

# ACCORDING TO THE VERSE 30, IN THE SURAH OF AL-FURQAN, THE MEANING OF RELATIONSHIP BETWEEN QUR'AN AND THE SOCIETY

*Faruk TUNCER*

*Marmara University, Faculty of Theology, Assist. Professor*

---

## ACCORDING TO THE VERSE 30, IN THE SURAH OF AL-FURQAN, THE MEANING OF RELATIONSHIP BETWEEN QUR'AN AND THE SOCIETY

**Abstract:** *This article, according to the verse 30 in the surah of al-furqan, will focus on spiritual search of both the individuals and society and Qur'an' response to that. The implementation of moral values will be assessed and a kind of religiosity will be suggested as proposed by Qur'an which places the emphasis on social functions of the religion.*

**Keywords:** *Qur'ann, Morality, Values, Spirituality, Mentality, Religiosity.*

---

---

## FURKAN SURESİ 30. AYETE GÖRE KURAN-I KERİM'İN MANEVİ ARAYIŞLARA SUNDUĞU CEVAP

**Özet:** *Bu makalede, Furkan suresi 30.ayete göre, Kur'an-ı Kerim'in gerek bireysel anlamda gerekse toplumsal olarak manevi arayış ve bunalımlar için sunduğu cevap konu edilmektedir. Ahlaki ve dini değerlerin manevi arayışlarda ne denli önemli ve büyük bir yekün tuttuğundan hareketle, insanlığın bu sorunlarının çözümünde Kur'an-ı Kerimin odaklandığı nokta üzerinde durulmaktadır. Dinin toplumsal fonksiyonları üzerinde durulurken yüce kitabımıza yapılan vurgu üzerinde durulacaktır.*

**Anahtar Kelimeler :** *Kur'an, ahlâk, değerler, maneviyat, dini değerler*

---

## I. INTRODUCTION

This article will focus on spiritual search of both the individuals and society and Qur'an' response to that. The implementation of moral values will be assessed and a kind of religiosity will be suggested as proposed by Qur'an which places the emphasis on social functions of the religion.

In the surah of Al-Furqan the Prophet's complaint is expressed as; *"And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned"[1]* and this complaint is very important. So in this study we will have some connotations of this Qur'anic expression.

Two views have been proposed on the derivation of the word *"mahjur"* of the original Arabic verse :

1. The word is derived from *"hijran"* which means *"They didn't believe in him, accept him as he is and turned away from the message of the Qur'an.*

2. It refers to a person about whom "people are gossiping". It basically refers to their claims (*hejr*) about the Qur'an which imply it is sorcery, poem, merely a lie or nonsense and these are serious claims.

The pagans' coming against the Prophet (pbuh) and laying baseless claims and false accusations sadden him so the Prophet (pbuh) sends his complaints to Allah [2].

Some interpreters, like Taberi[3], project a different approach to these complaints. They say the Prophet (pbuh) will have his complaints on the Judgment Day.

Furthermore, from the context of the expression we understand that the people about whom the Prophet complains are a specific group, who reject his Prophethood and do not follow the message of the Qur'an. So he complains about those pagans, not about the whole *ummah* or even his own tribe as a whole.

Because of the word *"mahjuran"* in the verse and its root meaning, the related part has been understood as *"They left believing the Qur'an, never accepted it. They didn't even bother listening to it."* The scholars (interpreters of the Qur'an) like Sayyid Qutb interpret the verse as *"they boycotted the verse"*[4]. The attitudes of these people here is more like a lack of interest, so in the translation, *"they left"* looks more reasonable. But since the word *"mahjuran"* also means (in its root meaning) *"making fun of it"* and *"delirium and talking nonsense"* the complaint of the Prophet (pbuh) could also be understood as *"O God, my people made fun of it (the Qur'an)"* or *"They talked nonsense about the Qur'an and laid absurd claims"*. [5] In the final analysis, the attitudes of polytheists are pictured as being based on mere denial and rejection in all three interpretations. [6]

Enes ibn Malik quoted from the Prophet (pbuh); *" If anyone learns the Qur'an and just hangs it on the wall without any interest or contemplation, the Qur'an will come down on him/her on the Judgment Day and says; O*

the Lord of Universes, your servant left me, so You be the judge between him/her and me'. Then Allah relieves his Prophet (pbuh) and gives him power and says; "So We made enemies from sinners to every Prophet". So The Prophet (Muhammad) would learn from the lives of other Prophets and endure the hardships that He receives from His people.[7]

