UNTIL THE TRUMPET IS BLOWN, ISLAM REMAINS RELEVANT

Based on the Qur'an, Hadith
and the Latest Scientific Findings

Hj Che Alim Hj Che Haron

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COVER THEME

The galactic nebula and twinkling stars on this cover symbolise a universe that is vast, ancient and ever-expanding — as unveiled by modern science. The golden crescent moon at the centre represents the symbols and calendar of Islam, which do not change however the ages turn. The golden Islamic geometric frames in all four corners symbolise the order and firmness of revelation, which continues to stand firm against the current of the times — as long as the Trumpet has not yet been blown.

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INTRODUCTION

Bismillahirrahmanirrahim. All praise is due to Allah, Lord of all the worlds. Blessings and peace be upon our master the Prophet Muhammad ﷺ, his family, his Companions and all who follow their path until the Day of Judgement.

We live in an age of very rapid change. Telescopes in outer space can now capture the light of galaxies that set out some 13.5 billion years ago; laboratories can read and edit the code of life; and artificial intelligence can write, draw and calculate in the blink of an eye. In such a climate, it is no surprise that some ask — whether sincerely or cynically — is a religion revealed more than 1,400 years ago still relevant?

This little book tries to answer that question calmly. We return to two sources that do not change — **the Qur'an** and **the authentic Sunnah** — and re-read their message together with the explanations of recognised scholars, before highlighting related recent scientific findings. The aim is not to "prove" revelation in the laboratory, for revelation does not depend on laboratory confirmation; rather, it is to show that an honest mind and true revelation have never collided, and that Islam continues to offer fresh guidance to every age.

The title of this book refers to a truth conveyed by revelation: until the angel charged with blowing the Trumpet (Israfil 'alayhis-salam, according to the scholars' explanation) is commanded to blow it, this world continues on its course, and for that long Islam remains a guidance. The words of Allah and the sayings of the Messenger of Allah ﷺ that we present in Chapter 1 form its foundation.

THE PRINCIPLES BEHIND THIS BOOK

- **VERSES OF THE QUR'AN:** presented in full (Uthmani Arabic text) with the name of the surah and verse number, followed by a translation of the meaning in English.
- **EVERY HADITH:** accompanied by its Arabic text, translation, brief meaning, narrator, chain of narration (in Latin and Jawi script), hadith number, grade of authenticity, scholars' commentary, and a link (URL) for the reader to verify.
- **CLASSICAL TAFSIR:** consulted first, before any connection with modern science is stated.
- **SCIENTIFIC SOURCES:** chosen from peer-reviewed journals and official bodies. Science is provisional and constantly revised; revelation is not placed beneath theory.
- **SCHOLARLY HONESTY**: where scholars or scientists differ, or where a connection is weak, we state it clearly.

A NOTE ON TRANSLATION AND REFERENCES

The translations of verses in this edition are translations of meaning (Sahih International) to aid understanding; they are not a substitute for the text of the Qur'an. Readers are encouraged to consult recognised works of tafsir and translation, and the hadith links in every chapter, for further verification. The explanations of scholars in the "Scholars' Commentary" sections are brief summaries in the author's own words; readers who wish to go deeper are encouraged to consult the original works cited.

CHAPTER 1: ISLAM AND THE EVERLASTING PROMISE

Why Islam Remains Relevant for as Long as the World Turns

The question of "relevance" really asks whether a religion is still able to give true and meaningful guidance in changing circumstances. For a Muslim, the answer begins with three truths: this religion has been **perfected**, the one who brought it is **a mercy to all the worlds**, and its revelation itself **invites people to investigate the universe** and themselves.

A PERFECTED RELIGION, THE FINAL PROPHET

SURAH AL-MA'IDAH (5) — VERSE 3 quran.com/5/3

حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ
وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ
وَأَن تَسۡتَقۡسِمُواْ بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ فَلَا
تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ
لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣

"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful."

SURAH AL-AHZAB (33) — VERSE 40 quran.com/33/40

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing."

BRIEF TAFSIR

Ibn Kathir explains in his tafsir that verse 3 of Al-Ma'idah is among the greatest blessings of Allah upon this Ummah: with their religion perfected, they no longer need any other religion, nor any prophet other than their Prophet ﷺ. That is why Allah made him the Seal of the Prophets, as stated in Al-Ahzab 40, and sent him to all of mankind.

The perfection of the religion does not mean the world stops changing. It means that the foundations of belief, worship and character are complete, and that the great principles of the Shari'ah (maqasid) — preserving religion, life, intellect, lineage and property — have been established. The door of ijtihad remains open for scholars to answer new matters, from issues of modern medicine to digital technology, by a scale that does not change.

A MERCY TO ALL THE WORLDS AND AN INVITATION TO SEE THE SIGNS

SURAH AL-ANBIYA' (21) — VERSE 107 quran.com/21/107

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾

"And We have not sent you, [O Muhammad], except as a mercy to the worlds."

SURAH FUSSILAT (41) — VERSE 53 quran.com/41/53

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness."

BRIEF TAFSIR

Verse 107 of Surah Al-Anbiya' makes the message of the Prophet ﷺ an all-embracing mercy — not only for one nation or one age. As for Fussilat 41:53, the exegetes record several views on "signs in the horizons and within themselves". Among those reported is the understanding that it refers to the opening of lands and to events that showed the truth of the message, while others connect it with the wonders of the creation of the universe and of the human being himself. These two understandings do not conflict; the verse opens the door for us to investigate the universe and ourselves while recognising that every discovery is in truth a "sign" pointing to its Creator.

HISTORICAL NOTE: A REVELATION THAT ENCOURAGES INQUIRY

The history of Islamic civilisation shows that this encouragement to inquire was translated into real work. Ibn al-Haytham (d. c. 1040) laid the foundations of the experimental method in the study of optics through his Kitab al-Manazir; al-Zahrawi (d. c. 1013) wrote al-Tasrif, which contains methods of surgery; and Ibn al-Nafis (d. 1288) described the circulation of blood from the heart to the lungs. These achievements are not "proof" of the truth of revelation, but proof that revelation does not hinder knowledge — indeed, it encourages it.

THE GROUP THAT ALWAYS STANDS FIRM AND THE RENEWER OF EVERY CENTURY

The Messenger of Allah ﷺ gave the glad tidings that this religion will never lose its defenders. The following two hadith form the pillars of this book's title.

HADITH 1: THE GROUP THAT ALWAYS STANDS FIRM UPON THE TRUTH

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ " . وَلَيْسَ فِي حَدِيثِ قُتَيْبَةَ " وَهُمْ كَذَلِكَ " .

TRANSLATION:

From Thawban رضي الله عنه, who said: The Messenger of Allah ﷺ said: "There will never cease to be a group of my Ummah who prevail (firm and victorious) upon the truth; those who forsake them (do not help them) will not harm them, until the command of Allah comes while they are still in that state."

Meaning: *The truth of Islam will always have supporters and practitioners until close to the Hour. This religion will not die out, even though the ages change and many turn away.*

NARRATOR:

Thawban رضي الله عنه (the mawla of the Messenger of Allah ﷺ, i.e. a former slave whom he freed)

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam Muslim in Sahih Muslim, Book of Government (al-Imarah), Hadith No. 1920.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام مسلم دالم صحيح مسلم، كتاب الإمارة، حديث نمبور ١٩٢٠.

CHAIN OF TRANSMISSION:

Sa'id ibn Mansur, Abu al-Rabi' al-'Ataki and Qutaybah ibn Sa'id — from Hammad ibn Zayd — from Ayyub — from Abu Qilabah — from Abu Asma' — from Thawban رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Sahih — narrated in Sahih Muslim.

SCHOLARS' COMMENTARY:

IMAM AL-BUKHARI AND IMAM AHMAD IBN HANBAL:

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Both these imams held that "the group that always prevails upon the truth" are the scholars and people of knowledge (see Sahih al-Bukhari, before hadith no. 7311, and al-Nawawi's Sharh Sahih Muslim).

IMAM AL-NAWAWI (SHARH SAHIH MUSLIM):

He reports that this group need not be gathered in a single place or a single field; they may be spread among the believers — among them fighters, jurists, hadith scholars, ascetics, and those who call to good and forbid evil.

REFERENCE LINK: https://sunnah.com/muslim:1920

HADITH 2: THE RENEWER OF THE RELIGION IN EVERY CENTURY

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ شَرَاحِيلَ بْنِ يَزِيدَ الْمَعَافِرِيِّ، عَنْ أَبِي عَلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ، فِيمَا أَعْلَمُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ " إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا " . قَالَ أَبُو دَاوُدَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الإِسْكَنْدَرَانِيُّ لَمْ يَجْزْ بِهِ شَرَاحِيلَ .

TRANSLATION:

From Abu Hurayrah رضي الله عنه, from the Messenger of Allah ﷺ, who said: "Indeed, Allah will raise for this Ummah, at the head of every hundred years, someone who will renew (revive) its religion for it."

Meaning: *"Renewal" here means reviving the original teachings of Islam, removing deviations and answering the challenges of the age with correct understanding — not changing the religion or creating a new one.*

NARRATOR:

Abu Hurayrah رضي الله عنه.

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of the Great Battles (al-Malahim), Hadith No. 4291.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام أبو داود دالم سنن أبي داود، كتاب الملاحم، حديث نمبور ٤٢٩١.

CHAIN OF TRANSMISSION:

Sulayman ibn Dawud al-Mahri — from Ibn Wahb — from Sa'id ibn Abi Ayyub — from Shurahbil ibn Yazid al-Mu'afiri — from Abu 'Alqamah — from Abu Hurayrah رضي الله عنه (with the narrator's expression of uncertainty "fima a'lam" — as far as I know) — from the Messenger of Allah ﷺ.

