Exploring Al-Qur'an & Science

The White Drop From Between the Blood

The Secret of Pure and Pleasant Milk



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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

EXPLORING AL-QUR'AN & SCIENCE

THE WHITE DROP FROM BETWEEN THE BLOOD

The Secret of Pure and Pleasant Milk

نُّسْقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ

"…We give you drink from what is in their bellies — between excretion and blood — pure milk, palatable to drinkers."

SURAH AN-NAHL 16:66

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ACKNOWLEDGEMENTS

All praise belongs to Allah, who brings forth pure white milk from between digested food and blood, who made grazing livestock a lesson for mankind, and who made a mother's milk the first provision of every infant. Blessings and peace be upon the Messenger of Allah ﷺ, who chose milk on the night of the Isra' and was told: "You have been guided to the fitrah", 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 sip a glass of milk, may we remember His words: ***"And indeed, for you in grazing livestock is a lesson"*** (16:66) — 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 in a Malay village***. The sun has just risen behind misty coconut palms, and a ***wooden house on stilts*** stands at the edge of a green meadow.

In the centre of the picture, ***a brown-and-white cow*** stands calmly behind a wooden fence, accompanied by ***a young calf***. In the foreground, on ***a wooden table***, are ***a glass of white milk*** and ***a clay jug*** with a drop of milk falling from its spout, together with ***a bowl of dates*** and a few green leaves. The image symbolises Allah's words: ***"…pure milk, palatable to drinkers"*** (16:66).

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 WHITE DROP FROM BETWEEN THE BLOOD

A glass of pure white milk — something utterly ordinary on our breakfast table. Yet have we ever asked: ***where does that milk really come from?*** A cow eats green grass and drinks water. Inside its body the food is digested; part of it becomes waste that is expelled, and part of it is absorbed into red blood. Yet what flows from its udder is ***a clean, nourishing and delicious white liquid*** — without the slightest taste of waste or colour of blood.

The Qur'an invites us to reflect on this wonder: ***"And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies — between excretion and blood — pure milk, palatable to drinkers"*** (16:66). Allah also mentions ***mother's milk*** as the first provision of every human being (2:233), and ***rivers of milk*** in Paradise whose taste never changes (47:15).

Modern science explains that milk is produced by the ***mammary gland***, which takes materials from the ***blood*** — materials that originate from digested food — and then builds the components of milk itself. To produce one litre of milk, hundreds of litres of blood must flow through the udder. This eBook explores the verses, the authentic Hadith and the scientific findings about milk — honestly, distinguishing between firm harmony and forced interpretation.

MILK IN NUMBERS

Before exploring the verses of the Qur'an, here are a few brief facts that will be explained in this eBook, together with their sources:

FACT	FIGURE AND SOURCE
Blood flowing through the udder for 1 litre of milk	About ***500 litres*** (FAO); a range of ***400–800 litres*** (Goff et al., University of Guelph).
Composition of cow's milk per 100 g	Fat ***3.7 g***, protein ***3.2 g***, carbohydrate ***4.6 g*** (Goff et al.).
Composition of human milk per 100 g	Fat ***4.2 g***, protein ***1.1 g***, carbohydrate ***7 g*** (Goff et al.).
WHO breastfeeding recommendation	***Exclusive for six months***, continued ***up to two years or beyond*** (WHO).
Children's lives that could be saved each year	About ***820,000*** if breastfeeding were near-universal (WHO).
Complete period of nursing in the Qur'an	***Two years*** (2:233; 31:14).

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. The health information in this eBook is not a substitute for medical advice.

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MILK FROM BETWEEN DIGESTED FOOD AND BLOOD

This chapter discusses the core verse of this eBook, Surah An-Nahl 16:66, together with the verse before it.

SURAH AN-NAHL 16:65–66

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةً لِّقَوۡمٖ يَسۡمَعُونَ ٦٥

And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

وَإِنَّ لَكُمۡ فِي ٱلۡأَنۡعَٰمِ لَعِبۡرَةٗۖ نُّسۡقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيۡنِ فَرۡثٖ وَدَمٖ لَّبَنًا خَالِصٗا سَآئِغٗا لِّلشَّٰرِبِينَ ٦٦

And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.

Translation: Sahih International — 16:65-66

THE CONTEXT — FROM RAIN TO MILK

Verse 16:65 mentions ***the rain*** that gives life to the dead earth. Verse 16:66 then mentions ***milk*** coming from the bellies of livestock. The sequence is beautiful: rain makes ***grass*** grow; grass is eaten by ***livestock***; and from those animals comes ***milk*** that people drink. This entire chain is ***a provision that flows link by link*** from Allah.

EXPLANATION OF 16:66 — PURE MILK

Allah says: ***//nusqīkum mimmā fī butūnihī min baini farthin wa damin labanan khālisan sā'ighan lisy-syāribīn//***. Ibn Kathir explains that Allah brings out milk ***from between the digested food and the blood*** in the animal's belly, and makes it ***pure white, good-tasting and easy to drink*** — unmixed with waste or blood, whether in taste, colour or smell. Tafsir Ibn Kathir 16:66

The verse uses three descriptions of milk: ***//labanan//*** (milk), ***//khālisan//*** (pure, unmixed) and ***//sā'ighan//*** (easy to swallow, flowing smoothly down the throat). Together these show ***the perfection of the blessing***: not merely nourishing, but also ***clean*** and ***pleasant to drink***.

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WORD BY WORD

ARABIC EXPRESSION	MEANING AND EXPLANATION
□□□□□□□ (*'ibrah*)	A lesson — something that carries the mind "across" from what is seen to what is unseen.
□□□□□□□□□□ (*nusqīkum*)	We give you drink — Allah attributes the giving of drink to Himself.
□□□□□□□□□ (*butūnihī*)	Its bellies; grammarians discuss why the pronoun here is singular masculine, compared with *butūnihā* in 23:21.
□□□□□ (*farth*)	The digested food residue still inside the stomach or intestines.
□□□ (*dam*)	Blood.
□□□□□□□□ □□□□□□□□ (*labanan khālisā*)	Pure, unadulterated milk, unmixed with waste or blood.
□□□□□□□□ (*sā'ighā*)	Easy to swallow and pleasant to drink.

THE EXPLANATION OF THE EARLY SCHOLARS

Some earlier commentators, as reported by al-Qurtubi, described this process according to the knowledge of their time: the food eaten by livestock is digested in the stomach; the coarse part becomes waste, and from it blood and milk are formed and then separated. Tafsir al-Qurtubi 16:66 The details of this description reflect the medicine of their era. What matters is that ***the wording of the verse itself*** is general and precise — ***"between excretion and blood"*** — and is not tied to any particular physiological theory (see Chapter 7).

REFLECTION — PURITY IN THE MIDST OF IMPURITY

On one side is waste, on the other is blood — yet what comes out is ***pure white milk***. The verse teaches that Allah is able to bring forth ***what is good from amid what is disliked***. So it is in life too: from the midst of trials and hardship, Allah can bring forth ***pure goodness***, if we are patient and think well of Him.

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LIVESTOCK AS A LESSON

The Qur'an repeatedly mentions livestock as a ***lesson*** (*'ibrah*) and a ***blessing*** to be thankful for.

