

THE CONCEPT OF THE NIGHT AND THE DAY IN THE QURAN

Mahral Barmawi¹, Muhammad¹

¹ Sekolah Tinggi Ilmu Al-Qur'an Darussalam, Lhokseumawe, Aceh
Corresponding Author: mahral1992@gmail.com

Abstract

Night and day is a dualism of time that comes and goes in human life. God makes night and day with various virtues for humans so that they understand and live life well. However, the fact that some people do not work and use the time of the night and day correctly according to the Koran. Thus, this study aims to find out the concepts of al-layl and al-nahār in the Koran, the efficiency and effectiveness of al-layl and al-nahār as well as the wisdom of these two times in life. The methodology used is qualitative research with descriptive methods. The main source is in the form of the Koran al-karim by studying the verses of al-layl and al-nahār. Data processing techniques carried out in three ways, namely: data reduction; collect and look for the core verses of al-layl and al-nahār from the aspects studied, display data; systematically summarize the verses of al-layl and al-nahār, verification of data; draw conclusions about al-layl and al-nahār. The results obtained indicate that the work done at night is coercive and the work done during the day is a demand and a necessity. Thus, this shows that the night is a dark state and the day is a bright state. God makes the night to rest, sleep and calm down, and the day to work and try to find the necessities of life. Therefore, night and day for humans as a time to strike a balance between rest and activity, the momentum to carry out kindness and obedience, and to improve the quality of self through worship, work, and study The God verses.

Keywords: *The Concept of, the Night, the Day, and the Koran.*

Abstrak

Malam dan siang merupakan dualisme waktu yang datang silih berganti dalam kehidupan manusia. Allah menjadikan malam dan siang dengan berbagai keutamaan bagi manusia supaya mereka memahami dan menjalani hidup dengan baik. Namun, kenyataan bahwa sebahagian orang tidak mengerjakan dan memanfaatkan waktu malam dan siang dengan benar sesuai yang dianjurkan Alquran. Dengan demikian, penelitian ini bertujuan untuk mengetahui konsep al-layl dan al-nahār dalam Alquran, efisiensi dan efektivitas al-layl dan al-nahār serta hikmah kedua waktu tersebut dalam kehidupan. Metodologi yang digunakan adalah penelitian kualitatif dengan metode deskriptif. Sumber utama berupa Alquran al-karim dengan menelaah ayat-ayat al-layl dan al-nahār. Teknik pengolahan data dilakukan dengan tiga cara, yaitu: reduksi data; mengumpulkan dan mencari inti ayat al-layl dan al-nahār dari aspek yang diteliti, display data; merangkum secara sistematis ayat al-layl dan al-nahār, verifikasi data; menarik kesimpulan terhadap al-layl dan al-nahār. Hasil yang diperoleh menunjukkan bahwa pekerjaan yang dilakukan di malam hari adalah suatu paksaan dan pekerjaan yang dilakukan di siang hari adalah suatu tuntutan dan kebutuhan. Dengan demikian, ini menunjukkan bahwa malam adalah suatu keadaan gelap dan siang adalah suatu keadaan terang-benderang. Allah menjadikan malam untuk beristirahat, tidur serta menenangkan diri, dan siang untuk bekerja dan berusaha untuk mencari kebutuhan hidup. Oleh karena itu, malam dan siang bagi manusia sebagai waktu untuk menyeimbangkan antara istirahat dan aktivitas, momentum untuk melaksanakan kebaikan dan ketaatan, serta meningkatkan kualitas diri melalui ibadah, bekerja, dan mengkaji ayat-ayatnya.

Kata Kunci: *Konsep, Waktu Malam, Waktu Siang, Alquran*

INRODUCTION

The Quran is the word of God revealed to the Prophet Muhammad written in mushaf sheets, delivered correctly, has the value of worship reading it and has a miracle even if only one letter [].The Quran is a guide for humans. The Kalamullah (word of Allah) contains rules and guidelines in living life that cover all aspects of life's needs, guidance to the right path in order to achieve happiness in this world and in the hereafter. The Quran contains suggestions and motivation to obey all commands and stay away from His prohibitions.

The Quran constantly motivates mankind to think about the creations in the heavens and the earth, to look at themselves, the existence of the earth they live on, and the nature that surrounds them. As Allah says in Surah Ali Imran (3): 190,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾

Surely in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's greatness) for those who have understanding.

Night and day is a condition that can be felt by humans with the existence of the sun and the moon. In the Quran, Allah explains the verses al-layl (night) wa (and) al-nahār (day) in several suras and can be found both words in different wording. These words explain the functions, conditions and utilization of night and day in human life.

Every human being lives life in this world by doing various activities. These activities are carried out to seek the goodness and blessings of life. Parents work and try to earn a living, children go to school to study and learn, doctors go to hospitals to treat and examine the sick, teachers and lecturers leave their homes to teach and equip students with knowledge, and employees or other workers leave their homes in order to seek and obtain what they hope for. They do these activities when the sun begins to shine. When they have finished their business and work, they go home and rest from the fatigue and tiredness caused by their activities, and at that time the sun begins to set and something that is usually seen (clearly) becomes invisible (dark).

The above phenomenon is an example of the utilization of time for human life. The daytime is used to work optimally because the conditions are favorable while the night is used to relax the body after work because the conditions are dark and calm, so that it can do activities again the next day. Utilization of these two times can improve the performance of the body and its productivity. This is in accordance with the word of Allah in the letter Al-Naba' [78]: 10-11 which means, "(10) And We made the night a garment, (11) And We made the day to earn a living".

