INTERNATIONAL JOURNAL OF RESEARCH IN SOCIAL SCIENCES & HUMANITIES

An International Open-Access Peer Reviewed Refereed Journal

LITERARY-PRAGMATIC IMPACT DIMENSIONED IN HOLY QURAN OATH TECHNIQUES

Maitham Tariq Gumar, Haider Saddam Sahan

Al-Ma'moom University College, Iraq

DOI: http://doi.org/10.37648/ijrssh.v12i02.040

ABSTRACT

Holy Quran, according to Arab grammarians, presents a linguistic menu from which Arabic grammar orders structures with variable ingredients and flavors. Oath techniques fly with Holy Quran colorful wings manipulated pragmatically to achieve certain aims. For its poetic language and attitude, Holy Quran mixes use of linguistic techniques and poetic style, especially in reciting verses, to convey its message with clarity. This research surveys Quranic oath structures concentrating on their pragmatic meanings with an aid of poetry- like discourse. The research, through discussing verses relevant to this contextuality, concludes that use of oath techniques target the persuasion of readers to believe in certain decisions or events with a poetic atmosphere to increase heart influence.

Keywords: *Oath, Holy Quran, Literature, Pragmatics, Linguistic Technique.*

A. Introduction

The current research tackles Quranic oath linguistic techniques employed to reflect some pragmatic shades. Poetry style is chopped here with linguistic ingredients making a good dressing to flavour meaning.

The research accredits, firstly, grammaticality of aforementioned techniques as Arab grammarians view. It navigates structures of oath in Holy Quran from a syntactic perspective.

Secondly, an analytical section takes the turn to discuss how pragmatics finds a room to get its share. Holy Quran charms the abietite of researchers to bridge syntactic structures with pragmatic use. The method adopted in the current research comes with the semantic meaning of target words then moves to their use under patronage of pragmatics. The aid of discoursal equipment is highly emphasized for their great value in orienting meaning perception and production.

The last section reviews what findings have been reached upon with reference to poetry as a discoursal tool hired linguistically to make oath emphasized.

B. The Oath Techniques Grammaticality

Oath, as mentioned earlier, troops many techniques to achieve the target meaning via Holy Quran. The oath indicates a certified act that, undoubtedly, happens with insistence for the side of the speaker to convince the listener of this matter importance and validity.

As-Shara'a (2016: 727-729), As-Samarae (2010: 158-160), Ebeza (2009: 167-169) explain the oath main target in strengthening someone's speech persuading others of his evidence. Oath patterns consist of two parts: the oath sentence and its answer. The oath sentence is regarded the subject, whereas its answer

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is similar to the predicate. However, the oath, in Arabic, has two major types as far as its grammatical structure is concerned:

a. An explicit oath: it refers to the existence of an oath particle which is considered as a sign of an apparent type:

{وَاللَّيْلِ إِذَا يَغْشَى}[الليل:1]

Wallaili izaa yaghshaa (Al- Lail: 1)

By the Night as it conceals (the light) (Al Lail: 1)

The particle "Waw" is used in the verse to point to an oath (Allah swears by the night).

b. An implicit oath: the accompany of an oath "Lam" and a verb refers to an implicit oath:

{لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ}[آل عمران:186]

Latublawunna feee amwaalikum wa anfusikum (Al- Imran: 186)

Ye shall certainly be tried and tested in your possessions and in your personal selves (Al Imran: 186)

The use of oath "Lam" along with the verb "Tublawunna" "tested" is a clear sign for the implicit oath in this verse.

