EXPLORING THE QUR'AN & SCIENCE

SERIES 5

GEOLOGY & THE VERSES OF THE QUR'AN

Seven Earths, Mountains That Pass & the Dead Earth Revived



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ
لَمُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

"So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent."

SURAH AR-RUM 30:50

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ACKNOWLEDGEMENT

All praise is due to Allah, who created seven heavens and of the earth the like of them, who set firm the mountains, and who gives life to the earth after its lifelessness. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This article is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

Whenever rain falls on dry land, may we remember the Day of Resurrection — and may this article be ʻilmun yuntafaʻu bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS ARTICLE

The cover of this article does not depict any human being. It shows **a geological landscape**: in front, **folded layers of rock** as if cut in cross-section; behind them, **mountain peaks** veiled in mist; above, **dark clouds** sending down rain; and below, **cracked, dry ground** — with **green shoots** beginning to sprout beside a puddle of water.

These three elements represent the three topics of the article: **the rock layers** for ***"of the earth, the like of them"*** (65:12); **the mountains** for ***"you see the mountains, thinking them rigid"*** (27:88); and **the dry land watered by rain** for ***"when We send down upon it rain, it quivers and grows"*** (41:39).

Note: The rock folds on the cover are **a symbolic depiction**. **Two gold lines** at the bottom frame the author's name.

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CONTENTS

GEOLOGY & THE VERSES OF THE QUR'AN — *Introduction*

1. SEVEN EARTHS — *At-Talaq 65:12 and the Hadith of Sa'id bin Zaid*

2. THE EARTH'S LAYERS ACCORDING TO SCIENCE — *Crust, mantle and core*

3. MOUNTAINS PASSING LIKE CLOUDS — *An-Naml 27:87–88*

4. PLATE TECTONICS — *The earth does move — but slowly*

5. THE DEAD EARTH REVIVED — *Fussilat 41:39 and the Hadith of resurrection*

6. BETWEEN HARMONY AND CAUTION — *An I'jaz 'Ilmi Analysis*

7. LESSONS AND CONCLUSION

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; blue box = scientific finding; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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GEOLOGY & THE VERSES OF THE QUR'AN

The Qur'an is not a book of geology. Yet some of its verses touch on the earth beneath our feet — ***"of the earth, the like of them"*** (seven), mountains that ***"pass as the passing of clouds"***, and land that is ***"stilled"*** until rain brings it back to life.

This article brings these three topics together. The method is the same as the rest of this series: **the exegesis of the scholars comes first** (Ibn Kathir, al-Tabari, al-Qurtubi), then **scientific findings** are presented for reflection. Where the link is sound, it is said so; where it is only ***a contemporary reading*** — or differs from the view of most exegetes — that is said honestly too.

Note: The translation of the Qur'anic verses in this article is Sahih International. The grading of each Hadith is stated in the Hadith box, with a link to sunnah.com. Every scientific finding is given with a link to its original source.

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SEVEN EARTHS

SURAH AT-TALAQ 65:12

ٱللَّهُ ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٍ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّۖ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ
لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىۡءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَىۡءٍ عِلۡمَۢا

١٢

It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

Translation: Sahih International — quran.com/65:12

COMMENTARY ON 65:12 — "AND OF THE EARTH, THE LIKE OF THEM"

First: Seven as well. Imam Ibn Kathir explains that ***"of the earth, the like of them"*** means ***seven as well***, just as the heavens are seven. He cites as evidence the Hadith in Sahih al-Bukhari and Sahih Muslim about the one who seizes land, who will be made to carry ***seven earths*** around his neck. Tafsir Ibn Kathir 65:12

Second: Not "seven continents". Ibn Kathir rejects the interpretation that the seven earths are seven ***aqalim*** (regions or continents) on the earth's surface; in his view, that reading goes far astray and contradicts the Qur'an and Hadith without basis.

