EXPLORING THE QUR'AN & SCIENCE

SERIES 9

THE LYING FORELOCK

The Nāṣiyah & the Prefrontal Cortex: A Reflection on the Qur'an and Neuroscience



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كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۩

"No! Do not obey him. But prostrate and draw near [to Allah]."

SURAH AL-'ALAQ 96:19

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ACKNOWLEDGEMENT

All praise is due to Allah, who holds the forelock of every creature that moves. Blessings and peace be upon the Messenger of Allah ﷺ, who prostrated at the Ka'bah when he was obstructed, and upon his family and his Companions.

This article is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

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

and my sons- and daughters-in-law,

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

Whenever we place our foreheads on the prayer mat, may we remember His words: ***"prostrate and draw near [to Allah]"*** (96:19) — and may this article be 'ilmun yuntafa'u bih, knowledge that brings benefit.

ABOUT THE COVER OF THIS ARTICLE

The cover of this article shows **a transparent human head**, like glass, seen from the side, so that the brain within is visible with its fine network of nerves. It invites us to reflect on Allah's creation within ourselves: ***"And in yourselves. Then will you not see?"*** (51:21).

The very front of the brain, behind the forehead, glows gold. This is the area of the **prefrontal cortex**, which modern I'jaz 'Ilmi writers link with the ***nāṣiyah*** — the forelock mentioned in ***"A lying, sinning forelock"*** (96:16).

Note: This picture is **a symbolic depiction**, not a real medical image. **Two gold lines** at the bottom frame the author's name.

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

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THE LYING FORELOCK

Surah Al-'Alaq contains the first revelation: ***"Iqra'"***. Yet at the end of the same surah there is a very unusual expression — ***nāṣiyatin kādhibatin khāṭi'ah***, a lying, sinning forelock.

Why are lying and sin attributed to ***the forelock***, the front of the head? The classical exegetes answered from the Arabic language. In modern times, some I'jaz 'Ilmi writers have linked it with the ***prefrontal cortex***, the part of the brain behind the forehead. This article turns first to the exegesis of Ibn Kathir and al-Tabari, then to two authentic Hadith on the occasion of revelation, then to modern neuroscience — honestly, because the modern reading of this verse is often exaggerated on social media.

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

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A LYING, SINNING FORELOCK

SURAH AL-'ALAQ 96:9–10

أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ﴿٩﴾

Have you seen the one who forbids?

عَبْدًا إِذَا صَلَّىٰٓ ﴿١٠﴾

A servant when he prays.

Translation: Sahih International — quran.com/96:9-10

COMMENTARY ON 96:9–10

Imam Ibn Kathir explains that this verse ***was revealed about Abu Jahl***, who threatened the Prophet ﷺ for praying at the Ka'bah. Allah first admonished him in the best manner, and then warned him. Tafsir Ibn Kathir 96:9

SURAH AL-'ALAQ 96:14–16

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾

Does he not know that Allah sees?

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾

No! If he does not desist, We will surely drag him by the forelock.

نَاصِيَةٍ كَـٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

A lying, sinning forelock.

Translation: Sahih International — quran.com/96:14-16

COMMENTARY ON 96:14–16

First: Allah sees. ***"Does he not know that Allah sees?"*** — Ibn Kathir says: does the one who forbids not know that Allah sees him, hears his words, and will repay his deeds in full?

Second: The meaning of "lanasfa'an". Ibn Kathir explains it as: ***We will surely mark that forelock black on the Day of Resurrection***. Imam al-Tabari explains: ***We will surely seize the front of his head***

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and humiliate him — and also mentions the view that it means blackening his face. Tafsir Ibn Kathir 96:15 · Tafsir al-Tabari 96:16

Third: The forelock of Abu Jahl. On ***"A lying, sinning forelock"***, Ibn Kathir says: ***the forelock of Abu Jahl, lying in its speech and sinning in its deeds***. This is a style of Arabic that attributes a person's qualities to a part of the body.

REFLECTION — WHY THE FORELOCK?

