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## The Significance of Oath by Tā' in the Holy Qur'an

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### Abstract

*This research aims to shed light on a specific style of oath in the Holy Qur'an-oath by the letter Tā' (التاء). This form of oath holds a unique status in Qur'anic usage, conveying specific meanings in the verses where it appears, differing at times from the grammatical discussions found in linguistic sources. The study explores whether the Tā' is an original element or a substitution for another letter and examines its semantic function within the Qur'anic text. Relying on the opinions of grammarians and various Qur'anic exegeses, the research seeks to uncover the true significance of oath by Tā' in the Qur'an and its contexts of usage.*

**Keywords:** Oath By Tā, Semantics, Grammar, Language, Exegesis.

### Introduction

The oath style in the Arabic language consists of elements, tools, and rules that have been extensively detailed in classical and modern grammar books. This style emphasizes meaning by using oath indicators, whether through letters, verbs, or nouns.

The Qur'an also employs this style in various forms and contexts, serving specific purposes and conveying particular meanings. In this research, I have selected one of the letters that signify oath- Tā' due to its unique usage in the Qur'an and the distinct meanings it conveys in the verses where it appears. This study investigates whether Ta' is an original oath letter or a substitution for another letter, as some grammatical sources suggest, and explores its semantic significance within the Qur'anic text.

The research is divided into two chapters. The first chapter discusses Tā' as one of the oath tools in Arabic grammar, presenting the views of grammarians on its originality, meaning, and function. The second chapter delves into the significance of the Ta oath in the Qur'an by analyzing the nine verses in which it occurs. The analysis is based on various Qur'anic exegeses to determine the precise meaning of the Tā' oath and its linguistic implications in these verses.

At the conclusion of this study, several findings are presented, with some aligning with the opinions of scholars and exegetes on this subject.

May Allah grant success.

### The Tā' Oath in Arabic Grammar

The term qasam (القَسَم) with a short vowel refers to an oath, as does al-muqsam (المُقْسَم), which serves as a verbal noun similar to al-mukhraj (المُخْرَج). The plural form is aqsam (أقسام). The

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expressions *aqsama billah* (أقسم بالله) and *istaqsamahu bihi* (استقسمه به) both signify taking an oath by invoking God's name. Additionally, *qasamahu* (قاسمه) means "he swore to him," while *taqasama al-qawm* (تقاسم القوم) indicates a mutual oath or agreement.

The verb *aqsamtu* (أقسمت) means "I swore," originating from *qasama* (القسامة). The term *al-muqsam* (المقسم) can refer to both the oath itself and the place where an oath is taken. Likewise, *al-muqsim* (المقسم) denotes the person who swears an oath (Al-Jawhari, 1990; Ibn Manzur, 1930).

Linguistically, *qasam* is a verbal noun that does not follow the standard morphological pattern of *uqsimu* (أقسِم), which would typically yield *iqsam* (إقسام). The verbs *halafa* (حلفت) and *ala* (ألى) are used to express swearing an oath, whereas *yamin* (يمين) does not have a corresponding verb. Alternatively, *yamin* originally referred to the hand used in oath-taking before being metaphorically extended to mean an oath itself (Al-Andalusi, 1993).

### Oath Particles in Arabic

There are five primary particles used for oaths in Arabic: *bā'* (الباء), *wāw* (الواو), *tā'* (التاء), *lām* (اللام), and *min* (من). According to Al-Khalil, these particles function by linking the act of swearing to the entity being sworn by, similar to how the *bā'* expresses association in phrases like *marartu bihi* (مررت به, "I passed by him"). However, in the case of oaths, the verb is often implied, and swearing serves as a form of emphasis (Sibawayh, 1988). Different prepositions function as oath particles. The most commonly used are *wāw* and *bā'*, which can precede any entity being sworn by. In contrast, *tā'* is more restrictive and applies only in specific cases (Sibawayh, 1988). The *bā'* is considered the fundamental oath particle due to its prepositional function of denoting attachment or connection. It links the meaning of the oath to the entity being sworn by, similar to how it connects an action to an object in phrases like *marartu bi-Zayd* (مررت بزيد, "I passed by Zayd"). Consequently, other oath particles are derived from or modeled after *bā'* (Ibn Yaish, 2008). The *wāw* is regarded as a substitute for the *bā'* due to their similarities in both phonetic articulation and meaning. Firstly, both letters originate from the lips. Secondly, while *wāw* signifies inclusion or conjunction and *bā'* implies attachment, their meanings are closely related—when something adheres to another, they naturally become associated. Due to this semantic and phonetic proximity, *wāw* was adopted as an alternative to *bā'* and eventually became the dominant oath particle, as indicated by Sibawayh, who prioritized it in grammatical discussions (Al-Suyuti, 1992; Ibn Yaish, 2008).

