EXPLORING AL-QUR'AN & SCIENCE

THE SIGNATURE AT THE FINGERTIPS

The Secret of the Fingerprint That Has No Twin



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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ

"Yes. [We are] Able [even] to proportion his fingertips."

SURAH AL-QIYAMAH 75:4

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ACKNOWLEDGEMENTS

All praise belongs to Allah, who formed man and perfected his form, who made every human being different although they come from the same origin, and who is able to gather again the bones that have crumbled — even the fingertips. Blessings and peace be upon the Messenger of Allah ﷺ, who taught his community to glorify Allah counting on their fingertips, because those fingers will be questioned and made to speak, and upon his family and Companions.

This eBook is dedicated especially 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 fine lines on our fingertips, may we remember His words: ***"Yes. [We are] Able [even] to proportion his fingertips"*** (75:4) — and may this eBook become *'ilmun yuntafa'u bih*, knowledge that is benefited from.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook shows ***a morning scene inside a wooden village house***. Sunlight enters through a window; in the background are ***a copy of the Qur'an on a rehal*** and ***a prayer mat***.

In the foreground, ***a dew-covered banana leaf*** is spread on the wooden floor. ***Someone's fingertip*** has just touched the leaf, leaving ***a glowing fingerprint*** with fine ridge lines. Beside it is ***a second fingerprint with a different pattern***. The image symbolises the theme of this eBook: ***every human being has a personal "signature" at the fingertips*** — and Allah is able to proportion it again perfectly (75:4).

Note: This image is ***a symbolic illustration*** only. ***Two gold lines*** at the bottom frame the author's name.

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

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THE SIGNATURE AT THE FINGERTIPS

Look closely at your fingertips. On their surface are ***fine lines*** that curve, swirl and branch — forming a pattern that is the same as no one else's in the world. This pattern was already formed ***before we were born***, and it remains until the end of our lives. Today, smartphones, office doors and immigration counters recognise us through our ***fingerprints*** — a signature that cannot be copied.

The Qur'an mentions the fingertips in a very striking context. To the one who doubts the resurrection, Allah says: ***"Does man think that We will not assemble his bones? Yes. [We are] Able [even] to proportion his fingertips"*** (75:3–4). If Allah is able to reassemble the most delicate part of the body, how much more so the larger parts.

Many modern preachers link this verse to ***fingerprints***. Is this link accurate? What did the earlier commentators understand from it? And what has science actually discovered about how fingerprints form and why they are unique? This eBook explores the verses, authentic Hadith and scientific findings about the fingertips — honestly, distinguishing between solid harmony and forced interpretation.

FINGERPRINTS IN NUMBERS

Before exploring the Qur'anic verses, here are some brief facts that will be explained in this eBook, together with their sources:

FACT	FIGURES AND SOURCE
First fingerprint ridges appear in the womb	Around ***week 13*** of pregnancy, at the fingertips (Glover et al., 2023, *Cell*).
Arch, loop or whorl pattern is decided	Around ***week 15*** (Glover et al., 2023).
Ridges cover the whole fingers and palm	Around ***week 17*** (Glover et al., 2023).
Identical twins	An automatic fingerprint recognition system ***can distinguish identical twins*** (Jain et al., 2002).
First proposal to use fingerprints to identify criminals	***1880***, Henry Faulds' letter in the journal *Nature* (MIT Technology Review).
Scotland Yard's Fingerprint Bureau founded	***1901*** (MIT Technology Review).

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

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THE FINGERTIPS PROPORTIONED AGAIN

This chapter discusses the central verse of this eBook, Surah Al-Qiyamah 75:3–4, together with the verses around it.

SURAH AL-QIYAMAH 75:1–6

لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ١

I swear by the Day of Resurrection.

وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ٢

And I swear by the reproaching soul [to the certainty of resurrection].

أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ٣

Does man think that We will not assemble his bones?

بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ٤

Yes. [We are] Able [even] to proportion his fingertips.

بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ٥

But man desires to continue in sin.

يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ ٦

He asks, "When is the Day of Resurrection?"

Translation: Sahih International — 75:1-6

CONTEXT — TWO OATHS AND ONE DOUBT

Surah Al-Qiyamah opens with two oaths: Allah swears by ***the Day of Resurrection***, and by ***//an-nafs al-lawwāmah//*** — the soul that constantly reproaches itself. Then comes the doubt of the denier: ***"Does man think that We will not assemble his bones?"*** (75:3). Verses 75:5–6 explain the root of that doubt: man wants ***to continue in sin***, and so he asks mockingly: ***"When is the Day of Resurrection?"***

EXPLANATION OF 75:4 — TWO INTERPRETATIONS OF THE EARLY SCHOLARS

Allah says: ***//balā qādirīna 'alā an nusawwiya banānah//***. The word ***//banān//*** means ***the fingertips***. Ibn Kathir and al-Qurtubi relate ***two*** main interpretations:

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The first interpretation: Allah is able ***to make a person's fingers fused into one***, like ***a camel's hoof*** or ***a donkey's hoof***, so that he could not grasp anything or do delicate work. This interpretation is narrated from ***Ibn 'Abbas*** رضى الله عنهما (through Sa'id bin Jubair and al-'Aufi), and is also the view of ***Mujahid, 'Ikrimah, al-Hasan, Qatadah, al-Dahhak*** and ***Ibn Jarir al-Tabari***. Al-Qurtubi mentions it as the view of Ibn 'Abbas and most commentators. Its meaning: Allah separated the fingers as a blessing, and He is able to take it back. Tafsir Ibn Kathir 75:4

The second interpretation: Allah is able ***to gather a person's bones and proportion his fingertips again*** as they were. Ibn Kathir states that this is ***the apparent meaning*** of the verse, and links it to ***Ibn Qutaybah*** and ***al-Zajjaj***: if Allah is able to reassemble ***the smallest and most delicate bones***, then all the more so the large bones. Tafsir al-Qurtubi 75:4

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WHY THE FINGERTIPS?

According to the second interpretation, the fingertips are chosen because they are among the ***smallest, most delicate and most intricate*** parts of the body — their bones are small, their joints are many, and their movements are very precise. If even the most delicate part can be perfectly reassembled, there is no reason to doubt the resurrection of the whole body.

According to the first interpretation, the fingertips are chosen because they are ***a very great blessing***: with separate fingers, man can write, sew, hold tools and build civilisation. Allah reminds us that this blessing can be withdrawn at any time.

WORD BY WORD

ARABIC EXPRESSION	MEANING AND EXPLANATION
□□□□□□ (*balā*)	Yes indeed, not so — a reply that refutes the denier's assumption.
□□□□□□□□□□ (*qādirīn*)	We are able — showing perfect power.
□□□□□□□□□ (*nusawwiya*)	To proportion perfectly, to make even or level — from *taswiyah*.
□□□□□□□□□ (*banānah*)	His fingertips; also used for fingers in general (see 8:12).
□□□□□□□□□ (*'izāmah*)	His bones (75:3) — thought to have crumbled and scattered.