The scholars interpreted the night as protecting man from danger (darkness), clothing that covers the body (from disgrace and secrets) and sunlight. While the day is an encouragement for humans

to work, encouragement to remain grateful and meet the needs of life, as well as human helpers to be able to do and do various activities []

However, the phenomenon that appears in this era, as the increasing human population on earth demands various activities to fulfill the needs of life, they must work hard to produce the demands of life during the day or night. The utilization of time from morning to noon and from noon to night until morning again is sometimes violated and ignored in order to achieve the needs of life itself.

Another phenomenon is that night is used for work, such as security guards, night watchmen, health workers, firefighters and several other jobs. They take turns doing these jobs because of their obligations, duties and the demands of life. And they sleep and release the fatigue of working at night during the day.

This is the phenomenon that happens to some people in some places at night for certain purposes and purposes. While others still maintain the function of night time as a blanket for rest and day as a field for work. The presence of phenomena such as the above has an influence and impact on human life.

Based on the above phenomenon, researchers need to study in detail in terms of the interpretation of the Quran about al-layl wa al-nahār to get a good understanding of the use of night and day time and the benefits of both in order to create a healthy environment and activities carried out based on their respective efficient times in the scope of life.

LITERATURE REVIEW

Among the studies that use thematic interpretation methods that have similarities with this title is research conducted by Diyala Abdul Jabar Said Abdullah of Palestinian nationality with the title of his thesis *al-Layl wa al-Nahār fī Alqurān al-Karīm* which discusses the concepts of al-layl and al-nahār in the Quran in terms of scientific miracles such as the division of time, the constant rotation of time and proof of Allah's power, as well as in terms of literature such as; al-iqtirān and al-infirād, al-taqdīm and al-ta'khīr and al-ta'rīf and al-tankīr. This study also focuses on the words al-layl and al-nahār found in the Qur'an either from stand-alone words (al-layl alone or al-nahār alone) or together and discuss the division of time (night) such as: al-ghurūb, al-syafaq, al-'ashiy, al-zulfah, alghasaq, al-bayāt and al-saḥr, time (day) such as al-falaq, al-subḥ, al-fajr, al-ghadwah, al-bukrah, al-ḍuḥa, al-syurūq, al-ḍuhr, al-qaylūlah, al-'aṣr, al-rawāḥ, al-masā' and al-aṣīl

One notable book in this context is "Nathār al-Azhār fī al-Layl wa al-Nahār," which explores the subject of night and day from the perspective of star science. The book delves into various aspects, including the characteristics of the night such as its duration and brevity, the appearance of the new moon, the nocturnal visibility of the moon, and the phenomena observed at dawn, such as the chirping of birds and the crowing of chickens. Additionally, the book examines the nature of the sun, encompassing concepts such as *syurūq* (sunrise), *ḍuḥa* (mid-morning), and *irtifā'* (ascension), while also considering the interpretations of dreams as put forth by astrologers and ancient philosophies. Another book entitled "Naḍrat al-Bihār fī Muḥāwarat al-Layl wa al-Nahār" discusses the phenomena that occur at night and day in general, written in the form of beautiful poetry so that it can be understood that the book focuses on the science of *balaghah* (Arabic literature). The 23-page book was printed and compiled into a book entitled "al-Mufākharāt wa al-Munāzarāt".

Another article that discusses the concepts of *al-layl* and *al-nahār* is an article entitled "al-Layl wa al-Nahār fī Alqurān al-Karīm Dirāsah Dalāliyyah" by Īmān Sāhib al-Musawī, and Abdu al-'Abbās al-Asadī. This article focuses on the position of the verses of *al-layl* and *al-nahār* in the Quran which includes *dilālat al-alfāḍ*, *al-taqābul*, comparison of night and day before Islam came with the phenomenon of *al-layl* and *al-nahār* in the Quran and *al-taqābul* in the verses of *kauniyah* (universe).

Then there is also an article written by Dr. Ahmad Khudayr 'Umayr with the title "Thunāiyah al-Layl wa al-Nahār fī Alqurān al-Karīm" which discusses the Quranic verses with the words *al-layl* and *al-nahār* together (contained in one verse) which is believed that the unity of two words in one sentence has a certain purpose and purpose.

In this paper, the researcher discusses the same theme, namely '*al-layl wa al-nahār*' in the Quran, but the focus of the discussion is on the use of *allayl wa al-nahār* in life in accordance with the concept of civil society and the problems of life that occur between the use of *al-layl wa al-nahār* and the impact of both. Thus, researchers are interested in discussing the concept of *al-layl wa al-nahār* in the Quran and its application in everyday life. The goal is to find out the efficiency and effectiveness of the time used so that it gives an influence in living life.

METHOD

This study investigates the manner in which the Quranic idea of *al-layl wa al-nahār* is expounded upon by the mufasirs, and the resulting ramifications for individuals' everyday behaviors and practices. The research methodology employed in this study is descriptive method, aiming to explore and clarify a particular phenomenon or social reality. It involves the description of various variables associated with the problem at hand and the subject of investigation. This approach yields a diverse range of qualitative information that is rich in detail and does not necessitate hypothesis testing.