GRADE:

Sahih (al-Albani; also Muhammad Muhyiddin 'Abd al-Hamid); its isnad is hasan (Zubair 'Ali Za'i). Al-Albani included it in Silsilat al-Ahadith al-Sahihah, no. 599.

SCHOLARS' COMMENTARY:

AL-MUNAWI (FAYD AL-QADIR):

He explains that "one who renews" need not be a single individual; it may be a group. Renewal means reviving the Sunnah and knowledge and removing innovations (bid'ah), not changing the rulings of the religion.

AL-ALBANI (SILSILAT AL-AHADITH AL-SAHIHAH):

He affirms the authenticity of this hadith and rejects doubts about its chain, then stresses that the task of renewal is to return to the Qur'an and Sunnah according to the correct understanding.

REFERENCE LINK: https://sunnah.com/abudawud:4291

ANALYSIS: WHAT DOES "RELEVANT" MEAN?

Islam remains relevant not because it follows every current of the age, but because it provides the **scale** by which to judge those currents. When people ask about the origin of the universe, the meaning of life, the ethics of using knowledge, how to face epidemics, how to eat and sleep, or how to care for the earth, Islam provides answers grounded in tawhid, character and justice. The following chapters show concrete examples of how the message of the Qur'an and Sunnah continues to speak alongside the latest scientific findings.

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CHAPTER 2: A UNIVERSE THAT BEGAN AND KEEPS EXPANDING

Cosmology, the Big Bang and the James Webb Telescope

VERSES OF THE QUR'AN

SURAH AL-ANBIYA' (21) — VERSE 30 quran.com/21/30

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَاۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

SURAH ADH-DHARIYAT (51) — VERSE 47 quran.com/51/47

وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

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

CLASSICAL TAFSIR

Concerning the words of Allah "the heavens and the earth were a joined entity (ratq), and We separated (fatq) them", Ibn Kathir reports the interpretation of Ibn 'Abbas رضي الله عنهما and the early generations (salaf) that the heavens and the earth were once joined together, then Allah separated them; some narrations mention that this separation took place so that the sky sends down rain and the earth brings forth vegetation. This understanding was recorded in the classical works of tafsir long before modern telescopes existed.

Concerning Adh-Dhariyat 47, Ibn Kathir and al-Tabari record that "bi-aydin" means with power and strength. As for "la-musi'un", the exegetes mention two possible meanings known in Arabic: **"indeed, We are expanding it"** (expanding the creation

of the heaven), or **"indeed, We are able / have the means"** (rich and capable). The reader should know that both meanings are recorded in the heritage of tafsir.

RECENT SCIENTIFIC FINDINGS

Modern cosmology began in the 20th century. In 1927 the physicist Georges Lemaître proposed a model of an expanding universe; in 1929 Edwin Hubble published observations showing that galaxies are moving away from us at speeds that increase with distance. In 1965, Arno Penzias and Robert Wilson detected the cosmic microwave background (CMB) radiation, the "early light" of the universe. Data from the Planck satellite later estimated the age of the universe at about 13.8 billion years.

The latest discoveries come from the James Webb Space Telescope (JWST). In 2024, the JADES team spectroscopically confirmed the galaxy JADES-GS-z14-0 at a redshift of about 14.32 — its light set out roughly 300 million years after the Big Bang, and the galaxy turned out to be brighter and larger than previous models expected (reported in the journal *Nature*). Later, the galaxy MoM-z14 (redshift 14.44, about 280 million years after the Big Bang) was reported as the most distant spectroscopically confirmed galaxy, with the study published in the *Open Journal of Astrophysics* in January 2026. As of this writing (September 2026), that is the known record; records like this can be broken at any time.

A BRIEF TIMELINE OF COSMOLOGY	
1927	Lemaître proposes an expanding universe.
1929	Hubble publishes the relation between the distance of galaxies and their recession speed.
1965	Penzias & Wilson detect the cosmic microwave background (CMB) radiation.
2018 – 2020	Planck data: the age of the universe is about 13.8 billion years.
2024	JWST confirms JADES-GS-z14-0 at redshift ~14.32 (Nature, Sept 2024).
2026	MoM-z14 (redshift 14.44) published in the Open Journal of Astrophysics.

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SCIENCE THAT KEEPS BEING REVISED

Cosmology is still alive and developing. One example is the "Hubble tension" — the discrepancy between estimates of the universe's expansion rate obtained from the CMB and those obtained from observations of nearby stars and galaxies. This discrepancy has not been resolved. Hence connections between revelation and science must be made carefully: we respect well-established findings, but do not build our creed on theories that are still changing.

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RELATED HADITH

HADITH 3: ALLAH EXISTED AND NOTHING WAS WITH HIM, THEN HE CREATED THE HEAVENS AND THE EARTH

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، أَنَّهُ حَدَّثَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَعَقَلْتُ نَاقَتِي بِالْبَابِ، فَأَتَاهُ نَاسٌ مِنْ بَنِي تَمِيمٍ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ ". قَالُوا قَدْ بَشَّرْتَنَا فَأَعْطِنَا. مَرَّتَيْنِ، ثُمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ، قَالُوا جِئْنَاكَ نَسْأَلُكَ عَنْ هَذَا الأَمْرِ قَالَ " كَانَ اللَّهُ وَلَمْ يَكُنْ شَىْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَىْءٍ، وَخَلَقَ السَّمَوَاتِ وَالأَرْضَ ". فَنَادَى مُنَادٍ ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الْحُصَيْنِ. فَانْطَلَقْتُ فَإِذَا هِيَ يَقْطَعُ دُونَهَا السَّرَابُ، فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ تَرَكْتُهَا.

TRANSLATION:

Imran ibn Husayn رضي الله عنه reported that some people from Yemen came to the Messenger of Allah ﷺ and asked about the beginning of creation. He said: "Allah existed and there was nothing other than Him. His Throne was over the water. He wrote everything in the Dhikr (the Preserved Tablet), and He created the heavens and the earth."

Meaning: *This universe is not eternal and did not come into being by itself; it began with the creation of Allah, the First. This gives the creedal basis that the universe had a beginning.*

NARRATOR:

Imran ibn Husayn رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Creation (Bad' al-Khalq), Hadith No. 3191.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب بدء الخلق، حديث نمبور ٣١٩١.

CHAIN OF TRANSMISSION:

'Umar ibn Hafs ibn Ghiyath — from his father (Hafs ibn Ghiyath) — from al-A'mash — from Jami' ibn Shaddad — from Safwan ibn Muhriz — from 'Imran ibn Husayn رضي الله عنه.

GRADE:

Sahih — narrated in Sahih al-Bukhari.

SCHOLARS' COMMENTARY:

IBN HAJAR AL-'ASQALANI (FATH AL-BARI, BOOK OF THE BEGINNING OF CREATION):

He discusses the wording of this hadith (including the variant narrations "before Him" and "with Him") and explains that its main meaning is the existence of Allah without beginning, while everything else was created afterwards.

IBN KATHIR (AL-BIDAYAH WA AL-NIHAYAH):

He opens his account of the beginning of creation with this hadith as a basis for understanding the early order of creation according to the texts.

REFERENCE LINK: https://sunnah.com/bukhari:3191

I'JAZ ANALYSIS

There is an interesting correspondence between the general picture of the Qur'an — the universe beginning from a "joined" state that was then separated, and the heaven being continually expanded — and the general picture of modern cosmology concerning the beginning and expansion of the universe. Yet we must be honest: the Qur'an does not speak of a "singularity" or of the Friedmann equations, and "the heavens and the earth" in that verse are not necessarily identical to modern astronomical terms. That is why careful scholars describe this connection as an **indication** that strengthens reflection, not a definitive interpretation.

Its main message is clear: this universe is neither eternal nor self-existent. The hadith of 'Imran ibn Husayn رضي الله عنه states that Allah existed and nothing was with Him, then He created the heavens and the earth. Science tells us *how* the universe develops; revelation tells us *who* and *why*. The two complement each other.

CHAPTER 3: THE CREATION OF MAN IN THE WOMB

Embryology and the Early Stages of Life

VERSES OF THE QUR'AN

SURAH AL-MU'MINUN (23) — VERSES 12 – 14 quran.com/23/12-14

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾

"And certainly did We create man from an extract of clay."

ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾

"Then We placed him as a sperm-drop in a firm lodging."

ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾

"Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators."

CLASSICAL TAFSIR

Ibn Kathir explains that these verses mention the stages of man's creation, beginning from an extract of clay, then a nutfah (sperm-drop) kept in a firm lodging, namely the womb, then 'alaqah, mudghah, bones, and the bones clothed with flesh. He cites the hadith of 'Abdullah ibn Mas'ud رضي الله عنه explaining those stages and their durations.

The verse closes with "So blessed is Allah, the best of creators", as a reminder that the wonder of this creation calls for awe and gratitude.

The word 'alaqah has several meanings in Arabic, among them "something that clings or hangs", "a clot of blood", and some understand it as a leech-like creature. Mudghah means "a lump of flesh the size of a chewed morsel". This range of meanings matters so that we do not hastily lock a single scientific interpretation onto the verse.

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RECENT SCIENTIFIC FINDINGS

Modern embryology studies development starting from the fertilisation of the ovum by the sperm, the formation of the zygote, cell division into a blastocyst, and implantation in the wall of the womb (around day 6 to 10). By weeks 3 to 4, the embryo forms segmental structures called somites, which later become the vertebrae and muscles. Cartilage begins to form and ossification begins around weeks 6 to 8. By the end of week 8 (Carnegie stage 23), all the major organ systems have begun and the embryo enters the fetal period.

