

# Qur'ānic Evidences For the Motion of the Sun Being Responsible for the Phenomena of Night and Day

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Bismillāh wal-Ḥamdulillāh.

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**Lincoln Barnett** (1909-1979CE) wrote in his book: “*The Universe and Dr. Einstein*” (with a forward by Einstein himself), “... for we cannot feel our motion through space; nor has any physical experiment ever proved that the earth actually is in motion.” **Stephen Hawking** wrote: “Although it is not uncommon for people to say that Copernicus proved Ptolemy wrong, that is not true... one can use either picture as a model of the universe, for our observations of the heavens can be explained by assuming either the earth or the sun to be at rest.”<sup>1</sup>

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## INTRODUCTION

A stationary Earth and moving sun was the consensus of the Muslims and the People of the Book prior to the astrologer-astronomer Copernicus (d. 1543) and likewise, after him. This consensus is mentioned by **Imām al-Qurṭubī** (d. 671H) in his tafsīr. He (رحمته الله) said: “That which the Muslims and the People of the Book are upon is the statement of the Earth standing still at rest.”<sup>2</sup> **Shaykh Ḥamūd al-Tuwayjurī** (رحمته الله) said: “Allāh the Exalted textually stated the motion of the sun in numerous

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<sup>1</sup> Camelot Press, UK, (1949), p. 63.

<sup>2</sup> In his explanation of Sūrah ar-Ra'd (13:3).

places in His Book. He stated that it swims in an orbit. He also stated that He brings it from the East. He also stated its طلوع [approach (as it appears to rise)], its تزاور [passing by], its دلوک and غروب [setting towards West]. The Exalted said: '**He has subjected for you the sun and moon in constant motion (دائبین), and subjected for you the night and the day.**' (14:33). And الدأب is constant motion as has been textually stated by the leading scholars of the [Arabic] language and its meaning has been affirmed by the people of tafsīr. In these verses is clear proof that the sun is in motion and orbits the earth so as to enable the livelihood of people and their beneficial interests.”<sup>3</sup>

As for the solar system model, it was reverse engineered after the **astrologer-astronomers** placed the sun in the centre as a means of finding a simpler, more accurate mathematical model to enable better astrological predictions. The nice story we are told of the “scientific revolution” is not completely true. There was a lot more going on at the time in Europe which has been conveniently washed out of the history and science books.

Astrology was a central part of European culture during the 11<sup>th</sup>-16<sup>th</sup> centuries. However, in the late 15<sup>th</sup> century, astrology was scathingly attacked by **Giovanni Pico della Mirandola** (d. 1494) who described it as “The most infectious of all frauds”. The “astrologer-astronomers” like Copernicus and Kepler were motivated to find ways to refine it and defend it from criticism as

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<sup>3</sup> *Dhayl al-Sawā'iq* (1390, p. 66).

a means of justifying and maintaining their astrological beliefs and practices. They were looking to find an easier, more accurate way to determine locations of planets for horoscopes, predictions and solutions to worldly predicaments. The sun was given the supreme position on account of a number of factors that were at play which include the influence of Hermeticism, a system of magic centred around the sun, and serving the needs of astrology.

Nicholas Campion notes in *“History of Western Astrology”* that “the entire milieu in which Copernicus moved was astrological.” He writes: “The problem, Copernicus claimed, was that astronomical measurements were inaccurate. His particular genius was to realise that it was not the measuring tools or methods which were the problem, but the underlying mathematical and geometric models. Get the models right, his logic, ran, and the rest would fall into place: planetary positions would be accurately measured, rituals would be properly timed, and the state would prosper. This was exactly what Plato had said. Copernicus’s astronomy was subservient to astrology and astrology served political priorities.”<sup>4</sup>

**The Copernican solar system model**<sup>5</sup> [which is the basis from which the modern ideas of a non-privileged Earth,

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<sup>4</sup> *A History of Western Astrology Volume II: The Medieval and Modern Worlds*. Continuum (2009). p. 109.

<sup>5</sup> When presenting a diagram of the solar system on page 31 of his book, ‘*On the Revolutions of Celestial Spheres*,’ Nicolaus Copernicus makes a

existence of aliens and space travel emanate] was then championed and made popular by the Hermetic occultist, solar-magician, **Giordano Bruno** (1548-1600). In his 1584 work, *On the Infinite Universe and the Worlds*,<sup>6</sup> Bruno claimed that space is infinite, all stars are suns like our own, that these suns are huge in size but only appear small because they are very remote and that they also have planets orbiting them with life just like on Earth.<sup>7</sup> Thus, the ideas of the Earth's rotation and orbit around the central Sun, multiple suns and their orbiting worlds having alien life and an infinite space all come from Hermetic influence and the needs of astrology which was a central part of European culture between the 11<sup>th</sup> and 16<sup>th</sup> centuries. The occult ideas spread by Bruno are similar to those in modern "space exploration" and "origins research".