THE CLOSING OF THE SURAH — THE SAME ARGUMENT

Surah Al-Qiyamah opens with an argument about the fingertips, and ***closes with the same argument*** — this time about man's origin in the womb:

SURAH AL-QIYAMAH 75:36–40

أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾

Does man think that he will be left neglected?

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾

Had he not been a sperm from semen emitted?

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

Then he was a clinging clot, and [Allah] created [his form] and proportioned [him].

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فَجَعَلَ مِنۡهُ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ٣٩

And made of him two mates, the male and the female.

أَلَيۡسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡۦِۧيَ ٱلۡمَوۡتَىٰ ٤٠

Is not that [Creator] Able to give life to the dead?

Translation: Sahih International — 75:36-40

These verses ask: ***does man think he will be left neglected*** (*sudā*), without commands and prohibitions, without reckoning? Was he not once ***a drop of emitted semen***, then a *'alaqah*, then Allah created and ***proportioned*** him, and made from him the pair, male and female? ***"Is not that [Creator] Able to give life to the dead?"*** (75:40). Tafsir Ibn Kathir 75:36

Notice the word ***//fa sawwā//*** (and He proportioned) in 75:38 — from the same root as ***//nusawwiya//*** in 75:4. The Allah who ***proportioned*** man's creation in the womb is the same Allah who will ***proportion*** his fingertips again on the Day of Resurrection. The beginning and the end of the surah explain one another.

REFLECTION — THE SELF-REPROACHING SOUL

Notice that the second oath in this surah is by ***the self-reproaching soul*** (75:2). A person with such a soul does not doubt the Day of Resurrection; on the contrary, he constantly takes account of himself. His fingertips — which one day will be proportioned again — are used ***to seek forgiveness and to glorify Allah***, not to write falsehood.

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REFLECTION — THE FINGERS WE DID NOT CHOOSE

None of us chose the shape of our hands, the length of our fingers, or the lines on our fingertips. We received them as a gift before we could ask for anything. Yet how often do we use these fingers for a whole day without once thanking the One who gave them?

Verse 75:4 invites a quiet change of heart: to look at our hands not as tools we own, but as ***a trust we carry***. The One who proportioned them in the beginning will proportion them again in the end — and in between, He watches how we use them.

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CRUMBLED BONES BROUGHT BACK TO LIFE

Doubt about bones that have crumbled is nothing new. The Qur'an records it repeatedly, then answers it with an argument that is simple yet firm.

SURAH YA-SIN 36:77–79

أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?

وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾

And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"

قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

Translation: Sahih International — 36:77-79

EXPLANATION OF 36:77–79 — "WHO WILL GIVE LIFE TO BONES?"

Ibn Kathir mentions that these verses were revealed concerning a polytheist who came to the Messenger of Allah ﷺ with ***a piece of decayed bone***, crumbled it in his hand and asked: ***"Will Allah bring this back to life after it has crumbled?"*** So Allah answered: ***"Say, He will give them life who produced them the first time."*** Tafsir Ibn Kathir 36:78

Verse 36:78 contains a sharp expression: ***"and forgets his [own] creation"*** (*wa nasiya khalqah*). The one who doubts the resurrection has actually forgotten that he himself once ***did not exist***, and was then created from a drop of fluid (36:77). Creating a second time is no harder than creating the first time.

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SURAH AL-ISRA' 17:49–51

وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ٤٩

And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

۞ قُلۡ كُونُواْ حِجَارَةً أَوۡ حَدِيدًا ٥٠

Say, "Be you stones or iron."

أَوۡ خَلۡقٗا مِّمَّا يَكۡبُرُ فِي صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ ٱلَّذِي فَطَرَكُمۡ أَوَّلَ مَرَّةٖۚ فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ مَتَىٰ هُوَۖ قُلۡ عَسَىٰٓ أَن يَكُونَ قَرِيبٗا ٥١

Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon.

Translation: Sahih International — 17:49-51

EXPLANATION OF 17:49–51 — "BE YOU STONES OR IRON"

The polytheists asked: ***"When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"*** Allah replied with a challenge: ***"Be you stones or iron, or any creation that you consider the hardest to bring to life!"*** Ibn Kathir explains its meaning: even if you become the material furthest removed from life, Allah is still able to bring you back to life. Tafsir Ibn Kathir 17:50

SURAH QAF 50:4

قَدۡ عَلِمۡنَا مَا تَنقُصُ ٱلۡأَرۡضُ مِنۡهُمۡۖ وَعِندَنَا كِتَٰبٌ حَفِيظُۢ ٤

We know what the earth diminishes of them, and with Us is a retaining record.

Translation: Sahih International — 50:4

EXPLANATION OF 50:4 — ALLAH KNOWS WHAT THE EARTH CONSUMES

Allah knows ***what the earth diminishes*** of the human body — every fragment, every particle — and with Him is ***a retaining record*** that preserves everything. Ibn Kathir explains that the earth consumes their bodies, but none of that is hidden from Allah's knowledge. Tafsir Ibn Kathir 50:4

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REFLECTION — A SIMPLE ARGUMENT

The Qur'an does not answer doubts about the resurrection with complicated arguments. It invites man to look at ***himself***: you once did not exist, then Allah created you; so returning you is even easier for Him. Our unique fingertips are themselves proof that Allah creates with ***perfect precision***.

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REFLECTION — DUST THAT IS NOT FORGOTTEN

When a person is laid in the grave, those left behind may soon forget where every part of him rests. Generations pass, graves are levelled, and names fade from memory. But nothing fades from ***the knowledge of Allah***. What the earth takes, He knows; what time scatters, He records.

This is both a comfort and a warning. A comfort, because no believer is ever lost to Allah, however long he has been in the earth. A warning, because no deed is ever lost either. Our lives are recorded more precisely than any fingerprint on any surface.

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SIGNS WITHIN YOURSELVES

The Qur'an repeatedly invites man to reflect on ***himself*** as proof of Allah's power.

SURAH ADH-DHARIYAT 51:20–21

وَفِي ٱلۡأَرۡضِ ءَايَٰتٞ لِّلۡمُوقِنِينَ ٢٠

And on the earth are signs for the certain [in faith].

وَفِيٓ أَنفُسِكُمۡۚ أَفَلَا تُبۡصِرُونَ ٢١

And in yourselves. Then will you not see?

Translation: Sahih International — 51:20-21

EXPLANATION OF 51:20–21 — "THEN WILL YOU NOT SEE?"

On the earth are signs for those who are certain, ***and in yourselves*** — ***"then will you not see?"*** Ibn Kathir mentions that within man are signs pointing to the wisdom of his Creator, including the differences between people in ***language, skin colour, intellect, appearance and form***. Tafsir Ibn Kathir 51:21

SURAH AR-RUM 30:22

وَمِنۡ ءَايَٰتِهِۦ خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفُ أَلۡسِنَتِكُمۡ وَأَلۡوَٰنِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡعَٰلِمِينَ ٢٢

And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

Translation: Sahih International — 30:22

EXPLANATION OF 30:22 — DIVERSITY AS A SIGN

Among the signs of Allah's power is ***the diversity of human languages and colours***. Ibn Kathir explains that from the Prophet Adam عَلَيْهِ السَّلَامُ until the Day of Resurrection, no two people are ***completely identical*** — each has his own appearance, voice and character. Tafsir Ibn Kathir 30:22

The differences between fingerprints can serve as ***a modern example for reflection*** on this principle: billions of people, each with his own pattern. But this verse does not mention fingerprints specifically; it states the general principle that ***the diversity of creation is a sign of Allah's power***.

