

Qasam Verses in Juz 'Amma of The Qur'an With Ibnu 'Asyur Perspective

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Abstract

This study examines the meaning of the Qasam verses in al-Qur'an (pledges in the Qur'an) contained in juz 30 in the view of Ibn 'Asyūr in the book of Tafsir al-Tahrīr wa al-Tanwīr. This research aims to provide new knowledge regarding the meaning of the pledges verses in the Qur'an. The existence of Allah's pledge in the Qur'an, moreover an pledge in the names of His creatures, is an attraction to find out the secrets implied in this pledge verse. Furthermore, linguistic analysis is needed to find out the meaning. This study uses the Tafsir al-Tahrīr wa al-Tanwīr as an analysis approach. This research uses a qualitative method with the type of research library research, which takes sources from the literature in the form of books, books, journals, and previous scientific research that discusses the Qasam verses in al-Qur'an and the book of Tafsir al-Tahrīr wa al-Tanwīr with descriptive analysis techniques. The results of this study indicate that Ibn 'Asyūr explains the Qasam verses in juz 30 with a comprehensive explanation. They started by explaining the purpose of the Qasam verses, the meaning of each Muqṣam bib (object of the pledge), and the relevance between Muqṣam bib and Muqṣam 'alaib (information reinforced by a pledge), and the context of the revelation of the verses.

Keywords : Qasam in al-Qur'ān , al-Tahrīr wa al-Tanwīr, Ibn 'Asyūr.

INTRODUCTION

The verses regarding *the Aqsām al-Qur'ān* (pledges in the Qur'an) are one of the interesting aspects of the miracles of the Qur'an to study from a linguistic point of view.¹ The linguistic aspect itself is part of *I'jāz al-Qur'an*² the most favorite researched by scholars, according to Quraish Shihab, the aspect which is more prioritized and important enough to be researched is from the linguistic point of view.³

Regarding the definition of *Qasam*, Mannā' Khalil al-Qaṭṭān explains that *Qasam* is a sentence to strengthen or convince someone not to commit an act by being strengthened by something that is considered great both in essence and only in belief.⁴ Whereas according to *Kāzīm Fathī Rāwī*, *Qasam* is a speech or expression from a person who swears to strengthen the things he wants with the aim of denying or confirming

¹ Muchotob Hamzah, *Comprehensive Qur'anic Studies*, (Yogyakarta: Gama Media, 2003), 207.

² Revealing the truth of the prophet Muhammad ﷺ in his claim to be a messenger by showing the weakness of the Arabs to match him or face the eternal miracle, namely the Koran. See Mannā' Khalil al-Qaṭṭān, *Mabāh is' fi 'Ulūm al-Qur'ān*, Cet. 2nd, (Riyad: Maktabah al-Ma'arif li al-Nasyr wa al-Tauzī, 1996), 264.

³ Quraish Shihab, *Miracles of the Qur'an: From a Linguistic Aspect, Scientific Signs and Occult Reporting*, (Bandung: Mizan, 1997), 113.

⁴ Al-Qaṭṭān, *Mabāh is' fi 'Ulūm* , 301.

something.⁵ In use, *Qasam* synonymous with the state of *Mukhāṭab* (opposite person) who does not believe in the information conveyed. Therefore, one of the word boosters that can be used to strengthen and strengthen *Mukhāṭab* is with *Qasam*⁶.

Many of the Muslim scholars have studied the *Qasam discourse* with the efforts they have made. However, there are some scholars who do not focus on the analysis of the meaning and purpose contained in these *qasam* verses. Therefore, the messages contained in it are not conveyed to someone's heart. Analysis of the meaning of these *Qasam* verses is neglected, usually found in commentary books that use the *Ijmālī method* like *Tafsir al-Jalālain oher* and *Şafwah al-Bayān li Ma'ānī al-Qur'ān*⁷ because its interpretation is too concise and not detailed. Conversely, interpretation using the *tahfīlī method*⁸ is very possible to explain more deeply and broadly the meaning of the *Qasam* verses.

Among the interpreters who interpret the *Qasam* verses in detail and depth are *Muḥammad al-Ṭāhir ibn 'Āsyūr*.⁹ He is one of the mufasir who is an expert in the fields of language, nahwu and literature.¹⁰ In his commentary work, *Ibn 'Āsyūr* is very detailed in explaining every aspect of the Qur'an, such as jurisprudence, morals, linguistic aspects of occult news and so on. In this research, I will study the meaning of *qasam* verses from the point of view of *Ibn 'Āsyūr* in his commentary of *Tafsīr al-Taḥrīr wa al-Tanwīr*. To focus the discussion on this research, this study do not take the interpretation of the *qasam* verses from surah *al-Fatihah* to surah *al-Nās*, but only focus on chapter 30, because the verses that use pledges are more there are more in juz 30 than in other juz.

