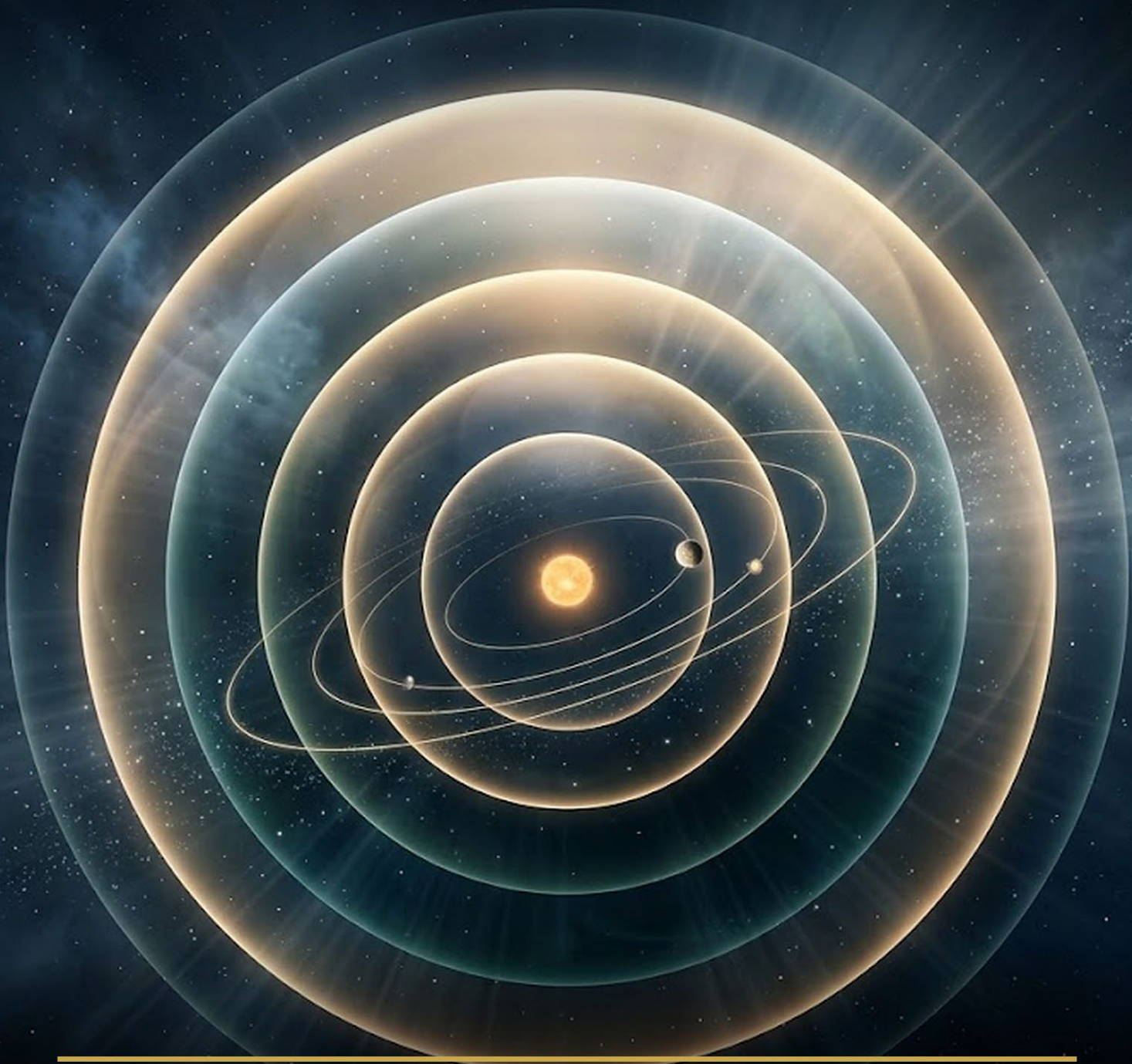
EXPLORING THE QUR'AN & SCIENCE

SERIES 7

THE QUR'AN & MODERN COSMOLOGY

Six Periods of Creation, Seven Heavens & the Courses of the Sun and Moon



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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لَا ٱلشَّمْسُ يَنۢبَغِي لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

"It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming."

