

يَتَأْتِيهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا
 أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
 بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

Al-Baqara (The Cow) 2:267

O You Who Believe!

- Give of the good things which you have (honourably) earned
- And of the fruits of the earth which We have produced for you.
- And do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes.
- And know that Allah is Free of all wants, and worthy of all praise.

Commentary

Allamah Taba Tabai (AR)

Whatever the grammatical explanation, the meaning of the verse is a quite clear. Allah explains the condition of the wealth which should be spent: it should be from one's good property; and not from bad property which the spender himself would not deign to accept unless he connived at it. Giving bad wealth in charity is not generosity at all; it is getting rid of an unwanted item. Such spending will not create any love of generosity in the donor's heart, nor will it bring to him any spiritual perfection.

That is why the verse ends on the sentence "and know that Allah is Self-sufficient, Praiseworthy". When you spend anything, keep in view the Self-sufficiency and Praiseworthiness of Allah. He needs nothing, yet He appreciates your good spending. Therefore, spend from your good property. Or, it may mean: *He is Self-sufficient and Praiseworthy. You should not bring to Him what is not fit for His Great Sanctity.*

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

This verse is a summation of the preceding verses from 261 to 266. The priority in life is to spend in the way of Allah of the good things that we earn and possess, and of what Allah has given us out of the earth; and not to give that which we reject as bad, because we ourselves would not take it unless its price is lowered, therefore, in verse 92 of Ali Imran we are reminded:

You will not attain unto piety until you spend of that which you love.

The rich are warned not to give their rejected and unwanted things as charity to the poor.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

It is narrated from Imam Sadiq (AS) that this verse was revealed about a group of people who had earned some wealth from usury at the Age of Ignorance. They usually spent out from it in charity in the way of Allah. Allah prohibited them from that action and commanded them to spend out in charity from the good property they had earned.

In Majmaul-Bayan Fi Tafsiril-Qur'an, next to narrating this tradition, it quotes from Amir-ul-Mu'minin Ali (AS) who said:

This verse has been revealed about those who used to mix the dry and bony dates with good dates when they wanted to spend in charity.

They were, therefore, commanded not to do that action.

These two occasions of revelation are never contradictory with each other. The verse may have been revealed upon both groups, when one of which is due to spiritual goodness and the other concerns to the appearance and material goodness.

In the previous verses, the effects of charity, the qualities of givers of charity, and the deeds that may corrupt this godly action and ruin its reward were pointed out. In this verse, the quality of the property, which is to be spent in charity, is explained. In the first phrase of the verse, Allah commands believing people to spend from good of their wealth.

Some of people have the habit of spending out in charity mostly from the worthless and worn out things that they do not use any longer themselves. This kind of charities are neither effective in growing spiritual training of the essence of humanity in the giver of charity, nor is so useful to the needy. It can be counted sort of disgrace and scorn unto them, too.

This sentence explicitly prohibits Muslims from doing that. It says how they spend in charity from those things which they themselves do not like to accept, but hatefully. Must their Muslim brothers, and beyond that, the Lord, in Whose way they spend out in charity, be considered, in their view, lower than themselves?

Indeed, the verse points to a precise fact. It is that the charities given in the way of Allah have two ends. On one end there are the needy ones, and on the other end there is Allah, for Whose sake the charity is spent. In this case, if the charity is taken from the low and worthless things, from one hand, it is counted an aspersion to the high rank of the Lord that the giver of charity has not regarded Him eligible for a 'good' thing. On the other hand, it is a disgrace to the needy ones who, in spite of their poverty, mostly have a high level of faith and human hood, whose soul may be injured because of such a disagreeable charity.