HOW SHOULD A MUSLIM VIEW MODERN SCIENCE?



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SPIRITUAL LIGHT
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May Almighty Allāh accept this publication, and in His Infinite Kindness, crown it with His Pleasure, and the pleasure of Rasūlullāh ﷺ.

May Almighty Allāh allow it to be a means of perpetual reward «إيصال الثواب وصدقة جارية» for the author and the members of Spiritual Light, their parents «نسبًا وصهرًا», their mentor, and for all those that have offered aid in any form, as well as their parents and children, and for the Ummah of Rasūlullāh ﷺ in general.

CONTENTS

Transliteration Guide .....

How Should a Muslim View Modern Science? 1

Darwinism – A Satanic Ideology 7

Belief in a 'Sky' that is of a Solid Structure and is Visible to the Naked Eye 10

The Sun is Much Nearer Than 150 Million Km 17

Modern Scientific Theories, in Which Scope Exists for Differing Opinions 19

Does the Sun Really Move Around the Earth or is it Vice Versa? 20

After 1550 - Europe 24

A Christian Scholar's Early Warning Regarding the Dangers of Heliocentrism 25

The Poison of the Renaissance in the Lands of Islām 28

The Issue of the Sun and its Relation to the Earth 31

My Inclination in this Regard 49

Is the Earth Flat or Round? 52

My Feelings Regarding How We Should View the Nature of the Earth 62

Which Model Should Be Considered? 82

NASA (National Aeronautics and Space Administration) 86

Food for Thought: 92

Transliteration Guide

Consonants

ء	ʻ
ب	B
ت	T
ث	TH
ج	J
ح	Ḥ
خ	KH
د	D
ذ	DH
ر	R
ز	Z
س	S
ش	SH
ص	Ṣ

ض	Ḍ
ط	Ṭ
ظ	Ẓ
ع	ʿ
غ	GH
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	Y

Vowels

ـَـ	A
ـِـ	I
ـُـ	U
ـَا	Ā
ـِي	Ī
ـُو	Ū
ـَيْ	AY
ـَوْ	AW



“And I (Allāh) created not the Jinn and man except that they worship me (Alone, and recognize Me).” [adh-Dhāriyāt: 56]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نحمَدُه ونصَلِّي ونسَلِّم علَى رسُوله الكرِيم، وعلَى آلِه وأصْحَابه أجمَعِين،
أمّا بعْدُ:

How Should a Muslim View Modern Science?

Introduction

Throughout the course of history, the acquisition of knowledge with regards to matters beyond general man's reach has always been a coveted treasure, for which scholars, philosophers, astronomers, and scientists devoted great portions of their lives. The results of their research and experience were forever to be appreciated and considered as aids for those that would strive in these fields in later years.

Due to much of their views however being based upon assumption, the scope for error would always be present. Thus, no aspect of these sciences would ever achieve a mantle described as 'the absolute truth'. Wherever and whenever theories of science and philosophy would stand in contradiction to knowledge derived from the Qur'ān and the Sunnah, these scientific and philosophical theories would be out-rightly refuted, unless scope for interpretation could be found.

During the Abbasid era, when the writings of the ancient Greek philosophers were translated into Arabic and promoted, simple-minded Muslims as well as many so-called 'intellectual Muslims' were thrown into the deception of regarding Greek philosophy as an absolute truth, in the light of which verses of the Qur'ān and the Aḥādīth should be interpreted. Through the efforts of many Muslim scholars the hold of philosophy over the minds and hearts of the general Muslim public was finally broken. By that time however, many who had grown up as Muslims, had unfortunately already developed atheistic minds.

With the renaissance, from the 14th century onwards, the superiority of human intellect and classical philosophy over the teachings of the Bible was firmly embedded in the minds and hearts of the Christian masses. People would continue visiting the churches and celebrating their religious festivals, but within their hearts and minds a humanistic, atheistic inclination was predominant. Any teaching of the Bible which was found contrary to scientific research would be either totally ignored or interpreted in accordance to the demands of 'modern science'. Religious books

were no longer afforded the mantle of being a source of 'true knowledge', but were rather kept aside as a mere item of 'blessings', to be recited on occasions of joy or mourning. When Christian 'intellectuals' found the teachings of the Bible in conflict with 'modern research', doubts against their faith arose, and when they found their religious elders unable to reply satisfactorily to these conflicting narrations, their doubts turned into anger and resentment towards their faith. Thus, through the avenue of 'scientific thought and research' the authority of the Bible over the minds and hearts of its adherents collapsed and the authority of 'supreme science' took its place.

Changing theories regarding the solar system?

For example, prior to the 14th century, the theory of the sun being at the centre of the universe was a minority view. Aristarchus of Samos, a philosopher, who lived presumably about 230 years B.C., is the first under record to have promoted the view of the sun being stationary, at the centre of the universe, and that the earth revolves around it as one of its satellites.

In the second century A.C. Claudius Ptolemy of Alexandria refuted the theory of Aristarchus and re-affirmed the ancient theory of the earth being stationary at the centre of the universe, and that the sun, the moon and the stars revolve around it, as instruments to give it light. This theory remained as the 'accepted' theory until 1543.

In 1543, Nicolaus Copernicus, re-introduced the theory of Aristarchus to the world and in a book of his, *De Revolutionibus Orbium Coelestium*, published just before his death, detailed the reasons of his giving preference to the view of Aristarchus over that of Ptolemy. In the preface of the book however the following confession was made by Andreas Osiander, the person entrusted with printing his book:

> "The astronomer cannot in any way attain to the true causes, thus, he will adopt whatever suppositions enable the motions (of the celestial bodies) to be computed correctly from the principles of geometry, for the future as well as the past. These hypotheses need not be true or even probable. Rather, it is sufficient that it merely provides a calculus consistent with the observations".

This then was the beginning of the theory regarding the sun being stationary at the centre of the universe, around which all planets and stars rotate. The preface of the book in which this theory was promoted made it clear that it was a mere theory, for which there existed no solid proof.

Copernicus died of a cerebral haemorrhage on May 24, 1543. His writings soon created controversy in European scientific and religious circles by challenging many beliefs that had become religious dogma since the end of the Classical Era, a thousand years before.

The theory of Copernicus was promoted further by Galileo Galilei and Isaac Newton, who added on to it the theory of 'universal gravity'. Pythagoras, Copernicus, Galileo and Isaac Newton all considered the sun to be stationary, and for many years thereafter other astronomers followed suit. It was a view that had no initial solid proof, nor did it ever find any solid proof thereafter. It was merely on account of 'great thinkers' accepting the theory that made it an 'irrefutable theory'.

The truth that the 'proven theory' of Copernicus and Isaac Newton was not 'proven' at all would surface around the year 1780, when 'science' would admit to the fact that the sun does actually 'move'. In 1783, William Hershel, also accredited with the discovery of the planet, Uranus, would identify the nature and direction of the sun's movements.

William Herschel however was not prepared to distance himself totally from the views of his masters, Copernicus and Newton. He thus created a theory which still kept the sun in the centre of the universe, with all other planets rotating around it, as it (i.e., the sun) moved on its course. As for where the sun was then going to be moving, he offered the 'well-researched' theory of the sun travelling towards a distant star in the constellation (about 370 light years away from the sun), known as 'Hercules'!

In 1846, Johann Von Madler, a skilful German astronomer, put forth the 'idea' that there indeed exists some central point around which the sun, with its many planets and comets, revolves in the course of millions of years. He 'suggested' that such a centre is situated in the direction of Alcyone, the brightest star of the Pleiades.[1] Through his 'theory' he made it quite clear that the previous theory of Hershel, as well as his new theory was indeed nothing but a theory, despite it being promoted as though it was based upon solid evidence.

[1] The Pleiades, also known as the Seven Sisters and Messier 45, are an open star cluster containing middle-aged, hot B-type stars located in the constellation of Taurus. It is among the star clusters nearest to earth and is the cluster most obvious to the naked eye in the night sky.

From the above one can understand that from Aristarchus to Madler, whatever 'scientific' theories would surface were nothing ever but 'theories' and assumptions, some of which were to be totally rejected, due to its being in open conflict with explicit texts of the Qur'ān and the Sunnah, whilst others could be considered as a 'possibility' that requires investigation. More than that, the theories of these few 'thinkers' carried no real weight, and until today that is the reality of their theories.

The Arab renaissance

The Arab renaissance (*al-Baʿth* - «البعث» and *an-Nahḍah* - «النهضة») began in Egypt in the 19th century and from there spread to the Ottoman-ruled Arabic speaking regions of Lebanon, Syria, etc. The modus-operandi was exactly the same as that of the European renaissance, except that in this case the goal was to remove the Noble Qur'ān from its position of being 'the Final and Absolute Truth' and 'The Supreme Authority' and to shift it to being a Holy Book, to be read beautifully at occasions of joy and of mourning, but not to be studied and propagated. The Arab renaissance poisoned the minds of millions with the thought that adhering to the principles and teachings of the Qur'ān and the Sunnah in the 'modern era' would only hamper further the Muslim world's efforts in competing with the rest of Europe in the fields of technology, space exploration, military advancements, etc.

Here too the authority of 'modern science' was utilized as a tool to weaken the conviction that the Muslim world had always held over every verse of the Noble Qur'ān. Through the medium of the international media such theories would be propagated as 'accepted facts' amongst the masses, which were considered absurd and laughable just a few years previously.

Those theories which were in total conflict with explicit verses of the Noble Qur'ān were openly refuted by the scholars, thus saving the faith of millions. Examples of such theories include the view promoted by Charles Darwin regarding the evolution of man from an ape; the initial theory of modern science with regards to the sun being stationary; the theory of a 'big bang', which 'co-incidentally' brought the entire world into existence, with nothing being in existence prior to that.

As for those theories of modern science which were not found to be in total conflict to explicit verses of the Noble Qur'ān, certain scholars chose to consider it and attempt to reconcile between it and those texts of the Qur'ān and the Sunnah which indicated to a conflicting view. The method chosen for re-conciliation was to regard these apparently conflicting texts of the Qur'ān and the Sunnah to be figurative.

An example of this, amongst many others, would be those texts which indicate to the rising of the sun from the east of the earth and the setting of the sun in the west. These texts would be explained as 'texts revealed in accordance to how the general man perceives it'. What this means is that since man was instructed in the Qur'ān to understand the power of Almighty Allāh سُبْحَانَهُوَتَعَالَى by pondering over the 'perceived' systematic movement of the sun over the earth, it was only appropriate to make indication to the movement of the sun in accordance to how the general man understands it. Had indication been made to the deep reality of the sun, i.e., that its rising and setting is only a perceived notion, and it is in fact on account of the earth's revolving around its own axis, as well as around the sun, that we perceive the sun to be rising and setting, had such an explanation of the sun been given in the Qur'ān, the desired purpose of it being a 'sign' of the might of Almighty Allāh سُبْحَانَهُوَتَعَالَى would not have been attained. Rather, the general man would then mock at the verses concerning the sun, and instead of recognizing Allāh سُبْحَانَهُوَتَعَالَى through it, it would become the cause of them drifting even further away from Allāh سُبْحَانَهُوَتَعَالَى.

What is necessary to understand however, is that this reconciliation was made on the basis of the theory of 'modern science' being established through strong, reliable proofs. If this theory is one day proven incorrect, the need for this reconciliation would cease to exist and the texts would again be understood in the literal sense.

Another example of such a theory is that of man living upon all sides of a global earth, through the concept of 'gravity'. This theory in essence does not conflict with any explicit text of the Qur'ān or of the established Sunnah, thus it is a theory that may be considered and conflicting texts may be explained in a figurative manner for the purpose of reconciliation.

Yes, if any of the off-shoots and the demands of these modern-day theories are later found to contradict the explicit texts of the Qur'ān and the established Sunnah, it shall then be discarded and full reliance shall be declared upon what Almighty Allāh سُبْحَانَهُوَتَعَالَى and His truthful messenger, Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ conveyed to us.

Of recent years, unfortunately, we find many innocent Muslim minds, which have for years been indoctrinated with the lie that every claim of 'science' is a 'proven, well established and irrefutable fact', finding it difficult to accept that a created, visible sky does indeed exist. The basis of their doubt is merely on account of the existence of a visible, created sky not fitting in fully with modern science's theory of the nature of earth.

Similarly, they find themselves doubting the verses and texts discussing the Jinn and their regular travels to the sun and to the sky. They base their doubts upon the fact that according to modern science, the sun is too far away for the Jinn to reach quickly, and since there is no sky, according to modern science, the journey of the Jinn towards it is also questionable.

Full reliance upon 'theories of modern science' was instrumental in collapsing the position that the church once held in the hearts and minds of its adherents. Describing the rule of the church as the 'dark ages', modern science introduced its adherents to a new set of beliefs, which 'appeared' to be much closer to the truth in comparison to the hundreds of lies that the leaders of the church would preach. The fact of the matter however was that through the poison injected by the 'theories' of modern science, those who had, to a certain extent, some sort of belief in Almighty Allāh, were now thrown fully into the abyss of atheism, and that was soon to be followed by satanism.

A similar trend is being observed amongst Muslim youngsters, especially those who have developed an admiration for western sciences. They live under the misconception that the Noble Qur'ān is merely a Divine Book that teaches good character and is full of blessings. As for scientific facts, they claim that this is not the field of the texts of the Qur'ān and the Sunnah. They foolishly believe that issues relating to the human body, the earth and its surroundings, and the space beyond earth are matters regarding which 'modern science' is the sole judge. Thus, if verses of the Qur'ān or texts of the Aḥādīth contradict any 'research' of 'modern science', these should be interpreted in a way that reconciles it with science. If such reconciliation is not possible with these texts, despite being explicit in its meaning, the texts should be ignored. May Almighty Allāh save us all from such deceptions. Āmīn.

Finding this sad situation at our doorstep, the need has indeed arisen for scholars to elaborate regarding those theories of modern science that totally contradict the Qur'ān and the authentic Sunnah, foremost amongst which is the theory of evolution as explained by Charles Darwin and the issue regarding the existence of a visible sky that serves as a roof for earth.

As for other issues, such as whether man resides upon all sides of a global earth or not; whether the earth is stationary or in motion; whether the earth rotates around the sun or vice-versa; whether the moon has its own light or is a mere reflection of the sun; whether the sun does rise from the east or not; etc , these are indeed not

matters which in essence could affect one's faith, but due to the theories modern science holds regarding these matters presently being used to create doubts in other connected aspects, for which explicit verses of Qur'ān or texts of authentic Aḥādīth are found, there is definitely a need to loudly emphasise that modern scientific theories are in no way 'facts proven beyond doubt'. Rather they are mere theories, which change every few years. Besides mathematical calculations and computer-generated ideas and thoughts, there is no solid proof for most of these theories, if not all. Thus, any doubt created with regard to established beliefs on account of any of these scientific theories should not be considered at all. Rather the theory should either be discarded totally or interpreted in a manner that allows it to reconcile with already established beliefs and principles.

In the following pages, light shall be shed, *In Shā Allāh*, upon a few of the issues mentioned above, so that the reader may realise which theories of modern science are in total contradiction to Islamic beliefs, as well as realise the weak-nature of the 'proofs' and 'research' of modern science.

May Almighty Allāh make it beneficial for all and may He, through our weak efforts, safeguard our faith as well as that of our spouses, children and progeny. Āmīn.

Darwinism – A Satanic Ideology

Much has been written by scholars of recent times in refutation of the satanic theory, known as Darwinism, which promotes an ideology of man having evolved from an ape-species that existed before man's era. In the face of the explicit verses of the Qur'ān discussing the creation of Nabī Ādam عَلَيْهِ السَّلَامُ and his descent upon earth as a fully-grown adult, the proofs that supporters of Darwinism use in support of their theory indeed fall flat to the ground and thus hardly require any real refutation.

Yes, the one who is unaware of what the Qur'ān explains regarding the creation of Nabī Ādam عَلَيْهِ السَّلَامُ, as well as the one who harbours within his heart doubts regarding the Divine Nature of every verse of the Qur'ān, such people are indeed at risk of spoiling their faith with the above ideology. May Almighty Allāh save us all from ignorance of the Divine teachings of our faith, and from doubting its Divine Nature.

Replying to every doubt and query of those who harbour doubts regarding the established teachings of Islām is indeed a task which requires much effort and treatise upon treatise dealing with each issue separately. As for the one who believes totally in the Divine nature of every verse of the Noble Qur'ān as well as the authentic

Aḥādīth, but is merely ignorant of the established Islāmic beliefs, this short treatise, which shall highlight few of the explicit verses of the Qur'ān and a few authentic narrations of the Sunnah regarding the issue of man's creation, shall *In Shā Allāh* fulfil his needs.

Note: Prior to the descent of Nabī Ādam عَلَيْهِ ٱلسَّلَامُ, the earth was inhabited by another species, which fall under the general term of Jinn. The exact nature, form and characteristics of this species shall be difficult to pinpoint, as well as issues regarding their diet, places of dwelling, methods of worship, etc. Since these matters have very little relation to Islāmic beliefs the details of it are scant. Due to this, the possibility does exist of such a species of Jinn having inhabited the earth at one time which shared certain characteristics with that of the ape. Finding fossils today which make indication to such a species that existed many thousands of years prior to Nabī Ādam عَلَيْهِ ٱلسَّلَامُ's descent to earth is a possibility which science is free to explore.

As for the claim that this ape-like creature would later evolve into the species called 'man', that is what Islām totally rejects. Had there been no witnesses to the beginning creation of man it would then have been permitted to investigate and formulate theories, despite the evidence for these theories not being of a sound nature. Where there is nothing solid, assumption and ideas can be entertained. But in the case of reliable witnesses being present, the judge ignores all assumptions and passes his verdict upon the statement of the witnesses. What then is the matter with Muslim intellectuals who entertain thoughts regarding the possibility of Darwin being correct? (May Almighty Allāh protect us all. Āmīn) It can only be that they are unaware that Almighty Allāh Himself has given witness with regards to the creation of Nabī Ādam عَلَيْهِ ٱلسَّلَامُ and has explicitly stated that Nabī Ādam عَلَيْهِ ٱلسَّلَامُ has no relationship whatsoever with whichever species existed before his time.

A few of the verses of the Noble Qur'ān and a few Aḥādīth regarding this are provided below:

1. Almighty Allāh سُبْحَانَهُ وَتَعَالَىٰ states:

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ﴾ [آل عمران: ٥٩]

> "The example of ʿĪsā by Allāh is similar to that of Ādam. He (Allāh) created him (Ādam) from sand. He then said to him, 'Be!' and thus he was formed."

2. Almighty Allāh سُبْحَانَهُ وَتَعَالَىٰ states:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ ﴾ [الحجر: ٢٨/٢٩]

"And (remember the time) when your Lord said to the angels, 'I am creating a man from sounding clay, from mud moulded into shape. When I have given him shape and when I blow within him my spirit, all of you should fall in prostration for him'."

3. Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«خيرُ يوم طلَعَتْ فيه الشمسُ: يوم الجمعة، فيه خُلِق آدمُ». (سنن أبي داود، صحيح)

"The best day upon which the sun rises is Friday. It was on this day that Ādam was created."

4. Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

وعن أبي موسى الأشعري رَضِيَ اللَّهُ عَنْهُ، قال: قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إنّ الله خلقَ آدمَ مِن قَبْضَةٍ قَبَضها مِن جميعِ الأرْض، فجَاء بنُو آدَم علَى قَدْرِ الأرْض: جاءَ مِنهم الأحمرُ، والأبيضُ، والأسودُ، وبينَ ذلِك، والسَّهْلُ، والحَزْنُ، والخبيثُ، والطيبُ». (الترمذي، وقال: حسن صحيح)

"Almighty Allāh created Ādam from a handful (of sand) taken from the earth. The children of Ādam thus came in accordance to the (nature of the) earth. Some red, some white, some black and some with colours between these. Some came with an easy-going, soft nature, some with a sorrowful nature, some with an evil nature and some with a pure nature."

5. Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

وعن عمر بن الخطاب رَضِيَ اللَّهُ عَنْهُ قال: قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إنَّ موسى قال: يا ربِّ، أَرِنَا آدمُ الّذي أخْرجْنَا ونفْسَه مِن الجَنَّة، فأراهُ اللَّه آدمَ، فقال: أنتَ أبُونا آدمُ؟ فقال له آدمُ: نعَم». (سنن أبي داود، حسن)

(Nabī) Mūsā said, 'O my Lord, show us Ādam, who took us and himself out of paradise'. Almighty Allāh showed him (Nabī) Ādam. Mūsā (عَلَيْهِ السَّلَامُ) said, 'Are you our father?' (Nabī) Ādam replied, 'Yes'!"

6. Sayyidunā Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

عن أبي هريرة رَضِيَٱللَّهُعَنْهُ قال: قال رسول الله صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ: «إنّ اللَّه عزَّ وجلَّ قد أذْهبَ عنكُم عُبِّيَّةَ الجاهليَّة وفخْرَها بالآباء: مُؤْمِنٌ تَقِيٌّ، وفاجِرٌ شَقِيّ، أنتُم بنُو آدمَ، وآدمُ مِن تُراب». (الترمذي، وقال: حسن صحيح)

"Almighty Allāh has removed from you the pride of ignorance and boasting on account of one's forefathers. One is either an Allāh-fearing believer or a wretched transgressor. You are the children of Ādam and Ādam is from sand."

7. Sayyidunā Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

عن أبي هُرَيرة رَضِيَٱللَّهُعَنْهُ أَنَّ النَّبِيَّ صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ قال: «أَوَّلُ مَا يُدعَى يومَ القِيامَة آدَمُ، فَتَرَاهُ ذُرِّيَّتُهُ فَيُقال: هذا أَبُوكُم آدَم». (البخاري في الصحيح)

"The first that shall be called on the Day of Resurrection shall be Ādam. His progeny shall see him and it will be said, 'This is your father, Ādam'."

In Shā Allāh, after learning that Almighty Allāh has Himself discussed the creation of Nabī Ādam عَلَيْهِٱلسَّلَامُ in explicit terms, and after reading the explicit, authentic narrations from Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, there is hope that every believer shall discard all previous assumptions and possibilities that modern science has presented in front of us, due to the strongest of evidence being available, i.e., the testimony of the Creator of man Himself.

Belief in a 'Sky' that is of a Solid Structure and is Visible to the Naked Eye

Until the renaissance, it was an accepted fact amongst both the scholars and the laymen of the Muslim, Jewish and Christian faiths that the sky was of a solid nature, due to the texts of the scriptures being quite explicit in its description.

Until today, Christian scholars can be found, despite their numbers dwindling by the day, loudly opposing the concept of the sky being of a gaseous nature and that its colour is merely on account of refraction of sunlight. Their arguments, as mentioned in their writings, can be summarized as follows:

- 'The most natural explanation of the word *raqia* (a Hebrew word referring to the sky) is that it refers to something of a firm nature. Virtually every description of *raqia* from antiquity to the renaissance depicts it as solid. The non-solid interpretation of *raqia* is a novelty.

- According to the flood story in Gen 7:11 8:2, the waters above were held back only to be released through the "floodgates of the heavens" (literally, "lattice windows").

- Other Old Testament passages are consistent with the raqia being solid (Ezekiel1:22; Job 37:18; Psalm 148:4).

- According to Gen 1:20, the birds fly in front of the raqia in the air, and not in the raqia.

- The noun raqia is derived from a verb that means to beat out or stamp out, as in hammering metal into thin plates (Exodus 39:3). This suggests that the noun form is likewise related to something solid.

- Speaking of the sky as being stretched out like a canopy/tent (Isaiah 40:22) or that it will roll up like a scroll (34:4) are clearly similes and do not support the view that raqia in Genesis 1 is non-solid.

Despite the many clear texts in the Bible describing the sky as 'something solid', the majority of Christian thinkers, after the renaissance, fell to the influence of modern science. Considering it disloyal to abandon the Bible totally, some resorted to re-translating the texts, or promoting the view that the Almighty Lord spoke to the people in accordance to how they perceived matters in their era; whilst others rejected the Bible totally, and used these very texts as proof that the Bible is not from the Almighty Lord.

As for the people of Īmān, whose belief upon the Qur'ān and the authentic Sunnah shall *In Shā Allāh* never waver in the face of the winds of modern thought, the question of re-interpretation of the explicit, divine texts has always been considered a deviation from the straight path. Rather modern thought, when it conforms to the indications of the Qur'ān and the Sunnah, can be considered. As for what contradicts, it has and shall always be considered as unreliable and a mere theory, that has no standing in front of authentic texts. Almighty Allāh states:

﴿وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾﴾ [النجم: ٢٨]

"They have no real knowledge. It is nothing but assumption that they follow. And assumptions have no standing in front of that which is the truth."

The texts that explicitly or through indication confirm the nature of the sky to be of a firm structure, which prevents man and Jinn exiting through it, except with divine permission, are many. A few shall be mentioned below:

1. In the Qur'ān the sky is described as 'a roof'. Almighty Allāh states:

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً﴾ [البقرة: ٢٢]

"He, who made the earth for you a bed and the sky a structure."

﴿وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا﴾ [الأنبياء: ٣٢]

"And We made the sky a protected roof."

2. In the Qur'ān mention is made of a sky being held up without the support of any visible pillar. Almighty Allāh states:

﴿ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾ [الرعد: ٢]

"Allāh is the one who lifted up the skies without any visible pillar."

Pillars are used to support solid structures. By Almighty Allāh mentioning the existence of the skies above us, without resting upon any pillar, as a proof of His unique power and might, this indicates clearly that the sky's nature is such that it would demand many pillars to keep it in place. Almighty Allāh has however, in the place of pillars, kept the skies in place merely through His divine command.

3. In the Qur'ān clear mention is made of a sky that man can see, created so perfect that despite numerous attempts, man shall not be able to find a single crack in it. Almighty Allāh states:

﴿ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ ٱلرَّحۡمَٰنِ مِن تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ ٣ ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا وَهُوَ حَسِيرٞ ٤﴾ [الملك: ٣/٤]

> "The One who created the seven heavens in layers. You shall not find in the creation of ar-Raḥmān (The Merciful) inconsistency. Look again! Can you see any crack? Focus your gaze towards it numerous times! You will become tired looking (but you will not find a flaw)."

The above verse indicates that the sky is not so far away from the earth that makes it difficult for the naked eye to study it and inspect it closely. Thus, the notion of some that there perhaps exists a 'real solid structure at the end of space' which is at a distance of millions of light years away, whilst what is visible is merely on account of refraction of sunlight, such a theory falls well short of what the Qur'ān lends indication to.

Mention has been made in certain narrations[2] that the gap that exists between the earth and the sky is that of a 500 years journey. The chains of these narrations do have a slight weakness; thus, no verdict can be based upon it. However, it is more than sufficient as a reason to refute the opinion of a 'real solid sky' existing, out of sight, millions of light years away.

A journey of one day ranges between 15 to 30 km, according to the nature of the traveller. If 15km/per day is considered, a journey of 500 years would equal to 2 700 000 km. And if 30km/per day is to be considered, it would equal to 5 400 000 km.

Scientists themselves admit that the distance that the naked eye can see is based upon the number of photons a distant object emits. The 'Andromeda galaxy' can be seen with the naked eye, despite it being, according to them, 2.6 million light years away from earth (with 1 light year equalling to 9,500,000,000,000 km). When this is their understanding of the power of the eye, then for it to be assumed quite possible for the naked eye to be able to see a sky only 5 million km away from earth should not be difficult at all.

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[2] عن أبي سعيد الخدري رَضِيَ اللَّهُ عَنْهُ عن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أنّه قال: «﴿وَفُرُشٍ مَّرْفُوعَةٍ ٣٤﴾ [الواقعة: ٣٤]، والّذي نفْسِي بِيَدِه، إنَّ ارْتفاعَها كمَا بينَ السَّماء والأرْض، وإنَّ مَا بينَ السَّماء والأرْض لمسِيرة خمْس مِائَة سنَة». (الترمذي، بسند ضعيف)

4. In the Qur'ān clear mention is made of the Jinn being able to travel up to the skies. Had there been no sky or had it been millions of light years away the Jinn would never have thought of travelling to it. Almighty Allāh, quotes the statement of the Jinn, when they found the sky no longer easily accessible for them, on account of arrangements being made for the beginning of the revelation of the Qur'ān:

﴿وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۝٨﴾ [الجن: ٨]

"And we (the Jinn) touched the sky, but found it brimming with guards and shooting-stars."

