

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah
We stand witness to Allah that there is no God but Him
That Muhammad (SAWW) is his slave and messenger

The secret of Abjad

- According the Imam Ali (as), the letter Dzaal ذ denotes "Dzul-Jalaali wal Ikraam" which means: *The One Who has all Greatness.*
- There is no distinction, nor glory, nor prominence, except if Allah permits it; in all reality, it is His, from Him, and by Him. Glory and Exaltation are His, the One Who is the source and fountainhead of all glory, perfection, honour, dignity and greatness. There is neither greatness nor favour nor bliss nor goodness except that it springs from His Ocean.
- Indeed in Surah Ar Rahman, verse 55:78, Allah SWT says:

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed is the name of your Lord, the Lord of Glory and Honour!

- Mu`ath ibn Jabal is quoted saying that the Messenger of Allah once passed by a man who was repeating the word "Yaa dzal-jalaali wal ikram" which means "O, One with the Glory and Honours!" The Holy Prophet stopped by him and said, "Your plea will be honoured; so, proceed and state it." [Source: *Oddabtu Dua*]
- The Messenger of Allah has said, "Uphold Dzul-Jalaali wal Ikraam," that is: "follow His path and remain steadfast in doing so and repeat this attribute of His in your supplications." If a servant of Allah keeps repeating this attribute its light will eventually shine in his innermost and he will become highly regarded among the nations. Whoever realizes the Greatness of Allah will become very humble before Him.

Shadaqah (Part II)

Surah Al Imran verse 3:92

- In Surah Al Imran, verse 3:92, Allah SWT says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

- In the above verse, "that which you love" means all that you hold dear and near to your heart. The term covers the spending of one's wealth and possessions and the sacrificing of one's personal significance and pride as well as the shedding of one's blood in the service of Allah. To attract the attention of the givers of charity, at the end of the verse, it says: "*and whatever thing you spend, surely Allah is well aware of it.*"
- When Hazrat Fatima Zahra (sa) was going to go to her husband's house at her wedding night, a beggar asked her for a worn out dress. She (sa), remembering the above verse, gave in charity the same new dress which was for her wedding. [*Nuzhat-ul-Majalis, vol. 4, p. 226.*]

The generosity of Abdullah bin Ja'far

- Once it happened that `Abdullah-bin Ja`far, a rather rich but gracious Muslim, entered a palm-plantation where a black slave was working. At around lunch time, a dog came inside the garden and approached the slave. The slave threw a loaf of bread for the dog, and it ate it. After that the slave threw the second and the third loaves of bread for the dog one after another, and it ate both of them, too. Abdullah, standing looking at the slave, asked him how much his everyday food was, and the slave answered: "*That which you saw.*" `Abdullah said: "*Why did you donate (the whole your food) to this dog?*" The slave replied that the dog was not from that region and had come from a distanced place while it was hungry, so he (the slave) did not want it to return hungry. `Abdullah said that the slave was more gracious than him. Then, he bought the palm-plantation with all its equipments including the slave. He let him be free (not to be slave any more) and then he donated him the entire garden and the equipments, too. [*Tafsir, almanar, vol. 3, p. 376.*]¹

¹ As an aside, it is noteworthy that when you throw something to a dog it will not eat it straight away but will first sniff it. We should learn from this and should also digest any ideas before deciding to accept them.

Benefits of Shadaqah

- There are many advantages of giving al-Shadaqah. By giving it, one does not lose his wealth thereby causing misery for one, on the contrary one stands to gain from it in this world and in the Hereafter.
- Let us look at some of the many benefits of al-Shadaqah.

1. Al-Shadaqah serves as atonement for our sins.

- In Surah Al Baqarah 2:268, Allah SWT says:

**الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً
مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ**

Satan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.

- The Arabic word *Fahsha* literally means indecency. In this verse it means selfishness or close-fistedness which is, in fact, the worst type of indecency. Satan frightens us with loss. He rises in us at the time of giving. So those men of large or moderate means who spend freely to enjoy life but fear that they would be short of those things which they give to the needy, and so withhold them, play in the hands of Satan.
- Aqa Mahdi Puya says: Miserliness due to the fear of poverty is an indecent tendency prompted by Satan who enjoins selfishness upon those who have devilish characteristics, whereas those who are godly in nature always expect grace and abundance from Allah, therefore, give what they receive from Him.
- In *Majma`-ul-Bayan* a tradition is narrated about charity from Imam Shadiq (as) who said: "Two things are from Allah and two things are from Satan. Those two from Allah are forgiveness of sins and abundance in sustenance. And those two from Satan are promise to poverty and enjoyment to indecency."

Therefore, as Ibn-Abbas has quoted, the purpose of forgiveness is the forgiveness of sins and the objective meaning of "abundance" is increase of wealth under the cause of giving charity. [*Majma`-ul-Bayan*, vol. 2, p. 381].

