

MOTIVATIONAL ASPECTS OF THE MECCAN AND MEDINA AYATS: COMPARATIVE ANALYSIS

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ABSTRACT

In this article, the motivational aspects of the Ayats of the Qur'an were studied: Meccan and Medina. The changes and peculiarities of the motivation of the Ayats of the Qur'an during the early Muslim society were analyzed.

In the study, all efforts will be directed at finding answers to the main three questions: a description of the main features of the Meccan surahs in the Qur'an, which give spiritual support to early Muslims and inspire the Prophet Muhammad; a comparison of how the characteristics of motivation changed over time; an analysis of the motivational methods of the Qur'an in the period of early Muslims. The historical and comparative study was conducted using the hermeneutical method. In the course of the study, it can be noted that the motivational direction and method of the Qur'an in the above periods changed with the emergence of changes in social, religious, and political relations. Despite the differences in the motivational directions of the Ayats of these two periods, there were also similar sides. The authors of the article highlight the importance of studying the issues that can currently serve as a crucial basis for Muslim society, in a deep knowledge of the significance of the Qur'an in society and an understanding of religious phenomena.

Key words: Qur'an, Motivation, Mecca, Medina, Early Muslims, Comparison.

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Меккелік және Мединелік аяттардың мотивациялық аспектілері: салыстырмалы талдау

Аңдатпа. Аталмыш мақалада екі кезеңдегі құран аяттарының мотивациялық қыры зерделенді: Меккелік және Мединелік. Алғашқы мұсылман қоғамындағы құран аяттарының мотивация беру өзгерісі мен ерекшеліктері талданды және салыстырылды.

Зерттеуде негізгі үш сұраққа жауап табуға күш салынады: Құрандағы Меккелік сүрелердің алғашқы мұсылмандарға рухани демеу беру мен Мұхаммед пайғамбарды шабыттандырудың негізгі ерекшеліктерін сипаттау; жоғарыдағы мотивация беру сипаттары уақыт өте келе қалай өзгеріске түскендігін салыстыру; Құранның мотивациялық тәсілдерінің алғашқы мұсылман қоғамындағы көрінісін талдау. Тарихи салыстырмалылық зерттеу герменевтикалық тәсілді қолдану арқылы орындалды. Зерттеу барысында аталмыш кезеңдердегі құранның мотивациялық бағыты мен тәсілі туындаған мәселелер мен қоғамдық, діни және саяси қатынастардың ауысуына орай өзгеріп отырғанын байқалды. Екі кезеңдегі аяттардың мотивациялық бағыттарында айырмашылықтардың болуына қарамастан ұқсас тұстары бар.

Мақала авторлары жоғарыда келтірілген сұрақтарды зерттеу қазіргі мұсылман қоғамындағы Құранның орны мен діни құбылыстарды терең түсінуде өте маңызды негіз бола алатындығын алға тартады.

Түйін сөздер: Құран, мотивация, Мекке, Мадина, Алғашқы мұсылмандар, салыстыру.

Мотивационные аспекты Мекканских и Мединских аятов: сравнительный анализ

Аннотация. В данной статье были изучены мотивационные аспекты аятов Корана: Мекканские и Мединские. Были проанализированы изменения и особенности мотивации аятов Корана во времена общества ранних мусульман.

В исследовании все силы будут направлены на поиске ответов основных трех вопросов: описание основных особенностей мекканских сур в Коране, дающих духовную поддержку ранним мусульманам и вдохновляющих пророка Мухаммеда; сравнение того, как менялась характеристика мотивации с течением определенного времени; анализ мотивационных методов Корана в период ранних мусульман. Историко-сравнительное исследование было проведено с помощью использования герменевтического метода. В ходе исследования можно заметить, что мотивационное направление и метод Корана в вышесказанных периодах менялся с возникновением изменений в общественных, религиозных и политических отношениях. Несмотря на отличия в мотивационных направлениях аятов этих двух периодов, были и схожие стороны.

Авторы статьи отмечают, что изучение приведенных выше вопросов, в настоящее время может служить очень важным основанием для мусульманского общества, в глубоком познании значимости Корана в обществе и понимании религиозных явлений.

