

Astronomic Miracles in the Qur'an

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Abstract: As we know, stars are celestial bodies like the sun. Various physical phenomena occur with them, the most elementary of which, from the point of view of the scientists who observe them, is undoubtedly the fact that they produce light. Stars are classified as celestial bodies that produce their own light. "He is the one who created night and day, the sun and the month. Everyone is swimming in the vault" (*Qur'an, Surah Al-Anbiya (21), 33*).

Keywords: Star, Qur'an, Surah, celestial body, sky, planets, earth, sun, movement of the galaxy, the universe.

Introduction

The word "star" ("najm", the plural - "nujum") occurs in the Qur'an thirteen times. This word comes from the root word, meaning "arise", "appear", "arise in the field of view." It denotes celestial bodies visible to the eye, which you cannot immediately say which category they belong to - whether it is a "generator" of light, or simply a "reflector" of light received from other bodies. So that there is no doubt that the object indicated by this word is really a star, Sura 86 contains a clarifying phrase (Ayat 1-3): "I swear by Heaven and by the night! And what will let you know what is going at night? A piercing star" (*Qur'an, Surah At-Tariq (86), 1-3*).

The Arabic word "yasbahun" means the movement generated by another moving body, such as when working with your legs while running. We apply such a translation to the celestial body - "to travel thanks to our own movements." The Qur'an description of the sequence of day and night is self-sufficient because it uses the terms used to this day. "He truly created the heavens and the earth. By His will, day covers the night, and night covers the day. He subjugated the sun and moon to His authority. Each of them has a cycle in a certain period. He is the great, forgiving" (*Qur'an, Surah "Az-Zumar" (239), 5*).

Materials and methods

The Qur'an uses the verb "kawwara", which describes the change of day and night. The deeper meaning of this verb is "wrapping a turban around the head." This is a completely correct metaphor for that time, which found truth with the exploration of the Cosmos, when, having been on the Moon, a person was able to observe from the side the rotation of the Earth around its axis and how its dark part is wrapped in light and the bright side is surrounded by darkness.

It is difficult to say how consistent the ideas about the planets presented in the Qur'an are with our current ideas about these heavenly bodies. Planets do not have their own light. They revolve around the Sun, and the Earth is one of them. Assuming that there are planets in other places of the Universe, it should be borne in mind: so far only those that belong to the solar system are known.

In ancient times, people knew five planets besides the Earth: Mercury, Venus, Mars, Jupiter and Saturn. The remaining three have been discovered recently: these are Uranus, Neptune and Pluton.

In the Qur'an, the planets are indicated by the word "kaukab" (plural "kauakib"), without indicating their number. The description of Joseph's dream (*Surah "Yusuf" (12)*) says that there are 11 of them, but it is quite natural that imaginary information may be present in the description of the dream.

Perhaps in the best way the word "kaukab" is defined in one of the famous Ayats of the Quran. This Ayat is primarily known because of the deepest spiritual meaning inherent in it, and therefore it causes even more controversy among experts of exegesis. Nevertheless, of great interest is the image of the object contained in this Ayat, which, apparently, means "planet".

About planets in space in the Qur'an: "And even if We opened the gates of heaven for them to rise there, they would certainly say: "Our eyes are clouded, and we are bewitched" (*Qur'an, Surah Al-Hijr (15), 14-15*).

Result and Discussion

Even if unbelievers became eyewitnesses of all the greatest signs, they would still arrogantly refuse to believe. If the heavenly gates had been opened for them, and they would have climbed to heaven and personally witnessed the highest host, their injustice and obstinacy would have prompted them to reject even such a sign and say: "Our eyes were covered with shroud, and it

seemed to us that we saw that which was not in reality. This was not really because we were bewitched. " And if people's unbelief reaches such an extent, then there is no hope that they will embark on a straight path. "Allah is the light of Heaven and Earth. Its light is just a niche; there is a lamp in it; lamp in glass; glass is like a pearl star ... " (**Qur'an, Surah An-Nur (24), 35**) [5].

