

AN INTERPRETATION OF MEANING *QASAM* IN AL-QUR'AN

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Abstract. *This article discusses interpretation qasam in al-Qur'an. qasam has an important position and role in al-Qur'an. The reason qasam often used as a form taukid from the sentence intended by Allah. The method in this research is qualitative. In processing the data, the researcher used a descriptive-analysis method, namely explaining the data that had been collected and then analyzing the data to achieve the research objectives. Some of the discussions in this study include definitions and sighat qasam, benefits and muqsam bih in the Qur'an, all kinds of things qasam, regarding muqsam 'alaih, and conditions qasam. One of the conclusions in this research is the explanation that qasam is a ta'kid (amplifier) which is famous for emphasizing the truth of what we say and strengthening the truth in the soul*

Keywords:

al-Qur'an, Qasam, Taukid

Abstrak. Tulisan ini membahas tentang interpretasi *qasam* dalam al-Qur'an. *Qasam* memiliki posisi dan peran yang penting dalam al-Qur'an. Pasalnya *qasam* acapkali dijadikan sebagai bentuk *taukid* dari kalimat yang dimaksudkan Allah. Metode dalam penelitian ini adalah kualitatif. Dalam mengolah data, peneliti menggunakan metode deskriptif-analisis, yaitu memaparkan data yang telah dihimpun kemudian melakukan analisis terhadap data tersebut guna mencapai tujuan penelitian. Beberapa pembahasan dalam kajian ini diantaranya adalah definisi dan *sighat qasam*, faedah dan *muqsam bih* dalam al-Qur'an, macam-macam *qasam*, ihwal *muqsam 'alaih*, dan syarat *qasam*. Salah satu kesimpulan dalam penelitian ini adalah penjelasan bahwa *qasam* adalah pen-*ta'kid*-an (penguat) yang terkenal untuk menekankan kebenaran apa yang kita sebut dan memperkuat kebenaran didalam jiwa.

A. INTRODUCTION

Al-Qur'an has always been strengthened by advances in science. The Qur'an is the word of Allah which was revealed to the Prophet Muhammad SAW through the angel Gabriel, its truth is beyond doubt and is a guide for human

life. Al-Qur'an is the main source of law for Muslims, therefore understanding al-Qur'an is very important for every Muslim. Al-Qur'an was revealed in only one language, namely Arabic. We know that not all Muslims are proficient in understanding Arabic, even native Arabs are not all proficient in understanding the language contained in al-Qur'an.

From here comes knowledge in understanding the Qur'an, which is called *tafsir al-Qur'an knowledge*. The science of exegesis of the Qur'an has its own meaning, namely the science that discusses how to understand *Kalamullah* and the meanings contained therein according to the abilities of every human being. (Al-Dzahabi, 2005) Human understanding of al-Qur'an is carried out using certain methods chosen by a *mufasssir*, this is intended to clarify the meaning of the text of the verses of al-Qur'an. (Mustaqim, 2003) Everyone's ability to understand the words and expressions in the Qur'an is not the same, this is what makes people use various ways to dig out the meaning contained in the Qur'an. For the general public, they can only understand the meanings that are clearly visible and the meanings of the verses are still global. While the educated people will be able to deduce interesting meanings from the Qur'an. So, it is not surprising when the Qur'an gets a lot of attention from its people. (Qahthan, 1996)

Departing from this, the condition of society which has diverse powers of understanding or thinking, al-Qur'an conveys its messages according to the abilities of society or Muslims in the world. Not a few efforts have been made to understand al-Qur'an. Over time, several interpretive methods were created that have long been used by interpreters. The science of interpretation al-Qur'an continues to develop and methods of interpretation also develop along with the growth of scientific quality in humans. These methods were created due to efforts to understand al-Qur'an which indirectly required it to be in accordance with current conditions. This is believed to be because al-Qur'an is the last book which is claimed to have various functions in keeping up with the times.

