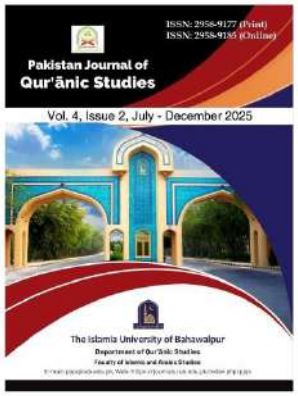

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Astrophysical Significance of the Holy Quran: An Analytical Study of Divine Evidence and Scientific Correlations

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Abstract:

Astrophysics is a branch of astronomy that focuses on the study of the universe's physics, including the properties, behaviours, and interactions of celestial bodies.
The Holy Quran contains profound references to celestial phenomena that alleys remarkably with modern astrophysical discoveries. The Quran explores and highlights the facts relevant to the orbits, movement and the light of celestial bodies like moon and sun It also touches on the lunar calendar and the physical laws governing the celestial bodies, including the sun, moon, stars, and comets. The Quran delves into phenomena like the end of a star's life, their directional changes, and shooting stars, weaving divine wisdom with natural observations.
These verses not only reveal divine wisdom but also inspire us to explore the natural world through science. The integration of astrophysical themes in the Quran underscores its timeless relevance, offering a bridge between faith and scientific inquiry, and providing a foundation for understanding the universe from both spiritual and empirical perspectives. This research explores the profound intersections of astrophysics and the Quranic perspective on celestial phenomena.
Keywords: *Sun, Moon, Stars, Comets, Light.*

Introduction

"Astro physics has provided the convincing picture of the birth, life, death of stars – steller evolution and the internal structure of the stars".[1]

It covers research on stars, galaxies, black holes, nebulae, and other cosmic phenomena. One of the primary goals of astrophysics is to understand how the universe operates at a fundamental level, from the laws of physics that govern the

[1] J. Allen Hynek, "Astronomy" in Encyclopedia of Science and Technology (Inc: Mc Graw Hill Book Company. 1977), vol. 1, p.667.

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movement of stars and galaxies to processes such as star formation and galaxy evolution.[2]

It can be said that the branch of Physics which deals the Physical features or the expects of astronomy[3] is called Astro physics. It is concerned how the celestial bodies across the universe interact with each other. It means that part of astronomy where physics is applicable. Astrophysics explores the physical and chemical properties of stars, planets, and other celestial bodies in space. The term الفيزياء الفلكية is used for Astro physics in Arabic.

The Motion of the Sun, Moon and earth

It is the structured system that includes satellites and their planets, comets, meteors, asteroids, and inter-planetary matter, all of which are gravitationally bound together, with the entire system being governed by the sun.

In ancient times, the geocentric model, attributed to thinkers such as Ptolemy, described the Earth as the universe's central point, with the Sun and other celestial bodies appearing to revolve around it. In this framework, the Sun's movement was understood in relation to the Earth. [4]

In the 16th century, Nicolaus Copernicus introduced the heliocentric model, proposing that the Earth, along with the other planets, orbits the Sun, which he placed at the centre of the solar system. This was a groundbreaking shift in how we understand our place in the universe.[5]

Yohannus Kepler, a German scientist, published Astronomic Nova in 1609. He concluded that the planets revolve around their axis at erratic speeds in addition to moving in eccentric orbits around the sun. Equipped with this understanding, European scientists were able to accurately explain a few solar system mechanisms, such as the night-day cycle.

Following these research and models, it was believed that the sun was immobile and did not revolve on its axis like the earth.

Johannes Kepler and Galileo Galilei advanced the heliocentric model, but Isaac Newton's late 17th-century work on gravitation provided the basis for realizing that

2 Daruhadi, Gagah. "AL-QUR'AN AND ASTROPHYSICS." *Interdiciplinary Journal & Hummanity (INJURITY)* 3, no. 8 (2024).

3 Astronomy is the science which deals with the distribution motions, and characteristics of the heavenly bodies. J. Allen Hynek, "Astronomy" in Encyclopedia of Science and Technology (Inc: Mc Graw Hill Book Company. 1977), Vol. 1, p.70.

