

نشر به علمی

## قرآن و روشنگری دینی

«مقاله پژوهشی»

# حکمت و آموزه های ادبی «سوگند به وقت شب» از ماده «لیل» در قرآن کریم

مهدی نظام آبادی<sup>۱</sup>، علی اصغر تجری<sup>۲\*</sup>، هادی واسعی<sup>۳</sup>

### چکیده

الفاظ قرآن حکیمانه است و با علوم ادبی، حقایقی از آن کشف می‌شود. پرسش این تحقیق آن است که: «حکمت و آموزه‌های ادبی سوگند به وقت شب از ماده «لیل» در قرآن کریم چیست؟» با روش توصیفی و تحلیلی، بخشی از این آموزه‌های برگرفته از علوم ادبی عبارتند از: ۱) سوگند به تمام، آغاز، وسط یا پایان شب و شب‌های دهگانه؛ بیانگر اهمیت مُقسم. ۲) فعل «یغشی» و «یسر» بیانگر حدوث تدریجی شب. ۳) حذف مفعول «یغشی» گویای تعمیم و مفعول «یغشاهای» زمین و امور دیگر. ۴) «ال» جنس یا عهد در «اللَّیْل» (فجر: ۴) بیانگر جنس شب یا شب معین. ۵) عطف «اللَّیْل» به «لَّیَالٍ عَشْرٍ» بیان عام بر خاص و عطف به «الْفَجْرِ» بیان امری متضاد. ۶) ایجاز به حذف «ی» آخر «یسر» (فجر: ۴) بیانگر رسایی سخن؛ ایجاز به حذف عائد در (انشقاق: ۱۷) بیانگر عمومیت. ۷) نکره آوردن «لَّیَالٍ» بیانگر عظمت و تعیین شب‌های مخصوص. ۸) نسبت «عشی»، «سجی»، «یسر» به «اللَّیْل» مجاز عقلی از نسبت فعل یا علت به زمان. ۹) «سجی»، «وسق»، «عسعس»، «یسر» استعاره از اموراتی مربوط به شب. ۱۰) «عسعس» کنایه از پایان شب. ۱۱) تقابل شب با روز یا شب با صبح؛ بیانگر تفاوت آثار طبیعی یا دو چهره حق و باطل.

### واژه‌های کلیدی

حکمت؛ ادبی، سوگند، وقت، شب، لیل، قرآن کریم.

۱ دانشجوی دکتری، دانشکده علوم انسانی، دانشگاه آزاد اسلامی واحد قم، قم، ایران.  
۲ استادیار، گروه علوم قرآن و حدیث، دانشکده علوم انسانی، دانشگاه آزاد اسلامی واحد قم، قم، ایران.  
۳ استادیار، گروه حکمت و کلام اسلامی، دانشکده علوم انسانی، دانشگاه آزاد اسلامی واحد قم، قم، ایران.

نویسنده مسئول:

علی اصغر تجری

رایانامه: a.tajari@hotmail.com

استناد به این مقاله:

نظام آبادی، مهدی، تجری، علی اصغر و واسعی، هادی (۱۴۰۲). حکمت ادبی و هدایتی «سوگند به وقت شب» از ماده «لیل» در قرآن کریم. فصلنامه علمی قرآن و روشنگری دینی، ۴(۱)، ۱۸۱-۱۹۶.

# Quran and Religious Enlightenment

Open  
Access

## ORIGINAL ARTICLE

### Wisdom and Literary Teachings of Swearing at Night from the Root "Layl" in the Holy Qur'an

Mehdi Nezamabadi<sup>1</sup>, Ali Asghar Tajari<sup>2\*</sup>, Hadi Vaseei<sup>3</sup>

1 PhD Candidate, Faculty of Humanities, Qom Branch, Islamic Azad University, Qom, Iran.

2 Assistant Professor, Department of Qur'an and Hadith Sciences, Faculty of Humanities, Qom Branch, Islamic Azad University, Qom, Iran.

3 Assistant Professor, Department of Islamic Wisdom and Philosophy, Faculty of Humanities, Qom Branch, Islamic Azad University, Qom, Iran.

#### Correspondence

Ali Asghar Tajari

Email: [tajari@hotmail.com](mailto:tajari@hotmail.com)

#### How to cite

Nezamabadi, M., Tajari, A.A. & Vaseei, H. (2023). Wisdom and Literary Teachings of Swearing at Night from the Root "Layl" in the Holy Qur'an. Quran and Religious Enlightenment, 4(1), 181-196.

#### ABSTRACT

The words of the Qur'an are wise and truths which can be discovered from it with literary sciences. The question of this research is: "What is the wisdom and literary teachings of swearing at night from the root "Layl" in the Holy Qur'an?" With a descriptive and analytical method, some of these teachings taken from literary sciences are: 1) Swearing to the whole, beginning, middle or end of the night and ten nights; expressing the importance of swearing. 2) The verbs "Yaghshī" and "Yasr" express the gradual occurrence of night. 3) Removing the object of "Yaghshī" means generalization and the object of "Yaghshāhā" means land and other things. 4) "Al" gender or promise in "Al-Layl"(Fajr: 4) indicates the gender of the night or a certain night. 5) The inflection of "Al-Layl" to "Layāl-in-'Ashr" is a general expression over specific expression, and the inflection to "al-Fajr" is to express an opposite issue. 6) Brevity to the removal of the "y" at the end of "Yasr"(Fajr: 4) expresses the eloquence of the speech; the brevity to remove 'Ā'id in (Inshiqāq: 17) expresses the generality. 7) Indefinite form of "Layāl" expresses the greatness and designation of special nights. 8) The attribution of "Ghashī", "Sajī", "Yasr" to "Al-Layl" is rational metonymy from the attribution of verb or cause to time. 9) "Sajī", "Wasaq", "'As'as", "Yasr" are metaphors for things related to the night. 10) "'As'as" is an allusion to the end of the night. 11) Contrast of night with day or night with morning expresses the difference between natural phenomena or the two faces of right and wrong.

#### KEYWORDS

Wisdom, Literary, Oath, Time, Night, Layl, Holy Qur'an.

## 1. Introduction:

In addition to its meaning and content, the Holy Qur'an is a revelation in terms of the arrangement of words. This heavenly book has introduced itself as the Wise Book, so it can be said that the arrangement of the words used in the Holy Qur'an is also wise. Based on this, using the words of the times that have been sworn to in the verses is definitely based on wisdom. Night plays an important role in human's daily life, social affairs, religious affairs, etc. Therefore, words and secrets related to night are mentioned in the Holy Qur'an and in some verses it is sworn. With the development and growth of literary sciences, Qur'anic truths have gained more clarity and transparency. The approach of this attention to sciences and facts can provide the reasons for discovering wisdom or the purpose of swearing at night time from the perspective of teachings taken from literary sciences. In short, the main question of this research is: "What are the literary wisdom and teachings of swearing at night from the article "Layl" in the Holy Qur'an?" And the purpose of the article is to obtain the benefits and teachings derived from its literary sciences.

