



Al-Baqarah

13 شعبان 1440
16.4.19

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve

2:274

Your worship and good deeds, your righteousness, will protect your progeny and your wealth, even after you are gone. When Allah gives you the tools to help his deen, this is a great blessing. The way of deen is a shortcut to giving charity. The people of dunya will reach the same place after a long journey. Successful and rich stars getting bored and dissatisfied with their lifestyle, and eventually we see them getting involved in charity works.

The Messenger of Allah صلى الله عليه وسلم said :

أَفْضَلُ الْأَعْمَالِ إِدْخَالُ السَّرُورِ عَلَى
الْمُؤْمِنِ ؛ كَسَوْتُ عَوْرَتَهُ ، وَأَشْبَعْتُ
جَوْعَتَهُ ، أَوْ قَضَيْتُ لَهُ حَاجَةً

The best of deeds is to make a believer happy, to clothe him, to feed him, or to fulfill of some need of his.

الراوي : عمر بن الخطاب | المحدث : الألباني |

المصدر : صحيح الترغيب

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المحدث : حسن

Allah tells you this at the onset, that there is no happiness in working for only yourself. When you help someone else, in the smallest of ways, or even just make them happy, this makes you happy and satisfied.

When Allah makes you help someone, this is a blessing. Your prayers and fasting should lead you to being a better person, to help others, to be generous. If this doesn't happen, then your salah and fasting is useless. Someone who does the basic worship, but helps others, shows the best of manners.

Make people happy even if you can't help them. This will make you happy too, and when you are happy, you will be more productive, like the bees, humming all day long, producing beautiful and bright honey.

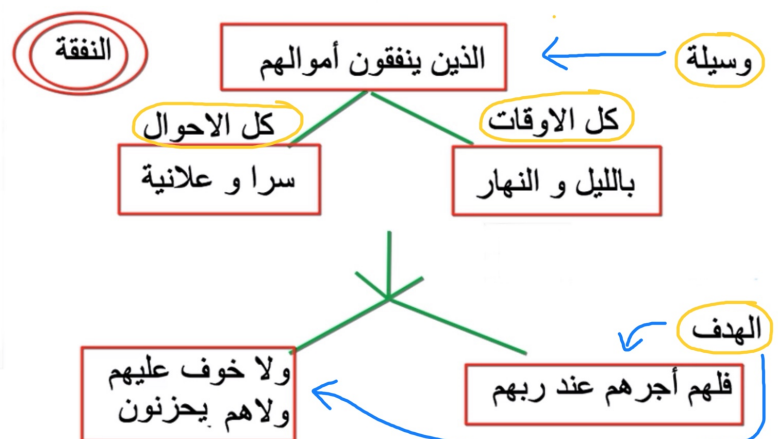
The نفقة is explained to us step by step. A seed becomes a garden, a kernel becomes an ear of corn. Give the best money with a good heart.

Give to the best people, those who are needy, but don't show their need. They will not necessarily wear ragged clothes. They may have had a setback in business, so that they have lost their money, but still have cars and good clothes. Only those who have knowledge and are observant will notice their need, because Allah gives them insight. They are disregarded by people, and any deed of which people are heedless, has more reward. For instance, the first part of the the last third of the night is prime time, when Allah descends to the first heaven, and only those who are really truthful in searching for Allah will be awake at this time.

This ayah gives us a 360 degrees view of spending in charity. The people mentioned in this ayah give charity all the time, on the go, without any restriction of time and conditions. This is like investing your money in different places. So you keep a share of your deeds in different acts of worship, and different kinds of spending. This is a very smart way of spending in charity, so that you hit all the buttons.

The mission is spending in charity, and the reward is no fear and no grief. This ayah can be divided into the vision, and the goal. The platform, which is set by Allah, is spending in charity, and this is the best standard.

Allah tells you what you have to do, and what you will get. Allah doesn't leave us to muddle about, trying to find the way. He teaches us everything which is good for us. This makes it so accessible. At the same time, there is a goal, which keeps you motivated. The way is also specified, it is a straight path, which reaches the target.



The reward is physical and emotional, so it is complete pleasure. All this connects to the biggest and ultimate goal, **رضى الله** - the pleasure of Allah, and Jannah. The spending mentioned here is voluntary spending, not obligatory, which is zakat.