4 Ptolemy, Claudius. "Almagest. Translated by GJ Toomer." (1984), p.41

5 Gingerich, Owen, and James MacLachlan. *Nicolaus Copernicus: making the Earth a planet*. (OUP USA: 2005. 68)

the Sun is not entirely stationary. Observations indicated that the Sun moves through the Milky Way galaxy, guided by gravitational forces.[6]

The Sun travels relative to nearby stars and navigates through the interstellar medium within the galaxy, tracing a wavy trajectory shaped by gravitational interactions. Over time, the understanding of the Sun transitioned from being stationary to being recognized as a moving entity. Advancements in observational techniques and evolving scientific theories proves that the Sun is perpetually in motion, integral to the ever-changing structure of the universe.[7]

The Qur'an and modern scientific discoveries are in remarkable harmony regarding the Earth's motion. As science continues to uncover the dynamic nature of our planet—that it rotates on its axis and revolves through space—the Qur'an had already pointed toward this cosmic balance centuries ago. Allah has maintained the heavens and the Earth in perfect order, each moving in its orbit without deviation. One verse that particularly resonates is:

"And do they do not look at the Earth, how it has been spread out?"[8] This verse reflects the Earth's appearance as a vast, outstretched surface. It refers to how the Earth feels like a flat, stable floor under our feet—an experience shaped by its immense size. However, this perception does not contradict the Earth's spherical shape or its continuous motion. Rather, it beautifully illustrates how divine wisdom accommodates both physical reality and human experience.

As mentioned in Surah Fatir, Allah says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ[9]

"Indeed, Allah keeps the heavens and the Earth from moving out of place." Some interpret this verse to mean that the Earth is stationery, and Allah has stopped it from moving. However, this is not the correct understanding. The verse signifies that the Earth and the heavens are revolving in their respective orbits, and Allah prevents them from deviating from their paths. [10] The concept of Earth's motion—its rotation and revolution—does not contradict our everyday experience of it being a stable surface. Just as passengers sleep peacefully on a moving ship, we live and function normally on this rotating planet. Scientifically, Earth's immense size makes its curvature and motion almost imperceptible to us. This aligns beautifully with the

6 Reichenbach, Hans. *From Copernicus to Einstein*,(Courier Corporation, 1980), p.20

7 Carroll, Bradley W., and Dale A. Ostlie. *An introduction to modern astrophysics*. Cambridge University Press, 2014. 1087.

8 (al-Ghashiyah, 88:20)

9 (Fatir: 35,41)

10 Tibyan al- Quran, vol.1, 309.

verse in Surah Fatir, where Allah states that He holds the heavens and the Earth firm in their positions. This doesn't mean the Earth is stationary, but rather that Allah, in His wisdom, maintains the precision of their motion within a perfectly balanced system.

"(زَوُلَ) الزَّاءُ وَالْوَاوُ وَاللَّامُ أَصْلٌ وَاحِدٌ يَدُلُّ عَلَى تَنَحِّي الشَّيْءِ عَنْ مَكَانِهِ"[11] can be translated into English as:

"(Zawula): The letters Zā', Wāw, and Lām form a single root, which indicates the movement or removal of something from its place."

Zayn al-Dīn al-Razī in Mukhtār al-Ṣiḥāḥ conveys the same meaning. The thing moved or shifted from its place.[12]

It can be said that the place of the earth is its route or passage which it does not leave it moves in a uniform track. If it leaves its track, it will surely be destroyed. It does not mean that it is stationary. This understanding highlights the depth and precision of Qur'anic language, which accommodates both spiritual insight and scientific truth. It reaffirms that faith and reason, when rightly understood, are never in conflict

The Qur'ān describes about the solar system and its perfection, disciplined, the unity of its functioning law and the motion of the sun and the moon. The resplendent verse of Sūrah Al-Anbīyah defines the rounded course of the solar system with these words:

وَ ہُوَ الَّذِیۡ خَلَقَ الَّیۡلَ وَ النَّہَارَ وَ الشَّمۡسَ وَ الۡقَمَرَ ؕ کُلٌّ فِیۡ فَلَکٍ یَّسۡبَحُوۡنَ [13]

"It is He Who created the Night and the Day, and the sun and the moon: all [the celestial bodies] swim along, each in its rounded course".

