



There is so much nurturing in Surah Al-Baqarah. This is guidance. The نفقة is mentioned in the beginning of the surah. To spend in the way of Allah, as He likes, needs reforming, so we have to go through nurturing. You must overcome yourself, and take action. Don't think of people when you are spending in charity. Think - إِنَّ اللَّهَ يَعْلَم - surely Allah knows. Allah guides you to the state of heart which you must achieve, and the way which you should spend in. Allah tells you in detail how to spend.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكُنَّ اللَّهَ يَهْدِي مِنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نَفْسُكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Not upon you, [O Muhammad], is

[responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged

2:272

النبي صلى الله عليه وسلم
انما عليك البلاغ

منذر
مبشر
نذير
ليس مسيطراً
ليس جباراً
ليس وكيل

After the ayaat telling us about the technical details of spending, there seems to be a change of topic, but this actually adds value to the topic. This is the way of the Qura'an, the flow changes gently and gradually.

The guidance of the people is not the responsibility of the Messenger of Allah. He knew the truth, and wanted everyone to be guided, and it grieved him when people rejected the truth. So Allah tells the Messenger of Allah that he should not stress about guiding everyone, he is not responsible for their actions. His job is only بِلَاغٍ, to convey the message clearly. So he gave the people detailed instructions about spending in charity. After that, whether the people give the charity or not, is not the responsibility of the Messenger of Allah. The guidance is from Allah. However beautifully

and clearly he presented the truth, it was not his job to make do it. In the field of da'wah, just tell the people the truth, and don't look for results. This will remove all stress. Allah will not ask His Messenger how many people obeyed him. Allah doesn't need numbers.

When Allah commanded the believers to spend in charity, they asked if they could give to their family members who were disbelievers. So Allah clarified that it doesn't matter if the spending is done on the disbelievers or believers. Money is something small, it doesn't matter if you give it to the disbelievers. The Qura'an is precious, and that is what matters.

General guidance is food and drink, provisions of dunya; this is basic, and Allah gives these things to believers and disbelievers. But the guidance to belief is special, and only in the hands of Allah. You cannot choose who will believe and do good deeds. Only Allah decides. Everyone can have a share of the provision of the dunya, but the deen is special matter. This is evidence that the spending can be done for believers and disbelievers. Guidance is not by force, and you cannot misbehave with those who are not guided.

The duties of the Messenger of Allah صلى الله عليه وسلم are mentioned in the Qura'an.

▲ يَا أَيُّهَا الرَّسُولُ بَلَّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
O Messenger, announce that which has been revealed to you from your Lord
سورة المائدة 5:67

▲ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ
upon you is only [the duty of] notification
سورة الشورى 42:48

▲ إِنَّمَا أَنْتَ مُذَكَّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ
So remind, [O Muhammad]; you are only the one who reminds - You are not over them a controller
سورة الغاشية 88:21-22

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا▲

Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner
سورة البقرة 2:119

The Messenger of Allah ﷺ was charged with announcing the message. He was also given the task of reminding the people, giving glad tidings and issuing warnings. He was not a controller over them, nor a tyrant, forcing them to believe. The one in da'wah also has the same jobs and restrictions.

The guidance is mentioned with the name ﷺ, which includes all His names. Allah knows you, sees and hears you, He decides all the decrees for you, He provides for you. All His names are needed to guide one person. The name ﷺ also shows attachment. You need to be attached to Allah to be guided. Seek the guidance of Allah at all times.

This special guidance is not random. The will of Allah is connected with His perfect knowledge and wisdom. He knows who is suitable to be guided. You can give food and drink and gifts to everyone, but you cannot guide anyone. Even when you are made the means for the guidance of anyone, it is not you, it is the action of Allah. Allah can create the means for the guidance of someone, and then it will disappear. Sometimes the guidance is near you, and it clicks when the time is right. We need guidance even on the way of guidance, to protect you, and take you even further forward. So من يشاء is based on many factors. Allah knows the right moment, the right action and words, and decree, to open the heart of a person. The guidance of Allah is gentle; He nurtures and guides, and reforms and guides.

Guidance is to show the way until the end. The main goal of the believers is to reach the end, to be successful. The one who seeks the truth will receive the guidance. The one who is worthy of the guidance is the believer. There are different kinds of guidance. Allah shows the person his work in life. Then the person is given the knowledge. This makes right and wrong clear. Then the person is inspired to do the action. The guidance which is mentioned in this ayah is the last stage. The feeling to do the right thing is inspirational guidance. Allah presents the guidance in the hearts of everyone. Then it depends on the person whether he takes the guidance or not.