Initially, the interpretive method was only used by classical Islamic scientists. This is because some scientists are afraid to create an interpretation

model that is different from previous scholars. Around the 6th century Hijriyah, the emergence of Muhammad Abduh was called a reformer in Islamic studies at that time. This period is called the modern era or interpretation of the modern era. Interpretation in the classical era was known for the historical method and linguistic development, in the modern era interpretation collaborates on problems, such as linguistic interpretation, scientific interpretation and philosophical interpretation. This has given rise to several approaches in studying al-Qur'an, including textual, contextual, hermeneutical, semantic and modern approaches with various scientific approaches. (Qattan, 1973)

If pay attention it, the study of al-Qur'an, which is known very widely, not only attracts the attention of Islamic scientists, but non-Muslim scientists are also interested in researching the Qur'an, they try to uncover and reveal all aspects of it. contained therein. Seeing this, it proves that Islamic studies, especially al-Qur'an and Hadith, are indeed very interesting to study. One non-Muslim scientist who is interested in studying al-Qur'an is Tohihiku Izutzu. Scientist who came from Japan, and became a pioneer in the study of the semantics of al-Qur'an in modern times. Tohihiku Izutzu provides an interpretation from a linguistic perspective, the method he uses is the semantic analysis method. Exploring the meaning of the language of al-Qur'an is then connected to the use of language at the time when al-Qur'an was revealed. The semantic study used by Tohihiku Izutzu is a study of analytical interpretation related to language.

The language found in the Qur'an is one of the signs of the miracles of the Qur'an. (Shihab, 1997) When Rasulullah conveyed the verses of al-Qur'an, we know that some of the Quraysh infidels wanted to emulate him by making expressions that were deliberately made to denigrate the existence of the Prophet SAW. However, there were still some Quraysh who accepted the truth brought by the Prophet. This shows that, if the human soul is clean from despicable traits, then he will easily accept the truth from anyone, especially those truths that come directly from Allah SWT. (Hamzah, 2003) Meanwhile, for humans whose hearts are filled with envy or despicable traits, any truth will

be difficult to accept. So, in this case arguments or reinforcement are really needed so that they can accept it. One argument that can be used to strengthen it is by *qasam* or oath. A *qasam* considered as one of the well-known word boosters to establish and strengthen the truth of something in the soul. (Qattan, 1973)

This article starts from the following questions, first, how to understand *qasam* in the Qur'an? Second, what is the benefit *qasam* in al-Qur'an? Third, what kinds of *qasam* in al-Qur'an? These three questions will be the focus of the study in this discussion.

B. RESEARCH METHODS

This research uses the literature review method (library reserch), literature in the form of books, journals, papers, translated commentary books, and other documents which are used as research sources. (Kartono, 1997) The author continues with the literature used as a research source by using a qualitative research approach, namely research that tries to reveal uniqueness as a whole. This qualitative research emphasizes an in-depth understanding of a problem. (Asmani, 2011)

In processing data, this research uses methods descriptive-analysis. (Sudarto, 1996) Namely presenting and describing the data, both primary and secondary data that has been collected. The next stage is to carry out analysis of the data in order to achieve the research objectives.

C. RESEARCH RESULT AND DISCUSSION

1. Definition and *sighat qasam*

Bagian Linguistically *aqsām* is the plural form of *qasam* which mean *al-ḥilf* and *al-yamīn*, namely an oath. *Sighat* original *qasam* is a verb " *aqsama* " or " *aḥlafa* " at the *muta'addi* (transif) with " *ba* " *muqsam bih* (something used to swear), then followed by *muqsam 'alaih* (something that an oath is said) is called an answer *qasam*. As in the word of God: " *They swear in the name of God, with a solemn oath that God will not raise the dead.* " (an-Nahl: 38). (Shiddieqy, 2002)

Qasam is defined as "binding the soul (heart) so as not to do or do something with 'a meaning' that is considered great, both intrinsically and spiritually *i'tiqadi*, by the person taking the oath. Swearing is also named with yamin (right hand), because when taking an oath an Arab holds his friend's right hand. (Qattan, 1973)

