



Application of *Qasam* Rules in the *Sūrah al-Syams* (A Comparative Study Between the *Tafsir Bahrul Muhith* and *Tafsir Mafatihul Ghoib*)

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Abstract


This study examines the theological, linguistic, and hermeneutical dimensions of *Qasam* (divine oaths) in *Surah Al-Syams* (Q. 91) through a comparative analysis of two classical exegeses: *Tafsir Bahrul Muhith* by Abu Hayyan al-Andalusi (a linguistic approach) and *Tafsir Mafatihul Ghoib* by Fakhruddin al-Razi (a philosophical-theological approach). The research addresses a gap in existing scholarship by systematically comparing how these methodologies interpret the *Qasam* verses (Q. 91:1–10) and their implications for understanding moral and cosmological messages. Using qualitative library research, the study applies Nasr Hamid Abu Zayd's hermeneutics and *Ulum al-Qur'an* theories on *muqsam bib* (oath objects) and *muqsam 'alayh* (oath purposes). Findings reveal that Abu Hayyan emphasizes grammatical precision and historical context, while al-Razi prioritizes metaphysical and ethical reflections. Both, however, affirm the oath's function in affirming divine authority and human moral accountability. The study contributes to Qur'anic exegesis by highlighting methodological flexibility in interpreting *Qasam*, though it is limited to these two tafsirs.

Keywords: *Qasam*, *Surah Al-Syams*, Linguistic Exegesis, Philosophical Exegesis, Qur'anic Hermeneutics.

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Introduction

Surah Al-Syams (QS. 91) opens with a series of *Qasam* (oaths of Allah) that use natural phenomena as rhetorical devices to emphasise moral messages. *Qasam* in the Qur'an is not merely a figure of speech, but contains complex theological, linguistic, and psychological dimensions.¹ However, interpretations of *Qasam* often differ among scholars due to differences in methodology and epistemology.² For example, *Tafsir Babrul Mubith* by Abu Hayyan al-Andalusi emphasises linguistic analysis (*lughawi*), while Fakhruddin al-Razi's *Tafsir Mafatihul Ghoib* places greater emphasis on a philosophical approach.³ This difference raises the following research questions: How do the two interpretations apply the *Qasam* rule in *Surah Al-Syams*? What are the implications of their methodological differences for understanding the meaning of *Qasam*? This study aims to fill the academic gap by systematically comparing the two interpretations.

This study is based on the theory of *Qasam* in '*Ulum al-Qur'an*', specifically the concepts of *muqсам bib* (object of the oath) and *muqсам 'alayh* (purpose of the oath)⁴. Nasr Hamid Abu Zayd's hermeneutic theory is also used to analyse differences in interpretation influenced by the socio-intellectual context of the exegete. In addition, the framework of comparative exegesis analysis serves as a reference for identifying variations in interpretation.

To date, several studies relevant to this research have been found. Among these studies is a 2024 study by Wafa that reveals the *Qasam* in *Surah Al-Syams*.⁵ This study is limited to the interpretation of al-Misbah without accompanying comparative studies. In 2024, Harahap conducted a comparative study of the *Jalalayn* and *Al-Munir* interpretations.⁶ However, did not address the philosophical dimension of al-Razi. *Third*, Suhaimi researched *Qasam* in the Qur'an,⁷ but ignored the theological implications. *Fourth*, Asro, in 2018, discussed *Qasam* in the Qur'an, focusing on QS As-Syams through a *balaghah* approach, but limited to a single approach.⁸

The gap in this research is the absence of a specific comparative study between *Babrul Mubith* and *Mafatihul Ghoib* in interpreting *Qasam* in *Surah Al-Syams*, even though the two interpretations represent two main schools of thought: linguistic and philosophical. The main problem in this study is the variation in the interpretation of *Qasam* in the two interpretations and its implications for understanding the text. Meanwhile, the main objectives of this study are: 1) To identify the *Qasam* rules used by Abu Hayyan and al-Razi. 2) To analyse their

¹ Badr al-Dīn Muḥammad ibn 'Abd Allāh Az-Zarkashī, *Al-Burhan Fil Umulil Qur'an* (Kairo: Dar al-Turats, 2006).

² Mahyudin Ritonga, *Semantik Bahasa Arab Dalam Pandangan Al-Anbari Kajian Makna Al-Tadadd Di Dalam Alquran* (Padang: Hayfa Press, 2013).

³ Fakhruddin Muhammad Ib 'Umar Al-Razi, *Mafatih Al-Ghaib*, vol. 17 (Toronto: University of Toronto, 1862).

⁴ Ilma Amalia, Izzah Faizah Siti Rusydari, and Maya Herawaty, "Penggunaan Sumpah Allah SWT Dengan Dzat-Nya Dan Makhlu-Nya Dalam Al-Qur'an (Studi Ayat-Ayat Aqşam Dalam Tafsir Al-Mishbah)," *Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2023): 165–214.

⁵ Muhammad Wafa, "Penafsiran *Qasam* Surah Al-Syams Dan Al-Lail Menurut Quraish Shihab Dalam Tafsir AL-Mishbah" (Universitas Islam Negeri Sunan Kalijaga, 2024).