Studies linking these verses with embryology are known, among others, through the work of Prof. Keith L. Moore, author of the textbook *The Developing Human*, who was invited to Saudi Arabia in the 1980s and produced an edition with additions on Islamic references (with Abdul-Majeed Azzindani). His views and the connection of the terms ʿalaqah and mudghah with these embryonic stages are appreciated by some researchers but also criticised by others; that connection should therefore be described as an opinion, not a consensus.

LINKING THE STAGES IN THE VERSE WITH EMBRYOLOGY (THE VIEW OF SOME RESEARCHERS)	
Nutfah	Early phase: fertilisation, the zygote and cell division (week 1).
ʿAlaqah	The embryo clinging to / embedded in the wall of the womb (implantation, weeks 1 – 3).
Mudghah	The embryo begins to look segmented (somites), like "a chewed lump of flesh" (week 4).
ʿIzam	Formation of the skeleton from cartilage and the beginning of ossification (weeks 6 – 8).
Kasawna al-ʿizama lahman	Formation of the muscles that wrap the skeleton.
Insya'nahu khalqan akhar	Transition to the fetus and continued development until birth.

NOTE ON SCHOLARLY HONESTY: "FORTY DAYS" AND THE DURATION OF THE STAGES

The hadith of Ibn Masʿud mentions a period of forty days for each of the first stages, whereas modern embryology measures development in weeks and days according to the Carnegie stages, and scholars and researchers have discussed how to reconcile the various hadith narrations (including another narration in Sahih Muslim) with scientific data. This discussion is still ongoing among scholars and experts; readers are advised not to accept or reject any "correspondence" hastily.

RELATED HADITH

HADITH 4: THE EARLY STAGES OF MAN'S CREATION IN THE WOMB

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ عَبْدُ اللَّهِ حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ " إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ".

TRANSLATION:

From 'Abdullah ibn Mas'ud رضي الله عنه, who said: The Messenger of Allah ﷺ — the truthful one, the one confirmed as truthful — told us: "The creation of each one of you is gathered in his mother's womb for forty days (as a nutfah), then he becomes an 'alaqah (something that clings) for a like period, then a mudghah (a lump of flesh) for a like period. Then Allah sends an angel who is commanded (to write) four things: his deeds, his provision, his lifespan, and whether he will be wretched or happy. Then the soul is breathed into him. Indeed, one of you may do deeds until there is only a cubit between him and Paradise, then what has been written overtakes him and he does the deeds of the people of the Fire; and one may do deeds until there is only a cubit between him and the Fire, then what has been written overtakes him and he does the deeds of the people of Paradise."

Meaning: *The creation of man takes place in stages by the knowledge and decree of Allah; the soul is breathed in at a certain stage; and the deeds at the close of life are decisive. This hadith also teaches us to ask for a good ending (husn al-khatimah).*

NARRATOR:

'Abdullah ibn Mas'ud رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Creation (Bad' al-Khalq), Hadith No. 3208. (Also narrated by Imam Muslim, Sahih Muslim no. 2643, and it is the 4th hadith of al-Arba'in al-Nawawiyyah.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب بدء الخلق، حديث نمبور ٣٢٠٨.

CHAIN OF TRANSMISSION:

Al-Hasan ibn al-Rabi' — from Abu al-Ahwas — from al-A'mash — from Zayd ibn Wahb — from 'Abdullah ibn Mas'ud رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Sahih — muttafaq 'alayh (agreed upon by al-Bukhari and Muslim).

SCHOLARS' COMMENTARY:

IMAM AL-NAWAWI (AL-ARBA'IN AL-NAWAWIYYAH, HADITH 4):

He chose this hadith as one of the foundations of the religion because it brings together the basis of belief in divine decree (qada' and qadar) and the creation of man.

IBN RAJAB AL-HANBALI (JAMI' AL-'ULUM WA AL-HIKAM):

He explains that the stages in this hadith show the perfection of Allah's knowledge, and that the writing of destiny does not negate human effort; a good ending should be sought through deeds and supplication.

IBN HAJAR AL-'ASQALANI (FATH AL-BARI):

He compares the various narrations concerning the duration of the early stages of creation (including another narration in Sahih Muslim), and shows that these hadith must be understood comprehensively, not by quoting a single wording.

REFERENCE LINK: https://sunnah.com/bukhari:3208

I'JAZ ANALYSIS

The most important fact to reflect on is that at the time this verse was revealed, people had no microscopes or ultrasound, yet the Qur'an mentions the stages of creation in sequence, consistent with the general order known later. But the message of the Qur'an is not a lecture in embryology; its aim is to make people aware of their humble origin, of the power of Allah, and that the One who creates can resurrect. Science adds detail; faith adds meaning.

CHAPTER 4: EPIDEMICS, QUARANTINE AND HYGIENE

Prophetic Guidance That Has Proven Relevant

VERSES OF THE QUR'AN

SURAH AL-BAQARAH (2) — VERSE 195 quran.com/2/195

وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلۡقُواْ بِأَيۡدِيكُمۡ إِلَى ٱلتَّهۡلُكَةِ وَأَحۡسِنُوٓاْۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٩٥

"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."

SURAH AL-MUDDATHTHIR (74) — VERSES 4 – 5 quran.com/74/4-5

وَثِيَابَكَ فَطَهِّرۡ ٤

"And your clothing purify."

وَٱلرُّجۡزَ فَٱهۡجُرۡ ٥

"And uncleanliness avoid."

BRIEF TAFSIR

Al-Baqarah 195 forbids people from throwing themselves into destruction with their own hands. The exegetes understand it in a general sense: it covers any action that brings harm to oneself, whether abandoning obligatory spending and jihad, or endangering life without a justified reason. On the basis of this verse, scholars built the principle of preventing harm as part of the objectives of the Shari'ah. Al-Muddaththir 4–5, according to the scholars' interpretation, commands the purification of one's garments and avoidance of all impurity, and it forms a basis for the importance of cleanliness in Islam.

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RELATED HADITH

HADITH 5: THE QUARANTINE HADITH: DO NOT ENTER, DO NOT LEAVE

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ، يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ ﷺ قَالَ " إِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلاَ تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا مِنْهَا " . فَقُلْتُ أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا وَلاَ يُنْكِرُهُ قَالَ نَعَمْ.

TRANSLATION:

From Usamah ibn Zayd رضي الله عنه (who related it to Sa'd ibn Abi Waqqas رضي الله عنه), from the Prophet ﷺ, who said: "If you hear of plague (epidemic) in a land, do not enter it; and if it breaks out in a land while you are in it, do not leave it."

Meaning: *Islam teaches clear epidemic-control measures: restrict entry into infected areas and restrict people from leaving those areas, together with reliance on Allah.*

NARRATOR:

Usamah ibn Zayd رضي الله عنه (narrating to Sa'd ibn Abi Waqqas رضي الله عنه)

Chain of narration (Latin script):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Medicine (al-Tibb), Hadith No. 5728. (Also in Sahih Muslim no. 2218–2219.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب الطب، حديث نمبور ٥٧٢٨.

CHAIN OF TRANSMISSION:

Hafs ibn 'Umar — from Shu'bah — from Habib ibn Abi Thabit — from Ibrahim ibn Sa'd — from Usamah ibn Zayd رضي الله عنه — from the Prophet ﷺ.

GRADE:

Sahih — muttafaq 'alayh.

SCHOLARS' COMMENTARY:

IBN HAJAR AL-'ASQALANI (FATH AL-BARI; ALSO IN HIS WORK BADHL AL-MA'UN FI FADL AL-TA'UN):

He explains that the prohibition on entering an area of plague is so that a person keeps away from the source of harm and does not throw himself into danger, while the prohibition on leaving is so that the epidemic is not carried elsewhere and the sick are not left without care. Both combine taking means (ikhtiyar) with reliance on Allah (tawakkul).

IMAM AL-NAWAWI (SHARH SAHIH MUSLIM):

He explains that this hadith contains two rulings: the prohibition on entering a place of plague and the prohibition on fleeing from it; while leaving for a reason other than fleeing the plague (for example, for some other need) is not included in the prohibition.

THE INCIDENT OF 'UMAR IBN AL-KHATTAB رضي الله عنه:

It is narrated in Sahih al-Bukhari and Sahih Muslim that the Commander of the Faithful 'Umar رضي الله عنه turned back on his journey to Syria (al-Sham) when he received news of plague there, after 'Abd al-Rahman ibn 'Awf رضي الله عنه conveyed this hadith. This shows that the Companions understood the hadith as guidance for real action.

REFERENCE LINK: https://sunnah.com/bukhari:5728

HADITH 6: WASHING THE HANDS BEFORE PURIFICATION AFTER WAKING FROM SLEEP

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ثُمَّ لِيَنْثُرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ ".

TRANSLATION:

From Abu Hurayrah رضي الله عنه, the Messenger of Allah ﷺ said: "When one of you performs ablution, let him put water in his nose and then blow it out; whoever cleans himself with stones, let him use an odd number; and when one of you wakes from his sleep, let him wash his hand before putting it into the water for his ablution, for none of you knows where his hand spent the night."

Meaning: *Clean hands are part of worship. Islam teaches that hands be washed before being used on water or food, especially after a period of unawareness (sleep).*

NARRATOR:

Abu Hurayrah رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Ablution (al-Wudu'), Hadith No. 162. (Also in Sahih Muslim no. 278.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب الوضوء، حديث نمبور ١٦٢.

CHAIN OF TRANSMISSION:

'Abdullah ibn Yusuf — from Malik — from Abu al-Zinad — from al-A'raj — from Abu Hurayrah رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Sahih — muttafaq 'alayh.

SCHOLARS' COMMENTARY:

IMAM AL-NAWAWI (SYARAH SAHIH MUSLIM):

He explains that the majority of scholars hold that washing the hands after waking is recommended (sunnah, not obligatory), and its reason is the possibility that the hand

touched something unclean during sleep without being noticed; some other scholars hold it to be obligatory after night sleep.