### The Substitution of *Tā'* in Arabic Morphology and Oath Expressions

The letter *tā'* (ت) is substituted for six different letters in Arabic: *wāw* (و), *yā'* (ي), *sīn* (س), *ṣād* (ص), *tā'* (ط), and *dāl* (د).

#### Substitution from *Wāw*

The *tā'* is often replaced by *wāw*, though not systematically, in words such as:

- *tujāh* (تُجَاه) from *wajh* (وَجْه, "face") in the *fu'āl* (فُعَال) pattern.
- *turāth* (تُرَاث) from *waritha* (وَرِثَة, "inherit") in the *fu'āl* (فُعَال) pattern.
- *taqiyya* (تَقِيَّة) from *waqā* (وَقَى, "to guard") in the *fā'īla* (فَعِيلَة) pattern.
- *taqwā* (تَقْوَى) from the same root in the *fu'lā* (فُعَلَى) pattern.
- *tuqāt* (تُقَات) in the *fu'ala* (فُعَلَة) pattern.

Similarly, *Tawrah* (توراة, "Torah") is considered a *faw'ala* (فَوْعَلَةٌ) form derived from *wariya* (ورِي, "to burn"), originally *wawrah* (وَوْرَة). The first *wāw* was replaced with *tā'* to avoid the difficult pronunciation of two consecutive *wāws* at the beginning of the word.

### Other examples include:

- *tawlij* (تولج) from *wulūj* (ولوج, "entering"), originally *wawljaj* (وَوُلْج).
- *tukhma* (تُخْمَة) from *wakhāma* (وخامة, "discomfort").
- *tuka'a* (تُكَاة) from *tawak'tu* (توكأت, "I leaned on").
- *tuklān* (تُكْلَان) from *tawakkaltu* (توكلت, "I relied on").
- *tayqūr* (تَيْقُور) from *waqār* (وقار, "dignity"), originally *wayqūr* (وَيْقُور).

Verbal derivatives also reflect this pattern, such as *atkalahu* (أتكأه) from *tawak'tu* (توكأت). (*Al-Andalusi, 1998; Al-Ishbili, 1987; Al-Istirbadi, 1996*).

### *Tā'* as a Replacement for the Oath *Wāw*

"**Tallāhi laqad ātharaka 'alaynā**" (تالله لقد أترك علينا) — "*By God! Indeed, He has preferred you over us.*" (Surah Yusuf 12:91)

However, *tā'* may also be used without implying astonishment, as in:

"**Tallāhi la-akīdan aṣṇāmakum**" (تالله لأكيدن أصنامكم) — "*By God! I will surely plot against your idols.*" (Surah Al-Anbiya 21:57)

This substitution follows a three-step transformation:

1. The original preposition of the oath was *bā'* (ب).
2. The *wāw* was substituted for the *bā'*.
3. Finally, *tā'* replaced the *wāw*.

If one argues that *tā'* was directly substituted for *bā'*, the response is that no evidence supports this, whereas the replacement of *tā'* from *wāw* is well-established (*Al-Ishbili, 1987*).

The *tā'* of oaths is a prepositional particle that only governs the name of God (*Allah*) and expresses both an oath and astonishment (*Al-Ansari, 1964*). Some dialects use *lillāhi* (الله) instead of *tallāhi*, replacing *tā'* with *lām*.