The oath manipulates some particles to aid in persuading listeners of the evidence presented. The oath particles may refer to different meanings as the context requires as the majority of them are prepositions:

1. "Waw" "واو" is the most commonly used particle concerning the oath expressions as it is used with everything someone may swear of:

{وَالسَّمَاء وَالطَّارِق}[الطارق:1]

Wassamaaa'i wattaariq (At- Tariq: 1)

By the Sky and the Night-Visitant (Al Tariq: 1)

2. "Ba" "باء" is very common oath particle especially when it accompanies the verb "uqsim" "swear":

{وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ}[النور:53]

Wa aqsamoo billaahi jahda aimaanihim (An- Nur: 53)

They swear their strongest oaths by Allah (Al Nur: 53)

3. "Ta" "تاء" is specialized in accompanying the word "Allah" in the Glorious Quran. The particle "Ta" does not accompany any other words at all in Arabic as all grammarians state:

{قَالُواْ تَاللّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الأَرْض}[يوسف:73]

Qaaloo tallaahi laqad 'alimtum maa ji'na linufsida fil ardi (Yusuf: 73)

(The brothers) said: "By Allah. well ye know that we came not to make mischief in the land (Yusuf: 73)

The oath may use some other techniques such as a phrase like "La'amruka" "by thy life (O Prophet)" rather than using a particle to indicate certainty:

{لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ}[الحجر:72]

La'amruka innahum lafee sakratihim ya'mahoon (Al- Hijr: 72)

Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro. (Al Hijr: 72)

In relation to the oath expression, "La" the negation particle is commonly preceding the verb "Uqsim" "swear" in many verses referring to an oath indicated by the existence of the verb "Uqsim" itself. This use arises great debate among grammarians. One team goes with "La" as an additional particle used to make more assertion along with the verb "Uqsim". A second team claims "La" negates an event prior to the oath. Az-Zamakhshary leads the third team speculating "La" as a negation particle used for the purpose of giving more power to the oath as if one says "I do not swear by this because it is clear and important in advance". According to the third team, Allah does not swear by the clear things that hearts of the believers digest in advance:

{لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ} [القيامة:1]

Laaa uqsimu bi yawmil qiyaamah (Al- Qiyamah: 1)

I do call to witness the Resurrection Day (Al Qiyamah: 1)

C. The Discussion

In the previous section, a survey is made to announce the techniques Arabic uses to nominate its oath structures. The word 'techniques' is used to highlight two styles in formulating this field. The first style shapes the explicit oath which some particles design its architecture. Particles as 'Waw', 'Ba', 'Ta' synergize to sign on the oath credentials explicitly. The second style in expressing oath would refer to the use of the oath 'Lam' along with the dark 'Noon' which already tackled earlier. This second approach is recorded as the implicit technique of oath in Arabic.

In reference to the first style, an oath consists of a particle and a title. The particle resembles the kit of introducing the title as an influential word having a great deal of value. 'Waw', for instance, initiates the title, especially temporal expressions, as an iconic word which Allah Himself swears by. The oath, hence, implies an influence such times make in human life. Times of the day, preceded by 'Waw', as 'Wal-Fajr' 'by the dawn' 'والفجر', 'Wad duhaa' 'والضحى', 'by the

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glorious morning light' and 'Wallaili' 'والليل' 'by the night' are all examples for such use of 'Waw' 'واو'. These times are linked to do prayers which Muslims advise each other to do. Besides, they hint to a season believers should make use of to get more privileges:

{وَالْفَجْرِ}[الفجر:1]

{وَلَيَالٍ عَشْرٍ}[الفجر:2]

{وَالشَّفْعِ وَالْوَتْرِ}[الفجر:3]

{وَاللَّيْلِ إِذَا يَسْرِ}[الفجر:4]

Wal-Fajr (Al- Fajr: 1)

Wa layaalin 'ashr (Al- Fajr: 2)

Wash shaf'i wal watr (Al- Fajr: 3)

Wallaili izaa yasr (Al- Fajr: 4)

By the break of Day (Al Fajr: 1)

By the Nights twice five (Al Fajr: 2)

By the even and odd (contrasted) (Al Fajr: 3)

And by the Night when it passeth away (Al Fajr: 4)

'Waw' is the particle introducing all the titles sweared by and most of them are temporal expressions. 'Al- Fajr' 'the dawn' is a time to do a key prayer in the ideology of Islam. Most of the Muslim scholars call for doing this prayer in mosques and in group. 'Layaalin 'ashr' 'ten nights' refer to first ten nights in 'Thi

alhija' the last month in moon year. This month is considered the season of pilgrimage. Muslims are advised to fast these nights as a chance to clear their sins. 'Shaf'I wal watr' 'the even and the odd' exemplify a prayer of three 'raka'at' done mostly in the last night term. Prophet Muhammad urged his nation to do them every night for their great importance in getting Allah satisfaction. 'Wallaili' 'by the night' is a day time when Muslims are invited to prove their true love to Allah in a prayer done individually. It proves their loyalty pure faith with no hypocrisy at all. Thus, all these titles preceded by 'Waw' highlight a seasonal ritual done either daily or yearly.