Linguistically, ***nāṣiyah*** is the front of the head, including the hair above the forehead. In Arab culture, seizing someone by the forelock was a sign of overpowering and humiliating him. Some modern I'jaz 'Ilmi writers see an additional meaning: the front of the head houses the part of the brain involved in decision-making — including the decision to lie.

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THE FORELOCK IN THE GRASP OF ALLAH

SURAH HUD 11:56

إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾

Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight.

Translation: Sahih International — quran.com/11:56

COMMENTARY ON 11:56

These words of the Prophet Hud عَلَيْهِ السَّلَامُ use the expression ***huwa ākhidhun bi-nāṣiyatihā*** — ***"He holds its forelock"***. Imam Ibn Kathir explains: every creature ***is under His power and authority***, and He is the just Judge who does no wrong in His judgment. Tafsir Ibn Kathir 11:56

SURAH AR-RAHMAN 55:41

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾

The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

Translation: Sahih International — quran.com/55:41

COMMENTARY ON 55:41

This verse depicts the Day of Resurrection. On ***"they will be seized by the forelocks and the feet"***, Ibn Kathir says: ***the Zabaniyah angels gather his forelock together with his feet***, and throw him into the Fire. Once again the forelock is linked to sin and accountability. Tafsir Ibn Kathir 55:41

REFLECTION — WHO HOLDS THE FORELOCK?

In the language of the Qur'an, the forelock symbolises ***control and direction***: whoever holds the forelock controls the creature's movement. So the believer hands the "helm" of the self to Allah, the Lord who is ***"on a path [that is] straight"***.

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EVIDENCE FROM THE HADITH

THE FIRST HADITH — ABU JAHL AND THE TRENCH OF FIRE

HADITH — SAHIH MUSLIM, NO. 2797

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، قَالاَ حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو جَهْلٍ هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ قَالَ فَقِيلَ نَعَمْ. فَقَالَ وَاللاَّتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ - قَالَ - فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ - قَالَ - فَمَا فَجِئَهُمْ مِنْهُ إِلاَّ وَهُوَ يَنْكِصُ عَلَى عَقِبَيْهِ وَيَتَّقِي بِيَدَيْهِ - قَالَ - فَقِيلَ لَهُ مَا لَكَ فَقَالَ إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ نَارٍ وَهَوْلاً وَأَجْنِحَةً. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «لَوْ دَنَا مِنِّي لاَخْتَطَفَتْهُ الْمَلاَئِكَةُ عُضْوًا عُضْوًا». قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لاَ نَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَىْءٌ بَلَغَهُ ﴿كَلاَّ إِنَّ الإِنْسَانَ لَيَطْغَى، أَنْ رَآهُ اسْتَغْنَى، إِنَّ إِلَى رَبِّكَ الرُّجْعَى، أَرَأَيْتَ الَّذِي يَنْهَى، عَبْدًا إِذَا صَلَّى، أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى، أَوْ أَمَرَ بِالتَّقْوَى، أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى﴾ - يَعْنِي أَبَا جَهْلٍ - ﴿أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى، كَلاَّ لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ، نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ، فَلْيَدْعُ نَادِيَهُ، سَنَدْعُ الزَّبَانِيَةَ، كَلاَّ لاَ تُطِعْهُ﴾ زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ قَالَ وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ. وَزَادَ ابْنُ عَبْدِ الأَعْلَى فَلْيَدْعُ نَادِيَهُ يَعْنِي قَوْمَهُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: Abu Jahl asked: "Does Muhammad rub his face in the dust (prostrate) in front of you?" It was said: "Yes." He said: "By al-Lat and al-'Uzza, if I see him doing that, I will trample on his neck, or I will rub his face in the dust." So he came to the Messenger of Allah ﷺ while he was praying, intending to trample on his neck. Suddenly they saw him retreating on his heels and shielding himself with his hands. It was said to him: "What is the matter with you?" He said: "Between me and him there is a trench of fire, terror and wings." The Messenger of Allah ﷺ said: **"Had he come near me, the angels would have snatched him away limb by limb."** Then Allah, the Mighty and Majestic, revealed — (the narrator said:) we do not know whether it is part of the Hadith of Abu Hurairah or something that reached him — verses 96:6–19, up to His words: ***"No! If he does not desist, We will surely drag him by the forelock — a lying, sinning forelock..."***