### Oath Particles and Ellipsis in Oaths

If the preposition is omitted from an oath phrase, the noun is placed in the accusative case for emphasis, similar to how *ḥaqqa* (حقاً, "truly") is used for affirmation. Compare:

- *Innaka dhāhibun ḥaqqa* (إنك ذاهب حقاً, "You are truly leaving.")
- *Allāha la-af'alanna* (الله لأفعلن, "By God, I will surely do it.")

However, in *tallāhi*, the *tā'* cannot be omitted, as it is only used with *Allah* and does not govern any other noun (*Al-Suyuti, 1992*).

### **Kufan and Basran Views on Oath Constructions**

Regarding whether an oath preposition can be omitted without a substitute (*'iwad*), scholars from Kufa and Basra differed:

- **Kufans** argue that an oath can be expressed with an implied preposition. They cite examples where *wāw* is dropped while maintaining the genitive case:

"*Allāh la-taf' alanna*" (الله لتفعلن)

In response, one might say:

"*Allāh la-af' alanna*" (الله لأفعلن)

In this case, *Allāh* remains in the genitive case despite the missing preposition (*Al-Anbari, n.d.*).

- **Basrans** reject this, stating that prepositions do not function implicitly unless compensated by another word. They argue that genitive markers must always be maintained through explicit prepositions. Basrans hold that when a preposition is omitted, another word (such as *ā* or *hā* for interrogation or emphasis) must replace it. Examples include:

*Allāh mā fa'al* (الله ما فعل)

*Hāllāh mā fa'altu* (هاالله ما فعلت)

Since *ā* (آ) and *hā* (ها) substitute the missing preposition, an explicit preposition like *wāw* cannot co-occur. Just as *wāw* was substituted for *bā'*, we cannot say *biwāllāhi* (بوالله) since combining a substitute and its original is prohibited (*Al-Anbari, n.d.*).

In response to the Kufans' example (*Allāh la-af' alanna*), Basrans argue that this usage is a special exception due to frequent occurrence in speech, just as the vocative *yā* (يا) is exceptionally used before proper nouns with the definite article (*yā ayyuhā rajulu*). Therefore, *Allāh* is uniquely allowed in the genitive without an explicit preposition, but this rule does not apply to other nouns. Thus, for all other cases, the preposition must remain (*Al-Anbari, n.d.*).

### **The Oath by the Letter "Tā'" in the Holy Qur'an**

The letter "Tā'" (ت) is an oath particle exclusively used with the name of Allah and is rarely mentioned with other names. Allah says: "By Allah, I will surely plot against your idols" and "By Allah, you will not cease to remember Joseph". The oath with "Tā'" carries a meaning of amazement. In *Al-Kitāb*, it is stated: "Swearing is for emphasis, and one may say 'By Allah' (*Tāllāh*), which conveys a sense of astonishment" (Sibawayh, 1988; Al-Mubarrad, 1994; Al-Zamakhshari, 2009). Below is a detailed explanation of the implications of swearing with "Tā'" in each verse where it appears:

**"They said: 'By Allah, you certainly know that we did not come to cause corruption in the land'" (*Qur'an, 12:73*)**

They swore using "Tā'" because it often conveys amazement, as if they were astonished at being accused of such an act (Al-Andalusi, 1993). It is an oath that expresses surprise at the accusation against them (Al-Zamakhshari, 2009). It was narrated that they used to tie the mouths of their camels to prevent them from eating people's crops or food. Their reputation in Egypt was one of chastity, righteousness, and perseverance in acts of devotion. Therefore, they said, "You certainly know"—a firm knowledge that aligns with reality—"that we did not come to cause corruption in the land", meaning, we did not come to steal, since theft is one of the worst forms