This understanding is beautifully supported by the Qur'anic phrase using the Arabic word يَسۡبَحُوۡنَ, derived from *sabaha*. The term implies purposeful motion, tailored to the nature of the moving body. For a man on the ground, it suggests walking or running, not rolling. For someone in water, it indicates swimming, not merely floating. Similarly, when applied to a celestial body like the sun, it conveys not just its flight through space but also its rotation as it moves. This profound linguistic

11 Ibn Fāris, Maqāyīs al-Lughat, Retrieved from https://arabiclexicon.hawramani.com/%D8%B2%D9%8E%D9%88%D9%8F%D9%84%D9%8E/?book=9

12 Zayn al-Dīn al-Razī, Mukhtār al-Sihāh, https://arabiclexicon.hawramani.com/?p=7378&book=16#bbaf63

13 (Anbiyā: 21,33)

precision resonates a reader attention, enhancing his appreciation of the Qur'an's timeless insights. [14]

Modern astronomy has precisely determined that the Sun and the Moon each follow distinct orbits, moving through space with their own unique motions. The Sun, carrying the solar system with it, is traveling toward a fixed point in the constellation of Hercules, known as the Solar Apex. The exact location of this destination has been accurately identified.

Similarly, the Moon rotates on its axis in synchrony with its revolution around the Earth, completing both motions in approximately 29 ½ days.

A verse from Surah Yasin beautifully illustrates this cosmic order, emphasizing that the Sun and the Moon never collide or overtake one another, as they each follow their divinely prescribed paths in perfect coordination. They follow their own passage without any change to any side. In Sūrah Yāsīn this fact has been presented as:

لَا الشَّمۡسُ يَنۡۢبَغِىۡ لَهَاۤ اَنۡ تُدۡرِكَ الۡقَمَرَ وَ لَا الَّيۡلُ سَابِقُ النَّهَارِ ؕ وَ كُلٌّ فِىۡ فَلَكٍ يَّسۡبَحُوۡنَ[15]

"It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each [just] swims along in [its own] orbit [according to Law]"

All the above-mentioned verses reflect the Magnificence, Grandeur and the organized system of Allah Almighty. The above-mentioned fact has also been presented the following verses of the Holy Quran. (al-Zumar: 39,5) (al-Anbiyā: 21,23).

It is as clear as daylight that, like the Sun, other stars are also in motion around a central point. Stars farther from the centre exhibit a higher speed, while those closer to the centre appear to move more slowly. This variation in speed is attributed to angular velocity. A comparable example is the wheel of a bicycle: the speed of the axle remains slower, while the speed at the rim, farther from the centre, is significantly higher.

According to astronomers' observations, galaxies that are farther away are moving at a much faster pace, whereas those closer exhibits slower motion. This supports the conclusion that the entire universe is in motion around Allah's Throne, the divine centre of light.[16]

14 Roshani, Subhan, Astronomical Aspects of the Holy Quran(Iran: KarmanShah, 2013),50
15 (Yāsīn: 36,39-40)
16 Saeedi, Ghulam Rasool, Tibyan al- Quran, vol.9 (Lahore: Fareed Book Stall), p. 774

Our galaxy originally a circular galaxy, that have four arms, the billions of stars present in it and move around the center of this milky way. Also, the sun as its companion planets. At the distance of 28,000 light years from the centre of the milky way in the arm of galaxy called Orion arm. And completes its one circle around the galaxy in 23,00,00,000 years.[17]

Allah Almighty presents this fact in Sūrah Yāsīn:

وَ الشَّمۡسُ تَجۡرِیۡ لِمُسۡتَقَرٍّ لَّہَا ؕ ذٰلِکَ تَقۡدِیۡرُ الۡعَزِیۡزِ الۡعَلِیۡمِ[18]

And the sun is constantly rotating (non-stop) for its appointed destination. It is a measure fixed by the Almighty, All-Knowing (Lord).