Ключевые слова: Коран, мотивация, Мекка, Медина, ранние мусульмане, сравнение.

Introduction

The work of a highly motivated person will always be fruitful. Therefore, now such a concept expands the use of motivational conclusions, thereby turning it into a trend. Accordingly, the number of participants (young people) in motivational training is growing day by day. Adding to this, we can say that some motivational conclusions may have religious content. Motivational texts are often found in religious literature to raise the mood and maintain actions, as well as increase the activity of believers. Therefore, it can be argued that religious texts have a motivational influence on young people. In particular, such an influence can be seen in Muslim countries with a high level of demography. At the moment, being the world religion, Islam is followed by a quarter of the world's population. The Qur'an is the holy text of Islam and the book that guides a Muslim on the right path. The Qur'an forms the religious and everyday relationships of a Muslim. At the same time, it affects a person's life and spiritual views. Motivates a Muslim for some actions, and at the same time prohibits others from performing. It enhances the importance of a certain cause, thereby increasing the activity of a Muslim. For this reason, the Qur'an is a motivational source for adherents of Islam.

The Qur'an consists of the Meccan and Medina Ayats. This division is connected with the events and methods of preach-

ing religion that took place in Mecca and Medina by the Prophet Muhammad. Despite the division of the Ayats into Meccan and Medina, the Ayats in these two periods have not yet been sufficiently studied from the motivational side. Therefore, the study of the motivational aspects of the Meccan and Medina Ayats of the Qur'an is original in the field of religious studies. It should be noted that the authors of these studies understand the study of the Meccan and Medina Ayats from the point of view of motivation. Motivation is a guiding and controlling set of forces that leads a person in one particular way. This means that motivation stimulates and can direct a person's efforts to a certain action [1, p. 1]. Everyone knows that the Qur'an is the holy scripture of the religion of Islam, and the Ayats are separate parts of the Qur'an. The Meccan Ayats are those Ayats that descended during the period of the Prophet Muhammad's residence in the city of Mecca, and the Ayats that were sent down after moving to Medina are called Medina.

The main objectives of the study:

1. Describing the main differences in the spiritual treatment of Muslims and the inspiration of the Prophet Muhammad in the Meccan surahs of the Qur'an

2. Comparative analysis of changes in motivation characteristics after some time

3. Analysis of motivational methods of the Qur'an in the society of early Muslims

The authors of the article note that the study of these issues, and a deep under-

standing of religious phenomena shows the importance of the Qur'an in Muslim society. Bukhari Abdul Shomad and his colleagues say: "For the Muslim community, the Qur'an is a mother of all resources, not only in the ritual aspect but also in another aspect of Muslim life" [2, p. 314]. Accordingly, the influence of the Meccan and Medina texts of the Qur'an on daily actions and social relations in the present time may be the same as in the days of early Muslims.

Methodology

This study requires a comparative analysis in considering the Meccan and Medina Ayats. Especially, the main differences in motivating Muslims in the two groups of Ayats. How did the ways of motivation in the Qur'an change during the migration of the Prophet Muhammad and early Muslims from Mecca to Medina? How did the Prophet Muhammad increase interest and zeal in the religious path of Muslims and how did it differ in Mecca and Medina? The study has made efforts to address the above issues. To fully disclose the topic, the authors used a hermeneutic research method. The hermeneutical approach to research gives the authors an understanding of the meaning of sacred texts. Also, various conclusions and conclusions of Qur'anic studies were compared. The study belongs to the qualitative type.

Main part

Motivation in the Meccan Ayats

In Islamic sources, the years 610-622 are known as the Meccan period. It was at this time that the society of early Muslims was formed. The representatives of new religious groups formed later were subject to pressure from the Meccan aristocracy. For this reason, the Meccan period was full of difficulties. In turn, this burden required the Prophet Muhammad and his companions to persevere on the religious path. Enver Bayram divides the Meccan period into the missionary hidden "da'wah" (Gizli Dâvet Dönemi) and the open missionary period (Açıktan Davet Dönemi) [3, p. 134].

According to the research of Gustav Weil: Suras of the First Meccan Period (610-615), Suras of the Second Meccan Period (615-620) және Suras of the Third Meccan Period (620-622) [4, p. 350-357].