RESULT

Definition of Al-Layl wa al-Nahār in the Quran

In the Quran, there are several words that are paired but opposite in meaning. When one of them is mentioned, the pair will (usually) appear. This is often the case with words like *al-layl and al-nahār*, *al-syasm and al-qamar*, *al-samā' and al-ard*, *al-dhakar and al-unthá*, *al-hubb and al-karh* and other examples. These word relationships can be classified into time, object, place, type and feeling relationships.

One such word is *al-layl wa al-nahār*. The relationship between the two words is *taqābul lughawī*. This term was pioneered by modern hadith scholars including Dr. Naṣīf al-Janābī. They define it as two opposite words (different in speech and meaning) located in one sentence to clarify the meaning of the sentence, such as the word night as opposed to the word day.

Etymologically, *taqābul* means facing (as opposed to backing). In terms of terminology, the word is not found in any manuscripts or *turāth* (ancient) books. However, the *salaf* scholars defined the word as *almutābaqah* (the compatibility of a word with the word in front of it), *al-takhāluḥ* (words that are opposite to each other) and *al-takāfu'* (a word that supports the substance of the word in front of it).

In the book *al-Itqān fī 'Ulūm Alqur'ān*, researchers found that the term *al-taqābul* is almost the same as *al-ṭibāq*, Imam al-Sayuti said that *ṭibāq* is putting together two opposite words in one sentence. The difference between the two lies in the number of words. *Al-Taqābul* has more than three opposite words, and not only *isim*, *fi'il* can also be. Whereas *ṭibāq* is only two opposite *isim*.

Based on this explanation, *al-taqābul* is a new term used to indicate opposite words that meet in one complete sentence but differ in mentioning them. *Al-Taqābul* is divided into five divisions, including:

1. *Taqābul Lafzī*.

It is a lafaz that has an opposite word. *Taqābul* is easily found in the verse *al-layl wa al-nahār*. It is divided into three, namely: *isim* (noun), such as the example of the words السماء and الأرض in Surah Ali Imran (3): 190,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ... ﴿...﴾

The second is *fi'il* (verb), for example the words أسر and جهر in Surah al-Ra'd (13): 10,

مَنْ أَسَرَ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ

And the third is letters, such as the letters *لَهُنَّ* and *عَلَيْهِنَّ* in Surah al-Baqarah (2): 228,

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

2. Taqābul Tarkībī

These are two phrases in a Quranic verse that indicate different words and meanings but need each other. In Quranic verses, this kind of taqābul has three purposes: tafṣīl (explanation), istifhām (question) and sharaṭ (stipulation). Taqābul in the verses of al-layl and al-nahār serves as an explanation. For example, in the following verse al-An'am (6): 60,

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

3. Taqābul Ḥadhfi or Iḥtibāk

They are one of the categories in the science of balaghah. Iḥtibāk is the omission of a word in the first sentence that is known through the following sentence as an intermediary, or the omission of a word in one sentence and the mention of the word pair in the following sentence, or the mention of the word pair in the first sentence by omitting the word in the second sentence. Examples are in Surah al-An'am (6): 76-78,

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُجِبُّ الْإِفْلِينَ (76) فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَأُنْذِرَنَّكُمْ يَوْمَ الْقِيَامَةِ إِذِ الْمَسَاءِلَ يُسْأَلُونَ سَمَاءَهُمْ أَسْمَاءُ السَّمَاوَاتِ أُولَئِكَ نَمُوتُ وَهُمْ لَا يَمُوتُونَ وَأَسْمَاءُ السَّمَاوَاتِ أُولَئِكَ نَمُوتُ وَهُمْ لَا يَمُوتُونَ وَأَسْمَاءُ السَّمَاوَاتِ أُولَئِكَ نَمُوتُ وَهُمْ لَا يَمُوتُونَ (78)

Verse 76 mentions the word *الليل* with its characteristics of *كَوْكَبًا* and *القمر*. This indicates that the incident took place at night, whereas in verse 78 the Quran only mentions the daytime sign *لشَّمْسٍ* while the word *النَّهَارِ* is omitted. So for those who understand this rule, they can find the answer by looking at the structure of the verse.

4. Al-Kul Lil-juz'

They are two antonyms but in different spheres. The first has the complete meaning while the second is only part of it. As found in Surah al-Takwir (81): 17-18,

وَاللَّيْلِ إِذَا عَسْعَسَ (17) وَالصُّبْحِ إِذَا تَنَفَّسَ (18)

5. Al-Juz' Lil-kul

This is the opposite of the previous one, where the first word is part of something bigger, while the second word is the whole word. An example is found in Surah al-Fajr (89): 1-2,

وَالْفَجْرِ (1) وَلَيَالٍ عَشْرٍ (2)

Based on what has been described above that the word al-layl wa al-nahār found in the Quran contains elements of taqābul lughawī, this shows that the word al-layl wa al-nahār which means night and day is the process of the sun rising in the east so that life is illuminated and setting again in the west so that the earth becomes dark is a natural process that occurs because of mutual need and alternation for human life.