SURAH AL-MU'MINUN 23:21

وَإِنَّ لَكُمْ فِي ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

Translation: Sahih International — 23:21

EXPLANATION OF 23:21 — MANY BENEFITS

This verse repeats the same lesson: ***"We give you drink from that which is in their bellies"***, then adds: ***"and for you in them are numerous benefits, and from them you eat."*** Ibn Kathir mentions among these benefits: ***milk*** to drink, ***meat*** to eat, ***wool and hides*** for clothing and tools, and ***strength*** for carrying loads. Tafsir Ibn Kathir 23:21

SURAH YA-SIN 36:71–73

أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾

Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?

وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

And We have tamed them for them, so some of them they ride, and some of them they eat.

وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

And for them therein are [other] benefits and drinks, so will they not be grateful?

Translation: Sahih International — 36:71-73

EXPLANATION OF 36:71–73 — "WILL THEY NOT BE GRATEFUL?"

Allah created livestock by ***"what Our hands have made"*** (His power), then made them ***owned*** by people and ***tamed*** them — so that a large, strong cow can be led by a child. Ibn Kathir explains that had Allah not tamed them, people would never be able to control them. Verse 36:73 mentions ***//masyārib//*** —

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drinks — that is, milk, and closes with the question: ***"So will they not be grateful?"*** Tafsir Ibn Kathir 36:72

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SURAH AN-NAHL 16:5

وَٱلْأَنْعَٰمَ خَلَقَهَا ۖ لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ ۝٥

And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.

Translation: Sahih International — 16:5

EXPLANATION OF 16:5 — WARMTH AND BENEFITS

The same surah that contains the verse of milk (16:66) opens by mentioning livestock: ***"…for you in them is warmth and numerous benefits, and from them you eat."*** Ibn Kathir explains that "warmth" refers to clothing made from ***wool and hair***, while "benefits" include ***milk, riding and breeding***. Tafsir Ibn Kathir 16:5 Surah An-Nahl thus mentions livestock ***at its beginning*** and ***in its middle***, reminding us that this blessing extends into every aspect of life.

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SURAH GHAFIR 40:79–80

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَـٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

It is Allah who made for you the grazing animals upon which you ride, and some of them you eat.

وَلَكُمْ فِيهَا مَنَـٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts; and upon them and upon ships you are carried.

Translation: Sahih International — 40:79-80

EXPLANATION OF 40:79–80 — BENEFITS AND NEEDS FULFILLED

Here Allah again reminds us that He made livestock ***for you to ride and to eat***, and that ***"for you in them are other benefits"***, and that through them we ***reach a need that is in our breasts***. Ibn Kathir explains that these benefits include ***their milk, wool, hair and hides***, and that they carry people and loads to distant lands they could not otherwise reach. Tafsir Ibn Kathir 40:79

The verse ends: ***"and upon them and upon ships you are carried."*** Livestock on land and ships at sea are mentioned side by side — both are means of travel and provision that Allah has made subservient to human beings. The milk in our glass is part of this same vast system of service.

SURAH AL-AN'AM 6:142

وَمِنَ ٱلْأَنْعَـٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Translation: Sahih International — 6:142

EXPLANATION OF 6:142 — EAT FROM THE PROVISION OF ALLAH

Allah mentions livestock that are ***for burden*** and those that are ***small*** (such as sheep), then commands: ***"Eat of what Allah has provided for you and do not follow the footsteps of Satan."*** Ibn Kathir explains that the pagan Arabs used to forbid certain animals and their milk by their own invented rules; the Qur'an rejected this and declared that ***these provisions are lawful blessings from Allah***. Tafsir Ibn Kathir 6:142

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This lesson remains relevant: milk and the produce of livestock are ***lawful and good provision***. Gratitude is shown not by inventing prohibitions, but by ***eating and drinking in moderation*** and ***remembering the Giver***.

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COWS, SHEEP, GOATS AND CAMELS IN THE QUR'AN

Livestock (*al-an'ām*) in the Qur'an include ***camels, cattle, sheep and goats***. One surah is named ***Al-An'ām*** (The Cattle), and the longest surah is named ***Al-Baqarah*** (The Cow). Both names remind us how close the relationship between people and livestock is in daily life, in worship (such as the sacrifice and the 'aqiqah) and in provision.

REFLECTION — THE SILENT FACTORY

Imagine a factory that takes ***grass and water*** and produces ***milk, meat, leather and fertiliser*** — without smoke, without noise, without electricity. The factory reproduces itself, and is looked after by a village farmer. That is ***livestock***. Even the most advanced human technology cannot yet produce ***a single glass of real milk*** from grass without the help of an animal. ***"So will they not be grateful?"*** (36:73).

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MOTHER'S MILK: THE FIRST PROVISION

Before a person ever sips cow's or goat's milk, their first provision is ***mother's milk***. The Qur'an gives great attention to nursing.

SURAH AL-BAQARAH 2:233

۞ وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَۚ وَعَلَى ٱلۡمَوۡلُودِ لَهُۥ رِزۡقُهُنَّ وَكِسۡوَتُهُنَّ بِٱلۡمَعۡرُوفِۚ لَا تُكَلَّفُ نَفۡسٌ إِلَّا وُسۡعَهَاۚ لَا تُضَآرَّ وَٰلِدَةُۢ بِوَلَدِهَا وَلَا مَوۡلُودٞ لَّهُۥ بِوَلَدِهِۦۚ وَعَلَى ٱلۡوَارِثِ مِثۡلُ ذَٰلِكَۗ فَإِنۡ أَرَادَا فِصَالًا عَن تَرَاضٖ مِّنۡهُمَا وَتَشَاوُرٖ فَلَا جُنَاحَ عَلَيۡهِمَاۗ وَإِنۡ أَرَدتُّمۡ أَن تَسۡتَرۡضِعُوٓاْ أَوۡلَٰدَكُمۡ فَلَا جُنَاحَ عَلَيۡكُمۡ إِذَا سَلَّمۡتُم مَّآ ءَاتَيۡتُم بِٱلۡمَعۡرُوفِۗ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢٣٣

Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.

Translation: Sahih International — 2:233

EXPLANATION OF 2:233 — TWO COMPLETE YEARS

Allah says that mothers ***may nurse their children for two complete years***, for whoever wishes to ***complete the nursing***. Ibn Kathir explains that this is the ***maximum period*** of complete nursing, and nursing may be stopped earlier with the mutual consent and consultation of both parents. The verse also establishes ***the father's responsibility*** to provide maintenance, and forbids ***harming*** either mother or father because of the child. Tafsir Ibn Kathir 2:233

Notice that the same verse that speaks of nursing also speaks of ***justice, consultation and care*** within the family. Nursing is not merely a matter of nutrition, but ***a matter of love and shared responsibility***.