As for the Big Indonesian Dictionary, "oath" is defined as: a statement made officially with a witness to God or to something considered sacred (to strengthen its truth and sincerity), a firm promise or pledge (to fulfill something). (Penyusun, 2005)

Qasam, which has meaning *qasam* is a letter *ta'*, *ba'* and *wawu*. Because *qasam* is often used in conversation, so it can be summarized as follows *fi'il qasam* omitted and pronounced with "*ba*". In the translated book of studies of al-Qur'an sciences by Manna Khalil al-Qattan "*ba t*" this is replaced with "*wawu*" at *isim Zahir*, like *وَاللَّيْلِ إِذَا يَغْشَىٰ* and replace with "*ta*" on *lafadz al-jalalah*, for example: *وَاللَّهُ لَكِيدٌ أَصْنَامَكُمْ* (Al-Anbiya':57). But, *qasam* with letters "*ta*" is rarely used, while the most used are letters "*wawu*". (Penyusun, 2005)

In the Qur'an there are several verses that use the word *qasam* to emphasize a word. Like God who swears by His substance. For the sake of the sun, moon, stars, wind, fruits in the words of Allah Q.S as-Shams verse 1-6. Muslim scholars and western scholars certainly have different views when studying the meaning of words *qasam*, it may even be that his views are very different from those of other Islamic figures. So, this different view can become a characteristic and attract other Muslim scholars to study their views. One of them is Aisyah Abdurrahman or better known as Bintu Syathi. Bintu Syathi was the first female commentator of her time, she researched many verses of al-Qur'an, is quite famous for her thoughts regarding the discussion of the meaning of words *qasam* in her book *al-Tafsir al-Bayani Lil Qur'an al-Karim*.

According to Bintu Syathi, another name for *qasam*, that is *khalaf* and *yamin* have different meanings. Bintu Syathi's reasons for distinguishing between *aqsama* and *halafa* is because *aqsama* used for true oaths that will not be broken. So, *halafa* used to indicate a false oath or one that is consistently broken. (Abdurrahman, 1996) As in Q.S ad-Dhuha verses 1-2 Bintu Syathi thinks about God swearing in the name of His creation.

According to Bintu Syathi's opinion about God who swears in the name of His creation is a creation that is made an oath by God is only one *qiyas*(parable) alone, does not have any privileges. Meanwhile, according to Sayyid Qutb, what is meant by oath here, especially God's oath to His creation, is to give high value to His creatures (having privileges). (Quthb, 2001)

2. Benefits *qasam* in al-Qur'an

Arabic has its own special features, namely the softness of its expressions and its various expressions that suit various purposes. Interlocutors (*mukhatab*) has several conditions or in Ma'ani science called *adrub al-khabar al-salāsah* or three kinds of patterns of using *khabar* sentences: *ibtida'i*, *talabi*, and *inkari*. *Mukhatab* has does not know at all about what is being explained, there is no need to hold *ta'kid*. (Qattan, 1973)

Mukhatab sometimes an empty heart (*khaliyuz zihni*), has absolutely no perception of the statement (law) explained to him, so the words conveyed to him do not need to use an amplifier (*ta'kid*). The use of such words is named *ibtida'i*. Sometimes he has doubts about the veracity of the statements presented to him. Words for this person are better strengthened with an amplifier to dispel his doubts. This conversation is called *talabi*. Sometimes he rejects the content of the statement, so the conversation for him must be accompanied by reinforcement or a *ta'kid* must be held according to his rejection, whether strong or weak. This conversation is called *inkari*. (Shiddiegy,2002)

Qasam is *ta'kid* (amplifier) which is famous for emphasizing the truth of what we say and strengthening the truth in the soul. Al-Qur'an was revealed to all humans and responds to the Qur'an with attitudes in various situations. Some of them are doubtful, some refuse, some are very opposed, deny and some are even very hostile. So, it is strengthened by an oath, therefore *qasam* is used in al-Qur'an to eliminate doubts, eliminate misunderstandings, strengthen news and establish laws in the most perfect way. (Shiddieqy,2002)