RESEARCH METHODS

The method used in this study is a qualitative method. This method is used to simplify and assist in research systematics. While in the realm of research on the Qur'an

⁵ Kāẓm Faṭḥī al-Rāwī, *Asālib al-Aqsām fī al-Lughāh al-'Arabiyyah*, (Baghdad: Maṭba'ah al-Jāmi'ah al-Mustansyirah, 1977), 30.

⁶ Al-Qaṭṭān, *Mabāḥiṣ fī Ulūm al-Qur'ān*, , 301.

⁷ Ahmad Syukri Saleh, *Methodology of Contemporary Al- Qur'an Interpretation in the View of Fazlur Rahman*, (Jakarta: Sultan Thaha Press, 2007), 48-49.

⁸ Method *tahfīlī* that is explanatory method of interpretation verses Al-Qur'an in a manner analytical from various aspect. The interpreters interpret Al-Qur'an in accordance with order mushaf, that is from the beginning of surah al-Fātihah until sura al-Nās. they also explained amount verses and surahs, munasabah between paragraph as well as surahs, *asbāb al-nuzūl*, *mufradat* and so on. See Sayyid Muḥammad 'Alī Yeszī, *Al-Mufasssīrūn Hayātuhum wa Manhajuhum*, Cet. 1st, (Tehran: Saqafah al-Irsyād al-Islāmī, 1313 H), 48.

⁹ Muḥammad al-Ṭāhir ibn 'Āsyūr, *Tafsīr al-Taḥrīr wa al-Tanwīr by Ibn 'Āsyūr*, (Tunis: Dar al-Tūnisīyyah li al-Nasyr, 1984), XXX: 60.

¹⁰ Yeszī, *Al-Mufasssīrūn Hayātuhum wa Manhajuhum*, 240-241.

and commentary, this study takes the research model of figures, because this model is in accordance with the discussion that we will conduct in this research. Primary data sources in this study are *Tafsir al-Tahrīr wa al-Tanwīr by Ibn 'Asyūr*.

THEORY ABOUT QASAM AL-QUR'AN

Definition of *Qasam*

In etymology, terms of قسم (*Qasam*) means pledges.¹¹ The original *Sīghah* which is usually used to swear is in the form of *أقسم* or *أحلف* which is transitive or *Muta'addi* with the letter الباء (*bā'*) to get to المقسم به (pledges object). Pronounce قسم has the same meaning as the pronunciation of *حلف* (*ḥalf*), *يمين* (*yamīn*)¹² and *أليّة* (*aliyyah*) which means pledges. These four terms are found in the holy verses of the Qur'an.¹³

In terms of terminology, there are many definitions of *Qasam* (pledges). An pledge in the Indonesian General Dictionary is to make a statement officially by testifying to God or to something that is considered sacred with the aim of strengthening truth and sincerity.¹⁴ Imam al-Zarkasyi said that according to nahwu scholars, *Qasam* is a sentence used to corroborate news.¹⁵ According to Ibn al-Qayyim al-Ja'uziyyah, *Qasam* means an expression of reinforcement and affirmation of news.¹⁶ Not much different from the opinion of the scholars, *Ibn 'Asyūr* also considers that *Qasam* is one of the *adawāt al-Taukīd* (strengthening terms) of a conversation.¹⁷

From the above understanding, it can be understood that the *Qasam* in the Qur'an is a sentence that used to corroborate information conveyed to the interlocutor accompanied by elements of *Qasam* which serves to dispel doubts in the *mukhāṭab* and to believe people who are ignorant of this information.

¹¹ Ahmad Warson Munawwir, *Al-Munawwir, Dictionary Arabic-Indonesian Dictionary*, Cet. 14th, (Surabaya: Progressive Library, 1997), 1119.

¹² Al-Qattān, *Mabāhis' fī 'Ulūm al-Qur'ān* , 300 .

¹³ Muḥammad al-Mukhtār, al-Salāmī, *Al-Qasam fī al-Lughah wa fī al-Qur'ān*, Cp . 1st, (Beirut : Dār al-Gharb al-Islāmī, 1999), 21-34.