The words al-layl and al-nahār are often mentioned together, pointing to scientific miracles and encouraging the use of reason. Some of the Quran's instructions to guide the human mind to contemplate its scientific verses can be seen from some of the words that accompany the words al-layl wa al-nahār in the Quran, among them are :

- a) Al-Āyāt (evidence or sign). The word is found in Surat al-Baqarah (2): 164, Ali Imran (3): 190, Yunus (10): 6, 67, al-Ra'd (13): 3, al-Nahl (16): 12, al-Naml (27): 86, al-Rum (30): 23, and al-Jathiyah (45): 5.
- b) Al-Ikhtilāf (alternation). Everything in the world goes back and forth, such as life and death, light and darkness, and so on.¹⁹ The word is mentioned in Surah al-Baqarah (2): 164, Ali Imran (3): 190, and Yunus (10): 6.
- c) Khilfah (successor). The heavenly bodies are constantly changing position from one place to another, as stated in Surah al-Furqan (25): 62.
- d) Al-Infāq (charity). Sadaqah can be done at night or during the day, in secret and in public (al-Baqarah (2): 274).
- e) Al-Īlāj (insert). The change of night to day is like inserting something into something else, as in Surah al-Imran (3): 274, al-Hajj (22): 61, Lukman (31): 29, Fatir (35): 13, and al-Hadid 57: 6.
- f) Al-Insilākh (peeling off) , found in Surah Yasin (36): 37.
- g) Al-Taskhīr (subduing). Allah subdues the night and the day, the moon and the stars, and all His creations to His servants (Surah al-Nahl (16): 12).
- h) Al-Taqlīb (reversing). In Surah al-Nur (24): 44, Allah describes the alternation of time with the word reversing.
- i) Al-Takwīr (rolling). Allah rolls up the day and spreads out the night and vice versa (al-Zumar (39): 5).
- j) Al-Taqdīr (power of will). Allah wills the rotation of time between night and day, according to the wisdom that He wills (al-Muzammil (73): 20).
- k) Al-Khalq (create). Allah is the creator of the heavens, earth, moon, stars, day and night from nothing to existence (al-Anbiya (21): 33).
- l) Al-Makr (deception). The words al-layl and al-nahār with this hint are only used once in the form of isti'arah , because deception among people occurs indefinitely, just as unjust rulers try to colonize their people night and day (saba' (34): 33).
- m) Al-Nawm (sleep). This characteristic is not exclusive to the night, as some humans rest during the day (Surah al-Rum (30):23).
- n) Al-Sakan (to settle down), i.e. to cease from work or activity and settle down in the house (Surah al-An'am (6): 13).

Tracing the verses in the Qur'an as a whole, from some literature there are differences in scholarly opinion about the number of verses. The difference is not because the mushaf given by Usman bin Affan was different for each qira'at scholar, but due to differences in the method of calculating verses, such as including basmalah as a verse of a letter, setting aside fawatih al-suwar (letter openers) as verses or separating one long verse into two verses based on reports from the Prophet's companions who memorized the Quran. In Tafsīr Alqurān al-'Azim, Ibn Kathir argues that the Quran has no less than 6000 verses, 77,439 words, and 321,108 letters. There are some scholars who argue that the Quranic verses amount to 6204 verses, 6014 verses, 6219 verses, 6225 verses or 6226 verses. However, the majority of scholars agree that the Mushaf 'Usmani in circulation today has 30 juz, 114 surahs, 6236 verses.

In the difference in the calculation, the researcher found the word al-layl in the Quran with some changes namely ليلاً، ليالي، ليالٍ، ليلة، ليل، الليل، اليل، اليل، اليل there are 79 verses in the Quran. Whereas the word al-nahār with its several changes namely نهاراً، نهار، النهار is found in 49 verses. Of the two forms of the word, the words النهار and الليل mostly found in the book and there are several similarities in verses consisting of 30 letters totaling 41 verses. Among them are:

Table 1.

al-Layl wa al-Nahār Verse

No.	Surah Number	Verse Name	Verse Number
1	2	Al-Baqarah	164, 274
2	3	Ali Imran	27, 190
3	6	Al-An'am	13, 60
4	7	Al-A'raf	54
5	10	Yunus	6, 67
6	11	Hud	114
7	13	Al-Ra'd	3, 10
8	14	Ibrahim	33
9	16	Al-Nahl	12
10	17	Al-Isra'	12
11	20	Taha	130
12	21	Al-Anbiya	33, 42
13	22	Al-Hajj	61
14	23	Al-Mu'minun	80
15	24	Al-Nur	44
16	25	Al-Furqan	47,62
17	27	Al-Naml	86
18	28	Al-Qasas	72, 73
19	30	Al-Rum	23
20	31	Luqman	29
21	34	Saba'	33
22	35	Fatir	13
23	36	Yasin	37, 40
24	39	Al-Zumar	5
25	40	Al-Mu'min/Ghafir	61
26	41	Fussilat	37, 38
27	45	Al-Jathiyah	5
28	57	Al-Hadid	6
29	71	Nuh	5
30	73	Al-Muzammil	20

Function of al-Layl wa al-Nahār

The function of al-layl wa al-nahār that has been explained in the Quran must be implemented to the best of its ability. The activities that occur from sunrise to sunset affect the effectiveness of the time used. Night is utilized for rest and day is used for movement and dispersal. Therefore, the consequence of al-layl and al-nahār is the end result or impact of an action performed at both times.