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SURAH YA-SIN 36:65

ٱلۡيَوۡمَ نَخۡتِمُ عَلَىٰٓ أَفۡوَٰهِهِمۡ وَتُكَلِّمُنَآ أَيۡدِيهِمۡ وَتَشۡهَدُ أَرۡجُلُهُم بِمَا كَانُواْ يَكۡسِبُونَ ٦٥

That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

Translation: Sahih International — 36:65

EXPLANATION OF 36:65 — THE HANDS THAT SPEAK

On the Day of Resurrection, mouths will be sealed, then ***the hands will speak*** and ***the feet will testify*** about what they used to do. The hands that in this world leave ***fingerprints*** on everything they touch will, in the Hereafter, ***speak for themselves*** about what they touched. Tafsir Ibn Kathir 36:65

BANĀN IN ANOTHER VERSE

The word ***//banān//*** also appears in Surah Al-Anfal 8:12, when Allah commanded the angels at the Battle of Badr: ***"...and strike from them every //banān//."*** Ibn Kathir explains that *banān* here means ***the tips of the fingers and limbs***, with which the enemy held their weapons. The use of this word in two places shows that the fingertips are ***a very important limb*** — with them man holds, works and acts. Tafsir Ibn Kathir 8:12

REFLECTION — THE MARKS WE LEAVE BEHIND

Every time we touch something, we leave ***a fingerprint*** that may not be visible. In the same way, every deed we do leaves ***a mark*** recorded by the angels. The question is: ***what mark do we want to leave behind*** — a mark of goodness or a mark of sin?

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FORMED, AND PERFECTED IN FORM

The Qur'an affirms that Allah does not only create, but also ***forms and perfects*** the human form.

SURAH AT-TAGHABUN 64:3

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ٣

He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

Translation: Sahih International — 64:3

SURAH GHAFIR 40:64

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ قَرَارٗا وَٱلسَّمَآءَ بِنَآءٗ وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٦٤

It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.

Translation: Sahih International — 40:64

EXPLANATION OF 64:3 AND 40:64 — "AND PERFECTED YOUR FORMS"

In both verses, Allah says: ***//wa sawwarakum fa ahsana suwarakum//*** — He formed you, then ***perfected your forms***. Ibn Kathir explains that Allah created man in ***the best and most balanced form***. Allah's name ***Al-Musawwir*** (the Fashioner of Forms) is mentioned in 59:24. Tafsir Ibn Kathir 64:3

The precision of this forming can be seen down to ***the smallest details*** — including the fine ridges on the fingertips that help us ***grip*** and ***feel texture***, and that make every human being ***unique***.

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SURAH AL-HAJJ 22:5

يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ
مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ
وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟
أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ
مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ
وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٥﴾

O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

Translation: Sahih International — 22:5

EXPLANATION OF 22:5 — STAGES OF CREATION AS PROOF OF RESURRECTION

This verse begins with: ***"O People, if you should be in doubt about the Resurrection…"*** — then Allah mentions the stages of man's creation in the womb: from dust, a drop of fluid, a *'alaqah*, then a *mudhghah* ***formed and unformed***. Ibn Kathir explains that Allah made man's creation in the womb ***a proof*** that He is able to resurrect. Tafsir Ibn Kathir 22:5

Its connection with the theme of this eBook is beautiful: fingerprints are formed ***in the womb***, at a specific stage of pregnancy (see Chapter 6). The same verse that mentions ***resurrection*** also mentions ***formation in the womb*** — as if inviting us: look at how you were formed the first time, and you will be certain that you will be formed again.

REFLECTION — THE UNSEEN FASHIONING HAND

No mother ***chooses*** her child's fingerprint pattern. No doctor ***draws*** it. It is formed in the darkness of the womb, according to a precise measure. This is the meaning of ***Al-Musawwir***: He fashions our form in a place no one can see, then brings us out into the world with our own ***signature***.

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REFLECTION — GRATITUDE FOR TEN FINGERS

Try, for a moment, to imagine a day without the use of your fingers: no buttoning a shirt, no turning the pages of the Qur'an, no holding a cup, no writing a name. Tasks we do without thinking would suddenly become impossible. The first interpretation of 75:4 — that Allah could make the fingers one like a hoof — makes us feel the size of this blessing.

Gratitude for the fingers is shown not only by the tongue but by the fingers themselves: using them in obedience, in service and in kindness. Each time we use them well, we are, in effect, saying ***"Alhamdulillāh"*** with our hands.

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EVIDENCE FROM THE HADITH

This chapter presents ***nine Hadith*** related to the theme of this eBook — ***the resurrection of the body***, ***the fingers that will be questioned***, and ***the use of hands and fingers*** in a Muslim's life. Each Hadith is presented in full with its Arabic text, its chain linked to the narrator pages on sunnah.com, a translation and its grade.

HADITH	THEME
Sahih al-Bukhari 4935	Every part of man decays except the tailbone; from it he will be reassembled.
Sahih al-Bukhari 3481	The man who was burnt and his ashes scattered — Allah gathered him again.
Sunan Abi Dawud 1501	Glorify Allah on the fingertips, for the fingers will be questioned and made to speak.
Sunan Abi Dawud 1502	The Messenger of Allah ﷺ counted tasbih on his right hand.
Sahih al-Bukhari 481	Believers are like a building — he interlaced his fingers.
Sahih al-Bukhari 6503	"I was sent, and the Hour, like these two fingers."
Sahih al-Bukhari 5304	The guardian of an orphan with the Messenger ﷺ in Paradise like two fingers.
Sahih al-Bukhari 10	A Muslim is one from whose tongue and hand others are safe.
Sahih Muslim 2033	Licking the fingers after eating — for one does not know where the blessing lies.

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THE FIRST HADITH — THE TAILBONE THAT DOES NOT DECAY

HADITH — SAHIH AL-BUKHARI, NO. 4935

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ». قَالَ أَرْبَعُونَ يَوْمًا قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ شَهْرًا قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ سَنَةً قَالَ أَبَيْتُ. قَالَ «ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً. فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ لَيْسَ مِنَ الإِنْسَانِ شَىْءٌ إِلاَّ يَبْلَى إِلاَّ عَظْمًا وَاحِدًا وَهْوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

TRANSLATION:

Abu Hurairah رضى الله عنه said: The Messenger of Allah ﷺ said: ***"Between the two blowings (of the Trumpet) is forty."*** People asked (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."

