Considering Bintu Shathi's Theory of Acidonymity Against *Adât Al-Qasam* in The Qur'an

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Abstrak: Budaya sumpah merupakan tradisi yang dilakukan bangsa Arab untuk menegaskan dan meyakinkan lawan bicara tentang informasi yang disamapaikan. Dalam al-Qur'an sumpah dikonotasikan dengan *Qasam*. *Qasam* merupakan salah satu ungkapan dalam al-Qur'an yang mengandung nilai sastra dan *balaghah* yang tinggi. Ia selalu menarik perhatian para mufasir untuk mengkajinya. Dalam tulisan ini didapati kesimpulan bahwa Bintu Syathi' dengan berpijak pada teori asinomitasnya memahami frasa *qasam* sebagai retorika al-Qur'an untuk menarik perhatian. Berbeda dengan mayoritas mufasir yang menganut mazhab sinonimitas memahami frasa *qasam* sebagai tanda keagungan Allah dalam memuliakan ciptaan-Nya. Tulisan ini mencoba untuk mengkompromikan dan memotret akar persoalan dari perbedaan pandangan tersebut sehingga tidak menjadi sebuah polemik. Metode yang digunakan dalam tulisan ini adalah studi pustaka (*libaraly Research*). Data yang digunakan adalah kitab-kitab tafsir, jurnal, dan buku-buku yang relevan dengan pembahasan. Sedangkan kitab *Al-Tafsîr Al-Bayân Li Al-Qur'ân* dan kitab *Al-I'jâz Al-Bayâni Li Al-Qur'ân* karya Bintu Syathi' dijadikan sebagai data primer.

Kata kunci : *Qasam, Asinonimitas, Sinonimitas, Bintu Syathi'*

Abstract: The culture of the oath is a tradition practised by the Arab nation to affirm and convince the interlocutor about the conveyed information. In the Quran, an oath is connoted with Qasam. Qasam is one of the expressions in the Quran that contains high literary and rhetorical values. It always attracts the attention of commentators to study it. In this writing, it is concluded that Bintu Syathi', based on her theory of *asonymity*—understands the phrase *qasam* as Quranic rhetoric to attract attention. Unlike the majority of commentators who adhere to the doctrine of synonymity, understanding the phrase *qasam* as a sign of the greatness of Allah in glorifying His creation. This paper attempts to compromise and portray the root of the problem of these differences so that it does not become a polemic. The method used in this paper is literature study (library research). The data used are exegesis books, journals, and relevant books on the discussion. Meanwhile, the book Al-Tafsîr Al-Bayân Li Al-Qur'ân and the book Al-I'jâz Al-Bayâni Li Al-Qur'ân by Bintu Syathi' are used as primary data.

Keywords: *Qasam, Asinonimitas, Synonymity, Bintu Syathi'*

Introduction

The Qur'an is the word of Allah revealed to the prophet Muhammad (peace be upon him) using Arabic. Scholars agree that the Arabic language contained in the Qur'an has high miracles. The miracle is contained in a variety of editors and styles, including in the selection, use and placement of certain words or letters as found in the verses of the oath connoted with *qasam*.

In the context of the sworn verses in the Qur'an, the *uslub*[1] used aims to confirm and convince the interlocutor of the truth of the Qur'an, so that people who are sceptical of the truth

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[1] *Style* is a method of presenting language that contains the main thoughts with a series of words and sentences in such a way as to touch the heart of the reader or listener so that the message and eating of the sentence as desired. In Arabic linguistk speakers *uslûb* It consists of four aspects, oath, amazement, praise and reproach as well

can accept and dispel the doubts contained in him.[2] The vows in the Qur'an are full of methods that must be fulfilled. A verse is called a *qasam* verse when it fulfils the four elements of the oath, namely; *Fi'il qasam, al-muqsam bih, al-muqsam 'alaih,* and *adawat al-qasam* are letters that indicate the oath itself such as the letters *la, ta,* and *waw.*

Some scholars of tafsir see the purpose *of qasam* in the Qur'an with a stylistic lens. They say that the purpose of *the Qur'anic qasam* is to strengthen the glory and majesty of Allah. But this is not the case with Bintu Shathi', he commented that the purpose of *the Qur'anic qasam* as stated by the majority of *mufasir* has eliminated the wisdom of creating beings who are used as objects of oath.[3]

With the ability of Arabic literature possessed, Bintu Shathi' saw the verses of *qasam* with his theory of *asonymity*, he said that *uslub qasam* in the Qur'an can only be understood as the rhetoric of the Qur'an to convey information to attract the attention of people who hear it so that there is a high curiosity to explore the messages conveyed by the Qur'an[4] The difference in views then left polemics among academics. This paper tries to capture the root of the problem and offer a solution by compromising the two differences of view to find a common thread.

The method used in this paper is a qualitative method of literature type (*library Research*). Data sources come from documentation collected from various authoritative references, both primary and secondary. The primary reference is *Al-I'jâz Al-Bayâni Li Al-Qur'an* and *Bintu Syhati's Al-Tafsîr Al-Bayani Li Al-Qurân Al-Karîm.* The data is then supplemented by tafsir, books, and journals. Next, it is analyzed descriptively-interpretively to conclude.