3. *Muqsam Bih* in al-Qur'an

Allah swears by His holy substance, or by the signs of His power. Allah swears by some of His creatures, it is a proof that these creatures are one of the signs of Allah's great power. (Shiddieqy,2002) God has sworn by His substance in the Qur'an in seven places, namely; al-Taghabun [64]:7, Saba' [34]:3, Yunus [10]:53, Maryam [19]:68, al-Hijr [15]:92, an-Nisa' [4]:65), and al-Ma'arij [70]:40.

In other places, Allah swears by His creatures. Among them; al-Syamsi [91]:1-7, al-Lail [92]:1-3, al-Fajr [89]:1-4, at-Takwir [81]:15, and at-Tin [95]:1-2. This is the oath that Allah makes to His creatures that is most often found in the Qur'an. (Qattan, 1973) God can swear by anything He wants. However, people's oaths to other than God is one of the forms of polytheism. From Umar bin Khattab r.a it was narrated that Rasulullah SAW said :

من حلف بغير الله فقد كفر أو أشرك (رواه الترمذي)

"Whoever swears by other than (the name of) Allah, then he has disbelieved or has associated partners (with Allah)."

Allah swears by His creatures, because these creatures show their creator, namely Allah SWT, besides showing the virtues and benefits of these creatures, so that they can be used as lessons for humans. It was narrated from al-Hasan that he said:

"Allah can swear by any creature He wants. But it is not permissible for anyone to swear except by (the name of) Allah."

4. *Kinds of Qasam*

Oaths in the Qur'an are divided into two types, namely: *Zahir* (clear, firm or real, clear) and *Mudhmar* (not clear, implied or unclear). The meaning is:

a. *Qasam Zahir*

Qasam Zahir is the oath in which it is stated *qasam* and *muqsam bih*. Some of them are discarded or removed his *fi'il qasam*. As in general, because it is pronounced with letters *jar* in the form of "*ba*", "*wawu*" and "*ta*". Sometimes the verb *qasam* is entered or preceded *la nafi'iyah* as the word of God in the Qur'an, chapter al-Qiyamah verse 1-2:

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ (1) وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (2)

It is said *la* in these two places it is *la nafi'iyah* which means no, for something that has been disposed of appropriately with place, or deny something that is not stated in accordance with the context of the oath. The estimated meaning is: "There is no truth to what you say, that is, there is no *hisab* and no *iqab*." Then a new conversation began again, namely: "I swear by the Day of Judgment and by the souls who have recorded many things, that you will one day be resurrected." (Shiddieqy,2002) And it also says that *la* said to deny the oath, as if he said: "I do not swear to you by that day and that passion. But I ask you without oath, do you think that we will not collect your bones after they are scattered by death? This matter is so clear that it no longer requires an oath." (Qattan, 1973) Some say that *la* here is *zaidah* or extra. Answer *qasam* in the verse is removed, which has been shown by the words after it, *latub'atsunna*= surely you will be resurrected. (Shiddieqy,2002)

b. *Qasam Mudhmar*

Mudhmar Field that is, what is not explained in it fi'il qasam and neither muqsam bih, but it is shown by "lām taukīd" which goes into the answer to qasam, as Allah says in Q.S ali-Imran verse 186

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ

The *meaning* here is, By Allah, you will truly be tested (tested on your wealth and yourself). (Qattan, 1973)

5. *Matters of Muqsam 'Alaih*

Mean of *qasam* is to strengthen and create *muqsam 'alaih* (answer *qasam*, the statement for which *qasam* was uttered). Therefore, *muqsam 'alaih* must be things that are worth coming *qasam*, such as unseen and hidden things, if *qasam* it was intended to establish its existence. Answer *qasam* generally mentioned. But sometimes something is omitted, as answered "*lau*" (if) often thrown away. As in the word of Allah in the letter (at-Takasur: 5) كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِيْنِ. An example of disappearance like this is one of the best examples, because it shows greatness and majesty. And the destiny of this verse is: "*If you knew exactly what you were going to face, you would do indescribable good.*" (Qattan, 1973)

