

## The Philosophy of God's Oath as Written in Koran

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**Abstract:** Koran as the holy book of Islamic society derives divine revelation handed on to prophet Mohammad and as the last holy book, it is functioned as a guidance and the way of life to achieve the happiness on Earth and the afterlife. The guidance as written in Koran probably not easy to except by close-hearted people caused by the crime so that they need a support to receive the guidance especially throughout the oath. God uses the oath (muqsambih) as written in Koran following God's willing. This research is *library research*. Due to the research objective, the resource of main data is the book of *Tafsir al-Qur'an*. Data is also compiled by the books related to study of Koran and its interpretation, and other books linked to research object. The data analysis used is the *content analysis*. In accordance with research result, the philosophy of God's oath in Koran is to affirm the truth of Koran, and to enhance the utterance so that listeners can believe and trust the truth. God uses some things as God's oaths are intended humankind's pay much attention to the greatness of God throughout his creations. Therefore, humankind's perceive the its lower position in front of God and glorify the traits of God and the power of God.

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### I. INTRODUCTION

Koran has a meaning of reciting (tilawah), compiling (jamaah) and explaining (azhara).<sup>1</sup> Koran as the holy book of Islamic society as a divine revelation handing to prophet Mohammad is the the last holy book to be a guidance and the way of life to achieve happiness on Earth and the afterlife.

According to Quraisy Shihab, there are three main objectives to release Koran; first, it is as the guidance of faith and the trust followed by the humankind's. Second, it is as the real character implemented by humankind's individually and groupingly. Third, it is as a guidance of Islamic law (syari) and laws followed by humankind's under the perspective of the relationship either God or human relationship.<sup>2</sup> In the holy book of Koran sura Al-Isra' verse 9, God speaks: in truth, Koran directs to the right straight way and delivers a happy news to all of the believers who implement worthiness that will have tremendous rewards.

The guidance as written in Koran, perhaps it is not easy to receive by the close-hearted people caused by the crime so that it requires a support to receive it. In accordance with Rusydi, to whom the close-hearted people covered by the crime, are delighted to negative and destructive things so that Koran use language styles of warning, threat, firmness, and oath (*Qasam*).<sup>3</sup> Oath,<sup>4</sup> is one of the

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<sup>1</sup> Abd al Mun'im al Namr, *Ulum Al-Qur'an al Karim*, Dar al Kitab Al-Misri, Al-Qahirah, 1983, p. 6.

<sup>2</sup> M. Quraisy Shihab, *membumikan Al-Qur'an*, Mizan, Bandung, 1994, p. 40.

<sup>3</sup> M. Rusydi Khalid, *Mengkaji Ilmu-Ilmu al-Qur'an*, Cet.I (Makassar: Alauddin University Press, 2011), p.172

<sup>4</sup> Sumpah berasal dari bahasa Arab, akar kata *aqşam* adalah bentuk jamak dari *qasam* yang berarti *al-hilf* dan *al-yamin*, Manna Khalil Al-Qatthan, *Studi Ilmu-Ilmu Al-Qur'an*, terj. Mudzakir AS (Bogor: Pustaka Litera Antar Nusa, 2001) p. 413. Kata sumpah berasal dari bahasa Arab الْقَسَمُ (*al-Qasamu*) yang bermakna الْيَمِينُ (*al-Yamin*) yaitu menguatkan sesuatu dengan menyebutkan sesuatu yang diagungkan dengan menggunakan huruf-huruf (sebagai perangkat sumpah) seperti و (wawu), ب (ba')

complements of sentences which is inserted by concrete evidence and involvesthe opponents to admit what they deny.<sup>5</sup>Goduses oath (muqsambih)in Koran by anything in terms of God's willing.<sup>6</sup>Nonetheless, in general, oath is grouped by two groups, as follows:

- 1) Oath caused by God's own substance.

It is intended to stabilize the existence of God's substance and God's traits.<sup>7</sup>This category has been mentioned 7 times all over Koran.<sup>8</sup>

- 2) Oath due to God's creatures

Oath of this group has been mentioned at most in Koran. This oath used is intended to understand that God's creatures are one of the His noble verses.<sup>9</sup> This group is my research object in order to find the philosophy of God's oath as written in Koran.

## II. RESEARCH METHOD

This method used is *library research*<sup>10</sup>. Due to the research objective, the main data resource is a book of *Tafsir al-Qur'an*. Other main data resource are books related to study of Koran and the science of interpretation, and other books related to research object. The data analysis used is *content analysis*. It is intended to analyze the philosophy following the content of God's oath as written in Koran.

