

4. On charity.

عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ، قَالَ بَرَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَفِّهِ ثُمَّ وَضَعَ أَصْبَعَهُ السَّبَّابَةَ وَقَالَ " يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنِّي تُعْجِزُنِي ابْنُ آدَمَ وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ فَإِذَا بَلَغْتَ نَفْسُكَ هَذِهِ - وَأَشَارَ إِلَى حَلْقِهِ - قُلْتَ أَتَصَدَّقُ وَأَنْتَى أَوَانُ الصَّدَقَةِ " .

(H7/39)

It was narrated from Busr bin Jahhash al-Qurashi that the Prophet ﷺ put a drop of spittle in his palm, then he placed his index finger on it and said:

"Allah, the Mighty and Sublime, says: 'O son of Adam! How can you escape Me when I have created you from the likes of this (pointing to the drop of fluid)? Then, when your soul reaches here — and he pointed to his throat — you say: "I will give in charity." But how can it be the time for charity then? "

Student Task (H7)

1. Why is this "multisensory" approach more effective than merely verbal communication? How do these specific gestures serve to bridge the gap between abstract concepts (such as death and creation) and tangible realities?
2. Based on the hadith, how does an individual's forgetfulness of their origins contribute to their eventual regret?
3. Analyse the distinction between charitable acts provided during one's lifetime and those pledged now at death. In a spiritual context, why does the significance of a deed vary depending on the timing of the soul's transition to the throat?

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدٌ فَخَلَقَ الْجِبَالَ فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجَبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ قَالَ نَعَمْ النَّارُ . قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ قَالَ نَعَمْ الْحَدِيدُ . قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ قَالَ نَعَمْ النَّارُ . قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ قَالَ نَعَمْ الْمَاءُ . قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ قَالَ نَعَمْ الرِّيحُ قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ قَالَ نَعَمْ ابْنُ آدَمَ تَصَدَّقْ

بِصَدَقَةِ يَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا
الْوَجْهِ .

(H8/40) It was narrated from Anas bin Malik that the Prophet ﷺ said:

"When Allah created the earth, it began to shake (sway), so He created the mountains and placed them upon it, and it became stable. The angels were amazed at the strength of the mountains and said: 'O Lord, is there anything in Your creation stronger than the mountains?'

He said: 'Yes, Iron.' They said: 'O Lord, is there anything in Your creation stronger than iron?'

He said: 'Yes, Fire.' They said: 'O Lord, is there anything in Your creation stronger than fire?'

He said: 'Yes, Water.' They said: 'O Lord, is there anything in Your creation stronger than water?'

He said: 'Yes, Wind.' They said: 'O Lord, is there anything in Your creation stronger than wind?'

He said: 'Yes, the son of Adam who gives charity with his right hand, concealing it from his left.'"

Abu 'Isa (At-Tirmidhi) said: This Hadith is 'Gharib'; we do not know of it being attributed directly to the Prophet (marfu') except through this route.

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Student Task (H8)

1. How does the Hadith's transition from massive physical forces (like mountains and fire) to an invisible human intention redefine what it means to be "strong"?
2. What does the image of the right hand "hiding" from the left hand suggest about the self-discipline required to overcome the human desire for recognition?
3. The Hadith begins with mountains stabilising the earth. In what way does a secret act of charity "stabilise" a person's character or society compared to the other elements mentioned?