(The Messenger of Allah ﷺ said:) ***"Then Allah will send down water from the sky, and they will sprout as vegetables sprout. There is nothing of the human being that does not decay except one bone, the tailbone (///'ajb al-żanab//). From it the creation will be reassembled on the Day of Resurrection."***

CHAIN Narrated by Imam al-Bukhari: from Muhammad, from Abu Mu'awiyah, from al-A'mash, from Abu Salih, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, The Book of Tafsir, Surah 'Amma Yatasa'alun (al-Naba'), Hadith No. 4935.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:4935

LESSONS FROM THIS HADITH

First: This Hadith explains how Allah ***gathers*** man again: from one small part that does not decay, the ***//'ajb al-żanab//***. It is in harmony with the spirit of 75:3–4 — Allah reassembles the body from its smallest part.

Second: The details about *'ajb al-żanab* are ***matters of the unseen*** reported by the Messenger of Allah ﷺ. Scholars state that we believe in them without needing laboratory proof; some modern writers try to link them with the science of embryology, but such links must be made ***with great caution*** (see Chapter 7).

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THE SECOND HADITH — SCATTERED ASHES, GATHERED AGAIN

HADITH — SAHIH AL-BUKHARI, NO. 3481

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «كَانَ رَجُلٌ يُسْرِفُ عَلَى نَفْسِهِ، فَلَمَّا حَضَرَهُ الْمَوْتُ قَالَ لِبَنِيهِ إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ اطْحَنُونِي ثُمَّ ذَرُّونِي فِي الرِّيحِ، فَوَاللَّهِ لَئِنْ قَدَرَ عَلَىَّ رَبِّي لَيُعَذِّبَنِّي عَذَابًا مَا عَذَّبَهُ أَحَدًا. فَلَمَّا مَاتَ فُعِلَ بِهِ ذَلِكَ، فَأَمَرَ اللَّهُ الأَرْضَ، فَقَالَ اجْمَعِي مَا فِيكِ مِنْهُ. فَفَعَلَتْ فَإِذَا هُوَ قَائِمٌ، فَقَالَ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ قَالَ يَا رَبِّ، خَشْيَتُكَ. فَغَفَرَ لَهُ». وَقَالَ غَيْرُهُ «مَخَافَتُكَ يَا رَبِّ».

TRANSLATION:

Abu Hurairah رضى الله عنه narrated from the Prophet ﷺ that he said: ***"There was a man who transgressed against himself (with sins). When death came to him, he said to his sons: 'When I die, burn me, then grind me (finely), then scatter me in the wind. By Allah, if my Lord has power over me, He will punish me with a punishment He has given to no one else.'***

When he died, that was done to him. Then Allah commanded the earth: 'Gather what you have of him.' So it did, and behold, he was standing. Allah asked: 'What made you do what you did?' He said: 'O my Lord, fear of You.' So He forgave him." Another narrator said: "Out of fear of You, O my Lord."

CHAIN Narrated by Imam al-Bukhari: from 'Abdullah bin Muhammad, from Hisham (bin Yusuf), from Ma'mar, from al-Zuhri, from Humaid bin 'Abd al-Rahman, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, The Book of the Prophets, Hadith No. 3481.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:3481

LESSONS FROM THIS HADITH

First: Even though the body was burnt, finely ground and scattered in the wind, Allah still ***gathered it again*** with a single command. This is a very clear answer to the doubt in 75:3: ***"Does man think that We will not assemble his bones?"***

Second: This Hadith also shows ***the vastness of Allah's mercy***: sincere fear of Him became a cause of forgiveness, even though the man was ignorant of Allah's power. But we must not take this Hadith as an excuse to take sins lightly.

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THE THIRD HADITH — THE FINGERS WILL BE QUESTIONED AND WILL SPEAK

HADITH — SUNAN ABI DAWUD, NO. 1501

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هَانِئِ بْنِ عُثْمَانَ، عَنْ حُمَيْضَةَ بِنْتِ يَاسِرٍ، عَنْ يُسَيْرَةَ، أَخْبَرَتْهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُنَّ أَنْ يُرَاعِينَ بِالتَّكْبِيرِ وَالتَّقْدِيسِ وَالتَّهْلِيلِ وَأَنْ يَعْقِدْنَ بِالأَنَامِلِ فَإِنَّهُنَّ مَسْئُولاَتٌ مُسْتَنْطَقَاتٌ .

TRANSLATION:

Yusairah رضى الله عنها (a female Companion from among the Muhajirun) narrated that the Prophet ﷺ commanded them (the women) to ***keep up takbir, taqdis*** (declaring Allah's holiness) ***and tahlil***, and to ***count them on the fingertips*** (*al-anāmil*), ***"for they will be questioned and made to speak."***

CHAIN Narrated by Imam Abu Dawud: from Musaddad, from 'Abdullah bin Dawud, from Hani' bin 'Uthman, from Humaidah bint Yasir, from Yusairah رضى الله عنها.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, The Book of Prayer (Detailed Rulings on the Witr), Chapter: Glorifying Allah With Pebbles, Hadith No. 1501.

GRADE: HASAN — graded hasan by al-Albani (as recorded on sunnah.com).

Source: https://sunnah.com/abudawud:1501

THE FOURTH HADITH — COUNTING TASBIH ON THE RIGHT HAND

HADITH — SUNAN ABI DAWUD, NO. 1502

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَمُحَمَّدُ بْنُ قُدَامَةَ، - فِي آخَرِينَ - قَالُوا حَدَّثَنَا عَبَّامٌ، عَنِ الأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم - يَعْقِدُ التَّسْبِيحَ قَالَ ابْنُ قُدَامَةَ - بِيَمِينِهِ .

TRANSLATION:

'Abdullah bin 'Amr رضى الله عنهما said: ***I saw the Messenger of Allah ﷺ counting tasbih (on his fingers).***

Ibn Qudamah (in his narration) added: ***with his right hand.***

CHAIN Narrated by Imam Abu Dawud: from 'Ubaidullah bin 'Umar bin Maisarah and Muhammad bin Qudamah, from 'Aththam, from al-A'mash, from 'Ata' bin al-Sa'ib, from his father (al-Sa'ib bin Malik), from 'Abdullah bin 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, The Book of Prayer (Detailed Rulings on the Witr), Chapter: Glorifying Allah With Pebbles, Hadith No. 1502.

GRADE: SAHIH — graded sahih by al-Albani (as recorded on sunnah.com).

Source: https://sunnah.com/abudawud:1502

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LESSONS FROM THE THIRD AND FOURTH HADITH

First: The Hadith of Yusairah mentions ***//al-anāmil//*** — the fingertips — that ***will be questioned and made to speak*** on the Day of Resurrection. This is in close harmony with 36:65 and 75:4: the fingertips that will be proportioned again will be ***witnesses*** to the remembrance once counted on them.

Second: Counting dhikr on ***the fingers of the right hand*** is a Sunnah that is very easy to practise. Every time our fingertips touch the joints of our fingers while glorifying Allah, we are ***gathering witnesses of goodness*** for the Hereafter.

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THE FIFTH HADITH — INTERLACED FINGERS

HADITH — SAHIH AL-BUKHARI, NO. 481

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا». وَشَبَّكَ أَصَابِعَهُ.

