



The container of **الفؤاد**, the place of emotions, is **الصدر**, the chest. If the **صدر** is full of fumes and smoke, and the whispers of the shaitan, then the chest becomes tight, and the heart is disabled. The solution is the Qura'an, make your heart alive, and the chest opened, with the Qura'an. When the chest of open, the information sinks in. The shaitan works on the platform of the **صدر**, it cannot enter the **فؤاد**, and the **قلب**.

There is an emphasis on **النفقة**, spending. It is evidence of your faith. You must do jihad with your wealth and life, spending both for the sake of Allah. The obstacles for spending are the shaitan and your nafs. When you give the best you can, you overcome your soul. To defeat the shaitan, you must seek refuge with Allah.

There is a requirement for spending - wisdom. Without wisdom, your treasures will be wasted. Knowledge is also a treasure. You must share your knowledge, but with wisdom. You cannot share everything you learn. If you give a diamond ring to a child, she will play with it, or lose it. So you need to use your wisdom. Don't overload people with information, don't humiliate the knowledge. Filter your knowledge and chose wisely what you share.

Whatever you spend in charity, Allah will reward you for it. Don't wait for the reward, this spending is guidance from Allah. Be observant to find the one who needs the **نفقة**.

The word **نفقة** shows unconditional spending, you just give without any planning, on the spot. The word **نذر** is conditional spending, planned, and made obligatory by the person himself. For example, the five daily prayers are obligatory, and this cannot be changed. The voluntary prayers, such as the Duha prayers, aren't obligatory, but when a person decides to offer them every day, he must struggle and make jihad with himself to do it. The **نفقة** refers to spending of wealth in charity, and the **نذر** refers to extra worship.

People commonly have a wrong concept of **النذر**, vows. When they are going through a problem, they make a condition with Allah, that if He removes the distress, they will do some worship. When Allah deals with us unconditionally, why are we placing conditions? This is a miser's way. Allah doesn't need your worship. It's better not to do some worship instead of putting conditions. In general, we don't like to be treated in this way, so why are we trying to treat Allah this way?

To make something obligatory on yourself is not a light matter, and must be taken seriously. You must strive to fulfill your vow. But this can be difficult, because you may not always be able to do it. If you do something for Allah, do it with a good heart. Don't make things difficult for yourself, just do this extra worship whenever you can, don't take a vow to do it every time. Don't do things without biennial aware of them, or to imitate others. Your mindset must be very clear, that you are doing it for Allah.

Be aware, because Allah knows your intention, spending and oaths. Allah knows everything in detail, and will recompense you. Nothing will go to waste. The wrong doers in this ayah are the ones who don't spend or fulfill their oaths. On the Day of Judgement, the one who spends in life for the sake of Allah, will be under the shade of his charity. Never underestimate the sadaqah, it is a protection, a means of deflecting the harm. Don't think of giving the sadaqah after you encounter the problem, give from before. To place the charity in the right place is also wisdom.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذْرٍ
مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers
2:270

نفقة	وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ	١
نذر	أَوْ نَذْرٍ مِنْ نَذْرٍ	٢
	فَإِنَّ اللَّهَ يَعْلَمُهُ	