Independent sources have been published about Qur'anic oaths. Some of them are: 1) The book "Oaths of the Qur'an" written by Abul Qasim Razaaghi, 1982, Tawhid Publications. 2) The book "The Weighty Oaths of the Qur'an" written by Naser Makarem Shirazi, 2007, published by Al-Imam Ali Ibn Abi Talib (AS) School. 3) Master's thesis "Research on Oaths in the Holy Qur'an" written by Mina Kamayi, Faculty of Humanities, Tarbiyat Modarres University, 1998. 4) Master's thesis "Oaths in the Holy Qur'an (parts one to twenty-ninth)" written by Sardar Nasiri, Islamic Azad University of Abadan, 2009. 5) Master's thesis "Review and analysis of oaths in the 30th part of the Qur'an" written by Yadullah Barzi, Islamic Azad University of Abadan, 2009. 6) Master's thesis

"Oaths in the Holy Qur'an Written by Leila Qalandari, Faculty of Humanities, Imam Khomeini International University, 2012. 7) The article "God's oaths to time in the Holy Qur'an" written by Sayyib Tozabi and..., 2012, Journal of Qur'anic Studies. 8) The article "Wisdom of Qur'anic Oaths" written by Hassan Kharaqani, specialized magazine of Razavi University of Islamic Sciences, number one.

By examining the above sources, it is clear that some of them have paid attention to the general dimensions of Qur'anic oaths and others have paid attention to the specific aspects of oaths, but they have not comprehensively addressed the dimension of wisdom and teachings derived from the literary sciences of night time.

The author's research method in this article is descriptive-analytical, because at the beginning of each topic, the definition and characteristics of that topic are presented, which is its description, and then the corresponding literary interpretation is expressed around the Qur'anic verse. The method of collecting information is also in the form of documents that are used from written sources.

## 2. Discussion and review

In order to clarify the scope of the article, firstly, the concepts of the terms or keywords are defined and explained, and then the composition of the oath to "Layl" in the Holy Qur'an is explained. In the following, according to the theoretical foundations of the research, the wisdom and teachings derived from the literary sciences of each of these Oaths are analyzed in the verses of the Holy Qur'an.

### 2.1. Definition of terms

According to the title of the article, the definition of the words used in it should be stated in order to determine the scope of its work. Here, the words and terms: wisdom, literary, oath, time and Layl, are defined and analyzed using reliable sources,

based on these definitions, wisdom and teachings of the verses taken from the literary sciences should be analyzed. It should be noted that according to the phrase "Night time from the article "Layl"" in the title of the article, some Qur'anic oaths are related to words such as: Shafaq, Fajr, and Şubḥ, which can indicate a part of the night time from another point of view is beyond the scope of this article.

**A) Hikmat:** The word "Hikmat" (meaning wisdom) from the root "Ḥ K M" means prohibition. Based on this analogy, "Hikmat" forbids ignorance. (Abul Hussain, 1404 AH, 2: 91) Hikmat is definitive knowledge and certain intellectual truths. (Mustafawi, 1430 AH, 2: 309) In the holy Qur'an, Hikmat is generally used to express divine decrees, understanding and reason, warning verses, useful knowledge and in accordance with reality and truth, knowledge and rulings expressed in the Sunnah of the Prophet (PBUH). (Kothari, 2014, 2: 128-131) In the Persian language, Hikmat means knowledge, science, wisdom, mysticism, right action, right speech, steadfast speech, reasonable speech, the truth of everything, definite evidence that is useful for belief and not useful for suspicion, persuasion and.... The meaning of the wisdom of everything is the reason, the cause and the direction of that thing, in other words, its purpose is the benefit and expediency that results from the action, without motivating the subject to perform the action. (Dehkhoda, 2021: the word "Hikmat")

Hikmat is defined in words and terms in different ways in philosophy, mysticism, ethics, the Holy Qur'an and hadiths. What we mean by "Hikmat" in this article is its literal meaning: cause, direction, purpose or benefit, and the term literary wisdom means the same purpose, goal or literary benefit.

**B) Literary:** The word "Literary" is related to "Literature" and "Literature" means culture, knowledge, art, respect, ritual, makeup, way and

custom, science of literature, etc. (Dehkhoda, 2021, the word "Literature") From one point of view, Literary Sciences include ten sciences, which are: 1) vocabulary, 2) morphology, 3) syntax, 4) meanings, 5) expression, 6) innovation, 7) prose, 8) rhyme, 9) line rules, 10) reading rules. (Dehkhoda, 2021, the word "Literature") Literary sciences have been called at least six sciences: vocabulary, morphology, syntax, meanings, expression, and innovation, and at most they have been sixteen sciences.

The meaning of literary interpretation is that: the commentator pays attention to the expression of morphological elements, syntax, rhetorical points, terminology, the meaning of difficult or strange words of the Qur'an and the examination of different readings of the Holy Qur'an. In fact, literary interpretation should be introduced as an interpretation based on the literary sciences and culture of the era of revelation, which was mainly manifested in the poetry, prose, and history of that era. (Tayeb Hosseini, 2012: vol. 8)

The literary wisdom discussed in this article is the expression of goals, doctrines and teachings related to the topics of literary sciences or literature, which will play an important role in understanding the verses. Usually, the investigation of such issues in the Holy Qur'an is done in interpretations with a literary orientation. To explain this purpose, the phrase "Wisdom and Literary Teachings" was mentioned in the title of the article.

**C) Swearing or oath:** Swearing or oath has several pillars, which are: a) "Words of oath" means letters and words by means of which a news sentence is transformed into a composition sentence (oath). b) "Muqsim" means the one who swears. c) "Muqsam bih" means what they swear by. d) "Muqsim Lah or Muqsim 'Alayh or the answer of the oath" means the work or matter for which an oath is taken. e) "The addressee of the oath" means the person or persons for whom the oath is recited. (Khakbaz, 2014: 25-31)

In the Holy Qur'an, when swearing at different times, a) the words "Wāw" and "Lā Uksimu" are used. b) The oath is from God. c) "Muqṣam bih" is great and useful. d) In most of the oaths, the answer to the oath is explicitly mentioned and it can be identified by the letters (Inna, Mā nafy, Lām Maftūḥah, Inna Mukhaffafah, Lā Nāfiyah, Qad, Bal) which are placed at the beginning of the answer to the oath but in some cases, it is difficult to recognize the problem and the Qur'an interpreter must try and find it carefully.

The oaths of the Qur'an generally pursue two goals: first, the importance of the matter for which the oath is taken, and the second is the importance of the matter itself, which is the subject of the oath, because the oath is always taken on important subjects, that is why these oaths motivate people and create this motivation in them to think about these important issues of the world of creation, and to open a way to higher goals for them.

**D) Waqt:** The word "Waqt" i.e. time whose plural is "Uqāt" means: 1) a quantity of time (Farāhīdī, 1410 AH, 5: 199) 2) known time. (Abul Hussain, 1404 AH, 6: 131) 3) The amount of time that is determined for a work. (Fayyūmī, nd, 2: 667) 4) The end of the specified time for the work (Isfahani, 1412 AH: 879) and in general it can be said: the word "Waqt" comes from the root "W Q T" meaning time limited to anything; limited to work or incident or flow or anything else. (Mustafawi, 1402 AH: 168) So the words indicating night time are compounds that refer to a limited time for doing work, incident or flow at night and its amount is specific and measurable.

**E) Layl:** In the meaning of the word "Layl", it is said: what is opposite to "Nahār" is called "Layl". Just as "Nahār" is a continuous time from sunrise to sunset, and this time is due to the expansion of sunlight. In contrast, "Layl" is when it gets dark and the light is covered. (Mustafawi, 1402 AH, 10: 275) Therefore, the meanings that have been said for "Layl" are: 1) It is the

opposite of "Nahār" (day). (Farāhīdī, 1410 AH, 8: 363) 2) It is darkness and blackness. (Farāhīdī, 1410 AH, 8, 363) 3) Its range is from sunset to dawn or to sunrise (Wasiti, 1414 AH, 15: 677) which is called night. In general, we can say: night, according to Shari'a is from sunset to dawn, and according to custom, it is from sunset to sunrise.