The contents of the early revealed Ayats show Muhammad that he is the messenger of God and his duties, and also teaches that Allah is the Creator. For example, in the 1,3 Surah of one of the early Ayats in the surah "Mudassir," it is written «O you covered!... Revere your Lord», thereby confirming the confessions of the Almighty [574:1,3]. The second name of the hidden missionary period is "the period of personal preaching". After the Prophet Muhammad recognized his Rasul duties, the mission of calling to Islam was aimed at individuals, his relatives, and the wealthy people of Mecca. However, the number of people who followed this path was not that many. On the contrary, some denied the Prophet Muhammad, calling him a "sorcerer" and a "madman", thereby refusing to recognize the Ayats of the Qur'an. In turn, such denial and non-recognition caused bad emotions in the prophet, for this reason, he directed all his forces to strengthen the doubts of the "prophetic mission". In the 2-4 Ayats of the surah "Kalam" it is written that the Prophet Muhammad is on the right path and he will be honored with a valuable gift from the Creator «By the grace of your Lord, you are not insane. You will certainly have a never-ending reward. And you are truly (a man) of outstanding character» (68:2-4) [5]. It is written in verse 33 of Surah 'An'am: «We certainly know that what they say grieves you 'O Prophet'. It is not your honesty they question - it is Allah's signs that the wrongdoers deny» (6:33) [5]. Ibn Kasir said the following about this Ayat: "Allah Almighty comforts His Prophet (peace and blessings of Allah be upon him) about the disbelief of his people and disobedience to him," thus the Ayat called on Prophet Muhammad in his "prophetic mission" to strengthen faith in himself. In turn, these Ayats are texts based on holy scripture, arguing for the prophecy of Muhammad in the period of early Muslims and increasing religious interest. Another surah with motivational content is 3-5 Ayats, the surah of the "Spirit", it says: «Your Lord (O Prophet)

has not abandoned you, nor has He become hateful (of you). And the next life is certainly far better for you than this one. And (surely) your Lord will give so much to you that you will be pleased» (93:3-5) [5]. It says here that Allah is with the Muslims and the Prophet. The content of this Ayat was given as an answer to the mushriks. Until the moment of the revelation of this Ayat, regarding the lateness of aki, the pagans began to recognize it as a lie that the Prophet Muhammad is the Messenger of Allah (93:3-5) [6]. The Ayats of "Ash-Sharh" tell about the fact that the difficulties in the Meccan period are temporary, and relief will surely come for the Prophet Muhammad and Muslims "Have We not uplifted your heart for you (Prophet) relieved you of the burden which weighed so heavily on your back, and elevated your renown for you? So, surely with hardship comes ease» (94:3) [5]. Imam Maturidi explains the word "heavy" in the 3rd Ayat as a burden of prophecy (94:3) [6].

Thus, for the first three years of the Meccan period, the Prophet Muhammad was engaged in secret missionary activity. He tried as much as possible not to contradict the Mexican people and did da'wah for this. According to this, the Ayats of the Qur'an also did not reproach the Mushriks for their faith and misdeeds. The purpose of this is to increase the number of followers of the Prophet Muhammad and stimulate perseverance on the religious path [3, p. 134–135].

The second wave of the Meccan period is distinguished by open missionary activity. 94-95 Ayats of Surah "Al-Hijr" «So proclaim what you have been commanded, and turn away from the polytheists. Surely We will be sufficient for you against the mockers» (15:94-95) [5], 158 Ayat of Surah Al-Araf «Say, (O Prophet) «O humanity! I am Allah's Messenger to you all. To Him (alone) belongs the kingdom of the heavens and the earth. There is no god except Him. He gives life and causes death» So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations» (7:58) [5]. In these Ayats, it is written that the Prophet Muhammad began open missionary activity and freely united Islam (7:58) [6]. In the Ayats of this