When the angels fire shooting-stars/meteors towards the Jinn, many of them are unable to escape it and are burnt in the process, as mentioned clearly in authentic Aḥādīth. Their highest speed is thus obviously much less than that of meteors, since only that object shall be fired in order to ward one away which has a good chance of hitting one. A bullet is shot towards an animal. A stone is flung towards a foe. Both travel at speeds much faster than the target. So too should it be here. According to science, meteors enter the atmosphere at speeds ranging from 11 km/sec (40233 km/h), to 72 km/sec (257495 km/h).

According to this, the maximum that a Jinni can travel in a day is less than 6,179,880 km, if one had to consider that its maximum speed is just under that of the fastest meteor and that it remains travelling at this speed for a full 24 hours. Obviously, the speed of the Jinn should be much less than this, but even if the highest speed has to be considered, then too for a Jinni to travel even one light year (9,500,000,000,000 km), it would take 1,583,333 days (4337 years), forget travelling millions of light years.

5. In the Qur'ān and the Sunnah there is much indication to the existence of gates or openings in the sky, through which sustenance, angels, and at times even rains pass. Almighty Allāh says:

﴿إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ﴾ [الأعراف: ٤٠]

"Those who deny Our signs and scorn them, *the doors of the sky* shall not be opened for them."

﴿فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ۝١١﴾[القمر: ١١]

"We opened *the doors of the* sky with pouring waters[3]."

﴿يَوۡمَ يُنفَخُ فِي ٱلصُّورِ فَتَأۡتُونَ أَفۡوَاجٗا ١٨ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا ١٩﴾[النبأ: ١٨/١٩]

"On the Day when the trumpet shall be blown and you will come in droves. The sky will be opened and it shall become *doors* (portals)."

﴿وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ ٢٢﴾ [الذاريات: ٢٢]

"And *in the sky is your sustenance* and what you have been promised."

ʿAbdullāh ibn ʿAbbās رَضِيَ ٱللَّهُ عَنۡهُ is quoted as having said:

«إنَّه ليْس أحدٌ مِن الخلائِق إلَّا لهُ بابٌ فِي السَّماء مِنه ينْزِل رزقُه، وفِيه يصْعَد عملُه». (تفسير الطبري تحت قول الله تعالى: ﴿فَمَا بَكَتۡ عَلَيۡهِمُ ٱلسَّمَآءُ وَٱلۡأَرۡضُ﴾ [الدخان: ٢٩])

"There is none from the creation except that for him *there is a door* in the sky, from which descends his sustenance and through which his actions ascend."

The crux of the above is that the existence of a firm structure above the earth, what we can see with the naked eye, and what we call «سماء» (sky) is a fact that can never be denied. If this belief fails to fit in with modern scientific research and observation, it will not be considered incorrect. Rather, it will be a proof that science has erred greatly in this particular point. Qur'ān has come to affirm and to reject theories and thoughts. It is not at all dependent upon science to affirm its teachings. As for science, it has always disguised its theories as 'proven facts', despite it having no real basis. When it has failed to find proof of the existence of a Divine Creator, despite this being the most clear and obvious of matters, where can one ever suppose that it will prove 100% correct in all of its other theories?

Yes, modern science has always enjoyed the support of 'the international media and news agencies', which all operate under the rule of one satanic lobby. The pictures and 'facts' that modern science present in support of its theories shall always be

[3] Huge amounts of rain poured unto the earth, after the doors of the skies were opened, bringing about the great floods during the era of Nabī Nūḥ عَلَيۡهِ ٱلسَّلَامُ.

considered as ‘questionable’. Modern science has erred many a time and have been caught on numerous occasions concealing the truth. Its theories shall thus always remain as ‘mere theories’ and conviction should never be placed upon it.

Shaykh Muḥammad bin Yūsuf al-Kāfī al-Tūnsī (1250 A.H.) - a great Syrian scholar of the Mālikī Madhhab, wrote in «المسائل الكافية في بيان وجوب صدق خير البرية» regarding the view of the Muslims with regards to the sky:

«**المسألة الخامسة عشر**: السَّماءُ عقِيدَة المسْلِمين فِيها أنَّها بِنَاء عظِيم، وسَقْف لما تحْتَها بِلا عَمَدٍ ترَوْنها، ووَصَف اللهُ تعالَى فِي كتَابِه العَزِيز بمَا ينْطِقُ بأنَّها بِنَاءٌ بالِغ الغَايَة فِي الإتْقَانِ، مثْلَ قولِه تعالَى: ﴿ ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ ٱلرَّحۡمَٰنِ مِن تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ ۝٣ ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا وَهُوَ حَسِيرٞ ۝٤ وَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَجَعَلۡنَٰهَا رُجُومٗا لِّلشَّيَٰطِينِۖ وَأَعۡتَدۡنَا لَهُمۡ عَذَابَ ٱلسَّعِيرِ ۝٥﴾ [الملك: ٣/٤/٥]، فَمَن قَال واعْتَقدَ أنَّها جَوٌّ وفِضَاء، لَا بِنَاء، واسْتَمرَّ مُصَمِّمًا علَى ذلِك؛ يُكفَّر لتَكذِيبِه الله تعالَى فِي خَبَرِه: ﴿وَٱلسَّمَآءَ بِنَآءٗ﴾ [البقرة: ٢٢]، وفي خَبَرِه: ﴿ وَجَعَلۡنَا ٱلسَّمَآءَ سَقۡفَۢا مَّحۡفُوظٗاۖ﴾ [الأنبياء: ٣٢]، وفي خَبَرِه: ﴿ وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ۝٥ ﴾ [الشمس: ٥]، وفي قَوْلِه: ﴿ ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُۚ بَنَىٰهَا ۝٢٧ رَفَعَ سَمۡكَهَا﴾ [النازعات: ٢٧/٢٨]، وغَيرِ ذلِك مِن الآيَات الدَّالَة علَى أنَّها بِنَاء مُحكمٌ».

“It is the belief of the Muslims that the sky is a huge building and a roof for what is under it. It is held in place without any visible column. Almighty Allāh has described it in the Qur’ān in a manner that indicates to it being a building, built in the most unique and perfect manner. Almighty Allāh says, ‘It is He who has created the seven skies in layers. You will not find in the creation of Allāh any error. Look closely. Can you see any crack? Look again! You will become tired of searching (for any sign of deficiency). Indeed, We have beautified the sky of the earth with lanterns and We have made it a source of repelling the shayāṭīn’.

Whoever has the belief that the sky is a mere name for the atmosphere above us, he is in fact denying what Almighty Allāh has mentioned in various verses of the Qur’ān with regards to the sky being a created object, thus a verdict of disbelief shall be passed over him!”

The Sun is Much Nearer Than 150 Million Km

In the Aḥādīth, indication can be found of shayāṭīn (evil Jinn) daily reaching the sun at the time of its rise, at midday and at the time of its setting.

Rasūlullāh ﷺ is quoted as having said:

> «لَا تُصَلُّوا حِينَ تَطلُعُ الشَّمسُ، ولَا حينَ تَسقُط، فإِنَّها تَطلُع بَين قَرْنَيِ الشَّيطانِ، وتَغرُب بَين قَرْنَيِ الشَّيطانِ». (مسند أحمد)
>
> "Do not perform Ṣalāh when the sun is rising, nor when it is setting, since it rises between the horns of the devil and it sets between the horns of the devil."
>
> «إِنَّ الشَّمسَ تطْلُع ومعَها قَرنُ الشَّيطانِ، فإِذَا ارتَفعَتْ فارَقَها، ثمَّ إِذا استَوتْ قارَنَها، فإِذا زَالتْ فارَقَها، فإِذَا دنَتْ للغُروبِ قارَنَها، فإِذَا غرَبتْ فارَقَها». (موطأ مالك)
>
> "The sun rises together with the horn of the devil. When it rises, the devil separates from it. Then, at midday, the devil joins with it again. When it passes midday, the devil separates and then joins it again when it is close to setting. Upon setting, the devil separates from it."

These narrations, when taken in its literal sense, indicate that the shayāṭīn reach the sun in minimal time, thus allowing different groups of them to erect themselves beneath the sun in different places, at the times of sunrise, midday and sunset. Scholars have written that the shayāṭīn place themselves at these positions, at the times when certain groups prostrate to the sun, thereby accepting the prostration of the sun-worshippers as prostration to them. It has always been the desire of the devils that man prostrate to them. Even if this prostration is not directly towards them, then too, they are pleased to accept indirect prostration.

As mentioned in the previous chapter, the speed at which the Jinn travel cannot be more than 40 000 km/h, since that is the lowest speed at which meteors travel, as it enters the earth, and it is known that the meteors travel faster than the Jinn. (This is on the assumption that science is correct in this matter). If it has to be said that the sun is at a distance of 150 million km, that would mean that at a speed of 40 000 km/h it would take the Jinn about 156 days to reach the sun, whereas the Aḥādīth shows that their journey to the sun is made in a relatively short period of time, from a few minutes to a few hours.

It has also been mentioned that in the light of the narrations that make mention of the distance between the earth and the sky being a journey of 500 years (whose chain of narrators has slight weakness), we understand that the distance between the sky and the earth is between 2 to 5 million km, depending on the calculation of a 500-year journey. Since it is understood from the texts of the Qur'ān that the sun lies between the earth and the sky, it seems quite improbable that there could exist a distance of 150 million km between the earth and the sun.

Modern Scientific Theories, in Which Scope Exists for Differing Opinions

Besides the above, there are many other present-day scientifically 'proven' issues regarding which scholars of Islām differ in their approach of interpreting and explaining. Some have denied outright these views of modern science, regarding it to be in conflict to clear verses of the Qur'ān and clear texts of the Aḥādīth. Others have opined that the verses and Aḥādīth regarding these matters are open to be interpreted in a manner that reconciles with the views of modern science. And then there are those who opine that although there does exist the possibility for interpreting these texts and Aḥādīth to be figurative, however as long as modern science cannot present factual evidence for its claims, one should not bother attempting to interpret the Divine texts according to the promoted theories.

(Note: pictures alone can never be regarded as 'factual evidence' since the promoters of modern scientific theories have been found many a time creating false pictures to support their views.)

The purpose of mentioning these differing approaches and views of the great scholars of the past and of recent times is to show that:

a) There is scope in these issues for differing opinions.

b) The views of modern science have never received full support from the scholars of Islām; thus, one should not hold onto it as though it is an 'accepted teaching' of Islām. Rather, those scholars who accepted its theories did so, not on account of it being a clear teaching of Islām, but rather on account of trusting the words of scientists and the proofs that they presented, and not finding these views in total contradiction to the explicit, authentic texts of Islām. In the event of the proofs presented by modern science one day being proven incorrect, it will in no way mean that an Islāmic teaching has been proven incorrect. Nay, all it shall mean is that the texts, which had scope for interpretation, in fact needed no interpretation at all, and that its apparent meaning was intended from the very beginning.

In the pages that follow, mention shall be made of a few of these theories, and the opinions of the scholars of Islām regarding it.

Does the Sun Really Move Around the Earth or is it Vice Versa?

Until the year 1500 A.C., there hardly existed any major difference with regard to the fact that the earth occupied the central position of the created world, with the sun, the moon, and most of the stars flowing in its orbits, in accordance to its duties.

This was how Muslim, Christian and Jewish scholars understood the world to be, and it was towards this that the texts of all the Divine Scriptures indicated to. In fact, this was also the predominant description of the cosmos in many ancient civilizations, such as those of Aristotle in Classical Greece and Ptolemy in Roman Egypt. In astronomy this was known as the 'geocentric model' or the Ptolemaic system.

The Greek astronomer, Aristarchus of Samos (310-230 B.C.) did promote the view of a heliocentric model, with the known planets circling the sun, but his view hardly gained any prominence. The astronomical predictions of Ptolemy's geocentric model served as the basis for preparing astrological and astronomical charts for over 1500 years.

It was only after the emergence of the renaissance that the theory of a heliocentric model was revived and in a gradual and systematic manner portrayed as the one and only proven theory. Individuals recognized for their 'remarkable' efforts in reviving and establishing 'sound' proofs for this theory were Nicolaus Copernicus (d. 1543); Galileo Galilei (d. 1642), Johannes Kepler (d. 1630) and Isaac Newton (d. 1727). At the beginning period of the renaissance there was much resistance to this new theory, since Christian scholars initially found it difficult to reject the theory of geocentrism, which had been the accepted theory for centuries, and which agree with Biblical passages. As time passed however, the awe that the general public held for 'modern science' enabled it to persuade the scholars of the Jews and the Christians to re-interpret the texts of their scriptures where possible, or to merely ignore the matter totally and to allow the heliocentric theory to dominate all further research.

Geocentrism as a separate religious belief, however, never completely died out. In the United States between 1870 and 1920, for example, various members of the Lutheran Church–Missouri Synod published articles disparaging Copernican astronomy and promoting geocentrism.

Articles arguing that geocentrism was the biblical perspective appeared in some early 'creation science' newsletters pointing to some passages in the Bible, which, when

taken literally, indicate that the daily apparent motions of the sun and the moon are due to their actual motions around the earth rather than due to the rotation of the earth about its axis. For example, in Joshua (10:12), the sun and moon are said to stop in the sky, and in Psalms the world is described as immobile. Psalms (93:1) says in part, "the world is established, firm and secure". Contemporary advocates for such religious beliefs include, amongst many others, Robert Sungenis (author of the 2006 book *Galileo Was Wrong*). These people subscribe to the view that a plain reading of the Bible contains an accurate account of the manner in which the universe was created and requires a geocentric worldview.

The above, in a nutshell, is how the renaissance revived and propagated a theory, which had been abandoned by all faiths for centuries. In fact, so loud would be their propagation of this theory, that very few would be left aware of a contradicting theory, which could also be considered.

What is worth noticing is that all the personalities that aided in promoting and 'establishing' this 'new' theory were known to have some sort of relationship with satanic thought, despite not announcing it loudly, due to the fear of being executed by the ruling powers of the church.

The ring seal of Copernicus bore the image of Apollo (presumed by the Greek to be the God of archery, music and dance, truth and prophecy, healing and diseases, the sun and light, poetry, and more). This seal can be seen on a letter dated 1536 from Copernicus to the Bishop Jan Dantiscus of Chełmno, found in the Collegium Maius collections of the Jagiellonian Library in Kraków. Galileo Galilei was found guilty of promoting views contrary to Christian teachings and was sentenced to house imprisonment till his death. There exist many drawings that show Johannes Kepler's links to freemasonry. Isaac Newton was knighted by Queen Anne, on the 16th April 1705, at Trinity College, which was a known masonic lodge of that era.

One could perhaps call this a mere coincidence that the four most influential people responsible for making the world 'aware' of a thousand plus years 'error' in understanding the system of the world were all 'freemasons'. Or was it something else?

Another aspect worthy of consideration is that prior to the coming of Copernicus and his theory of a heliocentric model, the theory of earth being at the centre with the sun orbiting it, known as the 'geocentric model' or the Ptolemaic system was studied in depth for hundreds of years by Muslim scholars. Their observations led them to

make many corrections to the theories held by previous masters of astronomy. For e.g.

1. Ḥasan bin Haytham (d. 1040) (known as Al-Hazen, the father of modern optics - In his *Ash-Shukūk 'alā Batlamyūs*, variously translated as *Doubts Concerning Ptolemy* or *Aporias against Ptolemy*, published at some time between 1025 and 1028, he criticized Ptolemy's *Almagest*, *Planetary Hypotheses*, and *Optics*, pointing out various contradictions found in these works, particularly in astronomy.

Ptolemy himself acknowledged that his theories and configurations did not always agree with each other, arguing that this was not a problem provided it did not result in noticeable error, but ibn Haytham was particularly scathing in his criticism of the inherent contradictions in Ptolemy's works. Having pointed out the problems, ibn Haytham appears to have intended to resolve the contradictions he pointed out in Ptolemy in a later work. He intended to complete and repair Ptolemy's system, not to replace it completely. In the *Doubts Concerning Ptolemy* he set out his views on the difficulty of attaining scientific knowledge and the need to question existing authorities and theories. He wrote:

> "Truth is sought for itself, but the truths are immersed in uncertainties and the scientific authorities, such as Ptolemy, are not immune from error."

2. Abū Is-ḥāq az-Zarkalī (d. 1087) (known as Arzachel, whose books, after being translated, were very influential in Europe, and whose invention of the Saphaea (a perfected astrolabe) proved very popular and was widely used by navigators until the 16th century). Az-Zarkalī corrected geographical data from Ptolemy and Khwārizmi. Specifically, he corrected Ptolemy's estimate of the longitude of the Mediterranean Sea from 62 degrees to the correct value of 42 degrees. In his treatise on the solar year, which survives only in a Hebrew translation, he was the first to demonstrate the motion of the solar apogee relative to the fixed background of the stars. He measured its rate of motion as 12.04 seconds per year, which is remarkably close to the modern calculation of 11.77 seconds. Az-Zarkalī's model for the motion of the Sun, in which the centre of the sun's deferent moved on a small, slowly rotating circle to reproduce the observed motion of the solar apogee, was discussed in the thirteenth century by Bernard of Verdun and in the fifteenth century by Regiomontanus and Peurbach. In the sixteenth century Copernicus employed

this very model, except that he modified it to fit in with his theory of the heliocentric model, in his *De Revolutionibus Orbium Coelestium*.

3. The "Maragha Revolution" - This refers to the Maragha school's revolution against Ptolemaic astronomy. The "Maragha school" was an astronomical tradition beginning in the Maragha observatory (opened by Ṭūsī, with the permission of Halagu Khan, in Maragha, Iran) and continued with astronomers from the Damascus mosque and Samarkand observatory. Like their Andalusian predecessors, the Maragha astronomers attempted to solve the equant problem (the circle around whose circumference a planet or the centre of an epicycle was conceived to move uniformly) and produce alternative configurations to the Ptolemaic model without abandoning geocentrism.

They were more successful than their Andalusian predecessors in producing non-Ptolemaic configurations which eliminated the equant and eccentrics, were more accurate than the Ptolemaic model in numerically predicting planetary positions, and were in better agreement with empirical observations. The most important of the Maragha astronomers included ibn Burayk al-Urdī (d. 1266), Naṣīr ad-Dīn aṭ-Ṭūsī (d. 1274), Quṭb ad-Dīn ash-Shirāzī (d. 1311), ibn ash-Shāṭir (1304–1375), ʿAlī Qushjī (d. 1474), Al-Birjandī (d. 1528), and Shams ad-Dīn al-Khafrī (d. 1550).

What we learn from the above is that until 1550, great research was made in the Muslim lands and many errors of the Ptolemaic concept was pointed out and rectified. In fact, certain scholars even discussed considering the view of a particular rotation of the earth. Much of the works of these scholars have until date not even been translated, but from the little that has reached the western world, it has left them astounded. Consider what was written regarding the works of ash-Shirāzī:

> "Of ash-Shirāzī's works, none has been published so far, and none is contemplated for the near future, as far as I am aware. The difficulty lies in the amount of labour it will take anyone to complete an edition of the voluminous works left by ash-Shirāzī. Each of ash-Shirāzī's major works is more than two hundred densely written folios. And to use Kennedy's words, when he tried to describe ash-Shirāzī's planetary models, each folio is "exasperating" by itself. After reading ash-Shirāzī's third work, namely his *Faʿaltu Fa-lā Talum*, which is not yet studied in any depth, we know why. He himself admits that he had constructed "nine models to solve the problem of Mercury's equant, only the ninth is the correct one. The remaining eight, each has some

> fault". Ash-Shirāzī goes on to say that he "exposed the faults of six of them in the *Tuḥfah* [another one of his works] and intentionally left the faults of the seventh and the eighth in order to test whether those with intelligence will ever discover them". The work is sufficiently difficult as it is, without the author intentionally playing tricks with it."

Despite the great research undertaken by these scholars, up to the year 1550, none of them felt the need to shift from the concept of a geocentric model to the heliocentric one. What then was the motivation behind Copernicus and his freemason companions to push so much towards this new theory? Was it that they found so much of error in the previous theory, which all the scholars up to his era had missed, or was there some other purpose behind his 'sudden' shift to a 'new' theory, which would then become a theory loudly promoted by 'modern-day science' as 'the one and only acceptable theory'?

In fact, if one were to ask what was the real 'achievement' of Copernicus, an adequate answer would be: "'Copernican astronomy' merely entails the transformation of geocentric mathematical models to heliocentric ones by the reversal of the vector connecting the sun to the earth, while leaving the rest of the mathematical models intact". What this means is that all he did was to reverse the roles of the sun and the earth. *Had the earth been kept at the centre and the sun made as the orbiting planet, the results would be identical!*

After 1550 - Europe

As mentioned above, the new theory of Copernicus initially found great opposition from the church, but as the decades passed, more and more professors would rise in the defence of a theory that had once been viewed by the church as an act of heresy. Finally, unable to sustain the pressure, the church gave in and announced that in actual fact it had no real objection with the theory of a heliocentric model, and that the texts that indicated otherwise were open to interpretation.

It shall perhaps never be known on what account the professors of those eras all rallied behind the heliocentric theory. Was it on account of some clear-cut proof which was in front of them, which had escaped the deep insight and research of the masters that preceded them, or was it that they were initiated into a movement that made it its mission to establish the 'sun' as the centre and to drive every opposing theory deep into the ground? If it was the latter, it would indeed not be anything

surprising, since that is exactly how they created and thereafter established the theory of Darwinism, despite it not fitting with any of the previously accepted principles of science, and it being contrary to common intellect as well.

It should be understood that until today there is no solid evidence to establish the heliocentric theory as the one and only acceptable theory. Rather, as mentioned above, the geocentric theory, with a few modifications would give the very same results which the heliocentric theory provides. Until today, experts in the field of astronomy can be found admitting to this.

For e.g., Alexander von Humboldt (d. 1859), who sought to formulate the known facts about the universe into a uniform conception of nature in his *Cosmos* (5 Vols), said quite candidly: *"I have already known for a long time that we have no proof for the system of Copernicus . . .but I do not dare to be the first one to attack it".*

Bernard Cohen in *Birth of a New Physics*, 1960, concurs: *"There is no planetary observation by which we on earth can prove the earth is moving in an orbit around the sun".*[4]

A Christian Scholar's Early Warning Regarding the Dangers of Heliocentrism

St. Robert Bellarmine, regarding whom Pope Clement VIII rejoiced that "the Church of God had not his equal in learning", who knew the perilous consequences of Galileo's heresy penned the following letter on April 12th, 1613 addressed to Fr. Paolo Foscarini, in which he decisively and prophetically cautioned the 16th century world about the dangers of heliocentrism. Lest one might believe it is quoted out of context, and also to dispel any doubt, Bellarmine's entire letter will be cited.

> "I have gladly read the letter in Italian and the treatise which Your Reverence sent me, and I thank you for both. And I confess that both are filled with ingenuity and learning, and since you ask for my

[4] Many more such quotes of renowned scientists can be found regarding this. At the end of the book, an article, titled '*Food for thought*' has been quoted, which to a great extent exposes many of the lies that have been said in order to promote this Copernicus theory.

opinion, I will give it to you very briefly, as you have little time for reading and I for writing.

Firstly, I say that it seems to me that Your Reverence and Galileo did prudently to content yourself with speaking hypothetically, and not absolutely, as I have always believed that Copernicus spoke. For to say that, assuming the earth moves and the sun stands still, all the appearances are saved better than with eccentrics and epicycles, is to speak well; there is no danger in this, and it is sufficient for mathematicians.

But to want to affirm that the sun really is fixed in the centre of the heavens and only revolves around itself (turns upon its axis) without travelling from east to west, and that the earth is situated in the third sphere and revolves with great speed around the sun, is a very dangerous thing, not only by irritating all the philosophers and scholastic theologians, but also by injuring our holy faith and rendering the Holy Scripture false. For Your Reverence has demonstrated many ways of explaining Holy Scripture, but you have not applied them in particular, and without a doubt you would have found it most difficult if you had attempted to explain all the passages which you yourself have cited.

Secondly, I say that, as you know, the Council (of Trent) prohibits expounding the Scripture contrary to the common agreement of the holy Fathers. And if Your Reverence would read not only the Fathers but also the commentaries of modern writers on Genesis, Psalms, Ecclesiastes and Josue, you would find that all agree in explaining literally (ad litteram) that the sun is in the heavens and moves swiftly around the earth, and that the earth is far from the heavens and stands immobile in the centre of the universe. Now consider whether in all prudence the Church could encourage giving to Scripture a sense contrary to the holy Fathers and all the Latin and Greek commentators. Nor may it be answered that this is not a matter of faith, for if it is not a matter of faith from the point of view of the subject matter, it is on the part of the ones who have spoken. It would be just as heretical to deny that Abraham had two sons and Jacob twelve, as it would be to deny the virgin birth of Christ, for both are

declared by the Holy Ghost through the mouths of the prophets and apostles.

Thirdly, I say that if there were a true demonstration that the sun was in the centre of the universe and earth in the third sphere, and that the sun did not travel around the earth but the earth circled the sun, then it would be necessary to proceed with great caution in explaining the passages of the Scripture which seem contrary, and we would rather have to say that we did not understand them than to say that something was false which has been demonstrated. But I do not believe that there is any such demonstration; none has been shown to me. It is not the same thing to show that the appearances are saved by assuming that the sun is at the centre and the earth is in the heavens. I believe that the first demonstration might exist, but I have grave doubts about the second, and in a case of doubt, one may not depart from the Scriptures as explained by the holy Fathers. I add that the words "the sun also riseth and the sun goeth down, and hasteneth to the place where he ariseth, etc" were those of Solomon, who not only spoke by divine inspiration but was a man wise above all others and most learned in human sciences and in the knowledge of all created things, and his wisdom was from God. Thus, it is not too likely that he would affirm something which was contrary to a truth either already demonstrated, or likely to be demonstrated.

I salute Your Reverend and ask God to grant you every happiness."

Crux of the above: Contrary to what is generally understood, that the concept of heliocentrism has already been adequately proven, the paragraphs above make it quite clear that even in the European world, from the beginning until today, many scholars, mathematicians, scientists and professors voiced opinions to the contrary. However, due to the heliocentric model being a 'determined model' of the 'new world order', all opposing views were 'unanimously' shelved by the state, by the recognized education institutes of the world and by the international media, since all operated under the very same lobby that seeks a 'one world-order'.

As with regards to the concept of heliocentrism in Islāmic circles, the following pages shall *In Shā Allāh*, shed some light on that.

The Poison of the Renaissance in the Lands of Islām

The first introduction of the theory of Copernican heliocentrism to the Muslim world occurred most probably sometime after 1663, when Ibrāhīm Efendi al-Zigetvari Texkireci translated Noel Duret's French astronomical work (written in 1663) into Arabic.

In July 1683, the Ottoman army suffered their first major defeat at Vienna, and from then things, unfortunately, began changing radically. The Ottomans grudgingly began to acknowledge the superiority of Western science and technology. They slowly became convinced that to master the techniques of modern warfare, they needed not just to embrace Western science, but speed up the transfer of technology from the West. Modern scientific curricula were introduced in military academies, with the emphasis on applied rather than theoretical science.

During the reign of Sultān Aḥmad 3rd (1703-30) permission was given to Ibrāhīm Muteferrika (d. 1745) to start a printing press, which would be used for the publication of dictionaries, books on logic, philosophy and astronomy. Excluded from this permission was the publication of any books related to Islāmic theology (ʿIlm al-Kalām), Islāmic jurisprudence (Fiqh), commentaries of the Qur'ān (Tafsīr), and the sayings and actions of Rasūlullāh ﷺ (Aḥādīth). From this devilish permission one can well understand the influence that the renaissance had gained over the minds of the Muslim leaders in the eighteenth century already.

