

Spiritual Motivation in Selected Short Qur'anic Verses and their Adaptations

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الدافع الروحي في آيات قرآنية قصيرة مختارة وتكييفها

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Abstract:-

In the broadest sense, spirituality refers to the quality or state of being spiritual or to one's attachment to religious concepts and ideas. A non-religious use of the term refers to one's ability to comprehend the soul's fundamental moral and existential questions. People are motivated by a mental state full of energy and enthusiasm, which drives them toward achieving their desired outcomes. Their level of motivation influences a person's actions. A person's actions are motivated by their desire to succeed. Therefore, according to Skrzypiska (2014), spirituality motivates people to look for deeper meaning in their lives (p. 298). The present paper deals with how the Quran motivates its followers to behave while appropriately fulfilling their spiritual needs and desires. It faces some selected short verses and compares them to their adaptation for children. The selected verses are Sura Al-Alaq (The Clot, Read), Sura Al-Qadr (Power, Fate) and Sura At-Takathur (Rivalry In World Increase, Competition).

Keywords: spirituality, motivation, the holy Quran, adaptation, short verses..

الملخص:

وتشير الروحانية ، بالمعنى الأوسع ، إلى نوعية أو حالة كون المرء روحياً أو إلى ارتباطه بالمفاهيم والأفكار الدينية. الاستخدام غير الديني للمصطلح يشير إلى قدرة المرء على فهم الأسئلة الأخلاقية والوجودية الأساسية للروح. الناس مدفوعون بحالة عقلية مليئة بالطاقة والحماس ، مما يدفعهم نحو تحقيق نتائجهم المنشودة. ويؤثر مستوى دوافعها على أفعال الشخص. وتتسبب في تصرفات الشخص رغبته في النجاح. وبالتالي ، وطبقاً لسكريبسكا (٢٠١٤) ، فإن الروحانية تشكل قوة محفزة تشجع الناس على البحث عن معنى أعمق في حياتهم (الصفحة ٢٩٨). وتتناول هذه الورقة الكيفية التي يحفز بها القرآن أتباعه على التصرف على النحو المناسب مع تلبية احتياجاتهم ورغباتهم الروحية وهي تواجه السور القصيرة المختارة وتقارنها بتكييفها مع الاطفال. السور المختارة هي سورة القدر وسورة التكاثر وسورة العلق الكلمات الرئيسية: الروحانية ، الحافز ، القرآن الكريم ، التكيف ، الآيات القصيرة

1. Introduction

The present paper applies the theory of motivation by Maslow's (1943), Skrzypińska's (2014) concept of spirituality, Hutcheon's (2013) and Sander's (2006) theories of adaptation. Thus, by examining these short verses, the capacity to contribute a more comprehensive understanding of children's and adults' behaviour and practices in Islamic and Qur'anic contexts of spirituality is sought. Adaptation is the act of adapting a text into another medium. Adaptation can be an alteration practice, moulding a specific genre into another public shape (Sanders, 2006, p. 18). In comparison, Ahmad and Khan (2015) define spirituality, who describe spirituality as a sense of connectedness with a higher power or consciousness, as an antidote to illness and other sufferings and the search for life's meaning. It is also possible to think of spiritual tourism as a trip to a holy site or shrine vital in one's religious or spiritual life. Additionally, it can be done to improve oneself spiritually or gain the "creator" 's approval" (Jesurajan & Prabhu, 2012).

The paper tries to answer the following questions: What is spiritual motivation? What is the Quranic Context? How does the holy Quran motivate people spiritually? What is the difference in motivation between the verses as written and their adaptation through the photography of the Quran for children in the same verses? To answer the mentioned questions, the study aims at (1) presenting a theoretical framework of motivation, spirituality and adaptation in general and (2) Showing how spiritual motivation is applied in the selected verses. (3) Exploring the role of the Quran on children's spirituality and how it differs in the media or adapted. The study applies the following steps (1) Presenting a brief theoretical account of the spirituality and motivation and Qur'anic adaptation Context in particular. (2) Analysing selected verses by applying Maslow's (1943), Skrzypińska (2014), Hutcheon's (2013) and Sanders's (2006) theoretical concepts.