Nicholas Campion wrote: "The story of Tycho, Kepler and Galileo, the trio of astronomical geniuses and astrological reformers, runs to the heart of the mythology of Western Science. The mythic version, which remains central to the history of science, holds that science emerged as a reaction to superstition, that the darkneses of medieval ignorance was

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reference to **Hermes Trismegistus** (an occultist from ancient Egypt said to be the author of the Hermetica), citing him as saying the Sun is the "visible god" of the universe.

<sup>6</sup> A translation of this book was published by Dorothea Waley Singer within her work titled *Giordano Bruno, His Life and Thought* (Schuman, 1950). Another translation by Scott Gosnell was published more recently in 2014.

<sup>7</sup> Refer to the excellent work by Frances Yates titled, "*On Giordano Bruno and the Hermetic Tradition*" (Chicago University Press, 1964).

vanquished by the brilliance of the Enlightenment... the alternative, and increasingly accepted view, is that science emerged seamlessly out of magic as the latter's attempts at problem-solving eventually proved inadequate... the radical conclusion, which few have dared to propose is that modern science is similar, at least in some respects to modern magic.”<sup>8</sup>

Between the 16th and 19th centuries, the Copernican model was developed and revised over and over until sizes, distances and speeds were worked out that appeared to make the model coherent. In the 19th century there was such progress in the discoveries related to light, electricity, waves, magnetism, coupled with industrial and technological progress that allowed the motion of the earth to be empirically tested and quantified. However, quite shockingly, all of these experiments between 1810 and 1887 consistently failed to detect and quantify the motion claimed in the model. This led to a crisis in the world of physics and astronomy because it invalidated the Copernican universe, which—having demoted the earth from a central, preferred location—suited materialists, naturalists and atheists.

Philosopher of Science **Hans Reichenback** (1891-1953) writes about the failure to detect Earth's motion with respect to the *ether*, “This unexpected result kept the scientific world in perplexity... This result, announced in 1887, dumbfounded scientists.”<sup>9</sup>

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<sup>8</sup> Ibid. p. 149.

<sup>9</sup> *From Copernicus to Einstein* (Dove Publications, 1980), p. 55.

**Hendrik Lorentz** (1853-1928) said, “Briefly, everything occurs as if the Earth were at rest...”<sup>10</sup>

**Albert Einstein** (1879-1955) himself referred in 1905 to “unsuccessful attempts to discover any motion of the earth relative to the light medium.”<sup>11</sup> Confirming this, the famous physicist **Wolfgang Ernst Pauli** (1900-1958) wrote in reference to these experiments, “The failure of many attempts to measure terrestrially any effects of the earth’s motion...”<sup>12</sup> and two pages earlier, “...as well as to interpret the other experiments which had not succeeded in showing the influence of the earth’s motion on the phenomena in question.”

**Arthur Eddington** (1882-1944), the English astronomer and physicist, when discussing these same experiments and proposing possible explanations, wrote, “There was just one alternative; the earth’s true velocity through space might happen to have been nil.”<sup>13</sup>

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<sup>10</sup> From Lorentz’s 1886 paper, “*On the Influence of the Earth’s Motion of Luminiferous Phenomena*,” as cited in Arthur Miller’s *Albert Einstein’s Special Theory of Relativity*, Addison Wesley Publishers (1981) p. 21.

<sup>11</sup> Refer to Stachel, J., *Einstein and Michelson - the Context of Discovery and the Context of Justification*. Astronomische Nachrichten, Vol.303, Issue 1, p. 48.

<sup>12</sup> In his 1921 book *Theory of Relativity* (Dover Publications, 2003), p. 4

<sup>13</sup> *The Nature of the Physical World*, (1929), pp. 11. Eddington makes this admission about the interpretation of the Michelson-Morley experiments. He goes on to state that when the experiment was repeated six months later, the same nil result was found.

