

ANALYTICAL STUDY OF THE OATH OF THE QURAN TO THE WORLDLY TIMES PHENOMENON

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Abstract

The scientific and cultural attitude to QUARAN as a sublime view and affected by ISLAMIC pure culture is a valuable approach to reveal the different angles of divine inspiration book for all searchers of the culture and Islamic teachings by giving a religious attitude to commentators and QURAN - scholars, swearing on earth of creatures is not so strange but swearing by creator to prove what he wants to state is contemplative because wisdom is originated from wisdom. So, the mentioned oaths by god have great wisdoms that everyone will receive them according to their understandings and another issue is that the source of power and greatness that is powerful and great god, mentions great things to swear so, the divisors of both of them are important things that powerful creator mentions them to punish. One of these things is "time" that is swore by god as a great asset and the divisors of the verses swearing by the time, the great things such as proving the truthfulness of the messenger of god and the word of inspiration and the importance of resurrection as an infinite time and inevitable event, as well as mentioning servitude places and giving instructions for moving along the path of the worldly life time in order of reach the desired target thus, human must use the time as an asset for moving in a mortal environment to live in the time and an immortal and infinite environment as the most valuable asset. The current paper aims to study and clarify one of informative areas of QURAN containing god's admonitory oaths to different instances of time.

INTRODUCTION

By a historical look at the remnants of human culture and civilization, it is cleared that swearing doesn't belong to a particular nation and language and it has been a tradition AMORG human societies throughout the past centuries. Therefore, it is not extravagant to say that the history of swearing is concomitant with human history and language and evidence of this is the most reliable source of human history, the divine word, the QURAN. Which expresses swearing of great man in past ages like ABRAHAM

I swear by god, in "و تَالله لأكيدنَّ اصنامكم بعدَ أن تولؤا مُدبِرين (Your absence, I plan to destroy your idols (gods).

and sorcerers said to MOSES و عَصَّيهم و قالوا بعزَّهِ فر عون انا لنحن الغالبون" (they threw down their ropes and sticks and said: I swear by pharaoh, we will certainly win).

And even before all these oaths, there is an oath of devil (EBLIS) after defeat and humiliation against the divine test that said to god: قال فَبعرَتكَ لاغوينَّهم أُجمعين'''

(I swear by your honor, I will mislead all of them.) 33 SURAHS of QURAN BEGINE with swearing, in 44 SURAHS in addition to 104 verses, 118 cases have been sworn. But only 95 cases are the oaths of the creature. About ten SURAHS, are the oaths of god to the phenomenon of "time" that most of these SURAHS are me can and in fact, great number of oaths is one of the properties of me can SURAHS in me can SURAHS, there are thirty oaths, whereas there are two oaths in medina SURAHS. (JAVAN ARASTEH 2004, P 88). One of the main purpose of the learnable oaths in QURAN is the importance of the sworn case by god; because it is obvious that god's purpose for swearing is to mention some glorious manifestations of the universe and giving a deeper insight to human. In fact, god wants to turn people's minds to them by care to these valuable things and repeat the oaths related to them, because humans don't simply IGNANE these important issues, and they find a higher horizon by improving their insights. The great phenomenon of "time" is the sworn manifestation in QURAN which is divided into to aspects. Worldly and otherworldly in the divine word, and both aspects has been sworn by god in his word, that in the current research. Only the worldly times sworn by god are mentioned, and the answers of god's oaths to the "time" and time units such as night day. Evening, daybreak (morning) is studied.

a. I Swear by Day

" وَالنهار اذا جلاء " I. Verse:

"And I swear by the day illuminating the earth."

