



the **Sun** *where does*
set?

By

Muḥammad Qāsim al-Qādirī al-Az'harī

Graduated from Jāmi'ah Aḥsanul Barkāt (Marahra Sharīf);
Student of theology & philosophy in al-Az'har University, Cairo (Egypt)



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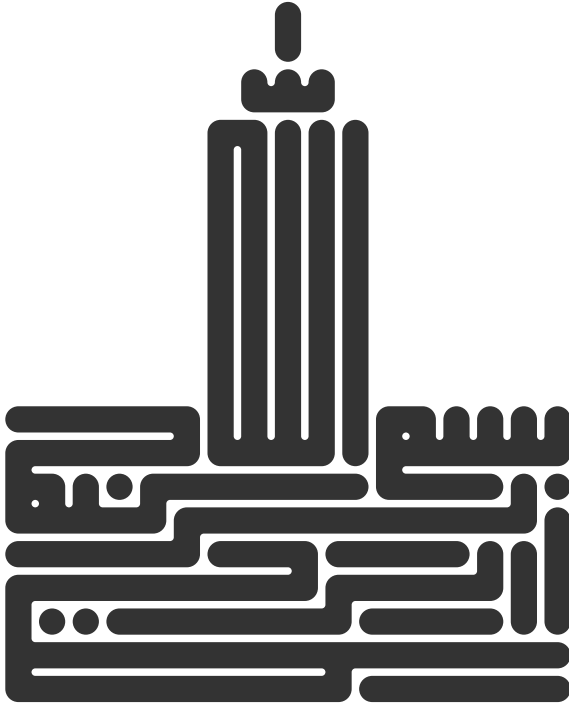
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All Praise to Allah, the Lord Of The Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

CONTENTS

ABOUT 'ABDE MUŞTAFĀ ORGANISATION.....	4
OPENING WORDS.....	6
TRANSLATOR'S NOTE	8
AUTHOR'S PROLOGUE.....	11
PART 1: THE REBUTTAL BY OFFENSIVE COUNTER ARGUMENT (ILZĀMĪ).....	16
1. EXAMPLES FROM THE SCRIPTURES OF SANATANIS:.....	16
(I) THE MOON RUNS THROUGH THE WATER:	16
(II) THE SUN RISES FROM THE SEA:	16
(III) THE MOON AND THE SUN BOTH RUN UPTO THE SEA:	17
(IV) THE SUN IS PULLED BY SEVEN HORSES IN A CHARIOT:.....	17
2. EXAMPLES FROM THE PRESENT TORAH (THE FIRST FIVE BOOKS OF THE OLD TESTAMENT) OF THE JEWS AND THE 'NEW TESTAMENT 'OF THE CHRISTIANS:.....	17
(I) ACCORDING TO THE OLD TESTAMENT, THE SUN SETS BELOW THE HORIZON.	18
(II) ACCORDING TO THE NEW TESTAMENT, THE SUN IS A GARMENT, THE MOON IS BENEATH THE FEET, AND THE STARS ARE LIKE A CROWN.	18
3. EXAMPLES FROM THE ENGLISH/HINDI LITERATURE:.....	18
(I) THE ENGLISH POET JOHN DONNE (D. 1631 CE), WHO HELD THE POSITION OF DEAN OF ST. PAUL'S CATHEDRAL IN THE CHURCH OF ENGLAND FROM 1621-1631 CE, BEGINS HIS FAMOUS POEM: "THE SUN RISING" IN THE FOLLOWING WAY:.....	19
(II) WILLIAM SHAKESPEARE (D. 1616 CE) WROTE ABOUT THE SUN IN HIS 'SONNET 33 'AS FOLLOWS:.....	19
(III) THE PROMINENT WRITER, POET, PLAYWRIGHT, AND SOCIAL THINKER OF MODERN HINDI LITERATURE, DHARAMVIR BHARATI (D. 1997 CE), WROTE A NOVEL TITLED: 'SURYA KA SAATWAN GHODA (THE SEVENTH HORSE OF THE SUN)', WHICH IS WIDELY KNOWN.....	19
(IV) RAMDHARI SINGH DINKAR (D. 1974 CE), A PROMINENT HINDI AUTHOR, POET, AND ESSAYIST, WROTE A POEM TITLED:	

‘SURYA KA BYAAH (THE SUN'S WEDDING)’	20
PART 2 : THE DETAILED ANALYTICAL EXPLANATION BY EVIDENCE (TAḤQEEQĪ)	21

1. HOW THE MUFASSIRĪN (EXEGETES OF QUR’ĀN) HAVE UNDERSTOOD THIS VERSE :

(I) IMĀM FAKHR-UD-DĪN AL-RĀZĪ (D. 606 AH) COMPLETELY REFUTED AND DISMISSED THIS DOUBT OF THE ADVERSARIES. HE WROTE:.....	21
(II) IMĀM QURṬUBĪ (D. 671 AH) WROTE IN THE INTERPRETATION OF THIS VERSE:	22
(III) IMĀM BAYḌĀWĪ (D. 685 AH) WROTE IN HIS TAFSĪR:.....	23
(IV) IMĀM KHĀZIN (D. 741 AH) WRITES:.....	24
(V) IMĀM ABŪ ḤAYYĀN ANDALUSĪ (D. 745 AH) HAS WRITTEN REGARDING THIS VERSE:.....	25
(VI) IMĀM IBNE KATHĪR (D. 774 AH) HAS WRITTEN IN HIS TAFSĪR:	25
(VII) IMĀM IBNE ‘ĀDIL ḤAMBALĪ (D. 775 AH) WRITES:	25
(VIII) IMĀM NIZĀMUDDĪN NAYSHĀPURĪ (D. 850 AH) WRITES IN THE INTERPRETATION OF THIS VERSE:.....	27
(IX) IMĀM MAḤALLĪ (D. 864 AH) WRITES:	27
(X) IMĀM ABUS SA‘ŪD ‘IMĀDĪ (D. 982 AH) WRITES:.....	28
(XI) IMĀM MĀWARDĪ (D. 450 AH) IN HIS TAFSĪR, WHILE DISCUSSING THE INTERPRETATION OF THIS VERSE, WRITES:	28
(XII) IMĀM BAĠAWĪ (D. 510 AH) IN HIS TAFSĪR, MENTIONING THE STAND OF ‘QUTAYBĪ’, WRITES:.....	28
(XIII) IMĀM IBNE ‘AṬIYYAH ANDALUSĪ (D. 542 AH) WRITES IN HIS TAFSĪR:	29
(XIV) IMĀM BAYĀNUL HAQQ NAYSHĀPURĪ (D. AFTER 553 AH) IN HIS TAFSĪR WRITES:	29
(XV) THIS VERY SAME IMĀM BAYĀNUL HAQQ NAYSHĀPURĪ (D. AFTER 553 AH) IN HIS SECOND TAFSĪR WRITES:	29
(XVI) IMĀM IBNE JAWZĪ (D. 597 AH) WRITES ABOUT THESE ERRONEOUS INDIVIDUALS:	30

2. HOW THE MUḤADDITHĪN (EXPERTS OF ḤADĪTH) HAVE UNDERSTOOD THIS VERSE:

(I) IMĀM IBNE MULAQQIN (D. 804 AH) WRITES IN HIS FAMOUS	
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About ‘Abde Muṣṭafā Organisation

‘Abde Muṣṭafā Organisation has been working since 2014 with the aim to propagate the Qur’ān and Sunnah through digital and print media.

