

Section 10: The Divine Revelation

Disbelieves in the revelation to Apostle –the Qur'an revealed for all ages.

Surah Al-'An'am, Verse 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ
الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا
وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ
يَلْعَبُونَ

91. *"And they did not recognize Allah with the recognition due to Him when they said: 'Allah has not sent down anything to any human being.' Say: 'Who sent down the Book that was brought by Moses as a light and a guidance to men, which you put into papers, revealing (a part on it and concealing much (of it); and (by means of which) you were taught what you did not know, (neither) you nor your fathers?' Say: 'Allah (has sent it down);' then leave them sporting in their vain discourses."*

In fact they did not recognize Allah (S.w.T.) the way He should be recognized, and they did not regard His Glory as it is due to Him.

"And they did not recognize Allah with the recognition due to Him when they said: ..."

They could not qualify Allah as that His infinite graces and favors unto His servants should be described. Therefore, they denied all His merits, and they said:

"... 'Allah has not sent down anything to any human being. ..."

By this statement, they denied the mission of prophets and the revelation unto them, which is one of the greatest blessings and the highest favor of Allah.

When, with the purpose of exaggeration in rejecting the descent of the Qur'an unto the Prophet of Islam (S) the Jews denied all things, Allah reminded them a matter that they could not help but confessing it.

The matter was the descent of the Torah unto Moses (as), which was known to them all. By means of this affirmation of theirs, the Qur'an blamed them that they distorted the Torah, and they revealed a part of it and concealed a great deal of it. These phrases are upon this meaning:

"... ' Say: 'Who sent down the Book that was brought by Moses as a light and guidance to men, which you put into papers, revealing (a part on it and concealing much (of it)....."

Moses (as) brought the Torah which was an enlightening light upon religion and a source of guidance for people.

"... That was brought by Moses as a light and guidance to men....."

It was the very Book, the Torah, which they turned into the form of some scattered pieces of paper so that they could fulfill their aim. They wanted to manifest a part of it and hide some other parts.

"... Which you put into papers....."

The phrase: ***' you were taught ...'*** addresses the Jews. It denotes that by means of what was revealed to the Prophet (S) and he stated the revelation for them, they learnt some things, of which neither were they aware, nor their fathers.

It was in that case that they had the Torah with them, and before them, their fathers were more acknowledged than them.

The following holy verse also contains the same meaning as the above-mentioned one:

"Surely this Qur'an declares to the Children of Israel most of what they differ in."¹

The concluding phrase of the verse, addressing the Prophet (S), implies that Allah has sent it (the Qur'an) down; so, he should leave them in that very falsehood that they have sunk into. The verse says:

"... Say: ' Allah (has sent it down); 'Then leave them sporting in their vain discourses."

Surah Al-'An'am, Verse 92

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

92. "And this is a blessed Book, We have sent it down confirming that which has been before it, and that you may warn (the people of) the Mother City (Mecca) and those around her; and those who believe in the Hereafter believe in it, and they are careful of their prayers."

The objective meaning of the phrase '**a blessed Book**', mentioned in the verse, is 'the Qur'an' which is the source of many benefits and interests.

Among them is that its recitation is good, practicing its content causes good things to come forth; it contains the first and the last sciences; the ordinances of lawful and unlawful things are found in it.

As long as the world exists and religious obligations are enjoined, the Qur'an will exist and will never be abrogated. The verse says:

"And this is a blessed Book; We have sent it down..."

Not only this Book is the source of all kinds of goodness, blessings, and triumphs, but also it confirms all the Books which were sent down before it.

"... confirming that which has been before it..."

The purpose of the statement saying that the Qur'an confirms the sacred Books before it is that all the divine signs that have been referred to in those Books adopt to it.

Therefore, both from the point of content and from the point of evidences and historical documents, the signs of rightfulness are seen in the Qur'an.

Then, the verse explains the purpose of sending the Qur'an down as follows:

"... and that you may warn (the people of) the Mother City (Mecca) and those around her....."