Albert Einstein was brought on the scene and—using the ideas of others, who had tried to solve the problem before him—formulated his special theory of relativity as a means of explaining away the stationary earth. This he achieved with the special theory of relativity in which the speed of light is a constant even if a light source transmitting the light is itself traveling at the speed of light. The underlying scam behind it is that it relies upon the assertion that  $1 + 1 = 1$ , because that is fundamentally what the theory asserts in relation to the speed of light, but without any empirical evidence. This theory was refuted and invalidated and Einstein later came up with the general theory of relativity in which he contradicted his prior claim of the constancy of the speed of light.

The non-motion of the earth is the reason why the relativity theories were **invented** and **manufactured** (and not “discovered”). The false, imaginary, fairy-tale view of the universe of Einstein was propagandised for to hide and replace the empirically tested and useful view of the universe of Nikola Tesla whose discoveries and research are the foundation of the modern technological world.

The discussion of this huge problem was rephrased from “the motion or non-motion of the earth” to “the existence or non-existence of the ether”—the “ether” being a universal medium within which light, electricity, magnetism, waves and so on take on the form that they do. This coded way of referring to the problem allowed the real issue at stake to be kept obscured

and is why little is known about this great crisis at the end of the 19th century. This explains why a person can go through the entire life-cycle of education, including postgraduate studies, and never know anything about it at all.



Figure: An article from “The Sphere” Newspaper, 11<sup>th</sup> June 1921, covering the purpose of the Michelson-Morley experiment and its failure to detect the earth’s alleged motion.

Through his theories, Einstein paved the way for the “Big Bang” idea, and then the rest of 20th century cosmology took its course, pushing other models of the universe to the side. This is a subject area in itself and is tackled separately and in more detail in our work, “The Qur’ān and the Conjectures of the Astronomers”. However, in truth, the relativity theories could not satisfactorily explain away the stationary earth and the best compromise with those failed 19th century experiments was to simply say that all motion is relative and any celestial body can



be taken as stationary, thereby indirectly validating both heliocentric and geocentric models. As such, the currently accepted and established theories in science allow us to propose any model. There is no right or wrong. It is simply a matter of preference as to what body you want to treat as stationary and it cannot be disproved by any observation. Despite this, the heliocentric, solar system model is taught at all levels of education as if it is factual and true to reality and brainwashed atheists speak and act as if the scientific method has proven their imaginary Copernican model, when it actually falsified it in the 19th century. Here are some statements in relation to what has preceded:

**Albert Einstein** acknowledged this himself, when he wrote: “The struggle, so violent in the early days of science, between the views of Ptolemy<sup>14</sup> and Copernicus would then be quite meaningless. Either coordinate system could be used with equal justification. The two sentences, ‘the sun is at rest and the earth moves,’ or ‘the sun moves and the earth is at rest,’ would simply mean two different conventions concerning two different coordinate systems.”<sup>15</sup>

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<sup>14</sup> Claudius Ptolemy (d. 170AD) was a Greco-Roman astronomer whose geocentric model of the universe was widely accepted.

<sup>15</sup> In his book, *The Evolution of Physics* (Simon and Schuster, 1988), p. 212. This is why it is impossible to reject a geocentric universe, concepts accepted in modern science do not allow dismissal of geocentrism.

**George Ellis** is a famous astronomer who authored books with Stephen Hawking. In a profile in *Scientific American* W.W. Gibbs quotes Ellis: “People need to be aware that there is a range of models that could explain the observations... For instance, I can construct you a spherically symmetrical universe with Earth at its center, and you cannot disprove it based on observations... You can only exclude it on philosophical grounds... What I want to bring into the open is the fact that we are using philosophical criteria in choosing our models. A lot of cosmology tries to hide that.”<sup>16</sup>

**Martin Gardner** (1914-2010), mathematician and popular science writer stated in his book on Einstein’s relativity, “The ancient argument over whether the Earth rotates or the heavens revolve around it (as Aristotle taught) is seen to be no more than an argument over the simplest choice of a frame of reference. Obviously, the most convenient choice is the universe... Nothing except inconvenience prevents us from choosing the Earth as a fixed frame of reference... If we choose to make the Earth our fixed frame of reference, we do not even do violence to everyday speech. We say that the sun *rises* in the morning, *sets* in the evening; the Big Dipper *revolves* around the North Star. Which point of view is ‘correct’? Do the heavens revolve or does the Earth rotate. The question is meaningless.”<sup>17</sup>

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<sup>16</sup> *Scientific American* 273(4):55, October 1995.

<sup>17</sup> *The Relativity Explosion*, (1976), pp. 86-87.