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CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Ubaidullah bin Mu'adh and Muhammad bin 'Abd al-A'la al-Qaisi, from al-Mu'tamir bin Sulaiman, from his father, Sulaiman al-Taimi, from Nu'aim bin Abi Hind, from Abu Hazim al-Ashja'i, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Characteristics of the Day of Judgment, Paradise and Hell, Hadith No. 2797.

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

Source: https://sunnah.com/muslim:2797

LESSONS FROM THIS HADITH

First: The closing verses of Surah Al-'Alaq ***were revealed about Abu Jahl***. It is his forelock that is described as lying and sinning.

Second: Allah protected the Messenger of Allah ﷺ ***while he was prostrating*** — when his forehead and forelock were placed on the ground in the humblest state before Allah.

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THE SECOND HADITH — "THE ANGELS WILL SEIZE HIM"

HADITH — SAHIH AL-BUKHARI, NO. 4958

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، قَالَ ابْنُ عَبَّاسٍ قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لأَطَأَنَّ عَلَى عُنُقِهِ. فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ «لَوْ فَعَلَهُ لأَخَذَتْهُ الْمَلاَئِكَةُ». تَابَعَهُ عَمْرُو بْنُ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: Abu Jahl said: "If I see Muhammad praying at the Ka'bah, I will trample on his neck." This reached the Prophet ﷺ, and he said: **"If he does so, the angels will seize him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya, from 'Abd al-Razzaq, from Ma'mar, from 'Abd al-Karim al-Jazari, from 'Ikrimah, from Ibn 'Abbas رضى الله عنهما. (Supporting chain: 'Amr bin Khalid, from 'Ubaidullah bin 'Amr, from 'Abd al-Karim.)

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir (Surah al-'Alaq), Hadith No. 4958.

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

Source: https://sunnah.com/bukhari:4958

LESSONS FROM THIS HADITH

First: Imam al-Bukhari placed this Hadith in ***the Book of Tafsir under Surah Al-'Alaq***, and Ibn Kathir quotes it when explaining verses 96:15–16.

Second: Abu Jahl's threat arose from ***a conscious intention and decision***. The Qur'an attributes the lying and sinning to his forelock — yet the punishment falls on its owner, who chose to act so.

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WHAT MODERN NEUROSCIENCE SAYS

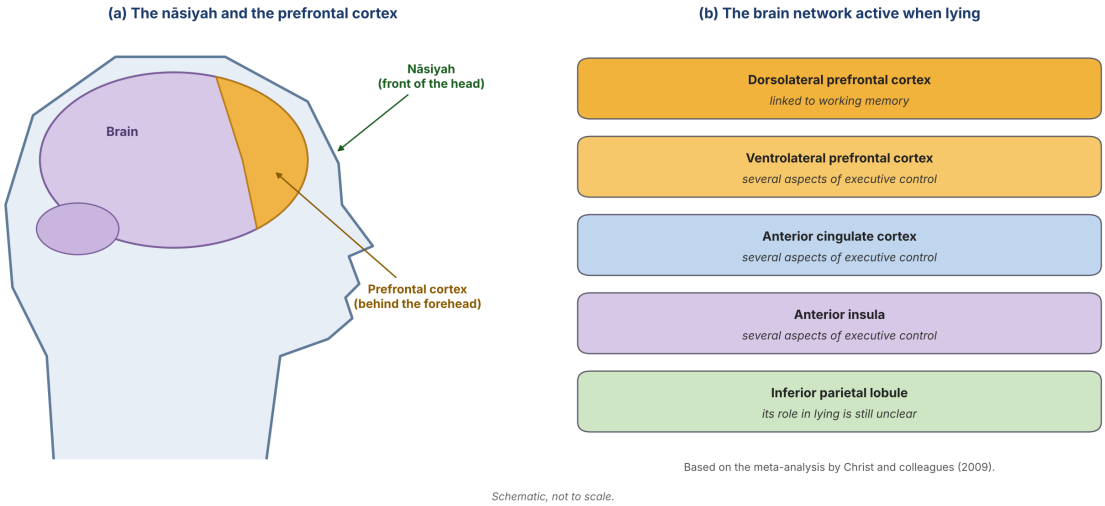

Figure 1: (a) The position of the prefrontal cortex behind the forehead; (b) Brain areas more active when lying (Christ and colleagues, 2009).