Third: The caution of Ibn 'Abbas رضى الله عنهما. Imam al-Tabari narrates that when Ibn 'Abbas was asked about this verse, he said: ***"If I were to tell you its interpretation, you would disbelieve — and your disbelief would be your denial of it."*** There is also a report from him that "in every earth there is a prophet like your prophet"; Imam al-Bayhaqi judged its chain authentic but ***shadhdh*** (anomalous, with no corroborating report). Tafsir al-Tabari 65:12

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HADITH — SAHIH MUSLIM, NO. 1610 (AGREED UPON)

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «مَنِ اقْتَطَعَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا طَوَّقَهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ».

TRANSLATION:

Sa'id bin Zaid bin 'Amr bin Nufail رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Whoever wrongfully takes a hand-span of land, Allah will make him carry it around his neck on the Day of Resurrection from seven earths."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr — all three from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from 'Abbas bin Sahl bin Sa'd al-Sa'idi, from Sa'id bin Zaid bin 'Amr bin Nufail رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Musaqah, Hadith No. 1610 (narration 1610a); also narrated by Imam al-Bukhari in Sahih al-Bukhari, Hadith Nos. 2452 and 3198.

GRADE: SAHIH — Agreed upon (Muttafaq 'alaih): narrated by al-Bukhari (Nos. 2452, 3198) and Muslim (No. 1610).

Source: https://sunnah.com/muslim:1610a

REFLECTION — WHAT IS CERTAIN AND WHAT IS NOT

What is ***certain*** from this verse and Hadith is that the earths are seven, as the heavens are seven. The wording of the Hadith — carried ***"from seven earths"*** — has been understood by some scholars as an indication that the seven earths are ***layered***, one beneath another. But ***how*** the seven earths are shaped, what they are made of and how they are arranged is not described in detail by revelation — and Ibn 'Abbas himself was cautious in speaking about it.

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THE EARTH'S LAYERS ACCORDING TO SCIENCE

Seismologists study the earth's interior through ***earthquake waves*** that travel through it. These waves change speed and direction as they pass through different materials — like light bending as it enters water. From thousands of recordings, they build a "map" of the earth's interior.