TRANSLATION:

Abu Musa (al-Ash'ari) رضى الله عنه narrated from the Prophet ﷺ that he said: ***"Indeed, a believer to another believer is like a building; one part of it strengthens another." And he interlaced his fingers.***

CHAIN Narrated by Imam al-Bukhari: from Khallad bin Yahya, from Sufyan al-Thauri, from Abu Burdah bin 'Abdullah bin Abi Burdah (Buraid), from his grandfather, Abu Burdah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, The Book of Prayer, Chapter: Interlacing the Fingers in the Mosque and Elsewhere, Hadith No. 481.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:481

THE SIXTH HADITH — "I AND THE HOUR ARE LIKE THESE TWO FINGERS"

HADITH — SAHIH AL-BUKHARI, NO. 6503

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «بُعِثْتُ أَنَا وَالسَّاعَةَ هَكَذَا» . وَيُشِيرُ بِإِصْبَعَيْهِ فَيَمُدُّ بِهِمَا.

TRANSLATION:

Sahl (bin Sa'd) رضى الله عنه said: The Messenger of Allah ﷺ said: ***"I have been sent, and the Hour (is near) like this."*** And he ***pointed with his two fingers***, stretching them out.

CHAIN Narrated by Imam al-Bukhari: from Sa'id bin Abi Maryam, from Abu Ghassan, from Abu Hazim, from Sahl bin Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, The Book of Softening of Hearts, Chapter: The Prophet's Saying "I and the Hour Have Been Sent Like These Two", Hadith No. 6503.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:6503

LESSONS FROM THE FIFTH AND SIXTH HADITH

First: The Messenger of Allah ﷺ often used ***his fingers*** as a visual teaching aid: interlaced fingers depicting ***the unity*** of the believers; two fingers held together depicting ***the nearness of the Hour***.

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Second: Hadith 6503 is closely related to Surah Al-Qiyamah: the denier asks ***"When is the Day of Resurrection?"*** (75:6), while the Messenger of Allah ﷺ indicated with his two fingers that it is ***already very near***.

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THE SEVENTH HADITH — THE GUARDIAN OF THE ORPHAN

HADITH — SAHIH AL-BUKHARI, NO. 5304

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا». وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا شَيْئًا.

TRANSLATION:

Sahl (bin Sa'd) رضى الله عنه said: The Messenger of Allah ﷺ said: ***"I and the guardian of an orphan will be in Paradise like this."*** And he ***pointed with his index and middle fingers***, separating them slightly.

CHAIN Narrated by Imam al-Bukhari: from 'Amr bin Zurarah, from 'Abd al-'Aziz bin Abi Hazim, from his father, Abu Hazim, from Sahl bin Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, The Book of Divorce, Chapter on Li'an, Hadith No. 5304.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:5304

THE EIGHTH HADITH — SAFE FROM HIS TONGUE AND HAND

HADITH — SAHIH AL-BUKHARI, NO. 10

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» .

TRANSLATION:

'Abdullah bin 'Amr رضى الله عنهما narrated from the Prophet ﷺ that he said: ***"A Muslim is the one from whose tongue and hand the Muslims are safe. And the emigrant is the one who abandons what Allah has forbidden."***

CHAIN Narrated by Imam al-Bukhari: from Adam bin Abi Iyas, from Shu'bah, from 'Abdullah bin Abi al-Safar and Isma'il (bin Abi Khalid), from al-Sha'bi, from 'Abdullah bin 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, The Book of Faith, Chapter: A Muslim Is the One From Whose Tongue and Hand the Muslims Are Safe, Hadith No. 10.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:10

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LESSONS FROM THE SEVENTH AND EIGHTH HADITH

First: Two fingers held close together are made the measure of ***a station in Paradise*** for the one who looks after an orphan. Fingers used ***to care for orphans*** will bring their owner close to the Messenger of Allah ﷺ.

Second: The hand that leaves fingerprints everywhere must be a hand that ***brings safety***, not harm. Today, this includes ***the fingers that type*** on social media: every comment and every share is our "fingerprint" in the online world.

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THE NINTH HADITH — BLESSING AT THE FINGERTIPS

HADITH — SAHIH MUSLIM, NO. 2033

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ وَقَالَ «إِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ».

TRANSLATION:

Jabir (bin 'Abdullah) رضى الله عنهما narrated that the Prophet ﷺ ***commanded the licking of the fingers and the dish*** (after eating), and said: ***"Indeed, you do not know in which part the blessing lies."***

CHAIN Narrated by Imam Muslim: from Abu Bakr bin Abi Shaibah, from Sufyan bin 'Uyainah, from Abu al-Zubair, from Jabir bin 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, The Book of Drinks, Chapter: It Is Recommended to Lick the Fingers and the Dish, Hadith No. 2033 (the first narration in this chapter on sunnah.com).

GRADE: SAHIH — narrated by Imam Muslim in Sahih Muslim.

Source: https://sunnah.com/muslim:2033a

LESSONS FROM THIS HADITH

First: The Sunnah of eating with the hand and licking the fingers afterwards teaches ***appreciation of provision*** — not a single grain of rice is to be looked down upon, for perhaps in it lies ***the blessing***.

Second: The fingertips are not only tools for work, but also tools of ***gratitude***: with them we eat, remember Allah, shake hands and supplicate. Each of these functions is an opportunity to gather reward.

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REFLECTION — A DAY IN THE LIFE OF OUR FINGERS

From the moment we wake, our fingers are busy: they wipe sleep from our eyes, pour the water for wudu', count the tasbih after Subuh, prepare food, greet a neighbour, type a message, hold a child's hand and, at night, turn off the light. Each of these moments can be an act of worship when done with the right intention and in the way the Prophet ﷺ taught.

The Hadith in this chapter show us that the Messenger of Allah ﷺ filled even the smallest movements of the hand with meaning: interlacing the fingers to teach brotherhood, raising two fingers to remind of the Hour, licking the fingers to honour provision. If we follow him, our fingers will have much good to say on the Day they are made to speak.

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WHAT MODERN SCIENCE SAYS

This chapter presents scientific findings about fingerprints — how they form in the womb, why every person is different, and how they became a means of identification. Every fact is supported by a source that can be checked, with links.

A SIMPLE EXPLANATION — WHAT IS A FINGERPRINT?

The skin on the fingertips, palms and soles is not smooth. It has ***fine ridges*** (*friction ridges*) arranged in particular patterns. These ridges help us ***grip*** objects better and ***feel the texture*** of surfaces. When a finger touches something, sweat and skin oils leave ***an impression of the ridge pattern*** — this is what we call ***a fingerprint***.

In general, fingerprint patterns fall into three basic types: ***arch***, ***loop*** and ***whorl*** (Figure 2). Yet within each pattern there are fine details — such as the points where ridges end and branch — that make every fingerprint ***unique***.

