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## Allah's Days from a Religious Perspective of Qur'ān and Ḥadīth (Indicators and Examples) and its Role in Giving Meaning of Human Life

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### Abstract

Allah's Days (*Ayyāmullah*) are remarkable days that represent milestones in the life of humanity and mark the turning point in the history of nations and individuals that bring them closer to Him through His remembrance and worship. This study demonstrates the necessity of discovering these days in history and in the current context of time. It utilizes the contextual study of Qur'ānic exegesis of Surah Ibrāhīm and Surah al-Jāthiyah and authentic narrations from the Holy Prophet (pbuh) and Infallible Imams (as) to deduce indicators from the selected examples depicting Allah's Days in the Qur'ānic stories and incidents. Our results show that Allah's Days are categorized into three interpretations which are the days that God's bounty is manifested for the believers, the days in which the divine punishment is manifested for the nonbelievers, and the days when the divine traditions are manifested across nations and time. This research presents practical examples of different types of days under each category that can be identified and extrapolated from indicators within the current time that humans can relate to in their daily life. By recognizing Allah's Days in history and in our current lives, practical lessons can be applied to seek proximity to Him.

**Keywords:** Allah's Days, *Ayyāmullah*, Divine Bounties, Divine Retribution, Divine Traditions.



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## Introduction

In the Holy Qur'ān, sometimes there are phrases that are rarely repeated, but at first glance, they catch the eye of every reader. Among such phrases, this study seeks to analyze the phrase '*Ayyāmullah*' based on the noble text of the Qur'ān and Ḥadīth.

Given the ambiguities in the exact meaning of the phrase *Ayyāmullah* and the aspect of innovation and novelty of the subject, as well as its efficiency in the present era, this topic was studied using various prominent exegeses. Much of the literature, whether books, articles, or research papers that speak about the phrase *Ayyāmullah* is available in either Arabic or Persian language (Sa'dī, d. 786/1384, 69–71).

However, there is none available in the English language, hence, this thesis aims to bridge the gap in language to cater to the English-speaking audience. Till now, this term has not been addressed as an independent study.

There are memorable days in every nation. Some of which marks the turning point in the history of those nations as they construct the historical, social, and political identity of that nation. In fact, such days and related events keep alive religious, national, and ethnic sentiments and revive and guide political thoughts and social behaviors and construct their national and ethnic identity. The Holy Qur'ān has interpreted the crucial and influential days of history as 'the Days of Allah' (*Ayyāmullah*).

However, it did not say anything specific about their instances and evidence obviously and left it to its addresses. It is mentioned only twice in the Qur'ān, one in 14:5, and its remembrance is considered obligatory on the prophets, including Prophet Mūsā (as), and the other in 45:14 in the case of those who do not believe in the Days of Allah.

In different traditions, the Days of Allah has been interpreted to: days of Allah's blessings to His servants, days of Divine experiment for human beings by posing different bounties and disasters, Day of Doom, the day of man's death, Day of Mahdī's coming back, Day of *Ghadīr Khum*, etc. This research tries to find the exact meaning of this holy phrase: Days of Allah (*Ayyāmullah*) by surveying its instances and evidence (*maṣādiq*) all over the Qur'ān to find its exact meaning, meanwhile it takes the help of relative sources, such as reliable Prophet's and Infallibles' quoted narrations and

the right history reports in this regard. The questions that will be addressed in this research are:

What does the phrase: Days of Allah (*Ayyāmullah*) mean in the text of Qur'ān and Ḥadīth?

What are the indicators of the Days of Allah in the text of Qur'ān and Ḥadīth?

What are the examples of the Days of Allah in the text of Qur'ān and Ḥadīth?

The purpose of this research is to clarify one of the Qur'anic terms based on the text of the Qur'an and Islamic traditions and cite its examples in the Qur'an and its characteristics from the perspective of the Qur'an and Ḥadīths. Also, the objective of this research is to generalize the examples of *Ayyāmullah* in the Qur'ān to the daily life of Muslims and believers to obtain the Qur'anic lifestyle.

### **The Days of Allah**

Time is a precious commodity and an extremely important trust that the Almighty Creator blessed human beings to utilize in the most productive and useful way. The Holy Qur'ān stresses the importance of time by presenting different aspects of time in different situations such as *al-Fajr* (dawn), *al-Layl* (Night), *ad-Ḍuḥā* (Morning hours), and *al-'Aṣr* (Time). Furthermore, we have Surahs that are '*Zamāniyah*' which are the Surahs that begin with the word *إِذَا* (when) and they are seven. The seven Surahs (السور الزمانية) are Surat *al-Wāqī'ah*, *al-Munāfiqoon*, *Takwīr*, *al-Infīṭār*, *al-Inshiqāq*, *al-Zalzalah*, and *al-Naṣr*.

In these Surahs, Allah the Almighty speaks about great events that will happen in the future, such as the victorious Conquest of Makkah in Surat *al-Naṣr*, or the earthquake that takes place marking the advent of the Day of Resurrection, in Surah *al-Zalzalah*.

In an effort to better understand the literal and technical meaning of the word 'day' and its similar terms in the Arabic language and the different contexts it is used in, prominent Qur'ān vocabulary texts were used in this research. There are two literal meanings of the word 'day'. A day is the interval of light between two successive nights, it is the time between sunrise and sunset (al-Farāḥīdī, 1428/2007, 8: 433).

A day is also defined by the amount of time it takes for the earth to orbit the sun which is 24 hours (Muṣṭafā et al, 828/1425, 1067).

