

Qasam According To Imam Abu Hamid Al-Din Al-Farahi (Study Of The Book Of Im'an Fi Aqşam Al-Qur'an)

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Abstract: This research aims to examine two points. *First*, the interpretation of Imam Abu Hamid al-Din al-Farahi contemplate using the method of thought (*bil ra'yi*). *Second*, the interpretation of Imam Abu Hamid al-Din al-Farahi fixed with the element and no combining between the element of *riwayah* and element of *dirayah*. This research implicates to find out the typology or with the another interpretation of Imam Abu Hamid al-Din al-Farah interpret the verses of *qasam* with the noble Quran, the hujjah especially in interpretation of *qasam* in the noble Quran. This research used the qualitative method, or to find out and observe the librarian research study. This research found the interpretation of Imam Abu Hamid al-Din al-Farahi about the verses of *qasam*. even though in noble Quran. This research revealed that the interpretation of Imam Abu Hamid al-Din al-Farahi about the verses of *qasam* in the noble Quran is the noble Quran itself. *Qasam* was written in the verses of *qasam*. The interpretation Alquran with Sunnah. the interpretation of the noble Quran with riwayat and the interpretation of the noble Quran with riwayat tabi'in and Ulama. And another commitment with the construction is dominated by typology of *bil ra'yi*. the interpretation of Imam Abu Hamid al-Din al-Farahi unexcavated between element of *riwayah* and elemen of *dirayah*, and the stands of reproduction. and *hujjah* based on the meaning words, combined *muqşam 'alayh*. combined with the verses, hadis, and the ulama's perception in the combining of interpretation at prophet's historical.

Abstrak. Penelitian ini bertujuan untuk mengkaji tentang dua terma. *Pertama*, interpretasi Imam Abu Hamid al-Din al-Farahi lebih mendominasi tentang interpretasi menggunakan cara *bil ra'yi* (penafsiran dengan menggunakan akal). *Kedua*, interpretasi Imam Abu Hamid al-Din al-Farahi bersesuaian dengan elemennya dan tidak mencampurbaurkan antara elemen *riwayah* dan elemen *dirayah*. Observatorian ini berimplikasi pada bagaimana memahami tipologi atau cara interpretasi Imam Abu Hamid al-Din al-Farahi dalam menafsirkan ayat-ayat *qasam* dalam kitab suci Alquran, konsistensinya (berdasarkan hujjah) terutama menginterpretasi *qasam* dalam kitab suci Alquran. Observatorian ini menggunakan kualitatif, atau cara menggali, memahami dan menelaahnya menggunakan studi perpustakaan (*library search*). Observatorian ini mendapatkan penafsiran Imam Abu Hamid al-Din al-Farahi mengenai ayat-ayat *qasam*. terutama dalam kitab suci Alquran. Observatorian ini mengungkapkan bahwa interpretasi (penafsiran) oleh Imam Abu Hamid al-Din al-Farahi mengenai ayat-ayat *qasam* dalam kitab suci Alquran merupakan interpretasi dari Alquran untuk Alquran itu sendiri. *Qasam* yang dituliskan terurai dalam ayat-ayat *qasam*. Interpretasi Alquran dengan sunnah. Penafsiran Alquran dengan riwayat sahabat dan interpretasi Alquran dengan riwayat tabi'in atau para ulama. Selain itu komitmen yang dibangunnya didominasi oleh elemen *bil ra'yi*. Dengan tidak mengabaikan atau melebur antara elemen *riwayah* dan elemen *dirayah*, serta uraian reproduksi. Selanjutnya *hujjah* beliau sesuai dengan maksud harfiyah. Menggandengkan *muqşam 'alayh*. Menggandengkan dengan ayat, hadits, serta pemikiran pandangan ulama dalam menggandengkan interpretasi yang terkait dengan historis Nabi dan Rasul.



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INTRODUCTION

To swear is to say a sentence of oath. Swearing is one of the efforts that humans

have made in order to convince others that they are above the truth, which means that they have taken them seriously, not lying or

joking. As for man, with all his shortcomings and limitations, it is very difficult to free himself completely from all mistakes. In trying to defend himself from all these mistakes, one of the things he must do is to swear an oath in the name of God

The Qur'an is the Revelation of Allah swt. which has been revealed to the Prophet Muhammad (peace be upon him) as the last Holy Book to be used as a guide and guide for life in achieving happiness in the Hereafter. The purpose of this Qur'anic study is to understand the kalam Allah swt. which is based on the explanations and information of the Holy Apostle (peace be upon him) and the narrations that have been conveyed by the Tabi'in and the Companions before. Many Qur'anic verses and hadiths have proclaimed the oath and no one has disowned the existence of the Shari'a. That an oath in accordance with Islamic sharia is an oath whose oath sentence mentions the name of Allah Almighty.