• **Our departments and activities**

We are working in various departments, the details of which are as follows:

• **‘Abde Muṣṭafā Publications**

This is our main department where books are published on various languages and subjects. To read our published books, visit our website.

www.abdemustafa.org

• **Blog**

We publish writings on various languages and subjects, which are scholarly, research-oriented. These writings can be viewed on our blog.

amo.news/blog

• **Sābiya Virtual Publication**

This platform is for virtual publishing, which means books are published in digital format on the internet. Through this platform, books are continuously being added to the digital library.

amo.news/books

- **Roman Books**

This department is dedicated to transcribing books into Roman Urdu. Taking into consideration the increasing use of Roman Urdu in the present era, this project has been initiated.

- **E Nikāḥ Matrimony Service**

This is a Matrimonial service that specifically caters to the Ahle Sunnat community. Through this service, marriages of Sunnī individuals are arranged with other Sunnī individuals. This service is facilitating Sunnīs in finding suitable matches easily.

www.enikah.in

- **Nikāḥ Again Service**

This service has been initiated to promote polygamy (multiple marriages).

- **Technical Sunnī**

To make technology-related information accessible to the public, we have initiated this campaign. In this, we present technology-related information in a unique manner so that the 'Ummah can benefit from it.

For obtaining further information or lodging any complaints, please feel free to contact us without hesitation.

Opening Words

There is a trend among disbelievers to raise objections to the verses of the Noble Qur'ān, taking the apparent meaning of the words and attributing a false understanding to them. This is an absolute injustice.

It is widely accepted that whether it is the Qur'ān or the books of other religions, if everyone understands them according to their own understanding, it will become impossible to comprehend the correct and intended meaning. As an example, if Muslims were to express their understanding of the Qur'ān according to their own understanding and provide their opinions, the differences would significantly increase, and people would deviate from the path of guidance. This is the reason why it is prohibited to interpret the Qur'ān based on personal opinions.

A fresh example of this can be found among Muslims, who have ignored the understanding of the Qur'ān and Sunnah and have rejected the rulings of the earlier generations, relying solely on their intellect. However, understanding the Qur'ān without recourse to the interpretations of the early generations is impossible. This clearly demonstrates that if someone attempts to understand the Qur'ān according to their intellect, they will inevitably make mistakes, regardless of whether they are Muslim or non-Muslim.

Regarding the objections raised against the verses of the Qur'ān, it is important to note that these objections are

not new; they are quite old. This indicates that our predecessors have already addressed these objections in their books centuries ago, providing detailed and comprehensive answers. However, it is essential to understand that the knowledge related to these issues, scattered throughout the books of our predecessors, is like scattered pearls. It is not only necessary to gather them but also to present them in accordance with the requirements of the contemporary era. Unfortunately, these pearls are not well-known even among scholars, let alone the general public. Therefore, efforts should be made to make this knowledge accessible to the masses. A notable effort in this regard has been made by esteemed scholar Qāsim al-Qādirī, whose results are manifested in the form of this book. Their writings and speeches are supported by both evidence and reasoning. We should pray that Allah Almighty blesses them with the wealth of religious knowledge and enables them to serve our religion.

Undoubtedly, addressing the objections raised against Islam is a significant task that has been required in every era, and the scholars of Ahlus Sunnah have taken up this responsibility. May Allah Almighty always protect them and their contributions.

It is requested that this book be read thoroughly and, to the extent possible, disseminated widely so that the doubts and misconceptions surrounding these issues can be eliminated.

‘Abde Muṣṭafā

Muḥammad Ṣābir Qādirī

29th June, 2023 CE

Translator's Note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I have immersed myself in the academic environment of colleges and universities for an extensive period. My tenure at School spans 12 years, and subsequently, I have spent many years teaching and studying at two other colleges. Generally, these universities are heavily influenced by the values and mindset of Western civilization. I have closely observed the prevailing mindset within the educational community. Through numerous conversations with students and teachers, I have noticed a significant alignment with Western values among the majority. Whether consciously or unconsciously, they tend to employ the Western paradigm as a basis for judging the morality of those they interact with and as a foundation for their own moral compass. Unfortunately, I have also witnessed instances where Muslims adopt the principles of those who oppose Islam to assess the morality and laws of Islam.

However, this behavior goes beyond just matters of morality, which can be subjective at times. It extends to the community's underlying sense of inferiority due to the perceived intellectual and cultural dominance of the West. They have reached a point where they readily accept whatever the West propagates, even if it is based on falsehoods and ignorance. These university individuals often fail to make the effort of fact-checking and verifying information from original and reliable sources or experts in the field. Not only do they easily absorb and disseminate

propaganda and shallow knowledge about worldly affairs, politics, and socio-economic issues, but they also unquestioningly accept information about religion from Western sources without seeking clarification from religious experts. Unfortunately, this leads to heresy or a weakening of faith in their religion. It is disheartening to witness this trend infiltrating the Muslim community as well. I have encountered numerous students who raise objections similar to those presented by the West, objections that have already been refuted in the past. One such spurious allegation is the early Christian apologists' claim regarding the Quran and its verse 18:86, where they assert that according to the Quran the sun sets in murky water. I have come across many individuals within the Muslim community who are confused by these unfounded allegations against the magnificent Quran, which only serve to distort its teachings.

Recently, I stumbled upon a book written by my esteemed brother and accomplished scholar Maulānā Muḥammad Qāsim al-Qādirī al-Az'harī, which happens to be in Hindi language. Recognizing its relevance to the objections raised by English-speaking individuals within the Western society and our university-educated liberals, who often lack formal training in Islamic understanding and spirituality, I requested its translation into English. I believe this book holds great potential in refuting and clarifying numerous doubts surrounding the Quran 18:86, thereby serving as a valuable resource for discourse and discord.

While translating Maulānā Muḥammad Qāsim al-Qādirī al-Az'harī's research, I have gained numerous valuable insights about this particular verse of the Quran. I sincerely pray to Allah to accept Maulānā Muḥammad Qāsim's dedicated efforts and extensive research, which is clearly evident in his work. May this research serve as a means of enlightenment and a reinforcement of faith in Islam, and may it also provide guidance to those who are astray.

Lastly, I would like to express my heartfelt gratitude to my esteemed brother Ṣābir 'Ismā'īlī, also known as 'Abde Muṣṭafā, for publishing this book. May his efforts serve as a means of enlightenment and guidance for society. I encourage readers to explore his other published works under his various trademarks, as they hold the potential for further benefit and knowledge. May Allah expand the reach of these works to encompass all of humanity, and may He keep us steadfast upon the path of guidance.

May the mercy of Allāh (ﷻ) embrace us all;

Āmīn Bijāhi Ḥabībī (ﷺ)!