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SURAH LUQMAN 31:14

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

Translation: Sahih International — 31:14

SURAH AL-AHQAF 46:15

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

Translation: Sahih International — 46:15

EXPLANATION OF 31:14 AND 46:15 — THIRTY MONTHS

Verse 31:14 says that a mother carries her child in ***weakness upon weakness***, and ***its weaning is in two years***. Verse 46:15 says that ***the period of carrying and weaning is thirty months***. Ibn Kathir reports that ***'Ali ibn Abi Talib*** رضى الله عنه combined these two verses (and 2:233) to infer that ***the shortest period of pregnancy is six months***: thirty months minus twenty-four months of nursing. Tafsir Ibn Kathir 46:15

Both verses come in the context of ***being good to parents***. Remembering the mother's milk we drank for many months should give rise to ***gratitude and devotion*** to our mothers, as in the supplication of 46:15: ***"My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents."***

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SURAH AL-QASAS 28:7

وَأَوۡحَيۡنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنۡ أَرۡضِعِيهِۖ فَإِذَا خِفۡتِ عَلَيۡهِ فَأَلۡقِيهِ فِي ٱلۡيَمِّ وَلَا تَخَافِي وَلَا تَحۡزَنِيٓۖ إِنَّا رَآدُّوهُ إِلَيۡكِ وَجَاعِلُوهُ مِنَ ٱلۡمُرۡسَلِينَ ٧

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

Translation: Sahih International — 28:7

SURAH AL-QASAS 28:12–13

۞ وَحَرَّمۡنَا عَلَيۡهِ ٱلۡمَرَاضِعَ مِن قَبۡلُ فَقَالَتۡ هَلۡ أَدُلُّكُمۡ عَلَىٰٓ أَهۡلِ بَيۡتٖ يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ ١٢

And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere."

فَرَدَدۡنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَلِتَعۡلَمَ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣

So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

Translation: Sahih International — 28:12-13

EXPLANATION OF 28:7–13 — PROPHET MUSA عَلَيْهِ السَّلَامُ AND HIS MOTHER'S MILK

Allah's first instruction to the mother of Prophet Musa عَلَيْهِ السَّلَامُ was: ***"Suckle him."*** Then, after the baby was set adrift and picked up by Pharaoh's household, Allah ***prevented*** him from nursing from other women, until his sister pointed them to a family — his own mother. So Musa عَلَيْهِ السَّلَامُ was ***returned to his mother "that she might be content and not grieve."*** Tafsir Ibn Kathir 28:12

This story shows the special place of ***mother's milk*** in Allah's plan — it became the means of ***reuniting*** a mother with her child and fulfilling Allah's promise.

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SURAH AT-TALAQ 65:6

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُوْلَٰتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُواْ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾

Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.

Translation: Sahih International — 65:6

EXPLANATION OF 65:6 — NURSING AS VALUED WORK

This verse establishes that if a divorced mother ***nurses the child*** on behalf of her former husband, she ***is entitled to payment***. If they cannot agree, ***another woman may nurse*** the child. Ibn Kathir explains that the mother may claim a fair wage, and both parties should ***consult each other in a good manner***. Tafsir Ibn Kathir 65:6

The lesson is profound: the Qur'an ***recognises nursing as valuable work***, not something to be taken lightly. Even in divorce, the baby's right to milk and the mother's right to be valued are both protected.

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SURAH AN-NISA' 4:23

حُرِّمَتۡ عَلَيۡكُمۡ أُمَّهَٰتُكُمۡ وَبَنَاتُكُمۡ وَأَخَوَٰتُكُمۡ وَعَمَّٰتُكُمۡ وَخَٰلَٰتُكُمۡ
وَبَنَاتُ ٱلۡأَخِ وَبَنَاتُ ٱلۡأُخۡتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرۡضَعۡنَكُمۡ وَأَخَوَٰتُكُم مِّنَ
ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمۡ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِي
دَخَلۡتُم بِهِنَّ فَإِن لَّمۡ تَكُونُواْ دَخَلۡتُم بِهِنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ وَحَلَٰٓئِلُ
أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ وَأَن تَجۡمَعُواْ بَيۡنَ ٱلۡأُخۡتَيۡنِ إِلَّا مَا قَدۡ سَلَفَۗ
إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ٢٣

Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.

Translation: Sahih International — 4:23

EXPLANATION OF 4:23 — FOSTER MOTHERS AND FOSTER SISTERS

In listing the women whom a man may not marry, the Qur'an includes: ***"your [milk] mothers who nursed you, your sisters through nursing."*** Ibn Kathir explains that just as a mother is forbidden through birth, so too is the woman who nursed a child, and her daughters become ***foster sisters***; the Sunnah extends this to all relationships forbidden by lineage (see the Ninth Hadith, Bukhari 2645). Tafsir Ibn Kathir 4:23

It is remarkable that ***milk itself*** creates a bond recognised by Islamic law. A few months of nursing join two families in a lasting relationship of respect and sanctity. This shows how deeply the Qur'an values the act of nursing — not only as nourishment, but as ***a tie of kinship***.

REFLECTION — A PRICELESS DROP

Every drop of mother's milk is ***love that flows***. It is produced from the mother's own blood, with great fatigue and sacrifice. Remembering it teaches us that ***a mother's right is immense*** — and that every human being's first provision comes from ***Allah's mercy through a mother's love***.

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RIVERS OF MILK IN PARADISE

SURAH MUHAMMAD 47:15

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾

Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines.

Translation: Sahih International — 47:15

EXPLANATION OF 47:15 — MILK WHOSE TASTE NEVER CHANGES

Among the descriptions of Paradise promised to the righteous are ***rivers of milk whose taste never changes*** (*anhārun min labanin lam yataghayyar ta'muh*). Ibn Kathir explains that this milk ***does not turn sour or change***, always remaining in its most perfect state. It is alongside rivers of ***water unaltered***, ***wine delicious to drinkers*** and ***purified honey***. Tafsir Ibn Kathir 47:15

In this world, milk quickly ***spoils and turns sour*** if not stored properly. We need refrigerators, pasteurisation and preservatives to extend its life. But the milk of Paradise ***never changes at all*** — a picture of the perfection of the blessings of the Hereafter, untouched by the weaknesses of this world.

MILK OF THIS WORLD AND MILK OF PARADISE

MILK IN THIS WORLD	MILK IN PARADISE
Comes from between excretion and blood (16:66).	Flows in rivers (47:15).
Quickly changes taste and spoils.	***Its taste never changes*** (47:15).
Obtained by milking, storing and processing.	Provided without effort, as a reward.
A limited and temporary blessing.	An eternal and perfect blessing.

REFLECTION — A GLASS THAT REMINDS

Every time we drink fresh milk, it can be ***a small reminder*** of the blessings of Paradise. If the milk of this world, which comes from between waste and blood, is already so delicious, what of the rivers of milk

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whose taste never changes? May our longing for it drive us towards ***taqwa***, for those rivers are promised to ***the righteous***.

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EVIDENCE FROM THE HADITH

This chapter presents ***nine Hadith*** related to milk — ***milk as the fitrah***, ***the supplication and etiquette of drinking it***, ***milk as charity***, ***the udder as a storehouse***, and ***milk in the dream of the Messenger of Allah*** ﷺ. Each Hadith is shown with its Arabic text, a chain of narrators linked to their pages on sunnah.com, a translation and its grade.

HADITH	THEME
Sahih al-Bukhari 4709	On the night of the Isra', the Messenger ﷺ chose milk — "You have been guided to the fitrah."
Jami' al-Tirmidhi 3455	The supplication when given milk; milk can take the place of both food and drink.
Sahih al-Bukhari 211	Rinsing the mouth after drinking milk because it is fatty.
Sahih al-Bukhari 5612	The Messenger ﷺ drank milk mixed with well water; the one on the right comes first.
Sahih al-Bukhari 3615	Abu Bakr رضى الله عنه obtained milk for the Messenger ﷺ during the Hijrah.
Sahih al-Bukhari 2629	The best gift is a milch camel or sheep lent to another.
Sahih al-Bukhari 2435	An animal's udder is its owner's food storehouse.
Sahih al-Bukhari 82	Drinking milk in a dream interpreted as knowledge.
Sahih al-Bukhari 2645	Nursing makes unlawful what lineage makes unlawful.