The holy Quran encompasses more than just worship and personal ritual; it is a set of social, political, and economic issues; religion encompasses all humans earn in this life and the hereafter. To put it another way, the focus of this religion has been on the human connection to its Creator, leader, society, family, nation, and other nations, both Muslim and non-Muslim. As a result, the current study sheds light on the holy Qur'an's spiritual lessons to discover

how religious texts can influence people's spirituality and motivation to encourage them and how these motivations are used. Spirituality is a way to redefine the public good in moral principles and long-term sustainability and transform our societies' values and preferences. In Islamic and Western motivation theory, rationality and process motivate human action to meet basic needs. Like Maslow's hierarchy of needs, expectancy, and intrinsic needs, Western theories do not align with Islamic perspectives when discussing life's spiritual or religious aspects. Thus, this paper tries to fill the gap by applying the abovementioned theories to the selected verses of the Quran.

2. Motivation Theory

Motivation theory refers to the study of what drives people to work toward a specific goal or end. Everyone is affected because motivation is a state of mind marked by energy and enthusiasm that drives people to act a sure way to get what they want. Motivation is a force that drives people to work with a high level of dedication and focus, especially when things are not going their way. Motivation results in a specific type of human behaviour. In brief, motivation is the power that propels human behaviour. Abraham Harold Maslow, a Psychologist, proposed his Theory of Human Motivation in 1943. His motivation theory is one of the most well-known and widely cited theories. Abraham Maslow (1943) developed a theory of motivation and called it the hierarchy of needs. Its elements consist of human psychological premises and are placed in a hierarchical order . Abraham Maslow (1943) developed a theory of motivation and called it the hierarchy of needs. Its elements consist of human psychological premises and are placed in a hierarchical order . According to Maslow's theory, our behaviours are driven by physiological needs. It is commonly shown as a need pyramid, with the most fundamental and complex needs at the top.

In his 1943 paper "A Theory of Human Motivation," Abraham Maslow initially established the notion of a hierarchy of needs, which he expanded on in his following book, *Motivation and Personality*. According to this hierarchy, People are driven to fulfil fundamental wants before moving on to more complex requirements. While some contemporary schools of thought, including behaviourism and psychoanalysis, tended to focus on problematic behaviours at the time, Maslow was more concerned with discovering what makes individuals happy and what they do to reach that goal. Maslow, as a



humanist, thought that humans have an inborn need to be identified, that is, to be the greatest that they can be. However, various more fundamental demands must be addressed to accomplish this ultimate goal. Food, love, safety and self-esteem are all examples of basic human needs. Maslow argued that these requirements are analogous to instincts and play a significant role in driving action.

Because the human brain is a complex system with parallel processes operating simultaneously, many distinct motives from different levels of Maslow's hierarchy of needs can happen simultaneously. Maslow used terms like "general," "relative," and "primarily" to describe these levels and their satisfaction. Maslow argued that a distinct need "dominates" the human organism rather than suggesting that the individual concentrates on a particular need at any given moment. Thus, Maslow recognised that many degrees of motivation might arise at any point in the human mind, but he concentrated on defining the primary forms of motivation and the sequence they would likely be satisfied.

3. Spirituality

Spirituality entails understanding that our lives have value in a context beyond the physical demands that drive greed and aggressiveness. It implies understanding that we are vital to the universe's deliberate unfolding of life. Religion's belief systems transcend an individual's experience to function in society, and ethical rules are developed to control relationships and activities. Usually, religion takes the form of a collective, such as a mosque, church, or temple, and it is as much about the community as it is about the individual. Spirituality is the evidence of a person's mind, heart, and soul in all of his or her actions, including seeking God's pleasure, worshipping God, surrendering to God, displaying humility, and trusting in God. Belief in God's omnipotence, holiness, and the possibility of an eternal afterlife is also central to the concept of meaning and purpose in human life. When a person is healthy on a spiritual level, they are more likely to experience joy, peace, contentment, security, assurance, and ultimately, salvation, both in this life and the next. The Quran provides numerous examples of spirituality, including the good life and the pure heart (Ghalbe-Salim).