In the Qur'an Allah swt. swear by His creatures, among others;

1. The letter *waw*, as Allah (swt) says:
It means: "*Then by the Lord of heaven and earth, Verily what is promised is truly (to come to pass) as the Word which ye speak.*" (QS. Adz-Dzariyat (51) : 23)
2. The letter *ba*, as Allah (swt) says:
Meaning: "*I swear by the doomsday.*" (QS. Al-Qiyamah (75) : 1)

Swearing using the letter *ba* may be accompanied by a word indicating oath, as in the example above, and may not include the word oath, as Allah Almighty says:

It means: "*Satan answered, 'By Your dominion I will lead them all astray.'*" (QS. Shaad (38) : 82)

Oaths using the letter *ba* can use the word light as in the two examples above, and can also use substitute words (*dhomir*) as in everyday speech:

3. The letter *ta*, as Allah (swt) says:
It means: "*By Allah, verily ye shall be questioned about what ye have done.*" (QS. An-Nahl (16): 56).

Oaths using the letter *ta* should not use a word indicating oath and after *ta* should be mentioned the word *Allah* or *rabb*.

The Qur'an is a book that has not come to godliness from the beginning or until now. There are various sources that have been used as a basis by scholars and exegetes to be able to understand the verses of the Qur'an and try to know the understanding in detail and can be expressed in appropriate words. All Muslims agree that the words, deeds and decrees of the Holy Prophet(sa) are meant as the guiding laws of Muslim life. Many verses in the Qur'an and Hadith have proclaimed the oath and no one has disowned the existence of the Shari'a.

Oath according to Islam is a statement or not doing something that has been corroborated by the sentence of oath in accordance with the provisions of shara'. *Al-Aymán* is a form of the plural of *yam in* which means left-handed opponent. Oaths are named after that word because if the ancients swore to each other holding each other's right hand. And it is also said that it can keep something as well as the right hand maintains, because the Arabs when they are swearing have held the right hand of their friend Allah Almighty. swearing by the wind, the sky, the name of time, the name of the beast are all signs of God's greatness that must be noticed and thought about. God swears by the points of faith that His creatures must be obliged to know. Scholars agree that an oath in accordance with Islamic Shari'a is an oath in which the sentence of His oath mentions the name of Allah. And Allah also swears by something that has been seen and not seen, this is the most common oath in the Qur'an.

Qasam/oath is one of the famous reinforcements of words to establish and strengthen the truth of something in the soul. The Qur'an al-Karim was revealed to all mankind and also had various attitudes towards Him. Some of them are doubtful, some deny and some are hostile, therefore the word oath (*qasam*) is used to eliminate doubts, eliminate misunderstandings in the most perfect way. Allah swears by the wind, hills, kalam, sky that already has clusters of stars, because all these are signs of God's greatness that must be noticed and considered. Allah swears upon (to establish)

the points of faith that creatures are obliged to know.

An oath is declared valid, if it mentions the name of God or one of His attributes. Scholars agree that an oath in accordance with Islamic sharia is an oath in which the oath of oath mentions the name of Allah. When one hears another person swear by the Holy Prophet (peace be upon him) or by his life or by one's life, then let him explain that it has been forbidden. From the understanding of *qasam* that has been put forward by the commentators Ibn Kathir and at-Thabari, it seems as if they have equated the *qasam* in the Qur'an with the oath made by humans, which is both aimed at strengthening the content of the message conveyed to others. That Allah Almighty. Swearing by what has been seen and what is not seen, this is the most common vow in the Qur'an. And that in the Qur'an there are also times when the thing He swears is not mentioned in full.

The things he swore were about the issue of Tawhid (the *oneness of God*) and prophethood, the afterlife and the condition of man in the world and in the hereafter. Sometimes he disobeys or has rejected the content of the statement. Then the conversation for him must be accompanied by reinforcement according to the degree of denial is strong or weak. Oath (*Qasam*) is one of the famous reinforcements of words to establish and strengthen the truth of something in the soul. The Qur'an al-Karim has been revealed to all mankind and people have an attitude of denial and some are very hostile to it. If an oath is invalid except by invoking the name of Allah or one of His attributes, then it is actually forbidden to swear an oath with any other means, because the promise requires exaltation of the sworn. And only God has the right to receive exaltation. Therefore, whoever promises (swears) other than by mentioning the name of Allah, such as by *the Prophet, by Wali, by the Kaaba* or something similar, his oath is void, and he is not subject to *kaffarah* if he violates it, only that he sins because he exalts other than Allah Almighty. In the past, Arabs liked to start speaking using oaths, so that the speaker could attract the attention of the listener.