Discussion

Understanding Qasam

Qasam in the Qur'an is a form of affirmation of a statement to convince the listener that what is conveyed is something that cannot be doubted. In Arabic literacy, the word *al-qasam* has synonyms with the words *al-half* and *al-yamin* which means oath. Bintu Syathi' said that each synonymous word often contains different meanings from one word to another. In this context, the word *qasam* means an oath that will not be broken. Unlike the case with the word *al-half* which connotes an oath to be broken.

In addition, the diction of the oath also uses the word *al-yamin* as the *isti'arah* of *al-yad*, because of the custom of Arabs holding the right hand of the interlocutor every time they take an oath.[5] The use of *the word al-yamin* in the Qur'an is an oath that contains two possibilities to be kept or broken.[6]

Definitively, scholars vary in formulating the notion of *qasam*. As-Suyuti stated *qasam* diction is an expression containing the meaning of affirmation to convey a message of the speech expressed.[7] While al-Rawi states that *qasam* is a word put forward by a person to establish something desired, although sometimes the oath is intended to deny something.[8] *Qasam* can also be interpreted as the glue of the heart of the person who makes the oath to abandon an action by seeing a nobler meaning, either in *essence* or in *i'tiqadi*.

When viewed more deeply, *qasam* al-Qur'an has *uslub* (redaction) and a language style of high literary value. The inclusion of the name of Allah or His creation in *the qasam* serves as an

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as promises and threats. See Rasyad Hermansyah, *Tanbih Al-Masyi Al-Mansub Ila Taiq Al-Qusyasyi*, 35th ed., vol. 18 (Adabiya, 2016).

[2] Jalaluddin Al-Suyuti, *Al-Itqân Fi 'Ulûm Al-Qur'ân*, vol. II (Bairut: Dar al-Fiqr, n.d.), 260.

[3] Aisya Abdurahman Bintu Syati', *Al-Tafsîr Al-Bayâni Li Al-Qurân Al-Karîm* (Cairo: Dar al-Ma'arif, 1977), 26.

[4] Bintu Syati', *Al-I'jâz Al-Bayâni Li Al-Qur'ân*, III (Cairo: Dar Al-Ma'arif, 1984), 233.

[5] Al-Suyuti, *Al-Itqân Fi 'Ulûm Al-Qur'ân*, II:259.

[6] Ibn Qayyim Al-Jauziyah, *Al-Tibyân Fi Aqsâm Al-Qur'an* (Bairut: Dar al-Kutub al-Ilmiyah, 2001), 57.

[7] Al-Suyuti, *Al-Itqân Fi 'Ulûm Al-Qur'ân*, II:262.

[8] Kazim Fathi Al-Rawi, *Asâlîb Al-Qasam Fi Lughah Al-Arabiyah* (Baghdad: Matba' al-Jamiah, 1977), 87.

affirmation or reinforcement of a message that the Qur'an wants to convey. Its purpose is to *tanbih* (warning) and affirmation of the truth conveyed by the Qur'an so that the *mukhathab* (interlocutor) can accept it with confidence.[9]

Thus, the diction of *al-qasam* stated in the Qur'an has a meaning contrary to the diction of *al-half*. *Al-half* is an oath that aims to cover up lies, while *al-qasam* serves to express an affirmation and absolute truth to what the perpetrator of the oath says.

To see the difference in meaning, we will cite examples of Qur'anic verses related to oaths that use different diction, *qasam* diction is expressed in sura al-Maidah verse 53 and *al-half* diction is listed in sura al-Mujis verse 18.

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْٓا اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ اِنَّهُمْ لَمَعَكُمْ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ

"And those who believe will say, 'Is this the one who swears solemnly by (the name of) Allah, that they are really with you?" All their charity becomes useless so that they become losers."

In al-Maidah, *qasam* diction is used which is based on believers and at the same time illustrates the sincerity of their statements. But the statement was rebutted because they were not serious in carrying out their oaths. That is, *qasam* diction can be understood only to mean an oath that serves to express sincerity. This can be seen from the rebuttal of the oath that was not taken seriously. Then in sura al-Mujis verse 18 it is mentioned:

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ

(Remember) on the day (when) they were all raised up by God, and they swore to Him (that they were not idolaters) as they swore to you; and they think that they will get something (benefit)

The above verse uses *al-half* diction, the choice of *al-half* diction as stated in the verse can be understood as information that the oath made by unbelievers aims to lie or cover up deeds that have been done in the world. It swear that they have faith in Allah when the opposite is true, refusing to believe in Allah.