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- It is interesting that Amir-ul-mu'mineen Ali (as) is narrated who has said: “When you are confronted with poverty, bargain with Allah through charity, (spend out in charity until you get free from poverty).” [*Nahjul-Balagah, saying 258*].
- The Holy Prophet (SAWW) has said: “Verily the alms will cool down the heat in the graves for those who gave them; and on the Day of Judgement, a believer will remain in the shade of his alms”. [*Kanzul-'Ummaal*]
- He (SAWW) also said: “Verily Allah (SWT) becomes extremely pleased with one who extends his hand out to give alms; and one on whom Allah is pleased with, He (SWT) forgives his sins”. [*Meezan al-Hikmah*]

2. Al-Shadaqah is one of those good acts that is personally received by Allah (SWT).

- In Surah Taubah verse 9:104, Allah (SWT) says:

**أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ**

Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful.

- The Holy Prophet (SAWW) has said: “There are two things in which I do not like any one to associate with me; One is my Wudhoo (ablution) for it is part of my prayer and the other is my alms which goes from my hand into the hand of one who asked for it (beggar), thereby it goes into the hand of The Beneficent Ar Rahman”. [*Bihar al-Anwaar*]
- Imam Ja'far al-Shadiq (as) has said: “Verily Allah, the Exalted says: ‘For every good act, I have appointed someone other than Myself to receive it except for Shadaqah (alms) for I receive them with My own hands.’” [*Bihar al-Anwaar*]

3. Al-Shadaqah increases the ‘Rizq’ (sustenance).

- Many people think that only those who can afford to give al-Shadaqah should give it. The teaching of Islam is contrary to this belief. It says: ‘Remove your poverty by way of giving alms’.
- Giving Alms is considered as putting a capital investment in a transaction with Allah (SWT) whose returns are plenty.

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- Imam ‘Ali bin Abi Talib (as) has said: “*If you experience poverty then get into a transaction with Allah by giving alms*”. [*Bihar al-Anwaar*].
- Imam Ja’far al-Shadiq (a.s.) has said: “*Sometimes I (too) experience poverty (financial difficulties) so I get into a transaction with Allah by giving alms*”. [*Bihar al-Anwaar*]
- It is reported that once Imam Ja’far al-Shadiq (as) asked one of his sons Muhammad, “*O son! What is remaining of our spending money?*” He said, “*Forty Dinars.*” Imam (as) said to him, “*Go out and give them away (to the poor) as alms*”. Muhammad was surprised and said, “*(O Father!) Besides this (amount) there is nothing remaining with me!*”. Imam (as) said, “*Give them in alms for Allah will take charge of it. Don’t you know that for every thing there is a key, and the key to sustenance is Shadaqah (alms).*” [*Bihar al-Anwaar*].

4. Al Shadaqah means of well being

- Imam Amir ul Mu'mineen Ali [as] said: “*A man came to the Prophet [as] and asked him to teach him an action so that both Allah, the Exalted, and people would love him, his wealth would increase, his body would be healthy, his life time would last long, and he would be raised with him (the Prophet). Then, he [as] said: 'these are six traits which need six qualities:*
 1. *If you want Allah to love you, be afraid of Him and guard yourself against sin.*
 2. *If you want people to love you, be benevolent to them and decline what they have in their hands.*
 3. *If you want Allah to increase your wealth, then give its alms tax (zakat and khums).*
 4. *If you want Allah to make your body healthy, pay charity more frequently.*
 5. *If you want Allah to prolong your lifetime, then have regard for your kinship.*
 6. *And, if you want Allah to raise you with me, then do prolong your prostrations before Allah, the One, The Dominator.*”

[Safinat-ul-Bihar, vol. 1, p. 599]

- The Holy Prophet [as] said: “*Give alms and cure your sick persons by it, because alms can surely remove your bad fortunes and ailments; and it causes prolongation of your lifetimes and increases your rewards.*” [*Kanz-ul-'Ummal, vol. 6, p. 371*].
- The following stories are example of how Shadaqah and charity may be a means of well being.

The bride will die on her wedding night

It has been related by Imam Ja'far Shadiq (as) that Nabi Isa (a.s.) was once told by people that a certain girl was getting married. When they mentioned her name, he said that she was going to die on her wedding night. The morning after the wedding they found the bride still alive. When they asked Nabi Isa (as) as to why his predictions were not correct, the Prophet asked to see the bride, and asked whether she had done some good act on the wedding night.

The bride replied that there was a beggar who used to beg every Friday night outside the house. On the wedding night, he came to beg as usual and because nobody bothered with him, she got up and went to give him some charity.

Nabi Isa (as) asked her to look at a pile of clothes which lay in her room. When the bride tried to look beneath the pile of clothes she found a scorpion. That's when Nabi Isa (as) remarked that due to the good act, she had been saved from death. [*Liaalil Akbaar*, p. 82].