Together with his printing activities, Ibrāhīm Muteferrika discussed the theory of heliocentrism in detail, due to which he is considered one of the first people to properly introduce heliocentrism to the Ottoman readers. The quote of Ibrāhīm Muteferrika, mentioned below, is more than sufficient to show with what frame of mind he studied and propagated this theory. He very proudly commented:

> "Why do the Christian nations, which were so weak in the past, compared with Muslim nations, begin to dominate so many lands in modern times and even defeat the once victorious Ottoman armies?... Because they have laws and rules invented by reason!" *(Naʿūdhu Billāh).*

When the so-called founding father of the theory of heliocentrism had such an atheistic attitude, and blamed man's reliance upon Divine Law as the reason for the Muslim world's failure to progress in the modern age, one then cannot be blamed for viewing the theory of heliocentrism with a cautious eye.

The Arab renaissance began in the nineteenth century, under the names of the *'an-Nahḍah'* «النهضة» and later *al-Baʿth* «البعث». Central figures in this movement were

a) Egyptian scholar Rifāʿah aṭ-Ṭaḥṭāwī (d. 1873) - widely seen as the pioneering figure of the *an-Nahḍah*. He was sent to Paris in 1826 by Muḥammad ʿAlī's government to study Western sciences and educational methods. He came to hold a very positive view of French society, although not without criticism. Learning French, he began translating important scientific and cultural works into Arabic. His political views, originally influenced by the conservative Islāmic teachings of al-Azhar university, changed on a number of matters, and he came to advocate parliamentarism and women's education.

After five years in France, he returned to Egypt to implement the philosophy of reform he had developed there, summarizing his views in the book *Takhlīṣ al-Ibrīz fī Talkhīṣ al-Barīz* (sometimes translated as *The Quintessence of Paris*), published in 1834. It is written in rhymed prose, and describes France and Europe from an Egyptian Muslim's viewpoint. Aṭ-Ṭaḥṭāwī's suggestion was that Egypt and the Muslim world had much to learn from Europe

b) Butrūs al-Bustānī (1819–1893) was born to a Lebanese Maronite Christian family in the village of Dibbiye in the Chouf region, in January 1819. Having been influenced by American missionaries, he converted to Protestantism, becoming a leader in the native Protestant church. Initially, he taught in the schools of the Protestant missionaries at Abey and was a central figure in the missionaries' translation of the Bible into Arabic. Despite his close ties to the Americans, al-Bustānī increasingly became independent, eventually breaking away from them.

After the bloody 1860 Druze–Maronite conflict and the increasing entrenchment of confessionalism, al-Bustānī founded the National School or al-Madrasah al-Waṭaniyyah in 1863, on secular principles. This school employed the leading *an-Nahḍah* pioneers of Beirut and graduated a generation of *an-Nahḍah* thinkers. At the same time, he compiled and published several school textbooks and dictionaries; leading him to becoming known famously as the *Master of the Arabic Renaissance.*

c) Syrian scholar, publicist, writer, poet and physician, Francis Marrash (d.1874): He travelled throughout Western Asia and France in his youth. He

expressed ideas of political and social reforms in *Ghābah al-Ḥaqq* (first published in 1865), highlighting the need of the Arabs for two things above all: *modern schools and patriotism "free from religious considerations".*

Marrash has been considered the first truly cosmopolitan Arab intellectual and writer of modern times, having adhered to and defended the principles of the French Revolution in his own works, implicitly criticizing Ottoman rule in Western Asia and North Africa.

d) In the religious field, Jamāl ad-Dīn al-Afghānī (1839–1897) gave Islām a modernist reinterpretation and fused adherence to the faith with an anti-colonial doctrine that preached Pan-Islāmic solidarity in the face of European pressures. He also favoured the replacement of authoritarian monarchies with representative rule, and denounced what he perceived as the dogmatism, stagnation and corruption of the Islām of his age. He claimed that tradition (*Taqlīd*, «تقليد») had stifled Islāmic debate and repressed the correct practices of the faith. Al-Afghānī's case for a redefinition of old interpretations of Islām, and his bold attacks on traditional religion, would become vastly influential with the fall of the Caliphate in 1924. This created a void in the religious doctrine and social structure of Islāmic communities which had been only temporarily reinstated by Abdul Hamid II in an effort to bolster universal Muslim support. It forced Muslims to look for new interpretations of the faith, and to re-examine widely held dogma; exactly what al-Afghānī had urged them to do decades earlier.

Al-Afghānī influenced many, but greatest among his followers is undoubtedly his student Muḥammad ʿAbduh (1849–1905), with whom he started a short-lived Islāmic revolutionary journal, *al-ʿUrwah al-Wuthqā*, and whose teachings would play a similarly important role in the reform of the practice of Islām.

As the teachings of the renaissance forced itself into the Muslim world, aided by many of the newly-formed modern-day Muslim governments, many belonging to the *al-Baʿth* Party (which was an Arabic term, meaning 'The Awakening', which in essence was what the renaissance meant), Muslim scholars divided in their manner of accepting or rejecting the new theories that modern Europe claimed to have been already scientifically established.

Their different approaches could be summarized as follows:

a) Scholars who outrightly rejected all those theories which contradicted the texts of the Qur'ān and the Sunnah, even if the texts had the potential to be interpreted in another way.

b) Scholars who indicated towards their preference of holding onto the apparent meaning of the texts, but allowed for interpretation.

c) Scholars who opined that as long as our senses do not directly witness these matters to be in accordance to what modern science explains, until then the texts of the Qur'ān and the Sunnah should be accepted upon their apparent meaning. As for scientific proofs based upon computer calculation, etc., these should never be considered as comprehensive proofs, on account of which the texts should need to be interpreted.

d) Scholars who considered many of the texts of the Qur'ān and the Sunnah regarding the nature of the earth and the skies to be figurative in meaning.

An example of their varying approaches shall now be given, using the issue of whether the sun really rises and sets, as it circles the earth or if this is just something that we perceive, whilst in reality it is the earth that circles the sun. Since the issue of whether the sun physically prostrates under the Throne of Allāh daily is linked to this, it shall also be discussed hereunder. And in order to understand how scholars prior to the Arab renaissance viewed this issue, their opinions shall also be mentioned.

The Issue of the Sun and its Relation to the Earth

Almighty Allāh states in the Noble Qur'ān:

﴿وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨﴾ [يس: ٣٨]

"And the sun travels until it reaches it point of rest. This is the planning of The Mighty, The Knowledgeable."

Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ narrates from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (as narrated in the *Saḥīḥ* of Imām Bukhārī رَحِمَهُ اللَّهُ)

«كنتُ معَ النبيِّ صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ في المَسجِد عِند غرُوبِ الشَّمسِ، فقَال: «يَا أبَا ذَرٍّ! أتَدرِي أينَ تغرُبُ الشَّمسُ؟» قلتُ: اللَّهُ ورَسولُه أعلَمُ، قالَ: «فإنَّها تذهَبُ حتَّى تسجُدَ تحتَ العَرشِ»، فذَلِك قَولُه تعَالَى: ﴿وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨﴾». (البخاري)

"I was with Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in the Masjid at the time of sunset. He asked me, 'O Abū Dharr, are you aware of where the sun sets?' I said, 'Allāh and His Messenger know best. He said: 'It continues until it prostrates beneath the Throne. And this is what the verse alludes to: 'And the sun travels until it reaches it a point of rest. This is the planning of The Mighty, The Wise'."

In *Saḥīḥ* Muslim the narration is quoted in the following words:

«إنَّ هذِه تجرِي حتَّى تنتَهِيَ إلَى مُستَقَرِّها تحتَ العَرشِ، فتَخِرُّ ساجِدةً، فلَا تزَالُ كذَلِك حتَّى يُقالَ لَها: ارْتَفِعِي، ارْجِعِي مِن حَيثُ جِئتِ، فتَرْجِعُ فتُصبِحُ طالِعةً مِن مَطلِعِها، ثمَّ تَجرِي حتَّى تَنتَهِيَ إلَى مُستَقَرِّها تحتَ العَرشِ، فتخِرُّ ساجِدةً، ولَا تزَالُ كذَلكَ حتَّى يُقالَ لَها: ارْتَفِعي، ارْجِعي مِن حيثُ جِئْتِ، فتَرجِعُ فتُصبِحُ طالِعةً مِن مَطلِعِها، ثمَّ تجرِي لَا يَسْتَنكِرُ النَّاسَ مِنها شَيئًا حتَّى تَنتَهِيَ إلَى مُسْتقَرِّها ذاكَ تحتَ العَرشِ، فيُقَالُ لَها: ارْتَفِعي أصبِحِي طالِعةً مِن مَغربِكِ، فتُصبِحُ طالِعةً مِن مَغرِبِهَا ، فقَال رَسولُ اللهِ صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ: «أتَدرُون متَى ذاكُمْ؟ ذاكَ حِينَ ﴿لَا يَنفَعُ نَفۡسًا إِيمَٰنُهَا لَمۡ تَكُنۡ ءَامَنَتۡ مِن قَبۡلُ أَوۡ كَسَبَتۡ فِيٓ إِيمَٰنِهَا خَيۡرٗاۗ﴾ [الأنعام: ١٥٨]». (مسلم)

"Indeed, this sun continues, until it reaches its place of rest under the Throne. There it falls into prostration and it remains in that posture until it is said to it, 'Rise and return to where you have come from'. It thus returns and rises from its rising point. Then it continues, until it reaches its place of rest under the Throne. There it falls into prostration and it remains in that posture until it is said to it, 'Rise and return to where you have come from'. It thus returns and rises from its rising point. Then it will continue (on this very pattern), whilst the people find nothing of it to be against the norm, until (a time will come when) it will reach its place of rest under the Throne and it will be ordered to rise from the west, which it shall do. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ then said, 'Do you know when that will be? It will be at the time when faith shall be of no avail, for the one who did not believe before this or had not earned good before this'."

How Scholars View the Above

a) There were and there still are scholars who outrightly reject the theory of the earth orbiting the sun, since, in their understanding, it totally contradicts the texts of the Qur'ān and the Sunnah. Amongst such scholars are, Shaykh ʿAbd al-Qāhir al Baghdādī Shāfiʿī [5] (d. 429 A.H.), Shaykh Muḥammad bin Yūsuf al-Kāfī at-Tūnsī Mālikī (1250 A.H.)[6], ʿAllāmah Sayyid Maḥmūd al-Ālūsī (d. 1270 A.H.)[7] Mawlānā Idrīs Kāndhelwī (d. 1394 A.H.)[8], Shaykh ʿAbdul ʿAzīz ibn Bāz (d. 1420 A.H.)[9], Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn (d. 1421 A.H.)[10] and Mawlānā ʿĀshiq Ilāhī Bulandsharī (d. 1422 A.H.)[11] etc.

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[5] Shaykh ʿAbd al-Qāhir al Baghdādī Shāfiʿī was an Imām in the fundamentals of Islām. In his book, *Uṣūl ad-Dīn*, under the chapter regarding whether the earth moves he has written:

> «اختَلفُوا فِي هَذه المسألَة، فقَال المسلمُون وأهلُ الكِتابِ بوُقُوفِ الأرْض وسُكُونِها، وأنَّ حَركتَها إنّما تكُون فِي العَادةِ بزلْزلَةٍ تُصِيبُها، وبِه قال جماعةٌ مِن الفَلاسَفة؛ مِنهُم: أفْلَاطُون، وأرَسْطَاطَالِيس، وبَطْلَمِيُوس، وإقْلِيدَس».
>
> "There exists a difference of opinion amongst the people with regards to this. The Muslims and the scholars of the previous scriptures hold the view that the earth does not move, except on account of earthquakes. This is also the view of a group of the philosophers, amongst whom were Plato (d. 347 B.C.), Aristotle (d. 332 B.C.), Ptolemy (d. 100 A.C.), and Euclid (d. mid-3rd century B.C.)."

[6] Shaykh Muḥammad at-Tūnsī writes in «المسائل الكافية في بيان وجوب صدق خير البرية»:

> «الأرْضُ مِن حَيثُ حَركتِها وُسكُونِها: عَقِيدةُ المسلِمينَ الَّذين لمْ تشْرَبْ قُلوبُهم حُبَّ أهلِ الكُفرِ: أنَّها ساكِنةٌ وثابِتةٌ ومُرسَاة بالجِبال».
>
> "As with regards to whether the earth is in motion or it is stagnant, it is the belief of the Muslims, whose hearts have not been affected with the love of kufr, that the earth is stagnant, being held firmly in place by mountains."

Under Mas'alah 21 he refutes the view of Rashīd Riḍā, who promoted the theory of the earth's rotation around the sun. He writes:

> "Mas'alah 21 - I am mentioning here what I had penned down in my book *al-Ajwibah al-Kāfiyah*, which was intended as a refutation to an article that was

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published in the magazine *'al-Manār'* of Rashīd Riḍā, in which mention was made of the views of Darwin with regards to the earth and with regards to Nabī Ādam عَلَيْهِ السَّلَامُ.

The author of *al-Manār* had written: 'What is this earth upon which we live?' He then replies, 'It is but a star from the many stars that circle the sun, which are known as 'the moving objects'.'

I say, 'This person has taken the view that the earth is in continuous movement, rotating around the sun and that it is not pegged into one place with mountains. This is a view that has been propagated by Darwin and those who have followed him.

Darwin has written in his book *'The theory of evolution'* on page 238: The false perceptions which have made the life of man straightened for a very long time and which have been the major cause of his being left in misfortune are basically two.

1. Their old belief that the earth lies at the centre and the heavenly bodies circle around it.
2. That man was once in the heavens and that the creator of the heavens sent him out of a garden of paradise into a narrow corner of this earth.

Whereas it is the belief of all the Muslims that the earth is in one place, motionless. It is this belief that conforms to the many verses of the Qur'ān that make indication to the fact that the earth has been pegged into place. (The author quotes a few verses regarding this*) From these verses it becomes clear that Almighty Allāh has informed us of the earth being in one place. As for Darwin and those who follow him, they promote the view of the earth circling the sun. I ask, 'Who knows better the condition of the earth?' The answer obviously is, 'Allāh'!"*

[7] Under the explanation of verse 41 of Sūrah Fāṭir, ʿAllāmah Ālūsī writes:

«وأَمَّا الأَرْض فَلا خِلافَ بَينَ المسلمِين فِي سُكُونِها».

"And there exists no difference of opinion amongst the Muslims that the earth does not move."

[8] In *Ghuldasta-e-Tafāsīr*, quoting from *Maʿārif-e-Kāndhelwī*, the words of Mawlānā Idrīs are quoted under verse 13 of Sūrah Fāṭir. Ḥaḍrat writes:

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﴿وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗى﴾ [فاطر: ١٣]

> "And He (Allāh) has made the sun and the moon subservient. Each one moves upon its set course."
>
> "It is clear from this verse that the sun and the moon, in accordance to the Divine Decree of Almighty Allāh, travel upon their set courses. Western philosophers claim that it is the earth that circles the sun, and not vice-versa. Had this been the case, the continuous turning of the earth would surely have caused the pole-star to shift from its position, whereas it has never done so. (As a conclusion Ḥaḍrat writes:) Thus, *the notion of the earth, at a tremendous speed, circling the sun is totally incorrect!*"

In *Maʿārif al-Qur'ān*, Ḥaḍrat Mawlānā Idrīs Ṣāḥib has written under verse 41 of Sūrah Fāṭir:

﴿إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَاۚ﴾ [فاطر: ٤١]

> "Indeed, Allāh keeps the skies and the earth in place, preventing it from moving."
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> "It is the view of the majority of the scholars of Islām that neither does the sky move, nor the earth. (Refer to *Rūḥ al-Maʿānī*). Philosophers of the past claimed that the sky moves, but not the earth. Present day philosophers (scientists) deny the existence of a sky and claim that the earth circles the sun. *For this claim, they have no proof!*"

[9] Shaykh ʿAbdul ʿAzīz prepared two articles with regards to this matter, published under the title of «الأدلة النقلية والحسية على جريان الشمس وسكون الأرض». A few extracts from this book are provided below:

> "The scholars of Tafsīr, like ibn Jarīr, al-Baghawī, ibn Kathīr, al-Qurtubī and others have made explicit mention of the movement of the sun in its orbit, rising and setting, and of the earth being stationary and firm in its position, in accordance to what many clear verses of the Qur'ān indicate towards. This has also been explicitly mentioned by the scholars of Islām, whose authority in this field is recognized. They have clearly stated that the sun and the moon move in their respective orbits, in accordance to the system that Almighty Allāh has set out for them, and that the earth is stationary, held down by mountains, which Allāh has made as pegs for the earth.

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> As for the one who claims that the earth rotates, whilst the sun too travels in its orbit, such a claim is obviously much easier to consider than the claim of the sun being stationary. However, this too is a clear error, in conflict to the verses that have been mentioned as well as being in conflict to what is clearly perceived by our senses. In fact, such a claim can easily open the door for others to later deny the movement of the sun. Almighty Allāh has made clear mention that He has placed mountains upon the earth, so that it does not shake «لئلَّا تَمِيد بِهِم». The scholars have explained that the word «مَيد» – 'to shake' refers to any type of movement, as well as to rotation." (Pg. 22)
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> "However, the one who holds such a view (i.e., of the earth rotating, together with the sun moving in its orbit) shall not be declared a disbeliever, since the verses that indicate to the earth being stationary and not in rotation are not as explicit in its meaning, compared to the verses that indicate towards the movement of the sun and it's not being stationary.... As for the one who denies the movement of the sun, there shall be no doubt in his kufr, due to the explicit verses in this regard." (Pg.23)

As a conclusion, he writes:

> "And from what we have mentioned, i.e., the verses of the Qur'ān; the statements of the masters of the Arabic language; the scholars of Tafsīr; as well as many of the scholars of astronomy, *it would have become clear to you that the view of the earth being stationary and not in rotation is the correct one, and it is this upon which the scholars of Islām had unanimously agreed, as well as the scholars of the previous scriptures. This has been clearly mentioned by Imām al-Qurtubī in his Tafsīr. Similarly, ʿAllāmah ʿAbdul Qāhir ibn Ṭāhir al-Baghdādī in* «الفَرْق بَين الفِرَق» *has written that the Ahl as-Sunnah are unanimous with regards to this.*"

[10] In his Tafsīr of Sūrah Fātiḥah and Sūrah Baqarah, Shaykh al-ʿUthaymīn writes:

> «ويجِبُ علَينا أنْ نأْخُذَ فِي هَذا الأمْرِ بظَاهِرِ القُرآن، وألَّا نلْتَفِت لِقَول أحدٍ مخَالِف لظَاهِر القُرآن؛ لأنَّنَا مُتَعبَّدُون بمَا يدُلُّ علَيه القرآنُ؛ هَذا مِن جِهة؛ ولأنّ الَّذي أَنزَل القرآنَ أعْلَمُ بمَا خَلَق، قالَ اللهُ تعالى: ﴿أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٤﴾ [الملك: ١٤]؛ فَإذا كانَ يقُولُ فِي كَلَامِهِ إنَّ الشمْسَ: «تأْتِي»، و«تطْلَع»، و«تغْرُب»، و«تَزُول»، و«تتَوارَى»؛ كُلُّ هَذه الأفعال يُضِيفُها إلَى الشمْسِ؛ لماذَا نحْنُ نجْعَلُها علَى العكْس مِن ذلِك، ونُضِيفُها إلَى الأرْض!!! ويوم القِيَامة سيَقُول اللهُ لَنا: ﴿مَاذَآ أَجَبۡتُمُ ٱلۡمُرۡسَلِينَ ٦٥﴾ [القصص: ٦٥]؛ لَا

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يقُول: مَاذا أجَبْتُم العَالِم الفلَكي الفُلانِي؛ علَى أنَّ عُلمَاء الفَلَك قَدِيمًا، وحَدِيثًا مُختَلِفُون فِي هَذا؛ لمْ يتَّفِقُوا علَى أنَّ الأرْض هِي الَّتِي بِدَورَانِها يكُون اللَّيل، والنَّهار؛ ومَا دامَ الأمرُ مَوضِع خِلاف بَينَ الفَلَكِيِّين أنفُسَهم؛ فإنَّنا نقُولُ كمَا نقُولُ لِعُلماءِ الشَّرع إذَا اختَلفُوا: ﴿فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾ [النساء: ٥٩]؛ بلْ نَقُول: لَو جاءَ عُلمَاء الفَلَك بأَجْمعِهم مَا عدَلْنَا عَن ظاهِر القُرآن حتَّى يتَبيَّنَ لنَا أمرٌ محسُوسٌ؛ وحِينئذٍ نقُولُ لرَبّنا إذَا لَاقَيْنَاه: إنَّك قُلتَ - وقَولُك الحقّ -: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَا﴾ [البقرة: ٢٨٦]، وقُلتَ: ﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ﴾ [التغابن: ١٦]؛ ونَحنُ ما وَسِعنا إلّا أنْ نقُول: إنَّ قولَك: ﴿وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت﴾ [الكهف: ١٧] أي: إذَا طَلَعت رأْيَ العَين؛ لا فِي حَقِيقة الوَاقِع؛ لأنَّنَا علِمْنا بحِسِّنا، وبَصَرنا بأَنَّ الَّذي يكُون بِه تعَاقُب اللَّيلِ، والنَّهارِ هوَ دَورَان الأرْض؛ أمّا الحِسّ لمْ يدُلّ علَى هذَا؛ ولكنَّه مجرَّد أقيِسَة ونَظرِيات، فَإنّني أرَى أنَّه لا يجُوز لِأحدٍ أن يعْدِلَ عَن كَلَامِ ربِّه الَّذي خَلَق، والَّذي أَنزَل القُرآن تِبيَاناً لِكلِّ شَيءٍ لمجرَّد قَول هَؤلاء». (تفسير الفاتحة والبقرة)

"It is necessary that we accept the apparent meaning of the verses dealing with this (i.e., the relationship between the earth and the sun), and that we pay no attention to the statement of any person whose words seem contrary to the apparent texts, since we have submitted to Allāh, in accordance to what the Qur'ān indicates towards. This is one aspect of this matter. And it is clear that the One who revealed the Qur'ān is most aware of what He has created. *{What, does the One who created not know? Whereas He is the Most Knowledgeable, Aware of the finest of details!}.*

When Almighty Allāh refers to the sun with the words, 'it comes (from the east)'; 'it rises'; 'it sets', 'it declines'; 'it disappears', when Almighty Allāh attributes all of these acts to the sun, why are we then doing the opposite? On the day of Qiyāmah, Almighty Allāh shall ask us, *{What was your reply to the messengers?}*. He shall not ask us, 'What was your reply to a certain astronomer?' Also, it is clear that the astronomers of the past, as well as the present themselves differ in this regard. There is no consensus, even amongst them, that night and day is caused by the rotation of the earth. Thus, we say (to them), just as we say to the ʿUlamā', (as Almighty Allāh states) *{When you differ in a matter, then refer it to Allāh and the messenger of Allāh}*.

In fact, even if all the astronomers were to unite on a view, then too we would not move away from what the apparent texts indicate towards, until we ourselves do not physically see a reason for doing so. Then, at least we would be able to say to Allāh, when we appear in front of Him, that He himself has stated that *{Allāh has not ordained upon one what one cannot manage}* and *{Fear Allāh, as much as you can}*, so after seeing with our own physical eyes that the earth rotates, thereby causing day and night, we found no alternative but to

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b) Some of these scholars declared those holding an opposite view (i.e., of the earth orbiting the sun) to be a deviate, whilst others merely stated it to be an open error, or in conflict to the consensus of the scholars of Islām.

Concerning the nature of the prostration of the sun at the Throne of Almighty Allāh, ʿAllāmah Ālūsī opined that such an interpretation of this could however be considered, which keeps the text upon its original meaning, yet allows it to reconcile with what is physically observed.[12]

> say that the verse *{And you see the sun, when it rises}* meant 'when it appears as though it is rising', and not that it actually ever rises.
>
> But, as long as our senses have not perceived and seen this, and it is only an assumption based upon theories and calculations, until then I do not feel it permissible to divert from the Speech of the One who created and who revealed the Qur'ān, in which all matters have been explained, merely due to the statements of these people."

[11] In *Tafsīr Anwār al-Bayān*, under verse 38 of Sūrah Yāsīn, Mawlānā ʿĀshiq Ilāhī has written that since clear mention is made in the Aḥādīth of the sun reaching its point of rest and then prostrating at the Throne of Allāh, to now deny this occurrence, merely on the basis of a few scientific calculations and observations, is totally incorrect. Mawlānā explains that it is possible that at a certain point the sun does disappear totally, but due to its disappearance being for a very short time, scientific instruments, and physical observation fail to detect it.

[12] Under verse 38 of Sūrah Yāsīn, ʿAllāmah Ālūsī has explained that the sun does indeed reach a place of rest daily, during which it prostrates under the sun, as mentioned clearly in the Ḥadīth of Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ. ʿAllāmah Ālūsī then offers a possible explanation of how this could occur, despite the total disappearance of the sun from the earth being contrary to physical observation. He writes:

> "The apparent meaning of the verse is that the sun does indeed come to rest. Imām Nawawī has mentioned that this is the view of a group of scholars. Wāḥidī has mentioned that in accordance to this view its prostration under the Throne occurs daily, when it sets. Imām Nawawī has also written that its prostration is with full understanding, which Almighty Allāh creates within it (i.e., it is a real prostration, and not merely figurative, in the meaning of being obedient to the command of Almighty Allāh)."

He writes further:

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"Understanding the nature of its prostration under the Throne and of its coming to a rest every night is indeed difficult, since various scholars have mentioned that it is an accepted fact that when the sun sets in one place it is found rising in another. In Bulgaria the sun rises even before the disappearing of the *Shafaq* (whiteness of the sky found after the sun sets. In lands situated at 90 degrees (i.e., between the furthest eastern point and the furthest western point), the sun remains continuously visible for half the year, when the sun is in the Northern Hemisphere, and there is continuous night there, when the sun is in the Southern Hemisphere. Thus, for half the year they experience only night and for half the year they experience only day. There are many proofs to show that the sun does not stop moving after sunset. If it had to, it would be found motionless after rising as well, since when it is out in one place, that is the time it just set in another place.

I had asked many great scholars of my era regarding the manner of reconciling between the authentic narrations regarding this matter and between what the eye sees. I could however not find an answer that could quench my thirst and remove my confusion."

«والَّذي يخْطُر بالبَال فِي حلِّ ذَلِك الإشْكَال - واللهُ تعالَى أعْلَم بحَقِيقةِ الحَال - أنَّ الشَّمْسَ وكذَا سَائِر الكَوَاكب مُدْرِكةٌ عَاقِلَةٌ كمَا يُنبِئُ عَن ذلِك قولُه تعالَى الآتِي: ﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝٣٣﴾[الأنبياء: ٣٣]، حَيثُ جِيء بالفِعل مُسْندًا إلَى ضَمِير جَمْع العُقلَاء، وقولُه تعالَى: ﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ۝٤﴾ [يوسف: ٣]، لِنَحو مَا ذُكِر، يدُلُّ وعَلَيه ظاهرُ مَا رُوي عَن أبِي ذرٍّ مِن أنَّها تسْجُد وتَسْتأذِن، فإنَّ المتبَادِر مِن الاستِئْذَان مَا يكُون بلِسَان القَال، دُون لِسَان الحَال».

