



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

VERSES OF QUR'AN BEGINNING WITH **أَمُّو الَّذِينَ أَيُّهَا يَا**

PART 4 (19 October 2022)

(Explanations taken from Tafsir Ibn Kathir)

8. Qur'an surah al Baqarah (2) verse 264

أَمُّو لَا يَا أَيُّهَا الَّذِينَ  
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 مِمَّا كَسَبُوا  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.”

### **To Remind About Charity Given is Forbidden**

Allah praises those who spend from their money in His cause, and then refrain from reminding those who received the charity of that fact, whether these hints take the form of words or actions.

Allah's statement,

(or with injury), indicates that they do not cause harm to those whom they gave the charity to, for this harm will only annul the charity. Allah next promised them the best rewards for this good deed,

(their reward is with their Lord), indicating that Allah Himself will reward them for these righteous actions. Further,

(On them shall be no fear) regarding the horrors of the Day of Resurrection,

(nor shall they grieve) regarding the offspring that they leave behind and the adornment and delights of this world. They will not feel sorry for this, because they will acquire what is far better for them.

Allah then said,

(Kind words) meaning, compassionate words and a supplication for Muslims,

(and forgiving) meaning, forgiving an injustice that took the form of actions or words

(are better than Sadaqah (charity) followed by injury.)

(And Allah is Rich) not needing His creation,

(Most Forbearing) forgives, releases and pardons them.

There are several Hadiths that prohibit reminding people of acts of charity. For instance, Muslim recorded that Abu Dharr said that the Messenger of Allah said,

(Three persons whom Allah shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment: he who reminds (the people) of what he gives away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.)

This is why Allah said,

(O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury) stating that the charity will be rendered in vain if it is followed by harm or reminders. In this case, the reward of giving away charity is not sufficient enough to nullify the harm and reminders. Allah then said, (like him who spends his wealth to be seen of men) meaning, "Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people." The boasting person pretends to give away charity for Allah's sake, but in reality seeks to gain people's praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allah or gaining His pleasure and generous rewards, and this is why Allah said,

(and he does not believe in Allah, nor in the Last Day.)

Allah next set the example of whoever gives charity to show off. Ad-Dahhak commented that the example fits one who follows his acts of charity with reminders or harm. Allah said,

(His likeness is the likeness of Safwan) where Safwan, from is Safwanah, meaning 'the smooth rocks,'

(on which is little dust; on it falls a Wabil) meaning, heavy rain,

(which leaves it bare.) This Ayah means that heavy rain left the Safwan completely barren of dust. Such is the case with Allah's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust. So Allah said,

(They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.)

#### 9. Qur'an surah al Baqarah (2) verse 267

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا  
مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا  
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا

تُنْفِقُونَ تَيَمَّمُوا الْخَبِيثَ مِنْهُ  
وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا  
فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ  
حَمِيدٌ

“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all wants), and Worthy of all praise.”

### **The Encouragement to Spend Honest Money for Allah's Sake**

Allah commands His believing servants to spend in charity, as Ibn `Abbas stated, from the pure, honest money that they earned and from the fruits and vegetables that He has grown for them in the land. Ibn `Abbas said, "Allah commanded them to spend from the purest, finest and best types of their money and prohibited spending from evil and dishonest money, because Allah is pure and good and only accepts that which is pure and good." This is why Allah said,

(and do not aim at that which is bad) meaning, filthy (impure) money,

(to spend from it, (though) you would not accept it) meaning, "If you were given this type, you would not take it, except if you tolerate the deficiency in it. Verily, Allah is far Richer than you, He is in no need of this money, so do not give, for His sake, what you would dislike for yourselves." It was reported that,

(and do not aim at that which is bad to spend from it) means, "Do not spend from the dishonest, impure money instead of the honest, pure money."

Ibn Jarir recorded that Al-Bara' bin `Azib commented on Allah's statement,

(O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it,) that it was revealed about the Ansar. When the season for harvesting date-trees would start, the Ansar would collect ripe-date branches from their gardens and hang them on a rope erected between two pillars in the Masjid of the Messenger of Allah. The poor emigrant Companions would eat

from these dates. However, some of them (Ansar) would also add lesser type of dates in between ripe-date branches, thinking they are allowed to do so. Allah revealed this Ayah about those who did this,

(and do not aim at that which is bad to spend from it.)

`Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(you would not accept it save if you close your eyes and tolerate therein) means, "If you had a right on someone who would pay you less than what you gave them, you would not agree until you require more from them to make up the difference. This is why Allah said,

(save if you close your eyes and tolerate therein) meaning, `How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions" Ibn Abi Hatim and Ibn Jarir recorded this Hadith and Ibn Jarir added, "And this is the meaning of Allah's statement,

﴿ لَنْ تَنَالُوا الْبِرَّ حَتَّى  
تُنْفِقُوا مِمَّا تُحِبُّونَ ﴾

(By no means shall you attain Al-Birr, unless you spend of that which you love)"  
(4:92)

Allah said next,

﴿ وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾

(And know that Allah is Rich (free of all needs), and worthy of all praise) meaning, "Although Allah commanded you to give away the purest of your money in charity, He is far Richer from needing your charity, but the purpose is that the distance between the rich and the poor becomes less." Similarly, Allah said,

﴿ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا  
دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى  
مِنْكُمْ ﴾

(It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him) (22:37).

Allah is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him. Allah's bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allah is the Most Rich, His favour is enormous and He is Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times. So who would lend to He Who is neither poor nor unjust, Who is worthy of all praise in all His actions, statements, and decisions, of Whom there is neither a deity worthy of worship except Him, nor a Lord other than Him.