of corruption. Or, they meant that they did not come to commit any kind of corruption, let alone the act of theft they were being accused of. Although denying the intent of corruption does not necessarily imply an absolute denial of corruption, they framed it as if any accidental involvement in corruption would mean they came for that purpose, emphasizing their complete detachment from such actions. They were essentially saying, *"If any corruption ever came from us, it would be as if we had come solely to commit it"*, thus highlighting their extreme aversion to it and their absolute innocence. Some scholars suggest that they aimed to negate even the mere thought of corruption, not just its occurrence, emphasizing their complete purity. *"And we were never thieves"* (Qur'an, 12:73), meaning, *"We were never known to steal."* The apparent meaning includes both their past and present, as knowing their current state implies knowledge of their past. The oath here is actually about the two matters mentioned within their knowledge, rather than the mere knowledge of the hearers. However, they included it to serve as testimony and to reinforce their statement, which is why Arabs often treat "knowledge" as an oath. This serves as evidence against their accusers and enhances the sense of amazement conveyed by the oath with "Tā". Some scholars suggest that the phrase *"We did not come..."* is tied to *"you certainly know"*, while others see it as the answer to the oath or to the knowledge statement itself, implying a sense of affirmation (Al-Alusi, n.d.).

The "Tā" in *"Tāllāh"* is a substitute for the letter "Wāw" (و), similar to how it is replaced in *"turāth"* (heritage) and *"tawrāh"* (Torah), as well as in *"tukhmah"* (indigestion). The "Tā" is used in oaths exclusively with the written name of Allah and not with His other names. One does not say *"Tārahmān"* (By the Most Merciful) or *"Tārahīm"* (By the Most Compassionate) (Al-Andalusi, 1993). This word was uniquely altered by replacing the "Wāw" with "Tā" in oaths, unlike any other name of Allah (Al-Baghawi, 1989). Most grammarians hold that the "Tā" in *"Tāllāh"* is a replacement for "Wāw" (Al-Andalusi, 1993). However, Al-Farrā' in *Ma'ānī Al-Qur'an* argued that Arabs do not say *"Tārahmān"*, nor do they replace "Wāw" with "Tā" except in the name of Allah, because it is the most frequently used word in oaths. Due to its frequent occurrence, they mistook the "Wāw" as unnecessary and replaced it with "Tā", just as they did with *"turāth"* from *"warith"* (inherited wealth), *"tatarā"* from *"mawātara"* (successiveness), *"tukhmah"* from *"wakhāmah"* (indigestion), and *"tujāh"* from *"wajh"* (direction) (Al-Farrā', 1983). Al-Suhayli confirmed this, arguing that "Tā" is an original letter rather than a substitute for "Wāw", which he considered the correct view (Al-Andalusi, 1993).

I personally lean towards the opinion of Al-Farrā' and Al-Suhayli in this matter, contrary to the view of most grammarians.

**"They said: 'By Allah, you will not cease to remember Joseph until you become fatally ill or are of those who perish.'" (Qur'an, 12:85)**

The phrase *"They said: By Allah"* represents the response of Jacob's sons when they heard him say, *"Oh, my sorrow for Joseph!"* He uttered it in solitude, yet they overheard him (Ibn Ashur, 1984). Some scholars suggest that it was not only his sons but also some of his followers who addressed him.

The phrase *"By Allah, you will not cease"* means *"you will not stop"* or *"you will continue to"* *"remember Joseph"*, grieving over him. The negative particle (لا) is omitted because in oaths, if there is no sign of affirmation, the sentence is considered negative. Affirmation in oaths requires the presence of *lam* (ل) and *nun* (ن) of emphasis, which must accompany affirmative oath responses. If these markers are absent, the sentence is understood as negative because negation does not coexist with them. If the statement were meant to be affirmative, it would have been

phrased as “By Allah, you will certainly continue” (لنقتان) (Al-Alusi, n.d.). The negation (لا) is sometimes omitted in oaths because, in declarative sentences, it must be explicit unless a *lam* is included. For example, one says “By Allah, I will certainly come” (والله لا أتيناك), but not “By Allah, I come” (والله أتيناك) unless (لا) is assumed. Since the negation’s position is known, it was omitted (Al-Farra, 1983). Therefore, the intended meaning is “you will not cease”, with the negation omitted because it is not confused with an affirmative meaning. If it were affirmative, *lam* and *nun* would have been necessary (Al-Zamakhshari, 2009). The omission of (لا) is permissible, and the meaning remains “you will not cease” (Al-Andalusi, 1993).

