not only extended to other wars but also the verdict to pay a fifth of assets includes many benefits and involves all achieved profits in other businesses and trades overtime.

In the meantime, by stating the verse "Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do well", he said that Spend your wealth for the cause of Allah is extended for other cases rather than war and includes all administrative, social, educational, political and military aspects (Ma'refat, 1998). So, one can conclude that there is no ban to use this narration for motivational factors in other situation such as individual, organizational and social relations.

The meaning of worship in Islamic culture

To answer this question: "in Islamic culture, especially Virtuous' statements, does worship mean to perform daily tasks like praying or fasting or other activities of human are referred to worship?" at first we explain the meaning of worship and then mention some narrations from Virtuous.

In this line, he writes in *Lesan-Al-Arab*: "Worship includes any obedience and it is, so-called, to monitor an action and task to be performed by an assigned person." (Ebne Manzour, 1987)

He added that worship is also applied to obey other than the Divinity and writes: "worshipper is also applied for worshipped other than the Divinity; so it is said idolater."

In *Vasayel-Al-Shite*, he quoted Imam Jaafar Sadiq and writes: "worship is not only to bend the knees and to bow down but also it includes obeying other creatures. In this case, that person has prayed." Thus, worship includes obedience both of the Divinity and Satan in committing a sin. It also includes obeying other people in daily affairs (Hor Al-alemi, 1982). Narratives on worship concept are too paramount that one can write a bulky book. Of course, we limit ourselves to some narrations to summarize our discussion:

1. Imam Reza states: "Worship is not only praying and fasting but also it is to think about the Divinity (It means that the Divinity runs the universe and saints run the

communities).

2. In *Osul Kafi*, one reads: "When the worship of a worshipper evolves, he/she tries to meet the needs and resolve the problems of people and remedy their affairs" (Kolini, 1992).

Here, resolving the problems of people and remedying their affairs are considered as worship. So, one can conclude:

Mentioned worship in our relied narrations in intertwine loops model and its influencing factors is not confined to praying and fasting but it is extendable to other obedience. In fact, these narrations that are an extend of a special case (worship to any kind of obedience), confirm also the first case (the possibility to extend a special verdict to a general one).

Clarifying the concepts of chaos theory in intertwine loops model

The similarity and symmetry of provided concepts in this model by a chaotic approach invoked us to reveal the relationship between these two visions and their common characteristics.

Introduction: after renaissance in Europe, the dominated paradigm over scientific world was "positivism" resultism approach that was planning to simplify cause and effect relations. In this paradigm, animals are assumed as solid bodies and human is imagined among other animals and human community (including systems) are considered as simple and closed systems.

On this basis, the results from natural sciences and achievements of studying on animals are extended to human communities. Normally, the theories of social sciences such as management and motivational theories had a mechanistic and clock-type approach since they were affected by natural sciences. There were some assumptions in positivism paradigm such as objectivism, simple and linear relations, hierarchy system governance, impersonalized behaviors (rational – logical), predictability and controllability of events, relations, behaviors, etc.

However, what happened in reality was not exactly compatible with such assumptions. The expectation of human mechanistic behaviors was a kind of naivety. Positivism-based theories and paradigms revealed their inefficacy one after another because of paying attention to only a single part of reality.

In science growth and evolution process, one can find a few weaknesses which have created large transformation. Newtonian physics laws, Einstein's relativism theory, quantum physics theory and chaos theory have dominated a new attitude over science world.

In those problems that were resolvable in Newtonian physics laws, one could find exact and abstract

responses with Laplace's theory, in which other solutions are needed in relativism and quantum physics theories. Chaos theory also devises new guidelines to answer periodical irregularities and complicated problems.

Chaos definition

Chaos is typically defined as irregularity, riot and disturbance. However, its concept, which is the existence of a structural and fundamental order under the apparent irregularity, is accompanied with complexities (Alvani and Fard, 2005).

Four main traits of chaos theory

Here, we try to introduce the main traits of chaos theory through a coherent and simple explanation and then, describe their feedbacks in intertwine loops model:

Butterfly effect
Dynamic adaptation
Self – similarity
Strange attractors

Butterfly effect: it is one of the main characteristics of chaos theory and is paid attention by many connoisseurs in various scientific disciplines.

In his researches as an aerologist, Lorenz dramatically concluded that a small change in initial climate conditions of predicting equations can result in very serious changes in their outcomes while a minor change should result in minor changes in outcomes. Lorenz called it butterfly effect. According to this concept, if a butterfly flies in Beijing, a storm may be created in New York as the result of small movements of the butterfly's wings. Sensitivity toward initial minor changes is a main characteristic of chaos systems and it is called an indicator to recognize such systems (Lorenz, 1993).