As for omission of answer *qasam* for example in surah al-Fajr:1-6. In this paragraph, what is meant by *qasam* here is the time that contains deeds like this is worthy to be made by God as *muqsam bih*. Therefore, he didn't need any more answers. But besides that, there is an opinion that says, answer *qasam* that was removed, namely: "You will surely be tortured, O unbelievers of Mecca." Then there is another opinion saying, the answer is mentioned, in the word of God: إِنَّ رَبَّكَ لَبَاسْمَرٍ (Indeed, your Lord is truly watching.) (al-Fajr: 14). In this case, the correct and appropriate opinion is that *qasam* does not require an answer. (Qattan, 1973). Sometimes the answer *qasam* is omitted because it has been indicated by the words mentioned afterwards, such as: لَا أَقْسِمُ بِبَوْمِ الْقِيَمَةِ, وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ I swear by the day

of judgment and I swear by the soul that blames a lot.) (Q.S. al-Qiyamah: 1-2). This is the answer *qasam* omitted, because it has been shown by the following words, namely *يَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ* *Did humans think that we would not collect(return) the bones?* (Q.S. al-Qiyamah: 3). The destiny is indeed you will be resurrected and reckoned with. (Shiddieqy, 2002)

Fi'il māḍi musbat mutasarrif which is not preceded his *ma'mul* when it becomes the answer *qasam* must be accompanied by "*lam*" and "*qad*". One of these two should not be omitted unless the sentence is too long, such as:

وَالشَّمْسُ وَضُحَاهَا, وَالْقَمَرُ إِذَا تَلَاها, وَالنَّهَارُ إِذَا جَلَاها, وَاللَّيْلُ إِذَا يَغْشَاهَا, وَالسَّمَاءُ وَمَا بَنَاهَا
وَالْأَرْضُ وَمَا طَحَاهَا, وَنَفْسٍ وَمَا سَوَّاهَا, فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا, قَدْ أَفْلَحَ مَنْ رَزَّاهَا

Answer *qasam* found in this letter is, the ninth verse: *"Lam"* *قَدْ أَفْلَحَ مَنْ رَزَّاهَا* in this verse was removed, because the discussion was too long. (Shiddieqy, 2002)

Therefore, the scholars argue that Q.S. al-Buruj: 1-4 does not require an answer. What it means is to remind you of *muqsam bih*, because it includes the great verses of God. If anyone has an opinion, answer *qasam* has been removed and shown in the fourth verse; *قُلْ أَصْحَابُ الْأُحْدُودِ* the meaning is, they (the unbelievers of Mecca) all received a curse, as *ashābul ukhdūd* cursed. There are those who say that what is removed is only the beginning, and the destiny is *لَقَدْ قُلْ* because the *fi'il māḍi* is the answer *qasam* must be accompanied by "*lam*" and "*qad*" and one of them must not be omitted, unless the discussion is too long, as in the word of Allah in Surah ash-Syams: 1-9 which was stated previously.

Sometimes God swears on the principles of faith that all creatures must know. As Allah swore to explain tawheed (His oneness), as Allah says in surah al-Saffat: 1-4). Some of the functions *qasam* that is to confirm that the Qur'an is true (Q.S al-Waqi'ah verses 75-77), to explain that the Messenger is true (Q.S Yasin verses 1-3), to explain retribution, promises and threats (Q.S al- Zariyat verses 1-6), and to explain the human condition (Q.S. al-Lail verses 1-4).

Anyone who studies *A qasam* in the Qur'an carefully, of course he will acquire a wide variety of knowledge. Sometimes *qasam* over the amount *khobar*, and this is the most, as God says in Surat az-Zariyat verse 23. Sometimes also with the amount *talabiyah* meaningfully, like Q.S al-Hijr: 92-93. What is meant in this paragraph is threats and warnings.