They assume that the oath of the speaker has shown his sincerity about the content to be discussed. That's why in the

Qur'an there are oaths with the names of various objects. This is because there are many provisions (laws) on those who swear or who are sworn in. As for the purpose so that people know the oneness of Allah, the apostleship of the Holy Prophet (peace be upon him). Believing in the resurrection of the body once again, and the Day of Judgment because this is the basis of a religion whose roots must be instilled into the heart with full trust. God can also swear by what He wants, given that from fundamental differences, God can use anything and whomever He wants in swearing. And conversely people should not swear except in the name of Allah if they swear in names other than Allah it is considered shirk, a great sin that is not forgiven by Allah Almighty. As confirmed by the Holy Prophet(sa) in a hadith narrated by at-Turmudzy from Umar ibn khatab (r.a), the Prophet said;

It means: "Whoever swears an oath to other than (the name of) Allah, then he has disbelieved or has fellowshipped (Allah)". (H.R. At-Turmudzy).

Oath is a thing or habit of Arabs in communicating to convince their interlocutors. The customs practiced by the Arabs are something that the Qur'an reconstructed and some even deconstructed its value and meaning. Therefore, the Qur'an was revealed in Arab circles as well as in Arabic, so Allah also uses oaths in communicating His kalam.

Even the custom of swearing has existed since the value of Islamic doctrine has not existed in the Arab order. Although the Arabs were known for paganism they still used the word Allah in His oath, as indicated by the Qur'an in Sura Fathiir verse 42, or in Sura An-Nahl verse 38:

However, the concept of oath is different from the habits of the Indonesian nation, the oath refers more to a testimony or corroborates the truth of something in an official forum, such as witness testimony in court and oath of office, with the determination to carry out the task well. And how about the concept, redaction and recitation of vows in the Qur'an that color many verses?

The word oath comes from the Arabic الْقَسَمُ (al-qasamu) which means الْيَمِينُ (al-

yamiin) which is to strengthen something by mentioning something exalted by using letters (as a means of oath) such as **و**, **ب** and other letters. Since the oath is widely used by people to strengthen something, the verb oath is omitted so that only **ب** the letter is used. Then the letter **ب** was replaced with the letter **و**, as Allah says in Surah Al-Lail verse 1. It means: "By night when covering (the light of day)". (QS. Al-Lail: 1)

Sometimes the oath also uses the letters **ت**, as Allah says in Sura Al-Anbiya' verse 57: It means: "By Allah, Verily I will deceive your idols after you have left it". (QS. Al-Anbiya': 57)

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However, the most commonly used or used in oaths is the letter **و**. And in the "Big Dictionary of Indonesian", oath is interpreted as:

A statement made formally with a witness to God or to something that is considered sacred (to corroborate its truth and sincerity and so on)

A statement that is accompanied by a determination to do something to strengthen the truth or dare to suffer something if the statement is not true. A firm promise or pledge (will fulfill something). Meanwhile, according to Louis Ma'luf, in the context of the Arabs, the oath taken by the Arabs usually uses the name of Allah or something other than Him. In essence, the oath uses something exalted like the name of God or something sanctified. However, pre-Islamic Arabs were known as pagan peoples. They mention or say oaths in the name of their god with the title Allah, as stated in the Qur'an Surah Al-Ankabuut verse 61:

Imam Abu Hamid al-Din al-Farahi, argued that the Qur'an was revealed in Arabic, while it was the custom of Arabs (at that time) to use *oaths* when corroborating or convincing an issue. While Abu al-Qasim al-Qusyairi argued the *oath* in the Qur'an to narrow and strengthen arguments (hujjah). He reasoned to strengthen the argument by testimony (shahadah) and oath (al-qasam). So that no one can refute these arguments anymore, such as QS.3:18 and QS.10:53.

The consistency used by Imam Abu Hamid al-Din al-Farahi as *his argument*

(reason) is a serious problem if using contemporary literary theory of structuralism with the concepts of writer, text and reader. In structuralist reception theory the reader is considered "'dead', the one who determines meaning (meaning) is the reader. Imam Abu Hamid al-Din al-Farahi unwittingly considers God who created the signifier in producing signs following the flow and habits of the reader / signified signified Whereas in the concept of Sunni theology, the greeting of God as a signifier and 'determines' the sign. In contrast to al-Qusyairi's reasoning, the function of the oath in the Qur'an is only the affirmation of argumentation for the reader of the holy verse as the bearer of the 'offer' of discourse, which affects the reader.

Imam Abu Hamid al-Din al-Farahi also thoroughly discussed the rules of interpretation related to oaths, namely in his book *Nadhm Al-Qur'an*, and in the book *Im'an Fi Aqşam Al-Qur'an* part of the book he revealed that his commitment or consistency to the verses of the oath in the Qur'an is a sign or guide that states the majesty, greatness, glory of Allah in creating the entire universe along with his oath to all creation as a manifestation of Allah Almighty. have that no one has. The function of *the oath* contained in the writings of Imam Abu Hamid al-Din al-Farahi is a reproductive study and enters into a beautiful transactional discourse.