Knowledge of God and faith in God are at the heart of the spiritual life advocated by Islamic texts. Essential attachment figure traits, such as closeness, attention, compassion, and the ability to provide

safety and security in times of peril, are all present in Allah. Pursuing God is the ultimate goal of proper behaviour and true human perfection. Therefore, faith in God is essential for Muslims seeking enlightenment. To revive oneself, one must follow the call of Allah and his messenger, as written in the Holy Texts. The Holy Quran teaches that faith in God is necessary for spiritual fulfilment, but it is insufficient.

In contrast hand, people should do right and have faith in a higher power. Pure and good lives in this world are promised only to those believers who seek them out. In this view, spirituality and religion occupy the same plane and are interpreted similarly.

4. Hutcheon's and Sander's theories of adaptation

Storytelling enables the cross-cultural exchange of ideas and the teaching of values. Cultural traditions that both show – via theatre, television, film and tell through novels, radio, and books, human values may transmit common themes to various audiences. Many of these tales and teachings have been repeated previously, yet they are still in our culture. This arises as a result of only one adaptation process. Adapting material is nothing new; writers, playwrights, directors, musicians, choreographers, and designers have done so since the dawn of civilisation. However, this does not rule out the possibility of uncovering new knowledge by examining this activity in the context of our current culture. "Telling," "showing," and "interactive" modes of interaction are defined by Hutcheon and serve as the foundation for most of her discussion. These three modes are then characterised in terms of "forms," which she defines as genres like opera, musical theatre, film, video games, and others that symbolise and transmit expression from one mode to the next. Because each genre has its own set of norms, adaptive expectations are fulfilled.

As a result, each genre approaches artistic devices, including point of view, interiority/exteriority, time and tense, ambiguity, irony, symbolism, and silence. Hutcheon discussed adaptation in two ways: a product and a process. Adaptation as a product cannot be entirely accurate for the original material; otherwise, plagiarism concerns emerge; adaptation must deviate sufficiently from the original text while retaining the source's basic principles. Hutcheon compares adaptation to language, claiming that translations can never be literal because they are removed from their original context and that the

primary source thus has authority and authenticity. As a process, adaptation becomes an act of appropriation and salvage while giving a text new meaning. As a result, novelty is what gives adaptation its worth. Adaptations are intertextual and form part of a story's public history. As a result, all prior adaptations are incorporated into our comprehension of all subsequent adaptations (Hutcheon, 2006, pp.78-89)

Julie Sanders (2006) wrote on adaptations and appropriations in her book *"Adaptation and Appropriation,"* arguing that both are "sub-sections of the broader practice of intertextuality" (p. 2). Sanders' work incorporates some references to previous adaptation studies work, but the focus of Sanders' studies is on the functions of adaptations. Sanders (2006) divides adaptations into three categories: commentary, transposition, and analogue (p. 20). Sanders' study discusses the concept of adaptation studies, which may be used for various purposes. These terms include: "variation, interpretation, Version, continuation, transformation, imitation, pastiche, parody, transposition, forgery, travesty, revaluation, rewriting, revision, echo" (Sanders, 2006, p. 18). Furthermore, Sander (2006) claims that adaptation readings usually celebrate the ongoing interaction with other texts, implying that "sequels, prequels, compression, and amplification" are necessary at different stages of the adaptation process (p. 18).