period, it was allowed to be discussed with the Mexican people. But there were no texts about an open clash in that period. On the contrary, there was a call for calm and patience. «So endure patiently, as did the Messengers of Firm Resolve.¹ And do not 'seek to' hasten 'the torment' for the deniers. On the Day they see what they have been threatened with, it will be as if they had only stayed in this world for an hour of a day. 'This is' a 'sufficient' warning! Then, will anyone be destroyed except the rebellious people?» (46:35) [5]. It is here, in the Ayats of the Qur'an, that it is suggested to look with patience at strong pressure and belittlement and to conduct a dialogue. The Meccan people were against the open da'wah. In particular, because of the small number of supporters, the poor and slaves suffered physical and moral harm. Consequently, these changes required even more patience from the prophet and his companions. An example from the Qur'an «Whoever disbelieves in Allah after their belief - not those who are forced while their hearts are firm in faith,¹ but those who embrace disbelief wholeheartedly -they will be condemned by Allah and suffer a tremendous punishment» (16:106) [5]. The reason for the revelation of this Ayat is related to 'Ammar ibn Yasir. The inhabitants of Mecca accused 'Ammar ibn Yasir, thereby calling for the rejection of Islam. Having failed the tests, 'Ammar ibn Yasir will say that he renounced Islam. Then 'Ammar ibn Yasir will tell the Prophet Muhammad that his choice was due to coercion, in fact he did not refuse. Then the Qur'an will show that he is still a Muslim and will give him support. To inspire the oppressed Muslims, the Meccan Ayats say a lot about ahiret, about heaven and hell. One of the pillars of Islam is the belief that after death everyone will be accountable to Allah and then will be granted. Heaven is the greatest gift, and hell is the most painful punishment. Muslims are obliged to do good deeds in order to get to heaven, and to refrain from bad things in order not to get to hell. Plus, the Ayats about paradise teach and motivate you to be persistent and active on your religious path. And the Ayats about hell in the minds of Muslims influence to fear Allah, but not

to be afraid of life's difficulties. According to the thoughts of Al Hosani: «For Muslims, the concept of hell and heaven is a motivator, and it is the promise of Allāh Almighty for those who do as commanded. This is a positive motivation for Muslims since it contains the bounties and promises of a good life in the hereafter» [7, p. 153]. In the 25,26 Ayats of Surah Yunus it is said: «Those who do good will have the finest reward¹ and (even) more.² Neither gloom nor disgrace will cover their faces. It is they who will be the residents of Paradise. They will be there forever. As for those who commit evil, the reward of an evil deed is its equivalent. Humiliation will cover them—with no one to protect them from Allah—as if their faces were covered with patches of the night's deep darkness. It is they who will be the residents of the Fire. They will be there forever.» (10:25-26) [5].

During the preaching of Islam, early Muslims had a fear that they would be subject to punishment by the Meccan aristocracy. The Ayats of the Qur'an are aimed at telling about the steadfastness of the prophets, to spiritualize Muslims. An example is the surah "ash-Shuara" and its 10-11 Ayats: «when your Lord called out to Moses, «Go to the wrongdoing people the people of Pharaoh. Will they not fear (Allah)?» and 14-15 Ayats «Also, they have a charge against me, so I fear they may kill me. Allah responded, «Certainly not! So go, both of you, with Our signs. We will be with you, listening» (26:10-11) [5]. It is told here that the Prophet Musa preached religion to Pharaoh with great boldness, and Allah assisted him. It means that the Prophet and his companions were inspired by the kissings of Musa. In the words of Muhammad Tahara men Salih Yucel, it is said: «Storytelling is a unique technique used to promote understanding, inspiration, and appreciation. Mostly, the Prophet (pbuh) used to narrate the stories of previous nations to inspire and motivate his companions for sincere brotherly cooperation goodness, and religion... By narrating the past stories, the Prophet (pbuh) would motivate them to listen carefully and then get a lesson or lessons» [8, p. 78]. In general, the method of storytelling is still there.

It is used to increase engagement. This method is reflected in the stories about the life path of the prophets. The word "Ta'sia" according to Şengül and Gedük, in Arabic is denoted in this direction. In the Qur'an, "Ta'siya" is used in the meaning to ease the sadness of another person, to help cope with grief [9, p. 11]. That is, we can say that stories about the difficulties and achievements of the prophets on the religious path are told for the purpose of admiration and delight. In turn, the formation of such a mood increases the motivation for any action of religious people.

