

## Exploring the Concept of Everyday Culture from the Perspective of the Holy Quran

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### Abstract

Everydayness" is a term from the modernist era that has ensnared the modern human being. Everydayness involves the repetitive cycle of daily life, focusing on lowly goals devoid of growth. Given the prevalence of the challenge of "everydayness" in contemporary times, this research aims to describe this concept in the Holy Quran within an analytical-descriptive framework. There is no explicit and clear literal equivalent for the term "everydayness" in the Holy Quran. However, through studying and analyzing Quranic verses, it is found that a wide range of verses referring to worldly life and material lifestyles encompasses elements of everydayness. It is crucial to note that while humans are inevitably engaged in daily life, this differs from the concept of everydayness. Thus, in the Holy Quran, these two topics are distinguished from each other. The Quran discourages humans from indulging in meaningless repetitions and lowly goals, and from any stagnation and lack of growth over time, instead warning against decline and downfall. Engaging in trivial daily activities and neglecting genuine growth and perfection prevents humans from understanding the true meaning of life and leads to depression. The extent to which these symptoms appear in a person's life indicates their affliction with everydayness.

**Keywords :**Everydayness, Daily Life, Repetition, Lowly Goals, Lack of Growth

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### **Introduction:**

Everydayness is a significant cultural feature of the modern era, often regarded as a cultural crisis that diminishes human agency and leads to obliviousness to one's existential state. Given its importance, various researchers have examined this issue. Notable works include Henri Lefebvre's "Critique of Everyday Life," Morteza Monadi's "Sociology of Family," Haleh Lajvardi's article "Theories of Everyday Life," and Mohsen Shamim Zarei's article "Confronting the Disease of Everydayness." However, no study has yet addressed the concept of everyday life in the Quran independently, despite the Quran being a healing guide and a path to perfection. This research aims to analyze the components of the concept of everyday life from the Quranic perspective by directly studying the Quran and extracting relevant verses.

### **Research Method:**

This study is documentary research that gathers data from various sources, specifically the Quran. Initially, a definition of "everyday life" was established using the works and studies of social scientists. Based on this definition, the Quranic verses were studied, and an effort was made to extract the elements of the concept of everyday life from the Quran using a descriptive-analytical method.

### **Findings:**

Everydayness is defined as "the repetition of daily life, limited to lowly goals, devoid of growth, and striving to give meaning to life from external sources and through trivial matters." The study and analysis of Quranic verses reveal that the key components of everyday life in the Quran are as follows:

1. Contentment with Trivial Goals and Engagement in Worthless Repetitions: In many Quranic verses, the root word "م ت ع" is used in the form of "متاع" and "تمتع" to describe a lifestyle where the goal is merely worldly enjoyment, devoid of righteousness and salvation: "Like those before you who were mightier than you in strength and more abundant in wealth and children; they enjoyed their share of worldly enjoyment, and you enjoyed your share just as those before you enjoyed their share, and you have indulged as they indulged. Their deeds have become worthless in this world and the Hereafter, and they are the losers" (Tawbah: 69). Followers of this lifestyle have nothing but fleeting pleasures and vain desires, reducing their dignity to that of animals: "Leave them to eat and enjoy themselves and be diverted by [false] hope, for they are going to know" (Hijr: 3). The use of present tense in "يَأْكُلُوا" and



“يَتَمَتَّعُوا” indicates the continuous nature of their actions and their enslavement to such repetitive behaviors.

2. Deviation from True Human Perfection and Seeking External Meaning in Life: Almighty God, in various Quranic verses, refers to the world as “adornment”: “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” (Aal-e-Imran: 14). The heedless individual, instead of focusing on true perfection, is preoccupied with these adornments and seeks false meaning in life through these five manifestations: “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. It is like the example of 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?” (Hadid: 20).

3. Lack of Ambition and Stunted Growth: Humans inherently desire perfection, and stagnation and inaction are not desirable to them. However, being immersed in mundane life and the prevalence of certain traits, such as hedonism and comfort-seeking, distances them from this inherent desire.

As a result, their limited desires and ambitions become focused on trivial matters like food and lust, leading to stagnation. Almighty God states: “Leave them to eat and enjoy themselves and be diverted by [false] hope, for they are going to know” (Hijr: 3) and also: “So leave them to converse vainly and amuse themselves until they meet their Day which they are promised” (Zukhruf: 83).

4. Neglect of the True Meaning of Life: Undoubtedly, the most crucial factor in fostering growth and dynamism in life is having goals or aspirations. A person will benefit from a life imbued with growth only if they consciously choose a goal for themselves. However, ignorance of the true philosophy of life or neglecting it causes one to be satisfied with worldly life: “They rejoice in the worldly life” (Ra’d: 26). From the Quranic perspective, by neglecting the true meaning of life, one becomes concerned only with the superficial aspects of the world and does not focus on its essence, which is the field of the Hereafter: “They know what is apparent of the worldly life, but they, of the Hereafter, are unaware” (Rum: 7). Consequently, they become inclined and



attached to worldly pleasures, neglecting God, thus becoming slaves to their desires and indulging in excessive hedonism. Such an individual is not only uninterested in growth and excellence but will not choose the path of growth even if it is shown to them: “And if they see every sign, they will not believe in it. And if they see the way of righteousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way” (A`raf: 146). Ultimately, the life of such a person revolves around material needs and the repetition of fulfilling them, leading to a life devoid of spiritual and intellectual growth, transforming human life into a purpose-driven journey.

### Conclusion:

In conclusion, while the concept of “everydayness” is not explicitly mentioned as a specific term in the Quran, which is the healing prescription for human ailments and a guide to human happiness, the Quran has addressed this issue in its unique way and has warned humanity against falling into the trap of this problem through various verses.

### How to cite

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