Dutch physicist, astronomer and mathematician, **William de Sitter** (1872-1934), stated: “The difference between the system of Ptolemy and that of Copernicus is a purely formal one, a difference of interpretation only.”<sup>18</sup>

The Austrian physicist **Ernst Mach** (1838-1916) stated: “...the motions of the universe are the same whether we adopt the Ptolemaic or the Copernican mode of view. Both views are, indeed, equally correct.”<sup>19</sup>

**Stephen Hawking** wrote: “So which is real, the Ptolemaic or the Copernican system? Although it is not uncommon for people to say that Copernicus proved Ptolemy wrong, that is not true. As in the case of our normal view versus that of the goldfish, one can use either picture as a model of the universe, for our observations of the heavens can be explained by assuming either the earth or the sun to be at rest.”<sup>20</sup>

As such, models are driven by philosophy and not empirically verified factual realities. Upon this, the heliocentric model is not an empirically tested and verified model of reality, but simply one way of representing what is observed. As for the maths, then it can be developed for any model to make it appear consistent, coherent and workable. However, if the model does

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<sup>18</sup> *Kosmos*. Harvad University Press (1932), p. 17.

<sup>19</sup> *The Science of Mechanics*. Translated by T. J. McCormack. Chicago: Open Court Publishing. (1919). 4th edition, p. 232.

<sup>20</sup> Stephen Hawking. *The Grand Design*, Bantam (2011) pages 41-42.

not accord with reality, then the mathematics will break down in places—being irreconcilable with reality—and this is what is found with solar eclipses, which cannot work in the heliocentric model and actually invalidate it. As a result, great cunning and deception is used to make it appear otherwise.<sup>21</sup>

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<sup>21</sup> Refer to *The Qur'ān, Sunnah and Modern Astronomy* for more details on this matter, available at <http://aboutatheism.net/?atidxsu>.

## QUR'ĀNIC EVIDENCES FOR THE SUN'S MOTION

Here are the numerous evidences extracted by Shaykh Ḥamūd al-Tuwayjurī from the Qur'ān<sup>22</sup> on the basis of which Muslims held consensus that the sun is in motion. Whoever denies the motion of the sun which is related to the phenomena of night and day and claims, as do the astrologer-astronomers, that the sun is stationary [relative to the earth] has fallen into major kufr because it is clear takdhīb of Allāh—which is accusing Allāh of lying and speaking untruth.

1. The statement of Allāh the Exalted: (وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ) (تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ), **“And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.”** (36:38). And Ibn Mas‘ūd read the verse (لَا مُسْتَقَرٍّ لَهَا), and al-Baghawī said, in explanation of this statement: ‘There is no settlement or stopping, it runs continuously.’ Al-Qurṭubī said: “It runs throug the night and day, it does not pause or settle.” This verse establishes (جریان) for the sun, which is swift motion.

2. The statement of Allāh the Exalted: (وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى), **“He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed.”** (13:2).

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<sup>22</sup> Refer to *Al-Sawā'iq al-Shadīdah* found in his *Majmū' Mu'allafāt wal-Rasā'il* (3/255-276).

**3, 4, 5.** The above statement is repeated in (31:29), (35:13), (39:5) and in those verses the merging of the night into day and vice versa (يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ) and the wrapping of the night around the day and vice versa (يَكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيَكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ) are also mentioned. Al-Rāghib al-Aṣḥfahānī said: “His saying ‘wrapping the night’ is an indication of the motion of the sun across its rising points<sup>23</sup>, and the increase and decrease in the [lengths] of the night and day.”<sup>24</sup>

**6, 7.** The statement of Allāh the Exalted: (وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ) , **“And it is He who created the night and the day and the sun and the moon; all are in an orbit, swimming.”** (21:33) and the same again, (كُلٌّ فِي فَلَكٍ يَسْبَحُونَ) in (36:40) in relation to the rotation of the night, day, sun and moon. Ibn ‘Abbās, ‘Ikrimah, al-Ḍaḥḥāk, al-Ḥasan, al-Qatādah, and ‘Aṭā’ all say that they all swim, meaning in a circular orbit, in the sky. Ibn ‘Abbās and others said: “Like the spinning wheel used for yarn.” And Mujāhid said: “The orbit is like the grinding mill, or the spinning wheel. The wheel does not spin without [the spindle] and it without the wheel.” He also said: “The sun, moon and stars are in an orbit, like the spinning wheel.” He also said: “The spindle does not revolve except with the wheel and the wheel does not revolve except with the spindle and the handle of the grinding mill does not revolve except with it and it does not revolve except with the handle.”