Elements of Al-Qasam

A speech can be said to be an oath when it is followed by the elements of the oath itself. The elements of the oath contained in the Qur'an by Bakar Ismail are termed the pillars *of qasam* consisting of *adât al-qasam, muqsam bih and muqsam 'alaih*.[10]

1. Adât Al-field

The *Ulumul Qur'an* explains that *adât al-qasam* in the Qur'an can be marked with the letters *ta* (ت), *ba* (ب) or *waw* (و) which serves as *fi'il al-qasam*.[11] Al-Qaththan asserts that the letter *ta* is a *custom of al-qasam* that is rarely found in the Qur'an. The letter *ba* is more prevalent and is always accompanied by a verb (*fi'il*)., such as sura an-Nahl verse 38; وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ. In the verse the letter *ba* (ب) as *adât qasam* is followed by the verb *qasam* (وَأَقْسَمُوا) which means "and they swear". He further said that in the

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[9] Nasruddin Baidan, *New Insights into the Science of Interpretation*, II (Yogyakarta: Pustaka Siswa, 2004), 208.

[10] Muhammad Bakr Ismail, *Dirâsat Fi Ulûm Al-Qur'ân* (Cairo: Dar AL-Manar, 2000), 364.

[11] Mohammed Mukhtar AL-Salami, *, al-Ward in al-Lughah wa in al-Qur'ân* (Kairo: Dar Arab al-Islamy, 1991), 291.

context of the oath the letter *waw* can serve as a substitute for *the letter ba'* when used for zhahir lafaz or for mesh lafaz.[12]

Ibn Qayyim commented that basically *qasam* is an act done by speech, because it is often shortened by omitting *fi'il al-qasam,* so that *qasam* is satisfied with *ba*.[13] Bakar Ismail added that the letter *waw* is the most frequently used letter in the Qur'an, in general it is placed at the beginning of the surah for real and sensory things, sometimes *fi'il al-qasam* is also preceded by the letter لَا (*la nahiyah*). However, the majority of mufasir hold that *la* is an addition that has the same meaning as *uqsimu* (أُقْسِمُ).[14] Bintu Shathi' explains that the diction of *la uqsimu* which begins with the letter *la* is only to affirm that the one who performs the oath (*muqsim*) is Allah.[15]

2. I would muqsam

The *muqsam bih* is the object of oath by Allah. In the context of *qasam* in the Qur'an, Allah (swt) makes His Substance *muqsam bih* in one place (verse) and uses the names of His creations in another.[16] The use of His creation as an object of vows, according to Ibn Qayyim shows the greatness of Allah as *Khaliq* (creator).[17] Similarly, Abi Ishba' argues that Allah made His creation as an object of *qasam* to attract attention and affirmation to His readers that in His creation there are many benefits and can be used as *i'tibar* (lessons) behind the use of His creature's name.[18]

Furthermore, al-Zarkasyi tries to unravel the reason for using God's creation as an object of oath. He revealed three reasons why God swears by objectifying creatures. First, Allah essentially swears by His Substance, like *wa al-ashr*, whose origin was *wa rabb al-ashr* by omitting *mudhaf*. Second, Allah used objects commonly used by Arabs to swear to attract attention and warning to those who heard them. Third, to signal to man that these objects are one of the signs of His greatness.[19]

3. Muqsam 'alaih

In *qasam*, the position *of muqsam 'alaih* can serve as the answer to *qasam*. It is an affirmation that follows *qasam*. Therefore, *muqsam 'alaih* must be something appropriate to be used as *qasam*. Unlike the case, if the *qasam* aims to assert its existence, then the Qur'an uses abstract things.[20]

A verse can be known as *muqsam 'alaih* from one of the four letters that precede it (*inna, lam, ma* and *la*). The letters *lam* (لَمْ) and *ma* (مَا) serve to positivize something, while the letters *inna* (اِنَّ) and **la** (لَا) function to deny something.

In expressing *muqsam 'alaihi*, the Qur'an uses two forms, namely *the implicitly mentioned muqsam 'alaihi* and the implied or discarded *muqsam 'alaih*. The second type of *muqsam 'alaih* is because in the *muqsam bih* (object of oath) there is already a meaning of *the muqsam bih* itself or indeed the *muqsam bih* does not require an answer because it can be understood from the redaction (*uslub*) of the verse.[21]

Based on the above, it can be explained that all *qasam* in the Qur'an can be ascertained that there is *muqsam 'alaih* as stated by al-Biqa'i that there is no *qasam* without *muqsam 'alaih*. Apart from that, the most important issue of all is the relationship between *muqsam bih* and *muqsam 'alaih* which is not limited to reinforcement, but more than that is the essential meaning of the *qasam*.

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[12] Manna Kathan, *Mabâhits Fi Ulûm Al-Qur'ân* (Cairo: Maktabah Wahbah, t.th).

[13] Al-Jauziyah, *Al-Tibyân Fi Aqsâm Al-Qur'ân*, 10.

[14] Ismail, *Dirâsat Fi Ulûm Al-Qur'ân*, 369.

[15] Bintu Syati', *Al-I'jâz Al-Bayâni Li Al-Qur'ân*, 258.

[16] God's creatures such as the moon, stars, day, night are made as *I'd like to muqsam* (the object of oath) is a form of communication of Allah in conveying His message to humans through the traditions of the Arabs, hence the Qur'an adopted the language that was already known to the Arabs at that time, so that it was easily accepted in their lives. See Al-Suyuti, *Al-Itqân Fi 'Ulûm Al-Qur'ân*, II:262.

