

enjoined spending from wealth that can grow, whether from the land or through trade, so that the poor may be helped from its growth. However, with regard to wealth that is not prepared for investment and is not under one's control, that is not included in this ruling.

- It is forbidden to give that which is of poor quality, and it is not acceptable as zakâh.



﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ (سورة البقرة: ٢٦٩)

2:269. He grants wisdom to whomever He wills; and he to whom wisdom is granted has been given much good; but none will bear this in mind except people of understanding.

Allah (ﷻ) issued these important commands that are based on significant wisdom, but that is not attainable by all people; rather it is granted only to the one whom Allah has blessed with wisdom, which is beneficial knowledge, righteous deeds and knowledge of the reasons behind the laws. The one to whom Allah has granted wisdom has been given a great deal of good. What can be better than goodness which leads to happiness in this world and the next, and salvation from misery in both realms? In this verse we see that this blessing is only for some, namely those who are the heirs of the Prophets. Attaining a degree of perfection depends on having wisdom, because attaining such a level is only achieved by striving to attain knowledge and do righteous deeds. To attain knowledge, one must learn the truth and the aim thereof; to do righteous deeds, one must do good and refrain from evil. Thus one will be able to say and do what is right and to manage different affairs appropriately, whether it has to do with oneself or