<sup>23</sup> Throughout the year, the point on the horizon from which the sun rises changes.

<sup>24</sup> *Mufradāt Gharīb al-Qur'ān* (p. 443).



Mujāhid said: “Thus are the stars, sun and moon, they are in a circular orbit and they do not revolve except with it and nor does it revolve except with them.” He then stuck his finger in the ground and then turned his hand around to indicate the circular orbit [around a centre point, the finger] and said “they revolve like this”.<sup>25</sup>

And Ibn Taymiyyah explained that a **duwwāmah**, which a child plays with, is an item (made out of wood or other material) around which a string is wrapped and it is pulled quickly, a modern day example would be a spinning gyro like the one pictured, which is spun by the hand using the spindle. And al-Ḥasan al-Baṣrī said regarding (كُلُّ فِي فَلَكٍ يَسْبَحُونَ), “Meaning, their circular orbits.” This means that the sun, moon and stars have circular orbits around and over the earth.



<sup>25</sup> *Al-Aẓmah* of Abū al-Shaykh al-Aṣḥānī (4/1211).

8. The statement of Allāh the Exalted: (وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ), **“And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you.”** (14:33). Al-Rāghib al-Aṣḥāhānī said: “Continuous motion.”<sup>26</sup> And Ibn Manẓūr said in al-Lisān: “Du‘ūb is exaggeration in motion”. And Ibn Kathīr said: “They will not lag, nor stop until the Day of Judgement.” Al-Qurṭubī said: “Du‘ūb is when something persists upon its activity, making it a continuous habit.” Shaykh Ḥamūd said: “In His saying, the Exalted, (وَسَخَّرَ لَكُمُ), ‘He subjected for you’, is evidence that the sun and moon are in motion and orbit the earth to enable the livelihood and beneficial interests of the servants to be established. For that reason, Allāh stated this as His favour upon them in this verse and others whose mention is to follow.”<sup>27</sup>

9. The statement of Allāh the Exalted: (يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا) (وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ), **“He makes the night to cover the day, seeking it rapidly, and [He created] the sun, the moon, and the stars, subjected by His command.”** (7:54). The angle of evidence in the verse is that the night rapidly pursues the day, and the day is caused by the light of the sun, and hence the day follows the sun, traversing with the sun’s traversal. Hence, it indicates that the sun is always in motion, never remaining still. And in the verse is also another proof, which is the subjection of the sun. This is discussed in the next set of verses.

<sup>26</sup> *Mufradāt Gharīb al-Qur’ān* (p. 174).

<sup>27</sup> *Majmū‘ Mu’allaḥāt wal-Rasā’il* (3/266).



10, 11. The statement of Allāh the Exalted: (وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ) (وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ) “**And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command.**” (16:12) and also (وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَاَنَّى يُؤْفَكُونَ) “**If you asked them, ‘Who created the heavens and earth and subjected the sun and the moon?’ they would surely say, ‘Allah.’ Then how are they deluded?**” (29:61). The meaning of the previous three verses is that Allāh has subjected the sun, moon, stars, night and day and has made them to continuously run their course (in a circular orbit) around the earth to enable the livelihood and beneficial interests of the servants to be established. So Blessed is Allāh, the Lord of the Worlds, who subjected whatever is in the heavens and earth for His servants, all from Himself.

12. The statement of Allāh the Exalted: (قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) “**Abraham said, ‘Indeed, Allāh brings up the sun from the east, so bring it up from the west.’ So the disbeliever was confounded, and Allāh does not guide the wrongdoing people.**” (2:258). This verse is from the clearest of evidences for the motion and orbit of the sun around the earth, and that Allāh subjected it to come from the east every day and depart to the west. If it was stationary, not moving from its place as is claimed by modern astronomy, to say that it comes from the east would be pointless, and idle speech with no meaning to it. It would be more befitting for Abraham (عَلَيْهِ السَّلَام) to say to his

disputant, “Allāh brings the earth [makes it rotate] from the west [to the east], so make it [rotate from east to west]”. But they have turned reality the other way around, without any evidence, but pure conjecture and mathematics.<sup>28</sup>