¹⁴ WJS Poerwadar Minta, *Indonesian General Dictionary*, Cet. to 4. (Jakarta: Balai Pustaka, 2007), 1158.

¹⁵ Al-Imām al-Zarkasyī, *al-Burhān fī 'Ulūm al-Qur'ān*, (Beirut: Dār al-Pole al-'Ilmiyah, 1971), 515.

¹⁶ Ibn al-Qayyim Al-Jauziyyah, *al-Tibyān fī Aqsām al-Qur'ān*, (Cairo: Maktabah al-Mutanabbī, tt), 7 .

¹⁷ Al-Imām al-Shaykh Sayyidī Muḥammad al-Ṭāhir ibn 'Asyūr, *Mūjiz al-Balāghah*, (Tunis: al-Maktabah al-'Alamiyyah, tt), Cet. 1st, 12th.

The Pillars of *Qasam*

A sentence can be said as *Uslūb al-Qasam* if it consists of the pillars of *Qasam*. If one of the pillars of *Qasam* is not fulfilled, then *Uslūb al-Qasam* becomes invalid.¹⁸ There are four types of *Qasam* pillars, including:

1. *Al-Muqsim* or *al-Hālif* (المقسم أو الحالف)

Al-Muqsim or *al-Hālif* means the person who swears or takes the pledges, in this case both Allah and humans.¹⁹ If you look at who the pledges was said from, then *the Qasam* contained in the Qur'an is divided into seven types, including: pledges used by Allah swt., Rasulullah ﷺ, prophet Ibrahim, pious people, unbelievers, hypocrites and pledges used by the devil.²⁰

2. *Adāt al-Qasam* (أداة القسم)

Adāt al-Qasam is devices (both in the form of verbs and letters) that used to express pledges. *Qasam* devices include, are: *Fi'il* or verb أقسم (accompanied by letters الباء), الواو (*wawu*), الباء (*bā*) and التاء (*tā*).²¹ As in QS. al- *Qiyāmah* [75] : 1-2;

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

3. *Al-Muqsam bib* (المقسم به)

Al-Muqsam bib is the object of the pledge or something that is used as a reinforcement of the pledge. *al-Zarkasyi* explained, the objects on which the pledge is based are divided into three categories; objects that are God's substances, God's actions and o objects that are God's creatures.²²

4. *Al-Muqsam 'Alaihi* (المقسم عليه) or *Jawāb al-Qasam* (جواب القسم)

Al-Muqsam 'Alaihi is information that is strengthened by an pledge to be accepted by the interlocutor. *Al-Muqsam 'Alaihi* is also called *Jawāb al-Qasam*. This is

¹⁸Nurul Huda, "The principles of al-Qasam in the Koran", *Journal of al-Fath*, Vol. 10, No. 1, January-June 2016, 6-7.

¹⁹Ja'far al-Subhānī, *Al-Aqṣām fī al-Qur'ān al-Karīm: Dirāsah Mubtā'ah Hula al-Aqṣām al-Wāridah fī al-Qur'ān al-Karīm*. Cet. 1st, (Qum: Muassasah al-Imām al-hādīq, 1420H), 10. See also M. Quraish Shihab, *Interpretation Rules*, (Tangerang: Lantern of the Heart, 2013), 274.

²⁰Al-Salāmī, *Al-Qasam fī al-Lughah*....., 79.

²¹Al-Qatṭān, *Mabā'ihī fī 'Ulūm al-Qur'ān*....., 301.

²²Al-Zarkasyī, *al-Burhān fī 'Ulūm al-Qur'ān*....., 515-516.

the essence of the actual pledge, which strengthens and confirms the information to be conveyed.²³ *Al-Muqṣam 'Alaihi* which is strengthened by an pledge has certain conditions, including: the information that is sworn is related to important matters, the pledge does not need to be made if the listener believes the information and when the listener doubts the contents of the conversation.²⁴

The Categories of *Qasam*

Qasam is divided into two Categories, namely:

1. *Qasam Zāhir*

Qasam Zāhir is also called *Qasam Sharīḥ*, namely the *Qasam* term which mentions its *Fi'il al-Qasam* and *Muqṣam bib. Fāḍil Shālih al-Samirānī* in his book *Ma'āni al-Naḥwi* states that *Qasam Zāhir* is *Qasam* which consists of one term *Qasam* or one of the letters *Qasam*.²⁵ For example, as in QS. *al-Qiyāmah* [75] : 1-3

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَامَةِ أَلَيْسَ الْإِنْسَانُ أَلَّنْ نُجْمَعُ عِظَامَهُ ۗ