There are 92 words with different combinations in the Holy Qur'an from the root "L Y L". By researching the word "Layl" in the Holy Qur'an and the Qur'anic oath, a list of these verses was obtained at this time, whose "Muqṣim bih" are: By the Night as it conceals; By the Night as it conceals it; And by the Night when it is still; And by the Night when it passeth away; And the Night as it dissipates.

## 2.2. Theoretical foundations

In this article, according to the opinion of linguists in the definition of terms and the opinion of writers and commentators in the expression of Qur'anic teachings taken from literary sciences, it is possible to examine: what wisdom and teachings about Qur'anic oaths at night time can be obtained from the article "Layl" from literary sciences.

## 2.3. Wisdom and literary teachings of swearing at "By the Night as it conceals, By the Night as it conceals"

The article "Gh Sh Y" refers to covering something with something else. (Abul Hussain, 1404 AH, 4: 425) In other words, this article means covering until it is overcome and penetrated by it, and one of its examples is the domination of night darkness. (Mustafawi, 1430 AH, 7: 274) There are 29 words with different combinations in the Holy Qur'an from the article "Gh Sh Y" or "Gh Sh W" of which two are the word "Layl" along with the word "Yaghshā, Yaghshāhā" has been added and sworn to. These verses and their wisdom are:

A) "And by the night when it covers" (Layl: 1)  
 "And by the day when it appears" (Layl: 2)

B) "By the Day as it shows up (the Sun's glory)" (Shams: 3) "By the Night as it conceals it" (Shams: 4)

There are two opinions about the time of swearing in these verses:

1) A special part of "Night" means the first part of the night. (Makarem Shirazi, 2007: 302) or it can refer to the sunset (Sharif, 2001: 88). At sunset, the sun goes out. (Zuḥaylī, 1411 AH, 30: 261) the sun disappears and half of the earth becomes dark, and the sun appears in the other half of it. (Zuḥaylī, 1411 AH, 30: 258)

2) It does not mean the beginning and completion of "Layl"; rather, it is when the night completely covers the earth and earthly objects. The night is not so dark at the beginning and at the end, but it is dark in the middle. (Jawadi Amuli, 20/12/2018: Tafsīr of Surah Shams, Session 1)

The literary wisdom and teachings of these verses are:

1) In (Layl: 1 and 2) the present verbs "Yaghshī" and "Tajallī" (Tatajallī) according to the lexical article and the present participle convey the gradual occurrence. (Taleghani, 1983, 4: 123) Therefore, "As it conceals" that is, what was clear from existence to the light of day is gradually covered. (Baqā'i, 1427 AH, 8: 446)

2) Sometimes the word "Idhā" is not for the future, for example in these verses it is used for the present, because covering is comparable to the night. (Davarpanah, 1987, 1: 246)

3) In (Layl: 1), the non-clarifying the object leads to application and generalization. Therefore, the night covers what the day reveals. (Taleqani, 1983, 4: 123) In other words: removing the object is because the listener knows about it or wants to obscure it. So the meaning of the verse is that the night covers everything in darkness. (Nuḥās, 1421 AH, 5: 149) More clearly: the omitted

object of "Yaghshī" is probably the day, as it says in (A'rāf: 54): "He throws the veil of night over the day" or the omitted object of the sun or the earth and whatever is in it, as He says in (Shams: 4): "And the night when it draws a veil over it." (Tha'ālabī, 1418 AH, 5: 598)

The pronoun of "Yaghshāhā" in (Shams: 4) is an object and refers to the earth or other things. When the referent of the pronoun is something clear and bright, there is no need to mention it, the night is dark and makes things dark, including: the earth, the distance between the earth and its top, earthly objects and beings, the actions of other persons and beings, what is in the earth itself, on the ground and in the space. (Jawādī Āmulī, 17/12/2018, Tafsīr of Surah Shams, session 1)

4) Attributing "Ghashy" to "Layl" (i.e. attributing the cover to the night) is allowed by reason, which is different from attributing the verb to time or attributing it to its cause. In fact, the covering is the rotation of the earth and its circulation towards the emergence of the sun, which is a daily cycle, and it has been said: the feminine pronoun "Hā" in "Yaghshāhā" returns to the earth as stated. (Ibn Ashur, 1420 AH, 30: 324-325)

5) The object in "Yaghshāhā" is the word "Shams", which means "It covers the sun and catches its light when it falls (apparently)." (Ibn Adel, 1419 AH, 20: 359) or it is the object of "Earth", which means: it covers the world with darkness and the horizons become dark, so the allusion is to things that have not been mentioned. (Ibn Adel, 1419 AH, 20: 359) and (Khatib Sherbini, 1425 AH, 4: 622)

6) Between (Shams: 3) and (Shams: 4) there is a confrontation and saĵ' murassa'. (Zuḥaylī, 1411 AH, 30: 258) in the midst of the opposite alternation of night and day, the exchange faces of light and darkness, movement and stillness, warmth and coldness, covering and revealing the

far and near horizons, from within its mysterious elements and interactions, life emerges and some things happen. (Taleghani, 1983, 4: 123) In this way, on the issue of the system of "Light" and "Darkness", and their effect on human life has been given attention, because they are two permanent great blessings and two important signs of the Lord. (Makarem Shirazi, 1992, 27: 71)

7) Unlike before and after it (which is in the past tense), the phrase "Yaghshāhā" is used in the present tense to respect the intervals. If it were past tense, the composition would be "When it covered", which would make the verbal fit between the intervals and sections different. (Samin, 1414 AH, 6: 530) and (Khatib Sherbini, 1425 AH, 4: 622) this difference in the interpretation of (Shams: 3) and (Shams: 4) may indicate that events such as the appearance of day and night are not specific to a specific time. It includes the past and the future, so some of them are in the form of past verbs, and some are in the form of present tense, in order to clarify the generality of these events in the context of time. (Makarem Shirazi, 1992, 27: 42)

#### **2.4. Wisdom and literary teachings of swearing at "By the Night when it is still"**

The word "Sajā" is from the root "S J W" and this article refers to calming down and learning. (Abul Hussain, 1404 AH, 3: 137) In other words, the main meaning of this article is the flow of something until it becomes stable and lasts in a state. Among the examples of this article is the flow of the day towards the night until it becomes dark and black and becomes calm and steady. (Mustafawi, 1402 AH, 5: 61) The verb "Sajā" appears in the Qur'an along with the word "Layl" and there are interpretations in its meaning and that is the time when the night 1) becomes dark and dwells in its darkness. (Farāhīdī, 1410 AH, 6: 162) 2) It was calmed down. (Sahib ibn Ebad, 1414 AH, 7: 147) or he calmed down and continued. (Jawhārī, 1410 AH, 6: 2372) 3) It

became very dark and calmed down. (Abul Hussain, 1404 AH, 3: 137) 4) When it calms down and covers everything with its darkness. (Hemayri, 1420 AH, 5: 2985) or it calms down and its darkness becomes all-encompassing. (Ṭurayhī, 1416 AH: 213) 5) To cover with its darkness. (Fayyūmī, nd, 2: 267)

From the root "S J W", only the word "Sajā" is mentioned in the Holy Qur'an together with the word "Layl" and it is sworn to: "By the Glorious Morning Light" (Al- Ḍuḥā: 1) "Swear by the day when the sun rise (and cover all places)" "And by the Night when it is still" (Ḍuḥā: 2) "And by the night when it rests", the wisdom and literary teachings of this verse are:

1) In (Ḍuḥā: 2) there is an intellectual permission and stillness is attributed to the night. In the intellectual permission, the work and activity or what it means is attributed to something other than the true subject, it becomes special with interest, but it is accompanied by a presumption that prevents the true attribution. (Darvish, 1415 AH, 10: 512) Therefore, "Sajā" refers to the stillness and establishment of darkness, or the stillness of people in that darkness, so this attribution is figurative. (Nizām al-A'raj, 1416 AH, 6: 514) and it is attributed to night for exaggeration. And the meaning of staying the people of night in it is stopping in what they search for during the day, and it is often limited to a state that is contrary to the state of the day, such as: staying in business and sleeping to relieve fatigue. (Qūnawī, 142 AH, 20: 314)

2) There is a metaphor in (Ḍuḥā: 2) because the meaning of "Sajā" means to be still while the night does not rest, but the movements of people remain in it, so when the real stillness prevails in the night, God may applied the attribute of stillness on it. (Sharif Al-Radhi, 1406 AH: 367)

3) There are two aspects in the meaning of "By the Glorious Morning Light": swear by a) the beginning of the day. b) All day. And there are

two aspects in the meaning of "And by the Night when it is still": swear by a) whenever the night calms down and its darkness stagnates. b) The calmness of the people and the sounds in that night. (Ṭabrasī, 1996, 6: 656)

The application of "Al-Ḍuḥā" and the restriction of "Al-Layl" to the container of "Idhā Sajā" represent two completely opposite situations in the day and night because: "Al-Ḍuḥā" is the time when the sun has risen and its radiation has completely covered the surface and it has moved everything from its place, but "And by the Night when it is still" is when the curtain of darkness covers everything, and it takes it in silence. The contrast between these two conveys the originality of light and its stimulation, and the temporary nature of darkness and stillness of the night. (Taleghani, 1983, 4: 137)

### **2.5. Wisdom and literary teachings of swearing at "The Night and its Homing"**

The word "Wasaq" is from the root "W S Q" which means to take something. (Abul Hussain, 1404 AH, 6: 109) The word "Wasaq" is an infinitive and means to collect and take away, then it is applied to what is collected and taken away. (Mustafawi, 1402 AH, 13: 106) Other meanings have been said for the word "Wasaq", which are: 1) To collect or join something to something or a part to another part (Farāhīdī, 1410 AH, 5: 191) 2) Collecting separate things. (Isfahani, 1412 AH: 871)

There are two different words in the Holy Qur'an from the root "W S Q" and one of them is the past tense verb "Wasaq" sworn to along with the word "Layl": "The Night and its Homing" (Inshiqāq: 17) And swear by the night and what it collects." The wisdom and literary teachings of this verse include:

1) There are four interpretations for the phrase "Wa mā wasaq": 1) The thing is collected. 2) The thing hides and covers. 3) The thing is driven, because the darkness of the night drives

everything to its shelter. 4) The thing he does in it. (Mawardi, nd, 6: 237)

2) In the verse "Wa mā wasaq" it is allowed to be omitted because: the word "Mā" is connected and the pronoun it refers to is not present in the word [as the object of]. An example of "Mā Wasaq" may be all living and non-living creatures that the darkness of the night gathers under its black curtain. (Hashemi Rafsanjani, 2007, 20: 218)

3) There is a metaphor in this verse. The meaning of "Wasaq" here means joining and gathering. It is as if he brings the domestic animals to their homes and brings the wild animals to their shelter and brings the birds to their nests. It is as if he gathered what was scattered during the day and it has been said that "Wasaq" means to drive. It is as if the night drives all the animals to their nests and takes them to their hiding place. (Sharif al-Raḍī, 1406 AH: 361) and it was also said: "Wa mā wasaq" means: "And what appears from the stars" because they appear at night and are hidden during the day. (Ṭabrasī, nd, 26: 396) Also, "Wa mā wasaq" means: swearing by what he does at night or swearing by the night what he does and collects, so the night must collect his skirt so that everyone can relax and feel comfortable (Jawādī Āmulī, 22/10/2018: Tafṣīr of Surah Inshiqāq, session 4)

### **2.6. Wisdom and literary teachings of swearing at "And by the Night as it retreateth"**

The word "Adbar" comes from the root "D B R". This article refers to the end and the back of something. (Abul Hussain, 1404 AH, 2: 324) The word "Adbar" is the past tense from the root "D B R". The word "Adbara" means to turn back and the meaning of turning back of night is the arrival of dawn. (Hashemi Rafsanjani, 2007, 19: 401-402)

There are 44 words with different combinations in the Holy Qur'an from the article



"D B R". In the meantime, the word "Adbar" has been sworn to along with the word "Layl": "And by the Night as it retreateth" (Muddaththir: 33) "And by the Dawn as it shineth forth." (Muddaththir: 34)

The wisdom and literary teachings of this verse are:

1) They say that "Dabar" means following and "Adbar" here means "Dubur" or it means to turn back and turn away. Therefore, "And by the Night as it retreateth" means swearing by the night when it comes at the end of the day, or swearing by the night when it turns its back and the morning rises behind it. (Kashani, nd, 10: 72)

2) The phrase has a simile, as if the darkness of the night has fallen on the face of the morning like a black veil, and at dawn, it removes the veil. (Makarem Shirazi, 1992, 26: 192)

3) There is the art of confrontation between (Muddaththir: 33) and (Muddaththir: 34). (Sabuni, 1421 AH, 3: 456) It has been said regarding it: the truth becomes clear like the morning and the falsehood disappears like the darkness of the night. (Sadeghi Tehrani, 1419 AH: 576)

4) There is a literary art of Saj' murassa' between the verses "Nay, verily: By the Moon", "And by the Night as it retreateth", "And by the Dawn as it shineth forth", "This is but one of the mighty (portents)". (Sabuni, 1421 AH: 6) in Saj' murassa' two spaces are equal in terms of weight and rhyme, and each word in the first one is opposite to its counterpart in the second one in terms of weight and analogy. (Suyūṭī, 1421 AH, 2: 205) These three parts are compatible with the light of guidance (Qur'an), removal of darkness (polytheism), worshiping (idols) and dawning of white morning (monotheism). (Makarem Shirazi, 1421 AH, 19: 181) Also, verses 33 and 34 of surah Muddaththir are implied or hinted at representing the situation of two groups of people during the revelation of the Qur'an, which was

expressed as the penetration of light into darkness. (Ibn Ashur, 1420 AH, 29: 299)

5) In the last words of (Muddaththir: 33) and (Muddaththir: 34) there is an incomplete pun with a difference of letters in the middle, which brings a special literary beauty.