**13.** The statement of Allāh the Exalted: ( فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمُ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمُ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ), “**When he saw the sun rising up, he said: ‘This is my lord. This is greater.’ But when it set, he said: ‘O my people! I am indeed free from all that you join as partners [in worship with Allāh]’.**” (6:78). This verse is from the clearest of evidences for the motion and orbit of the sun around the earth. Allāh has mentioned both **buzūgh** (rising) and **ufūl** (disappearing, fading, setting) for the moon with the likes of what he mentioned for the sun. And he did the same for the stars. Hence, the Muslims affirmed whatever Allāh affirmed of motion and orbit around the earth for all of them. The ancient astronomers also affirmed that too. However, it was Copernicus and Herschel, their followers among the European philosophers and those who blindly followed them among the Muslims who opposed this. They affirmed motion and orbit for the moon around the earth and affirmed motion and orbit for the planets around the sun, but

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<sup>28</sup> We have indicated before that models and their mathematical underpinnings do not equate to reality and this is something recognised very well and also stated by physicists, astronomers, scientists and philosophers of science. Any celestial body can be taken as stationary with everything else orbiting it and the mathematics can be worked out for this model. So the mathematics (in terms of distances, sizes, speed of motion or of orbit and so on), will work, but that does not mean that it accords with actual reality.

denied motion for the sun completely. What necessary follows from this is the negation of what Allāh affirmed for the sun of rising and disappearing, or setting. And this is plain disbelief without any doubt, because it is takdhīb of what Allāh informed in His Book. As for the one who affirmed motion and orbit for the moon, then it is binding upon him to affirm that for the sun as well. If he does not do so, then he separates between two like things and believes in part of the Book and disbelieves in another. Allāh the Exalted stated: ( أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ ) (بِبَعْضٍ), **“Do you believe in part of the Book and disbelieve in a part?”** (2:85).

**14.** The statement of Allāh the Exalted: ( أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى ) (عَسَى اللَّيْلِ), **“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night...”** (17:78). The word *dulūk* is explained as the sun ceasing to be at the highest point in the sky at noon due to its westward motion. Al-Baghawī said: “The origin of *dulūk* is in *mayl* (inclining, turning, going towards), the sun inclines, turns, when it reaches its zenith and goes westwards.”<sup>29</sup>

**15.** The statement of Allāh the Exalted: ( وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ ) (كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ), **“And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left...”** (18:17). Ibn ‘Abbās, Sa’id bin Jubayr, Qatādah and Zayd bin Aslam all said that

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<sup>29</sup> *Tafsīr al-Baghawī* (5/114).

tazāwaru means to incline, go towards (tamīlu). The meaning is to pass by and away from something.

**16, 17, 18, 19.** The statement of Allāh the Exalted: (حَتَّىٰ إِذَا بَلَغَ (مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ), “Until he reached the westernmost setting place of the sun, he perceived it setting over a hot, muddy spring...” (18:86). And also (حَتَّىٰ إِذَا (بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا), “Until, when he came to the rising place of the sun [in the easternmost part of the earth], he found it rising over a people for whom We had not made against it any shield [through trees, rocks, habitations and the likes].” (18:90). And also (فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا), “So be patient over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting...”, (20:130). And also (فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ (طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ), “So be patient, over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting...” (50:39).

In these verses, and the three that came before, the following have been ascribed to the sun: **ṭulū**’ (rising), **ghurūb** (setting), **dulūk** (departing from the zenith to the west), **tazāwur** (inclining, turning, going to, passing by) and **buzūgh** (rising) and **ufūl** (disappearing). This categorically proves that it is the sun that is in motion and in orbit around the earth. It rises and comes from the east, reaches the zenith (highest point) and then continues in the other direction to the west. If the sun was

stationary relative to the earth, then what is stated in all the above verses is futile, pointless and in vain, without any meaning. And this saying does not emanate from anyone who believes in Allāh the Exalted.

**20.** The statement of Allāh the Exalted: (وَالشَّمْسُ وَضُحَاهَا وَالْقَمَرُ إِذَا تَلَّهَا), **“By the sun and its brightness. And [by] the moon when it follows it.”**, (91:1-2). This verse is evidence that the sun travels and the moon follows it. Ibn ‘Abbās said, “talāhā, meaning, follows it.” Mujāhid also said the same. Ibn ‘Abbās also said, “It follows the day”. Qatādah said, “On the night of the hilāl (new moon), when the sun falls below the horizon, the new crescent moon is seen.” He means that the moon can then be seen following behind the sun, and it continues to do so for the next 14 days. Ibn Zayd said, “It follows it for the first half of the month, then the sun follows the moon, which remains ahead of it for the latter half of the month.”<sup>30</sup>