The Arabic word used in the Quranic verse you're referring to is مستقر(Mustaqarr), which can mean a "determined place" or "predetermined course," implying that the sun follows a specific, set path until it reaches its destined end or culmination.

In the verse you are alluding to, the Quran mentions that the sun runs towards a determined place or station. This indicates that the movement of the sun is not random but follows a set course, and this path will continue until a preordained time or event. The verse suggests that the sun will continue its journey until it reaches a specific, predetermined point, beyond which its energy will eventually come to an end. This aligns with the scientific understanding that stars, including our sun, have a lifecycle that will culminate in the exhaustion of their energy.

1) The Light of the Sun and the Moon

The Sun is the central star around which the Earth and the other planets of our solar system revolve. With a diameter of approximately 864,000 miles, it is the largest star in our solar system. The Sun is the primary source of heat and light for the entire solar system. The temperature inside the Sun reaches about 36 million degrees Celsius, a result of nuclear fusion. This process generates the life-giving energy that sustains life on Earth.

Sultan Bashir Mahmood[19] said in this context that the sun operates like a colossal atomic lamp fuelled by hydrogen gas. Under immense pressure and extreme temperatures, hydrogen atoms collide and fuse to form helium. During this process, a portion of the mass is transformed into energy. These intense fusion reactions occur continuously in the sun, producing its immense energy. Interestingly, this process mirrors the reaction that powers hydrogen bombs. Allah Almighty highlights the intense heat generated by this nuclear fusion in the sun in Sūrah Nūḥ as:

17 Tahir-ul-Qadri, Dr., Islam 'ur Jadīd Science, (Lahore: Minhaj-ul-Qur'ān Publications, 2013), P.287.

18 (Yāsīn: 36,38)

19 Sultan Bashir Mahmood, Spirit of the Holy Qur'ān (Islamabad: Dar-ul-Hikmat International, 2009), p.95.

وَّ جَعَلَ الشَّمۡسَ سِرَاجًا[20]

"And made the sun as a [Glorious] Lamp"?

The Holy Qur'an's subsequent verses (65:12), (2:29), and (71:15) also convey the same theme. The verse of Sūrah al-Nabā' presents this fact as:

وَّ جَعَلۡنَا سِرَاجًا وَّہَّاجًا [21]

"And placed [therein] a Light of Splendour?"

Moon light can be said Nūr. It has been discussed in this sublime verse of Sūrah Nūh:

وَّ جَعَلَ الۡقَمَرَ فِیۡہِنَّ نُوۡرًا[22]

"See ye not how Allah has created the seven heavens one above another, And made the moon a light in their midst".

The moon has been elucidated as a body that emits light as *nūr* (the light applied to the Moon). The Sun however is compared to a torch (*sirāj*) or a blazing (*wahhāj*) lamp.

The Moon does not make its own light "moonlight" is actually reflected sunlight. [23]

وَّ جَعَلَ فِیۡہَا سِرٰجًا وَّ قَمَرًا مُّنِیۡرًا[24]

"Lamp and a Moon giving light".

Maurice Bucaille explicates these two verses as:

"Here the moon is defined as a body that gives light (*munir*) from the same root as *nur* (the light applied to the Moon). The Sun however is compared to a torch (*siraj*) or a blazing (*wahhaj*) lamp".[25]

The truth of the Sun emitting its own light and the Moon being illuminated by borrowed light was revealed by Allah, the Almighty, in the Qur'an 1447 years ago. This was a time when only Greek theories dominated scientific circles worldwide. In such an environment, presenting the scientific theories of today's era could only be the power of Allah, the Almighty, and it stands as a clear proof of the truth of the Qur'an.

20 (Nūḥ: 71,16)
21 (al-Naba: 78,13)
22 (Nūḥ: 71,15)
23 https://science.nasa.gov/moon/moonlight/ retrieved on November 20, 2024.
24 (al-Furqān:25,61)
25 Maurice Bucaille, The Bible Qur'ān and Science, tr. Alastair D. Pannell & Author (Karachi: Darul-Ishaat Urdu Bazar -1, 2004), p.155.