Mecca has been called 'Umm-ul-Qura' because, as it is said, she is the origin of the beginning genesis of the whole lands all over the earth. Here are many Islamic traditions which denote that the existing dry lands throughout the world expanded from the ground beneath the Ka'bah which Islamic literature have been recorded by the name of /dahw-ul-'ard/ (expansion of the Earth).

Thus, the Qur'anic phrase '**and those around her**' compasses all the people throughout of the world.

Then, at the end of the verse, the Qur'an says:

"... and those who believe in the Hereafter believe in it, and they are careful of their prayers."

The Importance of Prayer!

Amongst all the religious ordinances only prayer is referred to in the above-mentioned verse. So, as we know, prayer is the symbol of the link and connection between the believing servants and Allah (S.w.T.); and, for this very reason, it is the most important worship comparing all other godly worships.

Some commentators believe that when this verse was revealed the only religious obligation had been prayer.

Surah Al-'An'am, Verse 93

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

93. "And who is more unjust than he who forges a lie against Allah, or says: 'It has been revealed to me,' while nothing has been revealed to him, and he who says: 'I will send down the like of what Allah has sent down'? And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, (saying): 'Give up your souls! Today you shall be recompensed with a disgracing chastisement for what you used to say against Allah other than the truth and (because) you used to behave with pride against His Signs.'"

In the former verses this fact was referred to that the prophethood of the Prophet (S) is ordained by Allah, and the Divine Book has been revealed to him, too. Now, this verse reproaches those pagans who rejected the Qur'an and claimed that they could bring the like of it. The verse says:

"And who is more unjust than he who forges a lie against Allah....."

This sentence is a positive interrogation with a negative sense. It means that none is more unjust than the one who fabricates a falsehood against Allah *and* introduces himself a prophet while he has not such a rank.

Or, he claims that the revelation has been sent down to him, while he has not been revealed to. It is far from the wisdom of Allah that He appoints a liar into messenger ship is claim is also a calmly and its meaning, therefore, is inside the previous sentence, but because of its importance, it has been mentioned separately.

"... or says: 'It has been revealed to me', while nothing has been revealed to him....."

"... and he who says: 'I will send down the like of what Allah has sent down?..."

Zujaj, a commentator, says that this sentence is an answer to those who had said that if they wanted they could deliver speech like the Qur'an. They claimed like that and they tried very hard and suffered a great deal of troubles and spent expenses with all the plots and devices they applied, to quench the light of the torch of Allah, but they could not manage it and the Lord completed His light.

Some of the commentators have said that the purpose of this phrase is 'Abd-illah-ibn-Sa'd-ibn-'Abi Sarh whom once the Messenger of Allah told to write:

'certainly we created man of an extract of clay...."

"... Then We caused it to grow into another creation," (Surah Al-Muminun. No.23. verses 12 on).

At this time, this phrase was uttered by the tongue of 'Abdillah that he said: "... So blessed be Allah, the best of creators." The Prophet (S) ordered that this sentence should be written, too, and he added that the verse was revealed in the same form from the side of Allah.

After that event, 'Abd-illah-ibn-Sa'd apostatized and said that were Muhammad (S) truthful, whatever was sent down to him (S) would also be sent down to 'Abdillah. And, if he (S) is a liar, he ('Abdillah) could speak like him, too. After that, the Prophet of Islam (S) counted his blood permissible (to be shed).

"... And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, (saying): 'Give up your souls! ..."

If you see the transgressors while they are in the throes of death, or in the Hell Fire, and are entangled with the most grievous tortures and the angels of taking souls or the angels of punishment, extend their hands to take their souls, or to punish them, striking on their foreheads and faces, they tell them to save themselves from that entanglement, if they are able and they are right, then you will realize that they are involved in a painful chastisement.

Some of the commentators believe that the phrase means that the angels of taking souls, with the purpose of severity and threatening them, tell them to die, although the act of passing away is not of their job, it is the duty of the angels.

Some other commentators say that taking in consideration that the verse is about the punishment in Hereafter; the purpose of the verse is that, on Resurrection Day, angels will tell them if they can they may deliver themselves from that punishment.

The verse concludes saying:

"... Today you shall be recompensed with a disgracing chastisement for what you used to say against Allah other than the truth and (because) you used to behave with pride against His Signs."