The *tā'* (ت) in “*Tāllāh*” is an oath particle replacing the *wāw* (و) of an oath. Al-Tibi explained that an oath with *tā'* is used for rare occurrences, as events that provoke astonishment are infrequent. This is why *tā'* is rarely used except with the name of Allah, as an oath by Allah is the strongest form of oath. The oath’s response here is “You will not cease to remember Joseph” in relation to what follows, as the intention behind this oath was concern for Jacob, fearing that his continuous remembrance of Joseph would lead him to destruction. It was not meant to affirm that he would never stop remembering Joseph. The oath’s response includes an implied negation, as indicated by the absence of the *nun* of emphasis. If it were an affirmative statement, it would have required the *nun*. The verb “*tafta*” (تفتأ) means “to falter” or “to weaken”, derived from the verb “*fati'a*” (فتى), which follows the ‘*alima*’ (عَلِمَ) verb pattern. The meaning, therefore, is “You will not weaken in remembering Joseph.” Due to its association with negation and its requirement for a subsequent state, it became similar to defective verbs (*kāna* and its sisters) (Ibn Ashur, 1984).

#### **"Until you become fatally ill" (*ḥaraḍan*)**

The term *ḥaraḍ* applies to both masculine and feminine forms, as well as singular and plural. Some Arab dialects distinguish the masculine as *ḥāriḍ* and the feminine as *ḥāriḍah*, allowing them to be dualized and pluralized because they resemble the *fā'il* (فاعل) pattern, which can be inflected. The word *ḥāriḍ* refers to someone whose body or mind has deteriorated, and it can also mean “foolish” or “mentally impaired.” However, *ḥaraḍ* was not pluralized because it is a verbal noun, similar to *danaf* (weakness) and *danā* (languishing) (Al-Farra, 1983).

The phrase “until you become fatally ill” means “until you reach a state of extreme weakness and near destruction.” Here, *ḥaraḍ* is used as a noun to describe the severity of his suffering. The intention behind his sons’ statement was to dissuade him from continuously mentioning Joseph, as his verbal remembrance would only reinforce his sorrow and prevent him from moving on. By stating that his fate would be *ḥaraḍ* or death, they implied that his grief was for something irretrievable. However, Jacob responded by making his remembrance of Joseph an act directed toward Allah, as a supplication for his return. His exclamation, “Oh, my sorrow for Joseph” (يا أسفا على يوسف), subtly conveyed a prayer asking Allah to alleviate his sorrow by restoring Joseph to him. He believed that Joseph had not perished but was in an unknown land, and his conviction was based on insightful intuition (Ibn Ashur, 1984).

"They said, 'By Allah! Allah has indeed preferred you over us, and we were certainly sinners.'" (Quran 12:91)

That is, He has favored you over us with piety, patience, and the conduct of the righteous. As for our state, we were indeed sinners, deliberately committing wrongdoing, neither practicing piety nor showing patience. Thus, Allah honored you with kingship and humiliated us with our submission before you (Al-Zamakhshari, 2009). The term *ithar* (preference) refers to favoring

someone with gifts. The oath here is used to indicate their certainty and acknowledgment that what Joseph attained was a divine favor and that they recognized his high status. The purpose of the oath was not to inform Joseph of this since he was already aware, but rather to emphasize that God had preferred him in the worldly realm by granting him blessings (Ibn Ashur, 1984).