Day has been sworn in QURAN as one of components and manifestations of universe in different interpretations. The word "JALI" is originated from TAJLIH meaning disclosure and manifestation the female pronoun "ha" is related to the earth. (of course, the word "earth" has not been mentioned, but from the context, day reveals the earth) (TABATABAI, 1991, vol2, p498). This important divine phenomenon has been sworn due to its significant effect on human and all beings lives; because day is mystery of mobility and life and all efforts in life are carried out on daylight. (MAKAREM SHIRAZI, 1995, vol27, p53). In these cases in which god swears from verse 1 to 10 and in particular, in verse 3 where day is sworn (and verse 4 that will be LATER mentioned), god wants to tell the truth about the human's soul relating to his bliss and losses by oath to day as a part of the time. (shams surah, verse 3-4)"قد افلَجَ من زكاها و قد خابَ مَندسًاهًا"

Whoever keeps this soul pure will be successful and whoever buries it (this soul) will be lost. (SABOUHI, 2012, vol, 1, p 280).

2. VERSE: "والنهار اذا تجلى" (LAYL SURAH, VERES 2)

"I swear by the day when it appears and illuminates everywhere"

As it was stated, swearing in the word is used to emphasize what is stated in answering to the oath. Therefore, by considering swearing before the time phenomenon and swearing after that to understand god's intention after hearing these oaths, we must expect the answer of the oath which is speaker's word goal in the that answer, and in this surah, after oath to the phenomenon of the time. Night and day and after that; the creation of human, god mentions different efforts for human, "... "ان سعيكم لشتّى ..." -

Whether human's efforts are different and bused on these different efforts in different time units such as night and day. God will give various rewards in infinite time.

shams, verse10) فسنسبر ، الغسرى" ((LAYL, VERE7)." فسنسبر ، السبرى"

3. VERSE: (وَالضَّحَى) (AL_DUHU SURAH, VERSE 1)

"oath to day when the light of sun spreads"

"رَالضَّحى" has been interpreted AFEW times. 1- swear by the light everyday 2the first hour of the day 3- in the middle of the day when sun rises and sore have said it means swearing by god of the day. (AMELI. 1981, VOL 8. P593). ALLAMEH TABATABAI, in interpreting the word "DUHA".

Says: the word "DUHA" as it shown in ELEMENTS, means the spread of sunlight but later, when sunlight spreads is also called DUHA (ضبحى) (TABATABAI, 1995, VOL 20, P 523). Case of revelation of DUHA surah is that the prophet was discouraged by the delay in the revelation of divine inspiration and taunting enemies and weak people of society based on that god was left the prophet. And god swears by the day and night to defend and appease the messenger of god and as two great verses of creation which one parts of god's plan for the revolutionary system to create motion in universe. As the day with the brightness is a step in movement and evolution, the night with the darkness is another step in this direction, then day cannot be considered as a sign of god's peace with the world and the night cannot be considered as a sign of god's anger, swearing by these two divine verses has a legislative system like the evolution system of the day and night, the day is the evolution system of divine revelation and the night is temporary cessation of revelation, that both of them are occurred based on good will of god, as the bright day of god's revelation is a guide for the way for the prophet, the revelation cessation night provides the better future and evolution of this process, thus o prophet, as the night is not considered as a sign of god's anger with the world, revelation cessation is not also considered as a sign of god's anger with you, (SABOUHI, 2012, VOL 1, P245).

Therefore most high in the form of swearing and answers, give hope to his messenger with a kindly expression and he removes every kind of farewell and coercion and makes silent every whisper resulted from the illusion of cessation of god's grace to his prophet forever, and he make his prophet intent to continue the path.

b) I Swear by the Morning:

f) 1- verse: "والفحر" (FAJR SURAH, VERSE 1)

"I swear by dawn"

"FAJR" means splitting, the morning is called FAJR because it breaks the night. (GHORESHI – BARANI, 1992, VOL 5, P 152).

The explanation for answering the oath this verse will be mentioned in interpreting the verse of ten nights oaths.

2. VERSE: "اوَالصِّبح إذا اسفَر (MUDDATHIR SURAH VERSE 34)

"I swear by daybreak when it appears"

The word "ألسفر" means appearing the morning and coming out of the night curtain. (TABATABAI, 1995, VOL 2, P 148). In this verse, god seas by the manifestations of the time creation and before it, the night and moon. To answer the oath that is this verse: (MUDDATHIR SUAH, VERESE 35) التيا (that QURAN is one of greatest manifestation of god's verses, I, e, god uses the great manifestations of creation such as time, night and day and moon to state the greatness of QURAN, and in another word, it is a great time for human which is filled by a movement tool forward most high that is reciting and acting to QURAN. (of course, in section of oath to the night in the current paper, the second aspect of answering oath which shows the pronoun "we", resurrection issues will be discussed.)