By:

Ġulām Muḥiyyuddīn

25 Dū al-Ḥijjah, 1444 AH;

13 July, 2023 CE

Author's Prologue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وبه نستعين والصلاة والسلام على أشرف الأنبياء والمرسلين وعلى آله وصحبه أجمعين

وبعد:

After engagements with a vociferous & provocative group of people, i.e. the Christians, the Arya Samajīs, the Sanātanīs, the atheists, the liberals & those lacking in knowledge, I have written this book. I would like to urge my dear readers to read this book in its entirety. Don't judge it by its cover, until you have read it all.

Since a long time, we have been listening this baseless allegation against the glorious Qur'ān, and obliterating it, that: "As per Qur'ān 18:86, the sun sets in murky water." Our pious scholars in their qur'ānic exegesis clarified this verse thoroughly. You will see, how interesting the interpretation of this verse is, and what a lot it teaches us. If we adorn ourselves with justice, it's not very difficult to understand true meaning of the verse. While seeing these straw man fallacies, I consider it nothing except the interlocutor's choice of word prima facie, appears to be ill-motivated & purposefully made. That's why I tried to encompass the topic, with no further question.

In actual, I wrote this book in Hindi language, and now its english translation is in your hand. Special thanks to my honorable brother Ġulām Muḥiyyuddīn as he translated it into english, and my respected brother Ṣābir 'Ismā'īlī alias 'Abde Muṣṭafā who published it.

May the mercy of Allāh (ﷻ) embrace us all;
Āmīn Bijāhi Ḥabībī (ﷺ)!

By:

Muḥammad Qāsim al-Qādirī al-Az'harī

25 Dū al-Ḥijjah, 1444 AH;

13 July, 2023 CE

Here you go

A question that was raised by the crucifix-worshippers first, and until today, their frivolous followers continue to copy it. Since it is their old habit that whenever they see any objection against Islam on an Islamophobic site/blog, they immediately translate it into Hindi and publish it here so that simple-minded Muslim people start perceiving their religion Islam, the Qur'ān, and the sayings of the esteemed Prophet (ﷺ) as suspicious.

The verse, whose meaning is as illuminating as the sun, is not being understood by these self-proclaimed intellectuals. Allah (ﷻ) has mentioned in the Qur'ān 18:86 regarding the journey of our Sayyidunā Zul-Qarnain (RaḍiyAllāhu 'anhu) towards the west:

”حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ...“

“To the extent that when he reached the setting-place of the sun, he found it setting in a muddy spring...”

[Tr. Kanz-ul-Īmān]

There is an objection to this verse that: "According to the Qur'ān, the sun sets in a muddy/pool of water."

First, let's understand its concise and straightforward answer :

In this verse, it is not stated anywhere that: "*The sun was setting in a muddy/pool of water*", or "*It sets in a muddy/pool of water.*" Instead, it describes the scene that

we still observe today while standing by the shore of the sea, witnessing the sunset. It is mentioned that: "*Zul-Qarnain (RaḍiyAllāhu ‘anhu) found the sun setting in a murky water.*" Now, what is so strange about this that these people fail to comprehend? If they themselves go to the shore of any sea or stand in front of a mountain, during sunset, they will see the same sight: as if the sun is going into the depths of the sea or entering the mountain.

This is such a beautiful sight that people often go to the shores of the sea to witness it and enjoy its beauty. But how have people turned this clear and evident fact into a matter of controversy that even Satan would be ashamed of?

Now, moving towards a detailed response after you have heard the concise and straightforward answer:

In response to this objection, there are two types of answers:

Part 1: A rebuttal by offensive counter argument (ilzāmī)

Part 2: A detailed analytical explanation by evidence (taḥqeeqī)

Then we will present the ‘offensive (ilzāmī)’ counterargument in various ways:

1. Examples from the scriptures of Sanatanis (Hindus).
2. Examples from the present Torah (the first five books of the Old Testament) of the Jews and the New Testament of the Christians.
3. Examples from general English/Hindi literature.

After that, we will present the ‘defensive (taḥqeeqī)’ response in several ways:

1. How the mufassirīn (exegetes of Qur’ān) have understood this verse.
2. How the muḥaddithīn (experts of Ḥadīth) have understood this verse.
3. The meaning of the verse in the light of Arabic grammar.
4. The meaning of the verse in the light of intellect.

Finally, we’ll present a conclusion.

Part 1: The rebuttal by offensive counter argument (ilzāmī)

1. Examples from the scriptures of Sanatanis:

(I) The moon runs through the water:

Atharvaveda, Kanda 18, Sukt 4, Mantra 89 :

“चन्द्रमाअप्स्वन्तरा सुपुर्णो धावते दिवि।”

“सुन्दरपूर्ति करनेवाला चन्द्रलोक [अपने] जलों के भीतर, सूर्य के प्रकाश में, दौड़ता रहता है।”

[Translation: By Pandit Kshemakaran Tripathi]

"Within the waters, runs the moon."

[Tr. Ralph T. H. Griffith]

This very statement can also be found in Rigveda, Mandala 1, Sukta 105, Mantra 1, as well as in Yajurveda, Adhyaya 33, Mantra 90, and in Samaveda, Purvarchika, Adhyaya 5, Khanda 3, Mantra 9.

(II) The sun rises from the sea:

Rigveda, Mandala 7, Sukta 55, Mantra 7

“सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत्।”

“हजार किरणों वाले जो कामवर्षक सूर्य, समुद्र से उदय होते हैं।”

[Translation: By Pandit Ganga Sahay Sharma]

"The bull who hath a thousand horns, who rises up from out the sea."

[Tr. H. H. Wilson & Griffith]

This very mantra is also present in Atharvaveda, Kanda

4, Sukt 5, Mantra 1.

(III) The moon and the sun both run upto the sea:

Atharvaveda, Kanda 7, Sukt 81, Mantra 1

“पूर्वापरं चरतो माययैतौ शिशु क्रीडन्तौ परि यातोऽर्णवम्”

“माया (कौशल) के द्वारा, आगे पीछे चलते हुए दो बालक (सूर्या और चंद्र) क्रीडा करते हुए, एक दूसरे का पीछा करते हुए समुद्र तक पहुचते हैं”

[Translation: By Shri Ram Sharma Acharya]

"Forward and backward by their wondrous power, move these two youths, disporting, round the ocean."

[Tr. Ralph T. H. Griffith]

(IV) The sun is pulled by seven horses in a chariot:

Rigveda, Mandala 1, Sukta 50, Mantra 8:

“सप्त त्वा हरितो रथे वहन्ति देव सूर्या शोचिष्केशं विचक्षणा॥”

"हे सूर्य! तुम दीप्तिमान एवं सर्वप्रकाशक हो। किरणें ही तुम्हारे केश हैं। हरित नाम के सात घोड़े, तुम्हें रथ में बैठा कर ले चलते हैं।"

[Translation: By Pandit Ganga Sahay Sharma]

"Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One, God, Sūrya, with the radiant hair."

[Tr. Ralph T. H. Griffith]

2. Examples from the present Torah (the first five books of the Old Testament) of the Jews and

the ‘New Testament ’ of the Christians:

(I) According to the Old Testament, the sun sets below the horizon.

Deuteronomy, Chapter No. 11, Verse no. 30:

“Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?”

Now those who believe in this book should explain, what is the interpretation of “...*by the way where the sun goeth down...*” according to them. Does it really happen that way with the sun?