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THE FIRST HADITH — MILK AND THE FITRAH

HADITH — SAHIH AL-BUKHARI, NO. 4709

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ ابْنُ الْمُسَيَّبِ قَالَ أَبُو هُرَيْرَةَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ قَالَ جِبْرِيلُ الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

TRANSLATION:

Abu Hurairah رضى الله عنه said: ***On the night the Messenger of Allah ﷺ was taken on the Night Journey, two vessels were brought to him at Iliya' (Jerusalem): one of wine and one of milk.*** He looked at them and ***took the milk***. Jibril عَلَيْهِ السَّلَامُ said: ***"Praise be to Allah who has guided you to the fitrah. Had you taken the wine, your nation would have gone astray."***

CHAIN Narrated by Imam al-Bukhari: from 'Abdan, from 'Abdullah (ibn al-Mubarak), from Yunus, from Ibn Shihab (al-Zuhri), from Ibn al-Musayyib, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Surah al-Isra', Hadith No. 4709. (Al-Bukhari also narrates it through a second route: Ahmad ibn Salih, from 'Anbasah, from Yunus.)

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

Source: https://sunnah.com/bukhari:4709

LESSONS FROM THIS HADITH

First: Milk is linked to ***the fitrah*** — the original pure and upright state in which Allah created human beings. Milk is the first drink of every person, pure and nourishing; wine, by contrast, corrupts the mind.

Second: The choice of the Messenger ﷺ is ***guidance for his community***: to choose what is pure and beneficial and to avoid what is harmful. Scholars interpret the milk in this Hadith as a symbol of ***Islam and steadfastness***.

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THE SECOND HADITH — THE SUPPLICATION WHEN DRINKING MILK

HADITH — JAMI' AL-TIRMIDHI, NO. 3455

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ عُمَرَ، وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنِ ابْنِ عَبَّاسٍ، قَالَ دَخَلْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ فَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا عَلَى يَمِينِهِ وَخَالِدٌ عَلَى شِمَالِهِ فَقَالَ لِي «الشَّرْبَةُ لَكَ فَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا» . فَقُلْتُ مَا كُنْتُ أُوثِرُ عَلَى سُؤْرِكَ أَحَدًا . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ أَطْعَمَهُ اللَّهُ الطَّعَامَ فَلْيَقُلِ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ . وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلِ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ» . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «لَيْسَ شَيْءٌ يُجْزِي مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرُ اللَّبَنِ» . قَالَ هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ فَقَالَ عَنْ عُمَرَ بْنِ حَرْمَلَةَ . وَقَالَ بَعْضُهُمْ عَمْرُو بْنُ حَرْمَلَةَ وَلاَ يَصِحُّ .

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: Khalid ibn al-Walid and I entered with the Messenger of Allah ﷺ upon Maimunah رضى الله عنها, and she brought us a vessel of milk. The Messenger of Allah ﷺ drank, while I was on his right and Khalid on his left. He said to me: "The drink is your turn; if you wish, you may give preference to Khalid." I said: "I would not prefer anyone over myself for what is left from you."

Then the Messenger of Allah ﷺ said: ***"Whoever Allah feeds with food, let him say: 'Allāhumma bārik lanā fīhi wa at'imnā khairan minh' (O Allah, bless it for us and feed us with what is better than it). And whoever Allah gives milk to drink, let him say: 'Allāhumma bārik lanā fīhi wa zidnā minh' (O Allah, bless it for us and give us more of it)."*** And the Messenger of Allah ﷺ said: ***"There is nothing that suffices in place of both food and drink except milk."***

Al-Tirmidhi said: This Hadith is hasan.

CHAIN Narrated by Imam al-Tirmidhi: from Ahmad ibn Mani', from Isma'il ibn Ibrahim (Ibn 'Ulayyah), from 'Ali ibn Zaid (ibn Jud'an), from 'Umar ibn Abi Harmalah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Tirmidhi in Jami' al-Tirmidhi, Book of Supplications, Chapter on What to Say When Eating, Hadith No. 3455.

GRADE: DISPUTED — graded hasan by Imam al-Tirmidhi; graded da'if by Darussalam (sunnah.com) because the narrator 'Ali ibn Zaid ibn Jud'an is considered weak by many Hadith scholars. Many scholars still practise this supplication as a virtuous deed.

Source: https://sunnah.com/tirmidhi:3455

LESSONS FROM THIS HADITH

First: This supplication teaches us to ask for ***blessing and increase*** in the provision of milk — the only drink said to ***take the place of both food and drink***. This expression fits the fact that milk contains ***fat, protein, carbohydrate and water*** (Chapter 6).

Second: We include this Hadith with ***an honest explanation of its grade***: some scholars graded it hasan, while others graded it weak. This is an example of caution in citing Hadith.

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THE THIRD HADITH — RINSING THE MOUTH AFTER DRINKING MILK

HADITH — SAHIH AL-BUKHARI, NO. 211

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، وَقُتَيْبَةُ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شَرِبَ لَبَنًا، فَمَضْمَضَ وَقَالَ «إِنَّ لَهُ دَسَمًا» . تَابَعَهُ يُونُسُ وَصَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that the Messenger of Allah ﷺ ***drank milk, then rinsed his mouth***, and said: ***"It has fat."***

CHAIN Narrated by Imam al-Bukhari: from Yahya ibn Bukair and Qutaibah, from al-Laith (ibn Sa'd), from 'Uqail, from Ibn Shihab (al-Zuhri), from 'Ubaidullah ibn 'Abdullah ibn 'Utbah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Ablution, Chapter: Should One Rinse the Mouth After Drinking Milk, Hadith No. 211. (Yunus and Salih ibn Kaisan also narrated it from al-Zuhri.)

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

Source: https://sunnah.com/bukhari:211

THE FOURTH HADITH — MILK MIXED WITH WATER, THE RIGHT COMES FIRST

HADITH — SAHIH AL-BUKHARI, NO. 5612

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم شَرِبَ لَبَنًا، وَأَتَى دَارَهُ فَحَلَبْتُ شَاةً فَشُبْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْبِئْرِ، فَتَنَاوَلَ الْقَدَحَ فَشَرِبَ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، فَأَعْطَى الأَعْرَابِيَّ فَضْلَهُ، ثُمَّ قَالَ «الأَيْمَنَ فَالأَيْمَنَ».

TRANSLATION:

Anas ibn Malik رضى الله عنه related that he saw the Messenger of Allah ﷺ drinking milk. He came to his house, and ***I milked a sheep and mixed its milk with water from the well*** for the Messenger of Allah ﷺ.

He took the vessel and drank. On his left was Abu Bakr, and on his right was a Bedouin. He gave the rest of the drink to the Bedouin, and said: ***"The right, then the right."***

CHAIN Narrated by Imam al-Bukhari: from 'Abdan, from 'Abdullah (ibn al-Mubarak), from Yunus, from al-Zuhri, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Drinks, Chapter: Drinking Milk Mixed With Water, Hadith No. 5612.

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

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Source: https://sunnah.com/bukhari:5612

LESSONS FROM THE THIRD AND FOURTH HADITH

First: The Messenger ﷺ ***knew the nature of milk***: it contains ***fat*** (*dasam*), so he rinsed his mouth to clean it. This is an etiquette of cleanliness that fits modern knowledge that milk does indeed contain fat (Figure 2).

