

Shaykh Ibn ‘Uthaymīn on the Night, Day, Months and Seasons



Shaykh Muḥammad bin Ṣāliḥ al-‘Uthaymīn (رَحْمَةُ اللَّهِ) said, in explanation of the phenomena of night, day, months and seasons:

“The alternation of the day and night is due to the Sun’s orbit around the Earth. Allāh subjected the Sun and the Moon for us, making them persistent [in their courses] and as two signs amongst the signs of Allāh indicating the perfection in His power and vastness in His mercy. Since Allāh the Exalted created them they both traverse in their orbits in accordance with the command of Allāh. They do not raise above, fall below or deviate to the right or left [from their orbits]. He determined phases for them [in their orbits] that you may count the years and measurement [of time].

Thus, by the variation in the phases of the moon we have [the variation] of the new moons and months. And by the variation in the phases of the Sun's [orbit] we have the variation in seasons. When the Sun reaches the [position of the] furthestmost northern constellations, the day's [gradual increase in] length ends and the midsummer season is reached. Then it begins to recede gradually until it returns to [the position of] the constellations [in the direction of] Yemen [in the south], and the [gradual] increase in the night's length comes to an end and the midwinter season enters."¹

Abu Iyaad

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The phenomena of the night and day, the gradual increase and decrease of length therein, and the new moon and calculation of months, as well as the seasons all of them are through the motion of the sun and moon alone and do not involve any alleged motion or tilt of the earth. This is what the revealed texts came with.

¹ Refer to *Majmū' al-Fatāwā* of the Shaykh (6/193).