Astronomically, يوم/*yawm* is the time it takes for the earth to orbit the sun. (Ibid) From an Islamic jurisprudence perspective, يوم/*yawm* is the time that extends from Fajr/dawn to *maghrib*/sunset, as Muslims observe fasting in the holy month of *Ramaḍān*. Allah the Almighty specifies the duration of fasting in this verse, "وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ" (Q. 2:187)

The plural form of يوم/*Yawm* is أيام/*Ayyām*. Exegetes have commented that the term *Ayyām* was previously associated with 'the days of the Arabs' (*Ayyām al-Arab*) in the time of ignorance when the Arabs used to engage in battles of vengeance, and later, the term *Ayyāmullah* emerged with the emergence of Islam (McAullife, d. 1427/2006, pp. 270 –290).

Arabs call the war events, which often end quickly and last only one "day", as "yawm" (Bayati, 1/61–62). Following this definition and citing Jahili poems, lexicographers have also brought *Yawm* to mean "event" and it seems that such a term has also been used in the literature of the Semitic peoples (Ibn Manzoor, under *Yum*; Bayati, 1/61-62, 65).

*Ayyām* in the Qur'ān is typically used in either descriptive combinations or additional combinations, as in *Ayyāmullah*, or as an adjective. The term *Ayyām* is mentioned 26 times in the Qur'ān, while the term *Ayyāmullah* is used in the Qur'ān in only two verses, in Surah Ibrahīm and Surah al-Jāthiyah, which are both Meccan chapters. The term *Ayyāmullah* emerged with the advent of Islam as people were already familiar with the specialization of days related to their battles and victories. This replace of terminology from Days of Arabs to Days of God facilitated their understanding of the greatness of the divine events which happen in history.

In comparison to Medinan chapters where most of the verses are regarding the obligatory duties and Islamic laws, the Meccan verses place more emphasis on the foundation of religion and the principles of faith, based on unification.

These revelations were aimed at destroying polytheism and engrossing the hearts with good morals, as the people were practicing idolatry during the first years of Prophethood, an era in which both ignorance and deviation were at a peak. In the Meccan chapters, there are stories and examples of

past communities to provide lessons for learning and avoiding repeating mistakes of history. Faith-building involved ترهيب (warning) and ترغيب (glad tidings) for the believers and nonbelievers, respectively.

Both concepts of warning and glad tidings are directly related to *Ayyāmullah* since the interpretations of this phrase, as discussed earlier, involve the divine bounties to the believers and divine punishment to the nonbelievers.

### A. Allah's Bounties, Examples, and Indicators

The first instance in which *Ayyāmullah* is mentioned in the Qur'ān is verse 14:5:

"وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ."

The entire chapter of Surah Ibrahim indicates that the phrase *Ayyāmullah* refers to divine bounties and blessings which Allah the Almighty grants specifically to the righteous believers. Thematic analysis of Surah Ibrahim presents a series of divine bounties directed towards believers which include the divine transition from the state of darkness to light, the concept of patience and thankfulness exhibited by believers, the 'good word' versus the 'evil word', the gift of monotheistic belief, security, being granted a blessed progeny, the blessing of prayer and attaining divine forgiveness which all invites the believers to experience *Ayyāmullah*.

The Qur'ān presents many examples of *Ayyām* that are associated with God such as the Day of Qur'ān's Revelation, Day of sending the Seal of Prophets, Day of Migration, Day of Divine Miracles, Day of Thanksgiving, Day of Repentance, Day of Hope, Trust and Victory, Day of Steadfastness on Truth, Day of Sacrifice, *Laylat ul-Qadr* and *Mi'rāj*, Day of Abundance, and Doomsday Show. Such significant days of God can be determined using indicators extrapolated based on existing examples in Qur'an and Hadīth, and these indicators have been presented in this research.

We find that the Qur'anic interpretation and authentic narrations related to days support one another and provide further clarification to the contexts in which the word *yawm* is used. For example, in the Qur'an, we have *Hajj Al-Akbar* Day, which is the Lord's Day (يوم ربي).



Similarly, in Surah Sajdah, verse 5 indicates that a day of God is equal to a thousand years, and likewise in Surah Ma'araj, which is equal to 50,000 years. Three theories arise here: the days of Allah are the same as the Lord's Day (يوم ربي); The days of God do not refer to time, but are figuratively used for divine blessings, rewards, and traditions. The third opinion is to combine these two theories and say that time is a container for the manifestation of divine blessings, rewards, and traditions.

Through these days in history and in the stories of the Prophets, we can apply practical lessons in our current daily lives.

Due to the limited scope of this paper, only a few selected examples of divine bounties will be cited below.

a. Reappearance of Imam Mahdi: The agenda of the universal government of Imam Mahdi (afs) will be to establish peace, security, and justice everywhere, and to eliminate all traces of corruption, oppression, and tyranny; as has been the goal of all prophets; the only difference being that they weren't able to accomplish those goals fully and wholly, nevertheless they all foretold of a day that would come that such would take place.

b. *Laylat ul-Qadr* and *Mi'raj*: The Night of Power which falls in the last 10 days of the holy month of Ramadan is mentioned in *Surah al-Qadr* to be better than a thousand months where angels descend during the duration of that blessed night till the time of dawn.

On such a great night which is described in Surah al-Dukhaan as ليلة مباركة also has other key significance as it is the night when the will of God is made clear in every affair, فيها يفرق كل أمر حكيم, (Q. 44:3). The Night of Isrā' and Mi'rāj is another example of a bountiful time that is observed on the 27<sup>th</sup> night of the holy month of Rajab, which is marked by Prophet Muhammad's miraculous journey in one night from Makkah to Jerusalem and then ascension to the heavens.