Peter Senge called butterfly in learning organization subject as "leverage principle". In this principle, best and most results are obtained and measured via broad efforts not small actions. A manager who knows organizational processes and structures as well as environment and its constructive factors, can use leverage principle by his/her own experience and knowledge. As a famous description, he/she can find a suitable leverage to shake the earth (Senge, 2006).

Based on butterfly effect, a small event and a minor factor (internal or external) may cause a challenge in a person, organization or community which leads to a great transformation. An amorous glance may transform an ordinary person to an enamored lover.

Kind and humanistic behavior of a manager can change a lazy employee to a hardworking man.

Transformations which introduce a personality type are

not happening in stable and steady process. Observing the hypocritical behavior of a manager by his/her subordinates can lead into their serious morale fall and personal vulnerability. On the contrary, humanistic behavior can suddenly shift the subordinate form type one to type seven. Based on leverage principle, if manager conceives the streaks of his/her subordinates, he/she can create a huge transformation in their opinions, spirits and behaviors by appropriate utilization of motivational factors or job engineering or an affective relationship.

Dynamic adaptation: There is a dynamic adaptation between chaos/irregular systems and their surrounding ambience. These systems called "complex adapter systems" by Waldrop are highly successful in nature and retain their survival overtime through dynamic adaptation. The characteristics of adapter systems are (Campbell, 1993): self-control and self-discipline with independent elements which operate autonomous without any ordered issue by central unit; however, they have a coordinated and collaborative behavior (that is, brain neurons); System has a synergy. It means that because of the relations among compounds, the system achieves a power which is more than the power of all components; the system has a learning property and arrives at awareness through feedback; there is a kind of flexible specialty in these systems by which they use their flexible capability proportionate with environmental conditions and their changes.

According to intertwine loops model, people, organizations and communities behave on the basis of their adaptation with environment in expressing their seven-type states and perhaps, someone shows various behaviors in various situations.

A man who had an accountable behavior in his/her shop just one hour ago or taxi driver who has disputed for a little money with his/her passenger, helps much more than that money to poor people when he/she attends the mosque.

Typically in organizations, people show different adaptive behaviors in their interactions with managers who have different styles (X and Y theory). They have business-type relations with rigor manager and kind relations with a sympathetic manager.

Self – similarity: In chaos theory and its similar theories, there is an identifiable similarity between components and a whole. In this way, each component is similar to the whole. This is called self – similarity (Grint, 1997).

This trait is also seen in intertwine loops model. A person who is impacted by main mood (as a component) may show a special state in various times and places when he/she is influenced by internal and external factors and even he/she may be fluctuated between all seven moods during a day.

It may also happen for the members of an organization

(as a group). All organizational members work like an integrated unit and indicate mentioned moods. It is also true for a nation. In this line, self – similarity is seen in three individual, organizational and community levels.

Strange attractors: So far, we have heard of fixed – point attractor so much. When a watch runs down, its pendulum will stand vertically as the impact of earth gravity (fixed attractor). However, strange or irregular attractors are contrary to fixed attractors that have a predictable order. Thus, some call them as irregular attractors. Although these attractors are seen irregular and chaotic at first glance, they obey a regular structure and pattern. Like the flying of butterflies around a light resource because of the impact of the earth gravity, though these movements are irregular, they are around light resource. Overall, the movements of stars also have a strange structure by which they move toward unknown routes.

These attractors have complicated and incorrect geometrical traits. Their routes are complicated, multidisciplinary and wide. In strange attractors, no route is repeated and any route is a new one itself (Lorenz, 1993).

Although, it seems that intertwine loop model has a highly flexible and is irregularly apparent which shows ambiguous and unpredictable behaviors, its main axis follows a relative known pattern with its three basic factors (greed, fear, love) despite of diversities and complexities. It is interesting that by analyzing all theories and attitudes of Islamic and non-Islamic scientists about motivation, one can conclude that all ideas are running around these three factors objectively and subjectively. So, authors like "Etzioni (1965), and Piruz et al. (2004)" have introduced these three factors clearly.

The existence of such an integrated pattern in all motivational theories is a strange attractor which clarifies all ambiguities in a complicated world and nonlinear equations.

The characteristics of intertwine loops model

This model has noteworthy characteristics to be mentioned here as the end of our paper. Necessarily, we have explained some characteristics briefly and some cases are only outlined because they are clear or are explained in the text.

The main axis is human intent and personality

Some critics of positivism paradigm and behaviorism approach have considered players' intent and purpose. For example, a phenomenologist like Edmond Husserl emphasizes on passing the apparent phenomena and on paying attention to nature. Alfred Schultz says: "the logic

of natural science studies to investigate those human actions that are highly complicated, single, mental and unpredictable is not useful and we must recognize human's purpose, intent and logic to describe his/her behavioral factors.