⁶ Fatimah Harahap, "Studi Komparatif Tafsir Al-Jalalayn Dan Tafsir Al-Munir Terhadap Makna Al-Tin Dan Al-Zaytun Dalam Surah At-Tin Ayat 1" (Universitas Islam Negeri Syekh Ahmad Addary, 2024), <https://etd.uinsyahada.ac.id/11043/>.

⁷ Suhaimi Suhaimi, "Sumpah Dalam Al-Quran," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 71, <https://doi.org/10.22373/jim.v18i1.10530>.

⁸ Kojinatul Asror, "*Qasam* Dalam Alquran (Studi Analisis Surah Al-Shams Ditinjau Dari Ilmu Balaghah)" (Institute Agama Islam Negeri (IAIN) Kediri, 2018).

methodological similarities and differences. 3) Assessing the impact of these differences on the meaning of *Qasam* in *Surah Al-Syams*.

This study argues that different linguistic and philosophical approaches result in different emphases of meaning, even though both adhere to the authority of the text. This comparison will enrich the field of tafsir by demonstrating methodological flexibility in interpreting *Qasam*.

This study uses a library research design with a qualitative approach. This method was chosen because the study focuses on analysing classical interpretive texts in depth, particularly *Tafsir Babrul Mubith* and *Tafsir Mafatihul Ghoib*, to reveal the application of the *Qasam* rule in *Surah Al-Syams*. This approach enables researchers to comprehensively explore the similarities and differences between the two muftis' interpretations without field intervention.⁹ The primary sources of research are *Tafsir Babrul Mubith* by Abu Hayyan al-Andalusi, which represents the linguistic (lughawi) school of thought, and *Tafsir Mafatihul Ghoib* by Fakhruddin al-Razi, which represents the philosophical-theological (kalami) school of thought.

Secondary sources include books on '*Ulum al-Qur'an*' (such as *Al-Itqan* by al-Suyuthi), journal articles, and previous studies related to *Qasam* in the Qur'an. The research sample focused on verses 1–10 of *Surah Al-Syams*, which contain a multilevel *Qasam* involving cosmological objects (the sun, moon, day, night, sky, and earth). The research examined Abu Hayyan and al-Razi's interpretations of these verses, including linguistic analysis, *Qasam* logic, and the implications of these interpretations.

Data were collected through an initial exploration of interpretive texts, noting sections that discuss *Qasam* in *Surah Al-Syams*. Secondly, thematic recording to classify the opinions of the two mufassir based on the elements of *Qasam* (*muqsam bib*, *muqsam 'alayh*, and *jawab al-Qasam*). Third, a documentary study of supporting literature such as Arabic dictionaries (*Lisan al-'Arab*) and books on balaghah (*'Ilm al-Ma'ani*).

The data collection procedure was carried out systematically, beginning with the identification of *Qasam* verses in *Surah Al-Syams*, followed by direct examination of the two *tafsir* books to ensure the accuracy of the quotations. Verification of references by comparing editions of the books (if necessary) to avoid textual errors. The research data were analysed using descriptive-comparative and hermeneutic tafsir methods: first, descriptive analysis, explaining the *Qasam* rules used by each *mufassir*. Second, comparative analysis of the perspectives of Abu Hayyan (linguistic) and al-Razi (philosophical) to identify points of divergence and convergence. Third, hermeneutic analysis, interpreting differences in interpretation based on the socio-intellectual context of the author¹⁰.

Result and Discussion

In the *Surah Asy-Syams*, Allah swears by something from the upper realm (the heavens) and the lower realm (the earth), as well as by something that is used to think about all of that, namely the soul. At the end of the previous surah, Allah concludes by mentioning the condition of the disbelievers in the hereafter. So in this surah, Allah concludes by mentioning

⁹ John W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (London: SAGE Publications Inc, 2014).

¹⁰ K A L Vieira and G M De Queiroz, "Hermeneutic Content Analysis: A Method of Textual Analysis," *International Journal of Business Marketing and Management* 2, no. 8 (2017): 8–15, www.ijbmm.com.

their condition in this world, which ends in destruction, and in the hereafter with entry into Hell.¹¹

The following is Abu Hayyan al-Andalusy's interpretation of the Qasam verse in Surah Al-Syams:

Allah SWT swears by the sun (QS. Al-Syams verse 1)

وَالشَّمْسِ وَضُحَاهَا

Abu Hayyan took several opinions from scholars. Among them, Qatadah stated that it refers to the entire day, whereas Mujahid stated that it refers to the time when the light is optimal. These opinions are not correct because Allah SWT has sworn by the daytime. It is well known in the language that the time of dhuha is a few moments after sunrise. More than that is called الضحَاء, with the letter 'ha' elongated. Meanwhile, Al-Mubarrad stated that the time of dhuha refers to the sunlight. The alif is the second 'ha' that has been altered, so the letter waw in the word ضُحُوَّةٌ is the second 'ha' that has been changed.¹²

Allah SWT swears by the object: the moon accompanying the sun (QS. Al-Syams verse 2)

