

intends thereby to please people, then he is a wrongdoer who has acted inappropriately; thus he deserves a severe punishment and no one will be able to benefit him or help him. Hence Allah says: «But for the wrongdoers there are no helpers».



﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

(سورة البقرة: ٢٧١)

2:271. If you disclose [acts of] charity, it is good, but if you conceal them, and give it [charity] to the poor, that is better for you, and He will expiate some of your bad deeds. And Allah is well aware of what you do.

«If you disclose [acts of] charity» by giving them openly and publicly, if the purpose is to seek the pleasure of Allah, then «it is good» and it serves the intended purpose.

«but if you conceal them» that is, do them in secret

«and give it [charity] to the poor, that is better for you». This indicates that charity given secretly to the poor is better than charity given openly, but if charity is not being given to the poor, then the verse implies that giving secretly is not better than that which is given openly. It depends on what serves a greater purpose. If giving charity openly makes acts of worship visible and encourages others to follow suit and the like, then it is better than doing it secretly. The words «and give it [charity] to the poor» indicate that the giver should look for those who are in greatest need, and not give it to one who is in need, if there is someone else who is in greater need. Allah (ﷻ) tells us that charity is good for the giver, which implies that it will bring