THE PREFRONTAL CORTEX: THE BRAIN'S CONTROL CENTRE

SCIENTIFIC FINDING: AN INTEGRATIVE THEORY OF PREFRONTAL CORTEX FUNCTION

A review by Miller and Cohen (2001) states that the prefrontal cortex plays a central role in ***cognitive control*** — the ability to organise thought and action in line with internal goals. It maintains patterns of activity that represent goals, and sends ***"guiding signals"*** to other parts of the brain.

STUDY REFERENCES:

Miller, E.K. & Cohen, J.D. (2001). An integrative theory of prefrontal cortex function. Annual Review of Neuroscience, 24, 167–202. https://doi.org/10.1146/annurev.neuro.24.1.167

SCIENTIFIC FINDING: THE CASE OF PHINEAS GAGE

In 1848, the head of Phineas Gage, a railway worker, was pierced by an iron rod. Damasio and colleagues (1994) reconstructed his injury and found that the damage involved ***the left and right prefrontal cortex***. Gage survived, but his personality changed — early evidence that the front of the brain is linked to judgment and behaviour.

STUDY REFERENCES:

Damasio, H. et al. (1994). The return of Phineas Gage: clues about the brain from the skull of a famous patient. Science, 264(5162), 1102–1105. https://doi.org/10.1126/science.8178168

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THE PREFRONTAL CORTEX AND LYING

SCIENTIFIC FINDING: BRAIN SCANS DURING LYING

In an fMRI study by Spence and colleagues (2001), lying was associated with ***longer response times*** and greater activity in the ***ventrolateral prefrontal cortex***. The authors suggested this area may be involved in withholding the truthful answer.

STUDY REFERENCES:

Spence, S.A. et al. (2001). Behavioural and functional anatomical correlates of deception in humans. NeuroReport, 12(13), 2849–2853. https://doi.org/10.1097/00001756-200109170-00019

SCIENTIFIC FINDING: META-ANALYSIS: LYING INVOLVES A NETWORK

Christ and colleagues (2009) pooled earlier brain-imaging studies. The areas consistently more active when lying included ***the dorsolateral and ventrolateral prefrontal cortex, the anterior insula, the anterior cingulate cortex*** and ***the parietal lobe***. Most are linked to ***executive control***, especially working memory.

This shows that lying is an "effortful" process: the liar must hold back the truth, construct another story and monitor the listener's reaction.

STUDY REFERENCES:

Christ, S.E. et al. (2009). The contributions of prefrontal cortex and executive control to deception: evidence from activation likelihood estimate meta-analyses. Cerebral Cortex, 19(7), 1557–1566. https://doi.org/10.1093/cercor/bhn189

THE PREFRONTAL CORTEX AND WRONGFUL BEHAVIOUR

SCIENTIFIC FINDING: A META-ANALYSIS OF THE ANTISOCIAL BRAIN

Yang and Raine (2009) analysed 43 brain-imaging studies and found ***reduced prefrontal structure and function*** in antisocial and violent individuals, especially in the right orbitofrontal cortex, the right anterior cingulate cortex and the left dorsolateral prefrontal cortex.

This finding must be understood carefully: it does ***not*** mean that people are not responsible for their sins.