The Holy Qur'an sets a system of belief which regulates the relations between man and God. It is a kind of Divine Law that states whoever believes in the existence and the unity of God as the Creator of everything and follows His commandments will be led to happiness (by his/her own free will). The commandments of the Qur'an are both for this world and the afterworld. It has two dimensions: The first one, as the Absolute Religion (Lord-servant relations) regulates the nature of relations between man and God. The second one emanates from the first dimension and regulates the relations of individuals with one another and society-religion relations which are focusing on the moral concerns, basically how to live your life.

The two dimensions of the Qur'an have connecting and separating points and the limits of these two dimensions are debatable. Allah commands[8] His servants to believe and worship Him and in parallel to that He doesn't need anything and in expressing this He places the emphasis on the dimension of the religion which focuses on the relations of humans with each other so be happy first in here, in this world. The verses of the Qur'an places equal weight in both aforementioned dimensions and keeps them parallel to each other. The following verses set a good example of this; "*And establish prayer and give zakah*"[9], "*O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah*"[10], "*But when you come out of ihram, then [you may] hunt*"[11], "*do not forget your share of the world*"[12], "*And We did not create the heavens and earth and that between them in play*"[13], "*Who is it that would loan Allah a goodly loan*"[14]

We see the same approach in the words of the Prophet (pbuh) portraying the good Muslim. For example; "A Muslim is a person from whose hands and tongue feel safe"[15]. Likewise, "When the Prophet (pbuh) was informed about a woman who prayed at night and fasted in the daytime but irritates her neighbors with her talks. He responded, *there is no good in her (she is one of the people of the hell)*. When He was informed about another woman who performed only the required prayers and donated every once in a while but irritates no one, He responded '*She is one of those in Heaven*'[16].

The Qur'an openly expresses that any prayer without any expected outcome will not do anything good for the performer. Everything that is done for the sake of God, every prayer must have a society-related consequence and this is an inalienable part of believing in God and performing any kind of prayer. Because God loves humans and is not pleased with anything that hurts them He clearly says that anything that gives damage to humans will have consequences in the afterlife.[17] This point relates to the necessity of religion. Humans have a certain capability of founding a functioning social structure. Belief in God and the afterlife, a system of reward and punishment, justice demonstrates the value and necessity of religion.

The reason for humans being unique and privileged creatures is their mental capability; reasoning. This attribute is expressed in the Qur'an various times. Only the reasonable one can find the truth [18]. The risk for mind going astray is not about mind's capability of finding the truth; it is more about other human attributes that get involved in the processes simultaneously. It is a logical necessity for the mind that enables us believing in God doesn't contradict the Revelation. The negative impact of aforementioned human attributes can be reduced by only believing in God and the hereafter and education of values. People do not only seek for material satisfaction they also look for spiritual utilities and pleasures. They even expect religious rewards for what they do as worldly affairs. In Islamic terminology this is called good deeds and the result of good deeds is "sevap" and finally heaven. Islam sees this reasonable and promises relevant outcomes. [19]

The real complaint of today's people is about spiritual voids rather than material deprivations. The void here gives pain and makes individuals alone and it has a potential to spread all layers of life. In most Western countries people are trying to overcome this loneliness. It seems that this loneliness and void are becoming the major fears of modern man and the modern man is becoming depressed. Trying to overcome this void with material gains and technological tools modern man obviously fails.

Multiple use of technology, pacifying effects of global culture on the very dynamics that keep people together and alienation of religion and spirituality from the daily life lead people to some soul searching. You might own a lot of things in this life; Money, a good career and a luxurious life. But all these do not compensate for the spiritual deprivations. Realizing the material gains' inability to sustain life people do search for other things and sometimes they end up going for entertainment and wasteful shopping, eastern religions, yoga and meditation. The search of Western man can be related to this feeling of void. But we are having hard times understanding similar search in Islamic culture. The

Qur'an fills this void and educates the spiritual world of people as well as their senses. Putting the *salah* to the fore the Qur'an leads people to God and self-control. It convinces people about their responsibilities vis a vis their Creator. So for those who believe in Qur'an there can't be a void of meaning. The Qur'an commands people to act with responsibility and understand the very meaning of existence and pray five times a day doing all these.