Such night is described in narrations to be one of the four days that are specified for highly recommended fasting during the whole year. The reward of observing fasting on this day is mentioned to be equal to seventy years fasting. Within Islam, it signifies both a physical and spiritual journey and on this same night, the Prophet greeted all other prophets and led them in prayer, he spoke to God and brought back instructions about the

obligatory prayer. The journey and ascent are marked as one of the most celebrated dates in the Islamic calendar.

c. Holy Month of Ramaḍān: This is a great event for Muslims to celebrate during the holy month of Qur'ān and according to traditions, Imam al-Bāqir (as) said, 'For everything, there is a spring, and the spring of the Qur'ān is the month of Ramaḍān.' (Ibn Bābawayh, nd, 115) God distinguishes the days of Ramaḍān as أَيَّامًا مَعْدُودَاتٍ (Q. 2:184)

Muslims should be thankful for this great divine gift of guidance and celebrate the holy month of Ramaḍān as *Ayyāmullah*. As Imam al-Ṣadiq (as) said to *Abi Baṣeer* regarding the sanctity of this month:

*'Oh Aba Muḥammad, the holy month of Ramadan has sanctity that does not resemble any other month, the companions of the Prophet used to recite the entire Qur'ān in one month or less; the Qur'ān is not to be recited quickly, rather it should be recited in a manner of Tartīl.'* (al-‘Āmilī, 1429/2008, 6: 216)

In practical terms, every day that a Muslim recites the Qur'ān with humility and mindfulness that leads to self-purification is a day of God. And every that Muslims cultivate mosques by reciting the Qur'ān, saying prayers, addressing the problems of their kind with their constant presence is a Day of God.

The Prophet (pbuh) has said in this regard, مَنْ كَانَتْ الْمَسَاجِدُ بَيْتَهُ ضَمِنَ اللَّهُ لَهُ، الرُّوحَ وَ الرَّاحَةَ وَ الْجَوَازَ عَلَى الصِّرَاطِ. "Whoever has the mosques in his house, God will guarantee for him the spirit and comfort, and the permission to pass the Sirat." (al-Ṭabresī, 1408/1987, 3:362)

How is recitation of Qur'ān and performance of Salah associate with days of God? It is narrated that Imam Zainul ‘Abideen (as) stated, إنا لله يوما "There is a day of God where those who engage in falsehood are the losers." (al-‘Āmilī, 1429/2008, 12:216)

This day is specified as the Day of Resurrection as Allah the Almighty says, وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ "To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established, that Day will the dealers in Falsehood perish!" (Q. 45:27)



The word مبطلون comes from the word باطل which means falsehood, so مبطلون refers to those whose deeds, speech, and/or life revolves around falsehood and dishonesty. We find that Allah (SWT) states in the Qur'ān about the Qur'ān that لا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ “Falsehood shall not come to it from before it nor from behind it.” (Q. 41:96)

Here, the connection between Qur'ān and باطل is that falsehood does not come to or affect the Holy Book, nor does it affect those who hold on steadfastly to the Book through practical application and following the teachings of the Qur'ān. As we know that the Qur'ān and AhlulBayt does not separate from each other, it follows also that falsehood is not associated to AhlulBayt.

As for the recitation of the Qur'ān, we comprehend from verse 107 to 109 of Surah al-Isra presented as follows that those who bear knowledge, when they recite the Qur'ān, it leads them to reach a state of خشوع (reverence and humility). قُلْ آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا. وَيَقُولُونَ سُبْحَانَ رَبَّنَا إِنْ كَان وَعْدُ رَبَّنَا لَمَفْعُولًا. وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ. وَيَزِيدُهُمْ خُشُوعًا. “Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them. And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled. And they fall down on their faces weeping, and it adds to their humility.” (Q. 17:107)

This state of خشوع can be directly connected to Salah by the following verse: “And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones.” (Q. 2:45)

Sabr (patience) and salat (prayer) curb vain desires, pride and self-indulgence and lead to humility, acceptance and obedience. Those who pray with humility and reverence to God has surely performed Salah with ease and they are the victorious believers as Allah states, الَّذِينَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ. “Successful indeed are the believers, Who are humble in their prayers.” (Q. 23:1-2)

In sum, we can create a logical connection via the verses of the Qur'ān that the day of God is a day associated with truth and not with falsehood or those who associate with falsehood, and one example is the Qur'ān.

The recitation of Qur'ān upon pure hearts lead to the state of humility and reverence which is associated with Salah. Therefore, we can conclude that the day of God is associated with both recitations of Qur'ān and performance of Salah and every day a believer performs his prayer with humility and mindfulness, is a day of God.

d. Day of Migration: One of the general principles of Islam is the legitimacy to migrate for the sake of God, as He states: وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَمِيزْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسَعَةً... (Q. 4:100)

Prophet Ibrahīm's migration to build the holy House of God and set the foundation for worship in the holy land of Makkah was a journey to bring people out of ignorance to the light of guidance. In the life of Prophet Muḥammad (pbuh), his migration from Makkah is a significant day of victory in the history of Islam when he escaped the persecution of the Makkans, إِنْ تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ. (Q. 9:40) We also have an example in Prophet Ibrahīm (as) who migrated to another land after being persecuted by his own people, so he made the intention and said, إِنْ مِهَاجِرَ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ. (Q. 29:24).

Prophet Nūh (as) also migrated to his Lord when God commanded him: فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنَ اثْنَيْنِ وَأَهْلَكَ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (Q. 23:27) The Arc of Salvation of Prophet Nūh (AS) saved the handful of believers from the fatality of the flood as he prayed for the safe arrival which God granted him, وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (Q. 23:29)

We may not have had the opportunity to board Prophet Nūh's ark of salvation; however, we have the arc of salvation of the *Ahlulbayt* (as) whom it is compulsory for us to follow. The Prophet (pbuh) has said, 'The similitude of my Household among you is that of the ark of Nūh: whomever boards it is saved, and whoever lags behind it is drowned' (al- Mūsawī, 1436/2015, 82) likening them with the ark of Nūh implies that whoever resorts to them in matters related to the creed, deriving the branches and basics of religion from their virtuous Imams, will certainly be saved from the fire of hell, and whoever lags behind them is like one who seeks shelter during the flood with a mountain so that it may save him from Allah's destiny, but he will eventually be drowned in water.