IBN HAJAR AL-'ASQALANI (FATH AL-BARI):

He explains that the wording "does not know where his hand spent the night" indicates the 'illah (legal reason), namely the possibility of impurity, and it is taken as a basis for maintaining cleanliness before ablution or touching water.

REFERENCE LINK: https://sunnah.com/bukhari:162

SCIENTIFIC FINDINGS AND WORLD EXPERIENCE

The history of public health shows that isolating people and places at risk has long been practised. The concept of "quarantine" comes from the Italian *quaranta giorni* (forty days), and the well-known quarantine laws began in the port of Ragusa (now Dubrovnik) in 1377 during the Black Death. On 11 March 2020, the World Health Organization (WHO) declared COVID-19 a pandemic, and in Malaysia the Movement Control Order (MCO) began on 18 March 2020 — a movement-control measure resembling the principle taught in the hadith.

A Cochrane rapid review (Nussbaumer-Streit et al., updated September 2020) concluded that the available studies, mostly based on mathematical models, consistently indicate that quarantine is important in reducing cases and deaths; its effect is greater when implemented early and combined with other public-health measures, although the magnitude of the effect remains uncertain. On hand hygiene, the historic study by Ignaz Semmelweis in 1847 in Vienna showed that maternal deaths fell markedly after doctors washed their hands with a chlorinated solution; and today hand hygiene is recognised by the WHO as among the simplest and most effective measures to prevent infection.

COMPARING PROPHETIC GUIDANCE WITH MODERN PUBLIC-HEALTH PRINCIPLES

PROPHETIC GUIDANCE	MODERN PUBLIC-HEALTH PRINCIPLE
"If you hear of an epidemic in a land, do not enter it."	Entry restrictions / border control and quarantine on entering infected areas.
"If it breaks out where you are, do not leave it."	Movement control and isolation of areas (cordon sanitaire) so that the epidemic does not spread.
Washing the hands before putting them into water/a vessel, and performing ablution several times a day.	Hand hygiene as a primary measure to prevent infection.

PROPHETIC GUIDANCE	MODERN PUBLIC-HEALTH PRINCIPLE
Reliance on Allah together with taking means, and not leaving the sick without care.	Continuous healthcare, psychosocial support and not stigmatising patients.

NOTE ON SCHOLARLY HONESTY

This hadith mentions "ta'un" (a specific epidemic, as known at that time). Some scholars applied analogy (qiyas) from it to other contagious epidemics, and this is the basis of the understanding that served as a reference in many Muslim countries in facing COVID-19. We do not claim that this hadith "preceded" modern germ theory, since the concept of contagion was already known in various forms; but the beauty of this hadith is that it gives guidance for action that remains valid to this day.

ANALYSIS: TAKING MEANS AND RELYING ON ALLAH

The greatest lesson of this hadith is that it unites two attitudes often thought to be opposed: **striving** to avoid danger and **relying** on Allah. The story of 'Umar RA turning back from Syria, being challenged, "Are you fleeing from the decree of Allah?", and his reply, "Yes, we flee from the decree of Allah to the decree of Allah", shows that avoiding danger is itself part of divine decree and of obedience.

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CHAPTER 5: EATING, DRINKING AND FASTING

Moderation Is Medicine: From the Sunnah to the Laboratory

One of the areas in which Islam touches daily life is how we manage our stomachs. The Qur'an commands us to eat and drink but forbids excess; it makes the fast of Ramadan obligatory; and it mentions honey as something containing *shifa'* (healing). Each of these three matters is now discussed seriously in medical journals.

VERSES OF THE QUR'AN

SURAH AL-A'RAF (7) — VERSE 31 quran.com/7/31

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

SURAH AL-BAQARAH (2) — VERSES 183 – 184 quran.com/2/183-184

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."

أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١٨٤

"[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew."

SURAH AN-NAHL (16) — VERSES 68 – 69 quran.com/16/68-69

وَأَوۡحَىٰ رَبُّكَ إِلَى ٱلنَّحۡلِ أَنِ ٱتَّخِذِي مِنَ ٱلۡجِبَالِ بُيُوتٗا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعۡرِشُونَ ٦٨

"And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.""

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسۡلُكِي سُبُلَ رَبِّكِ ذُلُلٗاۚ يَخۡرُجُ مِنۢ بُطُونِهَا شَرَابٞ مُّخۡتَلِفٌ أَلۡوَٰنُهُۥ فِيهِ شِفَآءٞ لِّلنَّاسِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ٦٩

"Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.""

CLASSICAL TAFSIR

In his tafsir of verse 31 of Surah Al-A'raf, Ibn Kathir reports words attributed to Ibn 'Abbas رضي الله عنهما (cited by al-Bukhari in mu'allaq form): eat, drink, dress and give

charity, without extravagance and without arrogance. Some of the early scholars, as reported in the classical tafsirs, said that Allah gathered all of medicine in this verse, namely eating and drinking without excess.

For the verse of fasting, al-Qurtubi and Ibn Kathir explain that its main purpose is *taqwa*, and that Allah grants a concession (rukhsah) to the sick and the traveller. This shows that the Shari'ah never demands something that harms oneself. For the verse of the bee, Ibn Kathir explains that the "revelation" to the bee means inspiration from Allah, and that honey contains healing; he mentions the hadith of the man who complained of his brother's stomach ache (hadith no. 8 below). Al-Tabari notes the difference of opinion among the salaf about the pronoun "in it" in the phrase "in it is healing": the majority say it refers to honey, while it is narrated from Mujahid that it refers to the Qur'an.

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SELECTED HADITH

HADITH 7: A THIRD FOR FOOD, A THIRD FOR DRINK, A THIRD FOR BREATH

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنِي أَبُو سَلَمَةَ الْحِمْصِيُّ، وَحَبِيبُ بْنُ صَالِحٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ لاَ مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ " . حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، نَحْوَهُ . وَقَالَ الْمِقْدَامُ بْنُ مَعْدِيكَرِبَ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ سَمِعْتُ النَّبِيَّ ﷺ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

TRANSLATION:

From al-Miqdam ibn Ma'dikarib رضي الله عنه, who said: I heard the Messenger of Allah ﷺ say: "The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few morsels to keep his back straight. If he must (eat more), then a third for his food, a third for his drink and a third for his breath."

Meaning: *This is a simple rule of balanced eating: eat only as much as you need, and if you must eat more, leave room for drink and breathing. Avoid over-filling yourself.*

NARRATOR:

Al-Miqdam ibn Ma'dikarib رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Tirmidhi in Jami' al-Tirmidhi, Book of Zuhd, Hadith No. 2380.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام ترمذي دالم جامع الترمذي، كتاب الزهد، حديث نمبور ٢٣٨٠.

CHAIN OF TRANSMISSION:

Suwayd ibn Nasr — from 'Abdullah ibn al-Mubarak — from Isma'il ibn 'Ayyash — from Abu Salamah al-Himsi and Habib ibn Salih — from Yahya ibn Jabir al-Ta'i — from al-Miqdam ibn Ma'dikarib رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Hasan sahih (al-Tirmidhi); sahih (al-Albani, Ahmad Muhammad Shakir and Zubair ʻAli Zaʻi).

SCHOLARS' COMMENTARY:

IBN AL-QAYYIM AL-JAWZIYYAH (ZAD AL-MAʻAD AND AL-TIBB AL-NABAWI):

He explains that this hadith encompasses the foundation of preserving health, and mentions three levels of eating: the level of need (a few morsels to keep the body upright), the level of sufficiency, and the level of excess; the thirds are the middle limit for those who wish to eat more.

IMAM AL-GHAZALI (IHYA' 'ULUM AL-DIN, THE CHAPTER ON BREAKING THE TWO DESIRES):

He makes this hadith a basis for disciplining the self and explains the harmful effects of over-eating on bodily health, clarity of heart and strength in worship.

REFERENCE LINK: https://sunnah.com/tirmidhi:2380

HADITH 8: HONEY AS A REMEDY FOR STOMACH ACHE

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ ﷺ فَقَالَ أَخِي يَشْتَكِي بَطْنَهُ. فَقَالَ " اسْقِهِ عَسَلاً ". ثُمَّ أَتَى الثَّانِيَةَ فَقَالَ " اسْقِهِ عَسَلاً ". ثُمَّ أَتَاهُ فَقَالَ فَعَلْتُ. فَقَالَ " صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلاً ". فَسَقَاهُ فَبَرَأَ.

TRANSLATION:

From Abu Sa'id al-Khudri رضي الله عنه: A man came to the Prophet ﷺ and said: "My brother is complaining of his stomach." He said: "Give him honey to drink." Then he came a second time, and he said: "Give him honey to drink." Then he came again and said: "I have done so." He said: "Allah has spoken the truth, and your brother's stomach has lied. Give him honey to drink." So he gave him (honey) to drink, and he recovered.

Meaning: *Honey is a remedy by the permission of Allah. This hadith also teaches that treatment should be repeated according to the condition of the illness and that one should not give up after the first attempt; at the same time, medical effort must be undertaken with knowledge.*

NARRATOR:

Abu Sa'id al-Khudri رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Medicine (al-Tibb), Hadith No. 5684. (Also in Sahih Muslim no. 2217.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب الطب، حديث نمبور ٥٦٨٤.

CHAIN OF TRANSMISSION:

'Ayyash ibn al-Walid — from 'Abd al-A'la — from Sa'id — from Qatadah — from Abu al-Mutawakkil — from Abu Sa'id al-Khudri رضي الله عنه.

GRADE:

Sahih — muttafaq 'alayh.