Explanations

1. The cultural injustice and claim of leadership from the side of some undue ones, is the greatest transgression.
2. Innovation in religion, which was also fulfilled by some of kalifs, is one of the extensions of fabricating falsehood against Allah.

Surah Al-'An'am, Verse 94

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ
وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ
عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

94. "And certainly you come to Us (bare and) alone as We created you at first, and you have left behind your backs all that We gave you, and We do not see with you your intercessors, those whom you imagined that they were, in you, the associates (of Allah); certainly the ties between you are (now) cut off and what you used to assert have gone away from you."

This is the word of Allah that will be told the polytheism at the moment of death or at the time of being quickened on the Day of gathering.

Some of the commentators have said that this statement is the word of the angels who, at the moment of death, say it to those whose souls should be taken.

However, they will be told that they have come unto Allah lonely and without having anything (good deeds) with them; their condition is like the day they were created in the mothers' wombs.

Here, they have not any companion and helper. At this moment they possess neither any wealth nor a child, neither a servant nor maid, nor a friend and helper.

"And certainly you come to Us (bare and) alone as We created you at first....."

In brief, your state of being quickened on the Resurrection Day is similar to the state of your creation in the beginning.

"...and you have left behind your backs all that We gave you....."

You left behind your backs the properties Allah had given you in the world, and you boasted and pride yourselves due to them. Now, you have come to Him with a burden of sins. Therefore, others may take

the benefit of those properties while you are confronted their concerning retributions. What a bad fortune and regret!

"... and We do not see with you your intercessors, those whom you imagined that they were, in you, the associates (of Allah)....."

Those idols that you imagined that they are Allah's partners in deciding on your fate and will intercede you before Allah in Hereafter are not present with you. Today you see that worshipping idols have no benefit for you, and whatever effort and endeavor you tolerated have been done in vain and error.

This verse is not allocated to only polytheists. In general, whoever worships anything or anybody other than Allah, and is hopeful to gain goodness from him, trusts him and fears of his harm, is encompassed in this verse.

"... certainly the ties between you are (now) cut off ..."

Now the links between the members of your group have been broken, and relations, friendships and the like of them have been seized, and everyone is busy with one's own affairs.

"... and what you used to assert have gone away from you."

Your imagination has become vain. You do not know now where your idols are, whom you considered as intercessors with Allah. And you gain no profit from your worshipping them.

Some of the commentators have rendered this phrase into the sense that their imagination unto the idea that there exists no Hereafter nor an account and reckoning is entirely dissipated.

This verse encourages people to do righteous deeds and to follow good affairs, the factors that bring them their felicity and prosperity, not going after wealth that they leave behind their backs when they pass away and they get no benefit from it.

Surah Al-'An'am, Verses 95 - 96

إِنَّ اللَّهَ فَالِقُ الْغَابِ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكَمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

95. "Verily Allah is the splitter of the grain and the (date) stone. He brings out the living from the dead and He is the bringer of the dead from the living. That is Allah! How then are you perverted?"

96. "He is the Cleaver of the Daybreak, and He has made the night for rest, and the sun and the moon for reckoning. That is the ordaining of the All-Mighty, the All-Knowing."

The Qur'an has reasoned the wonders of creation and its surprising devices for disbelievers by saying:

"Verily Allah is the splitter of the grain and the (date) stone. ..."

Allah splits the dry and apparently lifeless seed, and brings a shoot of plant out of it. He also splits the dry pit and brings forth out of it a palm or other trees.

Or, the purpose of the term /faliq/ may be that split which Allah has created on the seed and has divided it into two halves, which itself is one of the wonders of creation.

However, Allah is the Creator of the grain and (date) stone.

"... He brings out the living from the dead and He is the bringer of the dead from the living. ..."

Allah brings a fresh, green and alive plant out of a dry seed; and He is able to bring a dry seed out of a green, wet, and alive plant. This interpretation has been recorded by Zujaj.

In the Arabic language a green plant is called 'an alive plant.' When the plant is cut off or becomes dry, they call it 'dead'.