The word فِيْهِنَّ in this verse means skies the recent scientific research explores the fact that the moon is much lower in the sky and is located about one and a half lakh miles from Earth. The explanation for this is that the "sky" or "heavens" encompass the Earth, and all planets, space, and the cosmos are within the domain of the heavens. Therefore, even when the moon is in its "space", it is still within the bounds of the heavens.

This does not necessarily mean that the moon is fixed or embedded in a specific "sky" or "heaven." It's like how we say that the President of Pakistan is in the land of Pakistan. This does not mean the President is fixed in any part of the country. For instance, even if the President is flying from Islamabad to Karachi in an airplane, it would still be said that the President is in Pakistan.

Likewise, when the moon and the sun are in their prescribed orbits and moving through space, they are still within the domain of the heavens. Therefore, it is correct to say that both the moon and the sun are in the heavens.

Rotation of the Moon and the Calendar

The current Gregorian calendar, after numerous revisions, was finalized in 1582 CE under the direction of Pope Gregory XIII and is now known as the Gregorian calendar. [26]In contrast, the lunar calendar, as we know, does not require artificial adjustments such as leap years. It operates naturally, with months sometimes lasting 29 days and at other times 30 days, depending on the sighting of the moon. This eliminates the need for manual adjustments in the days of the year.

The moon completes a 360-degree orbit around the Earth in 27 days, 7 hours, 43 minutes, and approximately 11.6 seconds. However, since the Earth is also revolving around the sun in the same direction, it covers an additional 27 degrees of its orbit during this time. Consequently, the moon must travel an extra 27 degrees to align with the same position relative to the Earth and the sun. While the moon's orbit remains 360 degrees with respect to the stars, the Earth's movement adds this extra distance, requiring the moon to complete 387 degrees for one full orbit.

This additional distance increases the lunar month's duration from 27 days, 7 hours, and 43 minutes to 29 days, 12 hours, 44 minutes, and 2.8 seconds. As a result, lunar months alternate between 29 and 30 days. The additional 44 minutes and 2.8 seconds occasionally cause two consecutive months to consist of 30 days, naturally balancing the calendar without requiring human intervention.[27]

This demonstrates that while the lunar calendar has complexities like the solar calendar, but they resolve naturally. Unlike the solar calendar, which requires human adjustments, the lunar calendar operates on divinely guided principles that even the

26 Frank Parise, The Book of Calanders, (New York: Gorgias Press 2002), p. 294

27 Moché, Dinah L. *Astronomy: a self-teaching guide*, (John Wiley and Sons INc, 2007), p.273

simplest societies can follow. The moon's natural cycles provide a reliable means for timekeeping, which remains beneficial even for modern, educated individuals.[28] Allah the Almighty has entrusted the moon with this responsibility for natural timekeeping, as highlighted in the Qur'an.

The Moon, being an inert body—at least on its outer layers—does not emit its own light but reflects the light it receives from the Sun. There is nothing in the Qur'an's text that contradicts modern scientific understanding of these two celestial bodies. About the lunar calendar Allah Almighty says in Sūrah Yūnus:

وَّ الْقَمَرَ نُوْرًا وَّ قَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَ الْحِسَابَ ؕ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ[29]

"And the moon to be a light [of beauty], and measured out stages for her; that ye might know the number of years and the count [of time]. No wise did Allah create this but in truth and righteousness. [Thus] doth He explain His Signs in detail, for those who understand".

In the last dates of the month the slim situation of the moon in this verse of Sūrah Yāsīn:

وَ الْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ[30]

And We have also appointed stages (of motion and rotation) of the moon till (its appearance to the dwellers of the earth wanes to) the semblance of an old dry branch of a palm-tree.