SCHOLARS' COMMENTARY:

IBN HAJAR AL-'ASQALANI (FATH AL-BARI, BOOK OF MEDICINE):

He explains that "Allah has spoken the truth" refers to His words that in honey there is healing (An-Nahl 16:69), while "your brother's stomach has lied" means that his illness had not yet subsided because the amount or frequency of treatment was not yet sufficient.

IBN AL-QAYYIM AL-JAWZIYYAH (AL-TIBB AL-NABAWI):

He states that honey is both food and medicine, and its benefit varies with the condition of the illness and the dose; treatment should be tailored and not undertaken blindly.

REFERENCE LINK: https://sunnah.com/bukhari:5684

MODERN SCIENTIFIC FINDINGS

1. EXCESS AND OBESITY

The World Health Organization (WHO) reports that more than one billion people worldwide are living with obesity, and obesity is linked with heart disease, type 2 diabetes and several types of cancer. The guidance of "a third for food, a third for drink, a third for breath" in hadith no. 7 is in line with the modern principle of controlling portion sizes and not eating until overly full.

2. FASTING AND RESEARCH ON AUTOPHAGY

In 2016, Yoshinori Ohsumi was awarded the Nobel Prize in Physiology or Medicine for discovering the mechanisms of *autophagy*, the process by which cells "recycle" their damaged components, a process stimulated among other things by starvation (the absence of nutrients). In 2019, de Cabo and Mattson published a review in the *New England Journal of Medicine* on the effects of intermittent fasting on health, ageing and disease, concluding that there is evidence of metabolic benefits in animal models and some human studies.

NOTE ON SCHOLARLY HONESTY: FASTING IS NOT FOR EVERYONE

Modern studies on intermittent fasting have largely been conducted on animals and in small or short-term human studies, and the Ramadan fast differs from the patterns studied (for example in meal timing and not drinking throughout the day). We do not claim that the Ramadan fast is "proven" by autophagy. Fasting is obligatory because it is Allah's command; the health benefits are an additional mercy. Diabetic patients on medication, pregnant mothers and those with chronic illnesses should consult their doctors, and verse 2:184 itself grants a concession to the sick.

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3. HONEY: WHAT THE EVIDENCE SAYS

A Cochrane systematic review (Oduwole and colleagues, 2018) on honey for acute cough in children found that honey probably relieves cough symptoms better than no treatment and placebo, and probably better than diphenhydramine, but not much differently from dextromethorphan. The quality of evidence was rated low to moderate. The review only included children aged 12 months and above.

IMPORTANT WARNING

Honey must not be given to infants under 12 months because of the risk of infant botulism (infection with Clostridium botulinum). The hadith of honey relates one particular case; it is not a substitute for a doctor's treatment. If there is severe diarrhoea, dehydration or prolonged stomach pain, seek medical treatment — and as other hadith of the Prophet ﷺ emphasise, seeking treatment is itself a sunnah.

4. BEES: A LINGUISTIC NOTE

Karl von Frisch won the 1973 Nobel Prize for his research on bee communication, including the "waggle dance" that indicates the direction and distance of a food source. Today it is known that the worker bees that go out to forage are all female. In verses 16:68–69, the imperative verbs addressed to the bee (*ittakhidhi*, *kuli*, *fasluki*) are in the feminine form (mu'annath). We mention this only as an interesting linguistic observation, because in Arabic the word *nahl* is grammatically feminine, and classical scholars did not connect it with the biological sex of bees.

ANALYSIS: REVELATION THAT GUIDES, NOT MERELY PROVES

The main message of this chapter is simple: be moderate, fast wisely, and appreciate the gifts of nature. Modern science confirms some of this with data and is still testing other parts. A Muslim practises it because it is a command and a sunnah, and is grateful when research reveals its wisdom.

CHAPTER 6: SLEEP AND THE RHYTHM OF LIFE

The Biological Clock, a Cleansed Brain and the Etiquette Before Sleep

A third of a human life is spent asleep. The Qur'an mentions sleep as one of the signs of Allah's power, and the Sunnah teaches the etiquette before sleeping and the supplication on waking. Sleep science, meanwhile, has developed rapidly over the past two decades.

VERSES OF THE QUR'AN

SURAH AZ-ZUMAR (39) — VERSE 42 quran.com/39/42

ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

"Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

SURAH AR-RUM (30) — VERSE 23 quran.com/30/23

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

"And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen."

CLASSICAL TAFSIR

Ibn Kathir explains verse 39:42 to mean that Allah takes the souls at death and during sleep; those whose death has been decreed He keeps, and the others He releases until an appointed term. This is also why the supplication on waking gives thanks to Allah who "gave us life after He had caused us to die". Al-Qurtubi notes that scholars differ in explaining the reality of the "taking of the soul" during sleep, since it belongs to the unseen, which is not known in detail. For verse 30:23, exegetes such as al-Tabari

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explain that sleeping at night and seeking provision by day are blessings that order human life.

SELECTED HADITH

HADITH 9: THE SUPPLICATION FOR SLEEPING AND FOR WAKING

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ " بِاسْمِكَ أَمُوتُ وَأَحْيَا ". وَإِذَا قَامَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ".

تُنْشِرُهَا: تُخْرِجُهَا .

TRANSLATION:

From Hudhayfah رضي الله عنه: When the Prophet ﷺ lay down on his bed, he would say: "Bismika amutu wa ahya" (In Your name I die and I live). And when he woke up, he would say: "Al-hamdu lillahi alladhi ahyana ba'da ma amatana wa ilaihi al-nushur" (All praise is due to Allah who gave us life after He had caused us to die, and to Him is the resurrection).

Meaning: *The Sunnah teaches that sleep is a "minor death" and waking is "coming back to life"; every morning is a reminder of the resurrection in the Hereafter.*

NARRATOR:

Hudhayfah ibn al-Yaman رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Invocations (al-Da'awat), Hadith No. 6312.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب الدعوات، حديث نمبور ٦٣١٢.

CHAIN OF TRANSMISSION:

Qabisah — from Sufyan — from 'Abd al-Malik — from Rib'i ibn Hirash — from Hudhayfah رضي الله عنه.

GRADE:

Sahih — narrated in Sahih al-Bukhari.

SCHOLARS' COMMENTARY:

IBN HAJAR AL-'ASQALANI (FATH AL-BARI, BOOK OF INVOCATIONS):

He explains that sleep is called "death" because of the cessation of awareness and movement, and waking is called "life" because both return; this is in line with the words of Allah in Az-Zumar 39:42.

REFERENCE LINK: https://sunnah.com/bukhari:6312

HADITH 10: ETIQUETTE BEFORE SLEEP: ABLUTION, LYING ON THE RIGHT SIDE AND SUPPLICATION

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ النَّبِيُّ ﷺ " إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ " . قَالَ فَرَدَّدْتُهَا عَلَى النَّبِيِّ ﷺ فَلَمَّا بَلَغْتُ " اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ". قُلْتُ وَرَسُولِكَ. قَالَ " لاَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ ".

TRANSLATION:

From al-Bara’ ibn ‘Azib رضي الله عنه, who said: The Prophet ﷺ said: “When you go to your bed, perform ablution as you do for prayer, then lie down on your right side, then say: ‘O Allah, I submit my face to You, I entrust my affair to You, I rest my back upon You, out of hope in You and fear of You. There is no refuge and no escape from You except to You. O Allah, I believe in Your Book which You revealed, and in Your Prophet whom You sent.’ Then if you die that night, you die upon the fitrah; and make these the last words you speak.”

Meaning: *Sleeping in a state of purity, on the right side, and supplicating with self-surrender to Allah is a Prophetic etiquette that calms the soul and prepares one in case death arrives.*

NARRATOR:

Al-Bara’ ibn ‘Azib رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Ablution (al-Wudu’), Hadith No. 247. (Also in Sahih Muslim no. 2710.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب الوضوء، حديث نمبور ٢٤٧.

CHAIN OF TRANSMISSION:

Muhammad ibn Muqatil — from ‘Abdullah (ibn al-Mubarak) — from Sufyan — from Mansur — from Sa‘d ibn ‘Ubaydah — from al-Bara’ ibn ‘Azib رضي الله عنه.

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GRADE:

Sahih — muttafaq ʻalayh.

SCHOLARS' COMMENTARY:

IBN HAJAR AL-ʻASQALANI (FATH AL-BARI):

He explains the wisdom of performing ablution before sleep — among it, that one sleeps in a state of purity and, if he dies, he dies in a state of cleanliness — and clarifies that "upon the fitrah" means upon the pure religion of Islam.

IBN AL-QAYYIM AL-JAWZIYYAH (ZAD AL-MAʻAD):

He mentions that sleeping on the right side at first makes sleep lighter and not too deep, so that it is easier to wake up for worship; he then comments on the views of the physicians of his time about sleeping positions.

REFERENCE LINK: https://sunnah.com/bukhari:247

MODERN SCIENTIFIC FINDINGS

1. THE BIOLOGICAL CLOCK (CIRCADIAN RHYTHM)

In 2017, Jeffrey Hall, Michael Rosbash and Michael Young were awarded the Nobel Prize in Physiology or Medicine for discovering the molecular mechanisms controlling the circadian rhythm, the internal clock that synchronises sleep, hormones, body temperature and metabolism with the cycle of day and night. Verse 30:23, which mentions sleep by night and day as part of Allah's blessings, is read by some writers as being in harmony with this fact, and we mention it as a reflection, not as a claim of miracle.

2. THE BRAIN IS CLEANSED DURING SLEEP

A study by Xie and colleagues published in *Science* (2013) in mice showed that the brain's waste-clearance system (called the glymphatic system) is far more active during sleep than during wakefulness. In 2019, Fultz and colleagues published in *Science* that during deep (NREM) sleep in humans, there are slow pulses of cerebrospinal fluid linked with brain-wave activity. This field is still being actively studied, and how fully it applies to humans is still being discussed.