Qasam Zāhir is divided into two types, namely: *isti'tāfi* and *ghairu i sti'tāfi*. First, *isti'tāfi* is *Qasam* whose *Jawāb al-Qasam* is in the form of the number of *insya'iyyah* (sentences of hope). *Qasam* type of *isti'tāfi* it is seldom used in *uslūb al-Qasam*. Like the example in QS. *al-An'am* [6]: 109 follows:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

Second, *ghairu isti'tāfi*, is *Qasam* whose *Jawāb al-Qasam* is the *Khabariyyah* sentences (news sentences). This type of *Qasam* is widely found in the Qur'an and also among Arabs. Like the example in QS. *al-'Ashr* [103]: 1-2 follows:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝

2. *Qasam Muḍmar*

²³ A I- Qat, ṭā n, *Maba' hi s' fī 'Ulūm al-Qur'a'n* , 304.

²⁴ Rosihon A nwar, *Interpretation Science*, (Bandung: Faithful Reader, 2005), 128 .

²⁵ Fāḍil Ṣā lih, al-Sā mirā i, *Ma'a nī al- Naḥ wī*, Cet. 1st, Amman: Dar al- Fikr li al-Ṭ ibba'ah wa al- Nasyr wa al- Tauzī', 1420 H/2000 M), Cet. 1st, IV: 160.

Qasam Muḍmar is *Qasam* which does not mention *Fi'il al-Qasam* and *Muqsam bib* because previously there was a sentence that was too long. However, *Qasam Muḍmar* can be identified by the presence of the letter *Lam at-Taukid* contained in his *Muqsam alaih*. As in QS. *Āli 'Imrān* [3]: 186 follows:

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى

كَثِيْرًا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

The Wisdom of *Qasam*

As we know that *Qasam* in the Qur'an contains secrets to strengthen the messages conveyed by God to mankind, especially for people who doubt, deny and even reject the truth of the Qur'an. In addition to swearing by the name of Allah, in strengthening pledges, Allah also uses the names of His creations. The majority of scholars are of the opinion that Allah's pledge with His creation shows the majesty of the creator and the glory of the creatures that are made of the pledge.²⁶

BIOGRAPHY OF IBNU 'ĀSYŪR AND TAFSIR AL-TAḤRĪR WA AL-TANWĪR

Muḥammad al-Ṭāhir ibn 'Āsyūr born in Mursī on Jumadilawal in 1296 H/ 1879 M. The family of Ibn 'Āsyūr is known as a religious family and love science.²⁷ The mindset and scientific insights of Ibn 'Āsyūr were formed from his intelligence since childhood, strong encouragement from the family to love science with the *Ahl Al-Sunnah Wa Al-Jamā'ah* faith and the teachers who had a very extraordinary influence on the soul, character and knowledge.²⁸

Since the age of six, Ibn 'Āsyūr has started studying and memorizing the Qur'an at the *Sayyid al-Mujanwar Mosque* in the Tunis area. Then at the age of 14, Ibn 'Āsyūr continued his education at al-Jāmi'ah al-Zaitūnah.²⁹ As for Ibn 'Āsyūr's teachers, they included: Shaykh Muḥammad al-Ṣālih al-Syarīf, Shaykh 'Abd al-Qādir al-Taimīmi,

²⁶ Nasrudin Baidan , *New Insights in the Science of Interpretation* , (Yogyakarta: Student Library, 2005), 20 .

²⁷ Muhammad al- Jaib ibn al- Khaujah , *Shaykh al-Islām al-Imām al-Akbar Muḥammad al-Ṭāhir ibn 'Āsyūr*, (Beirut: Dar Muassasah Manbu 'li al- Tauzī', 1425 H/2004 AD), I: 153-154

²⁸ *Ibid.* , I:157.

²⁹ *Ibid.* , I: 154.

