



The Secret of the Oath (Qasam) in the Al-Qur'an Juz 29 & 30 and its Relevance to Life Values

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ABSTRACT

The purpose of this study is to find out how the secret of oaths and their relevance to life values. Qasam in the Qur'an contained in juz 29 & 30, found as many as 18 surahs spread across 48 verses, in juz 29 there are 10 verses out of 5 surahs, and in juz 30 there are 38 verses out of 13 surahs. Of all the qasam verses that are collected from the oath of Allah are classified into 5 categories, including the oath of Allah with angels, celestial bodies, earth creatures, time and place, while in juz 29 it is found that one oath of Allah with the recitation of aiman and the one who is used as the muqsam bih is a polytheist, the oath of Allah in the Qur'an has secrets and important values, including the oath of Allah shows the majesty of the creator, affirmation and reinforcement conveyed.

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1. INTRODUCTION

The Al-Qur'an is the word of Allah, which has the value of miracles, which was revealed through divine revelation to the Prophet Muhammad, was revealed *mutawatir* and became a reward value and a value of worship for those who read it (Al-Imam, 2006; Meraj, 2016; Rifa'i & Marhamah, 2020). Allah SWT has given different names to this miraculous kalam in accordance with the habits of the Arab people in giving names to their sayings, both globally and in detail (Malady & Wahyudi, 2021; Melinda et al., 2023). The Qur'an is called the Book of the divine word because this gift gives a signal of a correlation between the contents of the divine word and the aim and direction of its teachings (Chirzin, 1998).

In the Qur'an, Allah swears by what is in this universe (Haleem & Haleem, 2010). There is no other purpose, namely to inform mankind that Allah swears by visible objects. Oaths made by Allah will certainly be different from oaths made by humans; the purpose of oaths used by humans is none other than to strengthen and convince the interlocutor of what they are saying; even the oaths that are permitted for humans are oaths in the name of Allah or one of his characteristics (Ibrahim, 2009).

In the reality of human life, not all of the mukhathab's interlocutors can immediately accept every piece of news and information that comes to them, some people doubt news and even reject it, so to respond to this, when conveying it, a mutakallim needs to use *taukid* (reinforcement) so that the news conveyed can be accepted by the mukhathab. Thus, an oath is a method to strengthen information or a word to prove its truth, especially if the audience doubts or denies it (Milhizer, 2009).

The expression of oath in the Qur'an is usually expressed with the wording of the verse beginning with the letters wawu, lam and ba. The purpose of an oath is nothing other than to reinforce a purpose accompanied by mentioning something that has a high position. This is none other than God's *wasilah* conveying his messages by using various ways, one of which is by swearing or Qasam. The swearing of Allah SWT in the Qur'an is proof of His majesty and there is a secret contained in it (Amir, 2014).

The existence of *uslub qasam* in the Qur'an raises several questions, why does Allah SWT swear by what exists in this universe? Does the existence of this oath in the Qur'an give a signal that Allah informs humans of his greatness, and what is the secret and relevance of *qasam* (oath) to the values of life? Therefore, the authors are interested in analyzing the *qasam* verses in juz 29 & 30 which are then linked to secrets and their relevance to life values.

The methodology used is a qualitative method using content analysis design and data collected through document analysis (Rahman, 2020). The documents used are tafsir books, dictionaries, books, journals and other scientific works related to the discussion (Baidan, 2012; Sugiyono, 2013).

2. RESULTS AND DISCUSSION

2.1. Definition of Qasam (Oath)

Linguistically, the word oath is a translation of Arabic sentences, namely *qasam*, *hifl* and *aiman* (Munawwir et al., 1984). In the Al-'Arab spoken dictionary it is explained that in the Qur'an the word *qasam* with various forms of word structure is expressed 33 times, the word *hifl*/half is expressed 13 times. And the word *aiman* is expressed 25 times (Mandzur, n.d.). As for the words *yamin* and *Aliyah* as explained in the book *al-Qasam fi al-Lughah wa fi al-Qur'an* by Muhammad Mukhtar as-Salami, the word *yamin* is expressed in the Qur'an 77 times, and *Aliyah* 2 times (Al-Salami, 1999).