Imam Abu Hamid al-Din al-Farahi also thoroughly discussed the rules of interpretation related to oaths, namely in his book *nadhm al-Qur'an*. and in the book *Im'an Fi Aqşam Al-Qur'an* In determining the existence of correlation (*munásabah*) al-Farahi uses three considerations, namely; a) sequence (*tartib*), b) conformity (*tanásub*), c) unity (*wahdaniyah*), part of the book he reveals that the Qosam is divided into two parts, the first, Qosam Zahir, which is Qosam in which there are *fi'il Qosam* and *Muqşam Bihi*, such as **أقسم بالله**. Also included in this section is the qosam whose *fi'il qosam* is removed and simply included with the letters *ba'* or *waw* or *ta'*, such as **تالله بالله**. The second, qosam mudmar, i.e. qosam in which there is no *fi'il qosam* and *muqşam bihinya*. What shows that there is qosam is the presence of the letters lam *muakkad* (lam reinforcement) in the answer *qosam* as the word of Allah Almighty

There are several opinions about لا in this verse. Some say this لا to negativize the discarded sentence, whose destiny is as follows; 'No (true what you think that there is no calculation and retribution), then he continued to say with 'I swear by the day of qiamat and I swear by *the lust of nawwamah*'. The letter لا is here to deny *qosam/oath*. So He said, "I do not swear by the day of qiamat and lust, but what I ask you, "Do you think that we will not gather your bones when your soul separates from the body? Indeed, this matter does not require *qosam/oath* anymore.

According to Imam al-Farahi that if the oath and condition are gathered in one sentence, then the number of answers is for the first sentence, both the oath and the condition. If the first sentence is an oath, then the answer is for the oath and not the answer for the condition, as Allah the Exalted says in Sura Maryam verse 46;

Because the taqdir is; و الله لئن لم تنته

The letter lam that goes to the condition is not the *lam* answer of *qosam* as in the word of Allah in sura al-Anbiya verse 57;

However, the lam is the lam that falls under the condition to allow that the answer that comes after the lam is the *mabni* for the pre-existing *qosam* and not on the number of conditions, this lam is also called *lam muaddzinah*, and is also called *mauthi'ah*. This includes the word of Allah in Sura al-Hashr verse 12;

And *lam mawtiah* is included in many in syartiah (ان شرطية) and sometimes in others. According to Imam Abu Hamid al-Din al-Farahi also that it is invalid for the number of shariah to be the answer to the *qosam / oath* that is *muqoddar* (destined), because the number of conditions cannot be answered, because the number of answers is not valid unless it is in the form of *news* (sentences containing information, so that elements can be placed wrong or right for those who convey them) while the conditions are part of *Insha'* (sentences that do not contain elements of information, such as conditions, commandments, prohibitions, questions), so that is why the word of Allah the Exalted in the first example لَأَرْجُمَنَّكَ is the answer of the *muqaddar qosam* and not the answer of the condition. The concatenation of the letters lam *mauthi'ah* with conditions is not mandatory,

sometimes the lam is also discarded even though the *muqoddar qosam* exists before the conditions, as Allah says in sura al-Maidah verse 73;

The proof is that the number of answers is for *qosam* not for the condition of the entry of lam to it and that *fi'il* is not *jazamkan* (*jazam*: one of the signs of *I'rab* or the final change of each lafaz in Arabic), based on the evidence of the word of Allah in Sura al-Isra' verse 88;

For if the amount (لا يأتون) is the answer to the condition, the amount of *fi'il mudori'* is undoubtedly allotted (*fi'il mudori'* if it is the answer to the condition, it must be allotted according to the condition of the word). Imam Abu Hamid al-Din al-Farahi referred to the oath or *qosam* in the discipline of *balaghah al-ma'ani*, in which he divided it into three levels, namely;

1. The interlocutor has no assumption whatsoever about *mutakallim* (utterances in 'oral tradition or writer' in 'written tradition');
2. The condition of the *mukhatab* was hesitant towards the utterance of *mutakallim*, hence the name *thalaby*;
3. *Mukhatab* did not believe in the utterances called *inkary*.

In psychological conditions, *thalaby* and *inkary* need an affirmation. The psychological state of man is that the Qur'an summarizes it with the concept of *qosam* which adapts to Arabic customs (language). Then Imam Abu Hamid al-Din al-Farahi divided his *faidah* into;

1. Explain the greatness of *al-muqsam bihi* (which is used as the basis or basis of the oath);
2. Explain the importance of *al-muqsam 'alaih* (something that is sworn at) and as a form of reinforcement over it. Therefore, it is not appropriate to swear except in the following circumstances;
1. It should be something that is sworn (al-muqsam 'alaih) that is important;
2. The existence of doubts from the *mukhatab* (the person being spoken to);
3. There is a denial of the *mukhatab* (the person being spoken to).