SURAH YASIN 36:40

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ACKNOWLEDGEMENT

All praise is due to Allah, who created seven heavens in layers without any flaw, and who made the sun and the moon each run in its own orbit. 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 we look at the night sky, may we remember that ***"each, in an orbit, is swimming"*** (36:40) — and may this article be 'ilmun yuntafa'u 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 symbolic celestial system**: at the centre, **a shining sun**; around it, **planets** in their own orbits; and all of it encircled by **layered rings of light**, against a star-scattered sky.

The layered rings recall ***"seven heavens in layers"*** (67:3). **The orbits** recall the words of Allah: ***"each, in an orbit, is swimming"*** (36:40).

Note: The layers on the cover are **a symbolic depiction**, not a real map of the seven heavens — their reality is known only to Allah. **Two gold lines** at the bottom frame the author's name.

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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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THE QUR'AN & MODERN COSMOLOGY

The vast sky has always invited people to reflect. The Qur'an speaks of the creation of the heavens and the earth not as an astronomy textbook, but as ***a call to contemplate the signs of Allah's power***.

This article gathers four groups of verses: creation in ***six periods*** (41:9–12), ***the seven heavens*** (67:3), the heaven built ***with strength*** (51:47), and ***the courses of the sun and the moon*** (36:38–40). The exegesis of Ibn Kathir and al-Tabari comes first, then astronomical findings are offered for reflection — honestly distinguishing what is sound from what is only a contemporary reading.

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. The "smoke" (dukhān) and the expansion of the universe are explained in Series 1: The Big Bang in the Qur'an.

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CREATION IN SIX PERIODS

SURAH FUSSILAT 41:9–10

۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

Translation: Sahih International — quran.com/41:9-10

SURAH FUSSILAT 41:11–12

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

Translation: Sahih International — quran.com/41:11-12

COMMENTARY ON 41:9–12

First: Detailing the "six days". Imam Ibn Kathir explains that these verses detail Allah's statement that the heavens and the earth were created in six days (7:54). The earth is mentioned first, ***"in two days"***,

because it is like ***a foundation***, and a foundation is laid before the roof; then the earth was furnished with mountains and sustenance ***"in four days"***. Tafsir Ibn Kathir 41:9

Second: The heaven while it was smoke. ***"Then He directed Himself to the heaven while it was smoke"***. Ibn Kathir explains ***dukhān*** as the vapour that rose when the earth was created. Ibn 'Abbas رضى الله عنهما narrated that Allah commanded the heaven to bring forth the sun, moon and stars, and the earth to bring forth its rivers and fruits — the interpretation chosen by Imam al-Tabari. Tafsir al-Tabari 41:11

Third: Seven heavens in two days. ***"And He completed them as seven heavens within two days"***, and the nearest heaven was adorned ***"with lamps and as protection"***.

REFLECTION — A "DAY" IS NOT 24 HOURS

The word ***yawm*** here cannot mean a 24-hour day, since such a day depends on the sun — which did not yet exist at that stage. The Qur'an itself says that a "day" with Allah may be like a thousand years (22:47; see **Series 4**). So attempts to match the "six days" with a particular figure such as the 13.8-billion-year age of the universe are ***symbolic interpretations***, not exact equations.

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THE SEVEN HEAVENS

SURAH AL-MULK 67:3

ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٍ طِبَاقًاۖ مَّا تَرَىٰ فِى خَلۡقِ ٱلرَّحۡمَٰنِ مِن تَفَٰوُتٍۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٍ ٣

[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks.

