

Section 15: The Divine Gifts – The Self-Imposed Prohibitions

The various kinds of Divine Gifts –The self-imposed prohibitions of the idolaters

Surah Al-'An'am, Verse 141

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ
وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَأَتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

141. "And He it is Who produces gardens trellised and untrellised, and the date-palm, and crops of diverse flavor, and the olive and the pomegranate, like and unlike. Eat of its fruit when it fructifies, and give its due on the day of harvest, and do not act extravagantly; verily He does not love the extravagant (ones)."

In this verse, Allah, the Glorified, refers to the creation of gardens, vineyards, and tithes. The verse begins as follows:

"And He it is Who produces gardens trellised and untrellised....."

The Arabic term /ma'rusat/ (trellised) points to those tall bushes which are supported on trellis-work, while the term /qayra ma'rusat/ means those bushes which have not any trellis-work and spread on the ground.

"and the date-palm, and crops of diverse flavor....."

The Lord has brought forth the date-palms and farming which contain of fruits and products with various

colors, tastes, masses, and smells.

"and the olive and the pomegranate, like and unlike."

Allah created the trees of olive and pomegranate while some of them are similar to others in view points of taste, color, and mass, and some of them are not.

"... Eat of its fruit when it fructifies....."

The purpose of this phrase is that from the beginning time of the reappearance of the fruit, its eating is permissible. None should doubt that it is not allowed to consume it before the fruit fructifies or the time of picking it off comes.

"...and give its due on the day of harvest...."

When the time of harvest comes and you gather the product, you should pay its due.

The objective meaning of the Qur'anic term /haqq/ here is some bandles of harvested corps and those handfuls of fruits that farmers and gardeners usually give in charity to the poor. This meaning has been narrated from the immaculate Imams.

Some other commentators have said that the purpose of this part of the verse is the poor-due which contains of one tenth or half of it (one twentieth). The aim of this commandment is that this alms giving should not be postponed from the first possible time.

"... and do not act extravagantly; verily He does not love the extravagant (ones)."

When you give things in charity do not act extravagantly, in a manner, that you give the entire product in charity and do not keep anything for your own family members.

Surah Al-'An'am, Verse 142

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرْشًا كُلُّوا مِمَّا رَزَقْنَاكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

142. "And of the cattle some are bearers of burden and some (low fit) for spreading. Eat of what Allah has provided you with, and do not follow the footsteps of Satan, verily he is a manifest foe for you."

The objective meaning of the Arabic word 'farsh', in this verse, is some cattle like sheep which for the nearness of their bodies to the ground are considered as spread; or that some spreads are waved from

their wool, down, and hair.

The usage of wool, hair and skin of cattle is also pointed out in Surah An- 'Nahl. 'No.16. verse 80. It says:

"And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time."

In the previous verse, the names of a few fruits were mentioned, and here, in this verse, some of the blessings of cattle are referred to. Thus, bearers of burden and spread have been connected to the fruits and gardens which were mentioned in the previous verse.

"And of the cattle some are bearers of burden and some (low fit) for spreading. ..."

Most of the commentators have rendered the '**bearers of burden**' into those cattle which carry burdens, and '**spreading**' into cattle which do not carry burdens. In the former verse agriculture was referred to, and in this verse it points to keeping cattle.

Therefore, the existence of the world and all His created things are purposefully and wisely tamed to humankind.

Concerning cattles, the general law and principal is that their meat is lawful to be consumed, except that there is a reason for their prohibition.

"... Eat of what Allah has provided you with, and do not follow the footsteps of Satan, verily he is a manifest foe for you."

Surah Al-'An'am, Verse 143

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الظَّانِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آذَكَرِينَ حَرَمٌ أُمُّ الْأُنْثَيَيْنِ أَمَّا
اشْتَهَيْتُ عَلَيْهِ أَرْحَامُ الْأُنْثَيَيْنِ نَبُوْفُنِي بِعِلْمٍ إِنْ كُنْتُ صَادِقِينَ

143. "(Allah has made lawful of livestock) eight in pairs - of sheep a pair and of goats a pair. Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females? Inform me with knowledge if you are truthful!'"

As an explanation, in this verse some of the animals whose meat is lawful to be eaten and some other animals which are both bearers of burden and useful for men in their food, are detailed. It says:

"(Allah has made lawful of livestock) eight in pairs - of sheep a pair and of goats a pair. ..."

After mentioning these four pairs, the Holy Prophet (S) is immediately commanded to ask them clearly whether Allah has forbidden the males of those animals or the females of them, or the animals which are in the wombs of ewes or in those of she goats. The verse says:

"... Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females?...'"

Then, the Qur'an adds that if they are truthful and they have only reasonable information and proof upon the prohibition of each of them, they may bring them forth. The verse says:

"... Inform me with knowledge if you are truthful! "

Surah Al-'An'am, Verse 144

وَمِنَ الْإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ أَذْكَرِيْنِ حَرَمَ أَمِّ الْأَنْثَيْنِ أَمَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأَنْثَيْنِ أَمْ كُنْتُمْ شُهَدَاءً إِذْ وَصَّاَكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلِّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

144. "And of camel a pair and of oxen a pair. Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than him who forges a lie against Allah to mislead the people without knowledge? Verily Allah does not guide the unjust people."

There are four more pairs of animals explained in this holy verse. It says:

"And of camel a pair and of oxen a pair. Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females?....'"

The commandment concerning to these animals that they are lawful or unlawful, is up to Allah's Will, Who is the Creator of them and the Creator of human beings and the world of existence both. The former verse explicitly said that there was no reasonable and scientific proof with the pagans upon the prohibition of these animals.

And, since they did not claim that they themselves were neither prophets nor the site of revelation, thus, the third probability remains that they claim that when this commandment was issued, some of prophets were present and they were witnesses. It is such that it says:

"... Or were you witnesses when Allah enjoined you this? '..."

And, since the answer of this question has also been negative, it is clearly proved that they had no capital in this regard save accusation and calumny.

Therefore, at the end of the verse, it adds:

"... Who, then, is more unjust than him who forges a lie against Allah to mislead the people without knowledge? Verily Allah does not guide the unjust people."

It is understood from the above-mentioned verse that the act of belying against Allah *is* one of the greatest unjust: the unjust unto the Holy Essence of the Lord, the unjust unto the servants of Allah, and the unjust towards their own selves.

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