The beginning of the open da'wah subjected Muslims to economic pressure. Poor Muslims suffered mainly from economic pressure. For this reason, there are Ayats of interest in the Qur'an about helping and providing material support to poor Muslims. In the 5,6-th Ayats of the Surah "al-Layl" it says: «As for the one who is charitable, mindful (of Allah) and (firmly) believes in the finest reward», this is also described in 19,20 Ayats of the same surah: «not in return for someone's favours, but seeking the pleasure of their Lord, the Most High» [5]. Rich Muslims used these Ayats for motivation when they helped the poor. A close friend of the Prophet Muhammad, also the first Caliph Abu Bakr, bought the slave Bilal, who was in captivity of the Mushriks, for a lot of money and will free him from slavery. At the same time, he will extend a helping hand to other Muslims. At that time, Abu Bakr's father, on the contrary, helped strong, successful people, and not the poor, thereby increasing the number of supporters. However, Abu Bakr will explain his actions with the Ayats of Surah "al-Layl" [10, p. 130].

In general, motivational tales about material benefits and successes are not so common in the Meccan surahs. Nevertheless, the Ayat of the Qur'an speaks about the importance of obtaining an honest income: «O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do» (23:51) [5]. In the interpretation of Ibn Qasir, based on hadith, it is said: "This Ayat indicates that the consumption of permissible food contributes to the performance of righteous deeds... In Sahih al-Bukhari (2262)

The Messenger of Allah said, "There was no prophet who did not feed sheep." His companions asked: "And you?" and he said, "Yes, and I was grazing them for the Meccans for a few carats." The Sahih also provides: "Daud ate from earning with his own hands" (23:51) [11]. Muslim scholars have noted that these Ayats say that one should move in accordance with Sharia in achieving material values. In turn, the ayat can serve as a motivation for understanding halal income in the mind of a religious person.

Analyzing the motivational aspect of the Meccan Ayats, it becomes clear that this is directly related to the missionary activity of the Prophet Muhammad in Mecca. The fact that Islam was alien to the Meccan society in the early years of its spread, as a result, showed the need for motivational Ayats caused by the moral and economic pressure of Muslims and the immediate threat to their lives. Based on these exceptions, the Ayats of the Qur'an distinguished motivational texts in several directions:

- legends aimed at strengthening the religious faith of early Muslims and statements reflecting the accusations of the Meccans regarding the canons of Islam. Motivational Ayats aimed at dispelling doubts that early Muslims may have about the Islamic faith as a result of the ideological attack of the Meccans;

- Ayats aimed at increasing the patience of Muslims who have been subjected to bodily injury or punishment for accepting Islam;

- Ayats that encourage Muslims who find themselves under material pressure based on the sanctions of the Meccans to help each other;

- Ayats encouraged not to be afraid of punishment for missionary activity and to take bold steps.

Motivation in medical Ayats

The Medina period is considered the most important in Islamic history. The Prophet Muhammad and the Muslims who were next to him with the help of re-settlement from Mecca to Medina were freed from the pressure of the Meccans and achieved the free spread of religion

in the new state. However, the early Muslims also had difficulties and unsolvable issues during this period. According to M. Amazhun, the da'wah of the prophet in the Medina period is aimed at the development of the "muakhah" (brotherhood) system [12, p. 328]. According to this system, it was important to unite the Muhajirs (Muslims who migrated from Mecca to Medina) and the Ansars (the indigenous inhabitants of Medina), to improve relations between Muslims and the residents of Medina. But it is worth noting something else – this is the relevance of the opposition of Muslims to the attacks of the Meccans. For this reason, motivational legends, in the medical Ayats of the Qur'an, make efforts to solve these problems. By M. The Medinan Ayats differ from the Meccan ones in the following features: long Ayats, beginning with the words "laa ayah al-amanu", detailed proofs and arguments, military sentences, had (punishment) and Ayats about inheritance, consideration of munafiq (duplicitous), dialogue with representatives of Ahli Kitab (Christians and Jews), administrative positions, clarification of rituals of worship and Muamalat, commitment to submission to the prophet, the promise of the prophet's life and the promise of victory [13, p. 321–330].