وَالْقَمَرَ إِذَا تَلَمَّهَا

The meaning of the moon following the sun and taking its light is that the moon receives the sun's rays. Abu Hayyan cited the opinions of many scholars. In interpreting the meaning of Qasam in this verse, Abu Hayyan quoted the opinion of Hasan and Al-Farra', who said, 'Following it' means that the moon always follows the sun, because the moon receives light from it, so the moon follows the sun. Ibn Zaid argued that the moon follows the sun throughout the first half of the month, rising after the sun and setting before it, whereas in the second half of the month it follows the sun, rising before it and setting after it. Meanwhile, Ibn Salam said that in the first half of the month, the moon takes the place of the sun and walks behind it; when the sun sets, the moon appears. Qatadah also said that what is meant is the full moon, when the sun sets, the moon appears. Az-Zajaj and others also said that 'following it' means the full and round moon, following the sun in light and size, because no other star follows the sun like the moon. Some also said: From the beginning of the month until the middle, when it sets, the sun sets, then the moon; in the second half, they alternate: when the sun sets, the moon rises. Az-Zamakhshari said: 'Following it' means that the moon appears when the sun sets, taking its light, and this occurs in the first half of the month.

Allah SWT swears by the object of time: noon (QS. Al-Syams verse 3)

وَالنَّهَارِ إِذَا تَجَلَّىٰهَا

In the phrase تَجَلَّىٰهَا, it is a pronoun whose position is as maf'ul with its meaning returning to the sun, because when dawn breaks, the sun becomes perfectly bright at that moment. Some

¹¹ Al-Andalusiy, *Tafsir Al-Bahr Al-Mubith*.

¹² Al-Andalusiy.

say that the pronoun returns to Allah, as if to say that on the day when Allah made the sun bright, Allah swore by that day in its perfect condition. It is said that in this world, it is the sun or daylight that dispels darkness, and even if the sun does not rise, darkness will not disappear, but some say that the pronoun refers back to darkness. Others say that it means to reveal the earth. And when the pronoun in the phrase **جَلَّهَا** is in the position of fail, then the pronoun means daylight. Allah's oath in the fourth verse, **وَاللَّيْلِ إِذَا يَغْشَاهَا**, means that darkness covers the sun so that when night falls, the sun sets and the horizon becomes dark, and this is metaphorically associated with night. Some argue that the pronoun in the phrase **يَغْشَاهَا** refers back to the earth.

And all pronouns refer back to the sun, just as Allah swears in the previous verse by the day that accompanies the sun, and in this verse by the day that covers the sun, meaning when the day has turned dark (night), and this is what Allah means by swearing by the night when it has covered it. And when the phrase is separated, it is arranged with an alif and a ha muannats, forming the phrase **يغشاهَا**. This phrase is a mudhori' verb because this is what has been determined. If it is introduced with the past-tense verb, as in the previous phrases, the word order becomes **إذا غشها**; the phrase **(يغشاهَا)** is then omitted, which is the meaning of the above sentence. Abu Hayyan quotes the opinion of Al-Faqal, summarising that Allah's oath by the sun is actually based on four characteristics: its light during the day when animals spread out and search for food, and the moon follows it, taking its light and completing its rise, and its absence with the coming of night.

The most obvious object revealed is the sun, as daytime brings it into full view. Some say that the object is darkness. Others say that the object is the earth or the world. What dispels darkness is the sun or daytime, because even before the sun rises, darkness is still dispelled. The subject of 'revealing' is daytime. Some argue that the subject is Allah, as if Allah said: 'And the day when Allah reveals the sun,' so that Allah swears by the day at its most perfect moment.

In this verse, Abu Hayyan explains the qira'at at the beginning of the verse. Ubay, Al-A'raj, Nafi', and Ibn Amir read it as (fala yakhaafu) (with fa'), while the other seven qaris read it as {wala} (with waw). The pronoun in {yakhaafu} (fear) most clearly refers back to the closest antecedent, namely their Lord, indicating that Allah does not fear the consequences of His actions toward them and that He is not questioned about what He does, as stated by Ibn Abbas and Hasan. This is also a rebuke to them and a condemnation of their actions. Some also argue that the pronoun refers back to Prophet Shalih, meaning that He was not afraid of the consequences of his actions toward them because he had warned and advised them. For those who read {wala} (with waw), the pronoun can have two meanings. As-Suddi, Adh-Dhahhak, Muqatil, Az-Zajjaj, and Abu Ali said: The waw here is a waw of condition, and the pronoun in {yakhaafu} refers back to (the most wretched among them), meaning that he rose to kill the she-camel without fear of the consequences of his actions because of his disbelief and disobedience. 'Consequence' is the end of a matter and what happens afterwards. However, this interpretation is rather weak because the distance between the state and the perpetrator is too far.