"An answer that has come to mind is that one considers the possibility of the sun, as well as all the heavenly bodies having an original existence in another form (similar to what exists for man in «عالم المثال» 'the world in which the original soul of each person resides'). In its original state these heavenly bodies are beings, blessed with total understanding. Certain verses of the Qur'ān in fact make indication to this. For e.g., Almighty Allāh mentions regarding these heavenly bodies: ﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝٣٣﴾ '*they are all swimming in their orbits*'. By attributing the verb to «جمع عاقل» (a plural which is in Arabic only used for males of understanding, and not for any matter which is void of the understanding of man and Jinn) indication is made towards these heavenly bodies enjoying the quality of full understanding and perception, similar to what man enjoys. This indication can also be found in the verse of

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Sūrah Yūsuf, in which Yūsuf عَلَيْهِ ٱلسَّلَامُ describes what he had seen in his dream. His words, as mentioned in the Qur'ān, are: ﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ ۝٤﴾ *'Indeed I had seen eleven stars and the sun and the moon. I saw them all prostrating to me.'* In this verse too, the heavenly bodies have been described with the quality «ساجدين» which is reserved for the masculine gender, when it is of that species which has intelligence. And it is this very point that is made clear in the Ḥadīth of Sayyidunā Abū Dharr رَضِيَ ٱللَّهُ عَنْهُ, i.e., the sun having an intelligence similar to that of man, since in this narration mention is made of the sun prostrating and then seeking permission to rise up again, and it is generally understood that seeking permission is an act that occurs verbally."

«وَمتَى كانَتْ كذَلِك فَلَا يبْعُدُ أن يَكُونَ لها نَفسٌ نَاطِقةٌ كَنفْسِ الإنسَان .....»

"When this is the case, (i.e., that the sun has intelligence, similar to that of man), it will not be far-fetched to assume that it too has a celestial, original existence «نفس ناطقة», quite similar to that of man's."

«وَالأنفُس النَّاطِقَة الإنسَانِيَّة إذَا كانَت قُدسِيّة قَد تنْسَلِخ عَن الأبْدَان، وتَذْهَب مُتمَثِّلة ظَاهِرَة بِصُوَر أَبْدانِها، أَو بِصُوَرٍ أُخرَى ... حَيثُ يشَاء اللهُ عزَّ وجلَّ، مَع بَقَاء نَوع تَعَلُّقٍ لها بالأَبْدان الأصْلِية، يتَأَتَّى معَه صُدُور الأفْعَال مِنها...»

"This original soul of man (known as «نفس ناطقة»), when it is of a most pure being (for e.g., a Nabī), at times separates itself from its body and makes its appearance (in another dimension or place, wherever Almighty Allāh so wishes), either in the very form of its body or in some other form. During this appearance of it in one dimension, it still keeps its relationship with its original body, and thus continues functioning in its original time-zone in a normal way."

It has been authentically proven that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saw Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ performing Ṣalāh in his grave. Then, as he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ began his journey into the heavens, he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ found Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ there as well, and it was there that their discussion began regarding the issue of how many Ṣalāh were being made compulsory upon this Ummah. None have said that the body of Nabī Mūsā عَلَيْهِ ٱلسَّلَامُ which was in the grave was thereafter taken to the heavens. And to even consider this will be like holding on to a very weak assumption. Similarly, on that night of Miʿrāj, Rasulūllāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ met many other Anbiyā' عَلَيْهِمُ ٱلسَّلَامُ in =

the heavens, despite their earthly bodies being in their graves. None have said that their earthly bodies were physically transported to the heavens.

And this has nothing to do with what philosophers have stated that it is impossible for one being to be involved with more than one body. Rather, this is a totally different matter, which is not hidden from those who Almighty Allāh has blessed with foresight.

(Note: Shāh Waliyyullāh has discussed this issue in detail in his most unique compilation, *Hujjatullāh al-Bālighah*. One may refer to its details there. - Abū Muḥammad)

«فَيُمكِن أنْ يُقال: إنَّ للشَّمسِ نَفسًا مِثْل تلْكَ الأَنفُس القُدسِيّة، وأَنَّها تَنْسَلِخُ عَن الجِرْمِ المشَاهد المعْرُوف مَع بَقَاء نَوعٍ مِن التَّعَلُّق لها بِه، فتَعْرجُ إلَى العَرْشِ، فتَسْجُد تحْتَه بِلَا واسِطَة، وتسْتَقِرُّ هنَاك وتسْتَأذِن، ولَا يُنَافِي ذلِك سَيرُ هَذا الجِرْم المعْرُوف، وعَدَم سُكُونه حَسبَما يدَّعِيهِ أهلُ الهيْئَة، وغَيْرُهم، ويَكُون ذلِك إذَا غَربَتْ وتجَاوزَتْ الأُفُق الحقِيقيّ وانْقَطعَتْ رُؤيَة سُكَّان المعْمُور مِن الأَرْض إيَّاها، ولَا يَضُرُّ فيهِ طلُوعُها، إذْ ذَاك فِي عَرْض تِسْعِين ونحْره، لأَنَّ مَا ذكرْنَا مِن كَون السُّجودِ والسُّكون باعْتِبَار النَّفسِ المنْسَلِخة المتَمَثِّلة بمَا شاءَ اللهُ تعالَى لا يُنَافِي سَير الجِرْم المعْرُوف، بلْ لَو كَان نِصْف النَّهار فِي خَطّ الاسْتِواء لمْ يَضُرّ أيْضًا، ويجُوزُ أنْ يُقَال: سُجُودهَا بعْدَ غُروبِها عَن أُفُق المدِينَة، ولَا يَضُرّ فيهِ كَونُها طَالِعَة، إذْ ذَاك فِي أُفُق آخَر لما سَمِعْت، إلَّا أنَّ الَّذي يَغْلِب علَى الظَّنّ مَا ذُكِر أوَّلًا، وعلَى هَذا الطَّرْز يخْرُج مَا يحْكِي أنَّ الكَعْبَة كانَتْ تَزُورُ واحِدًا مِن الأَوْلِياء، بأَنْ يُقالَ إنَّ الكَعْبَة حَقِيقة غَير مَا يَعْرِفه العامَّة، وهِي باعْتِبَار تلْك الحقِيقَة تَزُور، والنَّاس يشَاهِدُونهَا فِي مَكانِها أحْجَارًا مَبْنِيَّة».

(Having understood this) “It is now quite possible to say that the sun also enjoys a celestial reality «نفس» similar to that which these great personalities enjoy, and that it also separates (to some extent) from its physical body, whilst still maintaining a slight connection with it. With its celestial body it proceeds to the Throne of Almighty Allāh and falls in prostration beneath it. It lies there motionless, seeking permission to rise. During this time, its continuous earthly movement shall not in any way contradict its being motionless (in another realm). This most probably occurs when the sun disappears from the sight of the inhabited world (which will be when it moves away from the extreme west, even though, at that very moment, it may still be visible at the poles), since we have already explained that its celestial body being motionless does not conflict with its earthly body being in constant motion. In fact, even if it had to be midday at the equator, that too would not conflict with it being motionless in another dimension. It is also possible that this prostration occurs at the time when the earthly sun disappears from the eyes of the people of Madīnah Munawwarah, despite it being high or rising in some other area. Yes, one finds a greater inclination

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to the first possibility (i.e., its prostration is when it disappears in the far-west).

It is on this very principle that an answer can be given to those incidents in which mention has been made that the Kaʿbah proceeded forth to greet a certain saint (i.e., for the Kaʿbah there is a celestial existence, as well as a physical existence. Thus, if at any time the real Kaʿbah, which has an original celestial existence, proceeds forth in some other direction, this shall not conflict at all with the earthly Kaʿbah, which is built of stone, remaining in its place.)

«وَهذَا مَا عِنْدِي، فلْيَتأمَّل، واللهُ تعالَى الهادِي إلَى سَواءِ السَّبِيل».

"This is what has come to my mind with regards to this issue. And Almighty Allāh alone is the one who guides to the straight path."

«وقَرَأ عبدُ الله، وابنُ عبَّاس رَضِيَٱللَّهُعَنْهُمَا وزَين العَابِدين، وابنُه البَاقِر، وعِكرمَة، وعَطَاء بن أَبِي رَبَاح رَحِمَهُمُٱللَّهُ: «لَا مُسْتقَرّ لها» بلَا التَّافِية للجِنْس، وبِنَاء «مُستَقرّ» علَى الفتْح، فتَقْتضِي انتِفَاء كلّ مُستقرّ حقِيقِيّ لجرْمها المشَاهد، وذلِك فِي الدُّنيا، أي: هِي تجْرِي فِي الدُّنيا دَائمًا لا تسْتقرّ».

"Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِيَٱللَّهُعَنْهُ, Zayn al-ʿĀbidīn and his son, Bāqir, ʿIkramah and ʿAtā' ibn Abī Rabāḥ رَحِمَهُمُٱللَّهُ would recite this verse: ﴿وَٱلشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾ as «لا مستقر لها» 'i.e., the sun continues, and for it there is no place of rest'. This then shall be with regards to the earthly sun, that it will never cease moving in its set orbit." (End of quote from ʿAllāmah Ālūsī)

Another possibility that could be explored with regards to the above is that daily, after passing a certain point, the very sun that we see enters into another realm, and proceeds towards the throne of Almighty Allah, seeking permission to rise for the next day. As for the objection that such a journey to the throne of Allah requires time, whereas, from what has been observed, the sun does not disappear at any time of the day for such a lengthy period, this objection can easily find its answer in the Ahādīth regarding Mi'rāj (Rasulullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ's ascension to the heavens).

The crux of the answer is that time is also a creation, and the manner in which time passes for us is restricted to our time-zone. If, with Divine Permission, one is allowed out of our time-zone, he will be able to complete many a task, yet when he re-enters our time-zone, it will be as if no time has passed. On the night of Mi'rāj, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ visited various areas on land, and conversed with many of the Anbiyā' عَلَيْهِمُٱلسَّلَامُ, before his ascension to the heavens,

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c) Then there are scholars, who opined that the apparent texts regarding this issue should be accepted. However, since the texts are not explicit, there is scope for interpretation as well. Such scholars, include amongst others, Mawlānā Ashraf ʿAlī Thānwī (d. 1362 A.H.).[13]

d) And finally, there are those scholars who opined that the texts regarding the movement of the sun, it's reaching a point of rest, and its prostration are all figurative. As with regards to the movement of the sun and related matters, indications towards such matters should not be drawn from the texts of the Qur'ān

after which he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent a great amount of time exploring the secrets of the heavenly realms, yet when he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned, it was as if hardly any time had passed. Similarly, when the attendant of Nabī Sulaymān عَلَيْهِ السَّلَامُ offered to bring the throne of Bilqīs to him, he was able to accomplish the task in a mere few seconds, whereas just the journey alone to Saba' (the land of Bilqīs) should have taken at least a few days. Upon exiting our time-zone, completing the above feats, in a matter of seconds, became possible. After understanding this, why should one still find it difficult to comprehend the possibility of the sun, at some point daily, exiting our time-zone, entering into a different realm, prostrating at the throne of Almighty Allāh, receiving its permission to rise again, and thereafter returning back into our time-zone, without hardly any noticeable amount of time passing? (And Almighty Allāh knows best. – Abū Muḥammad)

[13] Mawlānā Ashraf ʿAlī Thānwī has written in *Bayān al-Qur'ān*, under the explanation of verse 38 of Sūrah Yāsīn: '*And the sun continues until it reaches its place of rest*'

«﴿تَجْرِي﴾: ظَاهرُه يقتَضِي كَون الشَّمس مُتَحرِّكةً دُون الأَرْض، وكَونُ هَذِه الحَرَكة ذَاتِية لَا تبْعًا للفَلَك، لوْ لمْ يُؤَوَّلْ بأَنَّ هذَا الجرْي فِي رأْيِ العَيْن».

"The apparent indication of the phrase demands that *it is the sun that is in motion and not the earth,* and that the motion of the sun is due to its body moving, and not merely on account of the system that it exists in moving. Unless, this phrase is interpreted to mean that one's eye sees the sun 'in motion'."

«ونَفْي حَرَكة الأَرْض بِنَاء علَى مَا هُو المشْهُور أَنَّ القَائِلَ بحرَكَة الشَّمْس ينْفِي الحرَكةَ عَن الأَرْض، وبِالعَكْس، وإِلَّا فحَرَكَةُ كلّ مِنها محْتَمَل عقْلًا».

"As for the reason of denying the movement of the earth, that is merely on account of what is famous that it is either the sun that moves and not the earth, or vice versa. Otherwise, it is indeed rationally possible that movement be established for both the sun and the earth."

and the Sunnah. The reason for this is that since the message of the texts is directed towards mankind in general, the general understanding of the masses has been considered in the style of speech adopted. Had deep, scientific issues, which the general mind could not easily comprehend, been indicated to, whilst introducing mankind to The Almighty and to the Book of The Almighty, it would have resulted in man further denying the message, on account of the proofs itself being in conflict to what he understands.

Examples of such scholars include, amongst others, ʿAllāmah Anwar Shāh Kashmīrī [14] and ʿAllāmah Shabbīr Aḥmad ʿUthmānī [15].

[14] ʿAllāmah Kashmīrī wrote the following in *Mushkilāt al-Qur'ān*, in the explanation of the verse 38 of Sūrah Yāsīn:

> «يعْنِي: لوْ لمْ يكُن مَبْدَأ الحركَةِ فِي الشَّمس، ولَكِن خَالَفَت أَوضَاعَها بالنِّسْبَة إِلَى الأَرْض، فَهَل تَكُون مُسْندًا إِلَيها عُرفًا ويَكُون الجرْي فِعلًا لها، كَمَا يُقال فِي: مَات زيدٌ، ومَرِض، وسَقَط الحجَرُ، أوْ الأَنْسب أنْ يُنقَض ذلِك العُرف؟».
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> "Even if there had there been no movement at all for the sun, but in relation to the earth, its position is found always changing, should movement then not still be attributed to the sun, in accordance to the norm (i.e., what is generally understood), as it happens in sentences such as; Zayd died; Zayd fell sick; the stone fell, (whereas it is known that Zayd and the stone itself carries out no act). Rather they merely accepted an act that was done to them, yet, the verb is still attributed to them), or would it have been more appropriate to break the norm?" (Obviously not!)

(What Shāh Ṣāḥib meant is that instead of speaking against the norm, it is always more appropriate to discuss matters as they are generally understood, even though that may not be exactly how the matter is. Further on, Shāh Ṣāḥib mentions:

> «والَّذي يَظْهَر أنَّ الأُمُور التعْلِيميّة غَير الطَّبِيعيَّة بعْضُها كالأُمورِ الإنتِزَاعيَّة لَا المادِّية، لها وَاقِع آخَر، كالمحَاذَات، والمَوَازَاة، وزَوَالهما، والظِّلّ، وسَيْره».
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> "What seems apparent is that matters dealing with teaching (i.e., introducing man to his Creator) and which are not related to the discussion of scientific facts, at times they are like issues of relativity (i.e., verses concerning sunrise, sunset, the stability of the earth, etc. are verses whose purpose is to teach man the recognition of his Creator. These are not verses that have come to discuss deep scientific issues. It is similar to words that describe matters of relativity.) For example, when one speaks of something appearing in front of him and later disappearing, (on account of his position changing, and not that of the item), or when one speaks of the lengthening and shortening of a shadow (whereas it was the rays of the sun that caused the size of the shadow to change)

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From the above it becomes clear that the scholars have adopted various approaches with regards to explaining scientific theories, which apparently conflict with the texts of the Qur'ān and the Sunnah. Due to each one being a great scholar, it would not be wise to ignore their differing approaches and to declare one with a differing view to be astray. Neither should the one who prefers to interpret the texts in an appropriate manner be declared an apostate, nor should the one who chooses to question the strength of these 'scientific theories' be labelled as a 'trouble-maker' and one walking a path contrary to the path of the predecessors.

«وكُلّها ليْسَ مِن وُجُود الشَّيء فِي نفْسِه، بلْ مُعْتبرًا بالنّسْبَة إلَى غيرِه، كالرَّائِي فِي المنَاظِر، فَلِذا وقَع فِيها أغْلَاطٌ وتَفَاوتٌ، ولِيُعْلَم أنَّ أهلَ العُرْف إنَّما أطْلقُوا جرْي الشمْسِ علَى هيْئَةٍ معْهُودةٍ، وهَذِه الهيْئة بَاقِية، فَلَا يَفْسَخ ذَلِك العُرف، ويجَارِى مَعَه وكأَنَّه حَقِيقَة عُرْفِيَّة». (مشكلات القرآن، سورة يس)

"All these issues are thus not due to an act/motion in reality occurring within these things, but rather acts are attributed to these things in accordance to how they appear to the eye of the one looking through binoculars. Some might find an item small and others will see it bigger.

In the terms of the general man the words 'movement of the sun'; 'rising of the sun'; 'setting of the sun' have an understood meaning, which is found till today. Thus, this 'understood meaning' has not been broken. (Rather, the verses of the Qur'ān were revealed in accordance to this.) It is as though this is the «حقيقة عرفية» of these phrases' meaning." (i.e., a meaning taken on account of how the general people utilize a word)

[15] ʿAllāmah Shabbīr Aḥmad ʿUthmānī wrote a few pages with regards to this issue, which has been published under the title of «سجود الشمس». In this book, he has explained that just on the basis of the subject matter of certain Aḥādīth not conforming to the demands of one's intellect, one should not be hasty to reject its authenticity. He then, in detail, answered the objections that some had made with regards to the Ḥadīth quoted by Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ, discussing how the sun prostrates under the Throne of Almighty Allāh.

In his explanation, ʿAllāmah ʿUthmānī indicates to the possibility of the prostration of the sun under the Throne not being intended in the literal sense, but rather in the meaning of its being, at every point of its journey, totally dependent upon the permission of Almighty Allāh. ʿAllāmah explains that since the intended purpose of the narration was to show how every being in existence is dependent upon Almighty Allāh, so much so, that even the mighty sun, which itself provides heat, light and energy to the world, it too is not in any way independent. Rather, it's every movement requires permission from Almighty Allāh.

Shaykh ʿAbdul ʿAzīz ibn Bāz penned down a few valuable guidelines to be considered in such issues. A few excerpts are provided below:[16]

> "The issues relating to the universe which have been explicitly discussed in the Qur'ān and the Sunnah are indeed issues which one should accept wholeheartedly and should not doubt it merely due to the statements of astronomers, etc. Rather, the views of astronomers should always be viewed through the light of the Sharīʿah. What conforms with the teachings of the Sharīʿah will be accepted, what contradicts it will be rejected and that which finds no explicit mention in the texts of the Qur'ān and authentic Sunnah, nor does it contradict that which is totally apparent, shall neither be accepted totally, nor rejected. Rather, it shall remain a possibility until such knowledge is acquired that either confirms its truth or exposes its falsehood."

> "It is allowed for the one, who has sufficient knowledge of the principles upon which astronomers base their conclusions, to place his reliance upon what they say, as long as it does not conflict with clear-cut rulings of the Sharīʿah. Accepting such conclusions however cannot be forced upon the one who does not wish to accept it, on account of him not being content with their proofs. Yes, if he wishes, he may narrate their conclusions (as one quotes Isrāīlī narrations)."

> "As for what some feel that in this matter the scholars should not interfere, but should rather accept what the masters of astronomy explain, such a statement has indeed absolutely no substance. Some issues pertaining to the universe are such that within the Qur'ān and the Sunnah there are clear statements regarding it. In such issues it is not permissible for any believer to ignore what the Sharīʿah has explained and to instead accept the statements of astronomers."

> "As for those issues regarding which there is nothing clear-cut in Sharīʿah, here one may refer to what the astronomers explain and their conclusions may be held as worthy of consideration. Here too however, it is not permissible that one places full conviction and

[16] «الأدلة النقلية والحسية في مكان الصعود إلى الكواكب، وعلى جريان الشمس، والقمر، وسكون الأرض».

reliance upon whatever the astronomers explain. Rather their explanations too shall be divided into three:

1) That which contradicts the teachings of the Sharīʿah shall be rejected.

2) That which confirms with the teachings of the Sharīʿah shall be accepted.

3) That which neither contradicts nor confirms shall be considered as a possibility. Total reliance shall not be placed upon it, nor is there any need for it to be rejected. One may even quote it, in the same manner that Isrāīlī narrations are quoted. And Almighty Allāh alone is the one who guides to the straight path."

My Inclination in this Regard

As mentioned above, the issue concerning the relationship of the sun with the earth is one in which no decisive view exists, neither amongst astronomers, nor amongst the scholars. Thus, to force one to accept a particular view in this regard would indeed be unfair. Similarly, to declare one particular view to be the 'only correct view', and all other opinions to be that of deviates, that too would be foolish, since, as we have seen, each opinion is backed by some giant in knowledge or the other. The safest route would thus be to adopt or incline to a view one feels comfortable with, without condemning those who opine otherwise.

With regards to which of the above views I incline towards, I feel that as long as our senses do not directly witness the movement and the rising and the setting of the sun to be in accordance to what modern science explains, until then the texts of the Qur'ān and the Sunnah should be accepted upon its apparent meaning. As for scientific 'proofs' based upon computer calculation, and the 'pictures' that NASA provides, these should never be considered as comprehensive proofs, on account of which the texts need to be interpreted.

The reasons for this inclination of mine are as follows:

- It (the view of the sun circling the earth, instead of the earth circling the sun, and of the earth being stationary) is a view that is supported by the clear texts of the Qur'ān as well as authentic Aḥādīth.

- Sayyidunā ʿAbdullāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ , in clear words, rejected the theory of movement for the skies and the earth, when he refuted the view promoted by Kaʿb al-Aḥbār, of the skies circling, in a manner similar to the pole of a mill (upon which the upper plate rotates) whilst on a pillar, balancing upon the shoulder of an angel.

He said:

«كَذَب كعْبٌ، إنَّ اللهَ تعالَى يقُولُ: ﴿إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَا﴾ [فاطر: ٤١]، وكَفَى بهَا زَوالًا أَنْ تَدُورُ».

> "Kaʿb has erred/lied. Indeed, Allāh says, 'Verily Allāh holds the skies and the earth, preventing it from moving'. *And moving in a circle shape is without doubt a form of movement!*"[17]

Although Sayyidunā ibn Masʿūd's رَضِيَ اللَّهُ عَنْهُ refutation was with regards to the movement of the skies, the argument that he provided shows clearly that, in his understanding, the earth too does not move.

Note: According to modern science, the sun is in constant movement towards a certain star. As it moves, the earth rotates around it. It has been reported from Sayyidunā ʿAlī and Sayyidunā ʿAbdullāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُمَا[18] that the Bayt al-Maʿmūr is situated directly above the Kaʿbah. If the view of modern science is to considered, it will demand that the skies too rotate, as the earth rotates, and that the skies too move along the path upon which the sun moves, thereby keeping the Bayt al-Maʿmūr always in line with the Kaʿbah. According to the understanding of ʿAbdullāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ with regards to the above verse of the Qur'ān, there is absolutely no movement that occurs with the skies, and since the skies are not moving, it also demands that the earth too remains in one place, so that the Kaʿbah remains parallel to the Bayt al-Maʿmūr.

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١٦ أخْرجَ سعِيدُ بن منْصُور، وابنُ جرِير، وابنُ المنْذِر، وعبْدُ بن حُمَيد، عن شَقيق، قالَ: «قِيل لابْن مسْعُود رَضِيَ اللَّهُ عَنْهُ: إنَّ كعْبًا يقُول: «إنَّ السَّماءَ تَدُور فِي قُطْبَة مِثْل قُطْبة الرَّحَى في عمُود علىَ مَنْكَب مَلَك»، فَقَال: «كَذَب كعْبٌ، إنَّ اللهَ تعالَى يقُول: ﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾ [فاطر: ٤١]، وكفَى بهَا زَوالًا أنْ تَدُور»». (روح المعاني)

١٧ قالَ إسحاق بن راهويه: أخبرنا النَّضرُ بنُ شُمَيل، حدثنا حمَّادُ بنُ سلَمَةَ، عَن سِمَاكِ بنِ حَرْب، عَن خالِدِ بنِ عرْعَرَةَ قالَ: «... فَقامَ آخَرُ فَقال: أَخْبِرْني عمَّا أَسأَلُك عَنهُ، قالَ: سَلْني عمَّا ينْفَع ولَا يَضُرُّ، فقال: مَا ﴿وَٱلسَّقْفِ ٱلْمَرْفُوعِ ۝﴾ [الطور: ٥]؟ قَال: «السَّمَاءُ». قالَ: فَما ﴿وَٱلْبَيْتِ ٱلْمَعْمُورِ ۝﴾ [الطور: ٤] ؟ فَقالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ لِأَصْحابِه: ما تَقُولونَ؟ قالُوا: «هذَا البَيْتُ: الكَعْبةُ». فقَالَ: «لَا، ولَكِنَّه بَيتٌ في السَّمَاءِ بِحِيالِ البَيْتِ الحَرَام، يُقالُ لَه: الضُّراحُ، حُرْمَتُه في السَّمَاءِ كَحُرْمَة هَذا في الْأَرضِ، يَدخُلُه كُلَّ يَومٍ سَبعُون أَلْفَ ملَكٍ، ثمَّ لَا يعُودُونَ فيه». (المطالب العالية)

عَن عَبدِ اللهِ بنِ عَمرِو بنِ العَاصِ، قالَ: «البَيتُ المَعْمورُ بَيتٌ فِي السَّمَاءِ بِحِيالِ الكَعْبَة، لَوْ سَقطَ؛ سَقطَ عَلَيها، يُصَلِّي فيهِ كُلَّ يَوْم سَبعُون أَلْفَ ملَكٍ، والحَرَمُ حرَمٌ بِحِيالِهِ إلَى العَرْشِ». (شعب الإيمان)

- Until the renaissance, the scholars had claimed consensus upon the view of the earth being stationary. Such a consensus has never been claimed for the view of the earth rotating around the sun.

- It seems far-fetched that astronomers, both Muslims and non-Muslims, for thousands of years, found no fault in the view of the earth being stationary. Their writings prove that they had mastered this field, yet 'amazingly' they all erred in such an important aspect, and it required devil-worshipping free-masons to correct an 'error' that the world had been blinded to from the very beginning.

- The claim of the sun being at the centre and the earth orbiting it was made at the time when the renaissance began. So called 'scientific evidence' would years later be provided for this proof by NASA. Thus, one can easily say that modern science did not uncover a 'fact unknown to the world'. Rather, modern science was used to find evidence for a theory already propagated. The pictures, etc. that we see today were not available at the time Newton and company made their claim. Either, their level of intellect allowed them to understand what none had understood until then, or they were ordered by the devil to promote a theory, and the devilish organizations like NASA, etc. were then ordered to create 'evidence' for such a theory. When one ponders over the devilish nature of the initial promoters of the theory of the earth orbiting the sun, one shall surely find inclination towards the latter possibility, i.e., they were mere tongues of a higher devilish order.

However, as mentioned above, this is a matter in which there is scope for a difference of opinion. My inclination in this matter to a particular view is merely a matter of preference. And each individual holds the right to entertain an opinion in such a matter.

Another issue in which scholars differ is with regards to whether the earth is flat or round, and then whether man resides upon all sides of the earthly globe, or only upon one side. Similar to the issue discussed above regarding whether the earth is stagnant

or in constant motion, here too there is no definite view. Rather, it too is open for differing opinions. In the pages that follow, some of the opinions of scholars regarding this matter shall be provided.

Is the Earth Flat or Round?