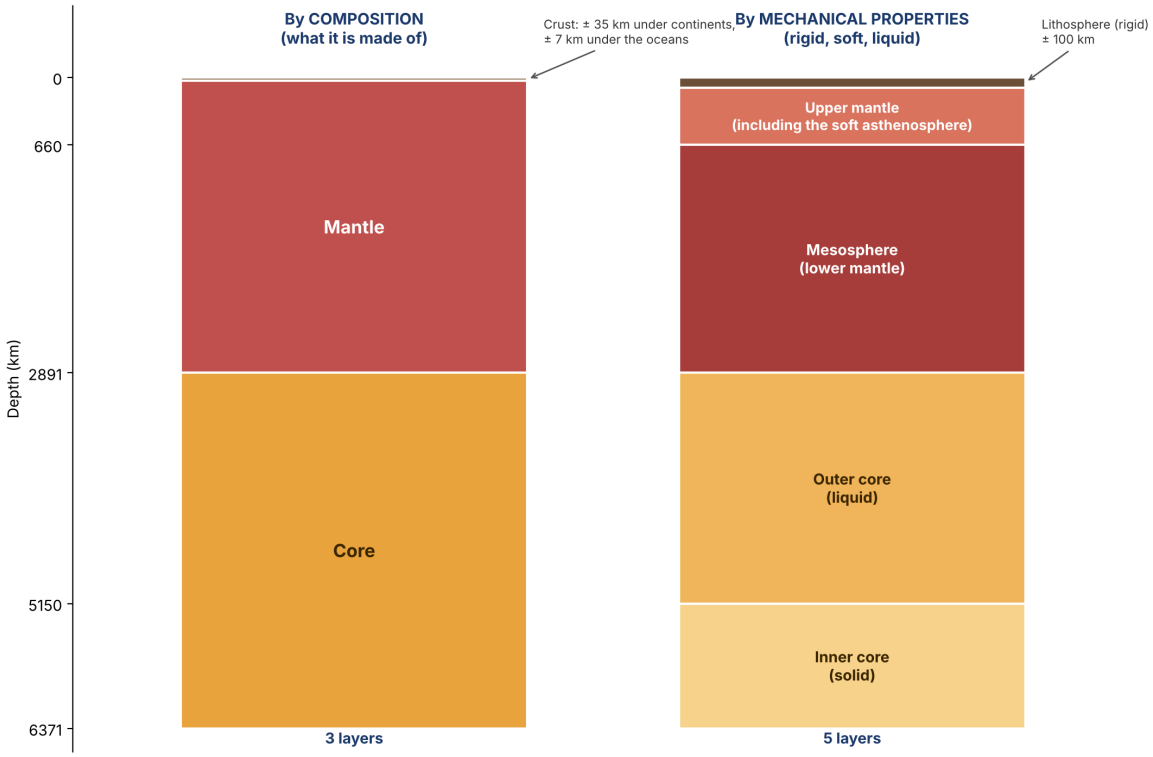

Figure 1: The earth's layers by two methods of classification — the number differs depending on the criterion.

SCIENTIFIC FINDING: THE REFERENCE EARTH MODEL (PREM)

Dziewonski and Anderson (1981) built the ***Preliminary Reference Earth Model (PREM)*** — a standard model of the earth's interior still widely used — based on about 1,000 periods of the earth's free oscillations and nearly two million seismic travel-time data.

The model shows the main boundaries: the crust, upper mantle, lower mantle, ***the liquid outer core*** (beginning at about 2,891 km) and ***the solid inner core*** (beginning at about 5,150 km), down to the centre of the earth at a depth of 6,371 km.

STUDY REFERENCES:

Dziewonski, A.M. & Anderson, D.L. (1981). Preliminary reference Earth model. Physics of the Earth and Planetary Interiors, 25(4), 297–356. https://doi.org/10.1016/0031-9201(81)90046-7

REFLECTION — DO NOT FORCE THE NUMBER SEVEN

The general concept that the earth is ***layered***, rather than a uniform body, is indeed in harmony with scientific findings. But the ***number*** of layers in science depends on how they are classified: by composition

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there are ***three*** (crust, mantle, core); by mechanical properties there are ***five***; and if every seismic boundary is counted, there are more still.

So equating the "seven earths" with seven particular geological layers is ***forcing a match***, not a discovery. The more careful position: we believe the earths are seven as revelation tells us, and we marvel at the layers of the earth found by science — without claiming that the two correspond one to one.

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MOUNTAINS PASSING LIKE CLOUDS

SURAH AN-NAML 27:87

وَيَوْمَ يُنفَخُ فِي ٱلصُّورِ فَفَزِعَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾

And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.

Translation: Sahih International — quran.com/27:87

SURAH AN-NAML 27:88

وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِيٓ أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾

And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do.

Translation: Sahih International — quran.com/27:88

COMMENTARY ON 27:88 — THE CONTEXT OF THE DAY OF RESURRECTION

First: The preceding verse. Verse 27:88 comes right after ***"the Day the Horn will be blown"*** (27:87). Imam Ibn Kathir explains that you think the mountains are fixed in their places, while in fact they are ***moving from their places*** — as in other verses about the Day of Resurrection: the mountains blasted into dust (20:105) and set in motion (18:47; 52:10). Tafsir Ibn Kathir 27:88

Second: Like a vast army. Imam al-Tabari explains: the mountains are gathered and then move, so that whoever sees them thinks they are standing still because of their size — while they are moving swiftly. Tafsir al-Tabari 27:88

Third: A metaphorical reading. Imam al-Qurtubi also records views transmitted by al-Mawardi that the verse may be understood as ***a parable***: this world, thought to be lasting, is in fact passing away. Tafsir al-Qurtubi 27:88

REFLECTION — THE MAJORITY VIEW AND THE CONTEMPORARY READING

Most classical exegetes understood this verse to be about ***the events of the Day of Resurrection***. Some modern writers link it to the motion of the earth or of tectonic plates today. This is ***a contemporary reading***

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— worth reflecting on, but not the view of most exegetes, and the context of verse 27:87 (the blowing of the Horn) must be taken into account.

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PLATE TECTONICS

The earth's outer shell is not one single piece, but is broken into a number of large and small ***plates*** that move over the mantle. Mountains, continents and ocean floors all "ride" on these plates.