Even though Sander's focus is narrower than Hutcheon's, the two authors refute the concept that adaptations are inferior to the original work based on integrity debate. Although Sander's focus is narrower than Hutcheon's, the two authors refute that adaptations are inferior to the original work based on fidelity debate. Sanders (2006), in contrast to Hutcheon, claims that adaptations are the result of complication through expansion rather than repetition (p. 12). Sanders (2006) also points out that adaptations are meant to extend the enjoyment of the source material, something none of the other theorist's dispute (p. 25). Finally, Sanders (2006) contends that adaptation studies should not be focused on generating polarised assessments of adaptations (p. 20). On the other hand, Hutcheon and Bortolotti argue through their axiom, in which tales act as adapting genes, allowing for evaluations of an adaptation's effectiveness. While there is a distinction between polarised

judgments and evaluations, it is essential to note that these two theorists are moving in opposite ways.

.5 .Data Analysis

1.5 Sura Al-Qadr (Power, Fate)

We revealed it on the night of power, says the Qur'anic statement describing this momentous occasion. The presence of divine light and the flow of the spirit are also factors in this dynamic. With God's blessing, angels and the Holy Spirit came down that night bearing all of God's commands. Another element of this surah's symbolism is the dawn's light, which perfectly harmonises with the Qur'anic luminary and the angelic messenger. There is complete silence throughout the night until morning. The night in question may be the one described in Surah 44. There was a special night of blessing dedicated to warning (humanity), and it was on that night, that the Qur'an was revealed, with every principle laid out as an explicit commandment from us. Since the beginning, we have sent out messengers with the blessing of your Lord, who sees, hears, and knows everything. In the month of Ramadan, the Qur'an was revealed, a book of guidance that can be used to tell the difference between right and wrong, as stated in sura 2 ("The Cow"), which is recited tonight in the holy month of Ramadan. That is to say, the Prophet Muhammad's mission to transmit the Quran to the rest of humanity began with his receiving the book as a revelation on the Night of Power. According to Ibn Ishaq, Muhammad received his first revelation at the beginning of surah 96 ("The Blood Clots"), in the month of Ramadhan, while at his devotion in Hira.

Some sources say it is the twenty-first night of Ramadan, others say it is the twenty-seventh night, and others say it is just one of the last ten days of Ramadan. The majesty of this night defies the comprehension of mere mortals." Traditions told from one generation to the next about what happened that night are entirely false. Allah selected it as the place where the Qur'an would be revealed so that its message of Divine peace in human life and conscience could be disseminated. The Qur'an offers an ideological position, an approach to values, and a wholly ethical and social code, making this a pivotal historical moment. The angelic messengers who brought down the Qur'an had a profound effect, especially Jibril, whose Lord had chosen to be its bearer. This surah beautifully depicts the diversity of humanity represented at this spectacular, all-inclusive feast.



Many generations have passed since that fateful night, providing ample opportunity to reflect on its significance. Thinking back on the significance of revelation, its effects on human life, and the values we hold dear, we can appreciate just how monumental this event was. It helps us understand why the Qur'an only says, "Would that you knew what the Night of Power is like," about it. By the night's end, nations' fates had been decided, new values had been established, and everything that mattered had been laid bare. However, the significance and value of the Night of Power may cause people to overlook it. The real happiness and peace that Islam has given Muslim society—the peace of conscience, family, and society—is lost, along with one of Allah's most beautiful and happiest signs of grace. The benefits of material civilisation in the past are not enough to compensate for the present costs. Despite higher output and better living standards, people are still unhappy. There is no longer the luminous glow that warmed its heart, the radiant kiss of happiness that propelled it to the summit of society, or the calming presence that calmed the nerves of its inhabitants. Nothing can take the place of true joy, the glory of heaven, and the highest ranks in heaven.