## **2.7. Wisdom and literary teachings of swearing at "And the Night as it dissipates"**

The word "As'as" from the article "A S" has two main meanings close to each other. One means being close to something and seeking it, and the second meaning is lightness in something. So, in the first main meaning, when they say: "As'as al-Layl", it means when the night came. However, the opinion of those who consider "As'as al-Layl" to mean the turning of night is outside of these two principles and its meaning is inverted from "Sa'Sa'" (which means the departure of something). (Abul Hussain, 1404 AH, 4: 42) Other meanings that have been stated for the word "As'as al-Layl" are: 1) The night comes and its darkness becomes close to the earth. (Farāhīdī, 1410 AH, 3: 949) 2) when night turns or turns his back, which is related to the beginning and end of the night. (Because its origin is from "As'asah" and "Isās" which means the darkness that is on both sides of the night). (Isfahani, 1412 AH: 566) Therefore, some lexicographers consider this verb having two opposite meanings (in the sense of Aqbal and Adbar). (Jazari, nd, 3: 236) Among the views of the linguists, it can be said: the main meaning of this article is to move and act secretly in order to reach the desired and remove the darkness for him. Among its examples is the night that moves towards light. The word "As'asah" refers to the repetition and continuity of the meaning due to the validity of repeating the letters and being double in it. As a result, this word implies continuous movement towards revelation, and one of the essentials of this meaning is turning

back and the thinness of darkness at night. (Mustafawi, 1402 AH, 8: 128)

From the article "A S 'A S" only the word "As'as" appears in the Holy Qur'an along with the word "Layl" and it has been sworn: "And the Night as it dissipates" (Takwīr: 17) "And the Dawn as it breathes away the darkness" (Takwīr: 18)

The wisdom and literary teachings of these verses are:

1) "As'asah" and "Asās" are the thinning of darkness that occurs at the beginning and end of the night, and "As'as al-Layl" has been interpreted as the coming and going of the night, so that in both cases, the darkness is thin. It is better to interpret the mentioned verse as the departure of the night, according to the analogy of "And the Dawn as it breathes away the darkness." (Qarashi Bonabi, 1992, 4: 350)

2) There is a metaphor of Maknīyyah in the phrase "And the Night as it dissipates, and the Dawn as it breathes away the darkness". The night is likened to a person who comes and goes, then "Mushabbah" is removed and something from its accessories is taken, and that word is "As'as" which means he came and went, just like the morning that has been likened to a living being that breathes, then the "Mushabbah" has been removed and something has come from its accessories, and that is breathing, which means the exit of the breath from within, or they say: the night is likened to a sad and grieving person who is imprisoned and has no movement. So when he breathes, he gets comfort and here the morning is revealed, so it is as if he is saved from sadness. (Darwish, 1415 AH, 10: 399)

3) (Takwīr: 17) is irony is for the end of the night, when it gradually comes to an end. (Mughniyah, 1425 AH: 794)

4) (Takwīr: 17) and (Takwīr: 18) are contrasted from a literary point of view, so the first verse refers to the darkness of ignorance and

the second verse refers to the emergence of Islam. (Shanqiti, 1427 AH, 9: 42)

5) In the topic of modern science intervals, there are different types for speech syllables, which are: parallel, balanced, inlaid, similar and convergent. In the case of similar, there is agreement for all the words about: weight, saj', balance, composition and number, such as the verses "And the Night as it dissipates. And the Dawn as it breathes away the darkness" (Ma'refat, 1410 AH, 5: 278)

## **2.8. Wisdom and literary teachings of swearing at "And by the Night when it passeth away"**

The article "S R W" means to reveal something from another thing. (Abul Hussain, 1404 AH, 3: 154) and the article "S R Y" means to move and go without pretending and being obvious, but secretly; whether material or spiritual. (Mustafawi, 1402 AH, 5: 115) The meaning of the word "Suray" (derived from the verb Saray, Yasrī) is: 1) Night walk. (Farāhīdī, 1410 AH, 7: 291) 2) To move at the end of the night. (Humayri, 1420 AH, 5: 3064) 3) The time of going through the night by walking. (Fayyūmī, nd, 2: 275)

There are 10 different words in the Holy Qur'an from the article "S R Y" or "S R W" and one of them is the present tense of "Yasr" along with the word "Layl" and it has been sworn to: "And by the Night when it passeth away" (Fajr: 4)

The wisdom and literary teachings of this verse include:

1) "Yasr" means passing. (Hashemi Rafsanjani, 2007, 20: 319) and "Idhā Yasr" means coming and turning, that is, I swear by the night that it comes after the day and turns, and they say "Yasrī" means "Yasrī Fih", that is, the night in which they are travelling during their journeys. (Kashani, nd, 10, 233) In other words: "Yasrī" means "He walks in darkness", that is, when a large part of it has been passed, it is like

walking in the dark, and the night ends in its darkness. (Ibn Ashur, 1420 AH, 30: 279)

2) The letter "Al" in "Al-Layl" is for gender, or some have taken it for a promise. (Hashemi Rafsanjani, 2007, 20: 319) Therefore, they differed in the meaning of this verse on two aspects: a) The gender of "Layālī" has been considered because it has added "Sayr" to "Night" and "Layl" because "Layl" and night follow the path of the sun in the constellation and its transfer from one horizon to another horizon. b) The meaning of "Layl" is a certain night among the nights. (Such as: Night of Qadr or night of Fiṭr or the night of 'Īd al-'Aḏḥā) and more say: the meaning of that night is "The Night of Muzdalifah" and the night of "Mash'ar al-Ḥarām" (the night of Eid al-Adha) when people gather to obey God Almighty. On that night, the pilgrims walk from 'Arafah to Muzdalifah, and then perform the Morning Prayer there, and in the morning they move to Mina. (Ṭabṛasī, nd, 27: 66-67)

3) The word "Al-Layl" has been inflected with the phrase "Layāl-e-'Ashr" which is a general inflection on a particular one, or it has been inflected with the word "Al-Fajr", which is combined with an opposite command and is sworn to because it is one of the manifestations of God's power and one of the wonders of His wisdom. (Ibn Ashur, 1420 AH, 30: 279)

4) "Yasr" in (Fajr: 4) is allowed to remove the letter "Y" in "Yasrī". The meaning of brevity is to speak little with a lot of meaning, provided that it is appropriate to the talent and in harmony with the mood of the audience. Brevity is of two types, one is the brevity of a short phrase, which means many meanings are intended with a short phrase, without removing anything from the speech, and the other is the brevity of omission namely the omission of a part of the word due to the presence of analogy, so as to reduce the volume of the word; but the concept is complete. (Mohammadi,

2004: 193-194) The most important motivations for omission are: brevity, ease of memorization, closeness in understanding, narrowness of position, concealment for the audience. (Mohammadi, 2004: 193-194)

Here, "Yā'" in "And by the Night when it passeth away" means: "Yasrī" has been removed for brevity, to reduce the flow of words and show the speaker's eloquence. (Kamali Dezfūli, 1992: 241) This point also helps the beauty of words and understanding of the audience.

5) In the attribution of "Sary" to "Layl" or the attribution of walk to the night, some consider it a real attribution and some consider it an intellectual trope. (Savi, 1427 AH, 4: 365) This trope is due to the comparison with objects. (Hashemi Rafsanjani, 2007, 20: 319) Therefore, in the meaning of the phrase "Idhā Yasr" in the verse, they said two things: a) swear by the night when it comes, which means the end of the day. (Savi, 1427 AH, 4: 365 (Here, he has changed the word "Idh" to "Idhā" and from the past to the future. (Sultan Ali Shah, 1992, 14: 524) b) Swearing by the night at the time of turning away from it means approaching the day. (Savi, 1427 AH, 4: 365) such as: "And by the Night as it retreateth" (Sultan Ali Shah, 1992: 14: 524) another point: in the attribution of "Sary" to "Layl" is allowed in the attribution of something to time, and it seems that it is trope of Mursal or metaphor, which is the opinion of most commentators. (Siddiq Hasan Khan, 1420 AH, 7: 445)

6) From a point of view, there is a metaphor in (Fajr: 4). The meaning of walking at night is its rotation and the movement of the stars until the end of the night, and the day replaces it. (Sharif al-Raḏī, 1406 AH, 365) and (Sharaf al-Din, 1420 AH, 11: 251)

7) "Yasr" was originally "Yasrī" with "Yā'" and this "Yā'" was removed due to the harmony between the verses, and it is indicated by the Kasrah. (Mughniyah, 1399, 8: 99) In other words

since "Yasrī" is placed at the end of the verse, its last letter has been removed to match the end of the preceding and following verses. (Hashemi Rafsanjani, 2007, 20: 319) Here, the removal of "Yā" is to discount and respect the distance. (Zarkashī, 1410 AH, 3: 283)

## 2.9. The wisdom and literary teachings of swearing at "By the Ten Nights"

The word "Layl" is a singular word with a plural meaning, and its counting unit is the word "Laylah" and it is closed as the plural "Lyāl" to which the letter "Yā" is added non-comparatively. (Jawharī, 1410 AH, 5: 1815) [That is, it becomes Layālī] Therefore, "Layl" and "Laylah" both have the same meaning and the word "Layl" is singular and has a plural meaning, and "Laylah" is for the singular; but in the Qur'an, both are used for the absolute. (Qarashī, 1991, 6: 222) Therefore, the word "Layāl" is used for a number of nights.