The Planets

The solar system consists of nine primary planets and thousands of smaller celestial bodies known as asteroids, reflecting the intricate design and vastness of the cosmos. The names of nine major planets are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Plato. Jupiter is the largest dependent planet. Life does not exist on any planet other than earth. Earth is uniquely positioned with its composition and distance from the Sun perfectly suited to support life. This delicate balance highlights the remarkable conditions that make life possible. According to

28 Tahir-ul-Qadri, Dr., Islam 'ur Jadīd Science, (Lahore: Minhaj-ul-Qur'ān Publications, 2013), p.305

https://starchild.gsfc.nasa.gov/docs/StarChild/questions/question18.html#:~:text=The%20Sun%20(and%2C%20of%20course,years%20from%20the%20Galactic%20Center.

29 (Yūnus: 10,5)

30 (Yasin, 36: 39)

Dr. Tahir-ul-Qadri[31], Allah Almighty uses the word (السماء الدنيا) for this system. In Sūrah Al- Ṣāffāt this fact has been presented as:

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ[32]

Surely, We have adorned the world's heaven (the first heavenly sphere) with the adornment of stars and planets.

Ibn manzur Afriqi defines the the word Kawkab with reference to Ibn Sida as:

Al-Kawkab and *Al-Kawkabah* refer to a star (*Najm*).

However Al-Azhari says *Al-Zuhrah* (Venus), among the stars, is referred to as *Al-Kawkabah*, and they treat it as feminine. As for the rest of the stars (*Kawakib*), they are treated as masculine.[33]

The temporary and impermanent rotation of the planets round the sun has been discussed in the Qur'ān in sūrah Al-Ra'd:

كُلٌّ يَّجْرِىْ لِاَجَلٍ مُّسَمًّى[34]

"Each one runs [its course] for a term appointed".

Allah, the Almighty, has mentioned the system of the sun and the moon and their orbits, stating that each of them follows its predetermined path, rising at the appointed time and setting at the designated time.

According to the scientific facts all the planets moving around their stars in the galaxies will dead one day nearly after 65,00,00,00,000. That will be the disaster of the universe. This

concept of leaving stars their own path and moving towards other sides has been presented in sūrah al-Infiṭār by Allah Almighty as the signs of the Doom's day.

وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ[35]

"When the Stars are scattered".

In the above-mentioned verses, when viewed through the lens of modern science, it appears evident that the reference is to celestial bodies recognized today as planets has been mentioned in the Quran. Among the celestial bodies closest to us, only the planets remain as permanent elements, with the Sun being the sole star of the system

31 Ibid, p.291.
32 (al-Ṣaffāt: 37,6)

33 Ibn Manẓūr, Lisān al-ʿArab, Vol.3, p.3666
https://arabiclexicon.hawramani.com/?p=3666&book=3#407c06
34 (Al-Ra'd: 13,2)
35 (Infiṭār: 82, 2)

that bears its name. It is challenging to interpret this reference as anything other than the planets.

This understanding aligns with modern definitions, suggesting the translation is accurate and the Qur'an acknowledges the existence of planets as we define them today presenting a timeless connection between its words and our evolving knowledge of the universe.

The Stars

A star is a massive sphere of incandescent gas, positioned far from us in the vastness of space. Some stars in the Milky Way are so distant that it takes light thousands of years to reach us. Astronomers measure these distances in light-years, which represent the distance light travels in one year, at a speed of 186,300 miles per second. Consequently, stars are located not only at immense distances from Earth but also from each other. Like the Sun, they are celestial bodies that generate their own light, a striking feature that allows us to observe various physical phenomena associated with them.[36]

The word (النجم) star comes thirteen times in Holy Qur'ān. Star (Najm that have plural nujūm). According to Ṣāḥib Al-Qāmūs:

النَّجْمُ: الكَوكب ونَجَمَ: ظَهَرَ، وطَلَعَ، والثُّرَيَّا، والوقتُ المَضْروب[37]

Maurice Bucaille explains this word as:

"It comes from the root meaning to appear, to come into sight. The word designates a visible heavenly body without saying of what kind, i. e. either generator of light or mere reflector of light received. To make it clear that the object so designated is a star".