3. HOW MANY HOURS OF SLEEP ARE ENOUGH?

A consensus statement by the American Academy of Sleep Medicine and the Sleep Research Society (Watson et al., 2015) recommends that adults sleep at least seven hours each night for optimal health. This is in line with the teaching of the Prophet ﷺ that the body has a right to rest.

4. LYING ON THE RIGHT SIDE

A study in rodents (Lee et al., *Journal of Neuroscience*, 2015) found that brain waste clearance was more efficient when the animals slept on their side than when lying prone or supine. The right and left sides were not distinguished in that study, and it has not been confirmed in humans.

NOTE ON SCHOLARLY HONESTY

We do not claim that science has proven the merit of sleeping on the right side. Rodent studies cannot be transferred directly to humans. We present this finding only as an example that research on sleeping position is a legitimate and developing field. The etiquette of sleep in the hadith is practised as a sunnah, and those with heart or breathing problems or who are pregnant should follow their doctor's advice on safe sleeping positions.

ANALYSIS: SLEEP AS WORSHIP

A Muslim who sleeps in a state of ablution, supplicates and intends to wake for prayer actually transforms an ordinary biological activity into worship. In an age of gadgets and sleep deprivation, this guidance offers a calming routine, and science supports that sufficient, regular sleep is the foundation of health.

CHAPTER 7: KNOWLEDGE AND THE AGE OF ARTIFICIAL INTELLIGENCE

The First Revelation Began with "Read"

The first word revealed to the Messenger of Allah ﷺ was *Iqra'* (Read). This is no coincidence. Islam began with knowledge, and every age that produces new knowledge, including today's age of artificial intelligence (AI), faces the same old question: what is this knowledge to be used for?

VERSES OF THE QUR'AN

SURAH AL-'ALAQ (96) — VERSES 1 – 5 quran.com/96/1-5

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١

"Recite in the name of your Lord who created."

خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢

"Created man from a clinging substance."

ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣

"Recite, and your Lord is the most Generous."

ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤

"Who taught by the pen?"

عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥

"Taught man that which he knew not."

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SURAH AL-MUJADALAH (58) — VERSE 11 quran.com/58/11

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَـٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَـٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١

"O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."

SURAH FATIR (35) — VERSE 28 quran.com/35/28

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَـٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَـٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٞ ٢٨

"And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving."

CLASSICAL TAFSIR

Ibn Kathir explains that the opening verses of Surah Al-ʿAlaq were the first revelation, and that they mention the creation of man and teaching by the pen as a sign of the nobility of knowledge and writing. For verse 58:11, al-Qurtubi and Ibn Kathir explain that Allah raises the ranks of the believers and of those given knowledge; the verse is also evidence for the etiquette of gatherings. On verse 35:28, Ibn Kathir reports the view that "the scholars" here means those who truly know Allah, and the deeper their knowledge, the greater their fear of Him. This verse comes after Allah mentions the signs in nature — rain, fruits of various colours, mountains and living creatures — which indicates that studying nature can lead to knowledge of the Creator.

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SELECTED HADITH

HADITH 11: WHOEVER TREADS A PATH SEEKING KNOWLEDGE, ALLAH MAKES EASY A PATH TO PARADISE

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

TRANSLATION:

From Abu Hurayrah رضي الله عنه, the Messenger of Allah ﷺ said: "Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection. Whoever eases the affairs of one in difficulty, Allah will ease (his affairs) in this world and the Hereafter. Whoever conceals (the faults of) a Muslim, Allah will conceal (his faults) in this world and the Hereafter. Allah continues to help His servant as long as the servant helps his brother. Whoever treads a path seeking knowledge therein, Allah will make easy for him thereby a path to Paradise. No people gather in one of the houses of Allah (a mosque), reciting the Book of Allah and studying it among themselves, except that tranquillity (sakinah) descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him. And whoever is slowed down by his deeds will not be hastened by his lineage."

Meaning: *Seeking knowledge — including beneficial knowledge of nature and of religion — is a path of worship. Knowledge must be accompanied by deeds, for lineage and titles cannot replace deeds.*

NARRATOR:

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Abu Hurayrah رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Hadith No. 2699. (Also the 36th hadith of al-Arba'in al-Nawawiyyah.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام مسلم دالم صحيح مسلم، كتاب الذكر والدعاء والتوبة والاستغفار، حديث نمبور ٢٦٩٩.

CHAIN OF TRANSMISSION:

Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani — from Abu Mu'awiyah — from al-A'mash — from Abu Salih — from Abu Hurayrah رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Sahih — narrated in Sahih Muslim.

SCHOLARS' COMMENTARY:

IMAM AL-NAWAWI (SHARH SAHIH MUSLIM; ALSO AL-ARBA'IN AL-NAWAWIYYAH, HADITH 36):

He explains that "treading a path" includes a path walked on foot (travelling to seek knowledge) and an abstract path such as memorising, studying and understanding; and that the merit of this knowledge includes an easy path to Paradise.

IBN RAJAB AL-HANBALI (JAMI' AL-'ULUM WA AL-HIKAM):

He explains that the reward for seeking knowledge includes ease in this world and the Hereafter, and that beneficial knowledge is that which leads to fear of Allah and to action.

REFERENCE LINK: https://sunnah.com/muslim:2699a

MODERN SCIENTIFIC FINDINGS

In October 2024, the Nobel Prize in Physics was awarded to John Hopfield and Geoffrey Hinton for their foundational contributions to machine learning with artificial neural networks, and half of the Nobel Prize in Chemistry was awarded to David Baker (computational protein design) and to Demis Hassabis and John Jumper (AlphaFold, which predicts protein structures). This shows that AI has now become a scientific tool that aids discoveries in biology and medicine.

At the same time, the world is grappling with ethical questions: bias in data, misinformation, privacy and accountability. UNESCO issued the *Recommendation on*

the Ethics of Artificial Intelligence in November 2021, the first international document adopted by its member states, as an ethical framework for this technology.

KNOWLEDGE WITHOUT ADAB

Revelation does not reject knowledge and technology; it demands that knowledge be accompanied by faith, trustworthiness and good character. Verse 35:28 binds knowledge to khashyah (fear and reverence of Allah), and hadith no. 11 makes the journey of seeking knowledge a path to Paradise. In the age of AI, this principle answers a question that algorithms cannot answer: what values guide their use?

ANALYSIS: THE SEEKER OF KNOWLEDGE IN THE DIGITAL AGE

A Muslim may use AI tools to learn, research and serve, but the duty to check sources, keep trusts and not spread falsehood remains on him. Authentic hadith and accurately quoted verses cannot be replaced by unchecked machine answers. That is why this book includes a link for every hadith, so that readers can verify for themselves.

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CHAPTER 8: THE EARTH AS A TRUST

Vicegerency, Corruption on Land and Sea, and the Climate Crisis

Islam places human beings as vicegerents (khalifah) on earth, not as its absolute owners. The earth is a trust about which we will be questioned. This chapter looks at how the verses and hadith about the earth speak alongside the latest data on climate, water and biodiversity.

VERSES OF THE QUR'AN

SURAH AR-RUM (30) — VERSE 41 quran.com/30/41

ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ ٤١

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."

SURAH AL-A'RAF (7) — VERSE 56 quran.com/7/56

وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ٥٦

"And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good."

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SURAH AZ-ZUMAR (39) — VERSE 21 quran.com/39/21

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾

"Do you not see that Allah sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding."

SURAH AN-NABA' (78) — VERSES 6 – 7 quran.com/78/6-7

أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾

"Have We not made the earth a resting place?"

وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾

"And the mountains as stakes."

CLASSICAL TAFSIR

Ibn Kathir and al-Tabari explain verse 30:41 to mean that "corruption" (fasad) on land and sea arises from human deeds, and Allah lets some of its consequences be felt so that people may return. Al-Qurtubi notes that fasad includes sins and injustice, and the exegetes read it broadly, including destruction and the loss of blessing in life. For verse 7:56, the prohibition on causing corruption after Allah has set the earth in order is interpreted to include corruption in belief, morals and life. For verse 39:21, Ibn Kathir explains that water is sent down from the sky, then seeps into the earth and flows out as springs and rivers. For verses 78:6–7, the exegetes describe the earth as a resting place suitable for habitation and the mountains as pegs that stabilise it.

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SELECTED HADITH

HADITH 12: THE WORLD IS SWEET AND GREEN; ALLAH HAS MADE US VICEGERENTS IN IT

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ " إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ " . وَفِي حَدِيثِ ابْنِ بَشَّارٍ " لِيَنْظُرَ كَيْفَ تَعْمَلُونَ " .

TRANSLATION:

From Abu Sa'id al-Khudri رضي الله عنه, the Messenger of Allah ﷺ said: "Indeed, this world is sweet and green, and Allah has made you successors (vicegerents) in it, and He will see how you act…" (The opening of the hadith. The rest warns to beware of the trials of this world and the trials of women, for the first trial of the Children of Israel was through women.)

Meaning: *The earth and everything in it is a trust. Human beings are given authority to manage it, but will be questioned about how they used it — including caring for the environment.*

NARRATOR:

Abu Sa'id al-Khudri رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam Muslim in Sahih Muslim, Book of Heart-Softening Reports (al-Zuhd wa al-Raqa'iq), Hadith No. 2742.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام مسلم دالم صحيح مسلم، كتاب الرقاق، حديث نمبور ٢٧٤٢.

CHAIN OF TRANSMISSION:

Muhammad ibn al-Muthanna and Muhammad ibn Bashshar — from Muhammad ibn Ja'far — from Shu'bah — from Abu Maslamah — from Abu Nadrah — from Abu Sa'id al-Khudri رضي الله عنه — from the Prophet ﷺ.