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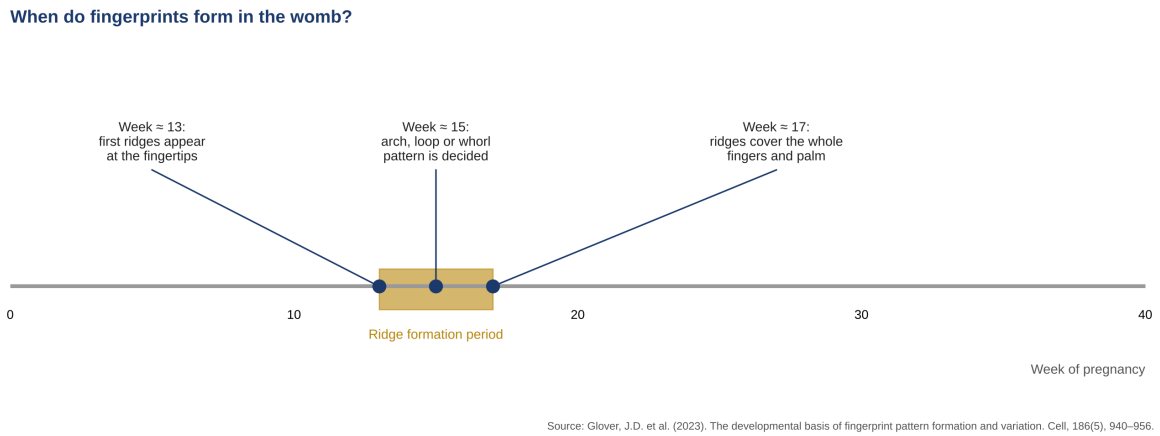


Figure 1: Timeline of fingerprint ridge formation in the womb, based on the study by Glover et al. (2023) in the journal Cell.

SCIENTIFIC FINDING: HOW FINGERPRINTS FORM IN THE WOMB

In 2023, a research team led by ***James Glover*** (University of Edinburgh) published a study in the journal ***//Cell//*** explaining ***the developmental basis of fingerprint patterns***. According to this study, ***the first ridges*** appear around ***week 13*** of pregnancy, on the slightly raised parts of the fingertips (*volar pads*). The ***arch, loop or whorl*** pattern is decided around ***week 15***, and the ridges spread in ***waves*** until they cover the whole fingers and palm around ***week 17*** (Figure 1).

The researchers found that the ridge pattern results from the interaction of ***three signalling molecules — WNT, EDAR and BMP —*** following a type of pattern first proposed by the mathematician ***Alan Turing***. WNT and EDAR reinforce each other to promote ridge growth, while BMP inhibits it. Their computer simulations reproduced the ***arch, loop and whorl*** patterns by varying the timing, location and angle at which ridges start. The study concludes that the random nature of this process gives ***individual uniqueness to every fingerprint***.

RESEARCH REFERENCE:

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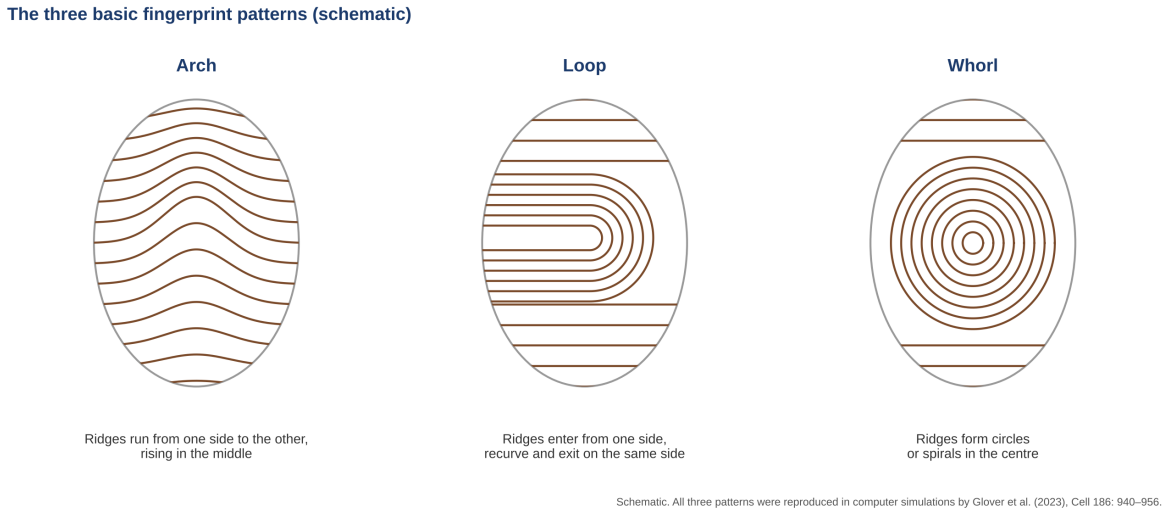


Figure 2: The three basic fingerprint patterns — arch, loop and whorl. Schematic; real fingerprints have far finer details.

SCIENTIFIC FINDING: IDENTICAL TWINS, DIFFERENT FINGERPRINTS

Identical twins come from ***a single fertilisation*** and have ***almost completely identical DNA***. But are their fingerprints the same? Jain, Prabhakar and Pankanti (2002) studied this question using an advanced ***automatic fingerprint verification*** system. They found that the system ***could successfully distinguish identical twins***, although with slightly lower accuracy than when distinguishing people who are not twins.

This finding shows that fingerprints are ***not determined by genes alone***. The small environment within the womb — such as position, pressure and timing of growth — also influences the pattern. This is why, even when two people share the same DNA, ***the "signature" at their fingertips is still different***.

RESEARCH REFERENCE:

Jain, A.K., Prabhakar, S. & Pankanti, S. (2002). On the similarity of identical twin fingerprints. Pattern Recognition, 35(11), 2653–2663. https://doi.org/10.1016/S0031-3203(01)00218-7

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SCIENTIFIC FINDING: A BRIEF HISTORY OF FINGERPRINTS AS IDENTIFICATION

According to ***MIT Technology Review***, in ***1880***, ***Henry Faulds***, a Scottish doctor in Japan, wrote a letter to the journal ***//Nature//*** stating that fingerprints ***"may lead to the scientific identification of criminals"***. A month later, ***William Herschel***, a British magistrate in India who had been collecting fingerprints since the 1860s, also wrote in the same journal.

In ***1892***, ***Francis Galton*** published the book *Finger Prints*, which established that fingerprints are ***unique and unchanging over a lifetime***. In ***1901***, ***Scotland Yard*** founded its Fingerprint Bureau, and in ***1902***, fingerprints were used for the first time as evidence in a British court. Since then, fingerprints have become one of the most trusted methods of identification in the world.

RESEARCH REFERENCE:

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BETWEEN THE VERSE AND HISTORY

Notice that the idea of fingerprints as ***scientific personal identification*** was only developed in ***the late 19th century***. Before that, although some ancient societies used hand or finger impressions on documents, their uniqueness had not been studied systematically. This is why many modern preachers are drawn to verse 75:4 — however, as will be discussed in Chapter 7, we need to be ***honest*** about what the verse says and what it does not.