Charity averts robbery!

Imam Jaffer Al Shadiq (as) was once traveling with some companions amongst whom were some businessmen who had some goods with them. After some time they became aware that there were gangs of thieves who were waiting ahead planning to loot them. The companions of the Imam wondered what steps to take. The Imam advised that the best step was to make intention of giving some of the goods in the way of Allah as shadaqah or charity. This is what the companions did and when they passed the thieves, nothing happened to them. Charity had averted the danger in which they were. [*Bihar-al Anwar*, Vol. 93, p 120].

5. Al Shadaqah motivates others to do good

- Every Mumin person strives to do good in this life. However, there are many, who, because of poverty and financial constraints, are NOT only limited in performing good deeds BUT many a time, due to difficulties of life are compelled into wrong doings. Generosity plays a significant role in helping such Mumineen. The best example of this is found in one of the incidents in the life of Imam Ali (as).

The charity of Imam Ali

Ibn Abbas has reported that:

Once, 300 gold coins were gifted to the Holy Prophet (SAWW), which he (SAWW) in turn gifted to his cousin and son-in-law, the commander of the faithful, Ali bin Abi Talib

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(as). Imam (as) took them and declared, “By Allah! I shall surely spend this amount in charity such that it is accepted by Allah”.

That night, after ‘Isha prayer, Imam (as) picked 100 gold coins and came out of the mosque. He (as) saw a woman and handed over the money to her. In the morning, the people were found talking among themselves, “Last night Ali gave a 100 gold coins in charity to an adulteress”.

Imam (as) was distressed by this but he (as) did not react. The following night, again after ‘Isha prayer, he (as) took another 100 gold coins and left the mosque. This time he (as) came face to face with a man whom he (as) handed over the money. At daybreak, he (as) heard the people say, “Ali has given a 100 gold coins in charity to a thief”.

Once again the Imam (as) was distressed but did not say anything. Finally, on the third night, he (as) took the remaining 100 gold coins and left the mosque after ‘Isha prayer. He (as) ran into a man and handed him the money. In the morning, the people of Medina were heard saying, “Last night Ali (as) gave a 100 gold coins to a rich and wealthy person”.

Imam (as) was upset, so he (as) came to the Holy Prophet (SAWW) and informed him about everything that had happened. The Prophet (SAWW) said, “O Ali! Jibrael has informed me that Allah has accepted your charities and considers them as pure. *The adulteress you gave 100 gold coins went home and repented to Allah (SWT) for her misdeeds. She has set aside the coins as her capital and is now in search for a husband. The thief you gave 100 gold coins also went home and repented for his misdeeds. He is now utilizing the amount to engage in trade. As for the rich man whom you gave the remaining 100 gold coins – he was niggardly and was not paying Zakat for years. Having reached home, he began to censure himself saying, ‘How lowly and base can you be? While you have been blessed with enormous wealth, you avoided paying Zakat and Ali, despite not possessing anything has given you a 100 gold coins’. The man rebuked himself. He then calculated the Zakat for all those years and disbursed them”.*

[Anecdotes for Reflection – Part 3]

Actions that nullify Shadaqah

- In Surah Al Baqarah, verse 2:263, Allah SWT says:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ وَاللَّهُ عَنِي
حَلِيمٌ

*A kind word and forgiveness is better than charity followed by injury;
And Allah is Self-sufficient, Forbearing.*

- The above verse implies that the act of shadaqah goes in vain if one subsequently acts harshly towards the needy.
- The Holy Prophet of Islam said: “When a needy person asks you, do not interrupt his statement until he completes it. then, respond him calmly and politely, or give him what you are able to spend, or return him agreeably, because the one may be an angel who is commissioned to try you in order to see how you behave with the blessings that Allah has bestowed upon you. ” [Nur-uth-thaqalayn, vol. 1, p. 283].
- Further, in Surah Al Baqarah, verse 2:264, Allah SWT says:

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي
يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى
شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ**

O you who believe! Do not nullify your charity by reproach and injury, like him who spends his wealth to be seen of men and does not believe in Allah and the last day. So his parable is as the parable of a smooth rock with (some) earth upon it, then a heavy rain falls upon it, so it leaves it just a bare stone. They shall not gain anything of what they have earned. And Allah does not guide the unbelieving people.

In short, the verses exhort the believers to spend and explain to them the following things:

- First: *The purpose of spending: It should be to seek the pleasure of Allah, not to show off to people.*
- Second: *The fashion and condition of this good work: It should not be followed by reproach and injury.*
- Third: *The quality of the wealth to be spent: It must be lawful and good, not unlawful or worthless.*
- Fourth: *The qualification of the receivers: It should be given to those poor who are besieged in the way of Allah.*
- Fifth: *The rewards of such spending in this world and in the next.*

The meeting of Imam Ali and Prophet Khizr

It is mentioned in the Minhajus Shadiqin that when Imam Ali ibn abi Talib asked Prophet Khizr to say something good, Khizr said:

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"To give in the way of Allah to please Allah is the best charity."

