

## ANSWER

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 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 those who believe, do not nullify your charities by boasting about favour, and teasing, like the one who spends his wealth to show off before people and does not believe in Allah and in the Last Day. So, his example is like a rock on which there is dust, then came over it a heavy rain and left it barren. They have no ability to gain anything out of what they have done. And Allah does not give guidance to the people who disbelieve. [2:264]*

## COMENTARY

### Conditions that make charity go in vain

It was said: Do not waste your charities: verbally -- by causing your favour to be known; or practically -- by causing pain. This makes it clear that any form of favour-flashing or needy-bashing, after an act of charity renders such charity null and void. There is no reward for it.

In this verse, one more condition governing the acceptance of *sadaqah* has been added by saying that one who spends for public exposure, for name and fame, and does not believe in Allah Almighty and the Day of Resurrection, can be likened to be acting in a situation where he sows a grain on a clean rock which has collected a layer of soil, then comes the rain and washes the whole thing clean. Such people will never reap what they have sown and Allah Almighty will not let the disbelievers see the way. From this we know the condition that governs the acceptance of *sadaqah* and *khayrāt* -- spend only to seek the good pleasure of Allah Almighty and with the intention of getting *thawāb* (reward) in the *Akhirah* (Hereafter). Never do it with the intention of having public exposure, name and fame. Spending with the intention of earning name and fame is wasting what you spend. And should a true Muslim, who does believe in the Hereafter, expend something simply for name, fame, and under hypocritical motivation, he too, would not get any *thawāb* (reward) for it. Moreover, there is a hint here in the use of the additional sentence: **(And does not believe in Allah)**; perhaps, it aims to suggest that hypocrisy and name-seeking is not just the sort of thing a person who believes in Allah Almighty and the Day of Resurrection would ever do since hypocrisy is a sign of something being wrong with his faith.

The meaning of: **‘Allah Almighty will not show disbelievers the way’** towards the end of verse 264 is that the Qur’ānic guidance is universal. It is common to all human beings. But, disbelievers do not take notice of this guidance, rather go a step farther and make fun of it. As a result, Allah Almighty lets them be deprived of the very *taufiq*, the ability to accept guidance. The effect is that they do not accept any guidance.

End.