Oath in terms as explained in the book *Ulum al-Qur'an* oath is a strengthening of the soul with something glorified by the person who swears either directly or with confidence only (Karman, 2002). According to Agus Syihabudin, swearing is the most effective tool of reinforcement (*taukid*) in communication media between each other (Latif, 2017). According to al-Jurjani, swearing is meant as a tool used to strengthen the news, by saying an oath in the name of God (Al-Jurjani, 1983).

An oath is an official statement that is associated with God or something that is sacred with the aim of reinforcing the truth and proof of the sincerity of what one swears (Olaofe & Shittu, 2014). An oath is defined as a statement accompanied by the desire to do something with the aim of strengthening the truth accompanied by a readiness to bear the consequences if what one swears is not true (Kaabi et al., 2024). An oath is defined as a pledge to do something (Dictionary, 2011). According to Hasan Mansur, an oath is an affirmation of something desired with the aim of confirming and denying something that he swears (Nasution, 2002).

According to several views and definitions of oaths above, it can be concluded that an oath is an expression or statement made by someone using the name of Allah SWT as proof of the sincerity of what he said. In the reality of life, not all mukhatabs believe in someone's words, so with an oath, something that is considered doubtful or someone else's disbelief can be strengthened by an oath in the name of Allah SWT, whether spoken in reality or just in belief.

2.2. Qasam elements in Juz 29 & 30

The *qasam* element in the study of al-Qur'an *ulum* as formulated consists of three elements, namely *adat al-qasam*, *muqsam bih* (strengthening the oath), *dam muqsam 'alaih* or answering *qasam* (news reinforced by an oath) (Hermawan, 2011) along with the explanation related to the *qasam* element in chapters 29 & 30.

1. *Adat al-Qasam*

As previously explained, the verb to swear in the Koran consists of two types, namely "*aqsama*" and "*ahlafa*." Both of these verbs require the letter "*ba*" as a complement. In several verses of the Qur'an, oath does not always include these three elements, sometimes the verb oath is omitted and only uses the letter "*ba*." In fact, sometimes the letter "*ba*" is replaced with the letters "*wawu*" and "*ta*." Next, the researcher will explain the *al-qasam* customs in juz 29 & 30. In juz 29 & 30 most of the *qasam* letters used are *wawu*, from the 10 verses of juz 29 it can be concluded that the *qasam* which uses the letter *wawu* is (6) verses, with the *aqsama lafadz* mutated with *ba* as many as (3) and those which use the *Aiman lafadz* (1) verse. In juz 30 of the 38 verses, it can be concluded that the *qasam* that uses the letter *wawu* is (35) verses, and that uses the *lafadz aqsama* which is mutated with *ba* is (3) verses.

2. *Muqşam 'Alaih*

Muqşam 'alaih is also called answering al-qasam, namely a statement that accompanies the qasam and functions as an answer to the qasam. Muqşam 'alaih must relate to things that are appropriate to make an oath, such as supernatural or hidden things, if the oath is intended to confirm its existence. In juz 29 & 30 there are various kinds of muqşam 'alaih or oath answers, including about the human condition, the truth of the Koran, the truth of the apostle, as well as the truth of the day of judgment, Allah's promises and His threats. In these oaths, Allah often uses oath answers related to human conditions, such as the creation of humans in the best form, human losses in wasting time, different human endeavors, difficulties faced by humans, and luck for those who purify their souls.

3. *Muqşam Bih*

In the Qur'an, God makes Himself and His attributes the object of oaths, and swears by mentioning some of His creations. By making His creation a tool of oath (muqşam bih), Allah shows how important the value contained in the oath is (Kautsar et al., n.d.). God swears by Himself, His attributes, and His creations such as heaven, earth, angels, and time to show the importance of the value of the oath. In juz 29, it is found qasam with various creatures swearing by heavenly bodies such as the sun, earth etc. found as many as (1 verse), with Angels (2 verses), with earthly creatures (2 verses), with time (3 verses), with places (1 verse) and polytheists (1 verse). In juz 30, there are oaths with celestial objects such as the sun, the earth, etc. found as many as (11) verses, with Angels (3) verses, with earthly creatures (6) verses, with time (15) verses, with places (3) verses.