6. *Qasam* and *Syarat*

When *qasam* and *syarat* come together in a sentence, so that one enters into the other, then the element of the sentence that is the answer is the one that comes before the two, good *qasam* as well as conditions, while answers from those located later are not required. (Qattan, 1973). When *qasam* precedes *syarat*, then the responsible element is for *qasam*, and answer the condition is no longer required. For example: "*If you don't stop, I'll definitely get you hacked.*" Q.S. Maryam: 46. On this verse gathered *qasam* and *syarat*, because the destiny is: "For God's sake, if you don't stop."

"Lam" that goes into *syarat* is not "lam" answer *qasam* as found in the words of Allah Swt Q.S. al-Anbiya': 57: "*For God's sake, I will indeed do trickery against your idols.*" But it is "*lam*" that went inside *adatu al-syarat* which serves as an indicator that the answer statement that follows is for *qasam* the previous one is not a condition. "*Lam*" thus named *lam mu'zinah*(indicator) and also named *lam mauti'ah* (introduction), because he delivers or initiates the answer to *qasam*. An example is found in Q.S. al-Hasyr: 12.

Lam mauti'ah this generally goes inside "*in syartiyah*", but sometimes it also goes into something else. It cannot be said that the phrase "conditions" is an answer for *qasam* which is calculated, because "conditions" cannot be an answer. Remember, the answer should be in the form of a news sentence. While the "condition" is *insya'*, not a news sentence. Thus, says Allah in the first instance, لا رجعتك is the answer for *qasam* which is calculated and is no longer needed answer the conditions. (Qattan, 1973)

Entry *lam muti'ah qasam* into the condition is not mandatory. Reason "*lam*" it's sometimes omitted though *qasam* remains estimated before the terms. For example, Allah's word in Q.S. al-Ma'idah: 73. Proof that the answer is shared *qasam*, not for the entry condition "*lam*" into it besides Lafadz who answered no *majzum*. This can be seen in Q.S al-Isra' verse 88: لَنْ يَجْتَمَعَ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ. If only lafadz لَا يَأْتُونَ is responsible for the conditions, of course it is *majzum*.

As for the word of God وَلَنْ يَأْتُوا بِمِثْلِهِ لَنْ يَجْتَمَعَ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِهِ for "*lam*" on وَلَنْ is *mauti'ah* for *qasam*. Currently "*lam*" on لَنْ is "*lam qasam*", namely *lam* which is located in the answer *qasam*. So, "*nun taukid*" (intensifier nun) is not included in the *fi'il* (which is the answer) because between *lam qasam* and *fi'il* are separated by *jar majrur*. (Qattan, 1973)

D. CONCLUSION

In this conclusion, author will explain several outlines of the research results. *Qasam* defined as "binding the soul" (heart) so as not to do or do something with 'a meaning' that is considered great, both in essence and in *i'tiqadi*, by the person who swears. Swearing is also named with *yamīn* (right hand), because when taking an oath an Arab holds his friend's right hand. Which has meaning *qasam* is a letter *ta'*, *ba'*, and *wawu*. Because *qasam* is often used in conversation, so it can be summarized as follows, *fi'il qasam* omitted and pronounced with "*ba*". In the translated book of studies of al-Qur'an sciences by Manna Khalil al-Qattan "*ba*" this is replaced with "*wawu*" in *isim zahir*.

Qasam is *ta'kid* (amplifier) which is famous for emphasizing the truth of what we say and strengthening the truth in the soul. Al-Qur'an was revealed to all humans and responds to al-Qur'an with attitudes in various situations. Some of them are doubtful, some refuse, some are very opposed, deny and some are even very hostile. So, it is strengthened by an oath, therefore *qasam* is used in al-Qur'an to eliminate doubts, eliminate misunderstandings, strengthen news and establish laws in the most perfect way, this is the role of benefit *qasam*.

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