In his psychoanalytical theory, Freud also introduces and analyzes human inner factor (unconsciousness) but he imagines no will and authority for it. According to Husserl 'we are not the plaything of external out of control forces; rather, we are influencers who can determine our fate. We are free creatures and select our targets (Ritzler, 1995).

In a paper titled "Restructuring Social – Political Theory", Bernstein suggests to consider mindset (purpose and intent) along with objectivity (behavior) to achieve a better recognition (Bernstein, 1983).

In Islam, paying attention to intent not as methodology to study human behavior but as a benchmark to determine the value is emphasized. Consequently, the basis of human divisions in provided model is his/her intents and purposes. Mohammad the Prophet states: "The fate of anyone is his/her intents and purposes" or "the value of an individual's actions is depended on his/her intents."

It emphasizes a spiral model rather than hierarchy

Although, one can find the roots of hierarchical attitude in the statements of philosophers such as Plato, Aristotle and Farabi in comparing the human community to organism or likening body limbs to social layers, it is more than two centuries that hierarchical attitude on phenomena in various "conceptual", "structural" and "behavioral" grounds is expanded in the science and practice world.

Objectivism approaches revealed hierarchy in recognition and theory-making. Weber's bureaucratic theory introduced structural hierarchy and Maslow expressed needs hierarchy as behavioral impetus.

On the contrary, some scientists criticized this paradigm seriously. Phenomenologist and followers of criticism school have reminded the risks of hierarchy. Bertalanffy (systems theorist) claimed that accepting government – nation is an organism could be a basis for a totalitarianism government in which people are changed to insignificant cells.

Ervin Laszle warns that super systems in higher levels of cultural – social ambient cause that more people sink in complex hierarchical structures. Murray and Atkinson rejected Maslow's needs hierarchy without giving any certain alternative.

In addition to analyzing hierarchical relations and relations, some people have introduced some alternatives. Phenomenologists propose "inter-subjectivity". According to Thayer (1990), it is possible in non hierarchy world. He says: "I think that 'structured non hierarchy' is

proper for organizational plan on inter-subjectivity." Postmodernists believe that networked model is an appropriate option for hierarchy (Alvani and Danayifard, 2001).

It seems that both non hierarchy world and networked concepts are abstract and non executable ideas. Hence, the study propose spiral model. This is a model highly found in the nature from atoms circular movements to planets circles in space.

One can say that "Japanese quality circles", dervishes' loop and Islam Prophet's establishment style among His followers are experimental and practical exemplars of this model.

Even, I believe that circular movement around Kaaba (Mecca) is a reflection of this phenomenon since the hierarchies eliminated and people with all their differences (irregularity and chaos) are moving in beautiful circular and regular queues. In grassroots culture, the purest lovely expression is said by a mother to her child".

Human is seen as a complicated entity with chaotic and unpredictable behavior

Based on positivism paradigm, the method to understand and clarify the phenomena is in the format of linear, simple, certain and predictable relations. According to social scientists such as naturalists, human is rational – logical entity with predictable behavior. Alvani says: "although, they knew that the relations were factual, complex and nonlinear, understanding and managing nonlinear relations was too difficult for them. Thus, they referred to linear approximations in order to achieve a plausible and profitable tool to clarify these relations" (Alvani and Danayifard, 2005).

In 1970s, some scientists initiated a movement against pragmatic ideas and founded a new thinking which delivered concepts like complexity, irregularity, uncertainty, chaos, nonlinear and ultimate order to science literature. These concepts were rapidly extended to all social and natural sciences. As mentioned earlier, in intertwine loops model, the pattern to analyze human behavior has many commonalities with new approach and chaos theory and believes that stimulus – response behavioral attitude completely fails to clarify human's behavior. To prove the claim, it is sufficient to consider an entity which is a combination of body + spirit and environmental, heritage and inner impetuses affect it. Separately, these factors include indefinite variables and human is the result of the impacts of five groups of such variables:

Human = Motivation × Heritage × Ambience × Spirit × Body

While emphasizing on human inner factors, it does not neglect the impacts of environment

Studying the history of science shows the domination of

unilateralism and reductionism. Philosophers believe that wisdom is more important and mystics believe that heart is more significant. Sociologists believe in the originality of social structures and psychologists believe in individual originality. Behaviorists refer to human explicit behavior and cognitivism refers to attitude and vision in their analyses. Positivists emphasize on objectivity and phenomenologist emphasize on mindset. Bureaucracy pays attention to internal organizational factors and systemic attitude pays attention to environmental factors.

This process of "going to extremes" is shadowed human community as if their unity is impossible. Islam believes that universalism only is possible and even necessary. Many orders by the prophets and saints regarding to avoid "going to extremes" and "justice" shows the reality.