Muslims who migrated from Mecca to Medina are called "muhajir", and the indigenous inhabitants of Medina are called "Ansar". Muhajir is used in the sense of an immigrant, and ansar in the sense of an accomplice of those immigrants. These designations are directly related to the economic situation of Muslims and the Ayats of the Qur'an. The Muhajirs, because of their escape from Mecca, were forced to leave their possessions in Mecca. And upon arrival in Medina, they needed material needs. For this reason, the Ayats of the Qur'an gave the degree of "Ansar" to local residents, and urged them to help muhajirs. Of course, it will not be easy for anyone to give away their property. Therefore, there are Ayats in the Qur'an that motivate the Ansars to help. The Qur'an says: «As for the foremost—the first of the Emigrants and the Helpers - and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And

He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph» [59:100]. In another verse: «As for the disbelievers, they are guardians of one another. And unless you 'believers' act likewise, there will be great oppression and corruption in the land» [58:73].

As the number of followers of Islam increased, people with a low level of religious faith began to appear among Muslims. Followers of this category are called "munafiq" in the Qur'an. Legends about "munafiqs" are found in the Medina Ayats [14, p. 166]. In the Meccan period, "munafiqun" was not a problem. Because the difficult Meccan period singled out only true believers this did not cause the need for false adherence to Islam. And the military, political force in Medina, led to the fact that some influential residents of Medina converted to Islam in absentia and internally resisted the prophet to preserve their status and property. For example, among Muslim researchers, Abdullah Bin Uboot Bin Talal belonged to this group [15, p. 368]. Abdullah Bin Uboot Bin Talal was the most influential in Medina before the arrival of the righteous of Islam. However, after the spread of Islam, many Medina residents began to accept the religion of Islam and recognize the leadership of the Prophet Muhammad. "Before the battle of Uhud, Abdullah ibn Ubay led his 300-man detachment away, being afraid of the numerous army of the Meccan pagans, thereby predetermining the defeat of the Muslims" [16, p. 45]. The surah "Al-Munafiqun" of the Qur'an says: «When the hypocrites come to you 'O Prophet', they say, "We bear witness that you are certainly the Messenger of Allah" – and surely Allah knows that you are His Messenger – but Allah bears witness that the hypocrites are truly liars» (63:1) [5]. In this regard, the Ayats of the Qur'an are aimed at strengthening the internal religious faith of Muslims. For this, there were Ayats in the Qur'an about the punishment of the munafiq by Allah. In the Qur'an it is written: «Some of the nomads around you 'believers' are hypocrites, as are some of the people of Medina. They have mastered hypocrisy. They are not known to you 'O Prophet'; they are known to Us. We will

punish them twice 'in this world, then they will be brought back 'to their Lord' for a tremendous punishment» (9:101) [5], and «Allah has promised the hypocrites, both men and women and the disbelievers an everlasting stay in the Fire of Hell—it is sufficient for them. Allah has condemned them, and they will suffer a never-ending punishment» (9:68) [5]. Ayats of this nature explained to Muslims that hypocrisy is a very grave sin thereby forming feelings of hatred towards the munafiqs. At the same time, Muslims with weak beliefs had a high probability of joining the "munafiqs" and this caused great fear. During the period when the Prophet Muhammad went to war under the name "Tabuk", some companions refused to go to battle together. However, when the Ayats of the Qur'an describe that the munafiq avoid obeying the prophet and participating in the war, they will repent that they did not follow Muhammad. In Surah at-Tauba it is written: «Some others have confessed their wrongdoing: they have mixed goodness with evil. It is right to hope that Allah will turn to them in mercy. Surely Allah is All-Forgiving, Most Merciful» (9:102) [5]. From this, it can be understood that their repentance can be accepted by Allah. The interpretation of Imam al-Razi explains: "These are Muslims who did not participate in the battle of Tabuk not because of hypocrisy, but because of laziness, and then regretted what they had done and repented," and in al-Jalalayn: "It was revealed about Abu Lubab and those who tied themselves to the pillars mosques when they heard what was revealed about those who did not participate in the battle. And they swore that no one would untie them except the Prophet (peace and blessings of Allaah be upon him). And this Ayat was revealed" (9:102) [6]. It means that this Ayat of Surah at-Taub had an active motivational influence on ensuring the religious fidelity of Muslims.