The relationship between purification and defilement, as well as fortune and misfortune, in the verse 'Qasam muqsam alaih' with the things Allah used to swear by in the previous verses is that "purification is a sincere effort by humans so that the sun of their hearts does not eclipse, and their moon does not experience the same thing. They must strive so that their days are not cloudy and their darkness does not continue. The way to achieve this is to pay attention to spiritual matters that are analogous to the material matters to which Allah swore. The spiritual matter analogous to the sun is the demand for prophethood. Everything related to prophethood is like a bright light and a state of purity. Dhuha, which is the light of the sun when it rises halfway, is like the message of prophethood, and the moon is like its guardianship. The day is like sacred knowledge, while the night is like the absence of tranquillity due to neglecting remembrance and lack of attention to divine demands, as well as turning away from accepting the guidance of prophethood and the guardianship of Allah SWT. The guardianship referred to is the guidance of the scholars who practise Allah's guidance, for they are, in essence, the guardians of Allah.¹³

The principle of oaths applied by Abu Hayyan from verses 1-7 is to mention His exalted creations, namely the planets, the sun, the moon, the heavens, and the earth. Then Allah also swears by mentioning time in this surah. Allah swears by mentioning the names of His oaths because those oaths contain important and majestic revelations. For example, Allah created the sun as a sign of His power, as a source of light, as a marker of prayer times, and as a guide to shadows. The Sun rotates on its axis very slowly, whereas the planets revolve around the Sun very quickly. Then God swore by the moon as a light and by the sun as a source of light, and God created the orbits or paths of all celestial bodies for human life on earth, and as a sign of God's power. Then God swears by His creation of the heavens, God swears thus to add to and expand the horizons and knowledge of mankind. As for the next verse, as muqsam alaih, which is found in verses 8 and 10

In Abu Hayyan al-Andalusi's Tafsir al-Bahr al-Muhit, the author examines the influence of Qasam on Qasam. His explanation of Qasam is broader than in other books of tafsir that the author has found, one of which is in the tafsir at-Tanzil Wa Asrar at-Ta'wil fi at-Tafsir by al-Baidhawi, whose style of exegesis is also linguistic in nature. Abu Hayyan interprets the Qasam verse by first revealing the majesty contained in the muqsam bih (object of the Qasam). His interpretation of the Qasam is therefore more extensive, and he cites numerous scholars to support it. In addition, from a linguistic perspective, Abu Hayyan explains many of the changes in wording in the Qasam verse, which, in turn, affect its meaning. Therefore, the author finds that the Qasam in this tafsir book influences Abu Hayyan al-Andalusi's interpretation, which is broader, easier to understand, and places greater emphasis on its meaning.

Interpretation of Mafatibul Ghaib

Before delving into the interpretation, Ar-Razi states that several issues must first be clarified. The purpose of *Surah Al-Syams* is to encourage obedience and warn against sin. Secondly, some scholars of *usul al-fiqh* state that the scope of the oath is 'By the Lord of the sun and the Lord of everything mentioned until the end of the oath.' Others reject this view, arguing that within this sequence of oaths, there is the divine statement: 'By the sky and what built it,' which refers to Allah Himself. If that is the case, then the meaning becomes 'By the Lord

¹³ Quraish Shihab, *Pesan, Kesan Dan Kekeragaman Al-Qur'an (Tafsir Al-Mishbah)* (Bandung: Lentera Hati, 2011).

of the heavens and its Lord,' which is like a contradiction. Thirdly, the reciters differ in reading the endings of this surah and similar surahs such as 'By the night when it covers,' 'By the dawn and the night when it is quiet.' Sometimes it is read with *imalah*, sometimes with *tafkehim*, sometimes partly with *imalah* and partly with *tafkehim*. Fourth, Allah swears by seven things until His words: 'Indeed, he is successful who purifies it' (QS. Asy-Syams: 9), which in that verse is the answer to the oath. Az-Zajaj said its meaning is 'Indeed, they are fortunate,' but the letter "lam" is omitted because the sentence is long.¹⁴, so its length serves as a substitute for the 'lam.'

Object of *Qasam (muqsambih)*: The sun and its light in the morning (QS. Al-Syams verse 1)

وَالشَّمْسِ وَضُحَاهَا

In this verse, Ar-Razi quotes the exegetes' opinions on the meaning of 'dbubaha.' Among them, Mujahid and Al-Kalbi say that the meaning of 'dbuba-ha' is its light. Qatadah says that "dbubaha" is the entire day, and this is chosen by Al-Farra' and Ibn Qutaibah. Meanwhile, Muqatil says that 'dbubaha' is the heat of the sun.

According to Al-Laits, 'Adh-dhuha' denotes the rising of the day, 'adh-dhuha' is above that, and 'adh-dhuhaa' denotes the time when the day lengthens and is almost midday. Meanwhile, Abu Haytsam said that 'Adh-dhah' is the opposite of shadow, namely the sunlight on the earth's surface, originating from 'adh-dhuba'. Because of the weight of the ya' with sukun on the ha', it was changed and said to be 'dhab'. Thus, 'adh-dhuba' is the light and rays of the sun, and it is also named after the time when the sun shines, as in His words: (except in the evening or at *dbuba*) [An-Nazi'at: 46].

Therefore, those who interpret 'dbuba-ha' as light are correct in their interpretation. Similarly, those who say it refers to the entire day are also correct, because the entire day is illuminated by the sun. Those who say 'dbuba' refers to the heat of the sun are also correct, because heat and light are interrelated; if the heat is strong, then the light is also strong, and vice versa. This is the weakest opinion.