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REFLECTION — TECHNOLOGY THAT RECOGNISES, THE LORD WHO CREATES

Today we unlock our phones with our fingertips, record attendance at the office with our fingertips, and pass the immigration counter with our fingertips. Human technology ***recognises*** us through a pattern we never drew ourselves. Yet that technology only ***reads*** a pattern that already exists; it is unable to ***create*** even a single ridge.

Here lies the difference between human knowledge and Allah's power. Mankind took centuries to ***understand*** that fingerprints are unique, and scientists only explained ***how*** they form in 2023. Yet Allah has been ***forming*** them in every unborn child since the first human was created. The deeper our knowledge, the clearer it becomes how small we are before ***Al-Khāliq*** and ***Al-Musawwir***.

So every time we place a finger on a scanner, it can become a brief moment of remembrance: ***"Subhānallāh — Glory be to Allah who proportioned this fingertip perfectly."*** This small habit turns everyday technology into ***a bridge to faith***.

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THE STORY OF THE FINGERPRINT AT THE IMMIGRATION COUNTER

Imagine a grandfather from Pasir Mas going for 'umrah for the first time. At the immigration counter, the officer asks him to place his ***right index finger*** on a small scanner. In the blink of an eye, the screen shows his name, date of birth and passport photograph. The grandfather smiles in amazement: "Just from a fingertip, they know who I am!"

On the way to the hotel, his grandson explains that everyone's fingerprints are ***different***, even identical twins. The pattern was formed while ***still in the womb***, about four months into the pregnancy. The grandfather fell silent for a long time, then softly recited the verse he had memorised since childhood: ***"Yes. [We are] Able [even] to proportion his fingertips"*** (75:4).

"My boy," he said, "if a machine made by man can recognise us by our fingertips, how much more so Allah who created them. He knows every finger, every bone and every deed of ours. And He is able to proportion them again on the Day of Resurrection." From that day on, every time he glorified Allah on his fingers, the grandfather remembered that ***those fingers will be questioned and made to speak***.

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BETWEEN HARMONY AND CAUTION

Verse 75:4 is among the most popular verses in I'jaz Ilmi discussions. For that reason, it also requires ***the highest degree of caution***.

POPULAR CLAIMS AND THEIR ASSESSMENT

FREQUENTLY HEARD CLAIM	ASSESSMENT
"Verse 75:4 clearly mentions fingerprints."	***Not accurate.*** The verse mentions ***//banān//*** (fingertips) and ***//taswiyah//*** (proportioning perfectly), not fingerprints. The classical commentators understood it as (1) making the fingers fused like a camel's hoof, or (2) reassembling the delicate bones of the fingers.
"The classical commentators did not understand this verse until science discovered fingerprints."	***Not accurate.*** Both classical interpretations are meaningful and fit the context of the verse (the argument for resurrection). The link to fingerprints is ***an additional reflection***, not a correction of their interpretation.
"The uniqueness of fingerprints is a valid harmony for reflection."	***Yes, with caution.*** If Allah is able to proportion the fingertips again, that includes ***all their details*** — including the pattern unique to each person. This is ***a reasonable reflection***, but not a meaning established by the verse.
"Fingerprints are not influenced by genes at all."	***Not accurate.*** Glover et al. (2023) identified the molecules and genes involved in pattern formation. The correct statement: ***genes and the environment in the womb*** together determine the pattern, which is why even identical twins differ (Jain et al., 2002).
"Science has proven that 'ajb al-żanab cannot be destroyed."	***Caution needed.*** The Hadith about *'ajb al-żanab* is authentic (Bukhari 4935) and believed as a matter of the unseen. Claims that laboratories have "proven" it cannot be destroyed by fire or chemicals are not supported by reliable studies.
"Everyone must have a different arch, loop or whorl pattern."	***Not accurate.*** Many people share the same ***type*** of pattern (for example, the loop). What is unique are ***the fine details*** within that pattern.

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THREE QUESTIONS ABOUT THE FINGERTIPS

Question 1: If verse 75:4 does not clearly mention fingerprints, is it wrong to link them? It is not wrong, ***as long as*** we honestly state that it is ***a reflection*** and not a definitive interpretation, and do not dismiss the interpretations of earlier scholars. The problem arises when claims are exaggerated, as if the verse "reveals" the science of fingerprints.

Question 2: Why is the uniqueness of fingerprints important to a Muslim? Because it reminds us that ***every human being is an individual*** before Allah. We will not be held to account as a group; each person will come ***alone*** with his own deeds (19:95). A unique fingerprint is a small reminder of a great ***personal responsibility***.

Question 3: What is the main lesson of verses 75:3–4? That ***the resurrection is certain***, and Allah is able to return man ***perfectly***, down to the most delicate part. This conviction should lead us to ***the self-reproaching soul*** (75:2) — constantly taking account of ourselves before we are taken to account.

REFLECTION — WHY THIS CAUTION MATTERS

Verse 75:4 does not need us to "discover" fingerprints in it in order to be a miracle. Its argument about the resurrection is strong enough. When we are cautious, we protect the honour of the Qur'an from claims that are easily refuted — and we respect ***the knowledge of the scholars*** who interpreted this verse centuries before us.

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REFLECTION — WONDER WITHOUT EXAGGERATION

There is a kind of wonder that comes from exaggeration, and it fades as soon as the exaggeration is exposed. And there is a kind of wonder that comes from truth, and it grows the more we learn. The verses about the fingertips belong to the second kind: the more we understand both the classical interpretations and the modern science, the more our amazement deepens.

This is the spirit of this series: to let the Qur'an speak in its own words, to let the scholars explain it with their own knowledge, and to let science add its own testimony — without forcing any of them to say what they do not say.

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FINGERS IN DAILY LIFE: PRACTICES AND GUIDANCE

The fingertips that will be proportioned again and questioned on the Day of Resurrection should be used for things that will ***bear witness to goodness***.

PRACTICE	EVIDENCE AND GUIDANCE
Glorifying Allah on the fingertips	The fingers will be questioned and made to speak (Abu Dawud 1501); on the right hand (Abu Dawud 1502).
Keeping the hand from harming others	A Muslim is one from whose tongue and hand others are safe (Bukhari 10).
Guarding the fingers on social media	Every keystroke is our "fingerprint"; it will bear witness (36:65).
Caring for orphans	The guardian of an orphan is close to the Messenger ﷺ like two fingers (Bukhari 5304).
Strengthening brotherhood	Believers are like a building; fingers interlaced (Bukhari 481).
Appreciating provision	Licking the fingers after eating, for the blessing is unknown (Muslim 2033).
Remembering death and resurrection	The Hour is as near as two fingers (Bukhari 6503).

THE HANDSHAKE: A TOUCH THAT MAKES SINS FALL AWAY

Among the simplest yet most rewarding uses of the hands and fingers is ***shaking hands***. The Messenger of Allah ﷺ said that no two Muslims meet and shake hands except that ***they are forgiven before they part*** (Sunan Abi Dawud 5212; graded sahih by al-Albani). Sunan Abi Dawud 5212

Imagine: the fingertips that touch during a handshake, which one day will be ***questioned and made to speak***, become witnesses to ***love and brotherhood*** — not to hostility. Make greeting and shaking hands a daily practice with family, neighbours and the mosque congregation, while observing the limits of the Shari'ah.