Hermeneutically, every author, text and reader is inseparable from social, political, psychological, theological, and other contexts in a given time and space, so in understanding 'history' what is needed is not only the transfer of meaning, but also the transformation of meaning. Thus, not all religious doctrines and understandings (tafsir) prevail throughout the ages and places, considering among other things that the universal ideas of Islam are not all accommodated in Arabic which is local-cultural, and expressed in the prophetic tradition. That is why every age there appear various scholars who interpret religious teachings from the Qur'an that have no end limit. In the view of Imam Abu Hamid al-Din al-Farahi, the oath (qasam) in everyday speech is a way to strengthen the conversation interspersed with evidence to encourage the interlocutor to accept/trust. What is the meaning of the oath from Allah Almighty? Imam Abu Hamid al-Din al-Farahi replied that something can be ascertained in two ways, namely testimony and oath. Both methods are used by Allah Almighty. in the Qur'an so that they have no more *arguments* to refute it. The Qur'an was revealed to all mankind, and people have different attitudes towards it. Some of them are doubtful, some are deniers and some are very hostile. Therefore *qasam* is used in *kalamullah*, in order to dispel doubts, eliminate misunderstandings, strengthen the news and establish laws in the most perfect way.

From the view or conception of Imam Abu Hamid al-Din al-Farahi's interpretation of his consistency in interpreting the verses of the oath, this proves that the interpretation of Imam Abu Hamid al-Din al-Farahi is a interpretation patterned on the purity and majesty of Allah Almighty. in making a decision based on the signs that man has seen in this universe, so that the presence of the substance of Allah Almighty. in the universe this is a sign of the majesty of Allah Almighty. in His creation and establishment of the creation of the universe, including man as well. Therefore in this case researchers focus on Imam Abu Hamid al-Din al-Farahi's interpretation of qasam verses in the Qur'an, the consistency of Imam Abu Hamid al-Din al-Farahi's interpretation of qasam verses in the Qur'an and the *arguments* that Imam Abu

Hamid al-Din al-Farahi uses to interpret about *qasam* verses in the Qur'an .

METHOD

This research is based on a literature review (*Liberary Reseach*) which refers to primary and secondary data. In the technique of collecting data needed to compile this research is the author looking for data sources and materials related to the topic discussed. And the main source is the Qur'an, because this study discusses the Qur'an directly. Furthermore, the author traces the verses of oath using the book *Mu'jam Al-Mufarash Li Alfaz Alquran al-karim* by Muhammad Fuad Al-Baqi, then knows the meaning of the word oath / qasam by quoting the opinions of scholars and mufassir to find out the relationship between the verse of oath and other verses and analyze it. For the translation of the Quran in Indonesian the author uses a translation derived from the *Translated Qur'an* published by the Ministry of Religious Affairs of the Republic of Indonesia. Jakarta 2009.

RESULTS AND DISCUSSION

In interpreting the Qur'an, Imam Abu Hamid al-Din al-Farahi contains various hadiths and reasonable verses needed to explain a verse of the Qur'an, so that under such circumstances, when studying the book it will be felt that the book is in accordance with its name, namely nadhm al-Qur'an, because almost all elements of Tafsir bi ra'yi are included in the book. In tafsir nadhm al-Qur'an and in Im'an Fi Aqşam Al-Qur'an Imam Abu Hamid al-Din al-Farahi contains his views when interpreting a verse, he explains the verse accompanied by several hadiths that have something to do with the verse. The interpretation of Imam Abu Hamid al-Din al-Farahi determines many qasam verses by determining munásabah, therefore in his interpretation it uses more tabārī ra'yi tafsir seen from munásabah, including; a) determine in advance to whom the surah is addressed, so as not to fail in determining the logic and intent of the letter, b) understand the method or way of delivering the Qur'an because it is very important in relation to understanding the nadhm point of view, c) must understand the literary standards of the Qur'an.

Every sentence of oath according to Imam Abu Hamid al-Din al-Farahi in the book of tafsir nadhm al-Qur'an and in the book of Im'an Fi Aqşam Al-Qur'an has three elements in it, namely;

The verbs of "aqsama (اقسم) and "ahlafa (احلف) use the letters jār or harfu jārīn "bi (ب)

المقسم به (object made oath) and المقسم عليه or also called "answer al-qasam/oath".

According to Imam Abu Hamid al-Din al-Farahi that the oath of the three elements or pillars is mentioned in Surah An-Nahl verse 38:

The type of vow that is based on God with the phrase la uqsimu is found in eight places in the Qur'an namely in surah al-Waqi'ah verse 75, al-Haqqah verse 38, al-Maarij verse 40, al-Qiyamah verses 1 and 2, al-Takwir verse 15 and al-Insyiqaq verse 16, and al-Balad verse 1.

Based on the above types of verses, it takes an inductive conclusion, that every God expresses an oath (either with himself or His makhluk) and uses the word أقسم, always beginning with لا nafi. This means that God does not actually need to take that oath, because His declaration to believers is already an absolute truth that they would believe without accompanying that affirmation, and for unbelievers there is no point in it, because no matter what, they still refuse. However, according to Imam Jalaluddin as-Suyuthi, the declaration of God's unnecessary in the oath is actually a "separate oath" that reinforces His statement. Thus, " لا Nafi in front of the words أقسم in the above verses does not mean haqiqi. This opinion was approved by M.Quraish Shihab, He stated that based on differences of opinion about "La" in the verse, there are three translations namely:

Not..... I swear by this land (city)

I don't swear by this land (city)

I really swear by this land.