Therefore, we need to know from the object of this oath that Allah swears by the sun and its light, which means that there are many benefits associated with it. The inhabitants of the world are like dead people at night, then when dawn appears in the east, it is like a trumpet blowing the breath of life, so that the dead come to life. Life continues to grow and perfect itself, and its peak of perfection is at the time of *dbuba*. This situation is similar to the situation on the Day of Judgment, and the time of *dbuba* is like the establishment of the inhabitants of Paradise therein.

Object *Qasam (muqsambih)*: By the moon when it accompanies it (QS. Al-Syams verse 1)

وَالْقَمَرِ إِذَا تَلَّهَا

The word 'tala' means to follow something. There are several interpretations of the moon following the sun. First, according to Atha' from Ibn Abbas, the meaning of 'following' here has several meanings: the moon remains visible when the sun sets, which occurs in the first half of the month, and the moon follows it in terms of light. Second, according to Qatadah and Al-Kalbi, when the sun sets, the moon follows it on the night of the crescent. Third, Al-Farra' says that it means the moon takes light from the sun, like someone following another in something, that is, taking from it. Fourthly, Az-Zajaj said that the moon follows it when it is full and perfect, as if replacing the sun in illuminating, namely on white nights.

¹⁴ Abdur Rokhim Hasan, *Qawā'id At-Tafsīr* (Jakarta: Yayasan Alumni Perguruan Tinggi Ilmu Al-Quran, 2020).

In this verse, it can be understood that the moon follows it in terms of its visible size and in relation to the benefits of the world with its movement. Astronomy demonstrates a specific relationship between the two.

Object of *Qasam* (*muqsambih*): By the day when it appears (QS. Al-Syams verse 3)

وَالنَّهَارِ إِذَا جَلَّهَا

In this verse, the meaning of '*tajliyah*' is to reveal and disclose. The pronoun in '*jalla-ha*' refers back to what? Regarding this, there are two opinions. Az-Zajaj said that it refers back to the sun, because daylight is the light of the sun. The brighter the day, the brighter the sun, because the strength of influence indicates the strength of the influence. Thus, the day reveals the sun, as He says: {No one can reveal it at its appointed time except Him}, meaning that no one can bring it forth. Meanwhile, the majority interpret it as referring back to darkness, the world, or the earth, even though it is not explicitly mentioned.

Object of *Qasam* (*muqsambih*): By the night when it covers (QS. Al-Syams verse 4)

وَاللَّيْلِ إِذَا يَغْشَاهَا

The fourth verse serves to reinforce the first opinion in the previous verse from two sides. Since night covers the sun and obscures its light, it is natural to say that day reveals the sun, as opposed to night.

The meaning of 'night covers the sun and removes its light' is that this verse reinforces the first opinion in the previous verse, because if night covers the sun and removes its light, then it is appropriate to say that day reveals it, as opposed to night. The pronoun in '*yaghsyaha*' clearly refers back to the sun, as does '*jallaha*', which should also refer back to the sun, in order to be consistent from the beginning of the surah to this point.

As for the pronoun in '*yaghsya-ha*' (covering it), it clearly refers to the sun, as does '*jalla-ha*' (revealing it), which should also refer to the sun, so that the pronouns from the beginning of the surah to this point refer to the sun. Al-Qaffal said that the four oaths are in fact only about the sun, but according to its four characteristics. First, the light produced when the day rises, the time when the activities of living creatures and humans to seek sustenance reach their peak. Second, the moon follows the sun and takes light from it. Third, the perfection of the rising and appearance of the sun with the coming of the day. Fourth, the opposite of the coming of night.

Therefore, whoever contemplates the majesty of the sun and then observes with his intellect the signs of creation and its limitations, as well as its composition of parts, will move from the majesty of the creature to the majesty of its Creator.

The principle of oaths applied by Fakhruddin Ar-Razi from verses 1-7 is by mentioning His exalted creations, namely the planets, the sun, the moon, the heavens, and the earth. Then Allah also swears by mentioning time in this surah. Allah swears by mentioning the names of His oaths because there are important and majestic things revealed in those oaths. Like the sun, Allah created the sun as a sign of Allah's power, as a source of light, as a guide for prayer times, and as a guide for shadows. The sun rotates on its axis very slowly, but the planets revolve around the sun very quickly. Then God swore by the moon as a light, the sun as a source of light, and God created the orbits or paths of all celestial bodies for human life on earth, and as a sign of God's power. Then God swears by His creation of the heavens,

God swears thus to add to and expand the horizons and knowledge of mankind. The next verses are *muqsam alaih*, namely, verses 8 to 10.