The stories mentioned in the Qur'an present great importance on this issue. Getting to know and managing the feelings take great place in Divine principles. These stories[20] carry out an important duty here: With these stories the values are employed in life and human relations. The elements that represent a reality or have any connotations about it make an integral part of the reality itself. Tesbih, mecaz and tasvir talk to the emotional part of human conscience directly just like novels, cinema, poetry, songs, theatre and opera.[21] The Prophets and wise men won the hearts of people talking the language of feelings and using various kinds of stories.[22] The teachings they employed supported and consolidated the spiritual side of humans. They place the emphasis on both understanding the world and get over it; namely the transcendental side of humans which is open to infinity.

The history of humans resembles the story of any individual; like an individual human history goes through similar phases of development like childhood, youth and adulthood. Individuals learn about themselves and gain a kind of self awareness. At a time when human society mostly learned about itself Prophet Moses supported and consolidated this process. In the following process this self awareness even led to a self consciousness based on ethnic identity.[23] According to A. Draz; "One of the most significant aspects of Jewish ethics is this strong division between the Jews and Non-Jews. Any good deed of a Jewish individual, though not limited to national considerations does not exceed the boundaries of his/her country. [24] Within human history in a phase that can be called youth, while learning about the others, humans meet Jesus. Draz explains this process as; Christian ethics had the honorific job of destroying this division which separates people from one another. In Christian societies the virtue is between individuals rather than being directly societal. The very concept of love in Christianity takes away this racist approach and puts this universal concept of brotherhood.[25]

Supporting humans with its mature values in the age of adulthood of humanity Islam brings the concept of "us". Departing from the very first people the Qur'an sees the family of humanity as a continuous whole in the process of history and all the teachings support one another. The Qur'an places great importance to the previous books of Divine religions. The basic principles and knowledge of truth are regarded by the Qur'an as the revelations that were sent to previous peoples. [26]

When we look at the phases of teaching the value of justice at the time of self-conscience, at the time of Moses the dominant idea of justice is an eye for an eye and a tooth for a tooth. In Torah it is recommended that the killers would be killed by the same mentality and bad deeds would be responded likewise. In this dimension the main focus is that humans should know their self-worth and avoid bad deeds.

At the time of Jesus when the basic awareness was on the others, on "you" the value of justice combined with the value of love. Jesus recommended that the bad deeds would be forgiven and responded with the good ones. In this concept of justice love is so dominant that people move on having relations with the other side even when they get hurt. In the teachings of Prophet Muhammad (pbuh) which focuses on the concept of "us" we see a balanced view between love and justice. I am valuable as well as you are so let's not anyone get hurt is the main understanding here. While Jesus recommends to turn the other cheek when someone hits you and Moses recommends to hit him back Prophet Mohammad's teachings recommend to hold his hand when someone attempts to hit you; neither one of you must hit. The study of religious psychology examines spiritual values departing from the basic resources and focuses on the daily applications of them and puts them to the service of humanity.

The Qur'an exemplifies an ownership oriented life and says; *Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.*[27]

Another verse pictured the existing situation and identified the target: *Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.*[28] The Prophet while passing through the same region eight years after the Battle of Uhud said (and He repeated the same in his sermon: "I don't fear for you to return to *şdol* worshipping. What I fear is that you plunge into the worldly affairs and idolize the material gains"[29] The Prophet obviously warns about ownership oriented life.

## II. CONCLUSION

It is the values that make us real humans. The people living in line with these values, Qur'an says, make us dignified [30] humans who realize their true

potential.[31] In fact values are the most familiar realities to humans. Because they are born from the very essence of humans. We humans live with the interpretations of these values.

In the last century humans turned their attention to the physical world. With the negative impact of positivism we alienated ourselves from metaphysical world and focused on the physical one. There were expressions like; “the heaven that the religions promise are in this world, this where we will the paradise”. Humans are secularized with a related mindset. The result was humans with one side ignored. People overemphasized their physical appearances, luxurious lifestyles and welfare levels. This material development prevented the spiritual one. So the spiritual life was both ignored and underemphasized. We lost the right doses. Material life was on the rise while the spiritual one was continuously falling.