Hasan, Qattadah, Ibn-Zayd, and some others of the commentators say that it means Allah brings the living beings out of the soulless sperm, and He also brings the soulless sperm out of the living creatures.²

"... That is Allah! How then are you perverted? "

All these affairs are accomplished by Allah. Why do you turn away from the Truth? Why do you leave out these clear evidences and follow some falsehood?

Why do you not contemplate so that you realize that it is not appropriate for you to take others as partner of Allah in your worships? Allah is the One Who bestows upon you blessings, and Who splits the grain and from the grain and the (date) stone brings some farming into existence.

"He is the Cleaver of the Daybreak...."

The Lord is He Who splits the darkness of night and brings the pillar of morning out of it. This meaning has been cited by many commentators.

Ibn-i- 'Abbas says that the phrase means that Allah is the Creator of the morning. The verse continues saying:

"... and He has made the night for rest....."

Most of the commentators, including Ibn-i- 'Abbas, say that this sentence means that Allah has made the night as a means for resting and tranquility. So, one of the blessings of Allah is that He has arranged the night for rest and the day for effort and endeavor. Allah has set the night and the day one after the other, which itself is another reason to Allah's infinite Power.

"... and the sun and the moon for reckoning....."

Allah made the moon and the sun rotating on their orbs. The sun passes the twelve parts of the zodiac during 365. 25 days. In its rotation, the moon also causes the lunar months and the lunar year to appear. The account of nights, days, months and years in people's lives is based on the rotation of the moon and the sun, as the Qur'an says:

"The sun and the moon follow a reckoning,"³

It also says:

"Who created the night and the day and the sun and the moon; they float, each in an orbit..."⁴

This statement is a commentary on the above verse cited by Ibn-' Abbas, Sudday, Qattadah, and Mujahid.

Through this phrase, Allah *has* pointed out that the account of the rotation of the moon and the sun in bargains, date and the time of people's worshipping, that He has ordained, are necessary for people and are adopted to their interests.

"... That is the ordaining of the All-Mighty, the All-knowing."

All of these, viz. cleaving the darkness of the night by the morning, the appropriation of the night for resting, and the moon and the sun being as a means of reckoning, are Allah's ordaining, the One Whose Power is infinite. So, there is none to be able to disobey Him and His Power. He is aware of the interests and the device of people.

Surah Al-'An'am, Verses 97 – 98

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَفْقَهُونَ

97. ***"And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea. We have explained Our Signs for a people who know."***

98. ***"And it is He Who has produced you from one person, then there is a place of sojourn and a provisional repository. We have explained Our Signs for a people who understand."***

Now, there is Allah's statement upon a subject that is the continuation of the former subjects and it is the reason of Unity and the evidence of Allah's Power. It says:

"And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea....."

Allah (S.w.T.) has created stars for your benefit and that you take advantages from their light, their rising, and their stations in the darkness of the deserts and the seas, so that you find your way.

Some of stars are located in front of us and some of them are at the back, some others are in the right and in the left. They are some guides for people in traveling toward cities, in finding the direction of Ka'bah, in recognizing the time during the night, and finding the direction of the ways in desert and the seas.

Balkhy, a commentator, says the phrase "... ***that by them you might be guided*** ..." does not denote to the meaning that stars have been created only for guiding people, but Allah has created stars for some numerous important benefits.

If a person contemplates and takes care about small and large stars and their positions, orbits, relations and movements, and also takes care about the advantages of the sun and the moon and that how they are effective in the life, growth, and development of animals and plants, the veracity of this claim will be proved for him.

If they were created for only guiding people, it would not be sensible and agreeable that some of them to be bigger than others and their orbs be different from each other.

In the commentary book of Ali-ibn-Ibrahim, it is cited that the objective meaning of 'stars, here, is 'the progeny of Muhammad (S)'.

The verse continues saying:

"... We have explained Our Signs for a people who know."

That is, *Allah* has stated His verses and has reasoned for the people who gain knowledge through the way of contemplation.

"And it is He Who has produced you from one person....."

Allah has created humankind from Adam. All of us have been created from Adam, and Eve, our mother. She had been created from the side of Adam.