(II) According to the New Testament, the sun is a garment, the moon is beneath the feet, and the stars are like a crown.

Revelation, Chapter No. 12, Verse no. 1-2:

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.”

Now we ask the the cross-worshippers: “...*a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars....*” What does this mean? Is it even possible? Or is it merely madness?

3. Examples from the English/Hindi literature:

(I) The English poet John Donne (d. 1631 CE), who held the position of Dean of St. Paul's Cathedral in the Church of England from 1621-1631 CE, begins his famous poem: "The Sun Rising" in the following way:

"Busy old fool, unruly sun,
Why dost thou thus,
Through windows, and through curtains, call on us?"

The people who are unable to comprehend the elevated rhetoric dialect of the Qur'ān, these incapable people should explain how they interpret these lines. Does it really mean that the sun can perform all these actions as the poet describes?

(II) William Shakespeare (d. 1616 CE) wrote about the sun in his 'Sonnet 33' as follows:

"Even so my sun one early morn did shine;
With all-triumphant splendour on my brow."

Now, those who cannot reach the literary heights of the Qur'ān should explain to me how the sun can be as Shakespeare describes it?

(III) The prominent writer, poet, playwright, and social thinker of modern Hindi literature, Dharamvir Bharati (d. 1997 CE), wrote a novel titled: 'Surya Ka Saatwan Ghoda (The Seventh Horse of the Sun)', which is widely known.

Now, those who question and raise objections at every

step without understanding the literary language of the Qur'ān should explain what it means. Will they now argue that according to Dharamvir Bharati, the sun rides horses?

(IV) Ramdhari Singh Dinkar (d. 1974 CE), a prominent Hindi author, poet, and essayist, wrote a poem titled: 'Surya Ka Byaah (The Sun's Wedding)'.

Those who understand the language of literature will instantly grasp its meaning. However, those who reduce literature to superficial understanding, tell us what interpretation they will draw from the title of this poem. Or will they make a commotion stating, "*According to Ramdhari Singh Dinkar, the sun is getting married?*"

Part 2 : The detailed analytical explanation by evidence (taḥqeeqī)

1. How the mufassirīn (exegetes of Qur'ān) have understood this verse :

(I) Imām Fakhr-ud-Dīn al-Rāzī (d. 606 AH) completely refuted and dismissed this doubt of the adversaries. He wrote:

أَنَّهُ تَبَتَّ بِالذَّلِيلِ أَنَّ الْأَرْضَ كُرَّةٌ وَأَنَّ السَّمَاءَ مُحِيطَةٌ بِهَا، وَلَا شَكَّ أَنَّ الشَّمْسَ فِي
 ،وَوَجَدَ عِنْدَهَا قَوْمًا وَمَعْلُومٌ أَنَّ جُلُوسَ قَوْمٍ فِي قُرْبِ الشَّمْسِ غَيْرُ مَوْجُودٍ: الْفَلَكَ، وَأَيْضًا قَالَ
 وَأَيْضًا الشَّمْسُ أَكْبَرُ مِنَ الْأَرْضِ بِمَرَاتٍ كَثِيرَةٍ فَكَيْفَ يُعْقَلُ دُخُولُهَا فِي عَيْنٍ مِنْ عُيُونِ
 أَنَّ ذَا: الْأَوَّلُ. تَعْرُبُ فِي عَيْنٍ حَمِيَّةٍ مِنْ وُجُوهِ: تَأْوِيلُ قَوْلِهِ: الْأَرْضُ، إِذَا تَبَتَّ هَذَا فَتَقُولُ
 الْقَرْنَيْنِ لَمَّا بَلَغَ مَوْضِعَهَا فِي الْمَغْرِبِ وَلَمْ يَبْقَ بَعْدَهُ شَيْءٌ مِنَ الْعِمَارَاتِ وَجَدَ الشَّمْسَ
 كَأَنَّهَا تَعْرُبُ فِي عَيْنٍ وَهَذِهِ مُظَاهِرَةٌ وَإِنْ لَمْ تَكُنْ كَذَلِكَ فِي الْحَقِيقَةِ كَمَا أَنَّ رَاكِبَ الْبَحْرِ
 يَرَى الشَّمْسَ كَأَنَّهَا تَغِيبُ فِي الْبَحْرِ إِذَا لَمْ يَرَ الشَّطَّ وَهِيَ فِي الْحَقِيقَةِ تَغِيبُ وَرَاءَ الْبَحْرِ
 أَنَّ لِلْجَانِبِ الْعَرَبِيِّ مِنَ الْأَرْضِ مَسَاكِينَ يُحِيطُ الْبَحْرُ بِهَا فَالِنَّاظِرُ إِلَى الشَّمْسِ: الثَّانِي
 يَتَخَيَّلُ كَأَنَّهَا تَغِيبُ فِي تِلْكَ الْبِحَارِ، وَلَا شَكَّ أَنَّ الْبِحَارَ الْعَرَبِيَّةَ قَوِيَّةَ السُّخُونَةِ فَمِثْلُ حَامِيَّةٍ
 تَعْرُبُ فِي عَيْنٍ حَمِيَّةٍ إِشَارَةٌ: وَهِيَ أَيْضًا حَمِيَّةٌ لِكَثْرَةِ مَا فِيهَا مِنَ الْحَمَاءِ السُّودَاءِ وَالْمَاءِ فَقَوْلُهُ
 ،إِلَى أَنَّ الْجَانِبَ الْعَرَبِيِّ مِنَ الْأَرْضِ قَدْ أَحَاطَ بِهِ الْبَحْرُ وَهُوَ مَوْضِعُ شَدِيدِ السُّخُونَةِ

"This matter has been proven with evidence that the Earth is spherical, surrounded by the sky, and there is no doubt that the sun is in the sky. And Allah has also stated: 'And he found it (the sun) setting in a spring of murky

water.' There are various interpretations of this statement, the first being:

When Zul-Qarnain (RadiyAllāhu 'anhu) reached the western region, where there was no remaining population after him, he perceived it as if the sun was setting in a dark spring or hole. However, in reality, there is nothing like that. It is similar to someone traveling on the sea and not being able to see the shore, giving the illusion that the sun is setting in the sea, while in fact, it is setting behind the sea.

The second interpretation is that the western regions of the Earth are surrounded by seas. So, the one observing the sun assumes that it is disappearing (submerging) in these seas. And there is no doubt that the western seas are hotter, thus becoming 'Hamiyah (hot springs)', and due to the presence of more black mud and water, they become 'Hami (dark, turbid)'. Therefore, Allah's statement that: "He found the sun setting in a spring of murky water" indicates the severe heat of the western regions of the Earth, which are surrounded by the sea."