On the day of migration to preserve religion and protecting oneself like Prophet Nūh did is a duty upon every human being.

e. Day of Lady Maryam's Delivery of Jesus: The miraculous conception and delivery of Prophet Jesus by his mother is one of the days of God which is considered a bounty to mankind.

The Qur'an gives glad tidings to this event as the angels appeared to Lady Maryam addressing her,

*'O Mary! Verily Allah gives you the glad tidings of a Word from Him, his name shall be the Messiah Jesus the son of Mary held in honor in this world and in the hereafter and will be one of those near to Allah. He will speak to the people in the cradle and in manhood, and he will be one of the righteous.'* (Q. 3:45–46)

The same God who had made his barren mother pregnant and has been feeding her with heavenly fruits has now decreed to miraculously make her conceive a baby boy who would be a Messenger of God.

f. Days of Muslim Victory over Infidels: In the life of Prophet Muḥammad (pbuh), there are many instances that signify the victory of Muslims over the infidels. The Prophet's migration from Makkah is a significant day of victory in the history of Islam when he escaped the persecution of the Makkans, *إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ* (Q. 9:40)

There is the victory achieved in the day of *Hunayn* where Allah confirms that day as a day of victory, *لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ* (Q. 9:25) On the day of the Battle of *Aḥzāb*, Allah provided support via angels to help the Muslims, as mentioned in Verse 33:9. Same divine aid took place in the Battle of *Badr*, as told about in verse 8:9. According to Imam al-Bāqir,

*'The angels who helped the Prophet (pbuh) during the Battle of Badr have not yet returned to heaven in order to help Hazrat Ṣahib al-Amr (afs) and their number is five thousand.'* (al-Ṭabarsī, 1408 AH, 2: 448)

Divine victory to Muslims is not limited to the time of the Prophet (pbuh) and extends itself across time to all ages and places.

And most notably, the Conquest of Makkah signified the victory of Islam over idol worshipping, and the sign of divine victory is that people embrace the religion, as God says, *”ورأيت الناس يدخلون في دين الله أفواجا”* (Q. 110:2)

## B. Allah's Vengeance, Examples, and Indicators

The second instance where *Ayyāmullah* is mentioned is in Surah al-Jāthiyah, Verse 14: " قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ " The interpretation of *Ayyāmullah* in Surah al-Jāthiyah refers to the divine retribution (*Niqmah*) that is directed to the nonbelievers, based on exegete opinions, traditionalists, and textual analysis. Textual review of the phrase لا يرجون أيام الله shows that all the instances in the Qur'an where Allah the Almighty uses the phrase لا يرجون are in reference to nonbelievers not desiring to meet God, through death, which transitions them to the Day of Resurrection which they don't believe in. Since they don't believe in the Day of Resurrection, they don't anticipate or prepare for that fateful day, and this is reflected in their actions of transgression and rejecting truth. The Days of God mentioned in لا يرجون أيام الله is referring to the Day of Judgment and any day where the punishment of God is manifested.

Thematic analysis of the entire chapter of Surah al-Jāthiyah carries many more verses which focus on the context of divine punishment and vengeance to nonbelievers compared to verses that speak about divine bounty. This is an indication that the interpretation of *Ayyāmullah* in this Surah is specifically the divine *Niqmah* and not divine *Ne'mah*. Even the verses which speak about the divine bounty are to show contrast for those who don't follow the way of the nonbelievers.

Furthermore, the title of the Surah carries a strong hint to the context of the entire Surah since the word 'al-Jāthiyah' (kneeling one) is a description of the state of nonbelievers as they await their dreadful fate on the Day of Judgment. The breakdown of the classification of verses in Surah al-Jāthiyah is approximately twice as many verses that speak of divine *Niqmah*, compared to those which speak about divine *Ne'mah*, which is another indication that *Ayyāmullah* in Verse 14 means divine *Niqmah*. Upon analyzing the phrase *Ayyāmullah* in Surah Jāthiyah (Verse 14), the thematic analysis and context of the verses in this chapter suggest that the interpretation of *Ayyāmullah* here refers to divine retribution (*Niqmah*) that is directed to the nonbelievers.

Textual review of the phrase لا يرجون أيام الله shows that all the instances in the Qur'an where Allah the Almighty uses the phrase لا يرجون are in reference to nonbelievers not desiring to meet God, through death, which transitions them to the Day of Resurrection which they don't believe in.

Even the verses that speak about the divine bounty are to show contrast with those who don't follow the way of the nonbelievers.

Due to the limited scope of this paper, only a few selected examples of divine vengeance are cited below:

a. Day of Arrogance: The Prophet of Islam has said, 'The remotest of you to me on the Day of Resurrection will be the bigmouth and the proud.' (Al-Majlisī, 1403/1983, 15: 209) One of the first spiritual diseases and sins that creation committed is arrogance, as Satan refused to obey the command of God in prostrating to Prophet Adam. The root cause of disobedience was the feeling of pride and arrogance which Satan felt since he was created from the fire which he thought made him better than Adam who was created from clay. Allah the Almighty says: *وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ* (Q. 2:34) *أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ*

Al-Qummī cites in his exegesis that the angels thought that *Iblīs* was among them as 'angels', but when the ugly reality of *Iblīs* came out when God tested him with envy towards Adam, they came to know that *Iblīs* is not like them. (Al-Qummī, 1363/1944, 1: 36) If it were not for the test which God placed him in, *Iblīs* would've continued to enjoy the high status he earned due to his worship etc. However, Allah knew best what his reality was, and He willed for that reality to come out by presenting a situation that would reveal his arrogance. In our practical life, when everything is going well, we are in our best behavior, and we think are doing well.