Second: When sharing a drink, the Messenger ﷺ gave precedence to ***the one on the right***, even though the one on his left was Abu Bakr رضى الله عنه, who was highly honoured. This etiquette teaches ***fairness and order*** in a gathering.

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THE FIFTH HADITH — MILK ON THE JOURNEY OF HIJRAH

HADITH — SAHIH AL-BUKHARI, NO. 3615

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ جَاءَ أَبُو بَكْرٍ - رضى الله عنه - إِلَى أَبِي فِي مَنْزِلِهِ، فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ ابْعَثِ ابْنَكَ يَحْمِلْهُ مَعِي. قَالَ فَحَمَلْتُهُ مَعَهُ، وَخَرَجَ أَبِي يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا حِينَ سَرَيْتُمَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ أَسْرَيْنَا لَيْلَتَنَا، وَمِنَ الْغَدِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلاَ الطَّرِيقُ لاَ يَمُرُّ فِيهِ أَحَدٌ، فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ، لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ فَنَزَلْنَا عِنْدَهُ، وَسَوَّيْتُ لِلنَّبِيِّ صلى الله عليه وسلم مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ، وَبَسَطْتُ فِيهِ فَرْوَةً، وَقُلْتُ نَمْ يَا رَسُولَ اللَّهِ، وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ. فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا فَقُلْتُ لِمَنْ أَنْتَ يَا غُلاَمُ فَقَالَ لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ. قُلْتُ أَفِي غَنَمِكَ لَبَنٌ قَالَ نَعَمْ. قُلْتُ أَفَتَحْلُبُ قَالَ نَعَمْ. فَأَخَذَ شَاةً. فَقُلْتُ انْفُضِ الضَّرْعَ مِنَ التُّرَابِ وَالشَّعَرِ وَالْقَذَى. قَالَ فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الأُخْرَى يَنْفُضُ، فَحَلَبَ فِي قَعْبٍ كُثْبَةً مِنْ لَبَنٍ، وَمَعِي إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ صلى الله عليه وسلم يَرْتَوِي مِنْهَا، يَشْرَبُ وَيَتَوَضَّأُ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَكَرِهْتُ أَنْ أُوقِظَهُ، فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ، فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ - قَالَ - فَشَرِبَ، حَتَّى رَضِيتُ ثُمَّ قَالَ «أَلَمْ يَأْنِ لِلرَّحِيلِ». قُلْتُ بَلَى - قَالَ - فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ، وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ، فَقُلْتُ أُتِينَا يَا رَسُولَ اللَّهِ. فَقَالَ «لاَ تَحْزَنْ، إِنَّ اللَّهَ مَعَنَا». فَدَعَا عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا - أُرَى فِي جَلَدٍ مِنَ الأَرْضِ، شَكَّ زُهَيْرٌ - فَقَالَ إِنِّي أُرَاكُمَا قَدْ دَعَوْتُمَا عَلَيَّ فَادْعُوَا لِي، فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا لَهُ النَّبِيُّ صلى الله عليه وسلم فَنَجَا فَجَعَلَ لاَ يَلْقَى أَحَدًا إِلاَّ قَالَ كَفَيْتُكُمْ مَا هُنَا. فَلاَ يَلْقَى أَحَدًا إِلاَّ رَدَّهُ. قَالَ وَوَفَى لَنَا.

TRANSLATION:

Al-Bara' ibn 'Azib رضى الله عنهما narrated that Abu Bakr رضى الله عنه came to his father ('Azib) at his house and bought a saddle from him. 'Azib asked Abu Bakr to tell him about his journey of Hijrah with the Messenger of Allah ﷺ. Abu Bakr said: We travelled all night and the next day until the heat of midday, when the road was empty with no one passing. Then a long rock appeared before us, with ***shade the sun had not yet reached***, so we stopped there. I levelled a place with my hand for the Prophet ﷺ to sleep and spread out a fur, and said: "Sleep, O Messenger of Allah, and I will keep watch around you."

Then a shepherd came with his sheep. I asked: "Do your sheep have milk?" He said: "Yes." I asked: "Will you milk for us?" He said: "Yes." So he took a sheep, and I said: ***"Clean the udder of dust, hair and dirt."*** Then he ***milked a little milk into a wooden bowl***. I had a water skin I carried for the Prophet ﷺ. I did not want to wake him, so I waited until he woke. ***I poured water over the milk until its bottom became cool***, and said: "Drink, O Messenger of Allah." He drank until I was satisfied.

Then he asked: "Has the time to depart not come?" So we set off after the sun had passed its zenith. Suraqah ibn Malik pursued us, and I said: "We have been overtaken, O Messenger of Allah." He said: ***"Do not grieve, indeed Allah is with us."*** The Prophet ﷺ supplicated against him, and his horse sank up to its belly. Suraqah asked them to pray for him and promised to turn back anyone pursuing them. The Prophet ﷺ prayed for him and he was saved, and he kept his promise.

CHAIN Narrated by Imam al-Bukhari: from Muhammad ibn Yusuf, from Ahmad ibn Yazid ibn Ibrahim Abu al-Hasan al-Harrani, from Zuhair ibn Mu'awiyah, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنهما, from Abu Bakr al-Siddiq رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Virtues, Chapter: The Signs of Prophethood in Islam, Hadith No. 3615.

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

Source: https://sunnah.com/bukhari:3615

LESSONS FROM THIS HADITH

First: On the very demanding journey of Hijrah, Allah provided ***fresh milk*** as sustenance for the Messenger ﷺ and Abu Bakr رضى الله عنه. Milk is a perfect food for a weary traveller.

Second: Notice the ***cleanliness*** observed by Abu Bakr: he asked for the udder to be ***cleaned of dust, hair and dirt*** before milking. This fits the description ***//labanan khālisā//*** (pure milk) in 16:66, and the hygienic milking practices emphasised today.

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THE SIXTH HADITH — THE BEST OF GIFTS

HADITH — SAHIH AL-BUKHARI, NO. 2629

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «نِعْمَ الْمَنِيحَةُ اللِّقْحَةُ الصَّفِيُّ مَنْحَةً، وَالشَّاةُ الصَّفِيُّ تَغْدُو بِإِنَاءٍ وَتَرُوحُ بِإِنَاءٍ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ وَإِسْمَاعِيلُ عَنْ مَالِكٍ قَالَ نِعْمَ الصَّدَقَةُ.

TRANSLATION:

Abu Hurairah رضى الله عنه narrated that the Messenger of Allah ﷺ said: ***"The best //manīhah// (an animal lent to another for its milk) is a milch she-camel that has recently given birth and gives plenty of milk, and a sheep that gives plenty of milk — giving a vessel (of milk) in the morning and a vessel in the evening."***

(In the narration of) 'Abdullah ibn Yusuf and Isma'il from Malik, (the wording is): ***"The best charity…"***

CHAIN Narrated by Imam al-Bukhari: from Yahya ibn Bukair, from Malik ibn Anas, from Abu al-Zinad, from al-A'raj, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Gifts, Chapter: The Virtue of al-Manihah, Hadith No. 2629.

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

Source: https://sunnah.com/bukhari:2629

THE SEVENTH HADITH — THE UDDER AS A STOREHOUSE

HADITH — SAHIH AL-BUKHARI, NO. 2435

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «لاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ امْرِئٍ بِغَيْرِ إِذْنِهِ، أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ فَتُكْسَرَ خِزَانَتُهُ، فَيُنْتَقَلَ طَعَامُهُ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَاتِهِمْ، فَلاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ».