The word "Layāl" has been mentioned 4 times in the Holy Qur'an, one of which has been sworn to: "And by the ten Nights" (Fajr: 2)

the wisdom and literary teachings of this verse are:

1) Mentioning "Layāl" in nakarah form to glorify it. (Qarashī Bonabi, 1995, 12: 213) He wanted to point out its greatness, not to make it public. (Tabataba'i, 1994, 20: 467)

2) Mentioning "Layāl al-Ashr" in nakarah form is to be determined, because: "Nakarah" here is used to express the greatness and meaning of a covenant. Therefore, it refers to special nights. (Makarem Shirazi, 1991, 26: 443) Some have said that it means the ten nights of the first month of Dhu al-Hijjah, which witness the largest gatherings of Muslims in the world in the land of Mecca, and where Eid al-Adha is celebrated. Some consider it to be the last ten nights of Ramadan in which Laylat al-Qadr is. A group also considers it as the first ten days and nights of

the first month of Muharram, which includes Ashura. (Khorram Del, 2005, 1: 1294)

Some people say that mentioning "Layāl al-Ashr" in nakarah form, in addition to expressing the greatness; it expresses the indefiniteness and unlimited nature of such nights. (Khorram Del, 2005, 1: 1294) but it should be said: bringing "Layāl" in nakarah form and defining "Al-Shaf' wa al-Watr" indicates that these nights are ten certain nights and there are ten nights in every year, and the Ma'refah form of "Al-Shaf' wa al-Watr" allows them to be known and that Shaf' wa al-Watr are part of the ten nights. In interpreting "Al-Shaf' wa al-Watr" eighteen forms are stated, most of them are not suitable for the interpretation of the verse due to the reference to the verse "Layāl-e-Ashr" (Ibn Ashur, 1420 AH, 30: 278). If "Al" in "Al-Shaf'" and "Al-Watr" is for a promise, it refers to a specific even and odd, and in accordance with the past oaths of this verse, the meaning of "Shaf'" is the day of "Tarwīyah" (the eighth day of the month of Dhu al-Hijjah when the pilgrims prepare to move to Arafat). And "Watr" means the day of "Arafah" that the pilgrims of God's house are in Arafat, or Shaf' means the day of Eid al-Adha (10th of Dhu al-Hijjah) and the meaning of Watr is the day of Arafah that is perfectly compatible with the ten nights of the beginning of Dhu al-Hijjah and the most important parts of the rituals of Hajj is performed in them (this matter is also mentioned in the narrations of the innocent Imams). (Makarem Shirazi, 1992, 26: 444-445)

But regarding the fact that among the first verses of Surah Fajr, why did He mentions only "Wa Layāl-e-Ashr" in Nakarah form and brought the rest as Ma'refah and made an oath to them, while these ten nights were known and according to the saying of the public, they are the ten first nights of Dhu al-Hijjah, so should it come with a covenant "Al"?

It should be said: because these ten nights have a special virtue among other types of ten nights, so He did not associate it with the gender "Al" so that it is distinguished and did not bring it with a covenant "Al" so that it is more indicative of greatness and luxury by being Nakarah. (Zeinuddin Razi, 2001: 598)

3) The verses "Wa Layāl Ashr, wa al-Shaf, wa al-Watr, wa al-Layl Idhā Yasr" have a non-committal Saj'-e-Raṣīn (Zuhaylī, 1411 AH, 30: 222) which gives the audience a listening pleasure.

### 3. Conclusion

In some verses of the Holy Qur'an, an oath is taken at night. One of the aspects of the wisdom of Qur'anic oaths is to draw people's attention to discover the facts of the phenomena under oath. The approach of paying attention to literary sciences has been able to discover some of the wisdom and literary doctrines of swearing at night time. The summary of wisdom and literary teachings of swearing at night time from the article "Layl" in the verses of the Holy Qur'an based on literary sciences and techniques are:

**A) Lexicology:** the word "Layl" means night according to Shari'a; it is from sunset to dawn, and according to custom, it is from sunset to sunrise. The word "Layl" is singular and means plural, and it is also plural as "Layāl". In the Holy Qur'an, the word "Layl" is used for swearing in various combinations, which include: By the Night as it conceals; By the Night as it conceals it; And by the Night when it is still; And by the Night when it passeth away; And the Night as it dissipates. In these expressions, the whole, the beginning, the middle or the end of the night, as well as a number of special nights of the year are sworn.

### B) Morphology:

1) The present verbs of "Yaghshī" and "Yasr" according to the lexical item and the present form indicate the gradual occurrence.

### C) Syntax:

1) In (Layl: 1), the word "Idhā" may not be for the future and is used for the present, because covering is synonymous with the night.

2) The omission of the object in "By the Night as it conceals" (Layl: 1) conveys the application and generalization either because the listener knows about it or because He wants to make it unclear to him. So the meaning of the verse is that the night covers everything in darkness.

The pronoun of "Yaghshāhā" in (Shams:4), which is the object, refers to the earth or other things, because when the referent of the pronoun is something transparent and clear, there is no need to mention it.

3) If the letter "Al" in "Al-Layl" (Fajr: 4) is for gender, the gender of "Layālī" is considered and if it is mentioned for covenant, the meaning of "Layl" is one night among the nights. (Like: Night of Qadr or the night of Fiṭr or the night of Eid al-Adha)

4) If the word "Al-Layl" is inflected with "Layāl-e-Ashr", it is a general inflection on a particular one, and if it is inflected with "Al-Fajr", it is combined with an opposite object.

### D) Semantics:

1) "Yasr" in (Fajr: 4) is allowed to remove the letter "Y" in "Yasrī", therefore it shows the speaker's eloquence and helps the beauty of speech and the understanding of the audience.

2) The phrase "Wa Mā Wasaq" in (Inshiqāq: 17) is allowed to delete 'Ā'id. An example of "Mā Wasaq" may be all living and non-living creatures that the darkness of the night gathers.

3) Mentioning "Layāl" (Fajr: 2) in a nakarah form is for glorification. Taking into account that the nakarah form here is to express greatness and

it has the meaning of a covenant and refers to special nights.

4) Oath by time: covering the night (Layl: 1) and (Shams: 4), resting the night (Ḍuḥā: 1), what the night collects (Inshiqāq: 17), turning back the night (Muddaththir: 33), the night comes to end (Takwīr: 17), the night will move (Fajr: 4) and the ten nights (Fajr: 2) express the emphasis and importance of the oath and its answer.

#### **E) Rhetoric:**

1) Attributing "Ghashī" to "Al-Layl" (covering the night) in (Layl: 1) and (Shams: 4) is an intellectual trope, which is different from attributing the verb to time or attributing it to its cause. The covering is actually the rotation of the earth and its rotation towards the emergence of the sun

2) Attributing "Sajā" to "Al-Layl" in (Ḍuḥā: 2) is an intellectual trope. What is meant by "Sajā" is the stillness and establishment of darkness, or the stopping of people in what they are searching for during the day.

