

### Surah 3. Al-i'Imran

Asad: [But as for you, O believers,] never shall you attain to true piety unless you spend on others out of what you cherish yourselves; and whatever you spend - verily, God has full knowledge thereof.<sup>72</sup>

Malik: You can never attain righteousness unless you spend in the cause of Allah that which you dearly cherish; and whatever you spend, surely it is known to Allah.

Pickthall: Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof.

Yusuf Ali: By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well.<sup>419</sup>

Transliteration: Lan tanaloo albirra hatta tunfiqoo mimma tuhibboona wama tunfiqoo min shayin fainna Allaha bihi AAaleemun

Khatab:

You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allah.

#### Author Comments

72 - After telling those who deliberately deny the truth that even their benevolent spending of efforts and possessions during their lifetime will be of no avail to them on the Day of Judgment, the Qur'an reminds the believers that, on the other hand, their faith in God cannot be considered complete unless it makes them conscious of the material needs of their fellow-beings (cf. [2:177](#)).

419 - The test of charity is: do you give something that you value greatly, something that you love? If you give your life in a Cause, that is the greatest gift you can give. If you give yourself, that is, your personal efforts, your talents, your skill, your learning, that comes next in degree. If you give your earnings, your property, your possessions, that is also a great gift; for many people love them even more than other things. And there are less tangible things, such as position, reputation, the well-being of those we love, the regard of those who can help us, etc. It is unselfishness that Allah demands, and there is no act of unselfishness, however small or intangible, but is well within the knowledge of Allah.

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