1. Organizing Human Life Patterns

Human life is influenced by time. Human life at night is certainly different during the day, the alternation of the two times creates different patterns of life. Allah confirms in Surah al-Qasas (28): 71-73, that it is He who has regulated the alternation of night and day by His will and desire so that humans can organize their life patterns properly;

71. Say (Muhammad), "What do you think, if Allah makes for you a continuous night until the Day of Resurrection. Who is the god but Allah who will bring you light? Do you not hear?" 72. Say (Muhammad), "What would you think if Allah made for you the day continuously until the Day of Resurrection. Who is there but Allah who will give you the night for your rest? Do you not see?" 73. And it is by His mercy that He has made for you the night and the day, that you may rest by night and that you may seek some of His bounty (by day) and that you may give thanks to Him.

Allah's words above emphasize the function of the orderly pattern of life that he created in the world. Every creature needs the function and influence of night and day in life to form a harmonious and ideal lifestyle. Ibn Kathir argues about the verse as follows: Allah says about the blessings of the alternation of night and day for His servants, they are very much in need of these two things. And Allah explains to them that if (the world) were covered with night until the Day of Resurrection, it would certainly make this life worse, the human soul would be confined and dull. For this reason, Allah says (at the end of His verse): 'Who is there but Allah who will bring you light?' That you may see beauty and be at ease. Do you not hear? Then He informs us that if the day were to continue until the Day of Resurrection, it would be hard for mankind; the body would be tired and heavy from constant movement, hence 'Who is there but Allah who will give you the night as your rest' from the movement and busyness of the world. And His words: "that you may give thanks to Him" means giving thanks by worshipping at night and during the day; whoever misses his worship at night can do it during the day and vice versa, as stated in Surah al-Furqan verse 62.

2. Maintaining the Balance of Nature

Al-layl wa al-nahār are two natural phenomena that humans often go through. However, many people ignore the lessons contained therein. Night and day were created to maintain the balance of the universe. Allah says in Surah al-Baqarah (2): 164, Verily, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas with cargoes beneficial to mankind, what Allah sends down from the heavens in the form of water, and with it He gives life to the earth after it is dead (dry), and He scatters in it all kinds of animals, and the winds and clouds that are controlled between the heavens and the earth, (all these) are indeed signs (of Allah's greatness) for those who understand.

Night and day are proof of Allah's existence and power for His servants. Imam Jalāluddin in his commentary al-Jalālayn argues that indeed the creation of the heavens and the earth and all their wonders, the alternation of night and day and their different durations, the ships that sail carrying human

needs and commerce, the rainwater that Allah sends down from the sky to grow crops and fertilize livestock, the hot and cold winds blowing from the north and south and the black clouds (clouds) that submit to His command are signs of power for those who think. Imam al-Rāzi argued that the proof of God's Creation can be logicalized by reason, saying, "The third problem: this verse points to the proof of the existence of al-Shāni' (the Creator) by reason, while taklid (following the opinions of others without understanding the arguments) is not the way to explain this.

3. Divide Time Efficiently

Time is an important thing in life. With time, humans can divide their activities. In the Quran, Allah mentions the word time with different lafazes, including night and day. Allah says in Surah al-Naml (27): 86, Do they not see that we have made the night that they may rest in it and the day that gives light? Indeed, in such are the signs (of Allah's greatness) for those who believe.

Allah has divided the night and day according to their functions for His servants to rest and work. Making good use of resting time can improve the body's performance, maximizing working time can improve welfare. Imam al-Tabari in his interpretation of Jāmi'ul Bayān 'an Ta'wīl Alqur'ān explains that one of the signs of Allah's greatness for believers is the division of night and day in life. Both times can be maximized to the best of their ability if His servants think about and carry out His commands.

4. Equalizing Human Degrees

Every human being has the same status before Allah. This can be found in verses of the Quran including Surah al-Ra'd (13): 10, where Allah says:

It is the same (for Allah) who among you keeps his speech secret and who is forthright with it; and who hides by night and walks by day.

5. Maintaining Body Health

The body is a form consisting of limbs, it requires energy to move and silence to rest. The consequence of using the night to rest and the day to move can make the body always in a state of health wal 'afiat (fit). We can see this implicitly in the word of Allah in Surah al-Anbiya (21): 42,

Say, "Who will guard you night and day from (the torment of) Allah, the Merciful?" But they are reluctant to remember their Lord.

Evidence of Allah's care for man can be seen in three aspects. First, that Allah always covers the mercy and bounty in the form of the favor of living and staying in the world both during the day and night, as well as protecting humans from heat and cold. Secondly, that Allah always delays the punishment for people who oppose the preaching of the prophet Muhammad, so that they can see the signs of the truth of the message of Islam. Thirdly, that in order to maintain the integrity and continuity of a good life according to Islamic law, Allah will punish in this world those who disbelieve and replace them with people who obey.

6. Glorifying the Creator

In Surah al-A'raf (7): 54 Allah says, Indeed, your Lord (is) Allah who created the heavens and the earth in six periods, then He dwells on the 'Arsh. He covers the night with the day that follows it swiftly. (He created) the sun, the moon and the stars to obey His command. Remember, all creation and affairs belong to Him. Glory be to Allah, Lord of all worlds.

Night and day and all of Allah's creations in the sky are signs of His majesty. By optimizing activities during the night and day, humans have glorified the creator both directly in worship and indirectly by maximizing the potential of time. Al-Wahidi argues that the meaning of the sentence تَبَارَكَ وَتَعَالَى is the exaltation and praise of Him for the extraordinary creation of nature.