Shaykh Muḥammad al-Nakhfī, Shaykh 'Umar ibn 'Āsyūr, Shaykh Muḥammad al-'Azīz Bū'aṭūr and many more.³⁰

Ibn 'Āsyūr is a prolific writer who has many written works . One of the works of Ibn 'Āsyūr in the field of sharia is *Tafsir al-Tahrīr wa al-Tanwīr*.³¹ This book of *Tafsir al-Tahrīr wa al-Tanwīr* is a medium for Ibn 'Āsyūr to express his thoughts. Ibn 'Āsyūr in his introduction to his commentary expressed his desire to convey to Muslims that the holy book of the Qur'an is a great book, very special and there are no other books in this world that equal it, because the Qur'an has a very beautiful language style.³²

Systematic interpretation of *Tafsir al-Tahrīr wa al-Tanwīr* based on 'Usmānī's tartīb which starts from *surah al-Fātiḥah* to *surah al-Nās*. The source of this interpretation collaborates two sources of interpretation, namely *Tafsir bi al-Ma'sūr* and *bi al-Ra'yī*. However, judging from the description of the interpretation, this interpretation tends to be *bi al-Ra'yī* (logic), namely using linguistic logic. explicitly, in the preface at the beginning of his commentary, *Ibn 'Āsyūr* wants to reveal the balagah side of the Qur'an.³³

The *Tafsir* method used by *Ibn 'Āsyūr* in explaining the verses of the Qur'an is the *tahliī* interpretation method. For example, when *Ibn 'Āsyūr* explained lafadz الحمد لله in *surah al-Fātiḥah* which took 14 pages with a very detailed and comprehensive interpretation.³⁴ The *Tafsir al-Tahrīr wa al-Tanwīr* belongs to the *al-Adābi al-Ijtīmā'i* style, which is linguistic and social in nature.³⁵

RESULT AND DISCUSSION

In juz 30, there are 47 *Muqṣam bib* used by Allah swt. to swear. *Muqṣam bib* is collected in 45 verses *Qasam* of 13 surahs . In juz 30 there are two forms of *uslūb al-Qasam*, namely *Qasam* which begins with *Wawu* and *Qasam* which begins with *Fi'il al-Qasam* لا اقسم (*la uqsimu*). *Qasam* which begins with the letter *wawu* is found in 10 surahs,

³⁰ Ibnu 'Āsyūr, *Kasyf al-Mughṭā' min al-Ma'a'nī wa al-alfāz al-Wa'qi'ah fi al-Muwat'at*, Cet. number 1 (Cairo: Da'ir al-Salam, 2006 AD), 7-8.

³¹ Al-Khujah, *Shaykh al-Islām al-Imām*....., I: 316-425.

³² 'Āsyūr, *al-Tahrīr wa al-Tanwīr*....., I: 7.

³³ Look return Introduction to Ibn 'Āsyūr in 'Āsyūr, *al-Tahrīr wa al-Tanwīr*....., Vol. I: 5.

³⁴ 'Āsyūr, *al-Tahrīr wa al-Tanwīr*....., I: 152-166.

³⁵ 'Āsyūr, *al-Tahrīr wa al-Tanwīr*....., I: 5. See also Muhammad, "The City in the Perspective of Interdisciplinary Interpretation of Tafsir al-Tahrīr wa al-Tanwīr's work Ibn 'Āshūr (1879-1973M)", (Dissertation of UIN Syarif Hidayatullah Jakarta, 2021), 91.

including: QS al-Nāzi'āt, QS al-Burūj, QS al-Ṭāriq, QS al-Fajr, QS al-Syams, QS al-Lail, QS al-Ḍuḥā, QS al-Tīn, QS al-'Ādiyāt and QS al-'Aṣr. Whereas *Qasam* begins with *Fi'il al-Qasam* لا اقسام (*la uqsimu*) is found in three surahs, namely QS al-Takwīr, QS al-Insyiqāq and QS al-Balad.

In this discussion, I classify the surahs to be analyzed based on the type of *muqsam bib* used to swear. This is to facilitate the process of analyzing interpretation. The following are the types of *muqsam bib* contained in juz 30:

Types of *Muqsam bib* in Juz 30

No	Types of <i>Muqsam bib</i>	Juz 30
1	<i>Muqsam bib</i> in the form of an angel	Surah al-Nāzi'āt
2	<i>Muqsam bib</i> in the form of heavenly and earthly bodies	Surah al-Takwīr, al-Burūj and al-Ṭāriq
3	<i>Muqsam bib</i> is time	Surah al-Insyiqāq, al-Fajr, al-Shams, al-Lail, al-Ḍuḥā and al-'Aṣr
4	<i>Muqsam bib</i> which is a place name	Surah al-Balad and al-Tīn
5	<i>Muqsam bib</i> is the name of an animal	Surah al-'Ādiyāt

1. *Muqsam bib* in the Term of an Angel (QS al-Nāzi'āt [79]: 1-5)

In chapter 30, the object of the pledge in the form of an angel is only found in one surah, namely surah al-Nāzi'āt. In addition, the object of the pledge in the form of an angel is also found in chapter 23 of surah al-Ṣāffāt³⁶ and chapter 29 of surah al-Mursalāt.³⁷ According to Ibn 'Āsyūr, the object of the pledge contained both in surah al-Nāzi'āt, surah al-Ṣāffāt and sura al-Mursalāt includes creatures of Allah SWT who glorious.