From Fakhruddin ar-Razi's interpretation in the tafsir *Mafatihul Ghaib* on *Surat al-Syams*. The author examines the influence of *Qasam* in the tafsir book *Mafatihul Ghaib*. The explanation of *Qasam* is very broad compared to other tafsir books that the author has found, one of which is in the tafsir *At-Tanzil Wa Asrar At-Ta'wil fi At-Tafsir* by Al-Baidhawi, whose style of tafsir is also linguistic. Fakhruddin ar-Razi interprets the *Qasam* verse by beginning with an explanation of the majesty contained in the *muqsam bih* (object of the *Qasam*). His interpretation of the *Qasam* is then expanded upon, and he also quotes many other scholars to reinforce the meaning of the *Qasam*. In addition, from a linguistic perspective, Fakhruddin ar-Razi explains many of the changes in the words contained in the *Qasam* verse, so that these changes in wording result in changes in meaning. Therefore, the author finds that the *Qasam* contained in this tafsir book influences Fakhruddin ar-Razi's interpretation: The oath reinforces the moral and theological message of the surah, directing the mind to reflect on the signs of Allah's greatness, becoming the basis for the argument that everything is regulated by Allah, including human moral choices, and emphasising the importance of *tazkiyatun nafs* (purification of the soul) as the core of human fortune.

A Comparison of Abu Hayyan and Fakhruddin ar-Razi's Interpretations of the *Qasam* Verse in *Surah Al-Syams*

Table 1. Comparison of Abu Hayyan and Ar-Razi's interpretations of all verses in *Surat al-Syams*

No.	Verses & Translations	Abu Hayyan (<i>al-Bahr al-Muhith</i>)	Ar-Razi (<i>al-Tafsir al-Kabir</i>)
1	وَالشَّمْسِ وَضُحَاهَا (For the sun and its light in the morning)	Explaining 'dhuba' as the time after sunrise, citing various opinions of scholars, and choosing the most appropriate linguistic meaning.	Tends to discuss the meaning of oaths philosophically, highlighting the majesty of creation and the wisdom of Allah.
2	وَالْقَمَرِ إِذَا تَلَّهَا (For the Moon, if it accompanies it)	Quoting many opinions about 'accompanying', both astronomically and linguistically, the moon takes light from the sun.	Discussing the metaphysical relationship between the moon and the sun, as well as the orderliness of the cosmos as a sign of God's power.
3	وَالنَّهَارِ إِذَا جَلَّلَهَا (For the sake of noon when it appears)	Focus on grammar, determining pronouns referring back to the sun, daytime, or Allah; weighing linguistic and logical opinions.	Highlighting the meaning of 'appearance' as a manifestation of natural order and its influence on human life.
4	وَاللَّيْلِ إِذَا يَغْشَاهَا	An in-depth analysis of pronouns referring back to the	Interpreting the night as a symbol of change and the

	(For the sake of the night when it covers it)	sun or earth; night obscures light, citing the opinions of scholars and linguistic aspects.	cycle of life, emphasising its symbolic and spiritual aspects.
5	وَالسَّمَاءَ وَمَا بَنَاهَا (For the sake of the sky and its creation)	Discuss ‘ma’ as a <i>maushul</i> (connecting word) or <i>masdariyyah</i> (source noun), affirming Allah as the builder of the heavens.	Highlighting the creation of the heavens as a sign of God's power and wisdom, it is often associated with natural philosophy.
6	وَالْأَرْضَ وَمَا طَحَاهَا (For the sake of the earth and its inhabitants)	‘Ma’ refers to returning to Allah; ‘ <i>taba</i> ’ is interpreted as spreading out the earth, citing various meanings and opinions of exegetes.	Concluding that the earth is a sign of God's greatness, discussing the scientific aspects and orderliness of the earth.
7	وَالنَّفْسَ وَمَا سَوَّاهَا (For the sake of the soul and its perfection)	‘Ma’ can be <i>maushul/masdariyyah</i> ; soul is interpreted as a type, not an individual; perfection in the form of reason and understanding.	Discussing the soul from a psychological-philosophical perspective, highlighting the potential for good and evil within human beings.
8	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (Then He inspired wickedness and piety)	Quoting many opinions: ‘inspiration’ as an introduction, explanation, or empowerment to choose; associated with the human ability to choose good or bad.	Focusing on the meaning of ‘inspiration’ as moral potential within humans, discussing the relationship between revelation, reason, and ethics.
9	فَذُوقُوا فَلْحَمْدُ مَنْ زَكَّاهَا (Fortunate are those who purify their souls)	‘Purification’ is defined as nurturing the soul, quoting the opinion of scholars on the meaning of <i>tazkiyah</i> (purification).	Highlighting <i>tazkiyah</i> as a spiritual and rational process, linking it to the philosophical education of the soul.
10	وَقَدْ خَابَ مَنْ دَسَّاهَا (The losses that tarnished it)	“‘Defile’” is defined as to cover with impurity, discussing the linguistic meaning and moral consequences.	Explaining moral and spiritual failure, discussing the causes of spiritual decay.
11	كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (The Thamud denied because they transgressed)	Explaining the history of the <i>Thamud</i> people, the reason for the revelation of the verse, and its connection to the previous story.	Linking the story of <i>Thamud</i> with universal lessons about arrogance and its consequences.
12	إِذِ انْبَعَثَ أَشْقَاهَا (The most unfortunate among them)	Explaining who is ‘the most unfortunate’, quoting scholars' opinions about his identity, as well as the linguistic meaning.	Highlighting the psychological and social aspects of the ‘most unfortunate’ characters, as well as the impact of collective crime.