Translation: Sahih International — quran.com/67:3

COMMENTARY ON 67:3

First: In layers. Imam Ibn Kathir explains ***tibāqan*** as ***layer upon layer***. Scholars differed on whether the layers are joined or separated by space; according to Ibn Kathir, the more correct view is that they are ***separated***, as shown by the Hadith of al-Isra' and al-Mi'raj (Sahih al-Bukhari 3207) and others. Tafsir Ibn Kathir 67:3

Second: No flaw. ***"You do not see in the creation of the Most Merciful any inconsistency"***. Ibn 'Abbas, Mujahid and al-Dahhak interpreted ***futūr*** as ***cracks***; Qatadah said: "Do you see any flaw, O son of Adam?" The verse challenges people to look at the sky again and again — and find no defect.

REFLECTION — NOT THE LAYERS OF THE ATMOSPHERE

Some popular writing equates the "seven heavens" with the layers of Earth's atmosphere. In fact, atmospheric science divides the atmosphere into ***five*** main layers by changes in temperature — troposphere, stratosphere, mesosphere, thermosphere and exosphere — not seven (NOAA National Weather Service). The seven heavens of the Qur'an and the Hadith of al-Isra' and al-Mi'raj are ***a reality of the unseen*** far vaster than the layers of gas around the earth.

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THE HEAVEN BUILT WITH STRENGTH

SURAH ADH-DHARIYAT 51:47

وَٱلسَّمَآءَ بَنَيۡنَٰهَا بِأَيۡيْدٖ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

And the heaven We constructed with strength, and indeed, We are [its] expander.

Translation: Sahih International — quran.com/51:47

COMMENTARY ON 51:47

First: "Bi-aydin" means with strength. Imam al-Tabari and Ibn Kathir report from Ibn 'Abbas, Mujahid, Qatadah and al-Thawri that ***bi-aydin*** means ***with strength*** — as in Sahih International: ***"And the heaven We constructed with strength"***. Tafsir Ibn Kathir 51:47

Second: "Wa innā la-mūsi'ūn". Most classical exegetes understood it as the vastness of Allah's ***power***; Ibn Zayd said: "He expanded it." Sahih International renders it ***"indeed, We are [its] expander"***. The link with ***the expansion of the universe*** is a contemporary reading explained further in **Series 1: The Big Bang in the Qur'an**. Tafsir al-Tabari 51:47

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THE SUN, THE MOON AND THEIR ORBITS

SURAH YASIN 36:38–40

وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨

And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

وَٱلۡقَمَرَ قَدَّرۡنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلۡعُرۡجُونِ ٱلۡقَدِيمِ ٣٩

And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk.

لَا ٱلشَّمۡسُ يَنۢبَغِي لَهَآ أَن تُدۡرِكَ ٱلۡقَمَرَ وَلَا ٱلَّيۡلُ سَابِقُ ٱلنَّهَارِۚ وَكُلّٞ فِي فَلَكٖ يَسۡبَحُونَ ٤٠

It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

Translation: Sahih International — quran.com/36:38-40

COMMENTARY ON 36:38–40

First: Two meanings of "mustaqarr". Imam Ibn Kathir mentions two views. ***First***, the sun's stopping point is beneath the Throne, as in the Hadith of Abu Dharr below. ***Second***, it is ***the end of its course*** on the Day of Resurrection, when its motion ceases; Qatadah said: "to its appointed time and a term it does not exceed." Ibn Kathir also mentions the reading of Ibn Mas'ud and Ibn 'Abbas — "the sun runs ***with no*** stopping point", i.e. it is always moving — as a non-mutawatir reading. Tafsir Ibn Kathir 36:38

Second: The moon and its phases. ***"We have determined for it phases"***. Ibn Kathir explains that the moon was given its own course as a sign of the passing of months, just as the sun marks day and night — as in 10:5, ***"that you may know the number of years and account [of time]"***.

Third: Each in its orbit. ***"each, in an orbit, is swimming"***. Ibn Kathir reports from Ibn 'Abbas, 'Ikrimah, al-Dahhak, al-Hasan and Qatadah that night, day, sun and moon all revolve in an orbit; Ibn 'Abbas and Mujahid likened the orbit to ***the whorl of a spinning spindle***.