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GRADE:

Sahih — narrated in Sahih Muslim.

SCHOLARS' COMMENTARY:

IMAM AL-NAWAWI (SHARH SAHIH MUSLIM):

He explains that "sweet and green" describes a world attractive to the taste and the eye so that it captivates the heart, and "Allah has made you successors" means that you inherit the generations before you, and Allah sees whether you obey or disobey.

Reference link: https://sunnah.com/muslim:2742

MODERN SCIENTIFIC FINDINGS

1. THE EARTH'S TEMPERATURE

The *State of the Global Climate 2025* report by the World Meteorological Organization (WMO), published in March 2026, confirms that 2015 to 2025 were the eleven warmest years on record, and 2025 was the second or third warmest year, about 1.43 °C above the 1850–1900 average. The warmest year was 2024, at about 1.55 °C. The report also states that the oceans have absorbed most of the excess heat, and the Earth's energy imbalance is at its highest level in the 65-year record.

2. BIODIVERSITY

The IPBES global assessment report (2019) estimates that around one million animal and plant species face the threat of extinction. In December 2022, countries adopted the Kunming–Montreal Global Biodiversity Framework, which among other things aims to protect at least 30% of land and sea by 2030.

3. WATER AND MOUNTAINS

Modern hydrology explains the water cycle: rain seeps into the soil, replenishes groundwater and flows out as springs and rivers — a picture consistent with the exegetes' explanation of verse 39:21. In geology, the theory of isostasy (formulated since the 19th century by George Airy and others) shows that many mountain ranges have crustal "roots" that plunge into the mantle.

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NOTE ON SCHOLARLY HONESTY: MOUNTAINS AS "PEGS"

Some writers connect the verse "the mountains as pegs" with mountain roots and plate tectonics. This connection is widely discussed, but it is not a consensus view, and some geologists stress that mountains do not stabilise the earth the way pegs stabilise a tent. We mention it as a possible interpretation that can only be accepted with caution, and we build no creed upon it. The fasad in verse 30:41 is likewise not a scientific statement about climate change; it is a moral reminder that human deeds have consequences. The connection with the climate crisis is a contemporary reflection, not the sole interpretation of that verse.

ANALYSIS: VICEGERENT, NOT OWNER

Hadith no. 12 gives a simple ethical framework: this world is sweet and green, Allah has made us successors in it, and He sees how we act. This means that the use of resources, water, land and energy is a matter of ethics, not merely of economics. This responsibility applies to individuals as well as institutions, including mosques, schools and businesses.

CHAPTER 9: THE TRUMPET AND THE END OF THE JOURNEY

What Revelation Tells Us, and What Science Tells Us

We return to the title of this book. Revelation tells us that one day the Trumpet will be blown, and this world will come to an end. Science, for its part, discusses the fate of the universe and the earth over very long timescales. The two are not the same, and this chapter tries to distinguish them honestly.

VERSES OF THE QUR'AN

SURAH AZ-ZUMAR (39) — VERSE 68 quran.com/39/68

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ ٦٨

"And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on."

SURAH AL-ANBIYA' (21) — VERSE 104 quran.com/21/104

يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِۚ كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ ١٠٤

"The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it."

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SURAH AL-AN'AM (6) — VERSE 158 quran.com/6/158

هَلۡ يَنظُرُونَ إِلَّآ أَن تَأۡتِيَهُمُ ٱلۡمَلَٰٓئِكَةُ أَوۡ يَأۡتِيَ رَبُّكَ أَوۡ يَأۡتِيَ بَعۡضُ ءَايَٰتِ رَبِّكَۗ يَوۡمَ يَأۡتِي بَعۡضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفۡسًا إِيمَٰنُهَا لَمۡ تَكُنۡ ءَامَنَتۡ مِن قَبۡلُ أَوۡ كَسَبَتۡ فِيٓ إِيمَٰنِهَا خَيۡرٗاۗ قُلِ ٱنتَظِرُوٓاْ إِنَّا مُنتَظِرُونَ ١٥٨

"Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting.""

CLASSICAL TAFSIR

Ibn Kathir explains that verse 39:68 mentions two blasts: a blast that causes every living creature to die and a blast that resurrects them. Al-Qurtubi in al-Tadhkirah and al-Jami' li-Ahkam al-Qur'an also discusses these blasts in detail. For verse 21:104, the exegetes explain that Allah will fold up the heaven and repeat creation just as He began it. For verse 6:158, Ibn Kathir cites the authentic hadith that one of the "signs of your Lord" meant is the rising of the sun from the west, and at that moment new faith no longer benefits one who did not believe before (hadith no. 14).

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SELECTED HADITH

HADITH 13: HOW CAN I BE AT EASE WHEN THE HOLDER OF THE TRUMPET IS READY?

حَدَّثَنَا سُوَيْدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا خَالِدٌ أَبُو الْعَلاَءِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَاسْتَمَعَ الإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ " . فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ لَهُمْ " قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ هَذَا الْحَدِيثُ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

TRANSLATION:

From Abu Sa'id al-Khudri رضي الله عنه, the Messenger of Allah ﷺ said: "How can I be at ease when the holder of the Trumpet has put the Trumpet to his mouth and is listening intently, waiting for permission — when will he be commanded to blow, so that he blows?" It was as though this weighed heavily upon the Companions of the Prophet ﷺ, so he said to them: "Say: Hasbunallahu wa ni'mal-wakil, 'ala Allahi tawakkalna (Allah is sufficient for us and He is the best Disposer of affairs; in Allah we put our trust)."

Meaning: *The Hour is near in the knowledge of Allah and will come suddenly; the believer should always be prepared with righteous deeds, and rely on Allah with complete tranquillity.*

NARRATOR:

Abu Sa'id al-Khudri رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Tirmidhi in Jami' al-Tirmidhi, Book of the Description of the Day of Resurrection, Heart-Softening Reports and Scrupulousness, Hadith No. 2431.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام ترمذي دالم جامع الترمذي، كتاب صفة القيامة، حديث نمبور ٢٤٣١.

CHAIN OF TRANSMISSION:

Suwayd — from ʻAbdullah (ibn al-Mubarak) — from Khalid Abu al-ʻAla' — from ʻAtiyyah — from Abu Saʻid al-Khudri رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Hasan (al-Tirmidhi); sahih (al-Albani and Ahmad Muhammad Shakir); da'if (Zubair ʻAli Za'i). The difference in grading stems from the status of the narrator ʻAtiyyah al-ʻAwfi, who is disputed by some hadith scholars, while others strengthen him through supporting chains. We present it as a depiction of the blowing of the Trumpet that is also supported by the text of the Qur'an, not as a basis for rulings.

SCHOLARS' COMMENTARY:

AL-QURTUBI (AL-TADHKIRAH FI AHWAL AL-MAWTA WA UMUR AL-AKHIRAH):

He discusses al-Sur (the Trumpet), the angel who blows it and the number of blasts, and uses hadith such as this one to depict the readiness of the angel awaiting the command of Allah.

IBN KATHIR (TAFSIR OF AZ-ZUMAR 39:68 AND AL-NIHAYAH FI AL-FITAN WA AL-MALAHIM):

He explains that the first blast causes the death of all creatures except whom Allah wills, and the second blast causes the resurrection of mankind.

REFERENCE LINK: https://sunnah.com/tirmidhi:2431

HADITH 14: THE HOUR WILL NOT COME UNTIL THE SUN RISES FROM THE WEST

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ، حَدَّثَنَا أَبُو زُرْعَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا، فَذَاكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا، لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ ".

TRANSLATION:

From Abu Hurayrah رضي الله عنه, the Messenger of Allah ﷺ said: "The Hour will not come until the sun rises from the west; when the people see it, all who are on the earth will believe. That is the time when faith will not benefit a soul that did not believe before."

Meaning: *There are major signs of the Hour that have been foretold. Once this major sign appears, the door of repentance and of new faith is no longer accepted; so hasten to faith and good deeds now.*

NARRATOR:

Abu Hurayrah رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Hadith No. 4635. (Also in Sahih Muslim no. 157.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم صحيح البخاري، كتاب التفسير، حديث نمبور ٤٦٣٥.

CHAIN OF TRANSMISSION:

Musa ibn Isma'il — from 'Abd al-Wahid — from 'Umarah — from Abu Zur'ah — from Abu Hurayrah رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Sahih — muttafaq 'alayh.

SCHOLARS' COMMENTARY:

IBN KATHIR (TAFSIR AL-QUR'AN AL-'AZIM, AL-AN'AM 6:158):

He uses this hadith as the explanation of Allah's words about "some of the signs of your Lord" — namely the rising of the sun from the west — which, when it happens, the faith of one who did not believe before will no longer benefit him.

IMAM AL-NAWAWI (SHARH SAHIH MUSLIM):

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He explains that after this sign appears, the door of repentance is closed and deeds are no longer accepted from those who were previously heedless.

REFERENCE LINK: https://sunnah.com/bukhari:4635

HADITH 15: IF THE HOUR COMES AND THERE IS A SEEDLING IN YOUR HAND, PLANT IT

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنِ اسْتَطَاعَ أَنْ لاَ تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا.

TRANSLATION:

From Anas ibn Malik رضي الله عنه, the Prophet ﷺ said: "If the Hour comes while one of you has a seedling (of a palm tree) in his hand, then if he is able to plant it before the Hour comes, let him plant it."

Meaning: *The spirit of doing good and building until the very last moment. Even when the Hour is near, a Muslim does not give up on planting goodness. This hadith is highly relevant to greening and caring for the earth.*

NARRATOR:

Anas ibn Malik رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam al-Bukhari in al-Adab al-Mufrad, Hadith No. 479. (Also in Musnad Ahmad no. 12902.)