3) Attributing "Yasr" to "Al-Layl" in (Fajr: 4) is intellectual trope. The attribution of walking to the night is due to analogy with objects

4) "Sajā" in (Ḍuḥā: 2) is a metaphor for settling down while the night does not rest but the movements of people settle down in it.

5) "Wasaq" in (Inshiqāq: 17) is a metaphor for gathering or driving animals to their shelter or the appearance of stars at night.

6) "'As'as" in (Takwīr: 17) is a Maknīyyah Metaphor for the coming and going, that is, the night is likened to a person who comes and goes.

7) "Yasr" in (Fajr: 4) is a metaphor for the circuit of the night until reaching the end of the night.

8) (Takwīr: 17) is an allusion to the end of the night when it gradually comes to an end.

#### **F) Badī':**

1) From confronting (Shams: 3) with (Shams: 4) and the contrast between them, the opposite

alternation of night and day, the faces of light and darkness, movement and stillness, warmth and coldness, the veiling and revealing of far and near horizons appear.

2) The application of "Al-Ḍuḥā" in (Ḍuḥā: 1) and the restriction of "Al-Layl" to the container of "Idhā Sajā" in (Ḍuḥā: 2) shows two opposite situations in day and night. Because: "Al-Ḍuḥā" is the time when the sun has risen and its rays have covered everyone, but "Al-Layl Idhā Sajā" is when the curtain of darkness covers everyone. The contrast between these two, the originality of light and its stimulation, and the temporary nature of darkness refers to the darkness and stillness of the night.

3) From the conflict between (Muddaththir: 34) and (Muddaththir: 33) and the Saj' between them, morning and evening refer to the confrontation of truth and falsehood or guidance and polytheism.

4) The contrast of (Takwīr: 17) with (Takwīr: 18), night and morning, refers to the removal of the darkness of ignorance and the emergence of Islam.

5) "Yaghshāhā" in (Shams: 4) without what comes before and after it (which is in the past tense) to respect the intervals (unlike the verses before and after it), is mentioned in the present tense. This difference in interpretation may indicate that include events such as the emergence of day and night and past and future.

6) (Takwīr: 17) has speech syllables similar to (Takwīr: 18).

7) "Yasr" in (Fajr: 4) was originally "Yasī" with "Yā'" and this "Yā'" was removed due to the harmony between the end of the previous and the following verses, and it is to reduce and observe the distance.

## References

- The Holy Qur'an* [translated by Nasser Makarem Shirazi (1994),] Qom: Office of Islamic History and Education Studies.
- Abu al-Hussein, Ahmad bin Faris bin Zakaria (1404 AH). *Mu'jam al-Maqāyīs al-Lughā*, Qom: School of Islamic Studies, first edition.
- Buqā'ī, Ibrahim bin Omar (1427 AH). *Nazm al-Durar fī Tanāsub al-Āyāt wal-Suwar*, Beirut: Dar al-Kutub Al-'Ilmīya, Muhammad Ali Beizun's Publications, third edition.
- Darwīsh, Mohy al-Din (1415 AH). *'I'rāb al-Qur'an al-Karīm wa Bayāni*, Homs (Syria): Al-Irshad, 4<sup>th</sup> edition.
- Davarpanah, Abulfazl (1987). *Anwār al-'Irfān fī Tafsīr al-Qur'an*, Tehran: Sadr Library, first edition.
- Dehkhoda, Ali Akbar (nd). *Dehkhoda's Dictionary*, [words: wisdom and politeness], website: <http://www.vajehyab.com/dehkhoda/>
- Esfahanī, Hossein bin Mohammad Raghīb (1412 AH). *Al-Mufradāt*, Lebanon: Dar al-'Ilm - Dar al-Shāmīya, first edition.
- Farāhīdī, Khalil bin Ahmad (1410 AH). *Kitāb al-'Ain*, Qom: Hijrat Publishing House, Second edition.
- Fayoumī, Ahmad Bin Mohammad Moqrī (nd). *Al-Misbāh al-Munīr fī Gharīb al-Sharh al-Kabeer lil-Rāfī'ī*, Qom: Dar al-Radī's Publications.
- Hashemi Rafsanjani, Ali Akbar (2007). *The Commentary of Rahnama*, Qom: Boostan-e Ketab Qom (Islamic Propagation Office Publications of Qom Seminary). first edition.
- Himyarī, Nashwaan bin Saeed (1420 AH). *Shams al-Uloom wa Dawā' al-Kalām*, Beirut: Dar al-Fikr, first edition.
- Ibn Adel, Omar Ibn Ali (1419 AH). *Al-Lubāb fī Ulūm al-Kitāb*, Beirut: Dar al-Kutub al-'Ilmīya, Muhammad Ali Beyzoon's Publications, first edition.
- Ibn Āshūr, Muhammad Tahīr (1420 AH). *Tafsīr al-Tahrir wal-Tanwīr known as Ibn Āshūr's Tafsīr*, Beirut: Arabic History Institute.
- Javadi Amoli, Abdullah (17/12/2018). "Tafseer of Surah Shams, session 1", website of Isra International Foundation for Revelation: <https://esra.ir/fa>
- Javadi Amoli, Abdullah (20/12/2018). "Tafseer Surah Layl, session 1", website of Isra International Foundation for Revelation: <https://esra.ir/fa>
- Javadi Amoli, Abdullah (2018). *Tasnim: Interpretation of the Holy Qur'an*, Qom: Isra'.
- Javadi Amoli, Abdullah, (22/10/2018). "Tafseer of Surah Inshiqāq, session 4", website of Isra International Foundation for Revelation Sciences: <https://esra.ir/fa>
- Jawharī, Ismail bin Hammād (1410 AH). *Al-Sihāh*, Beirut: Dar al-'Ilm, first edition.
- Jazarī, Ibn Athīr, Mubarak Ibn Muhammad (nd). *Al-Nihāya fī Gharīb al-Hadith wal-Athar*, Qom: Ismailian Press Institute, first edition.
- Kamali Dezfuli, Ali (1993). *Qur'an the Great Thiql*, Qom: Osweh, first edition.
- Kāshānī, Fathullah bin Shukrullah (nd). *Manhaj al-Sadiqīn fī Ilzām al-Mukhālifīn*, Tehran: Islamic Book Shop, 1<sup>st</sup> edition.
- Khakbaz, Neda (2014). *Philosophy and the Effects of God's Oaths in the Qur'an*, Karaj: Nam-e Maktab al-Zahra (S), first edition.
- Khatib al-Sharbīnī, Muhammad ibn Ahmad (1425 AH). *Tafsīr al-Khatīb al-Sharbīnī al-Musammā al-Sirāj al-Munīr*, Beirut: Dar al-Kutub Al-'Ilmīya, Muhammad Ali Bayzūn's Publications, first edition.
- Khorramdel, Mostafa (2004). *Tafsīr Noor (Khorramdel)*. Tehran: Ehsan, 4th edition.
- Kotharī, Abbas (2014). *Culture-Analytical Dictionary of wujūh and nazā'ir in the Qur'an*, Qom: Research Institute of Islamic Sciences and Culture.
- Makarem Shirazi, Nasser (1992). *Tafsīr Nemooneh*, Tehran: Dar al-Kutub al-Islamīya, 10<sup>th</sup> edition.
- Makarem Shirazi, Nasser (2007). *The Frequently Repeated Oaths of the Qur'an*, Qom: Madrasa al-Imam Ali bin Abi Talib (AS).
- Ma'rifat, Mohammad Hadi (1410 AH). *Al-Tamhīd*, Qom: Qom Seminary, Management Center, 3<sup>rd</sup> edition.
- Mawirdī, Ali bin Muhammad (nd). *Al-Nukat wal-'Uyūn Tafsīr al-Māwirdī*, Beirut: Dar al-Kutub Al-'Ilmīya, Muhammad Ali Baizoon's Publications, first edition.
- Mohammadi, Hamid (2004). *Qur'anic Language: Introduction to Rhetorical Sciences 1 (science of meaning, expression and originality)*. Qom: Dar al-Zekr Cultural Institute, fifth edition.
- Mughnīyeh, Mohammad Jawad (1425 AH). *Al-Tafsīr al-Mubīn*, Qom: Dar al-Kitāb al-Islamī, third edition.
- Mughnīyeh, Mohammad Jawad (2009). *Translation of Tafsīr Kāshif*, Qom: Boostan Kitab-e Qom (Islamic Propagation Office Publications of Qom Seminary), first edition.
- Mustafawī, Hassan (1402 AH). *Al-Tahqīq fī Kalimāt al-Qur'an al-Karīm*, Tehran: Al-Kitab Center for Translation and Publishing.