Views of the Scholars of Islām

a) Prominent scholars who made clear mention of the earth being flat (and not spherical), from the year 400 A.H. until 1250 A.H., included, amongst others:

1. Shaykh ʿAbdul-Qāhir al-Baghdādī Shāfiʿī (d. 429 A.H.).[19]
2. Abū al-Ḥasan Al-Māwardī Shāfiʿī (d. 450 A.H.)[20] -Author of «النكت والعيون», commonly known as *Tafsīr al-Māwardī.*

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[19] In his book *Usūl ad-Dīn*, in the chapter regarding the names of Almighty Allāh, he has written:

> Chapter 10 of this principle - explaining how the names of Allāh indicate towards His doings.
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> «كالبَرِّ في الدَّلالة علَى برِّه بِعِبَادِه، والبَارِي في الدلَالةِ علَى أنَّه خالِقُ الخلْق، والبَاسِط في الدَّلالَة علَى بَسْط الرِّزقِ لمن شَاء، وعَلَى أنَّه بَسطَ الأرْض، ولِذَلك سَمَّاها ﴿بِسَاطًا ۝١٩﴾ ، خِلَاف قَوْل مَن زَعَم مِن الفَلاسفَة والمنَجِّمينَ أنَّ الأرْض كُريّة غَير مَبْسُوطَة».
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> "For example, the name 'al-Barr' is indicative of His kindness towards His slaves. The name 'al-Bārī' is indicative towards the fact that it is He who is the Creator of all creation. The name 'al-Bāsiṭ' (one of the names of Allāh) is indicative of the plentiful bounty given to those He wishes and that *He spreads the earth flat, which is why He called it 'Bisāṭan' (that which is spread flat; a carpet), contrary to the claims of those philosophers and astrologers who say that the earth is spherical and not flat.*"

[20] In his famous Tafsīr «النكت و العيون» commonly known as *Tafsīr al-Māwardī* he has written:

> «قولُه عزَّ وجلَّ: ﴿ وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ ﴾ [الرعد: ٣] أي: بَسطَها للاستِقْرَار عَلَيها، ردًّا علَى مَن زَعَم أنَّها مُستَدِيرَة كالكُرَة».

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3. Ibn ʿAṭiyyah al-Muḥāribī al-Andalūsī (d. 542 A.H.)[21] Author of «تفسير المحرر الوجيز», commonly known as *Tafsīr ibn ʿAṭiyyah*.
4. Muḥammad ibn Aḥmad al-Qurṭubī Mālikī (d. 671 A.H.)[22] -Author of «الجامع لأحكام القرآن», commonly known as *Tafsīr al-Qurṭubī*.

> "The verse "*And it is He who spread the earth*" means that He (Allāh سُبْحَانَهُ وَتَعَالَىٰ) spread it so that things may lie firm on it, *refuting the claim of those who say that it is round like a ball*."

[21] Ibn ʿAṭiyyah was accomplished in the fields of Tafsīr, Ḥadīth, Fiqh, and the Arabic language. He was appointed as a judge of Grenada. He authored a Tafsīr named «المحرر الوجيز». In the commentary of verse 19 of Sūrah Nūḥ, he wrote:

> «وقولُه تعالَى: ﴿ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾ ﴾ [نوح: ١٩] ، يقْتَضِي ظاهِرُه أنَّ الأرْض بَسِيطة غَير كُرَوِيَّة، واعْتِقَاد أحَد الأَمْرَين غَيرُ قادِحٍ فِي نفْسِه، اللّٰهُمَّ إلَّا أنْ يَتَرَكَّب علَى القَول بالكُرَوِيَّة نظْرٌ فاسِدٌ، وأمَّا اعْتِقَاد كَونهَا بَسِيطة فَهُو ظاهِر كتَاب اللهِ تعالَى، وهُو الَّذي لَا يَلحَق عنْه فسَاد ألبتَّه».

> "The apparent meaning of the verse demands that the earth is flat and not round. Any of the two views however may be adopted. Yes, it is necessary that the view of the earth being round does not lead further to a corrupted understanding. As for the view of the earth being flat, which is the apparent meaning of the verses of the Qur'ān, by adopting this view there is no fear of an incorrect understanding later arising."

And in the explanation of verse 20 of Sūrah al-Ghāshiyah ﴿وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾﴾ [الغاشية: ٢٠] he wrote:

> «وَظاهِر هذِه الآية أنَّ الأرْض سَطْح لَا كُرَة، وهُو الَّذي علَيه أهلُ العِلْم، والقَولُ بكُرِيَّتِها وإِن كَان لَا يَنقُص رُكنًا مِن أَرْكانِ الشَّرع، فَهُو قولٌ لا يُثبِتُه عُلمَاء الشَّرْع».

> "And the literal meaning of this verse (88:20) is *that the earth is flat, and not a sphere. And it is this view which the scholars have adopted.* As for the claim that it is a sphere – even though it doesn't violate any pillars of Islām – it is a claim that scholars do not subscribe to."

[22] In his Tafsīr, *Aḥkām al-Qur'ān*, in the commentary of verse 3 of Sūrah al-Raʿd ﴿وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ﴾ '*And it is He who has spread out the earth*' he wrote:

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5. ʿAlā' ad-Dīn ʿAlī ibn Muḥammad al-Khāzin (d. 741 A.H.)[23] - Author of *Tafsīr al-Khāzin.*

«مسْألة: فِي هذِه الآيَة رَدٌّ علىَ مَن زَعَم أنَّ الأرْض كالكُرَة».

"And this verse is a refutation against those who claim that the earth is like a sphere."

«والَّذي علَيه المسْلمُون وأهلُ الكتَاب: القَولُ بوقُوف الأرْض وسُكُونها ومَدّهَا، وأنَّ حَركَتها إنّمَا تكُون فِي العَادَة بِزَلْزَلةٍ تُصِيبُها».

"*And it is the opinion of the scholars of Islām and the People of the Book that the earth is static, unmoving and spread out*, and that its only movement is due to causes such as earthquakes, etc."

[23] In the commentary of the verse:

﴿وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا﴾ [الرعد: ٣]

"And it is He who has spread out the earth and placed upon it mountains and rivers."

he has written:

«﴿وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ﴾ أي: بسَطَها علَى وجْهِ الماء، وقِيل: كانَت الأرْض مجْتَمِعَة فمَدَّها مِن تحْت البَيْت الحرَام، وهَذا القَول إنَّما يَصِحُّ إذا قِيل إنّ الأرْض مُنسَطِحَةٌ كالأكُفِّ، وعِندَ أصْحَاب الهيئَة: الأرْض كُرَة، ويُمكِن أنْ يُقال: إنَّ الكُرَة إذَا كانَت كبِيرَة عظِيمَة فكُلّ قِطْعَة مِنها تشَاهَد مَمْدُودَة كالسَّطح الكَبِير العَظِيم، فحَصَل الجمْعُ، ومَعَ ذلِك فاللهُ تعالَى قدْ أخْبَر أنَّه مَدَّ الأرْض، وأنَّه دَحَاها وبسَطَها، وكُلُّ ذلِك يدُلُّ علَى التسْطِيح، واللهُ تعالَى أصْدَق قِيلًا، وأبْيَن دَلِيلًا مِن أصْحَاب الهيْئَة».

"Allāh said '*And it is He who spread the earth*' meaning that He spread it over the water. It has been said that the earth was all together. Almighty Allāh then spread it out from under the Kaʿbah. *This can only be correct if it is said that the earth is flat like the palm.*

According to astronomers the earth is a ball. It can be said that if the ball is large enough, every piece of it can be seen as a large flat expanse. In this manner both views could be reconciled. Despite this possibility of

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6. Imām Jalāl ad-Dīn as-Suyūṭī (d. 911 A.H.)[24] - Author of half of *Tafsīr al-Jalālayn*.
7. ʿAllāmah ʿIṣām ad-Dīn Ibrāhīm ibn Muḥammad al-Qunāwī Ḥanafī (d. 1195)[25] -His 7-volume commentary on the *Tafsīr* of *Bayḍāwī* is regarded as the biggest and perhaps the best.

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reconciliation Almighty Allāh has stated that He expanded the earth and that He spread it and flattened it, all of which *indicate that the earth is flat*, and Allāh is more truthful and has better evidence than astronomers."

[24] He wrote in his Tafsīr of Qur'ān, *Jalālayn*, in the commentary of verse 20 of Sūrah al-Ghāshiyah:

«﴿وَإِلَى ٱلۡأَرۡضِ كَيۡفَ سُطِحَتۡ ٢٠﴾ [الغاشية: ٢٠]، وقولُه: ﴿سُطِحَتۡ﴾ ظاهِرٌ فِي الأَرْض سَطْح، وعلَيه عُلَماءُ الشَّرع، لَا كُرَة كمَا قالَه أهلُ الهيْئَة؛ وإِن لَم يَنقُض رُكنًا مِن أَركَانِ الشَّرْع».

"{*And (do they not look) at the earth – how it is spread out?*} The word 'spread out' literally *suggests that the earth is flat, and such is the opinion of the scholars of Islām*, not a ball like astronomers claim, though claiming so is not against any established teaching of Islām."

[25] In his commentary on *Tafsīr al-Bayḍāwī*, '*Ḥāshiyah al-Qunawiyyah*', whilst discussing Qāḍī Bayḍāwī's commentary on the verse:

﴿ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ فِرَٰشٗا﴾ [البقرة: ٢٢]

"He who has made for you the earth flat."

He writes,

"Qāḍī Bayḍāwī commentated as follows:

«وذلِك لَا يسْتَدعِي كَونُها مُسَطَّحة، لأَنَّ كُريَة شَكْلُها مَع عِظَم حَجْمها واتِّسَاع جُرمِها لَا يَأبَى الافْتِرَاش علَيها».

"This does not demand that the earth must be flat. Due to the huge size of the earth, its being round shall not prevent items being laid out upon it."

ʿAllāmah ʿIṣām ad-Dīn then commentates:

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8. Qāḍī Muḥammad ibn ʿAlī ash-Shawkānī (d. 1250 A.H.)[26] -Author of *Tafsīr Fatḥ al-Qadīr*.

«وإنْ صحَّ إدَارتُها بلْ كونُها مُسطَّحة راجِحَة، لأنَّها مخْتَار ابن عبَّاس، عن ابنِ عُمر، رَضِيَٱللَّهُعَنْهُمْ، وظَاهِر قولِه تعالَى: ﴿وَٱلْأَرْضَ مَدَدْنَٰهَا﴾ [الحجر: ١٩]، وقولُه تعالَى: ﴿لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ١٠٧﴾ [طه: ١٠٧]، ﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ٣٠﴾ [النازعات: ٣٠]، يدُلُّ علَى كونِها مُسَطَّحة، وابن عبَّاس، وجَمع كثِير مِن أهْل العِلْم أعْلَم باللِّسان، وأدْرَى بالبِيان، فلَا جَرْم أنَّ الميلَ إلَيه مَقْبُول لَدى أُولي العِرفَان، والكُرَوِيّة قَول الفَلاسَفَة، والظَّاهرُ أنَّها مخْتَار المصنِّف تبْعًا للإمام الرَّازي فَإنَّه قولُ الوُجوه العَقْليَّة الَّتي أُقِيمَت علَى الكُرَويّة فِي تَفسِيره، والمصنِّف تَبِعَه مَع تَقرِير حُدُوثِها، فَحِينئَذٍ لا محْذُورٍ فِي كِلَا الاحْتِمالَين، لَكِن مُتَابعَة السَّلف أَسْلَم».

"*Although the author's (Bayḍāwī's) claim (that the earth is round) is well meant, the claim that it is flat is still preferred* since it was the opinion of ibn ʿAbbās quoting from ibn ʿUmar (may Allāh be pleased with them). It is also the apparent interpretation of the verses ﴿وَٱلْأَرْضَ مَدَدْنَٰهَا﴾ *'And the earth, We have spread it'* (15:19) and ﴿لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ١٠٧﴾ *'You will not see therein a depression or an elevation'* (20:107) and ﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ٣٠﴾ *'And after that He spread the earth'* (79:30). And ibn ʿAbbās and a multitude of scholars are more knowledgeable of the Arabic tongue and its subtleties, thus inclining to this view will most definitely be acceptable in the opinion of those of understanding.

And the claim of sphericity is that of the philosophers, and apparently the author (al-Bayḍāwī) has preferred this view as well, following the opinion of Imām ar-Rāzī, who has discussed the rationalist arguments for sphericity in his Tafsīr. The author has accepted the opinion of Imām ar-Rāzī, despite it being a new opinion in this issue. *We understand from this that there is no impermissibility in considering any of the two views. However, it is still safer to follow the opinion of the salaf.*"

[26] He has written in *Tafsīr Fatḥ al-Qadīr* under verse 19 of Sūrah al-Ḥijr:

«﴿ وَٱلْأَرْضَ مَدَدْنَٰهَا﴾[الحجر: ١٩] أَي: بسَطنَاها وَفرَشْنَاها كمَا فِي قَوْلِهِ: ﴿ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ٣٠ ﴾ [النازعات: ٣٠]، وفي قولِه: ﴿ وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ٤٨ ﴾ [الذاريات: ٤٨] ، وفيهِ رَدٌّ علَى مَن زَعمَ أَنَّهَا كالكُرَة».

"The verse ﴿وَٱلْأَرْضَ مَدَدْنَٰهَا﴾ means that Allāh spread (the earth) and laid it flat, as mentioned in the verse ﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ٣٠﴾ *'And after that He spread*

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9. Shaykh Muḥammad bin Yūsuf al-Kāfī al-Tūnsī Mālikī (d. 1250 A.H.).[27]
10. ʿAllāmah Muḥammad Amīn al-Harawī Shāfiʿī (d. 1348 A.H.)[28]; - Author of «تفسير حدائق الروح و الريحان».

b) Prominent scholars who supported the theory of a round/spherical earth, include, amongst others:

1. Imām Muḥammad ibn ʿUmar Fakhr ad-Dīn ar-Rāzī (d. 606 A.H.)[29]- Author of «مفاتيح الغيب», commonly known as *Tafsīr al-Kabīr*.

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the earth' (79:30) and ﴿وَٱلۡأَرۡضَ فَرَشۡنَٰهَا فَنِعۡمَ ٱلۡمَٰهِدُونَ ۝٤٨﴾ *'And the earth We have spread out, and excellent is the Preparer'* (51:48) *and in it is a refutation to those who claim that it is like a ball.*"

[27] In refutation of a book written by Shaykh Muḥammad Bakhīt al-Muṭiʿī, titled «تنبيه العقول الإنسانية لما في آيات القرآن من العلوم الكونية و العمرانية» he refutes the statement of Shaykh Bakhīt regarding the earth being round. He writes:

«قوله: «كيفَ؟ وقدْ دلَّتْ علَى أنَّ اللهَ حكِيمٌ مقْتَدرٌ علِيمٌ حَيثُ جعَل الأرْضَ كُرَة لتَكُون فِرَاشًا ومهْدًا وذَلُولًا»، غيرُ صحِيح بالنسْبَة لِكون الله جَعَل الأرْض كُرَة؛ لأنَّه لا شَيءَ مِن آياتِ القرآن يدُلُّ علَى ذلِك ألْبَتَّه كما تقدَّم، وأمَّا كونه سُبحَانه وتعالَى حكِيمًا مُقتَدِرًا علِيمًا، فهَذَا ثابِتٌ له بنَصِّ الكتابِ بقَطعِ النظرِ عَن كَون الأرْض كُرةً دَائِرةً، أوْ غير كُرَة وغَير دَائِرةٍ».

"Sheikh Bakhīt's claim, '*that Allāh is wise and powerful and knowledgeable enough to make the earth round, whereby it can be a place of rest*', is incorrect *for there are no verses in the Qur'ān that indicate to this at all as we have indicated earlier.* As for them saying that Allāh is wise and powerful and knowledgeable, that is already proven by the Qur'ān regardless of the earth being round or not."

[28] In his Tafsīr «حدائق الروح», he quoted the above text of ʿAllāmah Khāzin, indicating to his agreement with this theory.

[29] In his Tafsīr of Qur'ān, *Mafātīḥ al-Ghayb*, he has written:

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«قالَ قَومٌ: كانَتِ الأَرْضُ مُدوَّرةً فمَدَّها ودَحَا مِن مكّة مِن تَحت البَيتِ فذَهَبتْ كذَا وكذَا. وقالَ آخَرُون: كانَت مُجتَمعَةً عِندَ البَيْت المُقَدَّس فقَالَ لهَا: اذْهَبِي كذَا وكذَا. اعلَمْ أنَّ هذَا القَولَ إنَّمَا يتِمُّ إذَا قُلنَا الأَرضُ مُسطَّحةٌ لا كُرةٌ، وأصحَابُ هذَا القَولِ احتَجُّوا عَلَيه بِقَولِه:﴿وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ دَحَىٰهَآ ٣٠﴾ [النازعات: ٣٠].

"Some have said that the earth was once round. Almighty Allāh then spread it out from Makkah, from beneath the Kaʿbah. Others have claimed that it was spread out from Bayt al-Maqdis. This however can only be considered probable if one accepts the view that the earth is flat, and not round. Those who support the view of the earth being flat present as a proof the verse '*And the earth We spread it out after that*'."

«وهذَا القَولُ مُشكِلٌ مِن وَجهَينِ؛ الأوَّل: أنَّه ثَبتَ بالدَّلائِل أنَّ الأَرضَ كُرةٌ فكَيفَ يُمكِن المُكابَرةُ فِيه؟ فإن قالُوا: وقَولُه: ﴿مَدَّ ٱلۡأَرۡضَ﴾ [الرعد: ٣] يُنافِي كَونها كُرةً فكَيفَ يُمكِن مَدُّها؟ قُلنَا: لا، نُسلِّم أنَّ الأَرضَ جِسمٌ عظيمٌ، والكُرَةُ إذَا كانَت في غايَةِ الكِبَر كانَ كُلُّ قِطعَةٍ مِنها تُشاهَدُ كالسَّطح».

"Such a view however is problematic for two reasons:

1) It has been proven that the earth is round, thus opposing this is not correct. If it is said that the view of the earth being round contradicts the word 'spread out', which has been mentioned clearly in the Qur'ān, we will reply that there is no contradiction, since it is accepted that the earth is a huge body, and it is known that when a ball is huge, each part of it appears as though it is a spread-out surface."

«والثَّاني: أنَّ هذِه الآيَة إنَّما ذُكِرَتْ لِيُسْتدَلَّ بهَا علَى وجُودِ الصَّانِع، والشَّرطُ فيه أَن يكُونَ ذلِك أمرًا مُشاهَدًا مَعلُومًا حتَّى يصِحَّ الاِستِدلَالُ به علَى وجُود الصَّانع، وكَونُها مُجتَمِعةً تَحت البَيت أمرٌ غَيرُ مُشاهَدٍ ولا مَحسوسٍ فلَا يُمكِن الاِستِدلالُ به علَى وجُود الصَّانع، فثَبَت أنَّ التَّأويل الحَقَّ هوَ ما ذَكَرْناه».

"2) The purpose of the mentioned verse '*And We spread the world out after that*' has been mentioned so that one recognizes through it the existence of the Creator. For this it is necessary that the spreading out of the earth be something that is visible. It's being cramped together under the Kaʿbah (and from there being spread out) is not something that is visible. Thus, if this was the intended meaning it would not be a verse through which the presence of the Creator of the world could be proven. *From what we have mentioned it becomes clear that the proper translation and explanation of the verse is what we have mentioned (i.e., whenever one looks at the earth it appears as a flat surface).*"

2. ʿAllāmah Maḥmūd ibn ʿAbdullāh al-Ālūsī (d. 1270 A.H.) - author of «روح المعاني»
3. Qāḍī ʿAbdullāh ibn ʿUmar al-Bayḍāwī (d. 685 A.H.)[30]- author of «أنوار التنزيل», commonly known as *Tafsīr al-Bayḍāwī*.
4. Ibn Ḥazam Ẓāhirī (d. 456 A.H.).[31]

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[30] Under the explanation of the verse ﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا﴾ [البقرة: ٢٢] '*It is He who has made the earth a carpet*', he writes:

«وذَلك لَا يسْتَدْعِي كونهَا مُسطَّحة؛ لأَنَّ كُريَّة شَكلها مَع عِظَم حَجْمها واتِّسَاع جُرمِها لَا يَأبَى الافتِرَاش علَيه». (تفسير البيضاوي – البقرة: ٢٢)

"*This does not demand that the earth be flat*, since even if it is spherical, but huge, that too shall allow the spreading out of a carpet above it."

[31] During his era, books of the ancient philosophers had gained great prominence amongst the Muslims. Certain groups were utilizing the arguments of these books against many of the narrations that appear in the books of Islām, even though these narrations were not really established to be the statements of Rasulullah ﷺ. Rather, it would be total fabrications, or narrations with weak *Sanads*, or the words of Kaʿb al-Aḥbār.

Amongst the objections that this group was levelling against the Muslims was with regard to the earth. According to the books of philosophy that had been translated and spread amongst the Muslims of that land, the earth was round. Using the proofs for this, found in their books, they were creating doubts in the hearts of the simple believers. Responding to them in «الفصل في الملل و الأهواء و النحل» he writes:

«وَهَذَا حِين نَأْخُذ إِن شَاءَ الله تَعَالَى فِي ذكر بعض مَا اعْترضُوا بِهِ، وَذَلِكَ أَنهم قَالُوا: إِن الْبَرَاهِين قد صحّت بِأَن الأَرْض كروِيَّة، والعامَّة تَقولُ غير ذَلِك، وجوابنا - وَبِاللَّهِ تَعَالَى التَّوْفِيق -: إِن أحد من أَئِمَّة الْمُسلمين الْمُسْتَحقّين لاسم الْإِمَامَة بِالْعلمِ رَضِي الله عَنْهُم لم يُنكِروا تكْوِير الأَرْض، وَلَا يُحفَظ لأحدٍ مِنْهُم فِي دَفعه كلمة بلْ البَرَاهِين مِن الْقُرْآن وَالسّنةِ قد جَاءَت بتكويرها، قَالَ الله عزَّ وَجلَّ: ﴿يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ﴾ [الزمر: ٥] ، وَهَذَا أوضح بَيَان فِي تكْوير بَعْضهَا علَى بعضٍ، مَأْخُوذ مِن كور الْعِمَامَة، وَهُوَ إدارتها، وَهَذَا نَصٌّ على تكوير الأَرْض، ودَوران الشَّمْس».

"Now we shall respond to some of their objections. They claim that the earth is proven round and that it is only the general man that regards it to be flat. Our response to this, with the aid of Allāh, is that there is not a single recognized authority in Islāmic knowledge that has denied the earth being

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5. ʿAllāmah Maḥmūd ibn ʿAmr az-Zamakhsharī (d. 538 A.H.)[32]- Author of «الكشّاف».
6. ʿAllāmah ibn Taymiyyah[33]

round. Not a phrase has been recorded of them refuting this ever. Rather, clear proofs can be found in the Qur'ān and the Sunnah regarding the earth being round. Almighty Allāh states: '*It is He who folds the night over the day and folds the day over the night*'. This is the clearest of proofs that part of the earth folds over another. «تكوير», extracted from the phrase «كور العمامة» (the fold of the turban). *This verse is thus explicit in the fact that the earth is round and that the sun moves around the earth.*"

(Note: Although ibn Ḥazam held the view of the earth being round, he at the same time held the view of the sun moving around a round earth.)

[32] Under verse 22 of Sūrah Baqarah he writes:

«فإنْ قلتَ: هلْ فِيه دَليلٌ علَى أنَّ الأرْض مسَطَّحَة ولَيْست بِكُرّية؟ قلْتُ: ليْس فِيه إلَّا أنَّ النَّاس يفْتَرشُونَها كَما يفْعَلُون بالمفَارِش، وسَوَاء كَانَت علَى شَكْلِ السَّطْح، أوْ شَكْل الكُرة، فالافتِرَاشُ غيرُ مسْتَنكِر ولَا مَدفُوع، لِعِظَم حَجْمها، واتِّسَاع جُرمها، وتَباعُد أطْرَافِها». (الكشاف – البقرة: ٢٢)

If you were to ask if there is perhaps a proof in the verse of the earth being flat, instead of spherical, I would reply, 'All that the verse indicates to is that people utilize it for spreading out their things. Irrespective, whether the earth is flat or spherical, both allow for items to be spread out upon it, due to its huge size and the space between its ends.

[33] ʿAllāmah ibn Taymiyyah writes in *Majmūʿ al-Fatāwā:*

«قالَ الإمامُ أبُو الحُسين أحمَد بنُ جَعفَر بنِ المُنادِي، مِن أعيَانِ العُلمَاءِ المَشهُورينَ بمَعرِفَة الآثَار، والتَّصانِيف الْكِبارِ في فنُونِ العُلومِ الدِّينِيَّة، مِن الطَّبقَة الثَّانيَة مِن أصحَابِ أحمَد: «لَا خِلافَ بَين العُلماءِ أنَّ السَّماء علَى مثَالِ الكُرة، وأنَّها تدُور بِجمِيع مَا فِيها مِن الكوَاكِب، كدَورَة الكُرَة علَى قُطبَينِ ثابِتَين غَير متَحرِّكين: أحدُهما في نَاحيَة الشمالِ، والآخَرُ في ناحِيةِ الجنُوب». قالَ: «ويدُلُّ علَى ذلِك أنَّ الكوَاكِب جمِيعَها تدُور مِن المَشرِق تقَعُ قليلًا علَى تَرتِيبٍ واحدٍ في حرَكاتِها، ومَقاديرِ أجزَائها، إلَى أن تَتوَسَّط السَّماءَ، ثمَّ تَنحَدرُ علَى ذلِك التَّرتِيب، كأنَّها ثابتَةٌ في كُرَة تُدِيرها جمِيعَها دَورًا واحدًا». قالَ: «وكذَلِك أجمَعُوا علَى أنَّ الأَرضَ بجَمِيع حرَكاتِها مِن البَرِّ والبَحرِ مِثلُ الكُرَة». قالَ: «ويدُلُّ علَيهِ أنَّ الشَّمسَ، والقمَرَ، والكَواكِبَ، لَا يوجَدُ طلُوعُها وغُروبُها علَى جمِيعِ مَن في نَواحِي الأَرضِ في وقتٍ واحِدٍ، بَل علَى المَشرِق قَبل المَغرِب». قالَ: «فَكُرَةُ الأَرضِ مثَبَّتَةٌ في وسَطِ كرَةِ السَّماءِ، كالنُّقطَة في الدَّائرَة»». (مجموع الفتاوى - استدارة الأفلاك)

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7. ʿAllāmah Ibrāhīm ibn ʿUmar al-Biqāʿī (d. 885 A.H.)[34] - author of «تفسير نظم الدرر».
8. ʿAllāmah Ismāʿīl Ḥaqqī (d. 1127 A.H.) - author of *Tafsīr Ruḥ al-Bayān*.[35]

"Imām Abū Ḥusayn Aḥmad ibn Jaʿfar ibn Munādī, who is from those scholars that are well known for their expertise with regards to the Aḥādīth and are known for their writings, and who is from the second division of the students of Imām Aḥmad, said:

'There is no difference amongst the scholars that the sky is like a ball, and that it turns, with whatever stars are within it, in a circle-like shape over the two permanent poles, i.e., the pole in the far north and the pole in the far south. A proof for this is that the stars all move towards the east, in a circle-like manner, falling slowly into place, in a set sequence, until it reaches the centre of the sky. Then it falls back towards where it had started from, in that very same sequence, as though it is all fixed to a rotating system, which turns (pulls) all to a certain point.

Similarly, they have agreed that the earth, and all the movements of the earth, on land and sea, are like that of a ball. The proof of this is that at one and the same time the sun, the moon and the stars are not visible to all the inhabitants. Rather, it first appears in the east and then in the west. ... (He also said) Thus, the circle of the earth is situated in the centre of the circle of the sky, similar to a dot in a circle."

[34] The author of «نظم الدرر» writes:

«﴿وَهُوَ﴾ أي: وحْدَه ﴿ٱلَّذِى مَدَّ ٱلْأَرْضَ﴾، وهَذا لَا يُنافِي أنْ تكُون كُرِيّة؛ لأنَّ الكُرة إذا عَظُمَتْ كانَ كُلُّ قِطعَة مِنها تُشاهَد كالسَّطْح». (نظم الدرر - الرعد: ٣)

"And *{He}* i.e., Allāh alone *{is the One who spreads the earth}*. This verse does not contradict the view of the earth being spherical in nature, since a spherical object, if it is very huge, each portion of it appears to be flat."