It is important to note that when Joseph mentioned to his brothers that God had blessed him and that whoever avoids sins and remains patient will not be forsaken by God, they believed him and admitted his superiority and distinction, saying, "*By Allah! Allah has indeed preferred you over us, and we were certainly sinners.*" Al-Asma'i stated that *atharaka* (preferred you) means *faddalaka* (favored you), and the phrase "so-and-so is *athar* to someone" means that he prioritizes him with his generosity and kindness. The meaning of the verse is that God has favored Joseph over them in knowledge, forbearance, intellect, virtue, beauty, and kingship. Some scholars have used this verse to argue that Joseph's brothers were not prophets, as all other positions are insignificant compared to prophethood. Had they shared prophethood with him, they would not have said, "*Allah has indeed preferred you over us,*" for if they were equal in prophethood, this statement would not make sense. Some may argue that the preference mentioned could be in terms of kingship and worldly matters while still sharing prophethood. However, we have already explained that worldly affairs hold no significance compared to prophethood (Al-Razi, 1981). The tone of astonishment and wonder is evident throughout this interpretation.

"They said, 'By Allah! You are still in your old delusion.'" (Quran 12:95)

*They said* refers to his grandchildren. "*By Allah! You are still in your old delusion*"—meaning, in your past mistake of continually mentioning Joseph and not forgetting him. The word *dalal* (delusion) means straying from the right path, as they believed Joseph had died while Jacob remained obsessed with remembering him (Al-Baghawi, 1989).

When the caravan departed from Egypt, Jacob said to those around him, "*Indeed, I smell the scent of Joseph,*" which was an astonishing and surprising statement. A wind had carried the scent of Joseph's shirt across a distance of eight days' travel. "*If you do not consider me senile,*" meaning, if you do not think that I am foolish or mentally weak due to old age, you would believe me. The clause following "*if*" is omitted (Al-Tabari, 1994). The phrase "*I find the scent of Joseph*" means "*I perceive it,*" and it is expressed as "*finding*" because the sense of smell detected it.

Regarding the meaning of *dalal* (delusion) here, there are different views. First, Al-Muqātil stated that it means *shaqā'* (misery), indicating worldly suffering—"*You are still in your old suffering due to the hardships you endure over Joseph.*" Second, Qatadah interpreted it as "*You are still in your old love for him, never forgetting or ceasing to grieve for him.*" (Al-Razi, 1981).

"And they assign to what they do not know a portion of what we have provided them. By Allah! You will surely be questioned about what you used to fabricate." (Quran 16:56)

They assign a portion of what We have provided them—such as crops, livestock, and other blessings—to their deities in devotion to them (Al-Alusi, n.d.). Thus, Allah swears by Himself that He will question them, and this is a severe warning because it implies a rebuking and threatening interrogation (Al-Razi, 1981). He swore that He would question them about their fabrications and falsehoods in associating others with Him, claiming that these deities were worthy of devotion. This questioning will take place either in the Hereafter, in the punishment of the grave, or at the moment of death (Al-Andalusi, 1993). The shift from third-person

reference ("*they assign*") to direct address ("*you will surely be questioned*") emphasizes severe warning and divine anger. The use of the oath and the transition to direct address underscore the intensity of the warning.

Swearing with the letter *tā'* (in *tallāhi*) is specific to astonishing and extraordinary matters. Here, it signifies that their questioning will be as astonishing as the gravity of their crime. The interrogation serves as a metaphor for the inevitable punishment because, in human custom, punishment follows the questioning of a criminal to determine their guilt. Allah has adopted this noble principle of judgment on the Day of Resurrection. The phrase "*about what you used to fabricate*" implies that they deserve punishment, as lying about God is a grave offense. The use of the verb "*used to*" and the present tense suggests that their falsehood was habitual, renewed, and continuous, making it more emphatic than simply saying "*about what you fabricated*" or "*about what you had fabricated*" (Ibn Ashur, 1984).

The pronoun in "*And they assign*" refers to the disbelievers, and the most apparent interpretation of "*what they do not know*" is that it also refers to them, meaning they assign portions to deities without any knowledge or evidence to justify their actions. These deities are lifeless objects that neither harm nor benefit, nor do they have the ability to intercede. However, some scholars suggest that the pronoun "*what they do not know*" refers to the idols themselves, indicating that these idols possess no knowledge or awareness at all, as they are inanimate objects devoid of any consciousness (Al-Andalusi, 1993).