The worst that is inside of us does not come out since there is no stress or pressure to bring it out. However, when we face a tribulation, then our patience is tested and that is the real test. Allah the Almighty states that He created the life and death to evaluate us based on our deeds, *لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ* (Q. 67:2). *عَمَلًا*

b. *Wilayah* to Nonbelievers and Unjust people: Many verses of Qur'an stress this point not to take the nonbelievers as *awliyā* (friends), as God says, *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ* (Q. 4:144) It is natural that people who are like-minded become friends with each other. Hence, the *Kuffār* are *awliyā* of each other (Q. 8:73) and the believers are *awliyā* of each other (Q. 9:71) Even if our own family member becomes an enemy of God, then we shouldn't take them as friend or guardians, otherwise we become from the unjust people.

People shouldn't take them as *awliyā* because the Shayṭan is wali to them and by associating with them, you are associating with the Shayṭan as well. Allah the Almighty describes such people as unjust, as mentioned in verse 9:23. Allah the Almighty reminds us that dignity and honor is with God and not with the nonbelievers, *أَيَّبَتُّعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا*. (Q. 4:139)

In our personal lives, we should be very selective of who are friends are, whom we spend time with and associate with. There are many narrations which focus on selection of companion or friend. The Prophet of Islam has said: 'A man follows the faith, ways and habits of his friend.' (Al-‘Āmilī, 1429/2008, 11: 502)

c. Day of Divine Recompense: Allah the Almighty says that whatever calamity befalls is often due to our own action, and He pardons in a lot of things, *وما أصابكم من مصيبة فيما كسبت أيديكم ويعفوا عن كثير*. (Q. 42:30) The system of reward and punishment is directly related to the following commands and avoiding the forbidding, and this is applicable in everyday life, such as stopping at a red light, etc. Typically, the reward is a motivator to do good, and bad consequences is deterrent to doing bad. Allah the Almighty says, *إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا* (Q. 17:7) Higher level of faith is to understand that the commands and prohibitions of God is for human guidance and perfection, as Allah the Almighty says, *ولولا فضل الله عليكم* ورحمته ما زكى منكم من أحد أبدا. (Q. 24:11)

When the transgression reaches a certain limit and when much time has passed in allowing the opportunity to repent and return to God, He could decide to inflict His punishment on them. The timing of the divine recompense and retribution can take place in the life of this world, and/or in the next life which is the Hereafter (*Akhirah*).

d. Taking Lower Desires as God: In the common language, the word *هو* (*hawa*) is applied where something takes man from a high to a low state. Lustful desires of the lower self also cause a fall from greatness to degradation. The worship of God elevates man to spiritual heights, and opposite to it the pursuance of low and lustful desires leads to a degraded state. He who bows before his lower desires fall from a high to a low state. To 'worship' means to bow before something and may reach a stage where one submits before their low and lustful desires. That is called 'taking your low desires for god'. Allah the Almighty uses the expression "اتخذ إلهه هواه"

multiple times in the Qurʾān, as in the verse 25:43–44 where He describes those who follow their own lower desires as worse than even cattle and as those who do not comprehend. He says:

أَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا  
(Q. 25:43–44) . أمْ تَحْسَبُ أَنَّ أَكْثَرَ هُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ ۗ بَلْ هُمْ أَضَلُّ سَبِيلًا

Such was the condition of Arabia at the time of the coming of our Holy Prophet. People merely followed their low desires and cared not for the path of truth towards which the Holy Prophet invited them. They had lost all the qualities which distinguish human society from animals. They had no morals or spiritual qualities left in them, and they had lost the true principles of statecraft, civilization, and society.

There remained only greed and base desires (*Hawa*), which became their gods. If you ponder, you will find that the same is the condition of the world today. The word *Hawa* is comprehensive, including all desires which bring down the man. It includes love of wealth, love of honor, love of fame, and love of acquiring political power. It also includes the pursuance of wrong traditions and customs. People are taking their low desires for God and are thus falling from a high to a low state.

e. Day of Resurrection: This day signifies the return which is referred to in the verse *إنا لله وإنا إليه راجعون* (Q. 2:156). It is one of the clear manifestations and interpretations of *Ayyāmullah*. It is narrated that Imam al-Bāqir (as) said that the Days of God is the Day of Resurrection, the day when the 12th Imam (the Awaited Mahdi) will return, and the day of Karrah (the second coming which is the day when certain individuals who embodied pure good will be brought back to life along with those who embodied pure evil for a final battle of good against evil). (Al-Kāshānī, 1373 AH, 80–81)

They are the Days of God that the apparent bounty becomes manifest and announced to all and stamped in history. The Qurʾān speaks a lot about the afterlife with different titles and descriptions of the types of punishment that will be given to different types of sinners, which we can take a lesson from. It is narrated that Imam ‘Ali said, ‘*Today is the time of deeds and no accounting, while tomorrow is the day of accounting and no deeds.*’ (Al-Qusṭalānī, 1441/2020, H. No. 6080. <<http://www.al-ilmiyah.com>>)



Indicators of the Days of God through divine vengeance and retribution can be extrapolated from Qur'anic verses and Ḥadīth to identify days of God in our current time.

### C. Allah's Traditions, Examples, and Indicators

The third interpretation of the phrase '*Ayyāmullah*' in the Qur'ān refers to Sunnatullah which are the divine traditions that do not change with time or place. Allah the Almighty mentions the concept of *Sunnatullah* numerous times in the Qur'ān. His Sunnah does not change with time, "سُنَّةٌ" مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا (Q. 17:77)

A divine tradition is characterized by being consistent, universal, and steadfast with time. There are two types of divine traditions, absolute and restricted. Absolute traditions are universal and are applied to all creation, regardless of ethnicity, background, creed, or color. Examples of absolute traditions from the Holy Qur'ān are discussed in this research including the tradition of creation in the best way, the tradition of formative guidance, the tradition of divine pre-ordainment, the tradition of preaching and warning, the tradition of removing burden, the tradition of reflecting actions (karma), the tradition of a social disposition, the tradition of defending truth and opposing falsehood, the tradition of divine victory and aid to the prophets, the tradition of death, the tradition of trials and tribulations, the tradition of completing the proof, and the tradition of transformation from one state to another.