[17] Al-Jauziyah, *Al-Tibyân Fi Aqsâm Al-Qur'ân*, 10.

[18] Zulihafnani, "The Secret of Allah's Oath in the Qur'an" 12, no. 1 (2011): 1–9.

[19] Al-Zarkasyi, *Al-Burhân Ii Ulûm Al-Qur`ân* (Bairut: Dar al-Fiqr, n.d.), 515.

[20] Qaththan, *Mabâhits Fi Ulûm Al-Qur'ân*, 287.

[21] Al-Suyuti, *Al-Itqân Fi 'Ulûm Al-Qur'ân*, II:262.

Types of *Qasam* in the Qur'an

In the Qur'an can be found various forms of *qasam*. Allah There are at least three kinds of *qasam* forms, namely; *qasam* Allah with His Substance, *qasam* Allah with His *fi'il*, and *qasam* Allah with His *maf'ul*. Of the three forms of *qasam* can be classified into *qasam zhahir* and *qasam mudhmar*.[22] *Qasam zhahir* is the implicitly mentioned form of *qasam adât qasam* and *its muqsam bih*.[23]

While *qasam mudhmar* is a form of *qasam* indicated by the letter *lam qasam* by removing *its fi'il qasam* and *muqsam bih*. This form of *qasam* is further divided into two types, namely *qasam* which is shown directly with *lam qasam* and *qasam* which is not obtained *adât al-qasam*, *fi'il qasam* or *muqsam bih*, however, it can be understood that the essence of the *uslub* verse is *qasam*. Moreover, redaction sentences (*uslub*) used for *qasam* can also be judged as nominal sentences that are informative (*number of khabariyah*) and sentences that contain affirmations or commands (*number of thalbiyah*).[24]

From the material aspect, *qasam* in the Qur'an can be classified into five types, namely *qasam* to affirm the Oneness of God, affirm the truth of the Qur'an, affirm apostolate, affirm promises and threats, and affirm human attitudes or human conditions.[25]

The five *qasam* materials show that the *muqsam 'alaih* contained in it contains statements about crucial issues related to human life and should be reflected to capture the message and meaning behind the *muqsam alaih*.

In principle, the five *qasam* materials mentioned above show that all *qasam* contained in the Qur'an are *ushûl al-îmân* (the subject of faith), whether related to tawhid, the Qur'an, apostolate or the human condition from aspects of personality or life behaviour.

As-Suyuti explained that the *message of qasam* in the Qur'an accompanied by beings aims to affirm the majesty of Allah reflected in the wisdom of *the qasam*. He further revealed three reasons Allah swears by making creatures *muqsam bih* (objects of oath). The first reason is that in the sentence of the oath there is the word *Rabb* (God) hidden (*mahzuf*). Secondly, something that is the object of oath (being) in the Qur'an is something that is highly venerated by Arabs and they often swear by mentioning it. This means that the qasam money in the Qur'an is per what they have known. Third, swearing by beings essentially goes back to His creator because there can be no being without someone creating.[26]

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[22] Sumpah *mudhmar* is an oath that is not found or is not revealed in the verb (*in the field*) or the object of the oath (*I'd like to muqsam*), but it can be known and understood from *Lam Tauqid* which is attached to *qasam*, as God says: ….. To do well with your money and yourselves (Truly you will be tested against your treasure and yourself...). QS 3 : 186. From *lam taukid* it can be understood by translation By Allah, verily you will surely be tested. See Al-Suyuti, *Al-Itqân Fi 'Ulûm Al-Qur'ân*.

[23] Sometimes in *qasam* zhahir there are those *in the field*-new *mahzuf* (omitted) and satisfied with one of the *Adât Qasam*, be it letters *ba*, *waw* or *Ta'*. There are also several places found *in the field* It begins with *La Nafy*, as the word of God : La'a'l-'a'l-nafs al-'awma'ah (No, I swear by the doomsday. And no, I swear by a soul that deeply regrets itself.) QS 75: 1-2. In this verse *La Nafyi* serves as a word to convince the interlocutor. Al-Zarkasyi, *Al-Burhân Ii Ulûm Al-Qur`ân*, 287.

[24] Al-Jauziyah, *Al-Tibyân Fi Aqsâm Al-Qur'ân*, 11.

[25] Al-Jauziyah, 12.

[26] Al-Suyuti, *Al-Itqân Fi 'Ulûm Al-Qur'ân*, II:260–62.