In Islam, the difference between a Muslim and a munafiq is directly related to religious rituals and responsibility for their believing brothers. For this reason, there were many legends in the Medina period that increased interest in religious rituals. In the Qur'an: «And seek help through patience and prayer. Indeed, it is a burden ex-

cept for the humble» (2:45) [5]. The word "humble" in this surah is a translation of the Arabic word "khashi'un". The "Hashi'un" group includes Muslims with high motivation and a great desire for worship. «The term "khashu" etymologically refers to calmness, submission, full of concentration, eagerness and humbleness» [17, p. 8]. In another medical Ayat: «Has the time not yet come for believers' hearts to be humbled at the remembrance of Allah and what has been revealed of the truth, and not be like those given the Scripture before – 'those' who were spoiled for so long that their hearts became hardened. And many of them are 'still' rebellious» (57:1) [5]. Mahmoud al-Alusi al-Hanafi interpreted the above Ayat: "Allah Almighty reproaches here those believers who show laziness and negligence in worshipping Allah. Ibn Abbas reports that such appeared among Muslims, and the Almighty sent down this Ayat about them. A'mash said that after moving to Medina, Muslims began to live in comfort and prosperity, because of this, some of them began to show less zeal for good deeds than before the Hijra." (57:16) [6].

Conclusion

As noted in the two main parts above, the Meccan and Madinah Ayats have motivational content. Motivational approaches and the orientation of the Ayats changed in direct connection with the number of Muslims and the political and social events of that time. Motivational statements were also used depending on the level of religious knowledge and faith of Muslims.

During the "secret da'wah" of the Meccan period, Muslims did not experience much pressure due to the fact that they did not engage in open confrontation with the Mushriks. But the Meccan pagans are making efforts to question the religious canons of Islam. Therefore, the content of the Ayats is aimed at preventing the religious conversion of Muslims. Along with this, encouraging Ayats are included to fulfill the holy mission of the Prophet Muhammad. The motivational teaching of the Meccan Ayats is closely connected with the conduct of the "open da'wah". The open missionary activity of Muslims led to the fact

that the Meccan mushriks kept them under economic, physical and moral pressure. In this regard, in the Meccan Ayats, the content of the texts was stimulating to material and spiritual assistance to each other. The legends related to the fact that Allah is with them and that it is worth being patient with difficulties will also be sanctified. Of course, the stories about the incentive are more often found in the words "about that world" of Allah, about the reward in the form of paradise and punishment in the form of hell. Another motivational aspect of the Meccan Ayats is the desire of the past prophets to inspire Muslims by expounding their perseverance and courage on the path of religion.

During the Medina period, Muslims managed to gain political freedom, and the emergence of problems in the new city gave rise to Ayats and motivational statements in this direction. The migration of Muslims to Medina created the threat of an invasion of the Meccans in Medina. For this reason, it was during this period that motivational statements were required, which would increase the feelings of heroism and unity among Muslims. Believers in the category under the meaning of hypocrites "Munafiqun" are strongly condemned by the Qur'an. "Munafiqun" is outwardly described as a passive and representative of an anti-Islamic group, thereby causing hatred towards him among Muslims. Munafiqi are very passive in performing religious rites and during military operations. As a result, Muslims tend to be active and motivated to avoid the characteristics of munafiqun. Such motivational statements in the Medina Ayats were also used to avoid the problem of laziness among Muslims. The fact is that the Muslims who saw the pressure in Mecca, after replacing their lives with a comfortable one, began to decrease religious motivation and from this the number of people with a low level of religious faith began to increase.

In the course of the study, in the two periods, despite the differences, similar moments were noted. For example, both in the Meccan and Medina periods, the issue of tolerance and tranquility was relevant. During the Meccan period, efforts were made to increase the economic pressure

and the resilience of Muslims to various difficulties. And during the Medina war, there was a call for patience in difficult moments and fortitude in military torture. Texts were motivating the Madinah ansars to help, muhajirs who moved from Mecca in two periods to form fortitude and patience and translated texts about the greatness of paradise and the tortures of hell. At the same time, there are Ayats in two periods that encourage Muslims to help each other financially, due to the fact that the economic situation of Muslims is becoming relevant.

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