This creation itself is one of the favors of Allah upon human beings, because when all human beings are the children of one parent, the circumstances among them are more favorable in the fields of cooperation, friendship and intimacy.

The verse adds:

"... Then there is a place of sojourn and a provisional repository ..."

You have a place in the womb and a settlement in the grave, until the time you will be quickened. In other words, you have a place on the ground and a place for the Hereafter with Allah.

The Qur'an concludes the verse stating:

"... We have explained Our Signs for a people who understand."

That is, Allah has stated His reasons and verses in detail for those people who possess understanding and take an example.

The question is that why the Qur'an says: ***"... for a people who understand."*** To answer this question, it can be said that the reason is that only these people are those who utilize the Qur'anic reasoning. Similar to this meaning is the phrase which says that only the pious are those who enjoy the guidance of the Qur'an.

This concluding sentence of the verse has been mentioned both in the previous verse and in this verse in order to indicate that each one of these matters are separately worthy of being taken care and they are some evidences upon Oneness and Glory of Allah.

Surah Al-'An'am, Verse 99

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا
نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ
وَالزَّيْتُونِ وَالرُّمَّانِ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

99. "And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing, then from it We bring forth green (foliage) from which We produce grain piled up (in the ears); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes, olives and pomegranates, alike and unlike. Look upon its fruit when it fructifies and ripens. Verily, there are signs in that for a people who believe."

Following the former matters, which were stated upon the reasoning of Unity and Glory of Allah, this verse says that Allah sends down rain from cloud in the sky, by which the growth and development of all things come forth. That is the nutrition of beasts, birds, wild animals, and human beings are produced by means of it, in order that they consume it and develop. The verse says:

"And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing....."

Thus, the purpose of the Qur'anic phrase /nabat-a-kull-i-say'in/ (the shoot of every growing thing) is something by which everything grows and develops.

The meaning of the verse may be that Allah has grown all kinds of plants by means of rain. Therefore, the purpose of /kull-i-say'/ is kinds of plants. Then, water is the cause of appearance of plants and the growth of the living things.

The verse adds:

"... then from it We bring forth green (foliage)

Allah brings forth from rain, or from plants, some vegetation, and from the vegetations He brings forth grains and clusters like the clusters of wheat, sesame, and the like.

"... from which We produce grain piled up (in the ears); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach....."

And from the spates of the palm-tree, He brings forth some clusters of dates which are low-hanging and within reach. It is evident that a palm-tree can sometimes be tall when its fruit is not always within reach, but when it is short; its fruit is naturally within reach.

In this holy verse only the second sort is mentioned and the first sort has not been stated. In fact, the Qur'an has sufficed citing one kind and the other kind has not been mentioned, because the hearer can guess the other one by the frame of reference in the context.

Some of commentators have said that the purpose of the term /daniyah/ (within reach), mentioned in the verse, is that the fruit of the palm-tree, as a result of abundance and heaviness, has come down near the ground. Viz. the fruit of some of palm-trees is so abundant and heavy, that its branches reach near the ground.

There are some other trees the fruit of which has a sheath and a shell, too. It is only that of palm–date that has not a sheath and a shell. Yet, Allah, the Glorious, has pointed to only the latter aspect in the verse and He has restrained from stating the rest aspects. The reason of this manner may be that 'date' contains many other advantages and it is also full of nutritive.

The verse continues saying:

"... and gardens of grapes, olives and pomegranates....."

By the means of water, Allah produces gardens of grapes, olives, and pomegranates. Olives and pomegranates are mentioned with together because their branches seem to Arab full of leaves from top to bottom.

"... alike and unlike...."

Trees are rather similar to each other, but the tastes of their fruits are different. Some other commentators say that the phrase means that their leaves are similar to each other but their fruits are not.

It is better to say that all of them from one point are similar to each other, but from another point they are different.

"... Look upon its fruit when it fructifies and ripens...."

Look as an exemplary that how trees fructify and how their fruits ripen and are used. That is, you may follow these stages which happen in it, from the day when the fruit appears on the branch of the tree until the day when the fruit ripens, together with the changes that occur in its taste, color, odour, and also its smallness and bigness, so that you comprehend that there is a Wise Creator in the course of both its creation and administration.