In contrast, restricted traditions are specific to a certain group of people, and these traditions manifest under certain criteria or preconditions. There are specific step-by-step traditions that are specific to non-believers and the stages they tread as they go deeper in their state of sin and disobedience to God. Allah's tradition is that goodness will beget more goodness, and transgression without repentance and without any regard to God will beget more transgression. Examples of restricted traditions are the tradition of punishment, decoration of evil deeds, excessive misguidance, the tradition of *Imlā'* and *Istidrāj* (divine deception and fall from Allah's grace by a hidden chain of events, tradition of giving chance and opportunity for repentance, the tradition of suffering from calamities, the dominance of criminals, and tradition of eradication.

Among all prophets, the story of Prophet Mūsa presents phenomenal examples of absolute and restricted traditions of God from which we can benefit from and apply in our own lives. Such traditions demonstrate the step-by-step journey of both a believer and a non-believer, and it is through these traditions that we can recognize the manifestation of the Days of Allah.

For brevity, a couple of selected examples of absolute traditions from the story of Prophet Musa are depicted below:

1. One of the divine traditions of the prophetic mission is to establish proof to the people who are receiving the divine message, and this is from divine mercy and justice. Once إتمام الحجة is accomplished, people have no excuses and are accountable in front of God. Every prophet presented established proofs for their people and Prophet Mūsa is no exception.

There are many instances in the biography of Prophet Mūsa where إتمام الحجة took place and the following are a few examples, supported by Qur'ānic verses:

a. We afflicted the people of Pharaoh with hard times and with the poor harvest that they may heed. (Q. 7:130) However, when prosperity came their way, they forgot the hard times that befell them, and they attributed the misfortune to Mūsa and those who followed him. They said it to وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِيَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (Q. 7:132)

b. Pharaoh's courtiers obstinately persisted in branding Mūsa's signs as sorcery although they knew well that sorcery had nothing in common with the miraculous signs granted to Mūsa. It is for this reason that God said, فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ. وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (Q. 27:13–14) فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ (Q.7:133)

Each of these consecutive tribulations stood as a *Hujjah* (proof) for the Egyptians and an opportunity to return back to God. However, the cycle repeated itself again and again in that they would promise and plead to Prophet Mūsa that they would believe in God and repent. But as soon as the trial was lifted, they would forget and return to their previous apostate ways. Then God would send them another test of punishment. Allah describes this in the Qur'ān, وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ، عِنْدَكَ طَلِّينَ كَشَفْتِ عَنَّا الرِّجْزَ لِنُؤْمِنَ لَكَ وَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ (Q. 7:134)

2. Tradition of removing burden: God the merciful does not impose a burden on any of his creation with more than they can handle, and the prophets and messengers are not an exception to this divine tradition. When Prophet Mūsa was given the command to go to Pharaoh and deliver the message of warning and the word of God to him, Mūsa asked God to appoint his brother Aaron as his helper to aid in his mission since his brother was eloquent in speech. He said,

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي. هَارُونَ أَخِي. اشْدُدْ بِهِ أَزْرِي. وَأَشْرِكْهُ فِي أَمْرِي. كَيْ يُسَبِّحَكَ كَثِيرًا.  
وَيَذْكُرَكَ كَثِيرًا. (Q. 20:29–34)

Harūn was a gifted speaker and would often speak for Mūsa who suffered from a speech impediment.

Allah the Merciful granted Mūsa his request and Harūn became his aid in his mission to Pharaoh as Allah the Almighty knew that this would alleviate his burden and a combination of both their talents combined would alleviate worry and is better for the overall mission.

In our personal lives, we often face many challenging situations that we think we cannot overcome. We should always return to God and never hesitate to pray to Him for help, for even a prophet wasn't shy to ask for help. If we keep in mind that God wants ease for us and not hardship, it will encourage us in our path of worship and good deeds.

Selected examples of restricted traditions from the story of Prophet Musa are related below:

1. Tradition of decorating evil deeds: God tested the followers of Prophet Mūsa (AS) with Samiri who aimed to misguide them, as mentioned. *فَلَمَّا قُضِيَ لِلنَّاسِ أَجْرُهُمْ فَاتُوا صَامِرَ بْنَ لَهِئَةَ ابْنَ إِسْرَائِيلَ إِذْ وَجَدَهُمْ يَصْنَعُونَ بَعِثَ اللَّهُ مَوْسَىٰ بِآيَاتِنَا أَنْ يَأْتِيَ بَنِي إِسْرَائِيلَ فَالْيَهُودَ الَّذِينَ نَجَّيْنَا مِنْ آلِ فِرْعَوْنَ أَنْ يُغْرَقُوا إِنَّهُمْ أَكْثَرُ الْكَافِرِينَ* When Prophet Mūsa went to Mount Sinai for his divine appointment, al-Sāmīrī took the opportunity to misguide the people. He built a golden calf and fooled the people in worshipping it as God, claiming it is the God of Mūsa and Harūn. Allah describes this state *وَلَكِنَّا حُمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ*. The evil deed of worshipping other than God and committing shirk was beautified in their eyes. Not only that, but God willed that the calf emits a mooing sound (فأخرج لهم عجلا جسداً لو خوار)، so the people fell into the trap and believed in falsehood. It was an act of *istidrag* as well that God facilitated their misguidance by decorating their deeds.

2. Tradition of eradication: When a nonbeliever continues in his state of transgression and flagrant disobedience of God and challenges Him

again and again, and when Allah the Almighty has given him multiple opportunities to repent and return Him, and he still refuses to do so, then the last stage of this journey is eradication and final divine punishment. We have seen eradication of different groups by Allah the Almighty such as the people of Prophet Nūh by the grand Flood, or the people of 'Ad by the drought followed by a large storm. Allah the Almighty also eradicated Pharaoh and his followers who kept on insisting in polytheism and refusing to believe in Prophet Mūsa or the God of Mūsa, even after all the proofs, evidence, and miracles that they witnessed.