The expansion of the universe is the most impressive discovery of modern science. Today, this fact is fully proven, and the debate is unfolding exclusively around the question of how this happens. This hypothesis was first put forward by the General Theory of Relativity and supported by physicists who studied the spectrum of galactic radiation. The constant motion of galaxies is accompanied by a constant shift in the frequencies of their radiations towards the red part of the spectrum. This can be explained by the increasing remoteness of the galaxies from each other. Thus, the dimensions of the Universe, most likely, are constantly increasing. And the further the Galaxies move away from us, the higher the speed with which this process occurs. The speeds with which cosmic bodies "scatter" during this eternal process of expansion fluctuate [6].

The following Qur'an text is quite comparable with modern theories: "And we raised the sky with our might, and we are expanders" (**Quran, Surah "Az-Zariyat" (51), 47**). These verses represent a new aspect of Divine Revelation. Indeed, the problems of the mechanism of the Universe are not touched upon either in the Gospels or in the Old Testament (except for a few concepts, the fallacy of which we already saw when we spoke about the Biblical description of the Creation of the world). The Qur'an reveals the deep essence of this problem. It describes important points, but it is also very important that it does not contain what, it would seem, must have been there. And in the Qur'an there are no theories of the stellar world and its devices that are common in the era of his messing up, the erroneousness of which was later proved by science [3-4].

The astronauts have experienced something similar since man first circled the globe in 1961. It is known: for those who are outside the Earth's atmosphere, the clouds do not seem bluish, as we see them from the Earth's surface. Indeed, the apparent blueness is the result of the absorption of sunlight by atmospheric layers. An observer above the Earth's atmosphere sees the black Sky, and the Earth seems to him shrouded in a bluish haze - due to the same absorption of light by the Earth's atmosphere. The moon, however, has no atmosphere, so it is seen in its true color against a background of black sky. So in front of the eye of a person in outer space appears a completely new spectacle. Similar photos today are well known to everyone.

And again it should be said that comparing the text of the Qur'an with the data of modern science, you never get tired of being amazed at thoughts that cannot be so easily taken and attributed to a person who lived more than fourteen centuries ago.

The Qur'an says: "He is the Creator of heaven and earth" (**Qur'an, Surah Al-Anam (6), 101**). "Is he who created the heavens and the earth unable to create like them? Of course, because He is the Creator, the Knower. When He desires something, then He should say: "Be!". - how it comes true " (**Qur'an, Surah " Yasin " (36), 81-82**).

The above verses prove that the universe had a beginning. And all that Allah needed to begin creation is the order "Be!". Could this be an explanation of what triggered the explosion that caused the beginning of the universe? Allah said: "Can't the unbelievers see that heaven and earth were one and that We divided them and made all life out of the water? Will they not believe?" (**Qur'an, Surah Al-Anbiya (21), 30**) [1-2].

Muslim scholars in the comments on this verse note that heaven and earth were connected, and then Allah forced them to separate and form in their current form. Nevertheless, due to the limitations of science and technology in the era of the Qur'an sending down, not a single scientist could tell in detail and reasonably how the heavens and the earth were created. What scholars could explain is the exact meaning of each word of the ayah in Arabic, as well as the general meaning of this verse.

This is an era in which religion and science can come together, true religion and true science. Therefore, between them there can be no contradiction, let alone opposition. This is the conclusion that Muslim scholars have come to over the centuries. Such a consensus can only be between true science and the religion of Islam, which the Creator protected from all kinds of distortions of change.

In conclusion, I think it should be noted that the Qur'an facts set forth in this article relating to only one of the scientific disciplines - astronomy - do not exhaust the entire storehouse of data contained in the Holy Scriptures. It must be recognized that the knowledge that we draw from the Noble Qur'an is unlimited, because, as practice shows, human civilization has only a small part of knowledge in comparison with the knowledge contained in the last Lord's Revelation.

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