The difference in translation is the result of different opinions about the position of the word "La" at the beginning of the verse. If the word "La" is interpreted as denying something previously implied in the mind of the pronouncer, then the first translation is chosen. Here the verse states;

"No, it's not what you thought that the doomsday would not come, no! I swear by calling this city (Makkah)".

If "La" is understood as negating the sentence after it, then the translation is like the two above. But if the word "La" is understood as a word used to reinforce the content of speech, or in the Arabic term "La zaidah", it does not need to be translated, simply describing the emphasis of meaning in the translation. For example, by inserting the word "really" as seen in the third translation above. Presumably the third opinion is more appropriate to choose because it is expressly found another verse in the Qur'an where Allah swears with the land, namely in QS.at-Tin:3

Thus, although halafa-yuhlifu, semantically synonymous with the words aqsama-yuqsimu (أَقْسَمَ - يُقْسِمُ) functionally the word halafa-yuhlifu (حَلَفَ - يُحْلِفُ) is used in the Qur'an to express the oaths of hypocrites, i.e. liars. As found in surah al-Tawbah verse 56:

From the use of the word "al-Yamin" and its plural "al-ayman" it is difficult to identify the specific connotation of the word, other than that it means human oaths, both oaths as evidence in court, and other oaths spoken in sociological relations to the circle of their lives. The words al-half and al-yamin are more widely used to express the phenomena and norms of swearing in the culture of human life, which includes perjury, lies, and deception in addition to true oaths and their implications and influences.

Imam Abu Hamid al-Din al-Farahi considered that perjury, lies, and deception in man are oaths that come from Satan or jinn. Because Satan and Jinn will continue to tempt the hearts of the Children of Adam forever. Thus, pride is born in both the devil and the jinn who do not want to worship when Allah Almighty. commanded them to the Prophet Adam (as). Tuk kowtowed. The oath of infidels or hypocrites is an essential vow.

While Qasam, who mostly takes the oath of Allah (swt), always symbolizes the right vows, which he does for certain interests. That is the difference between God's oath and man's oath, and what God actually swears to. Indeed, God's declarations for believers are absolute truths that they obey as soon as they hear them. Meanwhile, for the unbeliever, these affirmations are not an absolute demand, because their pagan attitude is a potential that always rejects various information about religious truths.

In response to the problem he developed, Imam Abu Hamid al-Din al-Farahi pointed out that the Arabs had a tradition of convincing and affirming things to others through the approach of oaths, therefore Allah also did the same in communicating with them in order to pick up on the signals contained in His statements. Further Allah swt. He also made adjustments in linguistic traditions, so that with this it was hoped that there would be no communicative gap between Him and the Arabs at that time.

The consistency used by Imam Abu Hamid al-Din al-Farahi about *muqdam bih* in Surat at-Tin is a form of understanding of the absolute statement of Allah Almighty. The interpretation of Imam Abu Hamid al-Din al-Farahi in the book of *nadhmi al-Qur'an* and in the book of *Im'an Fi Aqşam Al-Qur'an* uses the study of *tafsir bil ra'yi* (reason or with a reasonable point of view) which is oriented a lot to the interpretation of the Qur'an with the Qur'an singly, then interpreted using Hadith. although there are some scholars who criticize the interpretation of Imam Abu Hamid al-Din al-Farahi, Because Imam Abu Hamid al-Din al-Farahi did not specify the sanad more clearly through *takhrij al-hadith*. which was only used by Imam Abu Hamid al-Din al-Farahi based on the *matan hadith*. without looking into more detail through *jarh wa at-ta'dil* and *takhrij hadith* whenever he used the interpretation of the Qur'an with *Alhadith*.

By swearing to mention the holy places through the short letter above, that radiates the light of Allah swt. Clearly, these verses seem to convey the message that human beings created by God in the best physical and psychic form will survive in such a state, as long as they follow the instructions given to the Prophets in those holy places. Imam Abu Hamid al-Din al-Farahi's interpretation of the verses of the oath, he only elaborated on the narrations related to *asbab al-nuzul* and also the narrations related to the understanding of the verses contained in the surah outlining the results of his thoughts. While al-Thabari in his *tafseer Jami' al-Bayan* he also used *ma'tsur* sources and explained various narrations, but in addition to narration he also often expressed his opinion on the interpreted verses.

In fact, Imam Abu Hamid al-Din al-Farahi expressed his thoughts in his book *nadhmi al-Qur'an* about the verses of the oath, indirectly he had conveyed his thoughts through the narrations he put forth in the book, in other words Imam Abu Hamid al-Din al-Farahi's view of the verses of the oath in the Qur'an can be understood through the narrations contained in his book. He used such a method because it emphasized the *bil ra'yi* aspect.