The concluding sentence of the verse is as follows:

"... Verily, there are signs in that for a people who believe."

Yes, in the creation of fruits and plants, with all the proper differences that they have! and the exact wise elaborateness which have been done in their structure, there are some clear and convincing evidences for the believing people that denote they have a Creator Who has adorned them with the ornament of creation knowingly and discerningly.

Regarding what we study today in botany about fruits when they come forth and then ripen, the proper importance that the Qur'an has considered for fruits will be made manifest. The explanation of it is that fruits come into being like the birth of the off springs in the world of animals.

By some particular means (such as winds, insects and the like) stamens are separated in some special

bags and are put down on the pistil of plant. After the act of pollinating and combining with each other, the first seed is formed. Then, some kinds of nutritive stuff around it, like some flesh, encompass it.

From the point of combination, this nutritious stuff contains various substances. Also, from the point of taste, and medical properties and nutritive properties these substances are extraordinarily different. Sometimes one fruit (like pomegranates and grapes) contains hundreds (seeds each of which, in potency, can itself be considered a tree. Every fruit, with its several levels, has an elaborate structure.

This explanation is from one side. On the other side, from the time a fruit is green until when it completely ripens, there are different stages that the fruit must pass.

This subject is greatly considerable, since the innate laboratories of a fruit are continuously busy changing its chemical combinations until it reaches the last stage and when the conditions of its chemical structure will be fixed.

Every one of these stages by itself is an indication to the Glory and, Power of the Creator.

But, it should be noted that, as the Qur'an points out, only the believers, i.e. the observers of right and the seekers of truth can see these facts. Otherwise, with the eye of enmity and quarrelsomeness, or with heedlessness and carelessness, it is impossible for anybody to see these facts.

Surah Al-'An'am, Verse 100

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ
وَتَعَالَى عَمَّا يُصِفُونَ

100. "And they set up the jinn associates with Allah, while He created them, and they falsely attributed to Him sons and daughters without knowledge, Glory be to Him, and highly Exalted is He above what they ascribe (to Him)."

Allah is The Creator of All Things!

In this verse, and some verses next to it, the Qur'an points to a part of improper and superstitious beliefs of pagans and the believers of some wrong schools of thought, accompanied with a logical answer to them. At first, it says:

"And they set up the jinn associates with Allah..."

Then, the Qur'an answers to this superstitious imagination and, pointing to the creation of jinn, it says:

"... while He created them...."

How is it possible that a created being can be the associate of the Creator? Association is the sign of being of the same class and in the same level, while a created creature can never be in the same level with the Creator.

Other superstition was that they believed in the existence of children for the Lord. The verse continues saying:

"...and they falsely attributed to Him sons and daughters without knowledge...."

In fact, the best reason for proving that these superstitious opinions are false is the same fact that can be understood from the phrase ***"without knowledge"***. This means that they have no rational reason or evidence for these superstitions.

The question is that which sects attributed sons to Allah. In some other verses, the Qur'an has mentioned two groups who towed that false idea. One of those two groups was Christians who believed Jesus was God's son. And the other was the Jews who believed Ezra was His son.

But, **Surah Taubah No.9 verse 30** denotes that the belief in the existence of son for the Lord was not allocated to the Christians and the Jews. This wrong idea had existed among the former people with superstitious schools of thought, too.

Now, what about the belief in the existence of daughters for the Lord? In **Surah Az-Zukhruf No.43. verse 19**, the Qur'an itself says:

"And they make the angels who are the servants of the Beneficent (God) – female (divinities) ..."

But, at the end of the verse under discussion the Qur'an nullifies all these superstitious imaginations and these vain baseless fancies, and, by an expressive and clear sentence, it says:

"...Glory be to Him, and highly exalted is He above what they ascribe, (to Him)."

1. Surah An-Naml, No.27, verse 76

2. And, as some Islamic literature indicates, there come forth some believing persons from some disbelieving ones, and vice versa.

3. Surah Ar-Rahman, No.55, Verse 5

4. Surah Al-Anbiya, No.21, Verse 33

<https://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-5/section-10-divine-revelation>