Finally, the divine will is manifested and Allah the Almighty saved the Israelites from the persecution of Pharaoh. said, *وإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ* (Q. 2:50) With eradication, Allah willed to make Pharaoh an example to all those who are arrogant and insistent in disobeying God. He says in the Qur'ān, *قَالِیَوْمَ نُنَجِّیْكَ بِیَدِنَا لِتَكُونَ لِمَنْ خَلَقَ آیَةً وَإِنَّ كَثِیْرًا مِنَ النَّاسِ عَنْ آیَاتِنَا لَغَافِلُونَ* (Q. 10:92)

Likewise, eradication also happened to the people of Prophet Shu'āyb whom Prophet Mūsa met and married his daughter. Allah the Almighty send Prophet Shu'āyb to the people of *Madaīn* who used to cheat in business transactions. The Prophet told them to give up their evil deeds, but they refused to obey him. He warned of a painful punishment and eventually, Allah the Almighty destroyed the people of Madaīn.

#### **D. Ayyāmullah in Personal Lives**

Whether we are reflecting on divine bounties, retribution, or traditions with respect to *Ayyāmullah*, we can certainly create a connection with the Days of Allah in our current lives and contemporary events. Through the Days of Allah identified in the stories and events narrated in the Qur'an, we can deduce the indicators of *Ayyāmullah* which give us general guidance to identify and highlight the Days of God in our current time and personal lives, history of nations, and in any time of humanity.

Every human being has his/her own life journey with its unique ups and downs, challenges, and successes. Two persons may experience the same exact event in their lives, however, the method or course of how the event takes place may create special significance and *Ijāz* (inimitability) to one person that ultimately stamps this day as the day of God for that person due to the connection that creates with God. Furthermore, we may interpret a day or event in our life to be disliked or good for us, however, it may

appear later in life to be the opposite, as Allah the Almighty says, "وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ" (2:216) This realization that dawns to a believer as he recognizes the blessings of Allah in each aspect of his life, even though the seemingly negative events, manifest the Days of Allah due to their realization of His amazing power and authority over creation.

Aside from reflecting on the divine bounties, retribution, and traditions in the past and current time, it is inevitable that humanity must also reflect on the current technological advancements and rapidly increasing scientific discoveries that progressed over time. Through current and future discoveries, man must recognize and appreciate that God is the powerful One who granted us the ability to discover this knowledge and led us to understand and develop new useful methods that advance humanity. This stage or phase of recognition signifies remembrance of God and His ultimate authority, thereby manifesting His days on earth. God says, "سُئِرْتُمْ فِي آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ بَيَّنَّ لِلْهَمِّ أَنَّهُ الْحَقُّ" (Q. 41:53) Hence, God urges humanity to reflect and contemplate over His signs in many verses of the Qur'an. He exhorts humanity to reflect and wake up from the state of neglectfulness and slumber, using different words, "أَفَلَا يَتَذَكَّرُونَ" (Q. 47:24) and "أَفَلَا يَعْقِلُونَ" (Q. 36:68) so that we 'see' Him in all aspects of our lives, our surroundings, our daily events, and perhaps every moment of our day!

Furthermore, divine remembrance (ذكر) in all its forms is directly related to *Ayyāmullah*; believers live their every moment in the way of Allah with a sense of God-consciousness, and they validate their word and actions by living the presence of Allah in their lives, hence experiencing *Ayyāmullah*. Every time we remember the bounties of God, it is a Day of God.

Some blessings must always be remembered, like thanking God for your health and wealth; but other blessings must be highlighted from time to time such as on day when victory or salvation is achieved. Human being must remember these blessings according to his ability and capacity, it is God's abundant divine mercy which accepts the simple utterance of '*Alḥamdulillah*' from His servant.

When we analyze the concept of patience, we find that there is a direct relationship with the current time (*yawm*). It is narrated that Imam al-Ṣādiq (as) said, "اصبروا على الدنيا فإنما هي ساعة فما مضى منه فلا تجد له ألما ولا سرورا وما لم

يجبى فلا تدري ما هو وإنما هي ساعتك التي أنت فيها فاصبر فيها على طاعة الله واصبر فيها عن معصية الله. *“Have patience on the life of this world (dunya), for it is a period of time; you will not feel pain or happiness from whatever passed from it, and whatever did not yet come, you don't know what awaits you. It is your current time so have patience in the obedience of Allah and have patience in avoiding sinning and disobeying Allah.”* (Al-Kulaynī, 1342/1923, 2:454)

From this narration, we understand that a believer should observe patience and perseverance every day of his life since this life is a place of trial and tribulations, as Allah says, *وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ* *وَالصَّابِرِينَ* (Q. 2:155). And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient. When a believer experiences a loss or calamity, they remember Allah (in the state of dhikr) and say *إنا لله وإنا إليه راجعون* as a sign of their patience. The best examples of those who exercised the peak of patience are *ألو العزم من الرسل* as Allah the Almighty says, *فَاصْبِرْ* (Q. 46:35). Therefore, bear up patiently as did the messengers endowed with constancy bear up with patience. Their days of patience are Days of God and when we follow their path of patience and perseverance, we also experience the Days of God. We see an example in the story of Prophet Mūsa (as) in many occasions including the miracle of splitting of the ocean, as mentioned in Surah Ibrahīm. Patience and endurance in the way of God can lead a believer to experience days of God.