The word used to describe the people who give charity unconditionally, is **الذين**, which is plural tense. This is because many people are doing this. Don't think you are the only one. This is purification from pride and arrogance, and will keep you humble. Otherwise you will view your spending with pride, and this will ruin your charity. So it protects you from the evil of yourself.

Your deeds must remain constant. This is why you must start gradually, and do them in moderation. So the verb is in the present tense. Allah loves deeds which may be small, but constant. If you start off with big deeds, spending a lot, you will not be able to maintain it. If it's a reasonable amount, it is easier to manage constantly.

The verb **تتفقون** is derived from **تَفَقَّ**, which means **مضى**, gone, and **نَفَذَ**, sent. So the sadaqah you give is gone, it is sent, so don't dwell on it. Forget about it, it is over, gone, done. The word **نفقة** or tunnel is also defined from this verb. So the one who gives sadaqah is like going into the tunnel and out from the other side. The sadaqah should be given very discreetly. The people only see the person going in and coming out. What happens inside the tunnel, the process, is not seen by anyone. All good deeds involve a process behind the scenes.

These people spend their own money, not someone else's. The word **مال** comes from the verb **مَالَ**, to incline. Your **مال** or wealth is something which you love, and incline towards. It generates, my referes to money. We all love money, there is no denying it. This love and need for money makes us struggle and strive for it. You must overcome this love for Allah. The example of Sulayman **عليه السلام** is with us. His wealth, which he inclined to, was his love for horses. So when they distracted him from his worship, he slaughtered them. It is not about giving, but overcoming yourself. Whatever you give for the sake of Allah, He will replace it with something better.

Whatever you have actually belongs to Allah. He will give you the resources to spend for His sake. Don't spend in charity as a habit, according to a routine. No worship should be done as a habit, it must be done with feelings. You don't want to lose the reward. Renew your intention all the time. The Messenger of Allah **صلى الله** never made a halt of anything. So he wore shoes at times and was barefoot at times. His clothes and food also varied. We see monks dressed in the same kind of clothes, eating the same food, we have a visual picture of them in our minds.

Break your habits, change your surroundings. This will bring more resolution to your worship. The decrees of Allah place you in different circumstances. This brings out different forms of worship from you. Any change brings a positive result. When Allah brings a change in your life, it is always for the better.

There are people who spend in the day and the night, don't doubt it, Allah will show them to you. Allah mentions night first, because whatever happens in the cover of darkness is a secret, hidden from the eyes of people. Only Allah sees you. Worships of the heart, hidden, have more reward. The **ikhlas** is more when the deed is hidden.

The word **نهار** comes from the verb **نَهَرَ**, flowing, like a river. The night covers you with its darkness, so it is as if you are spending from under a cloak, secretly.

These pious people spend day and night, secretly and publicly, depending on the deed. They have different patterns for their spending. They are workers, so they will get a salary, recompense in the dunya and the akhirah. Allah provides for us, He inspires us to spend, and He creates the opportunities. There is no credit to us. We are zero. We have a tiny feeling in the heart, and Allah increases it. Intentions are what matter, they change circumstances, and we are rewarded for our intentions.

Allah is Generous, and He loves His slaves to be generous too. The names of Allah inspire the people to be like them, if only at the tiniest scale. Only your Rabb knows what you need for an upgrade. Only your Rabb knows your weaknesses and how you will overcome them. Variations of time and situations bring your weaknesses to the surface, so that you can deal with them. Your reward is according to your struggle.

The two rewards of no fear or grief being complete peace and tranquility. You are generally afraid for the future, and grieving for the past. Get rid of your grief and fear by spending for the sake of Allah. When you are busy doing things for others you have no time to be afraid or grieve. It is anti-fear and anti-sadness. Don't try to write your own tomorrows. If you hope from Allah, He will give you the best.

The word **حَزَنَ** means rough land. When you are sad, you feel a roughness in your soul, and you can't be

The Messenger of Allah **صلى**

الله عليه وسلم said :

اَكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ وَإِنْ قَلَّ

Take up good deeds only as much as you are able, for the best deeds are those done regularly even if they are few.

سنن ابن ماجه ، حديث #4240

productive. So don't allow fear and sorrow to overpower you. Do good deeds, spend in charity. This will keep you happy, it will remove your fear and sorrow.