[Maḥāṣin al-Ghayb (Tafsīr Kabīr), Publication: Dāru ihyā'it-turāthil 'arabiyy (Beirut), Vol. 21, page 496, 3rd edition, 1420 AH]

(II) Imām Qurṭubī (d. 671 AH) wrote in the interpretation of this verse:

وَهِيَ أَكْبَرُ مِنْ أَنْ تَدْخُلَ فِي عَيْنٍ مِنْ عُيُونِ الْأَرْضِ، بَلْ هِيَ أَكْبَرُ مِنَ الْأَرْضِ أَضْعَافًا
مُضَاعَفَةً، بَلِ الْمُرَادُ أَنَّهُ انْتَهَى إِلَى آخِرِ الْعِمَارَةِ مِنْ جِهَةِ الْمَغْرِبِ وَمِنْ جِهَةِ الْمَشْرِقِ
فَوَجَدَهَا فِي رَأْيِ الْعَيْنِ تَعَرُّبُ فِي عَيْنِ حَمِيَّةٍ، كَمَا أَنَّا نُنْشَاهُهَا فِي الْأَرْضِ الْمَلْسَاءِ كَأَنَّهَا
وَلَمْ يَرِدْ، وَجَدَهَا تَطَّلَعُ عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا: تَدْخُلُ فِي الْأَرْضِ، وَلِهَذَا قَالَ

،"أَمَّا تَطْلُعُ عَلَيْهِمْ بِأَنْ تُمَاسَّهُمْ وَتُلَاصِقَهُمْ، بَلْ أَرَادَ أَنَّهُمْ أَوَّلُ مَنْ تَطْلُعُ عَلَيْهِمْ

"And the sun is much larger than the Earth, so how can it enter any of its springs? Rather, its meaning is that Zul-Qarnain (RaḍiyAllāhu ‘anhu) advanced beyond the population of the west and east, so it appeared to him as if the sun was setting in a spring of mud. It is similar to how we observe on the level ground as if the sun is setting in it. Therefore, Allah further says: *'He found it (the sun) rising on a people for whom We had not made any covering from it.'* So, its meaning is not that the sun is touching or adhering to those people. Rather, its meaning is “*the sun rises upon them first.*”

[*al-jāmi‘a li-aḥkāmīl Qur‘ān (Tafsīre Qurṭubī)*, Publication: Dārul kutubil miṣriyyah (Cairo), 2nd edition, 1384 AH / 1964 CE, Vol. 11, page 50]

(III) Imām Bayḍāwī (d. 685 AH) wrote in his tafsīr:

ولعله بلغ ساحل المحيط فرآها كذلك، إذ لم يكن في مطنح بصره غير الماء، ولذلك

،"كانت تغر؛ ولم يقل، 'وَجَدَهَا تَغْرُبُ'؛ قال،

"Probably he (Zul-Qarnain RaḍiyAllāhu ‘anhu) reached the coast of ocean because there was nothing before his sight except water. Therefore, Allah says: *'He found it (the sun) setting in a spring of murky water.'* And it does not say that the sun was actually setting or sinking."

[*Anwārut tanzīl w asrārut ta‘wīl (Tafsīre Bayḍāwī)*, Publication: Dāru ḥiyā‘it-turāthil ‘arabiyy (Beirut), 1st edition, 1418 AH, vol. 3, page 291]

In Imām Bayḍāwī's above-mentioned remark, if we pay attention, we have already mentioned the same point earlier, that it is not stated that the sun sets in a certain way or was sinking. Rather, it describes the perception of the observer. Now, when it comes to Imām Bayḍāwī, let me share an important fact here:

An Arab Christian, ‘Abdullāh ‘Abdul Fādī (President of CIRA), raised the very same objection and deceived by referring to Imām Bayḍāwī in his venomous book: "Is the Qur'an infallible?", and intentionally omitted any mention of Imām Bayḍāwī's abovementioned statement so that his ugly face hidden behind red veil does not come to light. We have, therefore, exposed his deceitfulness by adding a footnote on this impure book and clarified that Imām Bayḍāwī is actually refuting the very point the author seeks to prove.

(IV) Imām Khāzin (d. 741 AH) writes:

يجوز أن يكون معنى في عين حمئة أي عندها عين حمئة، أو في رأي العين، وذلك أنه
بلغ موضعا من المغرب لم يبق بعده شيء من العمران فوجد الشمس كأنها تغرب في وهدة
، «كأن راكب البحر يرى أن الشمس كأنها تغيب في البحر. مظلمة

"It is also possible that 'in a spring of murky water' means 'near a spring of murky water,' or it may mean that it appeared to him in that way, and this happened because he had reached the area of west where no population remained, so they felt that the sun was sinking into a dark hole. Similar to how a traveler on the sea feels that the sun is setting in the sea."

[*Lubābut-ta'wīl fī ma'ānit-tanzīl (Tafsīr Khāzin), Publication: Dārul*

kutubil 'ilmiyyah (Beirut), 1st edition, 1415 AH, Vol. 3, page 176]

(V) Imām Abū Ḥayyān Andalusī (d. 745 AH) has written regarding this verse:

وَمَعْنَى تَغْرُبُ فِي عَيْنٍ أَيْ فِيمَا تَرَى الْعَيْنُ لَا أَنَّ ذَلِكَ حَقِيقَةٌ كَمَا نَشَاهِدُهَا فِي
الْأَرْضِ الْمَلْسَاءِ كَأَنَّهَا تَدْخُلُ فِي الْأَرْضِ، وَيَجُوزُ أَنْ تَكُونَ هَذِهِ الْعَيْنُ مِنَ الْبَحْرِ، وَيَجُوزُ أَنْ
تَكُونَ الشَّمْسُ تَغِيبُ وَرَاءَهَا

"The meaning of 'in a spring of murky water is that it appeared as such, not in reality. Similar to how we observe it from the earth, it seems as if the sun is entering into it. It is also possible that this spring is a part of the sea, and it is also possible that the sun is hiding behind it."

[al-Baḥrul muḥīṭ, Publication: Dārul Fikr (Beirut), 1420 AH, vol. 7, page 221]

(VI) Imām Ibne Kathīr (d. 774 AH) has written in his tafsīr:

أَي رَأَى الشَّمْسَ فِي مَنْظَرِهِ تَغْرُبُ فِي الْبَحْرِ الْمُحِيطِ، وَهَذَا شَأْنُ كُلِّ مَنْ انْتَهَى إِلَى
سَاحِلِهِ يَرَاهَا كَأَنَّهَا تَغْرُبُ فِيهِ

"This means that he saw the sun setting in its apparent view in the encompassing ocean. This is the situation of everyone who reaches its shore, perceiving it as if the sun is setting within it."