7. Grateful for the Favors of His Creation

Allah made al-layl wa al-nahār for people so that they would be grateful to Him and always remember Him. Allah says in Surah al-Furqan (25): 62: "And He has made the night and the day to alternate for those who wish to learn or to be grateful". Humans can take lessons from the phenomenon of night and day from three things. Firstly, Allah created these two times to alternate so that people can perform acts of worship freely at any time. If a person misses a good deed of worship, he can fulfill it at another time (this opinion was stated by Caliph Umar bin Khatab and the prophet's friend Hasan). Secondly, that Allah has created everything in the world perfectly, such as when there is darkness, there will be light. Third, Allah made everything to have an opposite (opposite) of something. For example, black is the opposite of white, high is the opposite of low, and so on.

8. Bringing Order to Human Activity

Human daily activities consist of rest and movement. Allah has made the night a good time to rest and the day to move and work. By optimizing this time, the activities carried out will be orderly and regular. Allah says in Surah al-An'am (6): 60, And it is He who puts you to sleep at night and knows what you do during the day. Then He awakens you in the daytime to complete your appointed age. Then to Him you shall return, and He shall tell you what you have done.

Al-'Izz bin Salam said that the word يَتَوَفَّاكُم (you are passed away) is interpreted by sleeping and the word جَرَحْتُمْ (you are injured) is understood by working hard. Death is a will beyond human ability, as is misfortune while working. Both descriptions are proof that Allah has predestined something for His servant. Thus, it can be concluded that Allah intends to create order in this world through the phenomenon of night for rest and day for work.

9. Easy Time Calculation

Al-layl wa al-nahār is one of the measures to determine the number of days and dates. Night is marked by the moon and day is marked by the light of the sun. In the early days of creation, the moon shone as brightly as the sun. However, Allah wanted to make a sign to distinguish between night and day so that people could recognize it. So then Allah removed the moonlight. Allah says in Surah al-Isra' (17): 12, And We made the night and the day as two signs (of Our greatness), then We abolished the sign of the night and made the sign of the day bright, that you may seek the bounty of your Lord, and that you may know the number of years and the reckoning (of time). And We have explained everything clearly.

10. Increasing Obedience in Worship

Worship is the main purpose of human creation in this world. By worshiping Allah, a servant has shown evidence of obedience to His commands. The worship that is done must be in accordance with the hanif teachings of Islam. In the alternation of night and day, there are consequences for people who utilize these two times to increase acts of worship and obedience to Him, as found in Surah Fussilat (41): 37, And some of the signs of His greatness are the night, the day, the sun and the moon. do not bow down to the sun nor to the moon, but bow down to Allah who created them, if you worship Him alone.

In the commentary of al-Khazin, it is mentioned that among the power and wisdom of Allah is the creation of night and day, the sun and the moon. So it is not permissible for people to bow down to any creation because the essence of bowing down is only to Allah, the Glorious. In the past, people worshipped the heavenly bodies because they thought they were a link to their creator. So this verse was revealed to prohibit their actions and command them to prostrate to Him.

CONCLUSION

The word al-layl refers to birds, valleys, candles and women while the word al-nahār means rivers, plenty of water, light and slack. Al-layl wa al-nahār in the Quran means night and day, which alternate and complete each other. These two words indicate the time that occurs when the sun sets, rises, and sets again, the dark state of the earth so that humans rest after being tired of work and activity, and the light state so that humans work, see and seek sustenance to make ends meet. Night and day have functions and influences on human life. Night serves as: السُّبَاتُ (rest), السُّكُونُ (stay), اللِّبَاسُ (clothing) and النَّوْمُ (sleep). These words indicate that humans need night as a time to rest the limbs from the busyness of the world. Similarly, the day is useful as: الْحَيَاةُ (life), الْيَقَظَةُ (awakening), النَّشُورُ (scattering), الْمَبْصَرُ (livelihood) and الْحَرَكَةُ (moving). The word shows that the day is used by humans to strive, work and move because of the light that shines on the earth and the limbs are ready to live life.

The function of al-layl wa al-nahār has a good impact on life, including regulating human life patterns properly, carrying out worship and orders of the Creator every time, utilizing time for learning and thinking, maintaining the health of the limbs, and doing work and activities optimally. The effects of misuse of time are neglect of Allah's commands, neglect of work that should be done for the needs of life every day, causing disease to the body and so on that can harm humans. Jobs that require humans to work at night in order to provide for life are not a problem, but must still pay attention to personal safety, the health of the limbs, and the benefit of worshiping the Creator. Thus, utilizing the night and day according to the guidance of the Quran is an obligation and a must that must be done, while using the night to work and the day to rest is a compulsion to make ends meet.

- Allah created the night and the day with many virtues. He made each of them balanced and organized so that mankind can live safely and comfortably on earth. Among the wisdom that Allah revealed in the phenomenon of night and day are:
- Balancing time in life. Where there is an appropriate time for activity and an efficient time for rest. Through this time balance, an organized lifestyle will be formed, daily activities will be orderly and carried out, and planned activities can be measured in time.
- Carrying out Allah's commands properly such as worshiping and doing good deeds. Allah commands humans to think about His creation so that they feel His presence, so that faith becomes stronger and charity stronger.
- Witnessing the power of Allah the Great. He is able to create the universe and is able to take care of it, give each creature its sustenance, and subdue nature to facilitate human life.