Oath band releases 'Waw' to hunt a totally different target in which a speaker lies to deny an accusation. The oath in such contexts is the strategy adopted by a nul- solution speaker as it is the only gate to get through. 'Waw', in these contexts, is collocative with 'Allah' as the title sweared by:

{ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَن قَالُواْ وَاللهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ}[الأنعام:23]

{انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ}[الأنعام:24]

Summa lam takun fitnatuhum illaaa an qaaloo wallaahi Rabbinaa

maakunnaa mushrikeen (Al-An'am:23)

Unzur kaifa kazaboo 'alaaa anfusihim, wa dalla 'anhum maa kaanoo yaftaroon Al- An'am: 24)

There will then be (left) no subterfuge for them

but to say: "By Allah our Lord, we were not those who

joined gods with Allah." (Al An'am: 23)

Behold! how they lie against their own souls! But the

(lie) which they invented will leave them in the

lurch. (Al An'am: 24)

'Summa lam takun fitnatuhum' 'there will then be left no subterfuge for them' ensures no solution unbelievers have when trials are set. It implies the big pressure they suffer and the stress confusing their answers. Accordingly, the oath is a strategy to manoeuvre especially when 'Allah' is the word they swear by. They think they can get the Judge deceived so they say 'wallaahi Rabbinaa' 'by Allah our lord' to make their defence much stronger. They mention 'Allah' and 'Rabbinna' as titles to swear by although they both refer to the divine character. This unveils their strategy to deny the accusation with awareness of Allah's right in being their Lord. They aim at saying 'we know you are our Lord and we did not join other

gods with you'. But the answer comes to shock them as it reveals their lying strategy in 'Unzur kaifa kazaboo 'alaaa anfusihim' 'Behold! how they lie against their own souls'.

'Ba' 'باء' reflects the toppers oath made by some group as far as the degree of strength is concerned. It is always followed by 'Allah' as a title and preceded by the verb 'Aqsamoo' 'they swear' to fill the oath with its maximum capacity and direct it to the addressee. It is a manoeuvring technique used to lie on the addressee. This technique is accredited in the current life whilest 'Waw' technique refers to unbelievers bankruptcy in the Judgment day. The use of 'Ba' troops a group of people to adopt this oath rather than individually undertaken. It shades their real effort to persuade the addressee of their viewpoint:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُل لاَّ تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾[النور:53]

Wa aqsamoo billaahi jahda aimaanihim la'in amartahum la yakhrujunna qul laa tuqsimoo taa'atum ma'roofah innal laaha khabeerum bimaa ta'maloon (An-Nur: 53)

They swear their strongest oaths by Allah that, if only

thou wouldst command them, they would leave (their

homes). Say: "Swear ye not; Obedience is

(more) reasonable; verily, Allah is well acquainted

with all that ye do." (Al Nur: 53)

The context which this verse belongs to begins the manoeuvring strategy the group referred to adopts. They first claim they believe in Allah and His Prophet but they violate instructions and advices presented. Then they are invited to take Allah's judgment codes as their strategy in this life but they refuse. This verse comes to ensure how they construct their plan on lies as they make their oath very strong using 'Ba'. The oath has a three dimensional foundation. The first brick refers to the verb 'aqsamoo' 'they swear' as a preface and a gate for the oath. This verb is the tool the Mediator transfers the information about the oath type this group makes. 'Ba', in turn, exemplifies the particle of making this strong oath. Then 'Allah' is the title they swear by. They choose 'Allah' to be close from the addressee heart. It leaves a positive impression on the addressee mentality of how valid this group is. The phrase 'jahda aimaanihim' their strongest oath' travels this oath to its furthest distance. It is an insurance for the great effort paid to persuade the addressee. It presupposes the repetition of oath more

than once a strategy of persuasion. The end of the verse reveals their invalidity as Allah advise them not to swear because 'Allah' is not a simple title to swear by this way.