In Sūrah Al- Ṭāriq a phrase explicates the phrase:

النَّجْمُ الثَّاقِبُ[38] **وَ السَّمَآءِ وَ الطَّارِقِ وَ مَآ اَدْرٰىكَ مَا الطَّارِقُ**

"By the Sky and the Night-Visitant [therein]; And what will explain to thee what the Night-Visitant is?-[It is] the Star of piercing brightness".

The Qur'anic term *Ṭākib* holds a profound significance, representing the evening star—a radiant light that pierces through the veil of night. Additionally, this term is

36 Maurice Bucaille, The Bible Qur'ān and Science, tr. Alastair D. Pannell & Author (Karachi: Darul-Ishaat Urdu Bazar -1, 2004), P.156.

37 Al-Qāmūs al- Muḥīṭ, Fīroz Ābādī, Mu ḥammad bin Ya'qūb, (Bayrūt: Mūassat al-Rsālat, 2005), P.1161.

38 ('Abas: 86,1-3)

used to describe shooting stars, capturing their swift and piercing brilliance against the darkness. (37:10): the latter are the result of combustion.[39]

In Sūrah Al- Ṣāffāt also highlights the same phenomena of Shooting star as:

اِلَّا مَنۡ خَطِفَ الۡخَطۡفَةَ فَاَتۡبَعَهٗ شِهَابٌ ثَاقِبٌ[40].

"Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness".

At the time of Doom's day, when stars leave their mutual distance and struck with one another. The balance of gravitation that organizes the beauty of universe will disturb, then all of it will annihilate. In Sūrah Al-A'rāf Allah the Almighty explores this fact as:

وَّ الشَّمۡسَ وَ الۡقَمَرَ وَ النُّجُوۡمَ مُسَخَّرٰتٍۭ بِاَمۡرِهٖ[41]

"He created the sun, the moon, and the stars, [all] governed by laws under His command".

The losing the lustre of the stars is the last phase of their life. In brief it can be mentioned as:

"When the available Hydrogen is used up, the core contracts, which increases its temperature to 100 million centigrade (180 million F). This produces conditions in which Helium can begin a fusion reaction and the star expands to become a 'red giant'. Typical red giants are hundred times the size of the sun. Finally, the outer layers of the stars are expelled, forming a planetary Nebula. The core then shrinks to become a small white dwarf star, and soon this star converts in to black hole. White dwarfs are usually about 100 times smaller than the sun".[42]

When a star exhausts its supply of hydrogen, its core begins to contract, causing the temperature to rise to about 100 million degrees Celsius (180 million °F). Under these intense conditions, helium fusion begins, and the star expands into a magnificent red giant, typically growing to a size about a hundred times that of the Sun. Eventually, the outer layers are expelled, creating a stunning planetary nebula. The core, now greatly compressed, transforms into a small white dwarf star, roughly 100 times smaller than the Sun. Over time, this white dwarf continues its journey, eventually evolving into a black hole.

39 Maurice Bucaille, The Bible Qur'ān and Science, tr. Alastair D. Pannell & Author (Karachi: Darul-Ishaat Urdu Bazar -1, 2004), p.156.

40 (al-Ṣaffāt: 37,10)

41 (Al- 'Arāf: 7,54)

42 Tahir-ul-Qadri, Dr., Qur'ān on Creation and Expansion of Universe (Lahore: Dr. Tahir-ul-Qadri, *Qur'ān on Creation and Expansion of Universe* (Lahore: Minhaj-ul-Qur'ān Publications, 2012)., 2012), p.11.

This phenomenon has been discussed in sūrah Al- Taqwrīr as:

وَ اِذَا النُّجُوْمُ انْكَدَرَتْ[43]

When the stars fall, losing their lustre.

The same concept has been presented in Sūrah Al-Mursalāt as:

فَاِذَا النُّجُوْمُ طُمِسَتْ[44]

Then when the stars become dim.

2) The Galaxy (Celestial Body)

The Galaxy, or Milky Way (known in Arabic as *al-Madjarra*), was well-known to the people of the Islamic world. In Arabic, the term *al-Madjarra* is derived from the root *dj-r-r*, meaning "to pull" or "to draw." According to both classical Arabic lexicographers and modern scholars, the term refers to a path or place where something appears to be drawn or pulled.[45]

A galaxy is a system of many thousands of millions of stars, together with interstellar gas and dust. Telescopes have revealed the existence of 1000 million of them, although apart from our own galaxy, only three can be clearly seen with the naked eye.[46]

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ[47]

By oath of the heaven which contains the constellations.