- Mustafawī, Hassan (1430 AH). *Al-Tahqīq fī Kalimāt al-Qur'an al-Karīm*, Beirut: Dar al-Kutub al-'Ilmiya, third edition.
- Nizām al-A'raj, Hassan bin Muhammad (1416 AH). *Tafsīr Ghara'ib al-Qur'an wa Raghā'ib al-Furqān*, Beirut: Dar al-Kutub Al-'Ilmiya, Muhammad Ali Baizoon's Publications, first edition.
- Nuhās, Ahmad bin Muhammad (1421 AH). *'I'rāb al-Qur'an (Nuhās)*. Beirut: Dar al-Kutub Al-'Ilmiya, Muhammad Ali Baizoon's Publications, first edition.
- Qūnawī, Ismail Ibn Muhammad (1422 AH). *Al-Qūnawī's Commentary on Imam al-Baydāwī's Commentary and Ibn al-Tamjid's Commentary*, Beirut: Dar al-Kutub al-'Ilmiya, Muhammad Ali Baizoon's Publications, first edition.
- Qurashī Banānī, Ali Akbar (1992). *Qur'an Dictionary*, Tehran: Dar al-Kutub al-Islāmīya, 6<sup>th</sup> edition.
- Qurashī Bunābī, Ali Akbar (1996). *Tafsīr Ahsan al-Hadīth*, Tehran: Be'that Foundation, Publishing Center, second edition.
- Rezaei Esfahani, Mohammad Ali (2008). *The Qur'an Commentary of Mehr*, Qom: Researches on Tafsīr and Sciences of the Qur'an.
- Sābounī, Muhammad Ali (1421 AH). *Safwat al-Tafūsīr*, Beirut: Dar al-Fikr, first edition.
- Sādeghī Tehrani, Muhammad (1419 AH). *Al-Balāgh fī Tafsīr al-Qur'an bil-Qur'an*, Qom: Muhammad Al-Sādeghī Al-Tahrani's School, first edition.
- Sāhib bin 'Abād, Ismail (1414 AH). *Al-Muhīt fī al-Lughā*, Beirut: 'Ālam al-Kitāb, first edition.
- Samīn, Ahmed bin Youssef (1414 AH). *Al-Durr Al-Masoon fī 'Ulūm al-Kitāb al-Maknoon*, Beirut: Dar al-Kutub Al-'Ilmiya, Muhammad Ali Baizoon's Publications, first edition.
- Sāwī, Ahmad bin Muhammad (1427 AH). *Hāshīyat al-Sāwī 'Alā Tafsīr al-Jalālain*, Beirut: Dar al-Kutub Al-'Ilmiya, Muhammad Ali Baizoon's Publications, fourth edition.
- Shanqītī, Mohammad Amin (1427 AH). *Adwā' al-Bayān fī idāh al-Qur'an bil-Qur'an*, Beirut: Dar al-Kutub Al-'Ilmiya, Muhammad Ali Baizoon's Publications, first edition.
- Sharaf al-Din, Ja'far (1420 AH). *Al-Mawsū'at al-Qur'āniya, Khasā'is al-Suwar*, Beirut: Dar al-Taqrīb bain al-Madhāhib al-Islamiya, first edition.
- Sharif al-Razi, Muhammad bin Hossein (nd). *Talkhīs al-Bayān fī Majāzāt al-Qur'an*, Beirut: Dar al-Adwā', 2<sup>nd</sup> edition.
- Sharif, Adnan (2001). *Min 'Ilm al-Falak al-Qur'anī*, Beirut: Dar Al-Malā'in, 5<sup>th</sup> edition.
- Siddīq Hassan Khan, Mohammad Siddīq (1420 AH). *Fath al-Bayān fī al-Maqāsīd Al-Qur'an*, Beirut: Dar al-Kutub Al-'Ilmiya, Muhammad Ali Baizoon's Publications, first edition.
- Sultan Ali Shah, Sultan Muhammad bin Haidar (1993). *Persian Text and Translation of Tafsīr Sharīf Bayān al-Sa'āda fī Maqāmāt al-'Ibāda*, Tehran: Sīr al-Asrār, first edition.
- Suyūtī, 'Abd al-Rahman bin Abi Bakr (1421 AH). *Al-Itqān fī 'Ulūm al-Qur'an*, Beirut: Dar al-Kitab al-Arabi, 2<sup>nd</sup> edition.
- Tabātabā'ī, Mohammad Hossein (1995). *Translation of Tafsīr al-Mīzān*, Qom Seminary Community of Teachers: Islamic Publications Office, fifth edition.
- Tabrisī, Fazl bin Hassan (1996). *Translation of Tafsīr Jawāmi' al-Jāmi'*, Mashhad: Astan Quds Razavi, Islamic Research Foundation, first edition.
- Tabrisī, Fazl bin Hassan (nd). *Translation of Tafsīr Majma' Al-Bayān*, Tehran: Farāhānī, first edition.
- Taleqani, Mahmoud (1983). *Lights of the Qur'an*, Tehran: Publishing Company, 4<sup>th</sup> edition.
- Tayyib Hosseini, Seyed Mahmoud (2012). *Encyclopedia of the Holy Qur'an*, Qom: Boostan-e Kitāb-e Qom, second edition.
- Tha'ālabī, Abd al-Rahman ibn Muhammad (1418 AH). *Tafsīr al-Tha'ālabī al-Musamā al-Jawāhir al-Hisān fī Tafsīr al-Qur'an*, Beirut: Dar 'Ihyā' al-Turāth al-Arabi, first edition.
- Turayhī, Fakhreddin (1416 AH). *Majma' Al-Bahrain*, Tehran: Mortazawi Bookstore.
- Wāsītī, Zubaydī, Mohebuiddin (1414 AH). *Tāj al-'Arūs Min Jawāhir al-Qāmoos*, Beirut: Dar al-Fikr.
- Zain al-Din Razī, Muhammad bin Abi Bakr (2001). *Qur'anic Questions and Answers: Translation of al-Rāzī's Issues*, Qom: Noor Gostar, first edition.
- Zarakashī, Muhammad bin Bahadur (1410 AH). *Al-Burhan fī Ulūm al-Qur'an*, Beirut: Dar al-Ma'rafa, first edition.
- Zuhailī, Wahaba (1411 AH). *Al-Tafsīr al-Munīr fī al-Aqeedah wa al-Sharī'a wa al-Manhaj*, Damascus: Dar al-Fikr, second edition.