



332531 - Reflecting on the signs of Allah, including the rising and setting of the sun

the question

In the Quran Allah says that In the setting and rising of the sun is a sign for those who wants to believe. So I thought of it and pondered but I didn't find anything that is shocking. So may be I'm not thinking, understanding or grasping the setting and rising of the sun in the right way. So give me a way to approach and how to actually start pondering. I want to be a person who sees the signs.

Summary of answer

Reflecting on the signs of Allah in the universe and the signs (verses) in His Book is a great act of worship which leads to the revival of the heart, an increase in certainty of faith and veneration of the Creator.

The rising and setting of the sun are two great signs of Allah, may He be Exalted, as He says:

{[He is] Lord of the two places of sunrise and Lord of the two places of sunset.

Then which of the favours of your Lord will you deny?}

[Ar-Rahman 55:17, 18].

It is heedlessness for a person not to pay attention to the momentous signs by which he is surrounded, such as the heavens, the mountains, the alternation of night and day, the blowing of the wind and the clouds that are suspended between heaven and earth.

Please see the long answer.

Detailed answer

Praise be to Allah.

The rising and setting of the sun are two great signs of Allah, may He be Exalted, as He says:



{[He is] Lord of the two places of sunrise and Lord of the two places of sunset.

Then which of the favours of your Lord will you deny?} [Ar-Rahman 55:17, 18].

This refers to the rising in summer and the rising in winter, and the setting in summer and the setting in winter, of both the sun and the moon (summer and winter solstices).

And Allah, may He be Exalted, says:

{The sun is rapidly moving towards its destination. That is the decree of the Almighty, All-Knowing.

And for the moon We have ordained phases, until it becomes again like an old date-stalk, dried-up and curved.

The sun cannot catch up with the moon, nor can the night outstrip the day. Each floats in its own orbit} [Ya-Sin 36:38-40].

This mighty sun – which rapidly moves every day, rising in the morning from the east, then setting at the end of the day, in accordance with a precise system that is free of even the slightest flaws – is indicative of the greatness of the Creator and Controller, may He be Glorified, for it is He Who causes it to rapidly move across the sky and Who devised its system. It is He Who made it a brightly shining light for the people of the earth during the day, and hid it from them during the night, so that they will be able to find peace and quiet, and rest. All of these are signs of the greatness of His might, mercy and kindness towards His creation. Hence Allah says:

{Say: What do you think, if Allah were to make the night everlasting for you until the Day of Resurrection, what god other than Allah could bring you light? Will you not then listen?

Say: What do you think, if Allah were to make the day everlasting for you until the Day of Resurrection, what god other than Allah could bring you night in which to rest? Will you not then see?

By His mercy He has made for you night and day, so that you may rest therein and seek His bounty, and so that you may give thanks} [Al-Qasas 28:71-73].



Ibn al-Qayyim (may Allah have mercy on him) said, discussing the blessing of the sun, and noting that it is one of the great signs of Allah:

Look at the course of the sun in its orbit during the year, and its rising and setting every day along a path that its Creator has ordained for it; it does not exceed it or fall short of it. Were it not for its rising and setting we would not have known night and day, nor would we have known the concept of time. There would be permanent darkness over the world, or there would be permanent light; it would not be possible to differentiate between the time for going out and seeking a livelihood and the time for sleep and rest. See how the All-Hearing, All-Knowing ordained for the sun two separate journeys, one ascending until it reaches its zenith, and the second descending until it reaches its nadir, moving through the stations of the journey, station by station, until it has completed a whole cycle. This journey results, by the decree of the Almighty Lord, in the succession of the seasons: summer and winter, autumn and spring. When the sun's route descends from the highest point reached at the summer solstice, the air cools and winter arrives; when it reaches the highest point, the heat blazes, but when it is between the two extremes, the weather is moderate. The interests of humans, animals and plants are served by the succession of these four seasons; they are the basis for the diversity of crops, plants and colours, which benefit and nourish animals and so on.

End quote from *Miftah Dar as-Sa`adah* (1/198).