"والصِّبح إذا تَنفس(TAKWIR SURAH, VERSE18) والصِّبح إذا تَنفس

" I swear by the morning when it breaths."

He compares it with a being which begins its first breath with sunrise and respires life soul in all beings. The answer of the oath to this verse will be mentioned in the section of the oath to the night.

c) I Swear by the Evening

Verse: (ASR, VERSE 1)"والعصر" "I swear by the evening"

The word "عصر" (ASR) means impress and then, it is considered as evening because the plans and routines are compressed in it. Then, this word means "time" and human history period or a part of time, such as ISLAM advent era and the resurrection of the prophet and the like, and so, in interpreting this oath, interpreters have said some possibilities

- 1. Some call it the evening
- 2. Some have considered is throughout the time and mankind history that is full of waning lessons and shocking events, and it is so great that deserves the divine oath.
- 3. Some have pointed out a particular part of this time such as the prophet uprising era or MAHDI uprising era with special characteristics in human history, and they consider this oath to be related to it.
- 4. Some consider it as perfect humans who are the extract of the world.

5. Some consider it as the evening prayer considering the above interpretations don't have any conflict and they may come together in the meaning of the verse and all the important cases are sworn. But among them, the evening meaning the time and mankind history is the most appropriate. Because we have frequently said that the oaths of the QURAN are ALWAY proportional to the sworn case and it is certain that human's lasses in their lives are resulted from their lives. (MAKAREM SHIRAZI, 1992, VOL 27, P294). Therefore, from the lord's paint of view, time is a great capital and if movement in it must be based on faith, virtue, good act and patience so that man doesn't suffer losses and in fact, the tool of movement in time is these four basic components, i.e. believing in the creator and doing good work and moving in the right path and advising to the patience.

d) I Swear by the Night:

1. Verse: (و الليل إذا سبَحى) (DUHA SURAH, VERSE 2).

"I swear by the night because it clams down"

In GHOMI'S interpretation, the word "سبحى" means the night getting darker "سبحى" (GHOMI, 1884, VOL 2, P 427).

"SAJA" is originated in "SAJOO" (upon the rhythms of "SARAD" and "QOLOV") meaning clam and peace, and it means covering and getting dark, so, when "dad person" is wrapped in a winding – sheet, he/she is called "MOSAJJA". But here, it means the basic concept that is calm and peace. Therefore, at nights when the wind doesn't blow are called SAJIEH night (peace night) and it is called a sea empty of storm and the roaring waves, "SAG SEA" (peace sea). Anyway, what is important at night is peace prevailing it and naturally relaxes human's nerves and soul and prepares him to try for tomorrow and from this point of view, it's a very important blessing that should be sworn to there is a close relationship and similarity between these two types and the content of the verse. Day is like the revelation of the inspiration light on the prophet's heart. Night is like the cessation of revelation that is a necessary section. Following these two great oaths, ha will conclude and answer: your lord has never left you. (MAKATREM SHIRAZI – VOL 27, P96).

2. Verse: (AL – INSHIQAQ, VERSE 17) " وَالْلَيْلِ وَ مَا وَسْقَ "VASAQ" means collecting the scattered objects and some beings such as human and animal that disperse during the day and gather at night and come – back to their resting place. (ABASI, VOL 8, P 589).

The meaning of the word "VASAQ" is changed according to its use, the gathering at night refers to getting darker and it is the meaning of this verse. The verse (AL – INSHIQAQ, VERSE19) "لتركبَنَّ طَبقا عَن طبق" is the answer of this verse (verse 17 and verse 16 and 18). You humans will go all the steps in your movements towards god. God warns man by paying attention to the different manifestations of the universe which are clearly moving, that he will undoubtedly continue his way step by step. But whether his movement increases darkness or gradually, completes the light depends on his choice and the plan chosen for this path. (SABOUHI, VOL 1, P 451).