The rule of a balanced nature was holding them together; coexistence of material and spiritual ones. With Rumi’s expressions; people have both the body and the soul. If you promote the body and press the soul you will ruin the balance. They must go hand in hand for a stable balance. It is possible though that the soul that is pressed under the carnal desires will shout and say “enough, I too exist” and this will start a search for a spiritual life. The search started in the West with the meditations and yoga centers. People were going against the idea that the heaven would be found in this world and this world was not enough for them. These words rose in the West first. In our country a positivist generation had internalized atheism since the end of 19<sup>th</sup> century and the state apparatus was designed in such fashion.

The material satisfactions triggered spiritual hungers and the soul search became the main agenda. The satisfaction must be both the material and spiritual. An overemphasis in one of them will undermine the other and this will certainly ruin the balance. Even in the diets if a body is nourished always with same food this will be malnourishment and no satisfactory result will come out. A material satisfaction without a spiritual one may make us loose the interest in the material ones. This is why it is a cardinal value in Islam and Sufism not to be highly satisfied with the material blessings. The fasting, the zakah and the benevolence are all about keeping a certain amount of sensitivity towards material blessings.

#### YARARLANILAN KAYNAKLAR

- [1] Al-Furqan, 25/30.
- [2] Razi, Fahreddin, Mefatihül Ğayb, Tahran, XXIV, 77
- [3] Taberi, Muhammed b. Cerir, el-Camiül Beyan An Te’velil-Kur’an, Mısır, 1955, XIX, 9

- [4] Qutb, Sayyid, Fizilalil Kur’an, Kahire, 1405/1985, VIII, 78
- [5] Râzî, ibid., XXIV, 77
- [6] Karaman, Hayreddin (Ed. Mustafa Çağrıçı, İbrahim Kafi Dönmez, Sadreddin Gümüş), Kur’an Yolu Türkçe Meal ve Tefsir, Ankara, 2004, IV, 137-138.
- [7] Râzî, İbid., XXIV, 77; Taberi, ibid., XIX, 9
- [8] Al-Ankabut, 29/6, "Kestiğiniz kurbanların ne etleri ne de kanları Allah'a ulaşmaz, fakat sizin takvanız O'na ulaşır.;" , Enfal, 22/37.
- [9] Al-Baqara, 2/110
- [10] Al-Jumu’ah, 62/29
- [11] Al-Mai’dah, 5/2
- [12] Al-Qasas, 28/77
- [13] Duhan, 44/38
- [14] Al-Baqara, 2/245
- [15] Buhari, Muhammed b. İsmail, Sahîh, Beyrut, 1987, (Bab İman 3, H. no: 10).
- [16] Hakim en-Neysaburi, el-Müstedrek ala's-Sahihayn, Thk. Mustafa Abdulkadir Ata, Beyrut 1990, IV, 183 ( H. no:7304). Buhari, Muhammed b. İsmail, el-Edeb-ülMüfred, Thk. Muhammed Fuat Abdulkaki, Beyrut, 1989, p. 54
- [17] Al-Zalzalâh, 99/8.
- [18] Ar-Rum, 30/28, 30/38, 39/9
- [19] Ankebut, 29/58
- [20] Like Adem, İbrahim, Yusuf and Yunus Prophets of historyies.
- [21] Daniel Goleman, Duygusal Zeka, Transl. Banu Seçkin Yüksel, Varlık/Bilim, İstanbul 2000, p. 356
- [22] Ibid, p.366
- [23] See. Leviller, XXV, 43-45.
- [24] Abdullah Draz, Kur’an’a Giriş, Çev: Salih Akdemir, Kitabiyat, Ankara 2000, p.77,78
- [25] Ibid, p. 78.

Faruk TUNCER

[26] See. ibid, p.70

[27] Al-Hadid 20/57

[28] Al-Imran (3), 14.

[29] Ali Hikmet Berki - Osman Keskiöglu, Hatemül Enbiya Hz Muhammed ve Hayatı, DİB Yayınları, Ankara 1993, p.280, Zekai Konrapa, Peygamberimiz, Fatih Yayınları, İstanbul, p.418

[30] At-Tin, 95/4.

[31] Öznur Özdoğan, “Dindarlıkla İlgili Bazı Faktörlerin Kendini Gerçekleştirme Düzeyine Etkisi”, Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Basılmamış Doktora Tezi, Nisan 1996.



**Faruk TUNCER**

**faruktuncer@gmail.com**

He is a Assist. Prof in Marmara University Divinity School. His research interests consist of Qur'an, Tafseer, Hadith and Tasawwuf.

