

Discourse Analysis in Verbs in Surah Al-Baqarah Page 2

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Summary

Man is a free creature by nature. Allah the Exalted has given man with open-ended talents and left it to his choice to use them. One of these ends is destroying, the other is repair. One is science and one is ignorant. Hiding the truth and acting hypocritically are at the forefront of human behavior emphasized in many verses of the Qur'an. In this article, the negative features that are in the depths of human psychology and that are often not perceived are tried to be explained depending on the discourses in the verses. This big problem, which is closely related to people, was handled from this perspective and it was thought that the reader would be more understandable with the treatments that would occur in his own world. The text was created with a hermetic method and care was taken not to deviate from the essence of the words and concepts in the verses while interpreting.

Keywords: Faith, unbelief, hypocrisy, preaching.

Introduction

As in every period, the themes of faith, blasphemy and discord are among the issues on the agenda of today's humanity. The fact that humanity can live a peaceful and peaceful life depends on knowing these concepts well and organizing life accordingly. The last religion, Islam, which came within the framework of the Hanif belief, which is based on the belief in the Hereafter, makes very serious warnings to keep people away from unbelief and hypocrisy. While these warnings are sometimes made in the language of parables, sometimes they are made by showing direct behaviors. In both cases, serious clues about human psychology are given. When we look at the verbs of the page as coming, we see that the committed ones are on the line of discord. In the Arabic language, hypocrite is a noun derived from the infinitive nifaq. There are two different meanings of nifaq. The first of these is nafika, which means one of the nests where a field mouse

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hides under the ground, and the other is the name of nafak, which means the road with an exit, the passage under the ground (İbnü'l-Esîr, en-Nihâye, V, 98). In this sense, hypocrisy is a situation that develops in secret and if it is not detected, it will be a serious danger for both the person and others. The fact that there are two holes in these slots, one for the entrance and the other for the exit, also indicates that the hypocrite has hidden intentions and activities. These holes also indicate that hypocrites always play doubles. The characteristics of hypocrites are summarized in the language of the Messenger of Allah as follows: “The signs of a hypocrite are three: He lies when he speaks, breaks his word when he makes a promise, and betrays him when he is entrusted with something (Bukhari).”

From the expressions here when he speaks, makes promises and is entrusted, we understand the general behavior of those people. They have become a second personality, and even their human aspects have completely melted and become integrated with this personality. Good and honest people who are aware of their situation will be surprised. There is a very clear line, but most people don't realize it. It is very easy for those who make decisions and tend without thinking, researching or investigating, to be deceived by these types. Tabligh (Yasin, 36/17) movements come to the fore and show themselves just in these situations. In other words, the activities of *amr-i bi'l maruf nehy-i an'il munkar* (Al-i Imran, 3/104) continue even if it is difficult. In times when people start to wander about the negative aspects of life, when actions become harmful to people and society, and when morality and ethics become worthless, Allah's messengers or righteous people undertake this task. Periods of blasphemy and hypocrisy are like periods of severe illness for humanity. In this sense, prophets and righteous people are spiritual physicians. They try to save them before humanity falls into a coma. They can sacrifice their own lives for this good luck. In this study, the aspect of the attitudes and behaviors, including the speeches of the unbelievers, on the second page of Surah Al-Baqara, to the verbs was discussed. Because people's inner worlds are hidden in those actions. When attention is paid to the discourse analysis line, the colors in the inner worlds of people are seen more clearly.

1. Conceptual Framework

1.1. Discourse Analysis

Discourse is a line consisting of certain methods, terminologies and words as a concept and

expressed in a systematic language order (Tonkiss, 2006). In this sense, discourse means dealing with the message in a multidimensional way. Content, purpose, authority, receiver and transmitter elements are very important in discourse. The details underlying the questions such as why it was said, to whom it was said, in which position of the word and who said it form the discourse. Discourse includes information, ideas, and expressions that occur and are developed within a certain period of time and among certain groups of people. Discourse includes normal planned or unplanned speech and conversations on different platforms, conversations, and, accordingly, all forms of communication. In addition to all these, conversations and conversations are not limited to verbal propositions. The ways of seeing, evaluating, classifying and reacting to the social world and life within the practices of daily life also take place in the discourse (Punch, 2005). Discourse analysis, on the other hand, is a system applied within the framework of Semantics, Rhetoric and Semiotics. In this sense, it has a methodological infrastructure. In this system, discourses are analyzed and then turned into information/data. From a methodology perspective, we see that discourse analysis has developed in detail and qualitatively (Wood & Kroger, 2000). Discourse analysis, which is based on questions such as who writes and how, how does one keep silent and how does one listen, finally emerges as information. In other words, discourse analysis is basically a pragmatic system based on language (Sözen, 1999).