This passage focuses solely on what the disbelievers allocated to their false gods rather than what they assigned to Allah, as the emphasis here is on detailing their ingratitude. The term "*assigning*" means "*designating and allocating*." The use of the present tense conveys that their act of assigning portions to their false gods was ongoing and repeated—contrasting with the past-tense phrase "*And they swore by Allah*," which refers to a specific past incident of denial regarding the Resurrection. The object of "*they do not know*" is omitted because it is understood: they do not know anything about these deities. Such omissions are common in speech.

The phrase "*of what We provided them*" highlights their injustice, as they failed to dedicate their wealth to the true Giver of blessings, who had commanded them to spend their wealth in righteous causes like helping the needy. Instead, they offered it to imaginary deities that had neither provided them with anything nor benefited them in any way (Ibn Ashur, 1984).

"Tallah, we have indeed sent to nations before you, and Satan adorned their deeds for them."  
(Quran 16:63)

Allah informs us of His sending messengers to nations before your nation, swearing by this and emphasizing the truth of the matter through the oath. This serves as consolation to the Prophet (peace be upon him) for the hardships he faced because of the ignorance of his people and their false accusations against Allah. "Satan adorned their deeds for them" refers to their persistent disbelief (Al-Andalusi, 1993). The act of Satan adorning their deeds is a metaphor for their sins... The meaning is that the polytheists followed the same path as the nations before them, whose deeds were adorned by Satan (Ibn Ashour, 1984).

By beginning with an oath, "Tallah," after their rejection of the message and their vile actions, it serves as consolation to the Prophet (peace be upon him), implying that previous nations with past messengers followed a similar course, so take them as an example. Your people are successors to those nations, so do not be troubled by their rejection. Your Lord will avenge you in this world and the next. Focus on delivering what has been revealed to you and establishing

the evidence of God's oneness, while also calling for gratitude for His blessings (Al-Alusi, n.d.). The purpose of the oath is not to inform the Prophet (peace be upon him), who is certain of this, but to emphasize the surprising and remarkable aspect of Satan adorning their deeds after they had received guidance from their messengers (Ibn Ashour, 1984).

"They said while they were in it, disputing, "Tallah, indeed we were in clear error." (Quran 26:97)

Allah states that these misguided ones, along with the false deities they worshipped besides Allah and the forces of Satan, will say in Hell, "Tallah, indeed we were in clear error." They admit that they were lost and deviated from the truth, acknowledging their error when they were confronted with it (Al-Tabari, 1994). The "in" here is used to emphasize their being immersed in error. Some scholars interpret "in" as meaning they were so thoroughly in error that they couldn't distinguish the truth (Al-Alusi, n.d.).

The phrase "we were in clear error" is a metaphorical expression showing their regret and self-condemnation. The use of the word "clear" emphasizes the obviousness of their error. It serves to ridicule their misplaced trust in idols, which could not help them in any way (Ibn Ashour, 1984).

"Tallah, if you were near to destroying me." (Quran 37:56)

The oath by "Tallah" in this verse is similar to its use in other verses such as in Surah Yusuf. The peculiarity here is rooted in the close relationship and the intense association between the two. The one who says this is reflecting on how his companion in Hell almost led him astray with persistent misleading (Ibn Ashour, 1984). When he saw his companion in Hell, he said, "Tallah, you almost caused my destruction by distracting me from believing in resurrection, reward, and punishment" (Al-Tabari, 1994).

"Tallah, if you were near to destroying me," meaning you almost led me to destruction. Some recitations, like that of Abdullah, say "Tallah, you were about to mislead me." The "in" here is used to indicate the severity of the situation, and the oath demonstrates astonishment at the narrow escape from destruction due to the overwhelming persuasion to reject belief (Al-Razi, 1981). The term "destroy me" refers to leading someone into ruin, and its root meaning refers to death, symbolizing the worst possible outcome (Ibn Ashour, 1984).