A Brief History of *Bintu Syathi'* Biography

The *bintu syahi'* is a pseudonym of Aisha Abdurahman, she is a female *mufasir* born to Muhammad Ali Abdurrahman and Faridah Abdussalam in the village of Dumyat Egypt on November 6, 1913, and died in 1998. His father was a conservative cleric so he experienced restraints from his father to study in secular schools.[27]

At the age of five, Bintu Shathi' studied with Sheikh Morsi at Shubra Bakhum and was able to memorize the Qur'an as many as 15 juz in one year. His enthusiasm to continue studying led him to study in formal schools but was not allowed by his father, but his mother and grandfather tried hard to melt his father's heart, in the end, Bintu Syathi' got his blessing from his father for format school thanks to the efforts of his grandfather and mother.[28] Bintu Syhati' has the determination to make the Qur'an the first book that should be an inspiration for him in loving knowledge, because the Qur'an according to him is full of inspiration to get the meaning of life.

In 1939 he received a bachelor's degree with *Mumtaz* predicate after studying at Fuad I Cairo University, Egypt. Two years later a master's degree was obtained summa *laude*, and a doctorate was obtained in 1950.

In 1967 he was awarded the title of professor of Arabic Literature at the University of *'Ain as-Shams* and gained the trust to become a professor at *the Qarawiyyin* University of Morocco. In addition, he also became a speaker in various academic forums such as in Iraq, Al-Jazair and several other countries.[29]

The forerunner of Bintu Shathi's love in the world of writing began with his grandfather who often asked for his help to write on paper his grandfather's thoughts which would be published in Al-Ahram and Al-Muqattam newspapers.[30] At that time *bintu Shathi'* was still in school at the middle level. Her love for writing continued to grow in her and began to appear when she was a student, she had produced many works spread in several women's magazines in Egypt, and at that time she was named a permanent writer at Al-Ahram newspaper.[31]

His works have continued, more than 60 books and 40 articles on fiction, poetry, social, literary and Islamic themes have been produced. In addition, he also has monumental works in the field of the Qur'an such as; *Al-Tafsir Al-Bayani li Al-Qur'an Al-Karim, Kitabuna Al-Akbar; Maqal fi Al-Insan, Dirasah Qur'aniyah*; *Al-Qur'an wa Al-Tafsir Al-'Ashriy*; *Al-I'jaz Al-Bayani Li Qur'an; Al-Shakhshiyah Al-Islamiyah, and Dirasah Qur'aniyah*. With her thoughts and works, Bintu Shathi' has made herself a modern, rational and insightful Arab woman who has a high commitment to Islamic values.[32]

Qasam Diction Based on *Bintu Shathi's Perspective*

Based on the mentioned explanation, it can be seen these words indicate the *qasam* in the Qur'an, namely; *Al-Qasam, Al-Hal,* and *Al-Yamin*. The word *al-half* is spread in the Qur'an in 13 places, while the word *al-qasam* can be found 33 times, and the word *al-yamin is repeated* 71 times.[33] Some linguists argue that there is no difference in meaning in the three words that the Qur'an uses to

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[27] Sahoron Syamsudin, *An Examination of Bintu Syathi''s Method of Interpreting The Qur'an* (Yogyakarta: Titian Ilahi Press, 1999), 6.

[28] Bintu Sati', *'Alâ al-Jisr* (Kairo: Al-Hay'ah al-Miriyyah, 1996), 5.

[29] Syamsudin, 6.

[30] His grandfather's thought was a critique of the government about the dirty and waste-filled condition of the Nile that could damage public health that Bintu Syati' dictated to write. See Bintu Sati', *'Allah al-Jisr, 6.*

[31] Wahyudin, "The Style and Method of Interpretation of Aisha Abdurrahman Bint Al-Syathi'," *Journal of Al-Ulum* 11 (2019): 78.

[32] M. Adib Al-Arif, *Human Hermeneutic Sensitivity of the Qur'an* (Yogyakarta: LKPSM, 1997), 10–11.

[33] Abdul Hamid Al-Farra, *Mufradât Al-Qur'ân* (Bairut: Dar al-Garb al-Islamy, 2022), 29.

indicate the act of oath. This means that all these words are *at-tarâduf* (synonyms) that have similar meanings.

Bintu Shathi' saw that the various words used by the Qur'an to indicate the act of oath have never happened. According to him, every word in the Qur'an has the meaning and purpose. In this regard, it can not be synonymized with other words.[34]

In the contex of *qasam*, Bintu Shathi' explains using the deductive method of all *qasam* scattered in various verses in the Qur'an. He concluded that the word *aqsama* was not commensurate with the word *ahlafa*, despite the similarity in meaning of oath, even negating the existence of synonyms between the two words. He further elaborates that the word *halafa* (حَلَفَ) can be found in thirteen places in the Qur'an, all of which speak of sins related to the violation of vows and six verses of insults against hypocrites. While the word *qasam* (قَسَمَ) is only used in the Qur'an to show sincerity in performing the right oath.[35] In other words, Bintu Shathi' wants to say that the word *aqsama* has a meaning that indicates a true oath and will be carried out, while the word *halafa has a* meaning that indicates a false oath intended to be initiated.