HADITH — THE SUN'S STOPPING POINT

The Hadith mentioned by Ibn Kathir — Abu Dharr رضى الله عنه with the Messenger of Allah ﷺ at sunset:

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HADITH — SAHIH AL-BUKHARI, NO. 4802 (AGREED UPON)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ - رضى الله عنه - قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْمَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ «يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ». قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾».

TRANSLATION:

Abu Dharr رضى الله عنه said: I was with the Prophet ﷺ in the mosque at sunset. He said: **"O Abu Dharr, do you know where the sun sets?"** I said: "Allah and His Messenger know best." He said: **"It goes until it prostrates beneath the Throne. That is the saying of Allah the Exalted: 'And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.'"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aim al-Fadl bin Dukain, from Sulaiman al-A'mash, from Ibrahim al-Taimi, from his father, Yazid bin Sharik al-Taimi, from Abu Dharr al-Ghifari رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Hadith No. 4802 (see also Nos. 4803 and 3199); also narrated by Imam Muslim in Sahih Muslim, Hadith No. 159.

GRADE: SAHIH — Agreed upon (Muttafaq 'alaih): narrated by al-Bukhari (No. 4802) and Muslim (No. 159).

Source: https://sunnah.com/bukhari:4802

REFLECTION — THE PROSTRATION OF THE SUN

The sun's prostration beneath the Throne is a matter of ***the unseen*** that we believe in without imagining how — just as ***"the sun, the moon, the stars"*** prostrate to Allah (22:18), not like the prostration of people.

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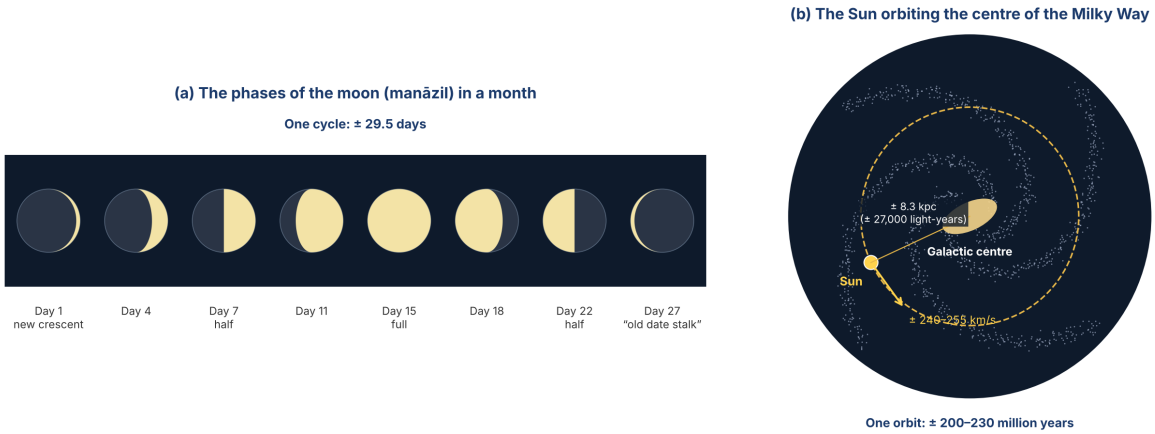
WHAT MODERN ASTRONOMY SAYS



Schematic, not to scale. Orbit data: Reid and colleagues (2014).

Figure 1: (a) The phases of the moon in a month; (b) The Sun orbiting the centre of the Milky Way.

SCIENTIFIC FINDING: THE SUN ALSO ORBITS

Reid and colleagues (2014) measured the distances and motions of more than 100 star-forming regions with the VLBA radio telescope. They estimated that the Sun lies ***about 8.3 kiloparsecs*** (some 27,000 light-years) from the centre of the Milky Way, and moves around it at ***about 240–255 km per second***.

At this speed, one full orbit takes ***some 200 million years or more***. A follow-up study (2019) with nearly 200 measurements confirmed the same picture.