For Muslims, it is a religious obligation always to keep this tragedy in mind. For our spirits to remain in constant communion with that night and all that transpired there, he has taught us a straightforward and pleasurable method of doing so. He urged us to set aside this evening annually. Follow his counsel and look for the Night of Power in the final ten days of Ramadan. If he prays during the Night of Power, "all his sins will be wiped away." In Islam, faith is not reduced to a set of rituals. Therefore, the Prophet emphasised that the evening hours should be set aside for worship. Someone who consecrates themselves has demonstrated that they have fully grasped the significance of the events of that night.



Figure 1: Sura Qadr. The photography Quran for children



Figure 2: Sura Qadr. The photography Quran for children

2.5 Surah Al Alaq

Many scholars consider the opening of this sura to be the very first verse revealed in the Qur'an. The other verses, according to these stories, were revealed first. It was the initial sign from Allah, and it manifested itself in fulfilling his dreams. Whatever he dreamed would come true exactly as he had pictured it. Therefore, he started appreciating his solitude. He would spend several days in the Hara cave alone, engaging in devotional practices, before returning to his family.

Man is the only creature able to comprehend and act upon Allah's revelations to him. His mind propels him forward in his quest for knowledge and adventure. With this, he could become a global dictator. Also shown is the greater good for which man was created. Perhaps this is why the Quran contrasts man's animalistic roots with the tremendous potential revealed in his rationality, ethics, and spirit. This contrast demonstrates that there was intentionality and meaning behind the origin of life. Allah has endowed man with faculties, and if he makes an intellectual and spiritual effort, he can go beyond the immediate understanding and acquire newer and newer meaning, especially regarding the message this Spiritual declaration has brought.

The Divinity that permeates its words compels the reader to actively participate in the text by studying, discussing, and contemplating what it says. Believers must put in severe mental and spiritual work to get the most out of these answers to the situations portrayed by its esoteric and hidden meaning, which goes beyond the literal translation of the Arabic words, are always provided. Here, trust in God and a keen mind work hand in hand to help you attain this level of consciousness and insight to grow into a more miraculous person. All of this points to the Creator as one worthy of worship for making such a wondrous creature.

Considering the essential qualities of Allah—absolute power, freedom from all limitations, and eternity, for example—and comparing them to the essential qualities of Allah's servants, who are limited in their power and have finite lifespans, helps to reveal some of the greatness of Allah. The significance of God's care for humanity becomes clear in this light. He can express his gratitude to God by thanking God, praying, and devoting his life to God. He considers everyone in the universe joyful because God spoke to one man in a faraway place.



Figure 3: Sura Alaq. The photography Quran for children
3.5. Surah At Takathur

This surah has a rhythm that is both majestic and inspiring, like the bellowing proclamation of a warner from a lofty perch. People who are sleepy, inebriated, or otherwise disoriented are the ones he addresses. They walk right up to the edge of a cliff, blind and emotionless. For maximum effect, the warner raises his voice to its highest level: Competition for earthly gain serves to distract people till they meet their graves."

People who enjoy and engage in unhealthy competition for material possessions, offspring, and the fleeting luxuries of a world from which they will soon be gone. People are too preoccupied with the here and now to think about the future. They who abandon the source of your competition and the source of your pride should crawl into a small hole where neither of these things exists. Come to your senses and take a look around! A person's attention is diverted by "rivalry for worldly gain" until they reach their graves.

Once they reach the grave, the Qur'an's rhythmic repetition of "Indeed, you shall know" will strike fear into their hearts. Then, the same ominous tone is played again, with the exact words and the same insistent and harrowing rhythm: "Again, you shall certainly come to know." Then it adds to the gravity of that certainty by alluding to the grim future that lies beyond, a future whose true terror they will miss in their giddy pursuit of wealth and power: "Indeed, were you to have certain knowledge..." There is a gap in the text where the if clause should be. As a more refined form of Arabic, this is acceptable. It enhances the sense of awe that the surah already imparts. If they had known what they now know to be accurate, the implication is that they would not have engaged in a such rivalry for petty gains. The surah then reveals the terrifying truth that has been hidden: "You shall certainly see the fire of Hell."