[35] «﴿ وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ ﴾ [الرعد: ٣] ... وكونُها بَسِيطَة لَا يُنافِي كُرِيَّتها؛ لأنَّ جَمِيع الأرْض جِسمٌ عظيمٌ، والكُرة إذَا كانتْ فِي غايةِ الكِبَر كانَ كُل قِطعَة مِنها يُشاهَد كالسَّطْح». (روح البيان – الرعد: ٣)

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The difference of opinion of the scholars regarding this matter shows that this too is open for discussion, and that one is free to adopt whichever view he feels inclined to. In the pages below, I shall mention my thoughts regarding this matter, together with some of the reasons for it. It is not necessary that it is correct in its entirety, since this is a matter for which there is no real way of proving any theory. Rather, it is meant only as 'food for thought'. Much more investigation in this field is required before any solid theory can be presented. *In Shā Allāh*, through this booklet, others may be encouraged to exert themselves in understanding, through their independent research, the system of the earth and the sky. (Independent research refers to knowledge acquired after investigation, and not to 'western education' which is nothing but 'unquestionable theories' forced upon innocent minds.) Who knows? Perhaps such points shall then come to light, which shall show how accurate the texts are in its indication to what occurs around us.

My Feelings Regarding How We Should View the Nature of the Earth

The first point of note is that although the scholars of Islām differed with regards to the shape of the earth, in its being of a flattish or roundish nature, one does not find in the writings of even those who felt that the earth is round any indication towards the view of man residing upon all sides of the globe. Their claim of the earth being round does not necessarily mean that they felt that man resides upon both the top surface as well as the bottom surface of the globe. Had they held such a view, during their eras, they would have then definitely discussed regarding why man, at the bottom of the earth, does not fall off, into space, due to him being 'upside-down'. The theory of 'gravity' was discussed only from the late 16th and early 17th century, first by Galileo Galilei (the very freemason who promoted the heliocentric theory of Copernicus) and then in 1687 by 'Sir' Isaac Newton (the freemason who then stamped the theory of Copernicus with 'royal approval').

> "The earth being spread out does not contradict the view of the earth being spherical in nature, since the earth is huge, and a ball, when it is very big, each portion of it appears to be flat."

Muslim scholars who wrote before this regarding a spherical earth found no need to question why man was not falling off the fast-rotating earth, especially when one is at the bottom 'upside-down', since they never opined (as far as I understand) that man resides upon all sides of 'the globe', or that the earth rotates in such a manner, that those on the upper surface frequently move over to the bottom. (And Allāh سُبْحَانَهُوَتَعَالَىٰ knows best)

Similarly, their inclination to the view of a spherical earth does not necessitate that they held the view of the earth rotating in the manner that modern-science propagates. For e.g., ʿAllāmah Ālūsī (author of *Ruḥ al-Maʿānī*) wrote under verse 41 of Sūrah Fāṭir that there exists consensus amongst the believers that the earth does not move. In the issue of the shape of the earth however, he opines that it is spherical.

It thus becomes clear that the theory regarding the earth and the sky which modern-science explains, the Muslim scholars of the past, despite the differences that occurred amongst them, in this regard, did not support such a theory. Those who promoted the view of a spherical earth did not ever promote the theory of a spherical, fast-rotating earth, that circles the sun, with its inhabitants held into place through 'gravity'.

After understanding this, we realize that whether the view of the flat earth of some scholars is considered, or the view of a spherical earth, in both instances there is no need to agree to the 'round-earth model' that modern-science promotes. The difference of opinion regarding this matter of the scholars of the past now makes no real difference to the discussion, since the issue at hand is not really whether the shape of earth is round or flat, but rather whether man resides only upon the upper surface of the earth or does he reside on all sides, even on the side which makes him totally 'upside-down'.

Based upon this, I feel that any such shape can be considered for the earth, which does not necessitate the need for any law of 'gravity'; nor that the earth rotates around the sun in order for day and night to be realized; nor that the earth be smaller than the sun; nor that there is no sky and nor that the understanding of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ regarding the nature of the earth be termed incorrect.

Any model of earth which necessitates any of the above should be discarded, since, as we have mentioned in detail, there exists no real proof of any particular model being 'the only correct model'. Every model is a mere theory, and theories should not

be the basis of refuting points towards which much indication can be found in the Divine Texts.

Rather, such a model should be considered which conforms the most to the many indications of the Qur'ānic verses and the texts of the Aḥādīth and statements of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

1. A Model That Conforms to the Qur'ānic Indication of the Earth Being Connected to the Sky at its End

In the Qur'ān, indication is made of a sky that had once been fully connected to the earth and was then separated. Almighty Allāh asks:

﴿ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ﴾ [الأنبياء: ٣٠]

> "Did the disbelievers not see that the skies and the earth were once joined together, after which We separated it?"

The sky and earth were once joined together. Allāh سُبْحَانَهُ وَتَعَالَىٰ then lifted the sky away from the earth. The separation of the sky from the earth could either have been in totality or by leaving it connected to the earth at the sides, thus forming a dome-like structure.[36] The word «رتقا» indicates to this second possibility, i.e., the earth and the sky are still connected to each other, but only at the sides, and not in the centre.[37]

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[36] (The sky being a dome-like structure over the earth is explicitly mentioned by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, as we shall mention ahead)

[37] Tafsīr *Ḥadā'iq ar-Rūḥ* explains the meaning of «رتقا» as follows:

> «مُلْتزِقَتين ومُنضَمَّتَين، لا فِضَاء ولَا هوَاءَ بينَهما، ولَا فَرج، فَإِنَّ الرَّتْقَ هُو الضَّمّ والالتِحَام، خِلْقةً كانَ أوْ صُنعَة؛ أيْ: كانَتْ شيْئًا وَاحدًا، وحقِيقَة متَّحِدةً، ﴿فَفَتَقْنَٰهُمَا﴾ [الأنبياء: ٣٠] مِن الفَتْق، وهُو الفصْلُ بينَ المتَّصلَين، وهُو ضِدُّ الرتْق؛ أي: فَفصَّلنا إحْداهُما عَن الأُخرَى بالهوَاء والرِّيح، أي: رفعْنَا السَّماء، وأَبْقَينا الأَرْض مكَانهَا».
>
> "Firmly joined together, with no air and atmosphere between the two. It was one entity. It was then separated with air and wind being brought into the centre, by lifting the sky and keeping the earth in its place."

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From the verse '*did the disbelievers not see that the skies and the earth were once joined together, after which We separated it?*' an indication can also be taken that the disbelievers during the era of Rasūlullāh ﷺ were aware of the sky and earth once being together. They had most probably acquired such knowledge from the scholars of the previous scriptures.[38] The understanding of those scholars with regards to how they understood the nature of the earth and the sky has thus been affirmed, to a certain extent, as a correct understanding of the issue and has been classified as a sign of the power of Allāh سُبْحَانَهُ وَتَعَالَىٰ.

2. A Model that Conforms to the Statements of the Early Muslim Scholars that the Sky is Like a Dome Over the Earth

Ibn Jarīr aṭ-Ṭabarī has narrated, under the commentary of Sūrah Baqarah, verse 22, the view of Sayyidunā ʿAbdullāh ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا and Sayyidunā ʿAbdullāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُمَا, that the sky forms a dome-like shape over the earth.[39]

It is mentioned in Tafsīr Khāzin, under the explanation of verse 2, Sūrah Raʿd:

> قالَ إِياسُ بن مُعَاوِية: «السَّماء مُقبِّية علَى الأَرْض مِثْل القُبَّة، وهَذا قولُ الحسَن، وقَتادَة، وجُمهُور المفَسِّرين». (الرعد: ٢)

> "Iyās ibn Muʿāwiyah (a high-ranking Tābiʿī) has stated that the sky is dome-shaped over the earth, similar to a dome (on a building.) This is the also the view of Ḥasan, Qatādah and the majority of the Mufassirīn."

The manner of separating with air forming in between is similar to what happens when one blows a balloon. It remains connected and stretched at the sides, and due to the air in-between its centre remains separated.

[38] وأورَد الفخْر: «أنَّ الرُّؤيةَ إمَّا أنْ تكُونَ بصَريّة أو عِلميّة؛ لأنَّ الكفَّار لمْ يرَوا ذلِك ولَا علِمُوه، وأجَاب: بأنَّهم علِمُوه مِن التَّورَاة والإنجِيل». (تفسير ابن عرفة)

[39] «عن أَبِي مالِك، وعَن أَبِي صالِح، عَن ابن عبَّاس، وعَن مُرّة، عَن ابن مَسْعُود، وعَن نَاسٍ مِن أَصحَاب النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالسَّمَاء بِنَاء»، فَبِنَاء السَّمَاء علَى الأَرض كَهَيئَة القُبّة، وهِيَ سَقْف علَى الأَرْض». (تفسير الطبري)

If man were to be living upon the outside surface of a globe, as modern-science claims, the surrounding sky would then have had to circle the earth completely, and it would in no way form a dome shape.

3. A Model in Which the Earth is of a Similar Width to That of the Sky

Describing Jannah, Almighty Allāh says:

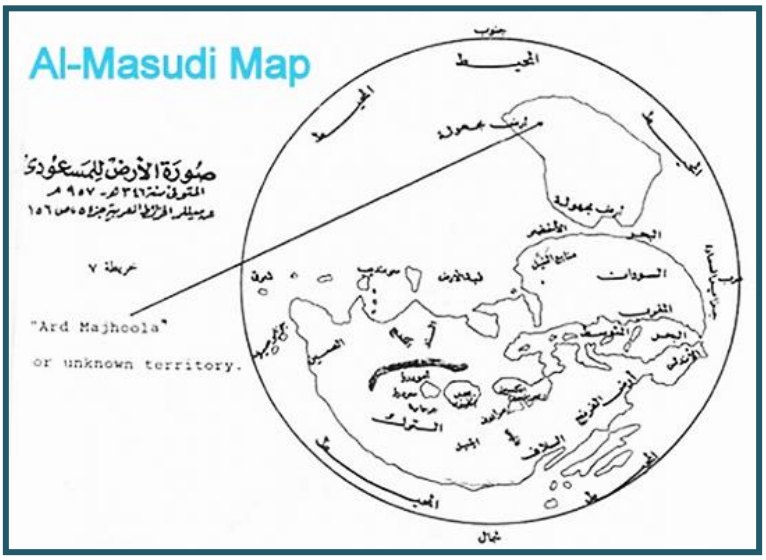
﴿ سَابِقُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا كَعَرۡضِ ٱلسَّمَآءِ وَٱلۡأَرۡضِ ﴾ [الحديد: ٢١]

> "Hasten to the mercy of your Lord and a garden, the width of which is like that of the sky and the earth."

Had the width of the earth been the size of a mere speck in comparison to the skies, as modern-science claims, it would not have been mentioned as it has in the verse above. For example, if one wishes to describe the height of a hut, which is double the height of man, he shall not say that its height is double the height of man and double the height of an ant. Since the height of the ant is minimal, in the comparison it is not mentioned. Since the width of the earth has been mentioned in the verse above, it indicates that its width, in comparison to the skies, is not minimal, but rather quite close.

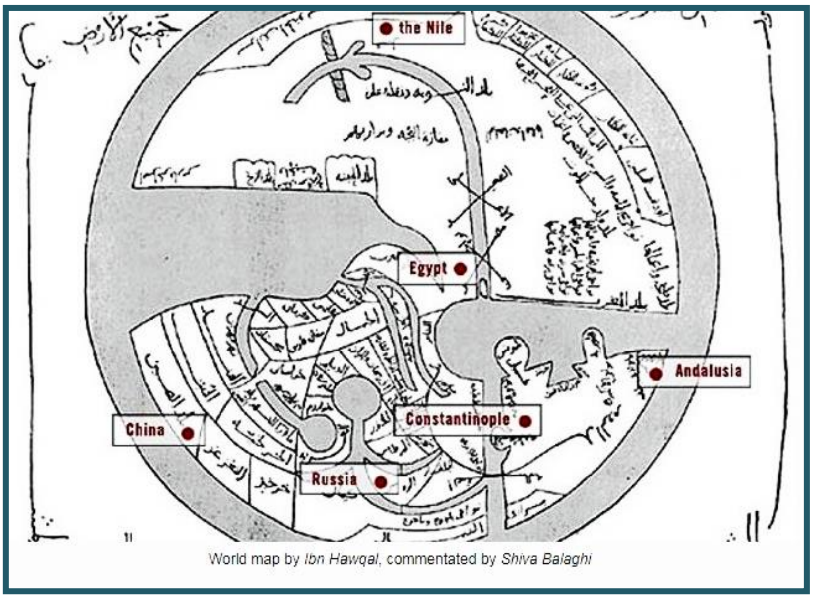
4. A Model, Which Conforms to the Maps Drawn by the Early Scholars of Islām

Below is a picture of a map of the world, drawn by ʿAlī ibn Ḥusayn al-Masʿūdī (d. 345 A.H./956 A.C.)



In the map of al-Masʿūdī one finds land surrounded by al-Baḥr al-Muḥīṭ, 'a surrounding ocean'. All of this rests on a circle. If land is assumed to be spread over a globe, as modern-science claims, the concept of 'surrounding waters' shall not arise. On a globe there is no beginning, middle and ending point, thus neither can the spread-out land be termed to be surrounded by waters, nor can the waters be termed to be surrounding the land. Water can only be termed as 'surrounding' if there is no land beyond it on any side. Otherwise, that land and the land on its opposite side could be viewed as though it surrounds the in-between waters.

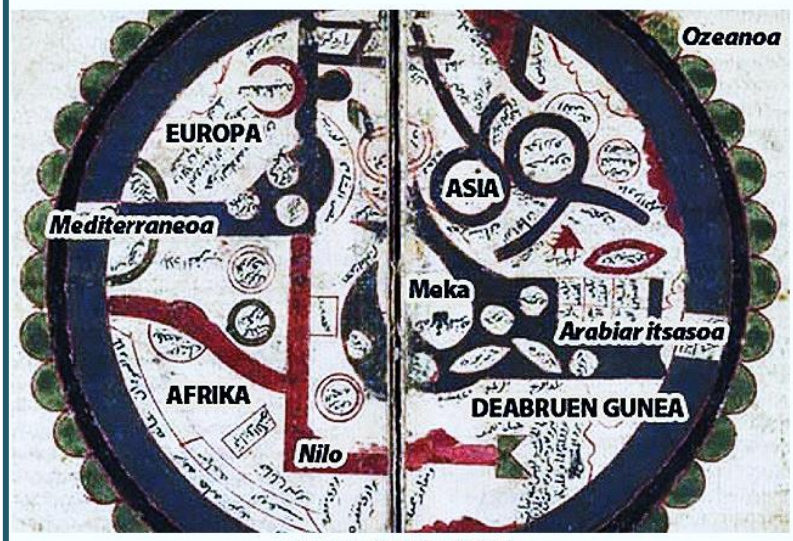
In the map of ibn Ḥawqal (d. 367 A.H./ 978 A.C.) (below) as well as the map of al-Idrīsī (560 A.H./1165 A.C.) (further-below) the same concept is shown, of a 'living area' surrounded by water.



World map by *Ibn Hawqal*, commentated by *Shiva Balaghi*

In the map of ibn al-Wardī (d. 750 A.H./1349 A.C.) (below) the city of Makkah Mukarramah is shown as being at the centre of the living-surface. As for the concept of man residing on all sides of a globe, the possibility of Makkah being at the centre does not arise at all, since in a globe every area, in comparison to the surrounding areas, could be deemed as centre.

1. ***Ibn al-Wardi's*** *maps.*



Ibn al-Wardi World Map 14th Cent.



Many other scholars of the past can be found placing Makkah Mukarramah at the centre of their map. Had the concept existed in their minds of the living-area of earth being spread out across a globe, in which no area could be termed as 'the centre',

these scholars would not have bothered showing Makkah as the dead centre of the earth.

5. A Model, Which Allows for the Existence of a Barrier, That Prevents Both Man and Jinn from Traversing the Earth at its Corners and from Traversing the Skies

Addressing man and Jinn, Almighty Allāh declares:

﴿ يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ إِلَّا بِسُلۡطَٰنٖ ٣٣ ﴾ [الرحمن: ٣٣]

> "O man and Jinn, if you find the strength to traverse the skies and the earth[40], then do so. You shall not be able to traverse except with divine aid."[41]

If the above verse is taken in the general sense that neither at present nor on the Day of Qiyāmah shall man and Jinn be able to pass the sides of the skies and the earth, then in this verse one finds indication of a barrier preventing man and Jinn from flying out of the earth's enclosure. Thus, the furthest that man can reach is the highest levels of the «أفلاك» (the space between earth and the barrier, after which begins the heavens).

In fact, one can also find indication that man resides within an enclosure and not on the outer surface of a globe, as modern-science claims. Had man already been on the outside surface, it would not be said one cannot pass it sides, since on the outside surface of a globe man is not surrounded by any side. Rather, he is already on the outside. The most that would be said to such a person is that he will not be able to pass the edges of the sky.

Since the verse mentions both the sides of the earth and the sky as a barrier which man and Jinn cannot pass, one feels inclined to the view of man and Jinn being

[39] «عن سفيان: ﴿إِنِ ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ﴾، قال: «مِن أطْرَافِها»». (الطبري)

[40] «حدّثنا ابن عبد الأعلَى، قالَ: حدَّثنا ابنُ ثَور، عنْ معْمَر، عَن قتَادَة: ﴿ لَا تَنفُذُونَ إِلَّا بِسُلۡطَٰنٖ ٣٣ ﴾ قالَ: «إلَّا بِسُلطَانٍ مِن اللهِ، إلّا بمَلَكةٍ مِنه»». (الطبري)

enclosed, with the earth below him and the sky above him and some barrier on the sides of the earth linking up to the sky.

6. A Model, that Keeps Some Stars at a Specific Point, Which Travellers Utilize to Keep Track of their Direction

In the Qur'ān, stars have been described as objects, through which travellers can find their path. Almighty Allāh states:

﴿وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ ١٦﴾ [النحل: ١٦]

"And with the star they find their way."

Had the earth been turning in its orbit, the position of these stars to the earth would always be different, and man would not have been able to use it as a guide.

7. A Model, Which Has Various Levels and Stations, Between the Land and the Barrier that Prevents Man Reaching the Heavens

Almighty Allāh states:

﴿وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ١٦﴾ [الحجر: ١٦]

"Without doubt We had placed in the sky stations and We had made it beautiful for those looking." (Towards it)

Explaining the word ﴿بُرُوجًا﴾ ʿAllāmah Abū Manṣūr al-Māturīdī has written:

«﴿وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا﴾، قِيلَ: نُجومًا، ويحْتمِل البُرُوج: المَنازِل الَّتي ينْزِل فِيها الشمْسُ، والقَمرُ، والنُّجومُ». (تفسير الماتريدي)

"Some have said that it refers to stars. It is also possible that it refers to the stations through which the sun, moon and the stars pass."

ʿAllāmah Harawī has written in his Tafsīr, *Hadā'iq ar-Rūḥ*:

«﴿فِي ٱلسَّمَآءِ بُرُوجٗا﴾؛ أي: قُصورًا، وبُيوتًا، وطُرقًا، ومَنَازِل، ينْزِلها السيَّارات السَّبع فِي السَّماوَات السَّبع، والمرَادُ بها هُنا: منَازِل الشَّمس والقَمَر، والنُّجوم السيَّارَة ومَوَاضِع سَيْرِها، وهِي البُرُوج الاثْنَا عَشَر المشْهُورة، المخْتَلفَة الهيْئَات والخوَاص، وأسْمَاؤُها: الحمْل، والثَّوْر، والجَوْزاء، والسَّرَطَان، والأَسَد، والسُّنْبُلة، والميزَان، والعَقْرَب، والقَوْس، والجَدِّي، والدَّلْو، والحُوت».

> "Burūj refers to palaces, homes, pathways and stations, through which the seven planets pass through, in the seven skies. The intended meaning in this verse is the stations of the sun, the moon and the moving stars/planets. The stations are commonly known as the 12 stations. They are: Aries; Taurus; Gemini; Cancer; Leo; Virgo; Libra; Scorpion; Sagittarius; Capricorn; Aquarius; and Pisces."

«فزُحَل فِي السَّمَاء السَّابِعة، والمشْتَرِي في السَّادِسة، والمرِّيخ في الخَامِسة، والشَّمْس فِي الرَّابِعة، والزَّهْرَة فِي الثَّالِثة، وعَطَارِد فِي الثَّانِية، والقَمَر فِي الأُولَى؛ أيْ: فِي سَمَاء الدُّنيا، والعَرَب تَعدُّ المعْرِفة بِمَوَاقِع النجُوم فِي مَنَازِلها مِن أجَلِّ العُلوم، ويسْتَدِلُّون بِها علَى الطُّرقَات والأوْقَات والخصْب والجدْب». (حدائق الروح)

> "*Zuḥal* (Saturn) is in the seventh sky. *Mushtarī* (Jupiter) is in the sixth. *Mirrīkh* (Mars) is in the fifth. The sun is in the fourth. *Zahrah* (Venus) is in the third. *ʿAṭārid* (Mercury) is in the second and the moon is in the first sky.
>
> The Arabs regard the knowledge of the settling of these stars/planets at their stations as a most important branch of knowledge. Through it, they calculate time, seasons and find their routes."

The position of the planets in the different skies has not been mentioned in any Ḥadīth. Rather, this was how some scholars and philosophers of the past understood its positions.

Note: When they speak of the different levels of the skies, they do not refer to the 'seven heavens', but rather to the layers of the atmosphere that exists between the earth and the barrier which prevents man exiting the atmosphere. In Arabic, the word «فلك» is generally used to refer to this.

In the explanation of the verse ﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾﴾ Sayyidunā ʿAbdullāh ibn ʿAbbās has mentioned:

«قَالَ: تَدُورُ الشَّمْسُ وَالقَمَرُ فِي أَبوَابِ السَّمَاءِ كَما تدُورُ الفَلْكَةُ فِي المِغْزَل». (تغليق التعليق لابن حجر العسقلاني)

> "The sun and the moon rotate in the doors of the sky, as a whorl (small wheel/pulley) rotates in a spindle."

The above explanation of ibn ʿAbbās, whilst explaining the word ﴿فِي فَلَكٍ﴾ shows clearly that the word «سماء» 'sky' would many a time be used in the meaning of «فلك» 'atmosphere'.

Imām al-Awzāʿī quotes Ḥassān ibn ʿAṭiyyah (a leading scholar of the Tābiʿīn)[42] as saying:

«الشَّمسُ وَالقَمَر وَالنُّجوم فِي فلَكٍ بَينَ السَّماءِ وَالأَرضِ تدُورُ». (العظمة لأبي الشيخ الأصبهاني)

> "The sun and the moon rotate in the atmosphere between the earth and the sky."

Note: Since the moon exists between the earth and the barrier, after which the sky (i.e., the heavens) begins, it shall indeed be possible for man to reach it. However, there is much to indicate that as yet they have not reached the moon and had merely faked a landing for purposes known best to them.[43]

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[41] «حسَّانُ بنُ عَطِيَّة أَبُو بَكْر المُحارِبِيُّ مَولاَهُم، الإِمامُ، الحجَّةُ، أَبُو بَكر المُحارِبِيُّ مَولاَهُم، الدِّمشقِيُّ، حدَّثَ عَن: أَبِي أُمامَةَ الباهِلِيِّ، وسَعِيدِ بنِ المُسَيِّب، وأَبِي كَبْشَةَ السَّلُولِيِّ، وأَبِي الأَشْعَث الصَّنعَانِيِّ، ومُحَمَّد بنِ أَبِي عائِشَة، وطَائفَة، حَدَّث عَنهُ: الأَوزَاعِيُّ، وأَبُو مُعيدٍ حَفصُ بنُ غَيْلاَنَ، وأَبُو غسَّانَ مُحَمَّد». (سير أعلام النبلاء)

[43] **Was Man's Landing on the Moon Real?**

As the years pass since the last recorded landing of man on the moon in 1972, the numbers of those who no longer believe in it ever happening continue increasing. There are many reasons why the truthfulness of this episode has been questioned but perhaps the most glaring proof of it most likely not having occurred is that from that time, despite the growing calls of man's quick return to the moon, man has not as yet gone back. Why?

Explaining the reasons behind this most lengthy delay Dave Mosher, writing for the 'Business Insider US' writes:

Astronauts often say the biggest reasons why humans haven't returned to the lunar surface are budgetary and political hurdles — not scientific or technical challenges. (Jul 16, 2018, 09:30 PM - Astronauts explain why nobody has visited the moon in more than 45 years — and the reasons are depressing. https://www.businessinsider.co.za/moon-missions-why-astronauts-have-not-returned)

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8. A Model, in Which Mountains Serve the Purpose of Pegs, i.e. To Hold the Earth in Place

- Almighty Allāh says:

﴿ وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ ﴾ [النحل: ١٥]

"And He has placed in the earth anchors (i.e., mountains) so that the earth does not push you off."

Explaining this verse, Qatādah رَحِمَهُ ٱللَّهُ has mentioned:

«ورَوَى مَعْمر، عَن قَتَادة أَنَّه قَالَ: لما خُلِقَت الأَرْض كَادَتْ تَمِيد، فقَالَت الملَائِكة: مَا هَذِه بمُقرَّة علَى ظَهْرها أحدًا، فأَصْبَحوا وقَد خُلِقت الجبَال فلمْ تدْرِ الملائِكَة مِمَّ خُلِقتْ الجبَال». (بحر العلوم لأبي الليث السمرقندي)

"When the earth was created, it seemed as if it was going to shake. The angels said, 'This shall never allow anyone upon its back!' The next morning, they found mountains created. They had no idea of the material from which the mountains were created."

- Qutbī has explained the meaning of ﴿أَن تَمِيدَ بِكُمۡ﴾ '*so that the earth does not push you off*', by saying:

Had it been too expensive to send anyone to the moon, even after a period of 45 years passing since the last recorded landing, one doubts that America would have easily managed to send 12 people to the moon, in 6 operations, between July 1969 and December 1972. It does seem weird that a country (i.e., America) could afford 6 man-operated flights to the moon in a period of 3 and a half years, yet no other country could ever afford doing the same even once, nor has America been able to save enough to make one further trip after that.

The truth regarding the landings in the years 1969 to 1972 shall perhaps never be known but if the possibility does exist that the entire episode was made up, as many do feel today, then in the same light one could say that a similar possibility exists with regards to much of the information and pictures that NASA and similar institutes feed the gullible public of the world. If agencies could create an image of man landing on the moon which could fool millions of people for so long, there should hardly be any difficulty in creating images of the shape of earth, of satellites in space, etc.

«وقَال القُتْبِي: «الميْد»: الحرَكَة والميْل». (بحر العلوم لأبي الليث السمرقندي)

"The meaning of «الميد» is movement/slight movement."

According to this explanation, the purpose of mountains was to stop all movement of the earth, even slight movements.

- Qatādah has also mentioned:

«عَنْ قَتَادَة فِي قَوْلِهِ: ﴿رَوَاسِيَ﴾ قَالَ: الجبَال، ﴿أَن تَمِيدَ بِكُمْ﴾، قَالَ: أثْبتَها بالجبَال، ولَوْلا ذَلِكَ مَا أقَرَّت علَيها خَلقًا». (تفسير ابن أبي حاتم)

"Had it not been for the mountains, no creation would ever have remained upon the earth."

- Under the explanation of this verse, ʿAllāmah Qurṭubī has written:

«والَّذِي عَلَيه المُسلِمُون وأَهلُ الكِتاب: القَولُ بوُقُوفِ الأَرْض، وسُكُونِها، ومَدِّها، وأَنَّ حرَكَتَها إِنَّما تكُون فِي العَادَة بزَلْزَلَةٍ تُصِيبُها». (أحكام القرآن)

"And the view which the Muslims and the people of the Book (i.e., the Christians and the Jews) hold is of the earth being stationary, with no movement, and being spread out. The only movement that does occur on earth is due to earthquakes, etc."

- ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, through a sound chain has been quoted as saying:

«عَن ابنِ عبَّاس رَضِيَ اللَّهُ عَنْهُمَا، قالَ: «إِنَّ أَوَّلَ شَيءٍ خَلقَه اللَّهُ القَلم، فقَالَ لَه: اكْتُبْ، فقالَ: ومَا أَكْتبُ؟ فَقالَ: القَدَر، فجَرَى مِن ذَلِك اليَوم بِما هُوَ كَائنٌ إِلَى أَنْ تقُومَ السَّاعةُ»، قَال: «وكَان عَرشُه علَى المَاءِ، فَارتَفَع بُخَارُ المَاءِ فَفُتِقتْ مِنه السَّماواتُ، ثمَّ خلَقَ النُّونَ فبُسِطَت الأَرضُ علَيه، والأَرضُ علَى ظَهرِ النُّون فاضْطَرَبَ النُّونُ فَمادَت الأَرضُ، فأُثْبِتَت بالْجِبَال، فإِنَّ الْجِبَال تَفخَر علَى الأَرضِ»». (رواه الحاكم في المستدرك، وقال الذهبي: على شرط البخاري ومسلم)

"The first of Allāh's creation was the pen, and it wrote what was to become. Almighty Allāh's throne was on water. Then water vapor rose and from it the heavens were created. Then he created the whale, and the earth was spread on the whale's back. When the whale moved slightly, it caused the earth to shake. So, it was fastened by the

> mountains, for it is the mountains that have dominance over the earth."

It is clear from the narration of ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ that the purpose of the mountains is not merely to prevent earthquakes from occurring, but rather to keep the earth in one specific position, thus according to him there is no continuous rapid spinning of the earth, as modern science claims.

9. A Model, in Which the Moon is to a Great Extent Similar in Size to that of the Sun

Almighty Allāh, regarding the scenes of the day of Qiyamah, states:

﴿ وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ۝٩ ﴾ [القيامة: ٩]

> "And the sun and the moon shall be folded up." (i.e., their light shall be covered)

In this verse, and in many similar verses, mention of the moon is made together with that of the sun. It's like is that of Zakāh, which is always mentioned together with the command of Ṣalāh. Had the size difference between the sun and the moon been that which modern-science claims, i.e., roughly 400 times larger[44], these two creations of Almighty Allāh would not have always been mentioned together.

For example, big ants' range in size from 2.5 cm – 5 cm, whilst a man's general height is about 170 cm, which is only 68 times bigger than the 2.5 cm ant, yet when the two stand side by side, the ant is never noticed. So, when the difference between two objects is 400 times, where then shall the smaller ever be given any notice.

10. A Model, in Which the Moon too is a Source of Light, as well as a reflector of the Light of the Sun

There is much in the texts of the Qur'ān and the Sunnah to indicate that just as the sun is a source of light, so too is it with the moon, i.e., it holds its own light Some of those indications are as follows:

[44] Modern science claims that the sun measures 1.4 million km across, while the moon is a mere 3.474 km across.

- With regards to the day of Qiyāmah, Almighty Allāh states:

﴿وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ۝٩﴾ [القيامة: ٩]

> "And the sun and the moon shall be folded up." (i.e., their light shall be covered)

Rasūlullāh ﷺ explained the manner of its being folded up, by saying:

«الشَّمْس وَالْقَمَر يُكوَّران يَوْم القِيَامَة فِي النَّار». [٤٥]

> "The sun and the moon shall both be folded up, on the day of Qiyāmah, and placed into the fire."

Due to its being folded up, its light shall now be effaced, as explained by ʿAllāmah al-ʿAynī.[46] If the moon was merely reflecting the light of the sun, there would be no need to wrap it up as well. Effacing the light of the sun alone would have been sufficient.

Explaining the reason for its being placed into fire, ʿAllāmah ibn Quṭaybah ad-Dīnawarī (d. 276 A.H.) has written:

«إِنَّ الشَّمسَ وَالقَمَرَ لَمْ يُعذَّبا بالنَّار حِين أُدخِلاهَا، فيُقَال ما ذنْبُهمَا، ولَكِنَّهُما خُلِقا مِنهَا، ثمَّ رُدَّا إِلَيهَا». (تأويل مختلف الحديث)

> "The sun and the moon will not be punished in the fire, when they will be placed therein. Thus, there is no need to ask as to what was its sin. Rather, both were created from the fire and on the day of Qiyāmah it will merely be returned to its origin.'

What becomes clear from this explanation of ʿAllāmah ad-Dīnawarī is that during the first few centuries of Islām it was understood that both the sun and the moon were objects created from the fire, and thus both should have its own light.

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[٤٤] عَن أَبِي هُرَيْرَة رَضِيَٱللَّهُعَنْهُ عَن النَّبِي صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ قَالَ: «الشَّمْس وَالقَمَر يُكوَّران يَوْم القِيَامَة». (البخاري) ورواه البزار، والبيهقي، في البعث عن أبي هريرة بزيادة «فِي النَّار».

[٤٥] «مطويان ذَاهِبا الضَّوْء». (عمدة القاري)

- In the commentary of the verse:

﴿وَخَسَفَ ٱلۡقَمَرُ ۝٨﴾ [القيامة: ٨]

And (when) the moon shall eclipse (at the onset of Qiyāmah)

The recognized Imām of ʿAqā'id, Allāmah Abū Manṣūr al-Māturīdī (d. 333 A.H.), wrote:

«أي: ذهب ضوؤه ونوره» (تفسير الماتريدي)

"i.e., when its light shall disappear"

Had he been of the view of the moon drawing its light from the sun, he would have commented with a phrase such as 'when the light of the sun shall no longer reach the moon', or something similar.

- Sayyidunā Saʿīd ibn ʿĀmir رَضِيَ اللَّهُ عَنْهُ narrated from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«لَوْ أَنَّ امرَأَة مِن نسَاء أَهْلِ الجَنَّة أَشْرَفتْ إِلَى أَهْلِ الأَرْض؛ لمَلأَت الأَرْضَ رِيحَ مِسْك، وَلَأَذْهَبتْ ضَوْء الشَّمْس والقَمَر».[٤٧]

"If a woman from the women of paradise had to make a slight appearance to the inhabitants of the earth, the earth would fill with the smell of musk and she would efface the light of the sun and the moon."
(i.e., in front of her radiance the light of the sun and the moon shall not be noticed)

Take note of how mention is made of the light of both the sun and the moon.

- ʿAllāmah Ālūsī, in his Tafsīr of Sūrah Yūnus, verse 5, has discussed the issue of the moon having its own light, in the following words:

«وقِيل: هُما مُتبَايِنَان، فَما كانَ بالذَّات فهُو ضِيَاء، ومَا كانَ بالعَرْض فهُو نُور، ولكَون الشمْس نَيِّرة بنَفْسها نُسِب إليها الضِّيَاء، ولكونِ نُور القَمر مُسْتَفَادًا مِنْها نُسِب إلَيه النُّور، وتَعقَّبه العلَّامة الثَّاني

[٤٧] رواه قوام السنة في «الترغيب والترهيب»، وذكره الحافظ ابن حجر في «الإتحاف»، وقال: «قال الحافظ المنذري: وإسناده حسن في المتابعات».

بأنَّ ذلِك قولُ الحكَمَاء، ولَيْس مِن اللُّغة فِي شيء؛ فإنَّه شَاع نُور الشَّمس ونُور النَّار». (روح المعاني - سورة يونس: ٥)

"It has been said that there is a difference between the words «ضياء» (light, which has been mentioned as a quality of the sun) and «نور» light, which has been mentioned as a quality of the moon). According to this opinion, «ضياء» is that light, which emanates from the object itself, whilst «نور» is that light which is derived from something else. ʿAllāmah Taftāzānī has however objected to this opinion, and has mentioned that it is a mere claim of the philosophers. In the Arabic language, the word «نور» is used, many a time, for light, which emanates from an object itself. Thus, we hear «نور الشمس» (light of the sun) as well as «نور القمر» (light of the moon)."

- Up until the renaissance, and perhaps even for years after, there existed a sort of consensus amongst the Muslim scholars of astronomy that the sun's orbit is much higher than that of the moon, either in the 4th or 5th sky, whilst the moon's orbit is in the lowest sky, known as the sky of this world. (Note: the 'seven skies' in this context refer to the seven layers that exist between the earth we live on and the firmament, after which comes the 1st heaven)

Mention of this has been made by many great scholars.

For example:

1. Tāj al-Qurrā', Burhān ad-Dīn Kirmānī (d. 505 A.H.) wrote under the commentary of this verse:

﴿أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾﴾

[نوح: ١٥ – ١٦]

Have you not seen how Allāh created the seven skies in layers? And He placed therein the moon as a light and he made the sun a lantern

«قوله: ﴿وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾﴾ أي فيهن، فحذف لدلالة الأولى عليه. وأجمعوا على أن الشمس في السماءِ الرابعة». (غرائب التفسير)

As for the verse 'and He made the sun a lantern', (similar to the moon), it too has been placed within the skies. The word 'therein' was not repeated, since mention of it was already made before it. And the scholars have consensus that the sun is in the 4th sky.

2. ᶜAllāmah Nasafī (d. 710 A.H.) explained the above verse as follows:

«﴿وَجَعَلَ ٱلۡقَمَرَ فِيهِنَّ نُورٗا﴾ أي: في السماوات وهو في السماء الدنيا، لأن بين السماوات ملابسة من حيث أنها طباق، فجاز أن يقال فيهن كذا وإن لم يكن في جميعهن، كما يقال في المدينة كذا وهو في بعض نواحيها».

The moon has been described as a light within the seven skies, whereas its place is in the sky of this world (1st sky). The reason for this is that due to the close connection between the skies, with each being a layer above the other, it is allowed to describe something as being within the whole piece, even though it is only in one part of the entire piece. It is said, 'such as such is in the city', whereas it is only in one part of the city.

He further writes:

«وضوء الشمس أقوى من نور القمر، وأجمعوا على أن الشمس في السماء الرابعة» (مدارك التنزيل)

The light of the sun is stronger than that of the moon. And they (the scholars) have agreed that the sun is in the 4th sky.

3. ᶜAllāmah ibn Ajībah (d. 1224 A.H.), in his Tafsīr, *al-Baḥr al-Madīd*, quoted the above text of ᶜAllāmah Nasafī, from which we understand that the notion of the sun being in the 4th sky and the moon being below it, was an accepted-fact even during his era.

4. In the explanation of the verse:

﴿وَسَخَّرَ لَكُمُ ٱلشَّمۡسَ وَٱلۡقَمَرَ دَآئِبَيۡنِ﴾ [إبراهيم: ٣٣]

"And He (Allāh) made the sun and the moon subservient to you, constantly in motion."

Shaykh Muḥammad Ṣiddīq Ḥasan Khān Qinnaujī (d.1307 A.H) writes:

«والمعنى يجريان إلى يوم القيامة ولا يفتران ولا ينقطع سيرهما في فلكهما، وهو السماء الرابعة للشمس، وسماء الدنيا للقمر». (فتح البيان)

The meaning of this is that, till the Day of Qiyāmah, the sun and the moon will continue in its movement, not getting tired and never ceasing to move in its orbits, which is the 4th sky for the sun and the sky of the world (1st sky) for the moon.

Since the sky was understood by a vast group of scholars to be at a higher position than that of the moon, it is clear that in their understanding the moon would then not be able to reflect the light of the sun unto the earth. Rather, if the moon happens to come in line with the sun at any point, it would in fact block its light, resulting in a solar eclipse. That which is lower cannot reflect the light of something above it, to those below it.

Yes, it is however possible for the moon to still act as a reflector of the light of the sun, not towards that which lies below it, but rather towards that which lies above it. To understand this, the following narration will prove helpful:

It has been narrated from Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, through a sound chain, that the face of the moon is directed towards the Throne of Almighty Allāh, whilst its nape (i.e., the back of its head) is directed to the earth."[48]

In the Tafsīr of ʿAbd ar-Razzāq, Sayyidunā ʿAbdullāh ibn ʿAmr is quoted to have said that the face of both the sun and the moon is directed towards the Throne of Almighty Allāh, and its nape (i.e., the back of the head) is directed towards the earth.[49]

[٤٦] عَن ابنِ عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا، ﴿وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا﴾ [نوح: ١٦]، قالَ: «وَجهُهُ إلَى العَرْشِ وَقَفاهُ إلَى الأَرضِ». هذا حديثٌ صَحيحٌ علَى شَرطِ الشَّيخَين، وَلَم يُخرِّجاه. [التعليق، من تلخيص الذهبي]، على شرط مسلم.

[٤٧] عَن مَعْمر، عَن قتَادةَ، فِي قَولِه تعَالَى: ﴿وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا﴾ [نوح: ١٦]، أَنَّ عَبْد اللَّهِ بنَ عَمرِو بنِ العَاصِ قالَ: «إنَّ الشَّمسَ وَالقَمرَ وجُوهُهُما قِبَل السَّماواتِ، وأَقْفِيَتهُما قِبَل الأَرضِ، وأَنا أَقرَأُ بذَلِك آيةً مِن كتَابِ اللَّهِ: ﴿وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾﴾». (تفسير عبد الرزاق الصنعاني)

According to the above, the light of the sun and the moon is to be found only at the back of its heads, and not on the front. Thus, on the day of Qiyāmah, when both shall be folded up, the outer portion, i.e., the face, will merely cover the inner portion, i.e., the nape, and in this manner the light of both shall be effaced.

On the other hand, clear mention has been made of the light of the moon traversing through the skies above it. For example:

In the explanation of the verse '*And He* (Allāh) *made the moon a light in the skies*', ʿIkramah has said:

« ﴿وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا﴾ [نوح: ١٦]، قالَ: إِنَّه يُضيء نور القَمَر فيهِنَّ كُلهنَّ كمَا لَو كانَ سَبْع زُجَاجَات أَسْفَل مِنهَا شِهَاب أَضَاءَت كُلهنَّ، فكَذَلِك نُور القَمَر فِي السَّمَوَات كُلهنَّ لِصَفائِهنَّ». (الدر المنثور)

> "The light of the moon lights up the skies. Just as a flame lights up seven glass objects above it, so too does the moon light up all the skies, due to each being of a clear nature."

ʿAllāmah Ibrāhīm ibn ʿUmar Biqāʿī (d. 885 A.H.) wrote in the commentary of the above verse:

«أحد وجهيه يضيء لأهل الأرض، والثاني لأهل السماوات». (نظم الدرر)

> One side of the moon creates light for the people of the earth, and the other side for the inhabitants of the skies.

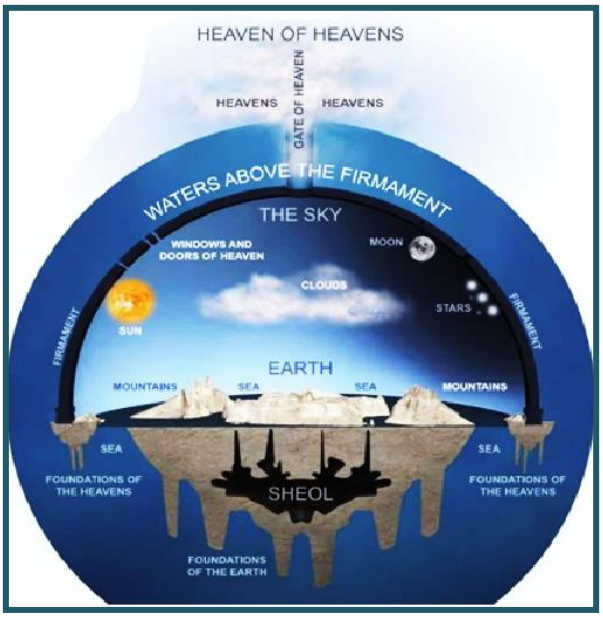
Keeping the above statements in mind, a possibility regarding the nature of the moon that comes to mind, is that of a round ball, half of which is full of light, and the other half, despite not having its own light, is a wonderful reflector of light. When the half that contains light faces earth, we enjoy a bright, full moon. And due to the other side reflecting the light of the sun, that shines from way above it, its reflection lights up the skies above it. But when the dull side faces earth, since there is now no light for it to reflect, the inhabitants of the earth find no light coming from the moon.

Also, we can draw from this a possible reason of the inhabitants of the earth witnessing the various stages of the moon, from it being totally black to it becoming a bright, full moon. When it is totally black, its face is towards the earth. Then, as it daily rotates, more and more of its nape faces the earth, and thus its light daily

increases, until its full nape is directed towards the earth, thus displaying to us a bright, full moon. As for the sun, since it does not make this sort of rotation, its nape remains continuously focused towards the inhabitants of the earth, as it passes over the different sections of the earth. And Almighty Allāh knows best.

Which Model Should Be Considered?

To summarise, any model which allows for the above 10 issues, or at least some of them, shall be a much more acceptable model than the one modern-science describes. Jewish and Christian scholars drew sketches of what they felt to be close models to the system of the world. These drawings were based upon how they understand the world, through the texts of the scriptures and perhaps based upon what the astronomers of their eras taught. An example of a drawing from the scholars of the previous scriptures is the one given below:



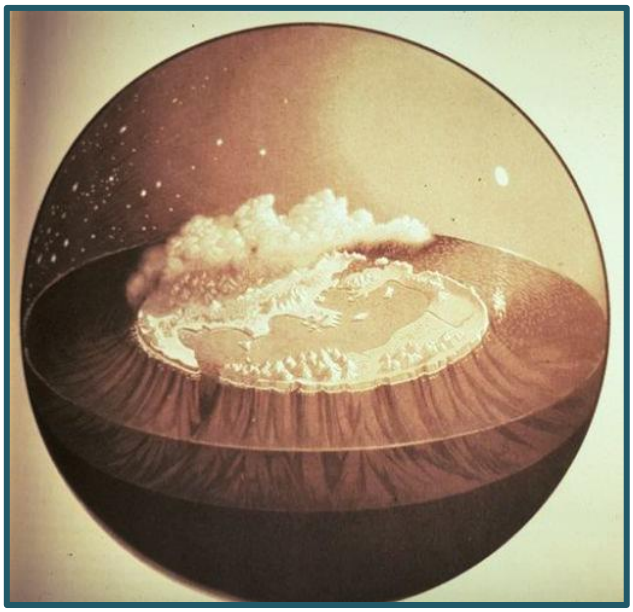
Looking at the picture above, one understands that the Ancient Jewish scholars viewed the sky as a dome-like covering structure, connected at its furthest ends to mountains, with doors in the sky that, at times, let in huge amounts of rain, as in the case of the floods during the era of Nabi Nūḥ عَلَيْهِ ٱلسَّلَامُ. As for the land «الأرض», upon which man resides, this they understood to be of a roundish, flat nature, similar to that of a disc, floating on the waters below it, but held into place with deep mountains. The entire structure, comprising of the land, the waters around and below it, the space above it, and the surrounding skies would finally form the shape of a ball.

According to this understanding of the ancient Jewish as well as the early Christian scholars, man resides within a ball, and not on the outside of a ball.

Within this ball, in the various levels «أفلاك» that exist between the land and the sky, movement occurs amongst most of the stars, but not all.

It cannot be said for certain that the world is as the sketch above shows. However, this much is certain, that the above conforms much closer to the indications found in the Qur'ān, the Sunnah and the statements of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, compared to the model that modern-science has presented.

Another model, quite similar to the above could be the following:



The description of the earth, attributed to Imām al-Haramain, Abdul Malik ibn Yusuf, Juwaini, as quoted in Rūh ul Bayān[50], portrays a similar type of model. He writes:

«والأرض مدورة مسيرة خمس مائة عام كأنها نصف كرة مدورة فيكون وسطها أرفع»

[50] روح البيان – سورة يس: ٣٨.

> The earth (land, and sea) is round, covering a distance of a 500-year journey[51]. It is as though it is half of a ball, thus its centre protrudes out the highest.

(Explanation: With regards to its horizontal shape, it is round. As with regards to its vertical shape, it resembles a half-ball. The area at the centre of the disk is higher than the rest. For this protrusion, it is necessary that the shape of the land not be that of a flat disk, but rather that of a domed-shape disk. The area (land and sea) upon which man resides and travels would, according to this, look something like this:



If such a shape is considered, and it is understood that the continents are spread out on all sides of this domed-shape disk, it will result in a picture quite similar to half of what modern-science describes as 'earth's globe'. The only difference will be that instead of having mankind living on all sides of a globe, in this case the area of 'land and sea', which man calls earth, will be only 'half the globe'.

If this half-globe is placed at the centre of the model shown before it, with the skies above and the mountains and waters below itself assuming a globe shape, a unique possible picture of earth, with its surroundings will be formed. And Almighty Allah knows best – Abū Muḥammad)

[51] A journey of 500 years could be anything from 3 to 5 million km. The distance between South America to China is about 16500km. According to this, after the inhabited lands which man knows about, there is still a few million km's of unexplored area, after which comes 'the surrounding waters'.

«ولذلك سموا الجزيرة التي هي وسط الأرض كلها المستوي فيها الليل والنهار: قبة الأرض»

> "For this reason, the island, which is at the centre of the earth, where day and night are equal, has been called the 'dome of the earth'."

«وحول الأرض البحر الأعظم المحيط فيه ماء غليظ منتن لا تجرى فيه المراكب، وحول هذا البحر جبل قاف خلق من زمرد أخضر، وسماء الدنيا مقببة عليه».

> Surrounding the earth (land) is the 'great surrounding ocean' (*al-baḥr al-muḥīṭ*), the waters of which are thick and foul-smelling, through which ships are unable to sail. Surrounding these waters is Mount Qāf, which has been formed from a green emerald. The skies of this world (Dunyā) form a dome over it.

It is without doubt that there shall be questions left unanswered if a model, similar to what has been described above, is to be considered. However, what is important to know is that the model that modern-science proposes, that too has failed to answer many questions, perhaps even more than the one described above. There indeed exists a need for much more research to be conducted in this direction, before any specific model can be determined. The research that is needed however is not what NASA regards as research, but rather an independent research, by an independent organization, and after studying the works of the great Muslim astronomers that wrote on the topic, prior to the rise of the renaissance. Perhaps Almighty Allāh shall create the means for this, and the world may then find that much of what we regard today as 'known and proven scientific facts' are indeed far from what the reality is. As Almighty Allāh says:

﴿سَنُرِيهِمۡ ءَايَٰتِنَا فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ حَتَّىٰ يَتَبَيَّنَ لَهُمۡ أَنَّهُ ٱلۡحَقُّ﴾ [فصلت: ٥٣]

> "And We shall show them Our signs in the skies and in their own selves, until it shall become clear to them that this is indeed the truth."

And if one wishes to know why the continuous research of NASA cannot be relied upon, whereas this organization has perhaps spent the most amount of wealth and effort in understanding the happenings of the universe, the next chapter would hopefully help in understanding why.

NASA (National Aeronautics and Space Administration)

It is a well-known fact that the USA has made great strides in the last century, in many fields of exploration and has thus become accepted as the leading authority in the field of astronomy. Based on the reports obtained from NASA, through satellites, etc, much information regarding the universe has been acquired and upon it many a scholar has based his ruling. In fact, the prime reason behind certain scholars regarding texts of the Qur'ān and the Sunnah pertaining to the universe to be in a metaphorical sense is that NASA-based research has revealed much regarding the universe which contradicts the apparent/surface meanings of the Divine texts.

As time passes, the credibility of astronomical research, carried out by NASA is being questioned more and more. The issue of pictures taken of a round earth not being actual pictures, but rather computer-generated images, and the issue of why man has not travelled to the moon since 1972 are amongst the reasons why the number of people that no longer regard everything explained by NASA to be 'the absolute truth' are increasing by the day.

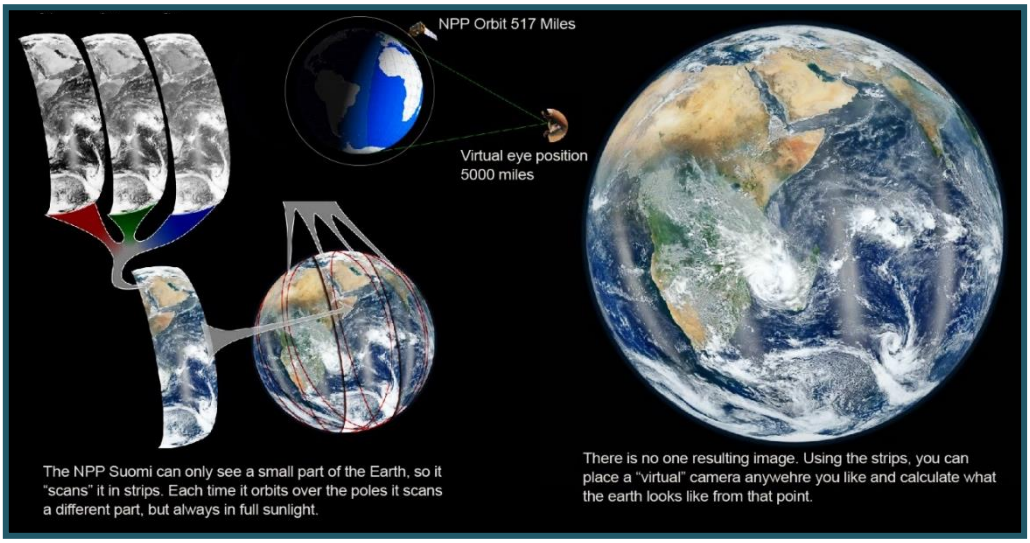
For example: Over the years many pictures have been taken of the earth from satellites believed to be in orbit in space (beyond earth). When brought together, the pictures seem to vary, especially with regard to colour and the position and size of continents. Due to this, some have gathered these pictures together and asked the following question:



Whilst discussing this issue, one who seems to be an expert in the field attempted answering the discrepancies between the various pictures taken of earth over the years. His answer is as follows:

> "This month (July 2015) NASA released a new photo of the earth from space, taken from the DSCOVER satellite, 930,000 miles above the earth.
>
> Some people have claimed that this new image shows an increasingly hazy earth, and that this is evidence of an increase in pollution, or a secret geoengineering program (using "chemtrails"). Some more extreme theorists have suggested that the image is fake because the continents (particularly North America) appear to be a different size to earlier photos.
>
> The misconception comes from a misunderstanding about how the photos are taken. This new 2015 image is noteworthy because *it's the first time since 1972 that a good quality single image photograph has been taken of the earth.* The previous last image (in 1972) was taken by an astronaut from onboard the Apollo 17 spacecraft during the last manned mission to the moon. Although there had been similar images taken before (such as the 1967 images taken by the ATS3 satellite), the 1972 Blue Marble image became iconic, and remains the last such image taken by an actual person.
>
> The differences (amongst the photos) comes down to the way the photos were taken, and what was done to them after they were taken. In particular, *the bright blue 2002 image is not a photo at all. It's a composite image made of many individual photos* taken by a very low orbit satellite (Terra). The images were *stitched together in three dimensions, and then various projected images were generated by computer* - in much the same way that Google Earth creates images of the globe from multiple satellite images. A similar image was created in 2012 with the NPP Suomi satellite.

The 1967 image is a single photograph, but taken by a very unusual camera. *The ATS-3 satellite was essentially a kind of colour scanner in space. It did not take photos as such, but instead "scanned" a single line across the earth every time the satellite rotated, and then scanned another line on the next rotation, continuing for 2400 scan lines to create a complete image of the earth.* The colour sensitivity was dependent on the photomultipliers, and as you can see resulted in very dark contrast, with the oceans seeming almost black.



The 1972 image was taken on a traditional film camera, and provides a more realistic look at the earth. The contrast though is still very dependent on the type of film used, and possibly was slightly affected by being taken through a window.

The 2002 image, as noted already, is a composite image made of several images taken with the digital camera on the Terra satellite. It's designed to look pretty. Part of this comes from the camera itself, but the contrast and colour saturation has been deliberately adjusted to give the oceans a deep blue look. We can actually recreate the 2015 image with Terra images from the same day using Google Earth.