This is one of the features contained in the book of *tafsir*, because Imam Abu Hamid al-Din al-Farahi does not seem to mix the element of history and the element of *dirayah* in a book, but with the wealth of knowledge he has he places the method of *dirayah* in his book of *Qur'anic exegesis al-'Azhim* and places the element of history in his book *nadhmi al-Qur'an*. The specialty contained in this book of *tafsir*, because Imam Abu Hamid al-Din al-Farahi does not seem to mix between the element of history and the element of *dirayah* in a book, but with the wealth of knowledge he has he places the method of *dirayah* in his book of *tafsir al-Qur'an al-'Azhim* and places the element of *riwayah* in his book *nadhmi al-Qur'an*. According to Imam Abu Hamid al-Din al-Farahi that *Al-Muqdam 'alaihi* for example, when Allah swears in the Qur'an, the objectives vary, but in general it returns to two points, namely *ushul al-iman* (points of faith) and *hhal al-insan* (human condition). Or in more detail, that the object of the oath in the Qur'an is;

The points of faith that must be known and believed by every human being, including *tawhid*, the truth of the Qur'an, the truth of the Messenger, the truth of retribution, promises and torture.

The human condition is both related to the condition of his personality, nature and the consequences of his life attitude.

From the two or many objectives of vows in the Qur'an, it can be understood that there are at least three goals and urgency to be achieved, namely first, to strengthen information and news. Second, to glorify and prove the truth of the object. Third, to remind people of the object of the oath.

Similarly with *al-muqdam bihi* (the object of oath), because in the Qur'an every oath (concrete) declared by Allah is accompanied by mentioning something that is the object. So

sometimes God swears in His name, sometimes in the name of His prophet, and sometimes in the name of His other creatures. Imam Abu Hamid al-Din al-Farahi stated that the oath of mention of His creatures is inseparable from two factors, namely because of its glory and because of the great benefits that exist to it. Different does not mean contrary to his own opinion, Imam Jalaluddin thinks that Allah Almighty. Swearing by His creatures has at least three reasons. First, in the sentence of the oath there is the word Rabbi (God/Regulator) dropped so that it seems as if the verses read *والزيتون ورب التين* and the like.

Secondly, something that is the object of the oath (His being) in the Qur'an is something that is highly exalted by the Arabs and they often swear by mentioning it. So the Qur'an came down with the expression of vows according to what was already known to them. Third, swearing by beings essentially goes back to His creator because there can be no being without one creating. According to Imam Abu Hamid al-Din al-Farahi that the purpose and urgency of the oath are related to al-muqam bihi, among them are:

To show his majesty and glory.
To show the benefits and goodness that is in it.
To scare people of its existence and remind them of its ugliness.

To stir the hearts of people in studying and studying the Qur'an and seeking its secrets.

It's just that it needs to be understood that although there is a division of urgency between al-muqam 'alaihi and al-muqam bihi, but basically the qasam or oath in the Qur'an has a main urgency called al-maqshad al-ashil, which is to strengthen and reinforce the object of the oath and establish or strengthen it in the heart of a servant so that he can be sure with confidence in the truth of the news in the oath. Because indeed the Qur'an is a divine revelation intended for all humans as a guide that brings instructions for happiness in the hereafter.

According to Imam Abu Hamid al-Din al-Farahi that the verse of the oath in the Qur'an that Allah Almighty swears sometimes with His holy Self, sometimes with His verses which are the certainty of his substance and nature. Sometimes also Allah Almighty. swear with some of His creatures to be a sign of his power.

The argument used by Imam Abu Hamid al-Din al-Farahi is attributed to the muqam bihi, that is, (the object of the oath), because in the Qur'an every oath (concrete) declared by Allah is accompanied by mentioning something that is the object. So God swears in His name, sometimes in the name of His prophet, and sometimes in the name of His other creatures. Imam Abu Hamid al-Din al-Farahi mentioned that His creatures are inseparable from two factors, namely because of their glory and because of the great benefits that exist to them.

The statement of oath contained in the above verse also states about the oath of Allah which is contained through harfu la (ل) and muttasil (connects) with al-Isim (حَقُّ) meaning that harfu la (ل) shows the commitment of Allah (swt) (attributed to the oath) which in essence the oath is absolute (مُطْلَقٌ). The indication of the argument used by Imam Abu Hamid al-Din al-Farahi in the above verse is a form of statement now and on the last day (the following days) in accordance with the destiny / provisions of Allah Almighty.

Imam Abu Hamid al-Din al-Farahi considered that Allah swears by His creatures for at least three reasons. First, in the sentence of the oath there is the word Rabbi (God/Regulator) dropped so that it seems as if the verses read *وَالزَّيْتُونُ وَرَبِّبِي إِنَّهُ لَحَقٌّ* and the like. Secondly, something that is the object of the oath (of His creatures) in the Qur'an is something that is highly exalted by the Arabs and thirdly they often swear by mentioning it.