STUDY REFERENCES:

Reid, M.J. et al. (2014). Trigonometric Parallaxes of High Mass Star Forming Regions: The Structure and Kinematics of the Milky Way. The Astrophysical Journal, 783(2), 130. https://doi.org/10.1088/0004-637X/783/2/130

Reid, M.J. et al. (2019). Trigonometric Parallaxes of High-mass Star-forming Regions: Our View of the Milky Way. The Astrophysical Journal. https://doi.org/10.3847/1538-4357/ab4a11

SCIENTIFIC FINDING: THE PHASES OF THE MOON

The moon does not shine by itself; it reflects sunlight. As it orbits the earth, the lit portion we see changes — from new crescent, to half, to full, back to half, down to a thin curved crescent — in ***a cycle of about 29.5 days***. This cycle is the basis of ***the hijri calendar***.

STUDY REFERENCES:

NASA Science. Moon Phases. https://science.nasa.gov/moon/moon-phases/

REFLECTION — AN INTERESTING HARMONY, WITH ITS LIMITS

Verse 36:40 states that each runs in its own orbit. Today we know that ***the Sun itself moves***, orbiting the centre of the galaxy — something invisible to the naked eye. This is an interesting harmony to reflect on. But the meaning understood by the classical exegetes was the motion we witness in the sky; linking

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"mustaqarr" with the galactic orbit is ***a contemporary reading***, not a claim that the verse "predicted" the discovery.

The image of the moon ***"like the old date stalk"*** (***al-'urjūn al-qadīm***) is an exact and beautiful observation: the crescent at the end of the cycle really does curve like the old, dried stalk of a date cluster.

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BETWEEN HARMONY AND CAUTION

The table below summarises the assessment of each claim in this article.

POPULAR CLAIMS AND THEIR ASSESSMENT

CLAIMS OFTEN HEARD	ASSESSMENT
"The six days of creation equal the 13.8-billion-year age of the universe."	A symbolic interpretation. "Yawm" is not a 24-hour day, and there is no exact numerical match.
"The seven heavens are seven layers of the atmosphere."	Wrong. The atmosphere has five main layers; the seven heavens are a reality of the unseen.
"Verse 51:47 predicted the expansion of the universe."	A contemporary reading. Most exegetes: the vastness of Allah's power. See Series 1.
"The Qur'an states that the sun and moon each run in their own orbit."	Sound. 36:40; and science confirms that the Sun itself moves, orbiting the galaxy.
"The sun's mustaqarr is its galactic orbit."	A contemporary reading. Hadith of Abu Dharr: beneath the Throne — a matter of the unseen; or its end on the Day of Resurrection.

REFLECTION — WHY THIS CAUTION MATTERS

The sky is an open book that invites reflection. We do not need to force every verse into a "scientific prediction" — the majesty of creation itself is proof enough for those who ***give thought***.

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LESSONS AND CONCLUSION

LESSONS FROM THIS ARTICLE

First: The sky is for reflection. The cosmological verses were revealed to strengthen faith, not as a textbook.

Second: A "day" with Allah is not like our day. Do not force numerical matches.

Third: The seven heavens are a reality of the unseen. Believed on the basis of revelation and the Hadith of al-Isra' and al-Mi'raj.

Fourth: All creation submits to Allah. Even the sun "prostrates" in a way Allah knows (Sahih al-Bukhari 4802).

Fifth: The moon is the Muslim's clock. Its phases are the basis of the hijri months (10:5).

CONCLUSION

The cosmological verses of the Qur'an — six periods of creation, seven heavens, the heaven built with strength, and the courses of the sun and moon — invite people to know their Creator. Some of their imagery is in harmony with modern astronomy, such as each celestial body moving in its orbit; some is a reality of the unseen that no telescope can measure. Both lead to the same conclusion: ***"That is the determination of the Exalted in Might, the Knowing"***. 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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NASA Science. Moon Phases. https://science.nasa.gov/moon/moon-phases/

NOAA National Weather Service. Layers of the Atmosphere. https://www.weather.gov/jetstream/layers

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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."

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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 .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

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 .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

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

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