"Do you know that which is better than this?" Ali asked him.

"No", Khizr replied.

Ali said: "The self-respect of the poor, who depends on Allah, is better than the charity the wealthy give to the needy."

Khizr observed that Ali's opinion should be written in gold. Spending in the way of Allah is a social commitment, which generates love among the people and promotes brotherhood.

Sayyida Fatimah Al-Zahra (sa): The miracle of her generosity

Jabir bin 'Abdullah al-Ansari, a prominent companion of the Holy Prophet (SAWW) has reported that:

One day, we were with the Holy Prophet (SAWW) after 'Asr (after noon) prayer when an old immigrant man came by who was wearing worn out clothes and was barely able to walk because of his old-age and weakness. The Holy Prophet (SAWW) inquired to him about his welfare and the old man said, "*O Prophet of Allah! I am starving, so feed me; I am naked, so cloth me; and I am poor, so help me!*"

The Holy Prophet (SAWW) said, "*Surely I have nothing to give you, yet, he, who guides to goodness is equal to one who performs it. So go to the house of one (she) who loves Allah and His messenger, and Allah and His messenger love her. The one who prefers Allah over herself; I mean Fatimah (sa)*".

Fatimah (sa)'s house was near to that of the Holy Prophet (SAWW). He (SAWW) asked Bilal to lead the old man to her house. As soon as they reached her house, the old man cried out loudly, "*Peace be upon you O people of the house, where the angels frequent their visits; where Roohul-Ameen (Jibrael) descends bringing what the Lord of the worlds reveals*". Fatimah (sa) responded to his greetings and asked who he was, to which, the old man replied, "*I am an old Arab man. I have emigrated to your father from a distant land. O Daughter of Muhammad! I am hungry and in need of clothing – so console me and may Allah bless you*".

This incident occurred at a time when the Holy Prophet (SAWW), Imam Ali (as) and Sayyida Fatimah (as) had not eaten anything for three days. Fatimah (sa) gave the old man a ram skin which was used as bed by her two children, al-Hasan (as) and al-Husayn (as). However, the old man said, "*O Daughter of Muhammad! I complain to you of hunger and you give me a ram's skin? How can I eat this?*" Fatimah (sa) took out her necklace which Fatimah binti Hamza bin 'Abdumuttalib had given to her, handed it over to the old man saying, "*Sell this and Allah will grant you with a solution to your problem*". The old man took the necklace, brought and showed it to the Holy Prophet (SAWW). The Holy Prophet (SAWW) said, "*Indeed Allah will grant you a solution, for Fatimah, the Mistress of all the women has given to you this necklace*".

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‘Ammar bin Yassir, who was present, said, *“O Messenger of Allah! Do you allow me to buy this necklace?”* The Holy Prophet (SAWW) said, *“Buy it ‘Ammar, surely if all men and women participate in its purchase, Allah will protect them from Hellfire”*. ‘Ammar asked the old man for its price and he replied, *“A meal of bread and meat, a Yemeni shirt to cover myself and a dinar to return to my family”*. ‘Ammar gave him 20 dinar and 200 dirham, a Yemeni shirt, wheat bread and meat, and a horse to take him to his home. The Holy Prophet (SAWW) asked the old man if he was satisfied with all that and he replied in affirmation. *“So reward Fatimah for her kindness”*, said the Holy Prophet (SAWW). The old man prayed, *“O Allah! Give Fatimah that which no eye has seen and no ear has heard”*.

‘Ammar perfumed the necklace with musk and sent it to the Holy Prophet (SAWW) with a slave whom he had purchased with the booty he received from Khyber, saying, *“Give this necklace to the Messenger of Allah and tell him that I gift you to him too”*. When the slave delivered the necklace and the message, the Holy Prophet (SAWW) said to him, *“Take this necklace to Fatimah and I gift you to her”*. When the slave came to Fatimah (a.s.), she took her necklace back and set the slave free. When the slave was set free, he laughed loudly. Fatimah (sa) asked for the purpose of laughing and he said, *“I laughed when I thought of the abundance of goodness in this necklace. It fed a hungry man; it clothed a naked man; satisfied a poor man; freed a slave; and came back to its original owner”*.

[Fatima The Gracious compiled by: Odeh A. Muhawesh pg 126.]

In this tafseer class, there might be shortcomings in imparting the knowledge of the tafseer. If there is any information that requires correction, please do not hesitate to let us know via e-mail: jaafari_tafseer_committee@yahoo.com.sg. Allah knows best.