In this model, inspired by Islamic Rich culture, the role of all three levels (inner individual, individual and environmental factors) is considered and they are considered as effective variables in behavioral analysis. Other characteristics include:

- (i) It is executable for all levels (individual, organization and community).
- (ii) It considers no special order for passing seven stages (from one to seven or vice versa).
- (iii) It is executable in all times and it is flexible model.
- (iv) While mentioning general principles (three main factors), it does not neglect exclusive characteristics.
- (v) It is not limited to social timetable to pass from one stage to another one.

Conclusion

In answering this question: "Does Islam have its special motivational theory?" it became clear that Islam as a school has its own ideology and human recognition and on the basis of this ideology, it possesses an exclusive cognitivism and value-recognition. Thus, motivational theory – as a type of cognitivism – exists in Islam and Islam as the most comprehensive religion to run human community can not lack such a theory which is related to how run human community. Thus, answering to this question is certainly positive. In this paper, intertwine loops model is provided as one of the motivational theories quoted from Imam Ali's narratives. Although, added statements to the original narrative are personal perceptions and are remediable, one can certainly achieve newer findings by studying Islamic resources (Holy Quran and Narratives) further. The second question was: "Can we categorize Islamic motivational theory in content or process theories?"

By studying the attitudes of Islamic scientists, it was observed that most scientists have addressed "motivation process" philosophically (that is, Avicenna, Molasadra and Imam Khomeini). Others like Ayatollah Makarem Shirazi and Allameh Jafari have introduced and cate-

gorized "motivational factors". However, the referred narrative is this research enjoys a special approach which can not be categorized in the format of content or process theories. It means that the study have neither tried to simply introduce motivational factors not to draw motivational process. Here, the axis is human's intent and targets the typology of human behavior and human personality spectrums are focused rather than emphasizing on content or process of motivation. By recognizing human beings in terms of personality, this narration opens a new window toward attitudes on motivation.

According to Imam Ali, the axes of analysis are human, intent and personality. What should be considered is human inward. Outward factors are not effective alone and it is humans who give meaning to it by their own intents and purposes. The third question was: "What is the difference between Islamic motivational theory and other theories?" Some traits of intertwine loops model are quoted as a theory from Islam. They include: emphasizing on human intent rather than considering his/her explicit behaviors and actions, suggesting spiral model rather than hierarchy, simultaneous respect to human inward and outward factors, introducing human a complicated entity with chaotic behavior, being executable for all three levels of individual, organization and community, being implementable in all times and places, flexibility despite of fixed principle and so on.

In answering the fourth question, the permission to apply referred narration in this model was issued by using the quoted narratives of Imam Sadiq and the attitudes of some distinguished authors.

REFERENCES

- Alvani SM, Danayifard H (2001). Notes on the philosophy of public organization theories, Safar Publications, 2nd edition, Tehran. 109.
- Alvani SM, Danayifard H (2005). The theory on regularity in irregularity. Safar Publications. 2nd edition. Tehran. 10-20.
- Bernstein RJ (1983). the Restructuring of Social and Political Theory. translated by Ahmadi M. Agah Publications .Tehran: 67-70.
- Campbell AB (1993). Applied Chaos Theory. NY Academic Press. 193-195
- Ebne Manzour MBM (1987). Lisan-Al-Arab. Beirut. 3: 276 .
- Etzioni A (1965). Organization control structure. March JG (ed). Hand book. Chicago: 112.
- Grint K (1997). Fuzzy Management. London. Pitman Publishing. 253.
- Holy Quran, Translated by Mahdi Elahi Qomshei (1989). Osveh Publication. Qom.
- Horr Al- Ameli (1982). Vasayel Al-Shia Ela Tahsil Masayel Al-Jasbi A (2001). Subjects derived from Islamic management. Azad Islamic University Publications. Tehran:89-100.
- Kolini MBY (1992). Osoole kafi . Darolazwa. Beirut. 2: 54.
- Lorens EN (1993). The Essence of Chaos, Seattle University of Washington Press. 65.
- Mesbahyazdi MT (2003). Cognition Quartlery-Morality and Islamic Recognition-.(23): 14-35
- Piruz AA, Khedmati A, Shafiei A, Beheshti Nejad SM (2004). Management in Islam. Hawzah and University Res. Center. Qom. 183.
- Riterz G (1995). Contemporary sociology theory translated by Solasy M. Elmi Publications, Tehran. 329-335.
- Sariyeh Islamyeh bookshop. Tehran. 8: 196.
- Senge P. (2006). Change Dance. translated by Hussein Akbari and Masoud Soltani. Asia Publications. Tehran. 59-61.
- Stirz R, Porter L (1996). Employees' motivation and behavior, translated by Alavi A. Public Management Training Center Publications. Tehran. 50.