1.2. Faith

The word faith, which means to be in confidence, to affirm, is one of the most emphasized subjects in the Qur'an. First of all, belief in Allah, the only Creator and the only God, is practiced. We see very clearly what faith is and the characteristics of believers from the Qur'an's explanations and examples. In this sense, the Qur'an conveys to us without separating faith from good deeds. This leads us directly to peace, trust and good works. There is light in faith, and with that light, a person can take his place at the top of the ranks of humanity. Faith binds people to their Creator, Hâlık-ı Zül Celal. Therefore, there is an endless source of peace in him. In addition, looking at life and beings from the perspective of faith helps to see that there is wisdom and art in everything. For those who live by true faith, there is no such thing as being stuck in time and getting stressed. They can see the past and the future ready in a moment. Those who live in this line stand firm in the face of trouble. They are not afraid of the ugly side of things. Because, thanks to their faith, they see

the truth of life and live with submission and reliance on Allah, the Owner of everything (Nursi, 1998). From this point of view, faith, together with all its parts, can be summarized succinctly as "the seed of heaven" (Nursi, 1998).

1.3. Cursing

Kufr, which is a word meaning to cover, hide and be ungrateful (TDV, Kufr Md.); It is a word that represents Allah, the names of Allah, the life in the hereafter, and denial of reckoning. In this sense, it is used in the sense of not accepting the criteria that the prophets received from Allah and that should be believed. The denial, which is derived from the root nuqr, which means not knowing and being strange, and used in the line of "not accepting, rejecting, not tolerating", is also used in return for blasphemy. Cursing is actually divided into two parts. In the first, people deny it because they don't know. In the second, he denies it even though he knows. This part also occurs in three different lines. In the first, people know but do not accept. In the second, he has knowledge but no creed. In the third, he confirms his knowledge, but this time he has no conscience, no acceptance (Nursi, 1998). In the philosophy of blasphemy, coincidences dominate life and beliefs dominate the person. In this philosophy, it is not accepted that the universe has an owner. "If unbelief, which consists of solid association, enters into a person, then all that meaningful inscription of the Divine Names falls into darkness and becomes unreadable. Because, if Sani is forgotten, spiritual aspects towards Him are also incomprehensible, almost falling upside down (Nursi, 1998). After death, man will not wake up to an eternal life again. In other words, the world is not a place of testing and people will not be questioned for their actions. People who have been treated unfairly will not get their rights. That's why those who swear don't hesitate to do injustice. Persecution is their ordinary business. The truth of science is not manifested in the world of unbelief. Ignorance manifests itself in many ways.

2. The Translation of the Verses on Page 2 of Surat Al-Baqara

Those who are stuck in disbelief, whether they warn them or not, are the same for them; Allah has sealed their hearts and ears. A veil has fallen over his eyes. Their right is a great punishment. (7). There are people who say, "We believe in Allah and the Last Day"; whereas they did not believe

(8). Their minds plan to deceive Allah and those who believe. They cannot deceive anyone but themselves and are not aware of it (9). There is a disease in their hearts. God made their sickness worse. Because of their lying and insincerity, there is a very painful punishment for them (10). When it is said to them: "Do not spread mischief on the earth!" If it is said, "We are just peacemakers, we have nothing to do but make things right!" they say (11). Open your eyes, these are the corrupters themselves, but they have no consciousness, they are not aware (12). Whenever it is said to them: "Believe as these beautiful people believe", "So, should we believe as those fools believe?" they say. The real idiots are themselves and they are not aware of it (13). When they meet the believers, they say, "We are also believers." But when they are alone with their devils, they say: "We are with you, we are making fun of them" (14). And Allah mocks them and gives them respite in their transgression; so, they wander for a while (15). Instead of getting the guidance, they became customers of misguidance. But it was not a profitable trade. Because they did not take the path of profit (16), (Yıldırım, 2019).

3.Verbs Used on Page

They curse, you warn, they do not believe (6), (Allah has sealed their hearts) (7), they say we believe, they do not believe (8), they want to deceive, they do not realize (9), Allah has increased their disease, they deny (10), when it is said, do not deceive, we They say that we are reforming (11), they are corrupting, they are unconscious (12), when it is said to believe, they say that we do not believe like the fools, they do not know (13), when they meet, they say they believed, when they come back, they say that we mocked them (14), Allah They make fun of them, give them respite, they linger (15), they buy, they do not reach guidance (16).