An important point to note in this context is the use of the verb form (*fi'il*) in the verse of oath. When the word oath is used al-Qu'an in *fi'il mâdhi* (past tense), *aqsama* (أَقْسَمَ) or *fi'il mudâari* (present continuous tense), *yuqsimu* (يُقْسِمُ) indicates that the oath is an essential form of vow that will not be reneged upon by the speaker. However, when the Qur'an uses the word *halafa* (حَلَفَ) in the form *fi'il mâdhi* or *yahtalifu* (يَحْلِفُ) in the form fi'*il mudhâri*, it indicates that the oath is an oath that is likely to be disobeyed by the pronunciation or to describe the oath of hypocrite. As for the word *yamin* (يَمِيْن) it is not found in the Qur'an in the form of *fi'il* and can only be found in the form of *isim* (noun) which indicates that the oath pronounced contains two possibilities for execution or denial.

The discussion of the term oath finds the formulation that the diction of *qasam* contained in the Qur'an is devoted to the oath that rests on Allah. While the diction *of al-half* and *al-yamin* is intended for oaths made by humans, either to be carried out or to be denied. This means that essentially *the qasam* in the Qur'an has the same purpose, which is to show the signs of Allah's power delivered rhetorically with beautiful *uslub* to attract the attention and confidence of those who doubt the truth and miracles of the Qur'an. Thus, the disagreement that occurs between Bintu Shathi' and the majority of *mufasir* has a meeting point by compromising two points of view that are used as a basis for interpreting *qasam* in the Qur'an.

Application of *Bintu Shathi's asonymity* in Adât Al-Qasam

Asinomonity is the opposite of synonymity. Referring to the big dictionary Indonesian, it can be interpreted that synonyms are a form of words having meanings similar to other word forms.[36] Venhar, a semantic expert, formulated synonyms as expressions in the form of words or sentences that have more or less the same meaning as other expressions.[37] Referring to the definition, it can be formulated that the meaning of *asonymity* it is a word or expression that has only one absolute meaning and cannot be interpreted.

In Arabic grammar, acidonymity is connoted with *la tarâduf*. The study of *ulûm al-Qur'ân* explains that *la tarâduf* is a theory that has a preference for *the i'jâz* of the Qur'an. Ya'kub explains that the majority of linguists reject the existence of synonyms in an expression. They try to

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[34] Bintu Syati', *Al-I'jâz al-Bayâni Li al-Qur'an*, 220.

[35] As the Qur'an states Oooohh (And surely it really is a great oath if you know). 'Bintu Syati', 223.

[36] Ministry of Education and Culture, *Great Dictionary Indonesian* (Jakarta: Inpres, 1995), 85.

[37] Abdul Chaer, *Introduction to Semantics Indonesian* (Jakarta: Rieneka Cipta, 1990), 84.

construct a method that each word has its meaning and is not the same as the meaning of another word.[38]

After putting forward the theory of acidonymity above, the following will be discussed the application of Binthu Shathi's theory of acidonymity in interpreting huiruf *waw* and *the letter nafyi* in *adât* al-Qasam.

1. *Qasam* with the letter *waw*

In general, the letter *waw* (و) located in a sentence has a position as a binder (*rabt*) or equalizer ('*atf*). According to some *mufasir*, if the letter *waw* is at the beginning of the letter, then the letter can be interpreted as *adât qasam*, it serves as affirmation and testimony or denial. In contrast to Bintu Shathi's view, the oath in the Qur'an cannot necessarily be understood from the letter *waw* located at the beginning of the surah unless it is preceded by something that needs to be corroborated or disputed.[39]

It is still in his view that some *mufasir* who consider the letter *waw* in *qasam* as a form of glorification of something sworn, just as they (some *mufasir*) dissolve themselves by continuing to try to capture the majesty of something mentioned after the letter *wau*. Even though something that is considered great is wisdom from the *Qur*'an. While greatness is not sufficiently explained by the wisdom of the *qasam* object found after *wau al-qasam*.[40]

Furthermore, he said that *qasam* in the Qur'an is the rhetoric of the Qur'an that is used to attract the attention of the listener by using real phenomena to convince abstract things. Therefore, the Qur'an chooses objects (*muqsam bih*) according to situations and conditions.[41] Bintu Shathi' tried to illustrate his views with several *qasam* verses that were considered not in line with the essence and message of the *qasam*.[42]

The majority of scholars think that the oath in the verse is a form of exaltation of the object of the oath (*muqsam bih*). As-Suyuti and al-Jauzi for example, say that Allah swears with his creatures to show signs of His power and greatness. Responding to the *mufasir's* opinion, Bintu Syathi' commented that they (some *mufasir*) had unwittingly mixed up the values of greatness with the wisdom of beings who were used as objects to swear (*muqsam bih*). Yet every creature was created by God according to the wisdom inherent in that being. This means that every creature must bring wisdom and not necessarily there is an aspect of grandeur. Furthermore, Bintu Shathi' said that the *letter waw* on each *qasam* in the Qur'an has a strong appeal to invite attention, both sensory and *hissi* (abstract) so there is no need to contradict it. Similarly, the object of the oath (*muqsam bih*) is expressed by the Qur'an according to the condition that it gives a picture of visible material to lead to the illustration of something invisible.[43]

2. *Qasam* with *Nafyi*

One of the miracles of the Qur'an lies in its beautiful style of language and full of meaning. The placement of the word negation (*la nafiyah*) followed by the verb *qasam* has high literary value and is loaded with meaning.[44]

Scholars have diverse perspectives in assessing and interpreting the letter *la* accompanied by *fi'il qasam*. The majority of scholars are of the view that *the word la uqsimu* which means "I do not swear", is essentially *uqsimu* (I swear), the position of the letter *la* only serves as *zâidah* (addition). In other words, it can be explained that the word *la uqsimu* is an expression that is usually spoken

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[38] Emily's father, *Fiqh al-Lagha al-'Arabiyya wa Khushisoh* (Beirut: Dar-ul-Tasaqafa al-Islamia, 1982), 187.