[Tafsīr ibne Kathīr, Publication: Dārul kutubil 'ilmiyyah (Beirut), first edition, 1419 AH, Vol 5, Page 172]

(VII) Imām Ibne 'Ādil Ḥambalī (d. 775 AH) writes:

ثبت بالدليل أنّ الأرض كرة، وأنّ السماء محيطّة، وأنّ الشمس في الفلك الرابع، وكيف" ومعلوم أنّ جلوس القوم قرب، "وجد عندها قوماً" يعقل دخولها في عين؟ وأيضاً قال الشّمس غير موجود، وأيضاً فالشمس أكبر من الأرض بمراتٍ كثيرة، فكيف يعقل دخولها تَعْرُبُ فِي عَيْنٍ" :تأويل قوله تعالى :في عين من عيون الأرض؟ وإذا ثبت هذا، فنقول من وجوه، "حِجَّةٌ

أنّ ذا القرنين لما بلغ موضعاً من المغرب، لم يبق بعده شيءٌ من العمارات، وجد: الأول الشّمس كأنّها تغربُ في عينٍ مظلمة، وإن لم يكن كذلك في الحقيقة، كما أنّ راكب البحر يرى الشمس كأنّها تغيبُ في البحر، إذا لم ير الشّط، وهي في الحقيقة تغيبُ وراء البحر

"It has been established with evidence that the earth is round, and the sky encompasses it, and the sun is in the fourth sphere. How can it be perceived as entering an spring? Also, it is mentioned: 'he found a nation near it.' It is known that sitting near the sun is impossible for people. Furthermore, the sun is many times larger than the earth, so how can it be reasoned that it enters one of the springs of the earth? When this is established, we say that the interpretation of the statement of Allah: 'it sets in a murky spring' has several aspects:

First, when zul-Qarnayn reached a place in the west where there were no buildings remaining, he found the sun as if it was setting in a dark spring, although it may not be so in reality. Similarly, a seafarer perceives the sun as if it sets in the sea when the shore is not visible, while in reality, it sets beyond the sea."

[*al-Lubāb fi 'ulūmil kitāb, Publication: Dārul kutubil 'ilmiyyah (Beirut), first edition, 1419 AH/1998 CE, Vol 12, Page 557*]

(VIII) Imām Nizāmuddīn Nayshāpurī (d. 850 AH) writes in the interpretation of this verse:

«وأيضاً قد وضح أن جرم الشمس أكبر من جرم الأرض بمائة وست وستين مرة تقريباً»
 فكيف يعقل دخولها في عين من عيون الأرض؟ فتأويل الآية أن الشمس تشاهد هناك أعني
 في طرف العمارة كأنها تغيب وراء البحر الغربي في الماء كما أن راكب البحر يرى الشمس
 "ولم يخبر أنها تغرب في عين، 'وَجَدَهَا تَغْرُبُ' :تغيب في الماء لأنه لا يرى الساحل، ولهذا قال

"It is also evident that the size of the sun is approximately 166 times larger than the size of the earth. So how can it be understood that the sun is entering one of the springs of the earth? The interpretation of this verse is that when seen separately from the populated areas, the sun appeared as if it was setting behind the western sea, in the water. Just as a traveler on the sea perceives the sun as setting in the water because the coast is not visible. Therefore, Allah said: '*he found it setting*', and didn't say: '*it sets in a spring*'."

[*Ġarā'ibul Qur'ān w Raġā'ibul Furqān, Publication: Dārul Kutubil 'ilmiyyah (Beirut), Vol. 4, page 459*]

(IX) Imām Maḥallī (d. 864 AH) writes:

«وَعُرُوبَهَا فِي الْعَيْنِ فِي رَأْيِ الْعَيْنِ وَإِلَّا فَهِيَ أَكْثَمُ مِنَ الدُّنْيَا»

"And its setting is in the spring, meaning it appeared to be so in the view of the eye. Otherwise, the sun is greater than the world."

[*Tafsīrul Jalālayn, page 393, Publication: Dārul Ḥadīth (Cairo), first edition*]

(X) Imām Abus Sa‘ūd ‘Imādī (d. 982 AH) writes:

ولعله لما بلغ ساحل المحيط رآها كذلك إذ ليس في مطمح بصره غيرُ الماء كما يلوحُ به

"وَجَدَهَا تَغْرُبُ": قوله تعالى

"Perhaps when he reached the coast of the ocean, he saw it as such because nothing other than water was within the range of his sight. As Allah's statement indicates: 'he found it setting.' "

[*Irshādul ‘aqlis salīm ‘ilā mazāyil kitābil karīm, Vol. 5, page 242, Publication: Dāru ihyā’it-turāthil ‘arabiyy (Beirut)*]

(XI) Imām Māwardī (d. 450 AH) in his tafsīr, while discussing the interpretation of this verse, writes:

"أنه وجدها تغرب وراء العين حتى كأنها تغيب في نفس العين"

"Zul-Qarnain (RaḍiyAllāhu ‘anhu) found the sun setting behind the water spring, to the extent that it appeared as if it was setting within the same water spring."

[al-Nukat wal ‘uyūn, Vol. 3, page 319, Publication: Dārul kutubil ‘ilmiyyah (Beirut)]

(XII) Imām Baḡawī (d. 510 AH) in his tafsīr, mentioning the stand of ‘Qutayb’ī, writes:

"في عَيْنٍ حَمِيَّةٍ أَيْ عِنْدَهَا عَيْنٌ حَمِيَّةٌ، أَوْ فِي رَأْيِ الْعَيْنِ: يَبْجُوزُ أَنْ يَكُونَ مَعْنَى قَوْلِهِ"

"It is possible that the meaning of His statement 'in a muddy spring' is that there was a muddy spring near it, or in the view of the eye."

[*Ma‘ālimut-tanzīl (Tafsīrul Baḡawī), Vol. 3, page 213, Publication:*

Dāru ihyā'it-turāthil 'arabiyy (Beirut), first edition, 1420 AH]

(XIII) Imām Ibne 'Aṭīyyah Andalusī (d. 542 AH) writes in his tafsīr:

وذهب بعض البغداديين إلى أن في بمنزلة عند، كأنها مسامطة من الأرض فيما يرى الراي"

"لَعَيْنٍ حَمِئَةٍ"

"And some scholars from Baghdad have mentioned that the word ' في (in/into)' in this verse means 'عند (near)'. It is as if the sun was attached to the earth, as seen by the one observing the muddy spring."

[al-Muḥarrarūl wajīz fī tafsīril kitābil 'azīz (Tafsīr ibne 'Aṭīyyah), Vol. 3, page 539, Publication: Dārul kutubil 'ilmiyyah (Beirut), first edition, 1422 AH]

(XIV) Imām Bayānul Haqq Nayshāpurī (d. after 553 AH) in his tafsīr writes:

"فإن من ركب البحر وجد الشمس تطلع وتغرب فيه"

"So, whoever travels on the sea, perceives that the sun rises and sets from it (the sea)."

[Ījāzul bayān 'an ma'ānil qur'ān, Vol. 2, page 530, Publication: Dārul Ġarbil Islāmiyy (Beirut), first edition, 1415 AH]

(XV) This very same Imām Bayānul Haqq Nayshāpurī (d. after 553 AH) in his second tafsīr writes:

"فإن من ركب البحر وجد الشمس تطلع وتغرب منها رؤية، لا حقيقة"

"So, whoever travels on the sea, perceives that the sun rises and sets from it (the sea) in terms of perception, not

in reality."