Then, it adds an emphatic "Yes, you will see it with your very eyes" to drive the point home and leave a lasting impression on people's minds and hearts. Last but not least, it says, "Then on that day you shall be questioned about your joys and comforts," a statement that causes the inebriated to become sober, the listless to become alert, the confused to focus intently, and the self-indulgent to feel fear and anxiety about his indulgence. People will be questioned concerning all that: Who gave it to you? Just how did you get rid of it? Was it acquired and distributed in an authorised fashion? Or in an unlawful place or with impure motives? How about the lawfulness of

that action? Do you give Allah the glory and thanks for it? Have you provided what the poor need? To whom have you distributed any of it? Or have you cornered the market on that as well? You will be questioned about your prideful possessions and how competitively you seek to amass wealth. As you get caught up in your activities, you fail to give much consideration to this burden. However, beyond that, there are significant obligations.

The author of this surah is the author of the surah. Its meaning and rhythm have an emotional impact on the listener. It keeps one's mind preoccupied, heavy with the issue of the afterlife, and thus oblivious to the trifles of this world that gratify the simple-minded. This surah portrays earthly life as a flash in the grand scheme of things: "Worldly gain attracts you until you visit your graves," it says. This brief life has passed in the blink of an eye, and a new leaf has been turned. After that, the time and the load only increase. This conclusion is made possible by the surah's style, which balances the truth and how it is expressed. When a person reads this majestic and awe-inspiring surah, he can feel the rhythm of it as it moves from the heavens at the beginning to the depths of the earth at the end. As he stoically makes his way down the road, he is conscious of the weight of this glimmer of hope. Then, he begins to second-guess even the most inconsequential of his actions.

6 . Conclusion

The Quran is a source of spiritual motivation; from an Islamic perspective, here are the first reasons why: True Islam is a holistic approach to human life, and as such, it works following the needs of the individual, meeting his or her material as well as spiritual requirements and satisfying the human instinct that God imprinted on him or her. A basic set of social, economic, legislative, and political life principles can only be found in authentic Islam. We have not missed a thing, the Almighty said. Verse 38 of Al-Anam revealed in the Holy Quran for fourteen hundred years that these motivations and needs, such as the motive of possession, aggression, competition, and others, are among those singled out for them by modern psychologists and managers. Many Quranic verses emphasise these motivations. Instead, studies have neglected some motives, such as spiritual ones, such as religious ones, adherence to piety, love of good, truth and justice, and hatred of evil, falsehood and injustice, by the majority of scholars in their study of motivation. Motivations for these actions are discussed in the Holy Quran, including the desire for the love of children, the desire for material possessions, and the prideful months. It is written in Sura Al-Imran that the All-Powerful declares: "And God has a good disposition," and he addresses the Father of All People in another verse about these motives (We said, O Adam, that this is an enemy)



It was also mentioned in the Holy Qur'an that there were other motives, such as the desire for vengeance, which was depicted as a physical or silvery image of aggression. "O Adam, shall I lead you to the tree of immortality and to an angel that will not perish?" the devil whispered to him. As a result, they consumed it. When their sins were exposed, they began to use the leaves of Paradise to fortify themselves. In the same way that Adam disobeyed his Lord, he deceived. He does not stay and does not go through the pain.) To further emphasise this point: God Almighty says in other places: (Those who unjustly leave their homes were expelled except to say: Our Lord is God, and people would have been demolished had they not crammed one another into monasteries, shops, and mosques where God's name is frequently mentioned). That is why the Qur'an makes other references to it. "I will put a governor on the earth," they asked your Lord when he said, "Would you put one on it who would destroy and shed blood while we glorify your praise and sanctify you?" "I know what you do not know," he said, referring to verse 30 of the Quran. Furthermore, the Quran stresses the psychological basis for one's religiosity. When faced with adversity, people are compelled to seek out and think about their Creator and the Creator of the universe, clinging to him, turning to him, and requesting his or her help in every instance.

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