FAMILY ACTIVITY: GETTING TO KNOW YOUR OWN FINGERPRINTS

Step 1: Prepare a stamp pad or charcoal pencil and a sheet of white paper. Each family member presses the tip of the index finger on the ink, then on the paper.

Step 2: Use a magnifying glass (or a phone camera) to look at the pattern. Is it an ***arch, loop or whorl***? Compare with Figure 2.

Step 3: Compare the fingerprints of siblings. Even though they come from the same parents, are the patterns the same?

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Step 4: Read together verses 75:3–4 and the Hadith of Abu Dawud 1501. Then glorify Allah together, counting on the fingertips of the right hand, 33 times.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: The resurrection is certain. Allah is able to gather the bones and proportion the fingertips again (75:3–4).

Second: Remember your origin. The One who created the first time is able to bring back (36:79; 22:5).

Third: There are signs within ourselves. The uniqueness of every human being is proof of the power of Al-Musawwir (51:21; 30:22; 64:3).

Fourth: The fingers will speak. Use your fingertips to glorify Allah and do good (Abu Dawud 1501; 36:65).

Fifth: Respect the knowledge of the scholars. The classical interpretations of *banān* are meaningful and deserve appreciation.

Sixth: Be cautious with science. Linking the verse to fingerprints is a reflection, not an established meaning.

Seventh: Personal responsibility. Every person is unique, and every person will be held to account alone (19:95).

SUMMARY: VERSES, MESSAGES AND SCIENTIFIC REFLECTIONS

VERSE AND ITS MESSAGE	REFLECTION FROM SCIENCE
75:4 — Allah is able to proportion the fingertips perfectly.	Fingerprint ridges form at weeks ≈ 13–17 of pregnancy (Glover et al., 2023).
22:5 — Creation in the womb as proof of resurrection.	The arch, loop or whorl pattern is decided at week ≈ 15 (Glover et al., 2023).
30:22; 51:21 — Human differences as a sign.	Even identical twins can be distinguished by their fingerprints (Jain et al., 2002).
36:65 — The hands speak on the Day of Resurrection.	Fingerprints leave traces on everything touched — the basis of modern forensics.
64:3 — Formed and perfected in form.	The interaction of the molecules WNT, EDAR and BMP forms unique ridges (Glover et al., 2023).
Bukhari 4935 — Reassembled from the tailbone.	A matter of the unseen; it does not need, and should not be "proven" by, weak scientific claims.

PERSONAL ACTION PLAN

- ***Today:*** After every prayer, glorify Allah 33 times on the fingertips of the right hand.
- ***This week:*** Do the fingerprint activity with your family and read 75:3–4.
- ***Every day:*** Before typing on social media, ask yourself: "Will this finger bear witness to goodness?"

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• ***This month:*** Extend a hand to orphans — through sponsorship, visits or donations.

• ***Throughout life:*** Keep alive *an-nafs al-lawwāmah* — the soul that constantly takes account of itself (75:2).

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CONCLUSION

To the man who doubts how crumbled bones can be gathered again, Allah replies: ***"Yes. [We are] Able [even] to proportion his fingertips"*** (75:4). The earlier commentators understood this verse as Allah's power to reassemble the most delicate part of the body, or to withdraw the blessing of separate fingers. Modern science, in turn, has found that the fingertips carry ***a unique ridge pattern***, formed in the womb between weeks 13 and 17 through the precise interaction of molecules — so much so that even identical twins have different fingerprints.

The link between this verse and fingerprints is ***a beautiful reflection***, as long as we are honest about its limits. What is certain is that our fingertips are ***a signature*** from Al-Musawwir — and one day those fingers will be ***questioned and made to speak***. So use them to glorify Allah, to help and to do good. ***"And in yourselves. Then will you not see?"*** (51:21).

In sha' Allah, the series Exploring Al-Qur'an & Science will continue with the title ***"The Whisper Before the Light"*** — with the same method: the Qur'an, the Hadith and science, with honesty and caution.

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REFLECTION — THE FINAL SIGNATURE

All our lives we sign our names: on forms, on contracts, on letters. Today we also "sign" with our fingertips on scanners and screens. But the most important signature we will ever give is not on paper or glass — it is the record of our deeds, which our own limbs will confirm on the Day of Resurrection.

May our fingers, which Allah proportioned so perfectly, be among those that testify for us and not against us. May they be fingers that counted tasbih, wiped the tears of orphans, shook hands in brotherhood and wrote only what is good. And may Allah gather us, on that Day, whole and in His mercy.

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GLOSSARY OF TERMS

TERM	BRIEF MEANING
Banān	The fingertips (75:4).
Taswiyah	Proportioning or forming perfectly.
An-Nafs al-Lawwāmah	The soul that constantly reproaches and takes account of itself (75:2).
'Ajb al-żanab	The tailbone; the part that does not decay and from which man is reassembled (Bukhari 4935).
Al-Anāmil	The fingertips (Abu Dawud 1501).
Al-Musawwir	The Fashioner of Forms — one of the names of Allah (59:24).
Friction ridges	The raised lines on the skin of the fingertips, palms and soles.
Arch, loop, whorl	The three basic fingerprint patterns.
Volar pad	The slightly raised part of the fingertip in the unborn child, where the first ridges form.
Turing pattern	A pattern produced by the interaction of promoting and inhibiting substances, proposed by Alan Turing.
WNT, EDAR, BMP	Signalling molecules that control the formation of fingerprint ridges (Glover et al., 2023).
Identical twins	Twins that come from a single fertilisation and share almost identical DNA.
Forensics	The use of scientific methods in criminal and legal investigation.

REFLECTION AND DISCUSSION QUESTIONS

• Why did Allah mention the fingertips, rather than a larger part of the body, in answering doubts about the resurrection (75:3–4)?

• What are the two interpretations of the early scholars on verse 75:4, and how does each relate to the context of the surah?

• How can we distinguish between a reasonable reflection about fingerprints and an exaggerated claim?

• If our fingers will be questioned and made to speak (Abu Dawud 1501), what will they tell about today?

• The uniqueness of fingerprints reminds us of personal responsibility. How can this awareness change the way we live?

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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:

From Abu Hurairah رضى الله عنه, from the Messenger of Allah ﷺ, who 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: 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 Hurairah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship, Chapter: The Encouragement of Forgiveness and Humility, Hadith No. 2588.

رويات إمام مسلم دالم صحيح مسلم، كتاب البر والصلة، حديث نومبور ٢٥٨٨

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:

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

CHAIN: 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 Hurairah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills, Chapter: The Reward That Reaches a Person After His Death, Hadith No. 1631.

رويات إمام مسلم دالم صحيح مسلم، كتاب الوصية، حديث نومبور ١٦٣١

GRADE: SAHIH — contained in Sahih Muslim.

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

JAZAKUMULLAHU KHAIRAN KATHIRA

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