In explaining his interpretation of surah al-Nāzi'āt regarding pledges, Ibn 'Āsyūr considers that the pledge at the beginning of the sura serves as a reinforcement

³⁶ 'Ā syūr , *al- Taḥ rīr wa al- Tanwīr* , XXIII: 84.

³⁷ 'Ā syūr , *al- Taḥ rīr wa al- Tanwīr* , XXIX: 419.

of the information to be conveyed in the sura, namely regarding the certainty of the resurrection day. Meanwhile, the characteristics of the angels described in the verses of this pledge, such as the characteristics of the angels who violently take the lives of infidels, are an intimidation of unbelievers who do not believe in the existence of the resurrection day. From the interpretation of Ibn 'Āsyūr, it can be seen that there is a relevance between the object of the pledge and the information to be conveyed.³⁸

2. *Muq̄sam bih* in the Term of Heaven and Earth Objects (QS al-Takwīr [81]: 15-18, QS al-Burūj [85]: 1-3 and QS al-Ṭāriq [86]: 1 and 11-12)

Objects in the heavens and on earth, such as the sky, stars, moon, sun, earth and so on, were made by Allah SWT as a reinforcement of His pledge. When interpreting the pledge verses in several suras that have similarities in terms of the object used as a reinforcement of the pledge, Ibn 'Āsyūr seems consistent in explaining the purpose of using the object of the pledge and the wisdom behind it. The description of Ibn 'Āsyūr's interpretation of the verses of the pledge also seems systematic starting from the explanation of the purpose of the pledge, the meaning of the word used as the object of the pledge to the relationship between *muq̄sam bih* and *muq̄sam 'alaih*.

In chapter 30, for example, in surah al-Takwīr, sura al-Burūj and surah al-Ṭāriq, in which in these three surahs there are objects of pledge in the form of stars with various characteristics. In addition to juz 30, the pledge of Allah SWT with the name of the star is also found in juz 27 in surah al-Najm³⁹. According to Ibn 'Āsyūr, the purpose of Allah SWT swearing by the stars is to show the greatness and power of Allah in creating them and prove the perfection of His power. These stars are also useful for humans, among others, as a guide for determining the months and seasons.

3. *Muq̄sam bih* in the Form of Time (QS al-Insyiqāq [84]: 16-18, QS al-Fajr [89]: 1-4, QS al-Syams [91]: 1-7, QS al-Lail [92] : 1-3, QS al-Ḍuḥā [93]: 1-2 and QS al-'Aṣr [103]: 1)

³⁸ 'Āsyūr, *al- Taḥ rīr wa al- Tanwīr*, XXX: 59-68

³⁹ 'Āsyūr, *Al- Taḥ rīr wa al- Tanwīr*, XXVII: 89.

Allah SWT swears more with *muqsam bih* in the form of time in juz 30. Among the surahs that contain pledges from Allah swt. with time names such as surah al-*Insyiqaq*⁴⁰, surah al-*Fajr*⁴¹, surah al-*Syams*⁴², surah al-*Lail*⁴³, sura al-*Ḍuḥa*⁴⁴ and sura al-*'Aṣr*⁴⁵ by Ibn 'Āsyūr is intended for humans to pay attention to the beauty, neatness and orderliness of Allah's creation and the breadth of His knowledge. When Ibn 'Āsyūr explained the wisdom of *muqsam bih* in the form of time in several of these surahs, the interpretation in each sura was not much different.

4. *Muqsam bih* in the form of place names (QS al-Balad [90]: 1 and 3 and QS al-Tīn [95]: 1-3)

As we know from the majority of commentators that something that is used as an object of an pledge by Allah SWT is not an ordinary thing. It has excess values, majesty and expediency. Likewise with the object of the pledge in the form of a place name, Allah SWT swears by it as a form of respect for that place.

In surah al-balad⁴⁶ and al-Tīn⁴⁷ there is a place that is used as a confirmation of an pledge called *al-Balad*. When explaining the word *al-Balad* in the two surahs above, Ibn 'Āsyūr with his consistency interprets the word with the city of Mecca. The purpose of taking an pledge by the City of Mecca is to pay homage to it, because Allah SWT has guaranteed security from the disturbances of polytheists for anyone who enters it.