Generally speaking, Arabic employees 'Ta' 'تاء' to join 'Allah' as an only title of an oath. The Glorious Quran accredits this privacy of 'Ta' to express special oaths. 'Ta' tackles an honest oath with no lies for a worried or frightened speaker, in case the speaker is not Allah Himself. This particle has not been used widely in the Sacred Book, but the above analysis may fit six of the available nine times:

﴿قَالَ تَاللَّهِ إِنْ كِدتَّ لَتُرْدِينِ﴾[الصافات:56]

Qaala tallaahi in kitta laturdeen (As-Saffat: 56)

He said: "By Allah. thou wast little short of bringing me to perdition! (Al Saffat: 56)

The speaker is a believer who gets his reward being sent to heaven after a hard work. However, he still feels worried and afraid what he saw concerning his ex-companion who tried previously to mislead him. The guidance and mercy of Allah lightens his path and gives him triumph. This believer swears with worry and fear obviously coating his oath 'tallaahi' 'by Allah'. He talks to his companion who has

been sent to hell 'in kitta laturdeen' 'you were little short of bringing me to perdition'. It implies, though he wins the battle, a great fear of the scene he watches and the seat his companion books.

Holy Quran is prior in manipulating a unique technique of oath. The use of 'La' 'لا' the negative particle, followed by the verb 'uqsimu' 'I swear', plants an oath bush to draw the attention to an important figure. With a relation to swear by places rather than events, 'La' and 'uqsimu' make a harmonic twin to present some places as a gate to access important information people would not know or need an update in. The negation salt spread on 'La' in general makes no influence on its function in this concern:

﴿فَلاَ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ﴾[الواقعة:75]

﴿وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ﴾[الواقعة:76]

Falaa uqsimu bimaawaaqi 'innujoom
(Al- Waqi'ah: 75)
Wa innahoo laqasamul law ta'lamoona 'azeem (Al- Waqi'ah: 76)
Furthermore I call to witness the setting of
the Stars,- (Al Waqi'ah: 75)
And that is indeed a mighty adjuration if ye
but knew,- (Al Waqi'ah: 76)

The title of oath is a place as the phrase 'maawaaqi 'innujoom' setting of the stars'

reveals. These settings unveils the ignorance of humans in multi astronomical issues. Allah hints to such settings to draw the attention of humans to His one of a kind potentialities and extreme knowledge of the whole universe. Verse 76 asserts the ignorance of people in these settings and the change they may undergo throughout the passage of time. It mentions 'law ta'lamoona' 'if you but knew' as a sign for this ignorance. This oath validity paves the way to the information Allah wants to highlight which the validity and truth of His word 'The Glorious Quran' mentioned later.

Holy Quran pays the oath a lift with variable means of transportation. A very special word illustrates the current transportation getting the oath to its final destination. 'La'amruka' 'by the life of you Prophet' has been used only once in the Glorious Quran. This word is technically pointing to a special relation gathering Allah and His Prophet that an oath is entitled with the Prophet life. It leads to intimacy and closeness with a great deal of respect and praise. Worth mentioning, Prophet Muhammad is the only human Allah swears by throughout Holy Quran:

﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾[الحجر:72]

La'amruka innahum lafee sakratihim ya'mahoon

Verily, by thy life (O Prophet), in their wild

intoxication, they wander in distraction, to and fro.

D. Findings

The oath drives a speech circulating the relation between the speaker (the oath source) and the addressee (the oath influence spot) via a poetic style of reciting. It is a linguistic technique making a speech pressure to win a room in the addressee heart belief. The oath, for the speaker side, exemplifies a high degree of certainty or, as he would like the addressee to be misled, a manoeuvring strategy to deceive. The speaker thinks, within an oath given, validity makes its way free to get in hearts.

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