2.3. Classification of Qasam in Juz 29 & 30

1. *Classification of Qasam in Juz 29*

From the results of the author's analysis, in juz 29 verses related to qasam (oath) were found scattered in 5 surahs with a total of 10 qasam verses, from the 10 qasam verses that were spread the author classified them into several categories (Al-Salami, 1999):

a. Qasam Allah with angels

God's oath with angels is found in juz 29 in the surah (Al-Mursalat (77): 1 & 3), the angels who are sworn in this surah are angels who bring goodness and angels who spread mercy, God's oath with the unseen indicates that behind all that there is a hidden power and great influence in human life.

b. Qasam Allah with celestial objects

God's oath with the heavenly bodies is found in juz 29 in the letter (Al-Mudatstsir (74) : 32), the heavenly body that God made muqşam bih in the form of the moon, God's oath with the moon as a tool to knock the hearts of people who have forgotten the omnipotence of God who has created the moon as a heavenly body that emits bright light in the darkness of night.

c. Qasam Allah with the creatures of the earth

Allah's oath with creatures on earth is found in juz 29 in two letters, namely (Q.S Al-Qalam (68) : 1 dan Q.S Al-Qiyamah (75) : 2) In Surah Al-Qalam Allah swears by creatures on earth in the form of a *qalam* (pen), pens are made muqşam bih by Allah because this tool is used for writing just as pens are used by humans to seek knowledge, the second oath of Allah is related to humans because in Surah al-Qiyamah Allah makes muqşam bihnya, namely a soul that regrets what happened, meaning a soul that criticizes its owner because of his carelessness.

d. Qasam Allah with time

God's oath by time is found in juz 29 in two surahs with a total of 3 verses related to time, the first verse related to night time is found in (Q.S Al-Mudatthir (74) : 32) the second verse related to dawn (Q.S Al-Mudatthir (74) : 33), and the third related to the time of doomsday (Q.S Al-Qiyamah (75) : 1), God swears by night time and the dawn gives a signal so that the human heart is touched by the beauty of natural phenomena that occur. God's oath with the nature of this world is to remind people who have forgotten about God's power, while God's oath with the day of doomsday is a form of God's glorification of that day, just as God swears with the souls of believers who always have strong ambitions to increase goodness and obedience, and reduce disobedience.

e. Qasam Allah with place

Allah's oath with a place is found in juz 29 in one letter, namely (Q.S Al-Ma'arij (70): 40), Allah's oath in this verse with a place, is intended to explain the alternating eastern and western hemispheres, also giving an impression of the enormity of the universe and the greatness of the Almighty Creator and, firmly intended to explain the alternating eastern and western hemispheres, also giving the impression of the enormity of the universe and the greatness of the Almighty Creator.

f. Qasam Allah with the oath of faith

In Surah Al-Qalam Allah swears by creatures on earth in the form of a qalam (pen), pens are made *muqсам bih* by Allah because this tool is used for writing just as pens are used by humans to seek knowledge, the second oath of Allah is related to humans because in Surah al-Qiyamah Allah makes the *muqсам bih*, namely a soul that regrets what happened, meaning a soul that criticizes its owner because of his carelessness.