[39] Bintu Syati', *Al-I'jâz Al-Bayâni Li Al-Qur'ân*, 244.

[40] 'Bintu Syati', 244.

[41] He interpreted the objects of the time and night vows as concrete sensory explanations. Meaning *Dhuha* and *Lail* The verse does not describe the time known to man in general, but it gives concrete meaning to an abstract meaning that is a balanced and comparable condition. 'Bindu al-Siyadi', *Al-Tafsîr Al-Bayani Li Al-Qurân Al-Karîm*, 25.

[42] As an example can be seen his interpretation in sura ad-Dhuha verse 1 up to 2. For more details, see Bindu al-Siyadi', 24.

[43] Bindu al-Siyadi', 25.

[44] Bintu Syati', *Al-I'jâz al-Bayâni Li al-Qur'an*, 280.

by Arabs at the time of oath. The goal is to strengthen and convince that the *news* (news) spoken happened so that it does not require an oath.

In the context of the act of oath (*qasam*) performed by the person who swears the oath has the connotation of glorifying something that is used as the object of the oath. Shihab argues that the letter *la* followed by *fi'il qasam* depicts that it is as if the person who swears the oath is saying, "Surely I did not raise him with *qasam* because he was already a great man".[45] Similarly, Ibn 'Assyria argues that the expression of the Qur'an with the word *la uqsimu* is a form of *mubalaghah* to confirm the majesty of an object of oath.[46]

A different view given by al-Qatthan, he interpreted the meaning of *la* accompanied by the verb *aqsama* serves to deny the meaning that comes afterwards. Shihab asserts that the position of *la* is not only limited to denying the object after it, but also serves to deny something that came before, even what came to the mind of the speaker. In addition, the word *la* also has a position as an oath booster.[47]

In principle, the debate of scholars in interpreting the letter *la* in the *qasam* verse has the same essence, that the letter *la* aims to glorify God's creatures as signs of His greatness.

Bintu al-Shathi' is not in line with the opinion of the majority of scholars above, but he agrees with Abu Hayyan's view that the meaning of *la* in *qasam* has its original meaning which is to negate something, not to strengthen the object of the oath. One example of Bintu Shathi's understanding is seen when giving an interpretation of Surat al-Balad.[48] According to him, the verse *la uqsimu bi haza al-balad* has a connection with the verse after him, *wa anta hillun bi haza al-balad.* These two verses correlate with each other. The letter *wau* as *al-hal* which has the position of binding (*rabt) of the* sentence and the word *bi haza al-balad* as repetition *(tikrar)* which shows the relationship between the two verses.[49]

With the model of interpretation of Bintu Shathi' as exemplified in this verse it is reflected that he places *mupla al-ayah* (relationship between verses)[50] as a method in interpreting and interpreting the words contained in the verse, as well as in looking at *qasm* (act of oath) and *muqsam alaih* (answer to the oath).

Bintu 'Shathi's interpretation of the *qasam* verses as stated above adheres to the method of interpretation of Amin al-Kuli (d. 1996 CE). In his theory of the method of interpretation, Amin Khuli said that in interpreting the Qur'an what must first be put forward is linguistic analysis accompanied by its context. According to him, this method is the right offer to overcome philological problems in providing a comprehensive interpretation of Qur'anic verses.

The method of interpretation was then used as a basis by Bintu Syahti' in interpreting *adât al-qasam* al-Qur'an. In interpreting *adât al-qasam* , he uses a structuralist linguistic approach using syntagmatic and paradigmatic relationships[51] to understand the position of *adât al-qasam*. This approach model was used because he adhered to the principle that since the Qur'an was revealed in Arabic, the most important thing to do was to find the original linguistic meaning in using figurative material. In addition, he was also influenced by the method of interpretation which held that the Qur'an should be interpreted by itself and should be understood integrally with distinctive characteristics and styles of language without losing the permanence of its value.[52]

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[45] M. Quraish Shihab, *Tafsir Method* (Tanggerang: Heart Lantern, 2013), 278.

[46] Ibn 'Asyur, *Al-Tahrîr King al-Tanwîr* (Bairut: Dar al-Shadr, 2005), 433.

[47] M. Quraish Shihab, *Tafsir Al-Misbah* (Tanggerang: Heart Lantern, 2012), 263.

[48] 'Bindu al-Siyadi', *Al-Tafsîr al-Bayani Li al-Qurân al-Karîm*, 166.