3. Verse: (FAJR SURAH, VERSE 2) "وَلَيالِ عَنتر "

"I swear by ten nights"

MANHAJ AL – SADIQIN: for ten nights AFEW aspects have been stated in the interpretation of I swear by ten nights, that is, the decade of DHU AL – HAJJAH in which ARAFA is, or the decade of MUHARRAM in which the day of ASHURA is, or the last decade of RAMAZAN in which the QADR night is, or the decade between SHABAN which is BARAT night or the ten nights of MOSES which complemented the thirty nights. And the meaning of "ASHR" is DHU AL – HAJJAH.

ANAS-EBNE-MILK MARVI SAYS: GOH has sworn to these ten days because he doesn't like any day more than the decade of DHU AL – HIJJAH, and each fast of it is equal to the reward of fasting in a year, and rising at each night of it is the same as rising at the QADR night (KASHANI, 1962, VOL 10, P 230).

In surah "FAJR" considering the first verse meaning oath to the dawn and then. Ten nights and even and odd and the night when it passes, these times, specially, ten night and the special night (EID UL ADHA night) and FAJR (dawn of fast of sacrifices) that all of them are in the first decade of DHUL – HIJJA, the answers of the oaths should be searched in the full content of this surah referring to condemning the secularism and belonging to the world, that is, as in the first decade of DHU^L – HIJJA, hajj is one of ten branches of religion, the spirit governing this act is to abandon the world and its manifestations and paying attention to god, and when the last night of DHU^L – HIJJA passes, " \tilde{t} and it reaches the dawn of the altar; this lapse from that holy night and reaching the dawn the light is so important for the creator of the light, who is himself absolute light, that he swears by these times to abandon the worldy manifestations.

4. Verse: (SURAH LAYL, VERSE1) "وَالْيل اذا نعيشى"

"I swear by the night when he covers the veil"

"YAGHSHI" is a MOZARE verb meaning complete covering something, like the night covering the earth, completely (SABOUHI, 2012, VOL 1, P 254). Interpretation of YAGHSHI may be due to this fact that the darkness of the night falls like a veil on half of the earth and covers it or because the face of the day or the face of the shining sun is covered when it comes, and anyway, it refers to the importance of the night and its role in human life, from adjusting the heat of the sun to the peace for all beings in its light, as well as prays of aware watchers (MAKAREM SHIRAZI, 1992, VOL27, P70).

As it was shown in the oath to the day, the answer of this oath and in fact, god`s intention in swearing by this time unit, i.e. night and after that, another time, day, and then, another oath, is to show the differences between efforts for humans during their live (LAYL, verse4) "الن سعيكم لَشتى"

"Your efforts are various" I.e., I swear by the different times, night and day, and I swear by a power which created the different male and female sexes, your efforts are certainly different, according to these various efforts in different time units in other times and places, you will be given rewards.

5. Verse: (SURAH SHAMS, verse 3) "واليل اذا لغيشاها"

"I swear by the night when it covers"

The night with all its blessings, moderates the heat of the sun of the day, on one hand, and is a source of peace for all beings and creatures, on the other hand, that if the darkness of the night didn't exist and sun radiated, constantly, there would be no peace, because the burning heat of the sun would destroy everything (MAKAREM SHIRAZI, 1992, VOL27, P41).

As it was stated in the explanations on the oath to the day in this surah, god swears by the night as a part of the phenomenon of the time and he says in the answer to this oath: "قَد اَفَلَح مَن زِكَاها و قَد خَاب مَن دَسّاها" as the day is the source of the lightness and movement, purification of the soul with help of piety leads to salvation and attaining the light and paradise and as the night is the source of covering and it puts everything in the world behind a dark veil, human makes him failed by taking spirit (covering and burning the soul under the dust of sin).

6. Verse: (surah MUDDATHIR, verse 33) "وَالْيِلْ اذَا ادبَر "

"I swear by the night when it ends".

In interpretation of above verse states that QATAH says: "I swear by the night when it over" and some have said when DABAR came after another and when ADBAR turns around the opposition and misfortune.