2. Qasam Classification On Juz 30

From the results of the author's analysis, in juz 30 verses related to *qasam* (oath) were found scattered in 13 surahs with a total of 38 *qasam* verses, from the 38 *qasam* verses that were spread the author classified into several categories:

a. Qasam Allah with angels

God's oath with angels is found in juz 30 as many as 3 times which are in the surah (Q.S. An-Nazi'at (79): 1-3), this surah God makes angels as His *muqсам bih* in swearing, the first angel is the angel who takes the lives of the unbelievers harshly, the second angel is the angel who takes the lives of the believers gently, and the third angel is the angel who fulfills his duties quickly and easily. God's oath to the angels is a form of God's glorification and praise to them, and according to Sayyid Quthb God's oath in this surah is a touch to the opening verses that contain content in the human heart so as to cause fear and beautiful rhythmic vibrations.

b. Qasam Allah with celestial objects

Allah's oath to heavenly bodies is found in chapter 30 with 11 verses with the names of different objects including; Allah's oath to the sky is found 4 times, namely in (Q.S. Al-Buruj (85): 1) in this verse Allah swears by the sky which has clusters of stars, secondly, namely the sky that comes at night, which is found in (Q.S. Al-Thariq (86): 11), then the third, namely the sky which contains rain, is found in (Q.S. Al-Thariq (86): 2), then the sky and its formation (Q.S. Al-Syams (91): 5), the sky which was made *muqсам bih* by Allah shows that Allah swears by the sky that Allah determines the existence of life again by revealing the secrets contained therein, and confirms that all the contents of the Qur'an are true and not just a joke and this can be witnessed by the heavens.

In relation to God's oath with the heavenly bodies, then God swears by the Moon found 2 times, first the full moon is found in (Q.S Al-Insyiqaq (84): 18), the second moon that accompanies the sun's rays is found in (Q.S Al-Syams (91): 2), God swears by this moon gives a very high value so that the human heart is knocked to respond and reflect on the value and guidance contained in it which is conveyed in a secret language.

The next celestial body after the sky and the moon, God swears by the shining and setting stars, this oath is found in (Q.S At-Takwir (81): 1), God's swearing by the shining and setting stars shows the power and majesty of God found in the stars that regulate the alternation of day and night and the rotation of time. The next oath God swears by the celestial object called light, namely the red light at dusk is found in (Q.S Al-Insyiqaq (84):16), God's oath by light is a form of glorification of the power of his creator and gives a signal to emphasize to the human heart about beauty, life force and instructions that show humans that behind all the beauty that occurs on this earth there is nothing but the "hand" of the almighty creator who organizes and controls everything in an orderly manner so that humans can meditate to his creation.

In the next oath related to celestial bodies, namely, Allah swears by the sun with its rays in the morning as found in (Q.S Al-Syams (91): 1), Allah swears by the sun because it always gives light when it rises and sets. This shows the greatness of his creation. Allah swears twice with the earth, firstly the earth which grows various kinds of plants is found in (Q.S Al-Thariq (86): 12). Secondly, the earth with all its expanses is found in (Q.S Al-Syams (91): 6). shows that Allah swears by the earth that Allah determines the existence of life

again by revealing the secrets contained therein, and confirms that all the contents of the Koran are true and not just a joke and this can be witnessed by the earth

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c. Qasam Allah with the creatures of the earth

Allah's oath with creatures on earth is found in chapter 30, with 6 verses spread across several surahs; Allah swears with creatures on earth related to humans, divided into three, the first is about Allah's oath with fathers and children, found in (Q.S Al-Balad (90): 3), the second is about Allah's oath with the soul, found in (Q.S Al-Syams (91): 7), the third is about Allah's oath with men and women, found in (Q.S Al-Lail (92): 3), Allah's oath with oaths relating to humans reveals the mystery and secrets contained therein, and suggests that behind all these changes there is the power of Allah who regulates the solar system which alternates without chaos. This difference creates a frame for the diversity of human endeavors which are associated with nature, which is different and, at the same time, contradictory as is what Allah has sworn to do.

In the next oath relating to earthly creatures, namely Allah's oath with all creatures (martyrdom) which is found in (Q.S Al-Buruj (85): 3), Allah swears by the promised Day of Judgment with those who testify on that day, martyrdom in this verse is addressed to all creatures while the *mashhud* of the day itself, Allah's oath with great things is nothing but respect and majesty that shows the Creator. The next oath related to earthly creatures is Allah's oath with fruit, the fruit that is used as an oath is figs and olives as found in the letter (Q.S. At-Tin (95): 1), Allah swears with figs and olives because they both provide benefits, goodness and blessings.