[49] Bindu al-Siyadi', 170.

[50] Al-Farra, *Mufradât Al-Qur'ân*, 79.new

[51] Amin AL-skull, *Manâhij Al-Tajdîd Fî Al-Nahw O Al-Balagha o Al-Qur'ân* (Cairo: Dar al-Ma'arif, n.d.), 12.

[52] AL-Skull, 304-.

However, some things need to be criticized from Bintu Shathi's interpretation of the *qasam verses*. In interpreting *the qasam* verses, he only expresses the relationship (*munasabah*) between the *qasam* verse beginning with *the nafi* letter and the verse that follows it and excludes expressing the reasonable meaning of the surah beginning with *qasam* with the surah located earlier, even though the surah begins with *qasam* It also has a correlation that needs to be revealed and explored its meaning.

Shihab tried to compromise disagreements about the letter *la* found in the *qasam* verse. He said that the letter *la* in the verse *qasam* can be understood with three kinds of meanings, for example can be described the letter *la* found in sura *al-Balad*, namely (a) *No.....I swear by this land.* (b) *I do not swear by this land (city).* (c) *I swear by this land (city).*[53]

Referring to the three types of translation above, it can be said that in the translation point (a) the letter *la* has the meaning of denial of something that comes to the mind of the speaker. The translation at point (b) shows that the letter *la* has the meaning of a disclaimer of the sentence after it. While in the translation on point (c) the letter *la* in the verse *qasam* has a position as reinforcement (*la zaidah*) to convince the interlocutor about the content or essence of the conversation which is generally used the word "really" in the context of Indonesian. Thus, it seems that the third point is closer to the meaning of *la* in the *qasam* verse because Allah's oath is a necessity that will give birth to confidence.

Based on the description above, it can be said that the theory of *asonymity* applied by Bintu Shathi' to *adât al-qasam* according to researchers cannot be fully accepted, because synonyms are not absolute similarities in meaning, but have close meaning.[54] That is, synonyms are an inevitable thing that happens in language even though it is very difficult to classify a word that is synonymous with other words.

Indeed at first, the term *at-taraduf* (synonym) was unknown in Arabic, so one meaning can only be represented for one word. But in its development, a language's meaning undergoes evolution along with changes in people's social life and the demands of the times so that the evolution of that meaning becomes an inevitable necessity, this fact eventually gives rise to the term *at-taraduf* which makes room for one meaning for various words.

In historical records, the development of Arabic at that time could not be separated from the existence of the city of Makkah as a trading centre. This can certainly be a magnet that can attract humans from various directions to come to the city. Under these conditions, there is certainly a social interaction that "forces" the population to adapt to *lahjah* or dialects of various languages, so that one meaning has a variety of words due to the evolution of language that occurs.[55]

Based on the discussion above, it can be formulated that the implementation of the theory of *asonymity* used by Bintu Shathi' is only limited to his preference for the method of interpretation of the Qur'an initiated by Amin Khuli. That is, the differences that occur among the *mufasir* in interpreting *qasam* in the Qur'an, especially *adât al-qasm* are not principled. The difference lies in the theory and method used. Bintu Shathi' rejected the existence of the synonym theory (*tarâduf*), while some other scholars accepted the theory. When examined in depth, the differences of the *mufasir* in interpreting the *verses* of the Qur 'an *qasam* have a meeting point and can be compromised because both theories have the same goal to reveal the greatness of Allah through the beautiful Qur'anic *uslub* so that it can radiate aspects of its miracles.

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[53] Shihab, *Tafsir Al-Misbah*, 263.

[54] Fathur Rahim, "Controversy Surrounding Synonyms in Arabic," *Journal of Literature and History*, n.d., 72–74.

[55] M.H Bakalla, *Arabic Culture Through Its Language and Literature* (London: Kegan Paul International, n.d.), 84–89.

Conclusion

In the Qur'an, there are three terms connoted with oath *yatitu al-qasam*, *al-half*, and *al-yamin*. *Qasam* diction indicates that the oath is essential and will not be reneged upon by the speaker. While *al-half* indicates that the oath is intended to be denied, the word *al-yamin* contains two possibilities that the oath will be fulfilled or *inkari*.

In principle, there is no fundamental difference between Binthu Shathi' and the majority of scholars in interpreting *adât qasam* al-Qur'an. The difference lies only in the way the point of view and theory are used. Bintu Syati' was based on the theory of *asonymity* which emphasized the *i'jâz* of the Qur'an, so he concluded that the letters waw (و) and *la nafiyah* in the *qasam* verses were Qur'anic rhetoric that aimed to attract attention. While the majority of mufasir adhered to the theory of synonymity, they saw *the adât qasam* (letters *waw* and *la nafiyah*) listed in the *qasam* verses as aiming to glorify the greatness of Allah and glorify His creatures. In practical terms, both opinions can be compromised by saying that the use of *adât qasam* in the Qur'an is a Qur'anic *i'jaz* presented rhetorically to portray Allah's creation as a sign of His greatness.

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