STUDY REFERENCES:

Yang, Y. & Raine, A. (2009). Prefrontal structural and functional brain imaging findings in antisocial, violent, and psychopathic individuals: a meta-analysis. Psychiatry Research: Neuroimaging, 174(2), 81–88. https://doi.org/10.1016/j.pscychresns.2009.03.012

BETWEEN HARMONY AND CAUTION

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

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POPULAR CLAIMS AND THEIR ASSESSMENT

CLAIMS OFTEN HEARD	ASSESSMENT
"Verse 96:16 refers to the prefrontal cortex."	A contemporary reading. Ibn Kathir: the forelock of Abu Jahl — lying in speech, sinning in deeds.
"The front of the brain is involved in decision-making and controlling behaviour."	Sound. Miller & Cohen (2001); the case of Phineas Gage (Damasio, 1994).
"The centre of lying is in the forehead alone."	An oversimplification. Lying involves a brain network, including the insula and parietal lobe (Christ, 2009).
"This verse proves neuroscience."	An exaggeration. It is an interesting harmony to reflect on, not scientific proof.
"Brain damage removes responsibility for sin."	Wrong. Every sane person is responsible for their choices.

REFLECTION — WHY THIS CAUTION MATTERS

The Qur'an is a book of guidance, not a neuroscience textbook. Harmony between the verses and science is a sign of Allah's greatness that strengthens faith — not the measure of the Qur'an's truth. In the 7th century no one knew the function of the front of the brain; this reflection is beautiful, but we do not force the verses to fit a theory.

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LESSONS AND CONCLUSION

LESSONS FROM THIS ARTICLE

First: Allah sees. ***"Does he not know that Allah sees?"*** (96:14) — this awareness is the first barrier against lying.

Second: Our forelocks are in Allah's grasp. There is no creature but that He holds its forelock (11:56).

Third: Lying is a choice. The Qur'an attributes lying to the forelock, yet its owner remains responsible.

Fourth: Allah protects those who prostrate. The Messenger of Allah ﷺ was protected while prostrating (Sahih Muslim 2797).

Fifth: Place your forelock on the prayer mat. ***"But prostrate and draw near [to Allah]"*** (96:19).

CONCLUSION

The expression ***nāṣiyatin kādhibatin khāṭi'ah*** is a powerful image of an opponent of the truth. From the angle of language and exegesis, it depicts the humiliation of Abu Jahl, lying in his speech and sinning in his deeds. From the angle of scientific reflection, it reminds us that the front of the head houses the brain's "control centre" involved in the decision to be honest or to lie. Both lead to one lesson: hand your forelock to Allah, and place it on the prayer mat in prostration. And Allah knows best.

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

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Ibn Jarir al-Tabari, Jami' al-Bayan (96:14–19). https://tafsir.app/tabari/96/16

HADITH

Sahih Muslim 2797. https://sunnah.com/muslim:2797

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SURAH AL-BAQARAH 2:261

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

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

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

SURAH SABA' 34:39

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

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

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

HADITH — SAHIH MUSLIM, NO. 2588

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

TRANSLATION:

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

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

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

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

GRADE: SAHIH — contained in Sahih Muslim.

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

HADITH — SAHIH MUSLIM, NO. 1631

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

TRANSLATION:

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

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

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

GRADE: SAHIH — contained in Sahih Muslim.

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

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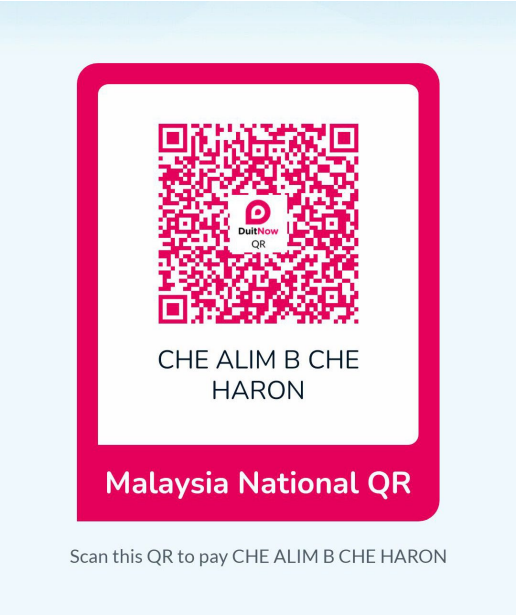

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