SCIENTIFIC FINDING: PLATE MOTION MEASURED FROM THE SEA FLOOR

DeMets, Gordon and Argus (2010) built the ***MORVEL*** model of the motion of 25 plates covering 97 per cent of the earth's surface, based on seafloor spreading rates and fault directions. Plate speeds generally range from ***a few millimetres to around ten centimetres a year***.

STUDY REFERENCES:

DeMets, C., Gordon, R.G. & Argus, D.F. (2010). Geologically current plate motions. Geophysical Journal International, 181(1), 1–80. https://doi.org/10.1111/j.1365-246X.2009.04491.x

SCIENTIFIC FINDING: PLATE MOTION MEASURED FROM SPACE

Altamimi and colleagues (2017) used ***GPS and space-geodesy*** stations in the international reference frame ITRF2014 to calculate the present-day motion of the major plates. The results agree with the geological model — showing that the continents, and the mountains on them, ***are always moving***.

STUDY REFERENCES:

Altamimi, Z., Métivier, L., Rebischung, P., Rouby, H. & Collilieux, X. (2017). ITRF2014 plate motion model. Geophysical Journal International, 209(3), 1906–1912. https://doi.org/10.1093/gji/ggx136

REFLECTION — MOVING, BUT NOT "LIKE CLOUDS"

It is true that mountains today ***move*** with their plates, and we cannot feel it — they look "rigid". But the rate is only ***a few centimetres a year***, while clouds travel kilometres in an hour. The words ***"pass as the passing of clouds"*** fit better with the picture of ***the Day of Resurrection*** described by the exegetes. So plate tectonics is an amazing sign of Allah's greatness, but not a certain interpretation of this verse.

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THE DEAD EARTH REVIVED

SURAH FUSSILAT 41:39

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ
وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾

And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.

Translation: Sahih International — quran.com/41:39

COMMENTARY ON 41:39 — AN ARGUMENT FOR RESURRECTION

Imam Ibn Kathir explains that this verse is ***proof of Allah's power to bring the dead back to life***. The earth is ***"stilled"*** — lifeless, without plants, as if dead. ***"but when We send down upon it rain, it quivers and grows"*** — bringing forth beautiful kinds of crops and fruits. ***"Indeed, He who has given it life is the Giver of Life to the dead"***. Tafsir Ibn Kathir 41:39

The same parable is repeated in many verses: ***"you see the earth barren, but when We send down upon it rain, it quivers and swells"*** (22:5); ***"the dead earth. We have brought it to life"*** (36:33); and ***"how He gives life to the earth after its lifelessness"*** (30:50).

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HADITH — PEOPLE SPROUTING LIKE VEGETABLES

The Messenger of Allah ﷺ used the same parable to describe the resurrection of mankind: after the second blowing of the Horn, Allah sends down water from the sky, and people ***sprout*** once more.

HADITH — SAHIH MUSLIM, NO. 2955 (AGREED UPON)

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ». قَالُوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا قَالَ أَبَيْتُ. قَالُوا أَرْبَعُونَ شَهْرًا قَالَ أَبَيْتُ. قَالُوا أَرْبَعُونَ سَنَةً قَالَ أَبَيْتُ «ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ». قَالَ «وَلَيْسَ مِنَ الإِنْسَانِ شَىْءٌ إِلاَّ يَبْلَى إِلاَّ عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنَبِ وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Between the two blowings (of the Horn) is forty."** They asked: "O Abu Hurairah, forty days?" He said: "I decline (to say)." They asked: "Forty months?" He said: "I decline." They asked: "Forty years?" He said: "I decline." **"Then Allah sends down water from the sky, and they sprout as vegetables sprout."** He said: **"There is nothing of a human being that does not decay except one bone, the 'ajb al-dhanab (the tip of the tailbone); from it the creation will be reassembled on the Day of Resurrection."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Kuraib Muhammad bin al-'Ala', from Abu Mu'awiyah, from Sulaiman al-A'mash, from Abu Salih, from Abu Hurairah رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Tribulations, Hadith No. 2955 (narration 2955a); also narrated by Imam al-Bukhari in Sahih al-Bukhari, Hadith No. 4935.