4.Discourse Analysis

There are thirty-four (34) verbs on the page together with the verbs they do not believe, they cannot realize and said five times, and adjective and adverb verbs used twice. In the sixth verse, those who disbelieve are used in the adjective verb and to warn in the conditional mood. The main verb in the verse is they do not believe. In the seventh verse, the verb to seal is used in the past tense.

In the eighth verse, two verbs are used: they say and they do not believe. In the ninth verse, the verb to deceive is used twice and the verb not to notice is used once. In the tenth verse, the verb to deny as the main verb is used in the sense of giving reasons. In the eleventh verse, the verb to say twice and the verb do not mislead are used once. The verb to amend is used in the adjective verb form. In the twelfth verse, falsification is used as an adjective verb, ignoring is the main verb. In the thirteenth verse, the verb to say twice, to believe twice and to not know once is used. In the fourteenth verse, the verb said is used twice actively, the verbs to meet and to return are in the form of adverbial verbs, and the verbs we believe and mock are also used actively. In the fifteenth verse, the verbs to ridicule, to give respite and to wander are actively used. In the sixteenth verse, the verbs "buying" did not benefit and did not lead to guidance are actively used. Two types of people are mentioned on the page. One is those who deny it, close their eyes to the truth and struggle against it. The other is those who act hypocritically and cause strife and mischief. When describing these people, judgment is used first. For the disbelievers, the judgment is given to seal the hearts. For hypocritical types, the sampling method is used and their characteristics are described. Of course, Allah Almighty knows and sees everything. The addressee of the word was Hz. Muhammad sallallahu 'alaihi wa sallam and all believers who dealt with the Qur'an afterwards. The purpose of these explanations is to be a clear warning and to show the lines on how to behave towards people.

The first verb at the beginning of the page is cursing and the last verb is they cannot find guidance. A lifetime or lifetimes fit into the verbs in between. First, there are blasphemous demonic behaviors and actions. There are many negativities in these actions such as lies, ingratitude, rebellion, defeatism and injustice. These acts mean extinction for societies. For this reason, those who do wrong, those who are described with the attributes of kufr, those who oppose the order that Allah has set for people, are warned by the prophets, again for their own benefit. There are two warnings per circuit to people who are on the wrong track. Firstly, the Messenger of Allah (pbuh) and the people of knowledge who follow him personally warned the deniers, and secondly, the sane, knowledgeable and sensitive people warned those who disbelieved to "do not mislead" with different ways and different arguments. The dominant behavior of those who are prone to swearing on the page attracts more attention. At the end of each verse, there are verbs that look like a seal, with which Allah very clearly defines the situation of those who disbelieve and disbelieve. There are also definite statements that Allah keeps everything under control. This is a serious reason for

comfort for those who believe and are in the warning work. Because it is very clear that there will be no harm in the works done in the way of the only Owner of everything who knows and sees all their states.

In the previous verses, good people, believers and pious ones were mentioned. This page begins with a description of the infidels/blasphemers. This is one of the narration styles of the Quran. The adjectives Cemal and Celal usually come one after the other. Heaven-hell, fear-hope, are frequently used themes (Nursi, 1998). The scene is as follows: The Messenger of Allah, peace and blessings be upon him, speaks to the Meccans about faith and obedience to Allah, and about reckoning in the Hereafter. Especially rich and arrogant people despise the Messenger of Allah. They do not give up on the pagan life they are accustomed to. Cursing has become an adjective they have earned as the sum of their lives. But this sum is knitted loop by loop with many swear words. In fact, those who actively follow the line of unbelief in every era and who struggle against faith and good deeds along this line are described here. According to the conditions and arguments of the period, they spread waves of mental and physical curses around them. They spread blasphemy in different ways, both with their lifestyle and language, and with their behaviors and actions, they display a stance that is the opposite of knowledge, belief and ethical values. In this stance, there are many lowly attitudes and actions such as lying, insulting, arrogant expressions, mocking, disturbing. In addition, as a philosophy, the people of disbelief have a state of concealing the truths related to knowledge and revelation, and therefore total ingratitude.