**21, 22.** The statement of Allāh the Exalted: (الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ), **“The sun and the moon [move] by precise calculation.”** (55:5). And also (فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ), **“[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.”**, (6:96). Mujāhid explained that the ḥusbān, is the handle on the grinding mill (pictured earlier), and the mill does

<sup>30</sup> These statements are cited by Ibn Abī Ḥātim, al-Ṭabarī, Ibn Kathīr and others.

not move except with the handle and the handle does not move except with the mill.<sup>31</sup> Thus, there are two explanations for this, and both describe the motions of the sun and moon. First that they are circular, orbiting around a central axis which would be the centre of the earth, and second, that they are by precise calculation, moving at fixed, precise times, having cycles that are repeated over given durations.<sup>32</sup>

After presenting these evidences Shaykh Ḥamūd says: “Allāh (تَبَارَكَ وَتَعَالَى)—and He is the all-Knowing and All-Informed—has tied [the mention of] the sun and moon in most of these places [that have been cited from in the Qur’ān] which we have mentioned. He informed that both of them run and swim in orbit. The modern astronomers affirmed this for the moon but rejected it for the sun... they have no evidence for distinguishing between them except false conjectures and corrupt imaginations.”<sup>33</sup>

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<sup>31</sup> It could also refer to the central cog or spindle on which it sits and revolves around, either way, the meaning is the same.

<sup>32</sup> These cycles—in addition to days, nights, months and years—include the cycles of eclipses which have been known to civilisations from thousands of years ago.

<sup>33</sup> *Majmū‘ Mu’allafāt wal-Rasā’il* (3/276).

## STATEMENTS OF THE SCHOLARS OF AHL AL-SUNNAH

**Shaykh Muḥammad bin Ṣāliḥ al-Uthaymīn (رحمته الله)** said, “The alternation of the day and night is due to the Sun’s orbit around the Earth. Allāh subjected the Sun and the Moon for us, making them persistent [in their courses] and as two signs amongst the signs of Allāh indicating the perfection in His power and vastness in His mercy. Since Allāh the Exalted created them they both traverse in their orbits in accordance with the command of Allāh. They do not raise above, fall below or deviate to the right or left [from their orbits]. He determined phases for them [in their orbits] that you may count the years and measurement [of time]. Thus, by the variation in the phases of the moon we have [the variation] of the new moons and months. And by the variation in the phases of the Sun’s [orbit] we have the variation in seasons. When the Sun reaches the [position of the] furthestmost northern constellations, the day’s [gradual increase in] length ends and the midsummer season is reached. Then it begins to recede gradually until it returns to [the position of] the constellations [in the direction of] Yemen, and the [gradual] increase in the night’s length comes to an end and the midwinter season enters.”<sup>34</sup>

**Shaykh Bin Baz (رحمته الله)** said: “As for the one who said that the Earth [moves] in orbit and the Sun also moves, his saying is lighter than the one who speaks with the stationary Sun. However, this in itself is a clear error and opposes the

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<sup>34</sup> Refer to *Majmū’ al-Fatāwā* of the Shaykh (6/193).

preceding verses, sensory perception and outward reality. It is an avenue to the saying that the Sun does not move. Allāh has already made clear in the aforementioned verses that He placed the mountains in the Earth so that it does not move with them and [the word] *mayd* means movement (*ḥarakah*), shaking (*iḍṭirāb*) and motion (*dawrān*) as the scholars of exegesis and imāms of the [Arabic] language have textually stated. In the takfīr of the one who speaks with this saying there is some observation to be made because the evidences relayed regarding the stationary Earth and its rest and the absence of its orbit are not as clear as the evidences relayed regarding the motion of the sun and the absence of its rest. It is also because those who affirm the orbital motion of the Earth present doubts which obligate the avoidance of [ascribing] disbelief to the one who spoke with that. But there is no doubt about the disbelief of the one who rejects the orbital motion of the Sun due to the clear definitive evidences regarding it”<sup>35</sup>

**Shaykh Ṣāliḥ al-Fawzān** said: “There is no doubt with us or with the Believers regarding that, that the Earth is stationary and that the Sun orbits around it, as do the stars and the other celestial bodies (aflāk), that they orbit the Earth. There is no doubt about this. This is what is evidenced in the Qur’ān and the Sunnah.”<sup>36</sup>

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<sup>35</sup> *Al-Adillah al-Naqliyyah wal-Hissiyah ‘alā Jaryān al-Shams wa Sukūn al-Arḍ.* (1402H),