*[Bāhirul burhān fi ma'āni mushkilātil qur'ān, Vol. 2, page 876,
Publication Jāmi'ah Ummul Qurā (Makkah Mukarramah), 1419
AH/1998 CE]*

(XVI) Imām Ibne Jawzī (d. 597 AH) writes about these erroneous individuals:

وربما توهم متوهم أن هذه الشمس على عظم قدرها تغوص بذاتها في عين ماء، وليس
إن الشمس بقدر الدنيا: فإنها أكبر من الدنيا مرارا، فكيف يسعها عين ماء، وقيل: كذلك
بقدر الدنيا مائة وعشرين مرة، والقمر بقدر الدنيا ثمانين مرة وإنما: مائة وخمسين مرة، وقيل
،وجدها تغرب في العين كما يرى راكب البحر الذي لا يرى طرفه أن الشمس تغيب في الماء
"وذلك لأن ذا القرنين انتهى إلى آخر البنيان فوجد عيناً حجة ليس بعدها أحد"

"Some deluded individuals may imagine that the sun, despite its immense size, sinks into a water spring itself. However, this is not the case. The sun is much larger than the world, so how could it fit into a water spring? It is said that the sun is fifty times the size of the world, or it is said to be one hundred and twenty times the size of the world, and the moon is eighty times the size of the world. Rather, what Zul-Qarnain (RaḍiyAllāhu 'anhu) found was the perception of the sun setting in the spring, similar to how a sea traveler, who cannot see the coast, perceives that the sun is setting in the water. This is because Zul-Qarnain (RaḍiyAllāhu 'anhu) had reached the farthest point and found only a hot spring."

*[Zādul Masīr fi 'ilmīl tafsīr, Vol. 3, page 106, Publication: Dārul
Kitābil 'arabiyy (Beirut), first edition, 1422 AH]*

2. How the muḥaddithīn (experts of Ḥadīth) have understood this verse:

(I) Imām Ibne Mulaqqin (d. 804 AH) writes in his famous commentary on Ṣaḥīḥ Bukhārī:

سقوطها فيها، وإنما هو خبر عن الغاية التي بلغها ذو، 'في عَيْنِ حَوْثَةٍ': وليس معنى "القرنين في مسيره حتى لم يجد وراءها مسلماً لها فوقها، أو على سمتها، كما يرى غروبها من كان في لجة البحر لا يبصر الشاطئ، كأنها تغرب في البحر وهي في الحقيقة تغيب وراءه"

"The meaning of 'in a muddy spring' is not that the sun actually sinks into it, but it is a report about the farthest point reached by Zul-Qarnain in his journey, where he found no path beyond it, neither above it nor in its direction. It is similar to how someone in the middle of the sea, unable to see the shore, perceives the sun setting in the water, while in reality, it disappears beyond it."

[at-Tawdīḥ li sharḥil Jāmi'ish ṣaḥīḥ, under Ḥadīth No. 4803, Vol. 23, page 157, Publication: Dārūn Nawādir (Damascus), first edition, 1429 AH/2008 CE]

(II) Imām Ibne Ḥajar 'Asqalānī (d. 852 AH) writes in his commentary on Ṣaḥīḥ Bukhārī:

"فإنَّ المُرادَ بها نهايةُ مُدركِ البَصْرِ إليها حالَ الغُروبِ"

"The intended meaning of 'in a muddy spring' is the endpoint where the sight reaches during the setting of the sun."

[Fathul-Bārī fī Sharḥi Ṣaḥīḥil-Bukhārī, Vol. 8, page 542, Publication: Dārul Ma`rifah (Beirut), 1379 AH]

(III) Imām Badruddīn ‘Aynī (d. 855 AH) writes in his commentary on Ṣaḥīḥ Bukhārī:

سقوطها فيها، وإنما هو خبر عن الغاية التي بلغها ذو، 'في عين حمئة': وليس معنى"
القرنين في مسيره حتى لم يجد وراءها مسلكا لها فوقها أو على سمتها، كما يرى غروبها من كان

"في لجة البحر لا يبصر الساحل كأنها تغرب في البحر وهي في الحقيقة تغرب وراءها

"The meaning of 'in a muddy spring' is not that the sun actually sinks into it, but it is a report about the farthest point reached by Zul-Qarnain in his journey, where he found no path beyond it, neither above it nor in its direction. It is similar to how someone in the middle of the sea, unable to see the shore, perceives the sun setting in the water, while in reality, it disappears beyond it."

[‘Umdatul qārī Sharḥu Ṣaḥīḥil-Bukhārī, Vol. 19, page 134,
Publication: Dārul Fikr (Beirut)]

(IV) Imām Abū Bakr Ibnul ‘Arabī (d. 543 AH) writes:

"و ذلك مجاز ما رآته العين، وغاية ما أدركه البصر"

"And that is a metaphorical expression of what the eye has seen and the ultimate extent reached by the sight."

[al-Masālik fī Sharḥi Muwaṭṭa‘i Mālik, Vol. 3, page 292, Publication:
Dārul Ġarbil Islāmiyy (Beirut), first edition, 1428 AH/2007 CE]

(V) Same Imām Abū Bakr Ibnul ‘Arabī (d. 543 AH) writes in his commentary on Muwaṭṭa of Mālik:

"و ذلك مجاز ما رآته العين، وغاية ما أدركه البصر"

"And that is a metaphorical expression of what the eye

has seen, and it signifies the utmost extent that the sight has comprehended."

[*al-Qabas fi Sharḥi Muwaṭṭa' i Mālik ibn Anas, page 383, first edition, 1992 CE, Publication: Dārul Ġarbil Islāmiyy (Beirut)*]

(VI) Imām Baġawī (d. 510 AH) writes:

"أنها تسقط في تلك العين فتغمرها، وإنما هو، 'تغرب في عين حمئة': وليس معنى قوله "خبر عن الغاية التي بلغها ذو القرنين في مسيره حتى لم يجد وراءها مسلگًا، فوجد الشمس تتدلى عند غروبها فوق هذه العين، وكذلك يترأى غروب الشمس لمن كان في البحر، وهو "لا يرى الساحل كأنها تغيب في البحر

"The meaning of the statement 'it sets in a muddy spring 'is not that the sun actually falls into that spring and gets submerged. Rather, it is a report about the farthest point reached by Zul-Qarnain in his journey, where he found no path beyond it, neither above it nor in its direction. He observed the sun hanging above that spring when it set. Similarly, the sunset appears to someone in the sea who cannot see the coastline as if the sun sets into the sea, while in reality, it disappears beyond it."

[*Sharḥus Sunnah, Ḥadīth no. 4292, Vol. 15, page 96, Publication: al-Maktabatul Islāmiyy (Damascus), second edition, 1403 AH/1983 CE*]

(VII) Imām Ibne Kathīr (d. 774 AH) writes:

والمراد بها البحر في نظره، فإن من كان في البحر أو على ساحله يرى الشمس كأنها "فإذا هي تغرب في: في نظره، ولم يقل: أي، 'وجدها': تتطلع من البحر وتغرب فيه، ولهذا قال "عين حمئة

"The intended meaning is the sea as perceived by Zul-Qarnain. If someone is in the sea or on its shore, he sees

the sun appearing as if it rises from the sea and sets into it. That is why Allah said, 'He found it,' meaning in his sight, and He did not say, 'it sets in a muddy spring.'"

[al-Bidāyah wan-Nihāyah, Vol. 2, page 107, Publication: Maktabatul Ma'ārif (Beirut), 1410 AH/1990 CE]

3. The meaning of the verse in the light of Arabic grammar:

First, let's analyze the grammatical structure of the verse:

1. وَجَدَ (wajada): This is a past tense verb used for a singular masculine third-person, meaning 'He found'.
2. هَا (hā): This is the first object pronoun, meaning 'it'.
3. تَغْرُبُ (taḡrubu): This is the second object pronoun, meaning 'setting'.
4. فِي (fī): This is a preposition meaning 'in/into'.
5. عَيْنٍ حَمِيَّةٍ ('aynin ḥami'ah): This is a genitive noun phrase, meaning 'a muddy spring'.