Thus, it means "IZA ADBAR". When the night follows the day and in the case of "IZA ADBAR", when the night ends and the morning comes after that and according to the former, DABAR and ADBAR are both words and they mean to turn around and end (MAJMA – AL – BAYAN, VOL 36, P 81). I swear by the night in this verse and swearing

Before and after it, by the moon and the morning, which are time units announce the occurrence of a more important time, namely the events of the judgment day. "إنها لاحدى الكبر" of course, there are different statements for the pronoun reference in this verse, النها لاحدى الكبر such as: "the pronoun is about hell and divine anger fire, that is one of the great verse and a revealed example of the divine holiness anger, and it is also said: the pronoun is about the QURAN verse and reminds us of the intensity of the fires and hell flames. Which is basis and education system of human system and the purpose of the creation system (HOSEINI HAMEDANI, VOL 17, p 194). Considering the appearances of the verse, it can be said that the pronoun of returning to the hell and the hell fire is more appropriate. Because the time units such as night, day and moon have been sworn, so, it is warns humans to release himself from the polytheism darkness and come in monotheism light although adding it is not also impossible."

"وَالْبِل اذا عسعس" (surah TAKVIR, verse 17) "وَالْبِل اذا عسعس"

"I swear by the night when it's getting dark." RAQEB means the word "AS'AS" this like: "this word is used in the beginning and the end of the night; AS'ASE and AS'SAS mean the little darkness on both sides of the night" (RAQEB ESFAHANI, 1990, 397).

In the interpretation of MAKHZIN – AL – ERFAN, the word "AS`AS" he been considered as one of the opposite words: "AS`AS" is a opposite word. I swear by the night when it falls and the universe is getting dark and it turns and when dawn appears. (AMIN BITA. VOL 15, P 25). To state and assess the answer of the oath in this surah, first, we must take a brief look at the first verses of this surah. These verses announce disarranging the best system of on the promised day, that wrapping the sun, collapse of the stars, moving the stable mountains, gathering the wilds... notifying these events and disturb the speaker's mind, that who informs disarranging the universe system. Here, god swears by the regular phenomena of the universe such as the stars and particularly, the time units such as night and day which establishes the order of the nature world, and he the disturbed mind of speaker, and then, he answer the oath: النه لقول رسول كريم; these are the messenger's words whom you spend your day night with him and he shines like a star in your time and he guides you in the dark night and like the day, his guidance breaths to you.

CONCLUSION

The greatness of the time phenomenon as a precious asset is so important from god's paint of view that it is often sworn in QURAN with different titles and the time units. God sometimes swears by the time to prove the prophet's truth and sometimes to express the issues of the judgment day or some meeting places for ABAN doing the world, and in some verses, he swears by the time due to appeasing from the prophet or informing the life way and moving in the time to prevent the lasses. However, the oaths on the time in the divine word indicate that the time like other divine creatures is taken by human to use this tool for the proximity to god and live an infinite time a place. The oaths about the time indicate paying attention QURAN and ISLAMIC culture to thinking about the nature, and the world verses of the universe, and the purpose of repeating these oaths is to include a paint in the verses contents to show all day and night states, are worthy of the god's oath. God's way in highlighting this status is lack of a clear symmetry to distinguish the time in oaths about the different day and night states. Another concept is that giving insight to human in light of god's oaths is an educational method in QURAN'S teachings, which its stable tune, specially, in oaths relating to the judgment day, blooms the seed of believing to the resurrection. In this regard, if we put god's oaths to the different time pieces like pieces of a puzzle in correct places, we will understand good at least swears by the time units one time. These evidences indicate the greatness of the time phenomenon as a unique divine asset is so important that it is often sworn in Koran; it is clear that the least philosophy of god's oaths, that doesn't need to swear to his servants, reminds the importance of the sworn subject. However, the oaths relating to time in QURAN are threatening and giving good news from god. Threatening these oaths means to know the compensable losses, except spoiling the life that causes non compensable damages; and good – news to understand the value of the life by human and know the and the night are taken by him to grow by them, therefore, he spends his precious life to connect to the supreme being and face god, that is the greatest goal for his creation and he will have an eternal life in ZION.

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