13	<p>فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا</p> <p><i>(The Message of Prophet Shalih)</i></p>	<p>Explaining the command of Prophet Shalih, the meaning of 'Allah's camel' and 'right to drink', as well as the historical context.</p>	<p>Discussing the symbolic meaning of the camel as a test, as well as the moral lesson of rejecting Allah's command.</p>
14	<p>فَعَقَرُوهَا... فَنَسَوْنَاهَا</p> <p><i>(They killed the camels... Allah destroyed them)</i></p>	<p>Explaining the process of destruction, the meaning of 'fasanwaha' (punishment levelled), and various interpretations of the form of punishment.</p>	<p>Highlighting divine justice, discussing the causes and effects of punishment philosophically and spiritually.</p>
15	<p>وَلَا يَخَافُ عُقْبَاهَا</p> <p><i>(Allah is not afraid of the consequences)</i></p>	<p>Explaining the meaning of 'not fearing the consequences', affirming Allah's absolute power over His creatures.</p>	<p>Highlighting the theological meaning: God is Almighty and not bound by the consequences of His creatures.</p>

From a comparison of the interpretations of Abu Hayyan and Fakhruddin ar-Razi, the author concludes through analysis of these two prominent works that Abu Hayyan al-Andalusi's interpretation method in Tafsir Bahrul Muhith employs a linguistic approach that strongly emphasises linguistic aspects including nahwu, sharaf, and balaghah, and consistently begins the interpretation by analysing words or phrases grammatically and semantically. His approach involves contextualisation by relating verses to asbabun nuzul, munasabah ayat, nasikh-mansukh, and comparing various qiraat. Furthermore, Abu Hayyan diligently quotes and compares the opinions of the salaf and khalaf scholars, then chooses the one he considers to be the strongest. He also accepts rational explanations as long as they do not contradict the apparent meaning and the rules of the Arabic language.

The Symbolic Meaning of Objects and the Order of Oaths in Surah Al-Syams

The symbolic meaning of the oath contained in Surah Al-Syams, as articulated in the interpretations of Bahrul Muhith and Mafatihul Ghoib, reveals profound theological and spiritual significance through seven key cosmological elements. The first element concerns the sun and its light, where according to Bahrul Muhith, the sun symbolises the source of light and life, and swearing by the sun affirms the majesty of Allah's creation, which is real and vital to life, while light represents the beginning of life, hope, and human activity. Mafatihul Ghoib interprets this as a source of light and life, a symbol of clear truth and clear guidance, with Duhā (morning light) representing the peak time of the sun's usefulness, symbolising the peak of glory and the benefits of knowledge and righteous deeds in humans.

The second element addresses the moon that accompanies the sun. Bahrul Muhith interprets the accompanying moon as balancing night and day and demonstrating the orderliness of the universe, whereas Mafatihul Ghoib views it as symbolising creatures that receive light, such as knowledge and truth, and then reflect it, thereby representing humans who take guidance from the original source and spread it to others. The third element pertains to the day that shows the sun, interpreted in Bahrul Muhith as a time of light that allows humans to carry out activities, symbolising openness and truth, while Mafatihul Ghoib characterises daytime as when everything is clear, symbolising openness, clarity, and the manifestation of human deeds.

The fourth element concerns the night that covers the sun. Bahrul Muhith identifies night as signifying a time of rest and tranquillity, representing the regular cycle of life, whereas Mafatihul Ghoib interprets night as obscuring light, symbolising darkness, concealment, or the hidden state of the human soul, where both good and bad potential can be concealed. The fifth element involves the sky and its formation, with Bahrul Muhith describing the sky as the solid roof of the earth, symbolising the vastness and orderliness of Allah's creation, while Mafatihul Ghoib views the sky as a symbol of vastness, orderliness, and solid structure that describes the inner structure and intellect of human beings, which is lofty and noble.

The sixth element addresses the Earth and its expanse. Bahrul Muhith interprets the Earth as a place for humans to live, symbolising the ease and comfort that Allah has given, whereas Mafatihul Ghoib characterises the Earth as a place to stand and a source of life, symbolising the physical aspects and material needs of humans that must be regulated and balanced. The seventh and final element concerns the soul and its perfection, where Bahrul Muhith emphasises that Allah instils both good and bad potential in the human soul, along with the ability to choose and purify oneself, while Mafatihul Ghoib interprets the soul as the centre of all human potential, with ar-Razi explaining that the 'perfection' of the soul means that Allah created humans with the potential to receive guidance or misguidance, making the soul the main battlefield between goodness (piety) and evil (wickedness).

The Implications of Qasam on the Interpretation of Surah Al-Syams

The oaths in Surah al-Shams refer to the oaths that Allah mentions at the beginning of the surah, such as the oaths on the sun, the moon, the day, the night, the sky, the earth, and the soul. In classical interpretation, particularly according to Abu Hayyan al-Andalusi in his commentary Bahrul Muhith, these oaths are not merely ordinary oaths, but have profound implications related to the moral and spiritual message that Allah wants to emphasise to humans. The oaths at the beginning of Surah Al-Shams indicate that the message to be conveyed is very important and must be taken seriously, as in the tradition of interpretation, Qasam is used by Allah to draw human attention to the great truth that will be revealed afterwards.