Then comes a second verb; warn. One of the main duties of every prophet is to warn, to warn and the other to give good news. Of course, the Messenger of Allah does his duty perfectly. But Allah draws attention to a fact. There is no difference between warning the blasphemers and not warning them, he says. So it doesn't profit them. They don't hear, they don't care, they don't listen. It is not known whether they consider themselves very justified or do not want to think about anything else because of the material wealth they have achieved, anger or rank, but it is certain that they despise the envoys and those who live in a righteous manner or recommend good deeds. Because the first believers were already made up of the weak, the poor, and some of them the unfree. Normally, stimuli have no material gain for themselves. Warning for the blasphemers to turn from the wrong. So why don't they listen? In the third verb, the answer comes; they don't believe. They have no faith. They don't have a problem with believing. Without faith, many values do not exist. Because faith is a gain that requires good deeds. The state of disbelief also expresses personality and

character gaps. Their minds and hearts have not settled on a truth. Beings that act according to the worldly desires of the soul. In addition, since their moods such as self-conceit and arrogance are contrary to faith, the attitudes of such people do not go beyond being selfish. The fourth verb is "sealed". Those who live under the adjectives of blasphemy, denial, and ingratitude are given the seal of "they do not believe". It takes a process. The seal is official and stamped at the end of a document and means the writing on that document has been approved. Here, the situations of those who are against science, truth and faith in the colors of unbelief/ignorance have been clearly identified and the final state of their hearts has been registered with a divine seal. Those who wish are people of disbelief, and those who seal the seal are divine measures. The sealing of the seal means that the heart and conscience, which are manifestations of divine ingenuity and thus endowed with a good life, are closed and marked as dangerous because they become harmful by choosing unbelief. Since the ear and the eye also get their share from this, man is now like a spiritual blind and deaf person (ibid.).

The human profile is changing here. Some people say that they believe, even though they do not believe. So they seem to believe. But the faith in their words is not seen in their actions. These types have an interesting feature. They appear to be a religious society. They are also comfortable in a society that believes in and worships Allah. However, they are not sincere. "We believe" they say. In other words, they behave like believers, they also worship. But there is no light of faith in their hearts. The following hadith is a very important criterion for the people of faith: "Do not look at a person's prayer or fasting; When he speaks, see if he speaks correctly, when he is safe, whether he reveals his reliability, when the world laughs at him, whether he gives up his piety (his attitude in the moment of interest) and evaluate it (Yıldız, 2019)." From this point of view, it will be possible to reach a conclusion about whether people are sincere in their actions, behaviors and speeches. The types expressed in the verse are very dangerous types. Because when strife is from within, it is difficult to defend and react. It is not the worship of such people, but their view of life is wrong. For example, they can persecute when they are angry and strong, they can take an oath very quickly and as soon as possible, they can show different attitudes in the face of events, they can put their personal interests before the interests of the society.

From a broad perspective, hypocrisy and the concept of hypocrisy can be described as follows: The first characteristic of hypocrites is to pretend to believe even though they do not believe. Although they are disbelievers in their creed and thoughts, hypocrisy, which means exhibiting a

different attitude and conviction, always acting according to the situation and always acting hypocritically, is one of their basic characteristics. This situation in them is actually a personal and social mental illness. This disease, which secretly settles in the heart like a virus, can manifest itself on any floor and at any time. Their images are very eye-catching, they can look very precious to people with different frames intertwined. Understanding this is not for everyone. It is necessary to think very carefully and hit the fine measures. Others always see people who do not like these, and they are very prone to show hostility. They try to show this at every opportunity, both verbally and de facto. However, they use very misleading expressions, especially in their words, and people recognize them very differently. In other words, the sentences they use never reflect their intentions. They even talk so emotionally that they abuse people's feelings in this way. It is possible to see their intentions only in their actions, but then they know how to get out of the way by linking their work to reasons liked by the public. They don't do a worthwhile job for humans. Even if they do, it is obvious that it is only for show. It is momentary and invaluable. While the enemies of religion and faith openly attack the holy things, they try to deceive the pure hearts by pretending to respect these values. They imitate the fashionable phrase and they see it as legitimate anyway. While they hug people in a friendly way, they do not neglect to stab them in the back when they find the opportunity (Gülen, F. (2000)).

In fact, the Qur'an only says "they say" for them. They have nothing to say about believing. If there were, Allah would have mentioned those actions. One of the most important characteristics of these people is the thought of deceiving Allah and believers. Cheating is their religion. In a way, this can be called politics. But the real deceived is themselves, and they are not even aware of it. Being unconscious here represents ignorance and blindness. They can't use their minds; their feelings are also cancelled. Animals can stay away from an object that is harmful to them with their feelings. But the people mentioned are also deprived of that. Also, it is never the case that the dishonest wins ultimately. The end of those who work with deception will be deception, but they cannot see the way they go until they are harmed because they have lost the ability of the mind to notice. The subject comes to the heart again at this point. As they continue in this state, the diseases in their hearts due to unbelief will increase. In reality, Allah does not increase the diseases in their hearts. They demand it by their bad deeds. As bad deeds increase, the disease in their hearts increases. The disease of hypocrisy, the disease of hatred, the disease of envy or the disease of indulging in worldly goods. Various psychological disorders appear on the outward face of this.