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ said: ***"No one should milk another person's animal without his permission. Would any of you like his storeroom to be entered, his store broken open and his food taken away? Indeed, the udders of their livestock store their food for them. So no one should milk another person's animal except with his permission."***

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CHAIN Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Lost Things, Chapter: One Should Not Milk Another's Animal Without Permission, Hadith No. 2435.

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

Source: https://sunnah.com/bukhari:2435

LESSONS FROM THE SIXTH AND SEVENTH HADITH

First: The Messenger ﷺ described ***the udder*** as a ***storehouse*** (*khizānah*) of food. The image is very precise: milk is indeed ***produced and stored*** in the udder until it is milked (Chapter 6).

Second: Milk is ***property*** to be protected; milking without permission is like breaking into someone's food store. At the same time, ***lending*** a milch animal to someone in need is ***the best charity*** — the morning and evening milk becomes an ongoing reward.

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THE EIGHTH HADITH — MILK AS A SYMBOL OF KNOWLEDGE

HADITH — SAHIH AL-BUKHARI, NO. 82

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ ابْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ». قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ «الْعِلْمَ».

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: ***"While I was asleep, I was given a bowl of milk, and I drank until I saw its freshness coming out of my nails. Then I gave what was left to 'Umar ibn al-Khattab."*** They asked: "How do you interpret it, O Messenger of Allah?" He said: ***"Knowledge."***

CHAIN Narrated by Imam al-Bukhari: from Sa'id ibn 'Ufair, from al-Laith (ibn Sa'd), from 'Uqail, from Ibn Shihab (al-Zuhri), from Hamzah ibn 'Abdullah ibn 'Umar, from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Chapter: The Virtue of Knowledge, Hadith No. 82.

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

Source: https://sunnah.com/bukhari:82

LESSONS FROM THIS HADITH

First: Milk is made ***a symbol of knowledge*** — because both ***nourish***: milk nourishes the body, knowledge nourishes the soul. As a baby grows on milk, the spirit grows on knowledge.

Second: The Messenger ﷺ gave ***what was left*** of the milk to 'Umar رضى الله عنه, indicating ***the depth of knowledge*** granted to 'Umar. The eBooks in this series are a small effort to ***share the "milk of knowledge"*** from the Qur'an and science.

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THE NINTH HADITH — KINSHIP THROUGH NURSING

HADITH — SAHIH AL-BUKHARI, NO. 2645

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم فِي بِنْتِ حَمْزَةَ «لاَ تَحِلُّ لِي، يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ، هِيَ بِنْتُ أَخِي مِنَ الرَّضَاعَةِ».

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: The Prophet ﷺ said about the daughter of Hamzah: ***"She is not lawful for me (to marry). What is unlawful through lineage is unlawful through nursing. She is the daughter of my foster brother."***

CHAIN Narrated by Imam al-Bukhari: from Muslim ibn Ibrahim, from Hammam, from Qatadah, from Jabir ibn Zaid, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Witnesses, Chapter: Testimony About Lineage and Nursing, Hadith No. 2645.

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

Source: https://sunnah.com/bukhari:2645

LESSONS FROM THIS HADITH

First: Mother's milk not only builds the body but also ***builds family ties*** in Islamic law: nursing creates a ***mahram*** relationship just as lineage does. Hamzah رضى الله عنه was the foster brother of the Messenger ﷺ, because both were nursed by the same woman.

Second: The rulings of nursing (such as the number of feeds that establish the relationship and the age limit) are discussed in detail in the books of fiqh. Today, matters such as ***human milk banks*** and ***nursing adopted children*** should be referred to ***the fatwas of the relevant religious authorities***.

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WHAT MODERN SCIENCE SAYS

This chapter presents scientific findings about how milk is produced, what it contains, and the importance of mother's milk. Every fact is supported by a verifiable source, with links.

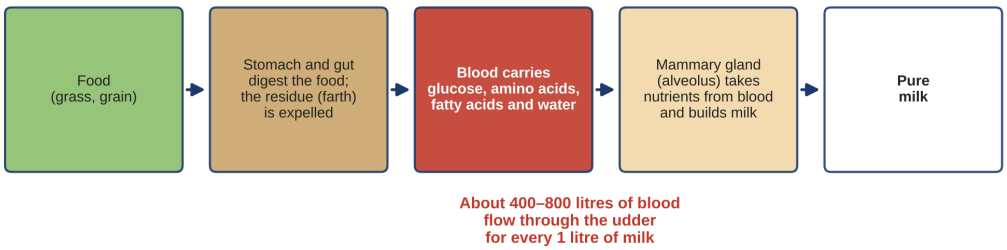
A SIMPLE EXPLANATION — HOW IS MILK MADE?

When a cow eats grass, the food is digested in its ***stomach and intestines***. Nutrients from the food — such as glucose, amino acids, fatty acids, minerals and water — ***are absorbed into the blood***. Material that cannot be absorbed becomes ***waste*** (*farth*) that is expelled.

The nutrient-carrying blood then flows to ***the udder*** (the mammary gland). Inside the udder are millions of tiny sacs called ***alveoli***, lined with ***milk-producing cells***. These cells ***take materials from the blood***, then ***build for themselves*** the components of milk such as lactose, milk proteins and milk fat, and secrete them into the alveolus. The result: ***a white liquid utterly different*** from the blood that carried its raw materials (Figure 1).

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From food to milk: the journey "from between excretion and blood" (schematic)



Schematic. Sources: FAO, Small-Scale Dairy Farming Manual (Physiology of Milk Production); Goff et al., Dairy Science and Technology (University of Guelph).

Figure 1: The journey from food to milk. Food is digested; waste is expelled; nutrients are carried by the blood to the mammary gland, which builds milk from them. Schematic diagram.

SCIENTIFIC FINDING: HUNDREDS OF LITRES OF BLOOD FOR A LITRE OF MILK

According to the ***Food and Agriculture Organization of the United Nations (FAO)*** in its *Small-Scale Dairy Farming Manual*, ***about 500 litres of blood must pass through the udder to produce 1 litre of milk***. The cells lining each alveolus ***take nutrients from the blood*** and ***manufacture milk constituents within the cell***. Fat and protein particles are secreted into the alveolar cavity, where they combine with water to form milk.

The textbook ***//Dairy Science and Technology//*** from the ***University of Guelph***, Canada, gives a range of ***400 to 800 litres of blood*** per litre of milk. It also explains that ***lactose***, ***milk proteins*** and some ***fatty acids*** are ***synthesised in the mammary gland***, while ***amino acids*** and long-chain fatty acids ***are carried directly by the blood*** as building blocks. This is the scientific picture of milk that comes ***"from between excretion and blood"*** — yet ***unmixed*** with either.