The days of God can be different for different individuals depending on their degree of faith and piety. For infallible personalities, the days of God are the most prominent and extraordinarily significant days such as the miracles which take place in the life of the prophets and Imams, or the day of revelation of the Qur'an and other divine scriptures. However, as explained by Ayatullah Naṣer Makārim in his exegesis of verse 6 of Surah Ibrahim, the meaning of days of God cannot be limited. Not only does it include all of the great days in the history of mankind, it also includes every day when the divine commands are obeyed, exemplified and take effect on other aspects of life. This is very relevant for the average fallible believer and is consistent with the tradition by Imam 'Ali (as) in which he said, *كل يوم لا يُعصى فيه فهو يوم عيد* *“Every day that a believer does not disobey God is a day of Eid.”* (al-Majlisī, 1403/1982, 88:136) Every day that a new chapter of life opens which brings a new lesson or wisdom is a day of God.

In essence, every day where truth and justice is being practiced and observed while eradicating injustice and innovation, is a day of God.

The true meanings of *Ayyāmullah* are the great and significant day in history, not the ordinary ones; however, we as believers try to get closer to those great days in every day and moment of our lives so that at the end of the night and after daily accounting of our selves (*Muḥasabat al-Nafs*), we get a good feeling that we have been able to turn a normal day into a day of God or as close to it as possible.

### E. Conclusion

When something is associated with a creation or created thing, it is limited in scope and restricted to the materialistic and worldly aspects. However, when a thing is associated with the divine realm and belongs to the Almighty Creator, it carries a different and much higher level of greatness, meaning, and status which minds cannot possibly comprehend, measure, or imagine its scope. When we speak about the 'Days of Allah', referred to as *Ayyāmullah* in the Holy Qur'an in two instances (Q. Q14:5 and Q45:14), such days are immensely honoured and recognized due to its direct association with Allah. The Qur'an has left the interpretation of the phrase 'Days of Allah' open-ended without specifying the number of days or minimum or maximum. This discussion is important and relevant today because anything associated with God is of interest to us if we desire to seek His proximity and worship, and the day of Allah is a concept that can be identified and recognized in our own lives. If we understand what the characteristics of the Days of Allah are and what qualifies them to be associated to God, we will be able to practice the remembrance of God and seek proximity to Him through His days, as He says, *وَاذْكُرُوا اللَّهَ كَثِيرًا*, '*And remember Allah much*' (8:45).

Interestingly, Allah has mentioned this phrase only twice and chose these two Surahs specifically for a greater wisdom. If we look at Surah Ibrāhīm as a coherent collection of concepts and contents, we can see that it is trying to express "divine traditions". Traditions and fixed laws and methods that God has established about the currents in the system of existence. Traditions that will never be defeated or changed, and their circle has covered the world and the hereafter.

As for Surah al-Jāthiyah, if we consider the pivotal point as "Days of Allah" and take a look at the whole of it, we will find that, like Surah

Ibrahīm, it refers to the laws governing the world of nature, human societies, and the world of the hereafter, and as the example refers to the behavior and destiny of the people of Israel. The contents of the two Surahs of Jathiyah and Ibrahīm are very similar to each other.

The three common interpretations of *Ayyāmullah* in Surah Ibrahīm and Surah al-Jāthiyah as presented by various Qur'anic exegetes indicate that the Days of Allah are either Allah's blessings (*Ni'mah*), His vengeance (*Niqmah*), or his divine traditions (*Sunnah*). The key points from this research can be summarized in the following:

1. Days of God are all the bountiful days that have greatness in the history of human life and that God has selected for a promised event or command or worship to take place due to its significance. As mentioned in Qur'anic exegesis, the Day of Resurrection, the Day of *Karrah* or *Raj'ah* (the Second Return), and the day of reappearance of 12<sup>th</sup> Imam are Days of Allah because any day where believers triumph over nonbelievers and the promise of Allah and position of truth manifests itself and oppression is defeated. Furthermore, the Prophets and Imams as divine representatives are directly associated with Allah the Almighty, hence anything related to them is also associated with the Almighty. Hence, the Days of Allah become their days and their days are also His Days. Surah Ibrahīm which carries the phrase *Ayyāmullah*, provides multiple examples of days and events which serve as blessings to the believers specifically. From these types of days, we can extrapolate similar days in our own lives.

2. The Days of God, while they can be used as divine revelations to bring peace and strength to the hearts, can also be the cause of the cruelty of the hearts. The opening of the door of the cruelty of heart to human beings; that is, the opening the door for unbelief, oppression, ignorance, and in short, entering darkness. Ignoring the days that are like divine revelations shows its effect on the cruelty of the heart. The vengeance and calamities that have been sent by God on unjust people, oppressors, nations, and civilizations, are also the manifestation of His Justice. One of the aims of divine vengeance is to teach human beings a lesson from the past to prepare them for the future and guide them from the darkness of misguidance to the light of guidance. Surah al-Jāthiyah which carries the phrase *Ayyāmullah*, provides multiple examples of days and events which serve as punishment and vengeance to the nonbelievers specifically. From

these types of days, we can extrapolate similar days in the lives of the nonbelievers today.

3. Divine traditions is the third interpretation of the phrase *Ayyāmullah* in the Qur'an. God has ironically used the term *Ayyāmullah* interchangeably. Among the divine traditions and *Sunnah* of Allah the Almighty is the bestowal of bounty (*Ni'mah*) and the infliction of punishment (*Niqmah*) by divine command. Through examples of absolute and restricted traditions presented in the Qur'an in the stories of prophets and messengers, we can deduce similar examples of traditions in our own lives and anticipate them for the journey of the believers and nonbelievers, through which *Ayyāmullah* can be experienced.

4. *Ayyāmullah* can be identified and experienced in our own personal lives and current affairs whether social, economic, political, or other forefronts. It is not a concept related to the past only, the days of God is not limited to a specific time or group of people. A true believer can relate to such divine days by its indicators which has been deduced in this research through an in-depth study of this phrase and the context of the verses surrounding the term *Ayyāmullah*.



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