

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



# TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Shams 91 : Verse No. 5



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## وَالسَّمَاءِ وَمَا بَيْنَهُمَا ۖ

By (oath of) the heaven and by (oath of) Him Who made it.

Tafsir al-Kabeer

التفسير الكبير

لَمْ ذَكَرْنِي تَعْرِيفِ ذَاتِ اللَّهِ تَعَالَى هَذِهِ الْأَشْيَاءِ الثَّلَاثَةِ وَهِيَ السَّمَاءُ وَالْأَرْضُ وَالنَّفْسُ  
وَالْجَوَابُ: لِأَنَّ الْإِسْتِدْلَالَ عَلَى الْغَائِبِ لَا يُبْكَنُ إِلَّا بِالشَّاهِدِ، وَالشَّاهِدُ لَيْسَ إِلَّا الْعَالَمُ  
الْجُسَمَانِيُّ وَهُوَ قَسَمَانِ بَسِيطٌ وَمُرَكَّبٌ، وَالْبَسِيطُ قَسَمَانِ: الْعُلُويَّةُ وَإِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ:  
وَالسَّمَاءِ

والسفلية وإليه الإشارة بقوله:

وَالْأَرْضِ [الشبس: 6]

وَالْمُرَكَّبُ هُوَ أَقْسَامٌ، وَأَشْرَفُهَا ذَوَاتُ الْأَنْفُسِ وَإِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ:

وَنَفْسٍ وَمَا سَوَّاهَا [الشبس: 7]

Question: Why did Allah Almighty mention these three objects; the heaven, the earth and the soul?

Answer: It is due to the fact that the existence of the One who is hidden (The Divine Being of Allah Almighty) cannot be proven except with something that is evident, that is in fact the worldly domain; the two categories of which are 1) Baseet (single unit) and 2) Muurakkab (compound unit), then Baseet is further divided into the upper domain which is indicated by Allah's statement (this verse about the heaven):

وَالسَّمَاءِ وَمَا بَيْنَهُمَا ۖ

By (oath of) the heaven and by (oath of) Him Who made it.

(Al-Shams 91, Verse 6)

And then it's the lower domain which He indicated as follows:

وَالْأَرْضِ وَمَا طَحَّهَا ۚ

By (oath of) the earth and by (oath of) Him Who expanded it.

(Al-Shams 91, Verse 6)

He then mentioned the compound creation which varies but the most honourable of them all is the living soul and the Almighty indicated towards it as follows:

وَنَفْسٍ وَمَا سَوَّاهَا ۚ

By (oath of) the soul and by (oath of) Him Who made it proper.

(Al-Shams 91, Verse 6)

*Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.*