So, given the vast difference between the camera systems of the 1967, 1972, 2002 and 2015 images, there's simply no way to make any kind of direct comparison between them. This is especially true *when we don't know what post-processing has been done to the image.*

> But what of the more unusual suggestion that the images are fake, because they show the continents being different sizes. Like many such things, it's all about perspective, and the way our brains work. We look at these images of the earth, and our brain thinks of it as a flat object. You'd think if you get close to something, then it will get bigger, but not change shape. But this breaks down for three dimensional objects. If you get close to a globe, then you can see less of it, so the visible objects seem a lot bigger relative to the visible disc of the globe. The part of the globe in the middle is also a lot closer to your eye (relative to the edges) so seems bigger, like it's bulging out more than it actually is."
>
> (https://www.metabunk.org/debunked-blue-marble-photos-show-a-changing-earth)

Whether or not the above answer is found satisfactory is of no interest to me. All that I wish to show is that the many pictures that we have seen of a 'round earth', which we always understood to be 'exact pictures', are in fact 'photo shopped' images. Speaking about the process for "The Blue Marble" image, NASA Data Visualizer and Designer Robert Simmons, said:

> "The hard part was creating a flat map of the earth's surface with four months' of satellite data... My part was integrating the surface, clouds, and oceans to match people's expectations of how earth looks from space."

Thus, the concept of the round shape is not based upon actual sighting. Rather, pictures taken of strips of the earth (as mentioned above) have been fitted together



to create a round shape. If one wishes he could easily fit these strips together to create other shapes as well, as is evident upon examining the strips as shown below.

The question thus rises against NASA as to why has this not been made clear right from the very beginning, that till today there is no true picture of a 'rotating-round earth'? Would it not have been fair to have rather shown the pictures of earth, as the satellite captures it, and then leave it to man to decide how he would like to piece it together?

- Researchers have collected the names of NASA astronauts who professed, either verbally or through indication, their links to freemasonry:

1. John Glenn, two-time US senator and one of NASA's first astronauts is a known Mason.
2. Buzz Aldrin Jr., the second man to claim to have walked on the moon is an admitted, ring-wearing, hand-sign flashing 33rd degree Mason from Montclair Lodge No. 144 in New Jersey.
3. Edgar Mitchell, another supposed moon-walker aboard Apollo 14 is an Order of Demolay Mason at Artesta Lodge No. 29 in New Mexico.
4. James Irwin of Apollo 15, the last man to claim to have walked on the moon, was a Tejon Lodge No. 104 member in Colorado Springs.
5. Donn Eisele on Apollo 7 was a member of the Luther B. Turner Lodge No. 732 in Ohio.
6. Gordon Cooper aboard Mercury 9 and Gemini 5 was a Master Mason in Carbondale Lodge No. 82 in Colorado.
7. Virgil Grissom on Apollo 1 and 15, Mercury 5 and Gemini 3 was a Master Mason from Mitchell Lodge No. 228 in Indiana.
8. Walter Schirra Jr. on Apollo 7, Sigma 7, Gemini 6 and Mercury 8 was a 33rd degree Mason at Canaveral Lodge No. 339 in Florida.
9. Thomas Stafford on Apollo 10 and 18, Gemini 7 and 9 is a Mason at Western Star Lodge No. 138 in Oklahoma.
10. Paul Weitz on Skylab 2 and Challenger is from Lawrence Lodge No. 708 in Pennsylvania.

(Note: NASA astronauts, Neil Armstrong, Allen Sheppard, William Pogue, Vance Brand, and Anthony England all had fathers who were freemasons too!)

The number of astronauts known to be Freemasons or from Freemasonic families is astonishing. It is likely that more astronauts and people of key importance in NASA are affiliated with the brotherhood as well, but not so open about their membership. For there to be this many Masons involved with NASA's promotion and propagation of its heliocentric theory, from its outset till today, this should surely raise some serious suspicion!

Thus, it would only be fair that the so-called 'accepted and researched facts' of NASA be subjected to a re-investigation, by an independent, reliable organization. As Almighty Allāh says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ ﴾ [الحجرات: ٦]

> "O people of Īmān, if a transgressor brings you news, first verify its authenticity."

Similarly, as long as permission to explore is not given to independent researchers, findings based upon what a selected group of individuals have divulged can never be fully trusted. For example, the nature of the land and waters that lie beyond the North-Pole will never be truly understood until and unless independent researchers are allowed to explore it, which has still today not been given. Rather, special military have been stationed to ensure that such expeditions do not ever take place.

Until then, the advice rendered by Shaykh Ṭanṭāwī, in his *Tafsīr al-Jawāhir*, as to why the view of modern-science, with regards to shooting-stars, should not be considered, is the line of action that I find myself most inclined to, i.e. to hold unto the apparent meaning of the texts, and not resort to interpretation , merely on the basis of modern-scientific 'research' not agreeing with it, until and unless clear-cut proof is provided for their view, such proof which gets subjected to an independent investigation from reliable sources.

The wording of Shaykh Ṭanṭāwī, as quoted by Muftī Muḥammad Shafīʿ Ṣāḥib in *Maʿārif al-Qur'ān* (under verse 10 of Sūrah aṣ-Ṣāffāt), is as follows:

> "Our forefathers, and the philosophers of the past would feel greatly perturbed whenever they would find verses of the Qur'ān apparently contradicting the astronomical research of their era. The scholars of Tafsīr however were not prepared to leave the apparent meaning of the texts, due to these philosophical views. Rather, they disregarded what the scientists of their eras said, and they held onto the apparent

> texts of the Qur'ān. As time passed, it became apparent to all that the views of the philosophers were totally incorrect.
>
> Thus, if we today choose to accept that shooting-stars are utilized to hit, injure and burn the evil Jinn (despite modern-science not agreeing), why should that be a problem? We shall indeed accept what the Qur'ān has stated and wait for what the future holds, (i.e., we shall patiently await the time when modern science itself accepts what the Qur'ān has stated)."

And it should in no way be regarded as an impossibility for modern-science to one day back-track from all its current views and opinions, since very few of it are truly based upon solid substance. As discussed throughout this book, it is only on account of the propaganda machines of the modern-world, that the vast majority today regard the theories of science as undisputable facts. Had it not been for propaganda, and had the minds of people been allowed to investigate for themselves, the matter would have indeed been different. Despite this, there are still many who refuse to blindly accept the claims of modern-science, and with the passing of each day, their voices are becoming louder and louder.

An article, regarding the possibility of the earth having a geocentric nature, has been produced below, which adequately illustrates how questioning minds have begun criticising 'modern scientific' theories. It is not necessary that every point in the article be valid. It serves merely as an eye-opener to the fact that there is much that still needs to be investigated with regards to scientific 'breakthroughs', and very little in this field has been conclusively proven. The article, with slight addition, is as follows:

Food for Thought:

Throughout ancient times it was obvious that the moon went around the earth. This is still accepted today. But in the past, it was also just as accepted that the sun went around the earth. This was not because the men of the past lacked fantasy and forgot to imagine non-existent movements of themselves and their surroundings. Rather, as it has now become apparent, many of them did make their homework and did examine all the evidence before them.

Contrary to today's assumptions, the geostatic and geocentric nature of the earth was repeatedly tested and *verified* as being factual. This has been done for a long time

(going back thousands of years) by knowledgeable, civilized, free people of all stripes. They were not crackpots, but rather, astronomers, natural philosophers (scientists), explorers, teachers, traders, seamen, navigators and various other men of science, maths and other fields of education. Indeed, they were highly educated, not just simply *schooled* like the current institutionalized, homogenized, wage enslaved experts of theoretical-science academia, who wouldn't dare bite the hand that feeds them.

Then, all of a sudden, around 400 plus years ago during the age of renaissance, a band of court *astrologers* began pushing this idea that the earth orbits the sun, and that the sun stands still at the centre of the celestial realm (hence the claim of the system being a *solar* system). Nevertheless this (relatively) new claim was *not accompanied by any new proof.* It was simply invoked and declarations were made that the fixed nature of earth needed to be questioned and subsequently discarded. Then, as new questions arose as a result of this new unsubstantiated claim, various kinds of movements by earth were suddenly invoked to have existence and, subsequently abstract calculations were made of the alleged speed and other attributes of these imaginary movements...*presenting the results as if they have measured actual motions.* The major and in fact the only reason that was brought up in order to justify advancing this whole idea was that the then somewhat mainstream Ptolemaic model of the universe was deemed outdated and inconvenient in sufficiently predicting the movements of the planets as they appear in the sky (especially one particular kind of movement: the retrograde motion of the planets in the sky).

But all along it was (and still is) a fact that a stationary earth, situated at the centre of the universe also accounts for those retrograde motions, as shown by astronomer Tycho Brahe and others. And, although Ptolemy's epicyclical system was one of the more established ones, it did not have exclusive monopoly. There were many ideas and many models in circulation - like those of Pythagoras, Philolaus, Jean Buridan, Martianus Capella, Nicholas of Cusa and René Descartes to name a few. After all, even Copernicus' own system was by his own admission (read the unrevised original, i.e., *first edition* of *De revolutionibus orbium coelestium*) nothing more than a synoptic rehash of the already existing and diverse (part geocentric, part heliocentric, fire centric, animal centric...) ideas that the German astronomer-priest knew about, specifically ideas of men like Hicetas, Ecphantus, Heraclides and Aristarchus.

So then, all those years - and right up to now - nobody has ever succeeded in showing or even detecting any movement of the earth in space. However, this complete lack of scientific evidence is not admitted. Instead a smokescreen of hearsays, popular

opinions, organizational rulings, majority votes, superficial analogies, "expert" testimonies, personal convictions and such other *means of persuasion* (none of which qualify as scientific proof) are proposed and presented in order to support the heliocentric theory that the sun is at the centre of the universe.

Heliocentricity is not a logically plausible (let alone irrefutable) theory that is based on scientific data but it's actually, purely based on a series of *assumptions* that were built-up over the last 200 years. For example, many (but not all) of the assertions regarding astronomical distances between celestial bodies are invented and put into calculations on the assumption that the earth must be revolving around the sun. But then at the same time, these assumed distances have another function whereby they are deployed to indicate that the sun must be at the centre, because of that distance!

Here is one example of how it's done: we are told that sun is too big to revolve around the earth. But wait a minute, isn't the sun's size determined in the first place by assuming how big it must have to be in order to allow a heliocentric premise? Yes, it is! Go figure that. Other needed assumptions include:

1) The bend-over earth assumption (the alleged 'tilt' of the earth's axis, a desperately needed heliocentric variable that has no basis in the physical world where the sun simply spirals from the Tropic of Cancer to the Tropic of Capricorn annually. Both of these tropic latitude lines are not tilted - they are at a 0° angle (= parallel) to the equator. The word "tropic" itself comes from the Greek term *tropos*, meaning *turn*, referring to the fact that the sun "turns back" at these lines that aren't tilted in any way,

2) The earth supposedly tittering around the sun at various speed levels (it orbits at a faster speed at one time, and then it goes relatively slower at another - then back faster again) but somehow, all this alleged speed-change remains unnoticeable)

3) The moon also being dragged along exactly at those same speed levels (100% complete synchronization with the wobbly earth despite being hundreds of thousands of miles away from it(!) Now how about that?

4) Even atmospheric gas (the air) being attached to the earth's surface (again completely synchronized but somehow (simultaneously) free-flowing enough to blow in every direction). These are just samples of the never shown, never

detected, never scientifically observed absurdities that are required to save the appearances of the heliocentric model.

Facts Are Facts

Heliocentrists have been known to point to certain geophysical and astronomical features as arguments which they claim supports their sun-centred view. For example, they claim that the Cape Canaveral area in Florida is chosen as a site for NASA's rocket launch centre because it is one of the more southern points on the U.S. mainland and therefore closest to the equator. The same argument comes up regarding the reason why Europe's rocket launch centre is located in French Guyana (in South America). There is supposed to be an advantage to being close to the equator when the goal is to get a vehicle into orbit: the "rotating" earth supposedly creates a centrifugal force that supposedly "lifts" the missiles. Well, the truth is that there is no real advantage: China's Jiuquan space centre is found all the way up in the far north of the country. Why did the Chinese choose this site, when they have vast territory much further south which is closer to the equator? In fact, portions of southern China are closer to the equator than to their northern Chinese space station, from where they toss their taikonauts into orbit. The Russians are also reported to be developing a new space launch facility, which will be located in a location further away from the equator than their current Baikonur Cosmodrome in Kazakhstan. There's applied science providing practical proof that, contrary to helio-story-tellers assumption, a rocket launched tangentially from the Earth's equator doesn't really provide any extra advantageous escape-velocity!

Getting closer to the supposed existence of an "equatorial centrifugal force" on the surface of the "rotating" earth (and other bogus heliocentric claims) is like getting closer and closer to an apparent pool of water in the desert: it dissolves and disappears right before your eyes in a spectacular fashion!

Another bogus argument that some solar system advocates bring up from time to time is inertia and momentum. What is it that the moving-earth theorists believe is the substance (or the vector field) that supposedly exerts a huge gravitational force on air molecules which prevents the atmosphere around the earth from trailing behind the allegedly speeding earth (as is the case for comets)? Their answer: Nothing. Instead, heliocentrists usually propose a fraudulent analogy of how the earth's motion is comparable with some person walking inside a moving train. They claim that since the walking individual inside the train feels more or less the same as

he or she feels when walking on the ground, that somehow is supposed to reassure us that the earth could also be moving without us feeling it.

The problem with this analogy is of course the fact that once the person inside the train opens a window and faces the elements, he or she will feel it soon enough what the real speed is that the train is traveling at! Therefore, the only correct analogy for someone walking on the ground of earth is someone walking in an open train or better yet - on the roof of a moving train. What will happen then? Well, the person will encounter a force that's proportional and in opposite direction to the moving train. But why?

Isn't the surrounding air supposed to be following the train, just as we are told the atmosphere is allegedly doing so by keeping-up with the supposedly faster-than-bullet rotating earth? Looks like heliocentrists have decided to suspend the laws of physics (aerodynamics) just for this case of a badly needed moving earth theory! But still somehow, this indispensable *law of motion* is supposed to apply in all other cases of moving things in the universe?! This contradiction is quietly adopted in order to hide the fact that there always is a force that is causing an air drag or friction whenever something moves in the presence of air around it. But a friction with the supposedly moving earth's surface isn't there because, unlike the train, the earth doesn't move!

Getting to the Bottom of it

The star whose location is closest to the point vertically above north pole (celestial pole) is Polaris, a.k.a. the North Star, around which all the other stars appear to rotate (as visible during the night). Now, why is it that only one single star is a pole star throughout the whole year? All kinds of other stars should have taken turn to become pole stars if the earth was slinging around the sun. But since that is not the case and Polaris remains the most northerly of the stars all year round, it can only mean that the earth is not orbiting the sun. Moreover, a moving and orbiting earth would have caused the paths of stars to appear as (spiral) lines instead of fully circular tracks that we observe night after night, and consequently the shapes of the constellations would have changed considerably over the course of a single year.

Truth has a way of being indestructible. It may or may not be popular at any given time, it may even be barely noticeable, but it is *always* there. And it turns out that the truth actually gets in the way of "science"! Modern theoretical physics is not really science-driven but agenda-driven. It is populated with heavily politicized academia.

It has become nothing much more than a sham propaganda-exercise of empty eloquence with false authority. The inventor of the electric world we live in, Nikola Tesla was spot-on when he remarked that modern non-applied science has become nothing more than manipulative indulgence in fancy "thought experiments" and abstract, fuzzy math which have no relation to reality. Instead of the theories being made to fit reality, what we have is the opposite: reality being adjusted or in fact completely overthrown, in order to fit agenda-driven theories and models.

Despite the many superficial assumptions that the media would promote, the geostatic and geocentric view never died out. For example, right up until after World War I (1920) there were organizations out there which openly refused to accept the Copernican/Galilean perspective. In other words, it took a civilization-devastating world war in order to finally push geocentric cosmology out of mainstream view in the developed world. But that was only a prelude to the resurgence of it during the post-war period by many distinguished professionals: Walter van de Kamp (The Heart of the Matter), Gerardus D. Bouw (With Every Wind of Doctrine & De Labore Solis), Marshall and Sandra Hall, Malcolm Bowden, James Hanson (A New Interest in geocentricity), Paul Ellwanger, Richard G. Elmendorf (heliocentric Humbug! A critical investigation of the Foucault Pendulum), Edward F. Hills (Space Age Science), Robert Bennett, Robert Sungenis... and so on. Paula Haigh provided a beautiful description on the recent history of the systems of the cosmos. (Her article has been included in the footnote[52])

[52] "To begin with, there are presently at least five good sources for obtaining the truth on this important matter of geocentricity. The first of these is included in the extensive scientific work of the French scholar, Fernand Crombette (d. 1970). His works have not yet been translated but some of them have been expounded in English, and all may be obtained from the *Cercle Scientifique et Historique* [CESHE]. 'The Bible does not make mistakes' was the watchword of this gifted Catholic scientist. Secondly, there is the first-rate paper by Solange Hertz entitled *Recanting*. Mrs. Hertz's work always possesses a spiritual dimension not to be found anywhere else. It is her unique gift. Thirdly, there is the work of the Dutch [-Canadian] Protestant scholar, *Walter van der Kamp* (d. 1998), founder of the Tychonian Society (Canada) and its quarterly journal, *The Biblical Astronomer*, formerly known as *The Bulletin of the Tychonian Society*. Mr. Van der Kamp has published a book entitled *De Labore Solis: Airy's Failure Reconsidered* [1988] ... Fourthly, a disciple of Mr. Van Der Kamp, Dr. Gerardus Bouw, professional astronomer, computer scientist and current editor of *The Biblical Astronomer,* has =

authored a book entitled *With Every Wind of Doctrine: Biblical, Historical, and Scientific Perspectives of Geocentricity*

Lastly, there has recently appeared *The Earth is Not Moving* by Marshall Hall. His is a quint essentially popular treatment of this difficult subject, and he must be given much credit for bringing the arena of modern mathematical physics down to the level of us scientifically illiterate mortals. Whatever may be the shortcomings of Hall's book, it is impossible not to enjoy his literary panache. Needless to say, none of these works is known beyond a very limited circle of interested people because, contrary to the generally-held media-imposed assessment of things, there is very little real science these days.

Instead, we labour beneath a scientific imperialism which, having usurped the place of theology and of metaphysics in the true hierarchy of sciences, puts upon unwitting school children and witless TV addicts, its own preferred heliocentric-evolutionary ideology into which it bends every empirical fact. This monstrous establishment of *academic sophistry* lords it over every aspect of intellectual life today and has succeeded in convincing almost everyone that this science falsely so called is the sole possessor and distributor of all truth and rationality. But the truth is irrepressible and will break forth from under the dead weight of error willy-nilly, sometimes here, sometimes there, as in a footnote in Bernard Cohen's *The Birth of a New Physics*. Artfully hidden among some details of Galileo's life, we find this gem of an admission: *'There is no planetary observation by which we on earth can prove that the earth is moving in an orbit around the sun'.* Sir Fred Hoyle is quoted by Walter van der Kamp in his book as admitting that the '*geocentric model of the universe is no worse and no better than the heliocentric one'.* The works listed above cite many other similar admissions of like-nature by scientists of our time."

The following excerpt is by Jewish columnist Amnon Goldberg:

"Bertrand Russell admitted that 'whether the earth rotates once a day from west to east as Copernicus taught, or the heavens revolve once a day from east to west, as his predecessors held, the observed phenomena will be the same; a metaphysical assumption has to be made'. Yet today everybody 'just knows' that the earth goes around the sun (heliocentrism). 'We cannot feel our motion through space, nor has any experiment ever proved that the earth is actually in motion', admit Einstein's leading disciples.

Invoked 'proofs' such as the phenomenon of the earth's *oblateness* (slight flattening at the poles), the *Doppler Effect*(the apparent change in frequency of light as it moves towards or away from the observer), the *Sagnac Effect,* stellar *aberration* and [stellar] *parallax, nutation,* Herschel's *star streaming,* the *Coriolis forces* (the cause of water tending to drain clockwise in the northern hemisphere, anticlockwise in the southern), and Fouccault's Pendulum (which

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can be seen in the entrance of the Science Museum, S. Kensington), are more easily and comprehensively explained by the entire universe rotating about the earth every 24 hours. No experiment has ever been performed with such excruciating persistence and meticulous precision, and in every conceivable manner, than that of trying to detect and measure the motion of the earth. Yet they have all consistently and continually *yielded a velocity for the earth of exactly ZERO mph.*

Hundreds of experiments have failed to detect even a smidgen of the purported 67,000 mph translational and 1000 mph rotational velocity of the earth. Not only can it not be disproved that "the earth stands forever" (Ecc. 1:4) and has no velocity; it cannot be disproved that the earth is the centre of the universe. And the toil of thousands of exasperated researchers, in the extremely varied experiments of Arago, De Coudre's induction, Fizeau, Fresnell's drag, Hoek, Jaseja's lasers, Jenkins, Klinkerfuess, Michelson-Morley's interferometer, Lord Rayleigh's polarimetry, Troughton-Noble's torque, and the famous 'Airy's Failure' experiment, all conclusively failed to show any rotational or translational movement for the earth, whatsoever."

Long ago Alexander von Humboldt admitted:

> "I have already known for a long time that we have no proof for the system of Copernicus. . . but I do not dare to be the first one to attack it."

"In other words, the notion that the earth revolves around the sun having become dogma, its denial spells automatic excommunication from the scientific establishment. As for the unthinking masses, *a lie need only be systematized in textbooks to pass for truth.* When confronted with demands for substantiation of their claims, heliocentricity's adepts are not above taking refuge in *ad hominem* arguments, relegating the geocentrist to the fundamentalist snake-handling contingent, the lunatic fringe or gratuitous membership in the Flat Earth Society. The fact remains that the well-known *Michelson-Morley experiment,* mounted in 1887 to prove the theory, backfired and actually seemed to support geocentricity, or at least an earthly inertia which cannot be overcome.

No significant progress has been made in that direction since. Heliocentricity not only remains unproven, but the Newtonian physics which were its main support are being openly questioned, if not discredited, ever since Maurice Allais and others have shown experimentally that Newton's theory of gravity can no longer account for proven facts. Creationist scientists worldwide like those organized by CESHE 1 in Belgium and France, are making serious headway against the old myths, which even atheists are beginning to abandon."

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Einstein's theories do not disprove geocentrism. At the end of a letter in the Bulletin of the Tychonian Society, No. 54, Charles Long, Ph.D. of Minnesota, cogently explains the lack of definitives: 'Einstein is the fellow who went on to compose the General Theory of Relativity. The basis of this theory is that all motion is relative! Einstein wrote his equations describing how the Universe works. *If the earth spins and the stars are at rest – the equations explain all observations. But if the earth is at rest and stars whirl – the equations still explains all observations.* They must, for the theory begins with the assumption that all motion is relative. You can't say positively that anything is at rest. Take your choice – the equations of General Relativity come out the same. Einstein put Mach's (Principle) into mathematical form and what emerged is surely one of the ultimate creations of the human mind. Like Galileo, Newton the alchemist, and many others who support godless science, *Einstein proved nothing."*

Even the atheistic philosopher, Bertrand Russell (1872-1970), correctly asserts:

> "Whether the earth rotates once a day from West to East as Copernicus taught, or the heavens revolve once a day from East to West, as his predecessors believed, the observable phenomena will be exactly the same. That shows a defect in Newtonian dynamics, since an empirical science ought not to contain a metaphysical assumption which can never be proved or disproved by observation."

"These occult-influenced *scientists have trespassed into the sacred realm of metaphysics,* that lofty philosophy which seeks to methodically explain ultimate realities. And this crime, in the 16th century, immediately set off alarms heard in the Church, especially by those scholastically sensitive and educated. Having no competence to function in a metaphysical consideration, science's failure could be predicted from the start; its effort to prove geocentrism wrong failed. But to continue - the very name 'Einstein' (saviour of heliocentrism) is 'sacred' and synonymous with 'genius', thanks to the conspiratorial propaganda so thoroughly disseminated.

And in addition to his fallacies as detailed in *De Labore Solis*, not to mention the common fallacy among writers who confuse Newton's relativity with Einstein's, the latter's fantasy cannot be reconciled with the *Sagnac effect.* This experiment reveals that the *speed of light is not the same in every direction,* while the theory of relativity relates that it is the same in every direction. And there is the "quasar distribution problem". In 1976, a heliocentrist of sorts, Y. P. Varshni, analysed the spectra of three hundred and eighty-five quasars (the farthest known stars from earth). One hundred and fifty-two of them fell into fifty-seven groupings, all of which had the same red shift. This red-shift hypothesis is not debated among astronomers." To quote Varshni, who arrives at the paradoxical conclusions:

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In Their Own Words

Dutch physicist Hendrik Lorentz (d.1928), who shared the 1902 Noble Prize in physics with Pieter Zeeman (noted that: *"Briefly, everything occurs as if the earth were at rest..."*

His great contemporary Henri Poincaré (d. 1912) confessed:

> "A great deal of research has been carried out concerning the influence of the earth's movement. The results were always negative

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> *"The earth is indeed the centre of the Universe.* The arrangement of quasars on certain spherical shells is only with respect to the earth. These shells would disappear if viewed from another galaxy or quasar. This means that the cosmological principle will have to go. Also, it implies that a coordinate system fixed to the Earth will be a preferred frame of reference in the Universe. Consequently, both the Special and General Theory of Relativity must be abandoned for cosmological purposes."

"In short, modern textbooks lie when they *claim proof for heliocentrism*. After four hundred years it 'appears' that God is right. Have we not now 'evolved' full circle to the pre-16th century world view? St. *Robert Bellarmine* saw no proof nor does Van der Kamp, who said: *"Numerous experiments have confirmed its (geocentrism's) stability; none have dislodged it."*

Malcolm Bowden summarized all the body of evidence as such:

> a) The Sagnac experiment [also known as "the Sagnac Interference"] proved that there was the aether which could be used as a reference frame for movements. This demolished Einstein's theories of Relativity;
>
> b) Using the aether as a frame of reference, the Michelson-Morley experiment showed that we were NOT going around the sun;
>
> c) Airey's experiment proved that the starlight was already coming into the earth at an angle, being carried along by the rotating aether;
>
> d) The Michelson-Gale experiment [also called the "Michelson-Gale-Pearson experiment"] showed that the aether was going around the stationary earth, 1 rotation per day. (The alternative that the earth was spinning 1 rotation per day inside a stationary aether is disproven by Airey's experiment. Note - to be pedantic, Airey's experiment involved measurements of a small angle due to the high 30 km/s "speed of the earth around the sun". The rotation of the earth at the equator is only 0.45 km/s and is too slow to register any angle change.)"

> (...) We do not have any means of discovering whether or not we are carried along in a uniform motion of translation..."

Arthur Eddington (d. 1944) dared to contemplate that:

> "There was just one alternative; the earth's true velocity through space might happen to have been nil."

Lincoln Barnett (d. 1979) agrees:

> "No physical experiment ever proved that the Earth actually is in motion."

And one of the chief participants in the experiment that bears his name, Albert A. Michelson (d. 1931), stunned by the results that went counter to his own heliocentric reflex:

> "This conclusion *directly contradicts* the explanation... which presupposes that the Earth moves."

Astronomer Sir Fred Hoyle (d. 2001) sums it up:

> "Today we cannot say that the Copernican theory is "right" and the Ptolemaic theory is "wrong" in any meaningful sense. Science today is locked into paradigms. Every avenue is blocked by beliefs that are wrong, and if you try to get anything published in a journal today, you will run up against a paradigm, and the editors will turn you down." (End of Article)



And Almighty Allāh knows best and His knowledge is the most complete.

وصلَّى اللهُ علَى النبيِّ الأمِّيِّ، وعلَى آلِه وصَحبِه، والحمْدُ لله ربِّ العَالمين.

Completed, by the grace of Almighty Allāh, on the 18th of Dhū al-Ḥijjah 1441. (9 August 2020)