Abu Hayyan in Bahrul Muhith interprets that the oaths on the sun, moon, day, night, sky, earth, and soul serve as references to the order, balance, and power of Allah in creating the universe, where every creature and natural phenomenon has a complementary function and role, which is proof of Allah's power and wisdom. After a series of oaths, Allah mentions that the soul has been inspired with both good and evil potential (QS. Al-Syams: 7-8), and the implication of Qasam here is that humans are given the freedom to choose between good and evil, but are also responsible for their choices. The interpretation of Bahrul Muhith emphasises that humans must purify their souls in order to be saved, as confirmed in the following verse, and Qasam in Surah Al-Shams also contains a warning that those who purify their souls will be fortunate, while those who defile them will suffer loss, representing a direct implication of Qasam, namely that there are real consequences for every moral choice humans make.

Surah Al-Shams closes with the story of the Thamud who rejected their prophet and were ultimately destroyed, and the implication of Qasam here is that Allah's oaths are not mere words, but a real warning that violating Allah's rules will bring destruction, as experienced by previous peoples. The interpretation of Mafatihul Ghoib by Fakhruddin ar-Razi provides an in-depth interpretation of Qasam in Surah Al-Syams, particularly emphasising that the oath at the beginning of the surah serves to affirm that the message conveyed is very important

and must be taken seriously, as Allah swears by His creation to show the power and order of nature as proof of the truth of the teachings that will be conveyed.

The oaths on the sun, moon, day, night, sky, and earth demonstrate the order and balance of Allah's creation, implying that the human soul also has the potential to be purified or defiled, depending on its moral choices. In the tafsir *Mafatihul Ghaib*, the soul (*nafs*) mentioned in *Qasam* has both good and bad potential inspired by Allah to humans, and the implication of this oath is that humans are responsible for the purification or defilement of their souls, which determines their fortune or misfortune in this world and the hereafter. *Qasam* also serves as a stern warning that those who defile their souls with sin and error will suffer loss, while those who purify them will be fortunate, representing a powerful moral message in *Surah Al-Syams*.

In connection with the story of the Thamud people, *Surah Al-Shams* ends with the story of the Thamud people who denied the Messenger and were ultimately destroyed, and the implication of *Qasam* here is that Allah's oath is not just words, but a real warning of the consequences of violating His guidance. Studies on the interpretation and rhetoric of *Qasam* in *Surah Al-Syams* by Wahbah al-Zuhailiy and Quraish Shihab support the understanding of the moral and theological implications of *Qasam*, demonstrating the comprehensive nature of this interpretive approach across classical and contemporary scholarship.

Conclusion

Based on the results of the study and analysis conducted on the application of the *Qasam* rule in *Surah Al-Syams*, through a comparative study between *Tafsir Babrul Muhibh* by Abu Hayyan al-Andalusi and *Tafsir Mafatihul Ghoib* by Fakhruddin ar-Razi, the following important points can be concluded:

Abu Hayyan al-Andalusi's interpretation of *Qasam* in *Surah Al-Syams* strongly emphasises the linguistic aspect. He dissects each phrase of the *Qasam* verse grammatically and semantically, linking it to the apparent meaning and possible references (*dhahir*) in each oath. Meanwhile, Fakhruddin ar-Razi highlights the philosophical, theological, and metaphysical aspects. He connects the oaths in these verses with the signs of Allah's greatness, the order of the cosmos, and moral and spiritual lessons for humans.

Meaning of the objects of the oaths in *Surah al-Shams*. Both interpretations agree that the objects of the oaths (the sun, moon, day, night, sky, earth, and soul) are symbols of the majesty of Allah's creation, which are evidence of His power and wisdom. Abu Hayyan provides a detailed analysis of the linguistic meaning, while ar-Razi emphasises the symbolic meaning and philosophical implications for understanding creed.

The interpretation of *Babrul Muhibh's* approach is more analytical towards Arabic terms, linking them to the historical context and the reasons behind the revelation of verses in detail. Meanwhile, *Mafatihul Ghoib* tends to broaden the scope of interpretation by quoting philosophy, psychology, and science to uncover the wisdom behind the objects of oaths. Both emphasise that the non-sequential arrangement of the oaths contains its own wisdom, namely as a sign of the wholeness and balance of all of Allah's creation.

The implications of *Qasam* for the interpretation of *Surah Al-Syams*, *Qasam* in *Surah Al-Syams* emphasises Allah's power, the urgency of the doctrine of monotheism, and the importance of human self-reflection in understanding life. The interpretation of oaths with various objects strengthens the understanding of the relationship between humans and the universe, as well as the encouragement to perform *tazkiyatun nafs* (purification of the soul). A comparative analysis of the two interpretations proves that cross-perspective studies enrich

the understanding of the message of the Qur'an, both from a linguistic and theological dimension, as well as from a practical life aspect.

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