According to Edward William Lane the word بُرُوجِ in the heaven are meant the Mansions of the Moon or the stars or asterisms or constellations or the great stars or asterisms or constellations or the gates of heaven.[48]

Allah Almighty mentioned these constellations long before modern science discovered them. The stars are not scattered randomly but beautifully arranged into vast systems called galaxies—each one reflecting the perfect order and harmony of the cosmos created by Him.

43 (Takvīr: 81, 2)

44 (al-Mursalāt: 77,8)

45 P.kunitzch, “The celestial bodies”, M. Zaki Kirmani & N. K Singh, Encyclopedia of Islamic Science and Scientists, (New Delhi: Global Vision Publishing, 2005), Vol. 1, p.273.

46 Tahir-ul-Qadri, Dr., Qur’ān on Creation and Expansion of Universe (Lahore: Minhaj-ul-Qur’ān Publications, 2012), p.5

47 (al-Burūj: 85,1)

48 Lane Edward William, Arabic- English Lexicon, (London: Williams & Norgate, 1863),vol.1, 180

Comets

It can be said about comets that they consist of a small nucleus of ice and dust and have been described as 'dirty snowballs'. Abdul Wadud[49] said about comets:

In our solar system, comets are fascinating members that orbit the Sun in paths more elliptical than those of planets. A large comet consists of relatively small particles enveloped in a tenuous gas, while its tail—formed by solar heat—comprises extremely rarified gas and fine dust. There are several dozen known short-period comets. Among them, Encke's comet, with a period of just 3.3 years, has been observed nearly 50 times. Halley's comet, the only bright comet with a period of less than a century, completes its journey around the Sun in 76 years and was last visible in 1986. Great comets have become increasingly rare, hinting at the short-lived nature of these celestial wanderers.

The Holy Qur'ān described it in sūrah Al-Takwīr:

فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ٱلۡجَوَارِ ٱلۡكُنَّسِ[50]

So verily I call to witness the planets - that recede, Go straight, or hide.

كُنُسٌ وكُنَّس: والجَواري الكُنَّسُ: هي الخُنَّسُ، لأنها تَكْنِسُ في المَغِيبِ، أو هي كُلُّ النُّجُومِ،[51]

The stars because they hide themselves in their place of settings, or the star that rise

Running their course and hide themselves in their place of settings or all the stars because they appear by night and lie hidden by day.[52]

The heavenly body that regularly moves in its orbit without any hindrance and still goes in to hiding for a long period. ال (the) indicates that it is a particular group of heavenly bodies.

Conclusion

This research highlights the profound connection between modern astrophysical findings and the timeless guidance of the Qur'an. The Holy Quran a legendary masterpiece of Allah the Almighty for the human being's guidance and an invincible motivation for a person to keenly research the insight meaning of it. No doubt it is a book of guidance but also provides the various scientific approaches in different perspectives. The various astro physical concepts have been presented in the Holy Quran. The motion of celestial bodies, whether it is the rotation of the Earth, the orbit of the Moon, or the path of the Sun reflects an extraordinary harmony that

49 Abdul Wadud Sayed, Dr., Phenomena of Nature and Qur'ān, (Lahore: Sayed Khalid Wadud, 1971), pp.10-11.

50 (Takvīr: 81,15-16)

51 Abdul Wadud Sayed, Dr., Phenomena of Nature and Qur'ān, (Lahore: Sayed Khalid Wadud, 1971), p.571.

52 Lane Edward William, Arabic- English Lexicon (London, Williams & Norgate, 1863, p.2634

science continues to uncover. The Qur'anic descriptions are not only spiritually enlightening but also remarkably accurate in the light of contemporary scientific understanding. Such harmony reaffirms that divine revelation and scientific inquiry are threads of the same truth, each enhancing the understanding of the other.

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