5. *Muqsam bih* with the name of the Animal (QS al-'Ādiyāt [100]: 1-3)

The pledge by mentioning animals in juz 30 is only found in one place, namely in surah al-'Ādiyāt⁴⁸. Regarding the meaning of al-'Ādiyāt, there are opinions that interpret it as a camel or horse. Ibn 'Āsyūr tends to interpret al-'Ādiyāt as a horse. Among the Arab community, both Muslims and polytheists consider the horse as an animal that has advantages.

⁴⁰ 'Āsyūr, *Al- Taḥ rīr wa al- Tanwīr*, XXX: 226.

⁴¹ *Ibid.*, XXX: 312 .

⁴² *Ibid.*, XXX: 366.

⁴³ *Ibid.*, XXX: 378.

⁴⁴ *Ibid.*, XXX: 394.

⁴⁵ *Ibid.*, XXX: 528.

⁴⁶ *Ibid.*, XXX: 346.

⁴⁷ *Ibid.*, XXX: 420.

⁴⁸ *Ibid.*, XXX: 498.

The wisdom of the object of the pledge in sura al-'Adiyāt is not much different from the object of the pledge in sura al-Nāzi'āt. Two creatures that are used as reinforcement of the pledge are creatures that obey their master. According to Ibn 'Āsyūr, Allah SWT swears by these two creatures as a tribute to them.

Judging from the interpretation of Ibn 'Āsyūr regarding the purpose of the pledge, both using *uslūb wawu* and *lā uqsimu*, the function of the pledge is not only *li ta'kīd al-khabar* (to strengthen the message) but also *li taḥqīq* (to concretize), *li tahwīl* (to frighten) and *lit tasywīq* (to make other people curious) about some information. However, in the view of Ibn 'Āsyūr, the purpose of the pledge is not much different from that of other commentators, namely to corroborate information. Then the idea of the object being sworn in must be something that has a noble value as developed in the interpretation of the majority of commentators. When interpreting verses that contain elements of an pledge, they will explain the great wisdom behind the object of the pledge⁴⁹.

Whereas *Bint al-Syāṭī'* in this case has a different point of view from the majority of commentators. *Bint al-Syāṭī'* considers that *muqṣam bih* the names of creatures in the *qasam* verses does not indicate that these creatures are something that is glorified. *Qasam* which begins with the letter *wawu* is intended to draw human attention to something sensory (can be seen) to things that are meaningful (cannot be seen). Regarding the selection of *muqṣam bih*, Allah SWT adjusts it to the context of the revelation of the verse. *Bint al-Syāṭī'* thinks that *the qasam* al-Qur'an is only a rhetorical complement to draw attention to current problems⁵⁰.

According to the interpretation of Ibn 'Āsyūr, the purpose of Allah SWT to make his creatures as objects of an pledge, among others:

- a. These creatures have noble qualities, obey the commands of Allah SWT so that Allah glorifies them. As an example of *muqṣam bih* found in surah *al-Nāzi'āt*.
- b. Allah gives honor to creatures that are made the object of an pledge, as in surah al-Balad.

⁴⁹ Muhammad Hasdin Has, "Opening the Veil of Oaths in the Qur'an (Study of Interpretation Analysis of 'A'isyah Bint Al-Syati' About Oath Verses)", (Faculty of Ushuluddin, Adab, and Da'wah IAIN Kendari), 15.

⁵⁰ ' Abd al-R ah, mā n bint ' Ā isyah , *al-Tafsī r al-Baya nī li al- Qur'a n al-Karī m*, (T.p : Dar Ma'arif, t.t.), I: 25.

- c. To prove the majesty of the power of Allah SWT who has created his great creatures, so that these creatures are used as objects of pledges. For example, as found in surah *al-Burūj* and *al-Tāriq*.
- d. To prove the beauty of Allah's creation and the breadth of His knowledge and His neatness in managing these creatures, as contained in surah al-Fajr and *al-'Aṣr*.
- e. Creatures that are sworn in are great creatures, both in substance and meaning which aim to show extraordinary wisdom and His powerful ability to create, as in surah al-Shams, al-Lail and *al-Duḥā*.
- f. Creatures that are sworn in have many benefits for human life, as found in surahs *al-'Ādiyāt* and *al-Tīn*.

Regarding the *muqṣam bih* used by Allah SWT in swearing, I found two criteria for selecting *muqṣam bih* based on an analysis of Ibn 'Āsyūr's interpretation of the *qasam* verses. *First*, something that is made the object of an pledge by Allah has relevance to the information to be conveyed. *Second*, something that is used as the object of an pledge has a correlation with the context in which the verse was revealed.