- Understand and accept the will of Allah. Every action and work that humans do at both times has been arranged and guided by Allah, and humans should always be grateful by carrying out His commands and avoiding His prohibitions.

REFERENCE

Arabic Library

'Abdullah, Diyālā 'Abdul Jabbār Sa'īd, *al-Layl wa al-Nahār fī Alqurān al-Karīm*, Palestine: Jāmi'ah al-Najāh al-Waṭaniyyah, 2010.

Abu Zahrah, Muhammad ibn Abī Aḥmad ibn Mustafá, *Zahrat al-Tafāsīr*, Dār al-Nasyr: b.s.

Al-'Assāf, Šālih ibn Hamad, *al-Madkhāl Ilá al-Baḥṭhi fī al-'Ulūm al-Sulūkiyyah*, Riyāḍ: Maktabah al-'Ubaykān, 2000.

Al-Aramī, Muhammad al-Amīn ibn Abdullāh, *Tafsīr Ḥadāiq al-Rūḥ wa al-Rayḥān fī Rawābī 'Ulūm Alqur'ān*, Bairut: Dār Ṭawq al-Najāh, 2001.

Al-Hasanī, Muhammad ibn Muhammad ibn al-Mubārak, *Naḍrat al-Bihār fī Muḥāwarat al-Layl wa al-Nahār*, 3rd ed. 1, Bairūt: Dār al-Bashā'ir al-Islāmiyyah, 2000.

Al-Jauzī, 'Abdu al-Raḥmān ibn Alī ibn Muhammad, *Zād al-Masīr fī 'Ilmi al-Tafsīr*, 3rd ed. I, Bairut: Dār al-Kutub al-'Arabī, 1422 AH.

Al-Khāzin, Alā' al-Dīn Alī ibn Muhammad ibn Ibrāhīm, *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl*, 3rd ed. I, Bairut: Dār al-Kutub al-'Ilmiyyah, 1415 AH.

Al-Maqdisī, Faiḍullah al-Ḥasanī (ed.), *Faṭḥu al-Raḥmān li Ṭālibi āyāti Alqur'ān*, Diponegoro: Indonesia.

Al-Mursi, Abu al-Ḥasan 'Ali ibn Ismā'īl ibn Sīdah, *al-Muḥkam wa al-Muḥiṭ al-A'zam*, Bairut: Dār al-Kutub al-'Ilmiyyah, 2000.

Al-Qazwīnī, Ahmad ibn Fāris ibn Zakaria, *Mu'jam Maqāyīs al-Lughah*, Dār al-Fikr: 1979.

Al-Rāzī, Muhammad ibn 'Umar ibn al-Ḥasan ibn al-Husayn Fakhruddīn, *Mafātiḥ al-Ghayb*, Bairūt: Dār Ihyā' al-Turāth al-'Arabī, 1420 AH/2000 CE.

Al-Sayūfī, 'Abdu al-Raḥmān ibn Abī Bakr, *al-Itqān fī 'Ulūm Alqurān*, al-Hay'ah al-'Āmmah Lil-Kutub: 1974.

Al-Sya'rāwī, Muhammad Mutawallī, *al-Khawāṭir, Maṭābī' Akhbār al-Yawm*.

Al-Ṭabarī, Muhammad ibn Jarīr, *Jāmi'ul Bayān fī Ta'wīl Alqurān*, cet. I, Muassasah Risālah: 2000.

Al-Ṭanṭāwī, Muhammad Sayyid, *al-Tafsīr al-Wasīṭ Lil-qurān al-Karīm*, Cairo: Dār Nahḍah Miṣr, 1998.