<sup>36</sup> See [https://www.youtube.com/watch?v=NH\\_NQisXTRE](https://www.youtube.com/watch?v=NH_NQisXTRE)



**Shaykh Muqbil bin Hādī** (رَحْمَةُ اللَّهِ) said: “As for [the question of] whether the Earth is in motion, this is an affair for which neither the Book nor the Sunnah have brought [evidence]. Rather, the one who speaks with it is closer to disbelief because he ascribed [something to] Allāh without knowledge and also he rejected what is observed...”<sup>37</sup>

**Shaykh ‘Ubayd al-Jābirī** was asked, “Is the belief that the Earth revolves around the Sun as claimed by the astronomers considered disbelief?” He replied, “I say: That which the Qur’ān and the Sunnah have indicated is that the Sun is what moves and the Earth is stationary. From the evidences that the Earth is stationary and the Sun is the one that moves is the authentic tradition which is that Joshua bin Nūn (عَلَيْهِ السَّلَامُ), the successor of Moses and Hārūn (عَلَيْهِمَا السَّلَامُ), he was the inheritor of Prophethood after them. He approached Bayt al-Maqdis whilst the Sun was approaching its setting-place in the West. He said, “Indeed you are commanded and I am commanded, O Allāh restrain it for us.” So Allāh restrained the Sun [in its place] until that prophet (عَلَيْهِ السَّلَامُ) entered Bayt al-Maqdis and Allāh granted him victory over it.”<sup>38</sup> If the Earth had been the one that moves, then the address of this prophet to the Sun would have been vain, and the prophets are immune from error [in such matters]. This saying that the Sun is stationary is rejection (*takdhīb*) of

<sup>37</sup> Refer to <https://youtube.com/watch?v=Ymd4PiAgkuk> for the audio.

<sup>38</sup> This is related by al-Bukhārī (no. 3124) and Muslim (no. 1747).

the Qur'ān and the Sunnah. It is a theory of disbelief and most of the astronomers are ignoramuses.”<sup>39</sup>

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<sup>39</sup> Refer to <http://ar.miraath.net/fatwah/5091>.

## CONCLUSION

By textual evidence of the Qur'ān—which is the knowledge of Allāh the Exalted—the sun is in motion, thereby leading to the phenomena of the alternation of the night and day. The Qur'ān ascribes the following actions to the sun:

- **jarayān** - swift motion
- **sibāḥah** - swimming
- **ṭulū'** - rising
- **ghurūb** - setting, departing to the west
- **dulūk** - deviating from the zenith to the west
- **tazāwur** - passing by
- **buzūgh** - rising
- **ufūl** – disappearing out of sight

Every verb (fi'l) has a fā'il (doer), and these actions are ascribed to the sun as the doer, so these are the actions of the sun and to deny this is to deny the foundation of language. Whoever rejects this has made takdhīb of Allāh and is a disbeliever, having nullified his īmān. Allāh said (أَلَا يَعْلَمُ مَنْ خَلَقَ), “**Should He not know who created...**” (67:14), and (قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ) “**Say: Are you more knowing or is Allāh?**”, (2:140), and (وَلَا يُنَبِّئُكَ مِثْلُ ) (خَبِيرٍ), “**And none can inform you like [one] Acquainted [with all matters].**” (35:14). Qatādah said: “Meaning, Himself, the Blessed and Exalted.”<sup>40</sup>

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<sup>40</sup> *Tafsīr al-Baghawī* (6/417).

It is not possible to explain away these verses which mention these actions of the sun. Likewise, it is not possible—given that the Qur'ān ascribes the same actions to the sun and moon combined in some places and the sun, moon and stars combined in others—to distinguish between the sun and the moon in their respective motions. This then leads to a problem for those weak, apologetic Muslims who bend over backwards in the face of atheists, non-Muslims and apostates to make it appear that there is nothing in the Qur'ān that clashes with modern astronomy. This is a lie and these Muslims are lying to themselves. In reality, there is zero evidence for the earth's motion and all experiments to detect it have failed. No experiment can detect the earth's motion and any claim to the contrary will be based upon hidden, undisclosed assumptions. This claim of a motionless sun relative to the earth opposes sensory perception, sound reason and revealed text. It is only believed in by the brainwashed, the insane who distrust their physical senses, or those deceived by the claims of the astrologer-astronomers—thinking them to be established certainties when they are nothing but imaginations and conjectures—the aim of which is to erase the traces of Allāh's rubūbiyyah from being perceived and witnessed.

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