Furthermore, *uslub qasam* which uses *fiil la uqsimu* according to Ibn 'Āsyūr also aims to strengthen the pledge. Ibn 'Āsyūr is more inclined to consider *him* in *fiil qasam la uqsimu* as *ziyādah* (additional), according to the interpretation contained in surah *al-Wāqī'ah* verse 75⁵¹. Sayyid Quṭb argues that لا أَفْسِمُ on lafadz لا أَفْسِمُ at the beginning of surah al-balad is to strengthen *muqṣam bih* not to deny it. Allah SWT really swears by the city of Makkah because it is to glorify the Prophet Muhammad ﷺ who lives in that city⁵².

Whereas *Bint al-Syāṭi'* considers لا أَفْسِمُ on lafadz لا أَفْسِمُ as *lafāz nafīyah* which aims to deny *qasam* not to strengthen *qasam*. As for *Shaykh Muḥammad 'Abduh* quoted by *Bint al-Syāṭi'*, he argues that لا أَفْسِمُ is one of the Arabic expressions when swearing. The phrase is intended to strengthen the news. It is as if in its stipulation and clarity there is no need for an pledge, because something that is made into an pledge is something whose essence is already great⁵³.

⁵¹ Āsyūr, *al-Tah rīr wa al-Tanwīr* XXVII:330

⁵² Sayyid Quṭb, *Fī Zīlāl al-Qur'ān*, (Cairo: Dar al-Syurūq, 1972), 3908.

⁵³ Al-Syāṭi', *al-Tafsīr al-Bayāni* I: 166.

Regarding the letter لَ In this verse, Quraish Shihab explains the difference of opinion of scholars with three kinds of translations, namely:

- a. No... I swear by this land (city).
- b. I do not swear by this land (city).
- c. I truly swear by this country (city).

There are differences in the translation of the verse due to differences in perspectives among scholars regarding the position of the letter لَ on lafadz لَا أَقْسِمُ . If لَ considered as لَ those who deny something before, or that is implied in the mind of the speaker, then the first translation is appropriate, namely "No, it's not like what you think that the Day of Judgment will not come, I swear by this city (Makkah)". If لَ understood as لَ those who deny the following sentence, then the second translation is more appropriate, namely "I do not swear by this country (city). But if لَ considered as لَ ziyadah (additional) to strengthen a conversation, then لَ it does not need to be translated.

Even though there are differences in meaning, all agree that there is a special emphasis contained in the verse. It may be that when the speaker denies something, he actually wants to emphasize the importance of the message being conveyed. For example, someone when advising a child to do good to their parents by saying "I don't think I need to order you to be devoted to your parents". This disclaimer sentence is actually a serious emphasis on the importance of being devoted to parents⁵⁴.

CLOSING

The *Qasam* verses in the Qur'an, especially those found in juz 30, it can be concluded that :

1. The purpose of *the Qasam of Allah SWT* is to reinforce the information that will be conveyed by the Qur'an. apart from being an amplifier, pledges in the Qur'an also function to concretize information, frighten and make other people curious about this

⁵⁴ M. Quraish Shihab, *Tafsir al-Mishbah: Message, Impression and Harmony of the Qur'an*, (Jakarta: Lentera Hati, 2002 0, XV: 307.

information. Related objects that are used as a reinforcement of the pledge by Allah SWT are creatures that have the value of majesty, greatness, glory and expediency.

2. As for the analysis of the meaning contained in the verses of *qasam* in juz 30, I focus on two discussions, namely regarding the meaning of *adat al-qasam* (the word used by Allah SWT to swear) and the meaning contained in *muqşam bib* and the relevance between *muqşam bib* and *muqşam 'alaib*. The word used by Allah SWT in taking an pledge in juz 30 is found in two *uslūb*, namely an pledge that begins with *wawu* and an pledge that begins with *la uqsimu*. Based on an analysis of the interpretation of *Ibn 'Āsyūr* regarding functions, there is no difference between the two *uslūb*, namely they both function as a reinforcement of the pledge. As for lafaz *la uqsimu*, *Ibn 'Āsyūr* considers him as *la ziyadab* (additional). Then seen from the interpretation of *Ibn 'Āsyūr*, it is found that the relevance between *muqşam bib* and *muqşam 'alaib* and also the relevance between *muqşam bib* and the context of the revelation of the verse

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