

## Surat Yaasin verse 47

### *Learning Objectives*

#### **To reflect on verse 47 of Surat Yaasin and understand:**

- the attitude and mockery of disbelievers when asked to feed the poor from the wealth Allah (swt) had granted them
- our responsibility in fulfilling the obligation Allah (swt) has put in us towards His Creation
- the noble act of charity

### **Spend in the way of Allah!**

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ {47}

***“And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.”***

Continuing from verse 45 and 46 where the stubbornness of the disbelievers to the signs of Allah and invitation the truth we come to verse 47 where Allah (swt) invites those with wealth to spend out of what Allah (swt) has given them for the benefit of their fellow beings.

In response, the disbelievers laugh and indirectly blame Allah for not being merciful to provide the poor as He has done to the rich. Such people think that what **Allah had provided them by His grace and mercy**, was earned by them through their own personal merits.

They are heedless that the world is the field of trial. Allah tries someone with poverty and the other with wealth, and sometimes He puts one person under trial in both of them in different times. He tries him whether he performs the rites of deposit, high-mindedness of nature, and gratitude, or he neglects all of them; and at the time he is wealthy whether he spends out what he has in his possession in the way of Allah, or not.

Everything, given to any one, is a trust. Those who have possessions and those who are less favoured are on probation and trial. Those apparently less favoured may be really more fortunate because the true value of the worldly possessions, exaggerated by "the man of the world", in fact, is a great burden, and very insignificant in the eyes of Allah compared to the patience and self-reliance man cultivates in himself to earn Allah's pleasure.

The order of creation has required such that Allah, the wise, puts the earth with all its merits at the man's disposal and lets them free in their actions in order that they pave the path of development, and in the meantime He has set some instincts in him each of which leads him toward a direction. And the order of religion has required such that, in order to control the instincts, purification of the carnal souls, and training men by the way of donation, self-sacrifice, forgiveness, and spending out, it appoints some laws and causes man to reach, by this way, the rank of Allah's viceroy for which he has potentiality.

By the way of Zakat (alms) they may purify their selves, and by means of charity they may wipe out miserliness, and thereby they dismiss the class division, which is the source of thousands of evils in man's life.

In Mahe Ramadhan we recite daily the dua of "Allahuma adkhil ala.." and amongst the things we ask Allah (swt) is to "feed the hungry people". The understanding here is that Allah (swt) does not bring down the food from heaven or miraculously feed the hungry. The idea here is that we all must fulfil our obligation as demanded by Allah (swt) by being a positive contributor to the welfare of the society. Our prayers must be such that we ask Allah (swt) to grant us the honour of being the one that can "feed the hungry" and so on.

Allah (swt) in Sura Al-Baqarah verse 3 says on describing the qualities of a believer:

{3} الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

***“Those who believe in the unseen and keep up prayer and spend out of what We have given them”***

Spending in the way of the Lord is an essential property of imaan (belief). Spending in the way of Allah, as prescribed by Him pleases Him because it is a source of great benefit to His creatures.

In hadith we have:

*“When you are blessed with sustenance then give charity” Ghurar Al-Hikam (Hadith 10157)*

*“Imam Ali (AS) said, ‘Verily Allah allotted to the rich their wealth in proportion to what would also suffice the poor from among them, so if they go hungry or are naked or exhausted, it is only because of the rich people’s deprivation of them. And Allah has a right to take them to account for it on the Day of Resurrection and to punish them for it.’ Kanz al-`Ummal, no. 16840*

*“Charity is the best means of attaining closeness [to Allah]” Ghurar Al-Hikam (Hadith 5239)*

### **Important Lessons:**

- Whatever we have is a bounty from Allah (swt) – we should not think that we have wealth/health/knowledge solely due to our own merit but its with the grace of Allah (swt)
- We must administer the trust given by Allah (swt) to us by being a positive contributor to the creation of Allah (swt)
- Giving in charity is a key principle of Islam and helps us as individual to grow spiritually and is also a remedy to spiritual and physical diseases

### **Discussion/Reflection points:**

- “Spend out of what Allah has given you” – what does this mean? Is it only monetary?

### **Activity ideas:**

- Have each student in the classroom create a poster convincing the audience to contribute in charity. Use a verse of the Holy Qur’an on the poster

### **Reference:**

<https://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-15/section-3-allahs-bounties-signs-guidance-mankind>

<https://www.al-islam.org/the-heart-of-the-quran-commentary-of-sura-yasin-ayatullah-dastaghaib>

<http://hadith.academyofislam.org>

Maulana Sayyid Muhammad Rizvi - <https://www.youtube.com/watch?v=9luXQIZodaU&t=1042s>