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام بخاري دالم الأدب المفرد، حديث نمبور ٠٤٧٩.

CHAIN OF TRANSMISSION:

Abu al-Walid — from Hammad ibn Salamah — from Hisham ibn Zayd ibn Anas ibn Malik — from Anas ibn Malik رضي الله عنه — from the Prophet ﷺ.

GRADE:

Sahih (al-Albani; Silsilat al-Ahadith al-Sahihah, no. 9). Shu'ayb al-Arna'ut also graded its chain sahih in his verification of Musnad Ahmad.

SCHOLARS' COMMENTARY:

AL-ALBANI (SILSILAT AL-AHADITH AL-SAHIHAH):

He placed this hadith at the beginning of Silsilat al-Ahadith al-Sahihah and affirmed its authenticity on the basis of several chains of narration.

SHAYKH YUSUF AL-QARADAWI (AL-WAQT FI HAYAT AL-MUSLIM):

He takes this hadith as an example of the positive and productive spirit of Islam: a Muslim keeps working and building until the last moment of his life, even if he will not live to enjoy the result.

REFERENCE LINK: https://sunnah.com/urn/2304770

MODERN SCIENTIFIC FINDINGS

1. THE FATE OF THE UNIVERSE

In March 2025, the DESI (Dark Energy Spectroscopic Instrument) collaboration published its analysis of its first three years of data, with some 15 million galaxies and quasars. When combined with other data, they found hints that dark energy may be changing over time, at confidence levels between 2.8 and 4.2 sigma — not yet reaching the 5-sigma threshold for a discovery. If dark energy really is changing, the standard model of cosmology will need updating and the ultimate fate of the universe in scientific models may change. This shows that science is still revising what it knows about the future of the universe.

2. THE EARTH AND THE SUN

Astronomy estimates that the Sun will expand into a red giant star in a few billion years. On a much closer scale, NASA's DART mission in 2022 succeeded in altering the orbit of the asteroid Dimorphos by striking it — humanity's first attempt to deflect a celestial body.

DISTINGUISHING THE HOUR FROM COSMOLOGY

The Hour, according to revelation, is an event of the unseen that occurs by the command of Allah, and its time is known to none but Him. Cosmological scenarios such as the end of the universe or the expansion of the Sun involve timescales of billions of years and are based on physical models that are still being revised. We do not equate the two. The sign of the sun rising from the west is likewise not explained by physics; it is a sign from Allah beyond the ordinary laws of nature, and we accept it as conveyed by the authentic texts.

ABOUT THE TRUMPET HADITH (NO. 13)

Hadith no. 13 is graded differently by scholars (hasan, sahih and da'if) because of the status of one of its narrators. We therefore present it only as a depiction of the blowing of the Trumpet supported by the text of the Qur'an (39:68), not as a stand-alone basis for rulings or creed.

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ANALYSIS: PLANT THE SEED UNTIL THE FINAL MOMENT

Hadith no. 15 gives a very powerful lesson. Even if the Hour has come and a person holds a seedling, he is asked to plant it if he can. This message rejects two extreme attitudes: indifference because the Hour is near, and a panic that paralyses action. As long as the Trumpet has not been blown, we are asked to keep doing good, learning, caring for the earth and spreading goodness.

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CONCLUSION AND LESSONS

Islam Remains Relevant, Until the Trumpet Is Blown

This book did not begin with science and does not end with science. It began with revelation and ends with revelation, and science is present as a companion that checks, enriches and sometimes reminds us of the limits of human understanding. Five main lessons can be summarised.

- **REVELATION LEADS, SCIENCE ILLUMINATES.** In Chapters 2 to 4, we saw how cosmology, embryology and public health can be read alongside verses and hadith without forcing the two to meet.
- **ISLAM'S DAILY GUIDANCE IS STILL PRACTICAL.** Chapters 5 and 6 show that the etiquette of eating, fasting and sleeping touches on topics that are now at the centre of health research.
- **KNOWLEDGE WITH GOOD CHARACTER.** Chapter 7 reminds us that progress such as AI needs a scale of values, and that scale is provided by faith and trustworthiness.
- **THE EARTH IS A TRUST.** Chapter 8 affirms our responsibility as vicegerents, just as climate and biodiversity data now demand action.
- **KEEP DOING GOOD UNTIL THE END.** Chapter 9 teaches that what matters is our state when that moment arrives, and until then, we plant the seed.

CLOSING: BY TIME

SURAH AL-'ASR (103) — VERSES 1 – 3 quran.com/103/1-3

وَٱلۡعَصۡرِ ١

"By time."

إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢

"Indeed, mankind is in loss."

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣

"Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

This short surah sums up the recipe for success: faith, righteous deeds, mutually enjoining the truth and mutually enjoining patience. Imam al-Shafi'i is reported to have said that if people reflected on this surah alone, it would suffice them. As long as the Trumpet has not been blown, the door to practising it remains open.

FINAL REMINDER

The author is an independent researcher and not a mufti, hadith expert or certified scientist. The translations and explanations in this book are a personal effort to convey knowledge grounded in recognised sources. Any mistakes are the author's own, and readers are invited to check the links provided and to consult scholars and experts on matters of law and health. May Allah forgive our shortcomings.

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Zaharah Mohd Latif

CHILDREN

Muhammad Hafiz, Noor Hazwani, Abdul Hakim,
Noor Hidayah, Nor Aqila, Nor Atiqah

CHILDREN-IN-LAW

Fazilah, Malek, Hanin, Fairizal, Firwan

May Allah grant them all blessings, health and faith, and may every letter in this book be an ongoing charity whose reward continues. Ameen.

SUPPORT & CONTRIBUTIONS

This book is entirely free and will never be sold. However, if you wish to support the effort to spread knowledge through quranscience.my, your contribution is most welcome but never obligatory. Remember the words of Allah and the sayings of the Messenger of Allah ﷺ about the reward of giving charity:

SURAH AL-BAQARAH (2) — VERSE 261 quran.com/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."

SURAH SABA' (34) — VERSE 39 quran.com/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.""

CHARITY DOES NOT DECREASE WEALTH

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

TRANSLATION:

From Abu Hurayrah رضي الله عنه, the Messenger of Allah ﷺ said: "Charity does not decrease wealth; Allah does not increase a servant who forgives except in honour; and no one humbles himself for the sake of Allah except that Allah raises him (in rank)."

Meaning: *Giving for the sake of Allah brings no loss; it brings blessing, honour and multiplied reward.*

NARRATOR:

Abu Hurayrah رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship, Hadith No. 2588.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام مسلم دالم صحيح مسلم، كتاب البر والصلة والآداب، حديث نمبور ٢٥٨٨.

CHAIN OF TRANSMISSION:

Yahya ibn Ayyub, Qutaybah and Ibn Hujr — from Isma'il ibn Ja'far — from al-'Ala' — from his father — from Abu Hurayrah رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Sahih — narrated in Sahih Muslim.

Scholars' Commentary:

IMAM AL-NAWAWI (SHARH SAHIH MUSLIM):

He mentions two meanings: wealth given in charity is blessed and protected from calamity so that in reality it does not decrease, or its reward is multiplied so that the outward decrease is replaced by a real increase.

REFERENCE LINK: https://sunnah.com/muslim:2588

THREE DEEDS THAT DO NOT CEASE AFTER DEATH

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

Meaning: *Books, knowledge that is spread, endowments (waqf) and righteous children continue to bring reward to a person after his death.*

NARRATOR:

Abu Hurayrah رضي الله عنه

CHAIN OF NARRATION (LATIN SCRIPT):

Narrated by Imam Muslim in Sahih Muslim, Book of Wills (al-Wasiyyah), Hadith No. 1631.

CHAIN OF NARRATION (JAWI SCRIPT):

روايت إمام مسلم دالم صحيح مسلم، كتاب الوصية، حديث نمبور ١٦٣١.

CHAIN OF TRANSMISSION:

Yahya ibn Ayyub, Qutaybah and Ibn Hujr — from Isma'il ibn Ja'far — from al-'Ala' — from his father — from Abu Hurayrah رضي الله عنه — from the Messenger of Allah ﷺ.

GRADE:

Sahih — narrated in Sahih Muslim.

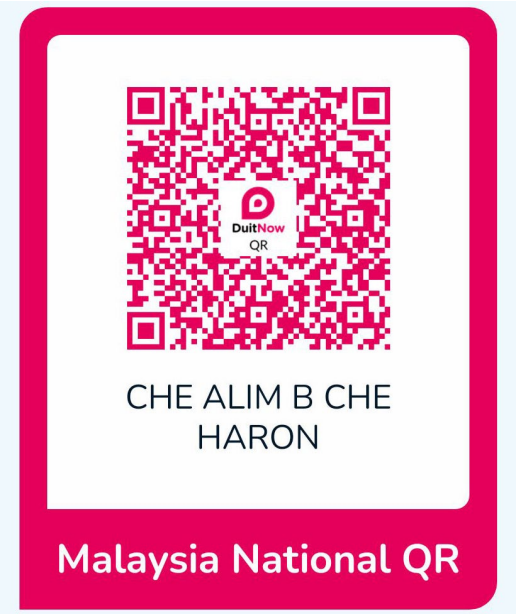
SCHOLARS' COMMENTARY:

IMAM AL-NAWAWI (SHARH SAHIH MUSLIM):

He states that this hadith is evidence for the validity of endowments (waqf) and the great reward of writing and spreading beneficial knowledge; this reward continues for its owner after death.

REFERENCE LINK: https://sunnah.com/muslim:1631

Jazakumullahu Khayran Kathira.



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