RESEARCH REFERENCE:

FAO. Small-Scale Dairy Farming Manual, Vol. 4, Husbandry Unit 7.1: Physiology of Milk Production. https://www.fao.org/3/t1265e/t1280e03.htm

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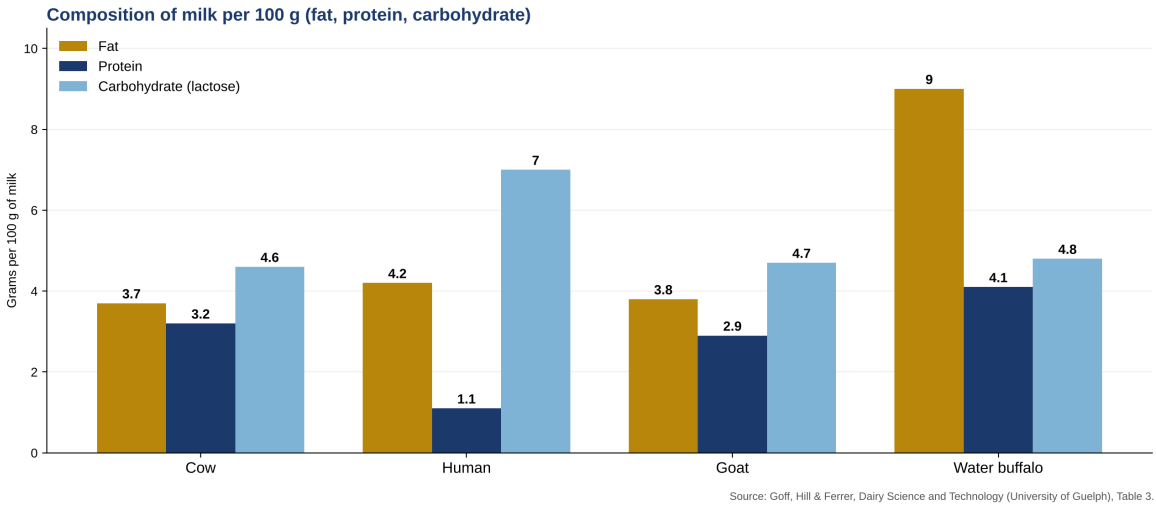


Figure 2: Fat, protein and carbohydrate content per 100 g of milk from four species. Human milk is highest in carbohydrate (lactose) but lowest in protein — suited to the needs of the human infant.

SCIENTIFIC FINDING: EVERY MILK SUITS ITS YOUNG

A table in *Dairy Science and Technology* (University of Guelph) shows milk composition per 100 g: ***cow's*** milk contains about ***3.7 g fat, 3.2 g protein and 4.6 g carbohydrate***; ***human*** milk about ***4.2 g fat, 1.1 g protein and 7 g carbohydrate***; ***goat's*** milk ***3.8 g fat, 2.9 g protein and 4.7 g carbohydrate***; and ***buffalo*** milk ***9 g fat, 4.1 g protein and 4.8 g carbohydrate*** (Figure 2).

These differences show that ***each kind of milk is suited to the needs of its young***. A calf grows quickly and needs more protein; a human baby grows more slowly but its brain develops rapidly, and mother's milk contains more ***lactose***. This is ***the precision of creation*** that makes mother's milk ***the most suitable provision*** for a human baby.

RESEARCH REFERENCE:

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SCIENTIFIC FINDING: MOTHER'S MILK ACCORDING TO THE WORLD HEALTH ORGANIZATION

The World Health Organization (WHO) recommends that mothers ***begin breastfeeding within one hour of birth***, ***breastfeed exclusively for the first six months***, and ***continue breastfeeding up to two years or beyond***. Breast milk provides the ***nutrients*** a baby needs and contains ***antibodies*** that help protect against illnesses such as ***diarrhoea and pneumonia***.

WHO estimates that near-universal breastfeeding could ***save about 820,000 children's lives every year***. For mothers, breastfeeding ***reduces the risk of breast and ovarian cancer, type 2 diabetes and postpartum depression***. The recommendation of ***"up to two years"*** aligns closely with Allah's words: ***"…two complete years for whoever wishes to complete the nursing"*** (2:233).

RESEARCH REFERENCE:

World Health Organization. Breastfeeding (facts in pictures). https://www.who.int/news-room/facts-in-pictures/detail/breastfeeding

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THE STORY OF PAK MAT AND HIS DAIRY COW

Imagine Pak Mat, a cattle farmer in Pasir Mas. Every morning after the Subuh prayer, he carries a pail to the shed. Before milking, he ***washes his cow's udder with clean water*** and wipes it dry — just as Abu Bakr رضى الله عنه instructed the shepherd on the journey of Hijrah.

His grandson, who has just learned science at school, asks: "Grandpa, is it true a cow needs hundreds of litres of blood to make a litre of milk?" Pak Mat smiles. "That's what your teacher says. Red blood, green grass, smelly dung — yet what comes out is clean white, fragrant and tasty. Who made all that?"

Pouring milk into his grandson's glass, Pak Mat recites the verse he has memorised since he was young: ***"We give you drink from what is in their bellies — between excretion and blood — pure milk, palatable to drinkers."*** Then he adds: "Before drinking, say the supplication. After drinking, say Alhamdulillah. This milk is provision from Allah, not from the cow."

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BETWEEN HARMONY AND CAUTION

The table below summarises an assessment of claims often heard about milk, the Qur'an and science.

POPULAR CLAIMS AND THEIR ASSESSMENT

FREQUENTLY HEARD CLAIM	ASSESSMENT
"Verse 16:66 describes the physiology of lactation in detail."	***Caution needed.*** The verse says milk comes ***"from between excretion and blood"*** — a general description that ***harmonises*** with the fact that the materials of milk come from digested food and are carried by the blood. But the verse does not describe alveoli, hormones or lactose synthesis.
"The early commentators explained milk production precisely."	***Not entirely.*** Some of their explanations (for example dividing the stomach into layers) reflect the knowledge of their time and do not match modern physiology. What is precise is ***the wording of the verse***, not every detail of its commentary.
"The singular pronoun *butūnihī* refers scientifically to the mammary gland."	***A forced interpretation.*** Grammarians discuss it linguistically (for example as referring to the sense of "kind" or to part of the livestock). Linking it to the anatomy of the mammary gland has no firm basis.
"Milk can replace all food forever."	***Inaccurate.*** The grade of Tirmidhi 3455 is disputed; nutritionally, milk is highly nourishing but ***adults need a balanced diet***. Some people are also lactose intolerant.
"The WHO two-year recommendation proves the miracle of 2:233."	***An appealing harmony.*** The Qur'an mentions two years as the period of ***complete*** nursing; WHO recommends ***up to two years or beyond***. It is a beautiful harmony, but we need not make current health advice a "proof" of revelation.
"The milk of Paradise (47:15) can be explained by preservation science."	***Not relevant.*** The blessings of Paradise are ***matters of the unseen***, believed in without linking them to worldly technology.

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THREE QUESTIONS ABOUT MILK

Question 1: Does milk really come "from between" digested food and blood? In the general sense, yes: the materials of milk come from ***digested food*** (which leaves waste behind) and are ***carried by the blood*** to the mammary gland. Milk is formed ***between*** these two processes, yet is ***separate*** and ***clean*** from both.

Question 2: Why does the Qur'an say "lesson" (//'ibrah//) and not merely "blessing"? Because milk is not only to be enjoyed but to be ***reflected upon***. It teaches about ***Allah's power*** to transform unappetising materials into something ***clean and delicious*** — and about ***provision*** that comes through a long chain of creation.

Question 3: What is the main lesson for a Muslim family? ***Value mother's milk***, support mothers who nurse, ***be grateful*** for the milk we drink, and ***share*** that provision with those in need — just as the Messenger ﷺ praised lending a milch animal as the best charity.