"Tallah, I will surely plan against your idols after you turn and leave." (Quran 21:57)

They had intended to go to a festival, but Ibrahim (Abraham) feigned illness, saying, "I am sick," so he stayed behind. After they left, he broke their idols, except for the largest one. When they returned, one of them said: "I heard Ibrahim say, "Tallah, I will surely plan against your idols." (Al-Farra, 1983). The breaking of the idols is called "planning" here as a metaphor or a figurative expression, because the people believed the idols had the power to defend themselves, and so it seemed that breaking them would require some form of cunning or trickery. "Planning" refers to trying to cause harm in a way that does not seem directly harmful to the harmed party. Ibrahim's planning is constrained by the fact that it occurs after the idolaters have left, which implies he could act only when he had the opportunity and not in the presence of the idol worshippers. This act of challenging their idols was a clear demonstration of his resolve. He could not perform it while they were present because it would be futile; his purpose was to correct the wrong by as much means as he could (Ibn Ashour, 1984).

The people had misinterpreted Ibrahim's actions, thinking he was merely jesting when he spoke against the idols. Therefore, Ibrahim (peace be upon him) made it clear to them that he was sincere in his mission to reveal the truth, which is monotheism, both by speech and by action. His speech included the declaration: "But your Lord is the Lord of the heavens and the earth, the One who created them," which implies that the Creator, who created these things for the benefit of humanity, is the One who should be worshipped. The One who has the power to create has the power to harm or benefit in the Hereafter by rewarding or punishing (Al-Razi, 1981). His claim "And I am of those who testify to this" serves two purposes: First, it is a strong affirmation of the truth of his statement, similar to when someone strongly praises or criticizes another. Second, it asserts that Ibrahim (peace be upon him) can back up his claim with solid evidence, unlike the idolaters, who were merely following the beliefs of their forefathers without proof (Al-Kashaf).

The physical action that Ibrahim (peace be upon him) took was breaking the idols, showing that his words alone were not enough for those who did not respond to reason. The action of breaking the idols was meant to demonstrate the futility of idol worship, as they could neither protect themselves nor influence anything. Ibrahim (peace be upon him) said: "Tallah, I will surely plan against your idols," indicating that he would destroy them (Al-Andalusi, 1993).

Regarding the word "Tallah" and its usage in the verse, some readings, such as those of Mu'adh ibn Jabal and Ahmad ibn Hanbal, have "Billah" (with the "B" of the oath), which is the standard form of making an oath in Arabic. The "T" instead of the "B" in "Tallah" serves a specific function, conveying a sense of astonishment, as if Ibrahim (peace be upon him) was amazed at how easily he could plan to destroy the idols. This action seemed difficult and improbable, especially given the power and arrogance of the king, Nimrod, who opposed him, yet Ibrahim's resolve remained firm despite the odds (Al-Zamakhshari, 2009).

Some grammarians have suggested that the "T" is a substitute for the "W" in the oath, but this view has been disputed by other scholars. However, the most widely accepted view is that the "T" expresses an additional meaning of amazement or astonishment, further emphasizing the difficulty of the task Ibrahim faced (Al-Andalusi, 1993).

## **Results**

The "T" is used specifically in an oath about something that is astonishing, and it is particularly used with the Name of God (Allah). It does not appear with anything other than this. The use of the "T" with the Name of God in oaths makes the oath stronger. As for the claim that the "T" is a substitute for the "W" in oaths, which in turn is replaced by the "B" in oaths, this is an idea proposed by many grammarians. However, it lacks solid evidence, and this view was rejected by al-Suhaili, who argued that none of these letters can be substituted for one another in this context.

As for the view of some grammarians that the "T" may carry a meaning of astonishment or may not, the study shows that the meaning of astonishment is present in all the verses where an oath is made using the "T." The "T" is not an extra letter and cannot be omitted.

The object of the oath with the "T" is a rare occurrence because the things that evoke astonishment are not frequent.

The meaning of astonishment and strangeness is evident in all the words of the verse that contains the oath with the "T." This harmony reflects one of the secrets of the miraculous style of the Quranic expression.

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