## III. DISCUSSION

### 1. Meaning of Oath of Koran

In accordance with the language, oath or aqsamis plural form of qasan which means "oath". In addition, due to the language, *aqsamis* plural form of *qasam* which means *al-hilf* and *al-yamin*, meaning oath. The indigenous form of *qasam* is the verb of *aqsama* or *ahlafa* as the transitive verb of *muqsambih* (something to be used, as an oath) with alphabet of *ba*, then, it is mentioned as *muqsam 'alaih* (something caused by as spelled oath), or called as *jawabqasam*.<sup>11</sup>

Following the book of Kamus Umum Bahasa Indonesia (the officially standardized Indonesian language dictionary), oath (*aqsam*) means a statement uttered officially in the name of God or by the name of something holy that is uttered or promised is true.<sup>12</sup> Taking an oath is also called *dal yamin* (right hand), according to the habit of Arabic people by holding his/her friend's right hand while taking an oath.

### 2. Alphabets of Qasam

The alphabets of *qasam* (oath) are grouped into 3 groups as follows:

- a. Alphabet *wawu*, due to Allah's commandment on sura Surat adh-Dhuha: verse 1-2)

وَالضُّحَىٰ (١) وَاللَّيْلِ إِذَا سَجَىٰ (٢)

Meaning: for the sake of time while the sun rises in the early morning, and for the sake of time while the night in silence (looks dark).

- b. Alphabet *ba'*, due to Allah's commandment on sura Al-Qiyamah : verse 1

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١)

Meaning: God takes an oath for the sake of doomsday.

- c. Alphabet *ta'*, due to Allah's commandment on sura An-Nahl : verse 56

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تَاللَّهِ لِنَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ (٥٦)

Meaning: for God's sake, in truth, you will be asked about what you have tried to exist.

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dan huruf lainnya. Akan tetapi, yang paling lazim digunakan atau dipakai dalam sumpah adalah huruf و (wawu). Muhammad Maksum Zein, *Ilmu Ushul Fiqh*, (Jombang: Darul Hikmah Jombang, 2008), p. 39

<sup>5</sup>Manna Khalil Al-Qatthan, *Loc. Cit.*

<sup>6</sup>*I b i d.*, p. 416.

<sup>7</sup>Al Jauziyah, Ibnu Qayyum, *Attibyanu fi Aqsamil Qur'ani* (Beirut: Darul Kutub Al Ilmiyah, 2001), p. 9.

<sup>8</sup>Manna' Khalil Al-Qatthan, *Op. Cit.*, p. 416.

<sup>9</sup>Ibnu Qayyim Az-Zaujiyah, *Op. Cit.*, p. 9

<sup>10</sup>Yang dimaksud dengan *library research* yaitu suatu penelitian yang bertujuan mengumpulkan data dan informasi dengan bantuan buku-buku, naskah, catatan, kisah sejarah tertulis, dokumen dan materi pustaka. Lihat Kamaruddin, *Kamus Riset* (Bandung: Angkasa, 1984), p. 145.

<sup>11</sup>Manna' Khalil al-Qatthan, *Op. Cit.*, p. 413-414

<sup>12</sup>Ebta Setiawan, *Kamus Besar Bahasa Indonesia Versi 1.1 offline*, 2010

### 3. The elements of *Qasam*

The elements of *qasam* are divided into 4 groups as follows.<sup>13</sup>

a. *Muqsim*:

*Muqsim* is the actor who utters oath.

b. *Adat Qasam*

*Adat qasam* is a tool or appliance that is used in taking an oath, either by *fi'il qasamor* by alphabet of *wawu, ba', ta'*. The *qasam*, either *uqsimu* or *ahlifu* must be followed by alphabet *ba'* as written in sura An-Nahl.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

Meaning: they take an oath in the name of Allah.

c. *Muqsam Bih*

*Muqsambih* is something that becomes the oath as a bearing of the oath. Oath as written in Koran, it sometimes is written by the names of the noble God and sometimes by mentioning the names of His creations.