And he says (1/207): Then reflect on the sun and moon, and how they rise and set, so as to delineate the two realms of the night and the day. Were it not for the rising of the sun and moon, life would not be possible; how could people go about earning their livelihoods and conducting their affairs when the world is in darkness? And how could they enjoy their lives when there is no light? Then reflect on the purpose behind their setting, because if they did not set, people would have no quiet time and no rest, despite their immense need for sleep and rest, and to allow some inner processes to operate whilst asleep that could aid in the digestion of food and the sending of nourishment to all parts of the body. Moreover, were it not for the setting of the sun, the earth would continue to heat up due to the constant shining of the sun, until everything on it, animals



and plants, would be burnt. Hence the sun rises and shines for a while, just as a lamp is lit for people in a house to do their chores, then it sets for a similar period of time, so that the people may be calm and rest. The light of day and the darkness of night, the heat of the former and the coolness of the latter, even though they are opposites, work together and support one another, so as to serve the interests of creation on earth. End quote.

All the believer has to do is watch the rising and setting of the sun, and think of the sun's might and strength, and what results from its rising of light and warmth by means of which life becomes possible on earth, physical well-being is maintained, plants grow, and sicknesses and diseases are reduced, and what results from its setting of calm, rest and other blessings. Then when the sun's course is reversed and it rises from its place of setting, that will be a harbinger of the end of this world and the onset of the Hour.

It was narrated that Abu Dharr (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) said to Abu Dharr, when the sun set: "Do you know where it goes?" I said: Allah and His Messenger know best. He said: "It goes and prostrates beneath the Throne; then it seeks permission [to rise again] and permission is given to it. But soon it will prostrate but that will not be accepted from it, and it will seek permission [to rise again], but permission will not be given to it. It will be said to it: 'Go back from whence you came.' Then it will rise from its place of setting, and that is what Allah says:

{The sun is rapidly moving towards its destination. That is the decree of the Almighty, All-Knowing} [Ya-Sin 36:38].

Narrated by al-Bukhari in his *Sahih* (no. 3199, 4802, 7424) and Muslim in his *Sahih* (159).

See also the answer to question no. [176375](#) .

Reflecting on the signs of Allah in the universe and the signs (verses) in His Book is a great act of worship which leads to the revival of the heart, an increase in certainty of faith and veneration of the Creator.



It is heedlessness for a person not to pay attention to the momentous signs by which he is surrounded, such as the heavens, the mountains, the alternation of night and day, the blowing of the wind and the clouds that are suspended between heaven and earth.

Allah, may He be Exalted, says:

{Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason} [Al-Baqarah 2:164]

{There is a sign for them in the dead earth: We give it life and bring forth from it grain, from which they eat.

And We place therein gardens of date palms and vines, and We cause springs to gush forth therein,

so that they may eat the fruits thereof, although it was not their hands that made it. Will they not then be grateful?

Glory be to Him Who created all types of things that the earth produces, and of themselves [different types], and of [other] things of which they have no knowledge.

There is a sign for them in the night: We strip the daylight from it, and they are left in darkness.

The sun is rapidly moving towards its destination. That is the decree of the Almighty, All-Knowing} [Ya-Seen 36:33-38].

Man should reflect on what is around him, and ponder and contemplate those signs in the universe which are indicative of the greatness, might, wisdom and mercy of the Creator, may He be Exalted, and he should not be among the heedless.



Allah, may He be Exalted, says:

{Verily, in the creation of the heavens and the earth, and the alternation of the night and the day, there are indeed signs for people of understanding,

People who remember Allah, standing, sitting, and lying down on their sides, and reflect upon the creation of the heavens and the earth [with the thought]: Our Lord, You have not created all this in vain. Glory be to You! Save us from the punishment of the fire} [Al `Imran 3:190-191].

Ibn Hibban (620) narrated from `A'ishah (may Allah be pleased with her) that the Prophet (blessings and peace of Allah be upon him) said: "Last night a verse was sent down, and woe to the one who recites it and does not reflect on it: {Verily, in the creation of the heavens and the earth ...} [Al `Imran 3:190]."

We ask Allah to enable us to reflect and ponder, and to protect us from heedlessness.

And Allah knows best.