The next oath related to earthly creatures is Allah's oath with animals. The animal that is used as an oath is the horse. This oath is found in (Q.S. Al-Adiyat (100): 1); Allah's oath with horses is because horses have privileges when running, which other animals do not have, and horses also have goodness until the Day of Judgment, horses are also very important war vehicle among Arabs. The purpose of Allah's oath with horses is to raise the urgency of horses among Muslims to be used for jihad on the battlefield.

d. Qasam Allah with time

Allah's oath with time is found in juz 30 with as many as 15 verses spread over several different surahs, the first verse related to night time there are 7 verses among them: the night that has passed is found in (Q.S. At-Takwir (81): 17), then the night with what it covers is found in (Q.S. Al-Insyiqaq (84):17), then the tenth night is found in (Q.S. Al-Fajr (89): 2), then the night that passes is found in (Q.S. Al-Fajr (89): 4), the night that covers it is found in (Q.S. Al-Syams (91): 4), the night that covers the day is found in (Q.S. Al- Lail (92): 1), the night with its silence is found in (Q.S. Al- Dhuha (93) : 2), the darkness of the night with its silence and softness seems to awaken the mood as if the beauty of day and night reflects the harmony of the frame and its neatness and regularity.

The next oath is related to the time when God swears at dawn when the dawn breaks, this oath is found in (Q.S At-Takwir (81) : 18), The presence of an expression about the beauty of the phenomenon that occurs which is connected to the human spirit gives the effect that this disclosure can permeate its secrets into the human heart. The next oath related to when God swears by the promised day (yaumu hisab), this oath is found in (Q.S Al-Buruj (85) : 2), God swears by the day because this day is denied by many people, the meaning of what is witnessed is that all the deeds of man will be accepted later on that day.

The next oath related to the time when Allah swears with syaf'u and al-witru which means the day of Eid al-Adha and the ninth day or two days of Tashyrik while al-Witru is the third day of Tashyrik. It is found in (Q.S. Al-Fajr (89) : 3), God's oath on this oath gives a signal of glory and gives the secret contained in it as well as good benefits in this world and the hereafter. The next oath related to the time when God swears by the time of dawn is found in (Q.S. Al-Fajr (89) : 1), The next oath related to the time when God swears by the time of dhuha, is found in (Q.S. Al-Dhuha (93) : 1), God swears by the time of dawn or the time of dawn is the time when the darkness of the night dissolves and the time for humans and animals to do their life activities.

The next oath related to time, Allah swears by daylight, there are 2 verses, namely, visible daylight as explained in (Q.S Al-Syams (91): 3), and brightly lit daylight contained in (Q.S Al-Lail (92): 2), Allah's oath by daylight reveals the magic and secrets contained therein, and suggests that behind all these changes there is the power of Allah who regulates the solar system which alternates without chaos. The next oath related to the time when Allah swears by *asr/masa* is found in (Q.S Al-Ashr (103): 1). So this gives a signal that the remainder of human life is between *Asar* and *Maghrib*, so humans should be busy with business with Allah, remembering that because time is very limited and the time that has passed will never return (Amir, 2014).

e. Qasam Allah with place

God's oath by places on earth is found in juz 30, as many as 3 verses spread over several surahs, God swears by places, divided into three first God swears by the country (Makkah) found in (Q.S Al-Balad (90): 1), second God swears by Mount Tursina, found in (Q.S. At-Tin (95) : 3), God swears again by the country of Makkah found in (Q.S. At-Tin) (95): 2), God's swearing by a place refers to places and memories that are related to the question of religion and faith, as for God's oath to the state of Makkah, its purpose is to glorify and glorify the city of Mecca where there is a Kaaba, the city of the prophet Is'mail, the prophet Muhammad and as a place of pilgrimage and a place where blessings and goodness appear.