GRADE: SAHIH — Agreed upon (Muttafaq 'alaih): narrated by al-Bukhari (No. 4935) and Muslim (No. 2955).

Source: https://sunnah.com/muslim:2955a

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SCIENTIFIC FINDING: DRY SOIL "BREATHES" AGAIN AFTER RAIN

When soil that has long been dry is wetted by rain, there is ***a burst of microbial activity*** — decomposition of organic matter, release of nutrients and carbon dioxide — within a short time. This phenomenon is known as ***the Birch effect***, after H.F. Birch, who studied it in East Africa in the 1950s and 1960s.

Jarvis and colleagues (2007) recorded this effect in Mediterranean forests, while Barnard and colleagues (2020) explain that ***microbial biomass*** is one of the main sources of the burst — soil that looks "dead" actually holds life waiting for water.

STUDY REFERENCES:

Jarvis, P. et al. (2007). Drying and wetting of Mediterranean soils stimulates decomposition and carbon dioxide emission: the "Birch effect". Tree Physiology, 27(7), 929–940. https://doi.org/10.1093/treephys/27.7.929

Barnard, R.L., Blazewicz, S.J. & Firestone, M.K. (2020). Rewetting of soil: Revisiting the origin of soil CO2 emissions. Soil Biology and Biochemistry, 147, 107819. https://doi.org/10.1016/j.soilbio.2020.107819

REFLECTION — A SIGN THAT CAN BE WITNESSED

Of the three topics in this article, this is ***the clearest***: anyone can watch dry land turn green after rain. Science adds a layer of wonder — the soil is not truly empty; it holds seeds and microbes that are "asleep", waiting for water to wake them. But the purpose of the verse is not a lesson in soil science; it is ***an argument for resurrection***: the One who revives the earth is able to revive mankind.

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BETWEEN HARMONY AND CAUTION

The table below distinguishes between the sound claims and the exaggerated claims on this topic.

POPULAR CLAIMS AND THEIR ASSESSMENT

CLAIMS OFTEN HEARD	ASSESSMENT
"The Qur'an and Hadith mention seven earths."	Sound. 65:12 and the Hadith in Sahih al-Bukhari and Muslim.
"The seven earths are seven geological layers discovered by science."	Exaggerated. The number of layers in science depends on classification (3, 5 or more); there is no fixed match of seven.
"Verse 27:88 describes plate tectonics."	A contemporary reading. Most exegetes: about the Day of Resurrection (context 27:87). Mountains do move with the plates, but very slowly.
"The dead earth is revived by rain."	Sound and observable. Science (the Birch effect) adds wonder, but the purpose of the verse is an argument for resurrection.

REFLECTION — WHY THIS CAUTION MATTERS

Acknowledging the differences of the scholars and the limits of science does not weaken da'wah — it ***strengthens*** it. An honest reader will trust a writer who is open about what is certain and what is not.

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LESSONS AND CONCLUSION

LESSONS FROM THIS ARTICLE

First: The earths are seven. Believed on the basis of 65:12 and authentic Hadith; their reality is left to Allah.

Second: Do not force numbers. The layers of the earth in science are not necessarily seven.

Third: Respect the context of a verse. Verse 27:88 comes after the blowing of the Horn.

Fourth: Do not seize the rights of others. A hand-span of land wrongfully taken will be carried from seven earths (Sahih Muslim 1610).

Fifth: Every rainfall is a reminder. The One who revives the earth will bring us back to life (Sahih Muslim 2955).

CONCLUSION

These three topics show different levels of harmony. The dead earth revived by rain is a clear sign that can be witnessed. A layered earth is in general harmony with science, but the number seven cannot be forced to match. The moving mountains, according to most exegetes, are a picture of the Day of Resurrection.

Whenever we look at a mountain, walk on the earth or watch the rain, may we remember the Creator ***"who perfected all things"***. And Allah knows best.

In sha Allah, the series **Exploring the Qur'an & Science** will continue with the same method: the Qur'an, authentic Hadith, the exegesis of the scholars, and solid science.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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