When "وَجَدَ" is accompanied by two objects, it indicates the 'actions of the heart (af'ālul qulūb)', which impart the feelings and perceptions in one's heart. It also gives subjective reality, but it doesn't necessarily imply the objective reality. It is a possibility rather than an absolute certainty to exist. It is referred to as certain in relation to the believer's perspective. This is stated in various Arabic syntax books.

The most appropriate translation for وَجَدَ, 'would be 'perceived 'or 'felt'. In this context, it can be understood as "he felt or perceived that the sun was setting in the muddy spring." The English translation by the word 'found 'may not accurately convey the intended meaning of وَجَدَ. Rather 'perceived 'aligns better with the meaning of وَجَدَ, as it can also signify 'perception'. This understanding is supported by William Lane's Lexicon.

He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became

Imām Rāḡib Aṣḡahānī (d. 502 AH) wrote:

"وجود بإحدى الحواس الخمس"

"Perception through one of the five senses."

[al-Mufradāt fī ḡarībil Qur`ān, p. 854, Publication: Dārul Qalam (Damascus), 1st edition, 1412 AH]

William Lane said exactly the same thing:

وجود is of several kinds. It is *The finding, &c., by means of any one of the five senses*: as when one says وَجَدْتُ زَيْدًا [*I found, &c., Zeyd*]:

4. The meaning of the verse in the light of intellect:

An intelligent person, capable of understanding books, can easily comprehend this verse in the light of other verses of the Qur'ān, without the need for any detailed investigation. Let's provide some rational arguments regarding this matter:

1. Even a child from a small class knows that the sun is much larger than the earth. So, how is it possible for the sun to descend physically into a river, stream, sea, spring, or pond on the earth? Such an understanding is found only among the enemies of Islam.

2. According to the esteemed Islamic scholar, A'ālā Ḥazrat Imām Aḥmad Razā Khān (d. 1921 CE), the sun is approximately 13,13,256 times larger than the earth, as mentioned in his book: 'Mu'īne Mubīn Bahre daure shams wa sukūne zamīn '(page 6, footnotes). Now, when Islamic scholars themselves affirm that the sun is much larger than the earth, how can they deny the fact that, according to the Qur'ān, the sun sets in a spring? A Muslim cannot present any opinion contrary to the Qur'ān. Such so called intellect is only found among the adversaries of Islam.

3. The Qur'ān mentions in several places that the sun and the moon are moving in the sky. This is stated in Qur'ān 21:33 and Qur'ān 36:40. How is it possible, then, that the same Qur'ān would also state that the sun sets in a spring on the earth? Such flawed reasoning is only found among the foes of the Qur'ān.

4. Those objecting, please explain: according to Qur'ān 6:78, when our master 'Ibrāhīm (‘alayhis-salām) called the worshipers of the sun towards the worship of Allah (ﷻ) and disapproved of the setting sun, where did people perceive the sun to set? In the sky or in a spring?

5. According to the delusional intellect of these critics, the Qur'ān states that the sun sets in a spring. So, does it also rise from the same place, considering there is no path left for it inside the spring? If you say yes, then seek treatment for your mind because Qur'ān 2:258 has already informed us that Allah brings forth the sun from the east. Even a child knows this. And if you say no, then where does the sun go to rise? Which path did it find inside the spring to go anywhere?

6. In any reliable Islamic literature, you will not find a single line written by any Islamic scholar stating, "According to the Qur'ān, the sun actually sets in a spring."

Conclusion:

After reading our responses, any fair-minded individual will understand that this verse is being presented as falsely distorted by some ignorants, while the meaning of the verse is absolutely clear. We have responded from every perspective and addressed all objections. However, if someone continues to repeat the same old fallacious arguments, they are free to do so. There is no cure for obstinacy. It is quite ironic that such a simple matter, which even children can comprehend, becomes a subject of such uproar only for those lacking rational thinking, not for the wise. One of Egypt's renowned scholars, Shaykh Muḥammad Ġazālī (d. 1996 CE), addressed the same objection to this verse and wrote a beautiful statement, saying:

«أن الشمس تغطس في الماء يومياً، ووجدتها تُغْرِبُ في عَيْنٍ حَمِيَّةٍ: فهم من قوله تعالى " ولم يدرك ما يعرفه الأطفال عندنا أن اختفاء قرص الشمس في الماء إنما هو في عين. ثم تخرج، "الرأى لا في حقيقة الأمر،

"Allah's statement, 'He found it sinking into a spring of murky water,' led to the understanding that the sun sets in water every day and then rises again. This person failed to comprehend what even our children understand, that the sun's apparent setting in water is a matter of perception, not reality."

[*Qazāifūl-Haqq*, pages 133-134, Publisher: Dārul Qalam (Damascus), Second Edition, 1418 AH/1997 CE.]

Now, imagine that this objection arose only a few years ago, while its refutation and the writings of Islamic

scholars in response to it date back hundreds of years. Now, who can compete with the power of Qur'ān that even before the birth of its enemies, the scholars, who understand it, can cure their doubts?

Al-ḥamdu l-illāhi (ﷻ)

The history testifies that this magnificent book has been accepted more than that of what has been written or spoken against it. Such an extraordinary book about which the Qur'ān 11:01 itself said:

”كِتَابٌ أَحْكَمْتُ أَيُّهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ،”

"This is a Book, the verses of which are full of wisdom - then explained in detail - from the Wise, the Well Aware."

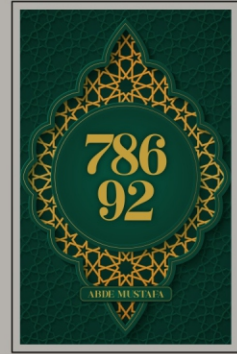
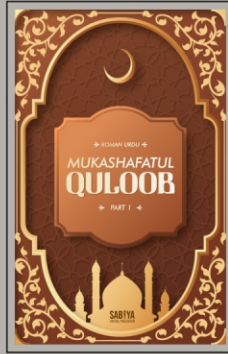
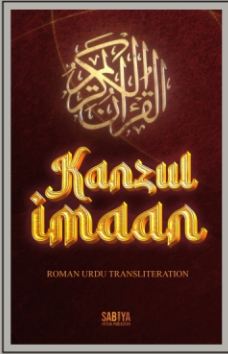
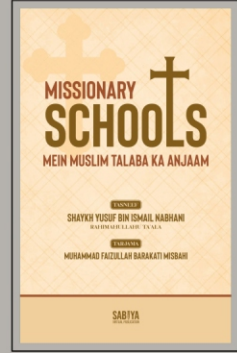
[Tr. *Kanz-ul-Īmān*]

In the end, we can only pray for such misconceived minds that Allah (ﷻ) removes them from the darkness of disbelief and illuminates them with the light of Islam.

Āmīn Bijāhi Ḥabībī (ﷻ)

09 Zul-Ḥijjah, 1444 AH/28 June, 2023 CE

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