2.4. The Secret of Qasam and Its Relevance to Life Values

The results of the author's analysis regarding *qasam* in juz 29 & 30, can be classified into several categories, following an explanation of the secret of *qasam* and its relevance to life values:

First, Secret Qasam with Angels. Allah's oath with angels in the Qur'an emphasizes the power and high position of angels as intermediaries between Allah and humans. This oath affirms the authenticity of His revelations and teaches the importance of spiritual values such as honesty, loyalty, and devotion. Allah reminds humans to live their lives with integrity, maintain their relationship with Him, and always try to improve themselves through worship.

Second, the Secret of Qasam with Heavenly Objects. Allah's oaths with celestial objects such as the pen, sky, earth, stars, light, sun and moon have deep meaning. Qalam symbolizes knowledge, justice, and integrity, while the oath with heaven and earth shows His greatness. Stars teach protection from evil, while light, the sun, and the moon symbolize knowledge and order. This oath reminds people to be grateful, seek knowledge, maintain order, and use time wisely.

Third, the Secret of Qasam with Earth Creatures. Allah swears by earth creatures such as figs, olives, and horses to show His greatness and attract human attention to the signs of His power. This oath teaches the importance of gratitude, maintaining balance and harmony in life, and having a strong character and courage to face challenges.

Fourth, the Secret of Qasam with Time. Allah often swears by time in the Qur'an to emphasize the importance of certain moments in human life, such as dawn, *dluha*, *asr*, and the first ten days of the month of *Dzulhijjah*. This oath teaches humans to appreciate every moment, maintain a balance between work, rest and worship, and always be ready to face the day of reckoning.

Fifth, the Secret of Qasam with Place. God's oath with certain places, such as Mecca and Mount Tursina, shows the majesty and importance of these places in human life. Mecca as the spiritual center of Muslims and Mount Tursina as the place of receiving revelation teaches the importance of respecting and obeying God's commands, as well as strengthening confidence in His greatness (Nasution, 2002).

Thus, Allah's oath in the Qur'an not only confirms His truth and power but also provides valuable lessons for human life (Syayfi et al., 2023). This oath reminds us of the importance of time, nature and spirituality in everyday life, and teaches us to always reflect, appreciate God's creation and increase our faith (Nasr, 2013). These vows also serve as warnings and moral lessons, directing us to utilize our time well, prepare for the day of judgment, and live our lives fully aware of spiritual values and the existence of Almighty Allah (Badri, 2018). Allah's oath in the Qur'an has secrets and important values, including Allah's oath showing the greatness of the Creator, affirming and strengthening what is conveyed, increasing faith and belief in the existence of the last day, inviting humans to reflect (*tafakur*) on the beauty and secrets behind Allah's creation, inviting humans to be grateful for the blessings that Allah has given, strengthening the important message conveyed in the verses, and being a source of knowledge and wisdom for humans.

3. CONCLUSION

From the discussion above it can be concluded. That the Oath is a strengthening of the soul with something that is glorified. According to various experts, oaths are used as a strengthening tool in communication and to strengthen news in the name of Allah. An oath has three main definitions, namely, as an official statement regarding God, a statement accompanied by a desire to do something, and a pledge to do something. The *qasam* element in Juz 29 & 30 consists of *adat al-qasam*, *muqsam bih*, and *muqsam 'alaih*. Allah swears by various creations such as angels, celestial bodies, earthly creatures, time and place to show the greatness and importance of the values in the oath. The oaths in the Qur'an contain important secrets and values that encourage humans to increase their faith, be grateful, respect time, maintain integrity, and understand the beauty and wisdom behind God's creation. Allah's oath shows the greatness of the Creator, confirms and strengthens it, increases faith and belief in the existence of the last day, invites humans to reflect (*tafakur*) on the beauty and secrets behind Allah's creation, invites humans to be grateful for the blessings that Allah has given, strengthens the important message conveyed in its verses, and becomes a source of knowledge and wisdom for humanity.

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