REFLECTION — WHY THIS CAUTION MATTERS

Verse 16:66 is already wondrous enough without needing to claim that it "explains" modern physiology in detail. We must also be honest that some explanations of the early scholars were shaped by the knowledge of their time — and that does not lessen their honour, because ***the wording of the Qur'an*** itself remains precise. Caution like this protects the dignity of revelation and respects knowledge.

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MILK IN DAILY LIFE: PRACTICE AND GUIDANCE

Knowledge about milk can be translated into daily practice — in etiquette, family health and charity.

PRACTICE	EVIDENCE AND GUIDANCE
Saying Bismillah and the supplication when drinking milk	"Allāhumma bārik lanā fīhi wa zidnā minh" (Tirmidhi 3455; its grade is disputed, practised as a virtuous deed).
Rinsing the mouth after drinking milk	Because it is fatty (Bukhari 211).
Giving precedence to the one on the right	When sharing a drink (Bukhari 5612).
Supporting breastfeeding	Up to two complete years (2:233); WHO recommends up to two years or beyond.
Honouring one's mother	Remembering her hardship in carrying and nursing (31:14; 46:15).
Giving milk or a milch animal in charity	The best of gifts (Bukhari 2629).
Keeping milking hygienic	Clean the udder before milking (Bukhari 3615).
Not taking another's milk without permission	The udder is its owner's storehouse (Bukhari 2435).

SUPPORTING NURSING MOTHERS

• ***Husbands:*** Provide maintenance, nourishing food and help with housework, in line with the father's responsibility in 2:233.

• ***Families:*** Give emotional support and space to rest to the mother, especially in the first months.

• ***Employers and society:*** Provide nursing rooms and break times for working mothers.

• ***Mothers:*** Seek advice from a doctor or lactation counsellor if nursing is difficult.

FAMILY ACTIVITY: DISCOVERING WHERE MILK COMES FROM

Step 1: Visit a nearby dairy cattle or goat farm, or watch a video of the milking process with your children.

Step 2: Draw Figure 1 together: ***food*** → ***stomach*** → ***blood*** → ***udder*** → ***milk***. Ask: "Where is the waste? Where is the blood? Where does the milk come from?"

Step 3: Read 16:66 together with its translation, and discuss the meaning of ***"pure milk, palatable to drinkers"***.

Step 4: Before drinking milk together, say the supplication, and after drinking, say ***"Alhamdulillāh"***.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Milk is a lesson. From between waste and blood, Allah brings forth milk that is pure and delicious (16:66).

Second: Livestock are a tamed blessing. Their benefits are many; so will they not be grateful? (16:5; 23:21; 36:71–73).

Third: Mother's milk is the first provision. Two complete years for whoever wishes to complete it (2:233), and a mother's right is immense (31:14; 46:15).

Fourth: Milk symbolises the fitrah and knowledge. The Messenger ﷺ chose milk (Bukhari 4709), and milk in a dream was interpreted as knowledge (Bukhari 82).

Fifth: Drink with etiquette. Supplicate, rinse the mouth, give precedence to the right, and be grateful.

Sixth: Milk is charity. Lending a milch animal is the best of gifts (Bukhari 2629).

Seventh: Be cautious with claims. Verse 16:66 harmonises with science in general, without needing to be forced to explain every physiological detail.

SUMMARY: VERSES, MESSAGES AND SCIENTIFIC REFLECTIONS

VERSE AND ITS MESSAGE	REFLECTION FROM SCIENCE
16:66 — Milk from between excretion and blood.	The materials of milk come from digested food carried by the blood; ≈ 500 L of blood per 1 L of milk (FAO).
16:66 — Pure milk (*khālis*).	The mammary gland builds lactose, milk proteins and milk fat itself; milk is entirely different from blood (Goff et al.).
23:21; 36:73 — Many benefits, so be grateful.	Cow's milk: 3.7 g fat, 3.2 g protein, 4.6 g carbohydrate per 100 g (Goff et al.).
2:233 — Two complete years of nursing.	WHO: exclusive for six months, continued up to two years or beyond.
31:14; 46:15 — The right of the nursing mother.	Breast milk contains antibodies; breastfeeding lowers the risk of several diseases for mothers (WHO).
Bukhari 211 — Milk has fat.	Fat is one of the main components of milk (Figure 2).

PERSONAL ACTION PLAN

- ***Today:*** Say the supplication when drinking milk, and say Alhamdulillah afterwards.
- ***This week:*** Call or visit your mother, and thank her for her sacrifice.
- ***This month:*** Support a nursing mother in your family or workplace.

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- ***This year:*** Give milk in charity or contribute to a dairy programme for families in need.
- ***Throughout life:*** Make every glass of milk a reminder of Allah's provision and power.

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CONCLUSION

The Qur'an invites us to reflect on a glass of milk — something utterly ordinary — as ***a great lesson***: from between digested food and blood, Allah brings forth ***milk that is pure, easy to swallow and delicious***. The Messenger ﷺ chose milk on the night of the Isra' as a symbol of ***the fitrah***, mentioned it in a supplication, and praised lending a milch animal as the best charity. Modern science explains that the materials of milk come from digested food, carried by hundreds of litres of blood to the mammary gland, and then ***rebuilt*** into a completely different liquid — and that the milk of each species suits the needs of its young, including mother's milk, the first provision of humankind.

So every time we sip milk, remember the long chain of provision: the rain that grows the grass, the animals that were tamed, the blood that flows, and the hand of Allah arranging it all. ***"…pure milk, palatable to drinkers"*** — and be grateful, for ***"will they not be grateful?"*** (36:73).

With this eBook, the ***Exploring the Knowledge of the Qur'an & Science*** series for this set of titles is complete. May every title — from sleep, iron, the sky, the roof, the oceans and shadows, to the spider, water, skin, fingertips, dawn and milk — become ***a bridge*** between the verses of Allah that are recited and the signs of Allah spread across the universe, with honesty and caution.

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GLOSSARY OF TERMS

TERM	BRIEF MEANING
Al-An'ām	Livestock: camels, cattle, sheep and goats.
'Ibrah	A lesson or admonition.
Farth	Digested food residue in the stomach or intestines (16:66).
Labanan khālisā	Pure, unadulterated milk (16:66).
Sā'igh	Easy to swallow and pleasant to drink (16:66).
Fitrah	The original pure and upright nature of human beings.
Manīhah	A milch animal lent to another person for its milk.
Radhā'ah	Nursing; creates the foster (mahram) relationship.
Mammary gland	The organ that produces milk; in cattle it is called the udder.
Alveolus	A tiny sac in the mammary gland lined with milk-producing cells.
Lactose	Milk sugar; the main carbohydrate in milk, synthesised in the mammary gland.
Casein	The main protein in cow's milk.
Exclusive breastfeeding	The baby receives only breast milk, without other food or drink.

QUESTIONS FOR REFLECTION AND DISCUSSION

• Why does the Qur'an say milk comes "from between excretion and blood"? What spiritual lesson does this image carry?

• How does the fact of "hundreds of litres of blood for a litre of milk" deepen your gratitude for a glass of milk?

• What is the wisdom in the Messenger ﷺ choosing milk on the night of the Isra', and how is it linked to the fitrah?

• How do we distinguish between harmony of a verse with science and the claim that a verse "explains physiology in detail"?

• What practical step can you take to support nursing mothers in your family or community?

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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 .

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ريوايت 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.

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

GRADE: SAHIH — contained in Sahih Muslim.

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

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