When this is the case, they continue to turn away from the facts and deny the facts. So they cannot be truthful and honest. They are afraid that if they do, their interests will be lost. They are now well sunk. They do not know what state they are in. Their work is always wasteful. They harm people, animals and nature. If they are in a position, they use it for their own benefit. If they are rulers, they oppress people.

Another feature of them is that they are corrupt. When they are warned for this reason, they immediately react and say, "We are not corrupting, we are correcting." The verb "kalû" here is noteworthy. In other words, this corrective claim exists only in their speeches. But the deeds done by the person do not indicate what they say. Although they corrupt everything and everywhere, they try to present themselves as correctors with fancy words. This corruption and abuse starts from moral values and continues to the destruction of the environment and to the beautiful words and concepts used in society. They want to hug sacred concepts and look cute, but this time people stay away from those beautiful concepts and words because of them, and they are alienated from religion as well. Concepts of faith also change a lot over time. Although they admit to doing wrong at first, after a while they start to find a different excuse for every situation. They began to believe as they lived. They envision and describe believing according to their own lives. When the issue of faith comes to the fore, that is, when it comes to practices related to faith in the Qur'an, they immediately prefer to draw attention elsewhere. They express that they cannot be like them by giving examples of others, ordinary people. They even put a handle on them so that they have no value in the eyes of people. This is their media feature. They openly say that they will not act like them by showing those who truly believe and do righteous deeds as poor, helpless, and dissolute because it does not work for them. They also love to appear as one of them when they come near believers. For example, it is very important to pose at the table of a poor person. But it is possible to understand from their faces how bored they were there. When they go to their own supporters and demons, they take pleasure in making fun of believers and insulting them with the language of the media. It is also very meaningful that the people they go to here are their demons. It means there is an evil team. Every step is following the footsteps of the devil. That's why those with them go astray. It means that it is easier for demons from humans to deceive humans. It is tempting to cling to bad deeds with feelings such as friendship and friendship.

The verb mocking is particularly striking here. When the society does not take care of their religious and human values, they deserve to be ridiculed and taken lightly, and they are ready for

the rulers to play with them. However, just as the world rotates around an axis, events also keep turning. While those hypocrites are making fun of people, Allah is preparing them for situations that will be the subject of ridicule. So they will reap what they sow. Their humiliation will be inevitable as a result of their arrogant behavior. But Allah does not immediately punish them for what they did. It gives them some respite. They also chase after meaningless things for a while. People become to hate them because of their work that amounts to brigadier. At this point, there may be those who experience a positive break. But nothing has changed for those two-faced people. They are such traders that they take misguidance in order to profit and give guidance in return. For example, if the guidance is the Qur'an, they sacrifice it for a small worldly thing. If Hidayah is a Prophet, they make fun of him. If Hidayah is a scholar and a guide, they put him in jail. They cling to other agendas to cover up their own evil deeds, produce artificial events, attack the innocent and show power. Finally, they, those who disbelieve and act hypocritically, lost in their world trade. A lifetime wasted, and in the end, they were deprived of guidance. Because they ignored everything and anyone in the name of guidance, they tried to destroy it. If we go back to the beginning, they preferred unbelief, continued to live ignorantly and ungratefully in the attributes of unbelief, and thus died. As a result of not knowing Allah and not living a life according to Him, the opposite of guidance became heresy.

Conclusion

These words of Allah Ta'ala, addressed to all times and to all people, will only mean something for those who carefully read and reason. In every era, there have been people of power and power who wasted life, made mischief and made mischief. where they are; There have always been weak people of faith who defend morality, order and peace. Since the Qur'an is tried to be understood by those who believe in Allah and the Last Day, the messages here will be primarily for those who believe. The important thing is for believers to stay away from the negative and unpleasant adjectives described here, and then to understand the subtleties here and be careful against the nafs, the devil and evil people. Which is very important for both worldly life and eternal life. At the end of a life lived, the result of completely losing the most important trade and leaving the eternal home empty-handed is an event that will make anyone who thinks in the line of the Qur'an shudder. The concepts of denial and corruption, which are especially highlighted on this page, are issues

that need to be emphasized in terms of both the history of humanity and today's humanity, which have psychological and social scope. However, it is another fact that enough studies have been done on these two concepts and the people of the world have not been sufficiently enlightened.

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