- Al-Ṭayyān, Muhammad Ḥasan, al-Mufākharāt wa al-Munāzarāt, cet.1, Bairūt: Dār al-Bashā'ir al-Islāmiyyah, 2000.
- Al-Wāhidī, Abu al-Ḥasan Alī ibn Ahmad, al-Wajīz fī Tafsīr al-Kitāb al-'Azīz, Bairut: Dār al-Qalam, 1415 AH.
- Al-Zamakhsharī, Mahmūd ibn 'Amru ibn Ahmad, al-Kasysyāf 'an Haqā'iq Ghawāmid alTanzīl, 3rd ed. 3, Bairut: Dār Kutub al-'Arabī, 1407 AH.
- Ibn 'Abbās, 'Abdullah, Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās, ed. Muhammad ibn Ya'qūb al-Fayrūzābādī, Lebanon: Dār al- Kutub al-'Ilmiyyah, t.t.
- Ibn 'Abdu al-Bārī, Muhammad ibn Ahmad, al-Kawākib al-Durriyyah: Sharḥ Mutammimah al-Ājrumiyyah, Semarang: Toha Putera.
- Ibn 'Ali, Muhammad ibn Mukram, Nathār al-Azhār fī al-Layl wa al-Nahār, sec. 1, Constantine: Maṭba'ah al-Jawā'ib, 1298 AH.
- _____, Lisān al-'Arab, cet. 3, Bairūt: Dār al-Ṣādir, 1414 AH.
- Ibn 'Ashūr, Muhammad al-Ṭāhir, al-Taḥrīr wa al-Tanwīr, Tunis: Dār al-Tunīsiyyah Lil-Nasyr, 1984.
- Ibn 'Aṭiyyah, 'Abdu al-Haq ibn Ghālib ibn 'Abdu al-Raḥmān, al-Muḥarrir al-Wajīz fī Tafsīr alKitāb al-'Azīz, ed. I, Bairut: Dār Kutub al-'Ilmiyyah, 1422 AH.
- Ibn Kathīr, Abu al-Fidā' Isma'īl ibn 'Umar, Tafsīr Alqurān al- 'Azīm, cet. II, Dār alṬayyibah Lil-nasyr, 1999.
- Ibn Salām, 'Izzuddīn, Tafsīr Alqur'ān, cet I, jld 1, (Bairut: Dār Ibn Ḥazm , 1996.
- 'Itr, Nūruddīn Muhammad, 'Ulūm Alqurān, 3rd ed. VI, Demaskus: Maṭba'ah al-Ṣabāḥ: 1996.
- Majma' al-Lughah al-'Arābiyah bi al-Qāhirah: Mustafā, Ibrāhīm, Ahmad Zayyāt, Hāmid Abdul Qādir, Muhammad al-Najjār , al-Mu'jam al-Wasīt, Dār al-Dakwah.
- Muhammad ibn Ahmad al-Mahallī, Jalāl al-Dīn, and Jalāl al-Dīn Abdu al-Raḥmān ibn Abī Bakr al-Sayūti, Tafsīr al-Jalālayn, 3rd ed . I, Cairo: Dar al-Hadith.
- Ṭālib, Makkī ibn Abī, al-Hidāyah Ilá Bulūgh al-Nihāyah fī Ilmi Ma'ānī Alqur'ān wa Tafsīrih wa Ahkāmih wa Jumal min Funūn 'Ulūmih, 3rd ed. I, Jāmi'ah al-Syāriqah: Majmū'ah Buhūth al-kutub wa al-Sunnah, 2008.
- Abuddin Nata, Methodology of Islamic Studies, ed. 10, Jakarta: PT Raja Gafindo Persada, 2006.
- Al-Hushari, Ahmad Muhammad, Tafsir Ayat-Ayat Ahkam, transl . Abdurrahman Kasdi, cet. 1, East Jakarta: Al-kauthar Library , January 2014.
- Al-Mubarakfuri, Safiyyur Rahman, Sahih Tafsir Ibn Kathir, translated. Abu Ihsan alAtsari, Bogor: Ibn Kathir Library, 2006.
- Al-Rifa'i, Muhammad Nasir, Tafsir Ibn Kathir, trans. Shihabuddin, Jakarta: Gema Insani press, 1999.

- Burhan Bungin, *Qualitative Research Methods*, Jakarta: Raja Grafindo Persada, 2006.
- Ministry of Religious Affairs of the Republic of Indonesia, *Quran and its Translations*, Syaamil Cipta Media.
- M. Aslam Sumhudi, *Composition of Research Design*, Jakarta: PT Ramdhani, 1991.
- Muhammad Quraisy Syihab, *Tafsir al-Misbah: The Impression and Quran*, Jakarta: Lentera Hati, 2009. Harmony of the
- Naik, Zakir, *Miracles of Quran & Al-Sunnah*, transl. Dani Ristanto, Aqwam Media Propetika, 2017. cet. iv, Solo:
- Nasaruddin Baidan, *Methodology of Quranic Interpretation*, cet. 2, Student Library, August 2000. Yogyakarta:
- Postgraduate Program of UIN Ar-Raniry, *Thesis & Dissertation Writing Guidelines*, Banda Aceh: 2018.
- Language Center: Department of National Education, *Kamus Besar Bahasa Indonesia*, cet. 10, ed. II, Jakarta: Balai Pustaka, 1999.
- Sanapiah Faisal, *Social Research Formats*, Jakarta: Citra Niaga Press, 1999.
- Sugiyono, *Quantitative, Qualitative and R&D Research Methods*, Bandung: Alfabeta, 2014.
- Syihab, Muhammad Quraisy, *Insights from the Quran*, cet. xvi, Bandung: Mizan Library, 2005.
- Talbah, Hisham, *Encyclopedia of Miracles of the Quran and Hadith*, ed. Syarif Hade Masyah, cet. III, PT Sapta Santosa, December 2009.

C. Journal

- Al-Musawī, Īmān Šāhib, 'Abdu al-'Abbās al-Asadī, "al-Layl wa al-Nahār fī Alqur'ān alKarīm Dirāsah Dalāliyyah", *Jurisprudence Faculty Journal*, vol. 22, University of Kufa: 2016, <https://www.iasj.net/iasj?func=article&ald=119960> (accessed January 02, 2019).
- 'Umayr, Ahmad Khudayr, "Thunā'iyah al-Layl wa al-Nahār fī Alqur'ān al- Karīm", *Madād al-Adab Magazine*, vol. 1, (Iraqī University: 2014), <https://www.iasj.net/iasj?func=article&ald=94668> (accessed 02 January 2019).

D. Website

Kahfi Dirga Cahya, Late Night Sleep Backfire for Health, Friday, (April 13, 2018), <https://lifestyle.kompas.com/read/2018/04/13/110000520/tidur-larut-malam-bumerangbagi-kesehatan> (accessed January 26, 2019).

Moh. Afif Shaleh, (July 7, 2008), Shari'ah Talk: The Wisdom of the Creation of Day and Night in the Quran, <https://bincangsyariah.com/khazanah/hikmah-penciptaan-siang-danmalam-dalam-alquran/> (Accessed May 26, 2019).