Nonetheless, in general, *muqsambih* as uttered by God in Koran, can be grouped into two groups in the following:

1) Oath caused by God's own substance

This oath is intended to stabilize the existence of His own substance and His traits (Al Jauziyah).<sup>14</sup> *Muqsambih* due to His own substance is mentioned 7 times somewhere in Koran as follows:<sup>15</sup>

a). On Sura At Tagabun verse 7, meaning: the non-moslem society said that they would not be revived at any reasons. Following the sura, it is said: "as it should be, for my God's sake, in truth, you will be revived, then, it will be informed for you what you have done." It has been easy for God to do it.

b). On Sura Al Hijr verse 92, meaning: in the name of your God, God will ask all of you."

c). On Sura Maryam verse 68, meaning: in the name of your God, in truth, God will revive them together with the Satan, then, I will bring you so close to the Hell by kneeling.

2) Oath due to God's creatures.

This oath constitutes mostly mentioned oath as written in Koran. This oath used is intended to show that His creations are included one of the His noble verses,<sup>16</sup> as follows:

a. in the name of the Sun and its light in the morning,

b. and the moon in its orbit,

c. and the day while showed its appearance,

d. and the night while covers the Earth,

e. and the sky with its guidance,

f. and the Earth with its spreading areas,

g. and the soul with its completeness (His creation),

h. So, God inspires the soul by the godless and the piety.

i. In truth, be lucky for the people who purify the soul" (Sura Asy Syams (91) verse 1-9

In the name of fruit of Tinan fruit of Zaitun, and Sinai Hill and the city of safe Mecca, in truth, God has created humankind in the completeness of their bodies. (Sura At Tin (95): verse 1-4).

In the name of the night while covers daylight, and the day while the daylight comes, and the creation of men and women, in truth, your effort, indeed, varies. (Sura Al Lail (92): verse 1-4).

#### 4. *Muqsam 'Alaih (Jawab Qasam)*

*Muqsam 'alaih* is an content or a news implemented in oath or in something oathed that is functioned as an answer of *qasam*. As mentioned in God's commandment,

بِسْمِ (١) وَالْقُرْآنِ الْحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣)

Meaning: Yaa siin in the name of Koran that is full of philosophy, in truth, you are one of the prophets. (Sura Yaasiin verse 1-3)

<sup>13</sup> <https://www.blogger.com/blogger.g?blogID>, diaksestanggal 11 Oktober 2018

<sup>14</sup> Ibnu Qayyim, *Op. Cit.*, p. 9

<sup>15</sup> Manna' Khalil Al-Qatthan, *Op. Cit.*, p. 416.

<sup>16</sup> Ibnu Qayyim Az-Zaujiyah, *Op. Cit.*, p. 9

## 2. PHILOSOPHY OF GOD'S OATH IN KORAN

God (Allah Ta'ala) follows His desires. God is not asked what he implement, whereas, the creatures are asked about their deeds. A servant is not relevant to ask about God's manners why God takes an action. However, they should follow what God orders to them. While the devil denies God's order to take a bow to the ground against prophet Adam, the devil said as follows, 'Should I take a bow to the ground to person that you create by soil' (Sura Al-Israa: verse 61). Due to his utterance, the devil is, consequently placed far from His mercy. For God, God may take an oath with any things God likes taken from His creatures either animals or dead creatures.<sup>17</sup>

Some of the philosophies of God's oath mentioned in Koran are as follows.<sup>18</sup>

1. To affirm the truth of Koran.
2. One of the ways to strengthen an utterance so that listeners may believe and trust.
3. To explain how noble of *al-muqsambih* is and how important *al-muqsam 'alaih* is.
4. God uses some things as His oath, intending humankind in order to pay intention to the noble of God throughout His creations. Hence, humankind may perceive his position which is lower in front of God.
5. To noble His traits and His power.

*Qasam* is a well-known *unity of God* to impress the truth what we mention. Koran is released to all humankind that respond with any conditions. Some with the perceptive of in doubt, rejection, very challenging strengthening by oath, is aimed to disappear the doubt. Al-qatthan affirms, *qasam* is one of the well-known strong utterances to stabilize and strengthen the truth that is located in a soul.<sup>19</sup> Abu Qasim al-Qusyairi explains that the secret of God mentioning the sentence of *qasam* or oath mentioned in His holy book is to perfectionate and strengthen His statements, and in this case, the sentence of *qasam* has two specialties, first, *syahadah* or witness and explanation and second, as the *qasam* or its own oath.<sup>20</sup>

God takes an oath by something, because some of humankind deny His commandments or they claim them as trifling. The assumption is caused by their unknown information of its benefit, their forgetfulness in the blindness of God's philosophy. Probably, one's opinion may be controversial to the truth so that one takes the faith refers to not relevant to His affirmation. In truth, this condition may a cause for God to take an oath.<sup>21</sup>