So the Qur'an came down with the expression of vows according to what was already known to them. Third, swearing by beings essentially goes back to His creator because there can be no being without one creating. From the above explanations, it can be concluded that the purpose and urgency of the oath are related to al-muqam bihi, including;

To show his majesty and glory.
To show the benefits and goodness that is in it.
To scare people of its existence and remind them of its ugliness.

To stir the hearts of people in studying and studying the Qur'an and seeking its secrets.
Shows the majesty of Allah swt. shows the justice of Allah Almighty. that Allah's provision of doom is real and never delayed.

It's just that it needs to be understood that although there is a division of urgency between al-muqşam 'alaihi and al-muqşam bihi, but basically the qasam or oath in the Qur'an has a main urgency called al-maqshad al-ashil, which is to strengthen and reinforce the object of the oath and establish or strengthen it in the heart of a servant so that he can be sure with confidence in the truth of the news in the oath. Because indeed the Qur'an is a divine revelation intended for all humans as a guide that brings instructions for happiness in the hereafter.

Later in Surat ad-Dhuha (for example) Imam Abu Hamid al-Din al-Farahi said that the word dhuhâ (ضحى) is taken from the root of the word consisting of three letters namely dhâd-hâ and yâ. Imam Abu Hamid al-Din al-Farahi defined the word dhuhâ as 'a certain time of day' i.e. the time when the sun rises a fragment in the morning until close to noon. Thus, the prayers performed at that time were called dhuhâ prayers. Similarly, Eid al-Adha is so named because the sacrificial animals on that day gather to be slaughtered at the time of dhuha. The sacrifices themselves were named adhiyah (أضحية), then from the meaning that referred to the time dhuhâ developed, the word dhuhâ is also sometimes used to mean 'that which refers to the sun', sometimes even referring to 'the time of day as a whole'.

According to Imam Abu Hamid al-Din al-Farahi, the word al-Dluhâ is generally used in the sense of something clearly visible. The sky, because it is open and clearly visible is called dhâhiyah. The land or region that is always exposed to sunlight is called dhahiyah. Everything that appears from a human limb such as his shoulder is called dhwâhiy. The arguments used by Imam Abu Hamid al-Din al-Farahi are a series of the consistency of Imam Abu Hamid al-Din al-Farahi in interpreting the oath of Allah (swt) in Surat Dhuha as a day that shows the greatness and majesty of Allah (swt) that the beauty of the world in the solar order that Allah (swt) swears to have a day that illuminates the world based on aspects of His power. Thus al-harfû waw (و) in Surat dhuhâ is qosam lafdzi, or absolute oral oath. here Imam Abu Hamid al-Din al-Farahi's reasoning in the name of the clear day (dhuhâ) as an interpretation/translation contained in و

الضحي as part of improving the ecosystem of nature.

It boils down to the context of qosam lafaz, Allah swt. strengthen one's faith through nature created by Allah Almighty. from all directions, from all changes in nature, from all changes in conditions and so on. Then the content of the verse that contains الليل و الليل about is the change of the realm of light into darkness, this Imam Abu Hamid al-Din al-Farahi hints that the oath of Allah Almighty in this case is و muqşam 'alaihi. For the statement الليل و الليل after الضحي و relates to the power of Allah Almighty. with regard to justice, the majesty of the Supreme Creator. and this is not only as an oath / qosam bil lafdzi, but also with the oath of bil haqiqi, bi an-Nau'i.

CONCLUSIONS

From the discussion that has been described, it can be concluded that the interpretation of the qasam verses in the Qur'an is; a) Interpretation of the Qur'an with the Qur'an. Oaths are contained in the verses of the oath. Thus the value and reliability of the interpretation of the Qur'an with the Qur'an is the best and highest, b) The interpretation of the Qur'an with as-Sunnah ranks second after the interpretation of the Qur'an with the Qur'an, c) The interpretation of the Qur'an with the narration of the Companions, d) The interpretation of the Qur'an with the narration of tabi'in or the scholars. The consistency regarding vows in the Qur'an is; 1) Based on the narrations contained in the book (i.e. emphasizing the ra'yi aspect), 2) Not mixing between the elements of narration and the element of dirayah, 3) The function of the qasam verses contained in his writings is a reproductive study and enters into a beautiful transactional discourse. The argument about the qasam verses in the Qur'an is based on; (1) Description of the meaning of harfiyahny, (2) Linking with His muqşam 'alayh (news corroborated by oath), (3) Relating with verses, hadiths, and views of scholars and (4) Relating meaning with the stories of the Prophet and Messenger. The suggestions here are in terms of the lack of consistency of Imam Abu Hamid al-Din al-Farahi in interpreting the verses of the oath in the Qur'an, among which

it is better in the interpretation of the verses of the oath not to include false interpretations that are widely included by relying on both the apostle and the companions, should the story of Israiliyyat not be included in the method of interpretation based on the interpretation of the companions and tabi'in, And it is better that some interpretations of this method are associated with the development of science

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