God's oath occurs, in this case, the denial thing exists against something referred to Koran. In truth, Koran, in indeed, explains a situation of human race in the past so that it needs an enhancement to ensure people who get the information. Moreover, oath as mentioned in Koran has an aim beyond what it has been explained as mentioned above, that is to think and to research. Hence, it results a strong faith.<sup>22</sup>

All things that God use to take an oath are signals and a proof of His unity, a proof of His power and His willing to revive people from their death. His oath shows His noble, and reminds people to His singleness, and signs referring His noble power and the completeness of His singleness. It is His completeness to take an oath to His servants where God takes an oath in the names of His creatures so that they remember His noble oath. Hence, the oath taker is assumed as *dalil* against the something as an oath. What is the benefit of oath whereas God is honest in spite of no having oath. Due to the oath, for His believers who believe in Him, and His utterance, there is no need to have the oath anymore. Meanwhile, for non-believers, God's oath is useless. God says:

(سورة البقرة: 145) ولئن أتيت الذين آتوا الكتاب بآية مما تبعوا قبلتكم

Meaning: and in truth, whether you come to the Jewish and the Christian who have the holy books (Taurat and Injil), by all verses, they do not follow your direction to Mecca." (Sura Al-Baqarah: verse 145)

<sup>17</sup><https://islamqa.info/id/answers/154463/kenapa-allah-taala-bersumpah-dalam-al-quran-dengan-sebagian-makhluknya>, diakses tanggal 8 November 2018

<sup>18</sup>Mohammad Gufron dan Rahmawati, p. 109-110

<sup>19</sup>Manna' Al-Qatthan, *Op.Cit.*, p. 366.

<sup>20</sup>Jalaluddin as-Suyuthi asy-Syafi'i, *Al-Itqaan fi Ulumul Qur'an*, (Beirut: Dar al-Fikr, 1429H/2008M), p. 487.

<sup>21</sup>Hasan Mansur Nasution, *Rahasia Sumpah Allah Dalam al-Qur'an*, (Jakarta: Khazanah Baru, 2002), p. 6.

<sup>22</sup>*Ibid.*, p. 9

Oath is a method in Arabic language to enhance something, that has been known by all people or when a deniable thing is uttered by listeners. In addition, Koran is released in a distinct Arabic language. Besides, His followers may be more believing in their faith because of it. There is no need to worry if there is an added bearing to enrich the faith of a servant. God says related to prophet Ibrahim:

ربأرنى كيف تحيا الموتى قالوا لم نؤمن قال بل لو كنا نطمئن قلبى

(سورة البقرة: 260)

Meaning: God, show me how You revive dead bodies." God replies: "don't you convince yourself?" Ibrahim answers: "I try to convince myself, but my heart is strongly steady (by my faith)." (Sura Al-Baqarah: verse 260)

God's oath by mentioning the sun for God's sake, the moon and so on has so deeply secret so that the deniable caused by their unknown information, claim: what is the important thing that God has to take an oath and why God takes an oath by mentioning His creatures. However, it is caused by their understanding based on the perception of ardh (Earth), not the perception of samawi (sky), so that they do not understand the philosophy related to secret of the truth. Hence, it is clear that, in truth, in oath, oath taker usually wants to face his/her witness on his/her statement. Because, whether a statement is not accompanied by another witness, instead, humankind may take an oath in the name of God. This is because God is 'alimulghaib (knows the supernatural) and as the first witness in any cases. If a person mentions God's witness, in condition God is still in the position of silence, after taking an oath, and no punishment on him, it means God has approved his utterance, as well as the witness. Therefore, creatures should not take an oath in the names of other creatures. The reason is, creatures are not 'alimulghaib and have no power to punish due to fake oath. However, God's oath is not similar to creatures' oath. Besides, it constitutes sunnatullah (the habit of God). There are two kinds of God's jobs. First, the real jobs that can be understood by all people and no disputes. Meanwhile, the second is the unreal jobs that the world is on misunderstanding and disputes. Hence, God would like to prove the unreal jobs in front of people by the proof of the real jobs.

### 3. CONCLUSION

The philosophy of the God's oath in Koran is to affirm the truth of Koran, to enhance the utterance so that the listeners can trust and accept. God uses some things as His oath, intending humankind to pay attention to the greatness of His creations. Hence, humankind perceive their positions which are low in front of God, and to glorify His traits and His power.

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